A CRITICAL AND GRAMMATICAL COMMENTARY
ON ST. PAUL'S EPISTLES
TO THE
PHILIPPIANS, COLOSSIANS,
AND TO
PHILEMON,
WITH A REVISED TRANSLATION,

BY
C. J. ELICICOTT, M.A.
LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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P R E F A C E.

The present volume forms the fourth portion of my Commentary on St. Paul's Epistles, and contains an exposition of the important Epistles to the Philippians and Colossians, and of the graceful and touching Epistle to Philemon.

The notes will be found to reflect the same critical and grammatical characteristics, and to recognise the same principles of interpretation as those which I endeavoured to follow in the earlier portions of this work, and on which the experiences slowly and laboriously acquired during this undertaking have taught me year by year more confidently to rely. There is, however, a slight amount of additional matter which it is perhaps desirable to briefly specify.

In the first place, I have been enabled to carry out more fully and completely a system of reference to the great Versions of antiquity, and have spared no pains to approach a little more nearly to those fresh and clear, yet somewhat remote, well-heads of Christian interpretation. In the notes on the Pastoral Epistles it was my endeavour to place before the reader, in all more important passages, the interpretations adopted by the Syriac, Old Latin,* and

* I have now adopted this term, feeling convinced that the term 'Italic' is likely to mislead. The latter I retained in the previous Epistles as sanctioned by common usage; I was, however, fully aware that the term 'vetus Itala' really belonged to a Recension and not to an independent Version. In the present Epistles I have derived the Old Latin from the translation in that language as found in the Codex Claromontanus.
Gothic Versions. To these in the present volume I have added references to the Coptic (Memphitic) and Ethiopic Versions; to the former as found in the convenient and accessible edition of Bötticher, to the latter as found in Walton's Polyglott, but more especially and exclusively to the excellent edition of the Ethiopic New Testament by the late Mr. Pell Platt (1830), published by the Bible Society. These have been honestly and laboriously compared with the original; but, as in the preface to the Pastoral Epistles, so here again will I earnestly remind the reader that though I have laboured unflinchingly, and have spared no pains to faithfully elicit the exact opinion of these ancient translators, I still am painfully conscious how very limited is my present knowledge, and how many must needs be my errors and misconceptions in languages where literary help is scanty, and in applications of them where I find myself at present unaided and alone. Poor, however, and insufficient as my contributions are, I still deem it necessary to offer them; for I have been not a little startled to find that even critical editors of the stamp of Tischendorf,* have apparently not acquired even a rudimentary knowledge of several of the leading Versions which they conspicuously quote: nay more, that in many instances they have positively misrepresented the very readings which have been followed, and have allowed themselves to be misled by Latin translations, which, as my notes will passingly testify, are often sadly and even perversely incorrect. I

* The fourth volume of the new edition of Horne's Introduction will show how conscientiously our countryman Dr. Tregelles has acted in this respect, and what pains he has taken to secure an accurate knowledge of Versions in languages with which he himself did not happen to be acquainted.
fear, indeed, that I am bound to say that on the Latin translations attached to the now antiquated editions of the Coptic New Testament by Wilkins, from which Tischendorf appears to have derived his readings, little reliance can be placed; and on that attached to the Ethiopic Version in Walton’s Polyglott even less, because not only as a translation is it inexact, but as a representative of the Ethiopic Version, worse than useless, as the text was derived from the valueless edition of 1548 (Rome), which in its transfer to the Polyglott was recruited with a fresh stock of inaccuracies.

It is fair to say that in this latter Version Tischendorf appears to have also used the amended translation of Bode, but even thus he is only able to place before the reader results derived from an approximately accurate translation of a careless reprint of a poor original; and thus to give only inadequately and inaccurately the testimony of the ancient Ethiopic Church. The really good and valuable edition of Pell Platt has lain unnoticed and unused, because it has not the convenient appendage of a Latin translation. The same remark applies to the edition of the Coptic Version by Schwartze and Bötticher, which, though differing considerably less from that of Wilkins than the Ethiopic of Platt from the Ethiopic of the Polyglott, is similarly devoid of a Latin translation, and has, in consequence, I fear, received proportionately little attention.

Under these circumstances, and with such a very limited knowledge even of the true readings of these two Versions, I do not shrink from offering my scanty contributions, which, though intentionally exegetical in character, may be found to some extent
useful even to a critical editor. Gladly, most gladly should I welcome other labourers into the same field, nor can I point out to students in these somewhat intractable languages a more really useful undertaking than a correct Latin translation of Platt's Ethiopic Version, and a similar translation of the portions of the Coptic New Testament published by Schwartze and his less competent successor.

I will here add, for the sake of those who may feel attracted towards these fields of labour, a few bibliographical notices, and a few records of my own limited experiences, as these may be of some passing aid to novices, and may serve as temporary finger-posts over tracts where the paths are not well-trodden, and the travellers but few.

In Coptic, I have used with great advantage the grammar of Archdeacon Tattam, and the lexicon of the same learned Editor. The more recent lexicon of Peyron has, I believe, secured a greater reputation, and as a philological work seems deservedly to rank higher, but after using both, I have found that of Tattam more generally useful, and more practically available for elementary reading, and for arriving at the current meaning of words. The very valuable Coptic grammar of Schwartze cannot be dispensed with by any student who desires to penetrate into the philological recesses of that singular language, but as a grammar to be put into the hands of a beginner, it is of more than doubtful value.

In Ethiopic, the old grammar of Ludolph still maintains its ground. The author was a perfect Ethiopic enthusiast, and has zealously striven, by the most minute grammatical subdivisions, to leave no peculiarities in the Ethiopic language unnoticed and
unexplained: the student, however, must not fail to exercise his judgment in a first reading, and be careful to confine himself to the general principles of the language, without embarrassing himself too much with the many exceptional characteristics which this difficult language presents. These leading principles, especially in the second edition, are sufficiently well-defined, and will easily be extracted by any reader of moderate sagacity and grammatical experience. The recent Ethiopic grammar of Dillmann has passed through my hands, but my acquaintance with it is far too limited to pronounce on it any opinion. As far as I could judge, it seemed to be very similar to that of Schwartz in Coptic, and only calculated for the more mature and scientific student.

With regard to lexicons, there is, I believe, no better one than that of Ludolph (Second Edition). That of Castell, alluded to in the preface to the Pastoral Epistles, I have since found to be decidedly inferior.

I do venture then to express a humble hope, that even with no better literary appliances than these, earnest men and thoughtful scholars may be induced to patiently and carefully investigate the interpretations of these ancient witnesses of the truth. Surely the opinion of men, who lived in such early ages of the Church as those to which the chief ancient Versions may all be referred, cannot be deemed unworthy of attention. Surely a Version like the Old Syriac, which might almost have been in the hands of the

* This epithet must be considered as used subjectively. To me, who am unfortunately unacquainted with Arabic, this language has presented many difficulties. The Arabic scholar would very likely entirely reverse my judgment.
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last of the Apostles, a venerable monument of almost equal antiquity like the Old Latin, a Version so generally accurate as that of Ulfilas,* a Version so distinctive as that of the Coptic, and so laborious as Platt’s Ethiopic,† cannot safely be disregarded in the exposition of a Divine Revelation, where antiquity has a just and reasonable claim on our attention, and where novelty and private interpretation can never be indulged in without some degree of uncertainty and peril.

With these three earthly aids, first, an accurate knowledge of Hellenic Greek; secondly, the Greek commentators, and thirdly, the five or six principal ancient Versions, we may (with humble prayer for the illuminating grace of the Eternal Spirit) address ourselves to the task of a critical exposition of the Covenant of Mercy; we may trust that, though often with clouded and holden eyes, we may yet be permitted to see and to recognise some sure and certain outlines of Divine Truth: but without any of these, or with one, or even two, to the exclusion of what remain, dare we hope that our interpretations will always be found free from uncertainties and inconsistencies, and will never exhibit the tinges of individual opinion, and the often estimable, but ever precarious subjectivity of religious predilections?

I fear indeed that these remarks are but little

* Some tinges of Arianism have been detected in this Version, e.g. Phil. ii. 8, ‘ni vulva rahnida visan sik galeiko [surely not a correct translation of toa] gupa, but are not sufficiently strong to detract seriously from the general faithfulness of the Version.

† I regret that I cannot in any way agree with my valued acquaintance Dr. Tregelles, in his judgment on the Ethiopic Version: in St. Paul’s Epistles I have found it anything but ‘the dreary paraphrase’ which he terms it in his remarks in Horne, Introduction, Vol. iv. p. 319.
in unison with popular views and popular aspirations;
I fear that the patient labour necessary to perform
faithfully the duty of an interpreter is unwelcome to
many of the forward spirits of our own times. To
be referred to Greek Fathers when suasive anno­
tations of a supposed freer spirit, and a more flexible
theology claim from us a hearing,—to be bidden to
toil on amid ancient Versions, when a rough and
ready scholarship is vaunting its own independence
and sufficiency,—to weigh in the balance, to mark
and to record the verging scale while religious pre­
judice is ever struggling to kick the beam, all seems
savourless, unnecessary, and impracticable. I fear
such is the prevailing spirit of our own times; yet,
amid all, I seem to myself to descry a spirit of graver
research winning its way among us, a more deter­
minded allegiance to the truth, a greater tendency to
snap the chains of sectarian bondage, and it is to
those who feel themselves animated by this spirit,
who are quickened by the desire at every cost to
search out and to proclaim the truth, who think that
there is no sacrifice too great, no labour too relent­
less, in the exposition of the word of God,—to them
and to such as them I would fain, with all humility,
commend the imperfect and initial efforts to elicit
the testimony of the Ancient Versions which these
pages contain, and it is from them that I hopefully
look for corrections of the errors and inaccuracies
into which my inexperience will, I fear, be often
found to have betrayed me.

Another addition which I have striven to make,
and which the profound importance of the subject has
seemed to require, consists in the introduction of
a few doctrinal comments upon the passages in these
Epistles which relate to our Saviour's divinity—and this I trust no one will deem supererogatory. The strongly developed tendencies of our own times towards humanitarian conceptions of the nature and work of our divine Master,—tendencies often associated with great depth of feeling and tenderness of sympathy,—seem now to demand the serious attention of every thoughtful man. The signs of the times are very noticeable. The divinity of the Eternal Son is not now so much assailed by avowed heretical teaching, as diluted by more plausible, perhaps even more excusable, but certainly no less destructive and pernicious developments of human error. The turmoil of Arian and semi-Arian strife has comparatively ceased, to be succeeded, however, by a more delusive calm, and a more dangerous and enervating repose. In the popular theology of the present day, the Eternal Son is presented to us under aspects by no means calculated to rouse any active hostility or provoke any earnest antagonism. All is suasive and seductive: our Lord is claimed as united to us by human affinities of touching yet precarious application; He is the prince of sufferers, the champion of dependence and depression, the representative of contested principles of social union; His Crucifixión becomes the apotheosis of self-denial, the Atonement the master work of a pure and sublimated sympathy—all principles and aspects the more dangerous from involving admixtures of partial truth, the more harmful from their seeming harmlessness. It is against this more specious and subtle form of error that we have now to contend; it is this plausible and versatile theosophy that seeks to ensnare us by its appeal to our better feelings and warmer sympathies, that seems to edify while it perverts, that attracts
while it ruins, that it is now the duty of every true servant of Jesus Christ to seek to expose and to countervail. And this can be done in no way more charitably, yet more effectually, than by simply setting forth with all sincerity, faithfulness, and truth, those portions of the word of life which declare the true nature of the Eternal Son in language that no exegetical artifice can successfully explain away, and against which Arian, semi-Arian, Deist, and Pantheist, have beaten out their strength in vain.

Under these feelings, then, in the important doctrinal passages in these Epistles which relate to our Lord's divinity, I have spared no pains in the endeavour to candidly and truthfully state the meaning of every word, and to put before the younger reader, in the form of synopsis or quotation, the great dogmatical principles and deductions which the early Greek and Latin Fathers, and more especially our own Divines of the seventeenth, and early part of the eighteenth, century have unfolded with such meek learning, such perspicuity, and such truth. I need scarcely remark that here I have had to rely solely on my own reading; for in the works of the best German commentators sound dogmatical theology will I fear too often be sought for in vain, and even in the more recent productions of our own country, subjective explanations and an inexact and somewhat diffluent theology have been allowed to displace the more accurate and profound deductions of an earlier day. On this portion of my labours more than on any other may the Father of Lights be pleased to vouchsafe His blessing, and to overrule these efforts to issues beyond their own proper efficacy, and to uses which my earnest aspirations, but not my sense of their realization, have presumed to contemplate.
A few additions will be found in what may be termed the philological portion of this Commentary. Wherever the derivation of a word has seemed obscure, and an exact knowledge of its fundamental meaning has seemed of importance to the passage, I have noted in brackets its probable philological affinities, and stated, with all possible brevity, the opinions of modern investigators in this recently explored domain of literature. Gladly would I have found this done to my hand in the current lexicons of England or Germany, as it would have saved me not only much labour, but many unwelcome interruptions; but upon the philology of modern lexicons I regret to say very little reliance can be placed. Even in the otherwise admirable lexicon of Rost and Palm, which, I may here remark, is now brought to a completion, it is vexatious to observe how much philology has been neglected by its compilers, and how uncertain and precarious are the derivations of all the more difficult words.

With regard to references to former notes, which, now that my work has extended to eight Epistles, have necessarily become somewhat numerous, I have endeavoured to observe the following rule. Where the reference has appeared of less moment, I have contented myself with a simple allusion to the former note. Where the reference has seemed of greater moment, and the note referred to contains any critical or grammatical investigations, I have generally endeavoured to briefly embody in the note before the reader the principles previously discussed, leaving the fuller detail to be sought for in the note referred to. My desire is thus to make each portion of this work as much as possible an independent whole, and while avoiding repetition to still obviate,
as far as is compatible with the nature of a con-
tinuous work, the necessity of the purchase or perusal
of foregoing portions.

A few concluding words on the Translation. I have
more than once had my attention called to passages
in former commentaries, where the translation in the
notes has not appeared in perfect unison with that in
the Revised Version. In a few cases I fear this may
have arisen from an omission to correct the copy of
the Authorized Version which lay beside me, but I
believe in most instances these seeming discrepancies
have arisen from the fact that the fixed principles on
which I venture to revise the Authorized Version do
not always admit of an exact identity of language
in the Version and in the note. In a word, the
translation in the note presents what has been con-
sidered the most exact rendering of the words taken
per se; the Revised Version preserves that rendering
as far as is compatible with the lex operis, the context,
the idioms of our language, or lastly, that grave and
archaic tone of our admirable Version which, even in
a revised form of it designed only for the closet, it
seemed a kind of sacrilege to displace for the possibly
more precise, yet often less really expressive
phrasology of modern diction. To needlessly
divorce the original and that Version with which
our ears are so familiar, and often our highest asso-
ciations and purest sympathies so intimately bound,
is an ill considered course, which more than anything
else may tend to foster an unyoked spirit of Scrip-
tural study and translation, alike unfilial and pre-
sumptuous, and to which a modern reviser may here-
after bitterly repent to have lent his example or his
contributions.

I desire in the last place to record a few of my
many obligations. These, however, are somewhat less than in earlier portions of this work, as the great and unintermitting labour expended in the examination of the ancient Versions, especially the Coptic and Ethiopic, has left me with little time, and, perhaps I might say, little need for consulting commentaries of a secondary character. These it is not necessary to specify, but the student who may miss their names on my present pages will, I truly believe, have gained far more from the ancient Versions that have been adduced, than lost by the writers that have been left unnoticed.

Of the larger commentaries, I have carefully and thoughtfully perused the excellent commentary of my friend, Dean Alford. From it I have not derived much directly, as I deemed it best for the cause of that truth which we both humbly strive to advance, to consult for myself the original authorities and various exegetical subsidies that were alike accessible to us both, that so my adhesion to the opinions of my able predecessor, or my departure from them, might be the result of my own deliberate investigations. At the same time I have been particularly benefited by the admirable perspicuity of his notes, and have felt rejoiced when our opinions coincide, and unfeignedly sorry when I have deemed myself compelled to take a contrary or antagonistic side.

To the commentaries of De Wette and Meyer, but especially to those of the latter, I am, as heretofore, greatly indebted for grammatical and exegetical details, but in the dogmatical portions I have neither sought for nor derived any assistance whatever. To German commentaries the faithful and candid expositor of Scripture is under great obligations, but for
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theology, he must turn to the great doctrinal treatises of the Divines of our own country.

Of separate commentaries on the *Philippians*, the learned and laborious production of Van Hengel has been on many occasions extremely useful from its affluence of grammatical examples; but it is rather deficient in that brevity and perspicuity of critical discussion which is nowhere more indispensable than in the aggregation of parallel passages, and the comparison of supposed, but perhaps illusory, similarities of structure.

The commentary of Wiesinger is thoughtful and sensible, and not unfrequently distinguished by a sound and persuasive exegesis. Those of Rillict and Hölemann, but especially the former, deserve consideration, but have been still so far superseded by more modern expositions, that it will in all cases be advisable for the student to read them with some degree of caution and suspended judgment.

Of commentaries on the *Colossians*, I must first specify the learned and exhaustive work of Bishop Davenant, which has certainly not received that attention from modern expositors which it so fully deserves. Its usefulness is somewhat interfered with by the scholastic form in which the notes are drawn up, nor is it free from the tinge of theological prejudice, but there is a thoroughness and completeness of exegetical investigation, which render it an exposition which no student of this profound Epistle will be wise to overlook.

Of modern commentaries, that of Huther will well repay the trouble of perusal, but both this work and that of Bähr, have been so thoroughly examined by De Wette and Meyer, and in many passages so assimilated
and incorporated, that a separate study of them is rendered somewhat less necessary. They will, however, always be referred to with advantage, but this should not be apart from a consideration of the opinions of their successors, and of the various rectifications which a more accurate scholarship has occasionally been found to suggest.

The commentary of Professor Eadie has been of occasional service to me; but, as in the commentary on the Ephesians, so here also I fear I am compelled in candour to say, that the grammatical comments do not always appear quite exact, nor are the doctrinal passages always discussed with that calm precision and dignified simplicity of language which these subjects seem to require and suggest; still most of the exegetical portion is extremely good, nor will any reader rise from the study of this learned, earnest, and not unfrequently eloquent volume, unimproved either in head or in heart.

Notices of the other and larger commentaries on the New Testament, or on St. Paul’s Epistles, to which I have been in the habit of referring, will be found in the prefaces to the preceding portions of this work.

It now only remains for me to commit this volume to the reader, with the earnest prayer to Almighty God that He, who has so mercifully sustained me with health and strength during the anxieties of continued research, and the pressure of protracted labour, may be pleased to grant that this research may not prove wholly fruitless, this labour not utterly in vain.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΣΟΝ.

Cambridge, October 20th, 1857.
THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I. 1

Apostolic address and salutation. ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ, πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ

1. καὶ Τιμόθεος] Timothy is here associated with the Apostle (as in 2 Cor. i. 1, Col. i. 1, and 2 Thess. i. 1), being known to, and probably esteemed by, the Philippians (Grot.), whom he had already twice visited; once in company with St. Paul (Acts xvi. 1, 12), and once alone (Acts xix. 22). The association seems similar to that with Sosthenes, 1 Cor. i. 1: Timothy is neither the joint author of the epistle (Menoch.), nor the 'comprobator' of its contents (Zanch.; comp. notes on Gal. i. 2), nor again the mere transcriber of it (comp. Rom. xvi. 22), but is simply the 'socius salutationis,' Est. Two verses lower the Apostle proceeds in his own person, and in ch. ii. 19, when Tim. reappears, it is simply in the third person.

It may be remarked that it is only in this Ep., 1 and 2 Thess., and, as we might expect, Phil., that St. Paul omits his official designation, ἀπόστολος κ. τ. Λ. (Gal. i. 1), or ἄρτοςτης Ἰησ. Χρ. (remaining Epp.). This seems due, not to 'modestia' in the choice of a title common to himself and Tim. (Grot.), for see 2 Cor. i. 1, Col. i. 1, but simply to the terms of affection and familiarity on which he stood with the churches both of Thessalonica (ch. ii. 19, 20, iii. 6-10) and Philippi: he was their Apostle, and he knew from their acts (Phil. iv. 14 sq.) and their wishes (1 Thess. iii. 6) that they regarded him as such. On the modes of salutation adopted by St. Paul, see Rückert on Gal. i. 1, and comp. notes on Eph. i. 1, and on Col. i. 1. δοῦλος X. 'I.] 'bond-servants of Jesus Christ;' 'servi propriae erant qui toti obstricti erant Domino in perpetuum,' Zanch. ap. Pol. Syn.; so Rom. i. 1; comp. Gal. i. 10, and also James i. 1, 2 Pet. i. 1, Jude 1. The interpretation of Fritzsche (Rom. i. 1), 'Jesu Christi cultor,' so. 'homo Christianus,' is tenable (comp. Dan. iii. 26), but like so many of that commentator's interpretations, hopelessly frigid; comp. Gal. i. 10, where to translate Χρ. δοῦλος ὁ δὲ ἡμῶν, 'non essum homo Christianus,' is to impair all the vigour of the passage. The term is used in its ethical, rather than mere historical, sense, 'an Apostle,' &c. (see Meyer on Gal. i. c.), and the gen. is strongly possessive: they belonged to Christ as to a master, comp. 1 Cor. vii. 22:
His they were; yea, His very marks they bore on their bodies; comp. Gal. vi. 17, and see notes in loc. The formula δοῦλος Θεοῦ (comp. τῷ Θεῷ Ps. cxiii. 1 al.) is naturally more general; δοῦλος Χριστοῦ, somewhat more personal and special: comp. notes on Tit. i. 1. τάνων τοῖς ἁγίοις κ.τ.λ. ['to all the Saints,' &c., 'to all that form part of the visible and spiritual community at Philippi;' ἁγιον being used in these salutations in its most inclusive sense: see notes on Eph. i. 1.] Though ἁγιος in these sort of addresses does not necessarily imply any special degree of moral perfection, being applied by the Apostle to all his converts, except the Gal. (and appy. Thess., ἁγιος in ch. v. 27 being very doubtful), yet still the remark of Olsh. (on Rom. i. 7) is probably true, that it always hints at the idea of a higher moral life imparted by Christ. This in the present case is made still more apparent by the addition ἐν Χριστῷ: it was 'in Him' (not for διά, Est., Rheinw.), in union with Him and Him alone that the ἁγιοῦ was true and real; οἱ γὰρ ἐν Χρ. Ἰησοῦ Χριστῶν δικαιοσύνης, Theophyl.: comp. Koch on Thessalon. i. 1, p. 59. The inclusive τάνων, repeated several times in this Ep., ch. i. 4, 7, 8, 25, ii. 17, 26, iv. 23 (Rev.), expresses only the warmth and expansiveness of the Apostle's love. Φιλίττοις. Philippi, now Filibah or Filibejih, and anciently Κρήνας (not Δάρος, Van Heng. after Appian, Bell. Civ. iv. 106, which was the ancient name of the port, Neapolis) was raised to a position of importance by Philip of Macedon about B.C. 358, and called after his name. In later times it was memorable as overlooking the scene of the battle between Antony and Octavius against Brutus and Cassius, when the cause of the republic was finally lost (Merivale, Hist. Vol. iii. p. 208): soon afterwards it became a Roman colony (Colon. August. Julia Philippensia) and received the 'Jus Italicum.' It was, however, still more memorable as being the first city in our continent of Europe in which the Gospel was preached, Acts xvi. 9. A few ruins are said still to remain; see Forbiger, Alt. Geogr. Vol. iii. p. 1070, and the article by the same author in Pauly, Encyl. Vol. v. p. 1477; comp. also Leake, N. Greece, Vol. iii. p. 216. σὺν ἑπίσκοποι καὶ διάκων.] 'together with the bishops and deacons;' not merely 'in company with' (µετά), but 'together with' ('una cum,' Beza), specially included in the same friendly greeting; comp. notes on Eph. vi. 23. Various reasons have been assigned why special mention is made of these church-officers. The two most plausible seem, (a) because there were tendencies to division and disunion even among the Philippians, which rendered a notice of formally constituted church-officers not unsuitable, Wiesinger, al.; (b) because the ἑπίσκοπος and διάκων had naturally been the principal instruments in collecting the alms, Chrys., Theoph., and recently Mey., Bisping. The latter seems most probable; at any rate the date of the Ep. is not enough to account for the addition (Alf.), nor does the position of the clause warrant any contrast with 'the hierarchical views' (ib.) of the Apost. Pf. (now by no means critically certain), for comp. Ignat. (?) Philad. 1:—the shepherds naturally follow the sheep. On the meaning of the title of office, ἐπίσκοποι.
I thank my God with constant prayers for your present fellowship in the Gospel; and my love makes me confident for the future. May ye abound yet more and more.

Σκοπος, here appy. perfectly interexchangeable with the title of age and dignity, πρεσβυτερος (Acts xx. 17, 28, 1 Pet. v. 1); see esp. notes on Tim. iii. 1; and on διακ. see notes on ib. iii. 8. The reading of B** D**; 39. 67, οης, retained and noticed by Chrys., seems meaningless and indefensible, and arose probably from the epistolary style of later times; comp. Chrys. in Zcö. 2.

On the spiritual significance of this blended form of Occidental and Oriental salutation see notes on Gal. i. 2, and on Eph. i. 2; comp. also Koch on 1 Thess. i. 2. The formula is substantially the same in all St. Paul's Epp. except in Col. i. 2, and 1 Thess. i. 1, where the reading is doubtful. In the former, καὶ Κυρίωνς Χριστοῦ: the Socinian interpr. καὶ (πατρὸς) Κυρίου, found also in Erasm. on Rom. i. 7, is rendered highly improbable by the use of the same formula without ήμων, 2 Tim. i. 2, Tit. i. 4, most probably 1 Tim. i. 2, and perhaps 2 Thess. i. 2: comp. 1 Thess. iii. 11, 2 Thess. ii. 16.

3. Εὐχαριστῶ κ.τ.λ.] A closely similar form of commencement occurs in Rom. i. 9, 1 Cor. i. 4, Phil. 4; compare also Eph. i. 16, Col. i. 3, 1 Thess. i. 2. Indeed in all his Epp. to churches, with the single and sad exception of that to the Galat., the Apostle either returns thanks to God, or blesses Him, for the spiritual state of his converts: τοῦτο δὲ ποιεῖ ἐκ τοῦ πολλά αὐτοῖς συνεδέναι ἄγαθα, Chrys. The present use of εὐχαριστῶν (‘quod pro gratias agere ante Polybiun usurpavit nemo,’ Lobeck) is condemned by the Atticists; see Lobeck, Phryn. p. 18, Thom. M. p. 913 (ed. Born.), Herodian, p. 400 (ed. Koch), but consider Demosth. de Cor. 257. Pollux (Onom. v. 141) admits it for δίδοναι χάριν, but condemns it for εἰδίδοναι χάριν; see, however, Boeckh, Corp. Inscr. Vol. i. p. 57, and notes on Col. i. 12. τῶ Θεῶ μου] So Rom. i. 8; comp. Acts xxvii. 23, οδ εἰμί, ὦ καὶ λατρεῶν. 'Significat Paulus quantà fiducia vero Deo adhaereat. Sunt enim qui sentiunt Deum misericordem quidem esse per Christum sanctis hominibus nescio quibus, non autem sentiunt Deum ipsis esse misericordem,' Calv. εἰπε πάση τῇ μνείᾳ] 'on the whole of my remembrance of you,' not 'every remembrance,' Auth. (but not the older English Vv.), Bloomf., Conyb., and others,—a translation incompatible with the use of the art.; comp. Winer, Gr. § 18. 4, p. 101 (ed. 6). The prep. εἰπε with the dat. (which we can hardly say 'answers to the same prep. with a gen.; Rom. i. 10, Eph. i. 16,' Alf.) is not here temporal (Heb. ix. 26), διάκει ύμῶν ἁμαμησθῶ, Chrys., Winer, Gr. p. 359,—a meaning favoured by the incorrect interpr. of πάση τῇ μν.,—but semilocal, and correctly expresses the idea of close
and complete connection, 'my giving thanks is based upon my remembrance of you,' 'remembrance and gratitude are bound up together' (comp. Isaiah xxvi. 8), the primary idea being, not addition (Alf.), but superposition, Donalds. Oratyl. § 172, Gmm. § 483: see notes on eh. iii. 9, and Eph. ii. 20, where interchange the accidentally transposed 'former' and 'latter.' In Rom. i. 10, and Eph. i. 16 (see notes), where ετι is used with the gen. in a very similar sentence, a certain amount of temporal force seems fairly recognisable. The causal meaning, 'de eo quod vos mei recordamini,' Romberg, Michael. al. (comp. 1 Cor. i. 4), according to which ὑμῶν is a gen. subjecti, is exegetically untenable, as ver. 5 gives the reason for the εὐχαρ., and specifies something which far more naturally elicited it.

The words may be connected either (a) with τὴν δέησιν τούτων, Calv., De W., Alf. al., or (b) with τὸν δεήσει μου, Auth. and all Engl. Vv., Meyer, al. Both are grammatically tenable; the omission of the article before ὑμῶν being perfectly justifiable in the first case (see notes on Eph. i. 15), and according to rule in the second; see Winer, Gr. § 20. 4, p. 126 (ed. 6). The latter, however, seems much more simple and natural; the πάντωσε is defined by πάση δεήσει, and πάση δ. again is limited by ὑμῶν, while the art. attached to δέησιν (Alf. seems here to argue against himself; comp. with Meyer) refers it back to the δέησιν thus previously limited: so most of the ancient Vv., Syr., Ital., Vulg. Copt. The construction adopted by Est., Hoel., al., εὐχαρ.—ὑπὲρ πάντων ὑμῶν, though elsewhere adopted by St. Paul (Eph. i. 16, comp. Rom. i. 8, 1 Thess. i. 2, 2 Thess. i. 3), seems here very unsatisfactory. On the meaning of δέησις (a special form of προσευχῆς), see notes on 1 Tim. ii. 1. μετὰ χαρᾶς [These words serve to depict the feelings he bore to his children in the faith at Philippi; he prays for them always, yea, and he prays with joy; διηνέκεσθαι μεταμετα-
PHILIPPIANS I. 4, 5.

πάντων ὑμῶν μετὰ χαρᾶς τὴν δέσιν ποιοῦμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας

μένος θυμηδίας ἀπάσης ἐμπυπλαμαί, Theodoret.

5. ἐπὶ τῇ κοινωνίᾳ [for your fellowship; ἐπὶ correctly marking the cause for which the Apostle returned thanks, 1 Cor. 1. 4, 2 Cor. ix. 15; see Winer, Gr. § 48. c, p. 351 (ed. 6). This clause is most naturally connected with εὐαγγ. (Beng., al., and appy. Greek comment.), not with τῷ Δὲσιν. ποιοῦ. (Van Heng., De W.; comp. Green, Gr. p. 292), as there would otherwise be no specific statement of what was the subject of the Apostle's εὐαγγ. De Wette urges as an objection the use of εὐαγγ. ἐπὶ in two different senses, in ver. 3 and 5, but this may be diluted by observing that the first ἐπὶ is not (as with De W.) temporal, but semi-local (ethico-local), defining the subject on which the thanks rest, and with which they are closely united, the diff. between which and the present simply ethical use is but slight. Thus then ver. 4 marks the object on which the εὐαγγ. rests, ver. 5 defines when it takes place, ver. 6 why it takes place. Such slightly varied and delicate uses of prep. are certainly not strange to the style of St. Paul.

κοινωνία εἰς τὸ εὐαγγ. [fellowship toward the Gospel:] not 'in the Gospel,' Syr., Vulg.(but not Clarom.), but 'in reference to,' or perhaps more strictly 'toward' (Hamm.), the εἰς marking the object toward which the κοινωνία was directed (Winer, Gr. § 49. a, p. 353)—the fellowship of faith and love which they evinced toward the gospel, primarily and generally in their concordant action in the furtherance of it, and secondarily and specially in their contribution and assistance to St. Paul. So in effect Chrysost. ἀρα τὸ συναντ. λαμβάνοντων κοινωνία ἐστὶ εἰς τὸ εὐαγγέλιον, except that he too much limits the συναντ. λαμβ. to the particular assistance rendered to the Apostle (so Theophyl., Bisping), which rather appears involved in, than directly conveyed by, the expression. On the other hand, the absence of the article before εἰς τὸ εὐαγγ., which confessedly involves the close connection of κοιν. and εἰς τὸ εὐαγγ. (Winer, Gr. § 20. 2, p. 123, comp. ch. iv. 15), coupled with the exegetical consideration, that in an Ep. which elsewhere so especially commemorates the liberality of the Philippians (ch. iv. 10, 15, 16), such an allusion at the outset would be both natural and probable (comp. De W.), renders it difficult with Mey. and Alf., to restrict κοινωνία merely to 'unanimous action' (Alf.), 'bon accord' (Rilliet), and not to include that particular manifestation of it which so esp. marked the liberal and warm-hearted Christians of Philippi; comp. Wiesing. in loc., and Neand. Phil. p. 25. Κοινωνία is thus absolute (Acts ii. 42, Gal. ii. 9) and abstract,—'fellowship,' not 'contribution' (Bisp.), a translation which is defensible (see Fritz. on Rom. xv. 26, Vol. III. p. 287), but which would mar the studiedly general character of the expression. The interp. of Theod. (not Chrys. [Alf.]), al., according to which εἰς τὸ εὐαγγ. is a periphrasis for a gen. (κοινωνία δὲ τοῦ εὐαγγ. τὴν πίστιν ἐκδέσετε), is grammatically untenable; comp. Winer, Gr. § 30. 5, p. 174.

ἀπὸ πρώτης ἡμέρας [from the first day,' in which it was preached among them (ἀφ' ὀδ ἐπιστεώσατε, Theophyl.), Acts xvi. 13 sq., comp. Col. i. 9. This clause,
which seems so obviously in close union with the preceding words, is connected by Lachm. (ed. stereot., but altered in larger ed.) and Meyer with πεποιθῶς κ.τ.λ., on account of the absence of the article. This is hypercriticism, if not error; ἄπο τρόπος κ.τ.λ. is a subordinate temporal definition so closely joined with the κοινωνία, as both naturally and logically to dispense with the article. The insertion of the article would give the fact of the duration of the κοινωνία a far greater prominence than the Apostle seems to have intended, and would in fact suggest two moments of thought,—'communionem, eamque a primum die,' &c.; comp. Winer, Gr. § 20. 2, and notes on Tim. i. 13. Even independently of these grammatical objections, the use of πεποιθῶς, which De Wette and Van Heng. remark is usually placed by St. Paul first in the sentence (ch. ii. 24, Rom. ii. 19, 2 Cor. ii. 3, Gal. v. 10, 2 Thess. iii. 4), would certainly seem to suggest for the part a more prominent position in the sentence. The connection with ἐνχαρ. (Ecceum., Beza, Beng.) seems equally untenable and unsatisfactory; such a temporal limitation could not suitably be so distant from its finite verb, nor would ἄπο τρόπος κ.τ.λ. be in harmony with the pres. ἐνχάρ., or the prior temporal clause τάντωστε κ.τ.λ.; comp. De Wette.

6. πεποιθῶς αὐτὸ τοῦτοί 'being confident of this very thing, viz., that He who, &c., comp. Col. iv. 8; not 'confident as I am,' Alford (comp. Poole), but with the faint causal force so often couched in the participle, 'seeing I am, &c.;' 'hæc fiducia nervus est gratiarum actionis,' Beng. This clause is thus, grammatically considered, the causal member of the sentence (Donalds. Gr. § 615) appended to εἰσχαριστῶ κ.τ.λ., standing in parallelism to the temporal member, τάντωστε—τούμενοις κ.τ.λ., and certainly requires no supplementary καὶ (Tynd., Flatt., al.), nor any assumption of an asyndeton (Van Heng.). The accus. αὐτὸ τοῦτο is not governed by πεποιθῶς (Raphel, Wolf), but is appended to it as specially marking the 'content and compass of the action' (Krüger, Sprachkl. § 46. 4. 1 sq.), which again is more fully defined by the following ἐντευξόμενοι κ.τ.λ.; comp. Winer, Gr. § 23. 5, p. 145 (ed. 6), where several exx. of this construction are cited. It is mainly confined to St. John and St. Paul, and serves to direct the attention somewhat specially to what follows; comp. Ellendt, Lex. Soph. Vol. II. p. 461.

ὁ ἐναρξάμενος] God, of course; see ch. ii. 13, and comp. i Sam. iii. 12, ἄρχειν καὶ ἐντευξέτω; not each better one of the Philippians (Wakef. Sylv. Crit. Vol. II. p. 98), an interpr. to which the following ἐντευξόμενοι ἰδίως (see below) need in no way compel us. The verb ἐναρχ. occurs again in connection with ἐντευξάμενοι in Gal. iii. 3, and 2 Cor. viii. 6 (Lachm., but only with B). The compound verb does not appear to mark the 'vim divinam hominum in animis agentem,' Van Heng. (for see Gal. i. c., and comp. Polyb. Hist. v. i. 3, 5), but perhaps only differs from ἄρχειν in this, that it represents the action of the verb as more directly concentrated on the object, whether (as here) expressed, or understood; see Rost u. Palm, Lex. s.v. ἐν, E, Vol. I. p. 912.
In you, sc. in animis vestris, comp. 1 Cor. xii. 6; not among you,' Hamm., which would scarcely be in harmony with ἐν ὑμῖν ἐπιτελέσει ἕμερας ἥμερας Χριστοῦ has thus far blessed them with His grace will also bless them with the gift of perseverance; comp. 1 Cor. i. 8: 'Gottes Art ist es ja nicht, etwas halb zu thun,' Neand. The charge of semi-Pelagianism brought against Chrysostom in loc. has been satisfactorily disproved by Justiniani, who thus perspicuously sums up that great commentator's doctrinal statements; 'vult Chrysostomus Deum et incipere et perficere: illud excitantis, hoe adjuvantis est gratiae; illa liberi arbitrii conatum preverterit, hec comitatur.' On the doctrine of Perseverance generally, see the clear statements of Ebrard, Christliche Dogmatik, § 513, 514, Vol. ii. p. 534—549. The conclusions arrived at are thus stated; 'Perseverantia est effectus sanctificationis. Sanctificatio est cunctatio perseverantiae. Datur apostasia regeneratorum, nempe si in sanctificatione inertes sunt,' p. 548; comp. also some admirable comments of Jackson, Creed, x. 37. 4 sq.

Syr. [implebit]; see notes on Gal. iii. 3. With regard to the dogmatical application of the words, which, owing to their probable specific reference, cannot safely be pressed, it seems enough to say with Theophyl., ἀπὸ τῶν παρελθόντων καὶ περὶ τῶν μελημάτων στοχαστά: the inference is justly drawn, that God who
marked by Bishop Reynolds, is dwelt upon but little in the N. T., it is to the resurrection and to the day of Christ that the eyes of the believer are directed; 'semper ad beatam resurrectionem tanquam ad scopum referendi sunt oculi,' Calv. To maintain then that this is not the sense in which the Apostle wrote the words (Alf.) seems here unduly and demonstrably exclusive. See notes on 1 Tim. vi. 14, and compare (with caution) Usteri, Lehrb. ii. 2. 4 B, p. 326 sq. On \( \text{μεχρ} \) and \( \text{μεχρ} \), see notes on 2 Tim. ii. 9.

7. \( \text{kathws k. t. l.} \) 'even as:' explanatory statement of the reason why such a confidence is justly felt; comp. 1 Cor. i. 6, Eph. i. 6. On the nature of this particle see notes on Gal. iii. 16, and on Eph. i. c.

\( \text{δικαίων} \) 'right;' 'meet,' scil. 'secundum legem caritatis,' Van Hengel; it is in accordance with the genuine nature of my love (1 Cor. xiii. 7) to entertain such a confident hope: comp. Acts iv. 19, Eph. vi. i, 2 Pet. i. 13. Alford (with Meyer and De W.) remarks that the two classical constructions are \( \text{δικαίων} \, \text{εμὲ} \, \text{τὸν} \, \text{φρόνη} \) (Herod. i. 39), and \( \text{δικαίως} \, \text{εἰπὶ} \, \text{τὸν} \, \text{φρόνη} \) (Plato, Legg. x. 897). The last construction is the most idiomatic (comp. Krüger, Sprachd. § 55. 3. 10), and perhaps the most usual in the best Greek, but there is nothing unclassical in the present usage; comp. Plato, Republ. i. 334, \( \text{δικαίων} \, \text{τὸν} \, \text{τὸν} \, \text{πνεύμον} \, \text{φίλειν} \).

\( \text{τὸν} \, \text{φρόνη} \) 'to think this,' Auth., Syr.; 'hoc sentire,' Vulg.; i. e. to entertain this confidence: \( \text{φρόνη} \) hic non dicitur de animi affectu sed de mentis judicio,' Beza; comp. i Cor. iv. 6 (Rec.), Gal. v. 10. To refer \( \text{τὸν} \) to the prayer in ver. 4, 'hoc curare pro vobis,' Wolf (comp. Conyb.), or to the expectation in ver. 6, 'hoc omnibus vobis appetere, scil. omni cura et precibus,' Van Heng., is unsatisfactory, and is certainly not required by \( \text{περί} \), which occurs several times in the N. T. (2 Cor. i. 6, 8; 2 Thess. ii. i, al.), in a sense but little different from \( \text{περί} \); see Winer, Gr. § 47. 1, p. 343. The probable distinction,—\( \text{περί} \) solam mentis circumspacionem, \( \text{περί} \) simul animipropensionem significat' (Weber, Demosth. p. 130), is perfectly recognisable in the present case, but cannot be expressed without a periphrasis, e. g. 'to entertain this favourable opinion about you,' 'ut ita de vobis sentiam et confidam,' Est. On the uses of \( \text{περί} \) and \( \text{περί} \), see notes on Gal. i. 4, and on \( \text{φρόνη} \), see Beck, Sel. III. 10, p. 61, sq.

\( \text{διὰ τὸ} \, \text{ἐξειν} \, \text{k. t. l.} \) 'because I have you in my heart,' in corde meo positi] Syr.; not 'because you have me,' Rosenm., Conyb.: the Apostle is throughout clearly the subject and agent (comp. ver. 8); the depth of his love warrants the fulness of his confidence. In all cases the context, not the mere position of the accusatives, will be the surest guide; comp. John i. 49: see also Winer, Gr. § 44. 6, p. 294 (ed. 6). The translation of Beza, 'in animo tenere' = 'quasi insculptum habere memoria' (Theod. δεσποτὸν περιφέρω τὴν μνήμην, see esp. Justin. in loc.), is opposed both to the similar affectionate expressions, 2 Cor. iii. 2, vii. 3, and to the prevailing use of \( \text{καρδία} \) (comp. Beck, Bibl. Sel. III. 24, p. 89, sq.), notes on ch. iv. 7, and on 1 Tim. i.


PHILIPPIANS I. 7.

δεσμοίς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοὺς μου τῆς Χάριτος πάντας ὑμᾶς ὑπέρ τοῦ θεοῦ.

5) in the N. T. It is the fervent love of the Apostle that is expressed; and in this remembrance is necessarily involved; comp. Chrysost. in loc.

ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοὺς μου τῆς Χάριτος πάντας ὑμᾶς ὑπέρ τοῦ θεοῦ.

It is doubtful whether these words are to be connected with the preceding διὰ τὸ ἐξευθέντων κ. τ. λ. (Chrys., Theoph.), or with the succeeding συγκοινωνοὺς μου κ. τ. λ. (Calvin, Lachm., Tisch.) Neander and the majority of modern commentators adopt the former; the latter, however, seems more simple and natural. The Apostle had his confidence because he cherishes them in his heart; and he cherishes them because their liberality showed that whether in his sufferings (οἰκομοιοίτων) which they alleviated, or in his exertions for the Gospel (ἡ ἀπολογία καὶ βεβαιώσει) with which they sympathised, they all were bound up with him in the strictest spiritual fellowship.

On τῇ καὶ, which here serves to unite two, otherwise separate and distinct notions, slightly enhancing the latter, see Hartung, Partik., Vol. II. p. 98, and comp. notes on 1 Tim. iv. 10.

ἐν τῇ ἀπολογίᾳ καὶ τῇ βεβαιώσει τοῦ εὐαγγελίου τούτου τῆς Χάριτος πάντας ὑμᾶς ὑπέρ τοῦ θεοῦ.

It seems more natural to give both words their widest reference; to understand by ἀπολογίᾳ St. Paul's defence of the Gospel, whether before his heathen judges (comp. 2 Tim. iv. 16) or his Jewish opponents (comp. Phil. i. 16, 17), and by βεβαιώσει his confirmation and establishment of its truth (Heb. vi. 16),—not by his sufferings (Chrys., Theod.) but by his teaching and preaching among his own followers and those who resorted to him (comp. Acts xxviii. 23, 30); see the good note of Wieseler, Chronol. p. 429, 430.

συγκοινώνους κ. τ. λ.

'seeing that both in my defence of and, &c., ye all are partakers with me of my grace;' ut qui omnes mecum consortes estis gratiam,' Schmid, comp. Hamm., and Scholaf. Hints, p. 104. The preceding ὑμᾶς, further characterised as ἐν τῇ —συγκοινών., is rhetorically repeated (see Bernhardt, Synth. VI. 4. p. 275 sq.) to support τάντας; the whole clause serving to explain the reason for the ἐξευθέντως ἐν τῇ καὶ βεβαιώσει. It is doubtful whether ὑμᾶς is to be connected (a) with συγκοινώνους as a second genitive (Syrz., Copt.), or (b) with τῆς ἁρίτος (comp. Clarom., Vulg.), the pronoun being placed out of its order (Winer, Gr. § 22. 7. 1) to mark the reference of the prep. in συγκοινών. ἆς συγκοινών. is found in the N. T. both with persons (1 Cor. ix. 23) and things (Rom. xi. 17), the context alone must decide: this, in consequence of the meaning assigned below to ἁρίτος, seems in favour of (a); comp. ch. ii. 30: so Hammond, De Wette.

τῆς Χάριτος] The reference of this subst. has been differently explained: the Greek commentators refer it more specifically
8. μὸνον ἐστὶν ὁ Θεός, ὡς ἐπιτοθῶ πάντας ὑμᾶς εὖ

8. μὸνον ἐστὶν] So Rec. with ADEJK; great majority of mss.; very many Vv. (but Vv. in such cases can scarcely be depended on for either side) and many ΕΕ. (Griesb. [but om.], Scholz). The ἐστὶν is omitted by Tisch. and bracketed by Lac H. with BFG; 17. ὡς; Vulg. Clarom.; Chrys. (ms.), Theod. Mops. (Meyer, Alf.). The external evidence seems too decidedly in favour of the insertion to be overbalanced by the somewhat doubtful internal argument that ἐστὶν is a reminiscence of Rom. i. 9 (Mey., Alf.). It does not seem much more probable that the transcriber should have borne in mind a remote reference, than that the Apostle should have twice used the same formula.

' to the grace of suffering,' comp. ver. 29; Rosenm., al. to the 'munus apostolicum,' seil. 'ye are all assistants to me in my duty,' Storr, Peille; others again to the 'evangelii donation,' comp. Van Heng.; others to grace in its widest acceptation, Eph. ii. 8, Col. i. 6 (De W., Alf.). Of these the first is too restrictive, the rest, esp. the last, too vague. The art. seems to mark the χάρις as that vouchsafed in both the cases previously contemplated, sufferings for (ver. 29), and exertions in behalf of, the Gospel. The transl. 'gaudii,' Clarom., Vulg., Ambst., al., is apparently due to the reading χαρᾶς, though no mss. have been adduced in which that variation is found.

8. μάρτυς γὰρ κ. τ. λ. ] Earnest confirmation of the foregoing verse, more especially of διὰ τὸ ἔχειν με ἐν τῷ καρδίᾳ ὑμᾶς. Chrys. well says, οὐχ ὡς ἀπιστοφάινομεν μᾶρτυρα καλεῖ τὸν Θεόν, ἀλλὰ ἐκ πολλὸς διαθέσεως. The reading μοι (DEFG, al.; Chrys.; Lat. Fl.) would scarcely involve any change of sense; it would perhaps a little more enhance the personal relation.

ὡς ἐπιτοθῶ] ' how I long after you,' comp. ch. ii. 26, Rom. i. 11, 1 Thess. iii. 6, 2 Tim. i. 4. The force of ἐν this compound does not mark intension, ('vehementer desidero,' Van Heng., 'expetab' Beza), but, as in ἐπιθυμεῖν and similar words, the direction of the πόθος; see notes on 2 Tim. i. 4, and Fritz. Rom. i. 9, Vol. i. p. 31. Again, it seems quite unnecessary with Van Heng. to restrict the πόθος to 'vestre consuetudinis desiderium;' the longing and yearning of the Apostle was for something more than mere earthly reunion, it was for their eternal welfare and blessedness, and the realization, in its highest form, of the χάρις of which they were now συγκοινων. The context seems clearly to decide that ὡς here, and probably also Rom. i. 9, is not 'quod' (Rosenm., De W.) but 'quomodo' (Syr., Copt.), seil. 'quantopere,' 'quam propense,' Corn. a Lep.; compare Chrys., ô δυνάτων εἰκών πάς ἐπιτοθῶ. εὖ σπλάγχνουσ 'I. X.] This forcible expression must not be understood merely as qualitative,—'opponit Christi viscera carnali affectui,' Calv., but as semi-local, 'in the bowels of Christ,' in the bowels of Him with whom the Apostle's very being was so united (Gal. ii. 20), that Christ's heart had, as it were, become his, and beat in his bosom: comp. Mey. in loc. who has well maintained this more deep and spiritual interpretation. 'Ev thus retains its natural and usual force (contr. Rilliet) and the gen. is not the gen. auctoris or originis (Hartung, Casus, p. 17), as
PHILIPPIANS I. 8, 9.

σπλάγχνοις Χριστοῦ Ἰησοῦ. 9 Καὶ τοῦτο προσέχομαι, ἵνα ἡ ἀγάπη μαῖν ἐτὶ μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν

appy. Chrys., σπλάγχνα γὰρ αὕτη [ἡ συνγένεια ἡ κατά Χρ.] ἡμῖν χαίρεται, but simply possessive. We can hardly term this use of σπλάγχνα (ὁσπινθογόνα) completely Hebraistic, as a similar use is sufficiently common in classical Greek (see exx. in Rost u. Palm, Lex. s. v., Vol. II. p. 1504); the verb σπλαγχνίζομαι, however, and the adjectives πολύσπλαγχνος and εὐσπλαγχνος (when not in its medical sense, Hippocr. p. 89) seem purely so, while, on the contrary, the subst. εὐσπλαγχνία occurs in Eurip. Rhes. 192. For a list of Hebraisms of the N. T. judiciously classified, see Winer, Gr. § 3, p. 27 sq.

9. καὶ τοῦτο προσ.] 'Et hoc precor,' but not 'propter ea precor,' as Wolf 2: the καὶ with its simple copulative force introduces the Apostle's prayer (ver. 9—11) alluded to in verse 4, while the τὸστο prepares the reader for the statement of its contents, 'and this which follows is what I pray.' The καὶ (as Meyer observes) thus coalesces more with τὸστο than προσέχομαι; not καὶ προσ τὸστο, but καὶ τὸστο προσ. To connect the clause closely with what precedes (Riliet) destroys all the force of ver. 8. 

ἵνα] The force of this particle is here what has been called hypotelic (see notes on Eph. i. 17); i.e. it does not directly indicate the purpose of the prayer, but blends with it also its subject and purport: Theodorus in loc. paraphrases it by a simple infin. It may be again remarked that this secondary and blended use in the N.T. (esp. after verbs of prayer), though not recognised by Meyer and Fritzsche, cannot be safely denied; there are numerous passages (setting aside the disputed use after a prophecy) in which the full telic force ('in order that') cannot be sustained in translation without artifice or circumlocution; e.g. comp. Meyer on John xv. 8. We may observe, too, that this use of ἵνα is not confined to the N.T.; it was certainly common in Hellonic Greek (see exx. in Winer, Gr. § 44. 8, p. 300); and in modern Greek, under the form νὰ with the subj., it lapses (after a large class of verbs) into a mere periphrasis of the infinitive; see Corpe, Gramm. p. 129, 130.

ἵνα ἡ ἀγάπη μαίν] 'your love,' not—towards the Apostle (Chrys.),—which had been so abundantly shown as to leave a prayer for its increase almost unnecessary; nor again, 'towards God' (Just.), nor even, 'towards one another,' Mey., Alf. (Theodorus unites the two: comp. Wiesing.), both of which seem unnecessarily restrictive. It seems rather 'towards all' (comp. De W.),—a love which, already shown in, and forming an element of, their κοινωνία, ver. 4 (not identical with it, Alf.), the Apostle prays may still more and more increase, not so much per se, as in the special elements of knowledge and moral perception. Examples of the very intelligible μᾶλλον καὶ μᾶλλον will be found in Kypke, obs. Vol. II. p. 307. 

περισσεύῃ ἐν κ. τ. λ.] 'may abound in knowledge and all (every form of) perception,' not 'in all kn. and perception,' Luther,—an attraction for which there seems no authority. The exact force of ἐν is somewhat doubtful; it can scarcely (a) approximate in meaning to μετά, Chrys. (who, however, fluctuates between this prop. and εἰς), Corn. a Lap., al.; for this use, though grammatically defensible
12 PHILIPPIANS I. 9, 10.

( comp. exx. in Green, Gr. p. 289), is not exegetically satisfactory, as ver. 10 shows that it is not to abyss together with ἐπιγνῶσει and αἰσθήσει, but to ἐπιγνῶσιν and ἀλαθ. more especially, as insinuating and defining that love, that attention is directed; nor (b) does it exactly denote the manner of the increase (De W.), as this again seems to give too little prominence to ἐπιγνῶσιν and ἀλαθ.; nor, lastly, is ἐ is here instrumental, Flatt., Heinr.,—as love could hardly be said to increase by the agency of knowledge. The prep. is thus not simply equivalent to μετά, κατά, or διά (much less to ἐις, comp. Winer, Gr. § 50. 5, p. 370), but with its usual force marks the sphere, elements, or particulars, in which the increase was to take place; comp. Winer, Gr. § 48. a, p. 345. It was not for an increase of their love absolutely that the Apostle prayed, for love might become the sport of every impulse (comp. Wiesing.), but it was for its increase in the important particulars, a sound knowledge of the truth and a right spiritual perception, and of both of which it was to have still more and more. Περισσεύειν is thus not absolute, but closely in union with ἐν and its dat., and may be considered generally and practically as identical with abound and an abl., the substantives defining the elements and items in which the increase is realised; comp. 2 Cor. viii. 7, Col. ii. 7, al. Lachm. reads περισσεύωσιν with BDE, al., but as two of these MSS, D [E?] adopt the aor. in ver. 26 without critical support, their reading is here suspicious. ἐπιγνῶσιν καὶ πάση αἰσθήσει.] These two substantives may be thus distinguished; ἐπιγνώσις, 'accurata cognitio' (see notes on Eph. i. 17), denotes a sound knowledge of theoretical and practical truth (Mey.), τὴν προσέκοψαν γνώσιν τῶν εἰς ἀπέτρησιν ουσιωδῶν, Theodorus. Αἰσθήσις, 'sensus' (Clarom., Vulg.) is more generic, but here, as the context implies, must be limited to right spiritual discernment (σοφία. [intelligentia spiritus] Syr.), a sensitively correct moral perception (νοησία, Hesych.) of the true nature, good or bad, of each circumstance, case, or object which experience may present; comp. Prov. i. 4, where it is in connection with έννοηα, and Exod. xxviii. 3, where it is joined with σοφία. It only occurs here in the N.T.; the instrumental derivative αἰσθητήρων (organ of feeling,) &c.) is found Heb. v. 14; comp. Jer. iv. 19. The adj. πάση is not intensive ('plena et solida,' Calv.), but, as apparently always in St. Paul's Ep., extensive, 'every form of;' comp. notes on Eph. i. 8.

10. ἐις τὸ δοκιμάζειν κ.τ.λ.] 'for you to prove things that are excellent;' purpose of the περισσ. ἐπιγνῶσιν καὶ ἀλαθ. (not result,—a meaning grammatically admissible, but here inapplicable, comp. Winer, Gr. 44. 5. p. 294, note), to which the further and final purpose ἐν ἡτε κ.τ.λ. is appended in the next clause. The words δοκ. τὰ διαφήμ. both here and Rom. ii. 18 may correctly receive two, if not three, different interpretations, varying with the meanings given to διαφήματα, and the shade of meaning assigned to δοκιμάζειν. Thus they may imply either (a) 'to prove (distinguish between) things that are different,' i.e. to discriminate (δοκιμάζειν καὶ δια­κρίνειν, Arrian, Epict. i. 20),—whether simply between what is right and wrong (Theoph. on Rom. ii. 18, De
or between different degrees of
good and their contraries (εἰδέναι

τίνα μὲν κάλα τίνα δὲ κρείττονα
tίνα δὲ παντάπασι τὰ διαφόραν πρὸς

όλην νεωτα, Theod.) so Beza,

Van Heng., Alf., al.; (b) 'to approve

of things that are excellent,'

'ut pro­

betis potiora,' Vulg.,

Ta a,aq,lpovra

being used in the same sense as

in Matth. x. 3r, xii.

12,

Luke xii. 7,

24

(Mey. adds Xen. Hier. i. 3, τὰ

διαφ., Dio Cass. xiv. 25), and δοκιμάζειν,

dukimazein, in its derivative sense, comp.

Rom. xiv. 22, I Cor. xvi. 3, and exx.
in Rost u. Palm, Lex. s.v.; so Auth.

Mey. al.; or lastly (b 1 ) 'to prove,

bring to

the

test, things are excellent,'

Syr. [ut discernatis convenientia],

Æth. [ut perpendatis que prestat],

the primary meaning of δοκ. being a

little more exactly preserved; see

Rom. xii. 2, Eph. v. 10. Exegetical

considerations must alone decide;

these seem slightly in favour of the

meaning of διαφόροντα ('prestabilita,

sc. in bonis optima,' Beng.) adopted

in (b) (b 1 ), the prayer for the in­

crease of love being more naturally

realized in proving or approving what

is excellent, what is really worthy of

love, than in merely discriminating

between what is different. Between

(b) and (b 1 ) the preceding

and the prevailing lexical meaning of δοκ.

decides us in favour of the latter; so

Theophyl. (τὸ σύμφερων δοκιμάζει καὶ

ἐνεργώναι τινα μὲν χρὴ φιλεῖν καὶ
tinay mi, appy. Chrys., Beng. ('ex­

plorare et amplexi'), al., who appear
correctly to hold to the more ex­

act meaning of δοκιμάζειν: comp.

notes on Eph. v. 10.

εἰλικρίνεις] 'pure,' 2 Pet. iii. 1 ;

comp. 1 Cor. v. 8, 2 Cor. i. 12, ii. 17.
The derivation of this adj., though a

word not uncommon either in earlier

or later Greek, is somewhat doubtful.

The most probable is that adopted by

Stalbaum (Plato, Phed. 77 a), who

derives it from εἶλος [he must mean
eîlos] and κρῖνο, with reference to a

root εἶλεῖν. As, however, the primary

meaning of this root is not quite cer­
tain, εἶλερπ. may be either 'what is

parcelled off by itself' (gregatim), with

reference to εἶλη (see esp. Buttmann,

Lexii. § 44, and comp. Rost u. Palm,

Lex. s.v.), or more probably, 'volubili

agitazione secretum,' with ref. to the

meaning volvere, which has recently

been indicated as the primary meaning

of εἶλεῖν; see esp. Philol. Museum,


eἰλικρινές τὸ καθαρόν καὶ ἄμεγας ἐτέρου;

see Plutarch, Quast. Rom. § 26, εἰλυ­

κρίνεις καὶ ἄμεγες; ib. Is. et Osir. § 54,

καθαρὸς σῶδ' εἰλικρήφια, and esp. § 61,

where τὰ εἰλικρήφια καὶ τὰ μικτά are

opposed to each other; comp. also

Max. Tyr. Diss. 31. The more usual,

but less probable, derivation is from
eἶλη, 'splendor' ['ΕΛ—, cogn. with

ΣΧΛ, Benfey, Wurzeller. Vol. i. p.

460], in which case the rough breath­
ing would be more suitable; comp.


Several exx. of the use of εἰλικρ.,

will be found in Loesner, Obs. p. 350,

Kypke, Obs. Vol. ii. p. 308, and

Elsner, Obs. Vol. ii. p. 10, of which

the most pertinent are those above.

ἄπροσκόποι] 'without offence, stum­

bling;' 'inoffenso cursu,' Beza; in­

transitively as in Acts xxiv. 16,

Hesych. ἀπαθῶς; comp. Suicer,


and others give an act. meaning, as in

1 Cor. x. 32, 'giving no offence,'
eἰλεκρ. marking their relation to God,

ἀπροσκόπως, their relation to men. This

hardly accords with the context, in

which their inward state and relations
to God form the sole subject of the prayer. It will be best, then, in spite of 1 Cor. l.c., to maintain the intrans. meaning; so appy. Vulg., Syr., Copt.; but these are cases in which the Vv. scarcely give a definite opinion.

εἰς ἡμέραν Χριστοῦ [against the day of Christ]; 'in diem,' Vulg., scil. in terrae eipsei katharoi, Chrys.; not 'till the day,' &c., Auth. Ver. (comp. Beza), which would rather have been expressed by ἄρας ἡμέρας, as in ver. 6. The preposition has here not its temporal, but its ethical, force; comp. ch. ii. 16, Eph. iv. 30, and notes on 2 Tim. i. 12. On the expression ἡμέρα Xp. see the notes on ver. 6.

11. τεπληρωμένοι κ.τ.λ.] 'being filled with the fruit of righteousness;' modal clause defining more fully εἰκαὶ καὶ ἄφρος, and specifying not only on the negative, but also on the positive, side the fullest and completest Christian development. The accus. καρπὸς (καρπῶν, Rec. is unsupported by uncial authority) is that of 'the remoter object,' marking that in which the action of the verb has its realization; so Col. i. 9, πληρωθήσεται τῆς ἐπιγνώσεως τοῦ θελήματος; comp. Hartung, Causus, p. 62 sq. and notes on 1 Tim. vi. 5, where this construction is discussed. If we compare Rom. xv. 14, τεπληρωμένου πάση γνώσεως, we may recognize the primary distinction between the cases: the gen., the 'whence-case,' marks the absolute material out of which the fulness was realised (comp. Krüger, Sprachl. § 47. 16); the accus., the 'whither-case,' the object towards which and along which the action tended, and, as it were, in the domain of which the fulness was evinced; see Scheuerl. Synt. § 9. 1, p. 63. The gen. δικαιοσύνης is the gen. originis, that from which the καρπὸς emanates (Hartung, Causus, p. 63), or perhaps more strictly, that of the originating cause (Scheuerl. Synt. § 17. 1, p. 125),—a καρπὸς that is the production of δικαιοσύνη; comp. Gal. v. 22, Eph. v. 9, James iii. 18, and on the meaning of καρπὸς, notes on Gal. l.c.

With regard to the strict meaning of δικαιοσύνη it may be briefly remarked that we must in all cases be guided by the context: here verse 10 and the apparent emphasis on καρπὸς point to δικαίωσις as a moral habitus (comp. Chrys.), as in Rom. vi. 13, Eph. v. 9 al.,—not 'justification' proper (Rilliet), but the righteousness which results from it and is evinced in good works; so Calv., Mey., De W. On the distinction between the 'righteousness of sanctification' and the 'righteousness of justification,' see esp. the admirable sermon of Hooker, § 6, Vol. iii, p. 611 (ed. Kable), and on the doctrine of justification generally, the short but comprehensive treatise of Waterland, Works, Vol. vi. p. 1—38.

τὸν διὰ Ἰ. Χ. serves to specify the καρπὸς, as being only and solely through Christ, comp. notes on 2 Tim. i. 13. This fruit is a communication of the life of Christ to his own (Wiesing.) it results from 'the pure grace of Christ our Lord whereby we were in Him [by the working of the Spirit He sent, Gal. ii. 20, iii. 22, Mey.] made to do those good works that God had appointed for us to walk in,' King Edw. VI. Catech., cited by Waterl., Justif. Vol. vi. p. 31. εἰς δόξαν καὶ εἰρ. Θεοῦ 'to the praise and glory of God;' the praise and glory of God is the 'finis primarius' of the τεπληρωμένοι κ.τ.λ.  

14 PHILIPPIANS I. 10, 11.

ἡμέραν Χριστοῦ, 11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰ. Χ. Χριστοῦ, εἰς δόξαν καὶ εἰρ. Θεοῦ.
Know that my sufferings have furthered the Gospel, for Christ is preached by all. I indeed would fain depart to Christ, but for your sake I shall remain.

Hence ‘ad gloriam,’ Beza, is more exact than ‘in gloriam,’ Clarom., Vulg.; see notes on Eph. i. 6. Διός is here, as Meyer pertinently remarks, the ‘majesty’ of God per se, επανον, the ‘praise and glorification’ of the same; comp. Eph. i. 6, 12, 14, 1 Pet. i. 7.

12. γινώσκειν &c. ‘Now I would have you know!’ the transitional δὲ (Hartung, Partik. ἐδ. 2. 3, Vol. i. p. 165) introduces the fresh subject of the Apostle’s present condition at Rome, his hopes and fears; comp. Rom. i. 13, 1 Cor. xii. 1, 1 Thess. iv. 13 al. It seems rather far fetched in Meyer, followed by Alf., to refer γινώσκ. to ἐν ἑπεφυγ. above, ‘and as a part of this knowledge I would have you know,’ &c. There certainly seems no peculiar emphasis in γινώσκειν; the order is the natural one (comp. Jude 5) when βοῦλομαι is unemphatic; contrast 1 Tim. ii. 8, v. 14 al. Though few minor points deserve more attention in the study of the N. T. than the collocation of words, we must still be careful not to overpress collocations which arise not so much from design as from a natural and instinctive rhythm; comp. 2 Cor. i. 8. τὰ κατ’ ἑπιδ ‘my circumstances,’ ‘rerum meumar condition,’ Wolf; comp. Eph. vi. 21, Col. iv. 7, Tobit x. 8, and see illustrations in Elsner, Obs. Vol. ii. p. 234, Wetst. in Eph. l. c. In such cases κατ’ is local, and marks, as it were, an extension along an object; comp. Acts xxvi. 3, and see Winer, Gr. § 49. d, p. 356. In late writers, κατ’ with a personal pronoun becomes almost equivalent to a possess. pronoun, and with a subst. almost equiv. to a simple gen.; comp. 2 Macc. xv. 37. μᾶλλον] ‘rather,’ not ‘maxime’ or ‘excellenter’ (comp. Beza), but ‘potius,’ rather than what might have been expected,—viz. hindrance: see Winer, Gr. § 35. 4, p. 217, by whom this use of the comparative is well illustrated. προκοπῆν] ‘advance,’ ‘furtherance;’ a substantive of later Greek condemned by the Atticists, see notes on 1 Tim. iv. 15, and comp. Triller on Thom. M. s. v. p. 741 (ed. Bern.) who, though perhaps justly pleading for the word as an intelligible and even elegant form, is unable to cite any instance of its use in any early writer, Attic or otherwise. Numerous exx. esp. out of Plutarch, are cited by Wetst. in loc.

ἔλθειν] ‘have fallen out,’ Auth. Ver.; comp. Wisdom xv. 5, εἰς δηνος ἑξετασ. Further but doubtful exx. are cited by Raphel, Annot. Vol. ii. p. 499; at any rate, from them take out Mark v. 26, Acts xix. 27 (cited even by Meyer), in which ἔλθειν certainly implies nothing more than simple (ethical) motion. Alford ad- duces Herodot. i. 120, ἐς ἄνθρωπος ἐξετασ, which seems fully in point.

13. ὅστε τούτων δεσμ. κ.τ.λ.] ‘so that my bonds have become manifest in Christ’; illustrations of the above προκοπῆ; first beneficial result of his imprisonment: ‘duos nunc sigillatim Apostolus fortuna sue adverse memorat effectus,’ Van Heng. The order of the words seems clearly to imply that ἐν Χρ. must be joined,—not with δεσμῶν, Auth. Ver., al., scil. ‘ad provheendum Christi honorem,’
Calv., but with φανεροῦς, on which, perhaps, there is a slight euphasis; the δικαίωμα were not κρύπτω, but φανερό; nor φανερόly, only, but φανερός ἐν Χριστῷ, 'manifesta in Christo,' Clarom., manifest—not 'through Christ,' Theoph., Æcumm., but 'in Christ,' manifest as borne in fellowship with Him, and in His service. On this important qualitative formula, which must never be vaguely explained away; see notes on Gal. ii. 17, and for a brief explanation of its general force, comp. Hooker, Serm. iii. Vol. iii. p. 763 (ed. Keble). The variation φαν. γενέσθαι. (Chrys. adds τούτος) ἐν Χρ. with DEFG, Boern. Vulg. al., shows perhaps that some difficulty has been felt in the connection. ἐν δικαίῳ τῷ πρατῖορι. 'in the whole prætorium.' The meaning of πρατῖοριον in this passage has been abundantly discussed. Taken per se, the adjectival subst. 'prætorium' has apparently the following meanings: (a) 'the general's tent,' sc. 'tentorium or tabernaculum' (Livy, vii. 12), and derivatively 'the council of war' held there (Livy, xxvi. 15); (b) the 'palace of a provincial governor' (Cicero, Verr. iii. 28; comp. Matth. xxvii. 27, Mark, xv. 16 al.) sc. 'domicilium,' and thence derivatively, (a) 'the palace of a king' (Juv. x. 161; comp. Acts xxiii. 35), and even, (β) 'the mansion of a private individual' (comp. Suet. Octav. 71); lastly, (c) 'the body guard of the emperor' (Tacit. Hist. iv. 46); and thence not improbably (d) 'the guard-house or barracks where they were stationed;' comp. Scheller, Lex. s.v., from which this abstract has been compiled. In the present passage Chrys. and the patristic expositors all adopt (b, a) and refer the term to 'the emperor's palace' (τὰ βασιλεία), but since the time of Perizonius (de Præt. et Prætorio, Franck. 1687) nearly all modern commentators adopt (d), and refer πρατῖορι to the 'Castrum Prætorianorum' built and fortified by Sejanus, not far from the 'Porta Viminalis;' comp. Suet. Tib. 37, Tacit. Ann. iv. 2, Dio. Cass. xvii. 19. The patristic interpretation, on account of the lax use of 'prætorium,' seems fairly defensible; as, however, there is no proof that the imperial palace at Rome was ever so called, and as it is expressly said, Acts xxviii. 16, that St. Paul was delivered τῷ στρατοπεδέαρχῳ (one of the two Prefecti Prætorio, perhaps Burrus) and by him assigned to the custody of a (Prætorian) soldier, it seems more probable that the Apostle is here referring to the 'castrum Prætorianorum,'—not merely to the smaller portion of it attached to the palace of Nero (Wieseler, Chronol. p. 403, followed by Howson [Vol. ii. p. 510, ed. 2], and Alf. in loc.), but as δικαίῳ and the subsequent generic τοῖς λαοῖς πᾶσιν seem to imply,—to the whole camp of the Prætorians, whether inside or outside the city,—in which general designation it is not improbable that the πόλις Καίσαρος (ch. iv. 22) may be included: see notes in loc. The interp. 'hall of judicature,' Hamm., al. (see Wolf in loc.) does not appear either satisfactory or tenable. The arguments based on this passage by Baur (der Apost. Paul, p. 469 sq.) against the genuineness of this Ep. must be pronounced very hopeless and unconvincing. καὶ τοῖς λαοῖς] 'and to all the rest,' beside the Prætorian camp, 'reliquis omnibus Romæ versantibus,' comp. Neander, Planting, Vol. i. p. 317 (Bohn); not 'to
the rest of the Prætorians' (Wieseler, Chronol. p. 457), a meaning too limited; nor, 'hominibus exteris (gentilibus) quibuscumque,' Van Heng., a meaning which of λαοῖς certainly does not necessarily bear. Vulg., Aeth., and Auth. refer τοὺς λαοῖς to locality, 'in other places' (ἐν τῇ πάλαι πάσῃ, Chrys.), the dative being under the vinculum of ἐν: this is grammatically possible, but as λαοῖς is not elsewhere applied to places in the N. T., not very probable; comp. 2 Cor. xiii. 2.

14. καὶ τοὺς πλείονας] 'and that the greater part of the brethren;' second beneficial effect of the Apostle's imprisonment. The presence of the article obviously shows that πλείονας must here retain its proper comparative force,—not 'many,' Auth. Ver.

ἵλιος [multitudo] Syr., but 'the greater portion,' 'the more part,' as Auth. in Acts xix. 32, xxvii. 12, 1 Cor. ix. 19, xv. 6. So also 2 Cor. ii. 6, iv. 15, ix. 2, where both Luth. and Auth. incorrectly retain the positive.

ἐν Κυρίῳ πεποιθήθησα] 'having in the Lord confidence in my bonds;' not 'in regard of my bonds' (Flatt, Rill.), which vitiates the construction; the dative not being a dat. 'of reference to' (comp. Gal. i. 22), but the usual transmissive dat. At first sight it might seem more simple and natural with Syr. to connect ἐν Κυρίῳ with ἀδελφῶν, 'brethren united with, in fellowship with the Lord,—a construction admissible in point of grammar (Winer, Gr. § 20. 2, p. 123), but open to the serious objection that though the important modal

adjunct, ἐν Κυρίῳ, occurs several times in St. Paul's Epp. with substantives or quasi-substantives, e.g. Rom. xvi. 8, 13, Eph. iv. 1, vi. 21, Col. iv. 7, it is never found with ἀδελφῶν; Eph. vi. 21, cited in opp. by Van Heng., is not in point; see Meyer in loc. On the contrary, Πεποιθήθησα is found similarly joined with ἐν Κυρίῳ. ch. ii. 24, Gal. v. 10, 2 These. iii. 4, comp. Rom. xiv. 4. The objection, that in these and similar cases Πεποιθήθησα stands first in the sentence (A lf.), is not here of any moment; the emphasis rest on ἐν Κυρίῳ, and properly causes its precedence: surely it must have been 'in the Lord' and in Him only that confidence could have been felt—when in bonds: so rightly Meyer, and very decidedly Winer, Gr. § 20. 2, p. 124.

περισσότερος τολμῶν] 'are more abundantly bold,' scil. than when I was not in bonds; not 'are very much emboldened,' Cony b., a needless dilution of the comparative; 'hac freti plus solito audere debemus, jam in persona fratrum pignus victoriae nostrae habentes,' Calv. The construction adopted by Grot., Baumg. Crus., al., περισσότερος ἀφοβός, i.e. ἀφοβώ-περος, is eminently unsatisfactory; each verb naturally takes it own adverb. With ἀφοβός λαλῶν, comp. Acta iv. 31, ἐλάλων τὸν λόγον τοῦ Θεοῦ μετὰ παρῆσας, a passage which may have suggested here the insertion of the nearly certain gloss τοῦ Θεοῦ, as in ΑΒ; about 20 mss.; majority of Vv. (Lachm.). The variations (see Tisch.) serve to confirm the shorter reading.

15. τινὲς μὲν κ.τ.λ.] 'But this is not
the case with all; some preach from bad motives.' The previous definition, ἐν Κυρ. προεδρ., seems to render it impossible that the τινὲς μὲν should be comprised in the ἄδελφοι, ver. 14. The mention of 'speaking the word' brings to the Apostle's mind all who were doing so; he pauses then to allude to all, specifying under the TLVES τινὲς, besides those mentioned ver. 14. This, however, does not seem tenable. διὰ φθόνου] 'on account of envy,' or more idiomatically, 'from envy,' for envy,—to gratify that evil feeling; so Matth. xxvii. 18, Mark xv. 10, comp. Winer, Gr. § 49. 9, p. 355 (ed. 6), and notes on Gal. iv. 13. Alberti adduces somewhat pertinently Philemon [Major, a comic poet, P. C. 330] τολμᾶ μὲ διδάκτεις ἄδελφον διὰ φθόνον; see Meineke, Com. Fragm. Vol. iv. p. 55. It is scarcely necessary to add that the transl. amid envy, Jowett on Gal. iv. 10 is quite untenable: διὰ with an accus. in local or quasi-local references is purely poetical; comp. Bernhardy, Synth. v. 18, p. 256. δι' εὐδοκίαν] 'on account of, from, good will,' ἀπὸ προθυμίας ἀγάπης, Chrys.,—towards the Apostle; not towards others in respect of their salvation (Est.). De Wette objects to this meaning of εὐδοκία as not sufficiently confirmed, and adopts the transl. 'good pleasure,' scil. of me and my affairs. This seems somewhat hypercritical; surely the opposition διὰ φθόνου coupled with εἰς ἀγάπης, ver. 16, seems sufficient to warrant the current translation; see Fritz. Rom. Vol. ii. p. 372, whose note, however, is not in all points perfectly exact, comp. notes on Eph. i. 5, and the quaint but suggestive comments of Andrewes, Serm. xiii. Vol. i. p. 230 (Angl. Cath. Libr.). The καί refers to contrary motives just enunciated; and the party specified under τινὲς δὲ, though practically coincident with the πλείονες, are yet, as De W. rightly observes, put slightly under a different point of view, and as forming the opposite party to those last mentioned. Thus of those who spake the word, τινὲς μὲν were factious and envious, τινὲς δὲ full of good will and kindly feeling, and these latter were they who constitute the πλείονες τῶν ἄδελφων, ver. 14.

16. οἱ μὲν έκ ἀγάπης] 'those indeed (that are) of love (do so);' sc. οὖτος, comp. Rom. ii. 8, Gal. iii. 7. The two classes mentioned in the last verse are now by οἱ μὲν and οἱ δὲ a little more exactly specified, the order being inverted. In Rec. the more natural order is preserved, but is very insufficiently supported, viz., only by one of the second correctors of D, K (I omit of μὲν έκ ἐρθ. to μοι), other mss.; Syr. (Philox.) and other Vv., and several Greek Fl. The Auth. Ver. and apparently nearly all the older expositors make οἱ μὲν the subject, and refer έκ ἀγάπης to the
supplied clause, τῶν Χρ. κηρ.; so also Matth., Alf., and other modern commentators. This is plausible at first sight, but on a nearer examination can hardly be maintained. For 1st, εἰς ἀπολογίαν would thus be only a kind of repetition of διὰ εὐδοκίαν, as also εἰς ἐρωτ. of διὰ φθόνον; and secondly, the force of the causal participial clause would be much impaired, for the object of the Apostle is rather to specify the motives which caused this difference of behaviour in the two classes than merely to reiterate the nature of it. See esp. De Wette in loc., by whom the present interpretation is ably maintained; so Mey., Wies., and (in language perhaps too confident), Van Heng.: where appy. all the ancient Vv. are on the other side, it is not wise to be too positive. On the expression, 17. οἱ δὲ εἰς ἐρωτείας, 'quī amōre originem ducunt,' see notes on Gal. iii. 7, and Fritz. on Rom. ii. 8, Vol. i. p. 105.

κ.τ.λ.) 'as they know that I am appointed for the defence of the Gospel,' i.e. 'set to defend the Gospel,' Tynd., Cran.; participial clause explaining the motives of the behaviour, comp. Rom. v. 3, Gal. ii. 6, Eph. vi. 8 al. They recognise in me the appointed defender of the Gospel,—not the incapacitated preacher, whose position claims their help (Est., Fell 2), but the energetic Apostle whose example quickens and evokes their co-operation. Κείμαι has thus a purely passive reference, not 'jaceo in conditione misera,' Van Heng. (a meaning lexically defensible, see exx. in Rost u. Palm, Lex. s.v.), but 'constitutus sum,' Αθ., 'I am set,' Auth., ὑπὲρ μὲ κεφαλήν τοῦ ἐρωτεύσεται, Thedoret: so Luke ii. 34, 1 Thess. iii. 3. The Apostle was in confinement, but not, as far as we can gather, either in misery or in suffering; comp. Conyb. and Hows. St. Paul, Vol. ii. p. 515 sq.

ἀπολογίαν τοῦ εὐαγγ. is referred by Chrys., Theoph., and Ecum. to the account (τὰς εὐδοκιάς) of his ministry, which the Apostle would have to render up to God, and which the co-operation of others might render less heavy. This seems artificial: ἀπολογία is nowhere used in the N.T. in reference to God, and can hardly have a different meaning to that which it bears in ver. 7; see Wieseler, Chronol. p. 430 note.

17. οἱ δὲ εἰς ἐρωτείας] 'but they (that are) of party feeling or dissension;' opposite class to οἱ δὲ ἀγάπης, ver. 16. On the derivation and true meaning of ἐρωτεία,—not exactly 'contention,' Auth. (comp. Vulg., Syr., Copt.), followed by many modern commentators, but 'intrigue,' 'party spirit' (ἀναίδως κατὰ τὴν ἄγοραν περιοίκην, Theod.), as appy. felt by Clarom. 'dissensio,' and perhaps Ἐθ.,—see notes on Gal. v. 20. On the most suitable translation, comp. notes on Transl. καταγγέλλωνυι] 'declare,' 'proclaim;' in effect not different from κηρύσσω, ver. 16 (καταγγελλεται: κηρύσσεται, Ἑσυχ.), but perhaps presenting a little more distinctly the idea of 'promulgation' 'making fully known' (Xen. A σ. 5. 11, τῷ τῷ ἐπισκοπή); comp. i Cor. ix. 14, Col. i. 28, and Acts xvii. 3, 23, in which latter book the word occurs about ten times. It is peculiar to St. Paul and St. Luke. In this compound the prep. appears to have an intense force, as in καταλέγειν, καταφαγεῖν κ.τ.λ.; see Rost u. Palm, Lex. s.v. iv. 4. ὁδὸν ἀγνὸς ('insin-
20 PHILIPPIANS I. 17, 18.

\[ \text{ἐγείρειν τοῖς δεσμοῖς μου.} \]

18 \( \text{τί γὰρ; πλὴν παντὶ τρόπῳ,} \)

cerely,' 'with no pure intention,' \( \text{oὐκ} \) \( \text{ἐλεκτρισθὲν οὐδὲ δὲ} \) \( \text{αὐτὸ} \) \( \text{τὸ πρόμαχον,} \) \( \text{Chrys.) belongs closely to} \) \( \text{καταγγέλεια.} \) \( \text{On the meaning of} \) \( \text{ἀγνὸς} \) ('in quo nihil est impuri'), see notes on \( \text{I Tim. v. 22,} \) and \( \text{Tittm. Synon. i. p. 22.} \)

\( \text{Θολόμενοι κ.τ.λ.} \) 'thinking (thus) to raise up, &c.' not exactly parallel to \( \text{εἰσόδες,} \) ver. 16, but explanatory of \( \text{οὐχ} \) \( \text{ἀγνὸς.} \) The verb \( \text{ὁδῷα: seems here to convey a faint idea of intention, though of an intention which was not realized; e.g. Plato, \( \text{Apol.} \) 41 D, \( \text{ὁδὸνεος} \) \( \text{βλάπτειν} \) (cited by De W.); \( \text{kai kalòς εἰσί τὸ ὁδόνεον ὁ} \) \( \text{γὰρ οὖν ἔξεταν,} \) \( \text{Chrys.} \)

The reading \( \text{ἐγείρειν (Rec. ἐπιφάνεια) is supported not only by the critical principle, 'proclivi lectioni præstat ardua,' but also by the weight of Uncial authority, \( \text{ABDG} \); so too threemss., Vulg., Clœrim., Goth.} \)

\( \text{τοῖς} \) \( \text{δεσμοῖς} \) \( \text{μου} \) 'unto my bonds,' dat. incommodi, Jelf, Gr. § 602. 3; endeavouring to make a state already sufficiently full of trouble yet more painful and afflicting. There is some little doubt as to the exact nature of this \( \text{Θλίψις.} \) Is it outward, i.e. dangers from the inflamed hatred of heathen enemies (Chrys.), or inward, i.e. 'trouble of spirit' (Alf.)? Not the latter, which is not in harmony with the studiedly objective \( \text{δεσμοῖς,} \) or with the prevailing use of \( \text{Θλίψις} \) in the N.T.;—nor yet exactly as Chrys., al., which seems too restricted, if not artificial, but, more probably, ill-treatment at the hands of Jews and Judaizing Christians, which the false teaching of the οἱ \( \text{ἐπιδελασ} \) would be sure to call forth. Calvin very prudently observes, 'erant plurimae occasiones

\[ \text{[Apostoloc nocendi] quae sunt nobis inognite qui temporum circumstanciis non tenemus.'} \]

18. \( \text{τί γὰρ} \) 'What then;' 'quid enim,' Vulg., or perhaps more exactly, 'quid ergo;' not 'quid igitur,' Beza, which is not commonly thus used in independent questions. The uses of \( \text{τί γὰρ} \) may be approximately stated as three; (a) argumentative, answering very nearly to the Lat. 'quid enim,' and while confirming or explaining the preceding sentence, often serving to imply tacitly that an opponent has no answer to make; see \( \text{Hand, Tursell. Vol. ii. p. 386.} \) It is thus often followed by another interrogation; comp. Rom. iii. 3, Job xxi. 4; (b) affirmative; answering very nearly to 'profecto' or the occasional 'quid ni' of the Latins (Hand, Tursell. Vol. iv. p. 186); comp. Eurip. Orest. 481, Soph. \( \text{Ed. Col.} \) 547; and see Herm. Viger, No. 108, and Ellendt, Lex. Soph. Vol. i. p. 537, who however has not sufficiently discriminated between the exx. adduced; (c) rhetorical, as appy. here, answering more nearly to 'quid ergo' or 'quid ergo est' (Hand, Tursell. Vol. ii. p. 456), and marking commonly either a startled question (comp. \( \text{Ed. Col.} \) 544, 552), or, as here, and appy. Job xviii. 4, a brisk transition ('ubi quis cum alacteritate quidam ad novam sententiam transgreditur,' Kühnér on Xenoph. Memor. ii. 6. 2), and thus perhaps differing from the calmer \( \text{τί οὖν.} \) In every one of these cases, however, the proper force of \( \text{γὰρ} \) ('sane pro rebus comparatis'), though successively becoming more obscure, may still be recognised; here, for example, the question amounts to, 'things being then as I have described them, what is my state of feeling?' See Klotz,
PHILIPPIANS I. 18.

Devar. Vol. II. p. 247 sq. All supplements, διαφέρει (Chrys.), μου μέθει (Theoph.), φησίων (Van H.), &c., are perfectly unnecessary, if not

uncritical. παρὰ 'notwithstanding,' 'nevertheless,' this particle, probably connected with πέλων (Pott, Etym. Forsch. Vol. II. p. 39, 323), not with πέλας (Hartung, Partik. Vol. II. p. 30), has properly a comparative force, especially recognisable in the

disjunctive comparison παρὰ ἤ (see Donalds. Cratyli. § 100), and its use with the gen. e. g. Mark xii. 32, John viii. 10. This might be termed its

prepositional use. It however soon passed by an intelligible gradation into an adverbial use, and came to imply little more than ἀλλά 'nevertheless,' 'abgesehen davon' (eh. iii. 16, iv. 14, 1 Cor. xi. 11, Eph. v. 33), with which particle it is not unfrequently joined; see Klotz, Devar. Vol. II. p. 725.

παντὶ πρὸς ἐν every way,' scil. of preaching the Gospel, more exactly defined by εἰτε—εἰτε. At first sight there might seem some difficulty in this lenity of St. Paul towards false, and perhaps heterodox, teachers,—men against whom he warns his converts with such emphasis in ch. iii. 2. The answer seems reasonable, that St. Paul is here contemplating the personal motives rather than alluding to the doctrines of the preachers; nay, more, that perverted in many respects as this preaching might be, CHRIST is still its subject, and to the large heart of the Apostle this is enough; this swallows up every doubt and fear: 'let then the word be preached, and let it be heard; be it sincerely, or be it pretendedly, so it be done, it is to him [St. Paul] and should be to us, matter (not only of contentment, but also) of rejoicing,' Andrewes, Serm.

ix. Vol. v., p. 190 (Angl. C. Libr.); see esp. Neander, Planting, Vol. I. p. 318 (Bohn), and comp. Stier, Reden Jes. Vol. III. 29. εἰτε προφάσεi κ. τ. λ.] 'whether in presence or in truth;' datives expressive of the manner, technically termed, modal datt.; see Winer, Gr. § 31. 6, p. 193, and especially Jelf, Gr. § 603, by whom this use of the dat. is well illustrated; compare also Hartung, Casus, p. 69. The phraseological annotators, esp. Wetst. and Raphel (Vol. II. p. 500) adduce numerous instances of a similar opposition between προφάσεις and ἄληθεια or τάληθες; these are quite enough, independently of the context, to induce us to reject the transl. of προφάσεις, adopted by Grot., al. 'occasione,' i. e., 'be the good not intended but only occasioned by them,' Hammond. On the more general meaning of the here more limited ἄληθεια, comp. Reuss, Theol. Christ. iv. 16, Vol. II., p. 169.

ἐν τούτω] 'therein,' 'in this state of things,' scil. that Christ is preached, though from different reasons; comp. Luke x. 20. This use of ἐν τούτω, nearly = Germ. 'darüber,' though apparently not very common in the best prose, is certainly no Hebraism (Rilliet); see Winer Gr. § 48. a, p. 346. Meyer compares Plato, Republ. x. 603 c, ἐν τούτων πάσιν ἡ λυπομένης ἡ χαιροτοναται.

ἀλλὰ καὶ χαρ.] 'yea, and I shall rejoice;' not exactly, ἀλλὰ υπὲρ τούτων χαρήσωμεν, Chrys., Calv., but, in more strict connexion with the following fut., when the ἐν τούτων is being realized. The punctuation is here not quite certain. Lachm., followed by Tiact. and Mey., places a full stop before ἀλλὰ, and a colon after χαρ., thus connecting αἱδὰ γὰρ more imme-
22 PHILIPPIANS I. 18, 19.

ἐν τοῦτῳ ἡμῖν ἀλλὰ καὶ χαρᾶς οὖν 19 οὖν γὰρ ὅτι
diately with the present clause. This seems right in principle both on grammatical, as well as exegetical, considerations: a colon, however, as in text, seems preferable to a full stop, for there is a kind of sequence in the χαίρω and χαρῆσομαι which can hardly be completely interrupted. De W., Van Heng., and others who retain the comma (Alf. has a comma in text but a colon in transl.) suppose an ellipsis of οὐ μόνον before χαίρω. This is very unsatisfactory. 'Ἀλλὰ καὶ has here its idiomatic meaning 'at etiam,' the faintly seclusive force of ἀλλὰ serving specially to confine attention to the new assertion which the Kai annexes and enhances; see Fritz. Rom. vi. 5, Vol. i. p. 374. It may be observed that in these words, and also in some uses of the idiomatic ἀλλὰ γάρ, ἀλλὰ μόνον, the primary force of ἀλλὰ ('aliquid jam hoc esse de quo sumus dicturi,' Klotz, Devar. Vol. ii. p. 2) is so far obscured that it does practically little more than impart a briskness and emphasis to the declaration; see Klotz, c. c., p. 8, Hartung, Partik. Vol. ii. p. 35. Lastly, we should be careful to distinguish between the present use of ἀλλὰ καὶ and (a) where a hypothetical clause precedes, evoking a more distinct opposition, e. g. 1 Cor. iv. 15, 2 Cor. iv. 16; (b) where an opposition is involved in the terms themselves, e. g. Diod. Sic. v. 84 (Fritz.), ἐν ταῖς νήσοις ἀλλὰ καὶ κατὰ τὴν Ἀσίαν; or (c) where ἀλλὰ occurs in brisk exhortation, e. g. Soph. Philoct. 796, ἀλλ' ἵνα τέκνῳ καὶ βάφσεις ἵσχε; in which passage Hermann's proposed emendation τι βάφσεις does not seem either plausible or necessary.

19. οὖν γὰρ] Confirmation of the words immediately preceding, the γὰρ having its simple argumentative force. If with Calv., Bisp., al. this clause be referred to ver. 17, γὰρ must have more of an explicative force (comp. notes on Gal. ii. 6): such a ref. however, is unduly regressive; τοῦτο here can only mean the same as τοῦτῳ ver. 19,—the more extended preaching of the Gospel of Christ. The words τοῦτο—σωτηρία occur in Job xiii. 16, and may have been a reminiscence. εἰς σωτηρίαν] 'to salvation.' The exact meaning of σωτηρία has been very differently explained. It has been referred to (α) 'salus corpora,' scil. 'escape from present danger,' ἀπαλλάξῃν Chrys., who however fluctuates; 'preservation in life,' τὸ δὲν οὐδὲ πειρᾶται, (Ecum. [not as Alf.], and appy. Syr.; (b) 'salus spiritualis,' 'Seelenheil,' De W., 'his own fruitfulness to Christ,' Alf.; (c) both united, 'for good, whether of soul (Rom. viii. 28) or of body' (Acts. xxvii. 34), Peile, Bloomf.; (d) 'salus sempera,' whether (a) in reference to others (Grot., Hamm.), or (β) in ref. to himself, 'suam salutem veram et perennem,' Van Heng. The last of these meanings alone seems to satisfy the future reference (ἐποίητο), and is most in accordance with the prevailing meaning of σωτηρία in St. Paul's Epp.: comp. ver. 28, ch. ii. 12, and εἰς σωτ. Rom. i. 16, 2 Thess. ii. 13.

Σὺ τῇς κ. τ. λ.] 'through your supplication and the supply of the spirit of J. C.' the two means by which the σωτηρία is to be realized, intercessory supplication on the part of man, and supply of the Spirit on the part of God. Meyer and Alford regard the gen. ἐπίσχορηγίας as dependent on ὑμῶν, 'your supply to me (by that prayer) of, &c.,' on the ground that διὰ τῆς, or at least τῆς would have been inserted.
Independently of the very unsatisfactory meaning in a dogmatical point of view, this is not grammatically exact. No article is required. Each substantive has its own defining gen., and on this account the second may dispense with its art.; so Winer, Gr. § 19. 5, p. 118 (ed. 6). Meyer is unfortunate in referring to Winer in support of his interp., as that grammarian expressly adopts the more natural construction.

These words admit of two interpretations according as τοῦ Ἡλίου is considered a gen. objecti or subjecti: comp. Winer, Gr. § 30. 1, p. 168. If the latter, the meaning will be the 'supply which the Spirit gives,' the gen. being auctoris, Hartung, Casus, p. 17; so Theodrt., De W., Mey. This latter interp. is on the whole to be preferred, as the parallelism, 'the prayers you offer—the aid the Spirit supplies' is thus more exactly retained. Wiesing, and Alf. urge Gal. iii. 5, but this can hardly be considered sufficiently in point to fix the interpretation. Still less tenable is the assertion that the gen. subjecti would have required the order τοῦ Ἡλίου I. X. ἐπιχορηγ. as in Eph. iv. 16 (Alford); for in the first place exx. of the contrary (and indeed, usual) order are most abundant, see Scheuerl. Syntax. p. 126, Winer, Gr. p. 167; and in the next place the gen. in Eph. l. c. is confessedly of a different grammatical class; see notes in loc. The Spirit is here termed τοῦ Ἡλίου Χριστοῦ, not merely because Christ gives Himself spiritually in and with the Holy Ghost (Meyer on Rom. viii. 9), but because that eternal Spirit proceeds from the Son; so Pearson, Creed, Vol. i. p. 383: in a word the gen. is not so much a definitive or quasi-passess. gen., as a simple gen. originis, Hartung, Casus, p. 23. Lastly, on ἐπιχορηγία, which perhaps retains a slight shade of the primary meaning of χορηγ. in the amleness and liberality which it seems to hint at on the part of the gift and giver, see notes on Col. ii. 19, and Harless on Eph. iv. 16. The τί is directive, not intensive; see notes on Eph. l. c.

20. κατ' ἑνὸς ἀπόκαρας.] 'according to my expectation,' i.e. 'even as I am hoping and expecting,' Syr., 'sicut speravi et confissus sum,' August. The curious word ἄποκαράδοκια (Hesych. προσδοκία, ἀπεκδοξία), only here and Rom. viii. 19 in the N.T., is derived from κάρα, and δοκέω [possibly allied to a root δικαρινά, 'monstrare,' Pott, Etym. Forschung. Vol. i. p. 185, 267] and properly denotes 'capitis, scil. oculorum animique ad rem ab aliquo loco expectandam attenta conversio,' and thence derivatively 'patient, persistent, looking for' (Rom. viii. 19), and, with a further weakened force, 'calm expectation,' as in this place; the meaning necessarily varying with that of the simple καράδοκια which, from the ideas of 'attention' (Eur. Troad. 93) and 'observation' (Polyb. Hist. x. 42. 6), passes to those of 'suspense' (Eur. Med. 1117) and simple 'expectation' (Eur. Iph. Aul. 1433.). The prep. ἄπο is not properly intensive, as in ἄποθετριῶ, ἄποφευδομαί, κ.τ.λ. (Tittm. Syntax. p. 106 sq., and even Meyer on Rom. viii. 19), but local: it primarily (so to say) localises the
καραδοκεῖν, by marking either (a) the place from which the observation is maintained, e.g. Joseph. Bell. Jud. iii. 7. 26, comp. Polyb. Hist. xvi. 31. 4, or (b) the quarter whence the thing or issue is looked for, e.g. Polyb. Hist. xvi. 2. 8,—and comes thence, as in ἄπεκδέχομαι (Germ. abwarten, see notes on Gal. v. 5), with a gradual, but intelligible, evanescence of the local idea ('quidquid enim expectes alicunde te id expectare oportet,' Fritz.), to imply little more than the fixedness, permanence, and patience (not 'solicitude,' Titm.) with which the observation is continued, or the expectation entertained; see Winer, de Verb. Compos. iv. p. 14, and esp. the excellent discussion of Fritz. Fritsch. Opusc. pp. 150-157. ὅτι εὐθέως ἀλοχόν. 'that in nothing I shall be put to shame.' These words admit of various possible interpretations; for example (a) ὅτι may be either relatival, 'that,' to ἐλπίζεως ὅτι, Chrys., or argumentative, 'because,' 'quia,' Vulg., Clarom.; (b) εὐθέως may be either neuter (Syr., Auth., al.), or masc. in reference to the preachers of the Gospel (Hoelem.); again (c) ἀλοχονθ. may be either passive, 'confundar,' Vulg., or with a middle force, 'pudore confusus, ab officio deflectam,' Van Hengel. In this variety of interpretation we must be guided solely by the context: and this seems certainly in favour of the above translation: for (a) ὅτι far more naturally follows ἀλοχόν as defining the subject to which it refers (comp. Rom. viii. 21) than as supplying the reason why it is entertained; the latter interrupts the sequence, vitiates the logic, and leaves the object of hope undefined. Again, (b) εὐθέως cannot be masc. ; for if so, it would have to be arbitrarily referred only to the better class of those mentioned above, whereas if neuter it remains perfectly general and inclusive, not merely ὅτι ἐν τῷ ὃν ὅτι ἐν θανάτῳ, Theoph.,—but, in every respect, in every particular (comp. ver. 28), thus forming an antithesis to ἐν πάσῃ παρβ. Lastly, (c) ἀλοχόν cannot logically be taken with any middle force; St. Paul can scarcely know that the preaching will turn cut to his salvation, and yet only hope and expect that he shall not fall from his duty. What the Apostle does hope and expect is, not merely ὅτι εἰ περιέχονται ὅτι, Chrys., ὅτι κρείασων ἐγομαί των δυσχερῶν, Theod., but more generally, that he shall not be brought to a state of shame (2 Cor. x. 8, 1 John ii. 28), that he shall not fail in the highest duties and aims of his life; see De W. in loc. who aptly compares the Hebrew נָפַע Psalm xxxiv. 5 (LXX. κατασχυνθή), lxix. 2 (LXX. αἰσχυνθείης), and contrasts St. Paul's favourite term καθαρσθαι. ἀλλ' ἐν πάσῃ παρβ. 'but (on the contrary) in all boldness,' antithesis to the foregoing clause introduced with the full force of the adversative ἀλλά. Πάρβ, as has often been remarked (see ver. 9), is not qualitative, 'une pleine liberté,' Rill., but, as usual, quantitative, 'every form and manifestation of boldness,' forming an exact opposition to ἐν ὅτι πάσῃ above. ἐν παρβήσει is thus not merely 'in joyfulness' (Wiesing., comp. Eph. vi. 12), and certainly not σαφώς, φανερώς, Ócum., comp. Syr. 2αυτά 13] [revelatā facie] but, as the contrast and context both imply, 'in fiducia,' Vulg. 'in boldness of speech and action,' comp. Eph. vi. 19. ὥς πάτοτε
PBILIPPIANS 1. 20, 21.

θήσωμαι, ἀλλ' ἐν πάσῃ παρῄσια ὡς πάντοτε καὶ νῦν μεγαλυθῆσεται Χριστὸς ἐν τῷ σῶματί μου, εἰτε διὰ ζωῆς εἰτε διὰ θανάτου.

21 Ἐμοὶ γὰρ τὸ καὶ νῦν] Temporal clause, following close on the foregoing modal predication (comp. Donalds. Gr. § 444). The addition καὶ νῦν gives a dignifying and consoling aspect to the Apostle's present condition, cheerless as it might seem, and supplies a retrospective corroboration of ver. 12.

μεγαλυθῆσεται ἐν τῷ σώμα.] 'shall be magnified in my body;' not ἐν ἑαυτῷ, but, in accordance with the studiedly passive aspect given to the whole declaration (obscured by Ἐθν.), —ἐν τῷ σώμα, 'in my body;' 'my body shall be, as it were, the theatre on which Christ's glory shall be displayed,' comp. John xxi. 19; and in illustration of this use of ἐν ('substratum of action') see notes on Gal. i. 24, Winer. Gr. § 48, a, p. 345; MEGAL. is thus not 'shall be enlarged, 'augehitur, Copt. (comp. Luke i. 58, 2 Cor. x. 15), with reference to the development and growth of Christ within (Rill.; comp. Gal. ii. 20, Rom. viii. 10), which here would not harmonize with the modal ἐν πάρῃ, and still less with the local ἐν σώμα.,—but, as in Acts xix. 17, 'shall be glorified,' deixhòsetai ὡς ἐστι, Thed., 'gloriosior apparebit,' Just., the meaning being here appy. a little more forcible than 'be praised' (Alf.; comp. Luke i. 46, Acts v. 13) and pointing more to the general, than to the merely oral, spread of the Lord's glory and kingdom among men.

ἐν τῇ ἐκκλ. κ.τ.λ.] 'whether by life or by death;' two alternatives, suggested by and in explanation of the preceding ἐν σώματι; 'in my body,'—whether that body be preserved alive as an earthly instrument of my Master's glory, or be given up to martyrdom for His name's sake: διὰ μὲν ζωῆς, δοτὶ ἐξελετοῖ διὰ θανάτου δὲ, δοτὶ οὕδο θάνατος ἑκατὼ μὲ αὐρωπατήθαι αὐτὴν, Chrys. Well then might the Apostle say οὕδα δοτὶ . . . ἐν σωτηρίᾳ when he could entertain a hope and an expectation so unspeakably blessed. The whole verse, and esp. this clause, is strongly confirmatory of the fuller meaning of σωτηρία.

21. Ἐμοὶ γὰρ] Confirmation and elucidation of the last clause of ver. 20. The γὰρ has no reference to any omitted clause (Bloomf.),—ever a doubtful and precarious mode of explaining this particle,—but simply confirms the preceding assertion by showing the real nature of ζωή and θάνατος, according to the Apostle's present mode of regarding them; 'in my view and definition of the term, Life is but another name for Christ,' Peile. The emphatic ἐμοὶ ('to me, in my merely personal capacity,' see Wiesing.) is thus the pronominal dat. (De W.), or perhaps more correctly and more inclusively the dat. of ethical relation (comp. Gal. vi. 14), not merely 'in my estimation,' but 'in my case,' 'life in my realisation of it,'—a dat. which is allied to, and more fully developed in, the dative commodi or incommodi; see Bernhardy, Synt. iii. 9, p. 85, and esp. Krüger, Sprachl. § 48. 6. i sq., by whom this use of the dative is well illustrated.

τὸ [ἢν Χριστῶς] 'to live is Christ,' i.e. living consists only in union with, and devotion to, Christ; my whole being and activities are his; 'quicquid vivo Christum vivo,' Beng.: see Gal. ii. 20, but observe the difference of the application; there the reference is to faith, here
rather to works (De W.), the context showing that \( \chi \rho \sigma \tau \sigma \delta \) beside the idea of union with Him, must also involve that of devotion to His service. So, perhaps too distinctly, \( \text{Eph. (comp. Calv.)} \) 'si vixero, Christo.' To \( \xi \tilde{v} \nu \) is clearly the subject ('vita mea,' Syr., Copt.), the natural life alluded to in the preceding, and more specifically in the following, verse. It cannot refer to spiritual life (Rill., comp. Chrys., Theoph.) as the antithesis, \( \text{Eph.} \) (chroO., is thus obscured, and the argument impaired: what \( \tilde{v} \nu \) is in ver. 20 that must \( \xi \tilde{v} \nu \) be here. \\
\text{Kai to } \alpha \rho \theta \delta \varsigma \kappa \varepsilon \rho \delta \varsigma \) 'and [simple copulative] to die is gain;' death is gain, as I shall thus enjoy a still nearer and more blessed union with my Lord; \( \sigma \alpha \phi \delta \varepsilon \tau \varepsilon \rho \iota \nu \alpha \vartheta \psi \upsilon \sigma \nu \varepsilon \tau \omicron \omicron \omicron \alpha \mu \iota \varsigma \omicron \omicron \alpha \iota \varsigma \), Chrys., Theoph. \( \kappa \varepsilon \rho \delta \varsigma \) belongs only to this latter clause, the full meaning of which is very easily collected from the context; compare verse 23. To make \( \chi \rho \rho \) the subject to both members of the sentence and \( \xi \tilde{v} \nu \) and \( \alpha \rho \theta \delta \varsigma \) accusatives of 'reference to' (Krüger, Sprachl. § 46. 4), 'ut tam in vita quarn in morte lucrurn esse predicitur,' Calv. (comp. Beza), is to mar the perspicuity, and to introduce a difficulty in point of grammar, as \( \alpha \rho \theta \delta \varsigma \) could scarcely be 'in moriendo:' such accusatives commonly point to things or actions which may, so to say, be conceived as extensible, and over the whole of which the predicative can range; see Scheuerl. Synt. § 9. 3. p. 68, Krüger, Sprachl. § 46. 4. 1. Numerous examples of similar expressions are cited by Wetst. \\
in loc., the most pertinent of which is Joseph. Bell. vii. 8. 6, ζυμαφόρα \( \tau \nu \xi \tilde{v} \upsilon \) \( \alpha \nu \rho \nu \rho \omega \rho \omicron \tau \omicron \omicron \sigma \varsigma \upsilon \chi \lambda \varsigma \pi \dot{a} \varsigma \rho \varsigma \eta \), as it hints at the purely substantival cha-

\[ \xi \nu \] \( \chi \rho \sigma \tau \delta \varsigma \) kai to \( \alpha \rho \theta \delta \varsigma \varsigma \kappa \varepsilon \rho \delta \varsigma \). 22 ei \( \delta \varepsilon \tau \nu \xi \tilde{v} \upsilon \) en \( \sigma \alpha \rho \kappa \iota \), tov\( \upsilon \)\( \tau \omicron \omicron \) mou kar\( \tau \delta \)\( \varsigma \) \( \epsilon \rho \gamma \omega \omicron \) kai \( \tau \iota \) \( \alpha \iota \rho \varsigma \omicron \omicron \omicron \alpha \iota \varsigma \), ou
PHILIPPIANS I. 22, 23.

γνωρίζων 23 συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν

(Acts xiii. 2, 1 Thess. v. 15, 2 Tim. iv. 5); καρποφορῶ, διδάσκων καὶ φωτίζων πάντας, Theoph.: comp. Raphel, Obs. Vol. ii. p. 622. (2) The connexion then seems to be as follows: in ver. 21 the Apostle had spoken of life and death from a strictly personal point of view (ἐµόι); in this aspect death was gain. The thought, however, of his official labours reminds him that his life bears blessings and fruitfulness to others; so he pauses; ‘objectit spe conversiunis multorum, hæret etque hresitat,’ Just.: so, in substance, Theophyl. (who has explained this clause briefly and perspicuously), Chrys., Theod., Ecmum., and after them, with some variations in detail, De W., Meyer, and the best modern editors. Of the other interpretations the most plausible is (a) that of Auth., Beng., al., according to which τὸν κ.τ.λ. forms the apodosis, ἐστὶ μαί being supplied after ἐν σαρκὶ, ‘but if I live in the flesh, this is,’ &c.; the least so (b) that of Beza, Genev. (amended by Conyb., but satisfactorily answered by Alf.), according to which ἐλ is ‘whether,’ and καρπὸς ἔργου = ‘operceretium’ (comp. Grot., Hamm., Scholefield Hints, p. 105, — more than doubtful translation), soi. ‘and whether to live in the flesh were profitable to me, and what,’ &c. The objection to (a) is the very harsh and unusual nature of the ellipsis; to (b), independently of grammatical objections, the halting and inconsequent nature of the argument; see Alf. in loc. καὶ τι αἱρήσομαι κ.τ.λ.] ‘then, or why, what I am to choose [observe the middle] I know not;’ apodosis to the foregoing. The principal difficulty lies in the use of καὶ. Though no certain example of an exactly similar use of ἐλ—καὶ has been adduced from the N.T. (2 Cor. ii. 2 [De W.] is not in point, being there the καὶ of rapid interrogation, Hartung, Partik. Vol. i. p. 147) yet the use of καὶ at the beginning of the apodosis is so common (see Bruder, Conc. s.v. καὶ, d. p. 455) as to render such a use after ἐλ by no means improbable; see examples in Hartung, Partik. s.v. καὶ, 2, 6, Vol. i. p. 130, and comp. the somewhat similar use of ‘atque,’ Hand, Tursell. Vol. i. p. 481 sq. In such cases the proper force of καὶ is not wholly lost. Just as, in brief logical sentences, it constantly implies that if one thing be true, then another will be true also, e.g. ἐλ φῶςε καῦσαι καὶ βιὸς κωπηθῆ, καὶ ἐλ βιὸ καὶ φῶςε, Arist. de Anim. ch. 3, p. 9, ed. Bekk., — so here, if life certainly subserve to apostolic usefulness, there will also be a difficulty as to choice. It is thus unnecessary to assume any apodiapnisis after the first member, soi. ‘non repugno,’ ‘non agrē homo,’ Müller, Bill. There is only a slight pause, and slight change from the expected, to a more emphatic, sequence, which this semi-ratiocinative καὶ very appropriately introduces. On the use of the less exact τι for πάντων, see Winer, Gr. § 25. 1, p. 153 (ed. 6); and on that of the future in a deliberative clause, Winer, ib. § 41. 4. b, p. 267. The strict alliance between the future and the subj. renders such an interchange very intelligible. ὦ ὑρωπόφω [‘I do not recognise,’ ‘I do not clearly perceive’,— a somewhat exceptional use in the N.T. of ὑρωπό, which is nearly always ‘notum facio.’ For exx. of the present use, see Ast, Lex. Plat. s.v.; comp. Job xxxiv. 25 (LXX), iv. 16 (Symm.).

23. συνέχομαι δὲ κ.τ.λ.] ‘yea, I
am held in a strait by the two:—antithetical explanation of the last member of ver. 22; the faintly opposite δὲ (not 'metabatic' [Mey.] on the one hand, nor equiv. to ἀλλὰ on the other) placing the emphatic εὐνωμὰς in gentle contrast with the preceding ὅ γερπτη. The reading γὰρ (Rec.) has scarcely any critical support, and is only a correction of the less understood ὅле. On the real difference between these two particles in sentences like the present, see esp. Klotz, Devar. Vol. ii. p. 363. The prep. εἰς is here not used for ἀπὸ (Bloomf.), nor yet for διὰ (Heinr.), instrumentality would have been expressed by a simple dat. e.g. Matth. iv. 24, Luke viii. 37, Acts xviii. 5, xxviii. 8), but with its proper force points to the origin of the εὐνωμὰς, the sources out of which it arises; see notes on Gal. ii. 16, where the uses of this prep. in N.T. are briefly noticed. Lastly, the article is not prospective (comp. Syr.) but retrospective (Mey., al.), referring to the two alternatives previously mentioned. This is confirmed by the apparent emphasis on εὖνωμὰς, and the illustrative connexion with it of the two clauses which follow.

τὴν ἐπιθυμίαν ἔχων 'having my desire,' not merely 'a desire,' Auth., nor 'the desire previously alluded to,' Hoel.,—as no εἰς τὸ ἀναλῦσαι, strictly speaking, has been alluded to, but 'the desire which I now feel,' 'my desire.' The εἰς τὸ ἀναλῦσαι thus stands absolutely, its direction being defined in the words which follow. A very eloquent and feeling application of this text will be found in Manning, Serm. xx. Vol. iii. p. 370 sq.

eis τὸ ἀναλῦσαι] 'towards departing;' 'turned to departure;' not 'desiderium solvendi' (τοῦ ἀναλ., Origen, in a free citation), nor even quite, 'the desire to depart,' Conyb. (comp. Winer, Gr. § 44. 6, p. 294)—both of which would seem to imply the not unusual ἀναλυτική gen. after ἐπιθ. (comp. Thucyd. vii. 84, τοῦ τείνει ἐπιθ.), but with the proper force of the prepos. εἰς, 'desiderio tendens ad dismissionem;' compare Winer, Gr. § 49. a, p. 354. The prep. is omitted in DEFG; Chrysost. (comm.), apparently by accident, as the construction would not thus be made more easy. 'Ἀναλῦσαι is not 'dissolvi,' Vulg., nor even 'Iberari,' Syr. ῥήγαστον (comp. Schöttig. in loc.), but, perhaps with primary reference to breaking up a camp or loosing an anchor, 'migrare,' Ἀθ. (comp. Judith xiii. 1, Ἀλιαν., Var. Hist. iv. 23), and thence with a shade of meaning imparted by the context, 'discedere a vita,' ἡ ἐπιθυμίας ἀναλῦσαι, Thed.; comp. notes on 2 Tim. iv. 6, and see Suicer, Thesaur. Vol. i. p. 286 sq., by whom this word is copiously illustrated, add too Perizonius, on Ἀλιαν., Var. Hist. l. c. The transl. adopted by Tertull. 'recipi' has perhaps reference to the 'receptui canere,' and is thus virtually the same; comp. Mill., Prolegom. p. lxvii.

καὶ σὺν Χρ. ἑλνα] From the immediate connexion of this clause with ἀναλυσαι dogmatical deductions have been made in reference to the intermediate state; 'clare ostenditur animas sanctorum ex hac vita sine peccato migrantium statim post mortem esse cum Christo,' Est.; comp. Cyrill. Alex. cited by Forbes, Instruct. xiii. 8. 33, Bull, Engl. Works, p. 42 (Oxford, 1844), Reuss, Theol. Chrest. iv. 21, Vol. ii. p. 240. Without presuming to make hasty deductions from isolated passages, we may safely rest on the broad and sound
opinion of Bishop Pearson, that life eternal may be regarded as initial, partial, and perfectional, and that the blessed Apostle is now in the fruition of that second state, and 'is with Christ who sitteth at the right hand of God,' Creed, Art. XII. Vol. 1. p. 467, and comp. Polyc. ad Phil. 9, eis ton ophiadon autous ton ev elai paral Kuph, Clem. Rom. 1 Cor. 5, etoreieth [Pepros] eis ton ophiad. ton ton aphi aphi. For a contrary view, see Burnet, State of Departed, ch. III. p. 58; and lastly, for a practical application of the verse, Farindon, Serm. XXXVI. Vol. II. p. 1006 (ed. 1672). The meaning involved in the words o-vP Xp. Iovat, in reference to the soul's incorporeal state, is explained profoundly, though perhaps somewhat singularly, by Hofmann, Schriftw. II. 2, Vol. II. p. 449, 'selbst körperlos, wird er den Leib, in welchem die Fülle der Gottheit wohnt, zu seiner Wohnung haben,' comp. Delitzsch, Bibli. Psychol. vi. 6, p. 383 sq. 

κατά ΤΟΥΤΟ 'ΕΠΙΜΕΙΝΕΝ ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ύμᾶς. 25 Καὶ τούτο πεποιθώς οἶδα δὲ τι
25. **παραμενών**

So Lachm. with ABCD*FG; 5 mss.; Vulg., Clarom.; Lat. Ff. (Lachm., approved by Griesb., Alf.). Tisch. reads συμπαραμενόν, appy. only with EJK, mss. (?) ; Chrys. (expressly), Theod., Dam., Theophyl., al. (Rec., Scholz, Mey.). While on the one hand, it is possible that the unusual compound might have been changed into the more simple form, still, on the other hand, the dative πασιν might have suggested the insertion. The mss. authority is moreover far too preponderant to be safely reversed.

scil., that my ἐπιμένειν ἐν τῇ σαρκί is more necessary on your account. Πεποιθῶς has thus its natural force and regimen (ver. 6), and is not to be explained away adverbially, ἐπιθυμότως καὶ ἀδιαστάτως οἴδα, Theoph.,

[confidenter] Syr., Goth., but is to be closely connected with τοῦτο, while οἴδα is joined only with δή; 'persuadens mihi vitam mean vobis esse [magis] necessariam, scio quod Deus me vobis adhuc concedet,' Corn. a Lap. οἴδα] 'I know;' not with any undue emphasis, 'praevideo,' Van Heng., for see ch. ii. 17, but simply 'I know,' it is my present feeling and conviction; comp. Acts xx. 25. For somewhat analogous uses of οἴδα, see the exx. adduced by Van Heng., but observe that even in the strongest (Hom. II. vi. 447) οἴδα still refers more to the persuasions of the speaker than to any absolutely proped cystique certitude. **παραμενόν**] 'continue here (on earth),' 'bleiben und dableiben,' Meyer, who aptly cites Herod. I. 30, τέκνα ἐκεννεθέ-μενα καὶ πάντα παραμενάντα; add Plato, Phaedo, 115 D, ἐπειδὰν πίω τὸ φάραγκον, οὐκέτι ὑμῖν παραμενῶ, ib. Crito 51, παραμεῖντι, opp. to μετουκίν ἀλλοτρ.; On the reading see critical note. The dative πασιν ὑμῖν may be the dative of interest, 'to support and comfort you' (Krüger, *Sprachh.* § 48. 4), but is here far more naturally governed by the παρά in the com-

**μενῶ καὶ παραμενῶ πάσιν ὑμῖν εἰς τὴν ὑμῶν προκοπήν καὶ**

ound; see Plato, Phaed. l. c. Apoll. 39 E, appy. Protag. 335 D, and contrast 1 Cor. xvi. 6, πρὸς ὑμᾶς παραμενῶ, where the πρὸς gains its force from the intended journey to them just before mentioned; here the Apostle is mentally with those he is addressing. This is a somewhat more common regimen than Krüger (*Sprachh.* § 48. 11. 9) seems inclined to admit. εἰς τὴν ὑμῶν κ.τ.λ.] 'for your furtherance in, and joy of, the faith;' not 'for your furth., and for your joy, &c.,' Van Heng., there being here no reason whatever to depart from the ordinary rule, Winer, Gr. § 19. 4. d, p. 116 (ed. 6), see Middleton, Gr. Art. p. 368. It is scarcely necessary to say that there is not here any kind of inversion ('for your joy and for the increase of your faith') as Syr., nor any disjunction ('for your furth., and for your faith, and for your joy') as in ΑΕθ., nor any conjunction ('for the advancement of the joy of your f.'), as Mackn.: still the relation of the gen. to the two substantives seems slightly different; in the first case it is a gen. subjecti, referable perhaps to the class of the possess. gen.; in the latter it is a gen. originis, 'quod ex fide promanat,' Zanch., and belongs to the general division of the gen. of ablation; comp. Scheuerl. Synt. § 11. 1, p. 79, Donalds. Gr. § 448 sq. On χαρά, comp. Reuss, Theol. Chr. iv. 18, Vol. II. p. 202, whose definition however, 'cette sérénité de l'âme qui la préserve de tout
PHILIPPIANS I. 25—27.

26. "Live as becometh the Gospel, that whether absent or present I may hear well of you. Be not dismayed, ye are sufferers for Christ."

27. "My persuasion then being as I have told you, this is the sole thing that I specially press upon you, and exact from you as indispensable; to the intent to the Gospel's being the mirror, as it were, the blessed sphere in which the increase takes place, and out of which, Christianly speaking, it has no existence. Lastly in the Gospel is neither = δι' ἑμῶν, Heim., nor 'propter me,' Grot., nor even 'de me,' Beza, but 'in me,' Vulg., the proposition here marking the substratum of the action, the mirror, as it were (Zanch.), in which the whole gracious procedure was displayed; see notes on Gal. i. 24. It is thus not to be connected with καθαρίμα direct, or as in Chrys., by inversion, 'in ὑμῖν καιρά' ἐν ὑμῖν μείζονος, nor even with περισσ. alone, but with the complete idea τὸ καθήσθαι ἐν ὑμῖν, the seat and substratum of the so defecated action."

28. "Thus the whole seems clear: the καθαρίμα is their condition as Christians; ἐν Χρ. defines the holiness and purity of its increase; ἐν ἑμοί, the seat and substratum of the so defecated action. Diá τῆς κ. τ. λ. is to be closely connected with ἑμοί, as defining the exact means by which the increase of matter of boasting, thus specifically Christian, is to take place ἐν ἑμοί. Passages like the present, in which different predications are grouped closely together, will repay careful analysis. Here it will be seen ἐν Χρ. is the mystical and generic predication of manner, ἐν of place, diá τῆς παρ. of special instrumentality, involving also in its substantive the predication of time; comp. notes on Eph. i. 3, and Donalds. Gr. § 444.

29. "My persuasion then being as I have told you, this is the sole thing that I specially press upon you, and exact from you as indispensable; to the intent to the Gospel's being the mirror, as it were, the blessed sphere in which the increase takes place, and out of which, Christianly speaking, it has no existence. Lastly in the Gospel is neither = δι' ἑμῶν, Heim., nor 'propter me,' Grot., nor even 'de me,' Beza, but 'in me,' Vulg., the proposition here marking the substratum of the action, the mirror, as it were (Zanch.), in which the whole gracious procedure was displayed; see notes on Gal. i. 24. It is thus not to be connected with καθαρίμα direct, or as in Chrys., by inversion, 'in ὑμῖν καιρά' ἐν ὑμῖν μείζονος, nor even with περισσ. alone, but with the complete idea τὸ καθήσθαι ἐν ὑμῖν, the seat and substratum of the so defecated action. Diá τῆς κ. τ. λ. is to be closely connected with ἑμοί, as defining the exact means by which the increase of matter of boasting, thus specifically Christian, is to take place ἐν ἑμοί. Passages like the present, in which different predications are grouped closely together, will repay careful analysis. Here it will be seen ἐν Χρ. is the mystical and generic predication of manner, ἐν of place, diá τῆς παρ. of special instrumentality, involving also in its substantive the predication of time; comp. notes on Eph. i. 3, and Donalds. Gr. § 444.

30. "My persuasion then being as I have told you, this is the sole thing that I specially press upon you, and exact from you as indispensable; to the intent to the Gospel's being the mirror, as it were, the blessed sphere in which the increase takes place, and out of which, Christianly speaking, it has no existence. Lastly in the Gospel is neither = δι' ἑμῶν, Heim., nor 'propter me,' Grot., nor even 'de me,' Beza, but 'in me,' Vulg., the proposition here marking the substratum of the action, the mirror, as it were (Zanch.), in which the whole gracious procedure was displayed; see notes on Gal. i. 24. It is thus not to be connected with καθαρίμα direct, or as in Chrys., by inversion, 'in ὑμῖν καιρά' ἐν ὑμῖν μείζονος, nor even with περισσ. alone, but with the complete idea τὸ καθήσθαι ἐν ὑμῖν, the seat and substratum of the so defecated action. Diá τῆς κ. τ. λ. is to be closely connected with ἑμοί, as defining the exact means by which the increase of matter of boasting, thus specifically Christian, is to take place ἐν ἑμοί. Passages like the present, in which different predications are grouped closely together, will repay careful analysis. Here it will be seen ἐν Χρ. is the mystical and generic predication of manner, ἐν of place, diá τῆς παρ. of special instrumentality, involving also in its substantive the predication of time; comp. notes on Eph. i. 3, and Donalds. Gr. § 444.

31. "My persuasion then being as I have told you, this is the sole thing that I specially press upon you, and exact from you as indispensable; to the intent to the Gospel's being the mirror, as it were, the blessed sphere in which the increase takes place, and out of which, Christianly speaking, it has no existence. Lastly in the Gospel is neither = δι' ἑμῶν, Heim., nor 'propter me,' Grot., nor even 'de me,' Beza, but 'in me,' Vulg., the proposition here marking the substratum of the action, the mirror, as it were (Zanch.), in which the whole gracious procedure was displayed; see notes on Gal. i. 24. It is thus not to be connected with καθαρίμα direct, or as in Chrys., by inversion, 'in ὑμῖν καιρά' ἐν ὑμῖν μείζονος, nor even with περισσ. alone, but with the complete idea τὸ καθήσθαι ἐν ὑμῖν, the seat and substratum of the so defecated action. Diá τῆς κ. τ. λ. is to be closely connected with ἑμοί, as defining the exact means by which the increase of matter of boasting, thus specifically Christian, is to take place ἐν ἑμοί. Passages like the present, in which different predications are grouped closely together, will repay careful analysis. Here it will be seen ἐν Χρ. is the mystical and generic predication of manner, ἐν of place, diá τῆς παρ. of special instrumentality, involving also in its substantive the predication of time; comp. notes on Eph. i. 3, and Donalds. Gr. § 444.
gen. objecti, not, as Æth. would seem to imply, subjecti, 'the Gospel taught by Him.' In such cases the nature of the gen. is not perfectly certain; that it is the gen. obj. is rendered probable by such passages as εἰσαγγ. Ἐκ νύμ περὶ τοῦ νῦν αὐτοῦ, Winer Gr. § 30. 1, p. 168 (ed. 6).

ποιεῖτε [have your conversation,' 'behave yourselves,' or more exactly, 'lead your life of (Christian) citizenship;' comp. Acts xxiii. 1. It can scarcely be doubted that this word, occurring once only in St. Paul's Epp., though examples of very similar exhortations are not wanting (Eph. iv. 1, Col. i. 10, 1 Thess. ii. 12) has been studiedly used instead of the more common περιπατεῖν, to give force to the idea of fellow-citizenship,—not specially and peculiarly with Christ (Heinr.), but with one another in Him,—joint membership in a heavenly πολιτεία, comp. ch. iii. 20. Numerous exx. of a similar metaphorical use of the word ("vivere, non quoad spiritum et animam, sed quoad mores," Loesn., "ad normam institutorum in Republica mores vitaeque rationem componere," Krebs.) will be found in Wetst. in loc., Krebs, Obs. p. 245, Loesn. Obs. p. 226, and esp. in Suicer, Theaur. Vol. ii. 799 sq.

ινά είτε ἐλθὼν κ. τ. λ. ] 'in order that, whether having come and seen you or else remaining absent, I may hear the things concerning you.' This clause, though perfectly intelligible, is appy. somewhat inexact in structure. It would seem that ἀκούει for which (Lachm., with BD*; mss.; Basm., reads ἀκοῦω) really performs a kind of double office; in the one case it stands in antithesis to ἵνα (per orat. variat.); in the second place it repeats itself (Van Heng.) or suggests some appropriate verb (ἐκφάνοντω, Chrys., γρώ, De W.) immediately before ινα: in a word, quoad sensum it seems to belong to ἵνα, quoad structuram to ινα. Attempts have been made to defend the construction as it stands, either (a) by referring ἀκούει zeugmatically to both clauses, 'j'apprends à votre sujet que,' Bill.; or (b) by understanding it to imply 'hearing from themselves' in reference to the first clause, 'hearing from others' in the second, Mey. This last explanation is ingenious, but is appy. precluded by the opposition between ἵνα ἵμας and ἀκούει ἓπειρ ἵμας, which seems too distinct to have been otherwise than specially intended. There must be few, however, who do not prefer the warmhearted incuria of such a bra­chylology to restorations like είτε ἐλθὼν καὶ ἵνα είτε ἀπόνω ἀκούει τὰ περὶ ἵμας, ἀκούει ἓπειρ κ. τ. λ., or, still worse, ἀπόνω καὶ ἀκούεις τὰ π. ἴμας, γρώ ἓπειρ κ. τ. λ., as suggested by modern commentators. διὶ στή­κετε] 'that ye are standing;' fuller ex­pansion and definition of τὰ περὶ ἵμας; the explanatory clause being in structural dependence upon the principal member, according to the ordinary and simplest form of attraction; see esp. Winer, Gr. § 66. 5, p. 551 (ed. 6) where this and other forms of attraction and assimilation are perspicuously discussed. The present form of attraction is especially common after verbs of knowledge, perception, &c., e. g. Mark xii. 34, Acts iii. 10, 1 Cor. xvi. 15, 1 Thess. ii. 1, al. Στήκετε, it may be observed, is not per se, 'to stand fast,' Auth. Ver., 'perstare,' Beza, but simply 'stare,' Vulg., Syr., Goth., the ideas of readiness (comp. Chrys.) persistence, &c., being imparted by the context; comp.
PHILIPPIANS I. 27, 28. 33

ἀπὸν ἀκούσαν τὰ περὶ ὑμῶν, ὅτι στῆκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ ἐναγγελίου, 28 καὶ μὴ πυρομένου ἐν μὴδεν  ὑπὸ τῶν ἀντικειμένων, ἤτις ἐστὶν αὐτοῖς.

cor. xvi. 13, Gal. v. 1, 1 Thess. iii. 8, 2 Thess. ii. 15.

ἐν ἐνὶ πνεύματι ἑνὸς ψυχῆς] 'in one spirit;' in one common higher principle of our nature. The addition μὴ ψυχῇ seems certainly to show that πνεύμα is here the human spirit, the higher part of our immaterial nature (see Schubert, Gesch. der Seele, § 48, Vol. ii. p. 498), that in which the agency of the Holy Spirit is especially seen and felt. This common unity of the spirit is, however, so obviously the effect of the inworking of the Holy Spirit, that an indirect reference to τῷ πνεύμα (comp. Eph. iv. 4) becomes necessarily involved. Indeed in most cases in the N. T. it may be said that in every mention of the human πνεύμα some reference to the eternal Spirit may always be recognised; see notes on 2 Tim. i. 7, and comp. Delitzsch, Bibl. Psychol. iv. 5, p. 144, sq.

μὴ ψυχῇ] 'with one soul striving together for the faith of the Gospel;' making your united efforts for the common faith from one common centre and seat of interests, affections, and energies. As the higher πνεύμα which gave direction was to be one and common to them all, so was the lower ψυχῇ which obeyed those behests to be one,—one common seat of concordant affections and energies. The remark of Bengel is true and deep; 'est interdum inter sanctos naturalis aliqua antipathia: hae vincitur ubi unitas est non solum spiritus, sed etiam animae.' On the difference between the πνεύμα ('vis superior, agens, imperans in homine') and the ψυχῇ, the sphere of the will and affections, the centre of the personality, see Olshausen, Opuscula, Art. vi. p. 145, sq., Beck, Bibl. Seelenlehre, ii. 12, 13, p. 30 sq.

συναθλοῦντες must be united with μὴ ψυχῇ, thus forming a participial, and indeed psychological, parallel to στῆκεν ἐν ἡ. It is somewhat singular that the best ancient v. (Syr., Vulg., Clar., Æth., Copt.), with Chrys. al., agree in referring μὴ ψυχῇ to στῆκετε. Such a construction, however, has but little to recommend it in point of grammar, and still less in point of psychology: μὴ ψυχῇ stands correctly in prominence after the semi-emphatic ἐν ἐνὶ πν. (comp. Jelf, Gr. § 903), and forms a modal adjunct to the undefined συναθλοῦντες especially significant and appropriate; στῆκεν ἐν πνεύματι, συναθλεῖν τῇ ψυχῇ. The force of the prep. σὺν has been differently estimated; it is referred by the Greek expositors to the fellowship of the Philippians (συμπαραλαμβάνετε ἀλλήλους, Chrys.); by Meyer and others to fellowship with St. Paul; the former seems more suitable to the context.

τῇ πίστει] 'for the faith;' dat. commodi: not under the regimen of σὺν, 'adjuvantes fidem,' Erasm.,—an unexampled prosopopoia; nor a dat. instrum. (more precisely termed by Krüger, a 'dynamic' dative, Sprachl. § 48. 15), 'fide Ev.;' Calv., 'per fidem Ev.,' Beza,—this construction having previously occurred in the case of μὴ ψυχῇ. Πίστει, here, as nearly always in the N. T., has a subjective reference; see notes on Gal. i. 23.

28. πυρομένου] 'being terrified;' δἰ. λέγομ. in N. T.; properly used in reference to scared horses (Diod.
34 PHILIPPIANS I. 28.

ενδειξις ἀπωλείας, ὡμιν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ

Sic. xvii. 34, πυρῆμαν τὰ χαλικὰ διευκρινίσατο) thence generally, though often with some tinge of its more special meaning, as in Plut. Mor. 800 c, μὴ δὲν μὴς φωνῆς πυρῆμαν, and lastly, as here, in a purely general sense, e. g. [Plato] Axioch. § 16, οὐκ ἐν ποιεῖς πυρῆμας τῶν διάκονων; compare Hesych. πυρῆματα σεληναὶ, φω­βείται, φερτερα, and Kypke, Obs. Vol. II. p. 312. It is not improbably derived from a root ΠΤΥΨ, and allied with πυρεύω; see Benfey, Wurzellex. Vol. II. p. 100.

τῶν ἀντικιμένων] 'the opposers,' 'your adversaries;' comp. 1 Cor. xvi. 9, Luke xiii. 17, xxi. 15, 2 Thess. ii. 4. Who these were is not perfectly certain. The context and general use of the word seem both to point to open and avowed enemies of Christi­anity; not Judaists, but unbelieving Jews (Usteri, Lehrb. p. 332, comp. Acts xvii. 5), or, perhaps more probably, Gentiles; comp. Acts xvi. 19. ητίς ἐστίν κ. τ. λ. ] 'the which is to them,' 'seeing it is,' &c.; viz., when they see, as they cannot fail to do, if they will pause to consider, that they cannot intimidate you; ἵπται γὰρ ὁ διώκων τῶν διω­κομένων μὴ περεγένωσται, οἱ ἐπιβουλεύ­ωντες τῶν ἐπιβουλευμένων, οἱ κρα­τούντες τῶν κρατούμενων, οὐκ αὐτοθέν ἐστι δῆλον αὐτοῖς, ὅτι ἀπολύομαιται, ὅτι ὁδίνει λεγίδοσιν, Chrys. The δότες as in Eph. iii. 13 al., has here a faint explicative force (see esp. notes on Gal. iv. 23), and is the logical relative to μὴ πυρήσασθαικ. τ. λ., though gram­matically connected (byattraction) with the predicate ἐνδειξις; see exx. of this species of attraction in Winer, Gr. § 24. 3, p. 150; comp. also § 66. 5. 2, p. 552, and Madvig, Syntax. § 98. The dative αὐτῶς is the dat. incomm. or, of 'interest' (Krüger, Sprachl. § 48. 4), and is dependent on ἐνδειξις, not on ἀπωλείας (Hölem.), —a needlessly involved construction. The reading of Rec. αὐτῶς μὲν ἐστίν has but little critical support (J K; mss.; Theodor, al.) and is properly rejected by all the best editors. ὡμιν δὲ σωτηρίας] 'but to you (an evidence) of salvation,' scil. of final salvation, as opp. to the preceding ἀπωλείας; ἵπσος περεδέτ ὑπὸ κέλευσιν, vos autem ducat ad salutem et glo­rioriam,' Corn. a Lap.; compare similar antitheses, Rom. ix. 2 sq., 1 Cor. i. 18 al., and on the force of ἀπωλείας, notes on 1 Tim. vi. 9. The present reading is somewhat doubtful: ὡμιν is adopted by Lachm. (so Mey., Alfr.) with A B C**; 4 mss.; Clarom. Sangerm.; Chrys. (ms.), Aug., al., and is plausible on account of the possible conformation of ὡμιν to αὐτῶς. The text is however too strongly supported (D** E F G J K [ἡμιν C* D*G; 73]; Vulg. Goth. Copt. Basm. Æth. (Platt, Pol.) Syr. (Philox.); Chrys. Theod.) to allow subjective arguments to prevail. καὶ τοῦτο κ. τ. λ. ] 'and this from God,' comp. Eph. ii. 8; i. e. not merely, 'vos salutem consecutu­ros esse,' Calv., which would arbit­rarily limit τοῦτο to the latter member; nor even, 'illud, adversarios quidem perituros, vos vero salutem' &c., Grot., but, as the consolatory nature of the context seems to require, with reference to the whole pre­ceding (certainly not succeeding, Syr. Æth., Clem. Alex. Strom. iv. p. 604, Pott.) declaration, in fact to ἐπιδείξεις (Pele, De W., Alfr.); 'et hoc sane non angrium humanum est, sed divinum,' Van Heng., and sim. Michaelis. Whether it be recognised or not as such, there still is
this token of the issue for either side, and it is from God; comp. Wiesing. *in loc.*

29. ἐν τῇ ἑκάστῃ κ. τ. λ. *Reason for the declaration immediately preceding, by an appeal to their own cases:* not exactly, motives to steadfastness (De Wette); as, in the first place, the exhortation to be steadfast is implicit rather than explicit; and, secondly, such motives would have been more naturally introduced by γάρ. The Apostle says, the ἀπεισία κ. τ. ὁ. is verily not an 'humanum' but a 'divinium augurium,' because the grace given to you (observe the slightly emphatic position,—whatever it may be to others) is such that you are thereby enabled not only to believe in Christ, but also to suffer for him: the double favour you have received affords the surest proof of the essentially divine nature of the token; see Meyer *in loc.*

"Χαρισθήθη" *was freely given,* τὸ πᾶν ἀνατέλει τῷ Θεῷ, καὶ χάριν εἶναι λέγων καὶ χάρισμα καὶ δώρεαν τὸ πάσχειν ὑπὲρ Χριστοῦ, Chrys. The aorist is used as referring to the period when the initial grace which has since wrought in the hearts of the Philippians was first given: χαρισματικά would be too present, and indeed prospective (comp. Krüger, Sprachl. § 53. 1) to suit the actual circumstances; κεχάρισται would express that the effects of the χάρισμα are remaining, which, though probably really the case, less perfectly harmonizes with the language of implied exhortation than the simple reference to what they once received, and must show that they now possess. The essential character of the tense ('quod præterit, sed ita ut non de-

30. έξοντες] *as you have:* further specification of the preceding πάσχειν, with a consolatory turn suggested by the associated example; καὶ τὸ παράδειγμα ἔχετε. τὰ διὸ αὐτὸν ἐπάθες, Chrys. The structure is 'ad sensum' rather than 'ad verbum;' the participle being constructed with the υἱός which is practically involved in the preceding verse, rather than with the ὑιός which immediately precedes: see esp. Eph. iv. 2, and notes *in loc.* Such relapses of the participle into the nominative are far too common to render it necessary with Beng., Bloomf., and what is more singular, Lachm., to enclose ἔξοντες—αὐτὸν πάσχειν in a parenthesis: see exx. in Winer, Gr. § 63. 2, p. 505 (ed. 6), Jelf, Gr. § 707. The frequent, and almost idiomatic, occurrence of such anacolutha seems to be referable to the practically weaker force of the oblique cases of participles.

οἶνον ἐστὶν] *such as you saw in me,* sc. when I was with you at Philippi; *comp. Acts xvi. 16*
Be united in spirit; be lowly in heart as was Christ, who humbled Himself unto death, and was exalted with every measure of exaltation.

Chapter II.—I. *Et tis ovn parakalēsous en Xristou,* "If then, &c." The *ovn* which has here its reflexive rather than collective force, recalls the readers to the consideration of what their duty ought to be under existing circumstances, with a retrospective reference to the exhortation in ch. i. 27; "revocat *ovn* lectorum ad rem presentem, id est, quae nunc cum maxime agitur, eodem prorsus modo, quo Latina particula *igitur,*" Klotz, Devor. Vol. II. p. 717. Beza’s correction of the Vulg., "igitur" for "ergo," is thus judicious. On the exact distinction between these particles, see Hand, Tursell. Vol. III. p. 187. *parakalē* en *Xp.* "exhortation in Christ," i.e. exhortation specified and characterised by being in Him as its sphere and element. This important modal adjunct defines the *parakalēsous* as being essentially Christian, "quam [qualem] dat conjunctio cum Christo," Wahl; it was only ‘in Him’ that its highest nature was realisable; comp. notes on Eph. iv. 1. *Parakalēsous* is here ‘exhortation’ (comp. 1 Cor. i. 10, Rom. xii. 8, and Fritz. Rom. Vol. I. p. 32), not ‘consolatio,’ Vulg., ιερὰ Syr. (comp. Goth., Copt.), which, though lexically tenable (see Knapp, Script. Var. Arg. Vol. I. p. 132 sq.), seems here inappropriate when *paramuthion* so immediately follows. The exact distinction between the clauses is somewhat noticeable; the first (*xh*.) and third (*dvx.), as Meyer observes, certainly point to the objective principles of Christian life, while the second (*daipnhs) and fourth (*στάξεως, κ. oix.) point to the subjective elements: so also Wiesing, who, however, somewhat unsatisfactorily refers the first two members to St. Paul, the last two to the Philippians. Surely the very terms of the exhortation seem to imply that all must be referred to the Phill. It is the hoped-for, and indirectly assumed, existence of these four elements among his converts that leads the Apostle so pressingly to beseech them to fulfil his joy: comp. Chrys., who very well illustrates the force and meaning of the appeal. *paramuthion daivy,* "comfort or consolation of love;" "solatium charitatis," Vulg., compare Syr. [loquutio in cor]. Aeth., and appy. Copt.; not ‘winning persuasion,’ Wiesing,—a meaning which is defensible (comp. Plato, Legg. x. 880 Α, *paramuthion* επείθης γλυκνται), but
PHILIPPIANS II. 1, 2. 37

Πνεύματος, εἰ τινα σπλάγχνα καὶ οἰκτιρμοῖ, 2 πληρώσατε μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην

tiorem quemcumque denotat (στοργή, comp. Philem. 13); οἰκτ. misericordiam proprie denotat, s. sensum doloris ex malis seu incommodis aliquum; comp. Grot. in loc. It is somewhat singular that all the uncial MSS., at least 50 ms., and several Ff. read εἰ τις σπλ. Though adopted by Griesb. and Lachm., and defended by Green, Gram. p. 284, it seems really to have arisen from an erroneous (paradiplomatic) repetition of the preceding τις. The prevalence of such an apparent error need not shake our faith in mere MSS. testimony (AL); it rather seems to hint at the general fidelity of the transcribers. They could scarcely have all made the same error; but may very probably have studiously perpetuated it on the authority of two or three more ancient documents. Τινὰ is found in Clem. Alex. Strom. iv. p. 604 (ed. Pott.).

2. πληρώσατε 'fulfil,' 'make complete;' οὐκ εἰτε ποιήσατε μοι, ἀλλὰ, πληρώσατε· τούτωσιν ἔργωσεν συνεισφέρων ἐν ἑμοὶ· ἂν μοι μετεδόκασε τὸ εἰρημένῳ, ἀλλ' εἰς τίλον ἐνεύρως ἐλειόν, Chrys. The position of ποι. before σπλ. does not seem intended to convey any emphasis; see the long list of similar exx. in Winer, Gr. § 7. 7. 1, p. 140 (ed. 6). ἵνα τὸ αὐτὸ κ. τ. Λ.] 'that so ye be like-minded.' The particle ἵνα does not here denote simple purpose (Mey.),—a forced and unsatisfactory interpretation which ignores the usage of later Greek and the analogy of the modern νά (see Corpe, Gr. p. 129 sq.),—but, with a weakened force, blends the subject of the entreaty, &c., with the purpose of making it: so rightly Chrys., τί βοηθεῖ; ἵνα σε κυνωνίων ἀπαλλάξωμεν, ἵνα σοι τὶ χαρτῆσωμεν;
EXOJTEI; µvµy,xo1 TO ἐν φρονοῦντες, ἢ µηδὲν κατὰ ἐρθείαν
µηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἄλληνος

Ode in turn ἕν ὕμειν ἐὰν, ἀλλ' ἦν ὑμεῖς τῷ αὐτῷ φρονεῖτε. See notes on Eph. i. 17, where this and other uses of ἦν are briefly investigated. Van Heng. refers ἦν to an omitted ταῦταν, sc. χαράν ταῦταν ἦν κ. τ. λ.: this seems very unsatisfactory. Τὸ αὐτὸ φρ. is rightly explained by Tittm. (Synon. p. 67) as, 'eandem sententiam habere, idem sentire, velle et querrere,' while the following participial clauses, τὴν αὐτὴν ἀγ. ἐκχ. and σῶμα. τῷ ἐν φρ. more nearly define its essence and characteristics. See Fritz. Rom. xii. 16, Vol. iii. p. 87, who however does not appear quite exact in separating σώμα. from τῷ ἐν φρον.; see below. τὴν αὐτὴν ἀγ. ἐκτ. 'having the same love;' closer definition of τῷ αὐτῷ φρονεῖν; ἐστὶ γὰρ καὶ τῷ αὐτῷ φρονεῖν καὶ μὴ ἀγαπάν ἔχειν, Chrys. The true nature of such love is well defined by the same able commentator as ὑπολογ. καὶ φιλέιν καὶ φιλεῖσθαι. On the nature of Christian love as delineated in St. Paul's Epp., the most summary and comprehensive definition of which is in ver. 4, see Usteri, Lehrb. ii. ii. 4, p. 742 sq., Reuss, Théol. Chrêü. iv. 19, Vol. ii. p. 203 sq. σῶμασακαὶ κ. τ. λ.] 'with accordant souls minding (the) one thing;' second defining clause, and parallel to τὴν αὐτ. ἀγ. ἐκχ. Most of the ancient Ὑψ. (Syr., Copt., Æth., al.), appy. the Greek expositors, and several modern commentators regard σῶμασακαὶ and τῷ ἐν φρ. as separate predications; it seems however best, with Mey., to regard them as united, the slightly emphatic σῶμα. forming a quasi-adverbial or secondary predication to τῷ ἐν φρ. There is thus no necessity for any artificial distinctions between τῷ αὐτῷ φρ. and τῷ ἐν φρ. (Tittm. Synon. i. p. 69), nor for the assumption of a studied tautology (comp. Chrys.): σῶμασακαὶ serves to illustrate the participial clause with which it is associated, while τῷ ἐν φρ. reminds the reader to the τῷ αὐτῷ φρ. above, with which it is practically synonymous, and of which it is possibly a more abstract expression; comp. Green, Gram. p. 201. Middleton (Gr. Art. p. 368) following Grot. refers this latter clause to what follows: this is not satisfactory, and mars the symmetry of the sentence. On the distinction between σῶμασακαὶ and λοιπόναι, see notes on ver. 20.

3. µηδὲν κατὰ ἐρθείαν] 'meditating nothing in the way of dissension, or contentiousness;' nor ποιοῦντες, Van Heng., Schoelef. (Hints, p. 105), or still worse ποιεῖτε, Luth., but simply ποιοῦντες, continued from the preceding verse; see Winer, Gr. § 64. 2, p. 618 (ed. 6). The prep. κατὰ primarily denotes the model or rule, and thence, as here, by a very intelligible gradation, the occasion or circumstances in accordance with it; see notes on Tit. iii. 5, and Winer, Gr. § 49. d, p. 358. ἐρθεία see notes on ch. i. 17, and on Gal. v. 17; compare too Theophil. in loc., who appears to have caught the true force and meaning of the word; στοιχεῖον ἕκα σε, ἦν µὴ µὲ νεκρὴν ὀ δεινά τοῦτο ἐκτιν ἢ ἑρθεία.

µηδὲ κατὰ κενο­δοξίαν] 'nor in the way of vain-glory.'

Kenôv. an ἀπ. λεγόμ. in the N. T. (adj. Gal. v. 26) is sufficiently defined by Suidas as, καταλαί ἐπεὶ λαντρο­σίας; comp. Polyb. Hist. iii. 81. 9, x. 33. 6. The reading is here very doubtful, that adopted in the text (A B C; Vulg. Clarom. Sang. Syr. (!) Copt. Æth. (!); Lachm. Tisch.) though
not free from suspicion, has the greatest amount of external evidence, and seems on the whole the most probable and satisfactory. τῇ ταπεινοφροσύνῃ "with, under the influence of (due) lowliness; modal dative (comp. notes on ch. i. 18), or perhaps more precisely dat. of the subjective cause, thus falling under the general head of the 'dynamical' dative, see Krüger, Sprachl. § 48. 15. 5. On this causal dative, which though allied to, must not be confounded with, the instrumental dat. (as appy. Mey., Alf.), see Bernhardy, Synt. III. 14, p. 101, sq., Scheuerl. Synt. § 22. c, p. 181, and Krüger, l. c. The article here prefixed to the abstract ταπεινοφροσύνη may have its collective force (Jelf, Gr. § 448) and mark 'lowliness' in its most abstract form, 'the virtue of lowliness' (Mey., comp. Middl. Gr. Art. p. 90), but more probably only characterizes the ταπεινόφροσύνη as that due and befitting lowliness by which each ought to be influenced: comp. Rom. xii. 10 sq., and Fritz. in loc. On ταπεινοφροσύνη, 'the thinking lowly of ourselves because we are so,' and its distinction from τιμοθεύσει see notes on Eph. iv. 2, Trench, Synon. § XII., and the more spiritually profound discussion of Neander, Planting, Vol. I, p. 483, sq. (Bohn). ὑπερβαρύντας ἑαυτῶν 'superior to themselves;' comp. Rom. xii. 10, Eph. v. 21, 1 Pet. v. 5. The query of Calvin, how those who really and obviously excel others in certain points can conform to this precept, is satisfactorily answered by considering the true nature of ταπεινοφροσύνη. The ταπεινοφροφίμα is one so conscious of his dependence on God, and of his own imperfections and nothingness, that his own gifts only remind him that others must have gifts also, while his sense of his own utter nothingness suggests to him that these gifts may well be superior to his own, and higher in nature and degree: see esp. Neander, Planting, Vol. I. p. 485 (Bohn).

4. τὰ ἑαυτῶν σκόπ.] 'regarding, looking to their own interests:' warning against a selfish regard for themselves, following suitably on the exhortation to ταπεινοφροσύνη. Pride, as Müller well observes, is the most naked form of selfishness: see the excellent remarks on selfishness as the essence of sin, and as specially developing itself in pride and hatred, ib. Doctr. of Sin. 1. 3. 1 and 2, esp. Vol. I. p. 175 sq. (Clark). Σκοπεῖν is here scarcely different in sense from ἱγτεῖν, ch. ii. 21, 1 Cor. x. 24, 33, xiii. 5; comp. 2 Macc. iv. 5, τὸ συμφερον σκοπεῖν. Numerous exx. of similar forms of expression will be found in Wetst. in loc., the most pertinent of which is from a writer whose diction is said often to reflect that of St. Paul, Plotin. Enn. I. 4. 8, οὐ τὸ ἐκείνον ἐτι σκοπομενόν, ἄλλα τὸ ἑαυτῶν. The reading of Rec., ἐκαστος (with CDEJK; al.)—σκοτεινε (with J; al.) is rightly rejected by Lachm., Tisch. and most modern commentators: it may, however, be remarked that in all other cases in the N. T. (Rev. vi. 11, Rec. is more than doubtful) ἐκαστος is only found in the singular.

ἄλλα καὶ ἄλλα καὶ [but also:] a somewhat weakened form of the adversative clause, the καὶ perhaps pointing to the thought that it was natural that a man should look after his own interests; see Winer, Gr. § 55. 8, p. 441 sq. (ed. 6). Fritz. Marc. exc. II. p. 788. On the difference between οκ—ἄλλα, οὐ μόνον ἄλλα, and οὐ μόνον—ἄλλα καὶ, see the acute re-
σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἐκαστοῦ. 5 Τότε γὰρ 
φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 6 ὡς ἐν μορφῇ 

5. γὰρ] So Rec. with DEFGJK; very many Vv.; Gr. and Lat. Fl. (Griesb., but om. om.; Van Heng., Mey., Alfr.). The particle is omitted by Lachm. and Tisch. with ABC; 17. 37; Copt. Αἰθ.; Origen, Ath., al. As verse 5 begins an ecclesiastical lection, and as the explicative force of the γὰρ might not have been fully understood, and have led to the omission of the particle, the reading of the text seems slightly more probable.

φρονεῖτε] So ABC*DEFG; 3 mss.; . . . . Vulg. It. Syr. Αἰθ. (Pol. and Platt); . . . . Copt. Lat. Ff. (Lachm., Mey.). The reading of Tisch. φρονεῖται with C***JK; nearly all mss.; . . . . Copt. Goth. al.; . . . . Orig., Ath. (Rec., Alfr.) is insufficiently attested by uncial authorities, and, on internal grounds, quite as likely to have been a correction of φρονεῖτε (to harmonize with ὃ καὶ ἐν Χρ. Ἰησ.) as vice versa: comp. contra, Fritz. Fritsch. Opusc. p. 49, note, whose judgment, however, is hasty and ill-supported. We return, then, to the reading of Lachm. and Tisch. (ed. 1).

marks of Klotz, Devar. Vol. ii. p. 9. It is, perhaps, scarcely necessary to controvert the position of Raphel, (Obs. Vol. ii. p. 503), that τὰ ἐναρκῶν are 'sua dona;' such an interpr. is less in harmony with the context, and would tend to make καὶ appear redundant. What the Apostle condemns is not so much a reasonable regard for their own interests as the selfish exhibition of it; comp. Waterl. Serm. v. Vol. ii. p. 503.

5. γὰρ has here its explicative force, 'verily,' 'as the case stands,' and serves to both illustrate and confirm the preceding exhortation; see esp. notes on Gal. ii. 6, where this use of γὰρ is briefly illustrated.

φρονεῖτε ἐν ὑμῖν] 'entertain this mind in yourselves,' sc. 'in animis vestris,' Van H., not 'intra vestrum coetum,' a construction which seems distinctly precluded by the following ἐν Χρ. Meyer compares the Homeric ἐν φροι, ἐν θυμῷ, thus similarly combined with φρονεῖ. II. xxiv. 173; Odys. xiv. 82, al. ὃ καὶ ἐν Χ. 'I.] 'which was also in Christ Jesus' sc. ἐφρονεῖτο or ἐφρονῆθη. The καὶ is not 'cum maxime,' Van Heng., but simply correlative, indicating the identity of the disposition that is to be between the Philippians and Christ (Wies.): on the insertion of καὶ after relative particles, and the form of comparison it indicates, see Klotz, Devar. Vol. ii. p. 636. The interpr. of Hofmann (Schriftb. Vol. i. p. 130), according to which ὃ is to be referred to φρονεῖ, not ἐφρονηθη, scil. 'welches ein φρονέω in ihnen selbst nicht ist, ohne auch in Christo Jesu' (compare Gal. ii. 20), seems artificial and unsatisfactory.

6. ὥσ] In this important, and it is to be feared much perverted passage, nearly every word has formed the subject of controversy. In no portion of Scripture is it more necessary to follow the simple and plain grammatical meaning of the words. The first question is, to what does ὥσ refer? To Christ as (a) the Λόγος ἀσαρκός, Christ in his pre-incarnate state (Chrys. and majority of Ff.), or, as (b) the Λόγος ἔσαρκος,—what is now usually, but not very reverently, termed, the 'historical Christ' (Novatian, De W., al.)? The true answer seems,—to neither exclusively, but, as the appropriately chosen antecedent (Χρ. Ἰησ.) suggests, and the profound
nature of the subject requires, to (a) and (b), to the τέλειος Θός (Hippolyt. ap. Routh, Opusc. Vol. I. p. 73) in either form of His eternal existence; it being left to the immediate context to define the more immediate reference; comp. Col. i. 13, 15, and see Thomasius, Person Christi, Vol. II. p. 136. In the present verse the reference seems plainly to (a): for as the tertium comparationis is manifestly ταπεινοφορόν, so this cannot be completely evinced in the case of Christ, unless His prior state be put in clear contrast with that to which He was pleased to condescend; comp. 2 Cor. viii. 9, where "standing u. s. w.," Thomasius, l. c., scil. from all eternity, in reference to His pre-incarnate existence, the participle not having so much a causal ('inasmuch as he was') as a concessive reference, 'although he was,' a sufficiently common solution of the participle; see Donalds, Gr. § 621. The use of ὑπάρχων, not ὄν, is especially noticeable. The words μορφή Θεοῦ honestly considered, present but little difficulty. Μορφή (probably derived from the Sanscr. Varpas, 'form,' comp. Benfrey, Wurzellex. Vol. II. p. 309) is not perfectly identical with φῶς or οὐσία (Chrys., al., Jackson, l. c.), being in fact one of its two essential elements (see esp. Aristot. de Animā π. 1), but designates 'form,' 'appearance' (Lth.), 'likeness' (Syr.) and may be compared with εἶκόν, Col. i. 15, and χαρακτήρ τῆς ὑποστάσεως, Heb. i. 3; comp. Thomasius, l. c., p. 137. As however both these allied expressions stand in connexion with a reference to the eternal Son-ship (Waterl. l. c.), as μορφή Θεοῦ stands in distinct and undeniable antithesis to μορφήν δούλου (Bull, l. c.), and as this latter expression is referred by the Apostle himself to the assumption of human nature, so no candid man can doubt that both ante-Nicene and post-Nicene writers were right in their deduction that μορφή Θεοῦ has reference to the divine nature, and does express as much as θεός εἰς Θεοῦ (Hippol. Vol. II. p. 29, ed. Fabr.) and νῦν Θεοῦ (Dionys. Alex. apud Labb. Vol. I. p. 853), and hence, what is truly and essentially divine; see esp. Waterl. Berm. v. Vol. ii. p. 103 sq. ὑπάρχων οὐχ ἀρπαγμὸν κ. τ. λ.] On this important clause we must premise the following remarks; (1) the slightly emphatic ἀρπαγμὸν is the predicate, and τὸ εἶναι κ. τ. λ., the immediate object to ἡγῆσατο, see Winer, Gr. § 44. 3, p. 289; (2)
the word ἄρπ., if considered apart from the context, does not seem merely = ἄρπαγμα or ἄρπάσματον (Callimachus, Hymn. Cer. 9) but, with the usual force of its termination (Donaldson, Craig. § 253), would seem to denote 'the act of seizing;' comp. Plut. (1) de Educ. p. 120, ἐκ Κρήτης καλωμένον ἄρπαγμόν; (3) ἦσα is used adverbially (Winer, Gr. § 27. 3, p. 160), ἐκεῖν ἦσα Θεός, 'equaliter Deo esse,' Thomas, l.c., p. 140, and that no stress can be laid on such an use ('spectari tanquam Deum.' Grot.), as the whole force of the assertion of equality lies in the use of the verb. subst., in ἦσα; see Pearson on Creed, Vol. II. p. 88, ed. Burton; (4) ἐκ μορφῆς Θεοῦ ὑπάρχειν, and ἦσα ἦσα Θεός are virtually, though not precisely, identical. Both refer to the Divine Nature; the former, however (perhaps with a momentary glance of thought to its αὐτίκα), points to it in respect of its form and pre-existence; the latter, with exquisite distinction, referring the reader, as it were, to the very moment of the ἔρχομαι. On these premises the translation would be,—(a) He thought the being equal to God no act of robbery,—no usurpation of any dignity which was not His own by right of nature (Jackson, Creed, VIII. 1); 'non rapinam existimavit parari Deo,' Tertullian, see Waterl. L. c., p. 107 sq.: so appy. Syr. [direptio], Vulg. 'rapinam,' Goth. 'vulva,' and perhaps Copt. 'holem' (but appy. = ἄρπαγμα Lev. vi. 4) Auth., and many of the older commentators. To this, however, the logical consideration that a condition cannot properly be regarded an act (comp. Hofmann, Schriften. Vol. I. p. 131) and the still graver contextual considerations,—(a) that the above rendering of ἄρπ. ἤγγειον, not only affords no exemplification of μὴ τὰ ἕκτων στοιχ. (ver. 4) but really implies the very reverse; (3) that the antithesis ἦν ἤγγειον ἄλλα ἕκτων is thus wholly destroyed (see below),—present objections so serious, and appy. insurmountable, that we seem justified in reconsidering (2) and in assigning to the rare word ἄρπαγμός a meaning approaching that of the verbal in -ρα (Hesiod, Op. 320) or, the subst. in -μα (consider θεομός, χρημός, and permutations of -μα and -μας, such as διωμός, διωμός), so that the phrase may be considered closely allied to ἄρπαγμα ἤγεισθαι (Heliod. Ethi. VII. 20) and the similar expressions ἄρπ. τοιεὶσθαι Euseb. Const. II. 31, ἄρπ. τὸ θέτοισθαι, Euseb. Hist. VIII. 12; comp. ἄρπαλαὶ δῖας Pind. Pyth. VIII. 65, and see esp. Donalda. in loc. The meaning then will be (b) He did not deem the being equal to God a thing to be seized on, a state to be exclusively (so to speak) clutched at, and retained as a prize; the expr. οὐχ ἄρπ. ἤγ. being perhaps studiedly used rather than οὐχ ἄρπασε Αἰθ., 'ut sententiam etiam graviorem redderet, et Christum de illo ne cogitasse quidem significaret' Rabiger, in Thomas. Christi Pers. Vol. II. p. 139: so in effect Theodoret ὁ μᾶς ῥώτεω ὑπελαθεῖν, and with some variations in detail, Van Heng., De W., Wiesing., and the majority of modern commentators, except Meyer and Alford, who adopt a quasi-active meaning ('ein Verhältniss des Beutemachens,' 'self-enrichment') but somewhat confuse the exegesis. The fuller justification of (b) will appear in the following note.

7. ἄλλα ἕκτων ἔκνωμεν μορφήν δούλου λαβών, ἐν ὀμοιώματι
PHILIPPIANS II. 7, 8.

Himself: 'He retained not his equality with God, but on the contrary emptied Himself.—Himself, with slight emphasis, divine as He was in nature and prerogatives.' The real difficulties of this passage are brought into clear prominence by this adversative clause. We have here two lines of interpretation, perfectly and plainly distinct.

(1) If, on the one hand, we adopt (a), the first interpr. mentioned ver. 6, then ὑπάρχων will be causal, οἷς ἀρπ. ηγ. will refer to the preceding account of Christ's greatness (Waterl. l. c., p. 110), and ἀρπ. will more nearly preserve its apparent lexical meaning, but ἀλλὰ will have to be regarded as equiv. to ἀλλ' ἡμῶς (Waterl. p. 108), and the antithesis as one between whole members, not, as the context seems imperatively to demand, between conterminous clauses; 'He thought the being equal to God no usurpation; yet He emptied Himself;' so expressly Waterl., and, as far as we can infer from renderings almost perplexingly literal, Auth., and the principal ancient Vv., except Æth. (2) If, on the other hand, we adopt (b) as above, then—ὑπάρχω will be concessive, οἷς ἀρπ. ηγ. will refer to the consequent account of Christ's humiliation, preserving an exact parallelism to μὴ τὰ ἐαυτῶν σκοτ., ἄρπ. will recede further from its lexical meaning, but ἀλλὰ will retain its usual, proper, and logical force after the negative clause ('aliud jam hoc esse de quo sumus dicturi,' Klotz, Devar. Vol. ii. 2), and the sentence will be even, continuous, and in fullest contextual harmony: 'He did not deem His equality to God a prize to be seized, but ἀκτ.;' in other words,—'He did not insist on His own eternal prerogatives, but, on the contrary, humbled Himself to the condition and sufferings of mortal man.' Of these two interpr. while (1) preserves more nearly the lexical meaning of ἁρπ., it so unduly expands that of ἀλλὰ, and so completely mars the antithesis, that we seem bound to adopt confidently and unhesitatingly the latter interpr.: see esp. Waterl. (l. c. p. 110) who while adopting (1) shows clearly that (2) is a sound and catholic interpretation: comp. Middleton, Gr. Art., p. 370, Brown, Articles i. ii., p. 41, neither of whom, however, seem to feel the exact lexical difficulty. All attempts to preserve both the exact meaning of ἁρπ. and the correct grammatical sequence (Meyer, and appy. Alf.), in fact to combine (1) and (2), seem hopeless: the two translations are fundamentally distinct, and most of the confused interpretations of this passage are owing to this distinction and this incompatibility not having been seen and recognised. Lastly, it is not correct to say (De W.) that τὸ ἐσμέν κ. τ. λ. must refer to something Christ did not possess: surely it is logically accurate to say, that Christ did not seizure for Himself, and covet to retain a state that was then His own. Even though such phrases as τὸν βασιλέα ἀρπαγμά τέμενος (Euseb. Hist. viii. 12) may be found, would it be necessarily incorrect to say of a patriot οἷς ἁρπ. (or ἁρπ.), ἡγήσατο τὸν βιτών, ἀλλ' εἶλετο τὸν θάνατον; ἔκτρωσεν ἐαυτὸν] 'emptied Himself,' not metaphorically, 'humiliavit,' Æth., butaccording to the simple and lexical meaning of the word (compare Xenoph. (Econ. viii. 7, al.), 'exinanivit,' Vulg., Clarom.; [inane reddidit] Syr., 'effluere fecit,' Copt.; comp. 'us-lausida,' Goth. Of
what did he empty Himself? Not exactly of the χεριν θεοῦ (Mey., Alf.) unless understood in a sense different to that which it inferentially has in the preceding clause, for as Waterl. truly says, 'He had the same essential glory, the same real dignity. He ever had' (κατὰ ἐννα, θλατεῖν καὶ ὅσα ἦν, Chrys.), but, as the following clause more expressly shows, of that which he had in that form (comp. Pearson, Creed, Vol. I. p. 158), that Godlike majesty and visible glories (comp. Delitzsch, Psychol. p. 34) which He had from all eternity: 

τὴν ἀξίαν κατακρύψας τὴν ἀκράν ταπεινοφορόντα εἰληφε, Theodoret. The military metaphor which Krebs (Obs. p. 329) finds in ἐκατερο μεθί, even in ἀπλ. ὑπ., seems doubtful in the highest degree. 

εὐπρεπῆ ἴλλου λαβὼν 'taking, or by taking, the form of a servant;' the action of the aor. part. being synchronous with that of the finite verb (see Bernhardy, Synt. x. 9, p. 383, notes on Eph. i. 9) and serving more fully to explain it: 'si quaeris quomodo Christus seipsum exinanivit! Respondet Apostolus, servi formam accipiens,' Bull, Prim. Trad. vi. 20. The choice of the term ἴλλου, as the same great writer observably, has no reference to any servilis conditio ('miseram sortem,' Heinr.) but is suggested only by the preceding antithesis χεριν θεοῦ, and marks the relation which our Lord assumed towards God; 'ad Deum autem comparata creatura omnis servi formam habet, Deique ad obedientiam obstricta tenetur,' ch. § 20. 

ἐν ὑπομάτι κ. τ. λ.] 'being made in the likeness of men.' modal clause subordinated to the preceding; 'if any man doubt how Christ emptied Himself, the text will satisfy him, by taking the form of a servant; if any still question how he took the form of a servant, he hath the Apostle's resolution by being made in the likeness of men,' Pearson, Creed, Vol. I. p. 157 (ed. Burton). The expression ἐν ὑπομον. is very noticeable; Christ though perfect man was still not a mere man, a ψευδό άνθρωπος, but ἦν ὁ θεὸς ἁρχής γενόμενος; comp. Theophyl. in loc., and Fritz. Rom. viii. 3, Vol. II. p. 97. Lastly, γνέφωθα does not here imply merely 'to be born,' but, as the context requires, with a greater latitude of meaning, 'apparere,' 'in conspectum venire,' Kuhner on Xenoph. Mem. III. 3. 6 (Meyer), while ἐν is used with a quasi-local force to mark the envelope or environment, see Bernhardy, Synt. v. 7, p. 209.
carnate glory to the incarnate humiliation and post-incarnate exaltation of the Eternal Son; so it would seem, expressly, Chrys. *Hom.* vii. 4, init. Ἑῴπεθε is thus not for δφ, but, as always, implies that He was found, manifested, acknowledged, to be; see notes on Gal. ii. 17, and Winer, Gr. § 64. 8, p. 542 sq. (ed. 6). On σχήμα, which, as its derivation [ἐκχω] clearly hints, is not ὑποσχήμα, Heinr., but denotes the ἱάδιτος, 'outward guise, demeanour, and manner of life' (ὁκέτου σχήμα περιέβαλε, Lucian, *Neopym.* 16, σχήμα φυσιαντήτορ λαόν, Polyæn. *Strategem.* 1. p. 37 [Wetst.]) and its distinction from the more 'intrinsic' and 'essential,' see *Journ. Class. Phil.* No. vii. p. 115, sq.; comp. notes on 2 Tim. iii. 5.

ός ἀνθρωπός] 'as a man,' though a perfect man, yet not a mere man; ἡμένι γὰρ ψυχῇ καὶ σώματι εἴκενος Θεὸς, καὶ ψυχῇ, καὶ σώμα, Chrys., who, however, would have expressed himself with more psychological exactness if, in both clauses for ψυχῇ, he had written πνεῦμα καὶ ψυχῇ; comp. Luke xxiii. 36, and Delitzsch, *Bibl. Psych.* v. i. p. 283 sq. ἐπαινέων] 'humbled himself,' not εὐαυτὸν ἑπαξ., the emphasis resting rather on the act, than, as before (εὐαυτὸν ἐκέν.) on the subject. ἑπαινέων is clearly not synonymous with ἐκέν. (Rheinw.), but refers to the acts of condescension and humiliation in that human nature which He emptied Himself to assume: 'non solum, cum Deus esset, naturam assumpsit humanam, verum in ea se vehementer humiliavit et dejeicit,' Bull, *Prim. Tr.* vi. 21. On the meaning of ἑπανέως [allied with ῥᾶπης, and not improbably derived from a root ΣΧΑΙ—'press,' 'tread,' compare Benfey, *Wurzellex.* Vol. i. 656] in Christian writers in contradiction to Heathen (by whom it is commonly used in a bad sense, e. g., ἐπαινεῖ καὶ ἀνελεύθερος, Plato, Legg. iv. 774 c.), see Trench, *Synon.* § xlii. γενόμενος κ. τ. ἔλ.] 'by becoming obedient even to death,' modal clause appended to and explaining ἑπανέων μέχρι, not belonging to the finite verb, (Bong., Hofm. *Schriftd.* Vol. i. 1. p. 80), but, as the explanatory nature of the participial clause requires, to γενόμενο. ὅπῃς. The ὑπακοὴ here mentioned was not that shown to His earthly parents (Zanch.), or to Jews and Romans (Grot.), but, as the following verse seems clearly to indicate, to God; comp. Matth. xxvi. 39, Rom. v. 19, Heb. v. 8. The meaning of the term cannot fairly be pressed, e. g., ἑπάνεως ὃς ἔσο, ὁ ἑσο δώσω, Theod., for see Rom. vi. 16, Col. iii. 22. As the derivation suggests, ἑπάνεως and ἑπανέων involve the idea of 'dicto obtemperare;' πειθοῦσα is rather 'monita sequi,' πειθαρχῶ 'coactus obsequi;' see Tittm. *Synon.* i. p. 193, and notes on Tit. iii. 1. On the apparent futility of distinctions between μέχρι (here not of time but degree) and ἄχρι, see on 2 Tim. ii. 9.

τὰ ἁματία] 'on which account also;'
‘in consequence of this condescension and humiliation on the part of Christ God also, &c.;’ the καὶ not being merely consecutive (De W., Mey.), but standing in connexion with ὑπερψυ., and serving to place in gentle contrast the consequent exaltation with the previous ταπείνωσις; see Klotz, Devar. Vol. ii. p. 635, and notes on ch. iv. 12. The meaning of δόθ., ‘quo facto’ (comp. Wolf, al.), adopted only, it is to be feared, from dogmatical reasons, is distinctly untenable in grammar, and by no means necessary in point of theology; ‘God,’ as Bishop Andrews says, ‘not only raised Him, but, propter hoc, even ‘for that cause’ exalted Him also to live with Him in joy and glory for ever,’ Serm. i. Vol. ii. p. 197, ὅ., p. 325: δια τὴς σαρκὸς ὑπελάβησα ὁ μακάριος Παῦλος πάντα λοιπὸν τὰ ταπεινὰ μετὰ ἀδέλαις φθέγγεται, Chrysost. in loc. On the humiliation of the Eternal Son see esp. Jackson, Creed, viii. 1, 2, and on the nature and degree of His exaltation, Andrews, Serm. ix. Vol. i. p. 322 sq. (A. C. Libr.). ὑπερψύωσαν] ‘highly exalted;’ x.

κυρία [multum exaltavit] Syr.; v comp. Psalm xcvii. 9, σφόδρα ὑπερψύωσαν ὑπὲρ πάντας τοὺς θεοὺς, Dan. iv. 34. The ὑπὲρ is not here temporal, nor even local, though the reference is obviously to the Ascension (Eph. iv. 10) and elevation at the right hand of God, but ethical, — ‘dignitate atque imperio supra omnes,’ Zanch., ‘insigniter extulit,’ Just.: so Α.TH., Copt. On St. Paul’s favourite use of ὑπὲρ and its compounds see notes on Eph. iii. 20. The exact nature of this exaltation is well discussed in Waterl. Serm. ii. Vol. ii. p. 112; it is to be doubted, however, whether, as Waterl. maintains, the ref. is specially to Christ as Son of God, and to ‘an exaltation relative to us, by a new and real title, viz., that of redemption and salvation;’ so also Jackson, Creed xi. 3. 4. Bull, Prim. Trad. vi. 23. The accordant opinion of these great writers claims our most serious consideration; still as the aor. seems to point to a definite historical fact, as in ver. 8 there is appy. almost a marked transition from the pre-incarnate to the incarnate, Son,—as in ver. 10 this allusion seems still continued in the name Ἰησοῦ,—so here the reference is the same; ὑπερψύσαθα λέγεται, καὶ ὁ θεός ἐξα, διὰ τὸ ἀνθρώπων μονονούς, Hippolyt. Fragm. Vol. ii. p. 29 (ed. Fabr.). The exaltation is thus not merely relative but proper; an investiture as the Son of Man, with all that full power, glory, and dominion, which as God He never wanted; see Pearson, Creed, Vol. i. p. 190 (ed. Burt.). So, distinctly, Chrysost., Theodoret, Cyril Alex., some of the ante-Nicene and appy. the bulk of the post-Nicene writers. For the psychological considerations dependent on this exaltation of the God-man, see Delitzsch, Bibl. Psych. v. 1, p. 287. ἔχαρισατο] freely gave; ch. i. 29. There is no reason whatever to depart from the simple and proper lexical meaning of the word; εἰ δὲ λέγεται ἐν τάξει χαρίσματος τὸ ὑπὲρ πάν ὄνομα δέχεσθαι, εἰς ἑκάστου δηλοῦντι μετὰ σαρκòς ἑπανάγεται, εἰς ὑπὲρ ᾧ καὶ δίχα σαρκὸς, Cyril Alex. Theosuar. p. 130. ὄνομα κ.τ.λ.] ‘a name the which is above every name;’ a name, which, as the context shows, is not to be understood generically (comp. Eph. i. 21, Heb. i. 4), as Κύριος (Mich.), or ὁ θεός, but specifically and expressly as
ιδρού, the name of His humiliation, and henceforth that of His exaltation and glory; a name with which now every highest attribute, grace, power, dominion, and κυρίωτος (ver. 11) is eternally conjoined. There is thus no reason whatsoever for modifying the simple meaning of 6υοµα. Both here and elsewhere (Mark vi. 14, John xii. 28, Acts iii. 16, Rom. i. 5, al.) the idea of 'dignity' (Bloomf., Heinr.), is derived solely from the context; see Van Hengel in loc. The reading is somewhat doubtful. Lachm. and Mey. read το 6υοµα το κ. τ. λ. with A B C; 17; Copt. [a language which has a def. and indef. art.] Dion. Alex., Euseb., Cyr. (2), Procop.; but as the insertion can more plausibly be referred to grammatical correction, than the omission to paradiplomatic considerations (Pref. to Gal. p. xvi.), —s.cil. the precedence of το, we retain with D E F G J K; nearly all mss.; Orig., Ath., Chrys., al., the reading of Tischendorf. On the use of the article with the defining clause to more expressly characterize the preceding anarthrous noun, see Winer, § 1 r. 4, p. 126, who, however, appears to lean to the other reading.

IO. 6υοµα κ.τ.λ. [‘that in the name of Jesus;’ purpose and intent of the exaltation. Εν το 6υοµε is not equivalent to εις το 6υοµα (Heinr.) as directly specifying that to which (Æth.) the adoration is to be paid, nor yet, ‘ad nomen,’ Beza (comp. Auth.), ‘nuncupato nomine,’ Grot., —a meaning of εις 6υοµε wholly without example in the N.T., but with the full force of the prep., denotes the spiritual sphere, the holy element as it were, in which every prayer is to be offered and every knee to bow; see Eph. v. 20, and Harless in loc., who well remarks that το 6υοµα K.T.L. does not imply simply and per se the personality (‘pro persona positum,’ Est.), but that personality as revealed to and acknowledged by man: comp. also Winer, Gr. § 48. a, p. 345. ταυ γυνω κ.τ.λ.] ‘every knee should bow;’ εις προσκυνησον δηλοντι, Oecum.; genuflexion being the external representation of worship and adoration; see Rom. xi. 4, xiv. 11, Eph. iii. 14 and notes in loc., Suipier. Thesauro, Vol. i. p. 777. The subject to whom the adoration is directed, can only be, as Meyer rightly observes, the principal subject of the context, our Lord and Master Jesus Christ. Such an adoration is not, however, as Meyer goes on to say, merely relative (comp. ver. 11, εις διδαχα Θεου), but as the whole aspects of the passage, its clear contrasts, and its concluding theme,—the exaltation of the Son,—seem all plainly to indicate, positive and absolute. By no one has the distinction between the relative and absolute worship of the Son been more clearly enunciated than by Bp. Bull; ‘si absolute ut Deus spectatur . . . . idem plane divinus cultus quem Patri exhibemus omnino debetur. Sin Filium intueamur relata qua Filius est, et ex Deo Patre trahit originem; tum rursus certum est cultum et venerationem omnem quern ipsi deferrimus, ad Patrem redundare,’ Fid. Nie. r.x. 15,—a section that for soundness of divinity and clearness of definition deserves attentive perusal: see also Waterl. Def. of Quer. xvii. xviii. Vol. ii. p. 421 sq.

επουρανιον κ.τ.λ. [‘of things in heaven, and things on earth and things under the earth;’ ‘que in coelis, et in terrâ, et in abyssis,’ Æth. (Platt); comp. Rev. v. 13, and for exx. of a
similar separation of the nom. from its dependent genitives, Winer, Gr. § 30. 2, p. 171. The three classes here mentioned are to be understood not with any ethical reference (καὶ οἱ δίκαιοι [not καὶ οἱ ὄντες, as cited by Mey. and Alf.] καὶ οἱ ἀμαρτωλοὶ, Chrys. 2), but simply and plainly, angels and archangels in heaven (comp. Eph. i. 20, Heb. i. 4, 6), men upon earth (comp. Plato, Republ. viii. 548 c, [ib.] Axioc. 368 b), and the departed under the earth; ἐπορευόμενοι καὶ δέ τοι ἐν υἱοὶ ἀνθρώπων καὶ καταχθονίων τῶν τεθνεών; compare Delitzsch, Bibl. Psych. vi. 3, p. 354. The last class is referred by Chrys. 1, Theoph., and Ξενομ. to δαίμονες, but as Meyer well observes, such is by no means the locality elsewhere assigned to them by the Apostle (comp. Eph. vi. 12), nor is the homage of impotence or subjugated malice (2 Pet. ii. 4, Jude 6) an idea so suitable with the present, as with the following, clause. The other interpretations that have been proposed are either purely arbitrary (Christians, Jews, Heathens), or adjusted to dogmatical preconceptions (‘qui in purgatorio sunt,’ Est.) to which the context yields no support. It may be here briefly remarked that the reverential custom of making an outward sign of adoration at the name of Jesus (Canon 18), though certainly not directly deducible from this text, may still, as Mede admits, be derived from it ‘generaliter et indefinita consequentia,’ Epist. 71; see Bingham, Antig. Vol. ix. p. 245 sq., Andrewes, Serm. ix. Vol. i. p. 334 sq. (A. C. Libr.)

11. τῶσα γλῶσσα] ‘every tongue,’ not metaphorically, τῶσα τὰ ἔθνη, Theodoret, but simply and literally in accordance with, and in expansion of, the preceding concrete expression τῶν γλῶν; ‘the knee is but a dumb acknowledgment, but a vocal confession that doth utter our mind plainly,’ Andrewes, Serm. ix. Vol. ii. p. 337, who, however, with his characteristic exhaustion of every possible meaning also notices the former, p. 339. ξυμολογήσεται] ‘openly confess,’ ‘discrete confiteatur’ [confitebitur], Beng.; the prep. not merely pointing to ‘exitum vocis ab ore,’ Van Hengel (comp. Andrewes, i.e.), but as the occurrence of the simple verb in sim. but less emphatic passages (John ix. 22 al.) indirectly suggests, the openness and completeness of the ἡμολογία; comp. Acts xix. 18, ξυμολογούμενοι καὶ ἀναγγέλ- λοντες τὰς πράξεις, Philo, Leg. Alleg. § 26, Vol. i. 60 (ed. Mang.), Lucian, Hermot. § 75; and see Fritz. on Matth. iii. 6, p. 126, who, however, on the other hand, somewhat overpresses the force of the compound, ‘lubenter et aperte et vehementer confiteri.’ The student must always bear in mind the tendency of later writers to compound forms: see Thiersch, de Pent. ii. 1, p. 83. The reading is doubtful: on the one hand the fut. (ACDE(?)FGJK; 30 mss.; Tisch.) may be due to a change of vowels; on the other hand the subj. (B, e sil., Lachm.) is very probably a correction of the anomalous future. On the whole, it seems safer to adhere to the majority of MSS. For exx. of ἡμα with a fut. see Winer, Gr. § 41. 1 b, p. 258. Κέρος] Predicate put forward with especial emphasis; the contrary, as Mey. observes, is ἀνθέμα Θεοῦς, 1 Cor. xii. 13. This august title is not to be limited;
Work out your salvation; be peaceful and blameless, and give me cause to rejoice, even if I have to be offered up for you.

it does not refer to a κυρίστης merely over rational beings (Hoelem.), but assures us that not only hath Jesus Christ 'an absolute, supreme, and universal dominion over all things, as God,' but that as the Son of Man He is invested with all power in heaven and earth; partly economical, for the completing our redemption; partly consequent unto the union, or due unto the obedience of his passion, Pearson, Creed, Art. ii. ad fin., Vol. i. p. 196 (ed. Burton).

καθὼς πάντοτε κ.τ.λ.] 'as ye were always obedient;' observe the latent parallelism to ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου.
μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἄποντίᾳ μου μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε;

tinian. On the later form καθότι, see notes on Gal. iii. 6.

κατέργη (Grot., Lachm.), not with the preceding aor. ἐνηignant—\_a construction which would certainly seem to require ob (see Winer, Gr. § 55. r, p. 422, ed. 6), and would tend to obliterate the force of νῦν. The ὡς, though omitted by B, a few mss., Copt., Eth., al., is certainly genuine, and not to be omitted in translation. The Apostle does not content himself with the simple precept, κατέργη ἐν παρ. κτ.λ., but also specifies the feeling and spirit with which they were to do it; i.e. not with the spirit of men who did it when he was present, but left it undone when he was absent, but who even in the latter case did it in a yet higher degree; see Meyer in loc., who has well explained the force of this particle. The slight difficulty arises from two oppositions—πάντοτε—νῦν, παρουσία—ἀποστολις' being blended in a single enunciation.

κατεργάζεσθε] 'with fear and trembling,' i.e. with anxious solicitude, with a distrust in your powers that you can ever do enough; see esp. Eph. vi. 5, and notes in loc.; comp. also 1 Cor. ii. 3, 2 Cor. vii. 15, where the meaning is substantially the same. The 'fear' is thus to be referred not directly to God ( nomine παρεστάνας τῶν θεῶν Chrys., Waterl, Works, Vol. v. p. 683), but only indirectly and inferentially; the φόβος arose directly from a sense of the greatness of the work and the possibility of failure; the τρόμος was the anxious solicitude which was naturally asso-

ciated with it; see Conyb. in loc. An implied exhortation to humility (Neander, p. 67), or warning against false security (Calv.), is not required by the context, and is not in accordance with what seems the regular meaning in which it is used by the Apostle; see esp. the good note of Hammond, who has well investigated the meaning of the expression; comp. Beveridge, Serm. xvi. Vol. i. p. 294, who, however, is here less precise and discriminating.

κατεργάζεσθε] 'your own salvation;' the reflexive pronoun not without emphasis, hinting that now they were alone, and must act for themselves; comp. Beng. Their salvation was something essentially individual, something between each man and his God. A reference to the example of Christ, 'as He obeyed so do you obey,' Alf., seems very doubtful; the whole exhortation refers to that example, but the individual pronoun more naturally points to the words which immediately precede it. The unsatisfactory interpr. εαυτῶν = ἀλλήλων (comp. Michaelis) is fairly refuted by Van Heng. in loc.

κατεργάζεσθε] 'complete,' 'carry out,' 'peragite,' Grot., 'perficite, perfectum reddite,' Just. 2; comp. Rom. vii. 18, Eph. vi. 13, and see notes in loc., where the meanings of this verb are briefly noticed. The compound form does not imply the σπονθὴ or ἐπιμελεία (Chrys.), but the 'perseverantium' that was to be shown, the intensive κατά indicating the carrying through of the ἔργον; see Rost u. Palm, Lex. s. v. and s. v. κατά, iv. Vol. i. p. 1599.

On the practical aspects of the doctrine, see the sound sermon by Beveridge, Serm. xvi. Vol. i. p. 284 (A.
13 Θεὸς γὰρ ἐστιν ὁ ἐνεργῶν ἐν υἱῶν καὶ τὸ θέλειν καὶ


13. Θεὸς γὰρ κ.τ.λ.] 'for God is He who effectually worketh,' &c.: yea, work and be not disheartened, for verily God is He who worketh within you. The γὰρ is not argumentative in reference to a suppressed thought, but &c., &c. : yea, work anxiously; work solicitously; verily ('sane pro rebus comparatis,' Klotz, Devar. Vol. ii. p. 232) God giveth you the ability; comp. Liicke, John, iv. 44. The omission of the article before ἐνεργῶν is justified by ABCD*FGK al., and is adopted by Lachm. and Tisch. ὁ ἐνεργῶν] 'He who worketh effectually,' [efficiens, sedulam operam navans] Syr. The full meaning of this word so frequently used by St. Paul must not be obscured; it appears in all cases to point not only to the inward nature of the working, but also to hint at the persistent and effective character of it, scil. ἐνεργῶν ἐλατὶ, 'vim suam exercere;' comp. Polyb. Hist. iii. 6, 5, xvii. 14, 18, xxvii. i. 11. When then Augustine urges in opposition to Pelagian misinterpretation, 'Deus facit ut faciamus, proibendo vires efficacissimas voluntati,' he would seem to be no less verbally exact than doctrinally accurate: comp. de Grat. et Lib. Arb. 9, 16, contra Pelag. i. 19.

It may be remarked in passing, that ἐνεργῶν is used several times in Polybius, see Schweigh. Lex. a.v.; there is however this distinction between his use and that of St. Paul, that by the latter it is never used in the passive (see notes on Gal. v. 6), and by the former never in the middle; see Fritz, Rom. vii. 5, and for a notice of its various constructions, notes on Gal. l.c. and ib. ii. 8: see also Suicer, Theaur. Vol. i. p. 1115. ἐν υἱῶν] 'in you,' i.e. in your minds, not among you; this being alike precluded by the prevailing use of the verb (Matth. xiv. 2, 2 Cor. iv. 12, Gal. iii. 5 [see notes], Col. i. 29, al.) and the nature of the context. καὶ τὸ θέλειν κ.τ.λ.] 'both to will and to do,' as much the one as the other. Observe especially the use of the more emphatic enumeration καὶ—καὶ; the θέλειν no less than the ἐνεργῶν is a direct result of the divine ἐνεργεία; see Winer, Gr. § 53, 4, p. 389 (ed. 6), notes on 1 Tim. iv. 10. Of these the first (τὸ θέλειν) is due to the inworking influence of sanctifying grace (Waterl. Serm. xxxvi. Vol. v. p. 688), or, to speak more precisely, of gratia preserviens, to which the first and feeblest motion of the better will, the first process of the better judgment (2 Cor. iii. 5), is alone to be ascribed; comp. Andrewes, Serm. Vol. v. p. 303: the second (τὸ ἐνεργεῖν) to the gratia cooperans, by the assistance of which we strive ('non per vires nativas sed datives') to perform the will of God; see Ebrard, Christl. Dogm. § 524, Vol. ii. p. 566. The language of Chrys. in loc., ἐν θελήσει, τὸ ἐνεργεῖν τὸ θέλειν, might thus seem open to exception if the θελήσει is to be referred to a 'dispositio prævia;' this however cannot be certainly inferred from his context. For the diversities of opinion on this text, even among
Romanists, see the long and perspicuous note of Justiniani in loc., and for the differences among Protestants, and the necessary distinction between passivity (‘homo convertitur nolens’) and receptivity (‘ex nolente fit volens’) see Ebrard, Christl. Dogm. § 519—522, Vol. ii. p. 558 sq. It may be remarked that the repetition of the word ἐνεργεῖν (preserved correctly by Clarom., Copt., but not Syr., Vulg.) rather than καταργήσωσαι is due to the fact that it expresses more exactly the inward ability showing itself in action, and is thus more suitable in connexion with θέλειν. While then this important verse is a conclusive protest against Pelagianism on the one hand, its guarded language as well as its intimate connexion with 11 show that it is as conclusive on the other against the Dordracene doctrines of irrevocable election (cap. i.), and all but compelling grace (cap. n. 11). Reject. err. 8. ὑπὲρ τῆς εὐδοκίας. ‘of His good pleasure,’ i.e. in fulfilment of, to carry it out and satisfy it; δὲ τὴν ἀγάπην, δὲ τὴν ἀφετέρων αὐτοῦ, Chrys. The prep. ὑπὲρ here seems to approach in meaning κατὰ (Eph. i. 5), or διὰ (Eph. ii. 4), but may still be clearly distinguished from either. It does not represent the εὐδοκία as the mere ratio of the action, or the mere norma according to which it was done, but, as the interested cause of it; the commodum of the εὐδοκία was that which the action was designed to subserv; comp. Rom. xv. 8, John xi. 4, where however the primary meaning of ὑπὲρ is less obscured: see Winer, Gr. § 47. 1, p. 343 (ed. 6), and comp. Rost u. Palm, Lex. s.v. ὑπὲρ, 2, Vol. ii. p. 2067. Εὐδοκία is referred by Syr., Just., Green (Gramm. N. T. p. 302) to the ‘bona voluntas’ of the Philippians: this is grammatically plausible, but owing to the preceding θέλειν (Mey.) exegetically unsatisfactory. Still less probable is the connexion of the clause with ver. 14 (Conyb.), which, independently of grammatical difficulties (see Alf.), has the whole consent of antiquity, Ff. and Vv., opposed to it. On the meaning of εὐδοκία see notes on Eph. i. 5, and comp. Andrewes, Serm. xiii. Vol. i. p. 239 (A. C. Libr.).

14. πάντα] ‘all things,’ not exactly, ‘everything you have to do,’ or with ref. to ver. 3 (Fell), but, as the context and the last of the two associated substantives seem to suggest, ‘everything which stands in more immediate connexion with the foregoing commands, and in which the malice of the devil might more especially be displayed.’ see Chrys. in loc. γογγυσμάν] ‘murmurings,’ comp. 1 Pet. iv. 5, δὲν γογγυσμὸν: here appy. against God, ὁ γογγυτόν ἀχαρτεῖ τῷ Θεῷ, Chrys.; not, against one another, Wiesing. (‘placide se gerant inter homines,’ Calv.),—a command which here finds no natural place. Alford urges that in every place in the N. T. (only 4, and only here by St. Paul) γογγυσμὺ refers to murmuring against men; but of these passages, one (John vii. 12) is not applicable, and another (1 Pet. iv. 9, comp. De W.) not perfectly certain. That it may be applied to God seems demonstrable from 1 Cor. x. 10. The forms γογγυτῶ and γογγυσμὸς (perhaps derived from Sanscr. gug, ‘to murmur,’ Benfey, Wurzeller, Vol. ii. p. 62) are said to be Ionic, the Attic forms being τοῦθορπῶς and τοῦθορπόμος; see Lobeck, Phryn. p. 358, comp. Thom. M. p. 856 (ed.
PHILIPPIANS II. 14, 15.

γογγυσµῶν καὶ διαλογισµῶν, 15 ἵνα γένησθε ἁµεµπτοι καὶ ἀκέµµατοι, τέκνα Θεοῦ ἁµώµατα µέσον γενεάς σκολιᾶς

Bern.). On the alleged but doubtful distinction between δύνα and χωρίς, see notes on Eph. ii. 12.

dιαλογισµῶν [‘doubtings,’ ‘hesitationibus,’ Vulg., Æth. [dubitatione], Copt. [cogitationibus], not ‘detracktionibus,’ Clarom., or [divisione], a meaning not found in the N.T., and appy. not supported by any good lexical authority: see esp. notes on 1 Tim. i. 8, where this word is briefly noticed. Alford uses the expression of διαλογισµὸς [read δυνα] in Mark ix. 33, 34; but even there the idea is ‘discussion’ rather than ‘dispute’ or ‘contention,’ comp. Xenoph. Mem. iii. 5. 1.

15. [Van K. T.] Object and aim, not ‘incitamentum’ (Van H.), contemplated in the foregoing exhortation. They were to fulfill everything connected with the great command, ver. 12 sq., without murmurings and doubtings, that they might both outwardly evince (δὲµµπτοι), and be inwardly characterized by (δεµµα), rectitude and holiness, and so become examples to an evil world around them. When Alf. urges against the internal reference of διαλ. that the object is outward,—blamelessness and good example, he suppresses the direct internal object ἀκέµµατος (suitably answering to χωρίς διαλ.), and makes the appositionally stated, and more indirect, object,—the good example, primary and direct. The reading is very doubtful; Lachm. reads ἥτε with AD* E*FG; Vulg., It., Lat. Fr.; but the external authority (B e sil. CD***F** JK; appy. all mss.; Chrys., Theod., Dam., al.) combined with the greater probability of correction seems slightly preponderant in favour of the text.

ἀκέµµατο] ‘pure,’ ‘simplices,’ Vulg., Æth., ‘sinceres’[i], Clarom.; not ‘harmless,’ Auth., Alf., a meaning not recognised by the best ancient Vv., and neither in harmony with the derivation and lexical meaning of the word (ὁ µη̇ κεκαµµένος κακος, ἀλλ’ ἀπλούς καὶ ἀπόκλητος, Æth. M.), nor substantiated by its use in the N.T.: see Matth. x. 16, ἀκέµµατος ὡς αἱ περιστεραί, Rom. xvi. 19, ἀκέµµατος εἰς τὸ κακόν; in the former of which passages it stands in a species of antithesis to φήµης, in the latter to σοφός; comp. Suicer, Thesaur. s. v. Vol. i. p. 154, Krebs. Obs. p. 331, and for the distinction between ἀκρ., ἀπλοῦς, and ἀκάκος, Tittm. Synon. i. p. 27. τέκνα Θεοῦ κ. Τ. Α.] ‘irreproachable, unblameable, children of God (by virtue of the vinefulness, Rom. viii. 15, 23) in the midst,’ &c.; not ‘irrepr. or blameless in the midst of,’ Luth., a position which weakens the climactic force of the epithet, and obscures the apparent allusion to Dent. xxxii. 5, τριµµά τεµµάτα, γενεὰ σκολία καὶ διεστραµµάνη. ἁµώµατος (Lachm. ἁµώµα, with ABC; 17; but an apparent alteration) is a διὰ λεγόµ., in the N.T., here and 2 Pet. iii. 14 (Lachm., Tisch.), comp. Hom. II. xii. 109; and, as derivation and termination suggest, appears but little different from ἁµεµπτοσ, except as perhaps approaching nearer to ἄµωµος (Hesych. ἁµώµατος· ἄµωµος) and expressing not merely the unblamed, (Xen. Ages. vi. 8), but non-blame-worthy, state of the τέκνα; comp. Æsch. Sept. 508, and see Tittm. Synon. i. p. 29. The reading µέσον (adverbially used, Winer, Gr. § 54. 6), with ABCD*FG (Lachm., Tisch.), has the weight of
uncial authority as well as critical probability in its favour.


ἐν οἷς 'among whom,' in reference to the persons of which the γενέα was composed, comp. Winer, Gr. § 58. 4. b. p. 457; so somewhat similarly Gal. ii. 2. 

φανέρωσιν 'ye appear, are seen,' not 'lucetis,' Vulg., Clarom., which would require the active φανερέω, John i. 5, v. 35, 2 Pet. i. 19 al. Alford objects that the act. is not used by St. Paul: but will this justify a departure not only from the simple meaning of the word, but from the special use of the middle in connexion with the appearance or rising of heavenly bodies? see exx. in Rost u. Palm, Lex. s.v. π. l. b. The verb is indic. (Vulg., Copt., Æth.) not imperat. (Syr., Theophyl.): Christians were not to be, but now actually were, as luminaries in a dark, heathen, world; comp. Matth. v. 14, Eph. v. 8. 

φωστῆρες ἐν κόσμῳ 'luminaries, heavenly lights, in the world;' ἐν κόσμῳ being joined closely with φωστ. as its secondary predicate (Vulg. and all Vv.), not with φανεροῦσα (De W.), which would thus have two prepositional adjuncts. To illustrate the meaning of φωστ. comp. Rev. xxi. 11, Gen. i. 14, 16, Ecclus. xiii. 7 (applied to the moon), Wisdom xiii. 2, and for the different uses of κόσμος, here appy. in its ethical sense, see notes on Gal. iv. 3.

16. ἐπέχοντες κ. τ. λ. 'seeing ye hold forth (are the ministers of) the word of life:' further and explanatory definition of the preceding, the part. having a slightly causal force. The meaning of ἐπέχ. is somewhat doubtful. It certainly cannot be for προοεχοντες, Theod., as this would require a dat.; it may, however, be either (a) occupantes, comp. Syr. [ut sitis illis loco salutis] and thence with a modification of meaning, 'continentes,' Vulg., Clarom., 'tenentes,' Copt. (Æth. paraphrases), κατεχοντες, Chrys., ἐχοντες, Theoph., Æcnun,—a translation that has certainly a lexical basis (see exx. in Rost u. Palm, Lex. s.v. l. b, Vol. i. p. 1029) and is far too hastily condemned by Van Heng. and Wies.; (β) prætententes, Beza, Auth., 'doctrinam spectandum præbentes,' Van Heng., with reference to the preceding image. Of these interpr., (a) has clearly the weight of antiquity on its side; still as no exactly opposite example of the modified sense 'continentes' has yet been adduced, and as the meaning 'occupantes' involves an idea foreign to the N.T. (comp. Mey.) we seem bound to adhere to (β), a meaning that is lexically accurate and exegetically satisfactory. The objection of Mey. is fully answered by Alford in loc. The λόγος ἥν is the Gospel, ἥν being a
species of gen. of the content, the αἰώνων προσενείς Ἵων, Theod.; comp. John vi. 68, and notes on Eph. i. 13. εἰς καύχημα | 'to form a ground of boast ing for me; result, on the side of St. Paul, of his converts becoming ἄμεμπτοι καὶ ἀκέφαλοι: τοσαῦτη ὕμνῳ ἡ ἀρετή, ὡς μὴ ὑμᾶς σώζειν μόνον, ἀλλὰ καὶ ἐμὲ λαμπρὸν τοιεῖν, Chrys. ; comp. 2 Cor. i. 14. εἰς ἡμέραν Xp.] 'against the day of Christ,' the preposition not so much marking the epoch to which (ἐκ), as that for which, in reference to which, the boasting was to be reserved; comp. ch. i. 10, Eph. iv. 30, and notes on Gal. iii. 23. On the expression ἡμέρα Xp., see notes on ch. i. 6.

ἐδραμον, ἐκπίστασα. The same idea of ministerial activity presented in two different forms of expression, the one figurative, from the stadium (comp. Gal. ii. 2, 2 Tim. iv. 7), the other more general, involving the notion of the toil and suffering undergone in the cause; see notes on 1 Tim. iv. 10. For exx. of the adverbial εἰς κενών, Heb. γένος, Job xxxix. 16. (comp. εἰς καλῶν, εἰς κοινῶν, Bernhardy, Synth. v. 11, p. 221), see 2 Cor. vi. 1, Gal. ii. 2, 1 Thess. iii. 5, and Kypke, Obs. Vol. i. p. 275.

17. ἄλλα κ.τ.λ.] 'Howbeit, if I be even poured out,' contrary hypothesis to that tacitly implied in the preceding verse. In no verse in this epistle is it more necessary to adhere to the exact force of the particles and the strict lexical meaning of the words. 'Ἀλλά, with its primary and proper force ('aliud jam hoc esse de quo sumus dicturi,' Klotz, Devar. Vol. ii. p. 2), has no reference to a suppressed thought (οὐχ ἐκως. εἰς καὶ, Rill.), but presents the contrary alternative to that already implicitly expressed. The preceding words εἰς καύχημα might seem to imply the expectation, on the part of the Apostle, of a living fruition in the Christian progress (ὑπὸ γεν. ἄμεμπτ.) of his converts; the present verse shows the Apostle's joy even in the supposition of his death; comp. Bising. So remote a reference as to ch. i. 26 (De W.) is wholly inconceivable; and even a contrast to an implied hope that the Apostle would survive to the ἡμέρα Xp. (Van Heng.) improbable, as εἰς ἡμ. Xp. is only a subordinate thought to the general idea implied in εἰς καύχημα εἰμι.

ei kal must not be confounded with kal ei (Schoef. Hints, p. 106), but, in accordance with the position of the ascensive kaι, marks a more probable supposition; the καὶ in the former case being referred to the consequent words (εἰς τίνα or σι etiam), but in the latter merely to the preceding condition (etiam si). Contrast Soph. (Ed. Rex, 302, εἰ καὶ μὴ βλέπεις φρονεῖς δ' ἡμῶς, or ib. 304, εἰ καὶ μὴ κλείεις with Αἰσχ. Choeph. 296, κελ μὴ πέπωθα, τοῦργον ἐστι έργαστών, and see esp. Herm. Viger, No. 307, from which these exx. are taken; see also Klotz, Devar. Vol. ii. p. 519, Hartung, Partik kal, 3. 3, Vol. i. p. 141.

Thus, then, in the present case, the Apostle in no way seeks to limit the probability of the supposition; his circumstances, though by no means without hope (ch. i. 25) were still such as seemed to preclude any such limitation. It may be remarked, however, that καὶ εἰ is very rare in St. Paul; appy. only in 2 Cor. xiii. 4 (Rec., Tisch.), if indeed the reading be considered genuine; comp. Gal. i. 8. στένομαι, 'am poured out,' am in the act of being so, in reference to the dangers with which
he was environed; comp. ch. i. 20.
The simple form which must not be confounded either with ἐπιστέφνη. (Herod. ii. 39, iv. 62, Plut. Popl. 4 al.) or καταστέφνη. (Plut. Alex. 50, ib. Mor. p. 435 B, 437 a), both here and in 2 Tim. iv. 5, under the image of the ritual drink-offering which accompanied the sacrifice (Numb. xv. 5, xxviii. 7), alludes to the pouring out of his blood (‘libor,’ not ‘immolor,’ as Vulg., Syr., Copt.) and the martyr’s death by which it might be reserved for the Apostle to glorify God; see esp. notes on 2 Tim. l.c., and Suicer, Thesaur. Vol. II. p. 993.

... unto the sacrifice and (priestly) service of your faith.
The exact meaning of ὀλαύς is somewhat doubtful. There is certainly no ὑπὸ διὰ δοῦν (comp. Conyb.), but it may be doubted whether the use of the single article does not so connect ὀλαύς and λειτ., that both may specify acts of which πιστ. is the common object; see Mey. in loc. As, however, ὀλαύς in St. Paul’s Epp., and indeed throughout the N.T., appy. always means the thing sacrificed, not the action, we seem bound with Syr., Vulg., Copt. (for comp. John xvi. 2), Æth., and thus far Chrys. and Theod., to retain the simple meaning of ὀλαύς. and to regard πιστ. as a common gen. object to both, standing in a species of appositional relation to the former (the faith, not the Apostle [Chrys., Theod.], was the sacrif.) and of simple relation to the latter. The ὀλαύς, then, is the sacrifice, the λειτ. the act of offering it by the Apostle (Bisp.), and the object both of one and the other (in slightly different relations) the πιστ. of the Philippians. ‘Εἰ will thus be, not simply temporal ‘während,’ Mey., nor simply ethical, ‘propter, or in, sacrificium,’ Æth., but will imply ‘addition,’ ‘accession to’ (Matt. xxv. 20), and will point to the sacrifice as the concomitant act; see esp. Arrian, Alex. vi. 19, 5, προελευσάς εἰς τῷ θυσίαν, cited by Raphel in loc.; so Van Heng. and De Wette. The local meaning is untenable, as with the Jews the libation was not poured on (Jahn, Archæol. § 378), but around the altar; see Joseph. Antiq. iii. 9, 4, and notes on 2 Tim. iv. 5.

χαίρε καὶ συνγχ. ‘I rejoice, and jointly rejoice with you all;’ I rejoice, absolutely (not εἰς τῷ θυσ. χαίρ. Chrys.), i.e. on account of my probable πιστ.Εἰσχρ., and do herein participate in rejoicing with you all: my joy is not altered on the supposition of my death. Συνγχ. is not ‘congratulator,’ Vulg.,—a meaning which the verb appy. may have in classical (Æsch. de Fals. Leg. p. 34), as well as post-classical, writers (Polyb. Hist. xxix. 7, 4)—but ‘simul gaudeo,’ Copt., τοι ἐκτὸς [exulto cum] Syr., Α. Eth. (!), the meaning which συνγχ. always appears to have in the N. T., and to which the following verse offers no exegetical obstacle (Mey., Alf.) but rather confirms.

18. τὸ δ’ αὐτῷ, ‘yea, on the same account;’ not ‘in like manner,’ Scholel. Hints, p. 106, but the simple pronominal accus. after χαίρε, Krüger, Sprachl. § 46. 5. 9. Meyer reads αὐτὸ τὸ ρώμ. ‘hoc ipsum,’ appy. by an oversight, as there is here no difference of reading. χαίρετε καὶ συνγχ. ‘rejoice and jointly rejoice;’ not indic. Erasm., but imper. as Syr. and all the best Vv. The Apostle had previously said that he rejoiced not only for himself, but associated them with this joy: lest they might think
I hope to send my unsullied son in the faith, Timothy, and to come myself.

19. Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως τὴμυσί, ἵνα κἀγὼ εὐφύχον γνῶν τὰ περὶ ὑμῶν. 20. οὐδένα γὰρ ἔχω ἵστοψηκον, ὅστις

that the probable martyrdom of their loved Apostle was not a subject for

οὐχ ἐκτὸςπάντων τῶν ἑαυτοῦ ὑψίστων· τί δὲ ἐν πάση τῇ ἰδιότητι,

opposite. OE

the preceding verse,—that they were indeed to rejoice in this seemingly mournful alternative.

19. Ἐλπίζω δὲ] 'yet I hope;' the opposite δὲ suggests that the σπένθυμ

above-mentioned was not necessarily considered either as certain or immediate. This hope was ἐν Κυρίῳ, it rested and was centred in Him, it arose from no extraneous feelings or expectations, and so would doubtless be fulfilled, θαρρῶ δὲ τις εἰσευμαρτεῖ μοι ὁ Θεός τοῦτο, Chrys.; see notes on Eph. iv. 17, vi. 1. φιλῶ] 'to you,' not 'unto you' in the sense of πρὸς ὑμᾶς,—a local usage of the dative too broadly denied by Alf. (see Winer, Gr. § 31. 5, p. 192, ed. 6; comp. Hartung, Casus, p. 81 sq.) nor again the dat. commodi, De W., but the dative of the recipients (Mey.), falling under the general head of what is technically termed the transmissive dat.; comp. Jelf, Gr. § 587.

κἀγὼ εὐφύχον] 'I also (the sender as well as you the receivers) may be of good heart.' Eὐφύς, is an ἀπ. λεγόμ., in the N. T., but is occasionally found elsewhere, comp. Poll. Ονομ. iii. 28: the subst. εὐφύξια (Polyb. l. 57. 2, π. 55. 4, al.) and the adv. εὐφύχος (Polyb. x. 39. 2, al., Joseph. Ant. vii. 6. 2) are sufficiently common. The use of the verb in the imperative as a kind of epithet is noticed by Rost u. Palm, Lex. s. v.; Jacobs, Anth. Pal. p. 539.

20. γὰρ] Reason for sending Timothy in preference to any one else: Τιμόθεων πνεύματες; τί δὲπορεῖ; Ναὶ, φησίν, οὐδένα γὰρ κ. τ. λ., Chrys.

Ἰσόψηκον] 'like minded,' i. e., with myself, ὧμοιος ὥμοι κυβέρνησιν ὑμῶν καὶ φρονίτητα, Chrysost.; comp. Syr.

ὃς σωτῆρ [qui sciscit animam meam]; so also expressly Copt., Syr. Timothy is not here contrasted with others (Beza), but in accordance with the natural and logical reference of the ἵστοψηκον to the subject of the sentence, with the Apostle. On the distinction between ἵστοψηκον, 'qui eodem modo est animatus,' and σωματικός, 'qui idem sentit, unanimis,' see Tittmann, Synon. l. p. 67. The word is an ἅπ. λεγόμ. in the N. T., but is found occasionally elsewhere, both in classical (Ἑσch. Agam. 1479), and post-classical, Greek (Psalm liv. 13); comp. ἵστοψηκον, Eustath. on 11. xii. 33-34. δότις] 'who,' not 'quippe qui,' but 'ita comparatus ut,' Mey. 'of that kind, who,' Alf., with reference to the ποιότης of the antecedent (οἶδες τοῦτο ἐστιν, Chrys., comp. Hartung, Casus, p. 286) the relative being here used (to adopt a terminology previously explained) not explicatively, but classifically, or qualitatively; see notes on Gal. iv. 24, and Krüger, Sprachl. § 51. 8, sq., where the difference between δε and δότις is briefly but satisfactorily explained.

γῆναις μεριμνά] 'will genuinely care for,' 'will have true care for;' with that genuineness of feeling which besits the relationship between the Apostle and his converts; γῆναις, τουτὸν ἡπρακτόν; comp. 1 Tim. i. 2, and see notes in loc. Μεριμνᾶ is always thus used with an accus. of the object by St. Paul,—contrast Matth. vi. 25 (dat.) ch. vi. 28, Luke x. 41 (with ἐπεί), ch. xii. 25 (absolutely)—and agreeably to

its probable derivation and affinities, μεριμνήω, μέρεμος [Sanscr. smriti,— 'meminisse,' 'anxium esse,' Benfey, Wurzellex. Vol. ii. p. 32, Donalds. Oratyl. § 410] denotes anxious thought, solicitude, 'ita curare ut solicitus sis' (comp. Luke x. 41) differing in this respect from the simpler φροντίζω; see Tittm. Synon. i. p. 187. The future is not ethical, but points to the time when Timothy should come to them.

21. οἱ πάντες γὰρ [for all the rest (now with me)] not 'plerique,' Wolf, but 'omnes quos nunc habeo mecum,' Van Heng.; the article, appy. specifying the whole number of the others with St. Paul (cuncti), to whom the single one, Timothy, is put in contrast. On this use of the art. with τὰς, see Krüger, Sprachl. § 50. ii. 12, comp. Bernhardy, Synt. vi. 24, p. 320, and Rose, in Middl. Art. p. 104, note, to whose list of exx. of the art. with τὰς (plur.), when used without a subst., this passage may be added. The attempts to explain away this declaration are very numerous, but all either arbitrary or ungrammatical: this only it seems fair to urge, that the context does necessarily imply some sort of limitation, and does appy. warrant our restricting it to all those companions of St. Paul who were available for missionary purposes, who had undertaken, and were now falling back from, the hardships of an Apostle's life. Who these were cannot be ascertained; comp. Wiesing. in loc.  

22. τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὁς πατρὶ τέκνον σὺν ἐμοὶ

Its own things,' not specially τὴν οἶκην ἀνάπαυσιν καὶ τὸ ἐν ἀσφαλείᾳ ἑαυτοῦ, Chrys., followed by Theoph. and Ecum., with reference to the difficulties and perils of the journey, but generally, 'san,' Clarom., 'temporalia commoda consistentes,' Anselm,—considering their own selfish interests, and not the glory and honour of Christ; comp. ver. 4.

22. τὴν δὲ δοκιμήν] ‘But his tried character;' contrast of the character of Timothy with that of the οἱ πάντες. 

Δοκιμή, [Δοκιμία] [probatio] Syr., 'experimentum,' Vulg., here and Rom. v. 4, 2 Cor. ii. 9, ix. 13, by a very easy gradation of meaning points to the 'in doles spectata,' Fritz. (Rom. v. 4, Vol. i. p. 259), Æth., 'indoles' [simply,—almost as we use 'character,'] by which Timothy was distinguished, and of which the Philippians themselves probably had personal experience on a former visit; comp. Acts xvi. 1—4 with ver. 12. The use of δοκιμή in the N. T. is confined to St. Paul's Epp.; comp. Reuss, Théol. Chrét. iv. 20, Vol. ii. p. 229. 

γινώσκετε] 'ye know;' indic., as Syr., Clarom., Copt., Æth., not imper. as Vulg., Corn. a Lap.,—a construction almost plainly inconsistent with the following words, which seem specially designed to explain and justify the assertion; καὶ δὲι ὁχ ἀνάλωσιν ἕνω, ἰμαῖς, φημιν, αὐτοὶ ἐπιστασθε, ὅτι κ. τ. λ., Chrys. 

ὡς πατρὶ τέκνον] 'as a child to a
PHILIPPIANS II. 22—24.

εὐαγγέλιον. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἄφιδω τὰ περὶ ἐμὲ, ἔξαυτῆς. 24 τέποιθα δὲ ἐν Κυρίῳ οτι καὶ αὐτὸς ταχέως ἔλεοςοιμαι.

father,' 'sic ut patri filius,' Vulg., not 'with a father,' Syr., Auth. Ver.; such an omission of the preposition in the first member being appy. confined to poetry; see Jelf, Gr. § 650. 1, 2. Krüger, Sprachb. § 68. 9. 2. Mey. and Alf. deny unrestrictedly an omission of the prep. in the first member, but see Ech. Suppl. 313, Eurip. Iel. 872, and Jelf, Gr. § 650. 2. The construction affords an ex. of what is termed 'oratio variata;' the Apostle, feeling that εὐαγγέλιον was scarcely suitable in connexion with παρι and τέκνον, proceeds with the comparison in a slightly changed form; ἐδιδ祥εὶν, not ἐμοι, as the construction might seem to require (Rom. xvi. 18), but ἐν ἐμοι, as the nature of the relation suggested; see Winer, Gr. § 63. 11, p. 509 (ed. 6).

εἰς εὐαγγέλιον 'for the Gospel;' not in the Gospel, ' Auth., Syr., 'in the doctrine of the Gospel,' Εὐθ., but 'in evangelium,' Vulg., i. e., to further the cause of the Gospel; the prep. εἰς, with its usual force denoting the object and destination of the action; comp. Luke v. 4, 2 Cor. ii. 11, and Winer, Gr. § 49. a, p. 354.

23. τοῦτον µὲν οὖν 'Him then;' the μὲν being antithetical to δὲ, ver. 24, and the resumptive οὖν continuing and concluding the subject of the mission of Timothy. On this force of οὖν see notes on Gal. iii. 5.

ὅς ἂν ἄφιδω 'whenever I shall have seen (the issue of);' in effect, 'so soon as I shall, &c.' Auth. Ver., ὅταν ἐστιν ἐν τῷ ἐπιστρέφῃ, Chrys., but designedly couched in terms involving more of doubt, the particle ἂν being joined with the temporal ὡς to convey the complete uncertainty when the objectively-possible event specified by the subjunctive will actually take place; comp. Jelf, Gr. § 841, Herm. de Partic. ἡ, II. II, p. 120, and on the temporal use of ὡς, see Klutz, Devar. Vol. II. p. 759. The remark of Eustath. (p. 1214, 40), is very pertinent, 'ὅτι δὲ ἐστὶν τι καὶ χρονική ποτε σημασία, φαίνεται ἐν ἐπιστολῇ τῷ βασιλεῖ Ἁγνίκου, οἷς ἂν οὖν λάβης τὴν ἐπιστολήν, σύνταξαν κήρυγμα ποιήσασθαι, ἥγουν ἥρικα λάβης. He would, however, have been more correct if he had said ἤκο ἂν, see Ellendt, Lex. Sophoc. Vol. I. p. 773. In the compound form ἀφίς, the prep. is not intensive, 'see clearly' (Alf.), but local, referring however, not to the object, but the observer, 'prospicere,' and perhaps may further involve the idea of a 'terminus' looked to; see Jonah iv. 5 (a pertinent ex.), Herod. viii. 37; comp. ἄπωθεσθαι, ἀπωσκοπεῖν, al., and esp. Winer, de Verb. Comp. IV. p. 11. The change from the tenuis to the aspirate (with Α Β* Δ* Φ G; 17, Lachm.) is ascribed by Winer (Gr. § 5. 1, p. 43) to the pronunciation of ἰδεῖν with a digamma; comp. Acts iv. 29.

τὰ περὶ ἔμε [the things pertaining to me;' not identical with τὰ κατ’ ἐμὲ (ch. i. 12), but with a faint idea of motion (occupation about, Acts xix. 25), in ref. to their issue and development; i. e., how they will turn, what issues they will have; τοὺς ξει τέλος, Chrys., ἐὰν τέλος λάβης λοιπὸν τὰ διαχερήθη, Theod. The form ἔξαυτῆς, sc. τῆς ὀρασ, 'illico, 'e vestigio (παραπτικα, Hesych., σίθεως, Suid.) occurs Mark vi. 25, Acts x. 33, al.

24. τέποιθα ἐν Κυρίῳ 'am con-
Epaphroditus, your messenger, who has been grievously sick, and has risked his life for me, I send back, that you may rejoice.

Yet I deemed it necessary; though probable, the mission of Timothy and the Apostle's own visit were both contingent; he deemed it necessary therefore to send (back) one on whom he could rely, and in whom the Philippians had interest and confidence. Wiesinger denies any connexion between the sending back Ep. and the mission of Tim.; this, however, is surely to overlook the antithesis suggested by δέ. On the use of the epistolary aor. (still more expressly ver. 28) see Winer, Gr. § 40. 5, b. 2, p. 249 (ed. 6).

Epaphroditus, beyond this passage, nothing is known. He has been supposed to be the same with Epaphras, Col. i. 7, iv. 12, Phil. 23; but this, though etymologically possible, is certainly not historically demonstrable. As the name appears to have been not uncommon (Sueton. Nero, 49, Joseph. contr. Ap. i. 1, al., see Wetst. in loc.),—as Epaphras was a Colossian (Col. iv. 12),—and as the alms of the European city of Philippi would hardly have been committed to the member of a church so remote from it as the Asiatic Coloss, it seems natural to regard them as different persons. For the necessarily scanty literature on the subject, see Winer, RWB, Art. 'Epaphras,' Vol. i. p. 330. Three general but climactic designations of the (spiritual) relation in which Epaphroditus stood to the Apostle, under the vinculum of the common article; my brother in the faith, fellow-worker in preaching it, and fellow-soldier in maintaining and defending it; on συναρτιῶτες, comp. 2 Tim. ii. 3, and notes in loc. 'But your messenger and minister to my need:' secular and administrative relation in which Epaph. stood to the Philippians. 'Απόστολον is here used in its simple etymological sense, not 'apostolus,' Vulg., Clarom. τὴν ἐπιμέλειάν ὑμῶν ἐπιθετομένον, Theod., Chrys. 2 (comp. Taylor, Episc. § 4. 3), but, as the context seems to require, 'legatum,' Beza, Beng.; comp. 2 Cor. viii. 3, and see notes on Gal. i. 1. Λειτουργόν (Rom. xiii. 6, xv. 16) is used in its general and wider sense of 'minister,' in ref. to the office undertaken by Epaphr. ὁς τὰ παρ᾽ αὐτῶν ἀποσταλέντα κομίσαντα χρήματα, Theod. On the various meanings of λειτ. see Suicer, Thesaur. s. v. Vol. ii. p. 222. The connexion is not perfectly certain, but on the whole it seems most natural to connect ὑμῶν with this as well as the preceding subst., comp. ver. 30: so Schoef. Hints, p. 106; contr. De W. (comp. Ζηθ.), who, however, urges no satisfactory reason for the separation. It was really ἀναπεμψαι,
PHILIPPIANS II. 25—27.

λειτουργὸν τῆς χρείας μου, πέμψαί πρὸς ὑμᾶς, 26 ἐπειδὴ ἐπιτεθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονοῦν, διότι ἥκοιτατε ὑπὲρ ἡσθένεσθε. 27 καὶ γὰρ ἡσθένσεν παραπλήσιον θανάτῳ. ἀλλὰ ὁ Θεὸς ἡσθένησεν αὐτὸν, οὐκ αὐτὸν δὲ μόνον,

comp. ch. iv. 18: if, however, as does not seem improbable, Epaphr. was sent to stay some little time with the Apostle (Beng.), the simple form becomes more appropriate: comp. ver. 28, 30.

26. ἐπειδὴ κ.τ.λ.] Reason for the ἡσθένσεν ἀπειθεῖα. The conjunction ἐπειδὴ, 'quoniam' [quom jam], 'sinister,' 'since' (sith-then-ce, comp. Tooke, Div. of Purl. i. 8, Vol. i. p. 253), differs thus and thus only from ἐπειδή, that it also involves the quasi-temporal reference ('affirmatio rerum eventu petita,' Klotz) which is supplied to it by δέ, and thus expresses a thing that at once ensues (temporally or causally) on the occurrence or realization of another; see Klotz, Devar. Vol. ii. p. 548, Hartung, Partik. δέ, 3. 3, Vol. i. p. 259. It is not of frequent occurrence in the N. T.; in St. Paul only, 1 Cor. i. 21, 22, xiv. 16, xv. 21. ἐπιτεθῶν ἦν] 'he was longing after you all;' on this use of pres. part. with the auxiliary verb, to denote the duration of a state (less commonly in ref. to an action), see Winer, Gr. § 45. 5, p. 311, and notes on Gal. i. 23. The construction is occasionally found in classical Greek (see exx. in Winer l.c., and Jelf, Gr. § 375. 4.), but commonly with the limitation that the part expresses some property inherent in the subject. On the (directive) force of ἐπειδὴ in ἐπιτεθῶν, see notes on 2 Tim. i. 4. ἀδημονοῦν] 'in heaviness;' see Matth. xxvi. 27, λυπεῖται καὶ ἀδημ., Mark xiv. 33, ἐκθαμβεῖται καὶ ἀδημ. This somewhat peculiar verb is explained by Buttman (Lexil. § 6. 13) as properly denoting 'great perplexity (Etym. M. ἀλῶν καὶ ἄπορεῖν, ἄμηχανεῖν, Hesych. ἀγωνᾶς) leading to trouble and distress of mind,' and is to be referred not to a root ἀδῆν, Wiesing., but, as Buttmann plausibly shows, to ἄ, ἄμοιον, and see Symm. Eccles. vii. 16, where the LXX have ἐκπλαγητ. How the Philippians heard of this, and why Epaphr. was especially so grieved, is not explained.

27. καὶ γὰρ ἡσθέν.] 'For he really was sick;' the report you heard was true. In this formula the καὶ is not otiose, but either with its conjunctive force (comp. notes on ch. iv. 12) annexes sharply and closely the causal member, 'etenim' (comp. Soph. Antig. 330), or with its ascensive force throws stress on the predication, 'nam etiam,' as here; see Klotz, Devar. Vol. ii. p. 642, Hartung, Partik. καὶ, 3. 1, Vol. i. p. 138. The remark of Hartung seems perfectly just that there is no inner and mutually modifying connexion between the two particles (contrast καὶ δὲ, notes on 1 Tim. iii. 10) but that their constant association is really due to the early position which γὰρ regularly assumes in the sentence. παραπλήσιον θανάτῳ] 'like unto death.' There is here neither solecism (Van Heng.) nor brachylogy (De W.). Παραπλησί is the adverbial neuter (Polyb. iii. 33. 17, with dat.; iv. 40. 10, absolutely; comp. Herod. iv. 99) and like the more usual form παραπλησίως (Plato, Phaedr. 255 ξ) is associated with the regular dative
27. ἀλλὰ καὶ ἑμὲ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. 28 σπουδαιότερος ὄν ἐπεμψα αὐτόν, ἵνα ἴδόντες αὐτὸν πάλιν χαρῆτε καγὼ ἀλυπότερος ὁ. 29 προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε,

of 'likeness or similarity;' see Krüger, Sprachl. § 48. 13. 8, Jelf, Gr. § 594. 2, and the numerous exx. in Rost u. Palm, Lex. s.v. The gen. is rare; comp. Plato, Soph. 217 b, Polyb. Hist. i. 23. 6. The meaning is thus in effect the same as μεγὸς θανάτου ἑγγὺς, ver. 30, πλῆθος ἄφικεν θανάτου, Galen in Hippocr. Epid. i. (cited by Wetst.), but the mode of expression is different.

λύπην ἐπὶ λύπην'] 'sorrow coming upon sorrow,' λύπη arising from the death of Epaphr. in addition to the λύπη of my own captivity, Bisp.; not as Chrys. τὴν ἀδικνὴν ἐπὶ τῇ διὰ τὴν ἀβίσσων γενομένην αὐτῷ, for, as Mey. justly observes, this would be clearly inconsistent with ἀλυπότερος. ver. 28. If the second λύπη had arisen from the sickness of Epaphr. it would have ceased when he was well enough to be sent away, and the Apostle in that respect would have been not comparatively, but positively, ἀλυπότερος. The reading of the text is supported by ABCDEFGJ; majority of mss. (Lachm., Tisch.), and differs only from the more usual ἐπὶ λύπη (Rec. with K; Chrys., Theod.) in implying motion in the accumulation; comp. Psalm lxviii. 27, Isaiah xxviii. 10, Ezek. vii. 26.

σχῆμα] The subjunctive is here appropriately used after the preterite to mark the abiding character the sorrow would have assumed; see Winer, Gr. § 41. 1, p. 257, and esp. Klotz, Devar. Vol. ii. p. 618. This remark, however, must be applied with great caution in the N.T. where, in common with later writers, the use of the opt. is so noticeably on the decline; see notes on Gal. iii. 19.

28. σπουδαιοτέρως] 'more diligently than I should have done if ye had not heard, and been disquieted by, the tiding of his sickness.' In exx. of this nature, which are common both to the N. T. and classical Greek, the comp. is not used for the positive, but is to be explained from the context; compare 1 Tim. iii. 14 (notes), 2 Tim. i. 17 (notes), and see Winer, Gr. § 35. 4, p. 217 (ed. 6).

πάλιν may be connected with ἴδοντες (Beza, Auth.), but is more naturally referred to χαρῆτε (Vulg., Luth.), it being the habit of St. Paul to place πάλιν before the verb, wherever the structure of the sentence will permit; contrast 2 Cor. x. 7, Gal. iv. 9, v. 3. The same order is regularly adopted by St. Matthew; but St. Mark and St. John, who use the word very frequently, place it nearly as often after, as before, the verb with which it is associated; comp. the extremely useful work, Gersdorf, Beiträge, p. 491 sq. ἀλυπότερος] 'less sorrowful:' the joy felt by the Philippians will mitigate the sorrow (in his confinement) of the sympathizing Apostle; ἐὰν ὑμεῖς χαρῆτε, κἀγὼ χαρῶ, Chrys. The word ἀλυπ. is an ἅρ. λεγόμ. in the N.T.; in classical writers it is occasionally found in a transitive sense; comp. ἀνυπότερος οὖν, Athen. i. 29.

29. προσδέχεσθε οὖν] 'Receive him then;' in accordance with my intention in sending him (ὑπὸ κ.τ.λ.). The οὖν here perhaps slightly differs in meaning from the one immediately
30. ἐργον τοῦ Χριστοῦ μέχρι θανάτου ἢγισεν,

adverb, e.g. ἐντυμώς ἔχειν, ἄγειν, comp. Plato, Republ. vii. 528 b, viii. 548 a.

30. διὰ τοῦ ἐργον τοῦ Χρ. [So Rec. with DEJK; al. (Lachm. with BFG; al., om. τοῦ). Tisch. omits τοῦ Χρ. only with C,—certainly insufficient authority.

[The reading is doubtful. Rec. and Tisch. read παραβουλεύομαι with CJK; most mss.; Chrys., Theod., al.; the meaning of which would be 'quum male consuluisset;' comp. Copt., 'parabouleusthe']

[cited by Tisch. and Alf. for the other reading]; Syr. ὑπέκ[κατ] [spreviti, Goth. 'ufar-munnonds' [ obliviscens] all of which seem in favour of ταπαθώσι. On the contrary, the form παραβολαί is adopted by Griesb., Lachm., and most modern editors with ABDEFG; Clarom. Vulg. Æth.; and Lat. It.,—and rightly, the weight of authority and appy. unique use of the word being in manifest favour of the text.

preceeding. In ver. 28 it is slightly more inferential, here it relapses to its perhaps more usual meaning of 'continuation and retrospect,' Donalds. Gr. § 604. On the two uses of οὖν (the collective and reflexive) see Klotz, Devar. Vol. ii. p. 717, compared with Hartung, Partik. Vol. ii. p. 9 sq., and on its varieties of translation, Rev. Transl. of St. John, p. x. ἐν Κυρίῳ] 'in the Lord,' almost, 'in a truly Christian mode of reception,' Christ was to be, as it were, the element in which the action was to be performed; comp. notes on ver. 19 and 24, and the caution in notes on Eph. iv. 1. πάνης χαῖρας] 'all joy;' 'every form of it,' not 'summa laetitia,' De W. (on James i. 2); see notes on ch. i. 20, on Eph. i. 8, and comp. 1 Pet. ii. 1, where this extensive force of πάς seems made clearly apparent by the associated abstract accusatives.

τοῦς τοσόταν. κ.τ.λ.] 'and such hold in honour;' 'such,' scil. as Epaphroditus, who is the sort of specimen of the class. On the use of the art. with τοσόταν to denote a known individual or a whole class of such, see Kühner on Xenoph. Mem. i. 5. 2, and notes on Gal. v. 21. The formula ἔπτυχαν ἔχειν, though not without parallel in classical Greek, e.g. ἔπτυχαν γρηγορία (Plato, Phaed. 64 b), ποιεῖν, al., is more usually expressed with the
denoting the addition, or rather making up, of what is lacking; comp. Plato, Conviv. 188 ε, ει δι εξήλθεν σοι ἔργον ἀναπληρῶσαι. It is thus never merely synonymous with πληρῶν, but has regularly a reference more or less distinct to a partial, rather than an entire, vacuum. Such exx. as Thucyd. π. 28 (denou), belong to another use of the prep.: see esp. Winer, de Verb. Comp. iii. p. 11 sq., and notes on Gal. vi. 2.

τὸ γὰρ ὑπὸ κ.τ.λ.]

′your lack, i.e. that which you lacked, in your service to me;' μην being the gen. of the object of which the satisfaction was evinced, and so a gen. of what has been termed 'the point of view.' see Scheurl. Synt. § 17. 2, p. 127 sq., where these double genitives are briefly but clearly discussed; comp. also Winer, Gr. § 30. 3, p. 172.

There is therefore in the words no call to modesty or humility (Chrys.) on the ground that ὑπὸ πατέρα ὑπελείπεσεν μόνον πεποίηκεν (Theod.), as this would imply a virtual connexion of μην with λειτουργίας, but only a gentle and affectionate notice of the complete nature of the services of the emissary. All that the Philippians lacked was the joy and privilege of a personal ministration; this Epaphr. by executing the commission with which he was charged (νάπα γάρ ὑπὲρ με λειτ.) supplied,—and to the full. It would thus seem probable that the illness of Ep. was connected, not with his journey, but his anxious attendance on the Apostle at Rome. See Meyer in loc., who has well explained the true meaning of this delicate and graceful commendation.
Rejoice, brethren; beware of Judaizers who trust in the flesh. I have every cause to trust therein, but value not save Christ, His righteousness, and the power of His resurrection.

Finally; preparation for, and transition to, the concluding portion of the Epistle, again repeated yet more specifically ch. iv. 8; comp. 2 Cor. xiii. 11, 1 Thess. iv. 1, 2 Thess. iii. 1, and for the grammatical difference between this and the gen. τοῦ λοιποῦ, see notes on Gal. vi. 17. There is perhaps a slight difficulty in the fact, that subjects previously alluded to are again touched on, and that the personal relation of the Apostle to the Judaists is so fully stated in a concluding portion of the Epistle. Without having recourse to any arbitrary hypotheses (comp. Van Heng.), it seems enough to say, first, that the exhortations all assume a more generic form,—χαίρετε, as Wiesing. remarks, is the key note; and secondly, as Alf. suggests, that the mention of καταστάσις leads to one of those digressions termed somewhat familiarly by Paley, 'going off at a word,' which so noticeably characterize the writings of the inspired Apostle: see *Herm. Paul.*, ch. vi. 3.

χαίρετε ἐν Κυρίω] 'rejoice in the Lord;' their joy is to be no joy κατὰ τῶν κόσμων, hollow, earthly, and unreal, but πνευματικήθυμωσία (Theod.), a joy in Him; in whom αἱ θλίψεις αὐταί ἡχούσι χαράν, Chrys.: comp. ch. iii. 19, 24, 29, and notes. τὰ αὕτὰ] It is very doubtful to what these words refer. Out of the many opinions that have been advanced, three deserve consideration; (a) that they refer to exhortations in a lost Epistle (Flatt, Mey.); (b) that they refer to oral communications, whether made to the Phil. personally (Calv.), or recently communicated to Tim. and Epaphr. (Wieseler); (c) that they refer to the words just preceding, viz. χαίρετε ἐν Κυρίω (Wiesing., Alf.). Of these (a), whatever may be said of the general question (see notes on Col. iv. 16), must here be pronounced in a high degree doubtful and precarious, and is expressly rejected by Theodoret: the remark in Polyc. Phil. 3, ὅς καὶ ἄπων ὑμῖν ἐγραφεῖν ἐπιστολάς seems fairly neutralized by 'επιστολή εὗρος,' ch. 11, see Wies. *Chron.* p. 460. The second (b) is well defended by Wieseler, l. c., p. 459 sq., but implies an emphasis on γραφέων, which neither the language nor the order of the words in any way substantiates. The last (c) appears on the whole open to least objection, as χαίρετε does seem the pervading thought of the Epistle, ch. i. 4, 18, ii. 17, iv. 4, 10, and to have been the more dwelt upon as the actual circumstances of the case might have very naturally suggested the contrary feeling: compare Chrys. *Hom.* x. init., who, however, refers τὰ αὐτὰ to what follows, though admitting the appropriate nature of the precept. The grammatical objection to the plural τὰ αὐτὰ (Van Heng.) is of no weight; the plural idiomatically refers to and generalizes the foregoing precept, hinting at the particulars which it almost necessarily involves; see Jelf, *Gr.* § 383, Kühner on Xenoph. *Mem.* iii. 6, 6, and the exx. collected by Stalbaum on Plato, *Apol.* 19 B, and *Gorg.* 447 A. ὀκνηροῖ] 'grievous,' 'irksome;' comp. Soph. *Ed. Rex,* 834, ἡμῖν ταὐτὰ ὀκνηρὰ. The primary idea of ὀκνοῦσα ἀληθῶς seems that of 'delay,' or 'loitering,' whether from fear or sloth (Matth. xv. 26, Rom. xii. 11), and thence that which is productive of such feelings in
others. The derivation is uncertain; perhaps from Sanscr. nāk, with the notion of 'bending,' 'stooping,' or 'cowering' (see Benfey, Würzelter, Vol. ii. p. 22. a.crc[a,Ms]
'sure,' 'safe;' i.e. in effect, as Syr. paraphrases, ~cr,~ 
[propterea quod vos commonefaciunt]. The word is pressed both by Wieseler (l. c.) and De W., though on different sides, and is confessedly somewhat singularly used. It seems, however, suitable on the grounds alleged above, viz., that the Phil. might think they had every reason—not χαίρεω but ἀδύνατον. The quasi-causative sense is parallel to that in ὑκανρόν;
unto the Philippians; ἄσπερ οἱ ἔθνοι καὶ τοῦ Θεοῦ καὶ τοῦ Χριστοῦ ἄλλοτρια ἰδιαν, Chrys. τοὺς κακοὺς ἐργάτας, Chrys. 'the evil workers;' comp. 2 Cor. xi. 13, ἡ ψευδοστόλως, ἐργάτα δόλως; they were ἐργάται certainly, but the ἐργάται was ἐν κακῷ, Chrys. The use of the article seems to show that there were some whom the Apostle especially had in his thoughts. 

τὴν κατατομὴν] 'the concession,' Auth.; i.e. 'the concised' ('curti Judei,' Hor. Sat. i. 9. 70), 'truncatos in circumcisciones,' AETH. (Platt) appy. [but (?), as the word in the original has also ref. to excommunication, comp. Theod.]: a studiously contemptuous paronomasia, see exx. in Winer, Gr. § 68. 2, p. 561 (ed. 6). The Apostle will not say περιτομή, as this, though now abrogated in Christ (1 Cor. vii. 19, Gal. vi. 15), had still its spiritual aspects (ver. 3, Rom. ii. 29, Col. ii. 11), — but κατατομή, a mere hand-wrought, outward mutilation (comp. Eph. ii. 11) which these false teachers gloried in and sought to enforce on others; οὐδεν ἀλλὰ παύοντων ἡ τῆς σαρκᾶ κατατέμνουσιν, Chrys. The ref. to excommunication (Theod., Hamm.) seems wholly out of place: indeed it is singular that such a very intelligible allusion should have received so many, and some such monstrous, interpretations, e.g. Baur, Paulus, p. 435.

3. ἢμεῖς γὰρ κ.τ.λ.] 'For we are the circumcision;' reason for the designation immediately preceding: 'I say κατατομὴ, for you and I, whether circumcised in the body or not, are the circumcision, περιτομή, in its highest, truest, and spiritual sense,—the circumcised in heart, the 2ς ζησ (Ezek.}
PHILIPPIANS III. 3, 4.

οντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες, 4 καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί.

xliv. 7); see Rom. ii. 29, and the good note of Fritz. in loc. On the spiritual aspects of πεποίθησιν, see particularly Ebrard, Abendm. § 2, Vol. i. p. 23 sq., Kurtz, Gesch. des Alt. Bund. § 58. 3, p. 184 sq., where the subject is well discussed.

οι Πνεύματι κ.τ.λ. 'who by the Spirit of God are serving;' apposition by means of the substantival participle (comp. Winer, Gr. § 45. 7, p. 316), and indirect epexegesis of the preceding collective designation. The sentence might have been expressed by means of οἱ οὖν or οἵτινες with the indic., but the former would have too much limited the class, while the latter would have seemed explanatory of the allusion, and so would have weakened the force of the antithesis. The dative τοῦ Θεοῦ is not the dat. noiw (Van Heng., comp. notes on Gal. v. 16), but as the context seems to require, the dat. instrumenti, or what Krüger perhaps more correctly terms, the 'dynamic' dat. (Sprackl. § 48. 15), comp. Rom. viii. 14, Gal. v. 5, 18 al.; the Holy Spirit was the influence under which the λατρεία was performed; comp. John iv. 23. The reading Θεοῦ rests upon the authority of all the uncial MSS. except D*; more than 60 mss.; Copt., Syr. (Philox) in marg., al., and is adopted by all modern editors. It is to be regretted that Middleton (Gr. Art. p. 371) should be led by a doubtful theory to oppose himself to such a preponderance of authority. It seems perfectly reasonable to consider Πνεύμα Θεοῦ as a proper name, and as having a similar freedom in respect to the article; see Fritz. Rom. viii. 4, Vol. ii. p. 105, comp. notes on Gal. v. 5. [λατρειόντες] Absolutely, as Luke ii. 37, Acts xxvi.

καὶ οὐκ Κ.Τ.Λ.] 'and not trusting in the flesh;' opposition to the preceding, though still under the vinculum of a common article: 'we boast in Christ Jesus,—and in the flesh, the bodily and external, far from boasting as they did (Gal. vi. 13), we go not so far even as to put trust:' on the definite negation implied by οὐ with the part., see Winer, Gr. § 55. 5, p. 430, Green, Gr. p. 120. Σὰρξ does not specially and exclusively refer to circumcision, but, as the widening nature of the context seems to suggest, to the outward, the earthly, and the phenomenal; see Hofmann, Schriftb. Vol. i. p. 541, Müller, on Sin, ii. 2, Vol. i. p. 353 (Clark).

καίπερ ἐγὼ κ.τ.λ.] 'although myself having,' &c.; concessive sentence introduced by καίπερ, qualifying the assertion which immediately precedes; see Donalds. Gr. § 621. The construction involves but little difficulty. In the preceding ήμεις and οὐ πεποίθης, the Apostle is himself included: lest this disavowal of πεποίθης, ἐν σαρκὶ might on his part be attributed to the absence or forfeiture of claims, rather than the renunciation of them, he passes at once by means of ἐγὼ to his own case, and proceeds as if the foregoing clause had been in the singular; 'I put no trust in the flesh, though, as far as externals are concerned, I for my part have an inalienable and de jure right (ἐχων) to do so.' Thus, then, καίπερ has its proper construction with the part., and the concessive sentence a simple and perspicuous relation to the foregoing clause. Καίπερ, only used in this place by St. Paul (Heb. v. 8, vii. 7, xii. 17, 2 Pet. i. 2), has its regular
etis doki aiłlos peiopithenvai en sarki, eγw μαλλων
5 peri-topi φιλης Βενιαμίν,

meaning, 'even very much' (see Klotz, Devar., Vol. II. p. 723), 'the peπ (πεπ) giving to the simple και the idea of 'ambitum rei maiorem' (Klotz), or perhaps, more probably, the intensive meaning of 'through-ness' or 'completion;' see Donalds. Cratyl. § 178. The meaning 'though,' it need scarcely be said, arises from its combination with the participle. ἐπιθεόθ. και εν σαρκί 'confidence even in the flesh,' 'in it as well as εν Χρ.,' the force of και being appy. descensive; see notes on Gal. iii. 4. There is no reason for modifying the meaning of this word ('gloriandi argumentum,' Calv.), or that of the simple pres. part. εχλων ('rem præteriam facit presentem,' Van Heng.). ἐπιθεόθ. is simply καύχησις, παρόχησι, Chrys., and is actually now possessed by the Apostle; he still has it, though he will not use it: 'habens, non utens,' Beng. 

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δοκει is certainly not pleonastic (see exx. in Winer, Gr. § 65, 7, p. 540) but may be either, (a) in the opinion of others; 'videtur esse, quam esse dicere mavult,' Fritz. Matth. iii. 9, p. 129, comp. 1 Cor. xi. 16, where such a meiosis seems plausible; or (b) in his own opinion; 'opinionem quaquis ibi possis sibi placet,' Van Heng., as 1 Cor. iii. 18, viii. 3 al., and appy. in the great majority of cases in the N. T. The latter seems best to suit the presupptuous, subjective ἐπιθεόθεσις of these Judaisists, and does not seem at variance (Mey.) with εγώ μαλλων, scil. δοκει ἐπιθεόθ. εν σαρκί, which follows: so Syr., and appy. Copt., Æth. (Platt).

5. peri-topi φιλης Βενιαμίν] 'eight days old when circumcised, lit. in respect of circumcision;' dat. of 'reference,' Winer, Gr. § 31. 6, p. 193, notes on Gal. i. 22. Ritualistic distinction, followed by his natal prerogatives, and (ver. 6) his personal and theological characteristics. Circumcision on the eighth day (Lev. xii. 3) distinguished the native Jew, whether from proselyte or Ishmaelite, the latter of whom was circumcised after the thirteenth year, Joseph. Antiq. i. 12. 2. The nom. peri-topi, which is found in Steph. 3, Elz. (1624, 1633), following some mss. and appy. Chrys., Theod., is not correct: the abstract peri-topi is suitably used for the concrete in its collective sense (ver. 3) but appy. never as here for a single person, Winer, Gr. § 31. 3 (ed. 5): so Van Heng., Meyer. ἐκ γενοσ Ἰσρ. 'Of the race of Israel;' gen. of apposition or identity, Scheuerl. § 12. 1, p. 82, 83: first of the three climactic distinctions in regard to race, tribe, and lineage: 'in censum nunc venit splendor natalium,' Van Heng. 'Εκ γεν. Ἰσρ. is exactly equivalent to Ἰσραὴλης in the very similar passages, Rom. xi. 3, 2 Cor. xi. 22, and as the designation Ἰσραὴλ suggests (see Harl. on Eph. ii. 12, Mey. on Cor. xi. 22), stands in distinction to Idu-mean, Ishmaelite, or ethnic origin in a theocratic point of view; comp. also Trench, Synon. § xxxix. The peri. showed that the Apostle was no proselyte; the εκ γεν. Ἰσρ. that he was οδη προσθητων γονεων, Chrys. in loc. Meyer and Alf. following Theodoret refer Ἰσρ. to the πρόγονον Jacob, but this seems to mar the symmetry of the climax and the parallelism with Rom. xi. 3 and 2 Cor. xi. 22. Φιλης Βενιαμίν] 'of the tribe of Benjamin;' of one of the two most illustrious of the tribes, a true son of the ἰασισ (Ezra iv. 1). Some of the
descendants of the other tribes were still existing, and though amalgamated under the common name, 'Ἰουδαῖοι, could still prove their descent; comp. Jost, Gesch. des lsr. Volkes, Vol. i. p. 407 sq. and Winer, RWB, Art. 'Stämme,' Vol. ii. p. 515. The assertion of Chrys., ἵνα δῆται εἰς τὰς κληρονομικὰς ταύτης τῆς φύλης, is appy. not historically demonstrable.

Ἐβραῖος ἢ Ἐβραῖων, a Hebrew of Hebrew parentage and ancestry, a Hebrew of pure blood; εἰς τὰς κληρονομικὰς ταύτης τῆς φύλης, Theodoret: comp. Dion. Hal. III. p. 163, Εὐανδροῖς ἢ Εὐανδροῖς, Polyb. Hist. ii. 59. 1, εἰς τυραννῶν περικυκτά and other exx. in Kypke, Obs. Vol. II. p. 115. It does not seem proper to limit it merely to Hebrew parents on both sides (Mey., Alf.). Owing to the loss of private records in earlier times (comp. Ezra ii. 59. 62) and the confusions and troubles in later times, there might have been (even in spite of the care with which private genealogies were kept, Othon. Lex Rabb. p. 76, 262) many a Benjamite, esp. among those whose families had left Palestine, who could not prove a pure Hebrew descent. Thus the Jew of Tarsus, the Roman citizen, familiarly speaking and writing Greek, might naturally be desirous to vindicate his pure descent, and to claim the honourable title of Εβραῖος (Διονύσιος τῶν εἰδοκιμῶν Ἰουδαίων, Chrys.) for himself and his forefathers; comp. Winer, RWB, Vol. i. p. 477, 475. That Εβραῖος may also have reference to language (Chrys.) is far too summarily denied by Mey. and Alford; see Trench, Synon. § xxxix. That it has reference to locality (Palestinian not Hellenist) is every way doubtful: the assertion of Jerome, by which it is supported, that St. Paul was born at Gischala in Palestine, appears only to be, as he himself terms it, a 'fabula;' see Neander, Planting, Vol. i. p. 79 (Bohn).

κατὰ νόμον κ.τ.λ.] 'in respect of the law (of Moses) a Pharisee;' i. e., in regard of keeping or maintaining it, the prep. κατὰ being used throughout in its more general signification of 'quod attinet ad;' comp. Winer, Gr. § 49. d, p. 357. Νόμος is here the 'Mosaic law:' though it may occasionally have what Reuss calls 'signification économique, tout ce qui tient à l'ancienne dispensation' (Théol. Chrét. iv. 7, Vol. ii. p. 66), this would be here out of harmony with the following δικαίωσ. ἢ ἐν φίλω. The present and two following clauses state the theological characteristics of the Apostle, arranged perhaps climatically, a Pharisee, a zealous Pharisee, and a blameless Pharisee; comp. Acts xxii. 3, xxvi. 5, Gal. i. 14.

6. κατὰ θῆλος κ.τ.λ.] 'in respect of zeal — persecuting the Church;' comp. Gal. i. 13; said here perhaps not without a tinge of sad irony: even in this respect, this mournful exhibition of Judaist zeal, he can, if they will, set himself on a level with them. If they be Judaists he was more so. The present part. is not for the aor. (Grot.), nor used as the historical present (Van Heng.), nor as a substantive (the exx. referred to by Mey. and Alf. being all associated with the article), but adjectively, standing in parallelism to the following epithet, ἄμεμπτος, and predicatively in relation to a suppressed verb subst. that pervades the clauses; comp. Winer, Gr. § 45. 5. p. 312. The sense is the
same, but grammatical propriety seems to require the distinction.

δικαιοσύνη τὴν ἐν νόμῳ] 'righteousness that is in the law;' righteousness specially so characterized, comp. notes on 1 Tim. iii. 14, 2 Tim. i. 13. In ver. 9 the same idea is somewhat differently expressed: δικ. ἡ ἐκ νόμου is righteousness that emanates from the law, that results from its commands when truly followed; δικ. ἡ ἐν νόμῳ righteousness that resides in it, and exists in coincidence with its commands. In the one case the law is the imaginary origin, in the other the imaginary sphere, of the δικαιοσύνη. All limitations of νόμος, e.g. 'specialia instituta,' Grot., 'traditionem patrum,' Vatabl., are completely untenable.

δικαιομένος] 'blameless;' 'proprie est in quo nihil desiderari potest, δικαιομένος in quo nihil est quod reprehendendas,' Tittm. Synon. p. 29. The δικαιομενία here spoken of, in accordance with the clearly external relations previously enumerated, must be referred to the outward and common judgment of men; 'vitæ meæ rationes ad plane compositi ut nihil in me quinquagere aut dammarum possit,' Justiniani in loc.

7. ἡμιν] 'all which things;' scil. the qualities, characteristics, and prerogatives alluded to in the preceding clauses, δότις being used in reference to indefinitely expressed antecedents; see notes on Gal. iv. 24. The general distinction between δότις and δότις has rarely been stated better than by Krüger; 'δότι is purely objective, δότις generic and qualitative,' Sprachl. § 51. 8.

κέρδη [μού] 'were gains to me;' not, 'in my judgment,' 'non vera sed opinata lucera,' Van Heng., μοι being an ethical dative (Krüger, Sprachl. § 48. 6. 5),—but 'to me,' a simple dat. commodi; they were really gains to St. Paul in the state previous to his conversion; comp. Schoettig. in loc. The plural κέρδη is appropriately used in reference to the different forms and characters of κέρδος involved in the foregoing prerogatives; κέρδος, in fact, considered in the plurality of its parts, Jelf, Gr. § 355. 1, Krüger, Sprachl. § 44. 3. 5. Meyer compares Herod. πι. 71, περιβαλλόμενος ευτυχὸς κέρδης; add Plato, Legg. ix. 862 c, βλάστας καὶ κέρδη.

διὰ τῶν Χρ.] 'for Christ's sake,' more fully explained in ver. 8, 9. Chrys. here not inappropriately remarks, εἰ διὰ τῶν Χριστῶν, οὐ φόβει τιμία.

ἥγημαι [ημια] 'I have considered (and they are now to me) as loss;' contrast ἤγοιμα, ver. 8, and on the force of the perfect, which here marks 'actionem qua per effectus suos durat,' see notes on Eph. ii. 8. Meyer followed by Alf. comments on the use of the sing. ημια as marking 'one loss in all things' of which the Apostle is here speaking. This is possible, but it may be doubted whether the singular is not regularly used in this formula (comp. exx. in Kypke, Vol. ii. 315, Elsner, Vol. ii. p. 252, and esp. Wetst. in loc.), and whether the use of the plural would not suggest the inappropriate idea of 'punishments,' a prevalent meaning of ήμια: see Rost u. Palm, Lex. s. v. The form ήμια is supposed to be connected with 'damnum,' and perhaps to be referred to the Sanscr. dam, 'domitum esse,' Pott, Etym. Forsch. Vol. i. p. 261.

8. ἀλλὰ μὲν οὖν] 'Nay more, an indeed also &c.;' 'at same quidem,' Winer, Gr. § 53. 7, p. 392 (ed.
6. In this formula, scarcely accurately rendered by 'imò vero,' Wiesing. (after Winer, ed. 5), or 'but moreover,' Alm., each particle has its proper force; ἀλλά contrasts the pres. ἠγούμαι with the perf. ἠγομάμην, μέν confirms, while οὖν, with its usual retrospective force, collects and slightly concludes from what has been previously said; see Klotz, Devar. Vol. II. p. 603, and for the use of μέν οὖν in adding some emphatic addition or correction, comp. Donalds. Gr. § 567. The continuative force of μέν οὖν, 'cum quâdam conclusionis significatione,' is noticed by Herm. Viger, No. 342. The reading of Reck. μενούγεμε rests only on Α; MSS.; Theoph. al., and is rightly rejected by Lackm. and Tisch. καὶ ἠγομάμην Ἰ' am also accounting;' not only ἠγομάμην but ἠγοµάµην, the καὶ, with its usual ascensive, and indirectly contrasting, force, bringing into prominence the latter verb: it is not with St. Paul merely a past but also a present action. 

πάντα [all], in reference to the preceding ἁν υλ. κ. τ. λ., 'illa omnia,' Syr., Copt.; πάντα, as its position shows, having no emphasis, but being used only to include 'quœscunque antea Apostolo in lucris positâ sunt,' Van Heng. The fuller and regular construction, ᾧμιαν εἶναι (comp. Weller, Bermerk. zum Gr. Synt. p. 8,—an ingenious tract), is here adopted on account of the difference in the order of the words. 

διὰ τὸ ὑπέρ κ. τ. λ.] 'for the excellency of the knowledge of Christ my Lord,'—'qui mihi super omnia est,' Grot., 'dominus mihi carissimus,' Van Heng., comp. Est. The article with the adjective seems designedly used to bring into prominence the specific characteristic or attribute of the γνώσεως; it was not merely διὰ τὴν ὑπέρέχουσαν γνώσιν, but διὰ τὸ ὑπέρ τῆς γν., see Bernhardy, Synt. III. 42. d, p. 156, and comp. Jelf, Gr. § 436. γ, who notices this use of the neuter part. as very characteristic of Thucydides, i. 142, II. 63, III. 43 al. This nicety of language was not unobserved by Chrys. who advertts to it to show that the real difference between the γνώσης and the πάντα (involving the νῖμος) with which it was contrasted, lay solely in the ὑπεροχή of the former; διὰ τὸ ὑπέρεχον, οὔ διὰ τὸ ἀλλότριον. τὸ γὰρ ὑπέρεχον τοῦ ὑμογενοῦς ὑπέρεχε. The deduction, however, is unnecessary if not untenable. The knowledge of Christ admits no homogeneities, and transcends all comparisons. 

τὰ πάντα [everything] 'I suffered the loss of them all;' not with any middle force but purely passive, the retrospective and inclusive τὰ πάντα (καὶ τὰ τάλαι, καὶ τὰ πάροντα, Chrys.) being the regular accus. of the (so termed) quantitative object; comp. Math. xvi. 26, and see Hartung, Casus, p. 46, comp. Winer, Gr. § 39. 1, p. 223. The verb is designedly stronger than the preceding ἠγομάμην ἧμιαν, and its object-accus. more comprehensive; both suitably enhancing the climactic sequence of this noble verse. 

καὶ ἠγομάμην σκύβ. εἶναι] 'and count them to be dung;' clearly not a parenthetical clause (Van Heng.), but, as the nature of the verse indicates, joined to, and in sentiment advancing further than, what has last been said. The colon in some edd. (Oxf. 1836, 1851), is very undesirable; even the comma (Müll. Grieseh., Scholz, Tisch.) can be dispensed with. The somewhat curious word σκύβαλον appears properly to
mean 'dung' (Syr., Clarom., Vulg.), e.g. Alex. Aphrod. Prob. i. 18, είδαι σκότα, καὶ ὁφων, and thus is probably to be connected with σκώρ (not σκώρ), gen. σκαρός; see Lobeck, Pathol. p. 92, Benfey, Wurzeller. Vol. ii. p. 172. The old derivation, κυσίβαλον (Suid., Etym. M.) or εἰς κύων, is still defended by Pott, Etym. Forsch. Vol. ii. p. 295. On the various derivative meanings, 'refuse,' 'quisquilias' (Goth., JEth.); see Suicer, Thesaur. s. v. Vol. ii. p. 978, the numerous exx. collected by Wetst. in loc., and the smaller collections of Kypke, Elsner, and Loesner.

9. ἐφεσθῷ ἐν αὐτῷ) 'be found in Him,' in Him, as the sphere and element of my spiritual being; comp. notes on Eph. ii. 6, Gal. ii. 17. Ἐφεσθῷ must not be regarded as a mere periphrasis for the verb subst., 'existam sive sim,' Grot. (see contra Winer, Gr. § 65. 8, p. 542), nor as referring solely to the judgment of God (Beza), nor yet as antithetical to being lost (Bp. Hall), but simply and plainly to the 'judicium universale' (Zanch.), 'the being and being actually found to be in aŭtō,' both in the sight of God and his fellow men; see notes on Gal. ii. 17.

μὴ ἐξων] Dependent on the preceding ἵνα, and associated with the preceding ἐφεσθῷ as a predication of manner. Tisch. and Lachm. both remove the comma after ἐφεσθῶ so that μὴ ἐξων would form portion of an objective sentence (Donalds. Gr. § 584 sq.), 'be found in Him not to have, &c.'—a construction that is grammatically defensible (comp. Krüger, Sprachr. 56. 7. 2), but certainly exegetically unsatisfactory: ἐν αὐτῷ would then be wholly obscured; comp. Meyer in loc.

ἐμὴ δικ. κ.τ.λ.] 'my righteousness that is of the law,' i.e. such righteousness as I strove to work out by attempting to obey the behests of the law, τὴν ἴδιαν δικαιοσύνην, Rom. x. 3. The meaning of δικαιος is here slightly different in its two connexions. With ἐφεσθῷ it implies an assumed attribute of the Apostle, with ἐκ νόμον it implies a righteousness reckoned as such, owing to a fulfilment of the claims of the law. On the force of ἐκ in these combinations ('immediate origin,' &c.) see notes on Gal. ii. 16.

τὴν διὰ πίστ. Ἑρ.] 'that which is through faith in Christ,' of which faith in Christ is the 'causa medians,' and which, as the following words specify, comes immediately from God as its active source and origin; comp. Waterl. on Justif. Vol. vi. p. 4, note, Usteri, Lehrb. ii. 1. 1, p. 87. On the meaning of πίστ. Ἑρ.
and the dogmatical import of διὰ πιστ. 
see notes on Gal. ii. 16 (comp. notes on Col. ii. 12), where both expressions are briefly discussed; and also the short but extremely perspicuous remarks of Hammond, Pract. Catech. i. 4, who well observes that our 'faith itself cannot be regarded, in the strict sense of the term, as a logical instrument of our justification, but as a condition and moral instrument without which we shall not be justified,' p. 78 (Angl. Cath. Libr.); so also with equal perspicuity Forbes, Instruct. VIII. 23. 22. On the true doctrine of justification see esp. Hooker, on Justif. § 6 sq., and for the opposing tenets of the Romanists the clear statements of Möhler, Symbolik, § 15, p. 148 sq., § 22, p. 215, 216.

ἐπὶ τῇ πίστει 'based on faith,' not 'sub hac conditone ut habeas,' Fritz. (Rom. Vol. I. p. 46), but 'super fide,' Copt., Beng., πίστις being the foundation on which it firmly and solidly rests. On the force of ἐπὶ with the dative, which, roughly speaking, denotes a more close, while with the gen. it expresses a less close connexion (Krüger, Sprachl. § 68. 41. 1), see notes on ch. i. 3, and esp. on Eph. ii. 20,—where, however, observe that the words 'former' and 'latter' have become accidentally transposed. Numerous exx. of ἐπὶ with both cases (appy. interchangeably) will be found in [Eratosth.] Catasterismi, ap. Gale, Mythol. p. 99-135, but the work is of very doubtful date. The connexion is not perfectly clear; ἐπὶ τῇ πίστει has been joined, (a) with the succeeding τοῦ γνώσα, Ἀρθ. (Pol., but not Platt), Chrys. and, with a different application, Calv., Beng.; (b) with the remotely preceding ἔξω, Meyer; (c) with the immediately preceding δικαιοσύνη, Vulg., Copt., Goth. Of these (a) is not tenable; see below on verse 10; (b) is improbable and harsh, owing to the distance of ἐπὶ τῇ πίστει, so δικ. ἔπι τῇ πιστ. without the art. is permissible, see Winer, Gr. § 20. 2, p. 123, and comp. notes on Eph. i. 15.

10. τοῦ γνώσα] 'that I may know Him,' Auth. Ver.; infinitive of design dependent on the preceding εὑρέθω, not on μὴ ἔξω (Mey.), which seems to give an undue prominence to the participial clause. The reference of τοῦ γνώσα ( = ἐνα γνώ) to ver. 8, as Winer, De W., al., seems to disturb the easy and natural sequence of thought; see Wiesing. and Alf. in loc. On the infin. 'of design,' which falls under the general head of the gen. of subjective relation (compare Krüger, Sprachl. § 47. 22. 2), and is by no means without example in classical Greek (Bernhardy, Synt. IX. 2, p. 357, Madvig, Synt. § 170 c), see Winer, Gr. § 44. 4, p. 291, where other exx. are noticed and discussed. The construction of τοῦ γνώσα with ἐπὶ τῇ πίστει, if (a) as equivalent to ὡστε γνώσα διὰ τῆς πίστεως (Theod., Chrys.), is opposed to the order of words, and to all rules of grammatical analysis,—if (b) as a definitive gen., 'so as to know Him' (Calv., Beng.), is a construction of πίστις not found in the N. T.; see Meyer and Alf. The τοῦ γνώσα here mentioned, as Meyer rightly observes, is not merely

καὶ τὴν δύναμιν τοῦ ἀναστ. 'and the power of His resurrection;' fuller explanation of the preceding αὐτῶν, under two different aspects, the Lord’s resurrection, and the Lord’s sufferings. The δύναμις τῆς ἀναστ. is clearly not 'potentia qua excitatus fuit,' Vatabl. (ἀναστ. being a gen. object), but, 'qua justos ad immortalitatem revocabit,' Just., ἀναστ. being the gen. originis (Hartung, *Casus,* p. 23); 'a virtue or power flowing from Christ’s resurrection, called by the Apostle vis resurrectionis,' Andrewes, *Serm.* Vol. ii. p. 204 (A. C. Libr.); comp. Theoph. As the resurrection of Christ has at least four spiritual efficacies, viz. (a) as quickening our souls, Eph. ii. 5; (b) as confirming the hope of our resurrection, Rom. viii. 11, 1 Cor. xv. 22; (c) as assuring us of our present justification, Rom. iv. 24, 25; (d) as securing our final justification, our triumph over death, and participation in His glory, 2 Cor. iv. 10 sq., Colin. iii. 4,—the context can alone determine the immediate reference. Here the general context seems to point to (c) or (d), the present verse and ver. xi, perhaps more especially to the latter. On the fruits of Christ’s resurrection, see Pearson, *Creed,* Art. v. Vol. i. p. 313, Usher, *Body of Div. ch. xv. ad fin., and on our justification by Christ’s resurr. compared with that by His death, the admirable remarks of Jackson, *Creed,* xi. 16. 8.

τὴν κοινωνίαν κ. τ. λ.] ‘the fellowship in His sufferings;' further exemplification of the experimental knowledge of Christ, regarded as objective and present, suggested by the preceding clause, of which the ref. was rather subjective and future. It is only in a participation in His sufferings that there can be one in His resurrection and glory: εἰ τοιούτω μὴ ἔπιστευόμεν διὸ συμβασίλευσομεν οὐκ ἀν τοιοῦτα καὶ τὰ τοιοῦτα ἐπάσχομεν, Theoph.; comp. Rom. viii. 14, 2 Tim. ii. 11. This partnership in Christ’s sufferings is outward and actual (Chrys., al.), not inward and ethical (Zanch.); it is a sharing in the sufferings He suffered, a drinking from the cup He drank; comp. 2 Cor. iv. 10, 1 Pet. iv. 13, notes on 2 Tim. ii. 11, and Reuss, *Thél. Chréti.* iv. 20, Vol. ii. p. 224.

συμμορφωθείμενος κ. τ. λ.] ‘being conformed unto His death,' i. e. ‘by being, or while I am, conformed unto His death even as I now am:’ pres. participle logically dependent on the preceding γυναι; see notes on Eph. iii. 18, iv. 2. This conformation, then, is not ethical, ‘ut huic mundo emortuus simul quomensmodum Christus mortuus est in cruce,’ Van Heng., but, as the connexion and tenor of the passage require, actual, and as the pres. suggests, even now more especially going on: ‘ut cognoscam communicam passionum ejus, in quam venio, et quæ mihi continguit dum per passiones et mortis pericula quæ pro nomine ejus sustineo, conformatem effici mori ejus,’ Estius. The reading is slightly doubtful; *Rec.* has συμμορφωμένος with D**EJK; al.; Chrys., Theod.: the rarer form in the text is adopted by Lachm. and *Tisch.* with A B D *; 17. 67 ** 71; Orig. (mss.), Bas., Maced., to which the incorrect συμφορτισμένος of F and G may lend some slight weight.
11. \(\text{et τως καταντήσω εἰς τὴν ἐγκαταστασίν τὴν ἐκ νεκρῶν.}\)

"If by any means,' Vulg., Clarom.; an expression, not so much of doubt, as of humility, indicating the object contemplated in \(\text{σι quomodo, Vulg., Clarom.; an expression, not so much of doubt, as of humility, indicating the object contemplated in τοῦτο.}\)

Theoph., see also Neander, Phil. p. 43. In this formula, when thus associated with verbs denoting an action directed to a particular end, the idea of an attempt is conveyed ('nixum fidei Paulinæ, Beng.), which may or may not be successful; comp. Acts xxvii. 12, Rom. i. 10, xi. 14, and see Fritz. Rom. xi. 14, Vol. II. p. 47, Hartung, Partik. el. 2, 6, Vol. II. p. 206, and for a few exx. of the similar use of \(\text{si in Latin, Madvig, Lat. Gr. § 451. d. καταντήσω}\) 'may attain unto;' not indic. future, as in Rom. i. 10, and perhaps xi. 14 (Mey.), but aor. subj. (Alf.) as the following words, \(\text{καὶ καταλάβω,}\) seem to suggest. On the force of \(\text{εἰς with the subj. ('ubi nihil nisi condicio ipsa indicetur'), now admitted and acknowledged in the best Attic Greek, see Herm. de Part. ἄρ. II. 7, p. 97, Klotz, Devar. Vol. II. p. 499 sq., comp. Winer, Gr. § 41. 2. c. p. 263. The expression καταντάω εἰς, 'pervenire ad' is used in the N. T. in connexion with places (Acts xv. 1, xviii. 19, 24, &c.), persons (1 Cor. x. 11, xiv. 36), and ethical relations (Acts xxvi. 7, Eph. iv. 13), in which last connexion it is also found with \(\text{τοῖς several times in Polyb.; e.g. with gen., Hist. xiv. 1. 9 (but! reading), with accus., III. II. 4, III. 91. 1, XIV. 1. 9. The ref. of Van Heng. to time, 'εἰς pervenian ad tempus hujus eventi,' is thus wholly unnecessary, if indeed not also lexically untenable. \(\text{ἐξανάστασιν κ. τ. λ.}\) 'the resurrection from the dead;' i.e., as the context suggests, the first resurrection (Rev. xx. 5), when, at the Lord’s coming the dead in Him shall rise first (1 Thess. iv. 16), and the quick be caught up to meet Him in the clouds, 1 Thess. iv. 17; comp. Luke xx. 35. The first resurrection will include only true believers, and will appy. precede the second, that of non-believers and disbelievers, in point of time; see Ehrard, Dogmatik, § 571, and the singular but learned work of Burnet, on the Departed, ch. ix. p. 255 (Transl.). Any reference here to a merely ethical resurrection (Coceius) is wholly out of the question.

The double compound \(\text{ἐξανάστασις, an ὁ. λεγόμ. in N. T. (comp. Polyb. Hist. III. 55. 4), does not appear to have any special force (ἡν ἐνδότον, ἡν ἐν ἐφεδραῖς ἔξαρσων, Theophyl.), but seems only an instance of the tendency of later Greek to adopt such forms, without any increase of meaning, see Thiersch, de Vers. Alex. II. 1, p. 83, and notes on Eph. i. 21: comp. Pearson, Creed, Vol. II. p. 316 (ed. Burt). \(\text{τὴν ἐκ νεκρῶν}\

Distinct and slightly emphatic specification of the \(\text{ἐξανάστας.}\); see notes on 1 Tim. iii. 14, 2 Tim. i. 13, where, however, the first article, as being associated with a word of known meaning and common occurrence, is omitted after the prep. The reading is slightly doubtful. Meyer defends Rec. \(\text{τῶν νεκρῶν (J/K; al.), on the ground that elsewhere St. Paul regularly omits ἐκ; these internal considerations however must yield to such distinct preponderance of external authority as ABDE; 10 mss.; Syr. and great majority of Vv.; Bas., Chrys., al.; so Lachm., Tisch.}

12. \(\text{oὐχ ἔτι}\

('I say) not that; not so much in confirmation of what
12 Οὐχ ὄτι ἡδὲ ἔλαβον ἡ ἡδὲ τετελείωμαι,
διόκε δὲ εἰ καὶ καταλάβω, ἐφ’ ὧ καὶ κατελημφθήν

I have not yet obtained but am eagerly pressing forward: in this imitate me.

The preceding aor. is thus not to be regarded as a perfect, but as representing a single action in the past ("ita ut non definiatur, quam late pateat id quod actum est"), Fritz. de Aorist. V, p. 17, which the succeeding perf. explains and expands; comp. Winer, Gr. § 40. 5, p. 257. That the τετελείωμα has here an ethical reference, "to be spiritually perfected," not agonistical (Hamm., Loesner, p. 355), "to be crowned or receive the reward," is almost self-evident: comp. Reuss, Théol. Chrét. iv. 16, Vol. ii. p. 182. The verb is only used here by St. Paul (2 Cor. xii. 9, is more than doubtful), though common in Heb. and elsewhere in the N. T. The ancient gloss ἡ ἡδὲ δεδικαίωμαι inserted after ἔλαβον D* E F G; Clarom. ; Iren. al., indirectly shows the meaning here ascribed to τετελείωμα.

διόκε δὲ 'but I am pursuing after;' not 'sed perssequor,' Beza, but 'persequor autem,' Vulg., with a more just regard to the force of the particle: see Hand, Tursell. Vol. i. p. 559. In sentences of this nature, where a negative has preceded and the regular ἀλλὰ (sondern) might have been expected, it will be nearly always found, that the connexion of the two clauses is opposed rather than adversative; i. e. that in the one case (ἀλλὰ) the preceding negation is brought into sharp prominence and contrasted with what follows, while in the other (ὅτι) the negation is almost left unnoticed, and the sentence continued with the (so to say) connective opposition that so regularly characterizes the latter particle; see Klotz, Devar. Vol. ii. p. 360, and comp. Hand, l. c.

The metaphor is obviously from the stadium (Loesn. Obs. p. 355, ἐπαγωγὸς εἰμὶ, Theoph.), and the verb διόκε, as in the exx. cited by Loesn., and as also in ver. 14, seems to be here used absolutely, κατὰ στουδὴν διάνει, Phavor; see exx. in Kypke, Obs. Vol. II. p. 317, Buttm. Lexil. § 40, p. 232 (Transl.): so, distinctly, Syr., Copt., "curro," and appy. Chrys., who regards it as only differing qualitatively (ὡς) ἐκαίνιον τούτου from τρέχω; see also Theophyl. in loc. If διόκε be regarded as transitive, the object of διόκε will
be the same as that of καταλάβω, scil. the βραβείον implied in the ἐφ’ Ἰ.: comp. Ἀθ. (Platt). The former construction, however, seems more simple and natural. εἰ καὶ καταλάβω] 'if I might also lay hold on,' the καὶ contrasting καταλάβω not with the more remote ἐλαβὼν (Mey.), but with the immediately preceding διάκω (Alf.); see Ecclus. xii. 10, xxvii. 8, comp. Rom. ix. 30, Lucian, Hermot., § 77, Cicero, Off. i. 31. 110, in all which passages there seems a contrast more or less defined between the διάκω and καταλάβων, the 'sequi' and 'assequi;' comp. Fritz, Rom. Vol. ii. p. 355. On the force of εἰ καὶ see notes on ch. ii. 17. Whether καταλάβω (assequar,) Rom. ix. 30, 1 Cor. ix. 24 is to be taken absolutely or transitively will depend on the meaning assigned to ἐφ’ Ἰ. ἐφ’ Ἰ καὶ κατελ. [that for which also I was laid hold on,' so Syr.

[Ὁμοίας κατανεῖμαι] [id cujus causā], Αθ. (Platt),—the only two versions that make their view of this passage perfectly clear. ἐφ’ Ἰ has here received several different interpretations. Taken per se it may mean; (a) quare, like ἕνθ’ ἵν (Luke v. 3), at the beginning of a sentence; comp. Diod. Sic. xix. 9, ἐφ’ Ἰ τὸν μὲν μείζων κάλους ταύτων κ.τ.λ.; (β) ev quod, propera quod, scil. ἐπὶ τοντῷ, ὅτι = διότι (appy. Rom. v. 12, 2 Cor. v. 4), expressed more commonly in the plural ἐφ’ ὧν in classical Greek; see Thom. M. p. 400, ed. Bern., and Fritz, Rom. Vol. i. p. 299; (γ) sub quā conditione, cujus causā, almost 'to which very end,' Hamm. (see J Thess. iv. 17, Gal. v. 13, and notes, also exx. in Lobbeck, Pryn. p. 475), Ἰ being here regarded as the relative to a suppressed antecedent τὸ θ. the obj. accus. of καταλάβω: comp. Luke v. 25. Of these (β) and (γ) are the only two which here come into consideration. The former is adopted by the Greek commentators, Beng., Meyer, al., and deserves consideration, but introduces a reason where a reason seems hardly appropriate. The latter is adopted by Syr., Copt., De W., Neand., and appy. the bulk of modern expositors, and seems most in harmony with the context: the Apostle was laid hold on by Christ (at his conversion, Horsley, Serm. xvii., not necessarily as a fugitive in a race, Chrys., Hamm.) with reference to that,—to enable him to obtain that, which he was now striving to lay hold of.

It may be observed lastly that καὶ does not refer to a suppressed ἐγὼ, but to κατελ. (Alf.), but to the preceding relative, which it specifies, and tacitly contrasts with other ends which might be conceivable; 'for which too, for which very salvation, I was apprehended,' &c.; comp. 1 Cor. xiii. 12, καθὼς καὶ ἐπενεχθηθην, and see Klotz, Devar. Vol. ii. p. 636.

13. ἀδελφοί] Earnest and emphatic repetition of the preceding, underrhwhat hortatory aspects, negative and positive: in the first portion of the verse the Apostle disavows all self-esteem and self-confidence—not perhaps without reference to some of his converts (πατρί πρὸς τοῦ μεγαλοφονοῦσαν ἐπὶ τοῦ ἄγ. κατορθώσει λέγει, Theod.), in the second portion and ver. 14 he declares the persistence and energy of his onward endeavour; ἐνός εἰμι μόνον, τοῦ τοῦ ἐκπροσθεν ἐπεκτείνησα, Chrys. ἐμαυτὸν οὐ λογίζ.] 'do not esteem MYSELF to have apprehended;' the juxtaposition of ἐγὼ and the specially added ἐμαυτὸν
κατειληφέναι. 14 ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλαμβανόμενος, τοῖς

(see Winer, Gr. § 44. 3, p. 187) not only mark the selfish element which the Apostle disavows (Mey.), but declare his own deliberate judgment on his own case; comp. Beng. The verb λογίζομαι is a somewhat favourite word with St. Paul, being used (excluding quotations) twenty-nine times in his Epp., and twice only (Mark xi. 3: is very doubtful) in the rest of the N.T. ἐν δὲ 'but one thing I do,' soil. ποιώ, the general verb in the leading clause being inferred from the special verb that follows; see Winer, Gr. § 66. 1, b, p. 546. The ellipsis is variously supplied (κατὰ νομιμότητα [novi] Syr.; φροντίζω ὡς μεριμνῶ, Ἐκκ. 2; ἐστί, Beza; δικώκ, Flatt), evaded (Goth.), passed over (Eth.), or left nakedly as it stands (Vulg., Copt.). The most simple and natural is that adopted above, as Theoph., Ἐκκ., and most modern expositors; see Jelf, Gr. § 895. c. Meyer strongly unges the participial form ποιώ, but this surely mars the emphasis, and obscures the prominent δικώκ, to which the ellipsis seems intended to direct attention.

tά μὲν ὀπίσω ἐπιλ. [forgetting the things behind; not the renounced Judaical prerogatives, ver. 5 sq. (Vorst.), nor the deeds done under their influence, but, as the metaphor almost unmistakably suggests, the portions of his Christian course already traversed, 'the things attained and left behind,' Fell; ἐν ποιώ, ἐνδὲ γλυκαίς μοῦν, δεός ἐν κρόσοις; ἐπιλαμβάνομαι τῶν κατορθωμάτων καὶ δόξης αὐτῶν ὀπίσω, καὶ ὀδύτε μεμημέναι ἐκεῖν ἀὐτῶν, Theoph.; comp. Chrys. The special reference of Theod. to ὀπίσω τῶν κατεστημάτων πόνοι is unsatisfactory, as obscuring the general and practical teaching which this vital passage conveys; καὶ ἡμεῖς μὴ δοῦν ἡνίωμεν τῆς ἀρετῆς ἀναλογίζομεθα, ἀλλ᾽ ὅσον ἡμῖν λείπει, Chrys. In the verb ἐπιλαμβάνει, (middle,—of the inward act, Scheurl. Synt. p. 295; act. non occ.) the prep. seems to mark the application of the action to, and perhaps also its extending over (accus.), the object, a little more forcibly than the simple verb (ἡθον παραδοούμαι, Chrys.); comp. Rest u. Palm, Lex. s. v. ἐπί, C. c., dd. It is occasionally, as here, found with the accus.; the simple form always with gen.; comp. Jelf, Gr. § 512, Thom. M. p. 348 (ed Bern.).

tοῖς δὲ ἐπιροσθέν ἐπικτ. [but stretching out after the things that are in front;] more distinct emergence of the image of the racer. The τὰ ἐπιροσθένει are the δίαλογοι (to use the language of Chrys.) which are yet to be passed over in the Christian course, and are the successive objects (dat. of direction, see Hartung, Case, p. 83) toward which the action of ἐπεκτεινεί is directed: good works done in faith are the successive strides; Andrewes, Serm. Vol. III. p. 95 (A.C.L.). In the double compound ἐπικτεί, the ἐπί marks the direction, ἐκ the posture, in which the racer stretches out his body toward the objects before him; ὁ γὰρ ἐπεκτεινόμενος ὁτόν ἐπάνω τῶν πόδων κατογιστή ὅ φρουρας ἡμῖν σωματί προλάβειν γνώμαις, Chrys. A very similar use of ἐπεκτεινειθαὶ is cited in Steph. Thesaur. s. v., Strabo, xvi. p. 800.

14. κατὰ σκότων δικώκ) I press forward toward the mark.' The prep. κατὰ here marks the direction of the δικώκ (see Acts viii. 26, xvi. 7, and with mere geographical ref., ii. 10, xxvii. 12), a direction which, according to the primary meaning of the
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14 ἐνὶ] So Rec., Griesb., with DEFGJK; mss.; ... Chrys., Theod. On the other hand, Lachm. and Tisch. read εἰς with AB; 17, 73, 80; ... Clem., Ath., al. (Mey., Alf.), appy. on the ground of ἐν being an interpretation of the εἰς of 'destination.' As it can scarcely be said that ἐν, esp. with the meaning anciently assigned to βραβ. (e.g. Theod.), is a much easier expression than εἰς, it does not here seem safe to reject the reading of so many uncial MSS.

prep. (κατὰ = κεν—ra) is represented 'beginning near us and proceeding to a point not necessarily distant,' Donalds. Cratyl. § 183. On the absolute use of διώκω, see on ver. 12.

βραβ. τῆς ἀνοι κληρονομοῦ] 'prize of the heavenly calling;' the gen. not being of opposition (De W.), which would involve the untenable assumption that κληρονομοῦ = 'superna beatitudo,' Est., comp. De W.,—but a species of the gen. possessivus, and marking the βραβ. as that which the ἀνοι κληρονομοῦ has in expectation as its final crown. The βραβείον is here, as in I Cor. ix. 24, not 'the goal,' but 'the prize' (τὸ ἀθλον ἐκκλησεο, Theod.), and is the object which the διώκειν is designed to attain (comp. Luke xv. 14, xxii. 52, Acts viii. 36, and see critical note),—'the future eternal glory to which God calls us by the Gospel of Christ,' Bull, Serv. XIV. p. 268 (Oxf. 1844). The derivation is uncertain; perhaps, βραβ = προ with ref. to the judge sitting forward to award the prize, Benfey, Wurzellex. Vol. II. p. 106.

The κληρονομοῦ, here defined as proceeding from God (gen. originis), is still further specified as ἡ ἀνοι κληρονομοῦ, the heavenly calling (comp. Col. iii. 2, Gal. iv. 26); not with any special reference to the peculiar appointment of St. Paul (Mey., Alf.), but, as the latitude of the passage seems to require, with general reference to its ends and objects; it was a κληρονομοῦ εἰσουρανόν (Heb. iii. 1), God was its author (1 Thess. ii. 12), heaven the object to which it conducted, and in reference to which it was vouchsafed; comp. ver. 20. ἐν Χρ. Ἰησ. may be connected (a) with διώκω, as Chrys., appy. Theoph., Ecum., and very emphatically, Mey.; or (b) with κληρονομοῦ (Copt., Ἀθ.), καλεῖν ἐν Χρ., and therefore κλ. ἐν Χρ. without the art., being a permissible formula, see Winer, Gr. § 20. 2, p. 123, notes on Eph. i. 15. The latter seems most simple, and most coincident with St. Paul's use of the formula.

On the dogmatical significance of this verse, as indicating an effort on our parts through the assistance of grace, comp. Reuss, Théol. Chrét. IV. 22, Vol. II. p. 255.

15 ὁσοὶ οὖν] 'As many then;' the οὖν with its usual collective and retrospective force gathering into a definite exhortation the statements made in the three preceding verses: comp. Klotz, Devar. Vol. II. p. 717. ὁσοὶ is clearly not synonymous with ἡμεῖς οἱ, Heinr., but is designedly used as leaving to each one's conscience whether he were τέλειος or no.

τόλμων] 'perfect;' not absolutely, e.g. τετελεσμένων (ver. 12), but relatively;—yet not necessarily, as opposed to νίπτω, 'in societate Christianā cum adultis comparandi,' Van Heng. (comp. 1 Cor. ii. 6, xiv. 20, where, however, the reference seems more to
knowledge), but simply as those who had made some advance toward the telos of Christian life; comp. Wiesing. *in loc.* where this view is elaborately and successfully maintained.

τοῦτο φρονῶμεν ̓*let us be of this mind,* 'let us entertain these views with regard to religious practice (Horsley), which I follow, and which I am here inculcating.' Yet what views? Surely not merely τῶν ὑπακούσων ἠπλυκτάνεσσαι, Chrys.; so that τελευτής in its fullest sense is to consist in τῷ μὴ νομίζειν εἰαυτῷ τέλειον εἶναι (comp. Theophyl.), but with a more inclusive reference to the whole great subject which commenced ver. 7, was continued to ver. 12, and was especially illustrated in ver. 12-14. That the τοῦτο does refer to what immediately precedes, to the ἐν δὲ of ver. 13, seems required by the rules of perspicuity,—but, that it refers to it only in so far as it forms a sort of example and special statement of the modus agendi, in ref. to ver. 8 sq., seems required by the evident interdependence of the whole passage.

καὶ εἶ τι ἑκόλοξον] 'and if in any respect ye are differently minded;' 'if you entertain, as is certainly supposable (εἰ with indic., see Winer, Gr. § 41. 2, notes on Gal. i. 9) upon any point,—not of doctrine or external worship (Horsley), but of moral practice (οἱ περὶ δογμάτων ταῦτα έπηται διὰλλα περὶ βλου τελευτήτος, Chrys.), any different, and so, almost necessarily, less correct sentiments, even this too,—this about which ye are thus differently minded, will God reveal to you in its true relations.' There is thus no need with Horsley, in his able sermon on this passage, to give φρονεῖτε two different references, (a) to religious disposition, (b) to opinion; nor is it enough to regard εἵρως as merely in opp. 'to sameness and uniformity,' when the context seems so clearly to imply an improper and injurious diversity; see exx. of this sense of είρως in notes on Gal. i. 6. We may observe (with Wies.) that the Apostle does not say εἴρωσιν but εἵρως; they did not differ in fundamentals, but in the aspects and relations in which they regarded them and carried them out into practice. καὶ τοῦτο] 'even this,' 'this also, as well as the other things which God has been pleased to reveal;' the ascensive καὶ contrasting the present τοῦτο,—the point on which they need revelation, not with the preceding τοῦτο (Flatt), but with the other points (to which εἰ τι is the exception) concerning which they have already received it, and are in accord with the Apostle: comp. Hartung, *Partik.* s.v. καὶ, 2, 8, Vol. i. p. 135. The τοῦτο is somewhat differently explained, 'justitiam esse ex fide,' Vatabl., 'vos esse deceptos,' Grot., 'quod nos perfecti sentimus,' Beng.; ali alia. The only natural explanation seems that adopted above, viz., the thing concerning which εἴρως φρονεῖτε (Horsley), i.e. the true relations of the preceding τι, 'τι in seiner wahrheit,' De W.; ὁ θεὸς δέ μιν ὡς ἀνθρωπός ὑποδείξει τὸ δεῖν, Theoph. ἀποκαλύφης] 'will reveal,' by means of the Πνεῦμα σοφίας καὶ ἀποκαλύψεως, Eph. i. 17; οἷον εἰπεν, ένδεξεις, ἀλλ' ἀποκαλύφη ἵνα δόξῃ μᾶλλον ἄγνοιας εἶναι τὸ πράγμα, Chrys. The future is not merely expressive of wish, but of an assured and predictive hope; 'loquitur pro spe quam ex priore ipsorum fide conceperat; sic et Gal. v. 10,' Grot.; comp. Winer, Gr. § 40. 6, p. 251.
16. πλήν 'notwithstanding,' 'be that as it may,' Horsley; 'in spite of there being several points in which you will probably need ἀποκάλυψις.' The practically adversative force of πλήν limits the preceding expression of predictive hope, while its intrinsically comparative force serves also to contrast the aor. ἑφο. with the fut. ἀποκ.; see notes on ch. i. 18, and Klotz, Devar. Vol. ii. p. 724.

eis ὁ εἴφθασαμεν] 'whereto we have attained,' Matth. xii. 28, Rom. ix. 31, comp. Luke ix. 31. The primary and classical meaning of this verb (prævenire) appears to have been almost entirely lost sight of in Alexandrian Greek, and to have merged in the general meaning 'venire,' and with εἰς, 'venire;' comp. Dan. iv. 19, ἡ μεγαλωσία σου ἐπεμεγαλύθη καὶ ἐφθασεν εἰς τὸν οἰρανόν: see Fritz, Rom. Vol. ii. p. 357. It is doubtful whether ἐφθάσεως denotes advance in moral conduct (Chrys., Theophyl., Mey.), advance in knowledge (De W., Wiesing.), or in both (Alf.); the first seems most in accordance with the context and with στοιχεῖον, the last, however, not improbable. Lastly, that δ does not indicate a point common to all, is almost self-evident: it is a point, in a common line, varying in its position according to individual progress. This common line (produced) the Apostle, in the following words, commands all to pursue, and not to diverge from: comp. the illustrative diagram of Meyer in loc.

17. Συμμιμηταὶ μοι γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας, Imitate me and my followers, for man, alas! our country is heaven, whence we look for Our Lord and our final change.

18. τῷ αὐτῷ στοιχεῖιν] 'walk onward coincidently with the same,' or 'according to the same;' dat. norma, comp. Gal. vi. 16, τῷ κανόνι τουτῷ στοιχείῳ, where see note and references. The infinitive is here imperative, and in accordance with that usage, conveys a precise and emphatic command or rather address (Krüger, Sprachl. § 55. 1. 5) in the second person singular or plural; see Jelf, Gr. 671. a, Fritz. Rom. Vol. iii. p. 86. Hence the hortative transl. in the first person, as in Theoph., στοιχήματε (comp. Chrys.), and in all the Vv. except Ἑθ., seems grammatically doubtful: so rightly Mey., Alf., but not De W. This is perhaps the only certain instance of a pure imperatival inf. in the N.T.; other instances, e.g. Rom. xii. 15, pass more into declarations of duty and of what ought to be done, and may consequently be joined with all three persons; see Jelf, Gr. § 671. b, Winer, Gr. § 43. 5, p. 283.

The addition in Rec. κανόνι, τῷ αὐτῷ φρονεῖδ, which appears, with variations both of words and order, in the majority of uncial MSS. (see Tisch.), is rejected by AB; 17. 67**; Capt., Sah., Ἀθ. (Pol., but not Platt), Theodotus (Ancry.); Hil., Aug., al., and by Lachm., Tisch., and most recent editors. It has been defended by Rinck and Matth., but, owing to the noticeable variations in words and order, has every appearance of an explanatory gloss; comp. ch. ii. 2, Gal. vi. 16.

17. συμμιμητάς κ.τ.λ.] 'Be imitators together, scil. with all who imitate me;' 'coimitators,' Clarom., Capt.: continuation of the foregoing exhortation with reference to the Apostle's own example. The συν in
καθὼς ἔχετε τύπων ἡμᾶς. τοὺς πολλοὺς γὰρ περιπατοῦσιν, σὺν πολλάκις ἔλεγον ἡμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς συμμ. is appr. neither otiose on the one hand, as in συμπολταῖ, Eph. ii. 20, nor yet on the other does it imply so much as 'omnes uno consensu, et una mente,' Calv., Alf.—a tinge of ethical meaning not suggested or required by the context. It appears simply to mark the common nature of the action in which they all were to share; not merely 'be imitators' (1 Cor. iv. 16), but 'be a company of such;' καθάπερ ἐν χρωφ καὶ στραταπέτω τῶν χρηστῶν καὶ στρατηγῶν δεὶ μιμεῖσθαι τῶν λαοτῶν, Chrys.

καὶ σκοπεῖτε κ.τ.λ.  'and mark them which are thus walking;' they were all to imitate the absent Apostle and to studiously observe those with them who walked after his example. Who these were cannot be determined: the reference may be to Timothy, Epaphras, and other missionaries of the Apostle, but is perhaps more naturally to all those, whether holy men among the Philippians, or teachers sent to them, who followed the example of St. Paul; διὰ διάκονοι ἐστὶ τολμάτω τοῦ σκόπου κοινωνίας, Theod.

καθὼς ἔχετε κ.τ.λ.  'as ye have us for an ensample;' καθὼς standing in correlation to the preceding ἐστώς, and ἡμᾶς referring to the Apostle: so Vulg., Clarom., and all Vv., Chrys. and the Greek expositors, and, it may be added, nearly all modern commentators. Meyer and Wiesing. give καθὼς an argumentative force, 'inasmuch as;' (see notes on Eph. i. 4), but in so doing seem to impair the force, and obscure the perspicuity, of the passage: see Alf. in loc., who has satisfactorily refuted this interpretation. The use of the plural ἡμᾶς does not imply a reference to St. Paul and τοὺς ous καὶ τοῖς περιτ., but seems naturally to point either to the Apostle and his fellow-workers (Van Heng., Alf.), or perhaps, more probably, is the Apostle's designation of himself viewed less in his personal than his official relations: 'be all, in matters of practical religion, imitators of me, Paul, and observe those, &c., who have me their Apostle as their ensample;' comp. 2 Thess. iii. 7, 9. The singular τύποι yields no support to either interpretation; see Bernhardy, Synt. ii. 5, p. 61.

18. πολλοὶ γὰρ Reason for the foregoing exhortation arising from the sad nature of the case. Who the πολλοί were cannot be exactly determined. It seems, however, clear that they are not the same as those mentioned in ver. 2 sq. The latter were false teachers, and of Judaical tenets; these on the contrary were not teachers at all, and were of an Epicurean bias; not, however, Pagans (Rill.), but nominal Christians, baptized sinners (Manning), who disgraced their profession by their sensuality; Χριστιανοὶ μὲν ὑπερορμηνευὸν ἐν τροφῇ δὲ καὶ ἀνέσεις ἔως, Theoph., after Chrys. περιπατοῦσιν  'are walking,' are pursuing their course.' There is no need to supply any qualifying adverb (σο — [aliter] Syr.) or to assume any pause and change of structure (Rill., De W.). Though commonly associated by St. Paul with qualifying adverbs or adverbial clauses, whether in bonam (Rom. xiii. 13, Eph. iv. 1), or in malam partem (2 Cor. iv. 2, 2 Thess. iii. 6), the verb itself is of neutral meaning (comp. 1 Thess. iv. 1), and in its metaphorical use seems only to designate
PHILIPPIANS III. 18, 19.

18. "83 αὐτῶν τοῦ σταυροῦ τοῦ Χριστοῦ, διότι τὸ τέλος ἀπώλεια, διότι ὁ Θεός ἦ κοιλία καὶ ἡ δόξα ἐν τῇ ἀιώνιᾷ τῆς ἁτερωδίας a man's course of life in its practical aspects and manifestations; it being left to the context to decide whether they are bad or good.

19. φοβούμενοι "elsewhere used to mention to you," most probably by word of mouth; perhaps also in the messages transmitted to them by his emissaries; not by any means necessarily in another Epistle (Flatt). The ἐναντίον [the many times'] follows the ἐναντίον with a slight rhetorical force not without example in St. Paul's Epistles; see Winer, Gr. § 68, p. 560, and comp. the large quantity of exx. collected by Lobeck, Paralipom. p. 56, 57.

καὶ κλαίων] 'even weeping,' because the evil has so increased; ὅτι πάντες κακρῶν ἔστιν ὁ τραπέζωτες, τὸ μὲν περιβλάπτων, τοῦτόσο, τὸ σώμα λατινώτες, τῆς δὲ μελλόνης εὐδοκίας διδόναι [ψυχής] εἴδονα ποιοῦνται λόγον, Chrys.

tou τοῦ ἔξθρου τοῦ σταυροῦ] 'the (special) enemies of the cross,' apposition to the preceding relative; comp. Winer, Gr. § 59, 7, p. 469. The article defines the class sharply and distinctly, and specifies them as enemies κατ' ἐξοχήν. They are so specified not on account of their doctrinal errors (διδασκαλίας δι's δίσχα τῆς νομικῆς πολιτείας ἄδονατον τῆς σωτηρίας τυχεῖν, Theod.), but on account of their sensuality and their practical denial of the great Christian principle, ὁι δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταθήσασιν συν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις, gal. v. 24. So Chrys., Theoph., Ecum., and, with a more general reference, Athan. (I) de Virgin. § 14. On the practical application of the verse, 'the Cross the measure of sin,' see Manning, Serm. x. Vol. III. p. 201 sqq. 19. ἅν τὸ τέλος ἀπώλεια] 'whose end is perdition;' more specific description of their characteristics, and the certain and fearful issues that await them. Τέλος has the article as marking the definite and almost necessary end of such a course (comp. 2 Cor. xi. 15), while ἀπώλεια marks that end as no merely temporal one, but, as its usage in St. Paul's Epp. (ch. i. 28, Rom. ix. 22, 2 Thess. ii. 3, 1 Tim. vi. 7) seem always to indicate,—as eternal; comp. Fritz. Rom. Vol. ii. p. 338, and contrast Rom. vi. 22. ἃν ὁ Θεός] 'whose God is their belly;' comp. Rom. xvi. 18, τῷ Κυρίῳ ἡμῶν Χριστῷ οὗ δοθεῖσα ἄλλα τῇ ἐκκλησίᾳ κοιλία (Tisch.). That this peculiarly characterizes these sensualists as Jews (see Theod.), and esp. Pharisees (Schoettg. Howe, Vol. i. p. 801), does not seem tenable; see on ver. 18. Several commntt. B. Cruss., Alf. (comp. Vulg., Theoph.), regard ὁ Θεός as the predicate; the following clause seems to suggest the contrary. καὶ ἡ δόξα κ.τ.λ.] 'and (whose) glory is in their shame,' soil. 'exists in the sphere of it,' 'versatur in,' not 'becomes their shame,' Luther; clause dependent on the preceding ἃν. The δόξα is here, as Meyer rightly suggests, subjective, what they deemed so; αἰδητον, on the contrary, is objective, what every moral consideration marked to be so. The reference of αἰδητον to circumcision ('quorum gloria in pudendis,' Aug., Pseud-Ambr., Anselm), probably suggested by the confusion of those here mentioned with those noticed in ver. 2, is alluded to, but rightly not adopted, by Chrys. and Theoph. οἱ τὰ ἐπίγ. φοβούμενοι] 'who mind earthly things;' relapse into the nominative to give...
Philippians III. 19, 20.

20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτηρία ἀπεκδε-

the clause force and emphasis; see Bernhardy, Syn. III. 3, p. 68. This can scarcely be called so much a participial anacoluthon (see exx. in Winer Gr. § 63. 2, p. 505), as an emphatic return to the primary construction, πολλοὶ γὰρ περιπ.—οἱ τὰ ἐπίγεια φρονοῦντες. The word φρονεῖν, as Horsley has remarked (on ver. 15), has considerable amplitude of meaning: combined with τὰ ἐπίγεια (contrast ver. 20) it here seems to denote the concentration of all thought, feeling, and interest in earth and earthliness, τὰ ἐνταῖθα πάντα κεκτήθαι, Chrys., who gives special examples: comp. Alf. in loc.

20. ἡμῶν γὰρ τὸ πολ. [For our country or commonwealth is in heaven;] confirmation ('enim,' Clarom., not 'autem,' Vulg.) of the foregoing by means of the contrasted conduct of St. Paul and his followers (ver. 17), ἡμῶν being emphatic, and πολ. ἐν οὐρ. in antithesis to τὰ ἐπίγ. φρονεῖν. The word πολίτευμα, an ἀπ. λέγομ. in the N. T., has received several different explanations. Three deserve consideration; (a) conversation; 'conversation; (b) citation; 'vita civilis,' Copt., and as far as we can infer, Theod., ÓEcum., —the meaning being, 'nostra quam hic sequamur vivendi ratio in caelis est,' Van Heng., De W.; (β) citizenship, 'municipatus,' Jerome, 'jus civitatis nostræ,' Zanch., Luther (earlier ed.), —the meaning being 'we are freedmen of a heavenly city,' Whichcote, Serm. XVIII. Vol. II. p. 375, and more recently Manning, Serm. x. Vol. III. p. 183; (γ) country, state, to which we belong as πολιταί; Sanderson, Serm. XV. Vol. I. p. 378 (ed. Jacobs.); see 2 Mac. xii. 7; τῶν ἑσπεριτῶν πολίτευμα, Polyb. Hist. I. 13. 12, τὰ πολιτεύματα [τῶν Ῥωμ. κ. Καρχ.], and comp. Eph. ii. 19, συμπολιτεύτω τῶν ἁγίων; so Theophyl. (τὴν πατρίδα), Beng., Mey., Alf., and the majority of modern commentators, Of these (a) has this advantage, that being subjective it presents a more exact contrast to τὰ ἐπίγ. φρονεῖν; the equiv., however, to αὐτοποιήσει rests only on the use of the verb (comp. Philo, de Confus. 17, χόρον ἐν ψ οιλσεωναι) and is itself not lexically demonstrable. Again in (β) the equivalence of πολίτευμα to πολιτεία (Acts xxii. 28) is equally doubtful, for the passage adduced from Aristot. Pol. iii. 6, does not prove that the words are used indifferently (Alf.), but indifferently only in regard to a particular sense (πόλεως τῶν), —a statement fully confirmed by other passages, Polyb. Hist. iv. 23. 9 al.; comp. Beza in loc. We retain then (γ), which appears to yield a pertinent meaning, and was perhaps chosen rather than πολίς (Heb. xi. 10), or πατρίς (Heb. xi. 14), as representing our heavenly home, our ἱεροσυνάξη πολυράνως (Heb. xii. 22), on the side of its constitution and polity; 'our state, the spiritual constitution to which we belong is in heaven;' comp. Gal. iv. 26, Rev. xxi. 2, 10, and Usteri, Lehrb. ii. i. 2, p. 182. ἐν οὐρανοῖς ὑπάρχει.] 'existeth in heaven,' 'constitutæ est,' Clarom. The various practical aspects of this consolatory declaration are ably stated by Whichcote, Serm. XVIII, though somewhat modified by the interpr. assigned to πολίτευμα: our home is in heaven while we are here below, exemplariter, as we make it our copy; finaliter, as we carry it in our
PHILIPPIANS III. 20, 21.

κόμεθα Κύριον Ἰησοῦν Χριστόν, ἵ δε μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σῶματι

thoughts; analogice, in regard to the quality of our actions; inchoative, according to the degree of our present station; intellectualiter, according to the constitution of our minds; Vol. II. p. 375 sq.

εἴ ὃ] 'from whence;' 'inde,' Vulg., ἐκ ἐνδε [exinde] Syr.; not εἴ ὃ, scil. ποληρ. (Beng.), a construction permissible, but not necessary, as εἴ ὃ is purely adverbial; see Winer, Gr. § 21, 3, p. 128. The meaning 'ex quo tempore,' is grammatically correct (Krüger, Sprachl. § 43. 4. 7) but obviously pointless and unsatisfactory.

καὶ σωτ. ἀπεκδ.] 'we also tarry for as Saviour;' the καὶ marks the correspondence of the act with the previous declaration, σωτῆρα the capacity in which the Lord was tarryed for. The pure ethical meaning of ἀπεκδ. 'constantanter, patienter, expectare' (Titm. Synon. I. p. 106), seems here, owing to the preceding εἴ ὃ, less distinct than in other passages where such local allusions are not present, e.g., Rom. viii. 19, 23, 25, I Cor. i. 7, Gal. v. 5, I Pet. iii. 20, but is perhaps not wholly lost: see notes on Gal. v. 5, Winer, de Verb. Comp. iv. p. 14, Fritz. Fritsch. Opusc. p. 156; comp. also notes on ch. i. 20. The simple form ἐκδέξεια occurs I Cor. xvi. 11, James v. 7; comp. Soph. Phil. 123, Dion. Hal. Antig. vi. 67.

21. μετασχηματίσει] 'shall transform,' simply;—not 'verkliiren,' Luth., Neand., a meaning derived only from the context. This peculiar exhibition of our Lord's power at His second coming is brought here into prominence, to enhance the condemnation of sensuality (ver. 19) and to confirm the indirect exhortation to a purely though suffering life. It seems wholly unnecessary to restrict this merely to the living (Mey.); still less can we say with Alf. that 'the words assume, as St. Paul always does when speaking incidentally, the ήμεις surviving to witness the coming of the Lord,' when really every moment of a true Christian's life involves such an ἀπεκδοχήν. On the nature of this μετασχηματισμὸς, which the following words define to be strictly in accordance with that of the Lord's body,—a change from a natural to a spiritual body (1 Cor. xv. 44), comp. Burnet, State of Dead, ch. viii. p. 231 (Transt.), Cudworth, Intell. Syst. v. 3, Vol. III. p. 310 sq. (Tegg), Delitzsch, Psychol. III. i. p. 401 sq.

τὸ σῶμα

κ.τ.λ.] 'the body of our humiliation;' not 'our vile body,' Auth. Ver., Conyb., a solution of the genitive case which though in some cases admissible (Winer, Gr. § 34. 3. b, p. 211) here obscures the full meaning of the words and mars the antithesis. The gen. seems here not so much a gen. of quality as of content, and to belong to the general category of the gen. materie (Scheuerl. Synt. xii. 2, p. 83); the ταπεινωσία was that which the σῶμα contained and involved, that of which it was the receptacle; comp. Bernh. Synt. iii. 45, p. 63. It seems undesirable with Chrys. (comp. Mey., Alf.) to refer ταπεινωσία wholly to the sufferings of the body, 'humil. que fit per crucem;' though the more remote context (comp. ver. 18) shows that these must clearly be included, the more immediate antithesis τὸ σῶμα τῆς δύναμιν seems also to show that the ideas of weakness and fleshy nature (Col. i. 22) must not be excluded; comp. Fritz. Rom. vi. 6, Vol. i. p.
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**CHAPTER IV. IV. 1. **

Brethren, stand fast in the Lord.

The distinction between ἁρµαρµαρλις and ἁρµαρµαρλης (comp. Alf.) cannot safely be pressed; see Luke i. 48, Prov. xvi. 19 al. For exx. of a similar connexion of the pronoun with the dependent subst., see Green, Gr. p. 265. σύµμορφον κ.τ.λ. ' (so as to be) conformed to the body of His glory;' scil. εἰς τὸ γενεσθαι σώµα, a gloss which Rec. with D**EJK; many Vv.; Orig., al. retain as a portion of the text. The shorter reading has not only internal, but preponderant external, evidence [ABD*FG; Vulg., Clarom., Goth. al.] distinctly in its favour. On this proleptic use of the adjective, see Winer, Gr. § 44. 2. The genitival relation τῆς ἁρµαρµαρλης αὐτῶν is exactly similar to that of τῆς ἁρµαρµαρλης ἡµ., 'the body which is the receptacle of His glory, in which His glory is manifested.' In respect of this ἁρµαρµαρλη we are σύµµορφοι,—οὖ κατὰ τὴν ποιοτητα ἀλλὰ κατὰ τὴν ποιοτητα, Theod. κατὰ τὴν ἐνέργη. 'according to the working of His ability,' &c.; comp. Eph. i. 19. The object of this clause, as Calvin rightly remarks, is to remove every possible doubt; 'ad infinitam Dei potentiam convertere oportet, ut ipsa omnem dubitationem absorbatur. Nec potentiae tantum meminit, sed efficaciae, quæ ex effectus vel potentia in actu se exserens.' The infin. with τοῖς is dependent on the preceding subst. as a simple (possessive) gen. (a construction very common in the N.T.), and serves here to express, perhaps a little more forcibly than δύναµις, the enduring nature and latitude of that power; see exx. in Winer, Gr. § 44. 4. p. 290. καὶ ὑποτάξαι 'even to subdue;' the ascensive καὶ serves to mark the limitless nature of that power: He shall not only transform τὸ σῶµα κ.τ.λ., but shall also subdue τὰ πάντα, all existing things, Death not excluded (1 Cor. xv. 26), to Himself. The Κύριος of the Eternal Son will then be complete, supreme, and universal; to be resigned unto the Father (1 Cor. xv. 28) in so far as it is economical, to last for ever and for ever in so far as it is 'consequent unto the union, or due unto the obedience of the passion,' Pearson, Creed, Art. II. Vol. I. p. 197 (ed. Burt.). On the use of αὐτῷ [ABD*FG], not εἰς αὐτῷ (Rec.) comp. notes on Eph. i. 4.

**CHAPTER IV. I. **

'So then,' 'Consequently,' 'itaque,' Vulg.; 'as we have such a heavenly home, and tarry for such a salvation;' concluding exhortation naturally flowing from the preceding paragraph, ch. iii. 17-21, and continued in the same tones of personal entreaty (αἷλος); comp. 1 Cor. xv. 58, where the particle similarly refers to what has immediately preceded. De Wette and Wiesinger refer the particle to ch. iii. 2 sq., but thereby deprive the exhortation of much of its natural and consecutive force. On the force of ὡςτε with indic. and inf., see notes on Gal. ii. 13, and reff., and with the imper., notes on ch. ii. 12. ἀγαπητοί καὶ ἐπιστάθον.] 'beloved and longed after,' terms by no means synonymous (Heinr.), but marking both the love the Apostle entertained for them (emphasis repeated at the end of the paragraph) and the desire he felt to see them; 'charissimi et desideratissimi,' Vulg. The word
PHILIPPIANS IV. 1—3.

2 Euodiana παρακαλῶ καὶ Συντύχην

παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.

3 ναὶ ἐρωτῶ καὶ σε, γνήσιε σύνεγγυς, συλλαμ-

is an ἀτ. λεγόμ. in the N.T., but is occasionally found elsewhere; Appian, Hisp. 43, ἐπιστολήν ὥρκου (Rost u. Palm, Lex.), Clem. Rom. Cor. i. 59, εὐπαλιάν καὶ εὔπιστοθὴν εἰρήνην. On the force of ἐπι, see notes on 2 Tim. i. 4.

χαρὰ καὶ στέφανος]

my joy and crown,' scil. ἐπὶ ἀchai καὶ ἑπάυων ἔχω, Camerar. See esp. i Thess. ii. 19, in which the words ἐν τῇ αὐτῷ [Κυρίου] παρασκευὴ there limit the reference to the Lord's coming.— a reference, however, here (Alford, comp. Calv.) by no means necessary: the Philippians were a subject of joy and a crown to St. Paul, now as well as hereafter ; comp. 1 Cor. ix. 2, 3. For exx. of this metaphorical use of στέφ., see Isaiah xxi. 5, Ecclus. i. 11, xxv. 6, Soph. Ajax, 460. οὕτω] 'thus,'—as I have exhorted you, and as those are acting whose πολέμωμα is in heaven.' A reference to their present state (sic ut copiosis, state,' Schmid., Beng.), though suggested by Chrys., seems out of place in this earnest exhortation: 1 Cor. ix. 24, cited by Bengel, is not in point.

στήκετε ἐν Κυρίῳ] 'stand (fast) in the Lord;' not 'per Dominum,' Zanch., but 'in Domino,' —in Him as in the true element of their spiritual life; see 1 Thess. iii. 8, and notes on Eph. iv. 17, vi. 1 al.

2. Euodiana παρακάω.] Special exhortation addressed to two women, Euodia and Syntyche; comp. ver. 3. The opinion of Grot. that they are the names of two men (Euodias and Syntyches) is untenable; that of Schwengler (Nachapost. Zeit. Vol. ii. p. 135) that they represent two parties in the Church, monstrous. Of the two persons nothing whatever is known; they may have been deaconesses (Rom. xvi. 1), but were more probably persons of station and influence (Chrys., comp. Acts xvii. 12) whose disensions, perhaps in matters of religion (τὸ αὐτὸ φιλον. ἐν Κυρίῳ) might have shaken the faith (comp. οὕτως στήκετε immediately preceding) of some of the Philippian converts. Syntyche has a place in the Acta Sanct. (July) Vol. v. p. 225.

παρακάω] The repetition of this verb is somewhat noticeable: it scarcely seems 'ad vehementiam affectussignificandam,' Erasm., Mey., but rather to mark that they both equally needed the exhortation, that they were in fact both equally to blame. The ναὶ Κυρῖ of is course not to be joined with παρακάω, 'obtestor per Dom.,' Beza 2, but marks the sphere in which the τὸ αὐτὸ φιλον. (see notes on ch. ii. 2) was to be displayed.

3. ναὶ ἐρωτῶ καὶ σε] 'yes, I beseech even thee.' The particle ναὶ (not καὶ, Rec., which has scarcely any critical support) has here its usual and proper confirmatory force. It is used either (a) in assent to a direct question, Matth. ix. 28, John xi. 27, Rom. iii. 29; (b) in assent to an assertion, Matth. xv. 27, Mark vii. 28; (c) in graver assertions as confirmatory of what has preceded, Matth. xi. 26, Luke xi. 51, xii. 5; (d) in animated addresses as corroborating the substance of the petition, Philem. 20 (see Mey. in loc.). The simple 'vis obsecrandi,' = Heb,
βάνον αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι,

γς (Grot., Viger al.) cannot be substantiated. For exx. of its use in classical Greek, see Viger, *Idiom.* VII. 9, p. 424, Rost u. Palm, *Lex.* s.v. Vol. II. p. 309. On the distinction between ἐπορᾶν ('rogare,' equals, and αἰτέω ('petere,' — superiors), see Trench, *Synon.* § XL. γνήσιος σύνηγε ['true yoke-fellow,' 'dilectissime conjunx,' Charom.,] — a transl. that may have early been misunderstood. The explanations of these words are somewhat numerous. Setting aside doubtful or untenable conjectures,—that the person referred to is the wife of the Apostle, Clem. Alex. Strom. III. 53 [grammatically incorrect (opp. to Alf.), as the uncertain gender of σύνις. (Eur. Alc. 315, 343) would cause γνήσιος to revert to three terminations], the husband or brother of one of the women (Chrys., hesitatingly), Timothy (Est.), Silas (Beng.), Epaphroditus, though now with the Apostle (Grot., Hamm.), Christ (Wieseler, *Chronol.* p. 458),—two opinions deserve consideration; (a) that σύνηγος is a proper name, and that γνήσιος is used in allusion to the correspondence between the name of the man and his relation to the Apostle, 'qui vere, et re et nomine, σύνηγος es,' Gom., Meyer; (b) that the chief of the ἐνκακωσιν (ch. i. 1) at Philippi is here referred to. Of these (a) harmonizes with the meaning of γνήσιος (comp. notes on 1 Tim. i. 2), and is slightly favoured by the order (Luke i. 3, Gal. iii. 1; but JK; al. Rec. reverse it), but is improbable on account of the appy. unique occurrence of the name. As the only valid objection to (b),—that St. Paul never elsewhere so designates any of his συνεργοί. (Mey.), may be diluted by the fact that the chief Bishop of the place stood in a somewhat different relation to such associates, and as the order is probably due to emphasis on γνήσιος (Winer, *Gr.* § 59. 2, p. 469), the balance seems in favour of this latter view: so Luth., De W., and appy. the majority of modern expositors. σύλλαβον αὐταῖς] 'assist them,' scil. Euodia and Syntyche, in endeavouring to bring them to a state of ὑμόροια; not 'those women which,' Auth. and other Engl. Vv. (comp. Vulg. 'illas quae'),—an inexact translation of αἵτινες (see below) which obscures the reference of αὐταῖς to the preceding substantives. The middle σύλλαμβ. occurs in a similar construction, Luke v. 7 (βασιλείαν D), Gen. xxx. 8 (Alex.), Ælian, *Var. Hist.* II. 4, and with a gen. σε, Soph. *Philoct.* 282. The active is more usual, in this sense, in classical Greek; see exx. in Rost u. Palm, *Lex.* s.v. αἵτινες 'inasmuch as they,' 'ut quae,' Beza, compare Syr. οὗτος [quia ipse] and see Schol. *Hinter*, p. 106: a very distinct use of the explicative force of δότις: see notes on *Gal.* iv. 24. ἐν τῷ εὐαγγ. The Gospel was the sphere in which the labour was expended; comp. Reuss, *Théol.* Chrét. iv. 8, Vol. II. p. 81. Meyer very appropriately calls attention to the fact that women were appy. the first in whom the Gospel took root at Philippi; Acts xvi. 13, ἐλαύνει ταῖς συνελθόντας γυναῖκ. 'Women were the first fruits of St. Paul's labours on the continent of Europe,' Baumg. on Acts, l.c. μετὰ καὶ ΚΛῆμ.] 'in company with Clement also,' scil. συνήθλησαν: they were associated with Clement and the Apostle's other fellow-labourers at Philippi in some efforts to advance
Rejoice, show forbearance; be not anxious, but tell your wants to God, and His peace shall be with you.

the Gospel, perhaps, as Beng. suggests, not unattended with danger; Acts xvi. 19 sq. comp. Phil. i. 28. It is doubtful whether the Clement here mentioned is identical with the third bishop of Rome, or not. On the one hand we have the very distinct testimony of Origen, in Joh. i. 29, Vol. iv. p. 153 (ed. Ben.), Euseb. Hist. Ecl. iii. 4, 15, Jerome, de Vir. Ill. xv. Vol. ii. p. 839 (ed. Vallars.), Epiphanius, Hist. xxv. 6, Const. Apost. vii. 46; see Hammond, contr. Blond. p. 254, Lardner, Credibility, ii. 38. 23. On the other hand (a) the notice of Clem. in Irenæus, Hist. iii. 3, ο καὶ ἑωρακὼς τῶν μακαρίων Ἀποστόλων καὶ συμβέβληκὼς αὐτοῖς, —where, however, συμβέβληθα. (most unnecessarily queried by Conyb. and Bloomf.) should not be overlooked,—contains no allusion to this special commendation; and (b) the present context seems certainly in favour of the supposition that Clement, like Euodia and Syntyche, and appy. the ΟἸΩΠΑΔΩΝ, was a member of the Church of Philippi. Still, as it is perfectly conceivable that a member of the Church of the Roman city of Philippi might have become 7 or 8 years afterwards (Pearson, Minor Works, Vol. ii. p. 465) Bp. of Rome,—as (b) is merely negative, and as the early testimony of Origen is positive and distinct, there seems no just ground for summarily rejecting, with De W., Mey., and Alf., this ancient ecclesiastical tradition; comp. Winer, RWB. Vol. i. p. 232. The position of καὶ between the prep. and the noun is somewhat unusual, such a collocation being in the N.T. appy. confined to γὰρ (John iv. 37), γε (Luke xi. 8), δὲ (Matth. xi. 12), μὲν (Rom. xi. 22), μὲν γὰρ (Acts xxviii. 22), and τε (Acts x. 39): comp. Matth. Gr. § 595. 3. In the present case, however, the vinculum of the prep. extends over the whole clause, καὶ—καὶ (see notes on 1 Tim. iv. 10) being correlative. The exx. cited by Alf. (comp. Mey.), in which only a single καὶ occurs, are thus not fully in point. 

appears only to refer to τῶν λοιπῶν, —'Clement whom I have mentioned by name, and the rest, who though not named by me, nevertheless have their names in the book of life;' comp. Luke x. 20, Rev. xiii. 8, xvii. 8, xx. 12, xxi. 27. To supply an optative (ἐὰν, 'extant') and assume that the λοιπὰ were now dead (Beng.), seems unnecessary and unsatisfactory. The expression is not improbably derived from the Old Test.; comp. Exod. xxxii. 32, Psalm lix. 28, Isaiah iv. 3, Ezek. xiii. 9, Dan. xii. 1.

χαίρετε Separate exhortations to the church at large, continued to ver. 10. They commence with the exhortation, which, as has been already remarked (see notes on ch. iii. 1), pervades the whole Epistle. On the repetition, Chrys. well observes, τοῦτο παρασκευάζοντος ἐστὶ καὶ διεκώνυτος, ὃ ἐν Θεῷ [Κυρίῳ] ἰδέ τις χαίρει κἂν ταῖς θλίψεις, κἂν τοῖς πάθοις, χαῖρετι τούτῳ: see the good sermon of Beveridge on this text, Serm. cyv. Vol. v. p. 63 sq. (A. C. L.). 

πάλιν ἐρῶ 'again I will say,' not 'I say,' Auth., as ἐρῶ seems regularly and correctly used throughout the N.T. as a future. The traces of a
present ἐρέω (Hippocr. Precept. p. 64, Epidem. ii. p. 691) are few and doubtful; see Buttm. Irreg. Verbs, p. 89 (Transl.) It is scarcely necessary to do more than notice the very improbable construction of Beng., by which πάντος is joined with this clause.

5. τὸ ἐπιεικὲς ύμῶν] your forbearance,' Conyrb., 'your moderation (Auth.) and readiness to wave all rigour and severity:' comp. Joseph. Arch. vi. 12. 7, ἐπιεικὲς καὶ μέτρων, and Loesn. Obs. p. 358, where several examples are cited of ἐπιεικὲς in connexion with πραΰτης, φιλανθρωπία, and ἴμμερσότης. See notes on 1 Tim. iii. 3, and (avoiding the error in derivation) Trench, Synon. xliii. On the use of the abstract neuter (τὸ ἐπιεικὲς = ἐπιεικεία) comp. Jelf, Gr. § 436. γ, and notes on ch. iii. 8; add Rom. ii. 4, 1 Cor. i. 25, and Glasse, Philol. iii. 1, p. 537.

γνωσθῆτω πάντιν ἀνθρ. ] 'become known to all men;' 'let the goodness of your principles in this respect be known experimentally by all who have dealings with you, be they epicurean enemies of the cross (Chrys., Theoph.), or pagan persecutors' (Theod.). The command is wholly unrestricted.

ὁ Κύριος ἐγγύς] 'the Lord (Jesus) is near.' The exact meaning and connexion of the words is slightly doubtful. The regular meaning of Κύριος in St. Paul's Epp. (comp. Winer, Gr. § 19. 1, p. 113) and the demonstrable temporal meaning of ἐγγύς (Matth. xxiv. 32, Rom. xiii. 11, Rev. i. 3) seem clearly to refer this not to a general readiness to help (Manning, Serm. xiii. Vol. III. p. 241), but specially to the Lord's second advent, which the inspired Apostle regards as nigh, yet not necessarily as immediate, or to happen in his own lifetime. That the early Church expected a speedy return of Christ,—that they thought that He 'that was to come would come, and would not tarry,' is not to be denied. This general expectation, however, founded on our Master's own declarations, and on the knowledge that the ἀγαθαι ἡμέραι (James v. 3, 7) and καιροὶ στέροι were already come, both is and ought to be, separated from any specific and personal anticipations of which the N.T. presents no certain trace. With regard to the connexion it may be either minatory (Schoettg. Hor. Vol. i. p. 803) or encouraging (De W.) with regard to what has preceded, or, more probably, consolatory with reference to what follows (Chrys.), or, not unlikely, a bond of union to both (Alf.): on the one hand, the Lord's speedy coming (as Judge) adds a stimulus to our exhibition of forbearance toward others, comp. James v. 9; on the other, it swallows up all unprofitable anxieties.

6. μηδὲν μερμ. ] 'be careful about nothing;' 'entertain no disquieting anxieties about anything earthly,' Matth. vi. 25. The accus. is that of the object whereon the μερμ. is exercised (Jelf, Gr. § 551) and stands in emphatic antithesis to the following ἐν πάντι. Chrys. and Theophyl. refer μηδὲν mainly to the pressure of calamity or persecution (μήτε τῆς ἐκείνου δῆμου, μήτε τῆς ὑμῶν θλίψεως, Theoph.); it seems better to leave it wholly unrestricted. The practical applications of the text will be found in Beveridge, Serm. Vol. v. p. 181 sq. (A. C. Libr.).

ἐν πάντι] 'in everything,' equally unrestricted;
not 'in all time,' Syr., Ἀθη., but, 'in omnibus,' Copt., ἐν πάντι φησί, τούτους πράγματα. The translation of Vulg., 'in omni oratione' (so Clarom.), which Mey., and after him Alfr., defend as meaning 'in omni (re) oratione,' &c., is certainly rather suspicious. τι προσευχῆς κ. τ. λ. 'by your prayer and your supplication,' by the specific prayer offered up when the occasion may require it; comp. Middleton, Art. v. i. 3, 4, p. 93 (ed. Rose). The repetition of the article gives an emphasis to the words; each noun is enunciated independently: see Winer, Gr. § 19. 5, p. 117. The difference between the more general προσευχή (precatio) and the more special δέος. (rogatio) is stated in notes on Eph. vi. 18, and on i Tim. ii. 1. μετὰ εὐχαρίαν. 'with thanksgiving,' an adjunct to prayer that should never be wanting, i Thess. v. 18, i Tim. ii. 2; see Beveridge, Serm. vii. Vol. v. p. 76 sq. (A. C. Libr.), comp. notes on Col. iii. 15. Alfr. remarks on the omission of the article, 'because the matters themselves may not be recognized as grounds of εὐχαρία.' It seems more simple to say that εὐχαρία, 'thanksgiving for past blessings,' (comp. Hofm., Schriften. Vol. ii. 2, p. 337), is in its nature more general and comprehensive, προσευχή and δέος. almost necessarily more limited and specific. Hence, though εὐχαρία occurs 12 times in St. Paul's Epp., it is only twice used with the article, i Cor. xiv. 16, 2 Cor. iv. 15. τὰ αἰτήματα 'your requests;' according to termination, 'the things requested' (comp. Buttm. Gr. § 119. 7), and thence (as the context requires) with a slight modification of meaning, 'the purport or subjects of prayer:' 'petitum, materia dehescens,' Beng.; comp. Luke xxiii. 24, 1 John v. 15. There is often, esp. in later Greek, a sort of libration of meaning between nouns in -αι and -α; comp. 2 Tim. i. 13 al. Meyer quotes Plato, Rep. viii. 566 b, where the exephesive clause αὐτέων τῶν δήμων (see Stallb. in loc.) seems to show that there is there also some tinge of such an interchange. πρὸς τὸν Θεόν] 'toward God,' i.e. 'before and unto God,' the prep. denoting the ethical direction of the prayer; see Winer, Gr. § 49. b, p. 371.

7. καὶ ἡ εἰρ. τοῦ Θεοῦ] 'and (so) the peace of God;' the peace which comes from Him and of which He is the source and origin; gen. auctoris, or rather originis, Hartung, Casius, p. 17, Scheuerl. Synt. § 17, p. 125, belonging to the general category of the gen. of ablation, Donalds. Gr. § 448. On the use of the consecutive καὶ (Hob. xii. 19 al.), see Winer, Gr. § 53. 3, p. 387. The exact meaning of εἰρήνη τοῦ Θεοῦ (see below, ver. 9) is somewhat doubtful. Three meanings have been assigned to εἰρήνη; (a) 'cord.' 'studium pacis, unitatis, concordiae, inter homines atque in ecclesiis;' (Pol. Syn.), appy. adopted by Theodoret (ὡς ὑπάλληλων δεινῶν τῶν διωμένων ἀναγκαίως αὑτοῖς τὴν εἰρ. ἐπηρεάζοντα), and strenuously advocated by Meyer in loc.; (b) 'reconciliation' with God; ἡ καταλλαγὴ, ἡ ἀφάνη τοῦ Θεοῦ, Chrys. 1; comp. Rom. v. 1, and Green, Gr. p. 267; (γ) 'peace,' i.e. the deep tranquillity of a soul resting wholly upon God,—the antithesis to the solicitude and anxiety engendered by the world and worldliness; comp. John xiv. 27; Chrys.
2, Beza, Beng., al. Of these (α) seems clearly insufficient and not in harmony with the context; (β) points in the right direction, but is unnecessarily restrictive; (γ) is fully in accordance with the context (comp. μηδέν μεριμν., ver. 6), includes (β), and gives a full and spiritual meaning: so De W., Wiesing., Alfl., and most modern commentators; comp. notes on Col. iii. 15.

η τελ. πάντα νοὸν

'which over-passeth every understanding;' 'which transcendeth every effort and attempt on the part of the understanding to grasp and realize it.' No οὐς here, as the context suggests, points to the human πνεῦμα 'quatenus cogitât et intelligit' (Olsb. Ὑπερσ. p. 156),—a meaning, however, in many, perhaps the majority of cases in the N.T., not sufficiently comprehensive; see notes on 1 Tim. vi. 5, and on 2 Tim. iii. 8. It may be observed that the term νοῦς is appy. used by the sacred writers, not to denote any separate essence or quality different from the πνεῦμα, but as a manifestation or outcome of the same in moral and intellectual action, the human πνεῦμα, 'quatenus cogitât, intelligit, et vult;' the exact limits of this definition being in all cases best fixed by the immediate context: see esp. Beck, Seelenl. ii. 18, p. 48 sq., Delitzsch, Ὑπερσ. iv. 5, p. 145, and comp. Schubert, ᾿Εγκ. der Sede, Vol. ii. p. 494 sq. On the use of the transitive ὑπερέχει with an accus. of the object surpassed (contrast ch. ii. 3), see Jelf, Gr. § 504, obs. 2.

Proc. 'shall guard, keep;' not optative, 'custodiat,' Vulg., Clarom., and in effect Chrys., διαφυλάξει καὶ ἀσφαλίσαιτο, but simply future, as in Goth. 'fastah' [servabit,—not 'servat,' De Gah.; Goth. pres. commonly supplies place of Greek fut.], Copt., al.; the event will follow if the exhortation μηδέν κ.τ.λ. is attended to. We can scarcely say with Conybeare that προσοπ. is literally 'shall garrison' (2 Cor. i. 23, Thucyd. iii. 17, Plato, Rep. 420 A), as the idea of 'watching over,' 'guarding,' both accords with derivation [προσ = προ and Homeric ὑπερ] Pott, ᾿Εκ. Forsch. Vol. i. p. 122, and appears both in connexion with persons and things; Soph. ᾿Εδ. ῾Ρεξ. 1479, Eurip. Cycd. 686, Ἱερ. Frr. 399; Hesych. ὑπερεῖ: φυλάττει. The nature of the προσοπ. is more nearly defined by εἰν Χρ. θν. which appears to denote, not so much with a semi-local reference (ὡς μὴ ἐκπεσεῖν αὑτῷ τῆς πίστεως, Chrys.) the sphere in which they were to be kept, as that in which the action was to take place; see Meyer in loc.

τὰς καρδίας κ.τ.λ.] 'your hearts and your thoughts;' 'corda vestra et cogitationes vestras,' Copt., ᾿Εκ. The distinction between these two words should not be obscured. Καρδία, properly the (imaginary) seat of the ψυχή, the 'Lebens-Mitte' (Beck, Seelenl. iii. 20, p. 63), is used with considerable latitude of meaning to denote the centre of feeling, willing, thinking, and even of moral life (see esp. Delitzsch, Ὑπερσ. iv. 11, p. 203 sq.), and, to speak roughly, bears much the same relation to the ψυχή that νοῦς bears to πνεῦμα (see above), being in fact the ψυχή in its practical aspects and relations; see Olshaus. Ὑπερσ. p. 155 sq., and notes on 1 Tim. i. 5. The νοῦμα, on the other hand, are properly (as here) the products of spiritual activity, of thinking, willing, &c. (2 Cor. ii. 11), and
8. Τὸ λοιπὸν ἄδελφοι, ὅστα ἐστὶν ἄληθῆ 

Practise all that is good, and all that you have learnt from me.

occasionally and derivatively, the implements or instruments of the same, the Auth. 'honest' scarcely exact. As the derivation suggests (σέβομαι), the adj. primarily marks whatever calls for 'respect' or 'veneration,' and thence with a somewhat special application whatever is so seemly and grave (δόσα ἐν σχήμαις καὶ λόγοις, καὶ βαδίσμασι καὶ πράξεων, (Ecum.) as always to secure it; see Whichcote, p. 399. Τὸ σεμών, according to this able writer, consists in 'grace behaviour' and 'composure of spirit,' and is briefly characterized by Calv. as 'in hoc situm ut dignae vocacione nostrā ambulemus:' hence such associations as σεμών καὶ άγνο, Plato, Soph. 249 A, μετὰ καὶ σεμώ, Clem. Rom. Cor. i. 1; comp. notes on 1 Tim. ii. 2. δίκαιον] 'true;' i.e. as the context requires, in their nature and practical applications, 'genere morum,' Whichcote: so Theoph. (comp. Chriss.) ἄληθῆ, τουτέστιν ἐνάρετα ἡ γὰρ κακὰ φύεσθαι; comp. Eph. iv. 21. To restrict the reference to words (Beng., Bisp.), or doctrine (Hamm.), seems undesirable; the epithets throughout are general and inclusive. σεμών] 'seemly,' 'venerable,' 'deserving of, and receiving, respect,' Syr. [vverecunda]: comp. Hor. Epist. i. i. 11, 'quid verum atque decens euro et rogo.' The Vulg. 'pudica' is too
reference to our fellow-men, 'per quæ sitis amabiles hominibus,' Est. (comp. Ecclus. iv. 7), nor even with exclusive reference to God (Διός έστι τὸ Θεός προσφιλή, Theod.), but generally, whatever both in respect of itself and the disposition of the doer (Whitch.) conciliates love, is generous and noble.


εὐφημα] 'of good report;' not merely 'qua bonam famam paruint' (Grot., Calv.), but in accordance with the more literal meaning of the word, 'well-sounding' (Luth.), 'of auspicious nature when spoken of,' Syr. (laudabilia)—those 'great and bright truths' in relation to God, ourselves, and our fellow-men, which sound well of themselves (loquuntur res), and command belief and entertainment, Whitchote, p. 108 sq.

εἰ τίς ἁρετή] 'whatever virtue there be,' Scholef. Hints, p. 107, or more accurately, 'there is,' Alf., it being assumed that there is such; see Latham, Engl. Lang. § 614 (ed. 3): recapitulation of the foregoing, with ref. perhaps to all the epithets except the last, which seems to be generalized by the following ἐπανος. ἁρετή [from a root ΑΡ, and connected with Sauscr. vii 'protegere,' Pott, Etym. Forsch. Vol. I. p. 211, Donalds. Orat. § 285] is only found elsewhere in the N.T., in 2 Pet. i. 5 (in ref. to man, comp. Wisdom iv. 1) and 1 Pet. ii. 9, 2 Pet. i. 3 (in ref. to God; comp. Hab. iii. 2, Isaiah xlii. 8, al.); it designates, as Mey. observes, 'moral excellence in feeling and action' (ἡ τῶν καλῶν νομοθετῶν ἐμπειρία, Hesych.), and is opp. to κακία, Plato, Republ. 444 d, 445 c: see Whichcote, Vol. iv. p. 130. ἐπανος] 'praise;' not 'id quod est laudabile,' Calv., or, 'ea quae laudem apud homines mere­antu,' Est.,—but 'praise,' in its simple sense, which, as Whitchcote observes, 'regularly follows upon virtue, and is a note of it and a piece of the reward thereof,' p. 132. The addition ἐπιστάμησις after ἐπανοι, with D*E*FG; Charom., some mss. of Vulg., al. is an interpolation properly rejected by all modern editors.

λογίζομαι] 'think on,' 'take account of,' not however merely 'bear them in your thoughts,' 'meditate' (Alf.), but 'use your faculties upon them,' 'horum rationem habete,' Beng.; comp. 1 Cor. xiii. 5, and see Whitchcote, p. 138.

9. ἀ κατ] 'which also:' exemplification of the foregoing in the Apostle himself; τῶτο διδασκάλιας ἁρετῆς, τὸ ἐν πάσιν ταῖς παραπέσεσιν εὐτυχῶν παρέχειν τότων, Chrysost. The first καί is ascensive ('facit transitionem a generalibus (ὅσα) ad Paulina,' Beng.), —not 'et,' Vulg. (Syr., Copt. omit), but 'etiam,' Luth., the other three simply copulative, the sentence falling into two portions (ἐμθέν καὶ παρελ. ἡκοῦσ. καὶ εἴη,) connected by καί, each of which again is similarly inter­connected: 'duo priora verba ad doctrinam pertinent, duo reliquis ad exemplum,' Estius; comp. Theod., καὶ διὰ τῶν λόγων ἡμᾶς εἴδοθα, καὶ διὰ τῶν πραγμάτων ὑπεδέξα. So also Van Heng., Mey., Wiesinger, al.

παρελάβετε] 'received;' not, however, in a purely passive (Gal. i. 12, 1 Thess. ii. 13), but, as the climactic order of the words (comp. ἡκοῦσ. καὶ
I rejoiced in your renewed aid; yet I am content and want not. Ye have freely supplied my needs, and God shall supply yours.
the construction and exegesis. The verb ἀνέθαλεν may be either transitive (Ezek. xvii. 24, Eccles. i. 18), or intransitive (Psalm xxviii. 7, Wisdom iv. 4). In the former case the construction is simple (τὸ ὑπὲρ ἐμοῦ φρονεῖν ἐφ᾽ ψ καὶ ἐφρονεῖτε, ἰκαρίεσθε δὲ. 11 οὐχ ὅτι καθ᾽ ὑστὲρησιν which ἰκαρίεσθος was the period of unavoidable torpor; when the suitable time and opportunity came, ἀνέθαλεν comp. Andrews, Serm. xviii. Vol. iii. p. 99 (A. C. Libr.). The rare aor. ἀνεθ. is noticed by Winer, § 15, Buttm. Irreg. Verbs, s. v. θάλας. ἐφ᾽ ψ) 'for which,' 'with a view to which,' 'in contemplation of which;' the ἐπι marking the object contemplated: not 'sicet,' Vulg., Syr., 'in quo,' Copt., interpretations which obscure the proper force of the propositions. On the meanings of ἐφ᾽ ψ, see the notes on ch. iii. 12. ἰκαρίεσθε] 'ye also were anxious, careful;' imperf., marking the continuance of the action, to which the καὶ adds a further emphasis: 'your care for me was of no sudden growth, it did not show itself just when the need came,—far from it, you were also anxious long before you ἀνέθαλετε.' The omission of μὴ after ἐφρ. gives, as Meyer observes, a greater vigour to the antithesis; see Klotz, Devar. Vol. ii. p. 356, comp. notes on Gal. ii. 15. ἰκαρίεσθος] 'ye were lacking opportunity.' Ἀκαίρ. (an ἀπ. ἄγαμ.) is a word of later Greek, the opposite of which is ἐκαίριω (ἐκ ἀχολῆς ἔχειν), a form equally condemned by the Atticists; Lobeck, Phryn. p. 175, Thom. M. p. 830. Chrysostom refers the term specially to the temporal means of the Phill., οἷς εἰσερχεται ἐν χροσίν, οἷς ἐν ἀφοβίᾳ ἤτε, and urges the popular use of ἀκαίρ. in that sense. It may have been so; it seems, however, safer to preserve the ordinary temporal reference; see above. 11. οὐχ ὅτι 'not that,' 'I do not mean that;' see notes on ch. iii. 12, Winer, Gr. § 64. 6, p. 526. The
Apostle does not wish his joy at this proof of their sympathy to be misunderstood as mere satisfaction at being relieved from present want or pressure.

καθ’ υπότερσαν [in consequence of want, 'propter penuriam,' Vulg., sim. Syr. .]

The expression εν οἷς (no ellipse of χρήματος, Wolf., al.) is copiously illustrated by Wetst. in loc.; see also Kypke, Obs. Vol. II. p. 319.

αὐτάρκης ['content,' 'ut sufficiat mihi id quod est mihi,' Syr. (comp. Heb. xiii. 5, ἀρχιμάνδρος τοῖς παρούσιν), literally 'self-supporting,' 'independent,' the opposite being, as Meyer observes, προσδεχόμενοι, Plato, Tim. 33 D; comp. Arist. Ethic. Nic. I. 5, τὸ τέλεον ἀγάθον αὐτάρκης εἶναι δοκεῖ: see notes on 1 Tim. vi. 6, and Barrow., Serm. xxxvi. Vol. II. p. 404. The practical inferences deducible from this verse are well stated by Sanderson, Serm. v. (ed. Aul.).

12. οἶδα καὶ ταπεινώθηκα. ['I know (how) also to be abased:' second member of the climax (ἐμαθὼν κ. τ. λ., οἶδα κ. τ. λ., εἰρωμάτω λ. κ. τ. λ.) explaining more in detail the preceding εν οἷς εἰμί αὐτάρκῃς: the Apostle, as Andrewes well says, 'had stayed affections.' The first καί thus serves to annex the special instance (ταπειν.) to the more general statement (see notes on Eph. v. 18, Winer, Gr. § 53. 3, p. 388, ed. 6), the second appends to ταπειν. its opposite, and is thus copulative and indirectly contrastive. The use of καί in the N.T., as the Aramaic ο would have led us a priori to suppose, is somewhat varied. Though all are really included in the two broad distinctions et and etiam (see esp. Klotz, Devar. Vol. II. p. 635), we may perhaps conveniently enumerate the following subdivisions.

Under the first (et) καί appears as, (a) simply copulative; (b) adjunctive, i.e.
either when the special is annexed to the general as here, Mark i. 5, Eph. vi. 19 al., or conversely the general to the special, Matth. xxvi. 59; (γ) consecutive, nearly ‘and so,’ ver. 9, Matth. xxiii. 32, comp. James ii. 23 al. Under the second (etiam) Καί appears as, (δ) ascensive, the most usual sense, or conversely, descensive, Gal. iii. 4, Eph. v. 12, where see notes; (ε) exegetical, approaching nearly to ‘namely,’ ‘that is to say,’ John i. 16, Gal. ii. 20, vi. 16, where see notes; (ζ) comparative, especially in double-membered clauses, see notes on Eph. v. 23; to all which we may perhaps add a not uncommon use of Καί, which may be termed (η) its contrasting force, as here (στό Καί), and more strongly, Mark xii. 12, 1 Thess. ii. 18; comp. 1 Cor. ix. 5, 6 (στό Καί). In such a case the particle is not adversative, as often asserted, but copulative and contrasting; the opposition arises merely from the juxtaposition of clauses involving opposing or dissimilar sentiments. These seven heads, cappy. include all the more common uses of Καί in the N. T., for further exx. see the well arranged list in Bruder, Concord. s.v. Καί, and the much improved notice in the sixth ed. of Winer, Gr. § 53: 3. The reading ἐὰν (ὁδα ὁδε) of Rec. has scarcely any authority, and is rightly rejected by appy. all modern editors. Περισσεύειν] ‘to abound.’ The opposition between τασευ. and περισσ. is not exactly perfect (contrast Matth. xxiii. 12, 2 Cor. xi. 7, and above, Phil. ii. 8, 9), but still need not involve a departure from the lexical meaning of either word. The former (τασευ.) is more general ‘to be cast down,’—not expressly, λιμωτεύειν, Oécum., and sim., even De W.), but obviously includes the idea of the pressure and dejection arising from want (comp. Αἰθ.). the latter is more specific. The paraphrase of Pelag (cited by Mey.) is thus perfectly satisfactory, ‘ut nec abundantiā extollar, nec frangar inopil.’

ἐν πάντι Καί ἐν πάσιν] ‘in everything and in all things,’ ‘in omni et in omnibus,’ Clarom., Goth., not ‘ubique et in omnibus,’ Vulg., Auth.,—an assumed ellipsis of τὸν ψ (Chrys. supplies χρόνον) which cannot be substantiated any more than that of ἄνθρωπος (Beng.) after πάσιν; comp. 2 Cor. ix. 8. The expression seems designed to be perfectly general and inclusive, ἐν πάντι πράγμ. καὶ ἐν πάσιν τοῖς παρεμπιπτονεῖσι, Phot. ap. Oécum. ἡμέρημαι] ‘I have been initiated, fully taught,’ ‘institutus sum,’ Vulg., Clarom., Copt.; [ἐκαθήμενος] [exercitatus sum] Syr., ‘assuetus sum,’ Αἰθ.;—climactic, see above. The word is an ἰτ. λέγομ. in the N. T., and appears used, not in its primary sense, ‘disciplinā arcāna imbutus sum,’ Beng. (μυωμένος μοταγωγόμενος, Hesych.), but in its derivative sense, ‘I have been fully instructed’ (μόνος μάθησις, καθήκος, Hesych.) with perhaps some reference to the practical mode in which the knowledge was acquired; πώραν ἄπαντον ἐξω, Phot. ap. Oécum.; see Suicer, Theaur. s.v. Vol. ii. p. 379 sq. ἀσ ἡμεθαί is used with an accus. of the thing (Plato, Symp. 209 E, and see exx. in Rost u. Palm, Lex. s.v.), more rarely with a gen. (Heriod. Αἰθιοπ. i. 17, see Lobeck, Aglaoph. p. 651 note) or dat. (Lucian, Demon. 11), some modern commentators (Mey., Al.) join ἐν πάντι κ.τ.λ. with the infinitives. This is harsh and somewhat hypercritical; μυεθαί
PHILIPPIANS IV. 12—14.

"stereidosus. 13 taanta ioxow en to evdwnamownti me.
14 plh kaloos epohtate sunkoinwnhstastes mou t y othiyei.

appears with a prep. (kat') in 3 Mac. ii. 30, and is probably so to be joined here; so Syc., Vulg., Clarom., Goth., and appy. Copt., Æth.


13. πάντα λοχ'ων} 'I can do all things,'—not 'all this,' Hamm. or 1 Cor. xiii. 7, 'omnia memorata,' Van Heng., but 'all things,' with the most inclusive reference, marking the transition from the special to the general. Bernard (Serm. lxxxv.) well says 'nihil omnipotentiam Verbi clariorem reddit, quam omnipo­tentes facit omnes qui in se [so] sperant; ' see a good sermon on this text by Hamm. Serm. xiv. p. 297 (Angl. C. Libr.). Πάρα is the accus. of the 'quantitative' object after λοχ'ων (Gal. v. 6, James v. 16, Wisdom xvi. 20), defining the measure and extent of the action; see Madvig, Synt. § 27. ἐν τῷ ἐνδυν.

'In Him that giveth me inward strength'—not 'per eum,' Beza, but 'in Him,' in vital and living union with Him who is the only source of all spiritual δύναμις; comp. 1 Tim. i. 12, 2 Tim. iv. 17. The late form ἐνδυναμοῦω occurs five times in St. Paul's Epp., in Acts ix. 22, and Heb. xi. 34 (see notes on 1 Tim. i. 12), Psalm liii. 7, and eccl. writers. The simple form occurs Col. i. 11, Psalm lxviii. 31, and is noticed by Lobeck, Phryn. p. 605 note. The interpolation of Χριστῷ after με (Rec.) is well supported [D***EFGJK; Boern. Syc. (both), Goth., al.; Gr. Ef.], but seems due to 1 Tim. i. 12, and is rejected by most modern editors.

14. πλήν κ.τ.λ.] 'Notwithstanding ye did well;' clearly not 'ye have done well,' Peile,—the event referred to belonged definitely to the past. In this verse and the following, which in fact present the positive side to the negative οὐχ ὅτι, ver. 11, the Apostle guards against any appearance of slighting the liberality of his converts (Chrys., Calv.), by specifying what peculiarly evoked his joy,—the sympathy of the Philippians, τὸ συν­κοινωνῆσαi μοι τῷ θλίψει. For the explanation of πλὴν see notes on ch. i. 18, iii. 16, and for exx. of the idiomatic καλὸς ἐν with a part. (Acts x. 33) see Elsner, Obs. Vol. ii. p. 257. 

συνκοινων. κ.τ.λ.] 'in that ye communicated, had fellowship, with my affliction,' see notes on Eph. v. 11: specification of their action viewed in its moral aspects; ὡμῶν τοῦτο κέρδος κοινωνοί γὰρ τῶν ἐμῶν ἐγένεσθε παθημάτων, Theod. The action of the participle is contemporaneous with that of the finite verb (see Bernhardy, Synt. x. 9, p. 383, notes on Eph. i. 9, comp. Winer, Gr. § 48. 6. b, p. 316), and specifies the act in which the καλὸς έποχ. was evinced. It is scarcely necessary to add that θλίψει is not either here or 2 Cor. viii. 13, 'penurie' ('necessity,' Peile), but simply 'tribulation,' Vulg.; the gift of the Phill. is regarded from a higher point of view, as an act of ministering sympathy.

II 2
Moreover yourselves also know; notice of their former liberality in the way of gentle contrast. Δὲ here does not merely annex an 'enlargement upon' the preceding verse (Peile, 'and,' Schoef.), but passes to earlier acts, which it puts in juxtaposition with the present; see notes on Gal. iii. 8, and Klotz, Devar. Vol. II. p. 356, 362, who has well discussed this particle, with the single exception that he denies any connexion between it and the numeral, which seems philosophically certain; Donalds. Oratyl. § 155. The καί suggests a comparison with the Apostle, 'ye too, as well as I;' comp. notes on ver. 12.

The mention by name is emphatic (comp. 2 Cor. vi. 11); it does not mark merely affection ('my Philippians,' Bisp.), but specifies them, gratefully and earnestly, as the well remembered and acknowledged doers of the good deed. Beng. goes rather too far when he says, 'innuit antitheton ad alias ecclesias;' the comparison is instituted in what follows.

σὺν ἐμανήσαντι] 'when I went out,' 'quando profectus sum,' Vulg., scil. at the time that event took place. It is doubtful whether the Apostle alludes to the assistance supplied to him when at Corinth, and specially mentioned 2 Cor. xi. 9; or (b) to that supplied previously to, and possibly at, his departure, Acts xvii. 14. If (a), then ἐξελθὼν must be regarded as having a pluperfect reference (Van Heng., De W., see Paley, Hor. Paul. vii. 3),—an interpretation to which no serious grammatical objection can be urged (Jeiff, Gr. § 404, Winer, Gr. § 40. 5, see, however, Fritzsch. de Aor. p. 16), but which seems at variance with ἐν ἀρξή τού ἐγκαταλελυμένου, ὁτε ἐξελθὼν ἀπὸ Μακεδονίας, ουδεμία μοι ἐκκλησία ἐκκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως, εἰ μὴ...
PHILIPPIANS IV. 15, 16.

16 ὅτι καὶ ἐν Ἐσσαλονίκη καὶ ἀπαξ καὶ δἰς εἰς τὴν χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ

Hor. Vol. i. p. 804. For the construction of κοινωνία, see notes on Gal. vi. 6.

16. ὅτι] 'because,'—argumentative (not demonstrative, 'that,' Paley, Van Heng., Rilliet, al.), the object of this verse being to justify the statement, ἐν ἄρχῃ τοῦ εὐαγγ., ver. 15, by noticing a very early period when assistance was sent to the Apostle from Philippi. Even before he had left Macedonia they had twice ministered to his necessity: so Goth. ('unte'), and perhaps, Vulg., Clarom., 'quia,' the other Vv. are ambiguous; JEth. omits. The other interpr. of ὅτι reverses the order of time, and disturbs the logical sequence.

καὶ ἐν Ἐσσαλονίκῃ] 'even in Thessalonica,' not 'to Thessalonica,' Vulg., Clarom., but 'when I was in that city.' There is here no ellipse of διὰ (Beza), nor a direct instance of the prep. of rest in combination with a verb of motion (Mey., Alf.), but only a case of simple and intelligible brachylogy, Winor, Gr. § 50. 4, p. 368. The ascensive καὶ is referred by the early commentators to the importance of Thessalonica; ἐν τῇ μητρόπολι καθημένος παρὰ τὴν μικρὰς ἐπιφάνεια τάλαντος, Chrys. This is doubtful; it seems more naturally ascensive in ref. to time, 'even at so early a period as when I was at Thess.;' comp. Har tung, Partik. καὶ, 2. 8, Vol. i. p. 135.

καὶ ἀπαξ καὶ δἰς] 'both once and twice,' i.e., 'not once only, but twice,' emphatic: see 1 Thess. ii. 18, Nehem. xiii. 30, i Maco. iii. 30, and Herod. ii. 121. 2, iii. 148. Meyer cites as the antithesis αὐτὸς ἀπαξ οἰδὲ δίς, Plato, Chitophr. 410 b. On καὶ—καὶ, see notes on 1 Tim. iv. 10. καὶ τὴν χρείαν] 'to supply my necessity,' εἰς marking the ethical destination of the contribution; so εἰς τὸ εὐαγγ., 2 Cor. ii. 12, 'to preach the Gospel;' see exx. in Winer, Gr. § 49. a, p. 354. The article marks the necessity the Apostle then felt, i.e. 'my necessity,' Syr., al. Chrysostom calls attention to the absence of the pronoun, οὐκ εἴπε τὰς ἐμὰς [χρειὰς] ἀλλ' ἀπλῶς, τοῦ σεμνοῦ ἐπιμελημένος: this is inexact, as the art. fully performs the function of the pron.; Middl. Art. v. 1. 3.

17. οὐχ ὅτι] 'not that;' added, as before ver. 11, to avoid a misunderstanding; see notes on ch. iii. 12: 'sic laudat Philippensium liberalitatem ut tamen sinistram cupiditatis immodosice opinionem semper a se rejiciat,' Calvin. [ἐπιζητῶ] 'I seek after,' not 'studiose queror,' Bretsch., nor even 'insuper queror,' Van Heng., who has an elaborate, but not persuasive, note on this word: the εἰς, as in ἐπιστολὴν κ.τ.λ., only marks the direction of the action, see notes on ch. i. 8, and on 2 Tim. i. 4. In many cases, in this and similar compounds, the directive force is so feebly marked that the difference between the simple and compound is hardly appreciable; comp. Winer, de Verb. Comp. 1. 22. Meyer rightly calls attention to the present,—the 'allzeitiges Präsen' of Krüger (Sprachl. § 53. 1), as marking the regular and characteristic mode of action; see Bernhardy, Synt. x. 1, p. 370, and comp. the English present, in which, however, habitude is more strongly marked than in the Greek; Latham, Eng. Lang. § 507 (ed. 4).

τὸ δῶμα] 'the gift;' not exactly 'the gift which they had [now] sent him,' Schoef. Hints, p. 108, but 'the gift in the particular case in question.'
PHILIPPIANS IV. 17, 18.

dóma, ἀλλὰ ἓπιξιτῷ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ύμῶν. 18 ἀπέχω δὲ πάντα καὶ περισσεύω, πεπλήρωμαι

(Mey., Alf.), almost in English idiom 'any gift.' The Copt. [tai] seems to convey the idea of a recompense, 'honorarium.'

'but I do seek,' Alf. : the repetition of the same verb with ἀλλὰ, as in Rom. viii. 15, Heb. xii. 18, adds force and emphasis, and makes the primary meaning of ἀλλὰ ('aliud jam hoc esse de quo sumus dicturi,' Klotz, Devar. Vol. II. p. 1) still more apparent; compare Fritz. Rom. viii. 15.

'the fruit which aboundeth to your account,' ὕμων, ὅπερ ἔργον, Chrys.; i.e., the future divine recompense which on every fresh proof of their love is represented as being laid up to their account, ὁ καρπὸς ἓκεινος πικτέται, Chrys. As πλεονάζεω appears in all other cases in the N.T. to stand alone (2 Thess. i. 3 is doubtful; Alf. cites it here as certain, but in his notes in loc. takes it differently), Van Heng. and De W. here connect εὐς with ἐπίκητο. This seems an unnecessary refinement, there being nothing in πλεονάζεω to render its connexion with εὖ, as marking the destination of the πλεονάζω, either ungrammatical or unnatural: it is joined with ἐπίκητο (cf. Plato, Loc. 103 α. The use of λόγος is here the same as in ver. 15, not 'habita vestrum natione,' Van Heng., and certainly not εἰς ὑμᾶς (Rill.; compare Syr.), but 'in rationem vestram,' Vulg., i.e., dropping all metaphor, εἰς τὴν ὑμετέραν σωτηρίαν, Chrys.; compare Calv. in loc.

18. ἀπέχω δὲ πάντα] 'But I have all I need;' though I seek not after the gift, I still have all things in abundance; your liberality has left me to want nothing.' The δὲ thus retains its proper adversative force (not 'and now,' Peile), and preserves the antithesis between the emphatic ἀπέχω and the foregoing ἐπιξιτώ; ἀπέχω πάντα, ὥσπερ ἐπίκητον. 'Ἀπέχω is neither barely 'habeo,' Vulg., nor yet with any special forensic sense (acceptatio) 'satis habeo,' 'I give you my acquittance' (Hamm. on Mark, xiv. 41; comp. Chrys. θείευν ὅτι ὕπερῆ ἐστὶν τὸ πράγμα), but simply 'acceptum teneo,' Δέω [accepti] Syr., Copt., the prep. ἀργο apparently having a slightly intensive force ('significat actionis quendam, ut ita dicam, descursum, acque adeo in agenda perseverantiam,' Winer, Verb. Comp. vi. p. 7), and marking the completeness and definitive nature of the ἔχειν; comp. Matth. vi. 2, 5, 16, Luke vi. 24, Philem. 15, Arrian, Epict. III. 24 [p. 218, ed. Borh.] τὸ γὰρ οἰκειομοίον ἀπέχειν δὲν πάντα ἀθέει, and comp. Winer, Gr. § 40. 4, p. 246. καὶ περισσεύω] 'and I abound,' expansion and amplification of the preceding ἀπέχω, 'I have all I want and more than all,' the following πεπλήρωμαe completing the climax; 'die Hülle und Fülle habe ich,' Meyer. To supply χαρᾶς after πεπληρ. (Grot.) is to wholly mar the simplicity and climactic force of the sentence.

δείκνυον κ.τ.λ.] Temporal clause, 'now that I have received,' Peile, 'posteaquam accepi,' Erasm.; comp. Donalds. Gr. § 573 sq. In the following words there is a slight variation of MSS [A omits παρά 'Επ.: FG, al. supply περιφέρεσαν after ὑμῶν], caused probably by the recurrence of παρά: there is, however, no difficulty; ὑμεῖς ἑπαφροδίτια ἐδικαστεί, ἑπαφροδίτως ἔρωι, Theodoret.
PHILIPPIANS IV. 18, 19.

δεξάμενος παρὰ Ἐπαφροδίτου τὰ ταρ' ὑμῶν, ὡσμὴν εὐεξίας, θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. 19 ὃ δὲ Θεός μου πληρώσει πάσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ
eὐωδίας], 'a sweet-smelling savour'; accus. in apposition to the preceding τὰ ταρ' ὑμῶν; comp. Eph. v. 2. The reference of Alφ. to Kühner, Gr. Vol. II. p. 146, and the exx. cited (Hom. II. xxiv. 735, Eurip. Orest. 950) are not quite in point, as the apposition is not to the verbal action contained in the sentence (Jelf, Gr. § 580. 2), but simply to the accus. τὰ ταρ' ὑμῶν, which is thus further defined and characterized. It is doubtful whether the gen. euωδίας is to be considered a gen. materiae (Winer, Gr. § 34. 2. b, p. 212 note, comp. Arist. Rhet. 1. 11) or a gen. of the characterizing quality (see Scheuerl. Syntax. § 16. 3, p. 115); the latter is perhaps most simple and most in harmony with the Hebraistic tinge which seems to mark these kinds of gen. in the N. T.; comp. Winer, Gr. l.c. (text).

θυσίαν κ. τ. λ.] 'a sacrifice acceptable (and) well pleasing to God'; not 'an accepted sacr. such as is,' κ. τ. Φείλε, (comp. Syr.); both adjectives as well as the preceding ὡσμὴν εὐωδίας. (comp. Lev. i. 9, 13) standing in connexion with τῷ Θεῷ, which thus falls under the general head of the dative of 'interest' (Krüger, Sprachl. § 48. 4). The good deeds which the Philippians did towards the Apostle become from the spirit in which they were done (comp. Chrys.), an acceptable sacrifice to God himself. It does not seem necessary with Johnson (Unbl. Sacr. II. 4, Vol. I. p. 436, [A. C. Libr.], comp. Irenæus, Had. iv. 18) to conclude that the alms brought by Epaphr. had been offered by the people at the altar: the sacrifice of alms is one of the spiritual and evangelical sacrifices specially noticed in the N. T., Heb. xiii. 16; see the comprehensive list in Waterl. Doctr. of Euch. ch. xii. Vol. iv. p. 730.

19. ὃ δὲ Θεός μου] Not without emphasis and an expression of hopeful trust, 'qui meam agit causam,' Van Heng.; see notes on ch. i. 3.

πληρώσει κ. τ. λ.] 'shall fulfil (with reciprocating ref. to τετύχατα αὐτοῖς, Chrys.), but of hopeful promise, the future πληρώσει being distinctly predictive; comp. Rom. xvi. 20, 2 Cor. xiii. 11, 2 Tim. iv. 18. The reading πληρώσαι [D*FG; several mss.; Vulg., Clarom., al.] followed by Theod., Theophyl., seems clearly a gloss. It is doubtful whether χρείαν is to be referred solely to temporal (Chrys.), or solely to spiritual (Theod.), wants. The use of χρεία and the preceding allusions are in favour of the former; the use of πλούτος and the immediate context, of the latter: the inclusive form of the expression seems to justify our uniting both.

ἐν δόξῃ] 'in glory;' not so much an instrumental (Mey., Alφ.) as a modal clause, closely in union with ἐν Χρ.; the former pointing to the manner in which God will supply their wants,—not, however, merely 'magnifice, splendide,' Calv. (comp. Beng.), but with ref. to the element or the attribute in which the action will be evinced,—while ἐν Χρ. τῇε. specifies the ever-blessed sphere in which alone all is realized; see notes on Eph. ii. 7. So appy. Chrys., ὡστο ἐπιστεύειν ὑμῖν ἀπαντα δώσε ἐν δόξῃ αὐτοῦ ἔχειν. Grotius and others (comp. Æth.) connect ἐν δόξῃ with πλούτος; this is
104 PHILIPPIANS IV. 19—22.

ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. 20 τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἅμην.

All here send you greeting.

21 Ἀπεσάρασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες οἱ ἄγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καῖσαρος οἰκίας.

grammatically admissible,—the expression πλουτῶν ἐν τινι (1 Tim. vi. 18) justifying the omission of the article (see notes on Eph. i. 15),—and certainly deserves consideration, but the remark of Meyer, that ἀπεσάρασθε is always used in the N. T. in such metaphorical expressions with a gen. of the thing (Rom. ii. 4, ix. 23, 2 Cor. viii. 2, Eph. i. 7, 18, ii. 7, iii. 16, Col. i. 27), and that we should have expected κατὰ τὸ πλοῦτος τῆς δ. αἰτίας, seems to strike the balance in favour of πλοῦτος τῆς δ. αἰτίας: so appy. Syr., but these are cases in which the Vv. cannot safely be adduced on either side. κατὰ τὸ πλ.

'according to,' i.e. 'in accordance with the riches He has,' comp. notes on Eph. i. 5. The clause involves a shade of modal reference, and marks ὅτι εἰκὸν αἰτίας καὶ δυνάμεων, καὶ ταχέως τοιῶν, Chrys.

20. Θεῷ καὶ Πατρὶ 'to God and the Father;' anticipatory doxology called forth by the preceding words. On the august title Θεός καὶ πατὴρ, see notes on Gal. i. 4.

ἡ δόξα] Scil. εἰς, not ἐστώ; see notes here on Eph. i. 2. The article seems here to have its 'rhetorical' force (Bernhardy, Synt. vi. 22, p. 315), and to mark the δόξα as that 'which especially and peculiarly belongs to God;' see notes on Gal. i. 5, where this and the following expression, εἰς τοὺς αἰῶνας τῶν αἰῶνων, are briefly investigated. On the two formulae αἰῶν τῶν αἰῶνων, and αἰῶνες τῶν αἰῶνων, see Harless on Eph. iii. 21, with however the qualifying remarks in notes in loc.

21. πάντα ἄγιον] 'every saint,' not 'omnes sanctos,' Syr., Copt., Æth., but 'omnem sanctum,' Vulg., Clarom.: it does not apply to the whole church, but, as Beng. suggests, individualizes; each one is specially saluted; so Conyb., Wies., Alf. On the term ἄγιος and its application in the N. T., see notes on Eph. i. 1. It is doubtful whether ἐν Χρ. is to be joined with ἀπεσάρασθε (comp. Rom. xvi. 22, 1 Cor. xvi. 19) or with ἄγιον (ch. i. 1); the former is adopted by Syr. (plural) and Theod. (ὁ τῷ Κυρίῳ Ἰησοῦ πιστεύων); the latter by Mey. and several modern interpreters. As ἄγιος is connected in this Ep. with ἐν Χρ. (comp. Rom. xvi. 3, 8, 9, 10, 13), and as ἀπεσάρα: does not appear elsewhere used with ἐν Χρ. or ἐν Χρ. Ἰησ., but only with ἐν Κυρίῳ, the latter is perhaps slightly the most probable. οἱ σὺν ἐμοὶ ἀδελφοί] Those who were more immediately in communication with the Apostle, suitably and naturally specified before the inclusive πάντας οἱ ἄγιοι in the following verse. The apparent difficulty between this and oh. ii. 20, is simply disposed of by Chrys., οἱ παρατίθενται καὶ τοῦτον ἀδελφὸν καλεῖν.

22. μάλιστα] 'especially;' they were naturally more in contact with the Apostle than the other Christians in Rome, who were not among his immediate associates. The primary force of μάλιστα is alluded to in notes on i Tim. iv. 10. οἱ ἐκ τῆς
Benediction. 23. 'H χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ῥμῶν.

These words have received various interpretations. It seems most natural to regard them as denoting, not on the one hand, merely 'the Praetorian guards' (Matth.), nor on the other, the 'members of Nero's family' (comp. i Cor. i. 16), Camer., Van Heng., and more recently, and 'is to be feared with obvious reasons, Baur (Ap. Paulus, p. 470),—who founds on this interp. an argument against the genuineness of the Ep.,—but simply the ὀλκας (Theod.), the servants and retainers belonging to the emperor's household; see Krebs, Obs. p. 332, Loesn. Obs. p. 358. It may thus seem not improbable that St. Paul was in confinement in or near to that barrack of the Praetorians which was attached to the Palace of Nero (Hows. St. Paul, Vol. ii. p. 510, ed. 2), but it does not necessarily follow that πρατήροις in ch. i. 13 (see notes) is to be restricted to that smaller portion. The barracks within the walls were probably in constant communication with the camp without. See an interesting paper by Lightfoot, Journ. Class. Philol. 1857 (March), p. 58 sq.

23. μετὰ τοῦ πνεύματος. 'with your spirit;' the 'potior pars' of our composite nature, the third and highest constituent of man: see notes on Gal. vi. 18, and on 2 Tim. iv. 22. The reading is not very doubtful: the more usual μετὰ πάντων ῥμῶν is not strongly supported [B (e sil.) JK; many mss.; Syr. (both), al.; Chrys., Theod.], while the text has decided external evidence [ADEFG; 17. 67. **73. 80; Vulg., Clarom., Copt., Aeth. (Platt); many Ff.], and does not seem so likely to have been changed from πάντων ῥμῶν as the converse. The addition of ῥμῶν after Κυρίου [DE; Copt., al.] has still less critical support.
THE EPISTLE TO THE COLOSSIANS.
Apostolic address and salutation.

CHAPTER I. 1.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ
diὰ θελήματος Θεοῦ καὶ Τιμόθεος ὁ

Ἀπόστολος Χριστοῦ Ἰησοῦ: the (possessive) genitive denoting whose minister he was: see notes on Eph. i. 1, and for the meanings of ἀπόστολος, here obviously in its higher and more especial sense, see notes on Gal. i. 1, and on Eph. iv. 11. The form of greeting in this Ep. closely resembles that to the Ephesians; there are, however, as has been previously observed (comp. notes on Eph. i. 1, and see Rück, on Gal. i. 1), some differences in the addresses of St. Paul's Epp., especially in the Apostle's designation of himself, which, though not in all cases easy to account for, can hardly be deemed accidental. We may thus classify these designations; in 1 Thess. and 2 Thess., simply Παῦλος; in Philemon (very appropriately), δῆμος Χρ. Ἰ.; in Phil., δοῦλος Ἰησοῦ (associated with Timothy); in Tit., δοῦλ. Ἰησοῦ ἀπόστ. ὁ Ἰ. Ἰ.; in Rom., ὁ δοῦλ. Ἱ. Χ. (Tisch. Ἰ. Χ.) κλητὸς ἀπόστ.; in 1 Cor. (κλητὸς ἀπ. Tisch., Rec., but not certain), 2 Cor., Eph., Col., 2 Tim., ἀπόστ. Ἰ. Ἰ. διὰ θελήματος Θεοῦ; in 1 Tim., ἀπόστ. Ἰ. Ἰ. καὶ ἀποστάσεως Ἡμῶν καὶ Ἰ. Ἰ. κ.τ.λ.; and lastly, with fullest titular distinction, in Gal., ἀπόστ., ὁκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρ. κ.τ.λ. An interesting paper might be written on these peculiarities of designation.

Diὰ θελήματος Θεοῦ: Added, probably, in thankful remembrance of God's grace, and in feelings of implicit obedience to His will; see notes on Eph. i. 1.

καὶ Τιμ. ὁ ἄδελφος. Timothy is similarly associated with the Apostle in his greeting in 2 Cor. i. 1, Philem. i, and, even more conjointly as to form of association, Phil. i. 1, 1 Thess. i. 7, 2 Thess. i. 1: so also Sosthenes, 1 Cor. i. 1, comp. Gal. i. 2, and see notes in loc. It may be observed, however, that in 1 Cor., Phil., and Philem., the Apostle proceeds in the singular, while here, 2 Cor. i. 3 (see Meyer), 1 and 2 Thess., he continues the address in the plural; see below, notes on ver. 3. It has been supposed that Timothy was also the transcriber of the Epistle (Steiger, Bisp.; comp. ch. iv. 18): this is possible, but nothing more. The title ὁ ἄδελφος, as in 1 Cor. i. 1, 2 Cor. i. 1, has no special reference to official (οἴκοι καὶ ἀπόστολος, Chrys.), but simply to Christian, brotherhood; Timothy was one of ὁ ἄδελφος, 'der christliche-Mitbruder,' De Wette.
COLOSSIANS I. 1, 2.


2. Colossae] Colossae or Colasse (see crit. note) was a city of Phrygia, on the Lycus (an affluent of the Maeander), near to, and nearly equidistant from, the more modern cities of Hierapolis and Laodicea. It was anciently a place of considerable importance (πόλις μεγάλη, Herod. vii. 30; πόλις οἰκουμένη, εἰδαλμών καὶ μεγάλη, Xenoph. Αναβ. i. 2. 6), but subsequently so declined in comparison with the commercial city of Apamea on one side, and the strong, though somewhat shattered city of Laodicea on the other (αἱ μεγάλαι τῶν κατὰ τὴν Φρυγίαν πόλεων), as to be classed by Strabo (Geogr. xii. 8. 13, ed. Kramer) only among the πόλεματα of Phrygia, though still, from past fame, classed by Pliny (Nat. Hist. v. 41) among the 'celeberrima oppida' of that country; see Steiger, Einl. § 2, p. 17. It afterwards rose again in importance, and under the name of Χώνας (Theophyl.) again received the titles of εἰδαλμῶν and μεγάλη (Nicetas, Chon. p. 203, ed. Bonn). It has been supposed to have occupied the site of the modern Chonas or Khonos, but of this there now seem considerable doubts; see Smith, Dict. Geogr. s.v., Conyb. and Hows. St. Paul, Vol. ii. p. 471 note, Pauly, Real-Encycl. Vol. ii. p. 518, and the very interesting topographical notes of Steiger, Einl. p. 1-33.

άγιοις] 'saints;' used substantivally, as appy. in all the addresses of St. Paul's Epistles, Rom. i. 7, i Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Phil. i. 1; so Copt., Ζεθ. (Platt), and appy. Chrys. De Wette and others connect αγιος with αύξε. (so appy. Syr., Vulg.), but with considerably less plausibility, as in such a case πιστοῖς would far more naturally precede than follow, the more comprehensive υἱοίοις. On the meaning of άγιος in such addresses, see Davenant in loc., and notes on Eph. i. 1. αποστοίς ἀγγέλφοις κ.τ.λ.] 'faithful brethren in Christ;' more specific, and slightly explanatory, designation of the preceding αγίοι. ἐν χριστῷ is in close union with ἀγγέλφοι, and marks the sphere and element in which the brotherhood existed. The omission of the article is perfectly admissible, ἐν ἐρ. being associated with ἀγιοίς so as to form, as it were, one composite idea; see Winer, Gr. § 20. 2, p. 123, and notes on Eph. i. 15. The insertion of the article would throw a
COLOSSIANS I. 3.

We thank God for your faith, and love, and progress in the Gospel as preached to you by Epaphras.

greater emphasis on ἐν Χρ., 'isque in Christo,' than is necessary or intended; see notes on 1 Tim. iii. 14, Gal. iii. 26. Lachm. adds Ιησοῦ with AD*E*FG; al. 3; Syr., Copt. (not ΑΕθ.), al., but, considering the probability of insertion, not on sufficient authority.

It may be observed that here, Rom. i. 7, Eph. i. 1, and Phil. i. 1, the Apostle does not write especially to the Church (1 Cor. i. 1, 2 Cor. i. 1, Gal. i. 2 (plural), 1 Thess. i. 1, and 2 Thess. i. 1) but to the Christians collectively. This is perhaps not intentionally significant; at any rate it can hardly be conceived that he only uses the title Ιησοῦ to those churches which he had himself founded: see Meyer in loc.

χάρις κ.τ.λ.] On this blended form of the modes of Occidental and Oriental salutation, see notes on Gal. i. 3, Eph. i. 2. The term χάρις is elaborately explained by Davenant; it seems enough to say with Waterl. Escharr. x., that χάρις in the general signifies 'favour,' 'mercy,' 'indulgence,' 'bounty;' in particular it signifies a gift, and more especially a 'spiritual gift,' and in a sense yet more restrained, the gift of sanctification, or of such spiritual aids as may enable a man both to will and do according to what God has commanded,' Vol. iv. p. 666. (παρθένος ἡμῶν)
The addition καλ. Kup. 1 X. adopted by Rec. with ACFG; msg. Vulg. (ed.), Syr. (Philo x.)—but with asterisk, Boern., al.; Gr. Ff., appears rightly rejected by Lachm., Tisch., and most modern editors.

3. εὐχαριστοῦμεν] 'we give thanks,' i.e. I and Timothy. In this Ep., as in 2 Cor., the singular and plural are both used (see ch. i. 23, 24, 28, 29; ii. 1; iv. 2, 3, 4, 13), and sometimes, as in ch. i. 25, 28, iv. 3, 4, in close juxtaposition; in all cases the context seems fully to account for and justify the appropriateness of the selection; see Meyer on 2 Cor. i. 4. It is doubtful whether παρθένος is to be joined (a) with the finite verb (1 Cor. i. 4, 2 Thess. i. 3, comp. Eph. i. 16), or (b) with the participle (comp. Rom. i. 10, Phil. i. 4): Syr., ΑΕθ., and the majority of modern commentators adopt the former; the Greek expositors and appy. Copt. and Vulg. the latter. As περι ἡμῶν would seem a very feeble commencement to the participial clause, (b) is to be preferred: see Alfr. in loc., who has well defended this latter construction. On εὐχαριστεῖν, see notes on ch. i. 12, and on Phil. i. 3. The reading is very doubtful: Rec. inserts καλ before παρθένος with AC***D***E*JK; al.; Lachm. inserts τε with D*FG; Chrys.; Tisch. adopts simply παρθένος with BC*. As the probability of an insertion, esp. of the familiar καλ (Eph. i. 3 al.), seems very great, we retain, though not with perfect confidence, the reading of Tisch. The anarthrous use of παρθένος is fully admissible, see the list in Winer, Gr. § 19. 1, p. 109 sq. (περι ἡμῶν προς.) 'praying for you.' The uncial authorities are here again nearly equally divided between περι [ACD***E*JK] and οὐ [BD*EFG]: the former is adopted by Tisch. and most modern editors, and on critical grounds is to be preferred, though grammatically considered the difference is extremely slight, if indeed appreciable, comp. Fritz. Rom. Vol. i. p. 25 sq. The utmost perhaps that can be said is that οὐ seems to
direct the attention more to the action itself, πέρι more to the object or circumstances towards which it is directed, or from which it may be supposed to emanate: see notes on Gal. i. 4. On the primary meaning and etymological affinities of πέρι, see Donalds. 

4. άκούσαντες] 'having heard,' i.e., 'after having heard,' Syr. [a quo audivimus]. Ἐθ. 'postquam;' temporal use of the participle (Donalds. Gr. § 575), not causal, 'quoniam audivimus,' Calv. It was not the hearing but the substance of what he heard that caused the Apostle to give thanks. For exx. of the union of two or more participles with a single finite verb, see Winer, Gr. § 45. 3, p. 308. Εν Χρ. Ἐπ. cf. 'in Christ Jesus,'—in Him, as the sphere or substratum of the πίστις, that in which the faith centres itself. The omission of the article gives a more complete unity to the conception, 'Christ-centred faith,' see notes on Eph. i. 15, and comp. Fritz. Rom. iii. 25, Vol. i. p. 195, note. Πίστις, as usual, has its subjective meaning; not 'externam fidei professionem,' nor both this and 'intimam et sinceram in corde habitantem fidem' (Davenant), but simply the latter; comp. notes on Gal. i. 23. ΄ήπερ[εχει] 

Further statement of the direction and application of the ἐγκαλ. The difference between this and τὸν εἰς (Rec.) is slight, but appreciable. The latter simply appends a second moment of thought ('amorem, cumque erga omnes sanctos'), the former draws attention to it, and points to its per-sistence, ὦν ἐπιπεδεικνύμενοι διητέλουν, Theod. The reading of Rec. is, however, very feebly supported [JK ; al.] and rejected by all recent editors.

5. διὰ τὴν ἀλήθεια is most naturally connected with the preceding relative sentence, not with εὑρασία, Davenant, Badie; for, as Meyer justly remarks, this preliminary εὑρασία is always, in St. Paul's Ep. (Rom. i. 8, 1 Cor. i. 4, Eph. i. 15, Phil. i. 5, 1 Thess. i. 3, 2 Thess. i. 3, 2 Tim. i. 5, Phil.em. 4) grounded on the subjective state of his converts, άκούσαντες κ.τ.λ. The love they entertained toward the ἐγκαλ. was evoked and conditioned by no thought of any earthly return (comp. Calv.), but by the remembrance of their μισθός in heaven; ἀγαπᾶτε φίλους, τοὺς ἄγιους, οὐ διὰ τὶ ἀνθρώπων, ἀλλὰ διὰ τὸ ἐξίσεως τὰ μέλλοντα ἀγαθά, Theoph.; so Chrys. and Theodoret.

τὴν ἀποκαμένην κ.τ.λ.] 'which is laid up for you in heaven,' 'propter celestem beatitudinem,' Daven. This defining clause, as well as the following words, seem to show that the ἐκκαλ. must here be regarded, if not as purely objective, 'id quod speratur,' Grot., yet certainly as under objective aspects (comp. Rom. viii. 24, Πίστις βλέπομενη, and perhaps Heb. vi. 18) seil. τὴν εὑρασίαν ὑμῖν τῶν οἰκονόμων βασιλείαν, Theod.; comp. notes on Eph. i. 18. It is characterized as τὴν ἀποκ. κ.τ.λ. partly to mark its security (τὸ ἀσφαλές ἐξίσεως, Chrys.-), partly its futurity (see notes on 2 Tim. iv. 8),—the ἐκκαλ. denoting the setting apart, by itself, for future purpose or wants; comp. Joseph. Ant. xv. 9. 1, καρπῶν δεον ἀπέκεκυντο δεδομένων, Xen. Anab. II. 3. 5, αἱ βάλανοι τῶν φυκῶν τοῖς
CoLLoSsIANS. I. 5, 6.

οὐρανοῖς, ἡν προηκούσατε εν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγέλου, 6 τοῦ παρόντος εἰς ὑμᾶς καθὼς καὶ εἰν παντὶ


προηκούσατε] 'ye heard before;' before when? Not before its fulfilment, 'respectu spei quae illis de re futurâ erat facta,' Wolf,—which would leave the compound form very unmeaning; nor yet specifically, before this Epistle was written,' 'ante quam scriberem,' Beng., but simply and generally, 'formerly,' Steiger, Alf.,—i.e. not before any definite epoch (e.g. 'when you received this hope,' Meyer, al.), but merely at some undefined period in the past, 'prius audistis,' Copt.; comp. Herod. v. 86, τοῦ παροχείς τοῦ Ἀθηναίων ἐπιστεύων, VIII. 79, παραχέκοι ὅτι; comp. Plato, Legg. vii. 797 a. The verb is also found with a purely local sense, e.g. Xenoph. Mem. ii. 4. 7, where see Kühner. τῶν λόγων τῆς ἀληθῆς] 'the word of Truth;' not the gen. of quality, 'verissimum,' Grot., but the gen. of the substance or content (Scheuerlein, Synt. xii. 1, p. 82), τῆς ἀληθείας specifying what was the substance and purport of its teaching; see notes on Eph. i. 13. The genitive εὐαγγελίου is usually taken as the genitive of appos. to τῶν λόγων τῆς ἀλήθης. (De W., Olah.); but it seems more simple to regard as a defining genitive allied to the genitive possessivus (genitive continens), which specifies, and so to say, localizes, the general notion of the governing substantive,—'the truth which was preached in and was announced in the Gospel;' comp. notes on Eph. i. 13, and see exx. in Winer, Gr. § 625, while παρόντος implies that it abides there; οὗ παρεγέγεντο, φησί, καὶ ἀπέστη, ἀλλὰ ἤμεν καὶ ἠστήκει Chrys. For exx. of this not very uncommon union of verbs of rest with el's or πρός (Acts xii. 20), see Winer, Gr. § 50. 4, p. 368, 369. A somewhat extreme case occurs in Jer. xii. 7, ἐφασέν αὐτοῖς εἰς τὸ φρέαρ. καθὼς καὶ κ.τ.λ.] 'even as it also is in the whole world;' πανταχοῦ κρατεῖ, Chrys,—a very natural and intelligible hyperbole; comp. Rom. i. 18, x. 18. It is obviously not necessary either to limit κόσμος to the Roman Empire (Michael.), or to understand it with a literal exactness, which at this period could not be substantiated; comp. Orig. in Matth. Tract xxviii., and see Justiniani in loc. καὶ ἔστων καρποφόρος κ.τ.λ.] 'and is bearing fruit and increasing;' metaphor from trees or arborescent plants (Chrys., Just.; comp. Mey.) depicting the inward and intensive, as well as outward and extensive, progress of the Gospel. It may be observed that the Apostle does not merely append a parallel participle, καὶ καρποφόροις μένου, but by a studied change to the finite verb (see on Eph. i. 20, Winer, Gr. § 63. 2. b. p. 505) throws an emphasis on the fact of the καρποφορία, while by his use of the periphrastic present (not καρποφορεῖ, 'fructificat,' Vulg., but 'est fructificans,' Clarom.) he gives further prominence to the regimen of, and serves to characterize, a preceding substantive.
idea of its present continuance and duration; see Winer, Gr. § 45. 5, p. 311. The distinction between the two verbs has been differently explained: on the whole the Greek commentators seem right in referring καρποφορή to the inner and personal, ἀγρεῖν to the outward and collective, increase; καρποφορίαν τοῦ ἐναγγ. κέλυχη τὴν πίστιν τῶν ἄρχων καὶ τὴν ἐπαυγομένην πολιτείαν ἀδόφην δὲ τῶν πιστευόντων τὸ πλῆθος, Theod.: comp. Acts vi. 7, xii. 24, xix. 20. The middle καρποφορή is an αὐτ. λεγώμ. in the N. T.; it may perhaps be an instance of the 'dynamic' middle (Krüger, Sprachl. § 52, 8), and may mark some intensification of the active, 'fructus suo exercit'; comp. ἐνεργείασαι, Gal. v. 6, and notes in loc. The reading is somewhat doubtful: καὶ αὐτ.; with ABCD*E*FGJ, seems to rest on preponderant evidence, but the authorities for the omission [ABCD*E*; Copt., Sah.], or insertion [D***E*FGJK; Vulg., Clarom., Syr. (both), ZEth.], of the first καὶ are nearly equally balanced. On the whole it seems more likely to have been omitted to modify the hyperbole than inserted to preserve the balance of the sentence; so Tisch., Mey., and De W. τὴν χάριν τοῦ Θεοῦ 'the grace of God,' i.e. as evinced and manifested in the Gospel: 'amplificat hisce verbis efficaciam evangelii . . . . evangelium voluntatem Dei salvantem ostendit, et nobis gratiam in Christo offert,' Daven.; comp. Tit. ii. 15. It is doubtful whether this accus. is to be connected (a) with both verbs (De W.), or (b) only with ἐπέγνωτε (Mey.). The grammatical sequence appears to suggest the former, and is appy. followed by Chrys., ἐμι ἐδέξασθε, ἐμι ἐγνωτε τὴν χάριν τ. Θ., but the logical connexion certainly the latter; for if ἐν ἀληθίνῳ were joined with ἐκούσατε, καθὼς (acil. ἐν ἀληθίνῳ, see below) κ.τ.λ. in ver. 7 would seem tautologous. On the whole it seems best to adopt (b); so Steiger, Mey., al. ἐν ἀληθείᾳ 'in truth;' i.e. in no Judaistic or Gnostic form of teaching; ἐν ἀληθίνῳ being (as καθὼς, ver. 7, seems naturally to suggest) an adverbial definition of the manner appended to the preceding ἐπέγνωτε; comp. Matth. xxii. 16, and see Winer, Gr. § 51. 1, p. 377 (comp. p. 124), Bernhardy, Synt. v. 8, p. 211. Alford objects to the adverbial solution, but adopts an interpr., 'in its truth and with true knowledge,' that does not appreciably differ from it. Both Chrys. and Theoph. (οἴκ ἐν λόγῳ, οὐδὲ ἐν ἀπάθει κ.τ.λ.) appear to have given to ἐν more of an instrumental force: this is not grammatically necessary, and has led to the doubtful paraphrase, τουτέστι σημεῖος καὶ ἐργος παραδόξου, Theophril. 7. καθὼς] 'even as;' not causal 'inasmuch as' (Eph. i. 4), but as usual, simply modal, referring to the preceding καθώς, and thus serving formally to ratify the preaching of Epaphras: as it was in truth that they had known the grace of God, so was it in truth that they had learnt it. On the later form καθὼς, see notes on Gal. iii. 6. The Rec. adds καὶ after καθὼς: the external authority, however, is weak [D***E JK], and the probability of a mechanical repetition of the preceding καθὼς καὶ far from slight; comp.

A Colossian (ch. iv. 12) who appears from this verse to have been one of the first, if not the first, of the preachers of the Gospel in Colossae; he is again mentioned as being in prison with St. Paul at Rome, Phil. 23. Groitus and others conceive he had been the Epaphroditus mentioned in Phili. ii. 25; see Thornd.

Right of Gh. ch. III. 2, Vol. i. p. 462 (A. C. Libr.): this supposition, however, has nothing in its favour except the possible identity of name; see Winer, R.W.B. Vol. i. p. 330, and notes on ch. ii. 25. The reading καῦψ καλ ἐμαθ. will not modify the apparent inference that Epaphras was the first preacher at Colossæ; this would have been the case if the order had been καῦψ καλ ἐμαθ.: see Meyer in loc. contrasted with Wiggers, Stud. u. Krit. for 1838, p. 185. For the arguments that the Apostle himself was the founder of this Church, see Lardner, Credibil. xiv. Vol. ii. p. 472 sq.; for replications and counter-arguments, Davidson, Introd. Vol. ii. p. 402 sq.

συνδουλου] 'fellow-servant,' i.e. of our common master, Christ: comp. ch. iv. 7. This and the further specification in the pronominal clause seem designed to confirm and enhance the authority of Epaphras, τὸ δικόνυσιν ἐκεῖνον δεικνύον τοῦ ἀνδρός, Theoph., comp. Theod.

τὴν ὑμᾶν] 'in your behalf,' i.e. to advance your spiritual good, 'pro vestra salute,' Daven.,—not 'in your place,' a transl. grammatically (Philem. 13, see notes on Gal. ii. 13), but not historically, permissible, as this would imply that Epaphr. had been sent to Rome to minister to the Apostle (Menoch.), —a supposition which needs confirmation. The reading is slightly doubtful; Lachm. adopts ὑμᾶν with ABD*; 6 mss.; Boern., in which case 'vice Apostoli' (Ambrosiast.) would be the natural translation (opp. to Mey.): the external authority, however [CD***EFJK; great majority of mss.; and nearly all Vv.], and the paradigmatic arguments (comp. pref. to Gal. p. xvi.) seem decidedly in favour of the reading of Rec., as rightly followed by Tisch. (ed. 2).

8. ὃ καὶ δηλώσας] 'who also made known;' further and accessory statement of the acts of Epaphr. Ἡμῖν, as before, refers to the Apostle and Timothy; see notes on ver. 3.

ἀγάπην ἐν Πνεύματι] 'love in the Spirit;' not merely love towards the Apostle (Theoph., Ἐκκ., and appy. Chrys.), but 'brotherly love' in its most general meaning, in which that towards St. Paul was necessarily included; 'erga me et omnes Christianos,' Corn. a Lap. This love is characterised as in 'the (Holy) Spirit' (comp. Rom. xiv. 17, χαρά ἐν Πν. ἀγάφ); it was from Him that it arose (comp. Rom. xv. 30, ἀγ. τοῦ Πν.), and it was only in the sphere of His blessed influence (surely not ἐν instrumental, 'a Sp. div. excitatum,' Fritz. Rom. Vol. III. p. 203) that it was genuine and operative; αὖ γε ἄλλα δικά ἀγάπης ἔχουσι μόνον, Chrys. ὘κενιμενius suggests the right antithesis (ἐν σαρκίν, ἄλλα πνευματικά), but dilutes the force by the adjectival solution: the omission of the article before ἐν Πν. is perfectly in accordance with N. T. usage, and
We unceasingly pray that ye may be fruitful of salvation in Christ, who is the creator, ruler, and reconciler of all things.
COLOSSIANS I, 9, 10.

χάμενοι, καὶ αὐτοῦμενοι ἵνα πληρώθητε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ. 1ο περιπατήσαι ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἄρε-

10. περιπατήσαι] So Lachm. with ABCD*FG; io mss.; Clem. (Griesb., Scholz, Meyer, al.). Tisch. following Rec. adds ἱμᾶς with D***EJK; great majority of mss.; Chrys., Theod., Dam. The addition is deficient in uncials authority, and somewhat opposed to grammatical usage; comp. Winer, Gr. § 44. 3, p. 287 sq.

τῇ ἐπίγνωσις] So Lachm. with ABCD*E*FG; nearly io mss.; Amit. Tol.; Clem., Cyr., Max. (Griesb., Scholz, De W., Alf.). On the contrary, Tisch. reads εἰς τὴν ἐπίγνωσιν with D***E**JK; very great majority of mss.; Theod., Dam., Theoph. (Rec., Meyer, Bisp.): lastly, ἐν τῇ ἐπίγνωσι is found in about 4 mss., nearly all the Vv., and Chrys. On reviewing this evidence, the uncials authority is indisputably in favour of the text; the Vv., on the other hand, might seem to be in favour of εἰς (ἐν τῇ having clearly no critical support). As, however, the Vv. may nearly as probably have inserted the prep. to explain the ill-understood instrumental dat. τῇ ἐπίγνωσι as the equally misunderstood εἰς εἰς εἰς, and as internal considerations seem rather in favour of the simple dat., we return to the reading of Tisch. (ed. 1).

Θελήματος] Obviously not with any special reference, διὰ τι τῶν Τῶν ἐπεμψε, but simply and generally, His will,—not only in reference to 'credenda,' but also and perhaps more particularly (Theod.) to 'agenda,' comp. ver. io, and see Davenant in loc.

ἐν πάσῃ κ. τ. λ.] 'in all spiritual wisdom and understanding,' or perhaps more exactly, though less literally, 'in all w. and und. of the Spirit,' πνευμα. referring to the Holy Spirit. (Edh. (Fol.), the true source of the σοφία and σοφίασ, see notes on Eph. i. 3; comp. Rom. i. 11, 1 Cor. ii. 13 al. Thus then πάση (so expressly Syr., Αἴθ. (Platt), Copt.) and πνευματική (opp. to Alf.; comp. Chrys.) refer to both substantives, the extensive πάση referring to every exhibition or manifestation of the σοφ. καὶ σοφία. (see notes on Eph. i. 8), while πνευματική points to the characteristics and origin of both. The clause is not purely instrumental, but represents the mode in which, or the concomitant influences under which, the πληρω-

θηραὶ τὴν ἐπίγνωσι was to take place: this σοφία κ. σοφία was not to be ἐλθοματικ (1 Cor. ii. 13) or σαρκική (2 Cor. i. 12), but πνευματική,—inspired by and sent from the Holy Spirit; comp. Eph. i. 3, and notes, where however the instrum. force is more distinct. With regard to σοφία and σοφία, both appear to have a practical reference (see esp. Daven.); the former is, however, a general term, the latter (the opp. of which is ἀγώνα, Plato, Rep. III. 376 b) its more special result and application; see Harless, on Eph. i. 8, and comp. Beck, Schedl. ii. 19, p. 60. Between σοφία and ψυχής (Luke i. 17, Eph. i. 8) the difference is very slight; σοφία is perhaps seen more in practically embracing a truth (Eph. iii. 4), ψυχή more in bringing the mind to bear upon it; comp. notes on Eph. i. 8, and Beck, l.e., p. 61.

10. περιπατήσαι κ. τ. λ.] 'that ye walk worthily of the Lord;' purpose and object (τῷ, Theod., comp. Theophyl.) not result (Steiger, al.) of the
RCOLLIIANS I. IO, II.

σκειαν, ἐν παντὶ ἐργῳ ἀγαθῳ καρποφοροῦντες καὶ αὐξανο-μενοι τῇ ἐπιγνώσει τοῦ Θεοῦ, 11 ἐν πάσῃ δυνάμει

πληρωθήναι, specified by the 'infin. epexegeticus; see Winer, Gr. § 44, 1, p. 284, Bernhardy, Synt. ix. p. 365. For exx. of ἐτίων with the gen., see Eph. iv. 1, Phil. i. 27, 1 Thess. ii. 2, and the exx. collected by Raphael, Annot. Vol. xi. p. 527. Lastly, Κυρίων is not Ὄεοο (Theod.), but as appy. always in St. Paul's Ep., refers to our Lord; see Winer, Gr. § 19, 1, p. 130. In the Gospels, Pet. and James, it commonly refers to God, but in 1 Pet. ii. 13 (the other exx. are quotations) to Christ.

eis πᾶσαι ἄρεσκ.

'unto all (every form of) pleasing,' 'in omne quod placet,' Clarom., i.e. 'to please Him in all things,' ημα νυτα ἕπτε ἔστε δια πάνω ἄρεσκειν τῷ Θεῷ [Κυρίῳ]. Theoph. On this use of ἄρεσκεια, 'studium placendi,' Beng. (an ἀπ. λεγόμ. in the N. T.), Loesner (Obs. p. 361) has collected several exx. from Philo, the most pertinent of which are, de Mund. Opif. § 50, Vol. i. p. 35 (ed. Mang.), πάντα καὶ Λέγων καὶ πράττειν ἐποδηθάνειν ἐς ἄρεσκεια τοῦ πατρός καὶ βασιλέως, and de Sacrif. § 8, Vol. ii. p. 257, διὰ πᾶσον ὑπάρχοντος ἐς ἄρεσκειαν ὁδὸν. On the extensive πᾶς, see above, and on Eph. i. 8.

11. ἐν πάσῃ κ.τ.λ.] 'strengthened with all (every form of) strength,' third participial clause parallel to, and in co-ordination with, ἐν πάσῃ κ.τ.λ. 'Εβ' here seems purely instrumental (contrast ver. 9), the action being considered as involved in the means; see Jelf, Gr. § 623. 3: with this may be compared the simple dat. Eph. iii. 16, see notes in loc. Alford regards ἐν as denoting the element, δύναμις being subjective: this is possible; the instrumental force, however, seems clearly recognized by Theod., τῇ θείᾳ ἑρωτικὴ καρποφορία, and appears more simple and natural. The simple form δυνάμων is an ἀπ. λεγόμ. in the N. T. (see Psalm lxvii. 28, Eccles. x. 10, Dan. ix. 27), ἐκδυναμῶν being the more usual form.

κατὰ τὸ κράτος τῆς 8.] 'according to the power of His glory;' not 'His glorious power,' Auth., Beza, al., but 'the power which is the peculiar characteristic of His glory;' the gen. belonging to the category of the gen. posses-
COLOSSIANS I. 11, 12.

... distinction between these words... very clear: neither that of Chrys.; but, as usual, marking the final sense with which, and in correspondence with which, the δυνάμεως would be effected. The power which is the attribute of the glory of God indicates the measure and degree in which the Colossians will be strengthened; οὐχ ἄπλως, φησί, δυναμώσθει, ἀλλ’ ἦς ἔκδος τοῦ οὐχὶ λαγχρῷ διεστάτη δουλείωσαι, Chrys. On the deriv. of κράτος, see notes on Eph. i. 19.

eis τάσσειν κ.τ.λ.] 'unto all patience and longsuffering;' i.e. 'to ensure, to lead you into, every form of patience and longs.' 'ut procect in nobis [vobis] patientiam,' &c., Daven., the prep., as usual, marking the final clause commences with the preceding clause; so appy. Vulg., Copt., Goth., Syr., Chrys., Theoph., Copt., Goth., Syr. (Philox.).

The distinction between these words is not very clear: neither that of Chrys. (μακροθυμία πρὸς ἀλλήλους, ὑπομονὴ πρὸς τοῦς ἐξω), nor that quoted, but not adopted, by Daven. (ὑπομ. ad illa mala que a Deo infiguntur, μακροθ. ad illa quæ ab hominibus inferuntur) are quite satisfactory, as both, on different sides, seem too restrictive. Perhaps ὑπομονὴ is more general, designating that 'brave patience,'—not 'endurance,' with which the Christian ought to bear all trials, whether from God or men, from within or without (see notes on 2 Tim. ii. 10, and on Tit. ii. 2), while μακροθ. points more to forbearance, whether towards the sinner (see on Eph. iv. 2), the gainsayer, or even the persecutor: see on 2 Tim. iii. 10. μετὰ χαρᾶς is joined by Theodoret, Oish., De W., Alf., and others, with the preceding clause; so appy. Vulg., Copt., Goth., Syr. (Philox.), and Ethi.

Viewed alone, this connexion seems very plausible,—the ὑπομ. and μακρ. are to be associated with joy, the re-signation is to be genuinely Christian, comp. Daven. As, however, each preceding clause commences with a defining prepositional adjunct, and as both ὑπομονὴ and μακροθ. are perfectly distinct and are commonly used, whether in juxtaposition (2 Cor. vi. 4, 6, 2 Tim. iii. 10) or separately (Rom. v. 3, 2 Cor. xii. 12 al.; Gal. v. 22, Col. iii. 12 al.), without any further definition, it seems more natural with Syr., Chrys., Theoph., Ecum., and recently Mey., Lachm., and Tisch., to connect the defining words with εἰκαριστοῦντες.

12. εἰχ. τῷ Πατρὶ] 'giving thanks to the Father,' scil. 'of our Lord Jesus Christ;' participial clause, obviously not dependent on οὖ παῦμα, ver. 9 (Chrys., Theoph.), but co-ordinate with the preceding clauses. The meaning of εἰχαπ. is well discussed by Boeck, Corp. Inacr. Vol. I. p. 521: it is there stated to have four meanings; (a) Attic, 'gratificari,' χάρω δόθω, (b) non-Attic, 'gratias habere vel referre,' but see Demosth. de Cor. 257. 2; (c) 'gratias agere verbis,' used by Polyb. (xvi. 25. 1, xviii. 26. 4, xxx. ii. 1) and later writers; (d) 'gratias referre simul et agere gratificando,' found in certain inscriptions; see also notes on Phil. i. 12. The readings τῷ π. καὶ Θεῷ, and τῷ Θεῷ κ. π. are obvious interpolations, and rest on no critical authority, see Tisch. in loc. τῷ ικανόσταντι κ. τ.λ.] 'who made us meet for the portion of the inheritance of the saints in light.' These words deserve some consideration. In the first place the reading is slightly
COLOSSIANS \( I. \, 12, \, 13. \)

\[ \text{τῶν ἀγίων ἐν τῷ φωτὶ,} \]

\[ \text{13 ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς} \]

doubtful: D*FG; 17. so; Clarom., Goth.; Did.; Lat. Ff. read καλέ-σαντι for ἰκαν., while Lachm., with B, retains both τῷ ἰκαν. καλ. καλ. The critical preponderance is, however, clearly in favour of ἰκαν., for which καλέσ. would have formed a natural gloss. (a) ἰκαν. is not 'qui dignos fecit,' Vulg., but [qui idoneos fecit] Syr., comp. Ξεθ.; see 2 Cor. iii. 6, ὅς καὶ ἰκάωσαν ἡμᾶς, where the meaning is perfectly clear. Again the part. has not here a causal force 'quippe qui,' Mey. (comp. Theod., ὑπὸ κανώνως ἀπεόφησε), but appears definite and somewhat solemnly descriptive; ΠΟΙΟΣ ὁ βάρος ἐπείδην, Chrys. The principal difficulty is, however, in the construction, as ἐν τῷ φωτὶ may admit of at least four connexions, (a) with ἰκανώσαντι, in an instrumental (Mey.) or semi-modal sense,—as appy. Chrys., Æcum., Theop., who explain φωτὶς = γνώσει; (b) with τῆν μερίδα (Beng.), ἐν having a local force, and defining the position of the μερί; (c) with ἀγίων, ἐν φωτὶ designating their abode; comp. Grot.; Lastly and most probably, (d) with κλῆρον, or more exactly κλῆρον τῶν ἀγίων, the gen. specifying the possessors, and so indirectly the character, of the κλῆρον, the prep. clause its 'situm et conditionem,' Corn. a Lap. Of these (a), though ably defended by Meyer, is harsh and improbable; (b) causes a dislocation in the order, unless μερ. κ.τ.λ. be all taken as one idea (Alf.) in which case the omission of the art. is not perfectly satisfactory; (c) gives to ὁ ἄγιος an undue prominence, comp. Alf.; (d) on the contrary seems to give to the κλῆρον τῶν ἀγ. exactly the qualifying, or possibly localizing, definition it requires, and preserves a good antithesis with ἐξ τῶν σκοτών, ver. 13, which (a) especially obscures; comp. Acts xxvi. 18. The art. before ἐν τῷ φωτὶ is not needed as κλῆρος τῶν ἄγ. ἐν τῷ φ. forms a single idea (Winer, Gr. § 20, 2, p. 123): with the whole clause (Alf.) it could be less easily dispensed with. We retain then (d) with De W., perhaps Theod., and appy. the majority of interp. There remain only a few details. κλῆρος \( ' \text{inheritance,'} \) Acts xxvi. 18; properly 'a lot' (Matth. xxvii. 35; Mark xv. 24), whence anything obtained by lot (comp. Acts i. 25, Rec.), and thence, with a greater latitude, anything assigned or apportioned (τότος, κτήμα, οἶχα ἡ λαχάδος, Suid.), whether officially (1 Pet. v. 3; 'cleros appellat particulares ecclesias,' Calv.), or, as here, a possession and inheritance; compare Heb. πᾶς. The κλῆρος ἐν φ., is represented as a joint inheritance of the saints, of which each individual has his μερίδα. The derivation is uncertain; perhaps from κλάω, i.e. a broken-off portion (Pott, Ἐτυμ. Forsch. Vol. ii. p. 597), or, less probably, from Sanscr. κ्र. with sense of 'casting,' or 'parting off' (Benfey, Wurzellex, Vol. ii. p. 172). Its more specific use in Eccl. writers is well illustrated, by Suicer, Theolaur. s.v. Vol. ii. p. 110 sq. \( \text{ἐν τῷ φωτὶ} \)

\[ \text{φωτὶ} \]

It is not necessary to refer this specifically to the heavenly realm: φωτ. marks its characteristics on the side, not merely of its glory (Huth., comp. Bp. Hall, Invis. World, ii. 5) but also, as the antithesis suggests, its essential purity and perfections, comp. 1 John i. 5. This blessed inheritance may be entered upon in part even here on earth. 

13. \( \text{ὅς ἐρρύσατο κ.τ.λ.} \) Appos-
COLOSSIANS I. 13.

εξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν

[erosi, relative-sentence (Winer, Gr. §60.7, p. 479), introducing a contrasted amplification of the preceding clause, and preparing for a transition to the doctrine of the Person, the glory, and the redeeming love of Christ, ver. 14-20. The special meanings that have been assigned to τοπορρο (εριπυτ; plus hoc est quam liberavit: . . . eripuntur scpe invit, Zanch.), though in part philologically defensible (see Buttm. Lexil. s.v. §53.1, z), cannot be certainly maintained in the N.T., where for the most part the idea of 'dragging from a crowd of enemies' comp. Luke i. 74, 2 Tim. iii. 11, iv. 17;—surely not unwilling) passes into the more generic idea of 'saving;' see Buttm. l.c. §3. The remark of Theoph. is much more in point; οὐκ εἰσε ἐν, ἐξῆλθεν, ἀλλὰ ἐφρόσυτο, δεικνύς δι' ὧν αἰχμαλώτωτι ἐγελατυ-ροίμεθα. 

εξουσίας τοῦ σκότ.] 'the power of darkness;' the power which is possessed and exerted by Darkness,—not, however, merely subjectively, τῆς πλανῆς, Chrys. i., but evil and sin, viewed objectively as the antithesis of φῶς, i.e. τοῦ διαβόλου τῆς τυραννίδος, Chrys. 2, Theod. μετέστησεν] 'translated,' 'removed;' redemption in its further and positive aspects. The verb clearly involves a local reference, the removing from one place and fixing in another; we were taken out of the realms of darkness and transferred to the kingdom of light: see Joseph. Antiq. ix. 11. 1, τοῦ διαβόλου μετεστησαν εἰς τὴν αὐτοῦ βασιλείαν. The further idea 'migrare cogit ex natali solo,' Daven., though theologically true, is not necessarily involved in the word.

eἰς τὴν βασιλείαν] The term βασιλεία has here a reference neither purely metaphorical (e.g. the Church; comp. Huth.), nor ethical and inward (Olah.; Luke xvii. 21), nor yet ideal and proleptic (Mey.),—but, as the image involved in μετέστησε, semi-local and descriptive. Nor is this wholly future; the viot τοῦ φωτός, the pure and the holy (comp. Matt. v. 8, Heb. xii. 14), even while tarrying in these lower courts are the subjects of that kingdom, the 'denizens' of that πολιτεία (Phil. iii. 20), the sharers of that υιοθεσία (Eph. i. 5), just as the viol τῆς ἀπειθελας are even here on earth the occupants of the realm of darkness and the vassals of its κοσμοκράτορας. A long and elaborate treatise on the βασιλεία Θεοῦ will be found in Comment. Theol. Vol. ii. p. 107-173. τῆς ἀγάπης αὐτοῦ] 'of His love,' i.e. who is the object of it, whom it embraces. This genitive has received different explanations; it has been regarded as (a) a gen. of the characterizing quality (comp. Winer, Gr. §34.3, b, p. 211), in which it differs little from ἀγα-ντίας, Matth. iii. 17, Mark xii. 6 al., or ἀγαπημένος, Eph. i. 6, comp. Chrys.; (b) a species of gen. originis, ἀγάπη being considered more as an essence than an attribute; see August. de Trin. x. 19 (cited by Est. and Just.), and Olah. in loc.: (c) the gen. of the remoter object (comp. Winer, Gr. §30.2, p. 169), 'the son who has His love,' Steiger; or, simply and more probably, (d) the gen. subjecti, ἄγαπη being classed under the general head of the possessive gen.; comp. Krüger, Sprachl. §47.7.7: De W. and Mey. compare Gen. xxxv. 18, ὅσος δοῦνας μου. It has been thought that the title is specially selected to imply some reference to the υιοθεσία (Huth);
COLOSSIANS I. 13—15.

ιν ης ἀγάπης αὐτοῦ, 14 ἐν θεωμεν την ἀπολυτρωσιν, την ἁφεσιν τῶν ἁμαρτιῶν. 15 ος ἐστιν εἰκὼν

this is possible, but the context and a comparison with Eph. i. 6, 7, do not favour the supposition.

14. ἐν θεωμεν 'in whom;' certainly not 'by whom,' but 'in' Him as the living source of redemption: see notes on Eph. i. 7, where these and the following words in the clause are commented upon and illustrated.

15. ἐστιν κ.τ.λ.] Detailed description of the person of Christ, His dignity, and His exaltation, for which the preceding verse and the allusion to θαυμαζειν in ver. 13 form a suitable preparation. As this forms one of the three important passages in St. Paul's Epp. (Eph. i. 20-23, Phil. ii. 6-11) in which the doctrine of the person of Christ is especially unfolded, both the general divisions and the separate details will require very careful consideration. With regard to the former, it seems scarcely doubtful that there is a twofold division, and that as, as in Phil. ii. 7, καὶ σχήματι κ.τ.λ., seemed to introduce a new portion of the subject, so here the second καὶ αὐτὸς (ver. 18) indicates a similar transition; and further that just, as in Phil. i. c., the first portion related to the ἀνθρωπός, the latter to the ἄγνωστος ἐσχάρος, so here in ver. 15-17, the reference is rather to the pre-incarnate Son, in His relation to God and to His own creatures, in ver. 18-20 to the incarnate and now glorified Son in His relations to His Church: so Olsh., hastily condemned by Meyer, but, in effect and inferentially, supported by the principal Greek and majority of Latin Fathers: comp. Pearson, Creed, Vol. i. p. 14. See contra, Hofmann, Schriften, Vol. i. p. 135, whose opposition, however, is based on the more than doubtful supposition that καὶ αὐτὸς (ver. 17) is
COLOSSIANS I. 15. 123

'toù Θεοῦ τοῦ ἀορατοῦ, πρωτότοκος. πάσης κτίσεως,
dependent on the foregoing διν. 'Os thus refers to the subject ὁ νῦς τῆς ἄγ. αὐτοῦ in its widest and most complex relations, whether as Creator or Redeemer, the immediate context defining the precise nature of the reference; see on Phil. ii. 6.

εἰκών τοῦ Θεοῦ κ.τ.λ.] 'the image of the invisible God;' not 'an image,' Wakef., or 'image,' Alf.,—the article is idiomatically omitted after τοῦ, see Middl. Gr. Art. III. 3. 2. With this expression comp. 2 Cor. iv. 4, ὅσον εἰκὼν τοῦ Θεοῦ, Heb. i. 3, ἀπωγάγαμα τῆς ὁδης καὶ χαρακτήρ τῆς ὑποτάσεως αὐτοῦ: Christ is the original image of God, 'bearing His figure and resemblance as truly, fully, and perfectly as a son of man has all the features, lineaments, and perfections belonging to the nature of man,' Waterl. Serm. Chr. Div. v. Vol. ii. p. 104, see esp. Athan. Nicen. Def. § 20.

Without overpassing the limits of this commentary, we may observe, that Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of His substance, nature, and eternity; 'perfecte equalitatis significatiam habet similitudo,' Hil. de Syn. § 73, ἀπαράδελπτος εἰκών τοῦ Πατρός [on the subsequent Semiarian use of this term, see Oxf. Libr. of Ef. Vol. viii. p. 35, 106] καὶ τοῦ πρωτότοκου ἐκτός χαρακτῆς, Alex. ap. Theod. Hist. Eccl. i. 4; see Athan. contr. Arian. i. 20. The Son is the Father's image in all things save only in being the Father, εἰκών φωσικὴ καὶ ἀπαράδελπτος κατὰ πᾶσα ὤμοια τῷ πατρὶ, πᾶν τῆς ἀγαναστίας καὶ τῆς παράτυπτος, Damasc. de Imag. iii. 18; comp. Athan. contr. Arian. i. 21.
The exact force of the emphatically placed τοῦ ἀοράτου (Winer, Gr. § 20. 1. a, p. 120) is somewhat doubtful. Does it point to the primal invisibility (Chrys., Orig. ap. Athan. Nic. Def. § 27), or, by a tacit antithesis, to the visibility, of the εἰκών (Daven., Mey. al.; comp. 2 Cor. iii. 18, Heb. xii. 14)? Apparently to the latter: Christ, as God and as the original image of God, was of course primarily and essentially ὁρατός (ἐπεὶ νῦς ἐν εἰκὼν εἰς, Chrys.); as, however, the Son that declared the Father (John i. 18), as Hes that was pleased to reveal Himself visibly to the Saints in the O. T. (see esp. Bull, Def. Fid. Nic. i. i. 1 sq.) He was ὁρατός, the manifestor of Him who dwells in φῶς ἀπρόσκοντον (1 Tim. vi. 16) and whom no man hath seen or can see; John i. 18; comp. Beng. in loc.: Whether there is here any approximation to views entertained by Philo (Olsh., Alf., see Usteri, Lehrb. II. 2. 4, p. 293), is very doubtful. We must at any rate remember that Philo was the uninspired exponent of the better theosophy of his day, St. Paul the inspired Apostle revealing the highest and most transcendent mysteries of the Divine economy. On the meaning of εἰκών and its distinction from ὁμοίωσις, see Trench, Synon. § XV. πρωτότοκος πάσης κτίσεως κτλ.] 'the first-born of every creature,' i.e. 'begotten, and that antecedently to everything that was created;' surely not 'the whole creation,' Waterl. (Vol. ii. p. 57), comp. Alf.,—an inexact translation which here certainly (contrast on Eph. ii. 21) there seems no necessity for maintaining; comp. Middleton, Gr. Art. p. 373: our Lord was πρωτότοκος in relation to every created thing, animate or inanimate, human or superhuman; πρωτότ. τοῦ
COLOSSIANS I. 16.

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ πρωτόπλαστος) is studiously used to define our Lord's relation to His creatures and His brotherhood with them (comp. Rom. viii. 29), and is in this respect distinguished from μονογένης which more exactly defines His relation to the Father; μονογένης, μεν, διὰ τῆς ἐκ Πατρὸς γέννησος πρωτόνοκος δὲ, διὰ τὴν εἰς τὴν κτίσιν συγκατάβασιν [condescension] καὶ τὴν τῶν πολλῶν ἀδέλφων ἑαυτοῦ, Athan. contr. Arian. II. 62: in a word, He was begotten, they were created,—the gulf infinite, yet as He stooped to wear their outward form, so He disdains not to institute, by the mouth of His Apostle, a temporal comparison between His own generation from eternity and their creation in time; see Bull, Def. Fid. Nic. III. 9, 9, who however appears to have misunderstood the meaning of συγκατάβασις, comp. Newman, in Ox. Libr. of E. F. Vol. viii. p. 288. Lastly, as there seem to be two senses in Scripture in which our Lord is first-born in respect of every creature, viz., in its restoration after the fall as well as in its first origin (see Athan. l.c. § 63), we may possibly admit, as ver. 18 also partially suggests, a secondary and inferential,—certainly not a primary (Theod. Mops.; Ἐθ., 'supra omnia opera'), or even co-ordinate, reference to priority in dignity (πρωτόμνης): see Alf., in loc., who, however, unduly presses this reference, and by referring the whole to Christ in his now glorified state (so Mey., and Hofmann, Schriftb. Vol. 1. p. 135), certainly seems to impair the theological force and significance of this august passage.

16. ἐὰν 'because,' not 'for,' Alf., a transl. better reserved for γὰρ,—
tā ἐπὶ τῆς γῆς, τὰ ὅρατὰ καὶ τὰ ἀὁρατα, εἶτε θρόνοι, εἶτε

member: He, in the sphere of whose creative power all things were made and on whom all things depend, was truly the πατὴρ, πάχος κρίσεως, and had an eternal priority in time and dignity. The objections of Schleiermacher (Stud. u. Krit. 1832, p. 502) to the logic of this causal explanation are unreasonable and pointless. ἐν αὐτῷ] 'in Him,' as the creative centre of all things, the causal element of their existence; comp. Winer, Gr. § 50. 6, p. 372 (ed. 6; here judiciously altered). The preposition has received several different explanations, three of which deserve consideration: ἐν has been referred to Christ as (a) the causa instrumentalis (ἐν = διὰ), creation being conceived as existing in the means, Jefl, Gr. § 622. 3; (b) the causa exemplaris, the κόσμος νοντός being supposed to be included, and to have its essentiality (Olsh.), in Him as the great exemplar; (c) the causa conditionalis, the act of creation being supposed to rest in Him, and to depend on Him for its completion and realization. Of these (a) is adopted by the Greek commentators, but is open to the serious objection that no distinction is preserved between ἐν αὐτῷ here and Ἰν' αὐτόθε, below, which St. Paul's known use of prepp. (see notes on Gal. i. 1) would lead us certainly to expect. The second (b) is adopted by the schoolmen and recently by Olsh., Neand., Bisp., but is highly artificial, and supported by no analogy of Scripture. We retain therefore (c) which is theologically exact and significant, and in which St. Paul's peculiar, yet somewhat varied, use of ἐν Χριστῷ with verbs (comp. 2 Cor. v. 19, Gal. ii. 17, Eph. i. 4 al.) is suitably maintained: compare the similar usage of ἐν, esp. with pro-
nouns, to denote the subject in which and on which ('den Haltpunkt') the action depends, e.g. ἐν σοὶ πᾶς τελευταία σάρκωμα, Soph. Ajax, 519; see Rost u. Palm, Lex. s.v. ἐν, 2. b, Vol. i. p. 509, Bernhardy, Synt. v. 8. b, p. 210. ἐκτίσθην] 'were created,' with simple physical reference: observe the aorist of the past action, as contrasted with ἐκτίσεως below, in which the duration and persistence of the act ('per effectus nosus durat,' see on Eph. ii. 8) is brought into especial prominence; comp. 1 Cor. xv. 27, and Winer, Gr. § 40. 4, p. 243. The forced (ethical) meaning 'were arranged, re-constituted' (Schleierm.), though lexically admissible, is fully disproved by Meyer, who observes that κτίσω always in the N.T. (even in Eph. ii. 10, 15, iv. 24) implies the bringing into existence, spiritually or otherwise, of what before was not. τὰ πάντα] 'all things (that exist)—more specifically defined, first in regard of place, secondly in regard of nature and essential characteristics. On the use of the art. ('das All') see Winer, Gr. § 18. 8, p. 105. τὰ ἐν τοῖς ὁβ. κ.τ.λ.] 'the things in the heaven, and the things on the earth,' not in reference merely to intelligent beings (Huth.), nor to the exclusion of things under the earth (Phil. ii. 10), but as in Eph. i. 10 (see notes) with the fullest amplitude, 'all things and beings whatsoever and wheresover; 'hac distributione universam creaturam complectitur,' Daven. The following clauses carry out the universality of the reference, by specifying the two classes of things, the visible and material, and the invisible and spiritual,—which latter class is still further specified by disjunctive enumerations.
κυρίωτητις, εἴτε ἀρχαὶ, εἴτε ἐξουσίας τὰ πάντα δι’ αὐτοῦ καὶ

τὰ ὀρᾶτα καὶ τὰ ὁρᾶτα. ‘The things visible and the things invisible’; amplification—not exclusively of the former (διὸ καὶ τὰ ὁρᾶτα καὶ τὰ ὀρᾶτα εἴτε ὁρᾶτα γιὰ τὸν χρυσόν) and the latter (διὸ καὶ τὰ ὀρᾶτα, Theo.). or exclusively of the latter, ὁρᾶτα τὸν χρυσόν λέγων, ὀρᾶτα πάντας ἀνθρώπους, Chrys.), but of both, ‘the visible and invisible world’: ‘in cælo visibilia sunt sol, luna, stella; invisibilia, angeli: in terrâ visibilia, plantae, elementa, animalia; invisibilia, animae humanae,’ Daven., unless indeed, as the following enumeration seems to imply, this last class, ‘animae humanae,’ be grouped with ὀρᾶτα (Mey.).

εἰτε ὡρὸνοι κ.τ.λ. ‘whether thrones, whether dominions, whether principalities, whether powers;’ disjunctive specification of the preceding ὀρᾶτα; ‘lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence upon Him, he nameth those which are of greatest eminence, and in them comprehendeth the rest,’ Pearson, Creed, Vol. I. p. 148. There seems no reason to modify the opinion advanced on Eph. i. 21, that four orders of heavenly intelligence are here enumerated; see notes and references in loc., Reuss, Theol. Christ. iv. 20, Vol. ii. p. 226 sq., and the extremely good article in Suicer, Thesaur. s. v. ὡρονοὶ. Vol. i. p. 30-48. By comparing this passage with Eph. i. l.c., where the order seems descensive, we may possibly infer that the ὡρονοὶ (not elsewhere in N.T., but noticed in Dionys. Areop. de Hier. and in Test. xii. Patr. p. 532, Fabric.) are the highest order of blessed spirits, those sitting round the eternal throne of God, κυρίωτητες the fourth, ἀρχαὶ and ἐξουσίαι the intermediate (Mey.), if indeed such distinctions are not wholly precarious; comp. Bull, Serm. xii. p. 221, and Hofmann, Schriftheft, Vol. i. p. 302. This enumeration may have been suggested by some known theosophic speculations of the Colossians (ch. ii. 18, comp. Maurice, Unity of N.T. p. 566), but more probably, as in Eph. i. 21, was an incidental revelation, which the term ὀρᾶτα evoked. Of the other numerous interpretations which these words have received (see De Wette in loc.), none seem worthy of serious attention.

τὰ πάντα κ.τ.λ. ‘(yea) all things, &c., solemn recapitulation of the foregoing. The most natural punctuation seems to be neither a period (Tisch.), nor a comma (Alf.), least of all a parenthesis (Lachm. ed. ster.), but as in Mill, and in Buttman’s recent edition, a colon.

δι’ αὐτοῦ καὶ εἰς αὐτὸν ‘through Him and for Him’; resumption of εἰς αὐτὸν ἐκτ. with a change both in tense and prepositions: there the Son was represented as the ‘causa conditionalis’ of all things, here as the ‘causa medians’ of creation, and the ‘causa finalis’ (Daven.) or ‘finis ultimus’ (Calov.) to which it is referred. It was to form a portion of His glory, and to be subjected to His dominion (comp. Matth. xxviii. 18) that all things were created; εἰς αὐτὸν κρέμαται ἡ πάντων ἐπόθασις . . . δοτε ἐν ἀποστασθῇ τῆς αὐτοῦ προφοράς, ἀπόλλωνε καὶ διάφθαρατα, Chrys. We may observe that the mediate creation, and final destination, of the world, here referred to the Son, are in Rom. xi. 36 referred to the Father. Such permutations deserve our serious consideration; if the Son had not been God, such an interchange of impor-
tand relations would never have seemed possible; comp. Waterl. Def. Qu. xi. Vol. i. p. 383 sqq., Vol. ii. p. 54, 56. On the force of the perf. ἐκτίσσατε, see above; and in answer to the attempts to refer this passage to any figurative creation, see Pearson, Creed, Vol. i. p. 149, 150 (ed. Burt.).

17. καὶ αὐτὸς κ.τ.λ.] 'and He Himself,' &c.; contrast between the creator and the things created; ἀντις being emphatic, and καὶ having a gentle contrasting force (see notes on Phil. iv. 12) by which the tacit antithesis involved in ἀντις ('ipse oppositum habet alium,' Herm. Dissert. αὐτός, i) between the things created (τὰ πάντα) and Him who created them is still more enhanced: they were created in time, He their creator and was before all time. It may be observed that though aντις appears both in this and the great majority of passages in the N.T. to have its proper classical force ('ut rem ab aliis rebus discernendam esse indicet,' Herm. Dissert. l.c.), the Aramaic use of the corresponding pronoun should make us cautious in pressing it in every case. The vernacular tongue of the writers of the N.T. must have produced some effect on their diction. 

πρὸ πάντων] 'before all things,' not 'all beings' ('omnes,' Vulg., Clarom.), and that too not in rank, but, in accordance with the primary meaning of προσώπους and the immediate context,—in time; τοῦτο Θεῦ θρωματι, Chrys. Theodoret with reason calls attention to the expression—not ἐγένετο πρὸ πάντων, but ἐστι πρὸ πάντων: contrast John i. 14.

ἐν αὐτῷ συνεστέκεν.] 'consist in Him,' as the causal sphere of their continuing existence: not exactly identical with ἐν αὐτῷ above (Mey., Alf.), but, with the very slight change which the change of verb involves, in more of a causal reference; Christ was the conditional element of their creation, the causal element of their persistence; comp. Heb. i. 3, φέρων τε τὰ πάντα τῷ βραχιτὶ τῆς δυνάμεως αὐτοῦ. The declaration, as Waterland observes, is in fact tantamount to 'in Him they live, and move; and have their being (Serm. on Div. viii. Vol. ii. p. 164), which is and forms one of the great arguments for the omnipresence and the preserving and sustaining power of Christ;' see ib. Def. Qu. xviii. Vol. i. p. 430. The verb συνεστάναι is well defined by Reiske, Ind. Dem. (quoted by Mey.) as 'corpus unum, integrum, perfectum, secum consentiens esse et permanere,' comp. 2 Pet. iii. 5, and [Aristot.] de Mundo, 6, ἐκ θεοῦ τὰ πάντα, καὶ διὰ θεοῦ ἡμῖν συνεστήκεν; see esp. Krebs, Obs. p. 334, and Loesner, Obs. p. 362, by both of whom this word is copiously illustrated from Josephus and Philo; comp. also Elsner, Obs. Vol. ii. 259.

18. καὶ αὐτὸς κ.τ.λ.] Transition to the second portion in which the relation of the incarnate and glorified Son to His Church is declared and confirmed, not perhaps without some reference to the erroneous teaching and angel-worship that appy. prevailed in the Church of Colosse. Αὐτός is thus, as before, emphatic, possibly involving an antithesis to some falsely imagined κεφαλή or κεφαλαί of the Church; 'He in whom all things consist, He and no other than He is the head of the Church.' The emphasis, as Meyer observes, rests on κεφαλή rather than ἐκκλησία; it was the headship of the Church,
not its imaginary constitution, that formed the undercurrent of the erroneous teaching.

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COLOSSIANS I. 18, 19.

τεινων, 19 ὁτι ἐν αὐτῷ εὐδοκησεν πᾶν τὸ πλήρωμα κατοι-

the divine purpose in reference to Christ's precedence ἐν πᾶσιν: He in whom the whole πλήρωμα (of the θεότης) was pleased to reside, must needs have had His precedence in all things eternally designed and contemplated.

ἐν αὐτῷ] 'in Him,' and in Him specially; connected with κατοικεῖν, and put early forward in the sentence to receive full emphasis. The reference, as the context seems to show, is now more especially to the incarnate Son.

eὐδοκήσαν κ.τ.λ.] 'the whole fulness (of the Godhead) was pleased to dwell;' 'in ipso complacuit omnis plenitudine inhabitare,' Clarom. The first difficulty in this profound verse is to decide on the grammatical subject of εὐδοκεῖν. This verb, a late and probably Macedonian-Greek word (Sturz, de Dial. Maced. p. 167), has four constructions in the N. T., all personal; with ἐν and a dat. (Matth. iii. 17, xvii. 5 al.; 2 Thess. ii. 12 is doubtful), with ἐν and an accus. (2 Pet. i. 17), with a simple accus. (Heb. x. 6, 8), with an ininf. referring to the subject (Rom. xv. 12, 1 Cor. i. 21 al. — the principal and prevailing use in St. Paul's Epp.); see Fritz. Rom. x. 1, Vol. ii. p. 309 sq., where the uses of εὐδοκ. are fully investigated. In the present case three subjects have been proposed: (a) Χριστός, the preceding subject, Tertull. Marc. v. 19, and recently Conyb., and Hofm., Schriftheb., Vol. ii. 1, p. 242, where it is fairly defended; (b) Ὁσ., supplied from the context; so, it can scarcely be doubted, Syr., Vulg., Goth., Theod., and, by inference, Chrys., Theoph., and after them the bulk of modern expositors; (c) the expressed subject τὸ πᾶν πλήρωμα; Clarom., Copt., appy. Æth., and ra-
cently Peile, and, very decidedly, Scholof. *Hints*, p. 108. Of these (a) involves indirect opposition to strong analogies of Scripture (e.g. 2 Cor. v. 19), and, equally with (b), a harsh change of subject to the two infinitives: the second (b) is dogmatically correct, but involves a very unusual construction of εἰδόκ. (comp. Polyb. *Hist.* i. 8. 4. vii. 4. 5; 2 Mac. xiv. 35), a different subject to κατάκ and ἄνωκ., and further an ellipsis of a word, which though not without classical parallel (see Jelf, *Gr.* § 373. 3) would here, in a passage of this dogmatical importance, be in a very high degree unnatural and improbable: the third (c) is syntactically simple; it is also in harmony with St. Paul’s prevailing usage of εἰδόκ. (at least 6 out of 8 times), and,—what is still more important,—both in its causal connexion, the nature of the expressions, and the order of the words (Meyer’s assertion that it would have been δινάντι πάντα πλήρωμα κ.τ.λ. falls to the ground), stands in closest parallel with the authoritative interpretation in ch. ii. 9, διενέχειν κατακόπτει πάντα πλήρωμα τό πλήρες θεότητος σωμ. We seem bound then to abide by (c)—possibly the interpretation of the ancient Latin Church; it involves, however, as will be seen, some grave, though appy. not insuperable, difficulties. πάντα πλήρωμα: ‘the whole fulness (of the Godhead);’ ‘omnes divinae naturae divinitae,’ Fritz. These words have been very differently explained. Lexically considered, πλήρωμα has three possible meanings, one active, (a) implendi actio, and two passive, (b) id quod impletum est, Eph. i. 23 (see notes), and the more common (γ) id quo vide impelinir, Gal. iv. 4, Eph. iii. 9 (see notes on both passages), which again often passes into the neutral and derivative (γ) affluentia, abundancia, πλήρωμα, especially in connexion with abstract genitives, Rom. xv. 29; see Fritz. *Rom.* xi. 12, Vol. ii. p. 469 sq., Hofmann, *Schriftd.* Vol. ii. 1, p. 26. Of these, (γ), or perhaps simply (γ), is alone exegetically admissible. The real difficulty is in the supplemental gen. Setting aside all doubtful and arbitrary explanations e.g. *εκκλησία* (Theod., Sever.), ‘fulness of the Gentiles’ (Schleierm.), ‘fulness of the universe’ (Conyb., Hofm. *l.c.* p. 26), we have only one authoritative supplement, θεότητος, either exactly in the same sense as in ch. ii. 9, ‘plenitude Deitatis,’ or in the more derivative sense, ‘pleniudo gratiae habitualis’ (comp. Davenant, Mey., al.). The latter of these is adopted by those who advocate construction (b) of εἰδόκ., but has this great disadvantage, that it involves two interpretations of πλήρωμα θεότ. (here in ref. to ‘divina gratia,’ there to ‘divina essentia,’ so Mey., Alf., al.) whereas on the constr. of εἰδόκ. already adopted, πλήρ. will naturally be the same in both cases, and will imply ‘the complete fulness and exhaustless perfection of the Divine Essence,’ the ‘pleniudo Deitatis,’—an abstract term of transcendent significance, involving in itself the more concrete Θεός, which, as will be seen, seems possibly to be the subject of the following participial clause. When we consider the context in ch. ii. 9, there seem grave reasons for thinking that St. Paul chose this august expression with special reference to some vague or perverted meaning assigned to it by the false teachers and theosophistic speculators at Colossae; comp. Thorndike, *Gov. of Grace*, p.
15. 12. κατοικήσας ["to dwell;"] a term especially applied to the indwelling influence of the Father (comp. Eph. ii. 22), the Son (Eph. iii. 17), and the Spirit (James iv. 5), and both here and ch. ii. 9, enhancing the personal relations involved in the mystical word πληρωμα; έκεί δίκαιον οὐκ ενέργεια τις ἀλλ’ οὐσία, Theophyl.

20 ἀποκατ. τά πάντα] "to restore all things;", not ' prorsus reconcilire,' Mey. (comp. Chrys., καταλαμμένοι, ἀλλ’ τελειας ἑδίει, but, with the natural force of ἀπο in similar compounds (ἀποκαθιστάνει, ἀπευθεύνει), 'in pristinam conditionem reconciliando reducere,' see Winer, de Verb. Comp. iv. p. 7, 8. The subject of the inf. is of course the same as that of κατοικ., i.e., grammatically considered, the πληρ. above, but exegetically,—as the following αὐτόν and other scriptural analogies (comp. 2 Cor. v. 19, Eph. i. 10) seem to suggest, the more definite θεός, involved and included in the more mystical and abstract designation. The revelation contained in these words is of the most profound nature, and must be interpreted with the utmost caution and reverence. Without presuming to dilute, or to assign any improper 'elasticity' (Mey.) to, the significant ἀποκατ. (e. g., 'reunionem creaturarum inter se invicem,' Dallhaus), or to limit the comprehensive and unrestricted τά πάντα (e. g., 'universam Ecclesiam,' Beza 'omnes homines' Corn, a Lap.), we must guard against the irreverence of far reaching speculations on the reconciliation of the finite and the infinite (Usteri, Lehrb. ii. 1. 1., p. 129, Marheineke, Dogm. § 331 sq.), to which this mighty declaration has been supposed to allude. This, and no less than this it does say,—that the eternal and incarnate Son is the 'causa medians' by which the absolute totality of created things shall be restored into its primal harmony with its Creator,—a declaration more specifically unfolded in the following clause: more than this it does not say, and where God is silent it is not for man to speak. See the sober remarks of Hofmann, Schrifftb. Vol. i., p. 188, sq. The mysterious ἀνακαταφανωσθαι, Eph. i. 10 (obs. both the prep. and the voice), is a more general and perhaps more developed, while 2 Cor. v. 19, κόσμον καταλλ. is a more limited and more specific, representation of the same eternal truth.

eis αὐτόν] 'unto Himself,' i. e., to God, couched in the foregoing πληρωμα: a 'regnantis constructa,'—the preposition marking the reconciled access to (comp. Eph. ii. 18), and union with, the Creator; comp. Winer, Gr. § 66. 2, p. 547. The simple dative (Eph. ii. 16; comp. Rom. v. 10, 2 Cor. iii. 19 al.) expresses the object to whom and for whom the action is directed, but leaves the further idea conveyed by the prep. unnoticed. There is no need to read αὐτόν (Griesb., Scholz), as the reference to the subject is emphatic; see notes on Eph. i. 4.

ἐπηνοούσις] 'having made peace;' i. e., God,—a simple and intelligible change of gender suggested by the preceding αὐτόν and the personal subject involved in the subst. with which the part. is grammatically connected; in fact, 'a construct. πρὸς τὸ υποστήριξιν.' The parallel passage Eph. ii. 15, ποιῶν εἰληφθη, would almost seem to justify a reference to the Sou
You who were alienated He reconciled by His death, if at least ye remain firm in the faith and abide by the hope of the Gospel.

(Theod., Ecum.) by the common participial anacoluthon (Steiger; comp. Winer, Gr. § 63. 2, p. 505), but as this would seriously dislocate the sentence by separating the modal participial clause from the finite verb, and would introduce confusion among the pronouns, we retain the more simple and direct construction. Thus then the two constructions (b) and (c) noticed in ver. 19 ultimately coincide in referring ver. 20 to God not Christ; and it is worthy of thought whether the ancient Syr. and Clarom. Vv. may not, by different grammatical processes, exhibit a traditional ref. of ver. 20 to God, of a very remote, and perhaps even authoritative, antiquity.

διὰ τοῦ αἵματος τοῦ σταυροῦ.] 'by the blood of (i.e. shed upon) the cross;' more specific and circumstantial statement of the 'causa medians' of the reconciliation. The gen. is what is termed of 'remoter reference,' forming in fact a species of breviloquentia: see esp. Winer, Gr. § 30. 2, p. 168, where numerous exx. are collected.

διὰ αἵματος] 'by Him;' it is scarcely necessary to say that διὰ αἵματος does not refer to the immediately preceding διὰ τοῦ αἵματος, but to the more remote διὰ αἵματος of which it is a vivid and emphatic repetition. These words are omitted in some MSS [BD*FGJ; 10 mss.], but almost obviously to facilitate the construction.

ἐν τῷ ἐν οὐρ. κ. τ.λ.] 'whether the things upon the earth or the things in the heavens;' disjunctive enumeration of the 'universitas rerum,' as in ver. 16, with this only difference, that the order is transposed,—possibly from the more close connexion of the death of Christ with τὰ ἐπὶ τῆς γῆς. It is hardly necessary to say that the language precludes any idea of reconciliation between the occupants of earth and heaven (app. Cyril. Hieroc. Catech. xiv. 3, Chrys. (in part), Theod., al.) or, in reference to the latter, of any reconciliation of only a retrospectively preservative nature (Bramhall, Disc. iv. Vol. v. p. 148). How the reconciliation of Christ affects the spiritual world—whether by the annihilation of 'posse peccare,' or by the infusion of a more perfect knowledge (Eph. iii. 10), or (less probably) some restorative application to the fallen spiritual world (Orig., Neand. Planting Vol. 1. p. 531)—we know not, and we dare not speculate: this, however, we may fearlessly assert that the efficacy of the sacrifice of the Eternal Son is infinite and limitless, that it extends to all things in earth and heaven, and that it was the blessed medium by which, between God and His creatures, whether angelical, human, animate, or inanimate (Rom. viii. 19, sq.), peace is wrought; see the valuable note of Harless on Eph. i. 10, esp. p. 52, and Hofmann, Schrifth. Vol. 1., p. 189.

21 καὶ ὑμᾶς 'and you also;' new clause, to be separated by a period (not merely a comma, Lachm., Bisp.) from ver. 20, descriptive of the application of the universal reconciliation to the special case of the Colossians; comp. ch. ii. 13, and see notes on Eph. ii. 1. The structure involves a slight anacoluthon: the Apostle probably commenced with the intention of placing ὑμᾶς under the immediate regimen of ἀποκατάλλαλλα. but was led by πρῶτον ὑμᾶς into the contrasted clause νῦν δὲ before he inserted the verb; comp. Winer, Gr. § 63. 1, p. 504. The reading ἀποκατάλλαλγες adopted by Lachm. and Mey. with B [D*FG; Clarom.; Irex., al. have ἀποκαταλλα-
**Colossians I. 21, 22.**

μένοις καὶ ἐχθροῖς τῇ διανοίᾳ ἐν τοῖς ἐργοῖς τοῖς ποιητοίς, νυνὶ δὲ ἀποκαταλλάξεν  22 ἐν τῷ σώματι τῆς σαρκός

γένεσιν involves an equally intelligible, though much stronger, anacoluthon, but has not sufficient external support. ἄνας ἀποκλειτορ. 'being alienated,' 'being in a state of alienation,' scil. 'from God;' comp. Eph. iv. 28: the part. of the verb subst. is used with the perf. part. to express yet more forcibly the continuing state of the alienation; comp. Winer, Gr. § 45. 5, p. 511. For illustrations of the emphatic verb ἀβαλλα. (abalienati, Beza), see notes on Eph. ii. 12, where the application is more expressly restricted. Both there and Eph. iv. 28, the Epesians were represented as a portion of heathenism, here the Colossians are represented as a portion of the 'universitas rerum,' to whom the redeeming power of Christ extends. 

ἐχθροῖς τῇ διαν. 'enemies in your understanding;' not passive, 'regarded as enemies by God' (Mey., who compares Rom. v. 10), but, as the subjective tinge given by the limiting dative and the addition ἐν τοῖς ἐργα seem to imply, active; ἐχθροῖς ἦσεν, φησί, καὶ τὰ τῶν ἐχθρῶν ἐπάρτετε, Chrys. The dative διανοιὰ is what is termed the dat. of reference to (see notes on Gal. i. 22), and represents, as it were, the peculiar spiritual seat of the hostility (comp. notes on Eph. iv. 18) while ἐν τοῖς ἐργοῖς marks the practical spheres and substrata in which the ἐχθραί was evinced; comp. Huther in loc. On the meaning of διανοια, the 'higher intellectual nature,' (διέκθεσις λογική, Orig.) especially as shown in its practical relations (contrast ἑννοια, Heb. iv. 12), see the good remarks of Beck, Seidenl. ii. 19. b, p. 58. The addition τοῖς ποιητοῖς, not simply ἐν τοῖς ἐργα, serves to give emphasis, and direct attention to the real character of the ἐργα; Winer, Gr. § 20. 1, p. 119. 

νυνὶ δὲ ἀποκαταρ. 'yet now hath He (God, see next note) reconciled.' Antithesis to the preceding ποτε ὄντας, the opposite δὲ in the apodosis being evoked by the latent 'although' (Donalds, Gr. § 621) involved in the participial protasis; comp. Xen. Mem. III. 7. 8. ἑκτείνους ῥαδιῶς χειρομένου, τούτοις δὲ μὴν τὰς τρόπων αὐτὸς διενήχθεθαι προσνεχθήσαν, and see the note and ref. of Kühner, esp. Buttm. Mid. Excurs. xii. p. 148: add Klotz Decar. Vol. ii. p. 374. Hartung, Partik. δὲ, 5. 6, Vol. i. p. 186. Such a construction is not common in Attic writers. In this union of the emphatic particle of absolutely present time with the aor. (comp. Hartung, Partik. Vol. ii. p. 24) the aor. is not equiv. to a pres. or perf., but marks with the proper force of the tense, that the action followed a given event (here, as the context suggests, the atoning death of Christ) and is now done with; see Donalds. Gr. § 433, compared with Früh. de Aor. p. 6, 17. Meyer pertinently compares Plato, Symp. 193 Α, πρὸ τοῦ ... ἐν ἥμεν, νυνὶ δὲ διὰ τὴν ἅδικιαν διωκόμηθεν ὑπὸ τοῦ θεοῦ.  

22 ἐν τῷ σώματι κ. τ. ἦ.] 'in the body of His flesh;' i. e., as the language and allusion undoubtedly requires, — the flesh of Christ; the prep. ἐν pointing to the substratum of the action, see noted on Gal. i. 24, and comp. esp. Andoc. de Myst. p. 33 (ed. Schill.) ὁ μὲν ἄγνων ἐν τῷ σώματι τῷ ἐμὸς καθετέσθηκεν. It has been doubted whether Christ is not the subject of ἀποκαταρ. (Chrys., Æcumen.), not God. Such a supposition has in
its favour the use of σώματι, (which seems to suggest an identity of subject), the use of παραστήσας, and the real prominence which the clause assumes, and lastly the semi-parallel passage, Eph. ii. 13. Still, the difficulty of a change of subject,—the natural transition from the more general act on the part of God in ver. 20, to the more particular application of the same to the Colossians,—and the similarity between the circumstantial παραστήσας above and the circumstantial εἰς τῷ σώματί κ. τ. λ. in the present verse, lead us with Bengel., Huth., and others, to refer ἀποκατ. to the subject of ver. 20, i. e., to God. Many reasons have been assigned why St. Paul adds the specifying gen. (substantiu, Winer, Gr. § 30. 2) τῆς εἰκόνος. Two opinions deserve consideration; (a) that it was to oppose some forms of Docetic error which were prevailing at Colossae, Steiger, Huth., al.; (b) that it was directed against a false spiritualism, which, from a mistaken asceticism (ch. ii. 23) led to grave error with respect to the efficacy of Christ’s atonement in the flesh; so Mey., followed by Alf. As there are no direct, and appy. no indirect (contrast Ignat. Magnes. § 9, 11, al.) allusions to Docetic error traceable in this Ep., the opinion (b) is, on the whole, to be preferred. That the addition is used to mark the distinction between this and the Lord’s spiritual σώμα, the Church (Olsb.), does not seem natural or probable.

διὰ τοῦ θανάτου, παραστήσας ὑμᾶς ἁγίους καὶ ἁμώ-
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nulla justa causa sit reprehensionis' (Chrys.), see Tittm. Synon. i. p. 31.

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κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τῶν οὐρανῶν, οὗ ἐγενόμην ἐγὼ Πάῦλος διάκονος.

I rejoice in my suf. serings for you and the Church; I am preaching the mystery of salvation and striving to present every man perfect before Christ.

origin (Hartung, p. 17), originating agent, and perhaps a shade stronger, the causa officiis (Scheuerl. Synt. § 17), all belong to the general category of the gen. of 'ablation' (Donalds. Gr. § 448, 449): the context alone must guide us in our choice. ἑαυτής can hardly be here, except in a very derivative sense, equiv. to ὁ Ἰησοῦς, Chrys.; it seems only to have its usual subjective meaning; comp. notes on Eph. i. 18. οὗ ἡκούσατε 'which ye heard,' scil. when it was first preached to you: not 'have heard,' Auth., here certainly an unnecessary introduction of the auxiliary. This and the two following clauses serve to give weight to the foregoing μὴ μετακομισθεῖν: they had heard the Gospel, the world had heard it (πάλιν αὐτοῦ φέρει μάρτυρα, εἶναι τὴν οἰκονομίαν, Chrys.), and he the writer of this Epistle,—who though probably not their founder (see on ver. 7), yet stood in close relation to them through Epaphras,—was the preacher of it; καὶ τοῦτο εἰς τὸ ἀδύναστον συντελεῖ, Chrys. The Apostle gives weight to his assertions by the special mention of his name, 2 Cor. x. 1, Gal. v. 2, Eph. iii. 1, 1 Thess. ii. 18, Philem. 19.

24 ἐν πάσῃ κτίσει] 'in the hearing of every creature,' surely not 'in the whole of creation,' Alf., —a translation which, even if we concede thatπᾶσα κτίσις may be equiv.to 'every form of creation,' i.e. 'all creatures' (Hofm. Schriftd. Vol. i. p. 137), would be needlessly inexact. The art. is inserted in D* *E JK (Rec.), but clearly has not sufficient critical support. This noble hyperbole only states in a slightly different form what the Lord had commanded, Mark xvi. 15: the inspired Apostle, as Oehler well says, sees the universal tendency of Christianity already realized. The limitation, τῇ ὑπὸ τῶν οὐρανῶν characterizes the κτίσις as ἐνεργος, including however, thereby, all mankind. For the meaning of ἐν, ἐπὶ, coram,—perhaps here with sing. reverting somewhat to the primary idea of sphere of operation, see Winer, Gr. § 48. a, d, p. 34. διάκονος] 'a minister;' see notes on Eph. iii. 7. The three practical deductions which Daumen draws from this clause are worthy of perusal.
haps slightly different. The omission of the article before ἐπὶρ ὑμῶν arises from τάχεις ἐπὶρ being a legitimate construction; see notes on Eph. i. 15. ἐπὶρ ὑμῶν] 'for you,' not 'in your place,' Steig., nor, with a causal reference, 'on your account,' Eadie, 'vestra causa,' Just. (comp. Est. and Corn. a Lap.), but 'vestro fructu et commodo,' Beza, 'zum Vortheil,' Winer, Gr. § 47. 1, p. 342, as the more usual meaning of the prep. in the N.T. and its use below both suggest. On the uses of the prep. comp. notes on Gal. i. 4, iii. 13, Phil. i. 7. ἀνταναπληρ. κ.τ.λ.] 'am filling fully up the lacking measures of the sufferings of Christ.' The meaning of these words have formed the subject both of exegetical discussion and polemical application; comp. Cajet. de Indulg. Qu. 3, Bellarm. de Indulg. Cap. 3. Without entering into the latter, we will endeavour briefly to state the grammatical and contextual meaning of the words. (1) θλησεις Χριστοῦ is clearly not 'afflictiones propter Christum subeundae,' Elsner (Vol. ii. p. 260), Schoettg., al., nor 'calamitates quas Christus perferendas imposuit,' Fritz. (Rom. Vol. iii. p. 275),—a somewhat artificial gen. auctoris,—but simply and plainly the afflictions of Christ, i.e. which appertain to Christ, not, however, with corporeal reference, διὰ ὑπέμευς, Theod., but which are His (Χρ. being a pure possessive gen.; comp. Winer, Gr. § 30. 2, p. 170, note), of which He is the mystical subject; see below. But (2) how are the ὑπερήματα of these afflictions filled up by the Apostle? Not (a) by the endurance of afflictions similar (ὁπαχα-
1.38 COLOSSIANS I. 24, 25.

η ἐκκλησία: 25 ἣς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονο-

meet.

ἐν τῇ σαρκὶ μου
clearly belongs to ἀνταπαλ., defining more closely the seat, and thence, inferentially, the mode, of the ἀντα-

 ναιλήρωσις, (comp. 2 Cor. iv. 11, Gal. iv. 14); the word σαρκ, which thus involves the predication of manner, standing, as Mey. acutely observes, in exquisite contrast with the σῶμα, which defines the object of the action. Steiger, Huth., al., connect this clause with ἓνεκεν τοῦ Χρ.: this may be grammatically possible (Winer, Gr. § 20. 2, p. 123), but is exegetically untenable, as it would but reiterate what is necessarily involved in the use of the first person of the verb.

δ ἐστὶν ἐκκλ.] As ἐκκλ. might be thought the word of importance, the construction ἦτις ἐστὶν ἐκκλ., i Tim. iii. 15, might have seemed more natural; comp. Winer, Gr. § 24. 3, p. 150. The present construction is, however, perfectly correct, as the article and defining gen. associated with σῶμα, as well as the antithetical contrast in which it stands with σαρκ, point to σῶμα as the subst. on which the chief moment of thought really dwells.

25. ἣς ἐγενόμην κ.τ.λ.] 'of which I (Paul) became a minister;' statement of the relation in which he stands to the ἐκκλησία just mentioned the ἃς having a faintly causal, or rather explicative, force (see Ellendt, Lex. Soph. s.v. Vol. ii. p. 371), and indirectly giving the reason and moving principle of the ἀνταπαλήρωσις; 'I fill up the lacking measures of the sufferings of Christ in behalf of His body the Church, being an appointed minister thereof, and having a spiritual function in it committed to me by God.' The ἐγὼ continues, in a slightly changed relation, the ἐγὼ Παῦλος of ver. 23: there the διακονολ referred to the εἰσαγγ., here to the Church by which the εἰσαγγ. is preached; 'idem plane est ministrum Ecclesiae esse et Evangelii,' Just. κατὰ τὴν οἰκον. Θεοῦ] 'in accordance with the dispensation, i.e. the spiritual stewardship, of God;' τὴν ἐκκλησίαν ἐνεπιστεύθην τὴν σωτηρίαν, καὶ τὴν τοῦ κηρύγματος ἐνεχειρισθην διακονίαν, Theod. The somewhat difficult word οἰκονομ. seems here, in accordance with τὴν δοθείσαν κ.τ.λ. which follows, to refer, not to the 'disposition of God,' Syr. [gubernationem], Goth. 'radinga,' Æth. 'ordinationem,' but, as Just., Mey., al., to the 'spiritual function,' the 'office of an οἰκονομος' (see 1 Cor. ix. 17, compared with 1 Cor. iv. 1), originating from, or assigned by, God; the more remote gen. Θεοῦ denoting either the origin of the commission (Hartung, Casus, p. 17), or with more of a possessive force, Him to whom it belonged and in whose service it was borne: see Reuss, Thél. Chrét. iv. 9, Vol. ii. p. 93, and notes on Eph. i. 10, where the meanings of οἰκονομ. in the N.T. are briefly noticed and classified.

τὴν δοθείσαν κ.τ.λ.] 'which was given me for you;' further definition of the οἰκον. τοῦ Θεοῦ, the meaning of which, owing to the different meanings of οἰκον., might otherwise have been misunderstood: 'this οἰκον. was specially assigned to me and you,—you, Gentiles, were to be its objects.' The connexion of εἰς ὕμας with πληρ. (Scholeif. Hints, p. 110) does not seem plausible: the juxtaposition of the pronouns (μας εἰς ὕμας) suggests their logical connexion. πληρώσας τὸν λόγ. τοῦ Θ. 'to fulfil the word of
Colossians I. 25, 26. 139

Paul, the apostle of Christ, writing to the Colossians, says:

"God, i.e. 'to perform my office in preaching unrestrictedly, to give all its full scope to, the word of God: in fin. of design (see notes on ver. 22) dependent either on ἵς ἔγενετον (Huth.), or perhaps, more naturally on τὴν δοθεῖσάν κ.τ.λ., giving an amplification to the preceding eis ὑμᾶς. The glosses on πληρώσαι are exceedingly numerous; the most probable seem, (a) 'ad plene exponendam totam salutis doctrinam,' Daven. 1, comp. Olsh., and Thol. Bergpr. p. 136; (b) 'to spread abroad,' Huth., who compares Acts v. 28; (c) 'to give its fullest amplitude to, to fill up the measures of its fore-ordained universality,' not perhaps without some allusion to the ἑλκώσας which would thus be fully discharged; comp. Rom. xiv. 36, 2 Cor. ii. 17, 1 Thess. ii. 13 al.

26. τὸ μυστήριον] 'the mystery which hath been hidden,' &c.; apposition to the preceding τὸν λόγον τοῦ Θεοῦ. The μυστήριον was the divine purpose of salvation in Christ, and, more especially, as the context seems to show, 'de salvandis Gentibus per gratiam evangelicam,' Daven.; see Eph. iii. 4 sq., and comp. Eph. i. 9. On the meanings of μυστήριον in the N.T., see notes on Eph. v. 32, and Reuss, Théol. Chrét. iv. 9, Vol. ii. p. 88, where the applications of the term in the N.T. are briefly elucidated.

ἀπὸ τῶν αἰῶνων κ.τ.λ.] 'from the ages and from the generations (that have passed);' from the long temporal periods (αἰῶνες) and the successive generations that made them up (γενεάων; see on Eph. iii. 21), which have elapsed (observe the article) since the 'arcanum decretum' was concealed. The expression is not identical with πρὸ τῶν αἰῶνων, 1 Cor. ii. 7; the counsel was formed πρὸ τῶν αἰῶνων, but concealed ἀπὸ τῶν αἰῶνων; comp. Rom. xvi. 25, and see notes on Eph. iii. 9, where the same expression occurs.

γενέσθαι] 'but now has been made manifest;' transition from the participial to the finite construct, suggested by the importance of the predication; see notes on Eph. i. 20, and Winer, Gr. § 63. 2. b. p. 505 sq., where other examples are noticed and discussed. The φανέρωσις, the actual and historical manifestation (De W.), took place, as Mey. observes, in different ways, partly by revelation (Eph. iii. 5), partly by preaching (ch. iv. 4. Tit. i. 3) and exposition (Rom. xvi.
26. and partly by all combined. On
the connexion of νυνι (Lachm. νυνι
with BCFG; mss.; Did.) with the
aor., see notes on ver. 21, and for a
good distinction between νυνι (ἐπὶ τῶν
τριῶν χρόνων) and νυνι (ἐπὶ μονὸν
ἐνεστῶτος), see Ammonius, Voc. Dif.

27. ois ἡθελησεν ὁ Θεὸς γνωρίσαι τι
τὸ πλούτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἐθνε-
COLOSSIANS I. 27, 28. 141

σίν, δέ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης. 28 ὃν ἡμείς καταγγέλλομεν, νοοθετοῦντες πάντα ἀνθρώπον, καὶ

with ἐλπὶς, has a more specific reference.

ἐν τοῖς ἑθενεῖσιν] Semi-local clause appended to τί (ἐστιν) τὸ πλοῦτος κ. τ. λ., defining the sphere in which the πλοῦτος τῆς δόξ. τοῦ μυστ. is more especially evinced; φανεραὶ δὲ ἐν ἐπήρους, πολλῷ δὲ πλέον ἐν τούτοις ἡ πολλὴ τοῦ μυστηρίου δόξα, Chrys.; see esp. Eph. i. 18, where the construction is exactly similar.

δέ ἐστιν Χρ.] The reading is here somewhat doubtful; δέ is found in CDEJK; nearly all mss.; Chrys., Theod. (Tisch. Rec.), and, as being the more difficult reading, is to be preferred to δ, adopted by Lachm. with ABFG; 17. 67**, and perhaps Vulg., al. But to what does it refer? Three interpretations have been suggested; (a) the complex idea of the entire clause,—Christ in his relation to the Gentile world, De W., Eadie; (b) the more remote τὸ πλοῦτος κ. τ. λ., Οἰκum., Daven., Mey.; (c) the more immediately preceding μυστηρίου τοῦ τοῦτο, Chrys., Alf., al. Of these (a) is defensible (comp. Phil. i. 28), but too vague; (b) is plausible (comp. Eph. iii. 8), but rests mainly on the assumption that πλοῦτος is the leading word (Mey., Winer), whereas it seems clear from ver. 26, that μυστήριον is the really important word in the sentence. We retain then the usual reference to μυστηρίον; Christ who was preached, and was working by grace among them, was in Himself the true and real mystery of redemption; comp. notes on Eph. iii. 5. In any case the mass ἐστιν results from a simple attraction to the predicate; see Winer, Gr. § 24. 3, p. 150.

ἐν ὑμῖν] "among you," not exclusively "in vobis inhabitans per fidem," Zanch. (comp. Eph. iii. 17), but in parallelism to the preceding ἐν τοῖς ἑθενεῖσιν. As, however, this parallelism is not perfectly exact (Alf.),—for ἐν ὑμῖν is in close association with the preceding substantive, whereas ἐν τοῖς ἑθενεῖσιν is not,—we may admit that 'in you' is also virtually and by consequence involved in it; comp. Olsh., Eadie. The connexion adopted by Syr. [τινι] [qui in vobis est spei] involves an unnecessary and untenable trajectio.

ἡ ἐλπὶς τῆς δόξης] Apposition to the preceding Χριστὸς ἐν ὑμῖν; not either the 'spei causa' (Grot.), or the object of it (Vorst), but its very element and substance, see 1 Tim. i. 1, and notes in loc. The second gloss of Theoph., ἡ ἐλπὶς ἡ ὑμῶν ἑνδοξος, is unusually incorrect; ὡς is a pure subst., and refers to the future glory and blessedness in heaven, Rom. v. 2, 1 Cor. ii. 7 (app.), 2 Cor. iv. 17, al. For a list of the various words with which ἐλπὶς is thus joined, see Reuss, Théol. Chrét. iv. 20, Vol. ii. p. 221.

28 ὃν ἡμείς καταγγ.] 'whom we preach;' whom I and Timothy, with other like-minded teachers (comp. Steig.), do solemnly preach; the ἡμείς being emphatic, and instituting a contrast between the accredited and the non-accredited preachers of the Gospel. On the intensive, surely not local (ἐκωθὲν ἀπὸν φίλων, Chrys.), force of καταγγ., see notes on Phil. i. 17.

νοοθετοῦντες] 'admonishing,' 'warning,' 'corri­pentes,' Vulg., Æth.; participial clause defining more nearly the manner or accompaniments of the καταγγ.-γέλα. The verb νοοθετεῖν has its proper force and meaning of 'admonishing with blame' (νοοτετοι λόγω,
COLOSSIANS 1. 28, 29.

διδάσκοντες πάντα ἀνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἀνθρωπον τέλειον ἐν Χριστῷ. 29 εἰς δὲ καὶ κοπιών ἀγωνίζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργούμεν ἐν ἐμοὶ ἐν δυνάμει.

Xenoph. Mem. 1. 2, 21, comp. notes on Eph. vi. 4), and as Mey. (comp. De W.) rightly observes, points to the metanoia of the evangelical message, while διδάσκει lays the foundation for the πιστεύει; so, inferentially, Theophyl., νουθεσία μὲν ἐπὶ τῆς πράξεως, διδασκαλία δὲ ἐπὶ δογμάτων. On the meaning of νουθετεῖν, which implies primarily, correction by word, an appeal to the νοῦς (comp. 1 Sam. iii. 12), and derivatively, correction by αὐτοῦ, Judges viii. 16, (comp. Plato, Legg. 879), see Trench, Synon. § XXXII.

πάντα ἀνθρ.] Thrice repeated and emphatic; apply not without allusion to the exclusiveness and Judaistic bias of the false teachers at Colosse. The message was universal, it was addressed to every one, whether in every case it might be received or no: τί λέγεις; πάντα ἀνθρωπον; καὶ, φησι, τοῦτο στουδάμονε, εἰ δὲ μὴ γένηται οὐδὲν πρὸς ἡμᾶς, Theoph.

ἐν πάσῃ σοφίᾳ] 'in all, i.e. in every form of wisdom;' see notes on Eph. i. 8: mode in which the διδάσκειν was carried out, μετὰ πάσης σοφίας, Chrys. (comp. ch. iii. 16), or perhaps, more precisely, the characteristic element in which the διδαχή was always to be, and to which it was to be circumscribed. The meaning is thus really the same, but the manner in which it is expressed slightly different. The lines of demarcation between sphere of action (Eph. iv. 17), accordance with (Eph. iv. 16), and characterizing feature (Eph. vi. 2), all more or less involving some notion of modality, are not always distinctly recognizable. The influence of the Aramaic ש in the various usages of εἰν in the N. T. is by no means inconsiderable.

[να παραστήσωμεν] 'in order that we may present,' exactly as in ver. 22, with implied reference not to a sacrifice, but to the final appearance of every man before God: 'εἰς τὸν μεταμομορφώμενον, ἀνέπλευρον, mss.; Clarom.; Clem., and Lat. Ff.

29 εἰς δὲ 'to which end;' the prep. with its usual and proper force denoting the object contemplated in the κοπιῶν; comp. notes on Gal. ii. 8.

καὶ κοπιῶ] 'I also toil;' beside preaching with νουθεσία and διδαχή, I also sustain every form of κόπος (2 Cor. vi. 5), in the cause of the Gospel, the καὶ contrasting (see notes on Phil. iv. 12) the κοπιῶ with the previous καταγγ. κ.τ.λ. The relapse into the first person has an individualizing force, and carries on the reader from the general and common labours of preaching the Gospel (ἐν ἡμείς καταγγ. κ.τ.λ.), to the struggles of the individual preacher. On the meaning
II. Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκιον ἀγώνα

and derivation of κοπιῶ see notes on 1 Tim. iv. 10.

άγωνιζόμενοι] 'striving;' comp. ch. iv. 12, 1 Tim. iv. 10 (Lachm.)—a doubtful reading, vi. 12, 2 Tim. iv. 7, and in a more special sense, 1 Cor. ix. 25. It is doubtful whether this is to be referred to an outward, or an inward, ἀγών. The former is adopted by Chrys., Theoph., Daven., al.; the latter by Steig., Olsh., and most modern commentators. The use of κοπιῶ (see on Tim. l. c.) perhaps may seem to point to the older interpretation; the immediate context (ch. ii. i), however, and the use of ἀγωνίζομαι in this Ep. (see ch. iv. 12, ἀγωνίζομαι ὑμῶν ἐν ταῖς προσευχαῖς) seem here rather more in favour of modern exegesis, unless indeed with Ecum. and De Wette we may not improbably admit both. 

κατὰ τὴν ἐνέργη] 'according to His working which worketh in me;' measure of the Apostle's spiritual κόσος (comp. notes on Eph. i. 19), viz., not his own ἐνέργεια but that of Christ; τὸν αὐτὸν κόσον καὶ ἀγώνα τῷ Χριστῷ ἀναθείς, Ecum., who alone of the Greek commentators (Theod. silet) refers the αὐτὸν to Christ. On the construction of the verb ἐνέργη see notes on Gal. ii. 8, v. 6, and on its meaning, notes on Phil. ii. 13. The passive interpretation 'quem agitur, exercetur, perfectur,' Bull, Exam. Cens. ii. 3, though, lexically defensible, seems certainly at variance with St. Paul's regular use of the verb; see on Phil. l. c. ἐν δύναμι] 'in power,' i.e. powerfully; modal adjunct to ἐνέργειαν. Though it seems arbitrary to restrict δύναμι to miraculous gifts (Michael.), it still seems equally so (with Mey. and Alf.) to summarily exclude it; comp. Gal. iii. 5. The principal reference, as the singular suggests (contrast Rom. i. 4 and Acts ii. 22), seems certainly to inward operations; a secondary ref. to outward manifestations of power seems, however, fairly admissible; 'quum res postulat, eitiam miraculis,' Caiv., comp. Olsh. in loc.

CHAPTER II. 1. γάρ] Description of the nature and objects of the struggle previously alluded to, introduced by the γάρ argumentative (not transitional). Syr. [probably not a different reading, see Schaaf, Lex. s. v., and partially even Alf.), which confirms and illustrates,—not merely the foregoing word ἀγωνίζομαι (Beng.) but the whole current of the verse: 'meminerat in calce superiores capitis suorum laborum et certaminum, eorum nunc causam et materia explicit,' Just. ἡλίκιον ἀγώνα] 'how great a struggle;' not 'solicitudeinum,' Vulg., but 'certamen,' Clarom. ζοϊκών ἀγώνα] 'quantum conducta,' Aeth. The struggle, as the circumstances of the Apostle's captivity suggest, was primarily inward,—'intense and painful anxiety,' Eadie (comp. ch. iv. 12), yet not perhaps wholly without reference to the outward sufferings which he was enduring for them (ch. i. 24), and for all his converts. The qualitative adj. ἡλίκιος (Hesych. ποταπὸς μέγας, ὀρθῖος; comp. Donalds. Cratyl. § 254), occurs only here and James iii. 5. πεπληρωθείς] 'for you.' The reading is somewhat doubtful. Lachm. reads ὑμᾶς with ABCD***; 6 mss.; but as this might easily have come from ch.
iv. 12 (comp. ch. i. 24), it seems best with Tisch. to retain περὶ, which is found in D* D*** EFGJK, and the great majority of mss.: these prepositions are often interchanged. On the distinction between them, see on Gal. i. 4, and on Phil. i. 7.

καὶ τῶν ἐν Λαοδ.,] The Christians in the neighbouring city of Laodicea are mentioned with them, as possibly subjected to the same evil influences of heretical teaching. The rich (Rev. iii. 17), commercial (comp. Cicero, Epist. Fam. iii. 5), city of Laodicea, formerly called Diospolis, afterwards Rhoas, and subsequently Laodicea, in honour of Laodice, wife of Antiochus II., was situated on the river Lycus, about eighteen English miles to the west of Colosse, and about six miles south of Hierapolis, which latter city is not improbably hinted at in καὶ διὸς κ.τ.λ.; see Wieseler, Chronol. p. 444 note. Close upon the probable date of this Ep. (A.D. 61 or 62), the city suffered severely from an earthquake, but was restored without any assistance from Rome; Tacit. Ann. XIV. 27, comp. Strabo, Geogr. xiii. 8. 16 (ed. Kramer), a place bearing the name of Eski-hissar is supposed to mark the site of this once important city: for further notices of Laodicea see Winer, RWE. u. v. Vol. ii. p. 5, Pauly, Real-Encycl. Vol. iv. 1, p. 764, and Arundell, Seven Churches, p. 84 sq., ib. Asia Minor, Vol. ii. p. 180 sq.

καὶ διὸς κ.τ.λ.] 'and (in a word) as many as, etc.,' the καὶ probably annexing the general to the special (comp. Matth. xxvi. 59, notes on Eph. i. 21, Phil. iv. 12, and Winer, Gr. 53. 3, p. 388, ed. 6), and including, with perhaps a thought of Hierapolis (see above), all in those parts who had not seen the Apostle.

The ordinary principles of grammatical perspicuity seem distinctly to imply that the ὡς εἰς and the τοῖς ἐν Λαοδ., belong to the general class καὶ διὸς κ.τ.λ., and consequently that the Colossians were not personally acquainted with the Apostle. Recent attempts have been made either to refer the διὸς to a third and different set of persons to the Coloss. and Laod. (Schulz, Stud. u. Krit. 1829, p. 538; so Theod. and a Schol. in Matth. p. 168), or to a portion only of those two Churches, (Wiggers, Stud. u. Krit. 1838, p. 176), but as all the words are, in fact, under the vinculum of a common preposition, and as αἰτῶν, if dissociated from ὡς καὶ τῶν ἐν Λαοδ. (comp. Schulz), would leave the mention of these two former classes most aimless and unnatural, we seem justified in concluding with nearly all modern editors that the Colossians and those of Laod. had not seen the Apostle in the flesh; see the good note of Wieseler, Chronol. p. 440 sq., and Neander, Planting, Vol. i. p. 171 (Bohn). The form ἐφρακαν adopted by Lachm., Tisch., [with ΔΒΔερ.Δ*], is decidedly Alexandrian (see Winer, Gr. § 13. 2, p. 71), and probably the true reading. The 'sonstige Gebrauch Pauli' urged against it by Mey. is imaginary, as the third pers. plur. does not elsewhere occur in St. Paul's Epistles.

ἐν σαρκί seems naturally connected with the preceding πρόσωπον μοῦ (Vulg., Copt., Ἑθ.), not with ἐφρακαν (Syr.; but not Philox., where the order is changed), forming with it one single idea. There is almost obviously here no implied antithesis to πνεῦματι (διεκκολαθα ἐνταῖθα διὰ τῶν συνεχῶς ἐν πν., Chrys., Thoph., comp. ver. 5); the bodily countenance is not in
COLOSSIANS. II. 1, 2. 145

τὸ πρόσωπόν μου ἐν σαρκὶ, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθήσετε ἐν ἀγάπῃ καὶ εἰς πᾶν τὸ

2. τοῦ Θεοῦ Χριστοῦ] This passage deserves our attentive consideration. The reading of the text is that of B, Hill. (Lachm., Tisch. ed. 1, Mey., Huth.), and has every appearance of being the original reading, and that from which the many perplexing variations have arisen. The other principal readings are (a) τοῦ Θεοῦ, with cursive mss. 37, 67**, 71. 80* 116 (Griesb., Scholz, Tisch. ed. 2), followed by Olsch., De W., Alf., and the majority of modern comment.: (b) τοῦ Θεοῦ δ ἐστιν Χριστός, with D*; Clarom. (Eth., quod de Christo); (c) τοῦ Θεοῦ πατρὸς τοῦ Χριστοῦ with AC; al.; Vv.; and lastly, (d) τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χρ. with D***EJK; many mss. and Vv.; Theod., Dam., al. (Rec.). Now of these (a) is undoubtedly too weakly supported; (b) seems a very obvious gloss of the unusual τοῦ Θεοῦ Χρ.; (c) and (d) still more expanded and expository readings. As all four may be so simply derived from the text, (a) by omission, the rest by gloss and expansion, we adopt, with considerable confidence, the reading of Lachm., and we believe also, of Tregelles.

opposition with 'the spiritual physiognomy,' Olsch., but seems a concrete touch added to enhance the nature of his struggle; it was not for those whom he personally knew and who personally knew him, but for those for whom his interest was purely spiritual and ministerial.

2. ἵνα παρακαλῆση] 'in order that their hearts may be comforted;' not 'may be strengthened,' 'inveniant robur,' Copt. [literally, but?] if the derivative meaning 'consol. accipere' is not the most common, e.g. Psalm cxix. 52], De Wette, Alford, but 'consolentur,' (consolationem accipient), Vulg., [consol. accipient], Syr., 'gaudeant,' Eth.—the meaning which παρακάλ. always appears to bear in St. Paul's Epis., and from which there does not here seem sufficient reason (contr. Bisp., Alf.), to depart: surely those exposed to the sad trial of erroneous teachings need consolation; comp. Davenant in loc. For exx. of παρακάλ. comp. ch. iv. 8, Eph. vi. 22, 1 Thess. iii. 2, and even 2 Thess. ii. 17, where the associated στηρίζει is not a repetition, but an amplification, of the preceding παρακαλέσαι. The final ἵνα is obvi-

ously dependent on ἐγών ἔχω (comp. Chrys. ἔγγ. ἔχω: 'ίνα τί γένηται), and introduces the aim of the struggle,—the consolation and spiritual union of those believers previously mentioned who had not seen the Apostle in the flesh.

συμβιβασθήσετε ἐν ἀγάπῃ] 'they being knit together in love;' relapse to the logical subject by the common participial anaclouson (Eph. iv. 2; see notes on Eph. i. 18, and on Phil. i. 30), the participle having its modal force, and defining the manner whereby, and circumstances under which, the παράκαλεσις was to take place; see Madvig, Synt. § 176. b. The verb συμβιβασθεῖσθαι does not here its derivative sense, 'instruct,' Vulg., Copt., but its primary meaning of aggregation, 'knit together,' Auth. (comp. Syr. ἀκολουθεῖν [accedant], Eth., 'confirmetur'), as in ch. ii. 19, and Eph. iv. 16, where see notes. The reading ἐγών (Rec., with D***E** JK, al.) seems certainly only a grammatical emendation.

Ἐν ἀγάπῃ, with the usual meaning of the prep., denotes not the instrument, 'per charitatem,' Est., but the sphere and element in which they were to be knit together, and is associated by L.
πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ

means of the copulative καὶ (not 'etiam,' Beng.) with εἰς τὰν κ.τ.λ. which defines the object of the union; see next note. εἰς τὰν τὸ πλοῦτος; 'unto all the richness;' prepositional member defining the object and purpose contemplated in the συνιστάναι, and closely connected with the preceding definition of the ethical sphere of the action; deep insight into the mystery of God is the object of the union in love. The connexion with τῶν ἡμῶν (Baumg. Crus.) mars the union of the prepositional members, and gains nothing in exegesis. The reading τῶν ἡμῶν, though well supported (Rec. with DEJK, al.), seems clearly to have had a para-diplomatic origin (Pref. to Gal. p. xvi.), the τὰ being a clerical error for το, and πλοῦτον a corresponding correction. On this newer form, see notes on Eph. i. 7.

τῆς πληροφορίας τῆς συνεσίας.] 'of the full assurance of the understanding,' not 'certo persuasione intelligenba,' Daven., a resolution of the gen. which is wholly unnecessary: comp. notes on ch. i. 27. The word πληροφ. (1 Thess. i. 5, Heb. vi. 11, x. 22) denotes on the qualitative side (πλοῦτ., quantitative, De W.) the completeness of the persuasion which was to be associated with the σύνεσις,—which the σύνεσις was to have and to involve (gen. possess.),—and, as Olsh. observes, may denote that the σύνεσις was not to be merely outward, dependent on the intellect, but inward, resting on the testimony of the Spirit; comp. Clem. Rom. i. 42. On the meaning of σύνεσις, see notes on ch. i. 9: that it is here Christian σύνεσις, clearly results from the context (Mey.). εἰς ἐπίγνωσιν κ.τ.λ.] 'unto the full knowledge of the mystery of God, even Christ;' prepositional member exactly parallel to the preceding εἰς τὰν τὸ πλ. κ.τ.λ. The construction of the last three words is somewhat doubtful. Three connexions present themselves; (α) 'the mystery of the God of Christ,' Huth., Mey.; Χριστός being the possessive gen. of relationship, &c., see Scheuerl. Synt. § 16. 7, p. 123 sq., and comp. Eph. i. 17, and notes in loc.; (β) the mystery of God, even of Christ, Xp. being a gen. in simple apposition to, and more exactly defining Θεός; so in effect, Hil., 'Deus Christus sacramentum est;' (γ) the mystery of God, even Christ: Xp. being in apposition, not to Θεός, but to μυστήριον, and so forming a very close parallel to ch. i. 27. Of these (α) seems hopelessly hard and artificial; (β) though dogmatically true, seems here an unnecessary specification, and exegetically considered, much inferior to (γ), which stands in harmony with the preceding expression μυστήριον δι' ἓστιν Χριστὸς (ch. i. 27), and has the indirect support of D*, Clarom., Aug., Vig., and Αθ., sa-baenta Chrestos [quod de Christo]. It seems singular that these words have not given rise to more discussion (South has a doctrinal sermon on the text, Vol. II. p. 174 sq., but does not notice the readings), for (β), though in point of collocation somewhat doubtful, seems still, considered apart from the context, not indefensible, and at any rate is not to be disposed of by Meyer's summary, 'entbehrt aller Paulinischem analogie.' We adopt (γ), however, on what seem decided exegetical grounds. On the meaning and applications of μυστηρίον, see notes on Eph. v. 32, Reuss, Θεολ. Chrét. iv. 9, Vol. ii. p. 89; and for the exact force of ἐπίγνωσις ('accurata cognitio'), here con-
COLOSSIANS II. 2—4.

firmed by the juxtaposition of the simple γνώσεως, ver. 3, see notes on Eph. i. 17.

3. [ἐν φίλῳ] ‘in whom,’ relative sentence explaining the predication involved in the preceding apposition (μυστήριον = Χριστός), the relative having its explicative force; see notes on ch. i. 25. To follow the reading of the text, and yet to refer ἐν φίλῳ to the μυστήριον (Mey.), seems unusually perplexed, unless (with Mey.) we adopt the unsatisfactory construction (a), previously discussed. De Wette and Mey. urge the implied antithesis between μυστήριον and ἀπόκρυφοι, but to this it may be said,—first, that what is applicable to μυστήριον is equally so with that to which it is equivalent (comp. Bisp.); secondly, that the secondary predicate ἀπόκρυψας (see below) logically elucidates the equivalence of Χριστός with the μυστήριον, but would seem otiose if only added to enhance the nature of the μυστήριον or the ἐπιγραφής thereof: comp. Waterl. Christ’s Div. Serm. VII. Vol. ii. p. 156.

ἐστιν πάντες κ.τ.λ. ‘are all the treasures of wisdom and knowledge hiddenly,’ not ‘the secret treasures, &c.’ Mey., Alf., which obscures the secondary predication of manner, and in fact confounds it with the usual ‘attributive’ construction (Krüger, Sprachl. § 50. 8). The position of the substantive verb and the order of the words seem to show that ἀπόκρυψας is not to be joined with εἰσιν as a direct predication (Syr., Copt., De W., al.), but that it is subjoined to it (Vulg., Æth.) as the predication of manner, and is in fact equivalent to an adverb, the most distinct type of the secondary predicate; see esp. Donaldson, Gratyl. § 304, and esp. Müller, Kleine Schrift. Vol. i. p. 310 (Donalds.), who has the credit of first introducing this necessary distinction between ‘adjectiva attributa, predicata, et apposita;’ see also Donalds. Gr. § 436-447. It will be seen that the translation of Mey. and Alf., and esp. the explanations based upon it, are unsatisfactory from not having observed these important distinctions.

Exegetically considered, the expression seems to convey that all treasures of wisdom and knowledge are in Christ, and are hiddenly so, ‘quo verbo innuitur, quod pretioso et magnificum est in Christo non prominere, aut protinus in oculos incurerrre hominum carnalium, sed in latere ut conspiciatur tantummodo ab illis quibus Deus oculos dedit aequos, id est, spirituales ad videndum,’ Daven.; ὥσπερ παρὰ αὐτοῦ δεὶ πάντα αἰτεῖν, Chrys. There is thus no need with Bähr and others to modify the simple meaning of the adjective.

[σοφίας καὶ γνώσεως] The exact distinction between these words is not perhaps very easy to substantiate. We can hardly say that ‘σοφία res credendas, γνώσις res agendas complementitur’ (Daven.), but rather the contrary. It would seem, as in σοφία and φρονήσις (see notes on Eph. i. 9), that σοφία is the more general, ‘wisdom,’ in its completest sense, κολοσσόν ἀπαντῶν μάθησις, Suid., γνώσις the more restricted and special, ‘knowledge,’ as contrasted with the results and applications of it; see Neander, Planting, Vol. i. p. 139 (Bohn), Delitzsch, Bibl. Psychol. IV. 7, p. 166, and, on the meaning of ‘wisdom,’ comp. Taylor (H.), Notes from Life, p. 95.

4. τὸῦτο δὲ λέγω] ‘Now this I say,’ transition, by means of the δὲ μετα-
COLOSSIANS II. 4, 5.

δὲ λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζῃταὶ ἐν πιθανολογίᾳ.

5 εἰ γὰρ καὶ τῇ σαρκὶ ἀπειμα, ἀλλὰ τῷ πνεύματι σοῦ ὑμῖν

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βασικῶν (Hartung, Partik. Vol. 1. p. 165; omitted by Lachm. with Α* (appr.), B; Ambrosiast.), to the warnings which, with some intermixture of exhortation and doctrinal statements, pervade the chapter. The τοῦτο seems clearly to refer not merely to ver. 3, but to the whole introductory paragraph, ver. 1-3. παραλογίζεται: 'may deceive;' only here and James i. 22, though not uncommon in the LXX, e.g., Josh. ix. 22, 1 Sam. xii. 28, 2 Sam. xxi. 5, al. The verb παραλογίζεται, is of common occurrence in later Greek, and properly denotes 'to deceive,' either by false reckoning (Demosth. Aphob. i. 822), or false reasoning (Iscor. 420 c), and thence generally, ἀπατάω, φεύγωσθαι (Hesych.); comp. Arrian, Epict. ii. 20, ἔξαπατῶσιν ὑμᾶς καὶ παραλογίζομαι, and exx. in Elsner, Obs. Vol. ii. p. 261, Loesn. Obs. p. 335. ἐν πιθανολογίᾳ 'with enticing speech;' comp. 1 Cor. ii. 4, ἐν πειθοῖς σφαλὰ λόγοι, the prep. ἐν having that species of instrumental force in which the object is conceived as existing in the means; comp. Jelf, Gr. § 622. 3. The subst. occurs in Plato, Theat. 162 ε, and the verb in Aristot. Eth. Nic. 1. 1, but with a more special and technical reference to probability as opposed to demonstration or to mathematical certainty.

5 εἰ γὰρ καὶ τῇ σαρκὶ ἀπειμα, ἀλλὰ ἐκεῖνος ὑμῶν ἀπασταῖται, Chrys. The καὶ does not belong, strictly considered, to the εἰ (comp. Raphel. in loc.), but to σαρκὶ, on which it throws a slight emphasis, contrasting it with the following πνεύματι: see notes on Phil. ii. 17. The dative σαρκὶ is the dat. 'of reference,' and, with the regular limiting power of that case, marks that to which the ἀποστολας was restricted; see notes on Gal. i. 22. ἀλλὰ] 'yet on the contrary,' 'nevertheless;' the hypothetical protasis being followed by ἀλλὰ at the commencement of the apodosis; see exx. in Hartung, Partik. ἀλλὰ, 2. 8, Vol. ii. p. 40. In such cases, which are not uncommon, the ἀλλὰ preserves its primary and proper force; 'per istam particulam quasi transitus ad rem novam significatur quae eì, quæ membro orationis conditionali erat declarata, jam opponatur,' Klotz, Devar. Vol. ii. p. 93. τῷ πνεύματι] 'in the spirit;' dative exactly similar to τῇ σαρκὶ. It need scarcely be said that this is St. Paul's human spirit (Beck, Seelenl. ii. 1, p. 28 sq.), not any influence of the Holy Spirit, Pseud. Ambr. (comp. Grot.; Daven. unites both), which would here violate the obvious antithesis. The deduction of Wiggers (Stud. u. Krit. 1838, p. 181) from this passage and esp. from the use of ἄπειμα, that there had been a previous παραστασις with the Col. on the part of St. Paul, is rightly rejected by De Wette and Mey.: the verb itself simply implies absence without any ref. to a previous presence; the accessory thought is supplied by the context. Contrast the other instances in the N.T., 1 Cor. v. 3, 2 Cor. x. 1, 11, xiii. 2, 10, Phil. i. 27, in all of which πάρεμα is distinctly expressed.

ὑμῖν] 'with you;' 'joined with you,' in a true and close union; comp. Gal. iii. 9, where see remarks on the difference
eimi, xalron kal bletov upon tyn tazin kai to stereoma

between σεν and μετά: comp. on Eph. vi. 23. xalron kal bletov k.t.l. 'rejoicing (with you), and seeing your order;' modal and circumstantial clause defining the feelings with which he was present, and the accessory circumstances. There is some difficulty in the union of these two participles. After rejecting all untenable assumptions, of an εν διὰ δυνα ('gaudeo dum video,' Wolf.),—a zeugmatic construction of the accus. with both verbs ('mit Freuden sehend,' De W.),—a trajection ('seeing, &c., and rejoicing,' see Winer, Gr. § 54, 4, p. 417, note)—a causal use of καί(' gaudens quia cerno,' Daven., compare Syr. 1), &c., we have three plausible interpretations: (a) 'rejoicing, to wit, seeing,' &c., καί being used purely explicationally, Olsh., Winer 2, l.c.; (β) 'rejoicing (thereat), i.e. at being with you in spirit, and seeing, &c.,' the subject of the καί περηφανον being deduced from the words immediately preceding, and the καί being simply supposative; Mey., and after him Eadie and Alf.; (γ) 'rejoicing (about you) and seeing,' εφ' υμίν being suggested by the preceding ἐν δυνα, Winer 1, l.c., Fritz. Rom. Vol. II. p. 425, note. Of these (α) seems hard and artificial; (β) imports somewhat alien thought, for surely it was the state of the Col., rather than being with them in spirit that made the Apostle rejoice; (γ) preserves the practical connexion of xalron, with the latter part of the sentence, but assumes an ellipse which the context does not very readily supply. It seems best then (δ) to so far modify (γ) as to assume a continuation of σεν υμίν; the modal xalron expressing the Apostle's gene-

rall feeling of joyful sympathy (suggested by the state in which he found them), while the circumstantial bletov k.t.l. adds a more special, and, in fact, explanatory accessory: for this use of καί (special after general), comp. notes on Eph. v. 18, and on Phil. iv. 12. τάξιν] 'order,' i.e. 'orderly state and conduct;' την τάξιν, την εὐταξίαν φησι, Chrys.; specification of their state outwardly considered, in reference to church-fellowship, and to the attention and obedience of the good soldier of Christ: ως γὰρ ἐκ παραδόξους ἡ εὐταξία την ἡδαγγα στερέαν καθοσιν οὕτω καὶ ἐπὶ τῆς ἐκκλησίας, δην εὐταξία οverty, τῆς ἀγάπης πάντα καθοσιν καὶ μή διὸντα σχεδόντων, τότε καὶ τὸ στερέωμα γίνεται, Theoph. The allusion may be to a well organized body politic (Mey., Alf.; comp. Demosth. de Rhod. Lib. 200) or perhaps more probably, in accordance with the Apostle's metaphors elsewhere (Eph. vi. 11 sq.), to military service; see Wolf. in loc. στερέωμα] 'solid foundation,' 'firm attitude,' καθάπερ πρὸς στρατιώτα τις εὐταξίας εἰστήκει καὶ βεβαιός, Chrys.; specification of their state inwardly considered: not 'firmitas,' Syr., Lēth. [both which languages have another word more exactly answering to the concrete], followed by Huth., De Wette, al., but, 'fundamentum,' Vulg., 'firmamentum,' Copt.—there being no lexical ground for regarding the more concrete στερέωμα ('effect of the verb as a concretum,' Buttm. Gr. § 119. 7; nearly = part. in -μενον) as identical in meaning with the purely abstract στερέωσις. The word (ἄτοστος, in the N.T.; comp. 1 Pet. v. 9, Acts xvi. 5) occurs frequently in the LXX, and nearly
COLOSSIANS II. 5—7.

always in its proper sense, though occasionally showing the tendency of later Greek in a partial approximation to the verbal in -σις; comp. Esth. ix. 29. The gen. may be a gen. of apposition (comp. notes on Eph. vi. 14), but seems more naturally a gen. subjecti referable to the general category of the possessive genitive. On the constr. of πιστ. with έλ, see notes on 1 Tim. i. 16, and Reuss, Théol. Chrét. iv. 14, Vol. ii. p. 129.

After these words we have no reason for doubting that the Church of Colossae, though tried by heretical teaching, was substantially sound in the faith.

6. ὡς οὖν παρελαβετε] 'As then ye received:' exhortation founded on the words of blended warning and encouragement in the two preceding verses, οὖν having its common collective force ('ad ea quae ante revera posita sunt lectorem revocat,' Klotz) and thus answering better to 'then,' Peile, than 'therefore,' Alf.: see Klotz, Devar. Vol. ii. p. 717, comp. Donalds. Gr. § 604. On οὖ see notes on Tit. i. 5. The παρελαβετε can hardly be 'from me,' Alf. (see on ver. 1), but from Epaphras (ch. i. 7) and your first teachers in Christianity. Though the reference seems mainly to reception by teaching (comp. διδακτερ, ver. 7), the object is so emphatically specified, τον Χριστον ῥητορ τον Κύριον, as appy. to require a more inclusive meaning; they received not merely the διαθεστατον διδασκαλιαν (Theol.), the 'doctrinam Christi' (Daven.), but Christ Himself, in Himself the sum and substance of all teaching (Olsch., Bisp.); comp. Eph. iv. 20, and notes in loc.

τον Κύριον] 'The Lord;' not without emphasis; yet not so much as 'for your Lord,' Alf., after Huth. and Mey.,—an interpretation which, independently of grammatical difficulties (Κύριον, 2 Cor. iv. 5, not τον Κύριον, see Middleton, Gr. Art. iii. 3. 4) would make παρελαβετε imply rather the recognition of a principle of doctrine, than the spiritual reception of the personal Lord. The title, as both the position and article show, is plainly emphatic,—it marks Him as Lord of all, above all Principality and Power (Eph. i. 20), the Creator of men and angels (Col. i. 16), but cannot be safely regarded as forming a tertiary predication; comp. Donalds, Oratyl. § 305.

ἐν αὐτῷ περιπατετε] 'walk in Him,' as the sphere and element of your Christian course. Christ is not here represented as an οδός (ἡ προαγωγια εις τον Πατερα, Chrys.), but as an enshrouding 'Lebens Element' (Mey.), to which the περιπατετε, i.e. life and all its principles and developments, was to be circumscribed; comp. Gal. ii. 20, Phil. i. 20.

7. ἢ δέκατον και ἐπισκοποφο­μενον] 'having been rooted and being built up in Him;' modal de-
COLOSSIANS II. 7, 8. 151

περιστερέων καὶ ἐποικοδομοῦμενοι ἐν αὐτῷ, καὶ βεβαιοῦμενοι ἡ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῷ ἐν εὐχαριστίᾳ.

Let not worldly wisdom lead you away from Him, who is the Head of all, who has quickened you, and forgiven you, and triumphed over all the Powers of evil.

Definitions appended to the preceding περιστερέων; the first under the image of a root-fast tree (hence the perf. part.), the second under that of a continually up-rising building (hence the pres. part.), marking the stable growth and organic solidity of those who truly walk in Christ. The ἐν αὐτῷ is attached to both: Christ, as Mey. observes, is both the ground in which the root is held (Eph. iii. 17), and the solid foundation on which (1 Cor. iii. 11) the building is raised,—the prep. ἐν (not ἐφ' αὐτῷ, Eph. ii. 20) being studiously continued to enhance the idea ἐν Χριστῷ that pervades the passage; comp. Eph. ii. 21, 22. The accessory idea of the foundation is admirably conveyed by the ἐν in the compound verb; comp. 1 Cor. iii. 12, Eph. ii. 20. In a passage of such force and perspicuity we need not pause on the slight mixture or discordance of metaphors: it would be difficult indeed to imagine such fruitful and suggestive thoughts conveyed in so few words.

καὶ βεβαιοῦμ. τῇ πίστει] 'and being established in your faith;' the idea (το βεβαιοῦμ) involved in the preceding participles being still more clearly brought out,—and, as the nature of the case requires, in the present tense. The dat. τῇ πίστει is not the instrumental dat. (Mey.), but the dat. 'of reference to' (De W.), faith being naturally regarded as the principle which needed βεβαιοῦμ, and to which it might most appropriately be restricted: see notes on Gal. i. 22. The prep. ἐν is inserted before πίστει in Rec. [with ACD***EJK], but is apparently rightly rejected by Lachm. and Tisch., though only with BD*; 4 mss.; Vulg., the probability of an insertion being very great.

καθὼς ἐδιδάξατε] 'even as ye were taught;' scil. to become firmly established in faith: this they might have been taught by Epaphras (ch. i. 7) or by some of their early instructors.

περισσ. ἐν αὐτῷ

κ.τ.λ. ] 'abounding in it with thanksgiving;' participial clause subordinate to βεβαιοῦμ., mainly reiterating with a quantitative, what had been previously expressed with a qualitative, reference. Of the two prepositional adjuncts, the first ἐν αὐτῷ is united closely with περισσ., specifying the element and item in which the increase takes place (equiv. to aboundare with an abl.; see notes on Phil. i. 9), the second as the field of operation in which (Alf.), or perhaps rather the accompaniment with which (σὺν εὐχαρ., Gr. orca.), the περισσ. ἐν πίστει was associated and, as it were, environed: comp. Luke xiv. 31, Eph. vi. 16, 1 Cor. iv. 21, in which the gradual transition from the more distinct idea of environment to the less defined idea of accompaniment may be easily traced; see Green, Gr. p. 389, and notes on ch. iv. 2.

8. Βλέπετε μὴ τις κ.τ.λ.] 'Take heed lest there be any one that shall make you his booty,—you as well as the others that have been led away; ὑμᾶς, as the order suggests, being slightly emphatic: see critical note. The cautionary imper. Βλέπετε is
found in at least six combinations in the N.T.; (a) with a simple accus., Mark iv. 24, Phil. iii. 2; (b) with ἐπὶ and a gen., Mark viii. 15, xii. 38; (c) with πῶς and the indec., Luke viii. 18, 1 Cor. iii. 10; (d) with ἵνα and the subj., 1 Cor. xvi. 10; (e) with μή and the subjunctive,—the prevailing construction, Matth. xxiv. 4, Gal. v. 15, al.; (f) with μή and the future, only here and Heb. iii. 12. The last construction is adopted in the present case as implying the fear that the case contemplated will really occur, 'ne futurus sit qui,' &c.; see Winer, Gr. § 19. 4, p. 116. Such φιλοσοφία was but a καιρός ἀπάτη, an empty, puffed-out [comp. Benfey, Wurzellex. Vol. II, p. 165] system of deceit and error; comp. Eph. v. 6. The term φιλοσοφία in this passage has been abundantly discussed. There seems no sufficient reason for referring it, on the one hand, to Grecian philosophy, whether Epicurean (Clem. Alex. Strom. i. 11 (50), Vol. i. p. 346, ed. Pott.), Stoic and Platonic (Tertull. Præscr. 7), or Pythagorean (Grot.), or on the other, to the 'religio Judaica' (Kypke, Obs. Vol. II. p. 322; so Loesn. and Krebs.), —but, as the associated terms and the general contrast seem to suggest, to that hybrid theosophy of Jewish birth and Oriental affinities (ἡς φιλοσ., the popular, current, philos. of the day), which would be likely to have taken nowhere firmer root than among the speculative and mystery-loving Phrygians of the first century; see Neander, Planting, Vol. i. p. 321 sq. (Bohn). In estimating the errors combatted in St. Paul's Epp. which were allied with Judaism, it becomes
very necessary to distinguish between,

(a) Pharisaical Judaism, such as

that opposed in the Ep. to the Galatians; (b) Christianity tinged with

Jewish usages and speculations as
denounced in the Pastoral Epp.,—
not heresy proper, but an adulterated
Christianity (see notes on 1 Tim. i.
4) which afterwards merged into (c)
speculative and heretical Judaism, as
noticed in this Ep.; perhaps of a more
decided Cabbalistic origin, and asso­
ciated more intimately with the
various forms of Oriental theosophy:

see Neander, l.c. Rothe, Anfange,
p. 320 sq., Burton, Lectures, III. Vol. i.
p. 76 (ed. 2), Reuss, Théol. Chrét., vi.

κατὰ τὴν παράδ. τῶν ἀνθ. 1 'according to the tradition of men;' modal
predication attached, not to τῆς φιλο-
σοφίας κ.τ.λ. (a construction in a
high degree grammatically doubtful),
but to the part. συλαγωγῇ, defining,
first positively and then negatively,
the characteristics of the συλαγωγία.
Philosophy was the 'causa medians,'
παράδ. τῶν ἀνθρ. the 'norma' and
'tmodus agendi.' The gen. τῶν ἀνθρ.

is appy. that of the origin (Har­
tung, Casus, p. 23), the παράδοσις
took its rise from, and was received
from, men; comp. Gal. i. 12, 2 Thess.
iii. 6. Meyer presses the art. τῶν
ἀνθ. (τῶν markt die Kategorie, die
'traditio humanæ' als solche der
Offenbarung entgegengesetzt ),
but appy. unduly: the article is probably
only introduced on the regular prin­
ciple of correlation; see Middleton,

κατὰ τὰ στοιχ. κ.τ.λ. 2 'according to
the rudiments of the world;' second
modal predication parallel to the
foregoing. The antithesis οὖ κατὰ
Χρ. seems clearly to show that this
expression here includes all rudri-
mental religious teaching of non-
Christian character, whether heathen
or Jewish, or a commixture of both,
—the first element possibly slightly
predominating in thought here, the
second in ver. 20. On the various
meanings assigned to this difficult
expression, see notes on Gal. iv. 3.

κατὰ Χριστόν] 3 'according to Christ:'
clearly not, as Grot., Corn. a Lap.,
'secundum doctrinam Christi,' but
'secundum Christum,' ὡς τῶ Χριστοῦ
χωρίωνας, Theod. (comp. Chrys.):
Christ himself, the personal Christ,
was the substance, end, and norma of
every evangelical teaching.

9. οὖν ἐν αὐτῷ] 4 'because in Him,'

reason for the implied exclusion of all
other teaching except that κατὰ
Χριστόν, ἐν αὐτῷ being prominent and
emphatic, and standing in close con­
nection with the preceding Χριστῶν.
'in Him, and in none other than
Him.' Mill and Griesb., by placing a
period after Χρ. would seem rather to
imply a reference to βλέπετε (comp.
Huth.), to which, however, the em­
phatic ἐν αὐτῷ seems decidedly
opposed. κατοικεῖ] 5 'dwell
—now and evermore: observe
both the tense and the compound
form. The former points to the
present, continuing, κατοικείως of the
Godhead in the glorified son of God
1, p. 24); the latter to the permanent
indwelling, the κατοικία, not παροικία,
of the πληρωμα θεότητος, comp. Dey­
ing, Obs. iv. i., Vol. iv. p. 591, and
see notes on ch. i. 19, and on Eph.
iii. 17.

τῶν ἐν πλήρ. ἐν θεότητος, Athan.
πληρωμα της θεότητος σωματικῶς το και εστε εν αυτῳ πεπληρωμενοι, δε εστιν ἡ κεφαλή πάσης ἀρχῆς καὶ εξουσιας

see notes on ch. i. 19, where the meaning of πληρωμα in this connexion is briefly investigated. Any reference to the Church (Theod., but with some hesitation) is here wholly out of the question. It is only necessary to add that θεότης must not be confounded with θεότης (Rom. i. 20) as Copt., Syr., Æth., and what is more to be wondered at, Vulg., which has certainly two distinct words: the former is Deitas, 'die Gottheit,' 'statum [essentiam] ejus qui sit Deus,' August. Civ. Dei, vii. i, and points to the nature of God on the side of its actual essentia (το ειλαι Θεω); the latter 'divinitas,' 'die Göttlichkeit,' 'conditionem ejus qui sit Θεω,' points to the divine nature on the side of its qualitas (το ειλαι Θεων); see Fritz. Rom. i. 20, Vol. i. p. 62. The real difficulty of the verse is in the next word.

σωματικῶς

'in bodily fashion,' &lt; &lt;

[corporaliter], Syr., 'corporaliter,' Vulg. The meanings assigned to this word are very numerous. If we follow the plain lexical meaning of the word and the true qualitative force of the termination -κως ('like what?' Donakid. Cratyl. § 254), we must certainly decide that it signifies neither ἀληθις, sc. ου τοπικως η σκιατικως, 'vere, non umbratice' (August., comp. Hammond), —διως, 'totaliter' (Capell.), —ονωδως sc. ου σχετικως, 'essentialiter, non relative' (Ecum., Usteri, Lethr. p. 308), —nor even ιντρο-

σωματικως, 'personaliter' (comp. Cyr. Alex. Adv. Nest. i. 8, p. 28), but —with reference, not so much to that which in-dwells, as to that which is dwelt in (Hofmann, Schrifth. Vol. ii. 1, p. 25), —'bodily-wise,' 'in bodily fashion,' in the once mortal, and now glorified, body of Christ; comp. Phil. iii. 21. The πληρωμα θεότητος, which once dwelt ου κατα σωματικων εγενοτος in the Αγγελος αναρχος, now dwells for evermore σωματικως (Chrys. calls attention to the precision of the language; μη νομισης Θεων συγκεκλειθας, ω εν σωματι) in the Αγγελος ουκαρακος: comp. Mey. in loc., and Hofm. Schrifth. l.c. So De W., Eadie, Alf., and most modern commentators, and anciently Æth., 'in carne s. corpore hominis,' and appy. Athan. contr. Arian, iii. 8, de Suec. Hum. Vol. i. p. 60, Damasc. Ort. Æd. iii. 6, except that the reference is perhaps not sufficiently extended to the present glorified body of our Redeemer: see the copious ref. in Suicer, Thesaur. s. v. Vol. ii. p. 1216.

και εστε κ. τ. λ. 'and (because) ye are in Him filled full;' not exactly, 'ye are made full in Him,' Eadie, but, as the position of estē and the order of the words seem to require, 'ye are in Him made full,' there being in fact a double predication, 'ye are united with Christ (do not then seek help of subordinate power), yea and filled with all His plenitude (and so can need nothing supplementary). There is no necessity to supply any definite genitive, της θεοτητος (Theoph.), του πνευμ. της θειας. (De W.), της θεως (Olsh.): all wherewith Christ is full, all His gifts, and graces, and communicable perfections, are included in the πληρωμα; compare the somewhat parallel text Eph. iii. 19, and see notes in loc. Grotius and a few others regard estē as an imper. parallel to βλέπετε, but are rightly opposed by all modern commentators.
II. 11. εν δὲ καὶ περιτυμήθητε περιτομὴ ἀχειροποιητῆ, ἐν τῇ

ὁ ἐστιν κ. τ. λ.] 'who is, i.e. seeing He is, the head of all (every) Principality and Power,' the δὲ having a slight explicative force (see notes on ch. i. 25, and on 1 Tim. ii. 4), and tacitly evincing the folly of seeking a πλήρωσις from any subordinate source, or by any ceremonial agency (comp. ver. 11). The reading is somewhat doubtful: Lachm. reads δὲ with BDE FG; Clarom., al., and encloses καὶ in a parenthesis, but as the neuter relative would seem to have arisen from a mistaken ref. of εν αὐτῷ to πνεῦμα, we seem justified in retaining δὲ with ΑΚJK; nearly all mss.; Chrys., Theod., al., followed by Rec. and Tisch. On the use of the abstract terms ἀγγέλων and ἐξουσία to denote orders of heavenly Intelligences, see notes and ref. on Eph. i. 21, and Suicer, Thesaur. s. v. ἀγγέλων, Vol. i. p. 30-48.

II. 11. εν δὲ] 'in whom,' i.e. 'seeing that in Him,' not 'per quern,' Schoettg., εν δὲ being exactly parallel with εν αὐτῷ (ver. 10), and the use of the relative similar to that of δὲ in the foregoing clause: all that the believer can receive in spiritual blessings is already given to him in Christ, Olsh. καὶ περιτυμήθητε] 'ye were also circumcised,' viz. at your conversion and baptism, 'quum primum facti estia Christiani,' Schoettg.: not 'in whom too, ye &c.,' Eadie, which tends to separate καὶ from the verb on which it throws emphasis. The Colossians seem to have been exposed to the influence of two fundamental errors; first, the belief that they were under the influence, or at any rate needed the assistance, of intermediate intelligence; secondly, the persuasion that circumcision, the symbol of purification appointed by God, must still be necessary. Both are in fact met by the single clause καὶ ἐστὶ—πεπληρ. (see above); this, however, is further expanded in two explanatory relative clauses, ὁ ἐστιν, κ. τ. λ., being directed against the first error, εν δὲ καὶ κ. τ. λ. against the second; see Hofmann, Schriftb. Vol. ii. 2, p. 153. ἀχειροποιητῆ] 'not hand-wrought,' they were indeed circumcised—in a spiritual and anti-typical manner, as the two characterizing definitions which follow still more clearly show. The epithet ἄγγελος puts in obvious contrast the spiritual περιτομὴ [Baptism, see below] with the legal, typical, περιτομὴ χειροποιητῆς, performed outwardly εν σαρκί, Eph. ii. 11. Several ref. to a spiritual circumcision will be found in Schoettg. Hor. Vol. i. p. 815; comp. Deut. x. 16, xxx. 6, al. The form ἄγγελος occurs again Mark xiv. 58 (in expressed contrast) and 2 Cor. v. 1. εν τῇ ἀπεκδόσει κ. τ. λ.] 'in the putting off of the body of the flesh;' not 'by means of &c., Mey., the prep. εν not having any quasi-instrumental force but simply specifying that in which the περιτομὴ consisted (De W.), the external act in which it took place; comp. notes on ver. 7, and Winer, Gr. § 48. a, p. 345. In all such cases the real use of the preposition is local, but the application ethical. The σῶμα τῆς σαρκὸς has been somewhat differently explained. Grammatically considered, the expression is exactly the same as in ch. i. 22; σαρκὸς is the gen. of the material or specifying element (see notes), but its meaning and application are necessarily different. There it was the material σάρξ of the Redeemer without any ethical significance; here it is the material σάρξ, quod the seat of sinful motions, practically synonymous with the more generic σῶμα ἄμαρτίας.
COLOSSIANS  II. II, 12.

ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,  12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν τούτῳ αὕτω ὁ δεσπότης Χριστός, Theod. : Christ, by union with Himself, brings about the circumcision and imparts it to believers. To give the gen. a strongly possessive ref., e.g. 'the circumcision undergone by Christ,' Schoetig., seems, exegetically considered, very unsatisfactory; comp. Olsh. in loc. The reference of ἀπεκδύσει to the death of Christ (Schneckenburger, Theol. Jahrb. for 1848, p. 286 sq.) is convincingly refuted by Meyer. Even Müller (on Σίν, Vol. I. p. 359) will take no refuge in such an interpretation.

12. συνταφέντες] 'having been buried together with Him,' 'when you were, &c.,' the action described in the participle being contemporaneous with that of περιτομὴ (Mey.); comp. eh. I. 20, and see Bernhardy, Synt. x. 9, p. 383, Stalb. on Plato, Phaedo, 62 D. The temporal force seems, however, here clearly secondary and subordinate, the primary force of the part. being appy. modal, and serving to define the manner in which the περιτομὴ was communicated to the believer: comp. esp. Rom. vi. 4. There seems no reason to doubt (with Eadie) that both here and Rom. 1.c. there is an allusion to the κατάθεσις and ἀνάθεσις in Baptism; see Suicer, Thesaur. s.v. ἀνάθ., Vol. I. p. 259, Bingham, Antiq. xi. 11. 4 and comp. Jackson, Creed, xi. 17. 6. That this burial with Christ is spiritually real and actual (ῥυπερτομήν τοῦ χαράστου Χρ.), not symbolic or commemorative, seems certain from the plain unrestricted language of the Apostle; comp. Waterl. Euchar. vii. Vol. IV. p. 577. ἐν φι καὶ συνηγ.] 'wherein ye were
also raised with Him; also 'of tâphos, m'vovvv étov [tò bâp'thyma], òpá yâp tì fofnì, Chrysost., (comp. Theoph.).—noticed by Mey., Alf. and others as referring φ to χρωτάς, but appy. without sufficient reason. The reference of φ to Χρ., (Mey., Eadie) is at first sight structurally plausible (δη, μ'ν φ', μ'ν φι), but on a closer consideration certainly not exegetically satisfactory; the two spiritual characteristics, the τò σωτ/âphìvâs as shown in the κατάδωνι, the τò συναγερβηθâvâs as shown in the δνάδωνι, must surely stand in close reference and connexion with Baptism. The counter-arguments of Mey. founded on the use of the prep. (ν φ' not ν οί), and the parallelism of the prepositional clauses (σωτ/âphì, διὰ κ. τ. λ., συναγερβηθâ, δiâ κ. τ. λ.) are not convincing. In the first place no other prep. would be so appropriate as the semilocal φ; and in the second place, δiâ κ. τ. λ., the statement of the causa medians, can scarcely be conceived as forming any logical parallelism with the foregoing semi-local in τφ βαπτ. Lastly the καί seems to keep both σωτ. and συναγερβηθâ, in close correlative reference to each other.

By comparing Rom. vi. 4, it would seem that the primary ref. of συναγερβηθâ is clearly to a present and spiritual resurrection, but again by comparing Eph. ii. 6 (in which the converse seems true; see notes), it would also appear that a secondary ref. to a future and physical resurrection ought not to be excluded: as Jackson well says, 'of our resurrection unto glory, we receive the pledge or earnest when we receive the grace of regeneration which enables us to walk in newness of life; and this is called the first resurrection,' Creed xi. 17. 7; comp. Waterl. Euchar. vii. Vol. iv. p. 577, Reuss, Thél. Chréî. iv. 21, p. 235.

διὰ τῆς πίστεως] 'through faith;' subjective medium by which the objective grace is received: 'faith is not the mean by which the grace is wrought, effected, or conferred; but it may be and is, the mean by which it is accepted or received,' Waterl. on Justif. Vol. vi. p. 23; comp. Usteri, Lehrb. ii. 3, p. 216. The image of Alf., 'the hand which held on, not the plank that saved,' is, in more than one respect, not dogmatically satisfactory.

τῆς ἐνεργείας κ. τ. λ.] '(in) the effectual working of God:' not gen. of the agent or causa effeciens (De Wette, al.), but more simply and intelligibly the gen. objecti; συναγερβηθâ, Chrys., as in all cases where σωτ/âphì is thus associated with a gen. rei, the gen. appears to denote the object of faith; comp. Acts iii. 16, Phil. i. 27, 2 Thess. ii. 13. The statement of Mey., endorsed by Eadie, and Alf. (but comp. the latter on Gal. iii. 2), that this is true in every case except where the gen. refers to the believer, does not seem perfectly certain; see notes on Gal. ii. 16, iii. 22, and Stier on Eph. Vol. i. p. 477.

τοῦ ἐγείραντος κ. τ. λ.] Clause appended, to give a sure and certain pledge (ἐνέχυρον ἔγειραι τοῦ δεισπότου Χριστοῦ τὴν ἀνάστασιν, Theod.) of the almighty ἐγείρεια of God, both in the present vivification to new life and the future vivification to glory (comp. Eph. i. 20 and notes in loc.);—'that nothing may be done or suffered by our Saviour in these great
COLOSSIANS II. 12, 13.

13 καὶ ὑμᾶς νεκρῶν ὅντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῷ σαρκῶς

transactions but may be acted in our souls and represented in our spirits,' Pearson, Creed, Vol. i. p. 265 (ed. Burt.)

13. καὶ ὑμᾶς] 'and you also,' Copt.; application of the foregoing to the Colossians, especially with reference to their formerly heathen state, καὶ being associated with ὑμᾶς and ascensive, not with συνεῖς in a merely copulative sense; see notes on Eph. ii. 1. The pronoun is repeated after συνεῖς; with ΑΓΣΙΚ (B, al., ὑμᾶς); more than 40 mss.; Copt., ΑΕθ., al.; Theod. (ms.), Dam., ΟΕπ., and rightly adopted by Tisch. and most modern editors; the omission (Rec. with DE &c.) was obviously suggested by the apparent syntactic difficulty. This, however, is very slight, as a rhetorical pleonasm of the pronoun for the sake of emphasis is not uncommon; see Bernhardy, Synt. vi. 4, p. 275. 

νεκρῶν δύναται] 'who were dead,' Alf., or more exactly, 'when you were dead,' —not 'being dead,' Auth. (see notes on Tractal. of Eph. ii. 1), the past sense attributed to δύναται being justified by the aorists which are associated with it in the sentence; comp. Winer, Gr. § 41. 1, p. 305. It seems extremely unsatisfactory in Mey. both here and Eph. ii. 1, to give νεκρῶν a proleptic reference to physical death, scil. 'certo morituri,' ἵνα τῇν δίκην ἐκσέβη ἀπολαμβάνων, Chrys.: a remote, inferential, reference to physical death may possibly be included (see Alf. on Eph. i.e.), but any primary ref. seems wholly irreconcilable with the context. 

ἐν τοῖς παραπτ.] 'in your transgressions;' the prep. as usual marking the element in which the dead state was experienced: contrast Eph. ii. 1, where the ἐν is omitted and the dat. is instrumental. The prep. is actually omitted in BJ; 20 mss.; Goth.; Greek Pff., but apply. either by accident, or conformation to Eph. l.e. There does not seem reason for receding from the general distinction between παραπτ. and ἀμαρτ. (esp. when associated) advanced in notes on Eph. l.e.

τῇ ἀκροβ. τῆς σαρκῶς] 'the uncircumcision of your flesh,' i.e. that appertained to, was the distinctive feature of—the gen. not being either of apposition (Storr), or quasi-material (B. Crus., comp. Alf.), but simply possessive. The associated words (obs. the omission of the prep.) and the foregoing use of the term (ver. 11) may perhaps justify us in assigning some ethical reference to σάγξ,—not merely your material (Eadie), but your sinful, unpurified, flesh, of which the ἀκροβυστία was the visible and external mark; they were heathens, unconverted, sinful, heathens as their very bodies could attest: this ἀκροβυστία, however, had now lost its significance; they were περετετμημένου in Christ. Ἀκροβυστία is thus not necessarily spiritual (Deut. x. 16, Jer. iv. 4), but retains its usual and proper sense; on the derivation (not ἄκρον, βῶς, but a corruption of ἄκροποσθία) see Fritz. Rom. Vol. i. p. 136. 

συνεσώπολιγένειν] 'He together quickened,' spiritually,—with ref. to the life of grace; a secondary and inferential reference to the physical resurrection need not, however, be positively excluded: see above, and notes on Eph. ii. 5, where the force of the aor. (what is wrought in Christ is wrought 'ipso facto' in all united with Him) is briefly noticed; see esp. Waterland, Euchar. IX. Vol. iv. p. 643.

The great difficulty in this clause is


the subject. On the one hand, a comparison with Rom. viii. 11, and still more Eph. ii. 5, seems to point to the last subst. Θεός, ver. 12; so Theod., Theoph., appy. Copt. ['secum' Wilk. is a mistransl.] and nearly all modern commentators. On the other hand, the logical difficulty of supplying a nom. from the subordinate gen. θεός, —the obvious prominence given to Christ throughout the preceding portion—the peculiar acts described in the participles (esp. ξείη δέκα and ξεουσία) (ver. 15, comp. i. 16, ii. 10), —and lastly, the extreme difficulty of referring the acts described in ver. 14, 15, to God the Father, are arguments so preponderant, as to lead us, somewhat hesitatingly, to refer σειη̇ς and its associated participles to Christ, who, as of the same essence and power with the Father and the Holy Ghost, did infallibly raise Himself (Pearson, Creed, Art. v. Vol. I. p. 302, ed. Burt.): so Chrys. (here εἰς τ., but elsewhere expressly), appy. Syr. and Goth. (certainly in ver. 15, see below), perhaps Ληθ. (Platt), and recently Heinr., Baur, Paulus, p. 452 note, and very decidedly, Donalds. Chr. Orthod. p. 76.

It is somewhat singular that the Greek commentators, Theod., Theoph., and Oecum., silently adopt Θεός as the subject of ver. 13, and ὁ Θεός Ἀγνός (Theod.), as that of ver. 14, 15: such an interpr. is systematically defensible on the ground of the 'communicatio idiomatum,' (comp. Ebrard, Chr. Dogm. § 385), and deserves consideration, but viewed logically and grammatically seems somewhat artificial and unsatisfactory. We may observe lastly, that if the reference to Christ here advocated is, as it certainly seems to be, correct, it is worthy of serious notice that actions elsewhere ascribed by the Apostle to God (Eph. ii. 5, comp. Rom. viii. 11), are here unrestrictedly predicated of Christ. Meyer's objection that the above interp. is opp. to the 'Lehrtypus,' that God raised Christ, is not very strong; God, it is here said, did raise Christ, Christ us,—yet, as God, also Himself.

σιη̇ς αὐτοῦ 'with Himself.' As this seems a case in which a reference to the subject is somewhat immediate, and in which it is desirable to obviate misunderstanding, the aspirated form may be properly adopted; comp. notes on Eph. i. 4.

χαρισμένος κ.τ.λ.] 'having forgiven us all our transgressions;' modal participle describing the preliminary act which conditioned the realization of the συνέπτωμα, by removing the true cause of the νεκρότης: πάντα παραπτ. ποία; & τὴν νεκρότητα ἐπόλει, Chrys.; comp. ch. iii. 13, 2 Cor. v. 19, Eph. v. 32, and observe that in these two last passages Θεός is the subject, yet with the noticeable addition, ἐν Χριστῷ. For the reading ἰμάν (Elz., not Step.), there is but little critical authority. Both external and internal arguments suggest the more inclusive ἴμαν.

14. ἐξελιψα] 'having blotted out;' modal participle contemporary with, surely not prior to (Mey.), χαρισμένος, and detailing it more fully and circumstantially. Christ forgave us our sins when he took them upon Himself and suffered for us; the mode of forgiveness was by cancelling the χερσόγραφον. Surely if this part.
be applied to God, arguments might be founded on it not only in support of Patripassian doctrines, but in opposition to the vicarious satisfaction of Christ. If God the Father did all this, what was the precise effect of the expiatory death of Christ? To answer, with Eadie, 'what Christ did, God did by Him,' only evades, but does not meet, the difficulty.


τὸ καθ' ἡμῶν ἄξιον κ.τ.λ.] 'the hand-writing in force against us by its decree'; the dative δογμασαυ be longing closely to τὸ καθ' ἡμ. ἄξιον, and falling under the general head of the dat. 'of reference to' (notes on Gal. i. 22); the δογμασατα were that in which the τὸ καθ' ἡμῶν (the hostile aspect or direction, opp. to ὑπέρ, see Winer, Gr. § 47. k, p. 341) of the bond was specially evinced: see Winer, Gr. § 31. 10. 1, p. 197. The usual explanation, 'consisting of δογμασατα,' 'ritium chirographo,' Beza,—in which the dat. would be equiv. to a kind of gen. materie, or involve a tacit ellipsis of ἐν (comp. Eph. ii. 15),—seems distinctly ungrammatical, and that of Mey., Eadie, and Alf.,—according to which the dat. is governed by the verbal element in χειρύπρ.,—more than doubtful, as ἄξιον is a syn-
vainly 

which was against us;

expansion of the preceding ἓμων: it was hostile not merely in its direction and aspects, but practically and definitely. The idea of secret hostility (ἐπὶ) is not implied either here, Heb. x. 27, or indeed in the majority of passages where the word occurs: see exx. in Rost u. Palm, Lex. s.v. Vol. ii. p. 2064. Perhaps the prep. may have primarily involved an idea of locality, local opposition (compare Hesiod, Scut. 347, ἐπὶ ποινὸν ἀνθρώπων δεξία χέρων, 1 Macc. xvi. 7) which in the metaphorical applications of the word necessarily became obliterated. This is further confirmed by the fundamental meaning of ἐπι, which, it may be observed, is not 'under,' but appears to be that of 'motion to the speaker from that which is near to him;' see Donalds. Gratyl. § 279. καὶ ἀπό τὸν κ.τ.λ.] 'and He hath taken it out of the way;' charge from the participial structure to that of the finite verb to add force and emphasis (see notes on ch. i. 6, 20), and especially to the perfect [D*FG; many mss.; Orig., Theod., al., read ἀπέρ, but on insufficient authority] to express the enduring and permanent nature of the act; see Winer, Gr. § 40. 4, p. 242, and notes on Eph. ii. 20. The addition ἐκ μέσου expresses still more fully the completeness of the ἀπέρκεν ἐπώνησε μὴ φανέρωθαι, Theophyl., μὴ ἀφεῖς ἐπὶ χέρων, (Ecum.), and perhaps also the impromptu character (Mey.) of the thing taken away; exx. of ἀπέρκεν ἐκ μέσου will be found in Kypke, Obs. Vol. ii. p. 323. ἐν προσε- λώσας κ.τ.λ.] 'having nailed it to the cross;' modal participle, contemporaneous with the commencement of the ἀπέρκεν (Alf.), describing the manner in which Christ removed the χειρόγραφος: He nailed the Mosaic law with all its decrees to His cross, and it died with Him; αἵτω κολασθεὶς ἄνωτε καὶ τὴν ἀμαρτίαν καὶ τὴν κόλασιν, Chrys. The reference to a bond cancelled by striking a nail through it (Pearson, Creed, Art. iv. Vol. ii. p. 248), comp. δείχρησιν, Chrys., κατασχέσει, Theoph., seems very doubtful. All that the Apostle seems here to imply is, that in Christ's crucifixion, the curse of the law was borne, and its obligatory and condemnatory power, its power as a χειρόγραφον καθ' ἓμων, for ever extinguished and abrogated; comp. Rom. vii. 6, Rom. iii. 13, and Andrewes, Serm. Vol. i. p. 55 sq. (A. C. Libr.). 15. ἀπέρκεν. τὰς ἀρχάς κ.τ.λ.] 'having stripped away from Himself the (hostile) principalities and powers;' neither 'expoliases,' Vulg., silently followed by appy. all modern writers except Deyling (Obs. Vol. ii. p. 609), Donalds. (Chr. Orth. p. 68), Hofmann (Schriftb. Vol. ii. p. 325), and Alf., nor even, 'having stripped for himself,' 'deponere jubens,' Winer, de Verb. Comp. iv. 15.—both interpretations wholly unsupported by the lexical usage of ἀποδοθὼ, ἐκδόθ. and ἀπεκδ. (see Rost u. Palm, Lex. s. vv.), and opposed to St. Paul's own use of the word, ch. iii. 9.—but 'exuens se,' Clarom., Copt. [mistransl. by Wilkins], Αθ. (Platt), Chrysost. 2, more distinctly Theoph. 2, and with a special reference, Syr. [per exspoliationem corporis sui]. Goth., 'anndhamonds sik leika,' and perhaps Theod., followed by Hil., August., Pacian, and reflected in the ancient gloss ἀπεκδ. τὴν σάρκα, FG; Boern., al. The rare binary com-
pound ἀπεκδ. was appy. chosen rather than the simpler ἔκδ. to express, not only the act of 'divestiture,' but that of 'removal;' see Winer, l. c. It is singular that an interpr. of such antiquity, so well attested, and so lexically certain, should in modern times have been completely, if not contemptuously, ignored. The meaning of the expression is, however, somewhat obscure: it appears most probably to imply that, as hinted at by Theod., and appy. all the Greek commentators, our Lord by His death stripped away from Himself all the opposing hostile Powers of Evil (observe the article) that sought in the nature which He had condescended to assume, to win for themselves a victory, ἀπεκδ. τὸν λαβὴν [τὸ ἀνθρώπος ἐστι], ἀνάληπτος ἐφέθη τάς ἀρχαίς καὶ τάς ἔξωσιν, Theoph. 2, comp. Theod. When He died on the cross, when He dissolved that temple in which they, both in earlier (Matth. iv. 1 sq., Luke iv. 1 sq., obs. πρὸς καρδ., ver. 15), and later, and perhaps redoubled, efforts of temptation (see John xiv. 30, and esp. Luke xxii. 53), had vainly endeavoured to make sacrilegious entry, He reft them away for ever, and vindicated His regal power (Pearson, Creed, Vol. 1. p. 260, ed. Burt.); yea, the loud voice (Matth. xxvii. 50, Mark xv. 37, Luke xxiii. 46) was the shout of eternal triumph and victory. Thus all seems clear, consistent, and theologically profound and significant; while our Saviour bore the curse of the law, He destroyed its condemnatory power for ever (περιπέπεψεν ἐκεῖ, Chrys.), while He underwent sufferings and death, and the last efforts of baffled demonisical malignity, He destroyed τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτον τὸν διαβόλον, Heb. ii. 14; comp. 1 John iii. 8.

καὶ τὰς [ἤξ.] 'the Principalities and the Powers (that strove against Him):' these abstract terms being used, as always in the N.T., with ref. to spiritual beings (ἀρχαῖς) and Intelligences (see notes on Eph. i. 16, vi. 12), the context showing whether the reference is to good (ch. i. 16, see notes), or, as here, to evil, angels and spirits; see Usteri, Lehnb. 1. ii. 1, p. 176, Reuss, Thél. Chrét. iv. 20, Vol. ii. p. 216 sq., The opinion of Hofm. (Schrifb. Vol. i. p. 305), Alfr., al., that good angels only are here referred to, and that ἀπεκδ. refers to God putting aside from Him the nimbus of the Powers which shrouded Him from the heathen world (Hofm.), is ingenious, but rests on the assumption that this verse refers to Θεός, not Χριστός.

ἵππυρμάτησεν ἐν παρθ. ] 'He made a show of them with boldness;' not ἢππυρμάτησεν ἐκκατ. Syr., sim. Goth., ἢππυρμάτησεν, Chrys., compare Αθ. (Platt) and Theod.,—but simply, 'fecit eos manifestos,' Copt., 'ostentui esse fecit,' Hil.: it was an open manifestation, and that too, ἐν παρθενίᾳ, 'with boldness,'—not opp. to ἐν κρυπτῷ (John vii. 4), sc. δημοσίᾳ, πάντων ὄρφων, Chrys., but, as the formula seems always used by St. Paul, 'confidenter,' Vulg.; see notes on Phil. i. 20. The word δειγματίζειν (Matth. i. 19, Lachm., Tisch.), apparently confined to the N.T., does not much differ in meaning from the compound παραδειγματίζειν, except that it conveys the idea to an open exhibition (as the context shows) in triumph, without any further idea of shame or ignominy (Polyb. Hist. xvii. 1. 5, xxix. 7. 5). To connect
Let no one judge you in ceremonial observances, holding not the Head. Submit not to outward austerities that are inwardly vain and carnal.

16. [Tisch. reads kal ev only on the authority B; Copt. Syr. ; Orig. (1) ; Hier., Tich. (Tertull. 'et' 4 times). This does not seem sufficient external evidence, especially as the common association of βρώσεις and πόσις would readily suggest the displacement of ή for the more usual καλ : Lachm. and Rec. rightly retain the disjunctive ή.

εν παρθ. with διαμβ. (Hofm. Schrifth. Vol. I. p. 305) seems very unsatisfactory, but has appy. arisen from the assumption that 'openly' is the correct translation. διαμβ. αὐτούς 'having triumphed over them;' contemporaneous with ἐθέλεμ. (see notes on ver. 12), explaining more fully the circumstances of the action. The expression διαμβείειν τως occurs again 2 Cor. ii. 14, and appy. there (see Mey. in loc.) as necessarily here, not in a factitive sense, but with an accus. of the object triumphed over, or led in triumph ; comp. Plut. Comp. Thea. c. Rom. 4, βασιλεῖς διαμβείειν καλ ἡγεμόνας, and esp. cited by Wetst. on 2 Cor. i.c. On the derivation of the word [θηρ., cogn. with θήρ., connected with τρείς, and ταμής or ἀμβής, 'procession,' or 'close dance'], see Donalds. Cratyl. § 317, 318, and comp. Benfey, Wussdell. Vol. II. p. 260. εν ἀνφ ἐν it; not (a) 'in the nailed up χειρόγραφος,' Mey., which would give a force to ἀνφ with which its position and the context seem at variance; nor (b) 'in semetipsa,' Vulg., Andrews, Serm. Vol. III. p. 66, which would form an almost unnecessary addition; but (c) 'in it,' sci. τῷ σταυῷ (ἐν τῷ ἔξολῳ, Orig.) with the Greek commentators and majority of modern expositors: τῷ γάρ τοῦ κόσμου διάρκεια διὰ ἐν τῷ ἔξω τῶν δικὶ σαφής γιασθήσα, τοῦτο ἐστι τὸ θαυμαστόν, Chrys.; see Pearson, Creed, Vol. I. p. 291, and esp. notes, Vol. II. p. 217, 218 (ed. Burt.).
vi. 3) and priests before going into the tabernacle (Lev. x. 9), and as πόσει seems certainly to form a distinct member (opp. to Alr.), we are driven to the conclusion that the Colossian heretics adopted ascetic practices in respect of wine and strong drinks, perhaps of a Rabbinical origin. The Essenes, we know, only drank water: νεφέλω διὰ κατεξοχήν τᾶς πρό­τερα, Philo, de Viti. Cont. § 4, Vol. ii. p. 477 (ed Mang.).

ιν μέρει ἐφορτήσις ‘in the matter of a festival’; not ‘in the partial observance of festivals’ (ὁ γὰρ δὲ πάντα κατεξοχήν τὰ πρό­τερα, Chrys.), ‘ob partem aliquam festi violatam,’ Dav., nor ‘in segregationes’ (i.e. setting apart one day rather than another), Calv., comp. Syr. [umbræ] Syr., shadows opposed to substance (Joseph. Bell. Jud. ii. 2, 5, σκιῶν αἰτησόμενος βασιλεᾶς, ἦς ἤρτα­σεν εἰςτὶ τὸ σῶμα), and with perhaps some further reference to the typical character of such institutions, shadows flung forward (‘prænuntiatae observationes,’ Aug.) from the τὰ μελλόντα, (sicl. τὰ τῆς κατηγο­ρίας διαθήκης, Theoph.), from the future blessings and realities of the Christian covenant; προλαμβάνει δὲ ἡ σκιὰ τὸ σῶμα ἀναχωντο­ς τοῦ φῶτος, Theod. The use of the present ἐστι must not be unduly pressed; ‘loquitur de illis ut consi­derantur in sua natura, abstracta a circumstantiis temporis,’ Davenant.

τὸ δὲ σῶμα Ἱρ. ‘but the body (their substance) is Christ’s;’ the σῶμα scil. τῶν μελλόντων, belongs to Christ in respect of its origin, existence, and realization; ‘in Christo habemus illa vera et solida bona que erant adum­brata et figurata in predictis ceremo­niiis,’ Daven. The nominative might at first sight have been expected; the possessive gen. Ἱπσο­τοῦ [so Tisch. rightly with DEFGJK, not τοῦ Ἱρ. with ABC; Lachm.] is however of more real force, as marking that the true σῶμα τῶν μελλόντων not merely...
COLOSSIANS II. 18.

was Christ, but belonged to, was derived from Him, and so could only be realized by union with Him. A reference of this clause to ver. 18 (comp. August. Epist. 59) destroys the obvious antithesis and is wholly untenable. The assertion of Alf. (comp. Olsh.)—that if the ordinance of the Sabbath had been in any form of lasting observation in the Christian Church, St. Paul could not have used such language,—cannot be substantiated. The σάββατον of the Jews, as involving other than mere national reminiscences (with Deuteron. v. 15, contrast Exod. xx. 11), was a σκέα of the Lord’s day: that a weekly seventh part of our time should be specially given up to God rests on considerations as old as the Creation; that that seventh portion of the week should be the first day, rests on Apostolical, and perhaps inferentially (as the Lord’s appearances on that day seem to show) Divine, usage and appointment; see Bramhall, Lord’s Day, Vol. v. p. 32 sq. (Angl. C. Libr.), and Hulse, Essay for 1843, p. 69.

18. καταβραβευστών] ‘beguile you of your reward;’ so distinctly, Zonar. on Can. xxxv. Concil. Laod. (Suicer, Thesaur. s.v.), καταβραβευσεύν ἐστι τὸ μὴ μυκήσαντα ἀξίων τοῦ βραβείου, ἄλλ’ ἐτέρῳ διδόναι αὐτῷ, δικούμενον τοῦ μυκῆσαντος, the κατα marking the hostile feeling towards the proper recipient, which dictated the consequent injustice, and τὸ παραβραβεύσεται; see Demosth. Mid. 544, ἐπιστάμεθα Στρατων ἵνα ἰδιοί καταβραβεύσεται καὶ παρὰ πάντα τὰ δίκαια ἀπατωθέντα, and Buttm. in loc. (Index, p. 176), who pertinently remarks, ‘verbum in translato sensu alterius usurpatur non potuisse quam de eo qui debuit alteri victoriam eripit.’ The many renderings, either insufficient (κατακρυπτώ, Hesych.), incorrect (καταπαλαιώτα, Castal. ap. Pol. Syn.), or perverted (e.g. κατακηρυκέων, Corn. a Lap.), that have been assigned to this word will be found in Pol. Synops., and in Meyer in loc. The βραβεῖον, of which the false teachers sought to defraud the Colossians was not their Christian freedom (Grot.),—at first sight a plausible interpr.,—but, as the context and the grave nature of the error it reveals seem certainly to suggest, ‘vita aeterna,’ Com., τὸ βραβεῖον τῆς ἀνω κλῆσεως (Phil. iii. 14), and with a more exact allusion, the ἀφθαρτον στέφανον (1 Cor. ix. 25), the στέφανον τῆς δικαστήριος (2 Tim. iv. 8), τής χόνης (James i. 11), τῆς δόξης (1 Pet. v. 4), which the Lord, ὁ δίκαιος κρίτης (2 Tim. l. c.), will give to the Christian victor at the last day. This prize the false teachers sought to obtain, but it was under circumstances of such fatal error, viz., the worship of angels, the introduction, in fact, of fresh mediators, that they would eventually beguile and defraud of the βραβεῖον, those who were misled enough to join them: ‘nilil aliud moliuntur nisi ut palmam ipsis intercipiant, quia abducunt eos a rectitudine cursus sui,’ Calv.,—who, however, does not appear to have felt the precisely correct application of καταβραβεύσεως.

θέλων] ‘desiring (to do it),’ scil. καταβραβεύσεως; modal participle defining the feelings they evinced, and hinting at the studied course of action they followed out in the καταβραβεύσεως; ταῦτα τὰ μὲν συνεβολέων ἑκείνῳ γνέφασαν, ταπεινοφοροῦσά δὲ δεῖς κεχρηματίσαν, Theod., who, however, somewhat overpresses θέλων, comp. notes on 1 Tim. v. 14. These feelings, however, were not directly, but indirectly, hostile to
the καταβραθευσθαι; the purpose was to secure the στέφανος for themselves and their followers; the result, to lose it themselves, and to defraud others of it. Two other interpretations have been proposed; (a) the Hebrewistic construction, θέλεν ἐν ταπείνω, etc. (1 Sam. xviii. 22, 2 Sam. xv. 26, 1 Kings xv. 26, 2 Chron. ix. 8, only, however, with a personal pronoun), adopted by Aug., al., and recently Olah, but contrary to all analogy of usage in the N. T.; and, still less plausibly, (b) the connexion καταθρ. θέλων perhaps favoured by Syr., and, with varying shades of meaning assigned to the part., Beza, Zanch. Tittm. (Synon. I. p. 137), al., and most recently, Alf. The former is distinctly untenable, as contrary to all analogy of usage of θέλεω in the N. T. The latter is structurally and grammatically defensible, comp. 2 Pet. iii. 5, but even in the transl. of Alf., 'of purpose defraud you,' exegetically unsatisfactory. Surely if 'of purpose' is to have any meaning at all, it will impute to the false teachers a frightful and indeed suicidal malice, which is neither justified by the context, nor in any way credible. They sought to gratify their vanity by gaining adherents, not their malice by compassing, even at their own hazard, their ruin. The καταβραθευσθαι was perhaps recklessly risked, but not maliciously designed beforehand.

ἐν ταπεινόφρον. 'in lowliness; element in which he desires to do it, the prep. ἐν not being so much instrumental (Mey.), as modal, πῶς, ἐν ταπειν.; ἦ πῶς, φυσικόμενος; δεῖκει κενοδοξίαν ἐν τῷ πάν, Chrys. It seems clear that ταπεινόφρον is not here proper Christian humility (see notes on Phil. ii. 3), but a false and perverted lowliness, which deemed God was so inaccessible that he could only be approached through the mediation of inferior beings; λέγωντες ὡς ἄρατος ὁ τῶν θεῶν θεός, ἀνεφικτός τε καὶ ἀκατάληπτος, καὶ προσκυνεῖ διὰ τῶν ἀγγέλων τὴν θείαν εὐμένειαν πραγματεύοντα, Theod.; see also Zonaras on Can. xxxv. Conc. Laod. (A.D. 363? see Giese. Kirchengesch. Vol. i. p. 396), where this heresy was expressly condemned; see ap. Bruns, Concil. Vol. i. p. 37.

καὶ θρησκεία τῶν ἀγγέλων] 'worship of the angels;' not gen. subjecti (James i. 26), 'qua angelos deceat,' Wolf, with ref. to the ultra-human character of devotion which the false teachers affected, (see Noesselt, Disput., Hahn, 1789), but gen. objecti (Wisdom, xiv. 21, εὐδόκως θρησκεία, and exx. in Krebs, Obs. p. 339), worship paid to angels; see Winer, Gr. § 20, i. p. 168, and Suicer, Thesaur. Vol. i. p. 44. Theodoret notices the prevalence of these practices in Phrygia and Pisidia, and the existence of εὐκτήρα to Michael in his own time: even in modern times the worship of the Archangel in that district has not become extinct; see Conyb. notes in loc. Whether this had originally any connexion with Essene practices, cannot satisfactorily be determined, as the words of Joseph. Bell. Jud. ii. 8. 7, are ambiguous; see Whiston in loc. That it was practised by Gnostic sects is attested by Tertull. Praesc. 33, Iren. Heir. i. 31. 2, Epiph. Heir. xx. 2: see further ref. in Wolf. in loc. The evasive interpr. of θρησκ., 'talem angelorum cultum qui Christum excludat,' Corn. a Lap., 'impium angelorum cultum,' Just., is wholly opposed to the simple and inclusive meaning of the word; comp. Browne, Articles Art. xxii. p. 539.
COLOSSIANS II. 18, 19.

19 KAI OY KRA'TAOY THN KEFALEŇH, EY OY TAY TO SÔMA DIÀ TÔN ÁFÔN

Sanct. vicem, 'recedere'] comp., with caution, Benfey, Wurz. Lex. Vol. i. p. 349. De Wette, following Steig., joins eisµ with the preceding clause; this is a possible, but not probable, connexion, as it would throw an emphasis on the adverb (comp. Gal. iii. 4) which really seems solely confined to δ μη έφαρκεν.

υπό τοῦ νοὸς κ.τ.λ. 'by the mind of his flesh,' i.e. the higher spiritual principle in its materialized and corrupted form, the gen. probably being simply possessive (comp. notes on Eph. iv. 23), and the contradictory form of the combination being chosen to depict the abnormal condition: the flesh was, as it were, endowed with a νοῦς (instead of vice versa), and this was the ruling principle; see Olsh. Opusc. p. 157, Delitzsch Psychol. iv. 5, p. 144, and for the normal meaning of νοῦς in the N. T., notes on Tim. vi. 5. The σαρξ appy. stands in latent antithesis to the πνεῦμα (comp. Chrys. υπό σαρκικῆς διανοας oδ πνευματικῆ); and seems here clearly to retain its ethical sense, his world-mind,' Müller (Vol. i. p. 356, Clark), his devotion to things phenomenal and material; comp. Tholuck, Stud. u. Krit. 1855, p. 492, Beck, Seelenl. p. 18, p. 53.

19 KAI OY KRA'TAOY K.Τ.Λ.] 'and not holding fast the Head;' oδ oty np, the negation here becoming direct and objective; comp. Acts xvii. 27, 1 Cor. ix. 26, and see Winer, Gr. § 55: 5, p. 430, and esp. Gayler, Part. Neg. p. 287 sq., where there is a good collection of examples. Κρατεῖν is here used with an accus., in the same sense as in Acts iii. 11, comp. Cant. iii. 4, Κρατάςει αὐτῶν, kai oδ ψφικα αὐτῶν, and Polyb. Hist. viii. 20, 8, and denotes the individual adherence to Christ the
Head which alone can constitute life and salvation; *ὁ πεπρωμένος ἁμαρτωλός μόνον ἀμαρτήσει* Chrys. : comp. the possible physiological reference, alluded to in notes on Eph. iv. 16. [*ξ οὗ τοιοῦτον* *from which,* not neut., either in ref. to *τὸ κράτειν*, Beng., or under an abstract and generalized aspect (Jelf. Gr. § 820. 1, Krüger, Sprachl. § 61. 7. 9), to *κεφαλὴ*, Mey., Eadie, but, as the exactly parallel passage Eph. iv. 16 so distinctly suggests,— *masc. in ref. to *τὸ κράτειν*, the subject obviously referred to in *κεφαλὴν*, the assertion of Mey. that the ref. is not to Christ in His personal relations cannot be substantiated. The following verse seems to imply distinctly the contrary. Nor again, does it seem necessary, with the same commentator, to refer *εἷς οὗ* both to the participles and the finite verb, as in Eph. iv. 19; the connexion seems naturally with *αὐξη,—* the prep. *εἷς* marking the *source* and *fons augmentationis*; see notes on Gal. ii. 16.

*πᾶν τὸ σῶμα* [the whole body;] surely not necessarily, the body in its every part, Alfr.: between *πᾶν* σῶμα (a position of the art. very rarely found in the N. T.) and *πᾶν τὸ σῶμα* no distinction can safely be drawn. If *πᾶς* had occupied the position of a secondary predicate (comp. Matth. x. 30, Rom. xii. 4) there would have been some grounds for the distinction.

*καὶ τὸν ἄφαι καὶ συμβ.* [by means of its joints and bands;] media of the ἐπι-χορήγησις and συμβιβάσεις. The ἄφαι and συνδέσμοι, as the common article seems to hint, are the same in genus; the former referring, not to the nerves, Mey., in opp. to Syr., Ἀθ. (Platt), Copt., and all the best Vv., but to the joints, the *commisures* of the frame (comp. Andrewes, Serm. Vol. iii. p. 96); the latter to the varied ligatures of nerves and muscles and sinews, by which the body is bound together. The distinctions adopted by Mey., al., according to which the ἄφαι are specially associated with *ἐπιχορ.* and referred to Faith, the συμβ. with συμβ. and referred to Love, are plausible, but perhaps scarcely to be relied upon. As in Eph. l. c., the passage does not seem so much to involve special metaphors, as to state forcibly and cumulatively a general truth; *πᾶν ἐκκλησία*και *εἷς οὗ* *κεφαλὴν, αὐξη* Chrys. *ἐπιχορ.* καὶ συμβ. [being supplied and knit together;] passive and pres.; the action was due to communicated influences, and the action was still going on. To give *ἐπιχορ.* a middle sense (Eadie), 'furnished with reciprocal aid,' seems highly unsatisfactory: the pass. of the simple form is by no means uncommon; see Polyb. Hist. III. 75. 3, vi. 15. 4, 3 Macc. vi. 40. The force of *ἐπί* is not intensive but *directive,* pointing to the accession of the supply, *cui, quae sunt ad incrementum necessaria, sufficiuntur,* Noesselt (see notes on Gal. iii. 5), but it does not seem improbable that both in *χορήγησις* and *ἐπιχορ.* some trace of the primary meaning, some ref. to the *free and ample* nature of the supply, is still preserved, comp. 2 Pet. i. 5, with ver. 8, and Winer on Gal. iii. 5, p. 76. On the meaning of *συμβ.* see notes on Eph. iv. 16.

*τὴν αὐξής τοῦ Θεοῦ* [with the increase of God,*] i.e. the increase which God supplies, τοῦ Θεοῦ being the gen. *auctoris or originis,* Hartung, Caes., 17, 23; comp. 1 Cor. iii. 6, 7 al. To regard the expression as a periphrasis is wholly untenable; see Winer, Gr. § 36. 3, p. 221. The accus. *αὐξής* is that of
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20. If ye be dead with Christ; warning against false asceticism; see notes on 1 Tim. iv. 3, and comp. generally Rothe, Theol. Ethik., § 878 sq., Vol. iii. p. 120, sq. The Apostle grounds his gentle exhortation on the acknowledged fact that they were sharers (by baptism, ver. 12) in the death of Christ; in ch. iii. 1, he bases his exhortation on their participation in His resurrection. The collective oihv, and the art. before Xp. inserted in Rec., have the authority of all the MSS. against them, and are properly rejected by all modern editors.

21. Handle not, neither taste, nor touch; examples of the δύχημα to which they allowed themselves to submit; ' recitative proferuntur ab Apostolo,' Daven. With regard to the grammatical association, the coarser δή καί πῶς ήρέμα αὕτοις διακομωδει δογματιζεσθε εἰτῶ, Theophyl.: so Winer, Gr. § 39. 4, p. 295 (ed. 5), though appy. not in ed. 6. In either case the meaning is practically the same; in the tone of exhortation only is there a slight shade of difference.

the cognate subst. (not merely 'of reference,' Alf.) and serves to give force to, and develop, the meaning of the verb; see Winer, Gr. § 32. 2, p. 100, Lobeck, Paralip. p. 501 sq., where this etymological figure is elaborately discussed.

If ye be dead with Christ; see notes on ver. 8. The Law and all its ordinances were wiped out by the death of Christ (ver. 14), they who were united with Him in His death shared with Him all the blessings of the same immunity. There is no brachylogy (Huth.); Christ himself ἀπέθανεν ἀπὸ νόμου, when he fulfilled all its claims and bore its curse. The 'constructio prregnans' ἀπεθ. ἀπὸ only occurs here in the N.T.; it is probably chosen in preference to the dat. (Rom. vii. 14, Gal. ii. 19), as expressing a more complete severance,—not only death to it, but separation and removal from it; comp. Winer, Gr. § 47, p. 331.

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22 (ἀ ἐστι πάντα εἰς φθορὰν τῇ ἀποχύβοι) κατὰ τὰ ἐν. 27) the second more ascensive, if such a distinction in so regular a sequence as μὴ—μὴ τῇ ἀποχύβοι be not somewhat precarious; consider Rom. xiv. 21, and esp. Luke xiv. 21, where there is a similar slight disturbance of the climax. The essential character of such quasi-adjunctive enumerations, is that the items are not 'apte connexa, sed potius fortuito concursu accedentia,' Klotz, Devar. Vol. II. p. 707. With regard to the objects alluded to, the interposed ἀντεσθαι and the terms of ver. 23 seem certainly to suggest a reference of all three verbs to ceremonial distinctions in βραδίας and πῦρ (ver. 16); see esp. Xenoph. Cyr. i. 3. 5. (cited by Raph.) where all three verbs are used in reference to food, and for exx. of ἀπεσθανεῖν, see Kypke, Obs. p. 324; Loesn. Obs. p. 372. More minute distinctions, e.g. ἀψιγή, women (Olsb.), corpses (Zanch.); ὑγραί, oil (Boehm.; comp. Joseph. Bell. ii. 8. 3), sacred vessels (Zanch.), al., seem very doubtful and uncertain. On the distinction between the stronger ἀπεσταθα and the weaker ἄντραγων [611, TAT, tango, Pott, Etym. Forsch. Vol. i. p. 235], comp. Trench, Synon. § xvi.

22. έν τῇ κ.τ.λ. 'which things, almost, seeing they are things which are all to be destroyed in their consumption;' parenthetical observation of the Apostle on the essential character of the meats and drinks which the false teachers invested with such ceremonial characteristics; 'ratio ducitur ab ipsā naturā et conditione harum rerum,' Daven.: they were ordained to be consumed and enter into fresh physical combinations; comp. Matth. xv. 17. To refer this either to the preceding commands, 'quod totum genus praeeptorum,' Aug., Saunder-
are collected from the Eccl. writers. 

κατὰ τὸ ἐντάλμα. "according to the commandments and teachings of men," further definition and specification of the preceding δογματικής; they had died with Christ, they were united with a divine Deliverer, and were yet ready to submit to the ordinances and teachings of conscience-enslaving men. The διδασκαλία, as the exceptional omission of the article (Winer, Gr. § 19. 3, p. 113) shows, belonged to the same general category as the ἐντάλμα, and are added probably by way of amplification; they were submitting to a δογματικός not only in its preceptive, but even in its doctrinal, aspects; comp. Mey. in loc. Alford presses τῶν ἀνθρ. as describing the authors 'as generally human.' this is doubtful; as ἐντάλμα. has the article, the principle of correlation requires that ἀνθρ. should have it also; see Middleton, Gr. Art. iii. 3. 6.

23. ἄτιμα] 'all which things,' 'a set of things which;' in ref. to the preceding ἐντάλμα. καὶ δὴ, and specifying the class to which they belonged. On this force of δὸς, see notes on Gal. iv. 24. The difference between δἐ and δὸς is here very clearly marked; ἄ (ver. 22) points to its antecedents under purely objective, ἄτιμα under qualitative and generic aspects; see Krüger, Sprachl. § 51. 8. ἄτιμον λόγ. ἔχειν] 'do have the repute of wisdom,' 'are enjoying the repute of wisdom,' the verb subst. being joined,—not with the concluding clause of the verse (Conyb., Eadie), but, as every rule of perspicuity suggests, with ἔχειν, and serving to mark the regular, normal, prevailing, character of the ἔχειν; see Winer, Gr. § 45. 5, p. 311.

The exact meaning of λόγον ἔχειν is somewhat doubtful, as λόγος in this combination admits of at least three different meanings; (a) 'speciem,' σχήμα, Theod., Auth., De W.; comp. Demosth. Leptin. 462, λόγον τινὰ ἔχον opp. to ψεύδος ἐν φανερή, see Elsner, Obs. Vol. ii. p. 263; (β) 'rationem,' scil. 'grounds for being considered so,' Vulg., Clarom., and probably Syr. ἔκαθεν; comp. Polyb. Hist. xvii. 14. 5, δοκοῦν πανοργύ­­τατον εἶναι πολὺν ἔχει λόγον τοῦ φανο­­τατον ὑπάρχειν, and other exx. in Schweigh. Lex. Polyb. s. v.; (γ) 'famam,' scil. 'has the repute of,' Mey., Alf., and perhaps Chrys., λόγον φασιν, οὗ δύναμιν ἀρα οὐκ ἀλήθεαι; comp. Herod. v. 66, δηπερ δὴ λόγον ἔχει τὴν Ποιήμαμ ἀηδεῖαι (cited by Raph.). Of these, though in fact all ultimately coincide, (γ) is perhaps to be preferred; τὰ λόγ. ἔχει sunt res ejusmodi quae quidem vulgo sapientia nomen habent, sed a vera sapientiae absunt longissime,' Raphel, Annot. Vol. ii. p. 535.

μὲν has here no corresponding δἐ, but serves to prepare the reader for a comparison (Klotz, Devar. Vol. ii. p. 656), which is involved in the phrase λόγον ἔχειν (λόγον, οὗ δύναμις, Chrys.), and is substantiated by the context; see Winer, Gr. § 53. 2. e, p. 507, where other omissions of δἐ are enumerated and carefully classified. ἐν ἐθελοθρησκείᾳ] 'in self-imposed worship,' ἐν pointing to, not the instrument by which (Mey.), but as usually, the ethical domain in which the λόγος σοφίας was acquired, or the substratum on which the τὸ ἔχειν κ. τ. λ. takes place; see Winer, Gr. § 48. 3, p. 345. The word ἐθελοθρ. is appy. an ἀπ.
Colossians II. 23.

Tapeinophrosunh kai afediia swnatos, ouk en tiymi tiv,
pros plhsmoyn ths sarkos.

νεγν.; but by a comparison with similar compounds, θελανουλεια, θελο­
κακησις, κ.τ.λ. (see Rost u. Palm,
Lex. Vol. i. p. 778), and the verb θελοθρησκειν as expl. by Snid. (θελ θεληματι σεβειν το δοκειν), may be
clearly assumed to mean, ‘an arbitrary self-imposed, service,’—which, as the
similar association with τασεως in ver. 18 seems to suggest, was
evined in the θρονεια των αγγελων.

τασεως και αφεδεθ. σωμ. [‘lowliness
and disregard, or unsparing treatment,
of the body’: the two other perverted
elements in which the λογος σοφιας was
acquired. On τασεως, which here
also obviously implies a false, per­
verted, humility, see notes on ver. 18.
The αφεδεθ. σωμ. marks the false spirit of asceticism, the unsparing way (comp.
Diod. Sic. xiii. 60, αφεδεων σωματος), in which they practised bodily auste­
rieties, the σωματικη γυμνασία in which
Jewish Theosophy so emulously in­
dulged; comp. notes on 1 Tim. iv. 8.
The omission of και after τασεως and
the reading αφεδεθα [B; [Lachm.],
Steig.] is strenuously supported by Hof­
mann, Schriftd. Vol. ii. 2, p. 64, who
takes it as an adjective (comp. άφε­
δεως, Apoll. Rhod. iii. 897), but
seems both unsatisfactory and improb­
able.

ουκ εν τιμῃ κ.τ.λ.] ‘not in any real
value, serving (only) to the sating of the flesh.’ The
explanations of this very obscure clause are exceedingly numerous. With
regard to the first portion, two only seem
to deserve consideration; (a) that of the Greek commentators, ac­
cording to which τιμη is understood to
point antithetically to the preceding
φευδα, and to refer to the same gen.
(ουκ εν τιμῃ τω σωματι χρωται; Theophyl.), the clause ουκ εν τιμῃ
being regarded a continuation on the
negative side of what had previously
been expressed in the positive: θελα,
κ.τ.λ. were the elements in which the
λογος σοφιας was, and τιμη των the
element in which it was not
acquired; (b) that adopted by Syr.
and appy. Αθθ. (Platt), according to
which τιμη approaches to the mean­
ing of ‘pretium,‘ and suggests that
there was something which might be
a true substratum for the το ευειν
κ.τ.λ., if properly chosen,—‘a repu­
tation of wisdom evinced in θελ. Κ.
τ.λ., not in any practices of true
value and honour;’ so Beza, Beng.,
al., and with slight variations in detail
Huther, Meyer, and Neand. Planting,
Vol. i. p. 328 (Bohn). Of these, (a)
has much to recommend it; as how­
ever it suggests, if not involves, either
a very unsatisfactory meaning of προς
πλησμυ, ‘so that the natural wants of
the body are satisfied’ (Chrys., al.), or
a retrospective connexion of the clause with έστι, or, still less likely, with
δοματιζετεθε (Αλέ), it seems better
to adopt (b), to which also the use of
των, almost, ‘no value of any kind,’
seems decidedly to lean. Προς
πλημμωνη, added somewhat loosely,
then defines gravely and conclusively
the real object of all those perverted
austerities,—‘the satisfying of the un­
spiritual element, the fleshly mind;’
σαρκος having a retrospective reference
to ουκ εν τιμῃ σαρκος in ver. 18, and con­
trasting, with great point, the means
pursued and the end really in view;
they were unsparing (αφεδεθ.) with the
σωμα, that they might satisfy (προς
πληγυ.)—the αφεθ. Syr. and Αθθ.
insert αλλα before προς πληγυ.; this is
not necessary; the exposure of the
motive is rendered more forcible and
COLOSSIANS III. 1, 2.

Mind the things above, for your life is hidden with Christ: when He is manifested so shall ye be also.

emphatic by the omission of all connecting particles.

CHAPTER III. 1. el oyn] 'If then;' with retrospective reference to el ἄπει, oh. ii. 20, oyn being slightly inferential (resurrection with Christ is implied in death with Him), but still preserving its general meaning of 'continuation and retrospect.' Donalds. Gr. § 604. The el is not problematical, but logical (Mey.), introducing in fact the first member of a conditional syllogism; comp. Rom. v. 15, and see Fritz. in loc. In such cases instead of diminishing, it really enhances the probable certainty of the supposition; comp. notes on Phil. i. 22. συνηγέρθηται] 'ye were raised together;' scil. in baptism; not merely in a moral sense (De W.), which would render the injunction that follows somewhat superfluous: εἰσώ, δι' ἀνεθανεν σύν Χρ. δι' τοῦ βασιλείατος δηλαδή, καὶ κατὰ τὸ σωματικόν δοθὸν νοεῖν δι' καλ. συνηγέρθηται (τὸ γὰρ βασιλεία, ἄπωρ δι' τῆς καταδίκης θάνατον, οὕτως δι' τῆς ἁμαρτίας τῆς ἀνάστασιν τυποῖ), ἐναλαγεὶς κ.τ.λ., Theoph.; comp. Usteri, Lehrb. ii. 1. 3, p. 220. On the force and deep reality of these expressions of mystical union with Christ, comp. Reuss, Théol. Chrét. iv. 16, Vol. ii. p. 164. τὰ ἄνω] 'the things above;' all things pertaining to the πολεμεία ἐν θηρα- νοῖς, Phil. iii. 20, and to the Christian's true home, the ἄνω Ἰερουσαλήμ, Gal. iv. 26; the contrast being τὰ έπὶ τῆς γῆς, ver. 2; comp. Pearson, Creed, Art. vi. Vol. i. p. 322 (ed. Burt.) οὗ ὁ Χρ. κ.τ.λ.] 'where Christ is, sitting at the right hand of God;' not exactly, where Christ sitteth' Auth., as there are really two enunciations, 'Christ is there, and in all the glory of His regal and judiciary power;' οὐκ ἡρεσίη δὲ τῷ ἄνω εἰσέχου, οοδὲ, οὗ ὁ Χρ. ἐστιν' ἀλλὰ προσέσχετε, εν δεξίᾳ καθήμενος τοῦ Θεοῦ, ἵνα πλῆντέ ἀποστήσῃ τὸν νοῦν ἑμῶν ἀπὸ τής γῆς, Theophyl.; comp. Chrys. On the session of Christ at the right hand of God as implying, indisturbance, dominion, and judicature, see Pearson, Creed, Art. vi. Vol. i. p. 328, and on its real and literal significance, Jackson, Creed, Book xi. 1. The student will find a good sermon on this text by Andrewes, Serm. viii. Vol. ii. p. 309-322 (A. C. Libr.), and another by Farindon, Serm. xxxv. Vol. ii. p. 995.

2. τὰ ἄνω φορέσεις] 'mind the things above;' expansion of the preceding command, φορέσεις having a fuller meaning than γινέω; they were not only quaerere but sapere. On the force of φορέσεις comp. notes on Phil. iii. 15, Beveridge, Serm. cxxvii. Vol. vi. p. 172 (A. C. Libr.), and esp. the able analysis of Andrewes, Serm. vii. Vol. ii. p. 315. τὰ ἐπὶ τῆς γῆς] 'the things on the earth;' all things, conditions, and interests that belong to the terrestrial; comp. Phil. iii. 19, o τὰ ἐπίγεια φορεοῦσθε. There is here certainly not (a) any polemical allusion to the earthly rudiments of the false teachers (Theoph., Òcum.), for as Meyer observes, the remaining portion of the Epistle is not anti-heretical but wholly moral and practical,—nor (b) any specially ethical reference with ref. to ver. 5 (Estius), for the antithesis τὰ ἄνω obviously precludes all such limitation. The command is unrestricted and comprehensive, 'superna curate non
terrestrial; see Calv. in loc., and the sound sermon by Beveridge, Serm. Vol. vi. p. 169 sq. (A. C. Libr).

3. ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. 4 ὅταν ὁ

will be revealed in all its proportions and all its blessed characteristics: the manifestation which is now at best only partial and subjective, will then be objective and complete; comp. the thoughtful remarks of Delitzsch, Bibl. Psych. v. 3, p. 298.

ἐν τῷ Θεῷ 'in God;' He is the element and sphere in which the ζωή is concealed: in Him, as φῶς ὀλέθρων ἀπρόσωπον (1 Tim. vi. 6), as the Father in whom is the Eternal Son (John i. 18, xvii. 21), and with whom He for ever reigns (ver. 1), the life of which the Son is the essence lies shrouded and concealed. Considered under its inherent relations our ζωή is concealed ἐν Θεῷ; considered under its coherent relations it is concealed σὺν Χριστῷ; comp. Meyer in loc., whose interpr. of ζωή ('das ewige Leben), is, however, narrow and unsatisfactory.

4. φανερωθῇ 'shall be manifested;' scil. At His second coming, when He shall be seen as He is, and when His present concealment shall cease; ὅταν γὰρ ὑπὲρ ὡς ὄρατος, καὶ ὑπὸ τῶν ἀπόστων παντελῶς ἀνοικήτως, Theod. : comp. 2 Pet. iii. 4.

ἡ ἡμῶν ἡμῶν 'our Life;' almost, 'being our Life,' the 'predicatio,' as Daven. acutely observes, being 'causalis non essentialis.' Christ is not merely the author of it (Daven.), or the cause of it (Corn. a Lap.), much less 'in the character of it' (Eadie), but—our Life itself, the essence and the impersonation of it; comp. Gal. ii. 20, Phil. i. 21. Thus Christ is termed ἡ ἐλπὶς ζωῶν, 1 Tim. i. 1 (comp. Col. i. 27), ἡ εἰρήνη ζωῶν Eph. ii. 14, where see notes.

The reading is very doubtful: ζωῶν is adopted by Rec., Lachm., and Tisch. with B (e sil.) D****E**JK; great majority of mss.; Syr. (both), al.;
Christ's, who is the image of God.

Mortify your members and the evil principles in which ye once walked: put off the old man and put on the new, in which all are one in Christ.

5. "Make dead then;" as you died, and your true life is hidden with Christ, and hereafter to be developed in glory, act conformably to it,—let nothing live inimical to such a state, kill at once (aor.), the organs and media of a merely earthly life." Οὐ is thus, as commonly, retrospective and collective ("ad ea quae antea revera posita lectorem revocat," Klotz, Devar. Vol. II. p. 719), and ΠΕΚΨΩΓΣΑΡΕ in pertinent reference to the αὐτεκάτερε and ἡ σωματικὴ ζωὴ which have preceded.

τὰ μέλη ὑμῶν] "your members," the portions of your bodily organization (comp. Rom. vii. 5), quod the instruments and media of sinfulness and lusts; comp. with respect to the precept, Rom. viii. 13. Gal. v. 24, and with respect to the image and form of expression, Matth. v. 29, 30. These are more specifically defined as τὰ ἐτελεσθέντα γάντια (comp. ver. 2), as defining the sphere of their activities ("ubi suum habent pabulum," Beng.), and as justifying the preceding command.

τοὺς καὶ ἀκαθάραις] "fornication and uncleanness;" specific and
COLOSSIANS III. 5, 6.

\[\text{łą \ corr. γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακῆν, καὶ τὴν πλεονεξίαν ἢτις ἐστὶν εἰδωλολατρεία, 6 δὲ ἡ ἐρχεται} \]

6. ἐπὶ τοῦ οὐδὲ ἀπειθ. Tisch. [Lachm.], and Alf. omit these words with B; Sahid. Ἀθ. (Pol., but not Platt); Clem. (1). Ambrosiast (Text). On the one hand, it is certainly possible that they may be inserted from the parallel passage, Eph. vi. 6; still, on the other, the overwhelming weight of external evidence, and the probability, that in two Epistles where so much is alike, even individual expressions might be repeated, seems to render the omission on such evidence more than doubtful.

generic products of the τὰ ἐπὶ τῆς γῆς μελη on the side of lust and carnality; comp. Eph. v. 3. There is no need to mentally supply κεραυσα, Fritz, Rom. Vol. i. p. 379, or to paraphrastically introduce a prep., 'a scortatone,' Αθ.; the four accusatives stand in an appositional relation to τὰ μελη κ.τ.λ., as denoting their evil products and operations; see Winer, Gr. § 59. 8, p. 470, and comp. Matth. Gr. § 432. 3.

πάθος, ἐπιθυμια κάκην [lustfulness, evil concupiscence] further and more generic manifestations. It does not seem proper, on the one hand, to extend πάθος to 'motus vitirosos, quales sunt 

ἐχθρας, ἐρεις, ἔλαιον κ.τ.λ.,' Grot., or on the other, to limit it to more frightful exhibitions (Rom. i. 26, 27): it points rather, as the evolution of thought seems to require, to 'the disposition toward lust,' Osh., the 'morbus libidinis,' Beng., — in a word, not merely lust, but lustfulness; πάθος ἢ λύσα τοῦ σώματος, καὶ ὁπερ πυρετός, ἢ τραύμα, ἢ ἄλλη νόσος, Theoph. The last, ἐπιθυμια κάκη, is still more inclusive and generic; ἠδον γενικῶς τὸ πάν εἰπε, Chrys.

τὴν πλεονεξίαν [Covetousness] — with the article, as the notorious form of sin ('die bekannte, hauptsächlich vermeidende Unsittlichkeit,' Winer, Gr. § 18. 8, p. 169), that ever preserves so frightful an alliance with the sins of the flesh. There seems no reason whatever to depart from the proper sense of the word; it is neither specially 'base gains derived from uncleanness' (comp. Storr, Platt, al.), nor generically, 'insatiabilem cupiditatem voluptatum turpium,' Est., 'the whole longing of the creature,' Trench (Synon. § xxiv.—a very doubtful expansion), but simply 'covetousness,' 'inexplebilem appetitum animi querentis divitias,' Dav. (comp. Theod., Theoph.), a sin that especially depends on the τὰ ἐπὶ τῆς γῆς (maxime affigit ad terram,' Beng.), and makes, not sensational cravings per se, but the means of gratifying them the objects of its interest; see esp. Müller, Doctr. of Sin, i. 3. 2, Vol. i. p. 169 (Clark), and notes on Eph. iv. 20.

ἡτις ἢτιν εἰδωλ. [the which is, seeing it is idolatry,' explicative force of ὃτις, see notes on Gal. iv. 24. The remark of Theod. is very pertinent, ἐπείδη τὸν μαμμωνᾶ κύριον ὁ σωτήρ προσηγόρευε διδάσκων, ὡς ὁ τὰ πάθει τῆς πλεονεξίας δουλεύων ὃς θεὸν τὸν πλαύτον τιμᾷ. The very improbable reference of ἢτις to μελη (Harl. on Eph. v. 5), or to all that precedes (Heinr.), is rightly rejected by Winer, Gr. § 24. 3, p. 150.

6. δὲ ᾧ ὁ on account of which sins,' clearly not δὲ δ. sc. μελη (Bähr.), but in ref. to 'peccata precedentia aliique flagitia,' Grot.: comp. notes on Eph. v. 6. The reading is doubtful: δ is
COLOSSIANS III. 6—8.

found in C•D•E•FG; Clarom., Sang.; α· in AB (e sil.) C•D•D•E•JK; al., and appy. rightly adopted by Lachm. and Tisch. after Rec. Though an emendation is not improbable, the preponderance of external evidence seems too distinct to be safely reversed.

7. In our [the Colossians'] state, both position and tense. The present hints at the enduring principles of the moral government of God; see notes on Eph. v. 5. "Doth come;" emphatic, both position and tense. The present hints at the enduring principles of the moral government of God; see notes on Eph. v. 5.

8. But now lay aside;" emphatic exhortation suggested by their present state, the forcible voui (Hartung, Partik. Vol. II. 24) standing in sharp opposition to the preceding προ. On the figurative ἀποθεωτεία, opp. to ἐνδοκράτεια, comp. notes on Eph. iv. 22. The translation of Eadie, 'ye too have put off,' perhaps suggested by a misunderstanding of Auth., can only be regarded as an oversight; such mistakes, however, seriously weaken our confidence in him as a grammatical expositor.

καὶ ὑμεῖς [ye also], ye as well as other Christians, the καὶ putting them here in contrast with their fellow-converts, as
in ver. 7 with their fellow-heathens; comp. notes on Phil. iv. 12.

τὰ πάντα] 'the whole of them;' all previously (τῶσον, ver. 7), and hereafter, to be mentioned. Winer (Gr. § 18, p. 98) refers τὰ πάντα, with an intensive force, only to what had been already adduced: the enumeration which follows seems to require a more comprehensive and prospective reference; see Meyer in loc. So similarly Syr., Goth. (Æth. omits), 'hæc omnia' (comp. Theod.), except that this is perhaps too exclusively prospective. There is no full stop after this word in Tisch., as is asserted by Alf., nor appy. in any edition.

κακαίαν] 'malice,' 'badness of heart,' the evil habit of the mind as contrasted with πονηρα, the more definite manifestation of it; comp. Eph. iv. 31, and Trench, Synon. § xi. On the distinction between the preceding ὁργή (the more settled state) and θυμὸς (the more eruptive and temporary), see notes on Eph. iv. 31, and Trench, Synon. § xxxvii.; add also Ecum., who correctly remarks, ὅτι γὰρ θυμὸς . . . ἐξαισία τις καὶ ἀναθυμίας δεξιά τοῦ παθῶν, ὁργὴ δὲ ἐμώον λόη.

βλασφημιάν may be either against God or against men, according to the context (see notes on 1 Tim. i. 13); here the associated vices seem to limit the reference to the latter; τὰ λαοπλας στῶν λεγέν, Theoph.; see notes on the very similar passage, Eph. iv. 31.

ἀλοχρολογίαν] 'coarse (reproachful) speaking.' It is somewhat doubtful whether we are to adopt (a) the more limited meaning 'turpiloquium,' Clarom., sim. Vulg., Syr., 'aglaitivaurdein,' Goth., 'turpitude,' Æth.; or (b) the more general, 'foul-mouthed abusiveness,' Trench (comp. Copt., where, however, it seems confounded with μωρολογία), 'schandbares Reden, Meyer. As ἀλοχρ. is an ἀπ. λεγ. in N.T., and does not occur in LXX, and as both interpretations have good lexical authority,—the former, Xenoph. Laced. v. 6, Poll. Onomast. iv. 106, Clem. Alex. Pecd. ii. 6, comp. Suicer, Theewsc. s.v. Vol. i. p. 136, Raphel, Annot. Vol. ii. p. 535; the latter, Polyb. Hist. viii. 13, 8, and xxi. 10, 4, where it is associated with λαοπλα,—the context alone must decide. As this appy. refers mainly to sins against a neighbour (comp. ver. 9), the balance seems in favour of (b), according to which ἀλοχρ. will be an extension of βλασφ., and will imply all coarse and foul-mouthed language, whether in abuse or otherwise.

ἐκ τοῦ στόματος is not to be referred solely to ἀλοχρολ. (Æth.), but to the two preceding substantives, ἀπίθανον being mentally supplied. It seems doubtful whether the addition marks specially the pollution (ὑπὸ γὰρ τὸ εἰς δολολογίαν θεοῦ παντομήνσεν στόμα, (Ecum., comp. Chrys.), or the unsuitableness (Mey.), of the actions which are here described: the latter is perhaps slightly the most probable; comp. James iii. 10.

9. μή ψευδοθεὶ 'do not lie;' pres., do not indulge in the practice. The addition εἰς ἀλλήλους specifies the objects toward which the practice was forbidden (compare Winer, Gr. § 49. a, p. 353); and stamps it as a social wrong. On the frightful character of untruthfulness, and its evolution from selfishness and lust, see esp. Müller, Doctr. of Sin, 1. i. 3. 2, Vol. i. p. 171 sq. (Clark). It seems best with Lachm., Tisch., and appy. most
modern editors, to place only a comma between ver. 8 and 9. "seeing that ye have put off," Auth.; causal participle, giving the reason for the precept, and in point of time being prior to (Mey.), not contemporaneous with ("exspoliantes," Vulg., Clarom.), the preceding aor. inf. ἀναθεματε. Such a reference is not superfluous or inappropriate (De W.); the part. serves suitably to remind them that the conditions into which they had now entered rendered a selfish and untruthful life, a self-contradiction. To consider τὸν παλαίνων ἄνθρωπον as beginning a new period, interrupted, and resumed in ver. 12, as Hofm. SCHRIFT. Vol. II. p. 268, seems very harsh and improbable. On the double compound ἀναθεμάτε. see notes on chap. ii. 11. τὸν παλαίνων ἄνθρωπον 'the old man;' not merely τὸν πρότερον πολιτικόν, Theod., but, with a more individualizing reference, our former unconverted self, our state before regeneration; see notes on Eph. iv. 22. Davenant (comp. Calv.) refers the term to the 'insita naturee nostrae corruptione,'—a special and polemical reference, to which the context, which seems to point simply to their ante-Christian, as contrasted with their present, state, (τότε, νῦν), seems to yield no support. τὸν παλαίνων ἄνθρωπον 'with his deeds,' slightly explanatory, marking the practical character of the developments of the παλαίνων ἄνθρωπος; comp. Gal. v. 24. 10. καὶ ηῆθ. τὸν νέον] 'and have put on the new man;' closely connected with the preceding clause, and presenting, on the positive side, the act succeeding to the ἀναθεμάτε. on the negative: The νέον ἄνθρωπον stands in contrast with the παλαίνων as specifying the newly entered and fresh state of spiritual conditions after conversion and regeneration. In Eph. iv. 23 the term is καυματι, as marking rather the new state in respect of quality; comp. Tittmann, SCHRIFT. i. p. 59, notes on Eph. iii. 16, iv. 24. It is not improbable that the reference in the two passages is slightly different, there (Eph.) as the hortatory tone suggests, the ref. is primarily to renovation; here, as the argumentative allusion seems to imply, primarily to regeneration; yet in neither, as the noticeable combinations (ἀνακαινισθαι — καυματι ἄνθρωπον, νέον ἄνθρωπον — τὸν ἀνακαινισθαι) further suggest, is the reference exclusive. On the distinction, see Waterl. REGEN. Vol. iv. p. 433 sq., comp. Trench, SCHRIFT. § XVIII. τὸν ἀνακαινισθαι] 'who is being renewed;' characteristic, not merely of ἄνθρωπος (De W.), but of the νέον ἄνθρωπον, as the prominence of the epithet clearly requires. This process of ἀνακαινισθαι, of which the causa instrumentalis and agent (Tit. iii. 5, comp. Eph. iv. 23,) is the Holy Spirit, is represented as continually going on; comp. 2 Cor. iv. 16, ὅ ἐσωθεν (ἄνθρωπον ἀνακαινίσταται ἡμέρας καὶ ἡμέρας. The prep. ἐν appears to mark restoration to a former, not necessarily a primal, state; see Winer, de Verb. Comp. III. p. 10, comp. notes on Eph. iv. 23. ἐς ἐπιγνώσεων] 'unto complete knowledge,' appy. of God, and the mystery of redemption (τὸν Θεόν καὶ τῶν θείων, Θεοθ.) comp. ch. i. 9, ii. 2. Eph. i. 17; 'in eo quod ait qui renov. in agitiationem demonstrabat quoniam ipse ille qui ignorantiæ erat homo, id est, ignorans Deum, per (i) eam quem in eum est agitigationem renovatur,'
In the full meaning of ἐκάνω ("accurata cognitio") see notes on Eph. i.c., and comp. on Col. ii. 2. This was the object towards which the ἀσκακάντε, tended (not the sphere in which, Auth., Copt.),—the result which it was designed to attain; comp. Eph. iv. 13.

κατ’ ἐκάνων κ.τ.λ.] "after the image of Him that created him." By a comparison with the similar and suggestive passage, Eph. iv. 23, there can scarcely be a doubt that this clause is to be connected with ἀσκακάντε, not with ἐκάνων (Meyer, comp. Hofmann, Schriftb., Vol. i. p. 252),—a construction grammatically admissible (see Winer, Gr. § 20. 4, p. 126), but exegetically unsatisfactory. Κατά will thus point to the 'norma' or model (notes on Gal. iv. 28), and the ἐκάνων τοῦ κτίσµος to the image of God (Theod.), not Christ (Chrys.; comp. Muller, Doctr. of Sin, Vol. ii. p. 392, Clark), in which the first man was created, which was lost by sin, but 'is to be restored again by a real' though not substantial change,' Pearson, Creed, Art. ii. Vol. i. p. 149 (ed. Burt.); 'in eo quod dicit secundum imag. conditoris, recapitulationem manifestavit ejus hominis qui in initio secundum imaginem factus est Dei,' Iren. Haer. v. 12, comp. Deitsch, Bibl. Psychol. ii. 2, p. 51, who conceives that with the spiritual, a physical deprivation of the image was also included. To assert that a reference to a restoration of the image of God in the first creation involves 'an idea foreign to Scripture,' (Alf., comp. Muller, Doctr. of Sin, Vol. ii. p. 393, Clark,) seems somewhat sweeping; see notes on Eph. iv. 24, and the passages collected from the early Ff. in Bull, Engl. Works, Disc. v. p. 478, sq., and esp. p. 492. On the meaning of ἐκάνων, see Trench, Synon. xv. οὐκ ἐκάνων] Scil. νεὸν ἄνθρ.; not merely ἄνθρ. (De W.), which seems opposed to the logical and grammatical connexion, and is not required by the preceding interpretation. Whether God be defined as ὁ κτίσµος in ref. to the first, or the second, creation (ἀνακτίσµος, Pearson, Creed, Vol. ii. p. 80, Burt.), does not alter the doctrinal truth involved in the words 'cum perdidimus in Adam, id est secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu recipimus,' Iren., Haer. iii. 18.

II. ὥσπου] 'where; 'qua in re' ('apud quern,' Ἀθην., scil. in which condition of ἀνάκτοσις of the old, and ἐυδοσις of the new, man; comp. Xenoph. Mem. iii. 5. 1, and Kühner in loc. cited (but incorrectly) by Meyer. οὐκ ἐκάνων] 'there is not;' see notes on Gal. iii. 28, where the grammatical character of this contraction is briefly discussed. "Ἐλλην καὶ Ἰουδαῖος] 'Greek and Jew;' antithesis involving national distinctions, followed by a second (περὶ καὶ ἀκρ.) involving ritual characteristics, by a climax (βαρβάρ., Ἡθικ.) in ref. to habits and civilization ('Scythae barbariores,' Beng., ἐκακτὸς τῶν ἡθῶν διάφοροτης, Joseph. contr. Ap. ii. 37; see exx. in Wetst. in loc.), and lastly, by a third unconnected antithesis (δοῦλος, ἐλεήθ.) involving social relations. Between the two last Lachm. inserts καὶ, with AD*EFG: 3 mss.; Vulg., Clarom., al.: the external authority is fair, but the probability of a conformation to the preceding very
Put on mercy, be forgiving and loving, and let the peace of God rule in you. Sing aloud, and in your hearts, to God, and give thanks.

great. The addition of καὶ by D*E* FG after βδρᾷ seems a clear interpolation, thus rendering the testimony of the same MSS. of doubtful value in the next pair. To insert and in transl. (Schoef. Hints, p. 113) seems quite unnecessary.

dâlâ tâ pânta k.t.l. ["but Christ is all, and in all;" similar in meaning to πάντες ὑμεῖς ἐς ἑστὲ ἐν Χρ. Ἰη., Gal. iii. 28, but with a somewhat more comprehensive enunciation: 'Christ' (placed with emphasis at the end, Jelf, Gr. § 902, 2) is the aggregation of all things, distinctions, prerogatives, blessings, and moreover is in all, dwelling in all, and so uniting all in the common element of Himself; πάντα ὑμῶν ὁ Χριστός ἐσται, καὶ ἀξίωμα καὶ γένος, καὶ ἐν πάσιν ὑμῶν αὐτός, Chrys. For examples of εἶναι tâ pânta or pânta [as AC, and many mss. in this place] in ref. to an individual, see the very large collection in Wetst. on 1 Cor. xv. 28.

12. ἔνδυσασθέ οὖν ['Put on then;'] exhortation naturally following from the fact that the νέος ἀνθρώπος which involved all the above blessings had been put on; 'as you have put on the new man, put on all its characteristic qualities.' The οὖν has thus apparently more of its reflexive force; 'it takes up what has been said and continues it,' Donalds, Cratytl. § 192; comp. notes on Phil. ii. 1.

ὡς ἐκλ. τοῦ Θεοῦ ["as chosen ones of God;" as being men who enjoy and value so great and so singular a blessing as to have been called out of heathen darkness to the knowledge of Christ, comp. Tit. i. 1. Meyer acutely calls attention to the fact that ὡς ἐκλεκτοι echoes the preceding argumentative ἄπεκδοσα, and thus stands in logical and exegetical connexion with what precedes. It is doubtful whether δύοι καὶ ἡγαπημένους, σπλάγχνα οἰκτίρ-
in intercourse with one another; joined in Tit. iii. 4 with φιλανθρωπία, and in Rom. xi. 22 opp. to ἀπόστολος; see notes on Gal. v. 22.

ταπεινοφροσύνη. 'meekness,' in respect of God, and toward one another; see notes on Gal. v. 23, and on Eph. iv. 2, in which latter passage it occurs in exactly the same position with respect to ταπειν. and πραΰτης. Eadie objects to the primary reference to God, but appy. without sufficient reason: that πραΰτης is frequently used in purely human relations is quite true (comp. Tit. iii. 2, πραΰτ. πρὸς πάντας ἀνθρώπους), but that its basis is a meek acceptance of God's dealings with us seems clearly shown in Matth. xi. 29, where it is an attribute of the Saviour, and in Gal. vi. 1, and perhaps 1 Cor. iv. 21 and 2 Tim. ii. 25, where a sense of dependence on God forms the very groundwork of the exhortation. In such passages mere gentleness seems quite insufficient. On μακροθυμία opp. to δἐχθυμα (James i. 19), see notes on Eph. iv. 2.

13. ἀνεχόμενοι ἄλλ. 'forbearing one another;' exhibition of the two last, and perhaps more particularly, of the last of the above mentioned virtues; comp. Eph. iv. 2, μετὰ μακροθ., ἀνεχόμενοι ἄλλ. ἐν ἀγάπῃ. There does not seem any necessity for enclosing the whole verse (Griesb., Lachm., Buttm.), nor even ἐν μακροθες καὶ ὑπακοής (Winer, Gr. § 64, ed. §), in a parenthesis. The structure and sequence of thought seem uninterrupted; while the first participial clause expands the preceding substantives, the second is enhanced by an adverbial clause which in its second member carries with it the preceding participle χαρισμένοι; see Winer, Gr. § 62. 4, p. 499, ed. 6. χαρισμένοι ἄνωτέρως] 'forgiving each other;' comp. Eph. iv. 32. The change to the reflexive pronoun in two members so perfectly similar (Eph. l.c. is a little different) is perhaps not accidental; while ἄλλοι marks an act to be done by one Christian to his fellow Christian, ἄνωτέρως may suggest the performance of an act faintly resembling that of Christ's, namely, of each one toward all,—yea even to themselves included (Vulg.), as Christians are members of one another; δογ. ἐν τῷ ἐνεργείῳ ποιώμεν ἐπέρων, καλῶς ταύτα, καὶ δίὰ τὸ τέλος καὶ δίὰ τὸ συνάφος ημᾶς εἶναι, μᾶλλον εἰς ημᾶς ἀναφέρεται, Origen on Eph. l.c. (Cramer, Cat. Vol. 1. p. 311), here perhaps more appropriate. μορφήν] 'ground of blame.' This form is an ἀπακελεύμα in the N.T., but, especially in combination with εἰχώ, sufficiently common in classical Greek; see exx. in Wetst. in loc., and in Rost u. Palm, Lex. s. v. The glosses μέμορφων (D* E !) and ὑργῆς (FG) are obviously suggested by the non-appearance of the word elsewhere in the N.T. or in the LXX. καθὼς καὶ ὁ Χρ.] 'even as Christ also.
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13. ἐὰν ἴων οὕτως καὶ ὑμεῖς. 14 ἐπὶ τὰς ἐν τούτων

forgave you; comp. ch. ii. 13, where the same divine act is, as it would there seem, similarly attributed to Christ; contrast Eph. iv. 32, where it is referred to ὦ Θεὸς ἐν Χρ. Καθὼς (comp. on Gal. iii. 6), associated with the καὶ of comparison (Klotz, Devar. Vol. ii. p. 635) and balanced by the following oθῶς καὶ, here simply introduces an example (μετατάσει τῶν Δεσπότων, Theod.): in Eph. l.c., as the imperatival structure suggests, it has more of an argumentative tinge; see notes in loc. The reading is slightly doubtful: Κόπως is adopted by Lachm. with ABD*FG; 1 ms.; Vulg., Clarom., al.; Aug., al., but is not improbably due to some attempts at conformation to Eph. iv. 32. καὶ ὑμεῖς Scil. χαράδραμενοι, the structure remaining participal: see Winer, Gr. § 62. 4, p. 499. The principal Vv., Syr. (αινοδοκοῖν,) Clarom. ("ita et vos facite"), Goth. ("taniaip"), Æth. ("facite"), and Theod. supply the imperative, which in some MSS [D*E*FG; al., ποιεῖτε] is actually expressed: this, however, certainly seems at variance with the structure, and interrupts the otherwise easy sequence of clauses; so rightly De Wette and Meyer. On the double καὶ in sentences composed of correlative members, see Klotz, Devar. Vol. ii. p. 635, and notes on Eph. v. 23, where the usage is briefly investigated.

14. ἐπὶ τὰς ἐν τούτων 'but over all these things,' not, as in Eph. vi. 14 (see notes in loc.), with a simple force of accession or superaddition, Syr. [cum his omnibus], Æth., but as the more distinct expression and esp. the foregoing image seem to require with a semi-local force ('super,' Vulg., 'ufar,' Goth.), the dative with ἐπὶ as usual conveying the idea of closer and less separable connexions; see notes on Eph. ii. 20, but transpose the accidentally misplaced 'latter' and 'former.' Love toward all (comp. on Phil. i. 9,) was thus to be the garb that was to be put on over all the other elements in the spiritual ἐνδούσια.

6] 'which (element ?) neuter, the antecedent being viewed under an abstract and generalized aspect; see Jelf, Gr. § 820. 1, Krüger, Sprachl. § 61. 7. 9. The reading is not perfectly certain; ἡρας (Rec.) is fairly supported [D** ELK; many FF.] and is certainly in accordance with St. Paul's (explanative) use of the indef. relative in similar passages, still the probability of a grammatical gloss seems here so great, that the reading of Lachm. and Tisch. is to be distinctly preferred.

σύνθεσιμος τὸς τελεστόνος 'the bond of perfection,' Auth., not 'of completeness,' Alf., which would be a more suitable transl. of διδακτία; comp. Trench, §xiv. The genitival relation has been somewhat differently explained; the abstract gen. may be (a) the gen. of quality, in which case τελεστὸν would be little more than an epithet, 'the most perfect bond,' Hamm., Grot., and even Green, Gr. p. 247; (b) the gen. of content, 'amor completitetur virtutum universitatem,' Beng., comp. Bull, Exam. Cens. ii. 5,—τὸς τελεστὸν marking that which the σῶν inclosed within it, De W., Olsh., comp. Usteri, Lehrb. i. 1. 4, p. 242; or (c) the gen. object; τὸς τελεστὸν being that which is held together by it, and on which it exercises its conjunctive power; τὰντα ἐκεῖνα.
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τὴν ἁγάπην, ὁ ἐστὶν σύνδεσμος τῆς τελειότητος. 15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραδευότω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἑν καὶ ἐκλήθητε ἐν ἑνὶ σώματι καὶ εὐχάριστοι γίνεσθε.

αὖθις εὐσφυγεῖ, Theophyl.: so Chrys.,

Theod., appy. Syr. [cinctorium],

and more recently Steig., and Meyer. Of these (c) has clearly the advantage, as not involving either a doubtful gen. or an unsatisfactory, if not inde­monstrable, meaning of σύνδεσμος (comp. Mey.): as however it assigns a questionable collective force to τελειότης, scil. τῇ τῆς τελειότητα σωφόστα, Chrys., Theoph., it seems more exact to regard the gen. as, (d) a gen. subject belonging to the general category of the gen. possess.; love is the bond which belongs to, is the distinctive feature of perfection: contrast Eph. iv. 2, and comp. notes in loc.

The omission of the article may be due to the verbal substance; see Middleton, Gr. Art. III. 2, p. 43, (ed. Rose).

15. εἰρήνη τοῦ Χρ.] 'the peace of Christ,' gen. auctoris, or perhaps rather originis (Hartung, Casus, p. 17, see on ch. i. 23), 'the peace which comes from Him who is our peace (Eph. ii. 14), and who solemnly left His peace to His church' (John xiv. 27); εἰρήνη (εἰρήνη) ἐν ὧν Χριστὸς ἀφῆκεν αὐτός, Chrys. The peace of Christ must not be restricted merely to ἐμῶνα, though this is appy, the more immediate reference in the present passage, but includes that deep peace and tranquillity which is His blessed gift, and emanates from His Cross; comp. εἰρήνη Θεοῦ, Phil. iv. 7, in which the idea is substantially the same, except that perhaps peace is there contemplated as in its antithesis to anxious worldliness (see notes in loc.), while here it is rather to the hard, unloving, and unquiet spirit that mars the union of the ἑν σῶμα.

The reading τοῦ Θεοῦ (Rec.) is fairly supported [C*D***EJK; nearly all mss.; Goth., al.], but in all probability a correction.

εὐχάριστοι]

'through,' 'that' [ducat, regat] Syr., 'sit gubematrix,' Beza. The verb βρα-βεισεν [βρα = πο, see notes on Phil. iii. 14] has here received different explanations, 'exultet,' Vulg., Goth., 'stabiliatur,' Capt., 'abundet,' Clarom., all perhaps endeavouring to retain some shade of the original meaning (ἀγωνολεοτεύαν τε καὶ βρα-βεισεονα, Theod.), but obscuring rather than elucidating. The later and secondary meaning 'administreare,' 'gubernare,' Hesych. λιθόσθο (Raphael, Annot. Vol. II. p. 533 sq., and Schweigh. Lex. Polyb. s. v.), seems here the most simple and natural; 'let the peace which comes from Christ order all things in your hearts.' For confirmation of this later meaning, see also the exx. collected by Krebs (Obs. p. 343), and Loesn. (Obs. p. 273), one of the most pertinent of which is Joseph. Antiq. iv. 3, 2, πάντα σὺ πρωτόα διοικεῖται καί . . . κατὰ βούλησιν βραβευόμενον τὴν σὺν εἰς τέλος ἑρχεται, where the association with διοικεῖται renders the meaning very distinct. On the use of κατὰ to denote the subject in his inner relations, see Beck, Seelenl. III. 23, p. 80, comp. p. 107. εἰς ἑν

καὶ ἐκλήθη.] 'unto which [almost, for unto it (see notes on ch. i. 25, 27)] ye were also called,' unto the enjoyment and participation of which, the εἰς marking the immediate (not ultimate) object of the καλεῖν (1 Cor. i. 9, 1 Tim. vi. 12, comp. notes) and thus


16. Ο λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἐαυτοῦς ψυχικοῖς

16. ἐν ταῖς καρδίαις] So Grisch., Scholz, Lachm., with ABCD*FG; 10 mss.; appy. all Vv.; Chrys., Theod. (comm.); Lat. Ff. The reading ἐν τῇ καρδίᾳ (Rec., Tisch. ed. 2) is (a) so feebly supported,—only by D***EJK (MSS. here of doubtful authority from showing other traces of conformation to Eph. v. 19); great mass of mss.; Clem., Theod. (text), al., and (b) so very probably an assimilation to Eph. l.c. (E, however, there reads ἐν ταῖς καρδ.] that it is difficult to conceive what principle, except that of opposition to Lachm., induced Tisch. to retain so very questionable a reading, and to reverse the judgment of his first edition.

 differing but little from ἐν with dat., by which Chrys. here explains it. The latter perhaps involves more the idea of approximation (Donalds. Gratlh. § 172), the former of direction. The ascensive καὶ marks the κλήσις as also having the same object as the Apostle’s admonition. 

ἐν ἑνὶ σώματὶ ‘in one body,’ i.e., so as to abide in one body; not marking the object contemplated, ‘ut unum essetis corpus’ (comp. Grot.), nor the manner of the calling (Steig., comp. 1 Cor. vii. 15), but, as the more concrete term seems to require, simply the result to which it tended; ὕψον-μυστῆς ὁ Χρ. τοῦ πάντας ἐν σώμα πανίσια, Æcum.; comp. Eph. ii. 16, and Winer, Gr. § 50. 5, p. 370. καὶ εὐχάριστος γὰρ.] ‘and be (become) thankful,’ scil. to God (Chrys., Theophyl.) as ὁ καλῶν (see notes on Gal. i. 6), less probably to Christ, as Theod. and expressly Syr. and Ἑβρ. The meaning ‘amables,’ εὐχάριστοι (Olsb.), though lexically defensible (comp. Xenoph. Econ. v. 10), seems here wholly inapproprite. Εὐχάριστος was a duty ever foremost in the thoughts of the great Apostle, 1 Thess. v. 18; observe his frequent use of εὐχάριστεῖν (25 times) and εὐχάριστα (12 times), the latter of which only occurs thrice elsewhere (Acts xxiv. 3, Rev. iv. 9, vii. 12) in the whole N.T.

16. ο λόγος τοῦ Χρ.] ‘the word of Christ,’ as delivered in the Gospel, Χριστοῦ being the gen. subjecti, the word spoken and proclaimed by Him, 1 Thess. i. 8, iv. 15, 2 Thess. iii. 1; comp. Winer, Gr. § 30. 1, p. 158.

It is perfectly unnecessary, with Lachm. (ed. ster.), to enclose this clause in brackets. The previous more general exhortations to love and peace which conclude with εὐχαρ. γίνεσθε are suitably accompanied by a more special one which shows the efficacy of the Gospel in such respects, and more fully expands the last precept; παραμένεις εὐχαριστούς ἐβαι καὶ τῇ ὁδῷ δείκνυες, Chrys.

ἔνοικεῖτο ἐν ὑμῖν πλ.] ‘dwell within you richly;’ surely not ‘among you,’ De W., which would tend to obliterate the force of the compound, nor ‘in you as a Church,’ Mey., Alf., which really comes to the same thing,—but, as usual, ‘within you’ (τῇ τῶν Χρ. διασκαλικ.] ἐν τῇ ψυχῇ περιφέρειν ἐκ, Theod.), ‘in your hearts,’ the outcome and manifestation of which was to be seen in the acts described by the participles. Compare Rom. viii. 11, 2 Tim. i. 5, 14, the only other passages in St. Paul’s Epp. (2 Cor. vi. 16, is a quotation) in which ἐνοικεῖν ἐν ὑμῖν occurs, and which, though the τὸ ἐνοικοῦν is different, go far to fix the meaning in the present case.

This indwelling was to be
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πλουσίως, 'richly,' 'not with a scanty foothold, but with a large and liberal occupancy,' Eadie. ἐν τῷ χάριτι ἡδονεῖς ἐν ταῖς

plousoiws, 'richly,' 'not with a scanty foothold, but with a large and liberal occupancy,' Eadie.  

1rXov17fc,is, 'richly,' 'not with a scanty foothold, but with a large and liberal occupancy,' Eadie.  

ra.crn crocj,Cq.  

is not to be connected with what precedes (Syr.,—but appy. not Chrys., as asserted by Mey., Alf.) but with what follows, as in ch. i. 28. The construction is then perfectly harmonious; ἐνοικεῖται has its single adverb ἐνοικεῖται, and is supported and expanded by two co-ordinate participial clauses, each of which has its spiritual manner or element of action (ἐν πάσῃ σοφίᾳ, ἐν χάριτι), more exactly defined; see notes on ch. i. 28. 

διδάσκαλ. καὶ νουθετ. 

παιδίως ὑμῖν κ.τ.λ.] 'with psalms, hymns, spiritual songs;' instrument by which, or vehicle in which (Mey.), the διδάσκαλος and νουθετηριας were to be communicated. Mill and Tisch. connect these datives with the following words, but not with propriety, as ἡδονεῖς has already two defining members associated with it. On the distinction between the terms, and the force of προευαντ. ('such as the Holy Spirit inspired'), see notes on the parallel passage, Eph. v. 19. Meyer remarks that the singing, &c., here alluded to, was not necessarily at divine service, but at the ordinary social meetings; see Clem. Alex. Pæd. 11. 4 43; Vol. 1. p. 194 (ed. Pott.), where this passage is referred to, comp. Suicer, Thesaur. Vol. ii. p. 1568. On the hymns used by the ancient church in her services, see Bingham, Antiq. xiv. 2. 1. The copula καί after ἡδονέω [C*D***EJK] and after ὑμῖν [AC*D***EJK] seems to have come from the sister passage, and is rightly rejected by Lachm., Tisch., and most modern editors.

ἐν τῷ χάριτι διδ. ἐν Grace singing; participle clause coordinate to the foregoing, specifying another form of singing, viz., that of the inward heart; see Eph. v. 19, and notes in loc. 'Ἐν τῷ χάρῃ. [Rec. omits τῷ with Α.Δ.***Ε.***κ.]; al.] is obviously parallel to ἐν πάσῃ σοφίᾳ, and serves to define the characteristic element to which the ἡδονεῖς was to be circumscribed (see notes on ch. i. 28); it was to be in the element, and with the accompaniment of, Divine grace: so Chrys. 2, ἀπὸ τῆς χάριτος του Πνεύματος, Οἰκεῦ., διὰ τῆς παρὰ τοῦ ἁγίου Πνεύματος δοθελῆς χάριτος, both of which, however, are rather coarse paraphrases of the preposition. The interpretations 'quod se utilitate commendet,' Beza, 'with becoming thankfulness,' De W., &c., are unsatisfactory, and xapdvroς, Grat., 'in dexteritate quâdam gratiosa,' Daven. 2, untenable, as the singing was not aloud, but in the silence of the heart (Mey.). ἐν ταῖς καρδίαις υμῶν] 'in your hearts;' locality of the ἡδονεῖς. This ἡδονεῖς ἐν ταῖς καρδ. is not an expansion of the preceding, defining its proper characteristics or accompaniments (μὴ μόνον τῷ στόματι, Theod.)—in which case the clause would be subordinate,—but specifies another kind of singing, viz., that of the inward heart to God, the former being εαυτοῖς: see notes on Eph. v. 19. The reading Κυρίῳ [Rec. with C***D***EJK] seems
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kαρδίαις ὑμῶν τῷ Θεῷ, 17 καὶ πᾶν ὁ τι ἐὰν ποιήτε ἐν λόγῳ ἡ ἐν ἐργῷ, πάντα ἐν ὄνοματι Ἰησοῦ Χριστοῦ εὐχαριστοῦντες τῷ Θεῷ πατρὶ δι’ αὐτοῦ.

Wives and husbands, children and parents, observe your duties. Servants, obey your masters and be faithful; masters, be just.

17. Ἰησοῦ Χριστοῦ] So Lachm., with ACD*FG; mss.; very many Vv.; some Ff.: Rec., followed by Tisch. and Alf., reads Κυπιόου Ἰησοῦ with B (c sil.) D***EJK; great mass of mss.; Amit. Goth. Syr. (Philox.), al.; Clem. (!), Theod., al., but appy. with less probability. By a comparison of the variations of this and the preceding verse with those of Eph. v. 19, 20 (Alf.'s remark that there are 'hardly any,' is scantily correct) we may form some interesting local comparisons. It will be seen that JK present distinct traces of conformation, E less so, ADFG perhaps still less, and B scarcely any at all; C has a lacuna at Eph. l.c.

clearly to have arisen from the parallel passage.

17. πᾶν δὲ—ἐργῷ] An absolute nom. standing out of regimen and placed at the beginning of the sentence with a slight emphatic force; see Jelf, Gr. § 477. 1. This seems slightly more correct than to regard it as an accus. reflected from the following πάντα, as appy. Steiger and De Wette. πάντα is certainly not adverbal (Storr, comp. Kypke, Ob. Vol. II. p. 329), nor even a resumption of the preceding πᾶν, but an accus. governed by ποιήτε, supplied from the preceding ποιήτε; comp. notes on Eph. v. 22. What ad been stated individually in πᾶν ὁ τι κ.τ.λ. is now expressed more fully and collectively by πάντα. It is difficult to understand how the reverse can be the case (Eadie), and the plural 'individualizing.'

18. θυσίας ἐν ὄνοματι Ἐ. Ἱ. Χρ.] 'in the name of Jesus Christ;' not 'invocato illius adjutorio,' Daven. (καλεὶ τὸν Θεόν, Chrys.), but as in Eph. v. 20, 'in the name, in that holy and spiritual element which His name betokens;' see notes on Eph. I. c., on Phil. ii. 10, and comp. Barrow, Serm. xxxIII. 6, Vol. II. p. 323, where every possible meaning is stated and exhausted.

18. θυσίας τῷ Θεῷ κ.τ.λ.] 'giving thanks to God the Father through Him;' attendant service with which the (ποιήτε) πάντα κ.τ.λ. is to be ever associated; comp. Eph. v. 20, and see notes on ver. 15, and on Phil. iv. 6; add Hofmann, Schriftd. Vol. II. 2, p. 336, who less probably limits the εὐχαρίᾳ to thankfulness for ability thus to do all ἐν δυν. κ.τ.λ. The reading Θεῷ καὶ πατρὶ (Rec.) is well supported [DEFGJK; mss.; Vulg., Clarom., al.], but opposed to AC and B (an important witness in these verses, see crit. note) ; some mss.; Goth., Copt., Sah., al.; Clem. and many Ff.: so also Lachm. and Tisch.

18. θυσίας] This verse and the eight following (iii. 18—iv. 1) contain special precepts, nearly the same as those in the latter part of ch. v. and beginning of ch. vi. of the Ep. to the Ephesians. Such a similarity, often extending to words and phrases, is noticeable and not very easy to account for, except on the somewhat obvious supposition that social precepts of this nature addressed, in the first instance, to the Christians of Co-
20. εἰδρεστῶν ἄτονον]

So Tisch. (ed. 1), Lachm., Alf., al., with ABCDE; 3 mss. (Vv. in such cases are hardly to be relied on). Tisch. (ed. 2) adopts the reversed order with FGJK; and great majority of mss.,—appy, very insufficient authority.

losses and Laodicea, were known and felt by the Apostle to be as fully necessary and applicable to the church of Ephesus and the Christians of Lydia. The exhortations in the Past. Epp. are urged under somewhat different aspects. A comparison of the two Epistles will here be found very instructive; it seems to lead to the opinion that the shorter Epistle was written first; comp. notes on Eph. vi. 21. Alford in loc. seems of the contrary opinion, but is in such degree at issue with his Prolegomena, p. 42. ὑποτ. τοῖς ἄνδροις.] 'submit yourselves to your husbands;' see notes on Eph. v. 22, where the same precept occurs nearly in the same language. The addition ἵδιος [Rec. with J; many mss.; Vv. and Fr.] is opposed to the authority of all the other uncial manuscripts. ὡς ἄνηκεν] 'as it became fitting,' 'as it should be,' as was still more your duty when you entered upon your Christian profession. The imperf. (surely not perf., Huther) is not for the present (comp. Thom. M. s. v., p. 751, ed. Bern.), but, as the associated εἰ Κυρίῳ still more clearly shows, has its proper force, and points to conditions that were simultaneous with their entrance into Christianity, but which were still not completely fulfilled; see Winer, Gr. § 40. 3, p. 242, and Bernhardy, Synt. x. 3, p. 373, add also Herodian, s. v., p. 468, (ed. Piers.), where in the similar forms πικραίνει, ἔκρυπτη, ἐκλείπει, the tense is properly recognised. On the frequently recurring ἔν Κυρίῳ, here to be connected with ἄνηκεν (comp. ver. 20), not ὑποτάσσω. (Chrys., Theoph.), see notes on Eph. iv. 16, vi. 1, Phil. ii. 19, al. 19. τοῖς ἄνδρεσι κ.τ.λ.] Repeated in Eph. v. 25, but there enhanced by a comparison of the holy bond between Christ and His Church. The encyclical letter enters into greater and deeper relations. μὴ πικραίνετε] 'do not be embittered;' comp. Eph. iv. 31. The verb occurs in its simple sense, Rev. viii. 11, x. 9, 10; here in its metaphorical sense, as occasionally both in classical (e. g. Plato, Leg. v. 731 d, associated with ἀκραχολεῖν, [Demosth.] Epist. 1464, joined with μηχανακεῖν), and post-classical, writers, e. g. Exod. xvi. 20, ἐπικράτησε ἐν' αὐτᾶς, al., comp. Joseph. Αντίγ. v. 7. 1, ἐπικράνθηκε πρὸς αὐτούς. The form is appy, pass. with a middle force ('medial-pass.,' Krüger); comp. Theoc. Idyll. v. 120, and Schol. in loc., πικραίνεται· λνεῖται, and see Krüger, Sprachl. § 52. 6. 1, where a large list of such verbs is given, with examples. On the derivation of πικρός [from a root πικ. 'pierced'], see Buttman, Lexil. § 56, comp. Donalds. Cratyl. § 266.

20. ὑπακοῦετε τοῖς γον. κ.τ.λ.] 'be obedient to your parents in all things;' comp. Eph. vi. 1. There the exhortation is accompanied with a special reference to the fifth commandment; here that ref. is implied only, and involved in the argumentative clause. The comprehensive τὰ πάντα is obvi-
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21. μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμοῦσιν. 22. Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς

Engagingly to be regarded as the general rule; exceptional cases (τοῖς γε δισβείς πατραίς ὑπακούεις, Theophyl.) would be easily recognised; the great Apostle was ever more occupied with the rule than with the exceptions to it. On the exceptions in the present case, see Taylor, Duct. Dub. iii. 5, Rule I and 4 sq. The form ἄπαξιον, if not stronger than ἄπορος, (De W.), has a more inclusive aspect as implying 'dicto obtemperare,'—not merely submission to authority, but obedience to a command; see Tittmann, Synon. i. p. 193. τὸνό γὰρ κ.τ.λ.] 'for this is well-pleasing in the Lord,' obviously not 'to the Lord,' (Coapt., perhaps following a different reading), in not being a "nota dat.," nor even 'coram.' Syr., 'apud,' LÆth. (Pol.), but, as in ver. 18 and elsewhere, 'in Domino,' Vulg., Clarom., Goth., the prep. defining the sphere in which the τὸ εἰδώτευτον was especially felt and evinced to be so. The reading of Rec. τῷ Κυρίῳ has not the support of any uncial MS. and is rejected by all modern editors.

21. μὴ ἐρεθίζετε] 'do not irritate;' duty of fathers, expressed on the negative side; comp. Eph. vi. 4. The command there is μὴ παροργίζετε, between which and the present the difference is perhaps scarcely appreciable. The former verb perhaps points to provocation to a deeper feeling, the latter ('irritare') to one more partial and transitory. The derivation of ἐρεθίζω and ἐρέθω is not perfectly certain, it is commonly referred to ἐρας [Lobeck, Pathol. p. 438, Benfey, Wurzellex. Vol. i. p. 102], μὴ φιλονεικότερος αὐτοῦ ποιεῖτε, Chrys.,—but comp. Pott, El. Forsch. Vol. ii. p. 162, and Benfey, ib. Vol. ii. p. 340. Lachm. here, according to his principles, reads παροργίζετε with ACD*EFGJ; al. Though well supported, it can scarcely be doubted that it is a conformation to Eph. i. c. ὑνα μὴ ἄθυμν.] 'in order that they may not be disheartened;' that they may not have a broken spirit and pass into apathy and desperation, by seeing their parents so harsh and difficult to please; comp. Corn. a Lap. in loc. The verb ἄθυμεν is an ἀπ. λεγόμι in the N. T., but sufficiently common both in the LXX (1 Sam. i. 7, xv. 11), and elsewhere; see exx. in Wetst., who cites a pertinent passage from Aeneas Tact. [Fabric. iii. 30. 10], Poliorcet. 38, ὡς ἄθυμεν μετένα τῶν τιχών ἀνθρώπων ἄθυμότερος γὰρ εἶναι. 22. οἱ δοῦλοι] Duties of slaves, more fully detailed, yet closely similar, both in arguments and language, in the parallel passage in Eph. vi. 5 sq., where see notes. On the general drift and object of these frequently recurring exhortations to slaves, see note on i Tim. vi. 1 sq. τοῖς κατὰ σάρκα κυρίοις.] 'your masters according to the flesh;' your bodily earthly masters; you have another Master in heaven: 'οἱ κατὰ σάρκα κύριοι τατις διστίγνυταιρ αὐτοῦ.' Fritz. Rom. Vol. ii. p. 270. There is appy. no consolatory force in the addition (πρὸ διστασιας ὁ δουλεία Chrys., Theoph.; sim. Theod., Æcumm.) see notes on Eph. i. c. On the neglected distinction between κύριοι and διστασιας, see Trench, Synon. § xxvii, comp. Ammon. Diff. Voc. p. 39 (ed. Valeck.) ἐν ὀφθαλμοδουλείαις.

ανθρωπόρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας φοβοῦμενοι τὸν Κύριον. 23 ὅ εἶναι ποιήτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώπων, 24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολύμασθε τῇ ἀνταπόδοσιν τῆς κληρονομίας. τῷ

λείας] 'in acts of eye service;' κατ' ὀφθαλμοδοτεῖαν, Eph. vi. 6; the primary ref. to the master's eye (Sanders. Serm. vii. 67, ad Pop.), passes into the secondary ref. to false-hearted and hypocritical service generally. For exx. of this use of the plural, comp. James ii. 1, ...

The Rec. καὶ τῶν δὲ ἐὰν εἰσὲ ἐντεῦθεν is feebly supported [D***EJK], and possibly a reminiscence of ver. 17. Alford prefixe kai, apparently by an oversight. ἐκ ψυχῆς] 'from the heart (soul),' stronger than ἐν ἀπλότ. καρδίας above, ...
COLOSSIANS III. 24, 25. 191

Κυρίῳ Χριστῷ δουλεύετε. 25 ὁ γὰρ ἀδικῶν κομίσται ὁ ἡδικησεν, καὶ οὐκ ἔστιν προσωποληψία.

Eph. vi. 8, but, with the proper force of the prep., expressive of procedure from, as from the more remote object: see Winer, Gr. 47. b, p. 326, see notes on Gal. i. 11. The remark of Eadie that ἀπὸ marks that the gift 'comes immediately from Christ,' is thus wholly untenable. In παρὰ (more usual in personal relations) the primary idea of simple motion from the subject passes into the more usual one of motion from the immediate neighbourhood of the object; see Donalds. Ort. § 177, Winer, l. c. p. 326.

τὴν ἀνταπ. τῆς κληρ. [the recom pense of the inheritance, i.e. the recompense which is the inheritance, τῆς κληρον, being the gen. of identity or opposition, Scheuerl. Synt. § 12. 1, p. 82, 83, Winer, Gr. § 59. 8, a, p. 470. This κληρονομία is obviously the κληρον, (ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ, Eph. v. 5), which was reserved for them hereafter; comp. 1 Pet. i. 4, and on the meaning of the term, Reuss, Théol. Chrét. iv. 22, Vol. ii. p. 249. The double compound ἀνταπόδοσις is an ἀν. λέγω, in the N. T., but not uncommon elsewhere (Isaiah lix. 2, Hosea ix. 7, Polyb. Hist. vi. 5. 3, and with a local ref., iv. 43. 5, al.): the verb is found several times in the N. T., and the passive compound, ἀνταπόδομα, twice, Luke xiv. 12, Rom. xi. 9 (quotation). The gloss μιασματοδοσία only occurs in cursive ms.

τῷ Κυρίῳ Χρ. δοῦλον.] 'serve ye the Lord Christ;' brief yet comprehensive statement of the duty of δοῦλος, regarded in its true light, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώπως, ver. 23. So distinctly, imper., Vulg., Copt. (ari-bök), Æth. (Pol.; mistranslated); Clarom. less probably adopts the present. The reading is scarcely doubtful: Rec. inserts γὰρ with D*** (E!JK; Syr. (both), Æth. (Platt), Goth., al., but with but little probability, being weaker than the text in uncial authority [ABCDE (?) C*C**], and suspicious as helping out the seeming want of connexion.

25. ὁ γὰρ ἀδικῶν] 'for the wrongdoer.' It is slightly doubtful whether ὁ ἀδικῶν refers to the master (Theod.), the slaves (Theoph.), or, more comprehensively, to both (Huther). The prevailing meaning of ἀδικῶν in the N. T. ('injuriam facere,' Vulg.; except Rev. xxii. 11, but surely not Phil. 18, as Eadie) and still more the succeeding clause, οὐκ ἔστιν προσωπ. seem decidedly in favour of the former; so that the verse must be regarded as supplying encouragement and consolation to slaves when suffering oppression or injustice at the hands of their masters; ὀπτερεῖς, καὶ μὴ τόχηστε ἀναθῶν ἀντιδίσεως παρὰ τῶν δεσποτῶν, ἐστὶ δικαιορίτης διὸ οὐκ ἀδεις δουλεύον καὶ δεσπότων διαφοράν, ἀλλὰ δικαιῶν εἰσφέρει τὴν ψυχήν, Theod.

κομίσται] 'shall receive back,' as it were a deposit: not so much a brachylogy as a pregnant statement, 'he shall receive back in the form of just retribution;' Winer, Gr. § 66. b, p. 547 (ed. 6). The future refers to the day of final retribution: see on Eph. vi. 8. προσωποληψία] 'respect of persons;' see notes on Gal. ii. 6, and on the (Alexandrian) insertion of μ. Tisch. Prolegom. p. xx.

In the parallel passage, Eph. vi. 9, παρὰ αὑτῷ (Rom. ii. 11, ix. 14,) is added [FG παρὰ τῷ Θεῷ], in which case the prep. has its prevailing idea of closeness to (comp. on ver. 24), and marks the ethical presence with the object (Lat. in) of the
COLOSSIANS IV. I, 2.

IV. Οἱ κύριοι, τὸ δικαίον καὶ τὴν ἴσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.

Pray for us and for our success in the Gospel. Walk wisely, speak to the point, and be ready to answer them that ask.

quality alluded to; comp. Matth. Gr. § 588. b.

Chapter IV. I. Οἱ κύριοι] The duties of masters are here enunciated on the positive side; in the parallel passage, Eph. vi. 9, the addition, ἀνείστες τὴν ἄνευτρ, defines also the negative side. τὴν ἴσότητα] 'equity.' The association of this word with τὸ δικαίον and the undoubted occurrence of it in a similar sense elsewhere, (see Philo, de Just., § 4, Vol. ii. p. 363 (ed. Mang.), and esp. § 14, ib. p. 374, where it is termed the μίστηρ δικαστῆς) seem fully to justify the more derivative meaning adopted above: so Syr., Vulg., Ἀθ. (Pol.), appy. Copt., and distinctly Chrys., and the Greek commentators; ἴσότητα ἐκάλεσε τὴν προσήκουσαν ἐπιμέλειαν, Theod.: so De W., Neand. (Planting, Vol. i. p. 488), Alf., and the majority of modern expositors. Meyer and after him Eadie (with modifications), contend for the more literal meaning 'equality' (2 Cor. viii. 13, 14, comp. Job xxxvi. 29), i.e. the equality of condition in spiritual matters which Christianity brought with it; comp. Philem. 16: so perhaps Goth. ἰδανσυ [similitudinem; cogn. with 'even']. This is ingenious and plausible, but, on account of the association with τὸ δικαίον, not satisfactory. In such a case we may with some profit refer to the ancient Vv. and Greek commentators. παρέχεσθε] (Sprachl. § 52. 8) the 'dynamic' middle, the reference to the powers put forth by the subject is more distinct than in the act., which simply states the action. Such delicate shades of meaning can scarcely be expressed in translation, but no less exist; see esp. Krüger, i.e., where this verb is particularly noticed, and Kuster, de Verb. Med. § 49. The difference appears to have been partially appreciated by Ammonius, in his too narrow distinction, παρέχειν μὲν λέγεται τὰ διὰ χειρὸς δούλου, παρέχεσθαι δὲ ἐπὶ τῶν τῆς ψυχῆς διαθεσέων,δον προσμείαν, εἰπόναι [but see Acts xxviii. 2, al.], de Diff. Voc. p. 108 (ed. Valck.).

εἰδότες κ.τ.λ.] 'seeing ye know that ye also;' causal participle, as in ch. iii. 24. The ascensive καὶ hints that masters and slaves stand really in like conditions of dependence; ἐστερ ἐκείνῳ ὑμᾶς, ὀφεὶ καὶ ὑμεῖς ἔχετε Κύριον, Theoph. The reading in the last word of the verse is not quite certain; Rec. with good uncial authority [DEFGJK] reads οὐρανοῦ, but not without suspicion, on account of the parallel passage, Eph. vi. 9. The singular is found in ABC; al. (Lachm., Tisch.)

2. τῇ προσευχῇ προσκ.) 'continue instant in your prayer;' Rom. xii. 12, Acts i. 14. The verb προσκαρτέρειν occurs several times in the N.T., and in the majority of cases, as here, with a dat., in which combination it appears to denote an earnest adherence and attention, whether to a person (Acts viii. 13), or thing; προσκ. τῇ προσευχῇ, ὡς πρὶ πνεο ἐπιστήνω, Chrys. It is found in the LXX (Num. xiii. 21,
Colossians IV. 2, 3.

γοροντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, 3 προσευχόμενοι ἂμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεός ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὅ τι καὶ δέδεμαι,

absolutely), and in Polyb. (Hist. i. 55. 4. I. 59. 12, al.) both absolutely and with a dat. rei or persona.

γρηγοροῦντες ἐν αὐτῇ 'being watchful in it;' modal clause to προσκαρπέων: they were not to be dull and heavy in this great duty, but wakeful and active; comp. Eph. vi. 18, i Pet. iv. 7. 'Ev is here not instrumental (De W.), but, as usual, denotes the sphere in which the wakefulness and alacrity was to be evinced.

ἐν εὐχαριστίᾳ 'with thanksgiving.' This clause is not to be connected with the finite verb but the participle, and as in Eph. vi. 18 (see notes) specifies the particular accompaniment, or concomitant act with which ἡ προσκαρπεών was to be associated; τοιεταὶ μετὰ εὐχαριστίας ταῦτα ποιοῦντες, Theoph. This not uncommon use of ἐν in the N. T. (ἐν adjective) to denote an attendant act, element, or circumstance, has scarcely received from Winer (Gr. § 48. a. p. 344), the notice it deserves; see notes on ch. ii. 7, on Eph. v. 26, and Green, Gr. p. 289. On the duty of εὐχαριστία see notes on ch. iii. 15, and on Phil. iv. 6.

3. καὶ περὶ ἡμῶν 'for us also;' scil. for the Apostle and Timothy, not for the Apostle alone (Chrys., Theoph.): the change to the singular in the last clause of the verse (δέδεμαι) would otherwise seem pointless; see notes on ch. i. 3. On the almost interchangeable meanings of περὶ and ὑπὸ in this and similar formulae, see notes on Phil. i. 7, and on Eph. vi. 19. ἵνα κ.τ.λ. Subject of the prayer blended with the purpose of making it: secondary-telic use of ἵνα; see notes on Phil. i. 9, and on Eph. i. 17.

ἀνοίξῃ ἡμῖν κ.τ.λ.] 'may open to us a door of the word;' i.e. remove any obstacle to the preaching of the Gospel. The θύρα is thus not exactly εἰσόδος καὶ παράδοσις (Chrys., Ecumen.), but involves a figurative representation of obstructions and impediments that barred the way to preaching the Gospel, which were removed when the θύρα was opened; comp. Acts iv. 27, i Cor. xvi. 9, 2 Cor. ii. 12, Suicer, Thesaur. Vol. I. p. 1415, and exx. in Wetst. on 1 Cor. l.c.

λαλήσαι] Infin. of purpose and intention; see notes on ch. i. 23, where this construction is discussed. On the meaning and derivation of λαλεῖν, ' vocem oremittere,' see notes on Tit. ii. 1, and on the distinction between λαλεῖν (τὸ τεταγμένον προφερεσθαι τὸν λόγον) and λέγειν (τὸ άτάκτως ἐκφέρειν τὰ ὕποτιστοντα ἰδίατα),—a distinction, however, which cannot be always maintained in the N. T., see Ammonius, Diff. Voc. p. 87 (ed. Valck.).

μυστήριον τοῦ Χρ.] 'the mystery of Christ;' not 'the mystery relating to Christ,' gen. objecti (De W., comp. Eph. i. 9), but gen. subjecti, 'the mystery of which He is the sum and substance;' see notes on Eph. iii. 4, and comp. on Col. ii. 2. On the meaning of μυστήριον, see on Eph. v. 32, and Reuss, Thél. Chrét. iv. 9, Vol. ii. p. 89.

δι' ὅ τι καὶ δέδεμαι] 'for which I have also been bound;' 'which I have preached even μεχρὶ δεσμῶν' (2 Tim. ii. 9), the ascensive καὶ marking the extreme to which he had proceeded in his evangelical labours: he had endured privations and sufferings, and now beside that, bonds. The perf. δέδεμαι ('I have been and am bound'
194 COLOSSIANS IV. 4, 5.

4 ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἐξω, τὸν καιρὸν ἐξαγοραζόμενον.

seems clearly to evince that the Apostle was now in captivity: that this was at Rome, not at Cæsarea (Mey. Exe. p. 5), is satisfactorily shown by Alford, Prolegom. p. 20 sq. compared with p. 39. The reading δεʹ δεʹ, adopted by Lachm. with BFG; Boe., has not sufficient external support.

4. ἵνα φανερώσω] 'in order that I may make it manifest.' It is somewhat doubtful whether this telic clause depends (a) on δέδημαι, Chrys., Beng., al.; comp. Phil. i. 12, 2 Tim. ii. 9; (b) on προσευχῆμαι, De W., Baumg. Crus., al.; or (c) on the preceding telic clause in ver. 3, ἀνοίξῃ ἡμῶν κ.τ.λ., Huth., and, in effect, Mey. Of these (a) involves a paradoxical assertion, which here, without any further explanation or expansion, seems somewhat ἀπροσδιόκητον and out of place: (b) impairs the continuity of the sentence, and puts a prayer referring to subjective capabilities in somewhat awkward parallelism with one for the removal of objective hindrances: (c) on the contrary, keeps up the continuity, and carries out with proper modal additions (ὡς δεʹ με λαλῆσαι) the λαλῆσαι which was the object involved in the prayer; οὐχ δὲν ἀπαλλάγω τῶν δεδωκόνων δὲν δεῖ τὸ μυστήριον τοῦ Χριστοῦ, Theoph. ὡς δὲ με λαλῆσαι] 'as I ought to speak;' so, but with a slightly different reference, Eph. vi. 20. This was not to be μετὰ πολλῆς τῆς παράδοσις καὶ μυθῶν ὑποστελάμενων (Chrys.), while in prison, nor with any subjective reference to his inward duty (Daven., Hammond), but, as the previous ἀνοίξῃ δὲν seem to suggest, simply and objectively, 'as I ought to do it (scil. freely and unrestrainedly) so as best to advance and further the Gospel.' While δεδημένος he could not λαλῆσαι ὡς δεῖ αὐτῶν λαλῆσαι: see Meyer in loc. Eadie unites both the subjective and objective reference: the phrase is confessedly general, still the context seems to point, mainly and principally, if not exclusively, to the latter.

5. Ἐν σοφίᾳ] 'in wisdom;' element and sphere in which they were to walk, Winer, Gr. § 48. a, p. 346: μηθείμαι αὐτὸς πρὸς τοὺς ἐξωτερικούς, ib. § 49. b, p. 360: ἐκτὸς ἐκ τῆς ἑαυτῶν μηχανᾶς σωτηρίας, Theod. On the meaning of σοφία, not merely 'prudence,' but practical Christian wisdom, comp. notes on ch. i. 9, and on Eph. i. 8. πρὸς τοὺς ἐξω] 'toward them that are without,' τῶν οὐτως παρεκκλητῶν, Theod.; the regular designation of all who were not Christians, 1 Cor. v. 12, 13, 1 Thess. iv. 13; see Kypke, Obs. Vol. ii. p. 198, and notes on 1 Tim. iii. 7. The prep. πρὸς, both here and 1 Thess. l.c., marks the social relation (Mey.) in which they were to stand with ἐξω, the proper meaning of 'ethical direction toward,' (Winer, Gr. § 49. b, p. 360) being still distinctly apparent. For exx. of this use of πρὸς, see Bernhardy, Synt. v. 31, p. 265, Rost u. Palm, Lex. s. v. 1. 2, Vol. ii. p. 1157, where this prep. is extremely well discussed. 

τοῦ καιροῦ ἐξαγ.] 'buying up for yourselves the (fitting) season;' see on Eph. v. 16, where this formula is investigated at length. The exhortation in this verse is extremely similar to that in Eph. v. 15, 16, except only that the precepts expressed there in a negative, are here expressed in a positive, form. The reason for the present
COLOSSIANS IV. 6, 7.

6 ὁ λόγος ὑμῶν πάντως ἐν χάριτί, ἀλατι υρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνι ἐκάστῳ ἀποκρίνεσθαι.

You will learn my state and all matters here from Tychicus and Onesimus.

7 Τὰ κατ’ ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς clause is there specifically noticed, ὅτι ἡμᾶς παντοῖς εἶτιν: here nothing more is stated than a general precept (ἐν σοφίᾳ περιπατήσει) with an adjoined notice of the manner in which it was to be carried out; they were to make their own every season for walking in wisdom, and to avail themselves of every opportunity of obeying the command.

6. ὁ λόγος ὑμῶν] 'your speech,' not only generally, but as the close of the verse shows, more especially πῶς τοῖς ἔκω. ἐν χάριτι] 'with grace;' scil. ἐκῶ: χάρις was to be the element in which, or perhaps the garb with which the λόγος was to be invested; χάρις was to be the 'habitus orationis;' comp. notes on 1 Tim. i. 18. ἀλατι ἡρτυμ.] 'seasoned with salt;' further specification. Their discourse was not to be profitless and insipid but, as food is seasoned with salt to make it agreeable to the palate, so it was to have a wholesome point and pertinency which might commend itself to, and tend to the edification of, the hearers; see Suicer Thesaur. s.v. Vol. ii. p. 181. An indirect caution and antithetical ref. to λόγος σαρπόδ (ne quid putridi subit, Beng., comp. Chrys.) is plausible (comp. Eph. iv. 29 sq.), but not in accordance with πῶς δεὶ ἀποκρίνεσθαι, which points to λόγος under forms in which σαρπόδις could scarcely have been intruded. The later classical use of ἀλατι, 'sal, sales, salines,' seems here out of place. On the later form ἀλατι, see Buttm. Gramm. Vol. i. p. 227. ἐγναίτ] 'to know;' i.e. 'so that you may know;' loosely appended infin. express of consequence; comp. Madvig, Gr. § 143, rem. For exx. of this 'infin. expository,' which is more usually found in clauses expressive of purpose or intention (see on ch. 1. 22), but is also found in laxer combinations (Acts xv. 10, Heb. v. 5), see Winer, Gr. § 44. 1, p. 284. πῶς δεὶ ἀποκρ.] 'how you ought to return answer;' the πῶς embracing all the various forms of answer which the occasion might require. The Apostle further adds, not without significance, ἐν ἐκάστῳ; each individual, whether putting his questions from malice or ignorance, sincerity or insincerity, was separately to receive the appropriate answer to his inquiry; comp. 1 Pet. iii. 15. The context, as Mey. observes, seems to limit the present reference to the intercourse of Christians with non-Christians, though the command has obviously an universal application: Chrys. notices the case of the Apostle at Athens; Meyer adds to this his answer before Felix, Festus, and the Jews at Rome.

7. τὰ κατ’ ἐμὲ] 'my condition,' 'my circumstances,' 'res meas,' Beza: on this formula see ref. on Eph. vi. 21, and on the force of κατὰ in this collocation, notes on Phil. i. 12. Τύχικος] not Τυχικός, Mill, Griesb. an Ἀσανδρός, mentioned Acts xx. 4, Eph. vi. 21, 2 Tim. iv. 12, Tit. iii. 12; see on Eph., l.c. His name is here associated with three titles of esteem and affection; he is an ἀγαπητὸς ἀδελφὸς in ref. to the Christian community, a πιστὸς ἄδεικνος in ref. to his missionary services to St. Paul (not in the ministry generally, Alf.), and
further, with a graceful allusion to similarity of duties, a συνδουλος εν Κυριω, a cooperator with, and coad- jutor of the Apostle in the service of the same Master; compare notes on Eph. vi. 21.

eν Κυριω] may be associated with all three designations (De W., comp. Eph. l.c.), or with the two last (Mey.), or with συνδουλος (Æth. [Pol.], and perhaps Syr.) As the two former have defining epithets, perhaps the last connexion is slightly the most probable.

8. εις αυτό τον] 'for this very purpose,' viz., as further defined and expanded in the following clause, 'that he should gain a knowledge of your state, and comfort you.'

7. οπλισμων, Theophyl. : according to the other reading the reference would be to St. Paul; comp. on Eph. vi. 22.

9. συν 'Ονησιμως] 'with Onesimus,' scil., ἑτερα. There seems no reason to doubt (Calv.) that the Onesimus here mentioned was the runaway slave of Philemon, whose flight from his master (Philem. 15), and subsequent conversion (at Rome) by the Apostle, gave rise to the exquisite Epistle to Philemon. Whether he was identical with Onesimus, Bishop of Ephesus, mentioned by Ignatius, Ephe. § 1, as affirmed by Ado (ap. Usuard. Martyrol. p. 272, ed. Soll.), is very doubtful; see Pearson Vind. Ign. II. 8, p. 463 (A. C. Libr.). The name was not uncommon, added to which the tradition of the Greek Church (Const. Apost. VII. 46) represents the 'Onesimus Philemonis' to have been Bishop of Berrea in Macedonia; comp. Winer, RWB. Vol. II. p. 175. There appear to have been two at least of this name in the early martyrlogies, the legendary notices of whose lives have been mixed up together; see Acta Sanct. Feb. 16, Vol. II. p. 855, sq.

δι' αυτος εν των] 'who is of you,' 'who belongs to your city.' This addition seems to have been made not to indirectly honour and praise the Colossians (ινα και ἔγκαλωσθήτω ὡς τοιοῦτον προσενεγκάντος, Theoph.), but to commend the tidings and the joint-bearer of them still more to their attention. 

τα δέ] 'the things here,' the matters here at Rome, of which τα κατ' ἐμι, ver 7, would form the principal portion. The addition
Aristarchus, and others, and your faithful Epaphras salute you. Interchange epistles with the church of Laodicea.

πρατησμα [FG; Vulg., Clarom.; Lat. Fr.] is a self-evident gloss.

10. *Ἀρισταρχος* A native of Thessalonica (Acts xx. 4), who accompanied St. Paul on his third missionary journey: he was with the Apostle in the tumult at Ephesus (Acts xix. 29), and is again noticed as being with him in the voyage to Rome (Acts xxvii. 2). There he shared the Apostle's captivity, either as an attendant on him (see below) or a fellow sufferer. According to some traditions of the Greek Church he is said to have been Bishop of Apamea in Phrygia; according to the Roman martyrologies, Bishop of Thessalonica; see Martyrol. Rom. p. 343 (Antwerp, 1589), Acta Sanct. Aug. 4, Vol. i. p. 313. In the Menol. Grœc. (April 15, Vol. iii. 57) he is said to have been one of the 70 disciples.

δσωναυχυμαλωτος μου] 'my fellow-prisoner.' It is certainly singular that in the Ep. to Philemon, written so closely at the same time with the present Ep., Aristarchus should be mentioned not as a σωναυχυμαλωτος, but as a συνεργος, while Epaphras, who here indirectly, and still more clearly ch. i. 7, appears in the latter capacity, is there a σωναυχυμαλωτος. There seem only two probable solutions; either that their positions had become interchanged by the results of some actual trial, or that their captivity was voluntary, and that they took their turns in sharing the Apostle's captivity, and in ministering to him in his bonds. The latter solution, which is that of Fritz. (Rom. Vol. i. p. xxii., followed by Mey.), seems the most natural; comp. also Wieseler, Chronol. p. 417, note. To regard the term as semi-titular, and as referring to a bygone captivity (Steiger, comp. Rom. xvi. 7), does not seem satisfactory. The term is slightly noticeable ('designat hastâ superatum et captum,' Daven.), as carrying out the metaphor of the soldier of Christ; comp. Mey. in loc.

Μαρκος] Almost certainly the same with John Mark the son of Mary (Acts xii. 12), whom St. Paul and St. Barnabas took with them on their first missionary journey, who left them when in Pamphylia, and who was afterwards the cause of the contention between the Apostle and St. Barnabas (Acts xv. 39); comp. Blunt, *Veracity of Evang.* § xxiv, where the connexion between John Mark and St. Barnabas, and esp. the history of the latter, is ably elucidated. There seems no reason for doubting (Grot, Kienlen, Stud. u. Krit. 1843, p. 423 sq.) that he was identical with St. Mark the Evangelist; see Meyer, *Einleit 2. Evang. d. Markus*, p. 2, Fritz. *Proleg. in Marc.* p. 24. According to ecclesiastical tradition, St. Mark was first Bishop of Alexandria, and suffered martyrdom there; see Acta Sanct. April 25, Vol. iii. p. 344.

*ἀνεψυς] 'cousin, ἦν ἢ [Numb. xxxvi. 11, ἄνεψωλ. τῶν ἀδελφῶν παῖδες, Ammon. Voc. Diff. p. 54 (ed. Valck.); the proper term for what was sometimes designated as έξάδελφος by later and non-classical writers; see Lobeck, *Phryn.* p. 306, where the proper meaning of ἄνεψως is well discussed. St. Mark was thus not the 'nephew' (Auth., but? see remarks in *Transl.*), but the 'consobrinus' (Vulg., Clarom.) the 

καλλιάριον (Syr.) of St. Barnabas; see exx. in Wetst. in loc.
in reference to the three preceding nouns. Meyer, Lachm., and Buttm. (ed. 1856) remove the stop after περιτομήν, and regard the clause as in the nom. (‘per anacoluthon’), instead of the more intelligible partitive gen. Such an anacoluthon is not uncommon (see Jelf, Gr. § 708.2), but does not seem here necessary, as the μόνοι naturally refers the thought to the category last mentioned; ‘these only of that class are my helpers’: comp. Philem. 24, where though Luke and Demas are grouped together with them as συνεργοὶ, the same general order is still preserved.

On the formula είναι ἐκ, with abstract substantives, in which ἐκ retains its primary meaning of origin, comp. notes on Gal. iii. 7, and Fritz. on Rom. ii. 8, Vol. i. p. 105.


οὗτοι ἔγενεν ἔγον | ‘men who have proved,’ the indefinite δότης being here used in what has been termed its classific sense, and pointing to the category to which the antecedents belong; see notes on Gal. ii. 4, iv. 24. The passive form ἔγενεν, condemned by Thom. M. p. 189 (ed. Bern.), and rejected by Phryn. p. 108 (ed. Lobeck), as a Deric inflexion, occurs...
COLOSSIANS IV. 12.

not uncommonly in the N.T. (noticeably in 1 Thess.), sometimes perhaps with a slight tinge of passive meaning: the passive form, however, cannot safely be pressed; comp. Buttm. Irreg. Verbs, p. 50.

παρηγορία 'a comfort;' 


an ἀπαξ λεγόμ. in the N.T. but not uncommon elsewhere, see the exx. in Kypke, Obs. Vol. II. p. 330; add also Ἑσχ. Agam. 95, where the term seems to involve a slightly medical allusion. The distinction of Beng. 'παραμφιλία in more or less domestic, παρηγορία in fornsi periculo,' does not seem substantiated by lexical usage. Perhaps the only real distinction is that παρηγορίων and its derivatives admit of physical and quasi-physical references which are not found with the more purely ethical παραμυθεσια; see the good lists of exx. in Röst u. Palm, Lex. s.vv.

12. Ἐπαφρᾶς See notes on ch. i. 7; he is specified in the same way as Onesimus, as a native of Colossae. For the probable reason of the addition, see notes on ver. 9.

δοῦλος Χρ. Ἰησ. Mayer, and after him Alf., following Griesb. (who, however, reads only Χριστοῦ), join these words with ὁ εἷς ὑμῶν: this certainly seems unnecessary, the title δοῦλος Ἰησ. Χρ. is quite of sufficient weight and importance to stand alone as a title of honour and distinction; so appy. Copt., as it inserts the def. art. before δοῦλος. In Ἑθ. (Polygl.) the position of the pronoun of the 3rd. pers. [appy. here for the verb subst., Ludolf, Gr. p. 135] might seem in favour of the other mode of punctuation; Syr. seems in favour of the text. The insertion of Ἱησοῦ after Χριστοῦ (Lachm., Tisch.) has good critical support [ABCJ; 10 mss.; Vulg., Copt., Arm.] and is rightly adopted by most modern editors.

ἀγωνιζόμενος 'striving earnestly;' comp. Rom. xv. 30, where the compound εν προσεύχησιν occurs in a similar context; comp. ch. ii. 1, and notes in loc. ὑπαί στήτει 'that ye may stand fast;' purpose of the αὐτοκτονία, the more emphatic ἀγωνιζόμενος. ἐν προσεύχεσιν (not merely προσευχόμενος) not requiring any dilution of the usual telic force of ὑπαί; comp. notes on Eph. i. 17. Στήται has here, as in Eph. vi. 11, 13, al., the meaning of standing firm and unshaken amidst trials and dangers (see notes on Eph. ii. cc.), and is more nearly defined by the following adjectives and their associated semi-local predication ἐν πάντι θελήματι.

τέλειος καὶ πεπληρωμένος 'perfect and fully assured;' secondary predicates of manner (Donalds. Cratyl. § 303), the first referring to their maturity and perfectness (ch. i. 28, Eph. iv. 13), the second to their firm persuasion, and the absence of all doubtfulness or scrupulosity. On the distinction between τέλειος and ἀλλαχίας (omnibus numeris absolutus), see Trench, Synon. § XXII, and between τέλ. and ἀρτίος, notes on 2 Tim. iii. 17. The reading πεπληρωμός is adopted by Lachm. and Tisch. [with ABCDEFG; 6 mss.], and both on external and on internal grounds is to be preferred to πεπληρωμένον (Rec.) ἐν πάντι θελήματι 'in every (manifestation of the) will of God,' i.e. 'in everything which God willeth' (Winer, Gr. § 18. 4. p. 101) which though not grammatically, yet in common usage becomes equivalent to, 'in all the will
13. **μαρτυρῶ γάρ** Confirmatory (γάρ) testimony to the earnestness and activity of Epaphras. 

**τολῶν τόσον** 'much labour;' not such as that which attends a combat (Eadie), but as its etymological affinities [connected with τόσοια, and probably derived from στιχα, see Benfey, Wurzellez. Vol. II. p. 360] seem to suggest, such as implies a putting forth all one's strength (intentio); comp. Suid. τόσον· παραδείγματι. The word is rare in the N.T., only here and Rev. xvi. 10, 11, xxi. 4. This may account for the variety of reading; κόπω, D*FG; ξηρακαίνα, D**E JK (Rec.). The text is supported by ABC; 86; Copt. (emkah), and indirectly by D*FG: so Lachm., Tisch. 

**Δαοδικεία** For a brief notice of this city, see notes on ch. ii. 1.

**'Ιπαρράδεια** An important city of Phrygia, about twenty English miles NNW. (surely not 'östlich,' Winer) of Colosse, celebrated for its mineral springs, and a mephitic cavern called Plutonium, which was appy. connected with the worship of the 'Magna Mater;' see Strabo, Geogr. xiii. 4. 14 (ed. Kramer), Pliny, Hist. Nat. ii. 93 (ed. Sillig). The site of Hierapolis appears to have been close to the modern Pambuk-Kulasi, round which extensive ruins are still to be traced; see Forbiger, Alt. Geograph. Vol. II. p. 348, 349, Arundell, Seven Churches, p. 79 sq., ib. Asia Minor, Vol. II. p. 200 sq., and a good article in Kitto's Bibl. Cyclop. Vol. II. p. 848. It is curious that this city should appy. have been left unnoticed in Pauly, Real-Encycl.

14. **Δούκας** The Evangelist, who according to ancient tradition (Irenæus, Hist. iii. 14. 1, 'credites est referre nobis evangelium') has been regarded identical with the λαρψος ἀγαπητος here mentioned. The tradition that he was a painter (Nicephor. Hist. Eccl. ii. 13) is late and untrustworthy. There seem no etymological grounds whatever for identifying him further with the Lucius mentioned in Rom. xvi. 21 (Orig.): Lucas may have been a contraction of Lucanus, or possibly even of Lucilius, but not of Lucius. For further notices see notes on 2 Tim. iv. 11. The addition ὁ λαρψος ὁ ἀγαπητός may possibly have been intended to distinguish the Evangelist from others of the same name (Chrys.), but more probably is only a further designation similar to those given to Tychicus (ver. 7), Onesimus (ver. 9), Aristarchus, Mark (ver. 10), Justus (ver. 11), and Epaphras (ver. 12).

**Δημάς** Mentioned as one of the Apostle's ἑπεφυγοι (Phil. 24), but too well remembered as having de-
COLOSSIANS IV. 14—16.

πητός καὶ Δημᾶς. 15 ἀσπάσασθε τοὺς ἐν Δαοδίκειᾳ ἀδελφοῖς καὶ Νυμφᾶν καὶ τὴν καὶ οἶκον αὐτοῦ ἐκκλησίαν. 16 καὶ ὅταν ἀναγνώσθη παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε

sorted him in the hour of need; see notes on 2 Tim. iv. 10. Whether the omission of a title of honour or affection is accidental, or owing to his having already shown symptoms of the defection which he was afterwards guilty of (Mey.), cannot be determined. The latter does not seem improbable, especially as he here occupies the last place in the enumeration; contrast Philem. 24.

15. καὶ Νυμφᾶν] ‘and (among them) Nymphas,’ καὶ being here used to add the special to the general (see notes on Eph. v. 18, vi. 19), and to particularize Nymphas, who appy. belonged to Laodicea and, as the following words seem to show, was a person of some importance; δρα γοῦν πῶς δείκνυοι μετὰ τῶν ἄνθρωπων, Chrys., —who, however, adds too restrictively, et ἐγὼ ἄλλα τῶν ἐκκλησιῶν; comp. notes on Philem. 2. The repetition of the more generic τῇ Δαοδ. ἐκκλ. in verse 16 would seem to show that the church in the house of Nymphas did not comprehend all the Christians of Laodicea. The form Νυμφᾶς (Lachm., Buttm., with B**), is not correct; the last syllable is circumflexed, and marks a probable contraction from Nymphodorus (Pliny, Hist. Nat. vii. 2), as Ὀλυμπᾶς (Rom. xvi. 15) from Olympiodorus, Ζνᾶς (Tit. iii. 13) from Zenodorus; comp. Fritz. Rom. Vol. iii. p. 309. καὶ οἶκον αὑτοῦ] So Rom. xvi. 5, in reference to Prisca and Aquila, who had also at Corinth (1 Cor. xvi. 19) devoted their house to a similar righteous use; comp. on Philem. 2, and see esp. Neander, Planting, Vol. i. p. 151, note (Bohn). The reading is somewhat doubtful. The text is supported

DEFGJK; great majority of mss.; Chrys., Theod., al. (Rec., Tisch.), and apply rightly, for though αὑτῶν [AC; 7 mss.; Slav. (ms.)] is not improbable as at first sight a more difficult reading, it may still have easily arisen from the preceding plural, and the desire, even at the expense of the sense, to identify the whole church of Laodicea with that in the house of Nymphas. If αὑτῶν be adopted (Mey., Alf.), then the plural must be referred to ‘Nymphas and his family,’ involved καὶ οἱ σώοι in the preceding substantive; see Jelf Gr. § 379. b, comp. Winer, Gr. § 22. 3, p. 132. Lachm. reads αὐτή, but on authority [B; 67**] manifestly insufficient.

16. ἡ ἐπιστολή] ‘the (present) letter,’ comp. Rom. xvi. 22, 1 Thess. v. 27. Several cursive mss. add αὐτή, but quite unnecessarily; see Winer, Gr. § 18. 1, p. 97. ποιήσατε ἡμᾶς] ‘cause that;’ a formula of later Greek (John xi. 37, comp. Rev. iii. 9), though not without parallel in the ἐποίησε διὰ οὗν (Jelf, Gr. § 666, obs.) of the classical writers. The proper force of ἡμᾶς, though weakened and somewhat approximating to the lax use of τοῦ with the inf. after ἐποίησε (Acts iii. 12, Josh. xxii. 26, al.), is not wholly lost; see Winer, Gr. § 44. 8, p. 301. τὴν ἐκ Δαοδ.] ‘that from Laodicea,’ not scripta est ex Laodicensibus] Syr.,—but corrected in Philox., or ‘quam scripsit ex Laod.’ Ath. (comp. Theod.), but with the usual and proper force of the preposition, ‘that out of Laodicea,’ οὗ ἔστω η ᾿Ιουδαίς; Goth., ‘ebliche Laod.’ Copt.,—two prepp.
being really involved in the clause 'the Epistle sent to and to be received from or out of Laod.' but the latter, by a very intelligible and not uncommon attraction, alone expressed; comp. Luke ix. 61, xi. 13, and see Winer, Gr. § 66. 6, p. 553, Jelf, Gr. § 64. 7. a. The real difficulty is to determine what letter is here referred to. Setting aside attempts to identify it with the 1st Ep. to Tim. (Theophyl.), the 1st Ep. of St. John (Lightf.), the Ep. to Philemon—an essentially private letter (Wieseler, Chronol. p. 452), two opinions deserve consideration:—(a) that it is the Epistle to the Ephesians; (b) that it is a lost Epistle. For (a) we have the similarity of contents, and the probability, from the absence of greetings and local allusions, that the Ep. to the Ephesians was designed for other readers than those to whom it was primarily addressed. Against it the great improbability that the Apostle should know that his Ep. to the Eph. would have reached Laodicea at or near the time of the delivery of his Ep. to the Colossians. For (b) we may urge the highly probable circumstance that Tychicus might have been the bearer of the two letters to the two neighbouring cities, leaving that to Laodicea first, with orders for the interchange, and then continuing his journey. Against it there is the a priori improbability that a letter which, from its apparent parallelism to that to the Colossians (we have no right to assume that it was 'of a merely temporary or local nature,' Eadie; see contra, Muy.), should have been lost to the Church of Christ. The fact that the orthodox early Church (comp. Jones, on Canon, Part III. 6) does not seem to have ever acquiesced in (b) makes the decision very difficult; as, however, the Ep. to the Colossians does appear to have been written first,—as the title τοις ἐν Εφέσῳ (Eph. i. 1) does seem to preclude our assigning to that Epistle a farther destination than to the churches dependent on Ephesus. (see crit. note on Eph. i. 1),—as there does seem a trace of another lost Ep. (τ Cor. v. 9)—as the close neighbourhood of Colosse and Laodicea might prepare us to admit a great similarity in contents, and consequently a very partial loss to the Church,—and lastly, as a priori arguments on such subjects are always to be viewed with some suspicion, we decide in favour of (b) and believe that an actual Ep. to the Laodiceans is here alluded to, which, possibly from its close similarity to its sister-Epistle, it has not pleased God to preserve to us: see Meyer, Einl. z. Eph. p. 9 sq., where the question is fairly argued. The forged Ep. to the Laodiceans deserves no notice, being a mere cento out of St. Paul's Epp.; see Jones on Canon, Part III. 6.

17. Ἀρχίππος] A church officer of Colosse, not of Laodicea (Wieseler, Chronol. p. 452, comp. Const. Apost. vii. 46), possibly an instructor (Theod. Philem. 2), but more probably a friend (Chrys., Theophyl. 6.) of the household of Philemon,—if, indeed, on account of the position of Arch. in the salutation (Philem. 2), not more nearly related (comp. Olsh.). What the διακοσία of Archippus was, cannot be determined; that he was a διακο-
COLOSSIANS IV. 18.

18 'Ὁ ἀσπασμὸς τῇ ἐμῇ χερί Παῦλου. 

μημονευτέ μου τῶν δεσμῶν. ἤ χάρις μεθ' υμῶν.

vos in the literal meaning, does not seem improbable. Tradition represents him to have suffered martyrdom at Chonae; see Menolog. Gracum, Nov. 23, Vol. i. p. 206. A brief notice will also be found in the Acta Sanctorum, March 20, Vol. iii. p. 82. On the somewhat unusual (Ionic) form εἰσέραγε (Matth. x. 27, xxi. 5), see Winer, Gr. § 15, p. 78. Βλέπε τὴν διακονίαν] 'see to, take heed to, the ministry;' somewhat too strongly Syr.,

[συνή] [diligens esto], though rightly preserving the construction: for exx. of this meaning of βλέπεω see Elsner, Obs. Vol. ii. p. 272, and comp. on Eph. v. 15. Grot. and others assume here a Hebraistic inversion for βλέπε ἡν θεω, —a needless violation of the order of the words and the more usual meaning of ἡν; the object of the βλέπεω τὴν διακονίαν on the part of Archippus was to be ἡν αὐτὴν ἡνηροι; comp. 2 John 8, and notes on Gal. iv. 11. The expression πληροῦν διακονίαν occurs again Acts xii. 25; see exx. in Raphel, Annot. Vol. ii. p. 538, Kypke, Obs. Vol. ii. p. 331, and Wetst. in loc.

ἐν Κυρίῳ] 'didst receive in the Lord;' not 'per Dominum,' Daven., nor 'secundum Domini precepta,' Grot., but as always, 'in Domino,' Vulg., Clarom., al. The Lord was, as it were, the sphere in which he had received his διακονία, and out of which it found no place; see notes on Eph. iv. 16, vi. 1, Phil. ii. 19, and elsewhere. The addition, as Meyer well observes, still more enhances the obligation of Archippus to fulfill a διακονία so received.

18. ὁ ἀσπασμὸς κ.τ.λ.] Autograph salutation of the Apostle, to attest the authenticity of the document (2 Thess. iii. 17, contrasted with ib. ch. ii. 2); comp. 1 Cor. xvi. 21, and notes on Gal. vi. 11. The gen. Παῦλος is in apposition to the personal pronoun involved in ἐμῷ; see exx. in Jelf, Gr. § 467. 4. ἡ μημονευτέ μου τῶν δεσμῶν] 'REMEMBER MY BONDS.

A touching exhortation speaking vividly to the hearts of his readers, and breathing patience, love, and encouragement; μεγάλη δὲ παράκλησις αὐτοῖς εἰς πᾶσαν ὠνάσην ἰδίων τῷ μημονευτέ Παῦλον δεσμευόντων, Theoph., comp. Chrys. The remark of Eadie is just, that as the Apostle used his hand to write he felt his bonds yet more keenly, but he should have remembered, that it was (in all probability) not the left but the right hand that was bound to the soldier that guarded him; see Smith, Dict. Antiq. s.v. 'Catena,' p. 207. ἤ χάρις] 'Grace,' κατ' ἐφθαν; see notes on Eph. vi. 24, and on the various meanings of χάρις, Waterl. Ruchar. x. Vol. iv. p. 666. The διών of Rec. is found in DEJK; Vv. and Fr., but is rightly rejected by modern editors on preponderant uncial authority.
THE EPISTLE

to

PHILEMON.
Apostolic address and salutation.

I. *Apostolic address and salutation.*

**ΠΛΥΔΟΣ δέσμιος Χριστοῦ ᾿Ησιόυ καὶ Τιμόθεος ὁ ἀδελφός Φιλήμον τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν ἐκαί Ἀφίσια τῷ ἀδελφῷ**

1. *Δέσμιος Χρ. ῾Ησ. [‘a prisoner of Jesus Christ,’ ‘whom Christ Jesus and His cause have made a prisoner;’ gen. of the author of the captivity; see Winer, Gr. § 30. 2, p. 170 (ed. 6), and notes on Eph. iii. 1, 2 Tim. i. 8.]* Considering the subject of the Epistle no title could be more appropriate, or more feelingly prepare Philemon for the request which the Apostle is about to make to him. On the titles adopted by St. Paul in his salutations, see notes on Phil. i. 1, and esp. on Col. i. 1, καὶ Τιμόθεος] Associated with the Apostle in the same way as in 2 Cor. i. 1, Col. i. 1, each having a separate, and not as in Phil. i. 1 (comp. i and 2 Thess. i. 1), a common title; see notes on Phil. i. 1, and on Col. i. 1. The association of Timothy in a letter which has the character of a private communication was perhaps, as Chrys. suggests, ὡστε κάκειν ὑπὸ πολλῶν δεισώμενον μᾶλλον εἴδει καὶ δούναι τὴν χάριν. Φιλήμονι] Philemon was a member of the Church of Colosse (comp. Col. iv. 9), who owed his conversion to St. Paul (ver. 19), and who by his zeal in the Christian cause (ver. 5), showed himself worthy of the consideration and regard which the Apostle evinces to him in this Epistle. There does not seem any good ground for the opinion of Wieseler (Chronol. p. 453) that Philemon belonged to Laodicea; his house at Colosse was shown in the time of Theodoret (Argum. ad Phil.), and tradition (Const. Apost. viii. 46) represents him as having been bishop of that city,—not of Laodicea, as Alford, Prolegom. p. 114. In the Menol. Graecum, Nov. 23, Vol. i. p. 206, he is said to have suffered martyrdom with Archippus at Chonas.

συνεργῷ ἡμῶν [‘our fellow-helper;’ more special designation suggested by the zeal of Philemon for the Gospel. The gen. ἡμῶν, as the single article hints, belongs both to συνεργῷ and the verbal ἀγαπητῷ, comp. Rom. i. 7. Both titles are dwelt upon by Chrys. and Theophyl.; the latter says, εἰ ἀγαπητός, ἰδού ἡ ἀγάπη χάριν εἰ συνεργός, οὐ καθέξι τὸν δοῦνον ἄλλα πάλιν ἀποστελεῖ πρὸς ὑπηρεσίαν τοῦ κηρύγματος.]

2. *Ἀφίσιν* Most probably, as suggested by Chrys. and the Greek commentators, the wife of Philemon. If this be so, it is not improbable that Archippus may have been their son;
kaλ Ἀρχίππῳ τῷ συνοτητίῳ ἡμῶν, καὶ τῇ κατ' οἰκόν σου ἐκκλησίᾳ. 3 χάρις ὑμῖν καὶ εἰρήνη ἄπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου ᾼιστου.

I thank God for thy progress in faith, and pray that it may prove beneficial to others: the proofs of thy love to the saints gladden me.

2. ἀδελφὲ] So Lachm. and Tisch. ed. 1, with AD*E*FG; 3 mss.; Clarom. Amit. Tol. Copt. Ath. (Platt); Hev., Hier. (Meyer). In his second edition Tisch. reverts to the reading of Rec. with D***E**JK; nearly all mss.; Syr. (both, but Philox. with asterisk); Theod. Mops. (expressly), Chrys., Theod., al. The external authorities are thus very nearly balanced; it does not, however, seem improbable that the supposed connexion between Philemon and Apphia might have led to the same title being applied to each.

see notes on Col. iv. 17. The name Ἀφίπα, which in some mss. appears in the form Ἀρπία (see Acts xxviii. 15), is the softened form of the Latin 'Appia' (Grot.). 3 Ἀρχίππῳ Supposed by Wieseler (Chronol. p. 452), but without sufficient reason, to have been of the church of Laodicea; see notes on Col. iv. 17. He is here distinguished by the honourable title of συνοτητίῳ with the Apostle; comp. 2 Tim. ii. 3. On the Alexandrian form συνοτρ. see Winer, Gr. § 5. 4, p. 46. τῇ κατ' οἰκόν σου ἵκνα] 'the church in thy house;' not merely the household of Philemon, οἷδε διὰ λόγου παρήκη αὐτοῦ, Chrys., but as the expression seems regularly to designate, the assembly of Christians that were accustomed to meet at the house of Philemon, and join with his household in public prayer; comp. on Col. iv. 15, and Pearson, Creed, Art. IX. Vol. i. p. 397.

3. χάρις ὑμῖν κ.τ.λ.] Scil. εἰς, not ἐπι (Koch); see notes on Eph. i. 2: the regular form of salutation in St. Paul's Epp. On the spiritual meaning of the blended form of address, see notes on Gal. i. 2, Eph. i. 2; add also on Phil. i. 1. kal Κυρίου Scil. καὶ ἄπὸ Κυρίου κ.τ.λ. as ex-

pressly in Syr. ἐξακολούθησαν [et a Domino]: the Socinian interpretation Καὶ ('ὁρας) Κυρίου seems very improbable; see notes on Phil. i. 2.

4. εὐχαριστῶ] Usual eucharistic commencement in reference to the spiritual state of his convert; 'a gratulationem more suo incipit,' Calv.: see Rom. i. 9, 1 Cor. i. 4, and notes on Phil. i. 1, where this mode of address is briefly alluded to. For the meaning and uses of εὐχαριστεῖν ('gratias agere') in earlier and later Greek, see notes on Col. i. 12. As in Rom. i. 8, 1 Cor. i. 4, Phil. i. 4, the thanks are returned τῷ Ὀλφῶ μου, to Him 'whom he was and whom he served' (Acts xxvii. 23), a particularizing mode of address called forth from the warm heart of the Apostle, by a remembrance of the great mercies vouchsafed to him in having thus been blessed in his labours; comp. on Phil. i. 3. πάντως κ.τ.λ.] Participial sentence, defining more closely both when the εὐχαριστία took place, and the circumstances under which it was offered to God; 'nunc, quanoro quin tui meminerim,' Est. The adverb is here, as also in Phil. i. 4, Col. i. 3, more naturally joined with the participle (Chrys., Theod.)
than with the preceding εἰςχαριστῶ (Syr. Eth.), see notes on Phil. i. 4, where the reasons for a connexion with the participle are more distinct than in the present case.

μνείαν σοῦ] 'mention of thee,' μνεία receiving this meaning when in association with ποιεῖσθαι; see notes on Phil. i. 3. The formula is not uncommon in classical Greek (comp. Plato, Protag. 317 ε, and a little more strongly ib. Phaedr. 254), and, as Koch remarks, is an expansion of εξενὲ μνείαν τινος (1 Thess. iii. 6. 2 Tim. i. 3), the 'dynamic' middle ποιεῖσθαι not being without its force and significance; comp. Krüger, Sprachl. § 52. 8. 1 sq. ἐπὶ τῶν προσευχῶν] 'in my prayers,' not merely 'at the time of making them,' but with a tinge of local force, 'in orationibus' Vulg., Syr., Copt., scil. when engaged in offering them; see Bernhardt, Synt. v. 23. a, p. 246, and notes on Eph. i. 16.

5. ἀκούων] 'as I am hearing;' causal participle (Donalds. Gr. § 616), giving the reason for the εἰςχαριστῶ, or, perhaps, more exactly, the circumstances which more especially led to its being offered; τῶν τῶν διὰν Θεὸν ἠπί τοῦτο σῶς κατορθώμασιν ἀμώμω, Theod., contrast Rom. i. 8, where εἰςχάρ. is followed by the more definite διὰ, and the causal sentence is expressed in a passive form. ἧν ἔχεις] 'which (faith) thou hast toward the Lord Jesus, and dost evince toward all the saints.' There is some difficulty in these words. In the first place the reading is doubtful; Lachmn., with ACD*E; 17. 137, reads εἰς τῶν Κύριων, and with DE; 10 mss. ; Syr., al. inverts the order of ἄγαπην and πίστιν. Both, however, seem corrections suggested by the somewhat unusual πίστις πρὸς Κύριον, and the apparently anomalous connexion of πίστιν with εἰς πάντας τοὺς ἄγλους. Adopting the present text, we have two explanations; (a) that of Meyer, recently adopted by Winer in the last ed. of his grammar (§ 50. 2, p. 365), according to which πίστις is taken as equiv. to 'fidelity,' and justified by Rom. iii. 3, Gal. v. 22; and Tit. ii. 3, in the first of which passages the meaning occurs in a very different combination, while in the second it is more than doubtful (see notes in loc.), and in the third is associated with an adjective; (b) that of Grot., al., derived from Theodoret and followed by De Wette, Alf., and most commentators, according to which τὴν ἄγαπην is to be referred by a kind of ἡμασμέν (Jell, Gr. § 904. 3) to εἰς πάντας τοὺς ἄγλους, and τὴν πίστιν alone to τῶν Κύριων. Of these (a) does not seem tenable, as it is surely very improbable that, in combination with ἄγαπη, πίστις should revert to a meaning so very unusual, and in St. Paul's Epp. so very feebly supported, as that of 'fidelitas.' The second (b), grammatically considered, is admissible (see Winer, Gr. § 50. 2, p. 365), but the distinctive ἦν ἔχεις (see Mey.) and the repetition of the art. with both substl. make it very unsatisfactory. In this difficulty a third view seems to deserve consideration according to which πίστις πρὸς τῶν Κύριων = 'a faith directed towards the Lord' (comp. i Thess. i. 8), in a purely spiritual reference, while πίστις εἰς πάντας κ. τ. λ. = 'a faith evinced towards (ἡμᾶς) the Saints,' with a more practical reference, scil. as shown in contributions to their necessities,—a meaning suggested to
the reader by the preceding ἀγάπην, and conveyed by the studied prepositional interchange. The prepp. then substantially preserve the distinction alluded to in notes on Eph. iv. 12, Tit. i. 1; πρὸς refers to a more remote, ἐις to a more immediate, application of the specified action, whether ἐργα (2 Cor. viii. 24, i Pet. iv. 9), contra (Rom. viii. 7), or with a more neutral ref. (2 Cor. x. 1, Col. iii. 9); comp. Winer, Gr. § 49. a, p. 353. This seems also confirmed by etymology, for while in, ἐις (ἐν) incorporates the idea of locality, of having reached the place (comp. Donalds. Onomat. § 170), πρὸς primarily presents little more than the idea of simple motion forwards; see Donalds. ib. § 169, 171. On the various constructions of παίσις and πιστεύω, see Reuss, Théol. Chrét. iv. 13, Vol. ii. p. 129.

6. ἐπ' αὐτοῖς] 'in order that;' dependent on εἰς λαξαρατᾶ, or perhaps more immediately on μελαν σον ποιοίμενον ἐπὶ τῶν προσευχῶν, and conveying the object of the prayer (2 Thess. i. 12), perhaps slightly blended with the subject of it; εὐχαριστοῖς, φθονοῖς, ἡ κωμωνία τῆς πιστεύς σου ἐνεργῆς γένηται, Chrys., and more distinctly Theod., δέομαι καὶ ἄντιδολο τῶν κωμῶν εὐφρένητη, τελειῶν σοι δώναι τὴν κτῆσιν τῶν ἀγαθῶν. To give the particle an 'ecbatic' sense (Estius; comp. Tittm. Synon. i. p. 55, 58), or to refer it to ver. 5 as giving the 'tendency' of ἴν ἔχει (Beng., Meyer), is very unsatisfactory. It is singular that two such good commentators as Beng. and Mey. should agree in an interpretation so utterly pointless; see Winer, Gr. § 53. 6, p. 410. 

κωμωνία. τῆς πιστεύς σου] 'communication of thy faith,' scil. 'participation in thy faith enjoyed by others,' πιστεύω being not a gen. subjecti, but, as more commonly (except with a personal pronoun), a gen. objecti; comp. Phil. ii. 1, iii. 10, al. The clause thus serves to clear up, and indeed indirectly confirm the interpretation of, the preceding παίσις ἐις πάντας τοῖς ἁγίοις. The meaning assigned to κωμωνία by Ecum., ἡ κοινὴ πλεῖστος, ἡ κωμοποίος, 'fides tua, quam communem nobiscum habes' (Beng.), or the more concrete, 'beneficienctia ex fide profecta' (Estius, comp. Beza), do not seem in accordance with the use of κωμωνία in St. Paul's Epp. when associated with a gen. rei; comp. notes on Phil. ii. 1. ἐνεργῆς γένηται] 'might become operative,' scil. [reddens fructus in operibus] Syr.; γίνεται ἐνεργῆς διὰ τρόγγον ἐχῇ, Chrys. The translation 'evidens,' Vulg., 'manifesta,' Clarom., appears to have arisen from a mistaken reading ἐνεργῆς. 

ἐν ἐπιγνώσει πάντων ἁγίας] 'in the (complete) knowledge of every good thing,' sphere and element in which the ἐνεργεία was to be displayed (see notes on Phil. i. 9), serving also indirectly to define the 'modus operandi;' πῶς δὲ ἐστιν ἐνεργῆς; διὰ τοῦ ἐπιγνώσεως τοι καὶ πράττειν πᾶν ἁγάθων, Ecum., who however unnecessarily introduces καὶ πράττειν, and incorrectly limits it to Philemon, whereas the previous interpretation of κωμωνία shows that the reference is to others, to the κωμωνια τῆς πιστεύς σου; see Meyer in loc. On the meaning of ἐπιγνώσεις ('accurata cognition'), see notes on Eph. i. 17, Phil. i. 9, but observe that this force of ἴν cannot always be conveyed in translation; comp. on Col. i. 9.
PHILEMON 6, 7.

7. χαράν] So Lachm. and Tisch. ed. 1, with ACDEFG; 10 mss.; appy. all Vv.; Lat. Ff. (Griesb., Scholz, Mey.). In his second edition, Tisch. reads χάρων with JK; great majority of mss.; Chrys. (ms.), Theod., Dam., Theoph., al. (approved by Griesb., and adopted by Alf.). This latter reading has some little claim on our attention, on the principle 'proclivi lectioni proostat ardua,' still as χάρων might have been suggested by the εὐχαριστῷ which precedes, it does not appear safe to reverse so great a preponderance of Uncial authority. This is one of the many cases in which the judgment of Tisch. ed. 1 is to be preferred to that of Tisch. ed. 2.

6. εὐχαριστῶ] So Lachm. and Tisch. ed. 1 with ACFG; 5 mss.; Vulg. Copt. (ai-shi), Æth. (Pol. and Platt), al.; Theod.; Lat. Ff. The plural εὐχαριστῶ is found in D*E; Clar. Sang.; Hier., al. (Mey., Alf.); the pres. εὐχαριστῇ (before πολλῷ) is found in D***JK; great majority of mss.; Syr. (both); Chrys., Dam., Theoph., al., and adopted by Tisch. ed. 2. At first sight the plural (St. Paul and Tim., ver. 1) would seem to be the true reading of which the text was an alteration. As, however, the change might have been due to the preceding ημῖν, we retain the best attested reading.

εὐμῖν] 'which is in us,' with special reference to them as Christians, and as recipients of the good gifts and graces of God. The reading is slightly doubtful. Lachmann omits τοῦ with AC; 17, but on authority manifestly insufficient. Again Rec. reads ημῖν with FG; Vulg. (ed.), Syr. (both), Copt., al., but on weak external, and still weaker internal, evidence, as ημῖν might have been easily suggested by a desire to conform to the ημῖν in ver. 3.

eis Χρ. Ἁγ.] 'unto Christ Jesus,' not merely 'in reference to Him,' but with a closer adherence to the primary force of the proposition, 'for the work of,' 'to the honour of,' 'erga Christum,' Erasm. (compare notes on ver. 5); 'bonum nobis exhibitum redundare debet in Christum,' Beng. The words obviously belong to ἐνεργεῖς γένεσαι, not to what immediately precedes (Syr., Vulg., and more distinctly Æth. (Platt), eis being assumed = εἰς), still less to the more remote τῆς πίστεως σου, as Grot. Lachm. omits Ἡγοῦν with AC; 2 mss.; Copt., Æth. (Pol., but not Platt); Hier., al., but without sufficient external authority.

7. γάρ] It is somewhat doubtful whether this gives the (subjective) reason for the εὐχαριστία, ver. 4 (Jerome, Mey.), or for the prayer immediately preceding (De W., Alf.). The latter is perhaps the most natural, as the subject of thanksgiving seems insensibly to have passed into that of prayer. The Apostle prays that the Κοινωνία κ. τ. λ. may prove ἐνεργή, for ('sane rebus ita comparatis,' Klotz) it is at present so great as to cause joy both to himself and to Timothy; οὐ μοι παρέσχειν ἔδοκας ἐκ τῶν εἰς ἐτέρους γενομένων, Chrys.

[εὐχαριστοῦ] 'I had;' scil. when I first heard of your ἄγαπην and πίστιν, ver. 5. The πολλῇ, as Mey. observes, appears to belong to both substantives; comp. Jelf, Gr. § 39. 1. obs. ἐπὶ τῇ ἄγαπῇ σου] 'in thy love;' literally, 'based on thy love,' ἐπὶ with the dat., as usual,
I beseech thee for Ones. thy once unprofitable servant, who left thee a servant; receive him as myself. If he be a defaulter I will repay thee.

marking the basis and foundation upon which the χάρα and παράξενον rested; see notes on Phil. i. 3.

διετέλεσαν] 'because the hearts;' explanation of the preceding ἐπὶ τῇ ἀγ. ; πολλὴς γὰρ ἐπιμπλαμαθείς διήνει παντοδαπὴν τοῖς ἀγάλμασι θεραπεύς, Theod. On the semi-Hebraistic σπλάγχνα (ver. 20, 2 Cor. vi. 12 al.), see notes on Phil. i. 8: there, however, the idea of ' affection' (πνευματική φιλοσοφία, Theod. in loc.) is more predominant; here the term only serves to specify the imaginary seat of it; comp. Lücke on 1 John iii. 17. As σπλάγχνα is a somewhat comprehensive term (' proprio sunt viscera illa, nobiliora vocata, cor, pulmones, hepār et lien,' Tittmann, Synon. i. p. 68), the ethical applications may obviously be somewhat varied; see Suicer, Thesaur. s.v. Vol. ii. p. 997. ἀναπτάνω] 'have been refreshed;' so 1 Cor. xvi. 18, 2 Cor. vii. 3. On the distinction between ἀναπτάνω, 'pause or cessation from labour,' and ἀνεσία 'relaxation of what had been tightly strained,' see Trench, Synon. § xxi. ἀδελφός] Not 'Bruder in Wahrheit,' De W., Koch, but as Αδελφ., 'frater mi,'—in tones of earnest affection: 'hoc in fine positum multum habet πάθος; conf. Virg. Aen. vi. 836,' Scip. Gent. ap. Poli Syn. 8. ἴδιον] 'On which account,' 'as I have so much joy and consolation in thee;' not in connexion with παράξενον, ἔχων (συνάμενος, φιλός, θαρρεῖν ὡς θεράπων πενταστευκότα, Theod.) as Syr. and the Greek commentators, but in ref. to the preceding χάραν ἔχον· ἐπὶ τῇ ἁγάπῃ, expressing more fully the motive of the δίὰ τὴν ἁγ. μᾶλλον παράξενον. which follows; so De W., Meyer, Alf. On the use of δίο, see notes on Gal. iv. 31, and for its distinction from ὄνειρα and ἄρα, see Klotz, Devar. Vol. ii. p. 173, but on the two latter particles contrast the more correct remarks of Donalds. Gr. § 664, Cratyl. § 192. παράξενον] 'though I have boldness;' concessive use of the simple participle, see Donalds. Gr. § 621, and compare the remarks of Winer on the translation of participles, Gr. § 46. 12, p. 413,—ed. 5, appy. omitted in ed. 6. On the meaning of παράξενον, here in its derivative sense of ἐξουσία, ἀθέα, Hesych., see notes on 1 Tim. iii. 13. This παράξενον was in Ἐξ. ; ἦς was the element in which (not δίὰ τὴν πίστιν τὴν ἔλεον ἔλεον, Chrys.) it was entertained, and out of which it did not exist: comp. on Eph. iv. 1. ἐπιτάσσομαι σοι τὸ ἄνήκον] 'to enjoit' upon thee that which is fitting,' epexegetic infin. following a phrase expressive of ability or capability; comp. Madvig, Synt. § 145. 1. The verb ἐπιτάσσεσθαι, though not uncommon elsewhere in the N.T. is only found here in St. Paul's Eph.: ἐπιτάσσεις, on the contrary occurs seven times in these Epp., but not elsewhere in the N.T. The neuter τὸ ἄνήκον (comp. Eph. v. 4, Col. iii. 18), not exactly τὸ εἰς ἄνειαν μου ἐλθεῖν, Theoph., but more generically 'quod decet facere,' Copt., [...?] ἔρχεται [illa qua justa] Syr., τὸ πρέπον, Said., marks the category (Mey.) to which the receiving back of Onesimus is to be referred.

9. διὰ τῆς ἁγ. ] 'on account of love.' 'for love's sake,' Auth.; partially explanatory of the preceding διό, but with a more general reference, the ἁγάπῃ here not being, ἣν καὶ γάρ ἔχω
PHILEMON 9, 10.

ἀγάπην μᾶλλον παρακαλῶ. τοιούτος ὁν, ὡς Παῦλος πρεσβύτης, νυὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ, 10 παρα-

πρός σε, Theoph., or, ἢν ἀγαπῶ τε σε καὶ ἀγαπῶμαι, Óeum., nor even 'charitas tua in Christium,' Just., but, as the omission of all defining genitives seems to suggest, 'Christian love' in its widest sense (De W., Mey.). The article gives the abstract noun its most generic meaning and application, Middleton, Gr. Art. v. 5. 1, p. 89, sq.

τοιούτως ὡν] 'Being such an one,' 'As I am such an one,' scil. who would rather beseech for love's sake, than avail myself of my παρθένων επιστάσεων. There is some little difficulty as to the connexion of this participial clause. It is usually regarded as preparatory to the ὑπάρξεως班级 which follows, and is conceived to more nearly explain it. Meyer, however (whose note on this clause is very persuasive), shows that the undefined ὑπάρξεως, though often more nearly explained and defined by οὐς, ὡς, neither is, nor scarcely can be, associated with ὑπάρξεως, which naturally presumes a more defined antecedent, and always 'aptius conjungitur cum sequentibus,' Klotz, Decar. Vol. II. p. 757. This being appy. the case, τοιούτως ὡν must be referred to ver. 8, while ὡς Παῦλος πρεσβύτης, enhanced by μοι δὲ καὶ δέσμιος 'I.X., belongs to the second παρακαλῶ (so Lachm., De W., and recently, Buttm., Alf.), and states the capacity in which the Apostle makes his affectionate request. Lachm. it may be observed, encloses ὡς Παῦλος in a parenthesis; Buttm. isolates it by commas (so Chrys., ἀπὸ τῆς ποιότητος τοῦ προσώπου, ἀπὸ τῆς ἁλκίας, ἀπὸ τοῦ δικαιώτερον πάρτων ὥστε καὶ δέσμιος κ.τ.λ., comp. Ι.Εθ. [Platt]); both however unsatisfactorily: Παῦλος seems more naturally to stand in immediate union with πρεσβύτης (Syr., Copt.) and to hint at the title he might have assumed, 'Paul the Apostle.' πρεσβύτης[ 'the aged,' Auth., 'senex,' Vulg., ἀπὸ Syr., and apply all Vv. It is quite unnecessary to attempt to explain away the simple meaning of this word ( 'non etatem sed officium significat' Calv., 'ein Senior der Christenheit,' Koch), or to evade the almost obvious reference to age; see Wolf in loc. If with Wieseler we assume as late a year as A.D. 39 for the martyrdom of Stephen, and consider the παῖδια at that time as no more than 25 or 26, the Apostle would now (probably A.D. 62) be nearly 50, which, broken as he was with labour, suffering, and anxieties (2 Cor. xii. 24-28), might well entitle him to the appellation of πρεσβύτης. If we follow the tradition in Pseud.-Chrys. Orat. de Petr. et Paulo (Vol. VIII. spur. p. 10, ed. Bened.), that St. Paul's age was 68 when he suffered martyrdom, there will remain no doubt as to the appropriateness of the term. All attempts, however, to fix the year in which St. Paul was born are hopeless, comp. Winer, RWW. Vol. I. p. 217. δέσμιος 'I.X.] Not διὰ Χριστὸν δεδεμένος, Chrys., but, as in ver. 1, 'one whom Christ and His cause have bound;' see notes above, and Winer, Gr. § 30. 2, p. 170.

io. τοῦ ἰμάτου τέκνου] 'my own child;' with tender reference to Philemon as being converted by the Apostle, and owing to him his Christian existence; comp. 1 Cor. iv. 14, Gal. iv. 19, and Loesn. Obs. p. 431, who cites the partially parallel μᾶλλον αὐτῶν ἡ ὁχὲ ἐπτοῦ τῶν γονέων γεγένητα, Philo,
214 PHILEMON 10, 11.

Kalw se peri tov emou tkenov, on evgenyma ev tois desmuois, 'Onisimon, 11 tov pote soi dchrestov, vivi de soi kai

10. 'Ispov Xristov] So Rec. with D*EGJK; appy. great majority of mss.; Vulg. Clarom. Syr. Aeth. (Platt), al.; Chrys. Theod. Lachm. and Tisch. reverse the order with AC; a few mss.; Copt. Aeth. (Pol.), Iber., al. The authority does not seem sufficient to justify the reversed order, especially as the best authorities give Xp. 'Isp. in ver. 1, which might easily have suggested the correction.

11. antemupha soi] So Lachm. and Tisch. 1, with ACD*E; 17; Syr. Copt. (kat-pok). Aeth. (both); Chrys. (pros so); Lat. Ff. (Meyer). In his second ed. Tisch. omits soi with D*FGJK; nearly all mss.; Amit. Goth. Syr. (Philox.); many Ff. (Rec., Alf.). Independently of the external authority which seems to preponderate against the omission, it does not seem improbable that soi should have been omitted on account of the two preceding repetitions in the same verse, and the so de which immediately follows.

Cai. § 8, Vol. ii. p. 554 (ed. Mang.). The pronoun emoi seems here emphatic. Lachm. and Mey. introduce eiyw before evgenyma, but though on internal grounds not improbable, the external authority [A; 2 mss.; Slav. (ms.), Chrys. (1)] does not seem nearly sufficient to warrant the insertion.

in tois desmuois] With feeling allusion to the circumstances in which he was when Philemon was converted, and in which he now is again while urging his request; παλw oI desmuoiv douswptiκoiv (exordandi vim habent), Chrys. The addition mou after desmuois [Rec., Scholz, with CD***JK; al.] seems rightly rejected by Lachm. and Tisch. 'Onisimon

Accusative, owing to an inverted form of attraction; the relative which would more usually (comp. Winer, Gr. § 24. 1, p. 147) have been in the same gender and case as tkenov here follows the common regimen, passing into the gender of the latter substantive, and attracting it into its own case; see Winer, Gr. § 24. 2, p. 149, § 66. 5, p. 552.

11. tov pote soi dchp.] 'who was once unprofitable,' 'unservicable,' scil. who once did not answer to his name (Onisimon), but by running away, and apparently also by theft (Chrys. on ver. 18), proved himself dchrestov.

The word dchrestos is an ax. legum. in the N.T. (dchrestos, 2 Tim. ii. 21, iv. 11), and is defined by Tittmann (Symon. ii. p. 12) as 'quo uti recte non possimus, qui nullum usum praebat.' The distinction between this and dchriivos (Matth. xxv. 30, Luke xvii. 10) is not very palpable: perhaps the latter rather implies oI oI dtheta chreia, 'quo non opus est' (Tittm.), 'one who could be dispensed with,' and hence, inferentially, 'worthless,' dchriivos kai anwophelcis, Xen. Mem. i. 2. 54, while dchrestos has less of a negative sense (oI dchriivos) and more approximates to that of pnovdov. It would seem, however, that dchriivos belongs mainly to earlier, dchrestos mainly to later, Greek. The play on the name, 'Onisimon, tov pote dchrestov (not noticed by the Greek commentators) has been recognised by the majority of modern expositors; see Winer, Gr. § 68. 2, p. 561. Any further allusion, chrestos as compared with Xristianov (Koch), seems improbable and even untenable, comp. Mey. in loc.

soi kai emoi evxp.] 'profitable, serviceable, to thee and me.' The dchrestosia
here alluded to has obviously a higher reference than to mere earthly service (comp. Chrys.): Philemon had now gained in his servant a brother in the faith; St. Paul, one who owed him his hope of future salvation, and was a living proof that he had not run in vain. In the delicately added ἐμοί ('Philemonem civiliter preponit sibi,' Beng.) it is somewhat coarse (Theoph., Corn. a Lap.) to find a hint that Philemon was to send him back to the Apostle.

δὲν ἀνέπτυψά σοι 'I have sent back to thee,' or even 'I send back, &c.,'—epistolary aor.; present to the writer, but aoristic to the receiver of the letter; comp. ἐπέβαλα, Phil. ii. 28, and see exx. in Winer, Gr. § 40. 5. 2, p. 249.

12. σὺ δὲ αὐτόν] 'But do thou (receive) him.' The sentence involves an anacoluthon, which, however, affords but little difficulty, as ver. 17, in which the construction is resumed, suggests the natural supplement. The addition προσλαβοῦ [Rec. with CDEJK; al.] is well attested, but considering the tendency of St. Paul, esp. in relative sentences, to pass into anacolutha (see exx. in Winer, Gr. § 63. 1, p. 500), rightly rejected by Lachm., Tisch., and most modern expositors as an ancient gloss. Lachm. also omits σὺ δὲ [with AC; 17], but with but little probability, as the omission was probably the result of an attempt to evade the anacoluthon by joining ἀνέπτυψα and αὐτόν; comp. Meyer (crit. note), p. 173.

τὰ ἑαυτὸς σπλάγχνα] 'mine own heart,' 'meinos brusts,' Goth.; ὃπω γὰρ αὐτὸν ἀγαπῶ καὶ ἐν τῷ ὑπόχορῷ περιφέρω, Theoph. The meaning adopted by Syr.
usual meaning of the prep. 'in the place of, and thereby beneficially to, thee;' comp. Eurip. Acest. 700, kar-thavén ἄτερ σοῦ, and see Green, Gr. p. 301. This more derivative meaning of the prep. cannot be denied (see Winer, Gr. § 47. 1, p. 342), but has been unduly pressed in doctrinal passages; comp. notes on Gal. iii. 13, and Usteri, Lehrb. II. i. 1, p. 115. The exquisite turn that St. Paul gives to his intention of retaining Onesimus, viz. as a representative of his master (παῖς σῖς μοι διακόνιας ἐκτός τοῦ χρῆος, Theod.), should not be left unnoticed. διακόνη] 'might minister;' present, idiomatically referring to the time when the εὐδοκήμην took place, and giving a vividness to the past by representing it as present; see Winer, Gr. § 41. b. 1, p. 258, and Klotz, Devac. Vol. II. p. 618: compare also Gal. i. 16, but observe that the use of the pres. is somewhat different; there an event is referred to which was still going on, here the διακονία, in its more direct sense, had now ceased, as Onesimus was all but on his way home to his master.

δεσμοίς τοῦ εὐαγγ.] 'bonds of the Gospel;' scil. 'bonds which the Gospel brought with it,—which preaching the Gospel entailed on me,' εὐαγγελιζομαι, being a gen. auctoris; see Winer, Gr. § 30. 2. b. note, p. 170, Hartung, Casus, p. 17. The same delicate allusion to his sufferings (comp. ver. 9), and to a state which could not fail to touch the heart of Philemon.


ἡθλήσας] 'was willing;' aor., see notes on ver. 13. ὡς κατὰ ἀνάγκην] 'as if by necessity,' 'compulsion-wise;' the κατὰ marking primarily the norma or manner according to which the action was done (see notes on Tit. iii. 5), and thence the prevailing principle to which it was to be referred (comp. exx. in Winer Gr. § 49. d, p. 358), while ὡς marks the aspect which the action would have worn; see Bernhardy, Synt. VII. 2, p. 333; and notes on Eph. v. 22, Col. iii. 23. Chrys., and more fully Theophyl. and Ὑεχωμ., rightly call attention to this insertion of the particle. τὸ ἄγαθον σοῦ] 'thy good,' 'thy beneficence,' 'the good emanating from or performed by thee,' the gen. perhaps being not so much a mere possessive gen. as a gen. auctoris or causa efficientis; see notes on Col. i. 23. The exact meaning of the words is slightly doubtful; there seems certainly no reference to any manumission of Onesimus (Estius, Koch; contrast Maurice, Unity of N.T. p. 659), nor merely to the kind reception which Philemon was to give him on his arrival (Hofmann, Schriften. Vol. ii. p. 387), nor even to the 'beneficium' which in this particular instance Philemon was to confer on the Apostle, but, as the
more abstract term suggests, 'benevolentia tua' (Calv.), whether as shown in this or in other good and merciful acts generally. If the Apostle had retained Onesimus, Philemon would have doubtless consented, but the to ágyathv in the particular case would have worn the appearance (ω) of a kind of constraint; St. Paul, however wished, as in this so in all other matters, that Philemon's το κατα εκούσιον should be µη ὡς κατα ἀνάγκην ἀλλὰ κατα εκούσιον. On the doubtful distinction in the N.T. between το ágyathv and το καλόν, see notes on Gal. vi. 10. κατά εκούσιον] 'voluntarily.' The more usual periphrasis for the adverb appears in earlier Greek to have been καθ' εκούσιαν, Thucyd. viii. 27, or εξ εκούσιας, Soph. Trach. 724, by an ellipse of γνώση. In the present case there may have been originally an ellipse of πρόπον (Porphyr. de Abs. i. 9, καθ' εκούσιων πρόπον) ; the expression, however, would soon become purely adverbia: comp. Lobeck, Phryn. p. 4.

15. τάχα γὰρ] 'For perhaps;' reason that influenced the Apostle in sending back Onesimus. The insertion of τάχα (Rom. v. 7, more usually τάχ' ἀν, in classical Greek) gives a softening and suasive turn to the admission of his convert's fault, no less sound in principle ('occulta sunt judicia Dei, et temerarium est quasi de certo pronunciare quod dubium est,' Hieron.) than judicious in its present use; καλὸν τό, τάχα, ὅπως εἰρή ὁ δεσπότης, Chrys.; τάχα γὰρ κατὰ θείαν οἰκονομίαν ἔφυγεν, Theoph. Both Chrys. and Jerome admirably illustrate from the history of Joseph the great feature of the providential government of God which these verses disclose,—'praestabilius ducere Deum de malis bona facere, quam mala nulla facere,' Justin. ἐν loc., see August. Enchir. § 3, Vol. vi. p. 349 (ed. Ben. 1836).

εὐφράσθη] 'he departed;' he does not say ἐφυγεν lest he should rouse up any angry remembrances in the mind of Philem.: so Chrys., Óecum., and Theophyl., all of whom have admirably illustrated the delicate touches in this beautiful Epistle. For exx. of this sort of 'medial-passive,' in which, however, not only the passive form, but passive meaning, is clearly to be recognized, see Krüger, Sprachl. § 52. 6. 1. τρόπος ἀραν] 'for a reason;' 2 Cor. vii. 8, Gal. ii. 5, and more definitely, 1 Thess. ii. 17, πρὸς καρδίν ἀραν. In the present expression the duration of the time is not expressly stated, but it may be inferred from the antithesis to have not been very long; comp. Theophyl. in loc. The proper force of the prep. ('motion towards') may be easily recognized in the formula, especially when compared with its more appreciable force in such expressions as πρὸς ἐκπάρουν (Luke xxiv. 29), al.; comp. Bernhardy, Syntax. v. 31, p. 564. The derivation of ἄρα is uncertain; it has been connected with the Sanscr. vára, 'time' (Benfey, Wurzellex. Vol. ii. p. 328), but, perhaps more probably, with the Zend. yare, Germ. 'Jahr,' as appy. evinced in the Lat. 'horno;' comp. Pott, Etym. Forsch. Vol. i. p. 1, 123.

ἀλάνον καταίνει ἀπ. 'mighttest receive him eternally, everlastingly,' not merely 'perpetuum,' Beza (Grot. compares Hor. Epist. i. 10. 41, 'serviet aeternum'), nor with any allusion to 'perpetua mancipia,' Exod. xxi. 6, Deut. xv. 17 (Beza, Gent.), but 'in aeternum,' Clarom., 'aiveinana,' Goth.; οἷς ἐν τῷ παρώτι μόνον καταὶ ἀλλὰ
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πρὸς ὦραν, ὥς αἴωνιον αὐτὸν ἀπέχεις, 16 οὐκέτι ὡς δοῦλον, ἀλλ’ ὑπὲρ δοῦλον, ἀδελφόν ἀγαπητόν, μαλίστα ἐμοί, πόσῳ

kal en τῷ μέλλοντι, ὅνα διαπαρθὼ ἔχει αὐτόν, οὐκέτι δοῦλον ἀλλὰ τιμώτερον δοῦλον, Chrys.: so pertinently Estius, ‘servitus omnis hác vitā finitur, at fraternitas Christiana manet in eternum.’ The secondary predicate of time, αἰώνων, is not an adverb (Mey.), but, as its position suggests, an adverbial adjective involving a proleptical statement of the result; comp. Donalds. Gr. § 443, and see exx. in Winer, Gr. § 54. 2, p. 412. On the compound ἀπέχεις, in which, as in ἀπολαμβάνεις κ.τ.λ., the prep. does not appy. so much mark the ‘receiving back,’ as the ‘having for one’s own’ (‘sibi habere,’ Bengel, ‘hinweghaben,’ Mey.) see notes on Phil. iv. 13, comp. Winer, Verb. Comp. iv. p. 8.

16. οὐκέτι ὡς δοῦλον] Changed spiritual relation in which he now would stand to his master; ὡς καὶ τῷ χρόνῳ κεκέρδακα καὶ τῷ πιοῦτι, Chrys. The particle ὡς almost convincingly shows that there is here no reference to manumission (comp. on ver. 14): though actually a slave, he is not to be regarded in the ordinary aspect of one (see ver. 14); the inward relation was changed, the outward remained the same; comp. Hofmann, Schriftd. Vol. ii. 1, p. 318. ὑπὲρ δοῦλον] ‘above a slave, more than a slave,’ ‘far skalk,’ Goth. [praestantior quam] Syr., sim.Æth. (Platt), Copt.; not ‘pro servo,’ Vulg., Clarom., which obscures the force of the preposition; comp. Matth. x. 24, 37, Acts xxvi. 13, in which the force of ὑπὲρ is somewhat similar, and see Winer, Gr. § 49. 6, p. 359. The expression is explained by the following ἄδελφον ἀγαπητόν; Onesimus was not now to be regarded in the light of a slave, but in a higher light, viz., as a beloved brother; ἀντὶ δοῦλου ἄνευ-στοι, χριστὸν ἄδελφον ἀπεληφθας, Ὀκκυμ. μαλίστα ἐμοί[ ‘especially, above all others, to me’; not directly dependent on ἀγαπητόν (Mey.), but, as ἀγαπητόν in the N.T. has to a great degree lost its verbal character, a dative ‘of interest’ (Krüger, Sprachl. § 48. 4) attached to ἄδελφον ἀγαπ. ; comp. Syr., Beng. He stood in the light of an ἄδελφον ἀγαπ. to St. Paul, whom he had now left, but much more so to Philemon, who had formerly known him as a mere δοῦλον, but who was now to have him as his own in a higher and closer relation than before. On the meaning and derivation of μαλίστα, comp. notes on i Tim. iv. 10.

καὶ ἐν σαρκί κ.τ.λ.] ‘both in the flesh and in the Lord,’ the two spheres in which Onesimus was to be πάνω μᾶλλον ἄδελφος ἀγαπητός to Philemon than to the Apostle,—‘in the flesh,’ i.e. in earthly and personal relations (Mey.), as having intercourse and communication with him on a necessarily somewhat altered footing,—‘in the Lord,’ as enjoying spiritual communion with him which he never enjoyed before,—nearly καὶ ἐν ταῖς σωματικαῖς ἑπερεσιαι καὶ ἐν ταῖς πνευματικαῖς, Schol., except that the idea must not be limited to ἑπερεσια; comp. Theod., Ὀκκυμ. To more nearly define ἐν σαρκί (comp. Grot., al.) is neither here necessary nor in harmony with its general use in St. Paul’s Epp.; see notes on Gal. v. 16, and the elaborate notes of Koch, p. 99 sq.; ‘die Gegensätze, als Mensch und als Christ sind in ihrer ganzen Weite zu belassen,’ Meyer. On
PHILEMON 16—19.

the force of kai—kai ('as well the one as the other'), see notes on i Tim. iv. 10.

17. εἰ δὲν ["if then"] summing up what has been urged, and resuming the request imperfectly expressed in verse 12. On the 'vis collectiva' of ὢν (Gal. iv. 15, Phil. ii. 29, see notes) and its resumptive force (Gal. iii. 5, see notes), both here united, see Klotz, Devar. Vol. ii. p. 365.

Here [ὁδίκησέν σε ἡ ὀφείλει, τὸῦτο ἐμοὶ ἐλλόγα.] 18 'εἰ δὲ τι ηδίκησέν σε ἡ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα.' The Greek commentators draw attention to the tender way in which St. Paul notices that misdeed of the repentant Onesimus which would have tended most to keep up the irritation of Philemon (οὗκ εἶπεν ἐκλεών, ἄλλ' εφημ. μότερον, ηδίκησέν ἡ ὀφείλει, Theoph.) and further, the kind and wise way in which he keeps it to the end of his letter; δρα πώ τέθεικε καὶ πότε τὸ ἄδικημα· ὑπέρ τοῦτο προκεισθείν, Chrys.

τοῦτο ἐμὸν ἐλλόγα] 'this set down to my account,' scil. δὲ τι ηδίκησέν σε ἡ ὀφείλει; 'id meis rationibus imputa,' Grot. Though there is no certain lexical authority for ἐλλόγα (it does not appear in the new ed. of Steph. Thesaur.), and though its existence has been somewhat peremptorily denied (Fritz. Rom. v. 13, Vol. 1. p. 311), yet still as the desiderative λόγα (Lucian, Lexiph. § 15) is an acknowledged form, and as peculiarities of orthography or errors of transcription cannot be made to satisfactorily account for the assumed permutation of εἰ and a [Bastius ap. Greg. Cor. p. 706 (ed. Schuf.) cited by Fritz. is not in point, as here referring to cursive mss.; see exx. and plates referred to], we seem bound to follow the preponderant uncial authority, ACD*FG; 17. 31; so Lachm., Tisch., and also Meyer, Alf.

19. ἐγὼ Παῦλος [ἐγρ.] 'I Paul have
in which what might be said is partially suppressed, or only delicately brought to the remembrance of the person addressed. The ἵνα does not seem strictly dependent on ἐγραψα—ἀποσίω (Mey.), nor yet on a suppressed imper. 'yield me this request,' (Alf.),—which would impair the graceful flow of thought, but rather, as Chrys., Theoph., and Ecum. seem to suggest, on a thought called up by the ἀποσίω,—'repay; yes I say this, not doubting thee, but not wishing to press on thee the claim I might justly urge.' all was to be οὐ κατὰ ἀνάγκην ἄλλα κατὰ ἐκοθόσαν, ver. 14.

προσοφέλειας] 'thou owest unto me besides;' Philemon was not only an actual debtor to the Apostle of any trifle that he thus (μετὰ χάριτος τῆς πνευματικῆς, Chrys.) offers to make good, but in addition to it (προσφ.—even (καὶ ascensive) his own self, his own Christian existence. Raphel adduces somewhat similar uses of προσοφέλειας in Xen. Cyr. iii. p. 59 (iii. 2. 16), Econ. p. 684 (20. 1); the meaning, however, is sufficiently obvious. A curious metaphorical use of προσφ.—'longe inferiorim esse' will be found in Polyb. Hist. xxxix. 2. 6.

20. οὐα, ἄδελφε] 'yea, brother;' certainly not 'precantis' (Grot.), or 'vehementer obsecrantis' (Gent.), but with the usual force of the particle in the N.T., 'serio affirmantis' (comp. Erasm.), in reference to the request embodied in ver. 12 sq.: ἀφείς τῶν χαριτισμῶν πάλιν ἐχεῖς τῶν προτέρων, τῶν σπουδαίων, Chrys., comp. Theoph. and Ecum. On the use of
PHILEMON 21, 22.

21. Ἐποιήθως τῇ ὑπακοῇ σου ἐγραψάω σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὁ λέγω ποιήσεις. ἂμα δὲ καὶ ἑτοιμάζῃς μοι ξενίαν ἐλπίζῳ γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

22. I am confident that thou wilt fully comply with my request. Prepare me a lodging.

καὶ in the N.T., see notes on Phil. iv. 3.

ἐγὼ σοι ὑπακοήν] 'may I reap profit from thee.'—I, not without emphasis; the Apostle again (comp. ver. 12, 17) makes it a matter between himself and Philemon, putting for the time Onesimus almost out of sight; it was a favour to himself. The somewhat unusual ὑπακοήν [2 aor. opt., see Buttm. Irreg. Verbs, p. 189 Transl.], coupled with the significant ἐγὼ (I not merely Ones.), seems to confirm the view of most modern commentators, except De W., that there is again a play on the name of Onesimus; see Winer, Gr. § 68. 2, p. 561. The form ὑπακοήν is similarly used by Ignatius (Polyc. 1. 6, Magn. 12, al.),—once (Eph. 2) curiously enough, but appy. by mere accident, after a mention of an Onesimus.

ἐν Κυρίῳ denotes, as usual the sphere of the δοσις (see on Eph. iv. 17, Phil. ii. 19, al.), just as ἐν Χριστῷ, which follows, specifies that of the ἀπάσχοι; both were to be characterized by being ἐν Him, they were to be such as implied His bowing influences. It may be here observed that ἐν Χρ. has distinctly preponderating authority [ACD*FGJ; al.; Clarom., Syr. (both), Copt., Syr. (both)].

22. ἂμα δὲ καὶ κ. τ. λ.] 'moreover at the same time also provide me a lodging;' a commission appended to his request: in addition to complying with the subject of the letter, Philemon was also to make this provision for the expected Apostle. Chrysost. and Theod. (comp. Alf.) find in this message a last thought of Onesimus, and a direction tending to secure him a kind reception; προσδοκῶν αὐτῷ
Salutation.

23 Ἄσπαξεται σε Ἑπαφρᾶς ὁ συναχμαλώτος μου ἐν Χριστῷ Ἰησοῦ, 24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοὶ μου.

Benediction.

25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑµῶν.

tὸν παρώναν αἰδοθῇ [Phil.] καὶ τὰ γράμματα, Θεοῦ. It may be doubted, however, whether the first view of Theoph. and Ec. is not more probable, and more worthy both of Philemon and the Apostle,—viz., that Philemon was not to consider the Epistle a mere petition for Onesimus (εἰ μὴ διὰ 'Ονήσιμων οἴνδε λέγων με ἥξαύ, Theoph.) but as containing special messages on other matters to himself. The word εὐεξία (Hesych. υποδοχή, κατάλυμα) only occurs here and, also in ref. to St. Paul, Acts xxviii. 23.

διὰ τῶν προσευχῶν ὑµῶν] 'through your prayers;' in ref. to Philemon, Apphia, Archippus, and those mentioned in ver. 2. The same expectation of recovering his liberty appears in Phil. i. 25, ii. 24; there, however, the journey contemplated is to the Philippians, and the date when it is formed, according to the general view, a year or two later; comp. Wieseler, Chronol. p. 456.

23. Ἄσπαξεται] Greetings from the same persons as those mentioned in the Ep. to the Col. (ch. iv. 10 sq.), with the exception of Justus. The order observed is substantially the same, Mark and Aristarchus (οἱ ὄντες ἐκ περιστοµῆς, Col. iv. 11) preceding Luke and Demas, except that Epaphras is here placed first. The reading ἄσπαξεται, Rec. [with D***JK] is rightly rejected by most modern editors as a grammatical correction.

οὐσιαξμαλ. μοῦ] 'my fellow prisoner;' more specifically defined as ἐν Χριστῷ Ἰησοῦ; see on Eph. iv. 1. The title here given to Epaphras is, in Col. iv. 10, given to Ἀρίσταρχος, while the latter is afterwards named as a συνεργός; for the probable reasons, see notes on Col. l.c.

24. Μάρκος] Probably John Mark, and the Evangelist. For a brief notice of him, and those mentioned in this verse, see notes on Col. iv. 10 and 14.

25. Ἡ χάρις κ.τ.λ.] Precisely the same form of salutation as in Gal. vi. 18, with the exception of the significant conclusion ἀδελφοί. As there, so here (comp. also 2 Tim. iv. 22), the Apostle prays that the grace of the Lord may be μετὰ τοῦ πνεύματος, 'with the spirit' of those whom he is addressing, with the third and highest portion of our composite nature; see notes on Gal. l.c., and comp. Olshaus. Opusc. vi. p. 145 sq.
TRANSLATION.
NOTICE.

The following translation is based on the same principles as those adopted in the portions of this Commentary that have already appeared. The increased and increasing interest in the subject of revision has, however, induced me to be a little fuller in the citations from the eight Versions, which are here compared with the Authorized, and has also suggested the insertion of a few comments on general principles of translation, and of a few brief reasons for changes, which the notes on the original might not fully supply. My humble endeavour has been to avoid everything that might seem arbitrary and capricious, and to cling with all possible tenacity to fixed principles of correction; still there both are and must be many passages in which the context and general tone of the original render one of two apparently synonymous translations not only more appropriate, but even more faithful and correct than the other.

Of the older English Vv., I would especially direct the attention of the student to that of Coverdale, which, considering the time and circumstances under which it was executed, appears remarkably vigorous and faithful. This venerable Version has now become accessible by the reprint of Coverdale's Bible, published by Messrs. Bagster; but a small and cheap edition of the New Testament alone, with perhaps the Version in the 'Duglott' edition [Cov. (Test.)], would, I am confident, be very acceptable to many students who may be deterred by the size and price of the reprint above alluded to. Some interesting remarks on these Versions, and on the subject of Revision generally, will be found in a recent tract by 'Philalethes,' entitled The English Bible, 8vo, Dublin, 1857.
PAUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 2 grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 I thank my God upon every remembrance of you, always, in every supplication of mine for you all, making my supplication with joy, 5 for your fellowship shown toward the gospel from the first day until now; 6 being confident of this very thing, that He which hath begun in you a good work, will perfect it up to the day of Christ.
Jesus: 7 even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in my defence and confirmation of the gospel, ye all are partakers with me of my grace. 8 For God is my witness, how I do long after you all in the bowels of Christ Jesus. 9 And this I pray, that your love may yet more and more abound in clear knowledge and in all discernment, 10 to the intent that ye may prove things that are excellent, that ye may be pure and without offence against the day of Christ; 11 being filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God. 12 Now I would have you know, brethren, that matters

*Jesus Christ,* Auth.


8. *Witness*] So Wicl., Rhein.: 'record,' Auth. and the other Vv. except Tynd., Gen., 'beareth me recorde.'

Do long] So Cov. (Test.), and sim. Cov., Bish.: 'greatly long,' Auth. and other Vv. except Wicl., Rhein., 'conie.' The insertion of the auxiliary seems to throw a slight emphasis on the action expressed by the verb, which is not inappropriate after the solemn adjuration.

*Jesus Christ,* Auth.

9. *Yet more and more abound*] Sim. Rhein., 'may more and more ab.' 'abound yet more and more,' Auth., and, with similar position of the adverbs, the other Vv. The inversion seems a little more close'y to preserve the Greek order and the connexion of περισσεύω with the particulars in which the increase takes place.

Clear knowledge] 'Knowledge,' Auth. and all the other Vv. except Wicl., 'kunnynge.' Cov. correctly preserves the 'extensive' force of παρέχω, but mars it by the untenable attraction, 'in all manner of kn. and in all experience.'


10. *To the intent that*] 'That,' Auth. and all other Vv. It seems desirable to make some difference in translation between the more immediate εἰς τὸ κ.τ.λ. and the further and final ἐκ τῆς κ.τ.λ. Prove] So Wicl., Cov.: 'approve,' Auth., Rhein.; 'accepte,' Tynd., Cran.; 'alowe,' Cov. (Test.); 'diserne,' Gen., Bish.

Pure] So Tynd. and all Vv. except Wicl., Auth., Rhein., 'sincere;' Wicl., 'clene.'


11. *Fruit*] 'Fruits,' Auth.

Js] 'are,' Auth.

12. *Now*] 'But,' Auth., Cov. (Test.); 'for,' Wicl.; 'and,' Rhein.; the rest omit. Have you know]
PHILIPPIANS I. 12—17.

with me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ have become manifest in the whole Praetorium, and to all the rest; and that the greater part of the brethren having in the Lord confidence in my bonds, are more abundantly bold to speak the word without fear. Some indeed preach Christ even from envy and strife; and some too from good will: they that are of love so preach, because they know that I am set for the defence of the gospel; but they that are of contentiousness proclaim Christ, not sincerely, supposing thus to raise up

So Rhem., and sim. Cov. (Test.), ‘have you to wite:’ ‘wole that ye wite,’ Wicl.; ‘ye should understand,’ Auth., Cran., and sim. Tynd., Cov., Gen., Bish., ‘wolde ye understode.’

Matters with me] Somewhat similarly, Wicl., Cov. (Test.), ‘the thingis that ben aboute me:’ ‘the things about me,’ Rhem.; ‘the things which happened unto me,’ Auth., Cran., Gen., ‘have h.’, Bish. (‘have come’); ‘my busynes,’ Tynd., Cov.

The whole Praetorium] ‘All the palace,’ Auth.; ‘eche moot halle,’ Wicl.; ‘all the judgment hall,’ Tynd., Cov., Cran., Gen., Bish.; ‘every judgment house,’ Cov. (Test.); ‘al the court,’ Rhem. To all the rest] Sim. Rhem., ‘in all the rest:’ Auth. (Marg.), ‘to all others;’ ‘in all other places,’ Auth. and remaining Vv.

14. That the greater part] ‘Many,’ Auth. and all other Vv. except Wicl., ‘mo.’ All however except Auth. prefix ‘that.’ Having in the Lord, &c.] ‘Brethren in the Lord, waxing confident by my bonds,’ Auth. and, with some variations, the other Vv., except Wicl., Cov. (Test.), which connect εἰς Κυρίον with πεποιθόμενος.


16. They that are, &c.] ‘But the other of love,’ Auth., but with a transposition of ver. 15 and 16.


17. But they that are, &c.] ‘The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds,’ Auth., but with a transposition of ver. 15 and 16. There is some little difficulty in finding a suitable translation for ἐπιθεία. On the one hand, the older translation, ‘strife,’ Wicl., Tynd., Cov., Cran., Gen., is certainly open to the objection of confounding ἐπιθεία and ἐπιθέω, from which that of Auth., Cov. (Test.), Bish., Rhem., viz., ‘contention,’ is scarcely free: on the other hand, the more lexically exact, ‘a spirit of intrigue,’ here certainly presents an inadequate antithesis to φραστ. In this difficulty perhaps the term chosen in the text sufficiently maintains the antithesis, while in its etymological formation it approaches lexical accuracy by keeping in view the spirit, the spirit of faction and dissension, that actuated the oppo.
affliction unto my bonds. 18 What then? notwithstanding, in every way, whether in pretence or in truth, Christ is proclaimed, and therein I do rejoice: yea, and I shall rejoice; 19 for I know that this shall issue to me unto salvation, through your supplication and the supply of the Spirit of Jesus Christ, 20 according to my steadfast expectation and hope, that in nothing I shall be put to shame, but that with all boldness, as always so now also, Christ shall be magnified in my body, whether it be by life, or by death. 21 For to me to live is Christ, and to die is gain. 22 But if to live in the flesh,—if this is to me the fruit of my labour, then
what I should choose I wot not. 23 Yea I am held in a strait betwixt the two, having the desire to depart, and to be with Christ, for it is very far better: 24 yet to abide in the flesh is more needful for your sakes. 25 And being persuaded of this, I know that I shall abide and continue here with you all for your furtherance in and joy of Faith; 26 in order that your ground of boasting may abound in Jesus Christ in me by my coming to you again.

27 Only let your conversation be worthy of the gospel of Christ; that whether having come and seen you, or else...
remaining absent, I may hear of your affairs, that ye are standing in one spirit, with one soul striving together for the faith of the gospel, and not being terrified in any thing by your adversaries; which is to them an evidence of perdition, but to you of salvation, and this from God: because unto you was granted, in behalf of Christ, not only to believe in Him, but also in behalf of Him—to suffer; having the same conflict as ye saw in me, and now hear of in me.

CHAPTER II.

If then there be any exhortation in Christ, if any love, if any fellowship of the Spirit, if any bowels and compassion shall come; Cov. (Test.). And seen] 'And see,' Auth. Remaining absent] Somewhat sim. Cov. (Test.), 'beynge absent:' 'be absent,' Auth. and the other Vv. except Wicl., 'ether absent.' Are standing] 'Stand fast,' Auth., and sim. Cov. (Test.), 'stande stedfaste;' ye stonden,' Wicl., Rhein.; 'continuue,' Tynd., Cov., Cran., Gen., Bish. Soul] So Tynd., Cov., Cran.: 'minde,' Auth., Gen., Bish., Rhein., and sim. Cov. (Test.) 'one mynded;' 'wille,' Wicl.

28. Not being terrified] 'In no thing terrified,' Auth.; 'in no thing be ye aferd,' Wicl., Coverd. (Test.), 'afraid,' 'in nothynge fearinge,' Tynd., Cov., Cran.; 'in nothing feare,' Gen., Bish.; 'in nothing be ye terrified,' Rhein. The which] So Cov. (Test.): 'which,' Auth. and all remaining Vv. Evidence] 'Evident token,' Auth.; 'cause,' Wicl., Coverd. (Test.), Cran., Rhein.; 'token,' Tynd., Cov., Gen., Bish. This from] Sim. Rhein., 'this of:' 'that of,' Auth. and remaining Vv. except Wicl., 'this thing is of.'

29. Because] 'For,' Auth. and all Vv. Was granted] 'It is given,' Auth. and all Vv. In Him] So Wicl., Cov. (Test.), Bish., Rhein.: 'on Him,' Auth., and remaining Vv. It seems very desirable, on account of the etymological affinity of eis (etv) and etv (Donalds. Cratyl. § 170), to translate παρέχειν eis, 'believe in' (where a more literal translation is not possible), and to reserve 'on' for παρέχειν etv; for the construction of this verb in the N.T., see notes on 1 Tim. i. 16, Reuss, Théol. Chrét. iv. 14, Vol. i. p. 129, and Rev. Transl. of St. John, p. x. In behalf of Him, etc.] 'Suffer for His sake,' Auth. and the other Vv. except Wicl., Cov. (Test.), Rhein., 'for Him.' For the reasons for this change, see notes.

30. As ye saw] So Cov. (Test.), Rhein. ('have seen'), and sim. Cran., 'soch a fyght as ye saw:' 'which ye saw,' Auth. and remaining Vv. (Cov. 'have sene.') Hear of] 'Hear to be,' Auth., Gen. ('have heard'), Bish.; 'han herde of me,' Wicl., Rhein.; 'hear of me,' Tynd., Cov. (both), Cran.

CHAPTER II. I. If there then be] 'If there be therefore,' Auth., Cov. (Test.), Cran., Gen., Bish.; 'therfor if ony comp. is,' Wicl.; 'if therfore there be,' Rhein.; Tynd. and Cov. omit ovo. Exhortation] Cov.
passions, \( ^2 \) fulfil ye my joy, that ye mind the same thing, having the same love, with united souls minding the one thing; \( ^3 \) minding nothing in the way of contentiousness, nor in the way of vain glory, but with \textit{due} lowliness of mind esteeming other superior to themselves; \( ^4 \) regarding each of you not your own things, but also each of you the things of others. \( ^5 \) Verily have this mind within you, which was also in Christ Jesus: \( ^6 \) who, though existing in the form of God, esteemed not the being equal with God a solution,' \textit{Auth.} and the other Vv. except \textit{Wicl., Cov., comfort.'} 

\textit{Compassions} \( ^1 \) 'Mercies,' \textit{Auth.}, and sim. \textit{Tynd., Cov., Cran., Gen., Bish.}, 'nuery'; 'inwardness of merci doynge,' \textit{Wicl.}; 'enter mociun of pytie,' \textit{Cov. (Test.)}; 'bowels of commiseration,' \textit{Rhem.} 

2. \textit{Mind the same thing]} Sim. \textit{Wicl.}, 'undirstonde the same thing:' 'be like minded,' \textit{Auth., Cran., Gen., Bish.}; 'drawe one way,' \textit{Tynd., Cov.}; 'mynde one thing,' \textit{Cov. (Test.)}; 'be of one meaning,' \textit{Rhem.} \textit{With united souls, &c.] 'Being of one accord, of one mind,' \textit{Auth., and sim. Tynd., Cov., Cran. ('and of'); 'of o will and felen the same thing,' \textit{Wicl.}; 'of one mynde meanyngge one thyngye,' \textit{Cov. (Test.)}; 'of one acorde and of one judgment,' \textit{Cran., Bish.; 'of one mind, agreeing in one,' \textit{Rhem.} 

3. \textit{Minding, &c.] 'Let nothing be done through,' \textit{Auth., Coverd. (Test.), and sim. Tynd., Cov. ('there be'), Cran., Gen., Bish.,' that nothing be done; 'no thing bi,' \textit{Wicl., Rhem.} 

\textit{Contentiousness} \textit{Sim. Bish., Rhem., 'contention: 'strife,' \textit{Auth., and the remaining Vv.; see notes on ch. i. 17 (Transl.).} \textit{Nor in the way of}] \( ^1 \) 'Or,' \textit{Auth.} \textit{With due lowliness]} 'In lowliness,' \textit{Auth.; 'in meknesse,' \textit{Wicl.; 'in mekeness of mind,' Tynd., Cran., Gen., Bish.; 'thow mekenes,' \textit{Cov.; 'in humblenesse,' Cov. (Test.); 'in humilitie,' \textit{Rhem.} 

As the art. does not appear merely used to give \textit{tau} its more abstract force, but to mark the 'due, befitting' lowliness by which the Philippians were to be influenced, the insertion would seem justifiable. 

\textit{Esteeming]} So \textit{Coverd. (Test.):} 'let each esteem,' \textit{Auth.}, and sim. the remaining Vv. except \textit{Wicl. ('demynge'), Rhem. ('counting'), which retain the participial construction. \textit{Superior to]} Sim. \textit{Cov. (Test.), 'the superiores of: 'better than,' \textit{Auth.} and other Vv. except \textit{Wicl., 'higher than.'} 

4. \textit{Regarding, &c.] 'Look not *every man on, 'Auth., and sim. in the imperative, Cran., Gen., Bish.; 'not beholdyngye,' \textit{Wicl.}; 'and that no man consider,' \textit{Tynd.; 'and let euery man Joke not for his awne profet,' \textit{Gov.}; 'euery one consydering not,' \textit{Cov.}, 'every one consideryng not,' \textit{Cov. (Test.), Rhem.} \textit{But also each of you] 'But* every man also on,' \textit{Auth., and sim. Gen., Bish., the only twoVv. that notice in translation the ascensive \textit{kai.} 

5. \textit{Verily} \textit{Auth.} and all the Vv. omit the translation of \( ^{γ}_{δπ} \), except \textit{Wicl., 'and;' Rhem., 'for.'} 

\textit{Have this, &c.] 'Let this mind be in you,' \textit{Auth., sim. Tynd., Cov., Cran., Gen., Bish.; 'let the same mind, &c.,' \textit{Cov. (Test.); 'that mind,' &c.; 'fele ye this thing in you,' \textit{Wicl.} 'this think in yourselves,' \textit{Rhem.} 

6. \textit{Though existing]} 'Being,' \textit{Auth., Tynd., Gen., Bish.; 'whanne}
prize to be seized on, 7 but emptied Himself, taking upon Him the form of a servant, and being made in the likeness of men: 8 and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea unto death on the cross. 9 Wherefore God did also highly exalt Him, and gave Him a name which is above every name, 10 that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, as ye were always obedient, not

He was,' Wicl. and remaining Vv. Esteemed not, &c.] 'Thought it not robbery to be equal with God,' Auth., Tynd., Cov., and sim. Cov. (Test.), Cran., Gen., Bish., Rhem., 'no robbery, &c.;' 'demed not raueyn, that him self were euene to God,' Wicl.

7. Emptyed Himself] 'Made Himself of no reputation,' Auth. and the other Vv. except Wicl., 'lowede Him self;' Rhem., 'exinanited Him self.' Taking.] So Wicl., Coverd. (Test.), Cran., Rhem.: 'and took,' Auth. and the remaining Vv. There is some little difficulty in the translation of the modal (aor.) participle, when, as in the present case, the action of the participle is synchronous with that of the finite verb. On the whole, the pres. part. in English seems the best and most idiomatic equivalent, especially as in practice the tense of the finite verb seems so far reflected on the participle, that though really present in form, it becomes almost aoristic in sense. Being made] 'Was made,' Auth., Wicl., Cov. (Test.), Gen., Bish.; 'became lyke,' Tynd., Cov., Cran.; 'made into,' Rhem.

8. Becoming] 'And became,' Auth. and the other Versions except Wicl., 'and was made;' 'was made,' Cov. (Test.); 'made,' Rhem. Yea unto death] Sim. Wicl., 'ye to

the death:' even the death, Auth. and the other Vv. except Cov., which inserts 'unto,' as in text. On the cross] 'Of the cross,' Auth. and all the other Vv.: the slight change seems to add somewhat to perspicuity, and is compatible with the present use of the gen., which is one of 'more remote relation.'

9. Did also, &c.] So Cov. (Test.): 'God also hath,' Auth., Cran., Rhem.; 'God enhauncid,' Wicl.; 'God hath exalted,' Tynd.; 'hath God, &c.,' Cov.; 'God hath highly ex.,' Gen.; 'God hath also highly ex.,' Bish. The change in the text seems to have the advantage of placing the contrasting καὶ in more distinct connexion with ἐξεπλήρωσεν. Gave] So Wicl., Cov. (Test.): 'given,' Auth. and the remaining Vv. except Rhem., 'hath given.'

10. In the name] So Wicl., Tynd., Coverd. (both), Cran., Gen.; 'at the name,' Auth., Gen., Bish. On earth] Sim. Coverd., 'upon erth:' 'in earth,' Auth. and remaining Vv. except Wicl., 'erthely thingis;' Rhem., 'terrestrials.'

12. So then] 'Wherefore,' Auth. and the other Vv. except Wicl., Cov. (Test.), Rhem., 'therefore.' Were always ob.] 'Have always obeyed,' Auth. and the other Vv. ex-
as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which effectually worketh in you, both to will and to perform, of His good pleasure. 14 Do all things without murmurings and doubtings; 15 that ye may be blameless and pure, children of God without rebuke, amidst a crooked and perverse generation, among whom ye appear as heavenly lights in the world, 16 holding forth the word of life; that I may have whereof to boast against the day of Christ, that I did not run in vain nor yet laboured in vain. 17 Howbeit if I be even poured out in the sacrifice and except Wicl., 'evermore ye han obeisid.'


Children of] So Cov. (Test.), Rhem.: 'the sons of,' Auth. and remaining Vv. except Cran., 'unfayned sonnes of.' Amidst] 'In the midst,' Auth.


Against] 'In,' Auth. and all Vv. Did not run] 'Have not run,' Auth. and all the Vv. The change to the aoristic form seems in this case clearly proper and necessary: the form with the auxiliary is here chosen for the sake of preserving the rhythm of the Auth. Ver., which can rarely be neglected without some loss to the general cadence of the verse. Modern translators have paid far too little attention to this not unimportant element in a good version of the Scriptures. Nor yet] 'Neither,' Auth. and all the Vv. except Rhem., 'nor;' Cov. (Test.) omits. The change is here made in accordance with the rule generally followed in this revision—to adopt the weaker translation ('nor,' or 'neither'), of the disjunctive oùédé, where the meanings of the words it disjoins are more similar and accordant, the stronger and more emphatic ('nor yet'), where they are less so; see notes on 1 Tim. i. 4 (Transl.).

17. Howbeit] 'Yea and,' Auth. and the other Vv. except Wicl., 'but though;' Cov. (Test.), 'but although,' Rhem., 'but and if;'—an archaic, but not otherwise unsatisfactory, translation. Be even poured out] 'Be offered,' Auth., and sim. Tynd. (adds 'or slayn'), Cov., Cran., Gen., Bish., 'be offered up;' 'am off. up,' Cov. (Test.); 'he immolated,' Rhem.

In the] 'Upon the,' Auth. and all the Vv. (Wicl. 'on the'); it seems, however, desirable to mark in translation
service of your faith, I joy, and rejoice with you all. 18 Yea for the same cause do ye also joy, and rejoice with me.

19 Yet I hope in the Lord Jesus to shortly send to you Timothy, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will have a true care for your state. 21 For they all seek their own things, not the things of Christ Jesus. 22 But ye know the proof of him, that, as a child to a father, he served with me in furthering the gospel.

that ἐκεῖ has here probably not a local but an ethical reference; the more exact 'unto' (see notes) would here be hardly intelligible.

18. Yea for] 'For, &c.,' Auth. and the other Vv. except Wicl., 'and the same thing have ye joie,' Cov. (Test.), 'be ye glad also of the same;' Rhem., 'and the self same thing do you also rejoice.' The regimen of αὐτὸς is somewhat more exactly expressed by Cov. (Test.) than by Auth. and the Text, but there seems scarcely sufficient reason to introduce the change, especially as the sense would remain substantially the same, while the rhythm would certainly suffer.

Do ye also] Sim. Rhem., 'do you also:' 'also do ye,' Auth., Cran.; 'also, rejoice ye,' Tynd.; 'be ye glad also,' Cov. (both); 'also be ye glad,' Gen., Bish.: Wicl. omits 'also.'


To shortly, &c.] 'To send Tim. shortly unto you,' Auth. and the other Vv. except Wicl., 'shal sende Tymothe soone to you;' Rhem., 'to send T. unto you quickly.' The change is made to endeavour to show that ὑπὲρ is the transmissive dative, and not the same as πρὸς ὑπὲρ, ver. 25; see notes.

20. Will have true care] 'Will naturally care,' Auth.; 'is basic for you with clene affection;' 'with so pure affection careth,' Tynd., Cov., Gen.; 'be careful for you with sincere affection,' Cov. (Test.); 'with so pure aff. will care,' Cran.; 'wil faithfully care,' Bish.; 'with sincere affection is careful,' Rhem.

21. They all] So Cov. (Test.), and somewhat sim. Tynd., Cov., Cran., Gen.: 'all,' Auth., Bish., Rhem.; 'all men,' Wicl. Own things] 'own,' Auth. and the other Vv. except Wicl., Rhem., 'the things that ben her owne,' and sim. Cov. (Test.). Of Christ Jesus] 'Which are *Jesus Christ's,*' Auth., Cran., Cov. (Test.), ('that be'), Rhem. ('that are'); 'that ben of Crist Jhesu,' Wicl.; 'that which is Jesus Christes,' Tynd., Cov., Gen., Bish. The change in the text seems to leave the translation equally uncircumscribed with the Greek: the possessive gen. in English seems more limited.

22. The proof] So Auth. and all the Vv. except Wicl., 'assaiet.' Rhem., 'an experiment:' the meaning really amounts to 'proved character,' (see notes), but as so many of the Vv. retain the literal meaning of δοξοφύλαξ, a change may be deemed unnecessary.

Child to a father] Sim. Cov. (both), 'a chyldle unto the father:' 'a son with the father,' Auth. and the other Vv. except Wicl., 'a sone to the f.;' Bish., 'that as father he hath, &c.;' Rhem., 'a sonne the father.'
then I hope to send forthwith, so soon as I shall see how it will go with me. 21 But I trust in the Lord that I myself also shall come shortly.

25 Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger and minister to my need, since he was longing after you all, and was full of heaviness, because that ye heard that he had been sick. 27 For

Serred] Sim. Cov. (Test.), 'dyd he serve,' and sim. as to aoristic form, Tynd., Cran., Gen.: 'hath served,' Auth., Wicl., Bish., Rhem.: 'hath he ministred,' Cov. In furthering the gospel] 'In the gospel,' Auth. and the other Vv. except Tynd., 'bestowed his labour upon the gospel.'

23. Then] 'Therefore,' Auth. and the other Vv. except Tynd., Cov., which omit oν in translation. Forthwith] 'Presently,' Auth.; 'immediately,' Rhem.; the rest omit. The concluding words of the verse are due to the version of Tynd., and have been retained by all succeeding Vv. except Rhem., 'that concern me.'

The sense is expressed with sufficient accuracy (see notes) to render it undesirable to alter a translation so thoroughly idiomatic.

24. Myself also] So Cov. (Test.), Rhem. (omits 'I'): 'also myself,' Auth. and the remaining Vv.

25. Unto you] So Cov., and, after 'Epaphr.,' Tynd., Cran., Gen., Bish.: 'to you,' Auth., Wicl., Rhem.; Cov. (Test.) omits. It seems desirable to attempt to make a distinction between πιὸ διὰὺς and the transmissive dative; see notes on ver. 19. Minister, d.c.] Sim. Wicl., 'the mynstre of my nede:' Rhem., 'minister of my necessitie;' Tynd., Cov. ['nede'], 'my minister at my nedes:' 'he that ministred to my wants,' Auth.; 'the servant of my nede,' Cov. (Test.); 'which also mynystreth unto me at

nede,' Cran.; 'be that ministred unto me such things as I wanted,' Gen., Bish.

26. Since] 'For,' Auth. and all the Vv. except Cov., 'for so mochas,' an archaic, but not inexact, translation; Rhem., 'because.' He was longing] 'He longed,' Auth. and the other Vv. except Wicl., 'he desired;' Rhem., 'he had a desire.'

Ye heard] So Wicl.: 'had heard,' Auth. and the remaining Vv. In the next member the English idiom seems clearly to require the pluperfect in translation; in the former member it may apparently be dispensed with.

27. Like unto] 'Nigh unto,' Auth., Tynd., Cov., Cran., Gen.; 'sike to the deeth,' Wicl.; 'untyll death,' Cov. (Test.); 'very neere unto,' Bish.; 'even to death,' Rhem. Howeit] 'But,' Auth. and all Vv. That I should not] 'Lest I should have,' Auth. and the other Vv. except Wicl., 'leest I hadde;' Tynd., Cov., 'I shuld have had.'

28. Send] So Cov. (both); 'sent,' Auth. and all the other Vv. The change seems necessary, as ἐπιστάμα is in all probability the epistolary aorist (see notes on Philem. 11) Epaphr. being appy. the bearer of this Epistle. Therefore] So Auth. and all the Vv.; and appy. rightly, as this seems one of the cases in which oν has a slightly inferential force, which is inadequately expressed by 'then;' see notes on 1
indeed he was sick like unto death: howbeit God had mercy on him; and not on him only, but on me also, that I should not have sorrow upon sorrow. 28 I send him therefore the more diligently, that, when ye see him ye may rejoice again, and that I also may be the less sorrowful. 29 Receive him then in the Lord with all joy, and hold such in honour; 30 because for the work of Christ he went nigh of soche,' Tynd., Cov., Cran., Gen., Bish.

Tim. ii. 1. Diligently] So Tynd., Bish., and sim. Cran., Gen., 'diligentiar'; comp. 2 Tim. i. 17: 'carefully,' Auth.; 'haistili,' Wicl., Cov.; 'spedely,' Cov. (Test.), Rhem. The translation of the text, though not wholly free from ambiguity, perhaps shows a little more clearly than Auth. al., that the Apostle showed συνέταξεν in sending Ep. I also] So Cov.: 'I,' Auth. and remaining Vv. The inserted pronoun ('I on my side') perhaps suggests this slight addition. Rejoice again] So Tynd., Cov., Cran., Rhem., and similarly Wicl., Cov. (Test.): 'again, ye may rejoice,' Auth., Gen., Bish. Perhaps the insertion of the adverb between the auxiliary and the verb might seem more consonant with the order of the Greek, and perhaps also with our present modes of expression: as, however, it has a tendency to suggest an undue emphasis on 'again,' and is, perhaps, a modern collocation, we retain the order of the older version. This is one of many minor points that would need careful consideration in any formal revision of our present Version.

even unto death, having hazarded his life, to supply that which you lacked in your service to me.

**Chapter III.**

**Finally,** my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, while for you it is safe. ² Look to the dogs, look to the evil-workers, look to the concision. ³ For we are the circumcision, which by the Spirit of God do serve Him, and make our boast in Christ Jesus, and put no confidence in the flesh; logically considered, the latter idea seems here distinctly more prominent, we adopt the second form of translation.

That which, &c.] So somewhat similarly Tynd., Cov., Gen., Bish., ‘that service which was lacking on your part to me;’ ‘your lack of service to me,’ Auth.; ‘that that valid of you anentis my service,’ Wicl. —not an incorrect view of the gen. (see notes); ‘it that was wantynge unto you toward my willynge service, ’ Cov. (Test.); ‘that which was lacking on youre part toward me,’ Cran.; ‘that which on your part wanted toward my service,’ Rhem.

**Chapter III. 1. Irksome**] ‘Grievous,’ Auth.; ‘it is not slowe,’ Wicl.; ‘it greveth me not,’ Tynd., Cov., Cran., Gen., Bish.; ‘no grefe,’ Cov. (Test.); ‘tedious,’ Rhem. Which But,’ Auth., Cov. (Test.); ‘and,’ Wicl., Cov., Gen., Bish., Rhem.; ‘for to you it is, &c.,’ Tynd., Cran. It would at first sight seem desirable to suppress the μεν in translation; as, however, the opposition μεν—δε is sparingly used in the N.T., and only when a somewhat decided contrast is intended, it is best to retain Auth.

2. **Look to** (3 times] Sim. Wicl. ‘se ye,’ Rhem. ‘see,’ ‘beware,’ Auth. and the remaining Vv.

The dogs] So Rhem.: ‘dogs,’ Auth. and the remaining Vv. The presence of the article with the two following substantives, seems to show that here the article is not merely generic, but distinctive and definitive; ‘indicat eum de certis quibusdam loqui, quos illi noverint,’ Erasmus. The evil]

So Rhem.: Auth. and the remaining Vv. omit the article. **By the Spirit of &c.]** ‘Worship *God in the spirit,’ Auth. It seems permissible to add ‘Him’ to the absolute λατρεύων in accordance with Auth. in Luke ii. 37, Acts xxvi. 7. The translation of Cov., ‘even we that serve,’ &c., by which the appositional character of of Πνεύμα κ.τ.λ. is fully preserved, is not undeserving of notice: there seems, however, scarcely sufficient reason for a change. **Make our boast]** Sim. Wicl., Rhem., ‘glorien’ ‘rejoice,’ Auth. and the remaining Vv. **Put]** ‘Have,’ Auth. On account of the next clause, it seems desirable to here avoid the use of ‘have.’

3. **Myself possessed of**] ‘Though I might also have,’ Bish., Auth., and sim. Rhem. (‘albeit I also have’); ‘though I have trist,’ Wicl.; ‘though I also have confidence,’ Cov. (Test.); ‘though I have wher of I myght rejoyce,’ Tynd., Cov. Gen.; ‘though I myght also rejoyce,’ Cran. The change
though myself possessed of confidence even in the flesh. If any other man deemeth that he can put confidence in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as regards the law, a Pharisee; as regards zeal, persecuting the church; as regards the righteousness which is in the law, living blameless. Howbeit what things were gain to me, these for Christ's sake I have counted loss. Nay more and I do also count them all.

4. Deemeth 'Thinketh,' Auth. and the other Vv. except Wicl., 'is seyn to trist;' Cov. (Test.) 'seemeth to have;' Rheem. 'seeme to have.' The slightly stronger 'deemeth,' appears best to coincide with the view of οἶκει adopted in the notes. Can put conf.] 'Hath whereof he might trust,' Auth., Tynd., Cran., Gen., Bish.; 'is seyn to trust,' Wicl.; 'wherof he might rejoyce,' Cov.; 'seemeth to have confidence,' Cov. (Test.), Rheem. ('seeme'). The literal translation, 'that he hath confidence,' is here slightly ambiguous, and appy. warrants our adopting the slight periphrasis in the text.

5. As regards] 'As touching,' Auth.; 'bi,' Wicl., Bish.; 'as concernynge,' Tynd., Cov., Cran.; 'after,' Cov. (Test.), 'by profession a Ph.,' Gen.; 'according to,' Rheem. It will be seen (from next verse) that Wicl. and Rheem. are the only two which preserve the same translation of καὶ in the three clauses: this certainly seems desirable, as more clearly directing the reader's attention to the three theological characteristics of the Apostle, which are not improbably climactic in arrangement.

As regards] 'Concerning,' Auth.; 'as concernynge,' Tynd., Cov., Cran., Gen., Bish.; 'after,' Cov. (Test.); 'according to,' Rheem.

6. As regards] 'Touching,' Auth.; 'bi,' Wicl.; 'as touchyngge,' Tynd., Cov., Cran., Gen.; Bish. (omits 'as'); 'according to,' Cov. (Test.), Rheem.

Living blameless] Sim. Wicl. 'lyuynge without playnte:' Cov. (Test.) 'I have walked wythout blame;' Rheem., 'conversing without blame;' 'blameless,' Auth.; 'I was unrebukeable,' Tynd., Cov., Cran., Gen., Bish. The addition of Wicl. serves to mark, though not quite adequately, the γερομενος which Auth. leaves unnoticed.

7. Howbeit] 'But,' Auth. and all the Vv. The adversative ἀλλὰ seems here to require a stronger translation than the merely oppositional 'but.'

These] So Wiclif: 'those,' Auth., Cran., Rheem.; 'the same,' Tynd., Cov. (both); Gen., Bish. For Christ's sake] So Tynd., Cov. (both), Cran., Gen., Bish., but at the end of the sentence: 'for Christ,' Auth., Wicl., Rheem.—also at the end. The change of order perhaps keeps up the antithesis κέρδος and ἔγχυλα with a little more emphasis.

Have counted] So sim. Cov. (Test.), 'have I counted;' Wicl., 'I have demede;' Rheem., 'have I esteemed;' 'counted,' Auth. and the remaining Vv.

8. Nay more] 'Yea doubtless,'
to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whose sake I suffered the loss of all things, and do count them to be dung, that I may win Christ, 9 and be found in Him, not having mine own righteousness, which is of the law, but that which is through Faith in Christ, even the righteousness which cometh of God by Faith. 10 That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being

AUTH., GEN., BISH.; 'netheless,' WICL.; 'ye,' TYND., COR., CRAN.; 'neverthe­ lesse,' COR. (TEST.); 'yea but,' RHEM.
The most literal translation would perhaps be 'nay indeed as was said,' but is obviously too heavy for an idiomatic version; comp. notes.

Do also count them all] 'I count all things,' AUTH., COR. (TEST.); 'I gesse all thingis,' WICL.; 'I thinke all thynges,' TYND., COR., CRAN., GEN., BISH.; 'I esteeme all things,' RHEM.
The insertion of 'them,' and the change to 'do also count,' seem required to show that the real emphasis does not rest on ",,,...duna, but on 

The transl. of CONYB., 'sharing the likeness of,' is objectionable as obliterating the passive.

9. Faith in] SIM. TYND., 'the faith which is in Christ;' 'the faith of,' AUTH. and the remaining Vv. EVEN] SO CRAN., BISH., and SIM. WICL., 'that

is:' TYND., GEN., 'I meane;' COR., 'namoly;' AUTH. omits, and COR. (TEST.) and RHEM. alter the construction. The insertion, thus sanctioned by six of the Vv., seems to add slightly both to the perspicuity and emphasis.

Cometh of] So TYND., COR., CRAN., GEN.: 'is of,' AUTH., WICL., BISH., RHEM.; COR. (TEST.) alters the construction. The concluding words, 'by faith,' AUTH. ('in faith,' WICL., COR. (both), RHEM.; 'thorowe faith,' TYND., CRAN., GEN., BISH.), are scarcely an exact translation of 

Suffered] 'Have suffered;' AUTH. and the remaining Vv.: change for the sake of accordance with the transl. of dia toXp., ver. 7.

Served] 'Have served;' AUTH. and similarly with the auxiliary 'have,' all Vv. except WICL., 'I made alle thingis peirement.'

To be dung] So BISH.: 'but dung,' AUTH., TYND., COR., GEN., BISH.; 'as drit,' WICL.; 'as dounges,' COVERD. (TEST.), RHEM.; 'but vyle,' CRAN.

10. In His] 'Of His,' AUTH. and the remaining Vv. Fashioned to, etc.] Somewhat sim. WICL., 'made lilk to:' COR. (TEST.), 'lyke fashioned with:' 'made conformable unto,' AUTH. and the remaining Vv. except RHEM. The expression in the original (συμφόρησας θανάτῳ) though perfectly intelligible, is so far unusual as to require some slight paraphrase in English. The shorter translation, 'being conformed to,' is perhaps open to objection as involving a use of 'conform,' which, though sanctioned by Hooker, is now of rare occurrence. The transl. of CONYB., 'sharing the likeness of,' is objectionable as obliterating the passive.
fashioned to the likeness of His death, \(10\) if by any means I may attain unto the resurrection from the dead.

\(11\) Not that I have already attained, or have already been made perfect; but I am pressing onward if that I may lay hold on that for which also I was laid hold on by Christ.

\(12\) Brethren, I count not myself to have gotten hold: but one thing \(I\) do, forgetting the things that are behind, and stretching forth after the things that are before, \(13\) I press on toward the mark for the prize of the heavenly calling of Christ.
God in Christ Jesus. 15 Let us then, as many as be perfect, be of this mind: and if in any thing ye are differently minded, even this will God reveal unto you. 16 Nevertheless whereto we have attained,—in the same direction walk ye onward.

17 Brethren, be followers together of me, and mark them which are walking so as ye have us for an ensample. 18 For many walk, of whom I used many times to tell you and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is perdition, whose God is their belly, and whose glory is in their shame, who are minding earthly things. 20 For our commonwealth is in heaven; from whence also we tarry for a Saviour, the Lord Jesus Christ: 21 Who shall transform the body of our humiliation.

so that it be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself.

CHAPTER IV.

WHEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, dearly beloved.

1. I exhort Euodia, and I exhort Syntyche, that they be of the same mind in the Lord. 3. Yea I entreat thee also, true yoke-fellow, give them aid, since they laboured with me in the gospel, in company with Clement also, and the rest of my fellowlabourers whose names are in the book of life.

4. Rejoice in the Lord alway: again I will say, Rejoice. 5. Let your forbearance be known unto all men. The Lord is at hand.

and the other Vv. except Wicl., Rhem., 'refourme, ' Cov. (Test.), 'restore.'

Body of our humiliation] Sim. Rhem., 'body of our humilitie,' Wicl., 'bodi of oure mekenesse,' 'vile body,' Auth. and the remaining Vv.

So as to be] *That it may be,' Auth.

Body of His glory] So Rhem., and sim. Wicl., 'bodi of his clerenece,' 'glorious body,' Auth. and the remaining Vv. except Cov. (Test.), 'hys cleare body.'

CHAPTER IV. 1. Wherefore] So Cov. (both): 'therefore,' Auth. and the remaining Vv. The more exact translation, 'so then,' is here somewhat awkward, on account of the following 'so.' Dearly bel. (2nd)] Auth. prefixes 'my,' with Rhem.; 'most dere britheren,' Wicl.; 'ye beloved,' Tynd. and the remaining Vv.

2. Exhort] 'Beseech,' Auth., Cov. (Test.); 'preie,' Wicl. and the remaining Vv. except Rhem., 'desire.'

As παρακαλέω is a word of very frequent occurrence in St. Paul's Epp. (comp. notes on 1 Tim. i. 3), the translation must vary with the context: here perhaps the slightly stronger 'exhort' is more suitable than the (now) weaker 'beseech.'

3. Yea] *And,' Auth. (xal ep.)

Give them aid, &c.] 'Help those women which,' Auth., Cov. (Test.), Bish., Rhem. ('that'); 'the ilke wymmen that,' Wicl.; 'the wemen which,' Tynd., Cov., Cran., Gen. In company with] 'With,' Auth. and all the other Vv. The rest of] Sim. Rhem., 'the rest my;' 'with other,' Auth., Tynd., Cov., Cran., Gen., Bish.; 'and other,' Wicl.; 'my other,' Cov. (both).

4. Again] So Rhem., Cov. (Test.), Bish., and sim. Wicl., 'efte;' 'and again,' Auth. and the remaining Vv. I will say] 'I say,' Auth. and all the other Vv.

5. Forbearance] 'Moderation,' Auth.; 'pacience,' Wicl.; 'softeness,' Tynd., Coverd. (both), Cran.; 'patient mynde,' Gen., Bish.; 'modestie,' Rhem.

6. Anxious about] 'Careful for,'
thing by your prayer and your supplication with thanksgiving let your requests be made known before God. 7 And the peace of God, which passeth all understandings, shall keep your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are seemly, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 The things, which ye also learnt and received, and heard, and saw in me, the same do: and the God of peace shall be with you.

10 Now I rejoiced in the Lord greatly, that now at length ye flourished again as concerning your care for me, wherein ye...
were also careful, but ye lacked opportunity. 11 Not that I speak in consequence of want: for I have learned, in what state I am, therein to be content. 12 I know how to be abased, I know also how to abound: in every thing and in all things I have been fully taught both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things in Him that strengtheneth me. 14 Notwithstanding ye did well that ye bare part with my affliction.
Moreover, Philippians, yourselves also know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as touching any account of giving and receiving, but ye only; because even in Thessalonica ye sent to me both once and again unto my necessity. Not that I seek after your gift; but I seek after the fruit that aboundeth unto your account. But I have all things and abound: I am full, now that I have received from limits of such periphrases, and as the older Vv. do not seem to have recognised such translations, it is perhaps best to retain the more literal, though sometimes less intelligible, translation.

Moreover, Philippians, yourselves also know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as touching any account of giving and receiving, but ye only: because even in Thessalonica ye sent to me both once and again unto my necessity. Not that I seek after your gift; but I seek after the fruit that aboundeth unto your account. But I have all things and abound: I am full, now that I have received from

15. Moreover, Philippians, &c.] 'Now ye Phil. know also,' Auth., and sim. Cov. (Test.), Gen., Bish., 'and ye, &c.' 'for ye filipensis witen also,' Wicl.; 'ye of Philippus knowe that,' Tynd., Cov., Cran. ('also that'); 'and you also know O Phil.,' Rhem. Astouching any, &c.] 'As concerning giving and receiving,' Auth., Tynd., Cov. (omits 'as'), Cran., Gen., 'in resoun of thing gouun and takun,' Wicl.; 'in the way of gyft and receate,' Cov. (Test.); 'as concerning the matter of &c.,' Bish.; 'in the account of, &c.,' Rhem. Perhaps the insertion of the indefinite 'any' may be considered permissible as serving slightly to clear up the meaning; neither 'an account' or 'the account' (Rhem.), is free from objections.

16. Because] 'For,' Auth. and the other Vv. except Wicl., which omits the conjunction. To me] So Wicl.: Auth. and all the other Vv. omit. Both once] 'Once,' Auth. and the other Vv. Unto] So Auth. and all Vv. (Wicl., 'in to,' Rhem., 'to') except Cov. (Test.), 'to my behofe.' It is a matter of grave consideration whether, in a literal but idiomatic translation like the Authorized Version, we can consistently introduce here and in similar passages such periphrastic yet practically correct translations of eis as, 'to supply,' 'to meet,' &c. As there might seem to be some difficulty in fixing the
Epaphroditus the things which were sent from you, a savour of sweet smell, a sacrifice acceptable, well-pleasing to God. 19 But my God shall supply every need of yours according to His riches, with glory in Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me salute you. 22 All the saints salute you, but especially they that are of Cesar's household.

23 The grace of our Lord Jesus Christ be with your spirit.
PAUL, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the saints in Colossæ and faithful brethren in Christ: Grace be unto you, and peace, from God our Father.

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, by reason of the hope which is laid up for you in heaven,

1. *Christ Jesus* [Christ Jesus, Auth.]

So Wicl., Coverd. (Test.), Rhem.: Timothy, Auth. and the remaining Vv. The principle put forward in the preface to Auth., though appy. not always followed, seems sound and reasonable,—to adopt, in the case of proper names, those forms which are most current, and by which the bearers of the names are most popularly known.

2. *Saints in Colossæ* [Sim. Tynd., Cov., Cran., 'sayntes which are at Colossæ': 'to the saints and faithfull brethren in Christ which are at Colossæ,' Auth. and, with slight variations in order, the remaining Vv. God our Father] Auth. adds 'and the Lord Jesus Christ.'

3. *God the Father* [God and the Father, Auth.]

Temporal; see notes. If it be thought that 'since' involves any ambiguity, a more distinctly temporal periphrasis of the participle, e.g. 'after that,' must be adopted. The older Vv. vary; 'heryng,' Wicl., Cov. (Test.), Rhem.; 'since we hearde,' Auth., Tynd., Coverd., Gen., Bish.; 'for we haue hearde,' Cran. Hammond suggests 'hearing,' or 'having heard.' To all] So Auth. A few of the Vv., Cov. (Test.), Bish., Rhem., retain the more literal 'toward.'

4. *Since* [For, Auth., Wicl., Rhem.; 'for the hope's sake,' Tynd., Coverd., Cran., Gen., Bish.; 'because of,' Cov. (Test.). Word of Truth, &c.] So Cov. except that τῶν (1st) is translated 'by,' and similarly Gen., Bish., 'the worde of truth which is in the gospel:' 'word of the truth of the gospel,' Auth., Wicl., Rhem.; 'true worde of the gospell,' Tynd., Cran.; 'worde of Truth of the gospel,' Cov. (Test.). The true relation of the genitives thus seems expressed by three of the older Vv.; see notes. The article preceding ἄληθέας appears only to mark that ἄληθεν is used in its most
whereof ye heard before in the word of Truth in the Gospel; which is come unto you, as it is also in all the world; and is bringing forth fruit and increasing as it is also in you, since the day ye heard of it, and came to know the grace of God in truth: even as ye learned of Epaphras our beloved fellow-servant, who is in your behalf a faithful minister of Christ; who also declared unto us your love in the Spirit.

For this cause we also, since the day we heard it, do not cease to pray for you, and to make our petition that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding; that ye may walk worthy of the Lord unto all pleasing, bringing forth fruit in every good work, and increasing by the knowledge of God; being abstract sense. This use of the article in the case of abstract nouns is commonly marked in this Revision by a capital letter.

6. His also (1st) So Cov. (Test.), and sim. Wicl., 'also it is;' Rhem., 'also in the whole world it is:' it is,' Auth. and the remaining Vv. Is bringing forth fruit[1] 'Bringeth forth fruit,' Auth., Cov., Test. (omits 'forth'); 'makith frute,' Wicl.; 'is frutefull,' Tynd., Cov., Cran., Gen., Bish., 'fructifieth,' Rhem.

And increasing[1] Auth. 'omits. Is' 'Doth,' Auth. 'Come to know' authorised, 'Auth. and the remaining Vv. (Coverd. Test. 'haue knownen') except Tynd., Cran., 'had experience' —a translation which similarly with text endeavours to express the force of ἐκτευχεῖν (see notes on ver. 9), and deserves consideration.

7. Even as ye] Auth. adds 'also,' and omits 'even.' The translation of καθὼς, whether 'as' or 'even as' must depend on the general tone of the passage: here the latter seems to connect the present verse a little more closely with the concluding words of ver. 6. Beloved] 'Dear,' Auth., Tynd., Cov., Cran., Gen., Bish.; 'moost dereworthes,' Wicl.; 'mooste beloved,' Cov. (Test.); 'deerest,' Rhem. In your behalf] 'For you,' Auth. and the remaining Vv. It seems desirable to select a translation that should prevent ὑπὲρ being possibly understood as 'in your place;' see notes.

9. Make our petition[1] ' Desire' Auth. and the other Vv. (Tynd., Rhem., 'desyringe') except Wiclif, 'to axe;' Cov. (Test.) 'axing.' May] So Cov. (Test.), Rhem.: 'might,' Auth., and the remaining Vv. except Wicl., 'that ye be filled.' Spiritual wisdom, and &c.] So Cov. (Test.): 'wisdom and spiritual understanding,' Auth. and all the remaining Vv.

10. May] So Cov. (Test.), Rhem.: 'might,' Auth. and the remaining Vv. except Wicl., 'that ye walke.' Bringing forth fruit[1] 'So Coverd. (Test.): 'being fruitful,' Auth. It seems desirable to preserve the same translation as in ver. 6. By the] 'In the,' Auth. Being strengthened[1] So Cov. (Test.): 'strengthened,' Auth. and the remaining Vv. except Wicl., 'and be confortid;' Cov., 'and to be strong.' Strength] 'Mighty,' Auth. and the other Vv. except Wicl., 'vertu;' Cov. (both),
strengthened with all strength, according to the might of His glory, unto all patience and long-suffering with joy; 12 giving thanks unto the Father, which made us meet for the portion of the inheritance of the saints in light: 13 who delivered us from the power of darkness, and translated us into the kingdom of the Son of His love; 14 in whom we are having Redemption, even the forgiveness of our sins. 15 Who is the image of the invisible God, the firstborn of every creature:

It is appy. not of much moment which of these expressions is adopted, as the meaning is substantially the same. In Rom. viii. 29, Auth. adopts the former, in Rev. i. 5, the latter: in expressions of this peculiar and mystical nature it seems desirable to preserve a uniform translation. Of the older Vv., Cov. alone adopts 'before' instead of 'of.' This is coincident with the opinion expressed in the present commentary, but it seems doubtful whether we are fully justified, in a passage of this nature in departing from the most nakedly literal meaning of the words.

16. Because

The things that be] 'That are in heaven and that are in earth, visible and invisible,' Auth., Cran., Bish., and with some slight variations, Wicl., Coverd., Gen., Rhem.: Tynd. alone inserts 'things' four times as in the text. The repetition seems to give emphasis to the enumeration; see notes on Eph. i. 10 (Transl).

Are created] So Tynd., Cov. (both); and sim. Wicl., 'ben made of nought;' 'were created,' Auth. and the remaining Vv. As the Greek perfect expresses both 'have been' and 'are;' there is sometimes a difficulty in knowing which of the two to select: perhaps as a general rule (where idiom will permit and there is no
are in heaven, and the things that are on earth, the things visible and the things invisible, whether <i>they be</i> thrones, or dominions, or principalities, or powers,—all things are created by Him, and for Him; <sup>17</sup> and He is before all things, and in Him all things subsist. <sup>18</sup> And He is the head of the body, the church; who is the beginning, the firstborn from the dead, in order that in all things He might have the pre-eminence: <sup>19</sup> because in Him it pleased the whole fulness of the Godhead to dwell, <sup>20</sup> and by Him to reconcile all things unto Himself, having made peace through the blood of His cross; by Him, <i>I say</i>, whether <i>they be</i> the things on earth, or the things in heaven.

<sup>21</sup> And you also, though you were in times past alienated and enemies in <i>your</i> understanding in wicked works, yet

danger of misconception) it is best to adopt the former when <i>past</i> time seems to come more in prominence, the latter when <i>present</i> effects are more immediately the subject of consideration. On the translation of ἀπόκρισις, see Revised Transl. of St. John, p. xiii.


<sup>18. Who]</sup> So Auth., Rhem., Wicl., and Cov. Test. (‘whyche’); ‘he is the beg.’ Tynd., Cov., Cran., Gen., Bish. The relative translation is scarcely sufficient, as it does not fully convey the explicative force in the relative, ‘being as He is.’ As, however, the translation in the commentary ‘seeing He is’ though <i>per se</i> expressing clearly this force of ὅτι, is perhaps somewhat too strong when placed in connexion with what precedes and follows, it seems better to leave Auth. unchanged. <i>In order that]</i> ‘That,’ Auth. and all the other Vv. The occasional insertion of ‘in order’ seems useful where it is required to exhibit clearly the purpose involved in the antecedents.

<sup>19. For in Him, &c.]</sup> So similarly Wicl., ‘in Hym it pleisde alle plente to enhabite.’ Cov. (Test.), ‘it hath pleased alle fulnesse of the Godheade to dwell in Hym;’ Rhem. ‘it hath wel pleased al fulness to inhabite:’ ‘for it pleased the Father that in Him should all fulness dwell,’ Auth., and the remaining Vv. (Cov. ‘shuld dwell all f.’).

<sup>20. Having made—cross]</sup> Auth. places this clause in the first part of the verse immediately after ‘and.’ All the other Vv. retain the order of the Greek, but with some variations in the translation of the participle.


<sup>21. And you also] ‘And you,’ Auth. and all the other Vv. On this translation of καὶ, see notes on Eph. ii. 1. Though you were &c.] Similarly Rhem., ‘whereas you were;’ comp. Wicl., Cov. (Test.) ‘whanne ye weren:’ ‘that were,’ Auth.; ‘whiche were,’ Tynd. and the remaining Vv. In times past] So Tynd., Cov., Gen., Bish.: ‘sometime,’ Auth. and the remaining Vv. Understanding] So Auth. in Eph. iv. 18: ‘mind,’ Auth., and sim. remaining Vv. except Wicl., Cov. (Test.)
COLOSSIANS I. 21—27.

now hath He reconciled in the body of His flesh through His death, to present you holy and blameless and without charge in His sight: if at least ye continue in the faith, grounded and stable, and without being moved away from the hope of the gospel, which ye heard, and which was preached in the hearing of every creature which is under heaven; whereof I Paul became a minister.

Now I rejoice in my sufferings for you, and am filling fully up the lacking measures of the afflictions of Christ in my flesh for His body's sake, which is the church: whereof I became a minister, according to the dispensation of God which was given to me for you, to fulfil the word of God; even the mystery which hath lain hid from the bygone ages and from the bygone generations, but now hath been made manifest to His saints:

Similarly Cov. (Test.), 'am I Paul become:' 'am made,' Auth. and the remaining Vv. except Bish., 'am.'


25. Became] Similarly Cov. (Test.), 'am become:' 'am made,' Auth. and the remaining Vv. except Bish., 'am.'

26. Lain] 'Been,' Auth. Perhaps the slight change may better convey the force of the perf. participle.

27. It was God's will] 'God would,' Auth. and all the other Vv.
was God's will to make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you, the hope of Glory: 28 whom we proclaim, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ: 29 to which end I also toil, striving according to His working, which worketh in me with power.

CHAPTER II.

For I would have you to know what great conflict I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh; 2 that their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of the understanding, unto the complete knowledge of the mystery of God, even Christ; 3 in whom are hiddenly all the treasures of wisdom and knowledge. 4 Now this I say, that no one may beguil

Among (2d) So Cov. (Test.): 'in,' Auth. and the remaining Vv.

Proclaim] 'Preach,' Auth. and the other Vv. except Wicl., 'schewen.'

29. To which end] 'Whereunto,' Auth., Gen., Bish.; 'in whiche thing,' Wicl.; 'therin,' Tynd., Cov. (both), Cran., Rhem.

Toil] Comp.
on 1 Tim. iv. 10: 'labour,' Auth. and all Vv. except Wicl., 'trauelle.'

With power] Similarly Cov. (Test.), 'by power,' Rhem., 'in power:'
'mightily,' Auth. and the remaining Vv. except Wicl., 'in vertu.'

CHAPTER II. 1. Would have you &c.] Similarly Cov. (Test.), 'would have you to know,' Rhem., 'wil haue you know;' 'would that ye knew,' Auth., Cran.; 'wole that ye wite,' Wicl.; 'wole ye knewe,' Tynd., Cov., Gen., Bish. In 'At,'

Auth., Wicl., Cran., Cov. (Test.)
Rhem.; 'of,' Tynd., Cov., Gen., Bish.

2. May] So Cov. (Test.), Rhem.: 'might,' Auth. and the remaining

Vv. except Wicl., 'that her hertis conforted.' They being &c.] 'Being knit together,' Auth.
The riches] So Wicl., Cov. (Test.), Rhem.: 'riches,' Auth. and the remaining Vv.
The understanding] Auth. and all the other Vv. omit the article; 'full understandinge,'
Tynd., Cov., Cran.; 'persuaded under-'
Gen. Unto] 'To,' Auth.: change to preserve parallelism with the preceding 's Complete know-
ledge] 'Acknowledgement,' Auth.;
'knowledge,' Wicl.; 'to know,'
Tynd., Cran., Gen.; 'knowledge,'
Cov. (both), Cran.; 'to know,' Bish.
The juxtaposition of εἰρήνως and γνῶσις seems here to justify this translation; comp. notes.

Of God, even Christ] 'Of God 'and of the Father, and of Christ,' Auth.

3. Hiddenly] 'Hid,' Auth. and all the other Vv.

4. Now] 'And,' Auth., Gen., Bish.;
'for,' Wicl.; 'but,' Cov. (Test.),
Rhem.; Tynd., Cov., Cran. omit.
That no one] 'Lost any one,' Auth.
you with enticing speech. 5 For if I am absent verily in the flesh, yet still I am with you in the spirit, joying with you and beholding your order, and the firm foundation of your faith in Christ. 6 As then ye received Christ Jesus the Lord, so walk ye in him: 7 rooted and being built up in Him, and being established in your faith, even as ye were taught, abounding therein with thanksgiving.

8 Beware lest there be any one that shall make you his booty through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 Because in Him doth dwell in bodily fashion all the fulness of the Godhead. 10 And ye are in Him made change the construction. Your faith] 'The faith,' Auth. and the other Vv. except Wick. 'the bileue;' Cov. (Test.), Cran., 'faith.'
full; who is the head of every principality and power: in whom ye were also circumcised with a circumcision not wrought with hand, in the putting off of the body of the flesh, in the circumcision of Christ; being buried with Him in your Baptism, wherein ye were also raised with Him through your faith in the effectual working of God, who raised Him from the dead. And you also who were dead in your trespasses and the uncircumcision of your flesh, He quickened together with Himself, having forgiven us

11. Ye were also circumcised] 'Also ye are circ.,' Auth. and the other Vv. except Rhem., 'al you are,' &c. A circumcision] So Cov. (Test.), and similarly all the other Vv. (except Auth.), 'circumcision,' Auth. inserts the definite article. Not wrought with hand] 'Made without hands,' Auth., Tynd., Gen., Bish.; 'not made with hand,' Wiclif, Rhem. ('by'); 'circ. without hondes,' Cov.; 'not made with hondes,' Cov. (Test.); 'done without handes,' Cran.

In the putting off, &c.] 'In putting off,' &c., Auth.; 'in dispoilynge of (off),' Wicl.; 'by puttinge of (off),' Tynd., Cov., Gen., Bish.; 'in robbing of,' Cov. (Test.); 'for asmoch as, &c,' Cran.; 'in spoiling of,' Rhem. The insertion of the articles gives a heaviness to the sentence, but seems required to show that εν τῷ ἁμαρτία. is not to be regarded as modal, much less causal, as Cran.

Body of the flesh] 'Body of the sins of the flesh,' Auth. In the circumcision] So Cov. (Test.), Rhem., and similarly Wicl., 'in circumcision,' 'by the circumcision,' Auth.; 'thorow the circ.,' Tynd., Cran., Gen., Bish.; 'with the circ.,' Cov.

12. Being buried] So Cov. (Test.): 'buried,' Auth., Rhem.; 'and ye ben biried,' Wicl.; 'in that ye are buried, &c.,' Tynd. and the remaining Vv. Comp. notes on Phil. ii. 7 (Transl.). Your baptism] 'Baptism,' Auth. and all the other Vv. Ye were also raised] 'Also ye are risen,' Auth., and with slight variations the other Vv.: the καί, however, is rightly joined in translation with αὑτῷ by Tynd., Cov., Cran., Gen., Bish. Your faith] 'Faith,' Auth. and, with some variations in construction, the other Vv. except Cov. (Test.), Bish., Rhem., 'the faith.' The personal address seems here to render the use of the article by the possessive pronoun correct and appropriate; there are, however, many cases in which such attempts at accuracy overload and embarrass the sentence; consider Rom. xii. 7 sq., where, as in many other passages, it requires much discrimination to decide when the article has a pronominal force, and when it is merely associated with an abstract noun. In the effectual working] Of the operation, Auth., Bish., Rhem.; 'wrought by the operation of,' Tynd., Cov., Cran., Gen.; 'of God's workynge,' Cov. (Test.)

13. You also] Auth. and the other Vv. omit 'also:' see, however, notes on Eph. ii. 1. Who were dead] So Tynd., Cran.: 'being dead,' Auth.; 'whanne ye weren,' Wicl., Cov. (both), Cran., Rhem. Though as a general rule the participle without the article should never be translated as the participle with it (Donalds.)
all our trespasses; blotting out the handwriting in force against us by its decrees, which was contrary to us, and hath taken it out of the way, nailing it to His cross; and stripping away from Himself principalities and powers, he made a show of them with boldness, triumphing over them in it.

16 Let not any man then judge you in eating or drinking, or in the matter of an holy day, or of a new yet; in cases like the present, where the pronoun is in union with the participle we must be guided by the context. Here, as in Eph. ii. 1 (see notes, Trans.), the insertion of any temporal particle seems to call away attention both from the verb, and from the fact of their being dead (νεκροὶ διντας, in Eph. διντας νεκροϊται), and to direct it to the time when they were so, which certainly seems to come less in prominence. Trespasses So Auth., in Eph. ii. 1, and in the present verse: 'sins,' Auth., Cord, (both), Bish.; 'giltis,' Wicl.; 'synne,' Tynd., Cran., Gen.; 'the offenses,' Rhem. He quickened So Wicl., Cov., and sim. Rhem., 'did he quicken:' 'hath he,' &c., Auth. and the remaining Vv.

Himself So Auth., in Eph. ii. 1, and in the present verse: 'Us' So Tynd., Cran., Gen. ('you'), Bish. ('your'): 'trespasses,' Auth.; 'giltis,' Wicl.; 'sins,' Cov. (both); 'offenses,' Rhem.

14. Blotting out] So Auth. As this participle seems contemporary with the preceding, and to mark the circumstances under which the preceding act took place, the present participle in English may be properly retained; comp. notes on Phil. ii. 7. (Trans.) The more exact, 'by having,' &c., is open to the objection of being cumbrous, and perhaps unduly modal.

In force against us, &c.] 'Of ordinances that was against us,' Auth.; 'that writynge of decere that was agens
moon, or of a sabbath: which are a shadow of things to come; but the body is Christ's. Let no man beguile you of your reward, desiring to do it in false lowliness and worshipping of the angels, intruding into the things which he hath not seen, vainly puffed up by the mind of his flesh, and not holding fast the Head, from which the whole body by means of its joints and bands having nourishment ministered, and being knit together, increaseth with the increase of God. If ye be dead with Christ from the rudiments of the world, why, as if ye were living in the world, do ye submit to ordinances, Handle not, neither taste, nor touch.

17. Christ's] So Cov. (Test.), Rhein.: 'of Christ,' Auth., Wicl.; 'is in Christ,' Tynd., Cov., Cran., Gen., Bish.

Desiring to do it, &c.] 'In a voluntary humility,' Auth.; 'willyng to teche in mekeness,' Wicl.; 'which after his awne ymaginacion walketh in the humblenes and holynes of angels,' Tynd., sim. Cov.; 'by the humblenes and holynes of angels,' Cran.; 'by humblenes, and worshipping of the angels,' Genev., Bish. ('humbenes of mynde'); 'wyllynge in humblynesse,' Cov. (Test.), Rhein. The insertion of the epithet 'false,' is only an exegetical gloss to assist the general reader.

Angels] 'Angels,' Auth. and all the other Vv. The insertion of the article is perhaps not a certain correction, as it may be used only to specify the genus. The things] So Wicl., Cov. (Test.), Cran., Rhein.: 'those things,' Auth., Bish.; 'thinges,' Tynd., Cov. The mind of his flesh] Sim. Wicl., 'with wit of his fleisch:' Cov. (Test.), 'in the meanynge of hys fleše:' Rhein., 'by the sense of his flesh:' 'his fleshly mind,' Auth. and the remaining Vv. (Cov. 'his owne.')

18. Holding fast] 'Holding,' Wicl., Cov. (Test.), Rhein.; 'holdeth,' Tynd., and the remaining Vv. The whole body] So Cov. (both), Rhein.: 'all the body,' Auth. and the remaining Vv. By means of its joints] 'By joints,' Auth. and the other Vv. except Cov. (Test.), 'by knottes and jointes;' Wicl., 'bi boondis and joinynges.'

20. If] *Wherefore if,' Auth. As if ye were living] 'As though living,' Auth.; Wicl. (very exactly), 'as men living,' 'as though ye yet lived,' Tynd., Gen. (Bish. and Cov. omit 'yet.') Do ye submit] 'Are ye subject,' Auth.; 'demen ye,' Wicl.; 'are ye ledde with tradicions,' Tynd., Cran.; 'holden with soch trad.;' Cov.; 'what do ye yet use decrees,' Coverd. (Test.); 'are ye burdened with traditions,' Gen., Bish.; 'decree,' Rhein. The change in the text is intended to express that δουμαρίσεις is here taken as in the middle voice.

21. Handle not, &c.] 'Touch not; taste not; handle not,' Auth. and the other Vv. (Tynd. and Gen. prefix 'of them that say,' Bish. 'as,') except Wicl., 'that ye touche not, nether taast, nether trete with hondis the thingis:' Cov., 'as when they say, touch not this, taste not that, handle not that.'
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22 (which are all to be destroyed in their consumption), after the commandments and doctrines of men? 23 Which things have indeed the repute of wisdom in self-sought worship, and humility and unsparing treatment of the body, yet in no observances of value, serving only to satisfy the—flesh.

CHAPTER III.

If then ye were raised together with Christ, seek the things that are above, where Christ is, sitting on the right hand of

Are all] So Rhem., and in a similar collocation Coverd. (Test.): 'all are,' Auth. and the remaining Vv. except Cov., 'all these things do.' Change made to preserve not only the order but a distinction between the definite and the indefinite relative; see next verse. To be destroyed, &c.] 'To perish with the using,' Auth.; 'in to death by the like use,' Wicl.; 'peryshe with the usyng of them,' Tynd., Gen., Bish. (omits 'of them'); 'do hurte unto men because of the abuse of them,' Cov.,—an unusually incorrect translation, esp. for Cov.; 'do all hurte with the very use,' Cov. (Test.): 'peryshe thorow the very abuse,' Cran.; 'unto destruction by the very use,' Rhem.

23. All which things] 'Which things,' Auth. and the other Vv. except Wicl., Coverd. (Test.); Rhem., 'which.' The repute] 'A shew,' Auth., Bish., Gen., Rhem.; 'a resoun,' Wicl.; 'the similitude,' Tynd., Cran.; 'shyne,' Coverd. (both). The definite article with 'repute' seems required by usage and ordinary English idiom.


Observances of value] Similarly Gen., 'yet are of no value;' 'in any honour,' Auth., Wicl., Rhem.; 'do the fleshe no worshypye,' Tynd., Cov., Cran.; 'counting it not worthy of any honoure,' Coverd. (Test.); 'have they it in estimation,' Bish. It will be observed (see below) that Gen. approaches most nearly to the view taken in the text, but that it tacitly assumes a change of construction and an ellipsis of the verb substantive. To avoid this, and to be intelligible, we seem forced to some paraphrase like that in the text.

Serving only, &c.] 'To the satisfying of,' Auth., and sim. the other Vv. except Gen., which thus paraphrases, 'but apperteyne to those things wherewith the fleshe is cramme.'

CHAPTER III. 1. If then] 'If ye then,' Auth. and the other Vv. except Wicl., Rhem., 'therfor if ye;' Cov. (Test.), 'yf ye are therforse.'

Were raised together] 'Be risen,' Auth., Bish., Rhem.; 'han rise to gider,' Wicl.; 'be then rysen agayne,' Tynd., Cran.; 'be risen now with,' Cov.; 'are therfore rysen with,' Cov. (Test.); 'be rysen agayne with,' Gen.; 'The things that are above' So Cov. (Test.), Rhem.: 'those things which
God. 2 Set your minds on the things that are above, not on the things that are on the earth. 3 For ye died, and your life hath been hidden with Christ in God. 4 When Christ, our Life, shall be manifested, then shall ye also appear with him in glory.

5 Make dead then your members which are upon the earth; fornication, uncleanness, lustfulness, evil concupiscence, and covetousness, the which is idolatry: 6 for which things' sake the wrath of God doth come on the children of disobedience; 7 among whom ye also walked
sometime, when ye were living in these sins. But now do ye also put away from you all these; anger, wrath, malice, railing, coarse speaking out of your mouth; do not lie one to another, seeing that ye have put off from you the old man with his deeds; and have put on the new man, which is renewed unto knowledge after the image of Him that created him: where there is neither Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bond-man, free-man; but Christ is all, and in all.

Put ye on, then, as elect of God, holy and beloved, bowels of mercy, kindness, lowliness of mind, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any, as Christ...
forgave you, even so doing also yourselves. 14 But over all these put on Love, which is the bond of perfectness. 15 And let the peace of Christ rule in your hearts, to the which ye were also called in one body; and be ye thankful. 16 Let the word of Christ dwell within you richly, teaching and admonishing one another in all wisdom, with psalms, hymns, and spiritual songs, in Grace singing in your hearts to God. 17 And whatsoever ye do in word or deed, do all in the name of Jesus Christ, giving thanks to God the Father through Him.

18 Wives, submit yourselves unto your husbands, as it
should be in the Lord. 19 Husbands, love your wives, and be not bitter towards them. 20 Children, obey your parents in all things; for this is wellpleasing in the Lord. 21 Fathers, provoke not your children, lest they be disheartened. 22 Bond-servants, obey in all things your masters according to the flesh; not with acts of eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord. 23 Whatever ye do, do it from the heart, as to the Lord and not to men; 24 seeing ye know that of the Lord ye shall receive the recompense of the inheritance. Serve ye the Lord Christ: 25 for the wrong-doer shall receive back that which he did wrongfully; and there is no respect of persons.

CHAPTER IV.—Masters, deal out unto your servants justice and equity; seeing ye know that ye also have a Master in heaven.

'It is fit,' Auth.; 'it bihoueth,' Wicl.; 'it is comly,' Tynd., Cov., Cran., Gen., Bish.; 'it is due,' Cov. (Test.)

19. Towards] So Coverd. (Test.), Rhe. 'against,' Auth.; 'to,' Wicl.; 'unto,' Tynd., and the remaining Vv. The change seems desirable, if only to escape the hexameter, which perhaps few would wish to retain.

20. In the Lord] 'Unto the Lord,' Auth.

21. Provoke] Auth., Cov. (Test.), Cran., Gen., Bish. add 'to anger' after 'children.' This seems unnecessary; as in present practice 'provoke,' when used absolutely, nearly always involves the notion of 'anger' or 'indignation.' Discouraged,' Auth., Bish., Rhe. 'be not made febl herted,' Wicl. 'be of a desperate mynde,' Tynd., Cov., Cran. 'ware not feble mynded,' Coverd., (Test.); 'cast downe their harte,' Gen.


24. Seeing ye know] Similarly Tynd., 'for as moche as ye knowe:' 'knowing,' Auth., Cov. (Test.), Gen., Bish., Rhe. 'wittyng,' Wicl. 'and ye be sure,' Cov., Cran. (omits 'ye.') Recompense] 'Reward,' Auth. and the other Vv. except Wicl., 'gildynge' [giving]; Rhe., 'retribution.' Serve ye] 'For ye serve,' Auth.

25. For] 'But,' Auth. The wrong-doer] 'He that doeth wrong,' Auth., Tynd., Cov., Gen., Bish. 'he that doeth injurie,' Wicl., Rhe. 'who doth wronge,' Cov. (Test.); 'he that doth sinne,' Cran. Receive back] Sim. Wicl., Cov. (Test.), Rhe. 'resceyue that,' &c.: 'receive for the wrong which he hath done,' Auth.

CHAPTER IV. 1. Deal out] 'Give.'
2 Persevere in your prayer, being watchful therein with thanksgiving; 3 withal praying also for us, that God would open unto us a door of the word, to speak the mystery of Christ, for the sake of which I am also in bonds, 4 in order that I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are without, buying up the time. 6 Let your speech be alway with grace, seasoned with salt, so that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, our beloved brother, and faithful minister, and fellow servant in the Lord: 8 whom I send unto you for this very purpose, that he may know your estate, and comfort your hearts;
with Onesimus our faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

Aristarchus my fellowprisoner saluteth you, and Mark, the cousin of Barnabas, touching whom ye received commandments (if he come unto you, receive him); and Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, men who have proved a comfort unto me. Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving earnestly for you in his prayers, that ye may stand fast, perfect and fully assured in all the will of God.

9. Our faithful] Sim. Cov. (Test.), 'our mooste beloued and faethful:' 'a faithful,' Auth. and the remaining Vv. except Wicl., 'moost dere and faethful:' Rhem., 'the most dere and faethful.' Which are done] So Auth., except that in the more approved editions 'are,' which is necessary for the construction, is in italics, while 'done,' which is a mere exegetical insertion, is in the ordinary character. A better, but now antiquated, translation is that of Tynd., al., 'which are adoynge here.'

10. Mark] So Wicl., Cov. (Test.), Rhem., 'Marcus,' Auth., and the remaining Vv.; see notes on ch. i. 1. The cousin of] So Wicl., and sim. Rhem., 'the cosin-german of;' 'sister's son to Barnabas,' Auth., and sim. Tynd., ('Barnabassis systers sonne'), and the other Vv. It seems very doubtful whether this is to be considered a mistake: it is not improbably an archaic mode of expression, equivalent to the 'Geschwisterkind' of the German. The following words Auth. includes in a parenthesis; this seems hardly correct; see notes.

11. Men who have proved] 'Which have been,' Auth., Cran., Bish., Rhem.; 'that when,' Wicl.; 'which were,' Tynd., Cov., Gen.; 'which comforted,' Cov. (Test.)


13. Witness] Sim. Wicl., 'witnessynge:' 'record,' Auth. and the remaining Vv. except Rhem., 'testimonie.' Much labour] 'A great zeal,' Auth. Them that are] So Auth., Cov. (Test.); the other Vv. vary: Wicl. inserts 'that bein' in both clauses; 'them of L. and them of H.,' Tynd., Gen., Bish.; 'them at L. and at H.,' Cov.; 'that are of' (in both clauses), Cran.; 'that be at L., and that are at H.,' Rhem. In this variety the translation of Cov. (Test.) and Auth. is, on the whole, most satisfactory; the insertion 'that are,' in the first clause, obviates any misconception, while its omission, in the second, prevents the sentence being unduly heavy.
them that are in Laodicea, and them in Hierapolis. 14 Luke, the beloved physician, saluteth you, and Demas. 15 Salute the brethren that are in Laodicea, and Nymphas, and the church which is in his house. 16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou receivedst in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you.
THE EPISTLE TO PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved and fellowlabourer, 2 and to Apphia our sister and Archippus our fellowsoldier, and to the church in thy house; 3 grace be unto you, and peace, from God our Father and the Lord Jesus Christ. 4 I thank my God, always making mention of thee in my prayers, 6 hearing, as I do, of thy love and the faith, which thou hast toward the Lord, and dost show toward all the saints; 6 that the communication of thy faith may become effectual unto Christ Jesus in the full knowledge
of every good thing which is in us. 7 For I had great joy and consolation in thy love, because the hearts of the saints have been refreshed by thee, brother.

8 Wherefore, though I have much boldness in Christ to enjoin thee that which is becoming, 9 yet for love's sake I rather beseech thee. Being such an one as Paul the aged, and now also a prisoner of Jesus Christ, 10 I beseech thee for my own child Onesimus, whom I begat in my bonds; 11 which in time past was to thee unprofitable, but now profitable to thee and to me; 12 whom I send back to thee. But do thou receive him, that is, mine own bowels; 13 whom I was purposing to retain with myself, that in thy stead he might minister unto me in the bonds of the gospel: 14 but without thine approval would I do nothing, that the good thou doest should not be as it were of necessity, but willingly.
For perhaps he therefore departed for a season, that thou mightest receive him eternally; no longer as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If therefore thou countest me a partner, receive him as myself. But if he wronged thee, or oweth thee ought, this set down to my account: I Paul have written with mine own hand, I will repay it: that I may not say to thee how thou owest unto me even thine own self besides. Yea, brother, may I reap profit from thee in the Lord: refresh my heart in Christ.
21 Having confidence in thy obedience I have written unto thee, knowing that thou wilt even do above what I say. 22 Moreover at the same time prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

23 Epaphras, my fellowprisoner in Christ Jesus, saluteth thee: 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ be with your spirit.
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By C. J. Ellicott, B.D.
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