

New Testament Word Pictures

By

A.T. Robertson

This work is in the Public Domain. Copy Freely
More Freeware From [Bennie Blount Ministries International](#)



A.T. Robertson
1863 - 1934

[Start Page](#)

[Biography](#)

[Matthew: Introduction](#)

[Matthew: Chapter 1](#)

[Matthew: Chapter 2](#)

[Matthew: Chapter 3](#)

[Matthew: Chapter 4](#)

[Matthew: Chapter 5](#)

[Matthew: Chapter 6](#)

[Matthew: Chapter 7](#)

[Matthew: Chapter 8](#)

[Matthew: Chapter 9](#)

[Matthew: Chapter 10](#)

[Matthew: Chapter 11](#)

[Matthew: Chapter 12](#)

[Matthew: Chapter 13](#)

[Matthew: Chapter 14](#)

[Matthew: Chapter 15](#)

[Matthew: Chapter 16](#)

[Matthew: Chapter 17](#)

[Matthew: Chapter 18](#)

[Matthew: Chapter 19](#)

[Matthew: Chapter 20](#)

[Matthew: Chapter 21](#)

[Matthew: Chapter 22](#)

[Matthew: Chapter 23](#)

[Matthew: Chapter 24](#)

[Matthew: Chapter 25](#)

[Matthew: Chapter 26](#)

[Matthew: Chapter 27](#)

[Matthew: Chapter 28](#)

[Mark: Chapter 1](#)

[Mark: Chapter 2](#)

[Mark: Chapter 3](#)

[Mark: Chapter 4](#)

[Mark: Chapter 5](#)

[Mark: Chapter 6](#)

[Mark: Chapter 7](#)

[Mark: Chapter 8](#)

[Mark: Chapter 9](#)

[Mark: Chapter 10](#)

[Mark: Chapter 11](#)

[Mark: Chapter 12](#)

[Mark: Chapter 13](#)

[Mark: Chapter 14](#)

[Mark: Chapter 15](#)

[Mark: Chapter 16](#)

[Luke: Chapter 1](#)

[Luke: Chapter 2](#)

[Luke: Chapter 3](#)

[Luke: Chapter 4](#)
[Luke: Chapter 5](#)
[Luke: Chapter 6](#)
[Luke: Chapter 7](#)
[Luke: Chapter 8](#)
[Luke: Chapter 9](#)
[Luke: Chapter 10](#)
[Luke: Chapter 11](#)
[Luke: Chapter 12](#)
[Luke: Chapter 13](#)
[Luke: Chapter 14](#)
[Luke: Chapter 15](#)
[Luke: Chapter 16](#)
[Luke: Chapter 17](#)
[Luke: Chapter 18](#)
[Luke: Chapter 19](#)
[Luke: Chapter 20](#)
[Luke: Chapter 21](#)
[Luke: Chapter 22](#)
[Luke: Chapter 23](#)
[Luke: Chapter 24](#)
[John: Chapter 1](#)
[John: Chapter 2](#)
[John: Chapter 3](#)
[John: Chapter 4](#)
[John: Chapter 5](#)
[John: Chapter 6](#)
[John: Chapter 7](#)
[John: Chapter 8](#)
[John: Chapter 9](#)
[John: Chapter 10](#)
[John: Chapter 11](#)
[John: Chapter 12](#)
[John: Chapter 13](#)
[John: Chapter 14](#)
[John: Chapter 15](#)
[John: Chapter 16](#)
[John: Chapter 17](#)
[John: Chapter 18](#)
[John: Chapter 19](#)
[John: Chapter 20](#)
[John: Chapter 21](#)
[Acts: Chapter 1](#)
[Acts: Chapter 2](#)
[Acts: Chapter 3](#)
[Acts: Chapter 4](#)
[Acts: Chapter 5](#)
[Acts: Chapter 6](#)
[Acts: Chapter 7](#)
[Acts: Chapter 8](#)
[Acts: Chapter 9](#)

[Acts: Chapter 10](#)

[Acts: Chapter 11](#)

[Acts: Chapter 12](#)

[Acts: Chapter 13](#)

[Acts: Chapter 14](#)

[Acts: Chapter 15](#)

[Acts: Chapter 16](#)

[Acts: Chapter 17](#)

[Acts: Chapter 18](#)

[Acts: Chapter 19](#)

[Acts: Chapter 20](#)

[Acts: Chapter 21](#)

[Acts: Chapter 22](#)

[Acts: Chapter 23](#)

[Acts: Chapter 24](#)

[Acts: Chapter 25](#)

[Acts: Chapter 26](#)

[Acts: Chapter 27](#)

[Acts: Chapter 28](#)

[Romans: Chapter 1](#)

[Romans: Chapter 2](#)

[Romans: Chapter 3](#)

[Romans: Chapter 4](#)

[Romans: Chapter 5](#)

[Romans: Chapter 6](#)

[Romans: Chapter 7](#)

[Romans: Chapter 8](#)

[Romans: Chapter 9](#)

[Romans: Chapter 10](#)

[Romans: Chapter 11](#)

[Romans: Chapter 12](#)

[Romans: Chapter 13](#)

[Romans: Chapter 14](#)

[Romans: Chapter 15](#)

[Romans: Chapter 16](#)

[1 Corinthians: Chapter 1](#)

[1 Corinthians: Chapter 2](#)

[1 Corinthians: Chapter 3](#)

[1 Corinthians: Chapter 4](#)

[1 Corinthians: Chapter 5](#)

[1 Corinthians: Chapter 6](#)

[1 Corinthians: Chapter 7](#)

[1 Corinthians: Chapter 9](#)

[1 Corinthians: Chapter 10](#)

[1 Corinthians: Chapter 11](#)

[1 Corinthians: Chapter 12](#)

[1 Corinthians: Chapter 13](#)

[1 Corinthians: Chapter 14](#)

[1 Corinthians: Chapter 15](#)

[1 Corinthians: Chapter 16](#)

[2 Corinthians: Chapter 1](#)

[2 Corinthians: Chapter 2](#)
[2 Corinthians: Chapter 3](#)
[2 Corinthians: Chapter 4](#)
[2 Corinthians: Chapter 5](#)
[2 Corinthians: Chapter 6](#)
[2 Corinthians: Chapter 7](#)
[2 Corinthians: Chapter 8](#)
[2 Corinthians: Chapter 9](#)
[2 Corinthians: Chapter 10](#)
[2 Corinthians: Chapter 11](#)
[2 Corinthians: Chapter 12](#)
[2 Corinthians: Chapter 13](#)
[Galatians: Chapter 1](#)
[Galatians: Chapter 2](#)
[Galatians: Chapter 3](#)
[Galatians: Chapter 4](#)
[Galatians: Chapter 5](#)
[Galatians: Chapter 6](#)
[Ephesians: Chapter 1](#)
[Ephesians: Chapter 2](#)
[Ephesians: Chapter 3](#)
[Ephesians: Chapter 4](#)
[Ephesians: Chapter 5](#)
[Ephesians: Chapter 6](#)
[Philippians: Chapter 1](#)
[Philippians: Chapter 2](#)
[Philippians: Chapter 3](#)
[Philippians: Chapter 4](#)
[Colossians: Chapter 1](#)
[Colossians: Chapter 2](#)
[Colossians: Chapter 3](#)
[Colossians: Chapter 4](#)
[1 Thessalonians: Chapter 1](#)
[1 Thessalonians: Chapter 2](#)
[1 Thessalonians: Chapter 3](#)
[1 Thessalonians: Chapter 4](#)
[1 Thessalonians: Chapter 5](#)
[2 Thessalonians: Chapter 1](#)
[2 Thessalonians: Chapter 2](#)
[2 Thessalonians: Chapter 3](#)
[1 Timothy: Chapter 1](#)
[1 Timothy: Chapter 2](#)
[1 Timothy: Chapter 3](#)
[1 Timothy: Chapter 4](#)
[1 Timothy: Chapter 5](#)
[1 Timothy: Chapter 6](#)
[2 Timothy: Chapter 1](#)
[2 Timothy: Chapter 2](#)
[2 Timothy: Chapter 3](#)
[2 Timothy: Chapter 4](#)
[Titus: Chapter 1](#)

[Titus: Chapter 2](#)
[Titus: Chapter 3](#)
[Philemon: Chapter 1](#)
[Hebrews: Chapter 1](#)
[Hebrews: Chapter 2](#)
[Hebrews: Chapter 3](#)
[Hebrews: Chapter 4](#)
[Hebrews: Chapter 5](#)
[Hebrews: Chapter 6](#)
[Hebrews: Chapter 7](#)
[Hebrews: Chapter 8](#)
[Hebrews: Chapter 9](#)
[Hebrews: Chapter 10](#)
[Hebrews: Chapter 11](#)
[Hebrews: Chapter 12](#)
[Hebrews: Chapter 13](#)
[James: Chapter 1](#)
[James: Chapter 2](#)
[James: Chapter 3](#)
[James: Chapter 4](#)
[James: Chapter 5](#)
[1 Peter: Chapter 1](#)
[1 Peter: Chapter 2](#)
[1 Peter: Chapter 3](#)
[1 Peter: Chapter 4](#)
[1 Peter: Chapter 5](#)
[2 Peter: Chapter 1](#)
[2 Peter: Chapter 2](#)
[2 Peter: Chapter 3](#)
[1 John: Chapter 1](#)
[1 John: Chapter 2](#)
[1 John: Chapter 3](#)
[1 John: Chapter 4](#)
[1 John: Chapter 5](#)
[2 John: Chapter 1](#)
[3 John: Chapter 1](#)
[Jude: Chapter 1](#)
[Revelation: Chapter 1](#)
[Revelation: Chapter 2](#)
[Revelation: Chapter 3](#)
[Revelation: Chapter 4](#)
[Revelation: Chapter 5](#)
[Revelation: Chapter 6](#)
[Revelation: Chapter 7](#)
[Revelation: Chapter 8](#)
[Revelation: Chapter 9](#)
[Revelation: Chapter 10](#)
[Revelation: Chapter 11](#)
[Revelation: Chapter 12](#)
[Revelation: Chapter 13](#)
[Revelation: Chapter 14](#)

[Revelation: Chapter 15](#)

[Revelation: Chapter 16](#)

[Revelation: Chapter 17](#)

[Revelation: Chapter 18](#)

[Revelation: Chapter 19](#)

[Revelation: Chapter 20](#)

[Revelation: Chapter 21](#)

[Revelation: Chapter 22](#)

[Corrections](#)

New Testament Word Pictures

By
A.T. Robertson

This work is in the Public Domain. Copy Freely
[More Freeware From Bennie Blount Ministries International](#)



A.T. Robertson
1863 - 1934

Biography

Archibald Thomas Robertson

As one thinks of all the great Baptists one could include in these biographies, he might overlook a man like A.T. Robertson. In fact, as great a work as Timothy George's *Baptist Theologians* is, it excludes Robertson. Of course George could not include every Baptist and we are thankful for his great contribution; but A.T. Robertson stands near the top of influential Baptists for many reasons. A. T. Robertson was born in the worst possible of times in the South.¹ It was 1863 and the Civil War was already taking a bad turn for the Southern cause. A.T.'s father was a country doctor and plantation owner who lost the majority of his fortune during and after the war. After suffering the devastating effects of Reconstruction, the family moved to Statesville, North Carolina to work a small farm. There on the farm, A.T. learned to make things grow. He would spend most of his life making the Word of God grow in the hearts of people around the world.

Because there was no Baptist church in Statesville, the family attended a Presbyterian church three weeks out of the month and a small Baptist mission one Sunday of each month. Soon a Baptist church was formed by Rev. J.B. Boone and Rev. A.C. Dixon of Asheville. Dixon would later become the pastor of Spurgeon's Tabernacle in London. Not long after the formation of the new Baptist church, Robertson was baptized in March of 1876 and soon announced God's call on him to preach.

In 1879, A.T. headed off to Wake Forest to attend College. At the age of sixteen he had little formal education and even less money. Due to the generosity of a friend, A.T. had enough money for his train ticket with \$2.50 left over when he arrived on campus. Seminary students face many financial challenges to this day but they were even greater then. Few families in the South had any funds to support children as they headed off to college and seminary and most students could barely scrape by.

Once at Wake Forest, it appeared that Robertson was made for school. He quickly established himself as a brilliant student. In spite of having no high school education at all, A.T. graduated from Wake Forest in six years as Valedictorian. From Wake Forest, the young scholar headed for The Southern Baptist Theological Seminary in Louisville, Kentucky. He was already so advanced that he took Senior Greek his first year and within two years was a Greek instructor under the great Dr. John A. Broadus. On November 22, 1894, A.T. married Broadus' daughter and sadly helped his wife bury her father just four months later.

Robertson exemplified the Baptist tradition of preaching scholars. He was no bookworm academic. During seminary days he worked in an inner-city mission, supplied in various pulpits, and learned to be a soul-winner during a D.L. Moody crusade. No matter how great his fame grew as a world-renowned Greek scholar, Robertson never lost his love for preaching. To him, preaching was a far higher calling than holding a chair in a seminary. He once said; "Get into close grip with Christ, if He is tugging at your heart to put you into the ministry. If Christ puts you in, you will stay in and not be sorry, but count it your chief glory to have been counted worthy of that high dignity."² This aspect of

Robertson explains why there have been so few Baptists considered to be great theologians in the wider Christian community. Most Baptist theologians of the past were first and foremost, preachers, pastors, and teachers. Because of this emphasis on close contact with laity, many men who were great thinkers and theologians made their writing and ecumenical ministry secondary to their first calling. One needs only to hear Robertson himself to feel his passion for preaching:

"The demand for ministers of the Gospel today is just the same as it was in the first century. Nor has preaching lost its power over the hearts of men ... no printed page can permanently supply the place of the man who has looked into the face of sinful men and presses home with burning words the sense of sin and the redemption in Jesus Christ." **3**

None of this is to say that Robertson did not have a broader ministry because he did. A.T. made major impacts on the world through two very different avenues. The first avenue was his contact with Baptists and evangelicals worldwide. In the early 1900's, A.T. was a founding member of the Baptist World Congress now known as The Baptist World Alliance. In 1914 his ministry was also broadened through a series of summer Bible conferences with D.L. Moody and F.B. Meyer, introducing Robertson to thousands of pastors and layman alike.

A second avenue of broader ministry came in the books which he wrote. In all Robertson wrote 41 books ranging from great grammars to simple character studies. Two of those works stand out as hallmarks of A.T.'s love for God's Word. His "Big Grammar" was the result of nearly twenty-six years of preparation. In 1912 the first issue of his 1400 page grammar of the Greek New Testament was published and remains to this day, the consummate work on the Koine Greek language which the New Testament was written in. Consider the accolades given to the "Big Grammar" by Robertson's contemporaries. B.B. Warfield called it "monumental". G. Campbell Morgan said it was "the final on the New Testament". And Mr Baptist, George W. Truett exclaimed, "I would exchange a billion dollars for it." Robertson's six volume work, ***Word Pictures in the New Testament***, has been used by preachers, scholars, and layman to this day.

If ever a man exhibited Christlikeness, Robertson did. He knew when to be tough and when to be tender. He was a kind man but a bear of a teacher. One student wrote, "He felt called of God to take the strut and conceit out of young preachers." **4** W.A. Criswell studied under Robertson as a seminarian and said that he was "the greatest scholar under whom it was my privilege to study. His way of teaching did not inspire me so much as it frightened me into hours and hours of studying." **5**

A.T. Robertson's intensity came from his intense love for the Word of God. He revealed what being a Baptist is all about when he exclaimed, "How can they expect to preach the Book unless they know it?" One student wrote: "lectures were never dull, but sparkling with wit ... He made the New Testament live. One could feel his depth of loved for the Lord and for students..." **6**

That insight and wit was legendary among the students at Southern Seminary during Robertson's teaching days. Here are just a few of insightful sayings:

- "The greatest proof that the Bible is inspired is that it has stood so much bad preaching."
- "There are so many young Spurgeons, but so few of them grow up."

- "It is easier to preach than it is to talk, because when you talk you have to say something."
- "Give a man an open Bible, an open mind, a conscience in good working order, and he will have a hard time to keep from being a Baptist."

It is appropriate that A.T. Robertson had just finished teaching when he went home to be with His Lord. He had taught that day on Matthew 14:21 on the feeding of the five thousand. He himself had brought little to God when he entered college not having even attended high school. God multiplied A.T.'s abilities a thousand fold enabling millions to feed more richly on God's Word because of him. After his death, Moody Monthly wrote of Robertson; "What a treasure he has left behind him for the coming generations of Christian teachers and preachers. What a debt the church will ever owe to him through the grace of God."

1 A.T. Robertson by Evertt Gill, New York: The MacMillan Co., 1943. (The majority of our background information is drawn from this source).

2 Review and Expositor, Winter 1985, (p.80).

3 The Glory of the Ministry by A.T. Robertson, Fleming H. Revell Co., 1911, pp. 68-69.

4 A.T. Robertson, p. 111.

5 Review and Expositor, pp. 21-29

6 Fundamentalist Journal, Dec. 86, pp. 31-32.

Baptist Page Articles are offered as a service to the readers of The Baptist Page. You are given permission to reprint this in any form available. We only ask that this paragraph remain with the article.

[\[Next\]](#)

THE GOSPEL ACCORDING TO MATTHEW BY WAY OF INTRODUCTION

The passing years do not make it any plainer who actually wrote our Greek Matthew. Papias records, as quoted by Eusebius, that Matthew wrote the _Logia_ of Jesus in Hebrew (*Aramaic*). Is our present Matthew a translation of the Aramaic _Logia_ along with Mark and other sources as most modern scholars think? If so, was the writer the Apostle Matthew or some other disciple? There is at present no way to reach a clear decision in the light of the known facts. There is no real reason why the Apostle Matthew could not have written both the Aramaic _Logia_ and our Greek Matthew, unless one is unwilling to believe that he would make use of Mark's work on a par with his own. But Mark's book rests primarily on the preaching of Simon Peter. Scholfield has recently (*1927*) published _An Old Hebrew Text of St. Matthew's Gospel_. We know quite too little of the origin of the Synoptic Gospels to say dogmatically that the Apostle Matthew was not in any real sense the author.

If the book is genuine, as I believe, the date becomes a matter of interest. Here again there is nothing absolutely decisive save that it is later than the Gospel according to Mark which it apparently uses. If Mark is given an early date, between A.D. 50 to 60, then Matthew's book may be between 60 and 70, though many would place it between 70 and 80. It is not certain whether Luke wrote after Matthew or not, though that is quite possible. There is no definite use of Matthew by Luke that has been shown. One guess is as good as another and each decides by his own predilections. My own guess is that A.D. 60 is as good as any.

In the Gospel itself we find Matthew the publican (*Mt 9:9; 10:3*) though Mark (*Mr 2:14*) and Luke (*Lu 5:27*) call him Levi the publican. Evidently therefore he had two names like John Mark. It is significant that Jesus called this man from so disreputable a business to follow him. He was apparently not a disciple of John the Baptist. He was specially chosen by Jesus to

be one of the Twelve Apostles, a business man called into the ministry as was true of the fishermen James and John, Andrew and Simon. In the lists of the Apostles he comes either seventh or eighth. There is nothing definite told about him in the Gospels apart from the circle of the Twelve after the feast which he gave to his fellow publicans in honor of Jesus.

Matthew was in the habit of keeping accounts and it is quite possible that he took notes of the sayings of Jesus as he heard them. At any rate he gives much attention to the teachings of Jesus as, for instance, the Sermon on the Mount in chapters Mt 5-7, the parables in Mt 13, the denunciation of the Pharisees in Mt 23, the great eschatological discourse in Mt 24; 25. As a publican in Galilee he was not a narrow Jew and so we do not expect a book prejudiced in favor of the Jews and against the Gentiles. He does seem to show that Jesus is the Messiah of Jewish expectation and hope and so makes frequent quotations from the Old Testament by way of confirmation and illustration. There is no narrow nationalism in Matthew. Jesus is both the Messiah of the Jews and the Saviour of the world.

There are ten parables in Matthew not in the other Gospels: The Tares, the Hid Treasure, the Net, the Pearl of Great Price, the Unmerciful Servant, the Labourers in the Vineyard, the Two Sons, the Marriage of the King's Son, the Ten Virgins, the Talents. The only miracles in Matthew alone are the Two Blind Men, the Coin in the Mouth of the Fish. But Matthew gives the narrative of the Birth of Jesus from the standpoint of Joseph while Luke tells that wonderful story from the standpoint of Mary. There are details of the Death and Resurrection given by Matthew alone.

The book follows the same general chronological plan as that in Mark, but with various groups like the miracles in Mt 8; 9, the parables in Mt 13.

The style is free from Hebraisms and has few individual peculiarities. The author is fond of the phrase the kingdom of heaven and pictures Jesus as the Son of man, but also as the Son of God. He sometimes abbreviates Mark's statements and sometimes expands them to be more precise.

Plummer shows the broad general plan of both Mark and Matthew to be the same as follows:

Introduction to the Gospel: Mr 1:1-13; Mt 3:1-4:11.

Ministry in Galilee: Mr 1:14-6:13; Mt 4:12-13:58.

Ministry in the Neighborhood: Mr 6:14-9:50; Mt 14:1-18:35.

Journey through Perea to Jerusalem: Mr 10:1-52; Mt 19:1-20:34.

Last week in Jerusalem: Mr 11:1-16:8; Mt 21:1-28:8.

The Gospel of Matthew comes first in the New Testament, though it is not so in all the Greek manuscripts. Because of its position it is the book most widely read in the New Testament and has exerted the greatest influence on the world. The book deserves this influence though it is later in date than Mark, not so beautiful as Luke, nor so profound as John. Yet it is a wonderful book and gives a just and adequate portraiture of the life and teachings of Jesus Christ as Lord and Saviour. The author probably wrote primarily to persuade Jews that Jesus is the fulfilment of their Messianic hopes as pictured in the Old Testament. It is thus a proper introduction to the New Testament story in comparison with the Old Testament prophecy.

THE TITLE

The Textus Receptus has "The Holy Gospel according to Matthew" (\to ***kata Matthaion hagion Euaggelion***\), though the Elzevirs omit "holy," not agreeing here with Stephanus, Griesbach, and Scholz. Only minuscules (*cursive Greek manuscripts*) and all late have the adjective. Other minuscules and nine uncials including W (*the Washington Codex of the fifth century*), C of the fifth century (*the palimpsest manuscript*) and Delta of the ninth together with most Latin manuscripts have simply "Gospel according to Matthew" (***Euaggelion kata Matthaion***\). But Aleph and B the two oldest and best Greek uncials of the fourth century have only "According to Matthew" (***Kata Maththaion***\) (*note double th*) and the Greek uncial D of the fifth or sixth century follows Aleph and B as do some of the earliest Old Latin manuscripts and the Curetonian Syriac. It is clear, therefore, that the earliest form of the title was simply "According to Matthew." It may be doubted if Matthew (*or the*

author, if not Matthew) had any title at all. The use of "according to" makes it plain that the meaning is not "the Gospel of Matthew," but the Gospel as given by Matthew, \secundum Matthaeum\, to distinguish the report by Matthew from that by Mark, by Luke, by John. Least of all is there any authority in the manuscripts for saying "Saint Matthew," a Roman Catholic practice observed by some Protestants.

The word Gospel (*Euaggelion*\) comes to mean good news in Greek, though originally a reward for good tidings as in Homer's *_Odyssey_* XIV. 152 and in 2Ki 4:10. In the New Testament it is the good news of salvation through Christ. The English word Gospel probably comes from the Anglo-Saxon Godspell, story or narrative of God, the life of Christ. It was early confused with the Anglo-Saxon godspell, good story, which seems like a translation of the Greek \euaggelion\. But primarily the English word means the God story as seen in Christ which is the best news that the world has ever had. One thinks at once of the use of "word" (*Logos*\) in Joh 1:1,14. So then it is, according to the Greek, not the Good News of Matthew, but the Good News of God, brought to us in Christ the Word, the Son of God, the Image of the Father, the Message of the Father. We are to study this story first as presented by Matthew. The message is God's and it is as fresh to us today in Matthew's record as when he first wrote it.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Introduction*)

1:1 **{The Book}** (*\biblos*). There is no article in the Greek, but the following genitives make it definite. It is our word Bible that is here used, *_the_ Book* as Sir Walter Scott called it as he lay dying. The usual word for book is a diminutive form (*\biblion*), a little book or roll such as we have in Lu 4:17, "The roll of the prophet Isaiah." The pieces of papyrus (*\papuros*), our paper, were pasted together to make a roll of varying lengths according to one's needs. Matthew, of course, is not applying the word book to the Old Testament, probably not to his own book, but to "the genealogical table of Jesus Christ" (*\biblos genese"s I'sou Christou*), "the birth roll of Jesus Christ" Moffatt translates it. We have no means of knowing where the writer obtained the data for this genealogy. It differs radically from that in Lu 3:23-38. One can only give his own theory of the difference. Apparently in Matthew we have the actual genealogy of Joseph which would be the legal pedigree of Jesus according to Jewish custom. In Luke we apparently have the actual genealogy of Mary which would be the real line of Jesus which Luke naturally gives as he is writing for the Gentiles.

{Jesus Christ}. Both words are used. The first is the name (*\I'sous*) given by the angel to Mary (*Mt 1:21*) which describes the mission of the child. The second was originally a verbal adjective (*\christos*) meaning anointed from the verb to anoint (*\chri'"*). It was used often in the Septuagint as an adjective like "the anointed priest" (*1Ki 2:10*) and then as a substantive to translate the Hebrew word "Messiah" (*\Messias*). So Andrew said to Simon: "We have found the Messiah, which is, being interpreted, Christ" (*Joh 1:41*). In the Gospels it is sometimes "the Anointed One," "the Messiah," but finally just a proper name as here, Jesus Christ. Paul in his later Epistles usually has it "Christ Jesus."

{The Son of David, the son of Abraham} (*\huiou Daueid huiou Abraam*). Matthew proposes to show that Jesus Christ is on the human side the son of David, as the Messiah was to be, and the son of Abraham, not merely a real Jew and the heir of the promises, but the promise made to Abraham. So Matthew begins his

line with Abraham while Luke traces his line back to Adam. The Hebrew and Aramaic often used the word son (*b̂n*) for the quality or character, but here the idea is descent. Christians are called sons of God because Christ has bestowed this dignity upon us (*Ro 8:14; 9:26; Ga 3:26; 4:5-7*). Verse 1 is the description of the list in verses 2-17. The names are given in three groups, Abraham to David (*2-6*), David to Babylon Removal (*6-11*), Jechoniah to Jesus (*12-16*). The removal to Babylon (*metoikesias Babul“nos*) occurs at the end of verse 11, the beginning of verse 12, and twice in the resume in verse 17. This great event is used to mark off the two last divisions from each other. It is a good illustration of the genitive as the case of genus or kind. The Babylon removal could mean either to Babylon or from Babylon or, indeed, the removal of Babylon. But the readers would know the facts from the Old Testament, the removal of the Jews to Babylon. Then verse 17 makes a summary of the three lists, fourteen in each by counting David twice and omitting several, a sort of mnemonic device that is common enough. Matthew does not mean to say that there were only fourteen in actual genealogy. The names of the women (*Thamar, Rahab, Ruth, Bathsheba the wife of Uriah*) are likewise not counted. But it is a most interesting list.

1:2 {**Begat**} (*egenn̂sen*). This word comes, like some of the early chapters of Genesis, with regularity through verse 16, until the birth of Jesus is reached when there is a sudden change. The word itself does not always mean immediate parentage, but merely direct descent. In verse 16 we have "Joseph the husband of Mary, from whom was begotten Jesus who is called Christ" (*ton I“ŝph ton andra Marias ex ĥs egenn̂tĥ Îsous ho legomenos Christos*). The article occurs here each time with the object of "begat," but not with the subject of the verb to distinguish sharply the proper names. In the case of David the King (*1:6*) and Joseph the husband of Mary (*1:16*) the article is repeated. The mention of the brethren of Judah (*1:2*) and of both Phares and Zara (*1:3*) may show that Matthew was not copying a family pedigree but making his own table. All the Greek manuscripts give verse 16 as above save the Ferrar Group of minuscules which are supported by the Sinaitic Syriac Version. Because of this fact Von Soden, whose text Moffatt translates, deliberately prints his text "_Jacob begat Jesus_" (*I“ŝph de egenn̂sen Îsoun*). But the Sinaitic Syriac gives the Virgin Birth of Jesus in Mt 1:18-25. Hence it is clear that "begat"

here in 1:16 must merely mean line of descent or the text has been tampered with in order to get rid of the Virgin Birth idea, but it was left untouched in 1:18-25. I have a full discussion of the problem in chapter XIV of *_Studies in the Text of the New Testament_*. The evidence as it now stands does not justify changing the text of the Greek uncials to suit the Sinaitic Syriac. The Virgin Birth of Jesus remains in 1:16. The spelling of these Hebrew names in English is usually according to the Hebrew form, not the Greek. In the Greek itself the Hebrew spelling is often observed in violation of the Greek rules for the ending of words with no consonants save *_n,r,s_*. But the list is not spelled consistently in the Greek, now like the Hebrew as in Abraham, Isaac, Jacob, now like the Greek as in Judah, Solomon, Hezekiah, though the Hebrew style prevails.

1:18 {**The birth of Jesus Christ**} (*\tou [I^sou] Christou h^ genesis*). In the Greek Jesus Christ comes before birth as the important matter after 1:16. It is not certain whether "Jesus" is here a part of the text as it is absent in the old Syriac and the Old Latin while the Washington Codex has only "Christ." The Vatican Codex has "Christ Jesus." But it is plain that the story of the birth of Jesus Christ is to be told briefly as follows, "on this wise" (*\hout^s*), the usual Greek idiom. The oldest and best manuscripts have the same word genealogy (*\genesis*) used in 1:1, not the word for birth (*begotten*) as in 1:16 (*\genn^sis*). "It is in fact the word Genesis. The evangelist is about to describe, not the genesis of the heaven and the earth, but the genesis of Him who made the heaven and the earth, and who will yet make a new heaven and a new earth" (*Morison*).

{**Betrothed to Joseph**} (*\Mn^steutheis^s t^i I^s^ph*). Matthew proceeds to explain his statement in 1:16 which implied that Joseph, though the legal father of Jesus in the royal line, was not the actual father of Mary's Son. Betrothal with the Jews was a serious matter, not lightly entered into and not lightly broken. The man who betrothed a maiden was legally husband (*Ge 29:21; De 22:23f.*) and "an informal cancelling of betrothal was impossible" (*McNeile*). Though they did not live together as husband and wife till actual marriage, breach of faithfulness on the part of the betrothed was treated as adultery and punished with death. *_The New Testament in Braid Scots_* actually has "mairry't till Joseph" for "betrothed to Joseph." Matthew uses the genitive absolute construction here, a very common Greek

idiom.

{Of the Holy Ghost} (*\ek pneumat^{os} hagiou*). The discovery that Mary was pregnant was inevitable and it is plain that she had not told Joseph. She "was found with child" (*\heureth[^] en gastri echousa*). This way of putting it, the usual Greek idiom, plainly shows that it was the discovery that shocked Joseph. He did not as yet know what Matthew plainly asserts that the Holy Ghost, not Joseph and not any man, was responsible for the pregnancy of Mary. The problem of the Virgin Birth of Jesus has been a disturbing fact to some through all the ages and is today to those who do not believe in the pre-existence of Christ, the Son of God, before his Incarnation on earth. This is the primal fact about the Birth of Christ. The Incarnation of Christ is clearly stated by Paul (*2Co 8:9; Php 2:5-11; and involved in Col 1:15-19*) and by John (*Joh 1:14; 17:5*). If one frankly admits the actual pre-existence of Christ and the real Incarnation, he has taken the longest and most difficult step in the matter of the supernatural Birth of Christ. That being true, no merely human birth without the supernatural element can possibly explain the facts. Incarnation is far more than the Indwelling of God by the Holy Spirit in the human heart. To admit real incarnation and also full human birth, both father and mother, creates a greater difficulty than to admit the Virgin Birth of Jesus begotten by the Holy Spirit, as Matthew here says, and born of the Virgin Mary. It is true that only Matthew and Luke tell the story of the supernatural birth of Jesus, though Joh 1:14 seems to refer to it. Mark has nothing whatever concerning the birth and childhood of Jesus and so cannot be used as a witness on the subject. Both Matthew and Luke present the birth of Jesus as not according to ordinary human birth. Jesus had no human father. There is such a thing in nature as parthenogenesis in the lower orders of life. But that scientific fact has no bearing here. We see here God sending his Son into the world to be the world's Saviour and he gave him a human mother, but not a human father so that Jesus Christ is both Son of God and Son of Man, the God Man. Matthew tells the story of the birth of Jesus from the standpoint of Joseph as Luke gives it from the standpoint of Mary. The two narratives harmonize with each other. One credits these most wonderful of all birth narratives according as he believes in the love and power of Almighty God to do what he wills. There is no miracle with God who has all power and all knowledge. The laws of nature are simply the expression of God's will, but he has not

revealed all his will in the laws that we discover. God is Spirit. He is Person. He holds in his own power all life. John 3:16 is called the Little Gospel because it puts briefly the love of God for men in sending his own Son to live and die for us.

1:19 {**A Righteous Man**} (*\dikaïos*). Or just, not benignant or merciful. The same adjective is used of Zacharias and Elizabeth (*Lu 1:6*) and Simeon (*Lu 2:25*). "An upright man," the Braid Scots has it. He had the Jewish conscientiousness for the observance of the law which would have been death by stoning (*De 22:23*). Though Joseph was upright, he would not do that. "As a good Jew he would have shown his zeal if he had branded her with public disgrace" (*McNeile*). {**And yet not willing**} (*\kai m[^]thel[^]n*). So we must understand *\kai* here, "and yet." Matthew makes a distinction here between "willing" (*\thel[^]n*) and "wishing" (*\eboul[^]th[^]*), that between purpose (*\thel[^]*) and desire (*\boulomai*) a distinction not always drawn, though present here. It was not his purpose to "make her a public example" (*\deigmatisai*), from the root (*\deiknumi\ to show*), a rare word (*Col 2:15*). The Latin Vulgate has it *_traducere_*, the Old Latin *_divulgare_*, Wycliff *_pupplische_ (publish)*, Tyndale *_defame_*, Moffatt *_disgrace_*, Braid Scots "Be i the mooth o' the public." The substantive (*\deigmatismos*) occurs on the Rosetta Stone in the sense of "verification." There are a few instances of the verb in the papyri though the meaning is not clear (*Moulton and Milligan's _Vocabulary_*). The compound form appears (*\paradeigmatiz[^]*) in Heb 6:6 and there are earlier instances of this compound than of the uncompounded, curiously enough. But new examples of the simple verb, like the substantive, may yet be found. The papyri examples mean to furnish a sample (*P Tebt. 5.75*), to make trial of (*P Ryl. I. 28.32*). The substantive means exposure in (*P Ryl. I. 28.70*). At any rate it is clear that Joseph "was minded to put her away privily." He could give her a bill of divorcement (*\apolusai*), the *\g[^]t* laid down in the Mishna, without a public trial. He had to give her the writ (*\g[^]t*) and pay the fine (*De 24:1*). So he proposed to do this privately (*\lathrai*) to avoid all the scandal possible. One is obliged to respect and sympathize with the motives of Joseph for he evidently loved Mary and was appalled to find her untrue to him as he supposed. It is impossible to think of Joseph as the actual father of Jesus according to the narrative of Matthew without saying that Matthew has tried by legend to cover up the

illegitimate birth of Jesus. The Talmud openly charges this sin against Mary. Joseph had "a short but tragic struggle between his legal conscience and his love" (*McNeile*).

1:20 {**An angel of the Lord appeared unto him in a dream**} (*\aggelos kuriou kat' onar ephan^ aut^i*). This expression (*\aggelos kuriou*) is without the article in the New Testament except when, as in 1:24, there is reference to the angel previously mentioned. Sometimes in the Old Testament Jehovah Himself is represented by this phrase. Surely Joseph needed God's help if ever man did. If Jesus was really God's Son, Joseph was entitled to know this supreme fact that he might be just to both Mary and her Child. It was in a dream, but the message was distinct and decisive for Joseph. He is called "Son of David" as had been shown by Matthew in Mt 1:16. Mary is called his "wife" (*\t^n gunaika sou*). He is told "not to become afraid" (*ingressive first aorist passive subjunctive in prohibition*), (*m^ phob^th^is*), "to take to his side" (*\paralabein*, *ingressive aorist active infinitive*) her whom he had planned (*\enthum^thentos*, *genitive absolute again, from* *en* and *\thumos*) to send away with a writ of divorce. He had pondered and had planned as best he knew, but now God had called a halt and he had to decide whether he was willing to shelter Mary by marrying her and, if necessary, take upon himself whatever stigma might attach to her. Joseph was told that the child was begotten of the Holy Spirit and thus that Mary was innocent of any sin. But who would believe it now if he told it of her? Mary knew the truth and had not told him because she could not expect him to believe it.

1:21 {**Thou shalt call his name Jesus**} (*\Kalesies to onoma autou I^soun*). The rabbis named six whose names were given before birth: "Isaac, Ishmael, Moses, Solomon, Josiah, and the name of the Messiah, whom may the Holy One, blessed be His name, bring in our day." The angel puts it up to Joseph as the putative father to name the child. "Jesus is the same as Joshua, a contraction of Jehoshuah (*Nu 13:16; 1Ch 7:27*), signifying in Hebrew, 'Jehovah is helper,' or 'Help of Jehovah'" (*Broadus*). So Jesus is the Greek form of Joshua (*Heb 4:8*). He is another Joshua to lead the true people of God into the Promised Land. The name itself was common enough as Josephus shows. Jehovah is Salvation as seen in Joshua for the Hebrews and in Jesus for all believers. "The meaning of the name, therefore, finds expression in the title

Saviour applied to our Lord (*Lu 1:47; 2:11; Joh 4:42*)" (*Vincent*). He will save (*\s“sei*) his people from their sins and so be their Saviour (*\S“t^r*). He will be prophet, priest, and king, but "Saviour" sums it all up in one word. The explanation is carried out in the promise, "for he is the one who (*\autos*) will save (*\s“sei\ with a play on the name Jesus*) his people from their sins." Paul will later explain that by the covenant people, the children of promise, God means the spiritual Israel, all who believe whether Jews or Gentiles. This wonderful word touches the very heart of the mission and message of the Messiah. Jesus himself will show that the kingdom of heaven includes all those and only those who have the reign of God in their hearts and lives. {**From their sins**} (*\apo t“n hamarti“n aut“n*). Both sins of omission and of commission. The substantive (*\hamartia*) is from the verb (*\hamartanein*) and means missing the mark as with an arrow. How often the best of us fall short and fail to score. Jesus will save us away from (*\apo*) as well as out of (*\ex*) our sins. They will be cast into oblivion and he will cover them up out of sight.

1:22 {**That it may be fulfilled**} (*\hina pl^r“th^i*). Alford says that "it is impossible to interpret *\hina* in any other sense than in order that." That was the old notion, but modern grammarians recognize the non-final use of this particle in the _Koin_, and even the consecutive like the Latin _ut_. Some even argue for a causal use. If the context called for result, one need not hesitate to say so as in Mr 11:28; Joh 9:36; 1Jo 1:9; Re 9:20; 13:13. See discussion in my *_Grammar of the Greek New Testament in the Light of Historical Research_*, pp. 997-9. All the same it is purpose here, God's purpose, Matthew reports the angel as saying, spoken "by (*\hupo\, immediate agent*) the Lord through (*\dia\, intermediate agent*) the prophet." {"**All this has happened**"} (*\touto de holon gegonen\, present perfect indicative*), stands on record as historical fact. But the Virgin Birth of Jesus is not due to this interpretation of Isa 7:14. It is not necessary to maintain (*Broadus*) that Isaiah himself saw anything more in his prophecy than that a woman then a virgin, would bear a son and that in the course of a few years Ahaz would be delivered from the king of Syria and Israel by the coming of the Assyrians. This historical illustration finds its richest fulfilment in the birth of Jesus from Mary. "Words of themselves are empty. They are useful only as vessels to convey things from mind to mind" (*Morison*). The Hebrew word for young woman is

translated by virgin (\parthenos\), but it is not necessary to conclude that Isaiah himself contemplated the supernatural birth of Jesus. We do not have to say that the idea of the Virgin Birth of Jesus came from Jewish sources. Certainly it did not come from the pagan myths so foreign to this environment, atmosphere and spirit. It is far simpler to admit the supernatural fact than try to explain the invention of the idea as a myth to justify the deification of Jesus. The birth, life, and death of Jesus throw a flood of light on the Old Testament narrative and prophecies for the early Christians. In Matthew and John in particular we often see "that the events of Christ's life were divinely ordered for the express purpose of fulfilling the Old Testament" (*McNeile*). See Mt 2:15,23; 4:14-17; 8:17; 12:17-21; 13:25; 21:4f.; Joh 12:38f.; 13:18; 19:24,28,36f.

1:23 {**They shall call**} (\kalesousin\). Men, people, will call his name Immanuel, God with us. "The interest of the evangelist, as of all New Testament writers, in prophecy, was purely religious" (*Bruce*). But surely the language of Isaiah has had marvellous illustration in the Incarnation of Christ. This is Matthew's explanation of the meaning of Immanuel, a descriptive appellation of Jesus Christ and more than a mere motto designation. God's help, Jesus=the Help of God, is thus seen. One day Jesus will say to Philip: "He that has seen me has seen the Father" (*Joh 14:9*).

1:24 {**Took unto him his wife**} (\parelaben tⁿ gunaika autou\). The angel had told him not to be afraid to "take to his side" Mary his wife (*1:20*). So when he awoke from his sleep he promptly obeyed the angel and "took his wife home" (*Moffatt*). One can only imagine the relief and joy of Mary when Joseph nobly rose to his high duty toward her. I have tried to sketch Mary's problems in _Mary the Mother of Jesus: Her Problems and Her Glory._

1:25 {**And knew her not**} (\kai ouk egin^{sken autⁿ}\). Note the imperfect tense, continuous or linear action. Joseph lived in continence with Mary till the birth of Jesus. Matthew does not say that Mary bore no other children than Jesus. "Her firstborn" is not genuine here, but is a part of the text in Lu 2:7. The perpetual virginity of Mary is not taught here. Jesus had brothers and sisters and the natural meaning is that they were younger children of Joseph and Mary and not children of Joseph by a previous marriage. So Joseph "called his name Jesus" as the

angel had directed and the child was born in wedlock. Joseph showed that he was an upright man in a most difficult situation.

Robertson's New Testament Word Studies
(Matthew: Chapter 1)

[\[Previous\]](#) [\[Next\]](#)

2:1 {**Now when Jesus was born**} (\|*tou de I'sou genn^hthentos*\). The fact of the birth of Jesus is stated by the genitive absolute construction (*first aorist passive participle of the same verb* \|*genna*“) *used twice already of the birth of Jesus, 1:16,20, and used in the genealogy, 1:2-16*). Matthew does not propose to give biographic details of the supernatural birth of Jesus, wonderful as it was and disbelieved as it is by some today who actually deny that Jesus was born at all or ever lived, men who talk of the Jesus Myth, the Christ Myth, etc. "The main purpose is to show the reception given by the world to the new-born Messianic King. Homage from afar, hostility at home; foreshadowing the fortunes of the new faith: reception by the Gentiles, rejection by the Jews" (*Bruce*).

{**In Bethlehem of Judea**} (\|*en B^hthleem t^s Ioudaias*\). There was a Bethlehem in Galilee seven miles northwest of Nazareth (*Josephus, Antiquities XIX. 15*). This Bethlehem (*house of bread, the name means*) of Judah was the scene of Ruth's life with Boaz (*Ru 1:1f.; Mt. 1:5*) and the home of David, descendant of Ruth and ancestor of Jesus (*Mt. 1:5*). David was born here and anointed king by Samuel (*1Sa 17:12*). The town came to be called the city of David (*Lu 2:11*). Jesus, who was born in this House of Bread called himself the Bread of Life (*Joh 6:35*), the true Manna from heaven. Matthew assumes the knowledge of the details of the birth of Jesus in Bethlehem which are given in Lu 2:1-7 or did not consider them germane to his purpose. Joseph and Mary went to Bethlehem from Nazareth because it was the original family home for both of them. The first enrolment by the Emperor Augustus as the papyri show was by families (\|*kat' oikian*\). Possibly Joseph had delayed the journey for some reason till now it approached the time for the birth of the child.

{**In the days of Herod the King**} (\|*en h^hmerais H^r“idou tou Basile“s*\). This is the only date for the birth of Christ given by Matthew. Luke gives a more precise date in his Gospel (*Lu 2:1-3*), the time of the first enrolment by Augustus and while Cyrenius was ruler of Syria. More will be said of Luke's date when we come to his Gospel. We know from Matthew that Jesus was

born while Herod was king, the Herod sometimes called Herod the Great. Josephus makes it plain that Herod died B.C. 4. He was first Governor of Galilee, but had been king of Judaea since B.C. 40 (*by Antony and Octavius*). I call him "Herod the Great Pervert" in *_Some Minor Characters in the New Testament_*. He was great in sin and in cruelty and had won the favour of the Emperor. The story in Josephus is a tragedy. It is not made plain by Matthew how long before the death of Herod Jesus was born. Our traditional date A.D. 1, is certainly wrong as Matthew shows. It seems plain that the birth of Jesus cannot be put later than B.C. 5. The data supplied by Luke probably call for B.C. 6 or 7.

{Wise men from the east} (*\magoi apo anadol“n*). The etymology of *\Magi* is quite uncertain. It may come from the same Indo-European root as *_(megas) magnus_*, though some find it of Babylonian origin. Herodotus speaks of a tribe of Magi among the Medians. Among the Persians there was a priestly caste of Magi like the Chaldeans in Babylon (*Da 1:4*). Daniel was head of such an order (*Da 2:48*). It is the same word as our "magician" and it sometimes carried that idea as in the case of Simon Magus (*Ac 8:9,11*) and of Elymas Barjesus (*Ac 13:6,8*). But here in Matthew the idea seems to be rather that of astrologers. Babylon was the home of astrology, but we only know that the men were from the east whether Arabia, Babylon, Persia, or elsewhere. The notion that they were kings arose from an interpretation of Is 60:3; Re 21:24. The idea that they were three in number is due to the mention of three kinds of gifts (*gold, frankincense, myrrh*), but that is no proof at all. Legend has added to the story that the names were Caspar, Balthasar, and Melchior as in *_Ben Hur_* and also that they represent Shem, Ham, and Japhet. A casket in the Cologne Cathedral actually is supposed to contain the skulls of these three Magi. The word for east (*\apo anadol“n*) means "from the risings" of the sun.

2:2 **{For we saw his star in the east}** (*\eidomen gar autou ton aстера en t“i anadol“i*). This does not mean that they saw the star which was in the east. That would make them go east to follow it instead of west from the east. The words "in the east" are probably to be taken with "we saw" i.e. we were in the east when we saw it, or still more probably "we saw his star at its rising" or "when it rose" as Moffatt puts it. The singular form here (*t“i anadol“i*) does sometimes mean "east" (*Re 21:13*), though the plural is more common as in Mt 2:1. In Lu 1:78 the

singular means dawn as the verb (*\aneteilen*) does in Mt 4:16 (*Septuagint*). The Magi ask where is the one born king of the Jews. They claim that they had seen his star, either a miracle or a combination of bright stars or a comet. These men may have been Jewish proselytes and may have known of the Messianic hope, for even Vergil had caught a vision of it. The whole world was on tiptoe of expectancy for something. Moulton (*Journal of Theological Studies*, 1902, p. 524) "refers to the Magian belief that a star could be the *_fravashi_*, the counterpart or angel (*cf. Mt 18:10*) of a great man" (*McNeile*). They came to worship the newly born king of the Jews. Seneca (*Epistle* 58) tells of Magians who came to Athens with sacrifices to Plato after his death. They had their own way of concluding that the star which they had seen pointed to the birth of this Messianic king. Cicero (*De Divin.* i. 47) "refers to the constellation from which, on the birthnight of Alexander, Magians foretold that the destroyer of Asia was born" (*McNeile*). Alford is positive that no miracle is intended by the report of the Magi or by Matthew in his narrative. But one must be allowed to say that the birth of Jesus, if really God's only Son who has become Incarnate, is the greatest of all miracles. Even the methods of astrologers need not disturb those who are sure of this fact.

2:3 {**He was troubled, and all Jerusalem with him**} (*\etarachth^ kai pfsa Ierosoluma met' autou*). Those familiar with the story of Herod the Great in Josephus can well understand the meaning of these words. Herod in his rage over his family rivalries and jealousies put to death the two sons of Mariamne (*Aristobulus and Alexander*), Mariamne herself, and Antipater, another son and once his heir, besides the brother and mother of Mariamne (*Aristobulus, Alexandra*) and her grandfather John Hyrcanus. He had made will after will and was now in a fatal illness and fury over the question of the Magi. He showed his excitement and the whole city was upset because the people knew only too well what he could do when in a rage over the disturbance of his plans. "The foreigner and usurper feared a rival, and the tyrant feared the rival would be welcome" (*Bruce*). Herod was a hated Idumaeen.

2:4 {**He inquired of them where the Christ should be born**} (*\epunthaneto par' aut' n pou ho Christos gennftai*). The prophetic present (*\gennftai*) is given, the very words of Herod retained by Matthew's report. The imperfect tense (*epunthaneto*) suggests that Herod inquired repeatedly, probably of one and

another of the leaders gathered together, both Sadducees (*chief priests*) and Pharisees (*scribes*). McNeile doubts, like Holtzmann, if Herod actually called together all the Sanhedrin and probably "he could easily ask the question of a single scribe," because he had begun his reign with a massacre of the Sanhedrin (*Josephus, Ant. XIV. ix. 4*). But that was thirty years ago and Herod was desperately in earnest to learn what the Jews really expected about the coming of "the Messiah." Still Herod probably got together not the Sanhedrin since "elders" are not mentioned, but leaders among the chief priests and scribes, not a formal meeting but a free assembly for conference. He had evidently heard of this expected king and he would swallow plenty of pride to be able to compass the defeat of these hopes.

2:5 {**And they said unto him**} (*\hoi de eipan aut“i*). Whether the ecclesiastics had to search their scriptures or not, they give the answer that is in accord with the common Jewish opinion that the Messiah was to come from Bethlehem and of the seed of David (*Joh 7:42*). So they quote Mic 5:2, "a free paraphrase" Alford calls it, for it is not precisely like the Hebrew text or like the Septuagint. It may have come from a collection of *_testimonia_* with which J. Rendel Harris has made the world familiar. He had consulted the experts and now he has their answer. Bethlehem of Judah is the place. The use of the perfect passive indicative (*\gegraptai*) is the common form in quoting scripture. It stands written. {**Shall be shepherd**} (*\poimanei*). The Authorized Version had "shall rule," but "shepherd" is correct. "Homer calls kings 'the shepherds of the people'" (*Vincent*). In Heb 13:20 Jesus is called "the great shepherd of the sheep." Jesus calls himself "the good shepherd" (*Joh 10:11*). Peter calls Christ "the chief shepherd" (*1Pe 2:25*). "The Lamb which is in the midst of the throne shall be their shepherd" (*Re 7:17*). Jesus told Peter to "shepherd" the lambs (*Joh 21:16*). Our word pastor means shepherd.

2:7 {**Then Herod privily called the wise men**} (*\tote H“r“id“s lathrai kalesas tous magous*). He had manifestly not told members of the Sanhedrin why he was concerned about the Messiah. So he conceals his motives to the Magi. And yet he "learned of them carefully" (*\ekrib“sen*), "learned exactly" or "accurately." He was anxious to see if the Jewish prophecy of the birthplace of the Messiah agreed with the indications of the star to the Magi. He kept to himself his purpose. The time of the appearing star

(\ton chronon tou phainomenou asteros\) is not "the time when the star appeared," but the age of the star's appearance.

2:8 {**Sent them to Bethlehem and said**} (\pempsas autous eis B^htleem eipen\). Simultaneous aorist participle, "sending said." They were to "search out accurately" (\exetasate akrib^s\) concerning the child. Then "bring me word, that I also may come and worship him." The deceit of Herod seemed plausible enough and might have succeeded but for God's intervention to protect His Son from the jealous rage of Herod.

2:9 {**Went before them**} (\pro^{gen} autous\). Imperfect tense, kept on in front of them, not as a guide to the town since they now knew that, but to the place where the child was, the inn according to Lu 2:7. Justin Martyr says that it was in a cave. The stall where the cattle and donkeys stayed may have been beneath the inn in the side of the hill.

2:10 {**They rejoiced with exceeding great joy**} (\echar^{san} charan megalⁿ sphodra\). Second aorist passive indicative with cognate accusative. Their joy was due to the success of the search.

2:11 {**Opening their treasures**} (\anoixantes tous th^ssauros autⁿ\). Here "treasures" means "caskets" from the verb (\tith^{mi}\), receptacle for valuables. In the ancient writers it meant "treasury" as in 1Macc. 3:29. So a "storehouse" as in Mt 13:52. Then it means the things laid up in store, treasure in heaven (*Mt 6:20*), in Christ (*Col 2:3*). In their "caskets" the Magi had gold, frankincense, and myrrh, all found at that time in Arabia, though gold was found in Babylon and elsewhere.

2:12 {**Warned in a dream**} (\chr^{matisthentes} kat' onar\). The verb means to transact business (\chr^{matiz}\) from \chr^{ma}\, and that from \chraomai\, to use. Then to consult, to deliberate, to make answer as of magistrates or an oracle, to instruct, to admonish. In the Septuagint and the New Testament it occurs with the idea of being warned by God and also in the papyri (*Deissmann, _Bible Studies_, p. 122*). Wycliff puts it here: "An answer taken in sleep."

2:15 {**Until the death of Herod**} (\he^s t^s teleut^s H^r^{idou}\). The Magi had been warned in a dream not to report to Herod and now Joseph was warned in a dream to take Mary and the child along (\mellei z^{tein} tou apolesai\ *gives a vivid picture of the*

purpose of Herod in these three verbs). In Egypt Joseph was to keep Mary and Jesus till the death of Herod the monster. Matthew quotes Ho 11:1 to show that this was in fulfilment of God's purpose to call his Son out of Egypt. He may have quoted again from a collection of *_testimonia_* rather than from the Septuagint. There is a Jewish tradition in the Talmud that Jesus "brought with him magic arts out of Egypt in an incision on his body" (*_Shabb_*. 104b). "This attempt to ascribe the Lord's miracles to Satanic agency seems to be independent of Matthew, and may have been known to him, so that one object of his account may have been to combat it" (*McNeile*).

2:16 {**Slew all the male children that were in Bethlehem**} (*\aneilen pantas tous paidas tous en B^thleem*). The flight of Joseph was justified, for Herod was violently enraged (*\ethum^th^lian*) that he had been mocked by the Magi, deluded in fact (*\enepaichth^*). Vulgate *_illus esset_*. Herod did not know, of course, how old the child was, but he took no chances and included all the little boys (*\tous paidas*, *masculine article*) in Bethlehem two years old and under, perhaps fifteen or twenty. It is no surprise that Josephus makes no note of this small item in Herod's chamber of horrors. It was another fulfilment of the prophecy in Jer 31:15. The quotation (2:18) seems to be from the Septuagint. It was originally written of the Babylonian captivity but it has a striking illustration in this case also. Macrobius (*_Sat_*. II. iv. II) notes that Augustus said that it was better to be Herod's sow (*\hus*) than his son (*\huios*), for the sow had a better chance of life.

2:20 {**For they are dead**} (*\tethn^kasin*). Only Herod had sought to kill the young child, but it is a general statement of a particular fact as is common with people who say: "They say." The idiom may be suggested by Ex 4:19: "For all are dead that sought thy life."

2:22 {**Warned in a dream**} (*\chr^matistheis kat' onar*). He was already afraid to go to Judea because Archelaus was reigning (*ruling, not technically king*, *\basileuei*). In a fret at last before his death Herod had changed his will again and put Archelaus, the worst of his living sons, in the place of Antipas. So Joseph went to Galilee. Matthew has had nothing about the previous dwelling of Joseph and Mary in Nazareth. We learn that from Luke who tells nothing of the flight into Egypt. The two narratives supplement one another and are in no sense

contradictory.

2:23 {**Should be called a Nazarene**} (*Naz“raios kl`th`setai*). Matthew says "that it might be fulfilled which was spoken by the prophets" (*dia t`n proph`t`n*). It is the plural and no single prophecy exists which says that the Messiah was to be called a Nazarene. It may be that this term of contempt (*Joh 1:46; 7:52*) is what is meant, and that several prophecies are to be combined like Ps. 22:6,8; 69:11,19; Isa 53:2,3,4. The name Nazareth means a shoot or branch, but it is by no means certain that Matthew has this in mind. It is best to confess that we do not know. See Broadus on Matthew for the various theories. But, despised as Nazareth was at that time, Jesus has exalted its fame. The lowly Nazarene he was at first, but it is our glory to be the followers of the Nazarene. Bruce says that "in this case, therefore, we certainly know that the historic fact suggested the prophetic reference, instead of the prophecy creating the history." The parallels drawn by Matthew between the history of Israel and the birth and infancy of Jesus are not mere fancy. History repeats itself and writers of history find frequent parallels. Surely Matthew is not beyond the bounds of reason or of fact in illustrating in his own way the birth and infancy of Jesus by the Providence of God in the history of Israel.

[\[Previous\]](#) [\[Next\]](#)

3:1 {**And in those days cometh John the Baptist**} (*\en de tais h^merais paraginetai I^an^s ho Baptist^s*). Here the synoptic narrative begins with the baptism of John (*Mt. 3:1; Mr 1:2; Lu 3:1*) as given by Peter in Ac 1:22, "from the baptism of John, unto the day that he was received up from us" (*cf. also Ac 10:37-43, Peter's summary to Cornelius very much like the outline of Mark's Gospel*). Matthew does not indicate the date when John appeared as Luke does in ch. 3 (*the fifteenth year of Tiberius's reign*). It was some thirty years after the birth of John, precisely how long after the return of Joseph and Mary to Nazareth we do not know. Moffatt translates the verb (*\paraginetai*) "came on the scene," but it is the historical present and calls for a vivid imagination on the part of the reader. There he is as he comes forward, makes his appearance. His name John means "Gift of Jehovah" (*cf. German _Gotthold_*) and is a shortened form of Johanan. He is described as "the Baptist," "the Baptizer" for that is the rite that distinguishes him. The Jews probably had proselyte baptism as I. Abrahams shows (*_Studies in Pharisaism and the Gospels_, p. 37*). But this rite was meant for the Gentiles who accepted Judaism. John is treating the Jews as Gentiles in demanding baptism at their hands on the basis of repentance.

{**Preaching in the wilderness of Judea**} (*\K^russ^"n en t^i er^m^i t^s Ioudaias*). It was the rough region in the hills toward the Jordan and the Dead Sea. There were some people scattered over the barren cliffs. Here John came in close touch with the rocks, the trees, the goats, the sheep, and the shepherds, the snakes that slipped before the burning grass over the rocks. He was the Baptizer, but he was also the Preacher, heralding his message out in the barren hills at first where few people were, but soon his startling message drew crowds from far and near. Some preachers start with crowds and drive them away.

3:2 {**Repent**} (*\metanoete*). Broadus used to say that this is the worst translation in the New Testament. The trouble is that the English word "repent" means "to be sorry again" from the Latin *_repenitet_ (impersonal)*. John did not call on the people to be

sorry, but to change (*think afterwards*) their mental attitudes (*\metanoieite*) and conduct. The Vulgate has it "do penance" and Wycliff has followed that. The Old Syriac has it better: "Turn ye." The French (*Geneva*) has it "Amendez vous." This is John's great word (*Bruce*) and it has been hopelessly mistranslated. The tragedy of it is that we have no one English word that reproduces exactly the meaning and atmosphere of the Greek word. The Greek has a word meaning to be sorry (*\metamelomai*) which is exactly our English word repent and it is used of Judas (*Mt 27:3*). John was a new prophet with the call of the old prophets: "Turn ye" (*Joe 2:12; Isa. 55:7; Eze 33:11,15*).

{For the kingdom of heaven is at hand} (*\^ggiken gar h^ Basileia t^ n ouran^ n*). Note the position of the verb and the present perfect tense. It was a startling word that John thundered over the hills and it re-echoed throughout the land. The Old Testament prophets had said that it would come some day in God's own time. John proclaims as the herald of the new day that it has come, has drawn near. How near he does not say, but he evidently means very near, so near that one could see the signs and the proof. The words "the kingdom of heaven" he does not explain. The other Gospels use "the kingdom of God" as Matthew does a few times, but he has "the kingdom of heaven" over thirty times. He means "the reign of God," not the political or ecclesiastical organization which the Pharisees expected. His words would be understood differently by different groups as is always true of popular preachers. The current Jewish apocalypses had numerous eschatological ideas connected with the kingdom of heaven. It is not clear what sympathy John had with these eschatological features. He employs vivid language at times, but we do not have to confine John's intellectual and theological horizon to that of the rabbis of his day. He has been an original student of the Old Testament in his wilderness environment without any necessary contact with the Essenes who dwelt there. His voice is a new one that strikes terror to the perfunctory theologians of the temple and of the synagogue. It is the fashion of some critics to deny to John any conception of the spiritual content of his words, a wholly gratuitous criticism.

{For this is he that was spoken of by Isaiah the prophet} (*\houtos gar estin ho rh^theis dia Esaious tou proph^tou*). This is Matthew's way of interpreting the mission and message of the Baptist. He quotes Isa 40:3 where "the prophet refers to the

return of Israel from the exile, accompanied by their God" (*McNeile*). He applies it to the work of John as "a voice crying in the wilderness" for the people to make ready the way of the Lord who is now near. He was only a voice, but what a voice he was. He can be heard yet across the centuries.

3:4 {**Now John himself**} (\autos de ho I'an's\). Matthew thus introduces the man himself and draws a vivid sketch of his dress (*note* \eichen\, *imperfect tense*), his habit, and his food. Would such an uncouth figure be welcome today in any pulpit in our cities? In the wilderness it did not matter. It was probably a matter of necessity with him, not an affectation, though it was the garb of the original Elijah (*2Ki 1:8*), rough sackcloth woven from the hair of camels. Plummer holds that "John consciously took Elijah as a model."

3:6 {**And they were baptized**} (\kai ebaptizonto\). It is the imperfect tense to show the repetition of the act as the crowds from Judea and the surrounding country kept going out to him (\exeporeueto\), imperfect again, a regular stream of folks going forth. Moffatt takes it as causative middle, "got baptized," which is possible. "The movement of course was gradual. It began on a small scale and steadily grew till it reached colossal proportions" (*Bruce*). It is a pity that baptism is now such a matter of controversy. Let Plummer, the great Church of England commentator on Matthew, speak here of John's baptising these people who came in throngs: "It is his office to bind them to a new life, symbolized by immersion in water." That is correct, symbolized, not caused or obtained. The word "river" is in the correct text, "river Jordan." They came "confessing their sins" (\exomologoumenoi\), probably each one confessing just before he was baptized, "making open confession" (*Weymouth*). Note \ex\. It was a never to be forgotten scene here in the Jordan. John was calling a nation to a new life. They came from all over Judea and even from the other side of El Ghor (*the Jordan Gorge*), Perea. Mark adds that finally all Jerusalem came.

3:7 {**The Pharisees and Sadducees**} (\t'n Pharisai'n kai Saddoukai'n\). These two rival parties do not often unite in common action, but do again in Mt 16:1. "Here a strong attraction, there a strong repulsion, made them for the moment forget their differences" (*McNeile*). John saw these rival ecclesiastics "coming for baptism" (\erchomenous epi to baptisma\). Alford speaks of "the Pharisees representing

hypocritical superstition; the Sadducees carnal unbelief." One cannot properly understand the theological atmosphere of Palestine at this time without an adequate knowledge of both Pharisees and Sadducees. The books are numerous besides articles in the Bible dictionaries. I have pictured the Pharisees in my first (**1916**) Stone Lectures, *"The Pharisees and Jesus"*. John clearly grasped the significance of this movement on the part of the Pharisees and Sadducees who had followed the crowds to the Jordan. He had welcomed the multitudes, but right in the presence of the crowds he exposes the hypocrisy of the ecclesiastics. **{Ye offspring of vipers}** (*\genn[^]mata echidn[^]n*). Jesus (**Mt 12:34; 23:33**) will use the same language to the Pharisees. Broods of snakes were often seen by John in the rocks and when a fire broke out they would scurry (*\phugein*) to their holes for safety. "The coming wrath" was not just for Gentiles as the Jews supposed, but for all who were not prepared for the kingdom of heaven (**1Th 1:10**). No doubt the Pharisees and Sadducees winced under the sting of this powerful indictment.

3:8 {Fruit worthy of repentance} (*\Karpon axion t[^]s metanoias*). John demands proof from these men of the new life before he administers baptism to them. "The fruit is not the change of heart, but the acts which result from it" (**McNeile**). It was a bold deed for John thus to challenge as unworthy the very ones who posed as lights and leaders of the Jewish people. "Any one can do (*\poi[^]sate, vide\ Ge 1:11*) acts externally good but only a good man can grow a crop of right acts and habits" (**Bruce**).

3:9 {And think not to say within yourselves} (*\kai m[^] dox[^]te legein en heautois*). John touched the tender spot, their ecclesiastical pride. They felt that the "merits of the fathers," especially of Abraham, were enough for all Israelites. At once John made clear that, reformer as he was, a breach existed between him and the religious leaders of the time. **{Of these stones}** (*\ek t[^]n lith[^]n tout[^]n*). "Pointing, as he spoke to the pebbles on the beach of the Jordan" (**Vincent**).

3:10 {Is the axe laid} (*\h[^] axin[^] keitai*). This verb *\keitai* is used as the perfect passive of *\tith[^]mi*. But the idea really is, "the axe lies at (*\pros\, before*) the root of the trees." It is there ready for business. The prophetic present occurs also with "is hewn down" and "cast."

3:11 {Mightier than I} (*\ischuroteros mou*). Ablative after the

comparative adjective. His baptism is water baptism, but the Coming One "will baptize in the Holy Spirit and fire." "Life in the coming age is in the sphere of the Spirit. Spirit and fire are coupled with one preposition as a double baptism" (*McNeile*). Broadus takes "fire" in the sense of separation like the use of the fan. As the humblest of servants John felt unworthy to take off the sandals of the Coming One. About \bastaz“\ see on Mt 8:17.

3:12 {**Will burn up with unquenchable fire**} (\katakausei puri asbest“i\). Note perfective use of \kata\. The threshing floor, the fan, the wheat, the garner, the chaff (\achuron\, *chaff, straw, stubble*), the fire furnish a life-like picture. The "fire" here is probably judgment by and at the coming of the Messiah just as in verse 11. The Messiah "will thoroughly cleanse" (\diakathariei\, *Attic future of -iz“\ and note \dia-*). He will sweep from side to side to make it clean.

3:13 {**Then cometh Jesus**} (\tote paraginetai ho I’sous\). The same historical present used in 3:1. He comes all the way from Galilee to Jordan "to be baptized by him" (\tou baptisth^nai hupo autou\). The genitive articular infinitive of purpose, a very common idiom. The fame of John had reached Nazareth and the hour has come for which Jesus has waited.

3:14 {**Would have hindered**} (\diek“luen\). Rather "tried to prevent" as Moffatt has it. It is the conative imperfect. The two men of destiny are face to face for the first time apparently. The Coming One stands before John and he recognizes him before the promised sign is given.

3:15 {**To fulfil all righteousness**} (\pl^r“sai pfsan dikaiosun^n\). The explanation of Jesus satisfies John and he baptizes the Messiah though he has no sins to confess. It was proper (\prepon\) to do so else the Messiah would seem to hold aloof from the Forerunner. Thus the ministries of the two are linked together.

3:16 {**The Spirit of God descending as a dove**} (\pneuma theou katabainon h“sei peristeran\). It is not certain whether Matthew means that the Spirit of God took the form of a dove or came upon Jesus as a dove comes down. Either makes sense, but Luke (*Lu 3:22*) has it "in bodily form as a dove" and that is probably the idea here. The dove in Christian art has been considered the

symbol of the Holy Spirit.

3:17 {**A voice out of the heavens**} (\ph“n^ ek t“n ouran“n\). This was the voice of the Father to the Son whom he identifies as His Son, "my beloved Son." Thus each person of the Trinity is represented (***Father, Son, Holy Spirit***) at this formal entrance of Jesus upon his Messianic ministry. John heard the voice, of course, and saw the dove. It was a momentous occasion for John and for Jesus and for the whole world. The words are similar to Ps 2:7 and the voice at the Transfiguration (***Mt 17:5***). The good pleasure of the Father is expressed by the timeless aorist (\eudok^sa\).

Robertson's New Testament Word Studies
(*Matthew: Chapter 3*)

[\[Previous\]](#) [\[Next\]](#)

4:1 {**To be tempted of the devil**} (\peirasth^{nai} hupo tou diabolou\). Matthew locates the temptation at a definite time, "then" (\tote\), and place, "into the wilderness" (\eis tⁿ er^{mon}\), the same general region where John was preaching. It is not surprising that Jesus was tempted by the devil immediately after his baptism which signified the formal entrance upon the Messianic work. That is a common experience with ministers who step out into the open for Christ. The difficulty here is that Matthew says that "Jesus was led up into the wilderness by the Spirit to be tempted by the devil." Mark (**Mr 1:12**) puts it more strongly that the Spirit "drives" (\ekballei\), Christ into the wilderness. It was a strong impulsion by the Holy Spirit that led Jesus into the wilderness to think through the full significance of the great step that he had now taken. That step opened the door for the devil and involved inevitable conflict with the slanderer (\tou diabolou\). Judas has this term applied to him (**Joh 6:70**) as it is to men (**2Ti 3:3; Tit 2:3**) and women (**she devils, 1Ti 3:11**) who do the work of the arch slanderer. There are those today who do not believe that a personal devil exists, but they do not offer an adequate explanation of the existence and presence of sin in the world. Certainly Jesus did not discount or deny the reality of the devil's presence. The word "tempt" here (\peiraz\), and in 4:3 means originally to test, to try. That is its usual meaning in the ancient Greek and in the Septuagint. Bad sense of \ekpeiraz\ in 4:7 as in De 6:16. Here it comes to mean, as often in the New Testament, to solicit to sin. The evil sense comes from its use for an evil purpose.

4:2 {**Had fasted**} (\n^{steusas}\). No perfunctory ceremonial fast, but of communion with the Father in complete abstention from food as in the case of Moses during forty days and forty nights (**Ex 34:28**). "The period of the fast, as in the case of Moses was spent in a spiritual ecstasy, during which the wants of the natural body were suspended" (**Alford**). "He afterward hungered" and so at the close of the period of forty days.

4:3 {**If thou art the Son of God**} (\ei huios ei tou theou\). More exactly, "If thou art Son of God," for there is no article with

"Son." The devil is alluding to the words of the Father to Jesus at the baptism: "This is my Son the Beloved." He challenges this address by a condition of the first class which assumes the condition to be true and deftly calls on Jesus to exercise his power as Son of God to appease his hunger and thus prove to himself and all that he really is what the Father called him. **{Become bread}** (\artoi gen^{ntai}\). Literally, "that these stones (*round smooth stones which possibly the devil pointed to or even picked up and held*) become loaves" (*each stone a loaf*). It was all so simple, obvious, easy. It would satisfy the hunger of Christ and was quite within his power. **{It is written}** (\gegraptai\). Perfect passive indicative, stands written and is still in force. Each time Jesus quotes Deuteronomy to repel the subtle temptation of the devil. Here it is De 8:3 from the Septuagint. Bread is a mere detail (*Bruce*) in man's dependence upon God.

4:5 **{Then the devil taketh him}** (\tote paralambanei auton ho diabolos\). Matthew is very fond of this temporal adverb (\tote\). See already 2:7; 3:13; 4:1,5. Note historic present with vivid picturesqueness. Luke puts this temptation third, the geographical order. But was the person of Christ allowed to be at the disposal of the devil during these temptations? Alford so holds. **{On the pinnacle of the temple}** (\epi to pterugion tou hierou\). Literally "wing:" the English word "pinnacle" is from the Latin *_pinnaculum_*, a diminutive of *_pinna_* (*wing*). "*_The temple_*" (\tou hierou\) here includes the whole temple area, not just the sanctuary (\ho naos\), the Holy Place and Most Holy Place. It is not clear what place is meant by "wing." It may refer to Herod's royal portico which overhung the Kedron Valley and looked down some four hundred and fifty feet, a dizzy height (*Josephus, _Ant_. XV. xi. 5*). This was on the south of the temple court. Hegesippus says that James the Lord's brother was later placed on the wing of the temple and thrown down therefrom.

4:6 **{Cast thyself down}** (\bale seauton kat^{ta}\). The appeal to hurl himself down into the abyss below would intensify the nervous dread that most people feel at such a height. The devil urged presumptuous reliance on God and quotes Scripture to support his view (*Ps 91:11f.*). So the devil quotes the Word of God, misinterprets it, omits a clause, and tries to trip the Son of God by the Word of God. It was a skilful thrust and would also be accepted by the populace as proof that Jesus was the Messiah if

they should see him sailing down as if from heaven. This would be a sign from heaven in accord with popular Messianic expectation. The promise of the angels the devil thought would reassure Jesus. They would be a spiritual parachute for Christ.

4:7 {**Thou shall not tempt**} (\ouk ekpeiraseis\). Jesus quotes Deuteronomy again (*De 6:16*) and shows that the devil has wholly misapplied God's promise of protection.

4:8 {**And showeth him**} (\kai deiknusin aut“i\). This wonderful panorama had to be partially mental and imaginative, since the devil caused to pass in review "all the kingdoms of the world and the glory of them." But this fact does not prove that all phases of the temptations were subjective without any objective presence of the devil. Both could be true. Here again we have the vivid historical present (\deiknusin\). The devil now has Christ upon a very high mountain whether the traditional Quarantania or not. It was from Nebo's summit that Moses caught the vision of the land of Canaan (*De 34:1-3*). Luke (*Lu 4:5*) says that the whole panorama was "in a moment of time" and clearly psychological and instantaneous.

4:9 {**All these things will I give thee**} (\tauta soi panta d“s“\). The devil claims the rule of the world, not merely of Palestine or of the Roman Empire. "The kingdoms of the cosmos" (4:8) were under his sway. This word for world brings out the orderly arrangement of the universe while \h^ oikoumen^ presents the inhabited earth. Jesus does not deny the grip of the devil on the world of men, but the condition (\ean\ *and aorist subjunctive, second class undetermined with likelihood of determination*), was spurned by Jesus. As Matthew has it Jesus is plainly to "fall down and worship me" (\pes“n prokun^s^is moi\), while Luke (*Lu 4:7*) puts it, "worship before me" (\en“pion emou\), a less offensive demand, but one that really involved worship of the devil. The ambition of Jesus is thus appealed to at the price of recognition of the devil's primacy in the world. It was compromise that involved surrender of the Son of God to the world ruler of this darkness. "The temptation was threefold: to gain a temporal, not a spiritual, dominion; to gain it at once; and to gain it by an act of homage to the ruler of this world, which would make the self-constituted Messiah the vice-regent of the devil and not of God" (*McNeile*).

4:10 {**Get thee hence, Satan**} (\Hupage, Satanf\). The words

"behind me" (*\opis“ mou*) belong to Mt 16:23, not here. "Begone" Christ says to Satan. This temptation is the limit of diabolical suggestion and argues for the logical order in Matthew. "Satan" means the adversary and Christ so terms the devil here. The third time Jesus quotes Deuteronomy, this time De 6:13, and repels the infamous suggestion by Scripture quotation. The words "him alone thou shalt serve" need be recalled today. Jesus will warn men against trying to serve God and mammon (*Mt 6:24*). The devil as the lord of the evil world constantly tries to win men to the service of the world and God. This is his chief camouflage for destroying a preacher's power for God. The word here in Mt 4:10 for serve is *\latreuseis* from *\latris* a hired servant, one who works for hire, then render worship.

4:11 {**Then the devil leaveth him**} (*\tote aphî^sin auton ho diabolos*). Note the use of "then" (*\tote*) again and the historical present. The movement is swift. "And behold" (*\kai idou*) as so often in Matthew carries on the life-like picture. "{**Angels came**} (*aorist tense \pros^lthon\ punctiliar action*) {**and were ministering**} (*\di^konoun\, picturesque imperfect, linear action*) {**unto him**}." The victory was won in spite of the fast of forty days and the repeated onsets of the devil who had tried every avenue of approach. The angels could cheer him in the inevitable nervous and spiritual reaction from the strain of conflict, and probably also with food as in the case of Elijah (*1Ki 19:6f.*). The issues at stake were of vast import as the champions of light and darkness grappled for the mastery of men. Lu 4:13 adds, that the devil left Jesus only "until a good opportunity" (*\achri kairou*).

4:12 {**Now when he heard**} (*\akousas de*). The reason for Christ's return to Galilee is given here to be that John had been delivered up into prison. The Synoptic Gospels skip from the temptation of Jesus to the Galilean ministry, a whole year. But for Joh 1:19-3:36 we should know nothing of the "year of obscurity" (*Stalker*). John supplies items to help fill in the picture. Christ's work in Galilee began after the close of the active ministry of the Baptist who lingered on in prison for a year or more.

4:13 {**Dwelt in Capernaum**} (*\Kat“ik^sen eis Kapharnaoum*). He went first to Nazareth, his old home, but was rejected there (*Lu 4:16-31*). In Capernaum (*probably the modern \Tell H-m*) Jesus

was in a large town, one of the centres of Galilean political and commercial life, a fishing mart, where many Gentiles came. Here the message of the kingdom would have a better chance than in Jerusalem with its ecclesiastical prejudices or in Nazareth with its local jealousies. So Jesus "made his home" (*\\kat^{"ik"}sen*) here.

4:16 {**Saw a great light**} (*\\ph^{"s"} eiden mega*). Matthew quotes Isa 9:1f., and applies the words about the deliverer from Assyria to the Messiah. "The same district lay in spiritual darkness and death and the new era dawned when Christ went thither" (*McNeile*). Light sprang up from those who were sitting in the region and shadow of death (*\\en chorfi kai skifi thanatou*). Death is personified.

4:17 {**Began Jesus to preach**} (*\\rxato ho I^sous k^russein*). In Galilee. He had been preaching for over a year already elsewhere. His message carries on the words of the Baptist about "repentance" and the "kingdom of heaven" (*Mt 3:2*) being at hand. The same word for "preaching" (*\\k^russein*) from *\\k^rux*, herald, is used of Jesus as of John. Both proclaimed the good news of the kingdom. Jesus is more usually described as the Teacher, (*\\ho didaskalos*) who taught (*\\edidasken*) the people. He was both herald and teacher as every preacher should be.

4:18 {**Casting a net into the sea**} (*\\ballantas amphi bl^stron eis t^{"n"} thalassan*). The word here for net is a casting-net (*compare \\amphiball^{"n"} in Mr 1:16, casting on both sides*). The net was thrown over the shoulder and spread into a circle (*\\amphi*). In 4:20 and 4:21 another word occurs for nets (*\\diktua*), a word used for nets of any kind. The large drag-net (*\\sag^{"n"}*) appears in Mt 13:47.

4:19 {**Fishers of men**} (*\\haleeis anthr^{"p"}^{"n"}*). Andrew and Simon were fishers by trade. They had already become disciples of Jesus (*Joh 1:35-42*), but now they are called upon to leave their business and to follow Jesus in his travels and work. These two brothers promptly (*\\euthe^{"s"}*) accepted the call and challenge of Jesus.

4:21 {**Mending their nets**} (*\\katartizontas ta diktua aut^{"n"}*). These two brothers, James and John, were getting their nets ready for use. The verb (*\\katartiz^{"n"}*) means to adjust, to articulate, to mend if needed (*Lu 6:40; Ro 9:22; Ga 6:1*). So they promptly

left their boat and father and followed Jesus. They had also already become disciples of Jesus. Now there are four who follow him steadily.

4:23 {**Went about in all Galilee**} (\peri^gen en hol^i t^i Galilaiai\). Literally Jesus "was going around (*imperfect*) in all Galilee." This is the first of the three tours of Galilee made by Jesus. This time he took the four fishermen whom he had just called to personal service. The second time he took the twelve. On the third he sent the twelve on ahead by twos and followed after them. He was teaching and preaching the gospel of the kingdom in the synagogues chiefly and on the roads and in the streets where Gentiles could hear. {**Healing all manner of diseases and all manner of sickness**} (\therapeu^"n pfsan noson kai pfsan malakian\). The occasional sickness is called \malakian\, the chronic or serious disease \noson\.

4:24 {**The report of him went forth into all Syria**} (\ap^lthen h^ako^ autou eis hol^n t^"n Syrian\). Rumour (\ako^\) carries things almost like the wireless or radio. The Gentiles all over Syria to the north heard of what was going on in Galilee. The result was inevitable. Jesus had a moving hospital of patients from all over Galilee and Syria. "{**Those that were sick**}" (\tous kak^"s echontas\), literally "those who had it bad," cases that the doctors could not cure. "{**Holden with divers diseases and torments**}" (\poikilais nosoiois kai basanoiois sunechomenous\). "Held together" or "compressed" is the idea of the participle. The same word is used by Jesus in Lu 12:50 and by Paul in Php 1:23 and of the crowd pressing on Jesus (*Lu 8:45*). They brought these difficult and chronic cases (*present tense of the participle here*) to Jesus. Instead of "divers" say "various" (\poikilais\) like fever, leprosy, blindness. The adjective means literally many colored or variegated like flowers, paintings, jaundice, etc. Some had "torments" (\basanoiois\). The word originally (*oriental origin*) meant a touchstone, "Lydian stone" used for testing gold because pure gold rubbed on it left a peculiar mark. Then it was used for examination by torture. Sickness was often regarded as "torture." These diseases are further described "in a descending scale of violence" (*McNeile*) as "demoniacs, lunatics, and paralytics" as Moffatt puts it, "demoniacs, epileptics, paralytics" as Weymouth has it, (\daimonizomenous kai sel^niazomenous kai paralutikous\), people possessed by demons, lunatics or "moon-struck" because the epileptic seizures

supposedly followed the phases of the moon (***Bruce***) as shown also in Mt 17:15, paralytics (***our very word***). Our word "lunatic" is from the Latin *_luna_* (***moon***) and carries the same picture as the Greek \sel^niazomai\ from \sel^n^***(moon)***. These diseases are called "torments."

4:25 {**Great multitudes**} (***ochloi polloi***). Note the plural, not just one crowd, but crowds and crowds. And from all parts of Palestine including Decapolis, the region of the Ten Greek Cities east of the Jordan. No political campaign was equal to this outpouring of the people to hear Jesus and to be healed by Jesus.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Chapter 4*)

5:1 {**He went up into the mountain**} (*aneb^ eis to oros*\). Not "a" mountain as the Authorized Version has it. The Greek article is poorly handled in most English versions. We do not know what mountain it was. It was the one there where Jesus and the crowds were. "Delitzsch calls the Mount of Beatitudes the Sinai of the New Testament" (*Vincent*). He apparently went up to get in closer contact with the disciples, "seeing the multitudes." Luke (*Lu 6:12*) says that he went out into the mountain to pray, Mark (*Mr 3:13*) that he went up and called the twelve. All three purposes are true. Luke adds that after a whole night in prayer and after the choice of the twelve Jesus came down to a level place on the mountain and spoke to the multitudes from Judea to Phoenicia. The crowds are great in both Matthew and in Luke and include disciples and the other crowds. There is no real difficulty in considering the Sermon on the Mount in Matthew and the Sermon on the Plain in Luke as one and the same. See full discussion in my *_Harmony of the Gospels_*.

5:2 {**Taught them**} (*edidasken*\). Inchoative imperfect, began to teach. He sat down on the mountain side as the Jewish rabbis did instead of standing. It was a most impressive scene as Jesus opened his mouth wide and spoke loud enough for the great throng to hear him. The newly chosen twelve apostles were there, "a great number of disciples and a great number of the people" (*Lu 6:17*).

5:3 {**Blessed**} (*makarioi*\). The English word "blessed" is more exactly represented by the Greek verbal *eulog^toi*\ as in Lu 1:68 of God by Zacharias, or the perfect passive participle *eulog^menos*\ as in Lu 1:42 of Mary by Elizabeth and in Mt 21:9. Both forms come from *euloge*\, to speak well of (*eu, logos*\). The Greek word here (*makarioi*\) is an adjective that means "happy" which in English etymology goes back to hap, chance, good-luck as seen in our words haply, hapless, happily, happiness. "Blessedness is, of course, an infinitely higher and better thing than mere happiness" (*Weymouth*). English has thus ennobled "blessed" to a higher rank than "happy." But "happy" is what Jesus said and the *_Braid Scots New Testament_* dares to say

"Happy" each time here as does the Improved Edition of the American Bible Union Version. The Greek word is as old as Homer and Pindar and was used of the Greek gods and also of men, but largely of outward prosperity. Then it is applied to the dead who died in the Lord as in Re 14:13. Already in the Old Testament the Septuagint uses it of moral quality. "Shaking itself loose from all thoughts of outward good, it becomes the express symbol of a happiness identified with pure character. Behind it lies the clear cognition of sin as the fountain-head of all misery, and of holiness as the final and effectual cure for every woe. For knowledge as the basis of virtue, and therefore of happiness, it substitutes faith and love" (*Vincent*). Jesus takes this word "happy" and puts it in this rich environment. "This is one of the words which have been transformed and ennobled by New Testament use; by association, as in the Beatitudes, with unusual conditions, accounted by the world miserable, or with rare and difficult" (*Bruce*). It is a pity that we have not kept the word "happy" to the high and holy plane where Jesus placed it. "If you know these things, happy (*\makarioi*) are you if you do them" (*Joh 13:17*). "Happy (*\makarioi*) are those who have not seen and yet have believed" (*Joh 20:29*). And Paul applies this adjective to God, "according to the gospel of the glory of the happy (*\makariou*) God" (*1Ti 1:11. Cf. also Tit 2:13*). The term "Beatitudes" (*Latin _beatus_*) comes close to the meaning of Christ here by *\makarioi*. It will repay one to make a careful study of all the "beatitudes" in the New Testament where this word is employed. It occurs nine times here (*3-11*), though the beatitudes in verses 10 and 11 are very much alike. The copula is not expressed in either of these nine beatitudes. In each case a reason is given for the beatitude, "for" (*\hoti*), that shows the spiritual quality involved. Some of the phrases employed by Jesus here occur in the Psalms, some even in the Talmud (*itself later than the New Testament, though of separate origin*). That is of small moment. "The originality of Jesus lies in putting the due value on these thoughts, collecting them, and making them as prominent as the Ten Commandments. No greater service can be rendered to mankind than to rescue from obscurity neglected moral commonplaces " (*Bruce*). Jesus repeated his sayings many times as all great teachers and preachers do, but this sermon has unity, progress, and consummation. It does not contain all that Jesus taught by any means, but it stands out as the greatest single sermon of all time, in its penetration, pungency, and power. {**The poor in spirit**} (*\hoi pt'choi t'i pneumatikoi*). Luke has only "the

poor," but he means the same by it as this form in Matthew, "the pious in Israel, for the most part poor, whom the worldly rich despised and persecuted" (*McNeile*). The word used here (*\pt“choi*) is applied to the beggar Lazarus in Lu 16:20,22 and suggests spiritual destitution (*from \pt“ss“\ to crouch, to cower*). The other word *\pen^s* is from *\penomai*, to work for one's daily bread and so means one who works for his living. The word *\pt“chos* is more frequent in the New Testament and implies deeper poverty than *\pen^s*. "The kingdom of heaven" here means the reign of God in the heart and life. This is the *_summum bonum_* and is what matters most.

5:4 {**They that mourn**} (*\hoi penthountes*). This is another paradox. This verb "is most frequent in the LXX for mourning for the dead, and for the sorrows and sins of others" (*McNeile*). "There can be no comfort where there is no grief" (*Bruce*). Sorrow should make us look for the heart and hand of God and so find the comfort latent in the grief.

5:5 {**The meek**} (*\hoi praeis*). Wycliff has it "Blessed be mild men." The ancients used the word for outward conduct and towards men. They did not rank it as a virtue anyhow. It was a mild equanimity that was sometimes negative and sometimes positively kind. But Jesus lifted the word to a nobility never attained before. In fact, the Beatitudes assume a new heart, for the natural man does not find in happiness the qualities mentioned here by Christ. The English word "meek" has largely lost the fine blend of spiritual poise and strength meant by the Master. He calls himself "meek and lowly in heart" (*Mt 11:29*) and Moses is also called meek. It is the gentleness of strength, not mere effeminacy. By "the earth" (*\t^n g^n*) Jesus seems to mean the Land of Promise (*Ps 37:11*) though Bruce thinks that it is the whole earth. Can it be the solid earth as opposed to the sea or the air?

5:6 {**They that hunger and thirst after righteousness**} (*\hoi pein“ntes kai dips“ntes t^n dikaiosun^{\n}*). Here Jesus turns one of the elemental human instincts to spiritual use. There is in all men hunger for food, for love, for God. It is passionate hunger and thirst for goodness, for holiness. The word for "filled" (*\chortasth^sontai*) means to feed or to fatten cattle from the word for fodder or grass like Mr 6:39 "green grass" (*\chortos chl“ros*).

5:7 {**Obtain mercy**} (\elethsontai\). "Sal win pitie theirsels" (***Braid Scots***). "A self-acting law of the moral world" (***Bruce***).

5:8 {**Shall see God**} (\ton theon opsontai\). Without holiness no man will see the Lord in heaven (***Heb 12:14***). The Beatific Vision is only possible here on earth to those with pure hearts. No other can see the King now. Sin befogs and beclouds the heart so that one cannot see God. Purity has here its widest sense and includes everything.

5:9 {**The peacemakers**} (\hoi eir^{nopoioi}\). Not merely "peaceable men" (***Wycliff***) but "makkers up o' strife" (***Braid Scots***). It is hard enough to keep the peace. It is still more difficult to bring peace where it is not. "The perfect peacemaker is the Son of God (***Eph 2:14f.***)" (***McNeile***). Thus we shall be like our Elder Brother.

5:10 {**That have been persecuted for righteousness' sake**} (\hoi dedi^{gmenoi heneken dikaiousun}s\). Posing as persecuted is a favourite stunt. The kingdom of heaven belongs only to those who suffer for the sake of goodness, not who are guilty of wrong.

5:11 {**Falsely, for my sake**} (\pseudomenoi heneken emou\). Codex Bezae changes the order of these last Beatitudes, but that is immaterial. What does matter is that the bad things said of Christ's followers shall be untrue and that they are slandered for Christ's sake. Both things must be true before one can wear a martyr's crown and receive the great reward (\misthos\ in heaven. No prize awaits one there who deserves all the evil said of him and done to him here.

5:13 {**Lost its savour**} (\m^{ranth}i\). The verb is from \m^{ros}\ (***dull, sluggish, stupid, foolish***) and means to play the fool, to become foolish, of salt become tasteless, insipid (***Mr 9:50***). It is common in Syria and Palestine to see salt scattered in piles on the ground because it has lost its flavour, "hae tint its tang" (***Braid Scots***), the most worthless thing imaginable. Jesus may have used here a current proverb.

5:15 {**Under the bushel**} (\hupo ton modion\). Not a bushel. "The figure is taken from lowly cottage life. There was a projecting stone in the wall on which the lamp was set. The house consisted of a single room, so that the tiny light sufficed for all" (***Bruce***). It was not put under the bushel (***the only one in the***

room) save to put it out or to hide it. The bushel was an earthenware grain measure. "**{The stand}**" (*t^n luchnian*), not "candlestick." It is "lamp-stand" in each of the twelve examples in the Bible. There was the one lamp-stand for the single room.

5:16 **{Even so}** (*hout"s*). The adverb points backward to the lamp-stand. Thus men are to let their light shine, not to glorify themselves, but "your Father in heaven." Light shines to see others by, not to call attention to itself.

5:17 **{I came not to destroy, but to fulfil}** (*ouk lthon katalusai alla pl^r"sai*). The verb "destroy" means to "loosen down" as of a house or tent (*2Co 5:1*). Fulfil is to fill full. This Jesus did to the ceremonial law which pointed to him and the moral law he kept. "He came to fill the law, to reveal the full depth of meaning that it was intended to hold" (*McNeile*).

5:18 **{One jot or one tittle}** (*i"ta hen ^ mia kerea*). "Not an iota, not a comma" (*Moffatt*), "not the smallest letter, not a particle" (*Weymouth*). The iota is the smallest Greek vowel, which Matthew here uses to represent the Hebrew *_yod_* (*jot*), the smallest Hebrew letter. "Tittle" is from the Latin *_titulus_* which came to mean the stroke above an abbreviated word, then any small mark. It is not certain here whether *\kerea* means a little horn, the mere point which distinguishes some Hebrew letters from others or the "hook" letter *_Vav_*. Sometimes *_yod_* and *_vav_* were hardly distinguishable. "In *_Vay_*. R. 19 the guilt of altering one of them is pronounced so great that if it were done the world would be destroyed" (*McNeile*).

5:19 **{Shall do and teach}** (*poi^s^i kai didax^i*). Jesus puts practice before preaching. The teacher must apply the doctrine to himself before he is qualified to teach others. The scribes and Pharisees were men who "say and do not" (*Mt 23:3*), who preach but do not perform. This is Christ's test of greatness.

5:20 **{Shall exceed}** (*perisseus^i pleion*). Overflow like a river out of its banks and then Jesus adds "more" followed by an unexpressed ablative (*t^s dikaiosun^s*), brachylogy. A daring statement on Christ's part that they had to be better than the rabbis. They must excel the scribes, the small number of regular teachers (*5:21-48*), and the Pharisees in the Pharisaic life (*6:1-18*) who were the separated ones, the orthodox pietists.

5:22 **{But I say unto you}** (\eg“ *de leg“ humin*\). Jesus thus assumes a tone of superiority over the Mosaic regulations and proves it in each of the six examples. He goes further than the Law into the very heart. "**{Raca}**" (*Raka*\) and "**{Thou fool}**" (\M“*re*\). The first is probably an Aramaic word meaning "Empty," a frequent word for contempt. The second word is Greek (*dull, stupid*) and is a fair equivalent of "raca." It is urged by some that \m“*re*\ is a Hebrew word, but Field (*_Otium Norvicense_*) objects to that idea. "_Raca_" expresses contempt for a man's head=you stupid! _M“*re*_ expresses contempt for his heart and character=you scoundrel" (*Bruce*). "**{The hell of fire}**" (\tⁿ*geennan tou puros*\), "the Gehenna of fire," the genitive case (*tou puros*\) as the genus case describing Gehenna as marked by fire. Gehenna is the Valley of Hinnom where the fire burned continually. Here idolatrous Jews once offered their children to Molech (*2Ki 23:10*). Jesus finds one cause of murder to be abusive language. Gehenna "should be carefully distinguished from Hades (*hfid^s*\) which is never used for the place of punishment, but for the _place of departed spirits_, without reference to their moral condition" (*Vincent*). The place of torment is in Hades (*Lu 16:23*), but so is heaven.

5:24 **{First be reconciled}** (\pr“*ton diallag^{thi}*\). Second aorist passive imperative. Get reconciled (*ingressive aorist, take the initiative*). Only example of this compound in the New Testament where usually \katallass“\ occurs. Deissmann (*_Light from the Ancient East_, p. 187, New Ed.*) gives a papyrus example second century A.D. A prodigal son, Longinus, writes to his mother Nilus: "I beseech thee, mother, be reconciled (*dialag^{ti}*\) with me." The boy is a poor speller, but with a broken heart he uses the identical form that Jesus does. "The verb denotes mutual concession after mutual hostility, an idea absent from \katallass“\" (*Lightfoot*). This because of \dia\ (*two, between two*).

5:25 **{Agree with}** (*isthi euno“n*\). A present periphrastic active imperative. The verb is from \eunoos\ (*friendly, kindly disposed*). "Mak up wi' yere enemy" (*_Braid Scots_*). Compromise is better than prison where no principle is involved, but only personal interest. It is so easy to see principle where pride is involved. **{The officer}** (\t“*i hup^{ret}i*\). This word means "under rower" on the ship with several ranks of rowers, the bottom rower (*hupo*\ *under and* \ress“\, *to row*), the galley-slave, then any

servant, the attendant in the synagogue (*Lu 4:20*). Luke so describes John Mark in his relation to Barnabas and Saul (*Ac 13:5*). Then it is applied to the "ministers of the word" (*Lu 1:2*).

5:26 {**The last farthing**} (*\ton eschaton kodrant^n*). A Latin word, *_quadrans*, 1/4 of an *_as_* (*\assarion*) or two mites (*Mr 12:42*), a vivid picture of inevitable punishment for debt. This is emphasized by the strong double negative *\ou m^* with the aorist subjunctive.

5:27 {**Thou shalt not commit adultery**} (*\ou moicheuseis*). These quotations (*verses 21,27,33*) from the Decalogue (*Ex 20 and De 5*) are from the Septuagint and use *\ou* and the future indicative (*volitive future, common Greek idiom*). In 5:43 the positive form, volitive future, occurs (*\agap^seis*). In 5:41 the third person (*\dot^*) singular second aorist active imperative is used. In 5:38 no verb occurs.

5:28 {**In his heart**} (*\en t^i kardifi autou*). Not just the centre of the blood circulation though it means that. Not just the emotional part of man's nature, but here the inner man including the intellect, the affections, the will. This word is exceedingly common in the New Testament and repays careful study always. It is from a root that means to quiver or palpitate. Jesus locates adultery in the eye and heart before the outward act. Wunsche (*_Beitrag_*) quotes two pertinent rabbinical sayings as translated by Bruce: "The eye and the heart are the two brokers of sin." "Passions lodge only in him who sees." Hence the peril of lewd pictures and plays to the pure.

5:29 {**Causeth thee to stumble**} (*\skandalizei se*). This is far better than the Authorized Version "*_Offend thee_*." *_Braid Scots_* has it rightly "ensnare ye." It is not the notion of giving offence or provoking, but of setting a trap or snare for one. The substantive (*\skandalon\, from \skandal^thron*) means the stick in the trap that springs and closes the trap when the animal touches it. Pluck out the eye when it is a snare, cut off the hand, even the right hand. These vivid pictures are not to be taken literally, but powerfully plead for self-mastery. Bengel says: *_Non oculum, sed scandalizentem oculum_*. It is not mutilating of the body that Christ enjoins, but control of the body against sin. The man who plays with fire will get burnt. Modern surgery finely illustrates the teaching of Jesus. The

tonsils, the teeth, the appendix, to go no further, if left diseased, will destroy the whole body. Cut them out in time and the life will be saved. Vincent notes that "the words scandal and slander are both derived from \skandalon\. And Wyc. renders, 'if thy right eye _slander_ thee.'" Certainly slander is a scandal and a stumbling-block, a trap, and a snare.

5:31 {**A writing of divorcement**} (\apostasion\), "a divorce certificate" (*Moffatt*), "a written notice of divorce" (*Weymouth*). The Greek is an abbreviation of \biblion apostasiou\ (*Ma 19:7; Mr 10:4*). Vulgate has here _libellum repudii_. The papyri use \suggraph^ apostasiou\ in commercial transactions as "a bond of release" (*see Moulton and Milligan's _Vocabulary_, etc.*) The written notice (\biblion\) was a protection to the wife against an angry whim of the husband who might send her away with no paper to show for it.

5:32 {**Saving for the cause of fornication**} (\parektos logou porneias\). An unusual phrase that perhaps means "except for a matter of unchastity." "Except on the ground of unchastity" (*Weymouth*), "except unfaithfulness" (*Goodspeed*), and is equivalent to \m^ epi porneifi\ in Mt 19:9. McNeile denies that Jesus made this exception because Mark and Luke do not give it. He claims that the early Christians made the exception to meet a pressing need, but one fails to see the force of this charge against Matthew's report of the words of Jesus. It looks like criticism to meet modern needs.

5:34 {**Swear not at all**} (\m^ omosai hol"s\). More exactly "not to swear at all" (*indirect command, and aorist infinitive*). Certainly Jesus does not prohibit oaths in a court of justice for he himself answered Caiaphas on oath. Paul made solemn appeals to God (*1Th 5:27; 1Co 15:31*). Jesus prohibits all forms of profanity. The Jews were past-masters in the art of splitting hairs about allowable and forbidden oaths or forms of profanity just as modern Christians employ a great variety of vernacular "cuss-words" and excuse themselves because they do not use the more flagrant forms.

5:38 {**An eye for an eye, and a tooth for a tooth**} (\ophthalmon anti ophthalmou kai odonta anti odontos\). Note \anti\ with the notion of exchange or substitution. The quotation is from Ex 21:24; De 19:21; Le 24:20. Like divorce this _jus talionis_ is a restriction upon unrestrained vengeance. "It limited revenge by

fixing an exact compensation for an injury" (*McNeile*). A money payment is allowed in the Mishna. The law of retaliation exists in Arabia today.

5:39 {**Resist not him that is evil**} (*\me antist^nai t^i pon^r^i*). Here again it is the infinitive (*second aorist active*) in indirect command. But is it "the evil man" or the "evil deed"? The dative case is the same form for masculine and neuter. Weymouth puts it "not to resist a (*the*) wicked man," Moffatt "not to resist an injury," Goodspeed "not to resist injury." The examples will go with either view. Jesus protested when smitten on the cheek (*Joh 18:22*). And Jesus denounced the Pharisees (*Mt 23*) and fought the devil always. The language of Jesus is bold and picturesque and is not to be pressed too literally. Paradoxes startle and make us think. We are expected to fill in the other side of the picture. One thing certainly is meant by Jesus and that is that personal revenge is taken out of our hands, and that applies to "lynch-law." Aggressive or offensive war by nations is also condemned, but not necessarily defensive war or defence against robbery and murder. Professional pacifism may be mere cowardice.

5:40 {**Thy coat ... thy cloke also**} (*\ton chit^na sou kai to himation*). The "coat" is really a sort of shirt or undergarment and would be demanded at law. A robber would seize first the outer garment or cloke (*one coat*). If one loses the undergarment at law, the outer one goes also (*the more valuable one*).

5:41 {**Shall compel thee**} (*\aggareusei*). The Vulgate has *_angariaverit_*. The word is of Persian origin and means public couriers or mounted messengers (*\aggaroi*) who were stationed by the King of Persia at fixed localities, with horses ready for use, to send royal messages from one to another. So if a man is passing such a post-station, an official may rush out and compel him to go back to another station to do an errand for the king. This was called impressment into service. This very thing was done to Simon of Cyrene who was thus compelled to carry the cross of Christ (*Mt 27:32, \^ggareusan*).

5:42 {**Turn not thou away**} (*\m^ apostroph^is*). Second aorist passive subjunctive in prohibition. "This is one of the clearest instances of the necessity of accepting the spirit and not the letter of the Lord's commands (*see vv.32,34,38*). Not only does indiscriminate almsgiving do little but injury to society, but

the words must embrace far more than almsgiving" (*McNeile*). Recall again that Jesus is a popular teacher and expects men to understand his paradoxes. In the organized charities of modern life we are in danger of letting the milk of human kindness dry up.

5:43 {**And hate thine enemy**} (*\kai mis[^]seis*). This phrase is not in Le 19:18, but is a rabbinical inference which Jesus repudiates bluntly. The Talmud says nothing of love to enemies. Paul in Ro 12:20 quotes Pr 25:22 to prove that we ought to treat our enemies kindly. Jesus taught us to pray for our enemies and did it himself even when he hung upon the cross. Our word "neighbour" is "nigh-bor," one who is nigh or near like the Greek word *\pl[^]sion* here. But proximity often means strife and not love. Those who have adjoining farms or homes may be positively hostile in spirit. The Jews came to look on members of the same tribe as neighbours as even Jews everywhere. But they hated the Samaritans who were half Jews and lived between Judea and Galilee. Jesus taught men how to act as neighbours by the parable of the Good Samaritan (*Lu 10:29ff.*).

5:48 {**Perfect**} (*\teleioi*). The word comes from *\telos*, end, goal, limit. Here it is the goal set before us, the absolute standard of our Heavenly Father. The word is used also for relative perfection as of adults compared with children.

[\[Previous\]](#) [\[Next\]](#)

6:1 **{Take heed}** (\prosechete\). The Greek idiom includes "mind" (\noun\) which is often expressed in ancient Greek and once in the Septuagint (*Job 7:17*). In the New Testament the substantive \nous\ is understood. It means to "hold the mind on a matter," take pains, take heed. "Righteousness" (\dikaiosun^n\) is the correct text in this verse. Three specimens of the Pharisaic "righteousness" are given (*alms, prayer, fasting*). **{To be seen}** (\theath^nai\). First aorist passive infinitive of purpose. Our word _theatrical_ is this very word, spectacular performance. **{With your Father}** (\para t^i patri hum^"n\). Literally "beside your Father," standing by his side, as he looks at it.

6:2 **{Sound not a trumpet}** (\m^salpis^is\). Is this literal or metaphorical? No actual instance of such conduct has been found in the Jewish writings. McNeile suggests that it may refer to the blowing of trumpets in the streets on the occasion of public fasts. Vincent suggests the thirteen trumpet-shaped chests of the temple treasury to receive contributions (*Lu 21:2*). But at Winona Lake one summer a missionary from India named Levering stated to me that he had seen Hindu priests do precisely this very thing to get a crowd to see their beneficences. So it looks as if the rabbis could do it also. Certainly it was in keeping with their love of praise. And Jesus expressly says that "the hypocrites" (\hoi hupokritai\) do this very thing. This is an old word for actor, interpreter, one who personates another, from \hupokrinomai\ to answer in reply like the Attic \apokrinomai\. Then to pretend, to feign, to dissemble, to act the hypocrite, to wear a mask. This is the hardest word that Jesus has for any class of people and he employs it for these pious pretenders who pose as perfect. **{They have received their reward}** (\apechousin ton misthon aut^"n\). This verb is common in the papyri for receiving a receipt, "they have their receipt in full," all the reward that they will get, this public notoriety. "They can sign the receipt of their reward" (*Deissmann, _Bible Studies_, p. 229*). So _Light from the Ancient East_, pp. 110f. \Apoche^ means "receipt." So also in 6:5.

6:4 **{In secret}** (\t^i krupt^i\). The Textus Receptus added the

words \en t“i phaner“i\ (*openly*) here and in 6:6, but they are not genuine. Jesus does not promise a _public_ reward for private piety.

6:5 {**In the synagogues and in the corners of the streets**} (\en tais sunag“gais kai en tais g“niais t“n platei“n\). These were the usual places of prayer (*synagogues*) and the street corners where crowds stopped for business or talk. If the hour of prayer overtook a Pharisee here, he would strike his attitude of prayer like a modern Moslem that men might see that he was pious.

6:6 {**Into thy closet**} (\eis to tameion\). The word is a late syncopated form of \tamieion\ from \tamias\ (*steward*) and the root \tam-\ from \temn“\, to cut. So it is a store-house, a separate apartment, one's private chamber, closet, or "den" where he can withdraw from the world and shut the world out and commune with God.

6:7 {**Use not vain repetitions**} (\m^ battalog^s^te\). Used of stammerers who repeat the words, then mere babbling or chattering, empty repetition. The etymology is uncertain, but it is probably onomatopoeic like "babble." The worshippers of Baal on Mount Carmel (*IKi 8:26*) and of Diana in the amphitheatre at Ephesus who yelled for two hours (*Ac 19:34*) are examples. The Mohammedans may also be cited who seem to think that they "will be heard for their much speaking" (\en t^i polulogifi\). Vincent adds "and the Romanists with their _paternosters_ and _avast_." The Syriac Sinaitic has it: "Do not be saying idle things." Certainly Jesus does not mean to condemn all repetition in prayer since he himself prayed three times in Gethsemane "saying the same words again" (*Mt 26:44*). "As the Gentiles do," says Jesus. "The Pagans thought that by endless repetitions and many words they would inform their gods as to their needs and weary them ('_fatigare deos_') into granting their requests" (*Bruce*).

6:9 {**After this manner therefore pray ye**} (\hout“s oun proseuchesthe humeis\). "You" expressed in contrast with "the Gentiles." It should be called "The Model Prayer" rather than "The Lord's Prayer." "Thus" pray as he gives them a model. He himself did not use it as a liturgy (*cf. Joh 17*). There is no evidence that Jesus meant it for liturgical use by others. In Lu 11:2-4 practically the same prayer though briefer is given at a later time by Jesus to the apostles in response to a request that he teach them how to pray. McNeile argues that the form in Luke

is the original to which Matthew has made additions: "The tendency of liturgical formulas is towards enrichment rather than abbreviation." But there is no evidence whatever that Jesus designed it as a set formula. There is no real harm in a liturgical formula if one likes it, but no one sticks to just one formula in prayer. There is good and not harm in children learning and saying this noble prayer. Some people are disturbed over the words "Our Father" and say that no one has a right to call God Father who has not been "born again." But that is to say that an unconverted sinner cannot pray until he is converted, an absurd contradiction. God is the Father of all men in one sense; the recognition of Him as the Father in the full sense is the first step in coming back to him in regeneration and conversion.

{Hallowed be thy name} (*\hagiasthî“ to onoma sou*). In the Greek the verb comes first as in the petitions in verse 10. They are all aorist imperatives, punctiliar action expressing urgency.

6:11 {Our daily bread} (*\ton arton hîm“n ton epiousion*). This adjective "daily" (*\epiousion*) coming after "Give us this day" (*\dos hîmEn sîmeron*) has given expositors a great deal of trouble. The effort has been made to derive it from *\epi* and *\î“n* (*\ousa*). It clearly comes from *\epi* and *\î“n* (*\epi\ and \eimi*) like *\tîi epiousî* ("*on the coming day,*" "*the next day,*" *Ac 16:12*). But the adjective *\epiousios* is rare and Origen said it was made by the Evangelists Matthew and Luke to reproduce the idea of an Aramaic original. Moulton and Milligan, *_Vocabulary_* say: "The papyri have as yet shed no clear light upon this difficult word (*Mt 6:11; Lu 11:3*), which was in all probability a new coinage by the author of the Greek Q to render his Aramaic Original" (*this in 1919*). Deissmann claims that only about fifty purely New Testament or "Christian" words can be admitted out of the more than 5,000 used. "But when a word is not recognizable at sight as a Jewish or Christian new formation, we must consider it as an ordinary Greek word until the contrary is proved. *\Epiousios* has all the appearance of a word that originated in trade and traffic of the everyday life of the people (*cf. my hints in _Neutestamentliche Studien Georg Heinrichi dargebracht_, Leipzig, 1914, pp. 118f.*). The opinion here expressed has been confirmed by A. Debrunner's discovery (*_Theol. Lit. Ztg_. 1925, Col. 119*) of *\epiousios* in an ancient housekeeping book" (*_Light from the Ancient East_, New ed. 1927, p. 78 and note 1*). So then it is not a word coined by the

Evangelist or by Q to express an Aramaic original. The word occurs also in three late MSS. after 2Macc. 1:8, \tous epiousious\ after \tous artous\. The meaning, in view of the kindred participle (\epious^i\ in Ac 16:12, seems to be "for the coming day," a daily prayer for the needs of the next day as every housekeeper understands like the housekeeping book discovered by Debrunner.

6:12 {**Our debts**} (\ta opheil^mata h^m^"n\). Luke (*Lu 11:4*) has "sins" (\hamartias\). In the ancient Greek \opheil^ma\ is common for actual legal debts as in Ro 4:4, but here it is used of moral and spiritual debts to God. "Trespases" is a mistranslation made common by the Church of England Prayer Book. It is correct in verse 14 in Christ's argument about prayer, but it is not in the Model Prayer itself. See Mt 18:28,30 for sin pictured again by Christ "as debt and the sinner as a debtor" (*Vincent*). We are thus described as having wronged God. The word \opheil^ for moral obligation was once supposed to be peculiar to the New Testament. But it is common in that sense in the papyri (*Deismann, _Bible Studies_, p. 221; _Light from the Ancient East_, _New ed., p. 331*). We ask forgiveness "in proportion as" (\h^"s\ we _also_ have forgiven those in debt to us, a most solemn reflection. \Aph^kamen\ is one of the three k aorists (\eth^ka, ed^ka, h^ka\). It means to send away, to dismiss, to wipe off.

6:13 {**And bring us not into temptation**} (\kai m^ eisenegk^is eis peirasmon\). "Bring" or "lead" bothers many people. It seems to present God as an active agent in subjecting us to temptation, a thing specifically denied in Jas 1:13. The word here translated "temptation" (\peirasmon\) means originally "trial" or "test" as in Jas 1:2 and Vincent so takes it here. _Braid Scots_ has it: "And lat us no be siftit." But God does test or sift us, though he does not tempt us to evil. No one understood temptation so well as Jesus for the devil tempted him by every avenue of approach to all kinds of sin, but without success. In the Garden of Gethsemane Jesus will say to Peter, James, and John: "Pray that ye enter not into temptation" (*Lu 22:40*). That is the idea here. Here we have a "Permissive imperative" as grammarians term it. The idea is then: "Do not allow us to be led into temptation." There is a way out (*1Co 10:13*), but it is a terrible risk.

{**From the evil one**} (\apo tou pon^rou\). The ablative case in the

Greek obscures the gender. We have no way of knowing whether it is \ho pon^ros\ (*the evil one*) or \to pon^ron\ (*the evil thing*). And if it is masculine and so \ho pon^ros\, it can either refer to the devil as the Evil One _par excellence_ or the evil man whoever he may be who seeks to do us ill. The word \pon^ros\ has a curious history coming from \ponos\ (*toil*) and \pone^a\ (*to work*). It reflects the idea either that work is bad or that this particular work is bad and so the bad idea drives out the good in work or toil, an example of human depravity surely.

The Doxology is placed in the margin of the Revised Version. It is wanting in the oldest and best Greek manuscripts. The earliest forms vary very much, some shorter, some longer than the one in the Authorized Version. The use of a doxology arose when this prayer began to be used as a liturgy to be recited or to be chanted in public worship. It was not an original part of the Model Prayer as given by Jesus.

6:14 {**Trespases**} (\parapt^mata\). This is no part of the Model Prayer. The word "trespass" is literally "falling to one side," a lapse or deviation from truth or uprightness. The ancients sometimes used it of intentional falling or attack upon one's enemy, but "slip" or "fault" (*Ga 6:1*) is the common New Testament idea. \Parabasis\ (*Ro 5:14*) is a positive violation, a transgression, conscious stepping aside or across.

6:16 {**Of a sad countenance**} (\skuthr^poi\). Only here and Lu 24:17 in the N.T. It is a compound of \skuthros\ (*sullen*) and \ops\ (*countenance*). These actors or hypocrites "put on a gloomy look" (*Goodspeed*) and, if necessary, even "disfigure their faces" (\aphanizousin ta pros^pa aut^n\), that they may look like they are fasting. It is this pretence of piety that Jesus so sharply ridicules. There is a play on the Greek words \aphanizousi\ (*disfigure*) and \phan^sin\ (*figure*). They conceal their real looks that they may seem to be fasting, conscious and pretentious hypocrisy.

6:18 {**In secret**} (\en t^i kruphai^i\). Here as in 6:4,6 the Textus Receptus adds \en t^i phaner^i\ (*openly*), but it is not genuine. The word \kruphaioi\ is here alone in the New Testament, but occurs four times in the Septuagint.

6:19 {**Lay not up for yourselves treasures**} (\m^th^saurizete humin th^saurous\). Do not have this habit (\m^ and the present

imperative). See on Mt 2:11 for the word "treasure." Here there is a play on the word, "treasure not for yourselves treasures." Same play in verse 20 with the cognate accusative. In both verses \humin\ is dative of personal interest and is not reflexive, but the ordinary personal pronoun. Wycliff has it: "Do not treasure to you treasures."

{Break through} (\diorussousin\). Literally "dig through." Easy to do through the mud walls or sun-dried bricks. Today they can pierce steel safes that are no longer safe even if a foot thick. The Greeks called a burglar a "mud-digger" (\toichoruchos\).

6:20 **{Rust}** (\br“sis\). Something that "eats" (\bibr“sk“\) or "gnaws" or "corrodes."

6:22 **{Single}** (\haplous\). Used of a marriage contract when the husband is to repay the dowry "pure and simple" (\t^n phern^n hapl^n\), if she is set free; but in case he does not do so promptly, he is to add interest also (*Moulton and Milligan's _Vocabulary_, etc.*). There are various other instances of such usage. Here and in Lu 11:34 the eye is called "single" in a moral sense. The word means "without folds" like a piece of cloth unfolded, _simplex_ in Latin. Bruce considers this parable of the eye difficult. "The figure and the ethical meaning seem to be mixed up, moral attributes ascribed to the physical eye which with them still gives light to the body. This confusion may be due to the fact that the eye, besides being the organ of vision, is the seat of expression, revealing inward dispositions." The "evil" eye (\pon^ros\) may be diseased and is used of stinginess in the LXX and so \haplous\ may refer to liberality as Hatch argues (*_Essays in Biblical Greek_, p. 80*). The passage may be elliptical with something to be supplied. If our eyes are healthy we see clearly and with a single focus (*without astigmatism*). If the eyes are diseased (*bad, evil*), they may even be cross-eyed or cock-eyed. We see double and confuse our vision. We keep one eye on the hoarded treasures of earth and roll the other proudly up to heaven. Seeing double is double-mindedness as is shown in verse 24.

6:24 **{No man can serve two masters}** (\oudeis dunatai dusi kuriois douleuein\). Many try it, but failure awaits them all. Men even try "to be slaves to God and mammon" (\The“i douleuein kai mam“nfi\). Mammon is a Chaldee, Syriac, and Punic word like _Plutus_ for the money-god (*or devil*). The slave of mammon will

obey mammon while pretending to obey God. The United States has had a terrible revelation of the power of the money-god in public life in the Sinclair-Fall-Teapot-Air-Dome-Oil case. When the guide is blind and leads the blind, both fall into the ditch. The man who cannot tell road from ditch sees falsely as Ruskin shows in *Modern Painters*. He will hold to one (*\henos anthexetai*). The word means to line up face to face (*\anti*) with one man and so against the other.

6:25 {**Be not anxious for your life**} (*\m^ merimnate t^i psuch^i h-m^“n*). This is as good a translation as the Authorized Version was poor; "Take no thought for your life." The old English word "thought" meant anxiety or worry as Shakespeare says:

"The native hue of resolution
Is sicklied o'er with the pale
cast of thought."

Vincent quotes Bacon (*Henry VII*): "Harris, an alderman of London, was put in trouble and died with thought and anguish." But words change with time and now this passage is actually quoted (*Lightfoot*) "as an objection to the moral teaching of the Sermon on the Mount, on the ground that it encouraged, nay, commanded, a reckless neglect of the future." We have narrowed the word to mere planning without any notion of anxiety which is in the Greek word. The verb *\merimna“* is from *\meris, meriz“*, because care or anxiety distracts and divides. It occurs in Christ's rebuke to Martha for her excessive solicitude about something to eat (*Lu 10:41*). The notion of proper care and forethought appears in 1Co 7:32; 12:25; Php 2:20. It is here the present imperative with the negative, a command not to have the habit of petulant worry about food and clothing, a source of anxiety to many housewives, a word for women especially as the command not to worship mammon may be called a word for men. The command can mean that they must stop such worry if already indulging in it. In verse 31 Jesus repeats the prohibition with the ingressive aorist subjunctive: "Do not become anxious," "Do not grow anxious." Here the direct question with the deliberative subjunctive occurs with each verb (*\phag“men, pi“men, peribal“metha*). This deliberative subjunctive of the direct question is retained in the indirect question employed in verse 25. A different verb for clothing occurs, both in the indirect middle (*\peribal“metha\, fling round ourselves in 31, \endus^sthe\, put on yourselves in 25*).

{For your life} (*tⁱ psuchⁱ*). "Here *\psuchⁱ* stands for the life principle common to man and beast, which is embodied in the *\s“ma*: the former needs food, the latter clothing" (*McNeile*). *\Psuchⁱ* in the Synoptic Gospels occurs in three senses (*McNeile*): either the life principle in the body as here and which man may kill (*Mr 3:4*) or the seat of the thoughts and emotions on a par with *\kardia* and *\dianoia* (*Mt 22:37*) and *\pneuma* (*Lu 1:46; cf. Joh 12:27; 13:21*) or something higher that makes up the real self (*Mt 10:28; 16:26*). In Mt 16:25 (*Lu 9:25*) *\psuchⁱ* appears in two senses paradoxical use, saving life and losing it.

6:27 **{Unto his stature}** (*epi tⁿ hⁱlikian autou*). The word *\hⁱlikian* is used either of height (*stature*) or length of life (*age*). Either makes good sense here, though probably "stature" suits the context best. Certainly anxiety will not help either kind of growth, but rather hinder by auto-intoxication if nothing more. This is no plea for idleness, for even the birds are diligent and the flowers grow.

6:28 **{The lilies of the field}** (*ta krina tou agrou*). The word may include other wild flowers besides lilies, blossoms like anemones, poppies, gladioli, irises (*McNeile*).

6:29 **{Was not arrayed}** (*oude periebaeto*). Middle voice and so "did not clothe himself," "did not put around himself."

6:30 **{The grass of the field}** (*ton chorton tou agrou*). The common grass of the field. This heightens the comparison.

6:33 **{First his kingdom}** (*pr^oton tⁿ basileian*). This in answer to those who see in the Sermon on the Mount only ethical comments. Jesus in the Beatitudes drew the picture of the man with the new heart. Here he places the Kingdom of God and his righteousness before temporal blessings (*food and clothing*).

6:34 **{For the morrow}** (*eis ten aurion*). The last resort of the anxious soul when all other fears are allayed. The ghost of tomorrow stalks out with all its hobgoblins of doubt and distrust.

7:1 **{Judge not}** (*\m^ krinete*). The habit of censoriousness, sharp, unjust criticism. Our word critic is from this very word. It means to separate, distinguish, discriminate. That is necessary, but pre-judice (*prejudgment*) is unfair, captious criticism.

7:3 **{The mote}** (*\to karphe*). Not dust, but a piece of dried wood or chaff, splinter (*Weymouth, Moffatt*), speck (*Goodspeed*), a very small particle that may irritate. **{The beam}** (*\t^n dokon*). A log on which planks in the house rest (*so papyri*), joist, rafter, plank (*Moffatt*), pole sticking out grotesquely. Probably a current proverb quoted by Jesus like our people in glass houses throwing stones. Tholuck quotes an Arabic proverb: "How seest thou the splinter in thy brother's eye, and seest not the cross-beam in thine eye?"

7:5 **{Shalt thou see clearly}** (*\diablepseis*). Only here and Lu 6:42 and Mr 8:25 in the New Testament. Look through, penetrate in contrast to *\blepeis*, to gaze at, in verse 3. Get the log out of your eye and you will see clearly how to help the brother get the splinter out (*\ekbalein*) of his eye.

7:6 **{That which is holy unto the dogs}** (*\to hagion tois kusin*). It is not clear to what "the holy" refers, to ear-rings or to amulets, but that would not appeal to dogs. Trench (*Sermon on the Mount*, p. 136) says that the reference is to meat offered in sacrifice that must not be flung to dogs: "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a *_skubalon_*, Ex 22:31." The yelping dogs would jump at it. Dogs are kin to wolves and infest the streets of oriental cities.

{Your pearls before the swine} (*\tous margaritas h-m^"n emprosthen t^"n choir^"n*). The word pearl we have in the name Margarita (*Margaret*). Pearls look a bit like peas or acorns and would deceive the hogs until they discovered the deception. The wild boars haunt the Jordan Valley still and are not far removed from bears as they trample with their feet and rend with their tusks those who have angered them.

7:9 {**Loaf--stone**} (\arton--lithon\). Some stones look like loaves of bread. So the devil suggested that Jesus make loaves out of stones (*Mt 4:3*).

7:10 {**Fish--serpent**} (\ichthun--ophin\). Fish, common article of food, and water-snakes could easily be substituted. Anacoluthon in this sentence in the Greek.

7:11 {**How much more**} (\pos“i mallon\). Jesus is fond of the _a fortiori_ argument.

7:12 {**That men should do unto you**} (\hina poi“sin h–mœn hoi anthr“poi\). Luke (*Lu 6:31*) puts the Golden Rule parallel with Mt 5:42. The negative form is in Tobit 4:15. It was used by Hillel, Philo, Isocrates, Confucius. "The Golden Rule is the distilled essence of that 'fulfilment' (*5:17*) which is taught in the sermon" (*McNeile*). Jesus puts it in positive form.

7:13 {**By the narrow gate**} (\dia tˆs stenˆs pulˆs\). The Authorized Version "at the strait gate" misled those who did not distinguish between "strait" and "straight." The figure of the Two Ways had a wide circulation in Jewish and Christian writings (*cf. De 30:19; Jer 21:8; Ps 1*). See the _Didache_ i-vi; Barnabas xviii-xx. "The narrow gate" is repeated in verse 14 and {**straitened the way**} (\tethlimmenˆ hˆ hodos\) added. The way is "compressed," narrowed as in a defile between high rocks, a tight place like \stenoch“ria\ in Ro 8:35. "The way that leads to life involves straits and afflictions" (*McNeile*). Vincent quotes the _Pinax_ or _Tablet_ of Cebes, a contemporary of Socrates: "Seest thou not, then, a little door, and a way before the door, which is not much crowded, but very few travel it? This is the way that leadeth unto true culture." "The broad way" (\euruch“ros\) is in every city, town, village, with the glaring white lights that lure to destruction.

7:15 {**False prophets**} (\t“n pseudoprophˆt“n\). There were false prophets in the time of the Old Testament prophets. Jesus will predict "false Messiahs and false prophets" (*Mt 24:24*) who will lead many astray. They came in due time posing as angels of light like Satan, Judaizers (*2Co 11:13ff.*) and Gnostics (*1Jo 4:1; ITi 4:1*). Already false prophets were on hand when Jesus spoke on this occasion (*cf. Ac 13:6; 2Pe 2:1*). In outward appearance they look like sheep in the sheep's clothing which they wear, but

within they are "ravening wolves" (*\lukoi harpages*), greedy for power, gain, self. It is a tragedy that such men and women reappear through the ages and always find victims. Wolves are more dangerous than dogs and hogs.

7:16 {**By their fruits ye shall know them**} (*\apo t“n karp“n aut“n epign“sesthe*). From their fruits you will recognize them." The verb "know " (*\gin“sk“*) has *\epi* added, fully know. The illustrations from the trees and vines have many parallels in ancient writers.

7:20 See on *˘Mt 7:16*.

7:21 {**Not--but**} (*\ou--all'*). Sharp contrast between the mere talker and the doer of God's will.

7:22 {**Did we not prophesy in thy name?**} (*\ou t“i s“i onomati eprophˆteusamen;*). The use of *\ou* in the question expects the affirmative answer. They claim to have prophesied (*preached*) in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (*\oudepote egn“n h–mfs*). "I was never acquainted with you" (*experimental knowledge*). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (*\homologˆs“ autois*), the very word used of profession of Christ before men (*Mt 10:32*). This word Jesus will use for public and open announcement of their doom.

7:24 {**And doeth them**} (*\kai poiei autous*). That is the point in the parable of the wise builder, "who digged and went deep, and laid a foundation upon the rock" (*Lu 6:48*).

7:25 {**Was founded**} (*\tethemeli“to*). Past perfect indicative passive state of completion in the past. It had been built upon the rock and it stood. No augment.

7:26 {**And doeth them not**} (*\kai mˆ poi“n autous*). The foolish builder put his house on the sands that could not hold in the storm. One is reminded of the words of Jesus at the beginning of the Sermon in 5:19 about the one "who does and teaches." Hearing sermons is a dangerous business if one does not put them into practice.

7:28 {**The multitudes were astonished**} (*\exepˆssonto hoi*

ochloi). They listened spell-bound to the end and were left amazed. Note the imperfect tense, a buzz of astonishment. The verb means literally "were struck out of themselves."

7:29 {**And not as their scribes**} (*\kai ouch h“s hoi grammateis aut“n*). They had heard many sermons before from the regular rabbis in the synagogues. We have specimens of these discourses preserved in the Mishna and Gemara, the Jewish Talmud when both were completed, the driest, dullest collection of disjointed comments upon every conceivable problem in the history of mankind. The scribes quoted the rabbis before them and were afraid to express an idea without bolstering it up by some predecessor. Jesus spoke with the authority of truth, the reality and freshness of the morning light, and the power of God's Spirit. This sermon which made such a profound impression ended with the tragedy of the fall of the house on the sand like the crash of a giant oak in the forest. There was no smoothing over the outcome.

[\[Previous\]](#) [\[Next\]](#)

8:2 {**If thou wilt**} (\ean thel'is\). The leper knew that Jesus had the power to heal him. His doubt was about his willingness. "Men more easily believe in miraculous power than in miraculous love" (*Bruce*). This is a condition of the third class (*undetermined, but with prospect of being determined*), a hopeful doubt at any rate. Jesus accepted his challenge by "I will." The command to "tell no one" was to suppress excitement and prevent hostility.

8:5 {**Unto him**} (\aut'i\). Dative in spite of the genitive absolute \eiselthontos autou\ as in verse 1, a not infrequent Greek idiom, especially in the _koin,_.

8:6 {**Grievously tormented**} (\dein's basanizomenos\). Participle present passive from root \basanos\ (*see on Mt 4:24*). The boy (\pais\), slave (\doulos\, *Lu 7:2*), was a bedridden (\bebl'tai\, *perfect passive indicative of ball'*) paralytic.

8:7 {**I will come and heal him**} (\eg' elth'n therapeus' auton\). Future indicative, not deliberative subjunctive in question (*McNeile*). The word here for heal (\therapeus'\) means first to serve, give medical attention, then cure, restore to health. The centurion uses the more definite word for healing (\iath'setai\ 8:8) as Matthew does in 8:13 (\iath^). Luke (*Lu 9:11*), like a physician, says that Jesus healed (\iato\) those in need of treatment (\therapeias\), but the distinction is not always observed. In Ac 28:8 Luke uses \iasato\ of the miraculous healings in Malta by Paul while he employs \etherapeuonto\ (*Ac 28:9*) apparently of the practice of Luke the physician (*so W. M. Ramsay*). Matthew represents the centurion himself as speaking to Jesus while Luke has it that two committees from the centurion brought the messages, apparently a more detailed narrative. What one does through others he does himself as Pilate "scourged Jesus" (*had him scourged*).

8:9 {**For I also am a man under authority**} (\kai gar eg' anthr'pos hupo exousian\). "Also" is in the text, though the \kai\ here may mean "even," even I in my subordinate position have soldiers under me. As a military man he had learned obedience to his

superiors and so expected obedience to his commands, instant obedience (*aorist imperatives and aoristic present indicatives*). Hence his faith in Christ's power over the illness of the boy even without coming. Jesus had only to speak with a word (8:8), say the word, and it would be done.

8:10 {**So great faith**} (\tosautⁿ pistin\). In a Roman centurion and greater than in any of the Jews. In like manner Jesus marvelled at the great faith of the Canaanitish woman (*Mt 15:28*).

8:11 {**Sit down**} (\anaklith^sontai\). Recline at table on couches as Jews and Romans did. Hence Leonardo da Vinci's famous picture of the Last Supper is an anachronism with all seated at table in modern style.

8:12 {**The sons of the kingdom**} (\hoi huioi t^s basileias\). A favourite Hebrew idiom like "son of hell" (*Mt 23:15*), "sons of this age" (*Lu 16:8*). The Jews felt that they had a natural right to the privileges of the kingdom because of descent from Abraham (*Mt 3:9*). But mere natural birth did not bring spiritual sonship as the Baptist had taught before Jesus did.

{**Into the outer darkness**} (\eis to skotos to ex^{teron}\). Comparative adjective like our "further out," the darkness outside the limits of the lighted palace, one of the figures for hell or punishment (*Mt 23:13; 25:30*). The repeated article makes it bolder and more impressive, "the darkness the outside," there where the wailing and gnashing of teeth is heard in the thick blackness of night.

8:14 {**Lying sick of a fever**} (\bibl^{men}ⁿ kai puressousan\). Two participles, bedridden (*perfect passive of* \ball^{ai}\) and burning with fever (*present active*). How long the fever had had her we have no means of knowing, possibly a sudden and severe attack (*Mr 1:30*), as they tell Jesus about her on reaching the house of Peter. We are not told what kind of fever it was. Fever itself was considered a disease. "Fever" is from German feuer (*fire*) like the Greek \pur\.

8:15 {**Touched her hand**} (\h^spsato t^s cheiros aut^s\). In loving sympathy as the Great Physician and like any good doctor today.

{**Ministered**} (\di^{konei}\). "Began to minister" (*conative*

imperfect) at once to Jesus at table in gratitude and love.

8:16 {**When even was come**} (*\opsias genomen^s*). Genitive absolute. A beautiful sunset scene at the close of the Sabbath day (**Mr 1:21**). Then the crowds came as Jesus stood in the door of Peter's house (**Mr 1:33; Mt 8:14**) as all the city gathered there with the sick, "all those who had it bad" (*see on Mt 4:24*) and he healed them "with a word" (*\logⁱ*). It was a never to be forgotten memory for those who saw it.

8:17 {**Himself took our infirmities and bare our diseases**} (*\autos tas astheneias elaben kai tas nosous ebastasen*). A quotation from Isa 53:4. It is not clear in what sense Matthew applies the words in Isaiah whether in the precise sense of the Hebrew or in an independent manner. Moffatt translates it: "He took away our sicknesses, and bore the burden of our diseases." Goodspeed puts it: "He took our sickness and carried away our diseases." Deissmann (*Bible Studies*, pp. 102f.) thinks that Matthew has made a free interpretation of the Hebrew, has discarded the translation of the Septuagint, and has transposed the two Hebrew verbs so that Matthew means: "He took upon himself our pains, and bore our diseases." Plummer holds that "It is impossible, and also unnecessary, to understand what the Evangelist understood by 'took' (*\elaben*) and 'bare' (*\ebastasen*). It at least must mean that Christ removed their sufferings from the sufferers. He can hardly have meant that the diseases were transferred to Christ." *\Bastazⁱ* occurs freely in the papyri with the sense of lift, carry, endure, carry away (*the commonest meaning, Moulton and Milligan, Vocabulary*), pilfer. In Mt 3:11 we have the common vernacular use to take off sandals. The Attic Greek did not use it in the sense of carrying off. "This passage is the cornerstone of the faith-cure theory, which claims that the atonement of Christ includes provision for *\bodily* no less than for spiritual healing, and therefore insists on translating 'took away'" (*Vincent*). We have seen that the word *\bastazⁱ* will possibly allow that meaning, but I agree with McNeile: "The passage, *\as Mt. employs it*, has no bearing on the doctrine of the atonement." But Jesus does show his sympathy with us. "Christ's sympathy with the sufferers was so intense that he really felt their weaknesses and pains." In our burdens Jesus steps under the load with us and helps us to carry on.

8:19 {**A scribe**} (*\heis grammateus*). One (*\heis*)="a," indefinite article. Already a disciple as shown by "another of the

disciples" (*heteros t' n math' t' n*) in 8:21. He calls Jesus "Teacher" (*didaskale*), but he seems to be a "bumptious" brother full of self-confidence and self-complacency. "Even one of that most unimpressible class, in spirit and tendency utterly opposed to the ways of Jesus" (*Bruce*). Yet Jesus deals gently with him.

8:20 {**Holes**} (*ph' leous*). A lurking hole, burrow. {**Nests**} (*katask' n' seis*). "Roosts, i.e. leafy, \sk' nai\ for settling at night (*tabernacula, habitacula*), not nests" (*McNeile*). In the Septuagint it is used of God tabernacling in the Sanctuary. The verb (*katask' no'*) is there used of birds (*Ps 103:12*).

{**The Son of man**} (*tho huios tou anthr' pou*). This remarkable expression, applied to himself by Jesus so often, appears here for the first time. There is a considerable modern literature devoted to it. "It means much for the Speaker, who has chosen it deliberately, in connection with private reflections, at whose nature we can only guess, by study of the many occasions on which the name is used" (*Bruce*). Often it means the Representative Man. It may sometimes stand for the Aramaic *barnasha*, the man, but in most instances that idea will not suit. Jesus uses it as a concealed Messianic title. It is possible that this scribe would not understand the phrase at all. Bruce thinks that here Jesus means "the unprivileged Man," worse off than the foxes and the birds. Jesus spoke Greek as well as Aramaic. It is inconceivable that the Gospels should never call Jesus "the Son of man" and always credit it to him as his own words if he did not so term himself, about eighty times in all, thirty-three in Matthew. Jesus in his early ministry, except at the very start in Joh 4, abstains from calling himself Messiah. This term suited his purpose exactly to get the people used to his special claim as Messiah when he is ready to make it openly.

8:21 {**And bury my father**} (*kai thapsai ton patera mou*). The first man was an enthusiast. This one is overcautious. It is by no means certain that the father was dead. Tobit urged his son Tobias to be sure to bury him: "Son, when I am dead, bury me" (*Tobit 4:3*). The probability is that this disciple means that, after his father is dead and buried, he will then be free to follow Jesus. "At the present day, an Oriental, with his father sitting by his side, has been known to say respecting his future projects: 'But I must first bury my father!'" (*Plummer*). Jesus wanted first things first. But even if his father was not

actually dead, service to Christ comes first.

8:22 {**Leave the dead to bury their own dead**} (\aphes tous nekrous thapsai tous heaut“n nekrous\). The spiritually dead are always on hand to bury the physically dead, if one's real duty is with Jesus. Chrysostom says that, while it is a good deed to bury the dead, it is a better one to preach Christ.

8:24 {**But he was asleep**} (\autos de ekatheuden\). Imperfect, was sleeping. Picturesque scene. The Sea of Galilee is 680 feet below the Mediterranean Sea. These sudden squalls come down from the summit of Hermon with terrific force (\seismos megas\) like an earthquake. Mark (**Mr 4:37**) and Luke (**Lu 8:23**) term it a whirlwind (\lailaps\) in furious gusts.

8:25 {**Save, Lord; we perish**} (\Kurie, s“son, apollumetha\). More exactly, "Lord, save us at once (*aorist*), we are perishing (*present linear*)."

8:27 {**Even the winds and the sea obey him**} (\Kai hoi an^moi kai h^ thalassa aut“i hupakouousin\). A nature miracle. Even a sudden drop in the wind would not at once calm the sea. "J. Weiss explains that by 'an astonishing coincidence' the storm happened to lull at the moment that Jesus spoke!" (**McNeile**). Some minds are easily satisfied by their own stupidities.

8:28 {**The country of the Gadarenes**} (\ten ch“ran t“n Gadar^n“n\). This is the correct text in Matthew while in Mr 5:1 and Lu 8:26 it is "the country of the Gerasenes." Dr. Thomson discovered by the lake the ruins of Khersa (**Gerasa**). This village is in the district of the city of Gadara some miles southeastward so that it can be called after Gerasa or Gadara. So Matthew speaks of "two demoniacs" while Mark and Luke mention only one, the leading one. "{**The tombs**}" (\t“n mn^mei“n\) were chambers cut into the mountain side common enough in Palestine then and now. On the eastern side of the lake the precipitous cliffs are of limestone formation and full of caves. It is one of the proofs that one is a maniac that he haunts the tombs. People shunned the region as dangerous because of the madmen.

8:29 {**Thou Son of God**} (\huie tou theou\). The recognition of Jesus by the demons is surprising. The whole subject of demonology is difficult. Some hold that it is merely the ancient way of describing disease. But that does not explain the

situation here. Jesus is represented as treating the demons as real existences separate from the human personality. Missionaries in China today claim that they have seen demons cast out. The devil knew Jesus clearly and it is not strange that Jesus was recognized by the devil's agents. They know that there is nothing in common between them and the Son of God (*h^ˆmin kai soi*, *ethical dative*) and they fear torment "before the time" (*pro kairou*). Usually *ta daimonia* is the word in the New Testament for demons, but in 8:31 we have *hoi daimones* (*the only example in the N.T.*). *Daimonion* is a diminutive of *daim^ˆn*. In Homer *daim^ˆn* is used synonymously with *theos* and *thea*. Hesiod employed *daim^ˆn* of men of the golden age as tutelary deities. Homer has the adjective *daimonios* usually in an evil sense. Empedocles considered the demons both bad and good. They were thus used to relieve the gods and goddesses of much rascality. Grote (*History of Greece*) notes that the Christians were thus by pagan usage justified in calling idolatry the worship of demons. See 1Co 10:20f.; 1Ti 4:1; Re 9:20; 16:13f. In the Gospels demons are the same as unclean spirits (*Mr 5:12,15; 3:22,30; Lu 4:33*). The demons are disturbers (*Vincent*) of the whole life of man (*Mr 5:2f.; 7:25; Mt 12:45; Lu 13:11,16*).

8:32 {**Rushed down the steep**} (*h^ˆrm^ˆsen kata tou kr^ˆmnou*). Down from the cliff (*ablative case*) into the sea. Constative aorist tense. The influence of mind on matter is now understood better than formerly, but we have the mastery of the mind of the Master on the minds of the maniacs, the power of Christ over the demons, over the herd of hogs. Difficulties in plenty exist for those who see only folk-lore and legend, but plain enough if we take Jesus to be really Lord and Saviour. The incidental destruction of the hogs need not trouble us when we are so familiar with nature's tragedies which we cannot comprehend.

8:34 {**That he would depart**} (*hop^ˆs metab^ˆi*). The whole city was excited over the destruction of the hogs and begged Jesus to leave, forgetful of the healing of the demoniacs in their concern over the loss of property. They cared more for hogs than for human souls, as often happens today.

9:1 **{His own city}** (\tⁿ idian polin\). Capernaum (*Mr 2:1; Mt 4:13*).

9:2 **{They brought}** (\prosepheron\). Imperfect, "were bringing," graphic picture made very vivid by the details in Mr 2:1-4 and Lu 5:17. "**{Lying on a bed}**" (*stretched on a couch*), perfect passive participle, a little bed or couch (\klinidion\) in Lu 5:19, "a pallet" (\krabatos\) in Mr 2:4,9,11. **{Thy sins are forgiven}** (\aphientai\). Present passive indicative (*aoristic present*). Luke (*Lu 5:21*) has \aphe^{ntai}\, Doric and Ionic perfect passive indicative for the Attic \apheintai\, one of the dialectical forms appearing in the _Koin,_.

9:3 **{This man blasphemeth}** (\houtos blasph^{mei}\). See the sneer in "this fellow." "The prophet always is a scandalous, irreverent blasphemer from the conventional point of view" (*Bruce*).

9:6 **{That ye may know}** (\hina eid^{te}\). Jesus accepts the challenge in the thoughts of the scribes and performs the miracle of healing the paralytic, who so far only had his sins forgiven, to prove his Messianic power on earth to forgive sins even as God does. The word \exousia\ may mean either power or authority. He had both as a matter of fact. Note same word in 9:8. **{Then saith he to the sick of the palsy}** (\tote legei tⁱ paralutikⁱ\). These words of course, were not spoken by Jesus. Curiously enough Matthew interjects them right in the midst of the sayings of Jesus in reply to the scorn of the scribes. Still more remarkable is the fact that Mark (*Mr 2:10*) has precisely the same words in the same place save that Matthew has added \tote\, of which he is fond, to what Mark already had. Mark, as we know, largely reports Peter's words and sees with Peter's eyes. Luke has the same idea in the same place without the vivid historical present \legei (*eipen tⁱ paralelumenⁱ*)\ with the participle in place of the adjective. This is one of the many proofs that both Matthew and Luke made use of Mark's Gospel each in his own way. **{Take up thy bed}** (\fron sou tⁿ klinⁿ\). Pack up at once (*aorist active imperative*) the rolled-up pallet.

9:9 {**At the place of toll**} (\epi to tel“nion\). The tax-office or custom-house of Capernaum placed here to collect taxes from the boats going across the lake outside of Herod's territory or from people going from Damascus to the coast, a regular caravan route. "{**Called Matthew**}" (\Maththaion legomenon\ and in 10:3 Matthew the publican is named as one of the Twelve Apostles. Mark (**Mr 2:14**) and Luke (**Lu 5:27**) call this man Levi. He had two names as was common, Matthew Levi. The publicans (\tel“nai\ get their name in English from the Latin _publicanus_ (*a man who did public duty*), not a very accurate designation. They were detested because they practised graft. Even Gabinius the proconsul of Syria was accused by Cicero of relieving Syrians and Jews of legitimate taxes for graft. He ordered some of the tax-officers removed. Already Jesus had spoken of the publican (**5:46**) in a way that shows the public disfavour in which they were held.

9:10 {**Publicans and sinners**} (\tel“nai kai hamart“loi\). Often coupled together in common scorn and in contrast with the righteous (\dikaioi\ in **9:13**). It was a strange medley at Levi's feast (*Jesus and the four fisher disciples, Nathanael and Philip; Matthew Levi and his former companions, publicans and sinners; Pharisees with their scribes or students as on-lookers; disciples of John the Baptist who were fasting at the very time that Jesus was feasting and with such a group*). The Pharisees criticize sharply "your teacher" for such a social breach of "reclining" together with publicans at Levi's feast.

9:12 {**But they that are sick**} (\alla hoi kak“s echontes\). Probably a current proverb about the physician. As a physician of body and soul Jesus was bound to come in close touch with the social outcasts.

9:13 {**But go ye and learn**} (\poreuthentes de mathete\). With biting sarcasm Jesus bids these preachers to learn the meaning of Ho 6:6. It is repeated in Mt 12:7. Ingressive aorist imperative (\mathete\).

9:14 {**The disciples of John**} (\hoi math^tai I“anou\). One is surprised to find disciples of the Baptist in the role of critics of Christ along with the Pharisees. But John was languishing in prison and they perhaps were blaming Jesus for doing nothing about it. At any rate John would not have gone to Levi's feast on one of the Jewish fast-days. "The strict asceticism of the Baptist (**11:18**) and of the Pharisaic rabbis (**Lu 18:12**) was

imitated by their disciples" (*McNeile*).

9:15 {**The sons of the bride-chamber**} (*\hoi huioi tou numph“nos*).

It is a late Hebrew idiom for the wedding guests, "the friends of the bridegroom and all the sons of the bride-chamber" (*_Tos. Berak._ ii. 10*). Cf. Joh 2:29.

9:16 {**Undressed cloth**} (*\rhakous agnaphou*). An unfulled, raw piece of woollen cloth that will shrink when wet and tear a bigger hole than ever. {**A worse rent**} (*\cheiron schisma*). Our word "schism." The "{**patch**}" (*\pl^r“ma\, filling up*) thus does more harm than good.

9:17 {**Old wineskins**} (*\askous palaious*). Not glass "{**bottles**}" but wineskins used as bottles as is true in Palestine yet, goatskins with the rough part inside. "Our word _bottle_ originally carried the true meaning, being a bottle of leather. In Spanish _bota_ means a _leather bottle_, a _boot_, and a _butt_. In Spain wine is still brought to market in pig-skins " (*Vincent*). The new wine will ferment and crack the dried-up old skins. {**The wine is spilled**} (*\ekcheitai*), poured out.

9:18 {**Is even now dead**} (*\arti eteleut^sen*). Aorist tense with *\arti* and so better, "just now died," "just dead" (*Moffatt*).

Mark (*Mr 5:23*) has it "at the point of death," Luke (*Lu 8:42*) "lay a dying." It is not always easy even for physicians to tell when actual death has come. Jesus in 9:24 pointedly said, "The damsel is not dead, but sleepeth," meaning that she did not die to stay dead.

9:20 {**The border of his garment**} (*\tou kraspedou tou himatiou*).

The hem or fringe of a garment, a tassel or tuft hanging from the edge of the outer garment according to Nu 15:38. It was made of twisted wool. Jesus wore the dress of other people with these fringes at the four corners of the outer garment. The Jews actually counted the words _Jehovah One_ from the numbers of the twisted white threads, a refinement that Jesus had no concern for. This poor woman had an element of superstition in her faith as many people have, but Jesus honours her faith and cures her.

9:23 {**The flute-players**} (*\tous aul^tas*). The girl was just dead, but already a crowd "making a tumult" (*\thoruboumenon*) with wild wailing and screaming had gathered in the outer court, "brought together by various motives, sympathy, money, desire to

share in the meat and drink going at such a time" (*Bruce*). Besides the several flute-players (*voluntary or hired*) there were probably "some hired mourning women (*Jer 9:17*) *_praeficae_*, whose duty it was to sing *_naenia_* in praise of the dead" (*Bruce*). These when put out by Jesus, "laughed him to scorn" (*\kategel“n*), in a sort of loud and repeated (*imperfect*) guffaw of scorn. Jesus overcame all this repellent environment.

9:27 {**As Jesus passed by**} (*\paragonti I^sou*). Associative instrumental case with *\kolouth^san*. It was the supreme opportunity of these two blind men. Note two demoniacs in Mt 8:28 and two blind men in Mt 20:30. See the same word *\parag“n* used of Jesus in 9:9.

9:29 {**Touched their eyes**} (*\h^psato t“n ophthalm“n*). The men had faith (9:28) and Jesus rewards their faith and yet he touched their eyes as he sometimes did with kindly sympathy.

9:30 {**Were opened**} (*\ne“ichth^san*). Triple augment (*on |oi=“i, e\ and then on preposition |an = ^n*). {**Strictly charged them**} (*\enebrim^th^ autois*). A difficult word, compound of *\en* and *\brimaomai* (*to be moved with anger*). It is used of horses snorting (*Aeschylus, _Theb_ 461*), of men fretting or being angry (*Da 11:30*). Allen notes that it occurs twice in Mark (*Mr 1:43; 14:5*) when Matthew omits it. It is found only here in Matthew. John has it twice in a different sense (*Joh 11:33 with |en heaut“i*). Here and in Mr 1:32 it has the notion of commanding sternly, a sense unknown to ancient writers. Most manuscripts have the middle *\enebrim^sato*, but Aleph and B have the passive *\enebrim^th^* which Westcott and Hort accept, but without the passive sense (*cf. |apekrith^*). "The word describes rather a rush of deep feeling which in the synoptic passages showed itself in a vehement injunctive and in Joh 11:33 in look and manner" (*McNeile*). Bruce translates Euthymius Zigabenus on Mr 1:32: "Looked severely, contracting His eyebrows, and shaking His head at them as they are wont to do who wish to make sure that secrets will be kept." "See to it, let no one know it" (*|horate, m^deis gin“sket“*). Note elliptical change of persons and number in the two imperatives.

9:32 {**A dumb man**} (*|k“phon*). Literally blunted in tongue as here and so dumb, in ear as in Mt 11:5 and so deaf. Homer used it of a blunted dart (*_Iliad_ xi. 390*). Others applied it to mental dulness.

9:34 {**By the prince of the devils**} (\en t“i archonti t“n daimoni“n\). Demons, not devils. The codex Bezae omits this verse, but it is probably genuine. The Pharisees are becoming desperate and, unable to deny the reality of the miracles, they seek to discredit them by trying to connect Jesus with the devil himself, the prince of the demons. They will renew this charge later (*Mt 12:24*) when Jesus will refute it with biting sarcasm.

9:35 {**And Jesus went about**} (\kai peri^gen ho I^sous\). Imperfect tense descriptive of this third tour of all Galilee.

9:36 {**Were distressed and scattered**} (\^san eskulmenoi kai erimmenoi\). Periphrastic past perfect indicative passive. A sad and pitiful state the crowds were in. Rent or mangled as if by wild beasts. \Skull“\ occurs in the papyri in sense of plunder, concern, vexation. "Used here of the common people, it describes their religious condition. They were harassed, importuned, bewildered by those who should have taught them; hindered from entering into the kingdom of heaven (*23:13*), laden with the burdens which the Pharisees laid upon them (*23:3*). \Erimmenoi\ denotes men cast down and prostrate on the ground, whether from drunkenness, Polyb. v. 48.2, or from mortal wounds" (*Allen*): This perfect passive participle from \rhapt“\, to throw down. The masses were in a state of mental dejection. No wonder that Jesus was moved with compassion (\esplagchnisth^).

9:38 {**That he send forth labourers**} (\hop“s ekbal^i ergatas\). Jesus turns from the figure of the shepherdless sheep to the harvest field ripe and ready for the reapers. The verb \ekball“\ really means to drive out, to push out, to draw out with violence or without. Prayer is the remedy offered by Jesus in this crisis for a larger ministerial supply. How seldom do we hear prayers for more preachers. Sometimes God literally has to push or force a man into the ministry who resists his known duty.

10:1 {**His twelve disciples**} (\tous d“deka math^{tas} autou\). First mention of the group of "learners" by Matthew and assumed as already in existence (*note the article*) as they were (*Mr 3:14*). They were chosen before the Sermon on the Mount was delivered, but Matthew did not mention it in connection with that sermon.

{**Gave them authority**} (\ed“ken autois exousian\). "Power" (*Moffatt, Goodspeed*). One may be surprised that here only the healing work is mentioned, though Luke (*Lu 9:2*) has it "to preach the kingdom of God, and to heal the sick." And Matthew says (*Mt 10:7*), "And as ye go, preach." Hence it is not fair to say that Matthew knows only the charge to heal the sick, important as that is. The physical distress was great, but the spiritual even greater. Power is more likely the idea of \exousia\ here. This healing ministry attracted attention and did a vast deal of good. Today we have hospitals and skilled physicians and nurses, but we should not deny the power of God to bless all these agencies and to cure disease as he wills. Jesus is still the master of soul and body. But intelligent faith does not justify us in abstaining from the help of the physician who must not be confounded with the quack and the charlatan.

10:2 {**The names of the twelve apostles**} (\t“n d“deka apostol“n ta onomata\). This is the official name (*missionaries*) used here by Matthew for the first time. The names are given here, but Matthew does not say that they were chosen at this time. Mark (*Mr 3:13-19*) and Luke (*Lu 6:12-16*) state that Jesus "chose" them, "appointed" them after a night of prayer in the mountain and came down with them and then delivered the Sermon (*Lu 6:17*). Simon heads the list (\pr“tos\) in all four lists including *Ac 1:13f*. He came to be first and foremost at the great Pentecost (*Ac 2 and Ac 3*). The apostles disputed a number of times as to which was greatest. Judas Iscariot comes last each time save that he is absent in Acts, being already dead. Matthew calls him the betrayer (*ho paradidous*\). Iscariot is usually explained as "man of Kerioth" down near Edom (*Jos 15:25*). Philip comes fifth and James the son of Alphaeus the ninth. Bartholomew is the name for Nathanael. Thaddaeus is Judas the brother of James. Simon Zelotes

is also called Simon the Canaanean (*Zealous, Hebrew word*). This is apparently their first preaching and healing tour without Jesus. He sends them forth by twos (*Mr 6:7*). Matthew names them in pairs, probably as they were sent out.

10:5 {**These twelve Jesus sent forth**} (\toutous tous d'deka *apesteilen ho I'sous*). The word "sent forth" (\apesteilen) is the same root as "apostles." The same word reappears in 10:16. {**Way of the Gentiles**} (\hodon ethn' n). Objective genitive, way leading to the Gentiles. This prohibition against going among the Gentiles and the Samaritans was for this special tour. They were to give the Jews the first opportunity and not to prejudice the cause at this stage. Later Jesus will order them to go and disciple all the Gentiles (*Mt 28:19*).

10:6 {**The lost sheep**} (\ta probata ta apol' lota). The sheep, the lost ones. Mentioned here first by Matthew. Jesus uses it not in blame, but in pity (*Bruce*). Bengel notes that Jesus says "lost" more frequently than "led astray." "If the Jewish nation could be brought to repentance the new age would dawn" (*McNeile*).

10:7 {**As ye go, preach**} (\poreuomenoi k'russete). Present participle and present imperative. They were itinerant preachers on a "preaching tour," heralds (\k'rukes) proclaiming good news. The summary message is the same as that of the Baptist (*3:2*) that first startled the country, "the kingdom of heaven has drawn nigh." He echoed it up and down the Jordan Valley. They are to shake Galilee with it as Jesus had done (*4:17*). That same amazing message is needed today. But "the apprentice apostles" (*Bruce*) could tell not a little about the King of the Kingdom who was with them.

10:9 {**Get you no gold**} (\m' kt's'sthe). It is not, "Do not possess" or "own," but "do not acquire" or "procure" for yourselves, indirect middle aorist subjunctive. Gold, silver, brass (*copper*) in a descending scale (*nor even bronze*). {**In your purses**} (\eis tas z' nas h-m' n). In your girdles or belts used for carrying money.

10:10 {**No wallet**} (\m' p' ran). Better than "scrip." It can be either a travelling or bread bag. Deissmann (*Light from the Ancient East*, pp. 108f.) shows that it can mean the beggar's collecting bag as in an inscription on a monument at Kefr Hanar in Syria: "While Christianity was still young the beggar priest

was making his rounds in the land of Syria on behalf of the national goddess." Deissmann also quotes a pun in the _Didaskalia=Const. Apost_. 3, 6 about some itinerant widows who said that they were not so much \ch^rai\ (*spouseless*) as \p^rai\ (*pouchless*). He cites also Shakespeare, _Troilus and Cressida_ III. iii. 145: "Time hath, my lord, a wallet at his back, wherein he puts alms for oblivion." {**For the labourer is worthy of his food**} (\axios gar ho ergat^s t^s troph^s autou\). The sermon is worth the dinner, in other words. Luke in the charge to the seventy (*Lu 10:7*) has the same words with \misthou\ (*reward*) instead of \troph^s\ (*food*). In 1Ti 5:18 Paul quotes Luke's form as scripture (\h^ graph^)\) or as a well-known saying if confined to the first quotation. The word for workman here (\ergat^s\) is that used by Jesus in the prayer for labourers (*Mt 9:38*). The well-known _Didach^_ or _Teaching of the Twelve_ (*xiii*) shows that in the second century there was still a felt need for care on the subject of receiving pay for preaching. The travelling sophists added also to the embarrassment of the situation. The wisdom of these restrictions was justified in Galilee at this time. Mark (*Mr 6:6-13*) and Luke (*Lu 9:1-6*) vary slightly from Matthew in some of the details of the instructions of Jesus.

10:13 {**If the house be worthy**} (\ean ^i h^ oikia axia\). Third class condition. What makes a house worthy? "It would naturally be readiness to receive the preachers and their message" (*McNeile*). Hospitality is one of the noblest graces and preachers receive their share of it. The apostles are not to be burdensome as guests.

10:14 {**Shake off the dust**} (\ektinaxate ton koniorton\). Shake out, a rather violent gesture of disfavour. The Jews had violent prejudices against the smallest particles of Gentile dust, not as a purveyor of disease of which they did not know, but because it was regarded as the putrescence of death. If the apostles were mistreated by a host or hostess, they were to be treated as if they were Gentiles (*cf. Mt 18:17; Ac 18:6*). Here again we have a restriction that was for this special tour with its peculiar perils.

10:15 {**More tolerable**} (\anektoteron\). The papyri use this adjective of a convalescent. People in their vernacular today speak of feeling "tolerable." The Galileans were having more privileges than Sodom and Gomorrah had.

10:16 {**As sheep in the midst of wolves**} (\h“s *probata en mes*“i *luk*“n\). The presence of wolves on every hand was a fact then and now. Some of these very sheep (**10:6**) at the end will turn out to be wolves and cry for Christ's crucifixion. The situation called for consummate wisdom and courage. The serpent was the emblem of wisdom or shrewdness, intellectual keenness (**Ge 3:1; Ps 58:5**), the dove of simplicity (**Ho 7:11**). It was a proverb, this combination, but one difficult of realization. Either without the other is bad (*rascality or gullibility*). The first clause with \arnas\ for \probata\ is in Lu 10:3 and apparently is in a _Fragment of a Lost Gospel_ edited by Grenfell and Hunt. The combination of wariness and innocence is necessary for the protection of the sheep and the discomfiture of the wolves. For "harmless" (\akeraioi\) Moffatt and Goodspeed have "guileless," Weymouth "innocent." The word means "unmixed" (\a\ *privative and kerannumi*\), "unadulterated," "simple," "unalloyed."

10:17 {**Beware of men**} (\prosechete apo t“n anthr“p“n\). Ablative case with \apo\. Hold your mind (\noun\ *understood*) away from. The article with \anthr“p“n\ points back to \luk“n\ (*wolves*) in 10:16.

{**To councils**} (\eis sunedria\). The local courts of justice in every Jewish town. The word is an old one from Herodotus on for any deliberative body (\concilium\). The same word is used for the Sanhedrin in Jerusalem. {**In their synagogues**} (\en tois sunag“gais aut“n\). Here not merely as the place of assembly for worship, but as an assembly of justice exercising discipline as when the man born blind was cast out of the synagogue (**Joh 9:35**). They were now after the exile in every town of any size where Jews were.

10:19 {**Be not anxious**} (\m^merimn^s^te\). Ingressive aorist subjunctive in prohibition. "Do not become anxious" (**Mt 6:31**). "Self-defence before Jewish kings and heathen governors would be a terrible ordeal for humble Galileans. The injunction applied to cases when preparation of a speech would be impossible" (*McNeile*). "It might well alarm the bravest of these simple fishermen to be told that they would have to answer for their doings on Christ's behalf before Jewish councils and heathen courts" (*Plummer*). Christ is not talking about preparation of sermons. "{**In that hour**}" (\en ekein^i t^i h“rfi\), if not before. The Spirit of your Father will speak to you and through

you (**10:20**). Here is no posing as martyr or courting a martyr's crown, but real heroism with full loyalty to Christ.

10:22 {**Ye shall be hated**} (\esesthe misoumenoi\). Periphrastic future passive, linear action. It will go on through the ages. {**For my name's sake**} (\dia to onoma mou\). In the O.T. as in the Targums and the Talmud "the name" as here stands for the person (**Mt 19:29; Ac 5:41; 9:16; 15:26**). "He that endureth to the end" (\ho hupomeinas eis telos\). Effective aorist participle with future indicative.

10:23 {**Till the Son of man be come**} (\he“s elth^i ho huios tou anthr“pou\). Moffatt puts it "before the Son of man arrives" as if Jesus referred to this special tour of Galilee. Jesus could overtake them. Possibly so, but it is by no means clear. Some refer it to the Transfiguration, others to the coming of the Holy Spirit at Pentecost, others to the Second Coming. Some hold that Matthew has put the saying in the wrong context. Others bluntly say that Jesus was mistaken, a very serious charge to make in his instructions to these preachers. The use of \he“s\ with aorist subjunctive for a future event is a good Greek idiom.

10:25 {**Beelzebub**} (\beezeboul\ according to B, \beelzeboul\ by most Greek MSS., \beelzeboub\ by many non-Greek MSS.). The etymology of the word is also unknown, whether "lord of a dwelling" with a pun on "the master of the house" (\oikodespot^n\) or "lord of flies" or "lord of dung" or "lord of idolatrous sacrifices." It is evidently a term of reproach. "An opprobrious epithet; exact form of the word and meaning of the name have given more trouble to commentators than it is all worth" (**Bruce**). See Mt 12:24.

10:26 {**Fear them not therefore**} (\m^oun phob^th^te autous\). Repeated in verses 28 and 31 (\m^phobeisthe\ present middle imperative here in contrast with aorist passive subjunctive in the preceding prohibitions). Note also the accusative case with the aorist passive subjunctive, transitive though passive. See same construction in Lu 12:5. In Mt 10:28 the construction is with \apo\ and the ablative, a translation Hebraism as in Lu 12:4 (**Robertson, _Grammar of the Greek N.T. in the Light of Historical Research_, p. 577**).

10:28 {**Destroy both soul and body in hell**} (\kai psuch^n kai s“ma apolesai en geenn^i\). Note "soul" here of the eternal spirit,

not just life in the body. "Destroy" here is not annihilation, but eternal punishment in Gehenna (*the real hell*) for which see on 5:22. Bruce thinks that the devil as the tempter is here meant, not God as the judge, but surely he is wrong. There is no more needed lesson today than the fear of God.

10:29 **{Two sparrows}** (\duo strouthia\). Diminutive of \strouthos\ and means any small bird, sparrows in particular. They are sold today in the markets of Jerusalem and Jaffa. "For a farthing" (\assariou\) is genitive of price. Only here and Lu 12:6 in the N.T. Diminutive form of the Roman _as_, slightly more than half an English penny. **{Without your Father}** (\aneu tou patros h-m"n\). There is comfort in this thought for us all. Our father who knows about the sparrows knows and cares about us.

10:31 **{Than many sparrows}** (\poll"n strouthi"n\). Ablative case of comparison with \diapherete\ (*our differ*).

10:32 **{Shall confess me}** (\homolog^{sei} en emoi\). An Aramaic idiom, not Hebrew, see also Lu 12:8. So also here, "him will I also confess" (\homolog^s "k'ag" en aut"i\). Literally this Aramaic idiom reproduced in the Greek means "confess in me," indicating a sense of unity with Christ and of Christ with the man who takes the open stand for him.

10:33 **{Shall deny me}** (\arn^s tai me\). Aorist subjunctive here with \hostis\, though future indicative \homolog^{sei} above. Note accusative here (*case of extension*), saying "no" to Christ, complete breach. This is a solemn law, not a mere social breach, this cleavage by Christ of the man who repudiates him, public and final.

10:34 **{I came not to send peace, but a sword}** (\ouk ^lthon balein eirⁿ n, alla machairan\). A bold and dramatic climax. The aorist infinitive means a sudden hurling of the sword where peace was expected. Christ does bring peace, not as the world gives, but it is not the force of compromise with evil, but of conquest over wrong, over Satan, the triumph of the cross. Meanwhile there will be inevitably division in families, in communities, in states. It is no namby-pamby sentimentalism that Christ preaches, no peace at any price. The Cross is Christ's answer to the devil's offer of compromise in world dominion. For Christ the kingdom of God is virile righteousness, not mere emotionalism.

10:35 **{Set at variance}** (\dichasai\). Literally divide in two, \dicha\. Jesus uses Mic 7:1-6 to describe the rottenness of the age as Micah had done. Family ties and social ties cannot stand in the way of loyalty to Christ and righteous living. **{The daughter-in-law}** (\numph^n\). Literally bride, the young wife who is possibly living with the mother-in-law. It is a tragedy to see a father or mother step between the child and Christ.

10:38 **{Doth not take his cross}** (\ou lambanei ton stauron autou\). The first mention of cross in Matthew. Criminals were crucified in Jerusalem. It was the custom for the condemned person to carry his own cross as Jesus did till Simon of Cyrene was impressed for that purpose. The Jews had become familiar with crucifixion since the days of Antiochus Epiphanes and one of the Maccabean rulers (*Alexander Jannaeus*) had crucified 800 Pharisees. It is not certain whether Jesus was thinking of his own coming crucifixion when he used this figure, though possible, perhaps probable. The disciples would hardly think of that outcome unless some of them had remarkable insight.

10:39 **{Shall lose it}** (\apolesei aut^n\). This paradox appears in four forms according to Allen (*I*) Mt 10:39 (*2*) Mr 8:35; Mt 16:25; Lu 9:24 (*3*) Lu 17:33 (*4*) Joh 12:25. _The Wisdom of Sirach_ (*Hebrew text*) in 51:26 has: "He that giveth his life findeth her (*wisdom*).\" It is one of the profound sayings of Christ that he repeated many times. Plato (_*Gorgias*_ *512*) has language somewhat similar though not so sharply put. The article and aorist participles here (\ho heur^“n, ho apolesas\) are timeless in themselves just like \ho dechomenos\ in verses 40 and 41.

10:41 **{In the name of a prophet}** (\eis onoma proph^tou\). "Because he is a prophet" (*Moffatt*). In an Oxyrhynchus Papyrus 37 (*A.D. 49*) we find \onomati eleutherou\ in virtue of being free-born. "He that receiveth a prophet from no ulterior motive, but simply _qua_ prophet (_*ut prophetam*_, *Jer.*) would receive a reward in the coming age equal to that of his guest" (*McNeile*). The use of \eis\ here is to be noted. In reality \eis\ is simply \en\ with the same meaning. It is not proper to say that \eis\ has always to be translated "into." Besides these examples of \eis onoma\ in verses 41 and 43 see Mt 12:41 \eis to k^rugma I^“nf\ (*see Robertson's _Grammar_, p. 593*). **{Unto one of these little ones}** (\hena t^“n mikr^“n tout^“n\). Simple believers who are neither apostles, prophets, or particularly righteous,

just "learners," "in the name of a disciple" (*eis onoma math^tou*). Alford thinks that some children were present (*cf. Mt 18:2-6*).

[\[Previous\]](#) [\[Next\]](#)

11:1 {**He departed thence to teach and preach**} (*\meteb^ ekeithen tou didaskein kai k^russein*). In five instances (7:28; 11:1; 13:53; 19:1; 26:1) after great discourses by Jesus "the transition to what follows is made with the formula, 'And it came to pass when Jesus had ended'" (*McNeile*). This is a wrong chapter division, for 11:1 belongs with the preceding section. "{**Commanding**}" (*\diatass^“n\, complementary participle with \etelesen*), means giving orders in detail (*\dia-*) for each of them. Note both "teach and preach" as in 4:23. Where did Jesus go? Did he follow behind the twelve as he did with the seventy "whither he himself was about to come" (*Lu 10:1*)? Bruce holds with Chrysostom that Jesus avoided the places where they were, giving them room and time to do their work. But, if Jesus himself went to the chief cities of Galilee on this tour, he would be compelled to touch many of the same points. Jesus would naturally follow behind at some distance. At the end of the tour the apostles come together in Capernaum and tell Jesus all that they had done and that they had taught (*Mr 6:30*). Matthew follows the general outline of Mark, but the events are not grouped in chronological order here.

11:2 {**John heard in the prison**} (*\ho de I^“an^s akousas en t^“i desm^“t^ri^“i*). Probably (*Lu 7:18*) the raising of the son of the widow of Nain. The word for prison here is the place where one was kept bound (*Ac 5:21,23; 16:26*). See Mt 4:12. It was in Machaerus east of the Dead Sea which at this time belonged to the rule of Herod Antipas (*Jos. _Ant_. XVIII. v.2*). John's disciples had access to him. So he sent word by (*\dia\, not \duo\ as in Lu 7:19*) them to Jesus.

11:3 {**He that cometh**} (*\ho erchomenos*). This phrase refers to the Messiah (*Mr 11:9; Lu 13:35; 19:38; Heb 10:37; Ps 118:26; Da 7:13*). Some rabbis applied the phrase to some forerunner of the kingdom (*McNeile*). Was there to be "another" (*\heteron*) after Jesus? John had been in prison "long enough to develop a _prison mood_" (*Bruce*). It was once clear enough to him, but his environment was depressing and Jesus had done nothing to get him out of Machaerus (*see chapter IX in my _John the Loyal_*). John

longed for reassurance.

11:4 {**The things which ye do hear and see**} (\ha akouete kai blepete\). This symbolical message was for John to interpret, not for them.

11:5 {**And the dead are raised up**} (\kai nekroi egeirontai\). Like that of the son of the widow of Nain. Did he raise the dead also on this occasion? "Tell John your story over again and remind him of these prophetic texts, Isa 35:5; 61:1" (**Bruce**). The items were convincing enough and clearer than mere eschatological symbolism. "The poor" in particular have the gospel, a climax.

11:6 {**Whosoever shall find none occasion of stumbling in me**} (\hos an m^ skandalisth^i en emoi\). Indefinite relative clause with first aorist passive subjunctive. This beatitude is a rebuke to John for his doubt even though in prison. Doubt is not a proof of superior intellect, scholarship, or piety. John was in the fog and that is the time not to make serious decisions. "In some way even the Baptist had found some occasion of stumbling in Jesus" (**Plummer**).

11:7 {**As these went their way**} (\tout^ n poreuomen^ n\). Present participle genitive absolute. The eulogy of Jesus was spoken as the two disciples of John were going away. Is it a matter of regret that they did not hear this wondrous praise of John that they might cheer him with it? "It may almost be called the funeral oration of the Baptist, for not long afterwards Herodias compassed his death" (**Plummer**). {**A reed shaken by the wind**} (\kalamon hupo anemou saleuomenon\). Latin _calamus_. Used of the reeds that grew in plenty in the Jordan Valley where John preached, of a staff made of a reed (**Mt 27:29**), as a measuring rod (**Re 11:1**), of a writer's pen (**3Jo 1:13**). The reeds by the Jordan bent with the wind, but not so John.

11:9 {**And much more than a prophet**} (\kai perissoteron proph^ tou\). Ablative of comparison after \perissoteron\ itself comparative though meaning exceeding (**surrounded by, overflowing**). John had all the great qualities of the true prophet: "Vigorous moral conviction, integrity, strength of will, fearless zeal for truth and righteousness" (**Bruce**). And then he was the Forerunner of the Messiah (**Mal 3:1**).

11:11 {**He that is but little**} (\ho mikroteros\). The Authorized

Version here has it better, "he that is least." The article with the comparative is a growing idiom in the vernacular *_Koin_* for the superlative as in the modern Greek it is the only idiom for the superlative (*Robertson, _Grammar of the Greek N.T._, p. 668*). The papyri and inscriptions show the same construction. The paradox of Jesus has puzzled many. He surely means that John is greater (*\meiz^n*) than all others in character, but that the least in the kingdom of heaven surpasses him in privilege. John is the end of one age, "until John" (*11:14*), and the beginning of the new era. All those that come after John stand upon his shoulders. John is the mountain peak between the old and the new.

11:12 {**Suffereth violence**} (*\biazetai*). This verb occurs only here and in Lu 16:16 in the N.T. It seems to be middle in Luke and Deissmann (*_Bible Studies_, p. 258*) quotes an inscription "where *\biazomai* is without doubt reflexive and absolute" as in Lu 16:16. But there are numerous papyri examples where it is passive (*Moulton and Milligan, _Vocabulary_, etc.*) so that "there seems little that promises decisive help for the difficult Logion of Mt 11:12; Lu 16:16." So then in Mt 11:12 the form can be either middle or passive and either makes sense, though a different sense. The passive idea is that the kingdom is forced, is stormed, is taken by men of violence like "men of violence take it by force" (*\biastai harpazousin aut^n*) or seize it like a conquered city. The middle voice may mean "experiences violence" or "forces its way" like a rushing mighty wind (*so Zahn holds*). These difficult words of Jesus mean that the preaching of John "had led to a violent and impetuous thronging to gather round Jesus and his disciples" (*Hort, _Judaistic Christianity_, p. 26*).

11:14 {**This is Elijah**} (*\autos estin Eleias*). Jesus here endorses John as the promise of Malachi. The people understood Mal 4:1 to mean the return of Elijah in person. This John denied as to himself (*Joh 1:21*). But Jesus affirms that John is the Elijah of promise who has come already (*Mt 17:12*). He emphasizes the point: "He that hath ears to hear, let him hear."

11:17 {**Children sitting in the market places**} (*\paidiois kath^menois en tais agorais*). This parable of the children playing in the market place is given also in Lu 7:31f. Had Jesus as a child in Nazareth not played games with the children? He had certainly watched them often since. The interest of Christ in children was keen. He has really created the modern child's

world out of the indifference of the past. They would not play wedding or funeral in a peevish fret. These metaphors in the Gospels are vivid to those with eyes to see. The \agora\ was originally the assembly, then the forum or public square where the people gathered for trade or for talk as in Athens (*Ac 17:17*) and in many modern towns. So the Roman Forum. The oriental bazaars today are held in streets rather than public squares. Even today with all the automobiles children play in the streets. In English the word "cheap" (*Cheapside*) meant only barter and price, not cheap in our sense. The word for mourn (\ekopsasthe\) means to beat the heart, direct middle, after the fashion of eastern funeral lamentations.

11:19 {**Wisdom is justified by her works**} (\edikai“th^ apo t“n erg“n aut^s\). A timeless aorist passive (*Robertson, _Grammar_, p. 836f.*). The word "justified" means "set right" Luke (*Lu 7:35*) has "by all her children" as some MSS. have here to make Matthew like Luke. These words are difficult, but understandable. God's wisdom has planned the different conduct of both John and Jesus. He does not wish all to be just alike in everything. "This generation" (*verse 16*) is childish, not childlike, and full of whimsical inconsistencies in their faultfinding. They exaggerate in each case. John did not have a demon and Jesus was not a glutton or a winebibber. "And, worse than either, for \philos\ is used in a sinister sense and implies that Jesus was the comrade of the worst characters, and like them in conduct. A malicious nickname at first, it is now a name of honour: the sinner's lover" (*Bruce*). Cf. Lu 15:2. The plan of God is justified by results.

11:20 {**Most of his mighty works**} (\hai pleistai dunameis autou\). Literally, "His very many mighty works" if elative as usual in the papyri (*Moulton, _Prolegomena_, p. 79; Robertson, _Grammar_, p. 670*). But the usual superlative makes sense here as the Canterbury translation has it. This word \dunamis\ for miracle presents the notion of _power_ like our _dynamite_. The word \teras\ is wonder, portent, _miraculum_ (*miracle*) as in Ac 2:19. It occurs only in the plural and always with \s^meia\. The word \s^meion\ means sign (*Mt 12:38*) and is very common in John's Gospel as well as the word \ergon\ (*work*) as in Joh 5:36. Other words used are \paradoxon\, our word _paradox_, strange (*Lu 5:26*), \endoxon\, glorious (*Lu 13:17*), \thaumasion\, wonderful (*Mt 21:15*).

11:21 {**Chorazin**} (\Chorazein\). Mentioned only here and in Lu 10:13. Proof of "the meagreness of our knowledge of Judaism in the time of Christ" (*Plummer*) and of the many things not told in our Gospels (*Joh 21:25*). We know something of Bethsaida and more about Capernaum as places of privilege. But (\pl^n\, *howbeit*) neither of these cities repented, changed their conduct. Note condition of the second class, determined as unfulfilled in verses 21 and 23.

11:25 {**At that season Jesus answered and said**} (\en ekein“i t“i kair“i apokritheis eipen\). Spoke to his Father in audible voice. The time and place we do not know. But here we catch a glimpse of Jesus in one of his moods of worship. "It is usual to call this golden utterance a prayer, but it is at once prayer, praise, and self-communing in a devout spirit" (*Bruce*). Critics are disturbed because this passage from the Logia of Jesus or Q of Synoptic criticism (*Mt 11:25-30; Lu 10:21-24*) is so manifestly Johannine in spirit and very language, "the Father" (\ho pat^r\), "the son" (\ho huios\), whereas the Fourth Gospel was not written till the close of the first century and the Logia was written before the Synoptic Gospels. The only satisfying explanation lies in the fact that Jesus did have this strain of teaching that is preserved in John's Gospel. Here he is in precisely the same mood of elevated communion with the Father that we have reflected in John 14 to 17. Even Harnack is disposed to accept this Logion as a genuine saying of Jesus. The word "thank" (\homologoumai\) is better rendered "praise" (*Moffatt*). Jesus praises the Father "not that the \sophoi\ were ignorant, but that the \n^pioi\ knew" (*McNeile*).

11:26 {**Wellpleasing in thy sight**} (\eudokia emprosthen sou\). "For such has been thy gracious will" (*Weymouth*).

11:27 {**All things have been delivered unto me of my Father**} (\panta moi paredoth^ hupo tou patros mou\). This sublime claim is not to be whittled down or away by explanations. It is the timeless aorist like \edoth^ in 28:18 and "points back to a moment in eternity, and implies the pre-existence of the Messiah" (*Plummer*). The Messianic consciousness of Christ is here as clear as a bell. It is a moment of high fellowship. Note \epigin“skei\ twice for "fully know." Note also \boul^tai\ =wills, is willing. The Son retains the power and the will to reveal the Father to men.

11:28 {**Come unto me**} (\deute pros me\). Verses 28 to 30 are not in Luke and are among the special treasures of Matthew's Gospel. No sublimer words exist than this call of Jesus to the toiling and the burdened (\pephortismenoi\, *perfect passive participle, state of weariness*) to come to him. He towers above all men as he challenges us. "I will refresh you" (\k'ago anapaus“ h-mas\). Far more than mere rest, rejuvenation. The English slang expression "rest up" is close to the idea of the Greek compound \ana-pau“\ . It is causative active voice.

11:29 {**Take my yoke upon you and learn of me**} (\arate ton zugon mou eph'humas kai mathete ap'emou\). The rabbis used yoke for school as many pupils find it now a yoke. The English word "school" is Greek for leisure (\schol^). But Jesus offers refreshment (\anapausin\) in his school and promises to make the burden light, for he is a meek and humble teacher. Humility was not a virtue among the ancients. It was ranked with servility. Jesus has made a virtue of this vice. He has glorified this attitude so that Paul urges it (*Php 2:3*), "in lowliness of mind each counting other better than himself." In portions of Europe today people place yokes on the shoulders to make the burden easier to carry. Jesus promises that we shall find the yoke kindly and the burden lightened by his help. "Easy" is a poor translation of \chr^stos\ . Moffatt puts it "kindly." That is the meaning in the Septuagint for persons. We have no adjective that quite carries the notion of kind and good. The yoke of Christ is useful, good, and kindly. Cf. So 1:10.

12:1 {**On the sabbath day through the cornfields**} (*\tois sabbasin dia t' "n sporim" "n*). This paragraph begins exactly like 11:25 "at that season" (*\en ekein "i t' "i kair "i*), a general statement with no clear idea of time. So also 14:1. The word *\kairos* means a definite and particular time, but we cannot fix it. The word "cornfields" does not mean our maize or Indian corn, but simply fields of grain (*wheat or even barley*).

12:2 {**Thy disciples do**} (*\hoi math^tai sou poiousin*). These critics are now watching a chance and they jump at this violation of their Pharisaic rules for Sabbath observance. The disciples were plucking the heads of wheat which to the Pharisees was reaping and were rubbing them in their hands (*Lu 6:1*) which was threshing.

12:3 {**What David did**} (*\ti epoi^sen Daueid*). From the necessity of hunger. The first defence made by Christ appeals to the conduct of David (*2Sa 21:6*). David and those with him did "what was not lawful" (*\ho ouk exon^ n*) precisely the charge made against the disciples (*\ho ouk exestin\ in verse 2*).

12:6 {**One greater than the temple**} (*\tou hierou meizon*). Ablative of comparison, *\tou hierou*. The Textus Receptus has *\meiz "n*, but the neuter is correct. Literally, "something greater than the temple." What is that? It may still be Christ, or it may be: "The work and His disciples were of more account than the temple" (*Plummer*). "If the temple was not subservient to Sabbath rules, how much less the Messiah!" (*Allen*).

12:7 {**The guiltless**} (*\tous anaitious*). So in verse 5. Common in ancient Greek. No real ground against, it means *\an* + *\aitios*. Jesus quotes Ho 6:6 here as he did in Mt 9:13. A pertinent prophecy that had escaped the notice of the sticklers for ceremonial literalness and the letter of the law.

12:9 {**Lord of the Sabbath**} (*\kurios tou sabbatou*). This claim that he as the Son of Man is master of the Sabbath and so above the Pharisaic regulations angered them extremely. By the phrase "the Son of man" here Jesus involves the claim of Messiahship,

but as the Representative Man he affirms his solidarity with mankind, "standing for the human interest" (*Bruce*) on this subject.

12:10 {**Is it lawful?**} (\ei exestin\). The use of \ei\ in direct questions is really elliptical and seems an imitation of the Hebrew (*Robertson, _Grammar_, p. 916*). See also Mt 19:3. It is not translated in English.

12:12 {**How much then is a man**} (\pos“i oun diapherei anthr“pos\). Another of Christ's pregnant questions that goes to the roots of things, an _a fortiori_ argument. "By how much does a human being differ from a sheep? That is the question which Christian civilization has not even yet adequately answered" (*Bruce*). The poor pettifogging Pharisees are left in the pit.

12:13 {**Stretch forth thy hand**} (\ekteinon sou t^n cheira\). Probably the arm was not withered, though that is not certain. But he did the impossible. "He stretched it forth," straight, I hope, towards the Pharisees who were watching Jesus (*Mr 3:2*).

12:14 {**Took counsel against him**} (\sumboulion elabon kat' autou\). An imitation of the Latin _concilium capere_ and found in papyri of the second century A.D. (*Deissmann, _Bible Studies_, p. 238*.) This incident marks a crisis in the hatred of the Pharisees toward Jesus. They bolted out of the synagogue and actually conspired with their hated rivals, the Herodians, how to put Jesus to death (*Mr 3:6; Mt 12:14; Lu 6:11*). By "destroy" (\apoles“sin\) they meant "kill."

12:15 {**Perceiving**} (\gnous\). Second aorist active participle of \gin“sk“\. Jesus read their very thoughts. They were now plain to any one who saw their angry countenances.

12:17 {**That it might be fulfilled**} (\hina pl^r“th^i\). The final use of \hina\ and the sub-final just before (*verse 16*). The passage quoted is Isa 42:1-4 "a very free reproduction of the Hebrew with occasional side glances at the Septuagint" (*Bruce*), possibly from an Aramaic collection of _Testimonia_ (*McNeile*). Matthew applies the prophecy about Cyrus to Christ.

12:18 {**My beloved**} (\ho agap^tos mou\). This phrase reminds one of Mt 3:17 (*the Father's words at Christ's baptism*).

12:20 {**A bruised reed**} (\kalamon suntetrimmenon\). Perfect passive participle of \suntrib“. A crushed reed he will not break. The curious augment in \kateaxei\ (*future active indicative*) is to be noted. The copyists kept the augment where it did not belong in this verb (*Robertson, _Grammar_, p. 1212*) even in Plato. "Smoking flax" (\linon tuphomenon\). The wick of a lamp, smoking and flickering and going out. Only here in N.T. Flax in Ex 9:31. Vivid images that picture Jesus in the same strain as his own great words in Mt 11:28-30.

12:23 {**Is this the Son of David?**} (\m^{ti} houtos estin ho huios Daueid?\). The form of the question expects the answer "no," but they put it so because of the Pharisaic hostility towards Jesus. The multitudes "were amazed" or "stood out of themselves" (\existanto\), imperfect tense, vividly portraying the situation. They were almost beside themselves with excitement.

12:24 {**The Pharisees**} (\hoi de Pharisaioi\). Already (*Mt 9:32-34*) we have had in Matthew the charge that Jesus is in league with the prince of demons, though the incident may be later than this one. See on 10:25 about "Beelzebub." The Pharisees feel that the excited condition of the crowds and the manifest disposition to believe that Jesus is the Messiah (*the Son of David*) demand strenuous action on their part. They cannot deny the fact of the miracles for the blind and dumb men both saw and spoke (*12:22*). So in desperation they suggest that Jesus works by the power of Beelzebub the prince of the demons.

12:25 {**Knowing their thoughts**} (\eid^s de tas enthum^{seis} autⁿ\). What they were revolving in their minds. They now find out what a powerful opponent Jesus is. By parables, by a series of conditions (*first class*), by sarcasm, by rhetorical question, by merciless logic, he lays bare their hollow insincerity and the futility of their arguments. Satan does not cast out Satan. Note timeless aorist passive \emeristh[^] in 26, \ephthasen\ in 28 (*simple sense of arriving as in Php 3:16 from \phthan[^]*). Christ is engaged in deathless conflict with Satan the strong man (*29*). "Goods" (\skeu[^]) means house-gear, house furniture, or equipment as in Lu 17:36 and Ac 27:17, the tackling of the ship.

12:30 {**He that is not with me**} (\ho m[^] "n met' emou\). With these solemn words Jesus draws the line of cleavage between himself and his enemies then and now. Jesus still has his enemies who hate

him and all noble words and deeds because they sting what conscience they have into fury. But we may have our choice. We either gather with (*\sunag“n*) Christ or scatter (*\skorpizei*) to the four winds. Christ is the magnet of the ages. He draws or drives away. "Satan is the arch-waster, Christ the collector, Saviour" (*Bruce*).

12:31 {**But the blasphemy against the Spirit**} (*\h^de tou pneumat^{os} blasph^mia*). Objective genitive. This is the unpardonable sin. In 32 we have *\kata tou pneumat^{os} tou hagiou* to make it plainer. What is the blasphemy against the Holy Spirit? These Pharisees had already committed it. They had attributed the works of the Holy Spirit by whose power Jesus wrought his miracles (*12:28*) to the devil. That sin was without excuse and would not be forgiven in their age or in the coming one (*12:32*). People often ask if they can commit the unpardonable sin. Probably some do who ridicule the manifest work of God's Spirit in men's lives and attribute the Spirit's work to the devil.

12:34 {**Ye offspring of vipers**} (*\genn^mata echidn“n*). These same terrible words the Baptist had used to the Pharisees and Sadducees who came to his baptism (*Mt 3:7*). But these Pharisees had deliberately made their choice and had taken Satan's side. The charge against Jesus of being in league with Satan reveals the evil heart within. The heart "spurts out" (*\ekballei*) good or evil according to the supply (*treasure, \th^saurou*) within. Verse 33 is like Mt 7:17-19. Jesus often repeated his crisp pungent sayings as every teacher does.

12:36 {**Every idle word**} (*\pan rh^ma argon*). An ineffective, useless word (*\a\ privative and \ergon*). A word that does no good and so is pernicious like pernicious anaemia. It is a solemn thought. Jesus who knows our very thoughts (*12:25*) insists that our words reveal our thoughts and form a just basis for the interpretation of character (*12:37*). Here we have judgment by words as in 25:31-46 where Jesus presents judgment by deeds. Both are real tests of actual character. Homer spoke of "winged words" (*\pteroenta epea*). And by the radio our words can be heard all round the earth. Who knows where they stop?

12:38 {**A sign from thee**} (*\apo sou s^meion*). One wonders at the audacity of scribes and Pharisees who accused Jesus of being in league with Satan and thus casting out demons who can turn round

and blandly ask for a "sign from thee." As if the other miracles were not signs! "The demand was impudent, hypocritical, insulting" (**Bruce**).

12:39 {**An evil and adulterous generation**} (\genea pon^{ra} kai moichalis\). They had broken the marriage tie which bound them to Jehovah (**Plummer**). See Ps 73:27; Isa 57:3ff.; 62:5; Eze 23:27; Jas 4:4; Re 2:20. What is "the sign of Jonah?"

12:40 {**The whale**} (\tou k^{tous}\). Sea-monster, huge fish. In Jon 2:1 the LXX has \k^{tei} megalⁱ\. "Three days and three nights" may simply mean three days in popular speech. Jesus rose "on the third day" (**Mt 16:21**), not "on the fourth day." It is just a fuller form for "after three days" (**Mr 8:31; 10:34**).

12:41 {**In the judgment**} (\en tⁱ krisei\). Except here and in the next verse Matthew has "day of judgment" (\h^{mera} krise^s\) as in 10:15; 11:22,24; 12:36. Luke (**Lu 10:14**) has \en tⁱ krisei\.
{**They repented at the preaching of Jonah**} (\meteno^{son eis to} k^{rugma} I^{na}\). Note this use of \eis\ just like \en\. Note also \pleion\ (**neuter**), not \pleiⁿ\ (**masc.**). See the same idiom in 12:6 and 12:48. Jesus is something greater than the temple, than Jonah, than Solomon. "You will continue to disbelieve in spite of all I can say or do, and at last you will put me to death. But I will rise again, a sign for your confusion, if not for your conversion" (**Bruce**).

12:44 {**Into my house**} (\eis ton oikon mou\). So the demon describes the man in whom he had dwelt. "The demon is ironically represented as implying that he left his victim voluntarily, as a man leaves his house to go for a walk" (**McNeile**). "Worse than the first" is a proverb.

12:46 {**His mother and his brothers**} (\h^m t^r kai hoi adelphoi autou\). Brothers of Jesus, younger sons of Joseph and Mary. The charge of the Pharisees that Jesus was in league with Satan was not believed by the disciples of Jesus, but some of his friends did think that he was beside himself (**Mr 3:21**) because of the excitement and strain. It was natural for Mary to want to take him home for rest and refreshment. So the mother and brothers are pictured standing outside the house (**or the crowd**). They send a messenger to Jesus.

12:47 Aleph, B, L, Old Syriac, omit this verse as do Westcott and

Hort. It is genuine in Mr 3:32; Lu 8:20. It was probably copied into Matthew from Mark or Luke.

12:49 {**Behold my mother and my brothers**} (*\idou h^ m^t^r mou kai hoi adelphoi mou*). A dramatic wave of the hand towards his disciples (*learners*) accompanied these words. Jesus loved his mother and brothers, but they were not to interfere in his Messianic work. The real spiritual family of Jesus included all who follow him. But it was hard for Mary to go back to Nazareth and leave Jesus with the excited throng so great that he was not even stopping to eat (*Mr 3:20*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Chapter 12*)

13:1 {**On that day**} (*\en t̃i h̃merai ekeiñi*). So this group of parables is placed by Matthew on the same day as the blasphemous accusation and the visit of the mother of Jesus. It is called "the Busy Day," not because it was the only one, but simply that so much is told of this day that it serves as a specimen of many others filled to the full with stress and strain. {**Sat by the seaside**} (*\ekath̃to para t̃n thalassan*). The accusative case need give no difficulty. Jesus came out of the stuffy house and took his seat (*\ekath̃to*, *imperfect*) along the shore with the crowds stretched up and down, a picturesque scene.

13:2 {**And all the multitude stood on the beach**} (*\kai pas ho ochlos epi ton aigialon hist̃kei*). Past perfect tense of *\hist̃mi* with imperfect sense, had taken a stand and so stood. Note accusative also with *\epi* upon the beach where the waves break one after the other (*\aigialos* *is from* *\hals*, *sea, and* *\agnumi*, *to break, or from* *\aiss̃*, *to rush*). Jesus had to get into a boat and sit down in that because of the crush of the crowd.

13:3 {**Many things in parables**} (*\polla en parabolais*). It was not the first time that Jesus had used parables, but the first time that he had spoken so many and some of such length. He will use a great many in the future as in Luke 12 to 18 and Matt. 24 and 25. The parables already mentioned in Matthew include the salt and the light (**5:13-16**), the birds and the lilies (**6:26-30**), the splinter and the beam in the eye (**7:3-5**), the two gates (**7:13f.**), the wolves in sheep's clothing (**7:15**), the good and bad trees (**7:17-19**), the wise and foolish builders (**7:24-27**), the garment and the wineskins (**9:16f.**), the children in the market places (**11:16f.**). It is not certain how many he spoke on this occasion. Matthew mentions eight in this chapter (*the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl of Great Price, the Net, the Householder*). Mark adds the Parable of the Lamp (**Mr 4:21; Lu 8:16**), the Parable of the Seed Growing of Itself (**Mr 4:26-29**), making ten of which we know. But both Mark (**Mr 4:33**) and Matthew (**13:34**) imply that there were many others. "Without a

parable spake he nothing unto them" (**Mt 13:34**), on this occasion, we may suppose. The word parable (*\parabol* *from \paraball*, *to place alongside for measurement or comparison like a yardstick*) is an objective illustration for spiritual or moral truth. The word is employed in a variety of ways (*a*) as for sententious sayings or proverbs (**Mt 15:15; Mr 3:23; Lu 4:23; 5:36-39; 6:39**), for a figure or type (**Heb. 9:9; 11:19**); (*b*) a comparison in the form of a narrative, the common use in the Synoptic Gospels like the Sower; (*c*) "A narrative illustration not involving a comparison" (**Broadus**), like the Rich Fool, the Good Samaritan, etc. "The oriental genius for picturesque speech found expression in a multitude of such utterances" (**McNeile**). There are parables in the Old Testament, in the Talmud, in sermons in all ages. But no one has spoken such parables as these of Jesus. They hold the mirror up to nature and, as all illustrations should do, throw light on the truth presented. The fable puts things as they are not in nature, Aesop's Fables, for instance. The parable may not be actual fact, but it could be so. It is harmony with the nature of the case. The allegory (*\all^goria*) is a speaking parable that is self-explanatory all along like Bunyan's *Pilgrim's Progress*. All allegories are parables, but not all parables are allegories. The Prodigal Son is an allegory, as is the story of the Vine and Branches (**Joh 15**). John does not use the word parable, but only *\paroimia*, a saying by the way (**Joh 10:6; 16:25,29**). As a rule the parables of Jesus illustrate one main point and the details are more or less incidental, though sometimes Jesus himself explains these. When he does not do so, we should be slow to interpret the minor details. Much heresy has come from fantastic interpretations of the parables. In the case of the Parable of the Sower (**13:3-8**) we have also the careful exposition of the story by Jesus (**18-23**) as well as the reason for the use of parables on this occasion by Jesus (**9-17**).

{Behold, the sower went forth} (*\idou ^lthen ho speir^"n*). Matthew is very fond of this exclamation *\idou*. It is "the sower," not "a sower." Jesus expects one to see the man as he stepped forth to begin scattering with his hand. The parables of Jesus are vivid word pictures. To understand them one must see them, with the eyes of Jesus if he can. Christ drew his parables from familiar objects.

13:4 {As he sowed} (*\en t^"i speirein auton*). Literally, "in the

sowing as to him," a neat Greek idiom unlike our English temporal conjunction. Locative case with the articular present infinitive.

{By the wayside} (*\para tⁿ hodon*). People will make paths along the edge of a ploughed field or even across it where the seed lies upon the beaten track. **{Devoured}** (*\katephagen*). "Ate down." We say, "ate up." Second aorist active indicative of *\katesthiⁿ* (*defective verb*).

13:5 **{The rocky places}** (*\ta petrⁿ dⁿ*). In that limestone country ledges of rock often jut out with thin layers of soil upon the layers of rock. **{Straightway they sprang up}** (*\euthe^s exaneteilen*). "Shot up at once" (*Moffatt*). Double compound (*\ex*, *out of the ground*, *\ana*, *up*). Ingressive aorist of *\exanatellⁿ*.

13:6 **{The sun was risen}** (*\h^{liou} anateilantos*). Genitive absolute. "The sun having sprung up" also, same verb except the absence of *\ex* (*\anatellⁿ*, *exanatellⁿ*).

13:7 **{The thorns grew up}** (*\aneb^{san} hai akanthai*). Not "sprang up" as in verse 5, for a different verb occurs meaning "came up" out of the ground, the seeds of the thorns being already in the soil, "upon the thorns" (*\epi tas akanthas*) rather than "among the thorns." But the thorns got a quick start as weeds somehow do and "choked them" (*\apepnixan auta*, *effective aorist of \apopnigⁿ*), "choked them off" literally. Luke (*Lu 8:33*) uses it of the hogs in the water. Who has not seen vegetables and flowers and corn made yellow by thorns and weeds till they sicken and die?

13:8 **{Yielded fruit}** (*\edidou karpon*). Change to imperfect tense of *\didⁿmi*, to give, for it was continuous fruit-bearing. **{Some a hundredfold}** (*\ho men hekaton*). Variety, but fruit. This is the only kind that is worth while. The hundredfold is not an exaggeration (*cf. Ge 26:12*). Such instances are given by Wetstein for Greece, Italy, and Africa. Herodotus (*i. 93*) says that in Babylonia grain yielded two hundredfold and even to three hundredfold. This, of course, was due to irrigation as in the Nile Valley.

13:9 **{He that hath ears let him hear}** (*\ho echⁿ ta akouetⁿ*), So also in 11:15 and 13:43. It is comforting to teachers and preachers to observe that even Jesus had to exhort people to listen and to understand his sayings, especially his parables.

They will bear the closest thought and are often enigmatical.

13:10 {**Why speakest thou unto them in parables?**} (\dia ti en parabolais laleis autois\). Already the disciples are puzzled over the meaning of this parable and the reason for giving them to the people. So they "came up" closer to Jesus and asked him. Jesus was used to questions and surpassed all teachers in his replies.

13:11 {**To know the mysteries**} (\gn“nai ta must^ria\). Second aorist active infinitive of \gin“sk“\. The word \must^rion\ is from \must^s\, one initiated, and that from \mue“\ (\mu“\), to close or shut (*Latin, _mutus_*). The mystery-religions of the east had all sorts of secrets and signs as secret societies do today. But those initiated knew them. So the disciples have been initiated into the secrets of the kingdom of heaven. Paul will use it freely of the mystery once hidden, but now revealed, now made known in Christ (*Ro 16:25; 1Co 2:7, etc.*). In Php 4:12 Paul says: "I have learned the secret or been initiated" (\memu^mai\). So Jesus here explains that his parables are open to the disciples, but shut to the Pharisees with their hostile minds. In the Gospels \must^rion\ is used only here and in the parallel passages (*Mr 4:11; Lu 8:10*).

13:13 {**Because seeing**} (\hoti blepontes\). In the parallel passages in Mr 4:12 and Lu 8:10 we find \hina\ with the subjunctive. This does not necessarily mean that in Mark and Luke \hina=hoti\ with the causal sense, though a few rare instances of such usage may be found in late Greek. For a discussion of the problem see my chapter on "The Causal Use of _Hina_" in *_Studies in Early Christianity_ (1928)* edited by Prof. S.J. Case. Here in Matthew we have first "an adaptation of Isa 6:9f. which is quoted in full in v. 14f." (*McNeile*). Thus Matthew presents "a striking paradox, 'though they see, they do not (*really*) see'" (*McNeile*). Cf. Joh 9:41. The idiom here in Matthew gives no trouble save in comparison with Mark and Luke which will be discussed in due turn. The form \suniousin\ is an omega verb form (\suni“\) rather than the \mi\ verb (\suni^mi\) as is common in the *_Koin, _*.

13:14 {**Is fulfilled**} (\anapl^routai\). Aoristic present passive indicative. Here Jesus points out the fulfilment and not with Matthew's usual formula (\hina\ or \hop“s pl“r^th^i to rh^then\) (*see 1:22*). The verb \anapl^ro“\ occurs nowhere else in the

Gospels, but occurs in the Pauline Epistles. It means to fill up like a cup, to fill another's place (*1Co 14:16*), to fill up what is lacking (*Php 2:30*). Here it means that the prophecy of Isaiah is fully satisfied in the conduct of the Pharisees and Jesus himself points it out. Note two ways of reproducing the Hebrew idiom (*infinitive absolute*), one by \akoⁱ\ the other by \blepontes\. Note also the strong negative \ou m[^]\ with aorist subjunctive.

13:15 {**Is waxed gross**} (\epachunth[^]). Aorist passive tense. From \pachus\, thick, fat, stout. Made callous or dull -- even fatty degeneration of the heart. {**Dull of hearing**} (\tois "sin bare"s[^]kousan\). Another aorist. Literally, "They heard (*or hear*) heavily with their ears." The hard of hearing are usually sensitive. {**Their eyes they have closed**} (\tous ophthalmous aut[^]n ekammusan\). The epic and vernacular verb \kammu[^]\ is from \katamu[^]\ (*to shut down*). We say shut up of the mouth, but the eyes really shut down. The Hebrew verb in Isa 6:10 means to smear over. The eyes can be smeared with wax or cataract and thus closed. "Sealing up the eyes was an oriental punishment" (*Vincent*). See Isa 29:10; 44:18. {**Lest**} (\m[^]pote\). This negative purpose as a judgment is left in the quotation from Isaiah. It is a solemn thought for all who read or hear the word of God. {**And I should heal them**} (\kai iasomai autous\). Here the LXX changes to the future indicative rather than the aorist subjunctive as before.

13:16 {**Blessed are your eyes**} (\hum[^]n de makarioi hoi ophthalmoi\). A beatitude for the disciples in contrast with the Pharisees. Note position of "Happy" here also as in the Beatitudes in Mt 5.

13:18 {**Hear then ye the parable**} (\humeis oun akousate t[^]n parabol[^]n\). Jesus has given in 13:13 one reason for his use of parables, the condemnation which the Pharisees have brought on themselves by their spiritual dulness: "Therefore I speak to them in parables" (\dia touto en parab[^]lais antois lal[^]\). He can go on preaching the mysteries of the kingdom without their comprehending what he is saying, but he is anxious that the disciples really get personal knowledge (\gn[^]nai\, *verse 11*) of these same mysteries. So he explains in detail what he means to teach by the Parable of the Sower. He appeals to them (*note position of* \h-meis\) to listen as he explains.

13:19 **{When anyone heareth}** (\pantos akouontos\). Genitive absolute and present participle, "while everyone is listening and not comprehending" (\m^sunientos\), "not putting together" or "not grasping." Perhaps at that very moment Jesus observed a puzzled look on some faces.

{Cometh the evil one and snatcheth away} (\erchetai ho pon^ros kai harpazei\). The birds pick up the seeds while the sower sows. The devil is busy with his job of snatching or seizing like a bandit or rogue the word of the kingdom before it has time even to sprout. How quickly after the sermon the impression is gone. "This is he" (\houtos estin\). Matthew, like Mark, speaks of the people who hear the words as the seed itself. That creates some confusion in this condensed form of what Jesus actually said, but the real point is clear. **{The seed sown in his heart}** (\to esparmenon en t^i kardifi autou\, *perfect passive participle of \speir^{\, to sow}*) and "the man sown by the wayside" (\ho para t^{\,n hodon spareis\, *orist passive participle, along the wayside*) are identified. The seed in the heart is not of itself responsible, but the man who lets the devil snatch it away.

13:21 **{Yet hath he not root in himself}** (\ouk echei de rhizan en heaut^{\,i\). Cf. Col 2:7 and Eph 3:18 \erriz^{\,memoi\}. Stability like a tree. Here the man has a mushroom growth and "endureth for a while" (\proskairos\), temporary, quick to sprout, quick to stumble (\skandalizetai\). What a picture of some converts in our modern revivals. They drop away overnight because they did not have the root of the matter in them. This man does not last or hold out.

{Tribulation} (\thlipse^{\,s\). From \thlib^{\, to press, to oppress, to squeeze (*cf. 7:14*). The English word is from the Latin _tribulum_, the roller used by the Romans for pressing wheat. Cf. our "steam roller" Trench (*_Synonyms of the N.T._, pp. 202-4*): "When, according to the ancient law of England, those who wilfully refused to plead, had heavy weights placed on their breasts, and were pressed and crushed to death, this was literally \thlipsis\." The iron cage was \stenoch^{\,ria\.

13:22 **{Choke the word}** (\sunpnigei ton logon\). We had \apepnixan\ (*choked off*) in 13:7. Here it is \sunpnigei\ (*choke together*), historical present and singular with both subjects lumped together. "Lust for money and care go together and between them spoil many an earnest religious nature" (*Bruce*), "thorns"

indeed. The thorns flourish and the character sickens and dies, choked to death for lack of spiritual food, air, sunshine.

13:23 {**Verily beareth fruit**} (*\d^ karpophorei*). Who in reality (*\d^*) does bear fruit (*cf. Mt 7:16-20*). The fruit reveals the character of the tree and the value of the straw for wheat. Some grain must come else it is only chaff, straw, worthless. The first three classes have no fruit and so show that they are unfruitful soil, unsaved souls and lives. There is variety in those who do bear fruit, but they have some fruit. The lesson of the parable as explained by Jesus is precisely this, the variety in the results of the seed sown according to the soil on which it falls. Every teacher and preacher knows how true this is. It is the teacher's task as the sower to sow the right seed, the word of the kingdom. The soil determines the outcome. There are critics today who scout this interpretation of the parable by Jesus as too allegorical with too much detail and probably not that really given by Jesus since modern scholars are not agreed on the main point of the parable. But the average Christian sees the point all right. This parable was not meant to explain all the problems of human life.

13:24 {**Set he before them**} (*\pareth^ken*). So again in 13:31. He placed another parable beside (*\para*) the one already given and explained. The same verb (*\paratheinai*) occurs in Lu 9:16. {**Is likened**} (*\h^moi^th^*). Timeless aorist passive and a common way of introducing these parables of the kingdom where a comparison is drawn (*18:23; 22:2; 25:1*). The case of *\anthr^p^i* is associative instrumental.

13:25 {**While men slept**} (*\en t^i katheudein tous anthr^pous*). Same use of the articular present infinitive with *\en* and the accusative as in 13:4. {**Sowed tares also**} (*\epespeiren ta zizania*). Literally "sowed upon," "resowed" (*Moffatt*). The enemy deliberately sowed "the darnel" (*\zizania\ is not "tares," but "darnel," a bastard wheat*) over (*\epi*) the wheat, "in the midst of the wheat." This bearded darnel, *_lolium temulentum_*, is common in Palestine and resembles wheat except that the grains are black. In its earlier stages it is indistinguishable from the wheat stalks so that it has to remain till near the harvest. Modern farmers are gaining more skill in weeding it out.

13:26 {**Then appeared also**} (*\tote ephan^ kai*). The darnel became plain (*\ephan^*, *second aorist passive, effective aorist of*

\phain“\ to show) by harvest.

13:29 {**Ye root up the wheat with them**} (\ekriz“s^{te} hama autois ton siton\). Literally, "root out." Easy to do with the roots of wheat and darnel intermingled in the field. So \sullegontes\ is not "gather up," but "gather together," here and verses 28 and 30. Note other compound verbs here, "grow together" (\sunauxanesthai\), "burn up" (\katakausai\, *burn down or completely*), "bring together" (\sunagete\).

13:30 {**My barn**} (\tⁿ apoth^k n mou\). See already 3:12; 6:26. Granary, storehouse, place for putting things away.

13:31 {**Is like**} (\homoia estin\). Adjective for comparison with associative instrumental as in 13:13,44,45,47,52. {**Grain of mustard seed**} (\kokk“i sinape“s\). Single grain in contrast with the collective \sperma\ (17:20). {**Took and sowed**} (\lab“n espeiren\). Vernacular phrasing like Hebrew and all conversational style. In _Koin,_.

13:32 {**A tree**} (\dendron\). "Not in nature, but in size" (*Bruce*). "An excusable exaggeration in popular discourse."

13:33 {**Is like unto leaven**} (\homoia estin zumⁱ\). In its pervasive power. Curiously enough some people deny that Jesus here likens the expanding power of the Kingdom of heaven to leaven, because, they say, leaven is the symbol of corruption. But the language of Jesus is not to be explained away by such exegetical jugglery. The devil is called like a lion by Peter (*1Pe 5:8*) and Jesus in Revelation is called the Lion of the Tribe of Judah (*Re 5:5*). The leaven permeates all the "wheaten meal" (\aleurou\) till the whole is leavened. There is nothing in the "three measures," merely a common amount to bake. Dr. T.R. Glover in his _Jesus of History_ suggests that Jesus used to notice his mother using that amount of wheat flour in baking bread. To find the Trinity here is, of course, quite beside the mark. The word for leaven, \zumⁱ\, is from \ze“\, to boil, to seethe, and so pervasive fermentation.

13:35 {**I will utter**} (\ereuxomai\). To cast forth like a river, to gurgle, to disgorge, the passion of a prophet. From Ps 19:2; 78:2. The Psalmist claims to be able to utter "things hidden from the foundation of the world" and Matthew applies this language to the words of Jesus. Certain it is that the life and

teaching of Jesus throw a flood of light on the purposes of God long kept hidden (*\kekrummena*).

13:36 {**Explain unto us**} (*\diasaph^son h^min*). Also in 18:31. "Make thoroughly clear right now" (*aorist tense of urgency*). The disciples waited till Jesus left the crowds and got into the house to ask help on this parable. Jesus had opened up the Parable of the Sower and now they pick out this one, passing by the mustard seed and the leaven.

13:38 {**The field is the world**} (*\ho de agros estin ho kosmos*). The article with both "field" and "world" in Greek means that subject and predicate are coextensive and so interchangeable. It is extremely important to understand that both the good seed and the darnel (*tares*) are sown in the world, not in the Kingdom, not in the church. The separation comes at the consummation of the age (*\sunteleia ai^nos*, 39), the harvest time. They all grow together in the field (*the world*).

13:41 {**Out of his kingdom**} (*\ek t^s basileias autou*). Out from the midst of the kingdom, because in every city the good and the bad are scattered and mixed together. Cf. *\ek mesou t^n dikai^n* in 13:49 "from the midst of the righteous." What this means is that, just as the wheat and the darnel are mixed together in the field till the separation at harvest, so the evil are mixed with the good in the world (*the field*). Jesus does not mean to say that these "stumbling-blocks" (*\ta skandala*) are actually in the Kingdom of heaven and really members of the Kingdom. They are simply mixed in the field with the wheat and God leaves them in the world till the separation comes. Their destiny is "the furnace of fire" (*\t^n kaminon tou puros*).

13:43 {**Shine forth**} (*\eklampsousin*). Shine out as the sun comes from behind a cloud (*Vincent*) and drive away the darkness after the separation has come (*cf. Da 12:3*).

13:44 {**And hid**} (*\kai ekrupsen*). Not necessarily bad morality. "He may have hid it to prevent it being stolen, or to prevent himself from being anticipated in buying a field" (*Plummer*). But if it was a piece of sharp practice, that is not the point of the parable. That is, the enormous wealth of the Kingdom for which any sacrifice, all that one has, is not too great a price to pay.

13:46 {**He went and sold**} (*\apelth^n pepraken*). Rather eagerly

and vividly told thus, "He has gone off and sold." The present perfect indicative, the dramatic perfect of vivid picture. Then he bought it. Present perfect, imperfect, aorist tenses together for lively action. \Empor“i\ is a merchant, one who goes in and out, travels like a drummer.

13:47 {**A net**} (\sagⁿi\). Drag-net. Latin, _sagena_, English, seine. The ends were stretched out and drawn together. Only example of the word in the N.T. Just as the field is the world, so the drag-net catches all the fish that are in the sea. The separation comes afterwards. Vincent pertinently quotes Homer's _Odyssey_ (*xxii. 384-389*) where the slain suitors in the halls of Ulysses are likened to fishes on the shore caught by nets with myriad meshes.

13:48 {**Vessels**} (\agg^h\). Here only in the N.T. In Mt 25:4 we have \aggeia\.

13:52 {**Made a disciple to the kingdom of heaven**} (\matheteutheis tⁱ basileifi tⁿ ouranⁿ\). First aorist passive participle. The verb is transitive in 28:19. Here a scribe is made a learner to the kingdom. "The mere scribe, Rabbinical in spirit, produces only the old and stale. The disciple of the kingdom like the Master, is always fresh-minded, yet knows how to value all old spiritual treasures of Holy Writ, or Christian tradition" (*Bruce*). So he uses things fresh (\kaina\) and ancient (\palaia\). "He hurls forth" (\ekballei\) both sorts.

13:54 {**Is not this the carpenter's son?**} (\ouch houtos estin ho tou tektⁿos huiois?\). The well-known, the leading, or even for a time the only carpenter in Nazareth till Jesus took the place of Joseph as the carpenter. What the people of Nazareth could not comprehend was how one with the origin and environment of Jesus here in Nazareth could possess the wisdom which he appeared to have in his teaching (\edidasken\). That has often puzzled people how a boy whom they knew could become the man he apparently is after leaving them. They knew Joseph, Mary, the brothers (*four of them named*) and sisters (*names not given*). Jesus passed here as the son of Joseph and these were younger brothers and sisters (*half brothers and sisters technically*).

13:57 {**And they were offended in him**} (\kai eskandalizonto en autⁱ\). Graphic imperfect passive. Literally, "They stumbled at him," "They were repelled by him" (*Moffatt*), "They turned against

him" (*Weymouth*). It was unpardonable for Jesus not to be commonplace like themselves. {**Not without honour**} (*\ouk estin atimos*). This is a proverb found in Jewish, Greek, and Roman writers. Seen also in the _Logia of Jesus_ (*_Oxyr. Papyri_ i. 3*).

13:58 {**Mighty works**} (*\dunameis*). Powers. The "disbelief" (*\apistian*) of the townspeople blocked the will and the power of Jesus to work cures.

[\[Previous\]](#) [\[Next\]](#)

14:1 {**Herod the tetrarch**} (\(H^r{id}s tetraarch^s\)). Herod Antipas ruler of Galilee and Perea, one-fourth of the dominion of Herod the Great. {**The report concerning Jesus**} (\(t^n akou^n I^sou\)). See on 7:24. Cognate accusative, heard the hearing (*rumour*), objective genitive. It is rather surprising that he had not heard of Jesus before.

14:2 {**His servants**} (\(tois paisin autou\)). Literally "boys," but here the courtiers, not the menials of the palace. {**Work in him**} (\(energousin\)). Cf. our "energize." "The powers of the invisible world, vast and vague in the king's imagination" (*Bruce*). John wrought no miracles, but one _redivivus_ might be under the control of the unseen powers. So Herod argued. A guilty conscience quickened his fears. Possibly he could see again the head of John on a charger. "The King has the Baptist on the brain" (*Bruce*). Cf. Josephus (_*War*_, I. xxx. 7) for the story that the ghosts of Alexander and Aristobulus haunted the palace of Herod the Great. There were many conjectures about Jesus as a result of this tour of Galilee and Herod Antipas feared this one.

14:3 {**For the sake of Herodias**} (\(dia H^r{id}iada\)). The death of John had taken place some time before. The Greek aorists here (\(ed^sen, apetheto\)) are not used for past perfects. The Greek aorist simply narrates the event without drawing distinctions in past time. This Herodias was the unlawful wife of Herod Antipas. She was herself a descendant of Herod the Great and had married Herod Philip of Rome, not Philip the Tetrarch. She had divorced him in order to marry Herod Antipas after he had divorced his wife, the daughter of Aretas King of Arabia. It was a nasty mess equal to any of our modern divorces. Her first husband was still alive and marriage with a sister-in-law was forbidden to Jews (*Le 18:16*). Because of her Herod Antipas had put John in the prison at Machaerus. The bare fact has been mentioned in Mt 4:12 without the name of the place. See 11:2 also for the discouragement of John \(\epsilon\n t^i desm^t^ri^i\) (*place of bondage*), here \(\epsilon\n t^i phulak^i\) (*the guard-house*). Josephus (_*Ant*_. xviii. 5.2) tells us that Machaerus is the name of the prison. On a high hill an impregnable fortress had been built. Tristram (_*Land of*

Moab_) says that there are now remains of "two dungeons, one of them deep and its sides scarcely broken in" with "small holes still visible in the masonry where staples of wood and iron had once been fixed. One of these must surely have been the prison-house of John the Baptist." "On this high ridge Herod the Great built an extensive and beautiful palace" (**Broadus**). "The windows commanded a wide and grand prospect, including the Dead Sea, the course of the Jordan, and Jerusalem" (**Edersheim, _Life and Times of Jesus_**).

14:4 {**For John said unto him**} (\elegen gar I^{an} autⁱ\). Possibly the Pharisees may have put Herod up to inveigling John to Machaerus on one of his visits there to express an opinion concerning his marriage to Herodias (**Broadus**) and the imperfect tense (\elegen\) probably means that John said it repeatedly. It was a blunt and brave thing that John said. It cost him his head, but it is better to have a head like John's and lose it than to have an ordinary head and keep it. Herod Antipas was a politician and curbed his resentment toward John by his fear of the people who still held (\eichon\, **imperfect tense**) him as a prophet.

14:6 {**When Herod's birthday came**} (\genesiois genomenois tou H^r idou\). Locative of time (*cf. Mr 6:21*) without the genitive absolute. The earlier Greeks used the word \genesia\ for funeral commemorations (**birthdays of the dead**), \genethlia\ being the word for birthday celebrations of living persons. But that distinction has disappeared in the papyri. The word \genesia\ in the papyri (*_Fayum Towns_, 114-20, 115-8, 119-30*) is always a birthday feast as here in Matthew and Mark. Philo used both words of birthday feasts. Persius, a Roman satirist (*_Sat_. V. 180-183*), describes a banquet on Herod's Day. {**Danced in the midst**} (\^{rch} sato en tⁱ mesⁱ\). This was Salome, daughter of Herodias by her first marriage. The root of the verb means some kind of rapid motion. "Leaped in the middle," Wycliff puts it. It was a shameful exhibition of lewd dancing prearranged by Herodias to compass her purpose for John's death. Salome had stooped to the level of an \almeh\, or common dancer.

14:7 {**Promised with an oath**} (\meta horkou h^{molog} sen\). Literally, "confessed with an oath." For this verb in the sense of promise, see Ac 7:17. Note middle voice of \ait^s tai\ (**ask for herself**). Cf. Es 5:3; 7:2.

14:8 {**Put forward**} (\probibastheisa\). See Ac 19:33 for a

similar verb (\p**robalont**“*n*\), "pushing forward." Here (*Acts*) the Textus Receptus uses \p**robibaz**“\, "It should require a good deal of 'educating' to bring a young girl to make such a grim request" (*Bruce*). {**Here**} (\h“*de*\). On the spot. Here and now. {**In a charger**} (\epi *pinaki*\). Dish, plate, platter. Why the obsolete "charger"?

14:9 {**Grieved**} (\lup[^]*theis*\). Not to hurt, for in verse 5 we read that he wanted (*thel*“*n*\) to put him to death (\apok**teinai**\). Herod, however, shrank from so dastardly a deed as this public display of brutality and bloodthirstiness. Men who do wrong always have some flimsy excuses for their sins. A man here orders a judicial murder of the most revolting type "for the sake of his oath" (*dia tous horkous*\). "More like profane swearing than deliberate utterance once for all of a solemn oath" (*Bruce*). He was probably maudlin with wine and befuddled by the presence of the guests.

14:10 {**Beheaded John**} (\ape**kephalisen** I“*an*[^]*n*\). That is, he had John beheaded, a causative active tense of a late verb \apokephaliz“\, Took his head off.

14:11 {**She brought it to her mother**} (\[^]*negken t'i m^tri aut^s*\). A gruesome picture as Herodias with fiendish delight witnesses the triumph of her implacable hatred of John for daring to reprove her for her marriage with Herod Antipas. A woman scorned is a veritable demon, a literal she-devil when she wills to be. Kipling's "female of the species" again. Legends actually picture Salome as in love with John, sensual lust, of which there is no proof.

14:12 {**And they went and told Jesus**} (\kai *elthontes ap*[^]*ggeilan t“i I^sou*\). As was meet after they had given his body decent burial. It was a shock to the Master who alone knew how great John really was. The fate of John was a prophecy of what was before Jesus. According to Mt 14:13 the news of the fate of John led to the withdrawal of Jesus to the desert privately, an additional motive besides the need for rest after the strain of the recent tour.

14:13 {**In a boat**} (\en *ploi*“*i*\) "on foot" (\pez[^]*i*\, some MSS. \pez“*i*\). Contrast between the lake and the land route.

14:14 {**Their sick**} (\tous *arr*“*stous aut*“*n*\). "Without strength"

(\rh“nnumi\ and |a\ *privative*). \Esplagchnisth^\ is a deponent passive. The verb gives the oriental idea of the bowels (\s~~plagchna~~\) as the seat of compassion.

14:15 {**When even was come**} (\opsias genomen^s\). Genitive absolute. Not sunset about 6 P.M. as in 8:16 and as in 14:23, but the first of the two "evenings" beginning at 3 P.M. {**The place is desert**} (\er^mos estin ho topos\). Not a desolate region, simply lonely, comparatively uninhabited with no large towns near. There were "villages" (\k“mas\) where the people could buy food, but they would need time to go to them. Probably this is the idea of the disciples when they add: {**The time is already past**} (\h^ h“ra ^d^ par^lthen\). They must hurry.

14:16 {**Give ye them to eat**} (\dote autois h-meis phagein\). The emphasis is on \h-meis\ in contrast (*note position*) with their "send away" (\apoluson\). It is the urgent aorist of instant action (\dote\). It was an astounding command. The disciples were to learn that "no situation appears to Him desperate, no crisis unmanageable" (*Bruce*).

14:17 {**And they say unto him**} (\hoi de legousin aut“i\). The disciples, like us today, are quick with reasons for their inability to perform the task imposed by Jesus.

14:18 {**And he said**} (\ho de eipen\). Here is the contrast between the helpless doubt of the disciples and the confident courage of Jesus. He used "_the_ five loaves and two fishes" which they had mentioned as a reason for doing nothing. "Bring them hither unto me." They had overlooked the power of Jesus in this emergency.

14:19 {**To sit down on the grass**} (\anaklith^nai epi tou chortou\). "Recline," of course, the word means, first aorist passive infinitive. A beautiful picture in the afternoon sun on the grass on the mountain side that sloped westward. The orderly arrangement (*Mark*) made it easy to count them and to feed them. Jesus stood where all could see him "break" (\klasas\) the thin Jewish cakes of bread and give to the disciples and they to the multitudes. This is a nature miracle that some men find it hard to believe, but it is recorded by all four Gospels and the only one told by all four. It was impossible for the crowds to misunderstand and to be deceived. If Jesus is in reality Lord of the universe as John tells us (*Joh 1:1-18*) and Paul holds (*Col 1:15-20*), why should we balk at this miracle? He who created the

universe surely has power to go on creating what he wills to do.

14:20 **{Were filled}** (*\echortasth^san*). Effective aorist passive indicative of *\chortaz^*. See Mt 5:6. From the substantive *\chortos* grass. Cattle were filled with grass and people usually with other food. They all were satisfied. **{Broken pieces}** (*\t^"n klasmat^"n*). Not the scraps upon the ground, but the pieces broken by Jesus and still in the "twelve baskets" (*\d^"deka kophinous*) and not eaten. Each of the twelve had a basketful left over (*\to perisseuon*). One hopes that the boy (*Joh 6:9*) who had the five loaves and two fishes to start with got one of the basketsful, if not all of them. Each of the Gospels uses the same word here for baskets (*\kophinos*), a wicker-basket, called "coffins" by Wycliff. Juvenal (*_Sat_. iii. 14*) says that the grove of Numa near the Capenian gate of Rome was "let out to Jews whose furniture is a basket (*_cophinus_*) and some hay" (*for a bed*). In the feeding of the Four Thousand (*Matthew and Mark*) the word *\sphuris* is used which was a sort of hamper or large provisions basket.

14:21 **{Beside women and children}** (*\ch^"ris gunaik^"n kai paidi^"n*). Perhaps on this occasion there were not so many as usual because of the rush of the crowd around the head of the lake. Matthew adds this item and does not mean that the women and children were not fed, but simply that "the eaters" (*\hoi esthiontes*) included five thousand men (*\andres*) besides the women and children.

14:22 **{Constrained}** (*\^nagkasen*). Literally, "compelled" or "forced." See this word also in Lu 14:23. The explanation for this strong word in Mr 6:45 and Mt 14:22 is given in Joh 6:15. It is the excited purpose of the crowd to take Jesus by force and to make him national king. This would be political revolution and would defeat all the plans of Jesus about his kingdom. Things have reached a climax. The disciples were evidently swept off their feet by the mob psychology for they still shared the Pharisaic hope of a political kingdom. With the disciples out of the way Jesus could handle the crowd more easily, **{till he should send the multitudes away}** (*\he^"s hou apolus^i tous ochlous*). The use of the aorist subjunctive with *\he^"s* or *\he^"s hou* is a neat and common Greek idiom where the purpose is not yet realized. So in 18:30; 26:36. "While" sometimes renders it well. The subjunctive is retained after a past tense instead of the change to the optative of the ancient

Attic. The optative is very rare anyhow, but Luke uses it with \prin ^\ in Ac 25:16.

14:23 {**Into the mountain**} (\eis to oros\). After the dismissal of the crowd Jesus went up alone into the mountain on the eastern side of the lake to pray as he often did go to the mountains to pray. If ever he needed the Father's sympathy, it was now. The masses were wild with enthusiasm and the disciples wholly misunderstood him. The Father alone could offer help now.

14:24 {**Distressed**} (\basanizomenon\). Like a man with demons (8:29). One can see, as Jesus did (Mr 6:48), the boat bobbing up and down in the choppy sea.

14:25 {**Walking upon the sea**} (\peripat“n epi t^n thalassan\). Another nature miracle. Some scholars actually explain it all away by urging that Jesus was only walking along the beach and not on the water, an impossible theory unless Matthew's account is legendary. Matthew uses the accusative (*extension*) with \epi\ in verse 25 and the genitive (*specifying case*) in 26.

14:26 {**They were troubled**} (\etarachth^san\). Much stronger than that. They were literally "terrified" as they saw Jesus walking on the sea. {**An apparition**} (\phantasma\), or "ghost," or "spectre" from \phantaz“\ and that from \phain“\ . They cried out "from fear" (\apo tou phobou\) as any one would have done. "A little touch of sailor superstition" (*Bruce*).

14:28 {**Upon the waters**} (\epi ta hudata\). The impulsiveness of Peter appears as usual. Matthew alone gives this Peter episode.

14:30 {**Seeing the wind**} (\blep“n ton anemon\). Cf. Ex 20:18 and Re 1:12 "to see the voice" (\t^n ph“n^n\). "It is one thing to see a storm from the deck of a stout ship, another to see it in the midst of the waves" (*Bruce*). Peter was actually beginning to sink (\katapontizesthai\) to plunge down into the sea, "although a fisherman and a good swimmer" (*Bengel*). It was a dramatic moment that wrung from Peter the cry: "Lord, save me" (\Kurie, s“son me\), and do it quickly the aorist means. He could walk on the water till he saw the wind whirl the water round him.

14:31 {**Didst thou doubt?**} (\edistasas?\). Only here and 28:17 in the N.T. From \distaz“\ and that from \dis\ (*twice*). Pulled two ways. Peter's trust in the power of Christ gave way to his

dread of the wind and waves. Jesus had to take hold of Peter (*\epelabeto*, *middle voice*) and pull him up while still walking on the water.

14:32 {**Ceased**} (*\ekopasen*). From *\kopos*, toil. The wind grew weary or tired, exhausted itself in the presence of its Master (*cf. Mr 4:39*). Not a mere coincidence that the wind ceased now.

14:33 {**Worshipped him**} (*\prosekun^san aut^i*). And Jesus accepted it. They were growing in appreciation of the person and power of Christ from the attitude in 8:27. They will soon be ready for the confession of 16:16. Already they can say: "Truly God's Son thou art." The absence of the article here allows it to mean a Son of God as in 27:54 (*the centurion*). But they probably mean "the Son of God" as Jesus was claiming to them to be.

14:34 {**Gennesaret**} (*\Genn^saret*). A rich plain four miles long and two broad. The first visit of Jesus apparently with the usual excitement at the cures. People were eager to touch the hem of Christ's mantle like the woman in 9:20. Jesus honoured their superstitious faith and "as many as touched were made whole" (*\hosoi h^psanto dies^thesan*), completely (*\di-*) healed.

[\[Previous\]](#) [\[Next\]](#)

15:1 {**From Jerusalem**} (\apo Ierosolum“n\). Jerusalem is the headquarters of the conspiracy against Jesus with the Pharisees as the leaders in it. Already we have seen the Herodians combining with the Pharisees in the purpose to put Jesus to death (*Mr 3:6; Mt 12:14; Lu 6:11*). Soon Jesus will warn the disciples against the Sadducees also (*Mt 16:6*). Unusual order here, "Pharisees and scribes." "The guardians of tradition in the capital have their evil eye on Jesus and co-operate with the provincial rigorists" (*Bruce*), if the Pharisees were not all from Jerusalem.

15:2 {**The tradition of the elders**} (\t^n paradosin t“n presbuter“n\). This was the oral law, handed down by the elders of the past in _ex cathedra_ fashion and later codified in the Mishna. Handwashing before meals is not a requirement of the Old Testament. It is, we know, a good thing for sanitary reasons, but the rabbis made it a mark of righteousness for others at any rate. This item was magnified at great length in the oral teaching. The washing (\niptontai\, *middle voice, note*) of the hands called for minute regulations. It was commanded to wash the hands before meals, it was one's duty to do it after eating. The more rigorous did it between the courses. The hands must be immersed. Then the water itself must be "clean" and the cups or pots used must be ceremonially "clean." Vessels were kept full of clean water ready for use (*Joh 2:6-8*). So it went on _ad infinitum_. Thus a real issue is raised between Jesus and the rabbis. It was far more than a point of etiquette or of hygienics. The rabbis held it to be a mortal sin. The incident may have happened in a Pharisee's house.

15:3 {**Ye also**} (\kai h-meis\). Jesus admits that the disciples had transgressed the rabbinical traditions. Jesus treats it as a matter of no great importance in itself save as they had put the tradition of the elders in the place of the commandment of God. When the two clashed, as was often the case, the rabbis transgress the commandment of God "because of your tradition" (\dia t^n paradosin h-m“n\). The accusative with \dia\ means that, not "by means of." Tradition is not good or bad in itself.

It is merely what is handed on from one to another. Custom tended to make these traditions binding like law. The Talmud is a monument of their struggle with tradition. There could be no compromise on this subject and Jesus accepts the issue. He stands for real righteousness and spiritual freedom, not for bondage to mere ceremonialism and tradition. The rabbis placed tradition (*the oral law*) above the law of God.

15:5 {**But ye say**} (*h-meis de legete*). In sharp contrast to the command of God. Jesus had quoted the fifth commandment (*Ex 20:12,16*) with the penalty "die the death" (*thanat*), "go on to his end by death," in imitation of the Hebrew idiom. They dodged this command of God about the penalty for dishonouring one's father or mother by the use "Corban" (*korban*) as Mark calls it (*Mr 7:11*). All one had to do to evade one's duty to father or mother was to say "Corban" or "Gift" (*Dron*) with the idea of using the money for God. By an angry oath of refusal to help one's parents, the oath or vow was binding. By this magic word one set himself free (*ou m[^]tim[^]sei*, *he shall not honour*) from obedience to the fifth commandment. Sometimes unfilial sons paid graft to the rabbinical legalists for such dodges. Were some of these very faultfinders guilty?

15:6 {**Ye have made void the word of God**} (*ekur[^]sate ton logon tou theou*). It was a stinging indictment that laid bare the hollow pretence of their quibbles about handwashing. *Kuros* means force or authority, *akuros* is without authority, null and void. It is a late verb, *akuro[^]* but in the LXX, Gal 3:17; and in the papyri Adjective, verb, and substantive occur in legal phraseology like cancelling a will, etc. The moral force of God's law is annulled by their hairsplitting technicalities and immoral conduct.

15:7 {**Well did Isaiah prophesy of you**} (*kal[^]s eproph[^]teusen peri h-m[^]n Esaias*). There is sarcasm in this pointed application of Isaiah's words (*Isa 29:13*) to these rabbis. He "beautifully pictured" them. The portrait was to the very life, "teaching as their doctrines the commandments of men." They were indeed far from God if they imagined that God would be pleased with such gifts at the expense of duty to one's parents.

15:11 {**This defileth the man**} (*touto koinoi ton anthr[^]pon*). This word is from *koinos* which is used in two senses, either

what is "common" to all and general like the *_Koin, _ Greek*, or what is unclean and "common" either ceremonially or in reality. The ceremonial "commonness" disturbed Peter on the housetop in Joppa (*Ac 10:14*). See also *Ac 21:28*; *Heb 9:13*. One who is thus religiously common or unclean is cut off from doing his religious acts. "Defilement" was a grave issue with the rabbinical ceremonialists. Jesus appeals to the crowd here: **{Hear and understand}** (*\akouete kai suniete*). He has a profound distinction to draw. Moral uncleanness is what makes a man common, defiles him. That is what is to be dreaded, not to be glossed over. "This goes beyond the tradition of the elders and virtually abrogates the Levitical distinctions between clean and unclean" (*Bruce*). One can see the pettifogging pretenders shrivel up under these withering words.

15:12 **{Were offended}** (*\eskandalisth^san*). First aorist passive. "Were caused to stumble," "have taken offence" (*Moffatt*), "have turned against you" (*Weymouth*), "were shocked" (*Goodspeed*), "Were ill-pleased" (*Braid Scots*). They took umbrage at the public rebuke and at such a scorpion sting in it all. It cut to the quick because it was true. It showed in the glowering countenances of the Pharisees so plainly that the disciples were uneasy. See on *5:29*.

15:14 **{They are blind guides}** (*\tuphloi eisin hod^goi*). Graphic picture. Once in Cincinnati a blind man introduced me to his blind friend. He said that he was showing him the city. Jesus is not afraid of the Pharisees. Let them alone to do their worst. Blind leaders and blind victims will land in the ditch. A proverbial expression in the O.T.

15:15 **{Declare unto us the parable}** (*\phrason h-min t^n parabol^n*). Explain the parable (*pithy saying*) in verse 11, not in verse 14. As a matter of fact, the disciples had been upset by Christ's powerful exposure of the "Corban" duplicity and the words about "defilement" in verse 11.

15:16 **{Are ye also even yet without understanding?}** (*\Akm^n kai h-meis asunetoi este*). *\Akm^n* is an adverbial accusative (*classic \aichm^, point (of a weapon)=\akm^n chronou*) at this point of time, just now=*\eti*. It occurs in papyri and inscriptions, though condemned by the old grammarians. "In spite of all my teaching, are ye also like the Pharisees without spiritual insight and grasp?" One must never forget that the

disciples lived in a Pharisaic environment. Their religious world-outlook was Pharisaic. They were lacking in spiritual intelligence or sense, "totally ignorant" (*Moffatt*).

15:17 **{Perceive ye not?}** (*\ou noeite*). Christ expects us to make use of our *\nous*, intellect, not for pride, but for insight. The mind does not work infallibly, but we should use it for its God-given purpose. Intellectual laziness or flabbiness is no credit to a devout soul.

15:18 **{Out of the mouth}** (*\ek tou stomatos*). Spoken words come out of the heart and so are a true index of character. By "heart" (*\kardias*) Jesus means not just the emotional nature, but the entire man, the inward life of "evil thoughts" (*\dialogismoï pon^roi*) that issue in words and deeds. "These defile the man," not "eating with unwashed hands." The captious quibblings of the Pharisees, for instance, had come out of evil hearts.

15:22 **{A Canaanitish woman}** (*\gun^ Chananaia*). The Phoenicians were descended from the Canaanites, the original inhabitants of Palestine. They were of Semitic race, therefore, though pagan. **{Have pity on me}** (*\ele^son me*). She made her daughter's case her own, "badly demonized."

15:23 **{For she crieth after us}** (*\hoti krazei opisthen h^m^“n*). The disciples greatly disliked this form of public attention, a strange woman crying after them. They disliked a sensation. Did they wish the woman sent away with her daughter healed or unhealed?

15:24 **{I was not sent}** (*\ouk apostal^“n*). Second aorist passive indicative of *\apostell^“*. Jesus takes a new turn with this woman in Phoenicia. He makes a test case of her request. In a way she represented the problem of the Gentile world. He calls the Jews "the lost sheep of the house of Israel" in spite of the conduct of the Pharisees.

15:27 **{Even the dogs}** (*\kai ta kunaria*). She took no offence at the implication of being a Gentile dog. The rather she with quick wit took Christ's very word for little dogs (*\kunaria*) and deftly turned it to her own advantage, for the little dogs eat of the crumbs (*\psichi^“n*, *little morsels, diminutive again*) that fall from the table of their masters (*\kuri^“n*), the children.

15:28 {**As thou wilt**} (\h“s *theleis*\). Her great faith and her keen rejoinder won her case.

15:29 {**And sat there**} (\ekath^{to} ekei\). "Was sitting there" on the mountain side near the sea of Galilee, possibly to rest and to enjoy the view or more likely to teach.

15:30 {**And they cast them down at his feet**} (\kai eripsan autous para tous podas autou\). A very strong word, flung them down, "not carelessly, but in haste, because so many were coming on the same errand" (*Vincent*). It was a great day for "they glorified the God of Israel."

15:32 {**Three days**} (\h^{merai} treis\). A parenthetic nominative (*Robertson, _Grammar_, p. 460*). {**What to eat**} (\ti phag“sin\). Indirect question with the deliberative subjunctive retained. In the feeding of the five thousand Jesus took compassion on the people and healed their sick (*14:14*). Here the hunger of the multitude moves him to compassion (\splugchnizomai\, *in both instances*). So he is unwilling (\ou thel“\) to send them away hungry. {**Faint**} (\ekluth“sin\). Unloosed, (\eklu“\) exhausted.

15:33 {**And the disciples say to him**} (\kai legousin aut“i hoi math^{tai}\). It seems strange that they should so soon have forgotten the feeding of the five thousand (*Mt 14:13-21*), but they did. Soon Jesus will remind them of both these demonstrations of his power (*16:9,10*). They forgot both of them, not just one. Some scholars scout the idea of two miracles so similar as the feeding of the five thousand and the four thousand, though both are narrated in detail by both Mark and Matthew and both are later mentioned by Jesus. Jesus repeated his sayings and wrought multitudes of healings. There is no reason in itself why Jesus should not on occasion repeat a nature miracle like this elsewhere. He is in the region of Decapolis, not in the country of Philip (\Trachonitis\).

15:34 {**A few small fishes**} (\oliga ichthudia\, *diminutive again*).

15:35 {**On the ground**} (\epi tⁿ gⁿ\). No mention of "grass" as in 14:19 for this time, midsummer, the grass would be parched and gone.

15:36 {**Gave thanks**} (\eucharist^{sas}\). In 14:19 the word used for "grace" or "blessing" is \eulog^{sen}\. Vincent notes that the

Jewish custom was for the head of the house to say the blessing only if he shared the meal unless the guests were his own household. But we need not think of Jesus as bound by the peccadilloes of Jewish customs.

15:39 {**The borders of Magadan**} (*eis ta horia Magadan*\). On the eastern side of the Sea of Galilee and so in Galilee again. Mark terms it Dalmanutha (***Mr 8:10***). Perhaps after all the same place as Magdala, as most manuscripts have it.

[\[Previous\]](#) [\[Next\]](#)

16:1 {**The Pharisees and Sadducees**} (*\hoi Pharisaioi kai Saddoukaioi*). The first time that we have this combination of the two parties who disliked each other exceedingly. Hate makes strange bedfellows. They hated Jesus more than they did each other. Their hostility has not decreased during the absence of Jesus, but rather increased. {**Tempting him**} (*\peirazontes*). Their motive was bad. {**A sign from heaven**} (*\s^meion ek tou ouranou*). The scribes and Pharisees had already asked for a sign (**12:38**). Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (*the Messiah*). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source (**Joh 7:27**) who would do great signs (**Joh 7:31**). Chrysostom (*_Hom_. liii.*) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

16:2 {**Fair weather**} (*\eudia*). An old poetic word from *\eu* and *\Zeus* as the ruler of the air and giver of fair weather. So men today say "when the sky is red at sunset." It occurs on the Rosetta Stone and in a fourth century A.D. Oxyr. papyrus for "calm weather" that made it impossible to sail the boat. Aleph and B and some other MSS. omit verses 2 and 3. W omits part of verse 2. These verses are similar to Lu 12:54-56. McNeile rejects them here. Westcott and Hort place in brackets. Jesus often repeated his sayings. Zahn suggests that Papias added these words to Matthew.

16:3 {**Lowring**} (*\stugnaz^n*). A sky covered with clouds. Used also of a gloomy countenance as of the rich young ruler in Mr 10:22. Nowhere else in the New Testament. This very sign of a rainy day we use today. The word for "foul weather" (*\cheim^n*) is the common one for winter and a storm. {**The signs of the times**} (*\ta s^meia t^"n kair^"n*). How little the Pharisees and Sadducees understood the situation. Soon Jerusalem would be destroyed and the Jewish state overturned. It is not always easy to discern (*\diakrinein*, *discriminate*) the signs of our own

time. Men are numerous with patent keys to it all. But we ought not to be blind when others are gullible.

16:4 Same words in 12:39 except \tou proph[^]tou\, a real doublet.

16:5 {**Came**} (\elthontes\). Probably= "went" as in Lu 15:20 (\ire\, *not* \venire\). So in Mr 8:13 \ap[^]lthen\, {**Forgot**} (\epelathonto\). Perhaps in the hurry to leave Galilee, probably in the same boat by which they came across from Decapolis.

16:7 {**They reasoned**} (\dielogizonto\). It was pathetic, the almost jejune inability of the disciples to understand the parabolic warning against "the leaven of the Pharisees and Sadducees" (*verse 6*) after the collision of Christ just before with both parties in Magadan. They kept it up, imperfect tense. It is "loaves" (\artous\) rather than "bread."

16:8 Jesus asks four pungent questions about the intellectual dulness, refers to the feeding of the five thousand and uses the word \kophinous\ (**14:20**) for it and \sphuridas\ for the four thousand (**15:37**), and repeats his warning (**16:11**). Every teacher understands this strain upon the patience of this Teacher of teachers.

16:12 {**Then understood they**} (\tote sun[^]kan\). First aorist active indicative of \suni[^]mi\, to grasp, to comprehend. They saw the point after this elaborate rebuke and explanation that by "leaven" Jesus meant "teaching."

16:13 {**Caesarea Philippi**} (\Kaisarias t[^]s Philippou\). Up on a spur of Mt. Hermon under the rule of Herod Philip. {**He asked**} (\r[^]"tf\). Began to question, inchoative imperfect tense. He was giving them a test or examination. The first was for the opinion of men about the Son of Man.

16:14 {**And they said**} (\hoi de eipan\). They were ready to respond for they knew that popular opinion was divided on that point (**14:1f.**). They give four different opinions. It is always a risky thing for a pastor to ask for people's opinions of him. But Jesus was not much concerned by their answers to this question. He knew by now that the Pharisees and Sadducees were bitterly hostile to him. The masses were only superficially following him and they looked for a political Messiah and had

vague ideas about him. How much did the disciples understand and how far have they come in their development of faith? Are they still loyal?

16:15 {**But who say ye that I am?**} (*\h-meis de tina me legete einai?*). This is what matters and what Jesus wanted to hear. Note emphatic position of {**h-meis**}, "But you, who say ye that I am?"

16:16 Peter is the spokesman now: "Thou art the Christ, the Son of the living God" (*\Su ei ho Christos ho huios tou theou tou z'ntos*). It was a noble confession, but not a new claim by Jesus. Peter had made it before (*Joh 6:69*) when the multitude deserted Jesus in Capernaum. Since the early ministry (*John 4*) Jesus had avoided the word Messiah because of its political meaning to the people. But now Peter plainly calls Jesus the Anointed One, the Messiah, the Son of the God the living one (*note the four Greek articles*). This great confession of Peter means that he and the other disciples believe in Jesus as the Messiah and are still true to him in spite of the defection of the Galilean populace (*John 6*).

16:17 {**Blessed art thou**} (*\makarios ei*). A beatitude for Peter. Jesus accepts the confession as true. Thereby Jesus on this solemn occasion solemnly claims to be the Messiah, the Son of the living God, his deity in other words. The disciples express positive conviction in the Messiahship or Christhood of Jesus as opposed to the divided opinions of the populace. "The terms in which Jesus speaks of Peter are characteristic--warm, generous, unstinted. The style is not that of an ecclesiastical editor laying the foundation for church power, and prelatic pretensions, but of a noble-minded Master eulogizing in impassioned terms a loyal disciple" (*Bruce*). The Father had helped Peter get this spiritual insight into the Master's Person and Work.

16:18 {**And I also say unto thee**} (*\k'ag' de soi leg'*). "The emphasis is not on 'Thou art Peter' over against 'Thou art the Christ,' but on \Kag': 'The Father hath revealed to thee one truth, and I also tell you another' (*McNeile*). Jesus calls Peter here by the name that he had said he would have (*Joh 1:42*). Peter (*\Petros*) is simply the Greek word for Cephas (*Aramaic*). Then it was prophecy, now it is fact. In verse 17 Jesus addresses him as "Simon Bar-Jonah," his full patronymic (*Aramaic*) name. But Jesus has a purpose now in using his nickname "Peter"

which he had himself given him. Jesus makes a remarkable play on Peter's name, a pun in fact, that has caused volumes of controversy and endless theological strife. **{On this rock}** (*\epi taut'i t'i petrfi*) Jesus says, a ledge or cliff of rock like that in 7:24 on which the wise man built his house. *\Petros* is usually a smaller detachment of the massive ledge. But too much must not be made of this point since Jesus probably spoke Aramaic to Peter which draws no such distinction (*\K^phf*). What did Jesus mean by this word-play?

{I will build my church} (*\oikodom^s“ mou t'n ekkl^sian*). It is the figure of a building and he uses the word *\ekkl^sian* which occurs in the New Testament usually of a local organization, but sometimes in a more general sense. What is the sense here in which Jesus uses it? The word originally meant "assembly" (*Ac 19:39*), but it came to be applied to an "unassembled assembly" as in *Ac 8:3* for the Christians persecuted by Saul from house to house. "And the name for the new Israel, *\ekkl^sia*, in His mouth is not an anachronism. It is an old familiar name for the congregation of Israel found in *Deut. (De 18:26; 23:2)* and *Psalms (Ps 22:36)*, both books well known to Jesus" (*Bruce*). It is interesting to observe that in *Ps 89* most of the important words employed by Jesus on this occasion occur in the LXX text. So *\oikodom^s“* in *Ps 89:5*; *\ekkl^sia* in *Ps 89:6*; *\katischu“* in *Ps 89:22*; *\Christos* in *Ps 89:39,52*; *\hfid^s* in *Ps 89:49* (*\ek cheiros hfidou*). If one is puzzled over the use of "building" with the word *\ekkl^sia* it will be helpful to turn to *1Pe 2:5*. Peter, the very one to whom Jesus is here speaking, writing to the Christians in the five Roman provinces in Asia (*1Pe 1:1*), says: "You are built a spiritual house" (*\oikodomeisthe oikos pneumatikos*). It is difficult to resist the impression that Peter recalls the words of Jesus to him on this memorable occasion. Further on (*1Pe 2:9*) he speaks of them as an elect race, a royal priesthood, a holy nation, showing beyond controversy that Peter's use of building a spiritual house is general, not local. This is undoubtedly the picture in the mind of Christ here in *16:18*. It is a great spiritual house, Christ's Israel, not the Jewish nation, which he describes. What is the rock on which Christ will build his vast temple? Not on Peter alone or mainly or primarily. Peter by his confession was furnished with the illustration for the rock on which His church will rest. It is the same kind of faith that Peter has just confessed. The perpetuity of this church general is guaranteed.

{The gates of Hades} (*\pulai hfidou*) **{shall not prevail against it}** (*\ou katischusousin aut^s*). Each word here creates difficulty. Hades is technically the unseen world, the Hebrew Sheol, the land of the departed, that is death. Paul uses *\thanate* in 1Co 15:55 in quoting Ho 13:14 for *\hfid^*. It is not common in the papyri, but it is common on tombstones in Asia Minor, "doubtless a survival of its use in the old Greek religion" (*Moulton and Milligan, _Vocabulary_*). The ancient pagans divided Hades (*\a\ privative and \idein\, to see, abode of the unseen*) into Elysium and Tartarus as the Jews put both Abraham's bosom and Gehenna in Sheol or Hades (*cf. Lu 16:25*). Christ was in Hades (*Ac 2:27,31*), not in Gehenna. We have here the figure of two buildings, the Church of Christ on the Rock, the House of Death (*Hades*). "In the Old Testament the 'gates of Hades' (*Sheol*) never bears any other meaning (*Isa 38:10; Wisd. 16:3; 3Macc. 5:51*) than death," McNeile claims. See also Ps 9:13; 107:18; Job 38:17 (*\pulai thanatou pul^roi hfidou*). It is not the picture of Hades *_attacking_* Christ's church, but of death's possible victory over the church. "The *\ekkl^sia* is built upon the Messiahship of her master, and death, the gates of Hades, will not prevail against her by keeping Him imprisoned. It was a mysterious truth, which He will soon tell them in plain words (*verse 21*); it is echoed in *Ac 2:24,31*" (*McNeile*). Christ's church will prevail and survive because He will burst the gates of Hades and come forth conqueror. He will ever live and be the guarantor of the perpetuity of His people or church. The verb *\katischu^* (*literally have strength against, \ischu^* *from \ischus\ and \kat-*) occurs also in *Lu 21:36; 23:23*. It appears in the ancient Greek, the LXX, and in the papyri with the accusative and is used in the modern Greek with the sense of gaining the mastery over. The wealth of imagery in *Mt 16:18* makes it difficult to decide each detail, but the main point is clear. The *\ekkl^sia* which consists of those confessing Christ as Peter has just done will not cease. The gates of Hades or bars of Sheol will not close down on it. Christ will rise and will keep his church alive. *_Sublime Porte_* used to be the title of Turkish power in Constantinople.

16:19 {The Keys of the kingdom} (*\tas kleidas t^s basileias*). Here again we have the figure of a building with keys to open from the outside. The question is raised at once if Jesus does not here mean the same thing by "kingdom" that he did by "church"

in verse 18. In Re 1:18; 3:7 Christ the Risen Lord has "the keys of death and of Hades." He has also "the keys of the kingdom of heaven" which he here hands over to Peter as "gatekeeper" or "steward" (*\oikonomos*) provided we do not understand it as a special and peculiar prerogative belonging to Peter. The same power here given to Peter belongs to every disciple of Jesus in all the ages. Advocates of papal supremacy insist on the primacy of Peter here and the power of Peter to pass on this supposed sovereignty to others. But this is all quite beside the mark. We shall soon see the disciples actually disputing again (*Mt 18:1*) as to which of them is the greatest in the kingdom of heaven as they will again (*20:21*) and even on the night before Christ's death. Clearly neither Peter nor the rest understood Jesus to say here that Peter was to have supreme authority. What is added shows that Peter held the keys precisely as every preacher and teacher does. To "bind" (*\d's^is*) in rabbinical language is to forbid, to "loose" (*\lus^is*) is to permit. Peter would be like a rabbi who passes on many points. Rabbis of the school of Hillel "loosed" many things that the school of Schammai "bound." The teaching of Jesus is the standard for Peter and for all preachers of Christ. Note the future perfect indicative (*\estai dedemenon, estai lelumenon*), a state of completion. All this assumes, of course, that Peter's use of the keys will be in accord with the teaching and mind of Christ. The binding and loosing is repeated by Jesus to all the disciples (*18:18*). Later after the Resurrection Christ will use this same language to all the disciples (*Joh 20:23*), showing that it was not a special prerogative of Peter. He is simply first among equals, *_primus inter pares_*, because on this occasion he was spokesman for the faith of all. It is a violent leap in logic to claim power to forgive sins, to pronounce absolution, by reason of the technical rabbinical language that Jesus employed about binding and loosing. Every preacher uses the keys of the kingdom when he proclaims the terms of salvation in Christ. The proclamation of these terms when accepted by faith in Christ has the sanction and approval of God the Father. The more personal we make these great words the nearer we come to the mind of Christ. The more ecclesiastical we make them the further we drift away from him.

16:20 {**That they should tell no man**} (*\hina m^deni eip^sin*). Why? For the very reason that he had himself avoided this claim in public. He was the Messiah (*\ho Christos*), but the people would inevitably take it in a political sense. Jesus was plainly

profoundly moved by Peter's great confession on behalf of the disciples. He was grateful and confident of the final outcome. But he foresaw peril to all. Peter had confessed him as the Messiah and on this rock of faith thus confessed he would build his church or kingdom. They will all have and use the keys to this greatest of all buildings, but for the present they must be silent.

16:21 **{From that time began}** (*\apo tote ^rxato*). It was a suitable time for the disclosure of the greatest secret of his death. It is now just a little over six months before the cross. They must know it now to be ready then. The great confession of Peter made this seem an appropriate time. He will repeat the warnings (*17:22f. with mention of betrayal; 20:17-19 with the cross*) which he now "began." So the necessity (*\dei\, must*) of his suffering death at the hands of the Jerusalem ecclesiastics who have dogged his steps in Galilee is now plainly stated. Jesus added his resurrection "on the third day" (*\t^i trit^i h^merfi*), not "on the fourth day," please observe. Dimly the shocked disciples grasped something of what Jesus said.

16:22 **{Peter took him}** (*\proslabomenos auton ho Petros*). Middle voice, "taking to himself," aside and apart, "as if by a right of his own. He acted with greater familiarity after the token of acknowledgment had been given. Jesus, however, reduces him to his level" (*Bengel*). "Peter here appears in a new character; a minute ago speaking under inspiration from heaven, now under inspiration from the opposite quarter" (*Bruce*). Syriac Sinaitic for Mr 8:32 has it "as though pitying him." But this exclamation and remonstrance of Peter was soon interrupted by Jesus. **{God have mercy on thee}** (*\hile"s*. *Supply \ei^\ or \est^ ho theos*). **{This shall never be}** (*\ou m^ estai soi touto*). Strongest kind of negation, as if Peter would not let it happen. Peter had perfect assurance.

16:23 **{But he turned}** (*\ho de strapheis*). Second aorist passive participle, quick ingressive action, away from Peter in revulsion, and toward the other disciples (*Mr 8:33 has \epistrapheis\ and \id^ n tous math^tas autou*). **{Get thee behind me, Satan}** (*\Hupage opis^ mou, Satanf*). Just before Peter played the part of a rock in the noble confession and was given a place of leadership. Now he is playing the part of Satan and is ordered to the rear. Peter was tempting Jesus not to go on to the cross as Satan had done in the wilderness. "None are more formidable

instruments of temptation than well-meaning friends, who care more for our comfort than for our character" (*Bruce*). "In Peter the banished Satan had once more returned" (*Plummer*). {**A stumbling-block unto me**} (\skandalon ei emou\). Objective genitive. Peter was acting as Satan's catspaw, in ignorance, surely, but none the less really. He had set a trap for Christ that would undo all his mission to earth. "Thou art not, as before, a noble block, lying in its right position as a massive foundation stone. On the contrary, thou art like a stone quite out of its proper place, and lying right across the road in which I must go--lying as a stone of stumbling" (*Morison*). {**Thou mindest not**} (\ou phroneis\). "Your outlook is not God's, but man's" (*Moffatt*). You do not think God's thoughts. Clearly the consciousness of the coming cross is not a new idea with Jesus. We do not know when he first foresaw this outcome any more than we know when first the Messianic consciousness appeared in Jesus. He had the glimmerings of it as a boy of twelve, when he spoke of "My Father's house." He knows now that he must die on the cross.

16:24 {**Take up his cross**} (\arat“ ton stauron autou\). Pick up at once, aorist tense. This same saying in 10:38, which see. But pertinent here also in explanation of Christ's rebuke to Peter. Christ's own cross faces him. Peter had dared to pull Christ away from his destiny. He would do better to face squarely his own cross and to bear it after Jesus. The disciples would be familiar with cross-bearing as a figure of speech by reason of the crucifixion of criminals in Jerusalem. {**Follow**} (\akaloutheit“\). Present tense. Keep on following.

16:25 {**Save his life**} (\t^{\n psuch^{\n autou s“sai\). Paradoxical play on word "life" or "soul," using it in two senses. So about "saving" and "losing" (\apolesei\).

16:26 {**Gain**} (\kerd^{\n i\} and {**profit**} (\z^{\mi“th^{\n i\). Both aorist subjunctives (*one active, the other passive*) and so punctiliar action, condition of third class, undetermined, but with prospect of determination. Just a supposed case. The verb for "forfeit" occurs in the sense of being fined or mulcted of money. So the papyri and inscriptions. {**Exchange**} (\antallagma\). As an exchange, accusative in apposition with \ti\). The soul has no market price, though the devil thinks so. "A man must give, surrender, his life, and nothing less to God; no \antallagma\ is possible" (*McNeile*). This word \antallagma\ occurs twice in the *_Wisdom of Sirach_*: "There is no exchange for a faithful friend"

(6:15); "There is no exchange for a well-instructed soul" (26:14).

16:28 {Some of them that stand here} (*tines t“n hode hest“t“n*).

A _crux interpretum_ in reality. Does Jesus refer to the Transfiguration, the Resurrection of Jesus, the great Day of Pentecost, the Destruction of Jerusalem, the Second Coming and Judgment? We do not know, only that Jesus was certain of his final victory which would be typified and symbolized in various ways. The apocalyptic eschatological symbolism employed by Jesus here does not dominate his teaching. He used it at times to picture the triumph of the kingdom, not to set forth the full teaching about it. The kingdom of God was already in the hearts of men. There would be climaxes and consummations.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Chapter 16*)

17:1 {**After six days**} (\meth' h^merfs hex\). This could be on the sixth day, but as Luke (*Lu 9:28*) puts it "about eight days" one naturally thinks of a week as the probable time, though it is not important. {**Taketh with him**} (\paralambanei\). Literally, {**takes along**}. Note historical present. These three disciples form an inner group who have shown more understanding of Jesus. So at Gethsemane. {**Apart**} (\kat' idian\) means "by themselves" ({*alone*}, \monous\, *Mark has it*) up (\anapherei\) into a high mountain, probably Mount Hermon again, though we do not really know. "The Mount of Transfiguration does not concern geography" (*Holtzmann*).

17:2 {**He was transfigured before them**} (\metemorph^th^ emprosthen aut^n\). The word is the same as the metamorphoses (*cf. Ovid*) of pagan mythology. Luke does not use it. The idea is change (\meta-\) of form (\morph^). It really presents the essence of a thing as separate from the \sch^ma\ (*fashion*), the outward accident. So in Ro 12:2 Paul uses both verbs, \sunschematizesthe\ (*be not fashioned*) and \metamorphousthe\ (*be ye transformed in your inner life*). So in 1Co 7:31 \sch^ma\ is used for the fashion of the world while in Mr 16:12 \morph^ is used of the form of Jesus after his resurrection. The false apostles are described by \metasch^matisomai\ in 2Co 11:13-15. In Php 2:6 we have \en morph^i\ used of the Preincarnate state of Christ and \morph^n doulou\ of the Incarnate state (*Php 2:7*), while \sch^mati h^s anthr^pos\ emphasizes his being found "in fashion as a man." But it will not do in Mt 17:2 to use the English transliteration \metamorph^sis\ because of its pagan associations. So the Latin *_transfigured_ (Vulgate _transfiguratus est_)* is better. "The deeper force of \metamorphousthai\ is seen in 2Co 3:18 (*with reference to the shining on Moses' face*), Ro 12:2" (*McNeile*). The word occurs in a second-century papyrus of the pagan gods who are invisible. Matthew guards against the pagan idea by adding and explaining about the face of Christ "as the sun" and his garments "as the light."

17:3 {**There appeared**} (\^phth^). Singular aorist passive verb

with Moses (*to be understood also with Elijah*), but the participle \sunlalountes\ is plural agreeing with both.

"Sufficient objectivity is guaranteed by the vision being enjoyed by all three" (*Bruce*). The Jewish apocalypses reveal popular expectations that Moses and Elijah would reappear. Both had mystery connected with their deaths. One represented law, the other prophecy, while Jesus represented the gospel (*grace*). They spoke of his decease (*Lu 9:31*), the cross, the theme uppermost in the mind of Christ and which the disciples did not comprehend. Jesus needed comfort and he gets it from fellowship with Moses and Elijah.

17:4 {**And Peter answered**} (\apokritheis de ho Petros\). "Peter to the front again, but not greatly to his credit" (*Bruce*). It is not clear what Peter means by his saying: "It is good for us to be here" (\kalon estin h^mfs h^{de einai}\). Luke (*Lu 9:33*) adds "not knowing what he said," as they "were heavy with sleep." So it is not well to take Peter too seriously on this occasion. At any rate he makes a definite proposal. {**I will make**} (\pai^s\). Future indicative though aorist subjunctive has same form. {**Tabernacles**} (\sk^{nas}\), booths. The Feast of Tabernacles was not far away. Peter may have meant that they should just stay up here on the mountain and not go to Jerusalem for the feast.

17:5 {**Overshadowed**} (\epeskiasen\). They were up in cloud-land that swept round and over them. See this verb used of Mary (*Lu 1:35*) and of Peter's shadow (*Ac 5:15*). {**This is**} (\houtos estin\). At the baptism (*Mt 3:17*) these words were addressed to Jesus. Here the voice out of the bright cloud speaks to them about Jesus. {**Hear ye him**} (\akouete autou\). Even when he speaks about his death. A sharp rebuke to Peter for his consolation to Jesus about his death.

17:7 {**And touched them**} (\kai hapsamenos autⁿ\). Tenderness in their time of fear.

17:8 {**Lifting up their eyes**} (\eparantes tous ophthalmous autⁿ\). After the reassuring touch of Jesus and his words of cheer. {**Jesus only**} (\I^{soun monon}\). Moses and Elijah were gone in the bright cloud.

17:9 {**Until**} (\he^{s hou}\). This conjunction is common with the subjunctive for a future event as his Resurrection (\egerthⁱ\) was. Again (*Mr 9:10*) they were puzzled over his meaning. Jesus

evidently hopes that this vision of Moses and Elijah and his own glory might stand them in good stead at his death.

17:10 {**Elijah must first come**} (\Eleian dei elthein pr[“]ton\). So this piece of theology concerned them more than anything else. They had just seen Elijah, but Jesus the Messiah had come before Elijah. The scribes used Mal 4:5. Jesus had also spoken again of his death (*resurrection*). So they are puzzled.

17:12 {**Elijah is come already**} (\Eleias [^]d[^] [^]lthen\). Thus Jesus identifies John the Baptist with the promise in Malachi, though not the real Elijah in person which John denied (*Joh 1:21*). {**They knew him not**} (\ouk epign[“]san auton\). Second aorist active indicative of \epigin[“]sk[“]\, to recognize. Just as they do not know Jesus now (*Joh 1:26*). They killed John as they will Jesus the Son of Man.

17:13 {**Then understood**} (\tote sun[^]kan\). One of the three k aorists. It was plain enough even for them. John was Elijah in spirit and had prepared the way for the Messiah.

17:15 {**Epileptic**} (\sel[^]niazetai\). Literally, "moonstruck," "lunatic." The symptoms of epilepsy were supposed to be aggravated by the changes of the moon (*cf. 4:24*). {**He has it bad**} (\kak[“]s echei\) as often in the Synoptic Gospels.

17:17 {**Perverse**} (\diestrammen[^]\). Distorted, twisted in two, corrupt. Perfect passive participle of \diastreph[“]\.

17:20 {**Little faith**} (\oligopistian\). A good translation. It was less than "a grain of mustard seed" (\kokkon sinape[“]s\). See 13:31 for this phrase. They had no miracle faith. Bruce holds "this mountain" to be the Mount of Transfiguration to which Jesus pointed. Probably so. But it is a parable. Our trouble is always with "this mountain" which confronts our path. Note the form \metaba\ (\meta\ and \b[^]thi\).

17:23 {**And they were exceeding sorry**} (\kai elup[^]th[^]san sphodra\). So they at last understood that he was talking about his death and resurrection.

17:24 {**They that received the half-shekel**} (\hoi ta didrachma lambanontes\). This temple tax amounted to an Attic drachma or the Jewish half-shekel, about one-third of a dollar. Every Jewish

man twenty years of age and over was expected to pay it for the maintenance of the temple. But it was not a compulsory tax like that collected by the publicans for the government. "The tax was like a voluntary church-rate; no one could be compelled to pay" (*Plummer*). The same Greek word occurs in two Egyptian papyri of the first century A.D. for the receipt for the tax for the temple of Suchus (*Milligan and Moulton's _Vocabulary_*). This tax for the Jerusalem temple was due in the month Adar (*our March*) and it was now nearly six months overdue. But Jesus and the Twelve had been out of Galilee most of this time. Hence the question of the tax-collectors. The payment had to be made in the Jewish coin, half-shekel. Hence the money-changers did a thriving business in charging a small premium for the Jewish coin, amounting to some forty-five thousand dollars a year, it is estimated. It is significant that they approached Peter rather than Jesus, perhaps not wishing to embarrass "Your Teacher," "a roundabout hint that the tax was overdue" (*Bruce*). Evidently Jesus had been in the habit of paying it (*Peter's*).

17:25 {**Jesus spake first to him**} (*\proephthasen auton ho I'sous leg"n*). Here only in the N.T. One example in a papyrus B.C. 161 (*Moulton and Milligan, _Vocabulary_*). The old idiomatic use of \phthan" with the participle survives in this example of \prophthan" in Mt 17:25, meaning to anticipate, to get before one in doing a thing. The *_Koin, _* uses the infinitive thus with \phthan" which has come to mean simply to arrive. Here the anticipation is made plain by the use of \pro-. See Robertson's *_Grammar_*, p. 1120. The "prevent" of the Authorized Version was the original idea of *_praevenire_*, to go before, to anticipate. Peter felt obliged to take the matter up with Jesus. But the Master had observed what was going on and spoke to Peter first. {**Toll or tribute**} (*\tel" ^ k^nsos*). Customs or wares collected by the publicans (*like \phoros\, Ro 13:7*) and also the capitation tax on persons, indirect and direct taxation. \K^nsos\ is the Latin *_census_*, a registration for the purpose of the appraisement of property like \h^ apograph" in Lu 2:2; Ac 5:37. By this parable Jesus as the Son of God claims exemption from the temple tax as the temple of his Father just as royal families do not pay taxes, but get tribute from the foreigners or aliens, subjects in reality.

17:26 {**The sons**} (*\hoi huioi*). Christ, of course, and the disciples also in contrast with the Jews. Thus a reply to Peter's

prompt "Yes." Logically (*\arage*) free from the temple tax, but practically not as he proceeds to show.

17:27 {**Lest we cause them to stumble**} (*\hina m^ skandalis*“*men autous*”). He does not wish to create the impression that he and the disciples despise the temple and its worship. Aorist tense (*punctiliar single act*) here, though some MSS. have present subjunctive (*linear*). "A hook" (*\agkistron*). The only example in the N.T. of fishing with a hook. From an unused verb *\agkiz*“, to angle, and that from *\agkos*, a curve (*so also \agkal^ the inner curve of the arm, Lu 2:38*). {**First cometh up**} (*\ton anabanta pr“ton ichthun*). More correctly, "the first fish that cometh up." {**A shekel**} (*\stat^ra*). Greek stater = four drachmae, enough for two persons to pay the tax. {**For me and thee**} (*\anti emou kai sou*). Common use of *\anti* in commercial transactions, "in exchange for." Here we have a miracle of foreknowledge. Such instances have happened. Some try to get rid of the miracle by calling it a proverb or by saying that Jesus only meant for Peter to sell the fish and thus get the money, a species of nervous anxiety to relieve Christ and the Gospel of Matthew from the miraculous. "All the attempts have been in vain which were made by the older Rationalism to put a non-miraculous meaning into these words" (*B. Weiss*). It is not stated that Peter actually caught such a fish though that is the natural implication. Why provision is thus only made for Peter along with Jesus we do not know.

[\[Previous\]](#) [\[Next\]](#)

18:1 {**Who then is greatest**} (\tis ara meiz“n estin\). The \ara\ seems to point back to the tax-collection incident when Jesus had claimed exemption for them all as "sons" of the Father. But it was not a new dispute, for jealousy had been growing in their hearts. The wonderful words of Jesus to Peter on Mount Hermon (**Mt 16:17-19**) had evidently made Peter feel a fresh sense of leadership on the basis of which he had dared even to rebuke Jesus for speaking of his death (**16:22**). And then Peter was one of the three (**James and John also**) taken with the Master up on the Mount of Transfiguration. Peter on that occasion had spoken up promptly. And just now the tax-collectors had singled out Peter as the one who seemed to represent the group. Mark (**Mr 9:33**) represents Jesus as asking them about their dispute on the way into the house, perhaps just after their question in Mt 18:1. Jesus had noticed the wrangling. It will break out again and again (**Mt 20:20-28; Lu 22:24**). Plainly the primacy of Peter was not yet admitted by the others. The use of the comparative \meiz“n\ (so **ho meiz“n** in verse 4) rather than the superlative \megistos\ is quite in accord with the _Koin,_ idiom where the comparative is displacing the superlative (**Robertson, _Grammar_, pp. 667ff.**). But it is a sad discovery to find the disciples chiefly concerned about their own places (**offices**) in the political kingdom which they were expecting.

18:2 {**Called to him**} (\proskalesamenos\). Indirect middle voice aorist participle. It may even be Peter's "little child" (\paidion\) as it was probably in Peter's house (**Mr 9:33**). {**Set him**} (\est^sen\). Transitive first aorist active indicative, not intransitive second aorist, \est^\. {**In the midst of them**} (\en mes“i aut“n\). Luke adds (**Lu 9:47**) "by his side" (\par' heaut“i\). Both are true.

18:3 {**Except ye turn and become**} (\ean m^ straph^te kai gen^sthe\). Third-class condition, undetermined but with prospect of determination. \Straph^te\ is second aorist passive subjunctive and \gen^sthe\ second aorist middle subjunctive. They were headed in the wrong direction with their selfish ambition. "His tone at this time is markedly severe, as much as when He

denounces the Pharisaism in the bud He had to deal with" (**Bruce**). The strong double negative \ou m[^] eiselth[^]te\ means that they will otherwise not get into the kingdom of heaven at all, let alone have big places in it.

18:4 {**This little child**} (\to paidion touto\). This saying about humbling oneself Jesus repeated a number of times as for instance in Mt 23:12. Probably Jesus pointed to the child by his side. The ninth-century story that the child was Ignatius is worthless. It is not that the child humbled himself, but that the child is humble from the nature of the case in relation to older persons. That is true, however "bumptious" the child himself may be. Bruce observes that to humble oneself is "the most difficult thing in the world for saint as for sinner."

18:5 {**In my name**} (\epi t[^]i onomati mou\). For "one such little child" (\any believer in Christ\). Luke (**Lu 9:48**) has "this little child" as a representative or symbol. "On the basis or ground of my name," "for my sake." Very much like \eis onoma\ in 10:41 which does not differ greatly from \en onomati\ (**Ac 10:48**).

18:6 {**These little ones**} (\t[^]n mikr[^]n tout[^]n\). In the same sense as "one such little one" above. The child is the type of believers. {**A great millstone**} (\mulos onikos\), literally, "a millstone turned by an ass." The upper millstone was turned by an ass (\onos\). There were no examples of the adjective \onikos\ (**turned by an ass**) outside the N.T. until the papyri revealed several for loads requiring an ass to carry them, stones requiring an ass to move them, etc. Deissmann (*Light from the Ancient East*, p. 81) notes it also in papyri examples about the sale of an ass and tax for an ass's burden of goods. {**The depth of the sea**} (\t[^]i pelagei t[^]s thalass[^]s\). "The sea of the sea." \Pelagos\ probably from \pl[^]sso\, to beat, and so the beating, splashing waves of the sea. "Far out into the open sea, a vivid substitute for \eis t[^]n thalassan\" (**McNeile**).

18:7 {**Through whom**} (\di' ou\). Jesus recognizes the inevitableness of stumbling-blocks, traps, hindrances, the world being as it is, but he does not absolve the man who sets the trap (**cf. Lu 17:1**).

18:8 In verses 8 and 9 we have one of the dualities or doublets in Matthew (**5:29-30**). Jesus repeated his pungent

sayings many times. Instead of \eis geennan\ (**5:29**) we have \eis to pur to ai“nion\ and at the end of verse 9 \tou puros\ is added to \t^n geennan\. This is the first use in Matthew of \ai“nios\. We have it again in 19:16,29 with \zo^\, in 25:41 with \pur\, in 25:46 with \kolasin\ and \zo^n\. The word means ageless, without beginning or end as of God (**Ro 16:26**), without beginning as in Ro 16:25, without end as here and often. The effort to make it mean "\aeonian\" fire will make it mean "\aeonian\" life also. If the punishment is limited, _ipso facto_ the life is shortened. In verse 9 also \monophthalmon\ occurs. It is an Ionic compound in Herodotus that is condemned by the Atticists, but it is revived in the vernacular _Koin,_. Literally one-eyed. Here only and Mr 9:47 in the New Testament.

18:10 {**Despise**} (\kataphron^s^te\). Literally, "think down on," with the assumption of superiority. {**Their angels**} (\hoi aggeloi aut“n\). The Jews believed that each nation had a guardian angel (**Da 10:13,20f.; 12:1**). The seven churches in Revelation (**Re 1:20**) have angels, each of them, whatsoever the meaning is. Does Jesus mean to teach here that each little child or child of faith had a special angel who appears in God's presence, "see the face of my Father" (\blepousin to pros“pon tou patros mou\ in special intimacy? Or does he simply mean that the angels do take an interest in the welfare of God's people (**Heb 1:14**)? There is comfort to us in that thought. Certainly Jesus means that the Father takes special care of his "little ones" who believe in Him. There are angels in God's presence (**Lu 1:19**).

18:12 {**Leave the ninety and nine**} (\aph^sei ta enen^konta ennea epi ta or^ kai poreutheis z^tei to plan“menon?\). This is the text of Westcott and Hort after BL, etc. This text means: "Will he not leave the ninety and nine upon the mountains and going does he not seek (**change to present tense**) the wandering one?" On the high pastures where the sheep graze at will one has wandered afield. See this parable later in Lu 15:4-7. Our word "planet" is from \planaomai\, wandering (**moving**) stars they were called as opposed to fixed stars. But now we know that no stars are fixed. They are all moving and rapidly.

18:14 {**The will of your Father**} (\thel^ma emprosthen\). Observe that Westcott and Hort read \mou\ here rather than \h-m“n\ after B Sahidic Coptic. Either makes good sense, though "your" carries on the picture of God's care for "each one of these little ones" (\hen t“n mikr“n tout“n\ among God's children. The use of

\emprosten\ with \thel^ma\ is a Hebraism like \emprosten sou\ in 11:25 with \eudokia\, "before the face" of God.

18:15 {**If thy brother sin against thee**} (\ean hamart^s^i adelphos sou\). Literally, commit a sin (*ingressive aorist subjunctive of hamartan*“\). Aleph B Sahidic do not have "against thee" (\eis se\). {**Shew him his fault**} (\elegxon\). Such private reproof is hard to do, but it is the way of Christ. {**Thou hast gained**} (\ekerd^sas\). Aorist active indicative of \kerdain“\ in conclusion of a third-class condition, a sort of timeless aorist, a blessed achievement already made.

18:16 {**Take with thee**} (\paralabe meta sou\). Take alone (\para\) with (\meta\) thee.

18:17 {**Refuse to hear**} (\parakous^i\). Like Isa 65:12. Many papyri examples for ignoring, disregarding, hearing without heeding, hearing aside (\para-), hearing amiss, overhearing (*Mr 5:36*). {**The church**} (\t^i ekkl^sifi\). The local body, not the general as in Mt 16:18 which see for discussion. The problem here is whether Jesus has in mind an actual body of believers already in existence or is speaking prophetically of the local churches that would be organized later (*as in Acts*). There are some who think that the Twelve Apostles constituted a local \ekkl^sia\, a sort of moving church of preachers. That could only be true in essence as they were a band of ministers and not located in any one place. Bruce holds that they were "the nucleus" of a local church at any rate.

18:18 {**Shall be bound in heaven**} (\estai dedemena en ouran“i\). Future passive periphrastic perfect indicative as in "shall be loosed" (\estai lelumena\). In 16:19 this same unusual form occurs. The binding and the loosing is there addressed to Peter, but it is here repeated for the church or for the disciples as the case may be.

18:19 {**Shall agree**} (\sumph“n^s“sin\). Our word "symphony" is this very root. It is no longer looked at as a concord of voices, a chorus in harmony, though that would be very appropriate in a church meeting rather than the rasping discord sometimes heard even between two brethren or sisters. {**Of my Father**} (\para tou patros mou\). From the side of, "by my Father."

18:20 {**There am I**} (\ekei eimi\). This blessed promise implies

that those gathered together are really disciples with the spirit of Christ as well as "in his name" (*\eis to emon onoma*). One of the Oxyrhynchus _Sayings of Our Lord_ is: "Wherever there are (*two*) they are not without God, and wherever there is one alone I say I am with him." Also this: "Raise the stone and there thou shalt find me, cleave the wood and there am I." See Mal 3:16.

18:21 {**Until seven times?**} (*\he“s heptakis?*) Peter thought that he was generous as the Jewish rule was three times (*Am 1:6*). His question goes back to verse 15. "Against me" is genuine here. "The man who asks such a question does not really know what forgiveness means" (*Plummer*).

18:22 {**Until seventy times seven**} (*\he“s hebdom^kontakis hepta*). It is not clear whether this idiom means seventy-seven or as the Revised Version has it (*490 times*). If *\heptakis* were written it would clearly be 490 times. The same ambiguity is seen in Ge 4:24, the LXX text by omitting *\kai*. In the _Test. of the Twelve Patriarchs, Benj._ vii. 4, it is used in the sense of seventy times seven. But it really makes little difference because Jesus clearly means unlimited forgiveness in either case. "The unlimited revenge of primitive man has given place to the unlimited forgiveness of Christians" (*McNeile*).

18:23 {**Make a reckoning**} (*\sunfrai logon*). Seen also in 25:19. Perhaps a Latinism, _rationes conferre_. First aorist active infinitive of *\sunair“*, to cast up accounts, to settle, to compare accounts with. Not in ancient Greek writers, but in two papyri of the second century A.D. in the very sense here and the substantive appears in an ostrakon from Nubia of the early third century (*Deissmann, _Light from the Ancient East_, p. 117*).

18:24 {**Ten thousand talents**} (*\muri“n talant“n*). A talent was 6,000 denarii or about a thousand dollars or 240 pounds. Ten thousand times this is about ten or twelve million dollars, an enormous sum for that period. We live today in the age of national debts of billions of dollars or even of pounds sterling. The imperial taxes of Judea, Idumea, and Samaria for one year were only 600 talents while Galilee and Perea paid 200 (*Josephus, _Ant_. xi. 4*). But oriental kings were free in the use of money and in making debts like the native kings of India today.

18:25 {**Had not wherewith to pay**} (*\m^ echontos autou apodounai*). There is no "wherewith" in the Greek. This idiom is seen in Lu

7:42; 14:14; Heb 6:13. Genitive absolute though \auton\ in the same clause as often in the N.T. {**To be sold**} (\prath[^]nai\). First aorist passive infinitive of \piprask“. This was according to the law (*Ex 22:3; Le 25:39,47*). Wife and children were treated as property in those primitive times.

18:27 {**The debt**} (\to danion\). The loan. Common in the papyri for a loan. The interest had increased the debt enormously. "This heavy oriental usury is of the scenery of the parable" (*McNeile*).

18:28 {**A hundred pence**} (\hekaton d[^]naria\). A denarius was worth about eight and a half pence. The hundred denarii here were equal to some "fifty shillings" (*Bruce*), "about 4 pounds" (*McNeile*), "twenty pounds" (*Moffatt*), "twenty dollars" (*Goodspeed*), "100 shillings" (*Weymouth*). These are various efforts to represent in modern language the small amount of this debt compared with the big one. {**Took him by the throat**} (\epnigen\). "Held him by the throat" (*Allen*). It is imperfect, probably inchoative, "began to choke or throttle him." The Roman law allowed this indignity. Vincent quotes Livy (*iv. 53*) who tells how the necks were twisted (_collum torsisset_) and how Cicero (_Pro Cluentio_, *xxi.*) says: "Lead him to the judgment seat with twisted neck (_collo obtorto_)." {**What thou owest**} (\ei ti opheileis\). Literally, "if thou owest anything," however little. He did not even know how much it was, only that he owed him something. "The 'if' is simply the expression of a pitiless logic" (*Meyer*).

18:30 {**And he would not**} (\ho de ouk [^]thelen\). Imperfect tense of persistent refusal. {**Till he should pay**} (\he[^]s apod[^]i\). This futuristic aorist subjunctive is the rule with \he[^]s\ for a future goal. He was to stay in prison till he should pay. "He acts on the instinct of a base nature, and also doubtless in accordance with long habits of harsh tyrannical behaviour towards men in his power" (*Bruce*). On imprisonment for debt among the Greeks and Romans see Deissmann, _Light from the Ancient East_, pp. 270,330.

18:31 {**Told**} (\diesaph[^]san\). Made wholly clear to their own lord. That is the usual result in the long run. There is a limit to what people will put up with.

18:33 {**Shouldst thou not?**} (\ouk edei se?\) "Was it not necessary?" The king fits the cap on this wicked slave that he put on the poor debtor.

18:34 {**The tormentors**} (\tois *basanistais*\). Not to prison simply, but to terrible punishment. The papyri give various instances of the verb \basaniz“, to torture, used of slaves and others. "Livy (*ii. 23*) pictures an old centurion complaining that he was taken by his creditor, not into servitude, but to a workhouse and torture, and showing his back scarred with fresh wounds" (*Vincent*). {**Till he should pay all**} (\he“s [hou] apod“i *pan*\). Just as in verse 30, his very words. But this is not purgatorial, but punitive, for he could never pay back that vast debt.

18:35 {**From your hearts**} (\apo t“n kardi“n h–m“n\). No sham or lip pardon, and as often as needed. This is Christ's full reply to Peter's question in 18:21. This parable of the unmerciful servant is surely needed today.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Chapter 18*)

[\[Previous\]](#) [\[Next\]](#)

19:1 {**He departed**} (\met^ren\). Literally, to lift up, change something to another place. Transitive in the LXX and in a Cilician rock inscription. Intransitive in 13:53 and here, the only N.T. instances. Absence of \hoti\ or \kai\ after \kai egeneto\, one of the clear Hebraisms in the N.T. (*Robertson, _Grammar_, pp. 1042f.*). This verse is a sort of formula in Matthew at the close of important groups of \logia\ as in 7:28; 11:1; 13:53. {**The borders of Judea beyond Jordan**} (\eis ta horia t^s Ioudaias peran tou Iordanou\). This is a curious expression. It apparently means that Jesus left Galilee to go to Judea by way of Perea as the Galileans often did to avoid Samaria. Luke (*Lu 17:11*) expressly says that he passed through Samaria and Galilee when he left Ephraim in Northern Judea (*Joh 11:54*). He was not afraid to pass through the edge of Galilee and down the Jordan Valley in Perea on this last journey to Jerusalem. McNeile is needlessly opposed to the trans-Jordanic or Perean aspect of this phase of Christ's work.

19:3 {**Pharisees tempting him**} (\Pharisaioi peirazontes auton\). They "could not ask a question of Jesus without sinister motives" (*Bruce*). See 4:1 for the word (\peiraz^{\). {**For every cause**} (\kata pasan aitian\). This clause is an allusion to the dispute between the two theological schools over the meaning of De 24:1. The school of Shammai took the strict and unpopular view of divorce for unchastity alone while the school of Hillel took the liberal and popular view of easy divorce for any passing whim if the husband saw a prettier woman (*modern enough surely*) or burnt his biscuits for breakfast. It was a pretty dilemma and meant to do Jesus harm with the people. There is no real trouble about the use of \kata\ here in the sense of \propter\ or because of (*Robertson, _Grammar_, p. 509*).

19:5 {**Shall cleave**} (\koll^th^setai\). First future passive, "shall be glued to," the verb means. {**The twain shall become one flesh**} (\esontai hoi duo eis sarka mian\). This use of \eis\ after \eimi\ is an imitation of the Hebrew, though a few examples occur in the older Greek and in the papyri. The frequency of it is due to the Hebrew and here the LXX is a direct translation of

the Hebrew idiom.

19:6 {**What therefore God hath joined together**} (*\ho oun ho theos sunezeuxen*). Note "what," not "whom." The marriage relation God has made. "The creation of sex, and the high doctrine as to the cohesion it produces between man and woman, laid down in Gen., interdict separation" (*Bruce*). The word for "joined together" means "yoked together," a common verb for marriage in ancient Greek. It is the timeless aorist indicative (*\sunezeuxen*), true always. {**Bill**} (*\biblion*). A little *\biblos* (*see on 1:1*), a scroll or document (*papyrus or parchment*). This was some protection to the divorced wife and a restriction on laxity.

19:8 {**For your hardness of heart**} (*\pros t^{\hat{n}} skl^{\hat{r}}okardian h-m^{\hat{n}}*). The word is apparently one of the few Biblical words (*LXX and the N.T.*). It is a heart dried up (*\skl^{\hat{r}}os*), hard and tough. {**But from the beginning it hath not been so**} (*\ap' arch^{\hat{s}} de ouk gegonen hout^{\hat{s}}*). The present perfect active of *\ginomai* to emphasize the permanence of the divine ideal. "The original ordinance has never been abrogated nor superseded, but continues in force" (*Vincent*). "How small the Pharisaic disputants must have felt in presence of such holy teaching, which soars above the partisan view of controversialists into the serene region of ideal, universal, eternal truth" (*Bruce*).

19:9 {**Except for fornication**} (*\parektos logou porneias*). This is the marginal reading in Westcott and Hort which also adds "maketh her an adulteress" (*\poiei aut^{\hat{n}} moicheuth^{\hat{n}}nai*) and also these words: "and he that marrieth her when she is put away committeth adultery" (*\kai ho apolelumen^{\hat{n}} gam^{\hat{s}}as moichatai*). There seems to be a certain amount of assimilation in various manuscripts between this verse and the words in 5:32. But, whatever reading is accepted here, even the short one in Westcott and Hort (*\m^{\hat{e}}pi porneifi*, *not for fornication*), it is plain that Matthew represents Jesus in both places as allowing divorce for fornication as a general term (*\porneia*) which is technically adultery (*\moicheia* from *\moicha^{\hat{e}}* or *moicheu^{\hat{e}}*). Here, as in 5:31f., a group of scholars deny the genuineness of the exception given by Matthew alone. McNeile holds that "the addition of the saving clause is, in fact, opposed to the spirit of the whole context, and must have been made at a time when the practice of divorce for adultery had already grown up." That in my opinion is gratuitous criticism which is unwilling to accept Matthew's report because it disagrees with one's views on the

subject of divorce. He adds: "It cannot be supposed that Matthew wished to represent Jesus as siding with the school of Shammai." Why not, if Shammai on this point agreed with Jesus? Those who deny Matthew's report are those who are opposed to remarriage at all. Jesus by implication, as in 5:31, does allow remarriage of the innocent party, but not of the guilty one. Certainly Jesus has lifted the whole subject of marriage and divorce to a new level, far beyond the petty contentions of the schools of Hillel and Shammai.

19:10 {**The disciples say unto him**} (*\legousin aut“i hoi math^{tai}*). "Christ's doctrine on marriage not only separated Him \toto caelo\ from Pharisaic opinions of all shades, but was too high even for the Twelve" (*Bruce*). {**The case**} (*\h^{aitia}*). The word may refer to the use in verse 3 "for every cause." It may have a vague idea here = \res\, condition. But the point clearly is that "it is not expedient to marry" (*\ou sumpherei gam^{sai}*) if such a strict view is held. If the bond is so tight a man had best not commit matrimony. It is a bit unusual to have \anthr“pos\ and \gun[^]\ contrasted rather than \an^r\ and \gun[^]\.

19:11 {**But they to whom it is given**} (*\all' hois dedotai*). A neat Greek idiom, dative case of relation and perfect passive indicative. The same idea is repeated at the close of verse 12. It is a voluntary renunciation of marriage for the sake of the kingdom of heaven. "Jesus recognizes the severity of the demand as going beyond the capacity of all but a select number." It was a direct appeal to the spiritual intelligence of the disciples not to misconceive his meaning as certainly the monastic orders have done.

19:13 {**Rebuked them**} (*\epetim^{sen} autois*). No doubt people did often crowd around Jesus for a touch of his hand and his blessing. The disciples probably felt that they were doing Jesus a kindness. How little they understood children and Jesus. It is a tragedy to make children feel that they are in the way at home and at church. These men were the twelve apostles and yet had no vision of Christ's love for little children. The new child world of today is due directly to Jesus.

19:14 {**Suffer**} (*\aphete*). "Leave them alone." Second aorist active imperative. {**Forbid them not**} (*\m^k“luete*). "Stop hindering them." The idiom of \m[^]\ with the present imperative means just that. {**Of such**} (*\t“n toiout“n*). The childlike as in

18:3f.

19:16 {**What good thing**} (\ti agathon\). Mark (*Mr 10:17*) has the adjective "good" with "Teacher." {**May have**} (\sch“\). Ingressive aorist subjunctive, "may get," "may acquire."

19:17 {**Concerning that which is good**} (\peri tou agathou\). He had asked Jesus in verse 16 "what good thing" he should do. He evidently had a light idea of the meaning of \agathos\, "This was only a teacher's way of leading on a pupil" (*Bruce*). So Jesus explains that "One there is who is good," one alone who is really good in the absolute sense.

19:20 {**What lack I yet?**} (\ti eti huster“?\) Here is a psychological paradox. He claims to have kept all these commandments and yet he was not satisfied. He had an uneasy conscience and Jesus called him to something that he did not have. He thought of goodness as quantitative (*a series of acts*) and not qualitative (*of the nature of God*). Did his question reveal proud complacency or pathetic despair? A bit of both most likely.

19:21 {**If thou wouldest be perfect**} (\ei theleis teleios einai\). Condition of the first class, determined as fulfilled. Jesus assumes that the young man really desires to be perfect (*a big adjective that, perfect as God is the goal, 5:48*). {**That thou hast**} (\sou ta huparchonta\). "Thy belongings." The Greek neuter plural participle used like our English word "belongings." It was a huge demand, for he was rich.

19:22 {**Went away sorrowful**} (\ap^lthen lupoumenos\). "Went away grieved." He felt that Jesus had asked too much of him. He worshipped money more than God when put to the test. Does Jesus demand this same test of every one? Not unless he is in the grip of money. Different persons are in the power of different sins. One sin is enough to keep one away from Christ.

19:23 {**It is hard**} (\duskol“s\). With difficulty. Adverb from \duskolos\, hard to find food, fastidious, faultfinding, then difficult.

19:24 {**It is easier for a camel to go through a needle's eye**} (\eukop“teron estin kam^lon dia tr^matos rhaphidos eiselthein\). Jesus, of course, means by this comparison, whether an eastern

proverb or not, to express the impossible. The efforts to explain it away are jejune like a ship's cable, \kamilon\ or \rhaphis\ as a narrow gorge or gate of entrance for camels which recognized stooping, etc. All these are hopeless, for Jesus pointedly calls the thing "impossible" (**verse 26**). The Jews in the Babylonian Talmud did have a proverb that a man even in his dreams did not see an elephant pass through the eye of a needle (**Vincent**). The Koran speaks of the wicked finding the gates of heaven shut "till a camel shall pass through the eye of a needle." But the Koran may have got this figure from the New Testament. The word for an ordinary needle is \rhaphis\, but, Luke (**Lu 18:25**) employs \belon^\", the medical term for the surgical needle not elsewhere in the N.T.

19:25 {**Were astonished**} (\exep^lssonto\). Imperfect descriptive of their blank amazement. They were literally "struck out."

19:26 {**Looking on them**} (\emblemsas\). Jesus saw their amazement.

19:27 {**What then shall we have?**} (\ti ara estai h^min?) A pathetic question of hopeless lack of comprehension.

19:28 {**In the regeneration**} (\en t^i palingenesifi\). The new birth of the world is to be fulfilled when Jesus sits on his throne of glory. This word was used by the Stoics and the Pythagoreans. It is common also in the mystery religions (**Angus, _Mystery Religions and Christianity_, pp. 95ff.**). It is in the papyri also. We must put no fantastic ideas into the mouth of Jesus. But he did look for the final consummation of his kingdom. What is meant by the disciples also sitting on twelve thrones is not clear.

19:29 {**A hundredfold**} (\hekatonplasiona\). But Westcott and Hort read \pollaplasiona\, manifold. Eternal life is the real reward.

19:30 {**The last first and the first last**} (\hoi eschatoi pr^toi kai hoi pr^toi eschatoi\). This paradoxical enigma is probably in the nature of a rebuke to Peter and refers to ranks in the kingdom. There are many other possible applications. The following parable illustrates it.

[\[Previous\]](#) [\[Next\]](#)

20:1 **{For}** (\gar\). The parable of the house illustrates the aphorism in 19:30. **{A man that is a householder}** (\anthr“p“i oikodespot“i\). Just like \anthr“p“i basilei\ (18:23). Not necessary to translate \anthr“p“i\, just "a householder."

{Early in the morning} (\hama pr“i\). A classic idiom. \Hama\ as an "improper" preposition is common in the papyri. \Pr“i\ is just an adverb in the locative. At the same time with early dawn, break of day, country fashion for starting to work. **{To hire}** (\misth“sasthai\). The middle voice aorist tense, to hire for oneself.

20:2 **{For a penny a day}** (\ek d“nariou t“n h“meran\). See on 18:28. "Penny" is not adequate, "shilling" Moffatt has it. The \ek\ with the ablative represents the agreement (\sunph“n“sas\ with the workmen (\ergat“n\). "The day" the Greek has it, an accusative of extent of time.

20:3 **{Standing in the marketplace idle}** (\hest“tas agorfi argous\). The market place was the place where men and masters met for bargaining. At Hamadan in Persia, Morier in *Second Journey through Persia*, as cited by Trench in his *Parables*, says: "We observed every morning, before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting to be hired for the day to work in the surrounding fields."

20:4 **{Whatsoever is right}** (\ho ean “i dikaion\). "Is fair" (*Allen*), not anything he pleased, but a just proportionate wage. Indefinite relative with subjunctive \ean=an\.

20:6 **{All the day idle}** (\hol“n t“n h“meran argoi\). Extent of time (*accusative*) again. \Argoi\ is \a\ privative and \ergon\, work, no work. The problem of the unemployed.

20:10 **{Every man a penny}** (\ana d“narion kai autoi\). Literally, "themselves also a denarius apiece" (*distributive use of \ana*). Bruce asks if this householder was a humorist when he began to pay off the last first and paid each one a denarius according to

agreement. False hopes had been raised in those who came first who got only what they had agreed to receive.

20:11 **{They murmured}** (*\egogguzon*). Onomatopoeic word, the meaning suiting the sound. Our words murmur and grumble are similar. Probably here inchoative imperfect, began to grumble. It occurs in old Ionic and in the papyri.

20:12 **{Equal unto us}** (*\isous autous h^min*). Associative instrumental case *\h^min* after *\isous*. It was a regular protest against the supposed injustice of the householder. **{The burden of the day and the scorching wind}** (*\to baros t^s h^meras kai ton kaus^na*). These last "did" work for one hour. Apparently they worked as hard as any while at it. A whole day's work on the part of these sweat-stained men who had stood also the sirocco, the hot, dry, dust-laden east wind that blasted the grain in Pharaoh's dream (*Ge 41:6*), that withered Jonah's gourd (*Jon 4:8*), that blighted the vine in Ezekiel's parable (*Eze 17:10*). They seemed to have a good case.

20:13 **{To one of them}** (*\heni aut^n*). Evidently the spokesman of the group. "Friend" (*\hetaire*). Comrade. So a kindly reply to this man in place of an address to the whole gang. *Ge 31:40*; *Job 27:21*; *Ho 13:15*. The word survives in modern Greek.

20:14 **{Take up}** (*\aron*). First aorist active imperative of *\air^{*. Pick up, as if he had saucily refused to take it from the table or had contemptuously thrown the denarius on the ground. If the first had been paid first and sent away, there would probably have been no murmuring, but "the murmuring is needed to bring out the lesson" (*Plummer*). The *\d^{* was the common wage of a day labourer at that time. **{What I will}** (*\ho thel^{*). This is the point of the parable, the *_will_* of the householder. **{With mine own}** (*\en tois emois*). In the sphere of my own affairs. There is in the *_Koin_*, an extension of the instrumental use of *\en*.

20:15 **{Is thine eye evil?}** (*\ho ophthalmos sou pon^ros estin?*) See on *^6:22-24* about the evil eye and the good eye. The complainer had a grudging eye while the householder has a liberal or generous eye. See *Ro 5:7* for a distinction between *\dikaiois* and *\agathos*.

20:16 **{The last first and the first last}** (*\hoi eschftoi pr^toi*

kai hoi pr“toi eschatoi\). The adjectives change places as compared with 19:30. The point is the same, though this order suits the parable better. After all one's work does not rest wholly on the amount of time spent on it. "Even so hath Rabbi Bun bar Chija in twenty-eight years wrought more than many studious scholars in a hundred years" (*Jer. _Berak._ ii. 5c*).

20:17 {**Apart**} (*kat' idian*\). This is the prediction in Matthew of the cross (*16:21; 17:22; 20:17*). "Aside by themselves" (*Moffatt*). The verb is \parelaben\. Jesus is having his inward struggle (*Mr 10:32*) and makes one more effort to get the Twelve to understand him.

20:19 {**And to crucify**} (*kai staur“sai*\). The very word now. The details fall on deaf ears, even the point of the resurrection on the third day.

20:20 {**Then**} (*tote*\). Surely an inopportune time for such a request just after the pointed prediction of Christ's crucifixion. Perhaps their minds had been preoccupied with the words of Jesus (*19:28*) about their sitting on twelve thrones taking them in a literal sense. The mother of James and John, probably Salome, possibly a sister of the Master's mother (*Joh 19:25*), apparently prompted her two sons because of the family relationship and now speaks for them. {**Asking a certain thing**} (*aitousa ti*\). "Asking something," "plotting perhaps when their Master was predicting" (*Bruce*). The "something" put forward as a small matter was simply the choice of the two chief thrones promised by Jesus (*19:28*).

20:22 {**Ye know not what ye ask**} (*ouk oidate ti aiteisthe*\). How often that is true. \Aiteisthe\ is indirect middle voice, "ask for yourselves," "a selfish request." {**We are able**} (*dunametha*\). Amazing proof of their ignorance and self-confidence. Ambition had blinded their eyes. They had not caught the martyr spirit.

20:23 {**Ye shall drink**} (*piesthe*\). Future middle from \pin“\. Christ's cup was martyrdom. James was the first of the Twelve to meet the martyr's death (*Ac 12:2*) and John the last if reports are true about him. How little they knew what they were saying.

20:24 {**Moved with indignation**} (*ganakt^san*\). A strong word for angry resentment. In the papyri. The ten felt that James and John

had taken advantage of their relation to Jesus.

20:25 {**Called them unto him**} (\(*proskalesamenos autous*\)). Indirect middle again, calling to him.

20:26 {**Would become great**} (\(*hos an thel'i megas genesthai*\)).

Jesus does not condemn the desire to become great. It is a laudable ambition. There are "great ones" (\(*megaloi*\)) among Christians as among pagans, but they do not "lord it over" one another (\(*katakuriuousin*\)), a LXX word and very expressive, or "play the tyrant" (\(*katexousiazousin*\)), another suggestive word. {**Your minister**} (\(*h-m"n diakonos*\)). This word may come from \dia\ and \konis\ (*dust*), to raise a dust by one's hurry, and so to minister. It is a general word for servant and is used in a variety of ways including the technical sense of our "deacon" in Php. 1:1. But it more frequently is applied to ministers of the Gospel (*ICo 3:5*). The way to be "first" (\(*pr"tos*\)), says Jesus, is to be your "servant" (\(*doulos*\)), "bond-servant" (*verse 27*). This is a complete reversal of popular opinion then and now.

20:28 {**A ransom for many**} (\(*lutron anti poll'n*\)). The Son of man is the outstanding illustration of this principle of self-abnegation in direct contrast to the self-seeking of James and John. The word translated "ransom" is the one commonly employed in the papyri as the price paid for a slave who is then set free by the one who bought him, the purchase money for manumitting slaves. See examples in Moulton and Milligan's *_Vocabulary_* and Deissmann's *_Light from the Ancient East_*, pp. 328f. There is the notion of exchange also in the use of \anti\. Jesus gave his own life as the price of freedom for the slaves of sin. There are those who refuse to admit that Jesus held this notion of a substitutionary death because the word in the N.T. occurs only here and the corresponding passage in Mr 10:45. But that is an easy way to get rid of passages that contradict one's theological opinions. Jesus here rises to the full consciousness of the significance of his death for men.

20:29 {**From Jericho**} (\(*apo Iereich"*\)). So Mr 10:46. But Luke (*Lu 18:35*) places the incident as they were drawing near to Jericho (\(*eis Iereich"*\)). It is probable that Mark and Matthew refer to the old Jericho, the ruins of which have been discovered, while Luke alludes to the new Roman Jericho. The two blind men were apparently between the two towns. Mark (*Mr 10:46*) and Luke (*Lu 18:35*) mention only one blind man,

Bartimaeus (*Mark*). In Kentucky there are two towns about a half mile apart both called Pleasureville (*one Old Pleasureville, the other New Pleasureville*).

20:30 {**That Jesus was passing by**} (*\hoti I^sous paragei*). These men "were sitting by the wayside" (*\kath^menoi para ten hodon*) at their regular stand. They heard the crowd yelling that Jesus of Nazareth was passing by (*\paragei*, *present indicative of direct discourse retained in the indirect*). It was their one opportunity, now or never. They had heard of what he had done for other blind men. They hail him as "the son of David" (*the Messiah*). It is just one of many such incidents when Jesus stood still and opened their eyes, so many that even the multitude was impatient with the cries of these poor men that their eyes be opened (*\anoig^sin*, *second aorist passive subjunctive*).

20:34 {**Touched their eyes**} (*\h^psato t^"n ommat^"n*). A synonym for *\ophthalm^"n* in Mr 8:23 and here alone in the N.T. In the LXX and a common poetic word (*Euripides*) and occurs in the papyri. In modern Greek *\matia mou* (*abbreviation*) means "light of my eye," "my darling." The verb *\haptomai* is very common in the Synoptic Gospels. The touch of Christ's hand would sooth the eyes as they were healed.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Chapter 20*)

[\[Previous\]](#) [\[Next\]](#)

21:1 {**Unto Bethphage**} (*\eis Bethphag^*). An indeclinable Aramaic name here only in O.T. or N.T. (*Mr 11:1; Lu 19:29*). It means "house of unripe young figs." It apparently lay on the eastern slope of Olivet or at the foot of the mountain, a little further from Jerusalem than Bethany. Both Mark and Luke speak of Christ's coming "unto Bethphage and Bethany" as if Bethphage was reached first. It is apparently larger than Bethany. {**Unto the Mount of Olives**} (*\eis to oros t^"n Elai"n*). Matthew has thus three instances of *\eis* with Jerusalem, Mount of Olives. Mark and Luke use *\pros* with Mount of Olives, the Mount of Olive trees (*\elai"n\ from \elaia\, olive tree*), the mountain covered with olive trees.

21:2 {**Into the village that is over against you**} (*\eis t^"n k^"m^"n t^"n katenanti h-m^"n*). Another use of *\eis*. If it means "into" as translated, it could be Bethany right across the valley and this is probably the idea. {**And a colt with her**} (*\kai p^"lon met' aut^s*). The young of any animal. Here to come with the mother and the more readily so.

21:3 {**The Lord**} (*\ho kurios*). It is not clear how the word would be understood here by those who heard the message though it is plain that Jesus applies it to himself. The word is from *\kuros*, power or authority. In the LXX it is common in a variety of uses which appear in the N.T. as master of the slave (*Mt 10:24*), of the harvest (*9:38*), of the vineyard (*20:8*), of the emperor (*Ac 13:27*), of God (*Mt 11:20; 11:25*), and often of Jesus as the Messiah (*Ac 10:36*). Note Mt 8:25. This is the only time in Matthew where the words *\ho kurios* are applied to Jesus except the doubtful passage in 28:6. A similar usage is shown by Moulton and Milligan's *_Vocabulary_* and Deissmann's *_Light from the Ancient East_*. Particularly in Egypt it was applied to "the Lord Serapis" and Ptolemy and Cleopatra are called "the lords, the most great gods" (*\hoi kurioi theoi megistoi*). Even Herod the Great and Herod Agrippa I are addressed as "Lord King." In the west the Roman emperors are not so termed till the time of Domitian. But the Christians boldly claimed the word for Christ as Jesus is here represented as using it with reference to

himself. It seems as if already the disciples were calling Jesus "Lord" and that he accepted the appellative and used it as here.

21:4 **{By the prophet}** (\dia tou proph^tou\). The first line is from Isa 62:11, the rest from Zec 9:9. John (*Joh 12:14f.*) makes it clear that Jesus did not quote the passage himself. In Matthew it is not so plain, but probably it is his own comment about the incident. It is not Christ's intention to fulfil the prophecy, simply that his conduct did fulfil it.

21:5 **{The daughter of Zion}** (\t^i thugatri Si^'n\). Jerusalem as in Isa 22:4 (*daughter of my people*). So Babylon (*Isa 47:1*), daughter of Tyre for Tyre (*Ps 45:12*). **{Riding}** (\epibeb^k^'s\). Perfect active participle of \epibain^', "having gone upon." **{And upon a colt the foal of an ass}** (\kai epi p^'lon huion hupozugiou\). These words give trouble if \kai\ is here taken to mean "and." Fritzsche argues that Jesus rode alternately upon each animal, a possible, but needless interpretation. In the Hebrew it means by common Hebrew parallelism "upon an ass, even upon a colt." That is obviously the meaning here in Matthew. The use of \hupozugiou\ (*a beast of burden, under a yoke*) for ass is common in the LXX and in the papyri (*Deissmann, _Bible Studies_ p. 161*).

21:7 **{And he sat thereon}** (\kai epekathisen epan^' aut^'n\), Mark (*Mr 11:7*) and Luke (*Lu 19:35*) show that Jesus rode the colt. Matthew does not contradict that, referring to the garments (\ta himatia\) put on the colt by "them" (\aut^'n\). not to the two asses. The construction is somewhat loose, but intelligible. The garments thrown on the animals were the outer garments (\himation\), Jesus "took his seat" (\epiekathisen\, *ingressive aorist active*) upon the garments.

21:8 **{The most part of the multitude}** (\ho pleistos ochlos\). See 11:20 for this same idiom, article with superlative, a true superlative (*Robertson, _Grammar_, p. 670*). **{In the way}** (\en t^i hod^'i\). This the most of the crowd did. The disciples put their garments on the asses. Note change of tenses (*constative aorist* \estr^'san\, *descriptive imperfects* \ekopton kai estr^'nnuon\ *showing the growing enthusiasm of the crowd*). When the colt had passed over their garments, they would pick the garments up and spread them again before.

21:9 **{That went before him and that followed}** (\hoi proagontes

auton kai hoi akolouthountes\). Note the two groups with two articles and the present tense (*linear action*) and the imperfect \ekrazon\ "were crying" as they went. {**Hosanna to the Son of David**} (\iHosanna t' i hui i Daueid\). They were now proclaiming Jesus as the Messiah and he let them do it. "Hosanna" means "Save, we pray thee." They repeat words from the _Hallel_ (*Ps 148:1*) and one recalls the song of the angelic host when Jesus was born (*Lu 2:14*). "Hosanna in the highest" (*heaven*) as well as here on earth.

21:10 {**Was stirred**} (\eseisth^). Shaken as by an earthquake. "Even Jerusalem frozen with religious formalism and socially undemonstrative, was stirred with popular enthusiasm as by a mighty wind or by an earthquake" (*Bruce*).

21:12 {**Cast out**} (\exebalen\). Drove out, assumed authority over "the temple of God" (*probably correct text with tou theou*), *though only example of the phrase*). John (*Joh 2:14*) has a similar incident at the beginning of the ministry of Jesus. It is not impossible that he should repeat it at the close after three years with the same abuses in existence again. It is amazing how short a time the work of reformers lasts. The traffic went on in the court of the Gentiles and to a certain extent was necessary. Here the tables of {**the money-changers**} (\t' n kollubist' n\, *from kollubos*, *a small coin*) were overturned. See on 17:24 for the need of the change for the temple tax. The doves were the poor man's offering.

21:13 {**A den of robbers**} (\sp^ laion l' ist' n\). By charging exorbitant prices.

21:15 {**The children**} (\tous paidas\). Masculine and probably boys who had caught the enthusiasm of the crowd.

21:16 {**Hearest thou**} (\akoueis\). In a rage at the desecration of the temple by the shouts of the boys they try to shame Jesus, as responsible for it.

{**Thou hast perfected**} (\kat^ rtis^). The quotation is from Ps 8:3 (*LXX text*). See 4:21 where the same verb is used for mending nets. Here it is the timeless aorist middle indicative with the perfective use of \kata-. It was a stinging rebuke.

21:17 {**To Bethany**} (\eis B^ thanian\). House of depression or

misery, the Hebrew means. But the home of Martha and Mary and Lazarus there was a house of solace and comfort to Jesus during this week of destiny. He {lodged there} (\^ulisth^ekei\)) whether at the Bethany home or out in the open air. It was a time of crisis for all.

21:18 {He hungered} (\epeinasen\). Ingressive aorist indicative, became hungry, felt hungry (*Moffatt*). Possibly Jesus spent the night out of doors and so had no breakfast.

21:19 {A fig tree} (\sukⁿ mian\). "A single fig tree" (*Margin of Rev. Version*). But \heis\ was often used = \tis\ or like our indefinite article. See Mt 8:10; 26:69. The Greek has strictly no indefinite article as the Latin has no definite article. {Let there be no fruit from thee henceforward for ever} (\ou m^{ke}ti sou karpos gen^{tai} eis ton ai^{na}\). Strictly speaking this is a prediction, not a prohibition or wish as in Mr 11:14 (*optative phagoi*). "On you no fruit shall ever grow again" (*Weymouth*). The double negative \ou m^{ke}\ with the aorist subjunctive (*or future indicative*) is the strongest kind of negative prediction. It sometimes amounts to a prohibition like \ou\ and the future indicative (*Robertson, _Grammar_, pp. 926f.*). The early figs start in spring before the leaves and develop after the leaves. The main fig crop was early autumn (*Mr 11:14*). There should have been figs on the tree with the crop of leaves. It was a vivid object lesson. Matthew does not distinguish between the two mornings as Mark does (*Mr 11:13,20*), but says "immediately" (\parachr^{ma}\) twice (*21:19,20*). This word is really \para to chr^{ma}\ like our "on the spot" (*Thayer*). It occurs in the papyri in monetary transactions for immediate cash payment.

21:21 {Doubt not} (\m^{ke} diakrith^{te}\). First aorist passive subjunctive, second-class condition. To be divided in mind, to waver, to doubt, the opposite of "faith" (\pistin\), trust, confidence. {What is done to the fig tree} (\to t^s suk^s\). The Greek means "the matter of the fig tree," as if a slight matter in comparison with {this mountain} (\tⁱ orei toutⁱ\). Removing a mountain is a bigger task than blighting a fig tree. "The cursing of the fig-tree has always been regarded as of symbolic import, the tree being in Christ's mind an emblem of the Jewish people, with a great show of religion and no fruit of real godliness. This hypothesis is very credible" (*Bruce*). Plummer follows Zahn in referring it to the Holy City. Certainly "this mountain" is a parable and one already reported in Mt 17:20

(cf. *sycamine tree in Lk 17:6*). Cf. Zec 17:4.

21:22 {**Believing**} (\pisteuontes\). This is the point of the parable of the mountain, "faith in the efficacy of prayer" (*Plummer*).

21:24 {**One question**} (\logon hena\). Literally "one word" or "a word." The answer to Christ's word will give the answer to their query. The only human ecclesiastical authority that Jesus had came from John.

21:25 {**The baptism of John**} (\to baptisma to I“anou\). This represents his relation to Jesus who was baptized by him. At once the ecclesiastical leaders find themselves in a dilemma created by their challenge of Christ. {**They reasoned with themselves**} (\dielogizonto\). Picturesque imperfect tense describing their hopeless quandary.

21:29 {**I will not**} (\ou thel“\). So many old manuscripts, though the Vatican manuscript (*B*) has the order of the two sons reversed. Logically the "I, sir" (\eg“, kurie\ suits better for the second son (*verse 30*) with a reference to the blunt refusal of the first. So also the manuscripts differ in verse 31 between the first (\ho pr“tos\ and the last (\ho husteros\ or \eschatos\). But the one who actually did the will of the father is the one who {**repented and went**} (\metamel^theis ap^lthen\). This word really means "repent," to be sorry afterwards, and must be sharply distinguished from the word \metanoē“\ used 34 times in the N.T. as in Mt 3:2 and \metanoia\ used 24 times as in Mt 3:8. The verb \metamelomai\ occurs in the N.T. only five times (*Mt 21:29,32; 27:3; 2Co 7:8; Heb 7:21 from Ps 109:4*). Paul distinguishes sharply between mere sorrow and the act "repentance" which he calls \metanoian\ (*2Co 7:9*). In the case of Judas (*Mt 27:3*) it was mere remorse. Here the boy got sorry for his stubborn refusal to obey his father and went and obeyed. Godly sorrow leads to repentance (\metanoian\), but mere sorrow is not repentance.

21:31 {**Go before you**} (\proagousin\). "In front of you" (*Weymouth*). The publicans and harlots march ahead of the ecclesiastics into the kingdom of heaven. It is a powerful indictment of the complacency of the Jewish theological leaders.

21:32 {**In the way of righteousness**} (\en hod“i dikaiosun^s\). In

the path of righteousness. Compare the two ways in Mt 7:13,14 and "the way of God" (22:16).

21:33 {**A hedge**} (\phragmon\). Or fence as a protection against wild beasts. {**Digged a winepress**} (\“ruxen l^non\). Out of the solid rock to hold the grapes and wine as they were crushed. Such wine-vats are to be seen today in Palestine. {**Built a tower**} (\“ikodom^sen purgon\). This for the vinedressers and watchmen (2Ch 26:10). Utmost care was thus taken. Note "a booth in a vineyard" (Isa 1:8). See also Isa 24:20; Job 27:18. Let it out (\exedeto, exedoto\ *the usual form*). For hire, the terms not being given. The lease allowed three forms, money-rent, a proportion of the crop, or a definite amount of the produce whether it was a good or bad year. Probably the last form is that contemplated here.

21:34 {**His servants**} (\tous doulous autou\). These slaves are distinguished from {**the husbandmen**} (\ge“rgoi\, *workers of the soil*) or workers of the vineyard who had leased it from the householder before he went away. The conduct of the husbandmen towards the householder's slaves portrays the behaviour of the Jewish people and the religious leaders in particular towards the prophets and now towards Christ. The treatment of God's prophets by the Jews pointedly illustrates this parable.

21:35 {**They will reverence my son**} (\entrap^sontai ton huion mou\). Second future passive from \entrep“\, to turn at, but used transitively here as though active or middle. It is the picture of turning with respect when one worthy of it appears.

21:38 {**Take his inheritance**} (\sch“men t^n kl^ronomian autou\). Ingressive aorist active subjunctive (*hortatory, volitive*) of \ech“\, Let us get his inheritance.

21:41 {**He will miserably destroy those miserable men**} (\kakous kak“s apolesei autous\). The paronomasia or assonance is very clear. A common idiom in literary Greek. "He will put the wretches to a wretched death" (*Weymouth*). {**Which**} (\hoitines\). Who, which very ones of a different character.

21:42 {**The stone which**} (\lithon hon\). Inverse attraction of the antecedent into the case of the relative. {**The builders rejected**} (\apedokimasan hoi oikodomountes\). From Ps 118:22. A most telling quotation. These experts in building God's temple had

rejected the corner-stone chosen by God for his own house. But God has the last word and sets aside the building experts and puts his Son as the Head of the corner. It was a withering indictment.

21:43 {**Shall be taken away from you**} (*\arth^setai aph' h-m“n*).

Future passive indicative of \air“\ . It was the death-knell of the Jewish nation with their hopes of political and religious world leadership.

21:44 {**Shall be broken to pieces**} (*\sunthlasth^setai*). Some ancient manuscripts do not have this verse. But it graphically pictures the fate of the man who rejects Christ. The verb means to shatter. We are familiar with an automobile that dashes against a stone wall, a tree, or a train and the ruin that follows. {**Will scatter him as dust**} (*\likm^sei*). The verb was used of winnowing out the chaff and then of grinding to powder. This is the fate of him on whom this Rejected Stone falls.

21:45 {**Perceived**} (*\egn“san*). Ingressive second aorist active of \gin“sk“\ . There was no mistaking the meaning of these parables. The dullest could see the point.

21:46 {**Took him**} (*\eichon*). Descriptive imperfect of \ech“\ , to hold. This fear of the people was all that stayed the hands of the rabbis on this occasion. Murderous rage was in their hearts towards Jesus. People do not always grasp the application of sermons to themselves.

[\[Previous\]](#) [\[Next\]](#)

22:1 {**Again in parables**} (\palin en parabolais\). Matthew has already given two on this occasion (*The Two Sons, The Wicked Husbandmen*). He alone gives this Parable of the Marriage Feast of the King's Son. It is somewhat similar to that of The Supper in Lu 14:16-23 given on another occasion. Hence some scholars consider this merely Matthew's version of the Lucan parable in the wrong place because of Matthew's habit of grouping the sayings of Jesus. But that is a gratuitous indictment of Matthew's report which definitely locates the parable here by \palin\. Some regard it as not spoken by Jesus at all, but an effort on the part of the writer to cover the sin and fate of the Jews, the calling of the Gentiles, and God's demand for righteousness. But here again it is like Jesus and suits the present occasion.

22:2 {**A marriage feast**} (\gamous\). The plural, as here (2,3,4,9), is very common in the papyri for the wedding festivities (*the several acts of feasting*) which lasted for days, seven in Jud 14:17. The very phrase here, \gamous poiein\, occurs in the Doric of Thera about B.C. 200. The singular \gamos\ is common in the papyri for the wedding contract, but Field (*Notes*, p. 16) sees no difference between the singular here in 22:8 and the plural (*see also Ge 29:22; Es 9:22; Macc. 10:58*).

22:3 {**To call them that were bidden**} (\kalesai tous kekl^menous\). "Perhaps an unconscious play on the words, lost in both A.V. and Rev., {**to call the called**} (*Vincent*). It was a Jewish custom to invite a second time the already invited (*Es 5:8; 6:14*). The prophets of old had given God's invitation to the Jewish people. Now the Baptist and Jesus had given the second invitation that the feast was ready. {**And they would not come**} (\kai ouk ^thelon elthein\). This negative imperfect characterizes the stubborn refusal of the Jewish leaders to accept Jesus as God's Son (*Joh 1:11*). This is "The Hebrew Tragedy" (*Conder*).

22:4 {**My dinner**} (\to ariston mou\). It is breakfast, not dinner.

In Lu 14:12 both \ariston\ (*breakfast*) and \deipnon\ (*dinner*) are used. This noon or midday meal, like the French breakfast at noon, was sometimes called \deipnon mes^mbrinon\ (*midday dinner or luncheon*). The regular dinner (\deipnon\) came in the evening. The confusion arose from applying \ariston\ to the early morning meal and then to the noon meal (*some not eating an earlier meal*). In Joh 21:12,15 \arista^ is used of the early morning meal, "Break your fast" (\arist^sate\). When \ariston\ was applied to luncheon, like the Latin _prandium_, \akratisma\ was the term for the early breakfast. {**My fatlings**} (\ta sitista\). Verbal from \sitiz^, to feed with wheat or other grain, to fatten. Fed-up or fatted animals.

22:5 {**Made light of it**} (\amel^santes\). Literally, neglecting, not caring for. They may even have ridiculed the invitation, but the verb does not say so. However, to neglect an invitation to a wedding feast is a gross discourtesy. {**One to his own farm**} (\hos men eis ton idion agron\) or field, {**another to his merchandise**} (\hos de epi t^ n emporian autou\) only example in the N.T., from \emporos\, merchant, one who travels for traffic (\emporeuomai\), a drummer.

22:7 {**Armies**} (\strateumata\). Bands of soldiers, not grand armies.

22:9 {**The partings of the highways**} (\tas diexodous t^ n hod^ n\). Vulgate, _exitus viarum_. \Diodoi\ are cross-streets, while \diexodoi\ (*double compound*) seem to be main streets leading out of the city where also side-streets may branch off, "by-ways."

22:10 {**The wedding**} (\ho gamos\). But Westcott and Hort rightly read here \ho numph^ n\, marriage dining hall. The same word in 9:15 means the bridechamber.

22:12 {**Not having a wedding-garment**} (\m^ ech^ n enduma gamou\). \M^ is in the _Koin_, the usual negative with participles unless special emphasis on the negative is desired as in \ouk endedumenon\. There is a subtle distinction between \m^ and \ou\ like our subjective and objective notions. Some hold that the wedding-garment here is a portion of a lost parable separate from that of the Wedding Feast, but there is no evidence for that idea. Wunsche does report a parable by a rabbi of a king who set no time for his feast and the guests arrived, some properly dressed waiting at the door; others in their working clothes did

not wait, but went off to work and, when the summons suddenly came, they had no time to dress properly and were made to stand and watch while the others partook of the feast.

22:13 {**Was speechless**} (\epsim“th^). Was muzzled, dumb from confusion and embarrassment. It is used of the ox (*1Ti 5:18*).

{**The outer darkness**} (\to skotos to ex“teron). See Mt 8:12.

All the blacker from the standpoint of the brilliantly lighted banquet hall. {**There shall be**} (\ekei estai). Out there in the outer darkness.

22:14 {**For many are called, but few chosen**} (\polloi gar eisin kl^toi oligoi de eklektoi). This crisp saying of Christ occurs in various connections. He evidently repeated many of his sayings many times as every teacher does. There is a distinction between the called (\kl^toi) and the chosen (\eklektoi) called out from the called.

22:15 {**Went**} (\poreuthentes). So-called deponent passive and redundant use of the verb as in 9:13: "Go and learn." {**Took counsel**} (\sumboulion elabon). Like the Latin _consilium capere_ as in 12:14. {**Ensnare in his talk**} (\pagideus“sin en log“i).

From \pagis\, a snare or trap. Here only in the N.T. In the LXX (*1Ki 28:9; Ec 9:12; Test. of Twelve Patriarchs, _Joseph_ 7:1*).

Vivid picture of the effort to trip Jesus in his speech like a bird or wild beast.

22:16 {**Their disciples**} (\tous math^tas aut“n). Students, pupils, of the Pharisees as in Mr 2:18. There were two Pharisaic theological seminaries in Jerusalem (*Hillel, Shammai*).

{**The Herodians**} (\t“n Her“idian“n). Not members of Herod's family or Herod's soldiers, but partisans or followers of Herod.

The form in \-ianos\ is a Latin termination like that in

\Christianos\ (*Ac 11:26*). Mentioned also in Mr 3:6 combining with the Pharisees against Jesus. {**The person of men**} (\pros“pon anthr“p“n). Literally, face of men. Paying regard to appearance is the sin of partiality condemned by James (*Jas 2:1,9*) when \pros“pol^mpsia, pros“pol^mptein\ are used, in imitation of the Hebrew idiom. This suave flattery to Jesus implied "that Jesus was a reckless simpleton" (*Bruce*).

22:19 {**Tribute money**} (\to nomisma tou k^nsou). \K^nsos\, Latin _census_, was a capitation tax or head-money, _tributum capitis_, for which silver denaria were struck, with the figure of Caesar

and a superscription, e.g. "Tiberiou Kaisaros" (*McNeile*).
\Nomisma\ is the Latin *_numisma_* and occurs here only in the N.T., is common in the old Greek, from \nomiz\ "sanctioned by law or custom."

22:20 {**This image and superscription**} (\h^eik^“n haut^ kai h^epigraph^). Probably a Roman coin because of the image (*picture*) on it. The earlier Herods avoided this practice because of Jewish prejudice, but the Tetrarch Philip introduced it on Jewish coins and he was followed by Herod Agrippa I. This coin was pretty certainly stamped in Rome with the image and name of Tiberius Caesar on it.

22:21 {**Render**} (\apodote\). "Give back" to Caesar what is already Caesar's.

22:24 {**Shall marry**} (\epigambreusei\). The Sadducees were "aiming at amusement rather than deadly mischief" (*Bruce*). It was probably an old conundrum that they had used to the discomfiture of the Pharisees. This passage is quoted from De 25:5,6. The word appears here only in the N.T. and elsewhere only in the LXX. It is used of any connected by marriage as in Ge 34:9; 1Sa 18:22. But in Ge 38:8 and De 25:5 it is used specifically of one marrying his brother's widow.

22:33 {**They were astonished**} (\exepl^ssonto\). Descriptive imperfect passive showing the continued amazement of the crowds. They were struck out (*literally*).

22:34 {**He had put the Sadducees to silence**} (\ephim^“sen tous Saddoukaious\). Muzzled the Sadducees. The Pharisees could not restrain their glee though they were joining with the Sadducees in trying to entrap Jesus. {**Gathered themselves together**} (\sun^chth^san epi to auto\). First aorist passive, were gathered together. \Epi to auto\ explains more fully \sun-. See also Ac 2:47. "Mustered their forces" (*Moffatt*).

22:36 {**The great commandment in the law**} (\entol^ megal^ en t^“i nom^“i\). The positive adjective is sometimes as high in rank as the superlative. See \megas\ in Mt 5:19 in contrast with \elachistos\. The superlative \megistos\ occurs in the N.T. only in 2Pe 1:4. Possibly this scribe wishes to know which commandment stood first (*Mr 12:28*) with Jesus. "The scribes declared that there were 248 affirmative precepts, as many as the

members of the human body; and 365 negative precepts, as many as the days in the year, the total being 613, the number of letters in the Decalogue" (*Vincent*). But Jesus cuts through such pettifogging hair-splitting to the heart of the problem.

22:42 {**The Christ**} (*tou Christou*\). The Messiah, of course, not Christ as a proper name of Jesus. Jesus here assumes that Ps 110 refers to the Messiah. By his pungent question about the Messiah as David's son and Lord he really touches the problem of his Person (*his Deity and his Humanity*). Probably the Pharisees had never faced that problem before. They were unable to answer.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

23:2 {**Sit on Moses' seat**} (\epi t^s M^{use} s *kathedras ekathisan*\). The gnomic or timeless aorist tense, \ekathisan\, not the aorist "for" the perfect. The "seat of Moses" is a brief form for the chair of the professor whose function it is to interpret Moses. "The heirs of Moses' authority by an unbroken tradition can deliver *_ex cathedra_* pronouncements on his teaching" (*McNeile*).

23:3 {**For they say and do not**} (\legousin kai ou poiousin\). "As teachers they have their place, but beware of following their example" (*Bruce*). So Jesus said: "Do not ye after their works " (\m^{poieite}\). Do not practice their practices. They are only preachers. Jesus does not here disapprove any of their teachings as he does elsewhere. The point made here is that they are only teachers (*or preachers*) and do not practice what they teach as God sees it.

23:4 {**With their finger**} (\tⁱ daktulⁱ autⁿ\). A picturesque proverb. They are taskmasters, not burden-bearers, not sympathetic helpers.

23:5 {**To be seen of men**} (\pros to theath^{nai} tois anthr^{ois}\). See 6:1 where this same idiom occurs. Ostentation regulates the conduct of the rabbis. {**Phylacteries**} (\phulakt^{ria}\). An adjective from \phulakt^r, phulass^a (\to guard). So a fortified place, station for garrison, then a safeguard, protecting charm or amulet. The rabbis wore \tephillin\ or prayer-fillets, small leather cases with four strips of parchment on which were written the words of Ex 13:1-10,11-16; De 6:4-9; 11:13-21. They took literally the words about "a sign unto thy hand," "a memorial between thine eyes," and "frontlets." "That for the head was to consist of a box with four compartments, each containing a slip of parchment inscribed with one of the four passages. Each of these strips was to be tied up with a well-washed hair from a calf's tail; lest, if tied with wool or thread, any fungoid growth should ever pollute them. The phylactery of the arm was to contain a single slip, with the same four passages written in four columns of seven lines each. The black leather straps by

which they were fastened were wound seven times round the arm and three times round the hand. They were revered by the rabbis as highly as the scriptures, and, like them, might be rescued from the flames on a sabbath. They profanely imagined that God wore the _tephillin_ (*Vincent*). It is small wonder that Jesus ridiculed such minute concern for pretentious externalism and literalism. These _tephillin_ "are still worn at the present day on the forehead and left arm by Jews at the daily Morning Prayer" (*McNeile*). "The size of the phylacteries indexed the measure of zeal, and the wearing of large ones was apt to take the place of obedience" (*Bruce*). Hence they made them "broad." The superstitious would wear them as mere charms to ward off evil. {**Enlarge the borders**} (\megalunousin ta kraspeda\). In 9:20 we see that Jesus, like the Jews generally, wore a tassel or tuft, hem or border, a fringe on the outer garment according to Nu 15:38. Here again the Jewish rabbi had minute rules about the number of the fringes and the knots (*see on 9:20*). They made a virtue of the size of the fringes also. "Such things were useful as reminders; they were fatal when they were regarded as charms" (*Plummer*).

23:6 {**The chief place at feasts**} (\t^*n pr*“*toklisian en tois deipnois*\). Literally, the first reclining place on the divan at the meal. The Persians, Greeks, Romans, Jews differed in their customs, but all cared for the post of honour at formal functions as is true of us today. Hostesses often solve the point by putting the name of each guest at the table. At the last passover meal the apostles had an ugly snarl over this very point of precedence (*Lu 22:24; Joh 13:2-11*), just two days after this exposure of the Pharisees in the presence of the apostles. {**The chief seats in the synagogues**} (\tas pr“*tokathedrias en tais sunag*“*gais*\). "An insatiable hunger for prominence" (*Bruce*). These chief seats (*Zuchermandel*) were on the platform looking to the audience and with the back to the chest in which were kept the rolls of scripture. The Essenes had a different arrangement. People today pay high prices for front seats at the theatre, but at church prefer the rear seats out of a curious mock-humility. In the time of Jesus the hypocrites boldly sat up in front. Now, if they come to church at all, they take the rear seats.

23:7 {**Salutations**} (\aspasmous\). The ordinary courtiers were coveted because in public. They had an itch for notice. There are occasionally today ministers who resent it if they are not called

upon to take part in the services at church. They feel that their ministerial dignity has not been recognized.

23:8 {**But be not ye called Rabbi**} (*\humeis de m^ kl^th^te Rabbei*). An apparent aside to the disciples. Note the emphatic position of *\humeis*. Some even regard verses 8-10 as a later addition and not part of this address to the Pharisees, but the apostles were present. Euthymius Zigabenus says: "Do not seek to be called (*ingressive aorist subjunctive*), if others call you this it will not be your fault." This is not far from the Master's meaning. Rabbi means "my great one," "my Master," apparently a comparatively new title in Christ's time.

23:9 {**Call no man your father**} (*\patera m^ kales^te h-m^“n*). Jesus meant the full sense of this noble word for our heavenly Father. "Abba was not commonly a mode of address to a living person, but a title of honour for Rabbis and great men of the past" (*McNeile*). In Gethsemane Jesus said: "Abba, Father" (*Mr 14:36*). Certainly the ascription of "Father" to pope and priest seems out of harmony with what Jesus here says. He should not be understood to be condemning the title to one's real earthly father. Jesus often leaves the exceptions to be supplied.

23:10 {**Masters**} (*\kath^g^tai*). This word occurs here only in the N.T. It is found in the papyri for teacher (*Latin, _doctor_*). It is the modern Greek word for professor. "While *\didaskalos* represents *\Rab*, *\kath^g^tes* stands for the more honourable *\Rabban, -b^“n*" (*McNeile*). Dalman (*_Words of Jesus_, p. 340*) suggests that the same Aramaic word may be translated by either *\didaskalos* or *\kath^g^tes*. {**The Christ**} (*\ho Christos*). The use of these words here by Jesus like "Jesus Christ" in his Prayer (*Joh 17:3*) is held by some to show that they were added by the evangelist to what Jesus actually said, since the Master would not have so described himself. But he commended Peter for calling him "the Christ the Son of the living God" (*Mt 16:16f.*). We must not empty the consciousness of Jesus too much.

23:12 {**Exalt himself**} (*\hups^“sei heauton*). Somewhat like 18:4; 20:26. Given by Luke in other contexts (*14:11; 18:14*). Characteristic of Christ.

23:13 {**Hypocrites**} (*\hupokritai*). This terrible word of Jesus appears first from him in the Sermon on the Mount (*Mt 6:2,5,16; 7:5*), then in 15:7 and 22:18. Here it appears "with terrific

iteration" (*Bruce*) save in the third of the seven woes (23:13,15,23,25,27,29). The verb in the active (*\hupokrin“*) meant to separate slowly or slightly subject to gradual inquiry. Then the middle was to make answer, to take up a part on the stage, to act a part. It was an easy step to mean to feign, to pretend, to wear a masque, to act the hypocrite, to play a part. This hardest word from the lips of Jesus falls on those who were the religious leaders of the Jews (*Scribes and Pharisees*), who had justified this thunderbolt of wrath by their conduct toward Jesus and their treatment of things high and holy. The _Textus Receptus has eight woes, adding verse 14 which the Revised Version places in the margin (*called verse 13 by Westcott and Hort and rejected on the authority of Aleph B D as a manifest gloss from Mr 12:40 and Lu 20:47*). The MSS. that insert it put it either before 13 or after 13. Plummer cites these seven woes as another example of Matthew's fondness for the number seven, more fancy than fact for Matthew's Gospel is not the Apocalypse of John. These are all illustrations of Pharisaic saying and not doing (*Allen*). {**Ye shut the kingdom of heaven**} (*\kleiete t^ⁿ basileian t^ⁿ ouran“ⁿ*). In Lu 11:52 the lawyers are accused of keeping the door to the house of knowledge locked and with flinging away the keys so as to keep themselves and the people in ignorance. These custodians of the kingdom by their teaching obscured the way to life. It is a tragedy to think how preachers and teachers of the kingdom of God may block the door for those who try to enter in (*\tous eiserchomenous\, conative present middle participle*). {**Against**} (*\emprosthen*). Literally, before. These door-keepers of the kingdom slam it shut in men's faces and they themselves are on the outside where they will remain. They hide the key to keep others from going in.

23:15 {**Twofold more a son of hell than yourselves**} (*\huion geenn^^s diploteron h-m“ⁿ*). It is a convert to Pharisaism rather than Judaism that is meant by "one proselyte" (*\hena pros^^luton*), from *\proserchomai*, newcomers, aliens. There were two kinds of proselytes: of the gate (*not actual Jews, but God-fearers and well-wishers of Judaism, like Cornelius*), of righteousness who received circumcision and became actual Jews. But a very small per cent of the latter became Pharisees. There was a Hellenistic Jewish literature (*Philo, Sibylline Oracles, etc.*) designed to attract Gentiles to Judaism. But the Pharisaic missionary zeal (*compass, \periag^^{te}\, go around*) was a comparative failure. And success was even worse, Jesus says with

pitiless plainness. The "son of Gehenna" means one fitted for and so destined for Gehenna. "The more converted the more perverted" (*H.J. Holtzmann*). The Pharisees claimed to be in a special sense sons of the kingdom (*Mt 8:12*). They were more partisan than pious. \Diplous\ (*twofold, double*) is common in the papyri. The comparative here used, as if from \diplos\, appears also in Appian. Note the ablative of comparison h–m“n. It was a withering thrust.

23:16 {**Ye blind guides**} (\hod^goi tuphloi\). Note omission of "Scribes and Pharisees, hypocrites" with this third woe. In 15:14 Jesus had already called the Pharisees "blind guides" (*leaders*). They split hairs about oaths, as Jesus had explained in 5:33-37, between the temple and the gold of the temple. {**He is a debtor**} (\opheilei\). He owes his oath, is bound by his oath. A.V., {**is guilty**}, is old English, obsolete sense of guilt as fine or payment.

23:17 {**Ye fools**} (\m“roi\). In 5:22 Jesus had warned against calling a man \m“ros\ in a rage, but here he so terms the blind Pharisees for their stupidity, description of the class. "It shows that not the word but the spirit in which it is uttered is what matters" (*McNeile*).

23:23 {**Ye tithe**} (\apodekatoute\). The tithe had to be paid upon "all the increase of thy seed" (*De 14:22; Le 27:30*). The English word tithe is tenth. These small aromatic herbs, mint (\to h^duosmon\, *sweet-smelling*), anise or dill (\an^thon\), cummin (\kuminon\, *with aromatic seeds*), show the Pharisaic scrupulous conscientiousness, all marketable commodities. "The Talmud tells of the ass of a certain Rabbi which had been so well trained as to refuse corn of which the tithes had not been taken" (*Vincent*). {**These ye ought**} (\tauta edei\). Jesus does not condemn tithing. What he does condemn is doing it to the neglect of the {**weightier matters**} (\ta barutera\). The Pharisees were externalists; cf. Lu 11:39-44.

23:24 {**Strain out the gnat**} (\diulizontes ton k“n“pa\). By filtering through (\dia\), not the "straining at" in swallowing so crudely suggested by the misprint in the A.V. {**Swallow the camel**} (\t^n de kam^lon katapinontes\). Gulping or drinking down the camel. An oriental hyperbole like that in 19:24. See also 5:29,30; 17:20; 21:21. Both insects and camels were ceremonially unclean (*Le 11:4,20,23,42*). "He that kills a flea

on the Sabbath is as guilty as if he killed a camel" (*Jer. Shabb. 107*).

23:25 {**From extortion and excess**} (*\ex harpag^s kai akrasias*). A much more serious accusation. These punctilious observers of the external ceremonies did not hesitate at robbery (*\harpages*) and graft (*\akrasias*), lack of control. A modern picture of wickedness in high places both civil and ecclesiastical where the moral elements in life are ruthlessly trodden under foot. Of course, the idea is for both the outside *\ektos* and the inside (*\entos*) of the cup and the platter (*fine side dish*). But the inside is the more important. Note the change to singular in verse 26 as if Jesus in a friendlier tone pleads with a Pharisee to mend his ways.

23:27 {**Whited sepulchre**} (*\taphois kekoniamenois*). The perfect passive participle is from *\konia^a* and that from *\konia*, dust or lime. Whitened with powdered lime dust, the sepulchres of the poor in the fields or the roadside. Not the rock-hewn tombs of the well-to-do. These were whitewashed a month before the passover that travellers might see them and so avoid being defiled by touching them (*Nu 19:16*). In Ac 23:3 Paul called the high priest a whited wall. When Jesus spoke the sepulchres had been freshly whitewashed. We today speak of whitewashing moral evil.

23:29 {**The tombs of the prophets**} (*\tous taphous t^an proph^ht^an*). Cf. Lu 11:48-52. They were bearing witness against themselves (*\heautois*, *verse 31*) to "the murder-taint in your blood" (*Allen*). "These men who professed to be so distressed at the murdering of the Prophets, were themselves compassing the death of Him who was far greater than any Prophet" (*Plummer*). There are four monuments called Tombs of the Prophets (*Zechariah, Absalom, Jehoshaphat, St. James*) at the base of the Mount of Olives. Some of these may have been going up at the very time that Jesus spoke. In this seventh and last woe Jesus addresses the Jewish nation and not merely the Pharisees.

23:32 {**Fill ye up**} (*\pl^hr^asate*). The keenest irony in this command has been softened in some MSS. to the future indicative (*\pl^hr^asete*). "Fill up the measure of your fathers; crown their misdeeds by killing the prophet God has sent to you. Do at last what has long been in your hearts. The hour is come" (*Bruce*).

23:33 {**Ye serpents, ye offspring of vipers**} (\opheis genn[^]mata echidn[^]n\). These blistering words come as a climax and remind one of the Baptist (**3:17**) and of the time when the Pharisees accused Jesus of being in league with Beelzebub (**12:34**). They cut to the bone like whip-cords. {**How shall ye escape**} (\p[^]s phug[^]te\). Deliberate subjunctive. There is a curse in the Talmud somewhat like this: "Woe to the house of Annas! Woe to their serpent-like hissings."

23:35 {**Zachariah son of Barachiah**} (\Zachariou huiou Barachiou\). Broadus gives well the various alternatives in understanding and explaining the presence of "son of Barachiah" here which is not in Lu 11:51. The usual explanation is that the reference is to Zachariah the son of Jehoiada the priest who was slain in the court of the temple (**2Ch 24:20ff.**). How the words, "son of Barachiah," got into Matthew we do not know. A half-dozen possibilities can be suggested. In the case of Abel a reckoning for the shedding of his blood was foretold (**Ge 4:10**) and the same thing was true of the slaying of Zachariah (**2Ch 24:22**).

23:37 {**How often would I have gathered**} (\posakis [^]thel[^]sa episunagein\). More exactly, how often did I long to gather to myself (**double compound infinitive**). The same verb (\episunagei\) is used of the hen with the compound preposition \hupokat[^]\. Everyone has seen the hen quickly get together the chicks under her wings in the time of danger. These words naturally suggest previous visits to Jerusalem made plain by John's Gospel.

24:1 {**Went out from the temple**} (\exelth“n apo tou hierou\). All the discourses since Mt 21:23 have been in the temple courts (\hieron\, *the sacred enclosure*). But now Jesus leaves it for good after the powerful denunciation of the scribes and Pharisees in chapter 23. His public teaching is over. It was a tragic moment. As he was going out (\eporeueto\, *descriptive imperfect*) the disciples, as if to relieve the thought of the Master came to him (\pros^lthon\) to show (\epideixai\, *ingressive aorist infinitive*) the buildings of the temple (\tas oikodomas tou hierou\). They were familiar to Jesus and the disciples, but beautiful like a snow mountain (*Josephus, _Wars_ V,5,6*), the monument that Herod the Great had begun and that was not yet complete (*Joh 2:20*). Great stones were there of polished marble.

24:2 {**One stone upon another**} (\lithos epi lithon\). Stone upon stone. A startling prediction showing that the gloomy current of the thoughts of Jesus were not changed by their words of admiration for the temple.

24:3 {**As he sat**} (\kath^menou\). Genitive absolute. Picture of Jesus sitting on the Mount of Olives looking down on Jerusalem and the temple which he had just left. After the climb up the mountain four of the disciples (*Peter, James, John, Andrew*) come to Jesus with the problem raised by his solemn words. They ask these questions about the destruction of Jerusalem and the temple, his own second coming (\parousia\, *presence, common in the papyri for the visit of the emperor*), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (\sunteleias tou ai“nos\) or consummation of the age. In a painting the artist by

skilful perspective may give on the same surface the inside of a room, the fields outside the window, and the sky far beyond. Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items. It is enough if we get the picture as a whole as it is here drawn with its lessons of warning to be ready for his coming and the end. The destruction of Jerusalem came as he foretold. There are some who would date the Synoptic Gospels after A.D. 70 in order to avoid the predictive element involved in the earlier date. But that is to limit the fore-knowledge of Jesus to a merely human basis. The word \parousia\ occurs in this chapter alone (**3,27,37,39**) in the Gospels, but often in the Epistles, either of presence as opposed to absence (**Php 2:12**) or the second coming of Christ (**2Th 2:1**).

24:4 {**Lead you astray**} (\h-mfs plan^s^i\). This warning runs all through the discourse. It is amazing how successful deceivers have been through the ages with their eschatological programs. The word in the passive appears in 18:12 when the one sheep wanders astray. Here it is the active voice with the causative sense to lead astray. Our word planet comes from this root.

24:5 {**In my name**} (\epi t^i onomati mou\). They will arrogate to themselves false claims of Messiahship in (**on the basis of**) the name of Christ himself. Josephus (**_Wars_ VI, 54**) gives there false Christs as one of the reasons for the explosion against Rome that led to the city's destruction. Each new hero was welcomed by the masses including Barcochba. "I am the Messiah," each would say. Forty odd years ago two men in Illinois claimed to be Messiah, each with followers (**Schlatter, Schweinfurth**). In more recent years Mrs. Annie Besant has introduced a theosophical Messiah and Mrs. Eddy made claims about herself on a par with those of Jesus.

24:6 {**See that ye be not troubled**} (\horate m^ throeisthe\). Asyndeton here with these two imperatives as Mr 8:15 \orate blepete\ (**Robertson, _Grammar_, p. 949**). Look out for the wars and rumours of wars, but do not be scared out of your wits by them. \Throe^ means to cry aloud, to scream, and in the passive to be terrified by an outcry. Paul uses this very verb (\m^de throeisthai\ in 2Th 2:2 as a warning against excitement over

false reports that he had predicted the immediate second coming of Christ. **{But the end is not yet}** (*\all' oup“ estin to telos*). It is curious how people overlook these words of Jesus and proceed to set dates for the immediate end. That happened during the Great War and it has happened since.

24:8 **{The beginning of travail}** (*\arch^odin“n*). The word means birth-pangs and the Jews used the very phrase for the sufferings of the Messiah which were to come before the coming of the Messiah (*Book of Jubilees, 23:18; Apoc. of Baruch 27-29*). But the word occurs with no idea of birth as the pains of death (*Ps 18:5; Ac 2:24*). These woes, says Jesus, are not a proof of the end, but of the beginning.

24:9 **{Ye shall be hated}** (*\esesthe misoumenoï*). Periphrastic future passive to emphasize the continuous process of the linear action. For tribulation (*\thlipsin\ see 13:21*), a word common in the Acts, Epistles, and Apocalypse for the oppression (*pressure*) that the Christians received. **{For my name's sake}** (*\dia to onoma mou*). The most glorious name in the world today, but soon to be a byword of shame (*Ac 5:41*). The disciples would count it an honour to be dishonoured for the Name's sake.

24:11 **{False prophets}** (*\pseudoproph^tai*). Jesus had warned against them in the Sermon on the Mount (*7:15*). They are still coming.

24:12 **{Shall wax cold}** (*\psug^setai*). Second future passive indicative from *\psuch“*. To breathe cool by blowing, to grow cold, "spiritual energy blighted or chilled by a malign or poisonous wind" (*Vincent*). **{The love of many}** (*\h^agap^t“n poll“n*). Love of the brotherhood gives way to mutual hatred and suspicion.

24:14 **{Shall be preached}** (*\keruchth^setai*). Heralded in all the inhabited world. *\En hol^i t^i oikoumen^i* supply *\g^i*. It is not here said that all will be saved nor must this language be given too literal and detailed an application to every individual.

24:15 **{The abomination of desolation}** (*\to bdelugma t^s erem“se“s*). An allusion to Da 9:27; 11:31; 12:11. Antiochus Epiphanes erected an altar to Zeus on the altar of Jehovah (*1Macc. 1:54,59; 6:7; 2Macc. 6:1-5*). The desolation in the mind

of Jesus is apparently the Roman army (*Lu 21:20*) in the temple, an application of the words of Daniel to this dread event. The verb \bdeussomai\ is to feel nausea because of stench, to abhor, to detest. Idolatry was a stench to God (*Lu 16:15; Re 17:4*).

Josephus tells us that the Romans burned the temple and offered sacrifices to their ensigns placed by the eastern gate when they proclaimed Titus as Emperor.

{Let him that readeth understand} (\ho anaginosk“n noeit“\). This parenthesis occurs also in Mr 13:14. It is not to be supposed that Jesus used these words. They were inserted by Mark as he wrote his book and he was followed by Matthew.

24:16 **{Flee unto the mountains}** (\pheuget“san eis ta or^“\). The mountains east of the Jordan. Eusebius (*_H.E._ iii,5,3*) says that the Christians actually fled to Pella at the foot of the mountains about seventeen miles south of the Sea of Galilee. They remembered the warning of Jesus and fled for safety.

24:17 **{On the housetop}** (\epi tou d“matos\). They could escape from roof to roof and so escape, "the road of the roofs," as the rabbis called it. There was need for haste.

24:18 **{In the field}** (\en t“i agr“i\). The peasant worked in his time and left his mantle at home then as now.

24:20 **{In winter nor on a sabbath}** (\cheim“nos\, *genitive of time*, \m^de sabbat“i\, *locative of time*). In winter because of the rough weather. On a sabbath because some would hesitate to make such a journey on the sabbath. Josephus in his *_Wars_* gives the best illustration of the horrors foretold by Jesus in verse 21.

24:22 **{Had been shortened}** (\ekolob“th^san\). From \kolobos\, lopped, mutilated, as the hands, the feet. It is a second-class condition, determined as unfulfilled. It is a prophetic figure, the future regarded as past. **{For the elect's sake}** (\dia tous eklektous\). See Mt 22:14 for another use of this phrase by Jesus and also 24:31. The siege was shortened by various historical events like the stopping of the strengthening of the walls by Herod Agrippa by orders from the Emperor, the sudden arrival of Titus, the neglect of the Jews to prepare for a long siege. "Titus himself confessed that God was against the Jews, since otherwise neither his armies nor his engines would have

availed against their defences" (*Vincent*).

24:23 {**Lo, here is the Christ, or here**} (\idou h^{de} ho Christos ^ h^{de}). The false prophets (*24:11*) create the trouble and now false Christs (\pseudo-Christoi, *verse 24*) offer a way out of these troubles. The deluded victims raise the cries of "Lo, here," when these false Messiahs arise with their panaceas for public ills (*political, religious, moral, and spiritual*).

24:24 {**Great signs and wonders**} (\s^{meia megala kai terata}). Two of the three words so often used in the N.T. about the works (\erga) of Jesus, the other being \dunamis\ (*powers*). They often occur together of the same work (*Joh 4:48; Ac 2:22; 4:30; 2Co 12:12; Heb 2:4*). \Teras\ is a wonder or prodigy, \dunamis\, a mighty work or power, \s^{meion}, a sign of God's purpose. Miracle (\miraculum) presents only the notion of wonder or portent. The same deed can be looked at from these different angles. But the point to note here is that mere "signs and wonders" do not of themselves prove the power of God. These charlatans will be so skilful that they will, {**if possible**} (\ei dunaton), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is _post hoc, sed non propter hoc_. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

24:26 {**In the wilderness**} (\en tⁱ er^m i). Like Simon son of Gioras (*Josephus, _War_, IV,9,5,&7*). {**In the inner chambers**} (\en tois tameiois). Like John of Giscala (*Josephus, _War_, V,6,1*). False Messiahs act the role of the Great Unseen and Unknown.

24:27 {**As seen**} (\phainetai). Visible in contrast to the invisibility of the false Messiahs. Cf. Re 1:7. Like a flash of lightning.

24:28 {**Carcase**} (\pt^{ma}). As in 14:12, the corpse. Originally a fallen body from \pipt^a, to fall, like Latin _cadaver_ from _cado_, to fall. The proverb here as in Lu 17:37, is like that in Job 39:30; Pr 30:17. {**Eagles**} (\aetoi). Perhaps the griffon vulture, larger than the eagle, which (*Aristotle*) was often seen in the wake of an army and followed Napoleon's retreat from Russia.

24:29 {**Immediately**} (\euthē“s\). This word, common in Mark's Gospel as \euthus\, gives trouble if one stresses the time element. The problem is how much time intervenes between "the tribulation of those days" and the vivid symbolism of verse 29. The use of \en tachei\ in Re 1:1 should make one pause before he decides. Here we have a prophetic panorama like that with foreshortened perspective. The apocalyptic pictures in verse 29 also call for sobriety of judgment. One may compare Joel's prophecy as interpreted by Peter in Ac 21:16-22. Literalism is not appropriate in this apocalyptic eschatology.

24:30 {**The sign of the Son of Man in heaven**} (\to s^hmeion tou huiou tou anthr^h“pou en ouran^h“i\). Many theories have been suggested like the cross in the sky, etc. Bruce sees a reference to Da 7:13 "one like the Son of man" and holds that Christ himself is the sign in question (*the genitive of apposition*). This is certainly possible. It is confirmed by the rest of the verse: "They shall see the Son of man coming." See Mt 16:27; 26:64. The Jews had repeatedly asked for such a sign (*Broadus*) as in Mt 12:38; 16:1; Joh 2:18.

24:31 {**With a great sound of a trumpet**} (\meta salpiggos ph^h“n^hs megal^hs\). Some MSS. omit (\ph^h“n^hs\) "sound." The trumpet was the signal employed to call the hosts of Israel to march as to war and is common in prophetic imagery (*Isa 27:13*). Cf. the seventh angel (*Re 11:15*). Clearly "the coming of the son of man is not to be identified with the judgment of Jerusalem but rather forms its preternatural background" (*Bruce*).

24:32 {**Putteth forth its leaves**} (\ta phulla ekphu^hi\). Present active subjunctive according to Westcott and Hort. If accented \ekphu^hi\ (*last syllable*), it is second aorist passive subjunctive (*Erasmus*).

24:34 {**This generation**} (\h^h genea haut^h\). The problem is whether Jesus is here referring to the destruction of Jerusalem or to the second coming and end of the world. If to the destruction of Jerusalem, there was a literal fulfilment. In the Old Testament a generation was reckoned as forty years. This is the natural way to take verse 34 as of 33 (*Bruce*), "all things" meaning the same in both verses.

24:36 {**Not even the Son**} (\oude ho huios\). Probably genuine, though absent in some ancient MSS. The idea is really involved in

the words "but the Father only" (\ei m^ ho pat^r monos\). It is equally clear that in this verse Jesus has in mind the time of his second coming. He had plainly stated in verse 34 that those events (*destruction of Jerusalem*) would take place in that generation. He now as pointedly states that no one but the Father knows the day or the hour when these things (*the second coming and the end of the world*) will come to pass. One may, of course, accuse Jesus of hopeless confusion or extend his confession of ignorance of the date of the second coming to the whole chain of events. So McNeile: "It is impossible to escape the conclusion that Jesus as Man, expected the End, within the lifetime of his contemporaries." And that after his explicit denial that he knew anything of the kind! It is just as easy to attribute ignorance to modern scholars with their various theories as to Jesus who admits his ignorance of the date, but not of the character of the coming.

24:37 {**The days of Noah**} (\hai h^merai tou N^e\). Jesus had used this same imagery before to the Pharisees (*Lu 17:26-30*). In Noah's day there was plenty of warning, but utter unpreparedness. Most people are either indifferent about the second coming or have fanciful schemes or programs about it. Few are really eager and expectant and leave to God the time and the plans.

24:38 {**Were eating**} (\^san tr^gontes\). Periphrastic imperfect. The verb means to chew raw vegetables or fruits like nuts or almonds.

24:41 {**At the mill**} (\en t^i mul^i\). So Westcott and Hort and not \mul^ni\ (*millhouse*) Textus Receptus. The millstone and then hand-mill which was turned by two women (\al^thousai\ as in Ex 11:5. This verb is a late form for \ale^\. There was a handle near the edge of the upper stone.

24:42 {**Watch therefore**} (\gr^g^reite oun\). A late present imperative from the second perfect \egr^gora\ from \egeir^\. Keep awake, be on the watch "therefore" because of the uncertainty of the time of the second coming. Jesus gives a half dozen parables to enforce the point of this exhortation (*the Porter, the Master of the House, the Faithful Servant and the Evil Servants, the Ten Virgins, the Talents, the Sheep and the Goats*). Matthew does not give the Parable of the Porter (*Mr 13:35-37*).

24:43 {**In what watch**} (\poifi phulak^i\). As in 14:25 (*four*

watches of the night). {Broken through} (\dioruchth^{nai}\). Digged through the tile roof or under the floor (*dirt in the poorer houses*).

24:44 {That ye think not} (\hⁱ ou dokeite h^{“rfi}\). It is useless to set the day and hour for Christ's coming. It is folly to neglect it. This figure of the thief will be used also by Paul concerning the unexpectedness of Christ's second coming (*1Th 5:2*). See also Mt 24:50 for the unexpectedness of the coming with punishment for the evil servant.

24:48 {My lord tarrieth} (\chronizei mou ho kurios\). That is the temptation and to give way to indulge in fleshly appetites or to pride of superior intellect. Within a generation scoffers will be asking where is the promise of the coming of Christ (*2Pe 3:4*). They will forget that God's clock is not like our clock and that a day with the Lord may be a thousand years or a thousand years as one day (*2Pe 3:8*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Chapter 24*)

25:1 {**Ten virgins**} (\deka parthenois\). No special point in the number ten. The scene is apparently centered round the house of the bride to which the bridegroom is coming for the wedding festivities. But Plummer places the scene near the house of the bridegroom who has gone to bring the bride home. It is not pertinent to the point of the parable to settle it. {**Lamps**} (\lampadas\). Probably torches with a wooden staff and a dish on top in which was placed a piece of rope or cloth dipped in oil or pitch. But sometimes \lampas\ has the meaning of oil lamp (\luchnos\) as in Ac 20:8. That may be the meaning here (*Rutherford, _New Phrynichus_*).

25:3 {**Took no oil with them**} (\ouk elabon meth' heaut' n elaion\). Probably none at all, not realizing their lack of oil till they lit the torches on the arrival of the bridegroom and his party.

25:4 {**In their vessels**} (\en tois aggeiois\). Here alone in the N.T., through \agg^ in 13:48. Extra supply in these receptacles besides the oil in the dish on top of the staff.

25:5 {**They all slumbered and slept**} (\enustaxan pfsai kai ekatheudon\). They dropped off to sleep, nodded (*ingressive aorist*) and then went on sleeping (*imperfect, linear action*), a vivid picture drawn by the difference in the two tenses. Many a preacher has seen this happen while he is preaching.

25:6 {**There is a cry**} (\kraug^ gegonen\). A cry has come. Dramatic use of the present perfect (*second perfect active*) indicative, not the perfect for the aorist. It is not \estin\, but \gegonen\ which emphasizes the sudden outcry which has rent the air. The very memory of it is preserved by this tense with all the bustle and confusion, the rushing to the oil-venders. {**Come ye forth to meet him**} (\exerchesthe eis apant^sin\). Or, Go out for meeting him, dependent on whether the cry comes from outside the house or inside the house where they were sleeping because of the delay. It was a ceremonial salutation neatly expressed by the Greek phrase.

25:7 {**Trimmed**} (\ekosm^san\). Put in order, made ready. The wicks

were trimmed, the lights being out while they slept, fresh oil put in the dish, and lit again. A marriage ceremony in India is described by Ward (*View of the Hindoos*) in Trench's *Parables*: "After waiting two or three hours, at length near midnight it was announced, as in the very words of Scripture, 'Behold the bridegroom cometh; go ye out to meet him.'"

25:8 {**Are going out**} (*\sbennuntai*). Present middle indicative of linear action, not punctiliar or aoristic. When the five foolish virgins lit their lamps, they discovered the lack of oil. The sputtering, flickering, smoking wicks were a sad revelation. "And perhaps we are to understand that there is something in the coincidence of the lamps going out just as the Bridegroom arrived. Mere outward religion is found to have no illuminating power" (*Plummer*).

25:9 {**Peradventure there will not be enough for us and you**} (*\m^pote ou m^arkesei h^mEn kai humEn*). There is an elliptical construction here that is not easy of explanation. Some MSS. Aleph A L Z have *\ouk* instead of *\ou m^*. But even so *\m^pote* has to be explained either by supplying an imperative like *\ginesth^* or by a verb of fearing like *\phoboumetha* (*this most likely*). Either *\ouk* or *\ou m^* would be proper with the futuristic subjunctive *\arkesei* (*Moulton, Prolegomena*, p. 192; *Robertson, Grammar*, pp. 1161, 1174). "We are afraid that there is no possibility of there being enough for us both." This is a denial of oil by the wise virgins because there was not enough for both. "It was necessary to show that the foolish virgins could not have the consequences of their folly averted at the last moment" (*Plummer*). It is a courteous reply, but it is decisive. The compound Greek negatives are very expressive, *\m^pote--ou m^*.

25:10 {**And while they went away**} (*\aperchomen^ n de aut^ n*). Present middle participle, genitive absolute, while they were going away, descriptive linear action. Picture of their inevitable folly. {**Was shut**} (*\ekleisth^*). Effective aorist passive indicative, shut to stay shut.

25:11 {**Afterward**} (*\husteron*). And find the door shut in their faces. {**Lord, Lord, open to us**} (*\Kurie, Kurie, anoixon h^min*). They appeal to the bridegroom who is now master whether he is at the bride's house or his own.

25:12 **{I know you not}** (*\ouk oida humfs*). Hence there was no reason for special or unusual favours to be granted them. They must abide the consequences of their own negligence.

25:13 **{Watch therefore}** (*\gr^goreite oun*). This is the refrain with all the parables. Lack of foresight is inexcusable. Ignorance of the time of the second coming is not an excuse for neglect, but a reason for readiness. Every preacher goes up against this trait in human nature, putting off till another time what should be done today.

25:14 **{Going into another country}** (*\apod^m^"n*). About to go away from one's people (*\d^mos*), on the point of going abroad. This word in ancient use in this sense. There is an ellipse here that has to be supplied, **{It is as when}** or **{The kingdom of heaven is as when}**. This Parable of the Talents is quite similar to the Parable of the Pounds in Lu 19:11-28, but they are not variations of the same story. Some scholars credit Jesus with very little versatility. **{His goods}** (*\ta huparchonta autou*). His belongings, neuter participle used as a substantive.

25:15 **{To one}** (*\h^"i men, h^"i de, h^"i de*). Demonstrative *\hos*, not the relative. Neat Greek idiom. **{According to his several ability}** (*\kata t^"n idian dunamin*). According to his own ability. Each had all that he was capable of handling. The use that one makes of his opportunities is the measure of his capacity for more. One talent represented a considerable amount of money at that time when a *\denarius* was a day's wage. See on ^18:24 for the value of a talent.

25:16 **{Straightway}** (*\euthe^"s*). Beginning of verse 16, not the end of verse 15. The business temper of this slave is shown by his promptness. **{With them}** (*\en autois*). Instrumental use of *\en*. He worked (*\^rgasato*), did business, traded with them. "The virgins wait, the servants work" (*Vincent*). **{Made}** (*\epoi^sen*). But Westcott and Hort read *\ekerd^sen*, gained, as in verse 17. *\Kerdos* means interest. This gain was a hundred per cent.

25:19 **{Maketh a reckoning}** (*\sunairei logon*). As in 18:23. Deissmann (*_Light from the Ancient East_, p. 117*) gives two papyri quotations with this very business idiom and one Nubian ostrakon with it. The ancient Greek writers do not show it.

25:21 {**The joy of thy lord**} (\t^n *charin tou kuriou sou*\). The word \chara\ or joy may refer to the feast on the master's return. So in verse 23.

25:24 {**That had received the one talent**} (\ho to talenton *eil^ph*^s\). Note the perfect active participle to emphasize the fact that he still had it. In verse 20 we have \ho--lab^n\ (*aorist active participle*). {**I knew thee**} (\egn^"n se\). Second aorist active indicative. Experimental knowledge (\gin^"sk^"\) and proleptical use of \se\. {**A hard man**} (\skl^ros\). Harsh, stern, rough man, worse than \aust^ros\ in Lu 19:21, grasping and ungenerous. {**Where thou didst not scatter**} (\hothen ou *dieskorpisas*\). But this scattering was the chaff from which wheat was winnowed, not the scattering of seed.

25:26 {**Thou wicked and slothful servant**} (\pon^re doule kai *okn^re*\). From \ponos\ (*work, annoyance, disturbance, evil*) and \okne^"\ (*to be slow, 'poky,' slothful*). Westcott and Hort make a question out of this reply to the end of verse 26. It is sarcasm.

25:27 {**Thou oughtest therefore**} (\edsi se oun\). His very words of excuse convict him. It was a necessity (\edei\) that he did not see. {**The bankers**} (\tois trapezeitais\). The benchers, money-changers, brokers, who exchanged money for a fee and who paid interest on money. Word common in late Greek. {**I should have received back**} (\eg^" ekomisam^"n an\). Conclusion of a condition of the second class (*determined as unfulfilled*). The condition is not expressed, but it is implied. "If you had done that." {**With interest**} (\sun tok^"i\). Not with "usury" in the sense of extortion or oppression. Usury only means "use" in itself. The word is from \tikt^"\, to bring forth. Compound interest at six per cent doubles the principal every twenty years. It is amazing how rapidly that piles up if one carries it on for centuries and millenniums. "In the early Roman Empire legal interest was eight per cent, but in usurious transactions it was lent at twelve, twenty-four, and even forty-eight" (*Vincent*). Such practices exist today in our cities. The Mosaic law did not allow interest in dealings between Hebrews, but only with strangers (*De 23:19,20; Ps 15:5*).

25:30 {**The unprofitable**} (\ton achreion\). Useless (\a\ *privative and chreios*\, *useful*) and so unprofitable, injurious. Doing nothing is doing harm.

25:32 {**All the nations**} (*panta ta ethn*^). Not just Gentiles, but Jews also. Christians and non-Christians. This program for the general judgment has been challenged by some scholars who regard it as a composition by the evangelist to exalt Christ. But why should not Christ say this if he is the Son of Man and the Son of God and realized it? A "reduced" Christ has trouble with all the Gospels, not merely with the Fourth Gospel, and no less with Q and Mark than with Matthew and Luke. This is a majestic picture with which to close the series of parables about readiness for the second coming. Here is the program when he does come. "I am aware that doubt is thrown on this passage by some critics. But the doubt is most wanton. Where is the second brain that could have invented anything so original and so sublime as vv.

35-40,42-45?" (*Sanday, _Life of Christ in Recent Research_, p. 128*). {**As the shepherd separates**} (*h"sp^{er} ho poimⁿ aphorizei*^).

A common figure in Palestine. The sheep are usually white and the goats black. There are kids (*eriph*^*n*, *eriphia*^) which have grazed together. The goats devastate a field of all herbage.

"Indeed they have extirpated many species of trees which once covered the hills" (*Tristram, _Natural History of the Bible_, pp. 89f.*). The shepherd stands at the gate and taps the sheep to go to the right and the goats to the left.

25:34 {**From the foundation of the world**} (*apo katabol*^*s kosmou*^). The eternal purpose of the Father for his elect in all the nations. The Son of Man in verse 31 is the King here seated on the throne in judgment.

25:36 {**Clothed me**} (*periebalete me*^). Second aorist middle indicative, cast something around me. {**Visited me**} (*epeskepsasthe me*^). Looked after, came to see. Our "visit" is from Latin _viso, video_. Cf. our English "go to see."

25:40 {**Ye did it unto me**} (*emoi epoi*^*sate*^). Dative of personal interest. Christ identifies himself with the needy and the suffering. This conduct is proof of possession of love for Christ and likeness to him.

25:42 {**No meat**} (*ouk ed*^*kate moi phagein*^). You did not give me anything to eat. The repetition of the negative \ou\ in 42 and 43 is like the falling of clods on the coffin or the tomb. It is curious the surprise here shown both by the sheep and the goats. Some sheep will think that they are goats and some goats

will think that they are sheep.

25:46 {**Eternal punishment**} (*kolasin ai“nion*). The word *kolasin* comes from *kolaz“*, to mutilate or prune. Hence those who cling to the larger hope use this phrase to mean age-long pruning that ultimately leads to salvation of the goats, as disciplinary rather than penal. There is such a distinction as Aristotle pointed out between *m“ria* (*vengeance*) and *kolasis*. But the same adjective *ai“nios* is used with *kolasin* and *z“^n*. If by etymology we limit the scope of *kolasin*, we may likewise have only age-long *z“^n*. There is not the slightest indication in the words of Jesus here that the punishment is not coeval with the life. We can leave all this to the King himself who is the Judge. The difficulty to one's mind about conditional chastisement is to think how a life of sin in hell can be changed into a life of love and obedience. The word *ai“nios* (*from ai“n, age, aevum, aei*) means either without beginning or without end or both. It comes as near to the idea of eternal as the Greek can put it in one word. It is a difficult idea to put into language. Sometimes we have "ages of ages" (*ai“nes t“n ai“n“n*).

[\[Previous\]](#) [\[Next\]](#)

26:2 {**Cometh**} (\ginetai\). Futuristic use of the present middle indicative. This was probably our Tuesday evening (*beginning of Jewish Wednesday*). The passover began on our Thursday evening (*beginning of Jewish Friday*). {**After two days**} (\meta duo h^meras\). This is just the familiar popular mode of speech. The passover came technically on the second day from this time. {**Is delivered up**} (\paradidotai\). Another instance of the futuristic present passive indicative. The same form occurs in verse 24. Thus Jesus sets a definite date for the coming crucifixion which he has been predicting for six months.

26:3 {**Then were gathered together the chief priests and elders of the people**} (\Tote sun^chth^san hoi archiereis kai hoi presbuteroi tou laou\). A meeting of the Sanhedrin as these two groups indicate (*cf. 21:23*). {**Unto the court**} (\eis t^n aul^n\). The _atrium_ or court around which the palace buildings were built. Here in this open court this informal meeting was held. Caiaphas was high priest A.D. 18 to 36. His father-in-law Annas had been high priest A.D. 6 to 15 and was still called high priest by many.

26:4 {**They took counsel together**} (\sunebouleusanto\). Aorist middle indicative, indicating their puzzled state of mind. They have had no trouble in finding Jesus (*Joh 11:57*). Their problem now is how to {**take Jesus by subtilty and kill him**} (\hina ton I^soun dol^i krat^sotin kai apoktein^sin\). The Triumphal Entry and the Tuesday debate in the temple revealed the powerful following that Jesus had among the crowds from Galilee.

26:5 {**A tumult**} (\thorubos\). They feared the uprising in behalf of Jesus and were arguing that the matter must be postponed till after the feast was over when the crowds had scattered. Then they could catch him "by craft" (\dol^i\). as they would trap a wild beast.

26:6 {**In the house of Simon the leper**} (\en oikifi Sim^nos tou leprou\). Evidently a man who had been healed of his leprosy by Jesus who gave the feast in honour of Jesus. All sorts of

fantastic theories have arisen about it. Some even identify this Simon with the one in Lu 7:36ff., but Simon was a very common name and the details are very different. Some hold that it was Martha's house because she served (*Joh 12:2*) and that Simon was either the father or husband of Martha, but Martha loved to serve and that proves nothing. Some identify Mary of Bethany with the sinful woman in Lu 7 and even with Mary Magdalene, both gratuitous and groundless propositions. For the proof that Mary of Bethany, Mary Magdalene, and the sinful woman of Lu 7 are all distinct see my *_Some Minor Characters in the New Testament_*. John (*Joh 12:1*) apparently locates the feast six days before the passover, while Mark (*Mr 14:3*) and Matthew (*26:6*) seem to place it on the Tuesday evening (*Jewish Wednesday*) just two days before the passover meal. It is possible that John anticipates the date and notes the feast at Bethany at this time because he does not refer to Bethany again. If not, the order of Mark must be followed. According to the order of Mark and Matthew, this feast took place at the very time that the Sanhedrin was plotting about the death of Jesus (*Mr 14:1f.*).

26:7 {**An alabaster cruse of exceeding precious ointment**} (*\alabastron murou barutimou*). The flask was of alabaster, a carbonate of lime or sulphate of lime, white or yellow stone, named alabaster from the town in Egypt where it was chiefly found. It was used for a phial employed for precious ointments in ancient writers, inscriptions and papyri just as we speak of a glass for the vessel made of glass. It had a cylindrical form at the top, as a rule, like a closed rosebud (*Pliny*). Matthew does not say what the ointment (*\murou*) was, only saying that it was "exceeding precious" (*\barutimou*), of weighty value, selling at a great price. Here only in the N.T. "An alabaster of nard (*\murou*) was a present for a king" (*Bruce*). It was one of five presents sent by Cambyses to the King of Ethiopia (*Herodotus, iii. 20*). {**She poured it upon his head**} (*\katecheen epi t's kephal's autou*). So Mark (*Mr 14:3*), while John (*Joh 12:3*) says that she "anointed the feet of Jesus." Why not both? The verb *\katecheen* is literally to pour down. It is the first aorist active indicative, unusual form.

26:8 {**This waste**} (*\h^ ap^leia haut^*). Dead loss (*\ap^leia*) they considered it, nothing but sentimental aroma. It was a cruel shock to Mary of Bethany to hear this comment. Matthew does not tell as John does (*Joh 12:4*) that it was Judas who made the

point which the rest endorsed. Mark explains that they mentioned "three hundred pence," while Matthew (26:9) only says "for much" (\pollou\).

26:10 {**Why trouble ye the woman?**} (\ti kopous parechete t*^*i gunai*ki*?) A phrase not common in Greek writers, though two examples occur in the papyri for giving trouble. \Kopos\ is from \kopt^α\, to beat, smite, cut. It is a beating, trouble, and often work, toil. Jesus champions Mary's act with this striking phrase. It is so hard for some people to allow others liberty for their own personalities to express themselves. It is easy to raise small objections to what we do not like and do not understand. {**A good work upon me**} (\ergon kalon eis eme\). A beautiful deed upon Jesus himself.

26:12 {**To prepare me for burial**} (\pros to entaphiasai me\). Mary alone had understood what Jesus had repeatedly said about his approaching death. The disciples were so wrapped up in their own notions of a political kingdom that they failed utterly to sympathize with Jesus as he faced the cross. But Mary with the woman's fine intuitions did begin to understand and this was her way of expressing her high emotions and loyalty. The word here is the same used in Joh 19:40 about what Joseph of Arimathea and Nicodemus did for the body of Jesus before burial with the addition of \pros to\ showing the purpose of Mary (*the infinitive of purpose*). Mary was vindicated by Jesus and her noble deed has become a "memorial of her" (\eis mn*^*mosumon aut*^*s\ as well as of Jesus.

26:15 {**What are ye willing to give me?**} (\ti thelete moi dounai?) This "brings out the _chaffering_ aspect of the transaction" (*Vincent*). "Mary and Judas extreme opposites: she freely spending in love, he willing to sell his Master for money" (*Bruce*). And her act of love provoked Judas to his despicable deed, this rebuke of Jesus added to all the rest. {**And I will deliver him unto you**} (\kag^α h-min parad^αs^α auton\). The use of \kai\ with a co-ordinate clause is a colloquialism (*common in the _Koin_, as in the Hebrew use of _wav_*. "A colloquialism or a Hebraism, the traitor mean in style as in spirit" (*Bruce*). The use of \eg^α\ seems to mean "I though one of his disciples will hand him over to you if you give me enough." {**They weighed unto him**} (\hoi de est*^*san auto\). They placed the money in the balances or scales. "Coined money was in use, but the shekels may have been weighed out in antique fashion by men careful to do an

iniquitous thing in the most orthodox way" (*Bruce*). It is not known whether the Sanhedrin had offered a reward for the arrest of Jesus or not. {**Thirty pieces of silver**} (\triakonta arguria\). A reference to Zec 11:12. If a man's ox gored a servant, he had to pay this amount (*Ex 21:32*). Some manuscripts have \stat^ras\ (*staters*). These thirty silver shekels were equal to 120 \denarii\, less than five English pounds, less than twenty-five dollars, the current price of a slave. There was no doubt contempt for Jesus in the minds of both the Sanhedrin and Judas in this bargain.

26:16 {**Sought opportunity**} (\ez^tei eukarian\). A good chance. Note imperfect tense. Judas went at his business and stuck to it.

26:17 {**To eat the passover**} (\phagein to pascha\). There were two feasts rolled into one, the passover feast and the feast of unleavened bread. Either name was employed. Here the passover meal is meant, though in Joh 18:28 it is probable that the passover feast is referred to as the passover meal (*the last supper*) had already been observed. There is a famous controversy on the apparent disagreement between the Synoptic Gospels and the Fourth Gospel on the date of this last passover meal. My view is that the five passages in John (*Joh 13:1f.,27; 18:28; 19:14,31*) rightly interpreted agree with the Synoptic Gospels (*Mt 26:17,20; Mr 14:12,17; Lu 22:7,14*) that Jesus ate the passover meal at the regular time about 6 P.M. beginning of 15 Nisan. The passover lamb was slain on the afternoon of 14 Nisan and the meal eaten at sunset the beginning of 15 Nisan. According to this view Jesus ate the passover meal at the regular time and died on the cross the afternoon of 15 Nisan. See my *_Harmony of the Gospels for Students of the Life of Christ_*, pp.279-284. The question of the disciples here assumes that they are to observe the regular passover meal. Note the deliberative subjunctive (\hetoimas“*men*\) after \theleis\ with \hina\. For the asyndeton see Robertson, *_Grammar_*, p. 935.

26:18 {**To such a man**} (\pros ton deina\). The only instance in the N.T. of this old Attic idiom. The papyri show it for "Mr. X" and the modern Greek keeps it. Jesus may have indicated the man's name. Mark (*Mr 14:13*) and Luke (*Lu 22:10*) describe him as a man bearing a pitcher of water. It may have been the home of Mary the mother of John Mark. {**I keep the passover at thy house**} (\pros se poi“*to pascha*\). Futuristic present indicative. The use of \pros se\ for "at thy house" is neat Greek of the classic

period. Evidently there was no surprise in this home at the command of Jesus. It was a gracious privilege to serve him thus.

26:20 {**He was sitting at meat**} (*anekeito*\). He was reclining, lying back on the left side on the couch with the right hand free. Jesus and the Twelve all reclined. The paschal lamb had to be eaten up entirely (*Ex 12:4,43*).

26:21 {**One of you**} (*heis ex hum“n*\). This was a bolt from the blue for all except Judas and he was startled to know that Jesus understood his treacherous bargain.

26:22 {**Is it I, Lord?**} (*m^{ti} eg“ eimi, Kurie*;\). The negative expects the answer No and was natural for all save Judas. But he had to bluff it out by the same form of question (*verse 25*). The answer of Jesus, {**Thou hast said**} (*su eipas*\), means Yes.

26:23 {**He that dipped**} (*ho embapsas*\). They all dipped their hands, having no knives, forks, or spoons. The aorist participle with the article simply means that the betrayer is the one who dips his hand in the dish (*en t“i trubli“i*) or platter with the broth of nuts and raisins and figs into which the bread was dipped before eating. It is plain that Judas was not recognized by the rest as indicated by what Jesus has said. This language means that one of those who had eaten bread with him had violated the rights of hospitality by betraying him. The Arabs today are punctilious on this point. Eating one's bread ties your hands and compels friendship. But Judas knew full well as is shown in verse 25 though the rest apparently did not grasp it.

26:24 {**Good were it for that man**} (*kalon ^n aut“i*\). Conclusion of second-class condition even though \an\ is not expressed. It is not needed with verbs of obligation and necessity. There are some today who seek to palliate the crime of Judas. But Jesus here pronounces his terrible doom. And Judas heard it and went on with his hellish bargain with the Sanhedrin. Apparently Judas went out at this stage (*Joh 13:31*).

26:26 {**And blessed and brake it**} (*eulog^{as} eklasen*\). Special "Grace" in the middle of the passover meal, "as they were eating," for the institution of the Supper. Jesus broke one of the passover wafers or cakes that each might have a piece, not as a symbol of the breaking of his body as the Textus Receptus has it in 1Co 11:24. The correct text there has only to \huper

hum“n\ without \kl“menon\). As a matter of fact the body of Jesus was not "broken" (**Joh 19:33**) as John expressly states. {**This is my body**} (\touto estin to s“ma mou\). The bread as a symbol _represents_ the body of Jesus offered for us, "a beautifully simple, pathetic, and poetic symbol of his death" (**Bruce**). But some have made it "run into fetish worship" (**Bruce**). Jesus, of course, does not mean that the bread actually becomes his body and is to be worshipped. The purpose of the memorial is to remind us of his death for our sins.

26:28 {**The Covenant**} (\t^s diath^k^s\). The adjective \kain^s\ in Textus Receptus is not genuine. The covenant is an agreement or contract between two (\dia, duo, th^ke\, from \tith^mi\). It is used also for will (**Latin, _testamentum_**) which becomes operative at death (**Heb 9:15-17**). Hence our _New Testament_. Either covenant or will makes sense here. Covenant is the idea in Heb 7:22; 8:8 and often. In the Hebrew to make a covenant was to cut up the sacrifice and so ratify the agreement (**Ge 15:9-18**). Lightfoot argues that the word \diath^ke\ means covenant in the N.T. except in Heb 9:15-17. Jesus here uses the solemn words of Ex 24:8 "the blood of the covenant" at Sinai. "My blood of the covenant" is in contrast with that. This is the New Covenant of Jer 31; Heb 8. {**Which is shed for many**} (\to peri poll“n ekchunnomenon\). A prophetic present passive participle. The act is symbolized by the ordinance. Cf. the purpose of Christ expressed in 20:28. There \anti\ and here \peri\. {**Unto remission of sins**} (\eis aphesin hamarti“n\). This clause is in Matthew alone but it is not to be restricted for that reason. It is the truth. This passage answers all the modern sentimentalism that finds in the teaching of Jesus only pious ethical remarks or eschatological dreamings. He had the definite conception of his death on the cross as the basis of forgiveness of sin. The purpose of the shedding of his blood of the New Covenant was precisely to remove (**forgive**) sins.

26:29 {**When I drink it new with you**} (\hotan auto pin“ meth' hum“n kaimon\). This language rather implies that Jesus himself partook of the bread and the wine, though it is not distinctly stated. In the Messianic banquet it is not necessary to suppose that Jesus means the language literally, "the fruit of the vine." Deissmann (**_Bible Studies_, pp. 109f.**) gives an instance of \gen^ma\ used of the vine in a papyrus 230 B.C. The language here employed does not make it obligatory to employ wine rather than

pure grape juice if one wishes the other.

26:30 **{Sang a hymn}** (*\humn^santes*). The *_Hallel_*, part of Ps 115-118. But apparently they did not go out at once to the Garden of Gethsemane. Jesus tarried with them in the Upper Room for the wonderful discourse and prayer in Joh 14-17. They may have gone out to the street after Joh 14:31. It was no longer considered obligatory to remain in the house after the passover meal till morning as at the start (*Ex 12:22*). Jesus went out to Gethsemane, the garden of the agony, outside of Jerusalem, toward the Mount of Olives.

26:33 **{I will never be offended}** (*\eg“ oudepote skandalisth^somai*). "Made to stumble," not "offended." Volitive future passive indicative. Peter ignored the prophecy of the resurrection of Jesus and the promised meeting in Galilee (**32**). The quotation from Zec 13:7 made no impression on him. He was intent on showing that he was superior to "all" the rest. Judas had turned traitor and all were weak, Peter in particular, little as he knew it. So Jesus has to make it plainer by pointing out "this night" as the time (**34**). **{Before the cock crows}** (*\prin alektora ph“n^sai*). No article in the Greek, "before a cock crow." Mark (*Mr 14:30*) says that Peter will deny Jesus thrice before the cock crows twice. When one cock crows in the morning, others generally follow. The three denials lasted over an hour. Some scholars hold that chickens were not allowed in Jerusalem by the Jews, but the Romans would have them.

26:35 **{Even if I must die with thee}** (*\k...n de^i me sun soi apothanein*). Third-class condition. A noble speech and meant well. His boast of loyalty is made still stronger by *\ou m^ se aparn^somai*. The other disciples were undoubtedly embarrassed by Peter's boast and lightheartedly joined in the same profession of fidelity.

26:36 **{Gethsemane}** (*\Geths^manei*). The word means oil-press in the Hebrew, or olive vat. The place (*\ch“rion*) was an enclosed plot or estate, "garden," or orchard (*\k^pos*). It is called *_villa_* in the Vulgate according to Joh 18:1. It was beyond the torrent Kedron at the foot of the Mount of Olives about three-fourths of a mile from the eastern walls of Jerusalem. There are now eight old olive trees still standing in this enclosure. One cannot say that they are the very trees near which Jesus had his Agony, but they are very old. "They will remain so

long as their already protracted life is spared, the most venerable of their race on the surface of the earth. Their guarded trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem" (*Stanley, _Sinai and Palestine_*). {Here} (\autou\), {Yonder} (\ekei\). Jesus clearly pointed to the place where he would pray. Literally "there."

26:37 {**He took with him**} (\paralabⁿ\). Taking along, by his side (\para-\), as a mark of special favour and privilege, instead of leaving this inner circle of three (*Peter, James, and John*) with the other eight. The eight would serve as a sort of outer guard to watch by the gate of the garden for the coming of Judas while the three would be able to share the agony of soul already upon Jesus so as at least to give him some human sympathy which he craved as he sought help from the Father in prayer. These three had been with Jesus on the Mount of Transfiguration and now they are with him in this supreme crisis. The grief of Christ was now severe. The word for {**sore troubled**} (\ad^{monein}\) is of doubtful etymology. There is an adjective \ad^{mos}\ equal to \apod^{mos}\ meaning "not at home," "away from home," like the German _unheimisch, unheimlich_. But whatever the etymology, the notion of intense discomfort is plain. The word \ad^{monein}\ occurs in P.Oxy. II, 298,456 of the first century A.D. where it means "excessively concerned." See Php 2:26 where Paul uses it of Epaphroditus. Moffatt renders it here "agitated." The word occurs sometimes with \aporeⁿ\ to be at a loss as to which way to go. The _Braid Scots_ has it "sair putten-aboot." Here Matthew has also "to be sorrowful" (\lupeisthai\), but Mark (*Mr 14:33*) has the startling phrase {**greatly amazed and sore troubled**} (\ekthambeisthai kai ad^{monein}\), a "feeling of terrified surprise."

26:38 {**Watch with me**} (\gr^{goreite met' emou}\). This late present from the perfect \egr^{gora}\ means to keep awake and not go to sleep. The hour was late and the strain had been severe, but Jesus pleaded for a bit of human sympathy as he wrestled with his Father. It did not seem too much to ask. He had put his sorrow in strong language, "even unto death" (\he^{s thanatou}\) that ought to have alarmed them.

26:39 {**He went forward a little**} (\proelth^{n mikron}\). As if he could not fight the battle in their immediate presence. He was on his face, not on his knees (*McNeile*). {**This cup**} (\to pot^{rion}

touto)). The figure can mean only the approaching death. Jesus had used it of his coming death when James and John came to him with their ambitious request, "the cup which I am about to drink" (*Mt 20:22*). But now the Master is about to taste the bitter dregs in the cup of death for the sin of the world. He was not afraid that he would die before the Cross, though he instinctively shrank from the cup, but instantly surrendered his will to the Father's will and drank it to the full. Evidently Satan tempted Christ now to draw back from the Cross. Here Jesus won the power to go on to Calvary.

26:40 {**What**} (*\hout“s*). The Greek adverb is not interrogation or exclamatory *\ti*, but only "so" or "thus." There is a tone of sad disappointment at the discovery that they were asleep after the earnest plea that they keep awake (*verse 38*). "Did you not thus have strength enough to keep awake one hour?" Every word struck home.

26:41 {**Watch and pray**} (*\gr^goreite kai proseuchesthe*). Jesus repeats the command of verse 38 with the addition of prayer and with the warning against the peril of temptation. He himself was feeling the worst of all temptations of his earthly life just then. He did not wish then to enter such temptation (*\peirasmon*, *here in this sense, not mere trial*). Thus we are to understand the prayer in Mt 6:13 about leading (*being led*) into temptation. Their failure was due to weakness of the flesh as is often the case. {**Spirit**} (*\pneuma*) here is the moral life (*\intellect, will, emotions*) as opposed to the flesh (*cf. Isa 31:3; Ro 7:25*). {**Except I drink it**} (*\ean m^ auto pi“*). Condition of the third class undetermined, but with likelihood of determination, whereas {**if this cannot pass away**} (*\ei ou dunatai touto parelthein*) is first-class condition, determined as fulfilled, assumed to be true. This delicate distinction accurately presents the real attitude of Jesus towards this subtle temptation.

26:43 {**For their eyes were heavy**} (*\^san gar aut“n hoi ophthalmoi bebar^meno*). Past perfect passive indicative periphrastic. Their eyes had been weighted down with sleep and still were as they had been on the Mount of Transfiguration (*Lu 9:32*).

26:45 {**Sleep on now and take your rest**} (*\katheudete loipon kai anapauesthe*). This makes it "mournful irony" (*Plummer*) or reproachful concession: "Ye may sleep and rest indefinitely so

far as I am concerned; I need no longer your watchful interest" (**Bruce**). It may be a sad query as Goodspeed: "Are you still sleeping and taking your rest?" So Moffatt. This use of \loipon\ for now or henceforth is common in the papyri. {**The hour is at hand**} (\^ggiken h^ h"ra\). Time for action has now come. They have missed their chance for sympathy with Jesus. He has now won the victory without their aid. "The Master's time of weakness is past; He is prepared to face the worst" (**Bruce**). {**Is betrayed**} (\paradidotai\). Futuristic present or inchoative present, the first act in the betrayal is at hand. Jesus had foreseen his "hour" for long and now he faces it bravely.

26:46 {**He is at hand**} (\^ggiken\). The same verb and tense used of the hour above, present perfect active of \eggiz"\, to draw near, the very form used by John the Baptist of the coming of the kingdom of heaven (**Mt 3:2**). Whether Jesus heard the approach of the betrayer with the crowd around him or saw the lights or just felt the proximity of the traitor before he was there (**J. Weiss**), we do not know and it matters little. The scene is pictured as it happened with lifelike power.

26:47 {**While he yet spake**} (\eti autou lalountos\). It was an electric moment as Jesus faced Judas with his horde of helpers as if he turned to meet an army. {**Let us go**} (\ag"men\), Jesus had said. And here he is. The eight at the gate seemed to have given no notice. Judas is described here as "one of the twelve" (\heis t"n d"deka\ in all three Synoptic Gospels (**Mr 14:43; Mt 26:47; Lu 22:47**). The very horror of the thing is thus emphasized, that one of the chosen twelve apostles should do this dastardly deed. {**A great multitude**} (\ochlos polus\). The chief priests and Pharisees had furnished Judas a band of soldiers from the garrison in Antonia (**Joh 18:3**) and the temple police (**Lu 22:52**) with swords (**knives**) and staves (**clubs**) with a hired rabble who had lanterns also (**Joh 18:3**) in spite of the full moon. Judas was taking no chances of failure for he well knew the strange power of Jesus.

26:48 {**Gave them a sign**} (\ed"ken autois s^meion\). Probably just before he reached the place, though Mark (**Mr 14:44**) has "had given" (\ded"kei\ which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (\phil"s"\ Jesus in order to identify him for certain. The kiss was a common mode of greeting and Judas chose that sign and actually "kissed him fervently" (\katephil^sen\,

verse 49), though the compound verb sometimes in the papyri has lost its intensive force. Bruce thinks that Judas was prompted by the inconsistent motives of smouldering love and cowardice. At any rate this revolting ostentatious kiss is "the most terrible instance of the \hekousia phil^mata echthrou\ (*Pr 27:6*)," the profuse kisses of an enemy (*McNeile*). This same compound verb occurs in Lu 7:38 of the sinful woman, in Lu 15:20 of the Father's embrace of the Prodigal Son, and in Ac 20:37 of the Ephesian elders and Paul.

26:50 {**Do that for which thou art come**} (\eph' ho parei\). Moffatt and Goodspeed take it: "Do your errand." There has been a deal of trouble over this phrase. Deissmann (*Light from the Ancient East*, pp. 125 to 131) has proven conclusively that it is a question, \eph' ho\ in late Greek having the interrogative sense of \epi ti\ (*Robertson, Grammar*, p. 725). The use of \eph' ho\ for "why here" occurs on a Syrian tablet of the first century A.D. 50 that it "was current coin in the language of the people" (*Deissmann*). Most of the early translations (*Old Latin, Old Syriac*) took it as a question. So the Vulgate has *ad quid venisti*. In this instance the Authorized Version is correct against the Revised. Jesus exposes the pretence of Judas and shows that he does not believe in his paraded affection (*Bruce*).

26:51 {**One of them that were with Jesus**} (\heis t^'n meta I'sou\). Like the other Synoptics Matthew conceals the name of Peter, probably for prudential reasons as he was still living before A.D. 68. John writing at the end of the century mentions Peter's name (*Joh 18:10*). The sword or knife was one of the two that the disciples had (*Lu 22:38*). Bruce suggests that it was a large knife used in connexion with the paschal feast. Evidently Peter aimed to cut off the man's head, not his ear (\^'tion\ is *diminutive in form, but not in sense, as often in the Koin*, _). He may have been the leader of the band. His name, Malchus, is also given by John (*Joh 18:10*) because Peter was then dead and in no danger.

26:52 {**Put up again thy sword**} (\apostrepson t^'n machairan sou\). Turn back thy sword into its place. It was a stern rebuke for Peter who had misunderstood the teaching of Jesus in Lu 22:38 as well as in Mt 5:39 (*cf. Joh 18:36*). The reason given by Jesus has had innumerable illustrations in human history. The sword calls for the sword. Offensive war is here given flat condemnation. The Paris Pact of 1928 (*the Kellogg Treaty*) is

certainly in harmony with the mind of Christ. The will to peace is the first step towards peace, the outlawing of war. Our American cities are often ruled by gangsters who kill each other off.

26:53 {**Even now**} (*arti*\). Just now, at this very moment. {**Legions**} (*legi“nas*\). A Latin word. Roman soldiers in large numbers were in Palestine later in A.D. 66, but they were in Caesarea and in the tower of Antonia in Jerusalem. A full Roman legion had 6,100 foot and 726 horse in the time of Augustus. But Jesus sees more than twelve legions at his command (*one for each apostle*) and shows his undaunted courage in this crisis. One should recall the story of Elisha at Dothan (*2Ki 6:17*).

26:54 {**Must be**} (*dei*\). Jesus sees clearly his destiny now that he has won the victory in Gethsemane.

26:55 {**As against a robber**} (*h“s epi l`ist`n*\). As a robber, not as a thief, but a robber hiding from justice. He will be crucified between two robbers and on the very cross planned for their leader, Barabbas. They have come with no warrant for any crime, but with an armed force to seize Jesus as if a highway robber. Jesus reminds them that he used to sit (*imperfect, \ekathezom`n*) in the temple and teach. But he sees God's purpose in it all for the prophets had foretold his "cup." The desertion of Jesus by the disciples followed this rebuke of the effort of Peter. Jesus had surrendered. So they fled.

26:58 {**To see the end**} (*idein to telos*\). Peter rallied from the panic and followed afar off (*makrothen*\), "more courageous than the rest and yet not courageous enough" (*Bruce*). John the Beloved Disciple went on into the room where Jesus was. The rest remained outside, but Peter "sat with the officers" to see and hear and hoping to escape notice.

26:59 {**Sought false witness against Jesus**} (*ez`toun pseudomarturian*\). Imperfect tense, kept on seeking. Judges have no right to be prosecutors and least of all to seek after false witness and even to offer bribes to get it.

26:60 {**They found it not**} (*kai ouch heuron*\). They found false witnesses in plenty, but not the false witness that would stand any sort of test.

26:61 {**I am able to destroy the temple of God**} (\dunamai katalusai ton naon tou theou\). What he had said (*Joh 2:19*) referred to the temple of his body which they were to destroy (*and did*) and which he would raise again in three days as he did. It was a pitiful perversion of what Jesus had said and even so the two witnesses disagreed in their misrepresentation (*Mr 14:59*).

26:63 {**Held his peace**} (\esi“pa\). Kept silent, imperfect tense. Jesus refused to answer the bluster of Caiaphas. {**I adjure thee by the living God**} (\exorkiz“ se kata tou theou tou z“ntos\). So Caiaphas put Jesus on oath in order to make him incriminate himself, a thing unlawful in Jewish jurisprudence. He had failed to secure any accusation against Jesus that would stand at all. But Jesus did not refuse to answer under solemn oath, clearly showing that he was not thinking of oaths in courts of justice when he prohibited profanity. The charge that Caiaphas makes is that Jesus claims to be the Messiah, the Son of God. To refuse to answer would be tantamount to a denial. So Jesus answered knowing full well the use that would be made of his confession and claim.

26:64 {**Thou hast said**} (\su eipas\). This is a Greek affirmative reply. Mark (*Mr 14:62*) has it plainly, "I am" (\eimi\). But this is not all that Jesus said to Caiaphas. He claims that the day will come when Jesus will be the Judge and Caiaphas the culprit using the prophetic language in Da 7:13 and Ps 109:1. It was all that Caiaphas wanted.

26:65 {**He hath spoken blasphemy**} (\eblasph^m^sen\). There was no need of witnesses now, for Jesus had incriminated himself by claiming under oath to be the Messiah, the Son of God. Now it would not be blasphemy for the real Messiah to make such a claim, but it was intolerable to admit that Jesus could be the Messiah of Jewish hope. At the beginning of Christ's ministry he occasionally used the word Messiah of himself, but he soon ceased, for it was plain that it would create trouble. The people would take it in the sense of a political revolutionist who would throw off the Roman yoke. If he declined that role, the Pharisees would have none of him for that was the kind of a Messiah that they desired. But the hour has now come. At the Triumphal Entry Jesus let the Galilean crowds hail him as Messiah, knowing what the effect would be. Now the hour has struck. He has made his claim and has defied the High Priest.

26:66 {**He is worthy of death**} (\enochos thanatou estin\). Held in the bonds of death (\en, ech“) as actually guilty with the genitive (\thanatou\). The dative expresses liability as in Mt 5:21 (\t̃i krisei\ and as \eis\ and the accusative (**Mt 5:22**). They took the vote though it was at night and they no longer had the power of death since the Romans took it away from them. Death was the penalty of blasphemy (**Le 24:15**). But they enjoyed taking it as their answer to his unanswerable speeches in the temple that dreadful Tuesday a few days before. It was unanimous save that Joseph of Arimathea and Nicodemus did not agree. They were probably absent and not even invited as being under suspicion for being secret disciples of Christ.

26:68 {**Thou Christ**} (\Christe\). With definite sneer at his claims under oath in 26:63. With uncontrolled glee and abandon like a lot of hoodlums these doctors of divinity insulted Jesus. They actually spat in his face, buffeted him on the neck (\ekolaphisan\, *from* \kolaphos\ *the fist*), and struck him in the face with the palms of their hands (\erapisan\, *from* \rapis\, *a rod*), all personal indignities after the legal injustice already done. They thus gave vent to their spite and hatred.

26:69 {**Thou also**} (\kai su\). Peter had gone within (\es“) the palace (**26:58**), but was sitting {**without**} (\ex“) the hall where the trial was going on in the open central court with the servants or officers (\hup̃ret“n\, *under rowers, literally, 26:58*) of the Sanhedrin. But he could possibly see through the open door above what was going on inside. It is not plain at what stage of the Jewish trial the denials of Peter took place nor the precise order in which they came as the Gospels give them variously. This maid (\paidisk^, *slave girl*) stepped up to Peter as he was sitting in the court and pointedly said: "Thou also wast with Jesus the Galilean." Peter was warming himself by the fire and the light shone in his face. She probably had noticed Peter come in with John the Beloved Disciple who went on up into the hall of trial. Or she may have seen Peter with Jesus on the streets of Jerusalem.

26:70 {**I know not what thou sayest**} (\ouk oida ti legeis\). It was an affectation of extreme ignorance (**Bruce**) that deceived no one. It was an easy and ancient dodge and easy subterfuge. Dalman (*_Words of Jesus_, 80f.*) suggests that Peter used the Galilean Aramaean word for know instead of the Judean Aramaean word which betrayed at once his Galilean residence.

26:71 **{Into the porch}** (*\eis ton pul“na*). But Peter was not safe out here, for another maid recognized him and spoke of him as "this fellow" (*\houtos*) with a gesture to those out there.

26:72 **{With an oath}** (*\meta horkou*). This time Peter added an oath, probably a former habit so common to the Jews at that time, and denied acquaintance with Jesus. He even refers to Jesus as "the man" (*\ton anthr“pon*), an expression that could convey contempt, "the fellow."

26:73 **{They that stood by}** (*\hoi hest“tes*). The talk about Peter continued. Luke (*Lu 22:59*) states that the little while was about an hour. The bystanders came up to Peter and bluntly assert that he was "of a truth" (*\al“th“s*) one of the followers of Jesus for his speech betrayed him. Even the Revised Version retains "bewrayeth," quaint old English for "betrayeth." The Greek has it simply "makes thee evident" (*\d“lon se poiei*). His dialect (*\lalia*) clearly revealed that he was a Galilean. The Galileans had difficulty with the gutturals and Peter's second denial had exposed him to the tormenting raillery of the loungers who continued to nag him.

26:74 **{Then began he to curse and to swear}** (*\tote rxato katathematizein kai omnuein*). He repeated his denial with the addition of profanity to prove that he was telling the truth instead of the lie that they all knew. His repeated denials gave him away still more, for he could not pronounce the Judean gutturals. He called down on himself (*\katathematizein*) imprecations in his desperate irritation and loss of self-control at his exposure. **{The cock crew}** (*\alekt“n eph“n^sen*). No article in the Greek, just "a cock crew" at that juncture, "straightway" (*\euthus*). But it startled Peter.

26:75 **{Peter remembered}** (*\emn^sth^ ho Petros*). A small thing, but *_magna circumstantia_* (*Bengel*). In a flash of lightning rapidity he recalled the words of Jesus a few hours before (*Mt 26:34*) which he had then scouted with the proud boast that "even if I must die with thee, yet will I not deny thee" (*26:35*). And now this triple denial was a fact. There is no extenuation for the base denials of Peter. He had incurred the dread penalty involved in the words of Jesus in Mt 10:33 of denial by Jesus before the Father in heaven. But Peter's revulsion of feeling was as sudden as his sin. **{He went out and wept bitterly}** (*\exelth“n*

ex“ eklausen pikr“s). Luke adds that the Lord turned and looked upon Peter (*Lu 22:61*). That look brought Peter back to his senses. He could not stay where he now was with the revilers of Jesus. He did not feel worthy or able to go openly into the hall where Jesus was. So outside he went with a broken heart. The constative aorist here does not emphasize as Mark's imperfect does (*Mr 14:72, \eklaien*) the continued weeping that was now Peter's only consolation. The tears were bitter, all the more so by reason of that look of understanding pity that Jesus gave him. One of the tragedies of the Cross is the bleeding heart of Peter. Judas was a total wreck and Peter was a near derelict. Satan had sifted them all as wheat, but Jesus had prayed specially for Peter (*Lu 22:31f.*). Will Satan show Peter to be all chaff as Judas was?

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Matthew: Chapter 26*)

27:1 {**Now when morning was come**} (\pr“ias de genomen^s\). Genitive absolute. After dawn came the Sanhedrin held a formal meeting to condemn Jesus and so ratify the illegal trial during the night (**Mr 15:1; Lu 22:66-71**). Luke gives the details of this second ratification consultation. The phrase used, {**took counsel**} (\sumboulion elabon\)) is a Latin idiom (_consilium ceperunt_) for \sunebouleusanto\.

27:2 {**Delivered him up to Pilate the governor**} (\pared“kan Peilat“i t“i h^gemoni\). What they had done was all a form and a farce. Pilate had the power of death, but they had greatly enjoyed the condemnation and the buffeting of Jesus now in their power bound as a condemned criminal. He was no longer the master of assemblies in the temple, able to make the Sanhedrin cower before him. He had been bound in the garden and was bound before Annas (**Joh 18:12,24**), but may have been unbound before Caiaphas.

27:3 {**Repented himself**} (\metamel^theis\). Probably Judas saw Jesus led away to Pilate and thus knew that the condemnation had taken place. This verb (*first aorist passive participle of* \metamelomai\)) really means to be sorry afterwards like the English word _repent_ from the Latin _repenitet_, to have pain again or afterwards. See the same verb \metamel^theis\ in Mt 21:30 of the boy who became sorry and changed to obedience. The word does not have an evil sense in itself. Paul uses it of his sorrow for his sharp letter to the Corinthians, a sorrow that ceased when good came of the letter (**2Co 7:8**). But mere sorrow avails nothing unless it leads to change of mind and life (\metanoia\), the sorrow according to God (**2Co 7:9**). This sorrow Peter had when he wept bitterly. It led Peter back to Christ. But Judas had only remorse that led to suicide.

27:4 {**See thou to it**} (\su ops^i\). Judas made a belated confession of his sin in betraying innocent blood to the Sanhedrin, but not to God, nor to Jesus. The Sanhedrin ignore the innocent or righteous blood (\haima ath“ion\ or \dikaion\)) and tell Judas to look after his own guilt himself. They ignore also

their own guilt in the matter. The use of \su ops^i\ as a volitive future, an equivalent of the imperative, is commoner in Latin (***tu videris***) than in Greek, though the ***Koin,*** shows it also. The sentiment is that of Cain (***Grotius, Bruce***).

27:5 {**Hanged himself**} (\ap^gxato\). Direct middle. His act was sudden after he hurled the money into the sanctuary (\eis ton naon\), the sacred enclosure where the priests were. The motives of Judas in the betrayal were mixed as is usually the case with criminals. The money cut a small figure with him save as an expression of contempt as the current price of a slave.

27:6 {**Into the treasury**} (\eis ton korbanfn\). Josephus (***War II. 9,4***) uses this very word for the sacred treasury. ***Korban*** is Aramaic for ***gift*** (\d^ron\ as is plain in Mr 7:11. The price of blood (***blood-money***) was pollution to the treasury (***De 23:18f.***). So they took the money out and used it for a secular purpose. The rabbis knew how to split hairs about ***Korban*** (***Mr 7:1-23; Mt 15:1-20***), but they balk at this blood-money.

27:7 {**The potter's field**} (\tou agrou tou kerame^s\). Grotius suggests that it was a small field where potter's clay was obtained, like a brickyard (***Broadus***). Otherwise we do not know why the name exists. In Ac 1:18 we have another account of the death of Judas by bursting open (***possibly falling after hanging himself***) after he obtained the field by the wages of iniquity. But it is possible that \ekt^sato\ there refers to the rabbinical use of ***Korban***, that the money was still that of Judas though he was dead and so he really "acquired" the field by his blood-money.

27:8 {**The field of blood**} (\agros haimatos\). This name was attached to it because it was the price of blood and that is not inconsistent with Ac 1:18f. Today potter's field carries the idea here started of burial place for strangers who have no where else to lie (\eis taph^n tois xenois\), probably at first Jews from elsewhere dying in Jerusalem. In Ac 1:19 it is called {**Aceldama**} or {**place of blood**} (\ch^rion haimatos\ for the reason that Judas' blood was shed there, here because it was purchased by blood money. Both reasons could be true.

27:9 {**By Jeremiah the prophet**} (\dia Ieremiou\). This quotation comes mainly from Zec 11:13 though not in exact language. In Jer 18:18 the prophet tells of a visit to a potter's house and

in Jer 32:6ff. of the purchase of a field. It is in Zechariah that the thirty pieces of silver are mentioned. Many theories are offered for the combination of Zechariah and Jeremiah and attributing it all to Jeremiah as in Mr 1:2f. the quotation from Isaiah and Malachi is referred wholly to Isaiah as the more prominent of the two. Broadus and McNeile give a full discussion of the various theories from a mere mechanical slip to the one just given above. Matthew has here (27:10) "the field of the potter" (*\eis ton agron tou kerame“s*) for "the potter the house of the Lord" in Zec 11:13. That makes it more parallel with the language of Mt 27:7.

27:11 {**Now Jesus stood before the governor**} (*\ho de I^sous estath^ emprosthen tou h^gemonos*). Here is one of the dramatic episodes of history. Jesus stood face to face with the Roman governor. The verb *\estath^*, not *\est^* (*second aorist active*), is first aorist passive and can mean "was placed" there, but he stood, not sat. The term *\h^gem“n* (*from \h^geomai\, to lead*) was technically a *_legatus Caesaris_*, an officer of the Emperor, more exactly procurator, ruler under the Emperor of a less important province than *propraetor* (*as over Syria*). The senatorial provinces like Achaia were governed by proconsuls. Pilate represented Roman law. {**Art thou the King of the Jews?**} (*\Su ei ho basileus t“n Ioudai“n;*). This is what really mattered. Matthew does not give the charges made by the Sanhedrin (*Lu 23:2*) nor the private interview with Pilate (*Joh 18:28-32*). He could not ignore the accusation that Jesus claimed to be King of the Jews. Else he could be himself accused to Caesar for disloyalty. Rivals and pretenders were common all over the empire. So here was one more. By his answer (*{thou sayest}*) Jesus confesses that he is. So Pilate has a problem on his hands. What sort of a king does this one claim to be? {**Thou**} (*\su*) the King of the Jews?

27:14 {**And he gave him no answer, not even to one word**} (*\kai ouk apekrith^ aut“i pros oude hen rh^ma*). Jesus refused to answer the charges of the Jews (*verse 12*). Now he continued silent under the direct question of Pilate. The Greek is very precise besides the double negative. "He did not reply to him up to not even one word." This silent dignity amazed Pilate and yet he was strangely impressed.

27:17 {**Barabbas or Jesus which is called Christ?**} (*\Barabbfn^ I^soun ton legomenon Christon;*). Pilate was catching at straws

or seeking any loophole to escape condemning a harmless lunatic or exponent of a superstitious cult such as he deemed Jesus to be, certainly in no political sense a rival of Caesar. The Jews interpreted "Christ" for Pilate to be a claim to be King of the Jews in opposition to Caesar, "a most unprincipled proceeding" (*Bruce*). So he bethought him of the time-honoured custom at the passover of releasing to the people "a prisoner whom they wished" (*\desmion hon ^thelon*). No parallel case has been found, but Josephus mentions the custom (*_Ant_. xx. 9,3*). Barabbas was for some reason a popular hero, a notable (*\epis^mon*), if not notorious, prisoner, leader of an insurrection or revolution (*Mr 15:7*) probably against Rome, and so guilty of the very crime that they tried to fasten on Jesus who only claimed to be king in the spiritual sense of the spiritual kingdom. So Pilate unwittingly pitted against each other two prisoners who represented the antagonistic forces of all time. It is an elliptical structure in the question, "whom do you wish that I release?" (*\tina thelete apolus^;*), either two questions in one (*asyndeton*) or the ellipse of *\hina* before *\apolus^*. See the same idiom in verse 21. But Pilate's question tested the Jews as well as himself. It tests all men today. Some manuscripts add the name Jesus to Barabbas and that makes it all the sharper. Jesus Barabbas or Jesus Christ?

27:18 {**For envy**} (*\dia phthonon*). Pilate was dense about many things, but he knew that the Jewish leaders were jealous of the power of Jesus with the people. He may have heard of the events of the Triumphal Entry and the Temple Teaching. The envy, of course, came primarily from the leaders.

27:19 {**His wife**} (*\h^ gun^ autou*). Poor Pilate was getting more entangled every moment as he hesitated to set Jesus free whom he knew to be free of any crime against Caesar. Just at the moment when he was trying to enlist the people in behalf of Jesus against the schemes of the Jewish leaders, his wife sent a message about her dream concerning Jesus. She calls Jesus "that righteous man" (*\t^i dikai^i ekein^i*) and her psychical sufferings increased Pilate's superstitious fears. Tradition names her Procla and even calls her a Christian which is not probable. But it was enough to unnerve the weak Pilate as he sat on the judgment-seat (*\epi tou b^matos*) up over the pavement.

27:20 {**Persuaded**} (*\epeisan*). The chief priests (*Sadducees*) and elders (*Pharisees*) saw the peril of the situation and took no

chances. While Pilate wavered in pressing the question, they used all their arts to get the people to "ask for themselves" (*\ait^s“ntai\, indirect middle ingressive aorist subjunctive*) and to choose Barabbas and not Jesus.

27:22 {**What then shall I do unto Jesus which is called Christ?**} (*\ti oun poi^s“ I^soun ton legomenon Christon;*). They had asked for Barabbas under the tutelage of the Sanhedrin, but Pilate pressed home the problem of Jesus with the dim hope that they might ask for Jesus also. But they had learned their lesson. Some of the very people who shouted "Hosannah" on the Sunday morning of the Triumphal Entry now shout {**Let him be crucified**} (*\staur“th^t“*). The tide has now turned against Jesus, the hero of Sunday, now the condemned criminal of Friday. Such is popular favour. But all the while Pilate is shirking his own fearful responsibility and trying to hide his own weakness and injustice behind popular clamour and prejudice.

27:23 {**Why, what evil hath he done?**} (*\ti gar kakon epoi^sen\;*). This was a feeble protest by a flickering conscience. Pilate descended to that level of arguing with the mob now inflamed with passion for the blood of Jesus, a veritable lynching fiasco. But this exhibition of weakness made the mob fear refusal by Pilate to proceed. So they "kept crying exceedingly" (*\periss“s ekrazon\, imperfect tense of repeated action and vehemently*) their demand for the crucifixion of Jesus. It was like a gladiatorial show with all thumbs turned down.

27:24 {**Washed his hands**} (*\apenipsato tas cheiras*). As a last resort since the hubbub (*\thorubos*) increased because of his vacillation. The verb *\aponipt“* means to wash off and the middle voice means that he washed off his hands for himself as a common symbol of cleanliness and added his pious claim with a slap at them. {**I am innocent of the blood of this righteous man**} (*or {this blood}*); {see ye to it}. (*\Ath“ios eimi apo tou haimatos tou dikaiou toutou\ or \tou haimatos toutou\ as some manuscripts have it, \humeis opsesthe*.) The Jews used this symbol (*De 21:6; Ps 26:6; 73:13*). Plummer doubts if Pilate said these words with a direct reference to his wife's message (*26:19*), but I fail to see the ground for that scepticism. The so-called _Gospel of Peter_ says that Pilate washed his hands because the Jews refused to do so.

27:25 {**His blood be upon us and upon our children**} (*\to haima*

autou kai epi ta tekna h^m^“n\). These solemn words do show a consciousness that the Jewish people recognized their guilt and were even proud of it. But Pilate could not wash away his own guilt that easily. The water did not wash away the blood of Jesus from his hands any more than Lady Macbeth could wash away the blood-stains from her lily-white hands. One legend tells that in storms on Mt. Pilatus in Switzerland his ghost comes out and still washes his hands in the storm-clouds. There was guilt enough for Judas, for Caiaphas and for all the Sanhedrin both Sadducees and Pharisees, for the Jewish people as a whole (*pas ho laos*\), and for Pilate. At bottom the sins of all of us nailed Jesus to the Cross. This language is no excuse for race hatred today, but it helps explain the sensitiveness between Jew and Christians on this subject. And Jews today approach the subject of the Cross with a certain amount of prejudice.

27:26 {**Scourged**} (*phragell^“sas*\). The Latin verb *_flagellare_*. Pilate apparently lost interest in Jesus when he discovered that he had no friends in the crowd. The religious leaders had been eager to get Jesus condemned before many of the Galilean crowd friendly to Jesus came into the city. They had apparently succeeded. The scourging before the crucifixion was a brutal Roman custom. The scourging was part of the capital punishment. Deissmann (*_Light from the Ancient East_, p. 269*) quotes a Florentine papyrus of the year 85 A.D. wherein G. Septimius Vegetus, governor of Egypt, says of a certain Phibion: "Thou hadst been worthy of scourging ... but I will give thee to the people."

27:27 {**Into the palace**} (*eis to prait^“rion*\). In Rome the praetorium was the camp of the praetorian (*from praetor*) guard of soldiers (*Php 1:13*), but in the provinces it was the palace in which the governor resided as in Ac 23:35 in Caesarea. So here in Jerusalem Pilate ordered Jesus and all the band or cohort (*hol^“n t^“n speiran*\) of soldiers to be led into the palace in front of which the judgment-seat had been placed. The Latin *_spira_* was anything rolled into a circle like a twisted ball of thread. These Latin words are natural here in the atmosphere of the court and the military environment. The soldiers were gathered together for the sport of seeing the scourging. These heathen soldiers would also enjoy showing their contempt for the Jews as well as for the condemned man.

27:28 {**A scarlet robe**} (*chlamuda kokkin^“n*\). A kind of short

cloak worn by soldiers, military officers, magistrates, kings, emperors (*2Macc. 12:35; Josephus, _Ant_. V. 1,10*), a soldier's _sagum_ or scarf. Carr (*_Cambridge Gk. Test._*) suggests that it may have been a worn-out scarf of Pilate's. The scarlet colour (*\kokkin^{\wedge}n*) was a dye derived from the female insect (*\kermes*) which gathered on the *\ilex coccifera* found in Palestine. These dried clusters of insects look like berries and form the famous dye. The word occurs in Plutarch, Epictetus, Herodas, and late papyri besides the Septuagint and New Testament. Mark (*Mr 15:17*) has "purple" (*\porphuran*). There are various shades of purple and scarlet and it is not easy to distinguish these colours or tints. The manuscripts vary here between "stripped" (*\ekdusantes*) and "clothed" (*\endusantes*). He had been stripped for the scourging. If "clothed" is correct, the soldiers added the scarlet (*purple*) mantle. Herodotus (*iii. 139*) relates that Darius richly rewarded a Samian exile for a rare scarlet robe which he obtained from him. This scarlet mantle on Jesus was mock imitation of the royal purple.

27:29 {**A crown of thorns**} (*\stephanon ex akanth^{\wedge}n*). They wove a crown out of thorns which would grow even in the palace grounds. It is immaterial whether they were young and tender thorn bushes, as probable in the spring, or hard bushes with sharp prongs. The soldiers would not care, for they were after ridicule and mockery even if it caused pain. It was more like a victor's garland (*\stephanon*) than a royal diadem (*\diad^{\wedge}ma*), but it served the purpose. So with the reed (*\kalamon*), a stalk of common cane grass which served as sceptre. The soldiers were familiar with the _Ave Caesar_ and copy it in their mockery of Jesus: {**Hail, King of the Jews**} (*\chaire, Basileu t^{\wedge}n Ioudai^{\wedge}n*). The soldiers added the insults used by the Sanhedrin (*Mt 26:67*), spitting on him and smiting him with the reed. Probably Jesus had been unbound already. At any rate the garments of mockery were removed before the _via dolorosa_ to the cross (*verse 31*).

27:32 {**Compelled**} (*\^{\wedge}ggareusan*). This word of Persian origin was used in Mt 5:41, which see. There are numerous papyri examples of Ptolemaic date and it survives in modern Greek vernacular. So the soldiers treat Simon of Cyrene (*a town of Libya*) as a Persian courier (*\aggaros*) and impress him into service, probably because Jesus was showing signs of physical weakness in bearing his own Cross as the victims had to do, and not as a mere jest on Simon. "Gethsemane, betrayal, the ordeal of the past sleepless

night, scourging, have made the flesh weak" (**Bruce**). Yes, and the burden of sin of the world that was breaking his heart. {**His cross**} (\ton stauron autou\). Jesus had used the term cross about himself (**16:24**). It was a familiar enough picture under Roman rule. Jesus had long foreseen and foretold this horrible form of death for himself (**Mt 20:19; 23:24; 26:2**). He had heard the cry of the mob to Pilate that he be crucified (**27:22**) and Pilate's surrender (**27:26**) and he was on the way to the Cross (**27:31**). There were various kinds of crosses and we do not know precisely the shape of the Cross on which Jesus was crucified, though probably the one usually presented is correct. Usually the victim was nailed (**hands and feet**) to the cross before it was raised and it was not very high. The crucifixion was done by the soldiers (**27:35**) in charge and two robbers were crucified on each side of Jesus, three crosses standing in a row (**27:38**).

27:33 {**Golgotha**} (\Golgotha\). Chaldaic or Aramaic _Gulgatha_, Hebrew _Gulgoleth_, place of a skull-shaped mount, not place of skulls. Latin Vulgate _Calvariae locus_, hence our Calvary. Tyndale misunderstood it as a place of dead men's skulls. Calvary or Golgotha is not the traditional place of the Holy Sepulchre in Jerusalem, but a place outside of the city, probably what is now called Gordon's Calvary, a hill north of the city wall which from the Mount of Olives looks like a skull, the rock-hewn tombs resembling eyes in one of which Jesus may have been buried.

27:34 {**Wine mingled with gall**} (\oinon meta chol's memigmenon\). Late MSS. read {**vinegar**} (\oxos\) instead of wine and Mark (**Mr 15:23**) has myrrh instead of gall. The myrrh gave the sour wine a better flavour and like the bitter gall had a narcotic and stupefying effect. Both elements may have been in the drink which Jesus tasted and refused to drink. Women provided the drink to deaden the sense of pain and the soldiers may have added the gall to make it disagreeable. Jesus desired to drink to the full the cup from his Father's hand (**Joh 18:11**).

27:36 {**Watched him there**} (\et'roun auton ekei\). Imperfect tense descriptive of the task to prevent the possibility of rescue or removal of the body. These rough Roman soldiers casting lots over the garments of Christ give a picture of comedy at the foot of the Cross, the tragedy of the ages.

27:37 {**His accusation**} (\t'n aitian autou\). The title (\titlos\, **Joh 19:19**) or placard of the crime (**the inscription**, \he

epigraph^)\) which was carried before the victim or hung around his neck as he walked to execution was now placed above (\ep' an^)\) the head of Jesus on the projecting piece (\crux immurus\). This inscription gave the name and home, {**Jesus of Nazareth**}, and the charge on which he was convicted, {**the King of the Jews**} and the identification, {**This is**}. The four reports all give the charge and vary in the others. The inscription in full was: This is Jesus of Nazareth the King of the Jews. The three languages are mentioned only by John (*Joh 19:20*), Latin for law, Hebrew (*Aramaic*) for the Jews, Greek for everybody. The accusation (*charge, cause, \aitia*\) correctly told the facts of the condemnation.

27:38 {**Robbers**} (\l^istai\). Not thieves (\kleptai\) as in Authorized Version. See Mt 26:55. These two robbers were probably members of the band of Barabbas on whose cross Jesus now hung.

27:39 {**Wagging their heads**} (\kinountes tas kephalas aut^n\). Probably in mock commiseration. "Jews again appear on the scene, with a malice like that shewn in the trial before the Sanhedrin" (*McNeile*). "To us it may seem incredible that even his worst enemies could be guilty of anything so brutal as to hurl taunts at one suffering the agonies of crucifixion" (*Bruce*). These passers-by (\parat^roumenoì\ look on Jesus as one now down and out. They jeer at the fallen foe.

27:40 {**If thou art the Son of God**} (\ei huìos ei tou theou\). More exactly, "If thou art a son of God," the very language of the devil to Jesus (*Mt 4:3*) in the early temptations, now hurled at Jesus under the devil's prompting as he hung upon the Cross. There is allusion, of course, to the claim of Jesus under oath before the Sanhedrin "the Son of God" (\ho huìos tou theou\) and a repetition of the misrepresentation of his words about the temple of his body. It is a pitiful picture of human depravity and failure in the presence of Christ dying for sinners.

27:41 {**The chief priests mocking**} (\hoi archiereis empaizontes\). The Sanhedrin in fact, for "the scribes and elders" are included. The word for mocking (\empaizontes, en,\ and \paiz^,\ from \pais\, *child*) means acting like silly children who love to guy one another. These grave and reverend seniors had already given vent to their glee at the condemnation of Jesus by themselves (*Mt 26:67f.*).

27:42 {**He saved others; himself he cannot save**} (\allous es“sen; heauton ou dunatai s“sai\). The sarcasm is true, though they do not know its full significance. If he had saved himself now, he could not have saved any one. The paradox is precisely the philosophy of life proclaimed by Jesus himself (*Mt 10:39*). {**Let him now come down**} (\katabat“ nun\). Now that he is a condemned criminal nailed to the Cross with the claim of being "the King of Israel" (*the Jews*) over his head. Their spiteful assertion that they would then believe upon Jesus (\ep' auton\) is plainly untrue. They would have shifted their ground and invented some other excuse. When Jesus wrought his greatest miracles, they wanted "a sign from heaven." These "pious scoffers" (*Bruce*) are like many today who make factitious and arbitrary demands of Christ whose character and power and deity are plain to all whose eyes are not blinded by the god of this world. Christ will not give new proofs to the blind in heart.

27:43 {**Let him deliver him now**} (\rhusasth“ nun\). They add the word "now" to Ps 21; 22:8. That is the point of the sneer at Christ's claim to be God's son thrown in his teeth again and at the willingness and power of God to help his "son." The verb \thel“ here may mean {love} as in the Septuagint (*Ps 18:20; 41:12*) or "cares for" (*Moffatt*), "gin he cares ocht for him" (*Braid Scots*).

27:44 {**The robbers also**} (\kai hoi l'istai\). Probably "even the robbers" (*Weymouth*) who felt a momentary superiority to Jesus thus maligned by all. So the inchoative imperfect \“neidizon\ means "began to reproach him."

27:45 {**From the sixth hour**} (\apo hekt^s h“ras\). Curiously enough McNeile takes this to mean the trial before Pilate (*Joh 18:14*). But clearly John uses Roman time, writing at the close of the century when Jewish time was no longer in vogue. It was six o'clock in the morning Roman time when the trial occurred before Pilate. The crucifixion began at the third hour (*Mr 15:25*) Jewish time or nine A.M. The darkness began at noon, the sixth hour Jewish time and lasted till 3 P.M. Roman time, the ninth hour Jewish time (*Mr 15:33; Mt 27:45; Lu 23:44*). The dense darkness for three hours could not be an eclipse of the sun and Luke (*Lu 23:45*) does not so say, only "the sun's light failing." Darkness sometimes precedes earthquakes and one came at this time or dense masses of clouds may have obscured the sun's

light. One need not be disturbed if nature showed its sympathy with the tragedy of the dying of the Creator on the Cross (**Ro 8:22**), groaning and travailing until now.

27:46 {**My God, My God, why hast thou forsaken me?**} (*Thee mou, thee mou, hina ti me egkatelipes*;). Matthew first transliterates the Aramaic, according to the Vatican manuscript (**B**), the words used by Jesus: _El“i, el“i, lema sabachthanei_; Some of the MSS. give the transliteration of these words from Ps 22:1 in the Hebrew (_**Eli, Eli, lama Zaphthanei**_). This is the only one of the seven sayings of Christ on the Cross given by Mark and Matthew. The other six occur in Luke and John. This is the only sentence of any length in Aramaic preserved in Matthew, though he has Aramaic words like amen, corban, mammon, pascha, raca, Satan, Golgotha. The so-called Gospel of Peter preserves this saying in a Docetic (**Cerinthian**) form: "My power, my power, thou hast forsaken me!" The Cerinthian Gnostics held that the _aeon_ Christ came on the man Jesus at his baptism and left him here on the Cross so that only the man Jesus died. Nothing from Jesus so well illustrates the depth of his suffering of soul as he felt himself regarded as sin though sinless (**2Co 5:21**). Joh 3:16 comes to our relief here as we see the Son of God bearing the sin of the world. This cry of desolation comes at the close of the three hours of darkness.

27:48 {**Gave him to drink**} (*epotizen*). Imperfect of conative action, {**offered him a drink**} of vinegar on the sponge on a reed. Others interrupted this kindly man, but Jesus did taste this mild stimulant (**Joh 19:30**) for he thirsted (**Joh 19:28**).

27:49 {**Whether Elijah cometh to save him**} (*ei erchetai Eleias s“s“n auton*). The excuse had a pious sound as they misunderstood the words of Jesus in his outcry of soul anguish. We have here one of the rare instances (*s“s“n*) of the future participle to express purpose in the N.T. though a common Greek idiom. Some ancient MSS. add here what is genuine in Joh 19:34, but what makes complete wreck of the context for in verse 50 Jesus cried with a loud voice and was not yet dead in verse 49. It was a crass mechanical copying by some scribe from Joh 19:34. See full discussion in my _Introduction to the Textual Criticism of the N.T._

27:50 {**Yielded up his spirit**} (*aph`ken to pneuma*). The loud cry may have been Ps 31:5 as given in Lu 23:46: "Father, into thy

hands I commend my spirit." John (*Joh 19:30*) gives **{It is finished}** (*\tetelestai*), though which was actually last is not clear. Jesus did not die from slow exhaustion, but with a loud cry. **{He breathed out}** (*\exepneusen*, *Mr 15:37*), **{sent back his spirit}** (*Mt 27:50*), **{gave up his spirit}** (*\pared“ken to pneuma*, *Joh 19:30*). "He gave up his life because he willed it, when he willed it, and as he willed it" (*Augustine*). Stroud (*_Physical Cause of the Death of Christ_*) considers the loud cry one of the proofs that Jesus died of a ruptured heart as a result of bearing the sin of the world.

27:51 **{Was rent}** (*\eschisth^*). Both Mark (*Mr 15:38*) and Luke (*Lu 23:45*) mention also this fact. Matthew connects it with the earthquake, "the earth did quake" (*\h^ g^ eseisth^*). Josephus (*_War_ VI. 299*) tells of a quaking in the temple before the destruction and the Talmud tells of a quaking forty years before the destruction of the temple. Allen suggests that "a cleavage in the masonry of the porch, which rent the outer veil and left the Holy Place open to view, would account for the language of the Gospels, of Josephus, and of the Talmud." This veil was a most elaborately woven fabric of seventy-two twisted plaits of twenty-four threads each and the veil was sixty feet long and thirty wide. The rending of the veil signified the removal of the separation between God and the people (*Gould*).

27:52 **{The tombs were opened}** (*\ta mn^meia ane“ichth^san*). First aorist passive indicative (*double augment*). The splitting of the rocks by the earthquake and the opening of tombs can be due to the earthquake. But the raising of the bodies of the dead after the resurrection of Jesus which appeared to many in the holy city puzzles many today who admit the actual bodily resurrection of Jesus. Some would brand all these portents as legends since they appear in Matthew alone. Others would say that "after his resurrection" should read "after their resurrection," but that would make it conflict with Paul's description of Christ as the first fruits of them that sleep (*ICo 15:20*). Some say that Jesus released these spirits after his descent into Hades. So it goes. We come back to miracles connected with the birth of Jesus, God's Son coming into the world. If we grant the possibility of such manifestations of God's power, there is little to disturb one here in the story of the death of God's Son.

27:54 **{Truly this was the Son of God}** (*\al^th“s theou huios ^n houtos*). There is no article with God or Son in the Greek so

that it means "God's Son," either "the Son of God" or "a Son of God." There is no way to tell. Evidently the centurion (*\hekatontarchos\ here, ruler of a hundred, Latin word _kenturi“n_ in Mr 15:39*) was deeply moved by the portents which he had witnessed. He had heard the several flings at Jesus for claiming to be the Son of God and may even have heard of his claim before the Sanhedrin and Pilate. How much he meant by his words we do not know, but probably he meant more than merely "a righteous man" (*Lu 23:47*). Petronius is the name given this centurion by tradition. If he was won now to trust in Christ, he came as a pagan and, like the robber who believed, was saved as Jesus hung upon the Cross. All who are ever saved in truth are saved because of the death of Jesus on the Cross. So the Cross began to do its work at once.

27:55 {**Many women**} (*\gunaiques pollai*). We have come to expect the women from Galilee to be faithful, last at the Cross and first at the tomb. Luke (*Lu 23:49*) says that "all his acquaintance" (*\pantes hoi gn“stoi aut“i*) stood at a distance and saw the end. One may hope that the apostles were in that sad group. But certainly many women were there. The Mother of Jesus had been taken away from the side of the Cross by the Beloved Disciple to his own home (*Joh 19:27*). Matthew names three of the group by name. Mary Magdalene is mentioned as a well-known person though not previously named in Matthew's Gospel. Certainly she is not the sinful woman of Lu 7 nor Mary of Bethany. There is another Mary, the mother of James and Joseph (*Joses*) not otherwise known to us. And then there is the mother of the sons of Zebedee (*James and John*), usually identified with Salome (*Mr 15:40*). These noble and faithful women were "beholding from afar" (*\apo makrothen the“rousai*). These three women may have drawn nearer to the Cross for Mary the Mother of Jesus stood beside the Cross (*\para t“i staur“i*) with Mary of Clopas and Mary Magdalene (*Joh 19:25*) before she left. They had once ministered unto Jesus (*\diakonousai aut“i*) and now he is dead. Matthew does not try to picture the anguish of heart of these noble women nor does he say as Luke (*Lu 23:48*) does that "they returned smiting their breasts." He drops the curtain on that saddest of all tragedies as the loyal band stood and looked at the dead Christ on Golgotha. What hope did life now hold for them?

27:57 {**And when even was come**} (*\opsias de genomen^s*). It was

the Preparation (*\paraskeu^*), the day before the sabbath (*Mr 15:42; Lu 23:54; Joh 31:42*). *\Paraskeu^* is the name in modern Greek today for Friday. The Jews were anxious that these bodies should be taken down before the sabbath began at 6 P.M. The request of Joseph of Arimathea for the body of Jesus was a relief to Pilate and to the Jews also. We know little about this member of the Sanhedrin save his name Joseph, his town Arimathea, that he was rich, a secret disciple, and had not agreed to the death of Jesus. Probably he now wished that he had made an open profession. But he has courage now when others are cowardly and asked for the personal privilege (*\it^sato*, *middle voice, asked for himself*) of placing the body of Jesus in his new tomb. Some today identify this tomb with one of the rock tombs now visible under Gordon's Calvary. It was a mournful privilege and dignity that came to Joseph and Nicodemus (*Joh 19:39-41*) as they wrapped the body of Jesus in clean linen cloth and with proper spices placed it in this fresh (*\kain^i*) tomb in which no body had yet been placed. It was cut in the rock (*\elatom^sen*) for his own body, but now it was for Jesus. But now (*verse 60*) he rolled a great stone to the door of the tomb and departed. That was for safety. But two women had watched the sad and lonely ceremony, Mary Magdalene and the other Mary (*mother of James and Joseph*). They were sitting opposite and looking in silence.

27:63 {**Sir, we remember**} (*\kurie, emnesth^men*). This was the next day, on our Saturday, the Jewish Sabbath, the day after the Preparation (*Mt 27:62*). Ingressive aorist indicative, we have just recalled. It is objected that the Jewish rulers would know nothing of such a prediction, but in Mt 12:40 he expressly made it to them. Meyer scouts as unhistorical legend the whole story that Christ definitely foretold his resurrection on the third day. But that is to make legendary much of the Gospels and to limit Jesus to a mere man. The problem remains why the disciples forgot and the Jewish leaders remembered. But that is probably due on the one hand to the overwhelming grief of the disciples coupled with the blighting of all their hopes of a political Messiah in Jesus, and on the other hand to the keen nervous fear of the leaders who dreaded the power of Jesus though dead. They wanted to make sure of their victory and prevent any possible revival of this pernicious heresy. {**That deceiver**} (*\ekeinos ho planos*) they call him, a vagabond wanderer (*\planos*) with a slur in the use of {**that**} (*\ekeinos*), a picturesque sidelight on their intense hatred of and fear of Jesus.

27:64 {**The last error**} (*h[^] eschat[^] plan[^]*). The last delusion, imposture (*Weymouth*), fraud (*Moffatt*). Latin *_error_* is used in both senses, from *_errare_*, to go astray. The first fraud was belief in the Messiahship of Jesus, the second belief in his resurrection.

27:65 {**Make it as sure as you can**} (*asphalisasthe h[^]s oidate*). "Make it secure for yourselves (*ingressive aorist middle*) as you know how." {**Have a guard**} (*echete koust[^]dian*), present imperative, a guard of Roman soldiers, not mere temple police. The Latin term *_koust[^]dia_* occurs in an Oxyrhynchus papyrus of A.D. 22. "The curt permission to the Jews whom he despised is suitable in the mouth of the Roman official" (*McNeile*).

27:66 {**Sealing the stone, the guard being with them**} (*sphragisant[^]s ton lithon meta t[^]s koust[^]dias*). Probably by a cord stretched across the stone and sealed at each end as in Da 6:17. The sealing was done in the presence of the Roman guard who were left in charge to protect this stamp of Roman authority and power. They did their best to prevent theft and the resurrection (*Bruce*), but they overreached themselves and provided additional witness to the fact of the empty tomb and the resurrection of Jesus (*Plummer*).

28:1 {**Now late on the sabbath as it began to dawn toward the first day of the week**} (\opse de sabbat“n, t`i epiph“skous`i eis mian sabbat“n\). This careful chronological statement according to Jewish days clearly means that before the sabbath was over, that is before six P.M., this visit by the women was made "to see the sepulchre" (\theor`sai ton taphon\). They had seen the place of burial on Friday afternoon (**Mr 15:47; Mt 27:61; Lu 23:55**). They had rested on the sabbath after preparing spices and ointments for the body of Jesus (**Lu 23:56**), a sabbath of unutterable sorrow and woe. They will buy other spices after sundown when the new day has dawned and the sabbath is over (**Mr 16:1**). Both Matthew here and Luke (**Lu 23:54**) use dawn (\epiph“sk“) for the dawning of the twenty-four hour-day at sunset, not of the dawning of the twelve-hour day at sunrise. The Aramaic used the verb for dawn in both senses. The so-called Gospel of Peter has \epiph“sk“\ in the same sense as Matthew and Luke as does a late papyrus. Apparently the Jewish sense of "dawn" is here expressed by this Greek verb. Allen thinks that Matthew misunderstands Mark at this point, but clearly Mark is speaking of sunrise and Matthew of sunset. Why allow only one visit for the anxious women?

28:2 {**There was a great earthquake**} (\seismos egeneto megas\). Clearly not the earthquake of 27:51. The precise time of this earthquake is not given. It was before sunrise on the first day of the week when the women made the next visit. Matthew alone relates the coming of the angel of the Lord who rolled away the stone and was sitting upon it (\apekulise ton lithon kai ekath`to epan“ autou\). If one is querulous about these supernatural phenomena, he should reflect that the Resurrection of Jesus is one of the great supernatural events of all time. Cornelius ... Lapide dares to say: "The earth, which trembled with sorrow at the Death of Christ as it were leaped for joy at His Resurrection." The Angel of the Lord announced the Incarnation of the Son of God and also His Resurrection from the grave. There are apparent inconsistencies in the various narratives of the Resurrection and the appearances of the Risen Christ. We do not know enough of the details to be able to reconcile them. But the

very variations strengthen the independent witness to the essential fact that Jesus rose from the grave. Let each writer give his own account in his own way. The stone was rolled away not to let the Lord out, but to let the women in to prove the fact of the empty tomb (*McNeile*).

28:3 {**Appearance**} (*\eidea*). Here only in the N.T. Compare *\morph^* and *\sch^ma*.

28:4 {**The watchers did quake**} (*\eseisth^san hoi t^rountes*). And no wonder that they became as dead men and fled before the women came.

28:5 {**Unto the women**} (*\tais gunaixin*). According to John, Mary Magdalene had left to go and tell Peter and John of the supposed grave robbery (*Joh 20:1f.*). But the other women remained and had the interview with the angel (*or men, Luke*) about the empty tomb and the Risen Christ. {**Jesus the Crucified**} (*\I^soun ton estaur^menon*). Perfect passive participle, state of completion. This he will always be. So Paul will preach as essential to his gospel "and this one crucified" (*\kai touton estaur^menon\, 1Co 2:2*).

28:6 {**Risen from the dead**} (*\^gerth^ apo t^"n nekr^"n*). {**Jesus the Risen**}. This is the heart of the testimony of the angel to the women. It is what Paul wishes Timothy never to forget (*2Ti 2:8*), "Jesus Christ risen from the dead" (*\I^soun Christon eg^germenon ek nekr^"n*). They were afraid and dazzled by the glory of the scene, but the angel said, "Come, see the place where the Lord lay" (*\deute idete ton topon hopou ekeito ho Kurios*). Some MSS. do not have *\ho Kurios*, but he is the subject of *\ekeito*. His body was not there. It will not do to say that Jesus arose in spirit and appeared alive though his body remained in the tomb. The empty tomb is the first great fact confronting the women and later the men. Various theories were offered then as now. But none of them satisfy the evidence and explain the survival of faith and hope in the disciples that do not rest upon the fact of the Risen Christ whose body was no longer in the tomb.

28:7 {**He goeth before you into Galilee**} (*\proagei humas eis t^"n Galilaian*). Jesus did appear to the disciples in Galilee on two notable occasions (*by the beloved lake, Joh 21, and on the mountain, Mt 28:16-20*). Probably before the women were

permitted to tell this story in full to the disciples who scouted as idle talk (**Joh 24:11**) their first accounts, Jesus appeared to various disciples in Jerusalem on this first great Sunday. Jesus did not say that he would not see any of them in Jerusalem. He merely made a definite appointment in Galilee which he kept.

28:8 {**With fear and great joy**} (*\meta phobou kai charas megal^s*). A touch of life was this as the excited women ran quickly (*\tachu edramon*) as they had been told "to bring his disciples word" (*\apaggeilai tois math^htais autou*). They had the greatest piece of news that it was possible to have. Mark calls it fear and ecstasy. Anything seemed possible now. Mark even says that at first they told no one anything for they were afraid (**Mr 16:9**), the tragic close of the text of Mark in Aleph and B, our two oldest manuscripts. But these mingled emotions of ecstasy and dread need cause no surprise when all things are considered.

28:9 {**Jesus met them**} (*\I^sous hup^hnt^hsen autais*). Came suddenly face to face (*\anta^h, hupo*) with them as they brooded over the message of the angel and the fact of the empty tomb (*associative instrumental, \autais*). Cf. 8:34; 24:1-6. Probably the lost portion of Mark's Gospel contained the story of this meeting with Jesus which changed their fears into joy and peace. His greeting was the ordinary "Hail" (*\chairete*). They fell at his feet and held them in reverence while they worshipped him. Jesus allowed this act of worship though he forbade eager handling of his body by Mary Magdalene (**Joh 20:17**). It was a great moment of faith and cheer.

28:10 {**Fear not**} (*\m^h phobeisthe*). They were still afraid for joy and embarrassment. Jesus calms their excitement by the repetition of the charge from the angel for the disciples to meet him in Galilee. There is no special mention of Peter (**"and Peter"**) as in Mr 16:7, but we may be sure that the special message to Peter was delivered.

28:11 {**Told unto the chief priests**} (*\ap^hggeilan tois archiereusin*). These Roman soldiers had been placed at the disposal of the Sanhedrin. They were probably afraid also to report to Pilate and tell him what had happened. They apparently told a truthful account as far as they understood it. But were the Sanhedrin convinced of the resurrection of Jesus?

28:12 {**They gave large money**} (*\arguria hikana ed^hkan*). The use

of the plural for pieces of silver (*\arguria*) is common. The papyri have many instances of *\hikana* for considerable (*from \hikan“\, to reach to, attain to*). These pious Sanhedrists knew full well the power of bribes. They make a contract with the Roman soldiers to tell a lie about the resurrection of Jesus as they paid Judas money to betray him. They show not the slightest tendency to be convinced by the facts though one had risen from the dead.

28:13 {**Stole him away while we slept**} (*\eklepsan auton h^m“n koim“men“n*). Genitive absolute. An Irish bull on the face of it. If they were asleep they would not know anything about it.

28:14 {**We will persuade him, and rid you of care**} (*h^meis peisomen kai humas amerimnous poi^somen*). They would try money also on Pilate and assume all responsibility. Hence the soldiers have no anxiety (*\amerimnous\, alpha privative and \merimna“\, to be anxious*). They lived up to their bargain and this lie lives on through the ages. Justin (*_Dial_. 108*) accuses the Jews of spreading the charge. Bengel: *_Quam laboriosum bellum mendacii contra veritatem_*. {**It was spread about**} (*\dieph^misth^*) diligently by the Jews to excuse their disbelief in the Messiahship of Jesus.

28:17 {**But some doubted**} (*hoi de edistasan*). From *\dis* (*in two, divided in mind*). Cf. Mt 14:31. The reference is not to the eleven who were all now convinced after some doubt, but to the others present. Paul states that over five hundred were present, most of whom were still alive when he wrote (*1Co 15:6*). It is natural that some should hesitate to believe so great a thing at the first appearance of Jesus to them. Their very doubt makes it easier for us to believe. This was the mountain where Jesus had promised to meet them. This fact explains the large number present. Time and place were arranged beforehand. It was the climax of the various appearances and in Galilee where there were so many believers. They worshipped (*\prosekun^san*) Jesus as the women had done (28:9). He is now their Risen Lord and Saviour.

28:18 {**All authority**} (*pfsa exousia*). Jesus came close to them (*\proselth“n*) and made this astounding claim. He spoke as one already in heaven with a world-wide outlook and with the resources of heaven at his command. His authority or power in his earthly life had been great (7:29; 11:27; 21:23f.). Now it is

boundless and includes earth and heaven. {**Hath been given**} (*\edoth^*) is a timeless aorist (*Robertson, _Grammar_, pp. 836f.*). It is the sublimist of all spectacles to see the Risen Christ without money or army or state charging this band of five hundred men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power. Pentecost is still to come, but dynamic faith rules on this mountain in Galilee.

28:19 {**All the nations**} (*\panta ta ethn^*). Not just the Jews scattered among the Gentiles, but the Gentiles themselves in every land. And not by making Jews of them, though this point is not made plain here. It will take time for the disciples to grow into this *_Magna Charta_* of the missionary propaganda. But here is the world program of the Risen Christ and it should not be forgotten by those who seek to foreshorten it all by saying that Jesus expected his second coming to be very soon, even within the lifetime of those who heard. He did promise to come, but he has never named the date. Meanwhile we are to be ready for his coming at any time and to look for it joyfully. But we are to leave that to the Father and push on the campaign for world conquest. This program includes making disciples or learners (*\math^teusate*) such as they were themselves. That means evangelism in the fullest sense and not merely revival meetings. Baptism in (*\eis*, **not _into_**) the name of the Father, the Son, and the Holy Spirit, in the name of the Trinity. Objection is raised to this language in the mouth of Jesus as too theological and as not a genuine part of the Gospel of Matthew for the same reason. See Mt 11:27, where Jesus speaks of the Father and the Son as here. But it is all to no purpose. There is a chapter devoted to this subject in my *_The Christ of the Logia_* in which the genuineness of these words is proven. The name of Jesus is the essential part of it as is shown in the Acts. Trine immersion is not taught as the Greek Church holds and practices, baptism in the name of the Father, then of the Son, then of the Holy Spirit. The use of name (*\onoma*) here is a common one in the Septuagint and the papyri for power or authority. For the use of *\eis* with *\onoma* in the sense here employed, not meaning *_into_*, see Mt 10:41f. (*cf. also 12:41*).

28:20 {**Teaching them**} (*\didaskontes autous*). Christians have been slow to realize the full value of what we now call religious education. The work of teaching belongs to the home, to the

church (*sermon, Sunday school, young people's work, prayer-meeting, study classes, mission classes*), to the school (*not mixing of church and state, but moral instruction if not the reading of the Bible*), good books which should be in every home, reading of the Bible itself. Some react too far and actually put education in the place of conversion or regeneration. That is to miss the mark. But teaching is part, a weighty part, of the work of Christians.

{**I am with you**} (\eg“ *meta hum*“*n*\). This is the amazing and blessed promise. He is to be with the disciples when he is gone, with all the disciples, with all knowledge, with all power, with them all the days (*all sorts of days, weakness, sorrows, joy, power*), till the consummation of the age (\he“*s t*^*s sunteleias tou ai*“*nos*\). That goal is in the future and unknown to the disciples. This blessed hope is not designed as a sedative to an inactive mind and complacent conscience, but an incentive to the fullest endeavor to press on to the farthest limits of the world that all the nations may know Christ and the power of his Risen Life. So Matthew's Gospel closes in a blaze of glory. Christ is conqueror in prospect and in fact. Christian history from that eventful experience on the Mountain in Galilee has been the fulfilment of that promise in as far as we allow God's power to work in us for the winning of the world to Christ, the Risen, all powerful Redeemer, who is with his people all the time. Jesus employs the prophetic present here (\eimi\, **I am**). He is with us all the days till he comes in glory.

1:1 **{The beginning}** (\arch^). There is no article in the Greek. It is possible that the phrase served as a heading or title for the paragraph about the ministry of the Baptist or as the superscription for the whole Gospel (**Bruce**) placed either by Mark or a scribe. And then the Gospel of Jesus Christ means the Message about Jesus Christ (**objective genitive**). The word Gospel here (\euaggelion\) comes close to meaning the record itself as told by Mark. Swete notes that each writer has a different starting point (\arch^). Mark, as the earliest form of the evangelic tradition, begins with the work of the Baptist, Matthew with the ancestry and birth of the Messiah, Luke with the birth of the Baptist, John with the Preincarnate Logos, Paul with the foundation of each of the churches (**Php 4:15**). **{The Son of God}** (\Huïou theou\). Aleph 28, 255 omit these words, but B, D, L, have them and the great mass of the manuscripts have \huiou tou theou\. If this is a heading added to what Mark wrote, the heading may have existed early in two forms, one with, one without "Son of God." If Mark wrote the words, there is no reason to doubt the genuineness since he uses the phrase elsewhere.

1:2 **{In Isaiah, the prophet}** (\en t“i Esaifi t“i proph^t^i\). The quotation comes from Mal 3:1 and Isa 40:3. The Western and Neutral classes read Isaiah, the Alexandrian and Syrian, "the prophets," an evident correction because part of it is from Malachi. But Isaiah is mentioned as the chief of the prophets. It was common to combine quotations from the prophets in _testimonia_ and _catenae_ (**chains of quotations**). This is Mark's only prophetic quotation on his own account (**Bruce**).

1:3 **{The voice of one crying}** (\phon^ bo“ntos\). God is coming to his people to deliver them from their captivity in Babylon. So the prophet cries like a voice in the wilderness to make ready for the coming of God. When the committee from the Sanhedrin came to ask John who he was, he used this very language of Isaiah (**Joh 1:23**). He was only a voice, but we can still hear the echo of that voice through the corridor of the centuries. **{Paths straight}** (\eutheias tas tribous\). Automobile highways today well illustrate the wonderful Persian roads for the couriers of

the king and then for the king himself. The Roman Empire was knit together by roads, some of which survive today. John had a high and holy mission as the forerunner of the Messiah.

1:4 **{John came}** (*\egeneto I“an^s*). His coming was an epoch (*\egeneto*), not a mere event (*\^n*). His coming was in accordance with the prophetic picture (*\kath“s\, 1:2*). Note the same verb about John in Joh 1:6. The coming of John the Baptizer was the real beginning of the spoken message about Christ. He is described as **{the baptizing one}** (*\ho haptiz“n*) in the wilderness (*\en t^i er^m“i*). The baptizing took place in the River Jordan (*Mr 1:5,9*) which was included in the general term the wilderness or the deserted region of Judea. **{Preached the baptism of repentance}** (*\k^russ“n baptisma metanoias*). Heralded a repentance kind of baptism (*genitive case, genus case*), a baptism marked by repentance. See on Mt 3:2 for discussion of repent, an exceedingly poor rendering of John's great word *\metanoias*. He called upon the Jews to change their minds and to turn from their sins, "confessing their sins" (*\exomologoumenoi tas hamartias aut“n*). See Mt 3:16. The public confessions produced a profound impression as they would now. **{Unto remission of sins}** (*\eis aphasin hamarti“n*). This is a difficult phrase to translate accurately. Certainly John did not mean that the baptism was the means of obtaining the forgiveness of their sins or necessary to the remission of sins. The trouble lies in the use of *\eis* which sometimes is used when purpose is expressed, but sometimes when there is no such idea as in Mt 10:41 and Mt 12:41. Probably "with reference to" is as good a translation here as is possible. The baptism was on the basis of the repentance and confession of sin and, as Paul later explained (*Ro 6:4*), was a picture of the death to sin and resurrection to new life in Christ. This symbol was already in use by the Jews for proselytes who became Jews. John is treating the Jewish nation as pagans who need to repent, to confess their sins, and to come back to the kingdom of God. The baptism in the Jordan was the objective challenge to the people.

1:5 **{Then went out unto him}** (*\exeporeueto pros auton*). Imperfect indicative describing the steady stream of people who kept coming to the baptism (*\ebaptizonto\, imperfect passive indicative, a wonderful sight*). **{In the river Jordan}** (*\en t“i Iordan^i potam“i*). In the Jordan river, literally.

1:6 **{Clothed with camel's hair}** (*\endedumenos trichas kam^lou*).

Matthew (*Mt 3:4*) has it a garment (*\enduma*) of camel's hair. Mark has it in the accusative plural the object of the perfect passive participle retained according to a common Greek idiom. It was, of course, not camel's skin, but rough cloth woven of camel's hair. For the locusts and wild honey, see on *^Mt 3:4*. Dried locusts are considered palatable and the wild honey, or "mountain honey" as some versions give it (*\meli agrion*), was bountiful in the clefts of the rocks. Some Bedouins make their living yet by gathering this wild honey out of the rocks.

1:7 {**Mightier than I**} (*\ho ischuroteros mou*). In each of the Synoptics. Gould calls it a skeptical depreciation of himself by John. But it was sincere on John's part and he gives a reason for it. {**The Latchet**} (*\ton himanta*). The thong of the sandal which held it together. When the guest comes into the house, performed by a slave before one enters the bath. Mark alone gives this touch.

1:8 {**With water**} (*\hudati*). So Luke (*Lu 3:16*) the locative case, {**in water**}. Matthew (*Mt 3:11*) has *\en* (*in*), both with (*in*) water and the Holy Spirit. The water baptism by John was a symbol of the spiritual baptism by Jesus.

1:9 {**In the Jordan**} (*\eis ton Iordan^n*). So in verse 10, *\ek tou hudatos*, out of the water, after the baptism into the Jordan. Mark is as fond of "straightway" (*\euthus*) as Matthew is of "then" (*\tote*). {**Rent asunder**} (*\schizomenous*). Split like a garment, present passive participle. Jesus saw the heavens parting as he came up out of the water, a more vivid picture than the "opened" in *Mt 3:16* and *Lu 3:21*. Evidently the Baptist saw all this and the Holy Spirit coming down upon Jesus as a dove because he later mentions it (*Joh 1:32*). The Cerinthian Gnostics took the dove to mean the heavenly _aeon Christ_ that here descended upon the man Jesus and remained with him till the Cross when it left him, a sort of forecast of the modern distinction between the Jesus of history and the theological Christ.

1:11 {**Thou art**} (*\su ei*). So *Lu 3:22*. *Mt 3:17* has {**this is**} (*\houtos estin*) which see. So both Mark and Luke have "in thee," while Matthew has "in whom."

1:12 {**Driveth him forth**} (*\auton ekballei*). Vivid word, bolder than Matthew's "was led up" (*\an^chth^ *) and Luke's "was led"

(\^geto\). It is the same word employed in the driving out of demons (**Mr 1:34,39**). Mark has here "straightway" where Matthew has "then" (*see on verse 9*). The forty days in the wilderness were under the direct guidance of the Holy Spirit. The entire earthly life of Jesus was bound up with the Holy Spirit from his birth to his death and resurrection.

1:13 {**With the wild beasts**} (\meta t^u th^ri^"n\). Mark does not give the narrative of the three temptations in Matthew and Luke (*apparently from the Logia and originally, of course, from Jesus himself*). But Mark adds this little touch about the wild beasts in the wilderness. It was the haunt at night of the wolf, the boar, the hyena, the jackal, the leopard. It was lonely and depressing in its isolation and even dangerous. Swete notes that in Ps 90:13 the promise of victory over the wild beasts comes immediately after that of angelic guardianship cited by Satan in Mt 4:6. The angels did come and minister (\di^konoun\), imperfect tense, kept it up till he was cheered and strengthened. Dr. Tristram observes that some Abyssinian Christians are in the habit of coming to the Quarantania during Lent and fasting forty days on the summit amid the ruins of its ancient cells and chapels where they suppose Jesus was tempted. But we are all tempted of the devil in the city even worse than in the desert.

1:14 {**Jesus came into Galilee**} (\^lthen ho I^sous eis t^"n Galilaian\). Here Mark begins the narrative of the active ministry of Jesus and he is followed by Matthew and Luke. Mark undoubtedly follows the preaching of Peter. But for the Fourth Gospel we should not know of the year of work in various parts of the land (**Perea, Galilee, Judea, Samaria**) preceding the Galilean ministry. John supplements the Synoptic Gospels at this point as often. The arrest of John had much to do with the departure of Jesus from Judea to Galilee (**Joh 4:1-4**). {**Preaching the gospel of God**} (\k^russ^"n to euaggelion tou theou\). It is the subjective genitive, the gospel that comes from God. Swete observes that repentance (\metanoia\) is the keynote in the message of the Baptist as gospel (\euaggelion\) is with Jesus. But Jesus took the same line as John and proclaimed both repentance and the arrival of the kingdom of God. Mark adds to Matthew's report the words "the time is fulfilled" (\pepl^r^"tai ho kairos\). It is a significant fact that John looks backward to the promise of the coming of the Messiah and signalizes the fulfilment as near at hand (*perfect passive indicative*). It is

like Paul's fulness of time (*\pl^r“ma tou chronou*) in Ga 4:4 and fulness of the times (*\pl^r“ma ton kair“n*) in Eph 1:10 when he employs the word *\kairos*, opportunity or crisis as here in Mark rather than the more general term *\chronos*. Mark adds here also: "and believe in the gospel" (*\kai pisteuete en t“i euaggeli“i*). Both repent and believe in the gospel. Usually faith in Jesus (*or God*) is expected as in John 14:1. But this crisis called for faith in the message of Jesus that the Messiah had come. He did not use here the term Messiah, for it had come to have political connotations that made its use at present unwise. But the kingdom of God had arrived with the presence of the King. It does make a difference what one believes. Belief or disbelief in the message of Jesus made a sharp cleavage in those who heard him. "Faith in the message was the first step; a creed of some kind lies at the basis of confidence in the Person of Christ, and the occurrence of the phrase *\pistuete en t“i euaggeli“i* in the oldest record of the teaching of our Lord is a valuable witness to this fact" (*Swete*).

1:16 {**And passing along by the Sea of Galilee**} (*\kai parag“n para t^n thalassan t^s Galilaias*). Mark uses *\para* (*along, beside*) twice and makes the picture realistic. He catches this glimpse of Christ in action. Casting a {**net**} (*\amphiballontas*). Literally casting on both sides, now on one side, now on the other. Matthew (*Mt 4:18*) has a different phrase which see. There are two papyri examples of the verb *\amphiball“*, one verb absolutely for fishing as here, the other with the accusative. It is fishing with a net, making a cast, a haul. These four disciples were fishermen (*\halieis*) and were {**partners**} (*\metochoi*) as Luke states (*Lu 5:7*).

1:17 {**Become**} (*\genesthai*). Mark has this word not in Matthew. It would be a slow and long process, but Jesus could and would do it. He would undertake to make fishers of men out of fishermen. Preachers are made out of laymen who are willing to leave their business for service for Christ.

1:19 {**A little further**} (*\oligon*). A Marcan detail. {**Mending their nets**} (*\katartizontas ta diktua*). See on *^Mt 4:21*. Getting ready that they might succeed better at the next haul.

1:20 {**With the hired servants**} (*\meta t“n misth“t“n*). One hired for wages (*\misthos*), a very old Greek word. Zebedee and his two sons evidently had an extensive business in co-operation with

Andrew and Simon (*Lu 5:7,10*). Mark alone has this detail of the hired servants left with Zebedee. They left the boat and their father (*Mt 4:22*) with the hired servants. The business would go on while they left all (*Lu 5:11*) and became permanent followers of Jesus. Many a young man has faced precisely this problem when he entered the ministry. Could he leave father and mother, brothers and sisters, while he went forth to college and seminary to become a fisher of men? Not the least of the sacrifices made in the education of young preachers is that made by the home folks who have additional burdens to bear because the young preacher is no longer a bread-winner at home. Most young preachers joyfully carry on such burdens after entering the ministry.

1:21 {**And taught**} (*\edidasken*). Inchoative imperfect, began to teach as soon as he entered the synagogue in Capernaum on the sabbath. The synagogue in Capernaum afforded the best opening for the teaching of Jesus. He had now made Capernaum (*Tell Hum*) his headquarters after the rejection in Nazareth as explained in *Lu 4:16-31* and *Mt 4:13-16*. The ruins of this synagogue have been discovered and there is even talk of restoring the building since the stones are in a good state of preservation. Jesus both taught (*\didask*) and preached (*\k^russ*) in the Jewish synagogues as opportunity was offered by the chief or leader of the synagogue (*\archisunag^gos*). The service consisted of prayer, praise, reading of scripture, and exposition by any rabbi or other competent person. Often Paul was invited to speak at such meetings. In *Lu 4:20* Jesus gave back the roll of Isaiah to the attendant or beadle (*\t^i hup^ret^i*) whose business it was to bring out the precious manuscript and return it to its place. Jesus was a preacher of over a year when he began to teach in the Capernaum synagogue. His reputation had preceded him (*Lu 4:14*).

1:22 {**They were astonished**} (*\exempl^ssonto*). Pictorial imperfect as in *Lu 4:32* describing the amazement of the audience, "meaning strictly to strike a person out of his senses by some strong feeling, such as fear, wonder, or even joy" (*Gould*). {**And not as their scribes**} (*\kai ouch h^s hoi grammateis*). *Lu 4:32* has only "with authority" (*\en exousifi*). Mark has it "as having authority" (*\h^s ech^an exousian*). He struck a note not found by the rabbi. They quoted other rabbis and felt their function to be expounders of the traditions which they made a millstone around the necks of the people. By so doing they set aside the word and

will of God by their traditions and petty legalism (*Mr 7:9,13*). They were casuists and made false interpretations to prove their punctilious points of external etiquette to the utter neglect of the spiritual reality. The people noticed at once that here was a personality who got his power (*authority*) direct from God, not from the current scribes. "Mark omits much, and is in many ways a meagre Gospel, but it makes a distinctive contribution to the evangelic history _in showing by a few realistic touches_ (*this one of them*) _the remarkable personality of Jesus_" (*Bruce*). See on Mt 7:29 for the like impression made by the Sermon on the Mount where the same language occurs. The chief controversy in Christ's life was with these scribes, the professional teachers of the oral law and mainly Pharisees. At once the people see that Jesus stands apart from the old group. He made a sensation in the best sense of that word. There was a buzz of excitement at the new teacher that was increased by the miracle that followed the sermon.

1:23 {**With an unclean spirit**} (*en pneumatī akathartē*). This use of *en* "with" is common in the Septuagint like the Hebrew *be*, but it occurs also in the papyri. It is the same idiom as "in Christ," "in the Lord" so common with Paul. In English we speak of our being in love, in drink, in his cups, etc. The unclean spirit was in the man and the man in the unclean spirit, a man in the power of the unclean spirit. Luke has "having," the usual construction. See on Mt 22:43. Unclean spirit is used as synonymous with {**demon**} (*daimonion*). It is the idea of estrangement from God (*Zec 13:2*). The whole subject of demonology is difficult, but no more so than the problem of the devil. Jesus distinguishes between the man and the unclean spirit. Usually physical or mental disease accompanied the possession by demons. One wonders today if the degenerates and confirmed criminals so common now are not under the power of demons. The only cure for confirmed criminals seems to be conversion (*a new heart*).

1:24 {**What have we to do with thee?**} (*ti hēmin kai soi?*) The same idiom in Mt 8:29. Ethical dative. Nothing in common between the demon and Jesus. Note "we." The man speaks for the demon and himself, double personality. The recognition of Jesus by the demons may surprise us since the rabbis (*the ecclesiastics*) failed to do so. They call Jesus "The Holy One of God" (*ho hagios tou theou*). Hence the demon feared that Jesus

was come to destroy him and the man in his power. In Mt 8:29 the demon calls Jesus "Son of God." Later the disciples will call Jesus "The Holy One of God" (*Joh 6:69*). The demon cried out aloud (*\anekraxen*, *late first aorist form*, *\anekragen*, *common second aorist*) so that all heard the strange testimony to Jesus. The man says "I know" (*\oida*), correct text, some manuscripts "we know" (*\oidamen*), including the demon.

1:25 **{Hold thy peace}** (*\phim“th^ti*). First aorist passive imperative of *\phimo“*. "Be quiet," Moffatt translates it. But it is a more vigorous word, "Be muzzled" like an ox. So literally in De 25:4, 1Co 9:9; 1Ti 5:18. It is common in Josephus, Lucian, and the LXX. See Mt 22:12,34. Gould renders it "Shut up." "Shut your mouth" would be too colloquial. Vincent suggests "gagged," but that is more the idea of *\epistomazein* in Tit 1:11, to stop the mouth.

1:26 **{Tearing him}** (*\sparaxan auton*). Margin, **{convulsing him}** like a spasm. Medical writers use the word for the rotating of the stomach. Lu 4:35 adds "when the demon had thrown him down in the midst." Mark mentions the "loud voice" (*\phon^i megal^i*), a screech, in fact. It was a moment of intense excitement.

1:27 **{They questioned among themselves}** (*\sunz^tein autous*). By look and word. **{A new teaching}** (*\didach^ kain^ *). One surprise had followed another this day. The teaching was fresh (*\kain^ *), original as the dew of the morning on the blossoms just blown. That was a novelty in that synagogue where only staid and stilted rabbinical rules had been heretofore droned out. This new teaching charmed the people, but soon will be rated as heresy by the rabbis. And it was with authority (*\kat' exousian*). It is not certain whether the phrase is to be taken with "new teaching," "It's new teaching with authority behind it," as Moffatt has it, or with the verb; "with authority commandeth even the unclean spirits" (*\kai tois pneumasin tois akathartois epitassei*). The position is equivocal and may be due to the fact that "Mark gives the incoherent and excited remarks of the crowd in this natural form" (*Swete*). But the most astonishing thing of all is that the demons "obey him" (*\hupakouousin aut^i*). The people were accustomed to the use of magical formulae by the Jewish exorcists (*Mt 12:27; Ac 19:13*), but here was something utterly different. Simon Magus could not understand how Simon Peter could do his miracles without some secret trick and even offered to buy it (*Ac 8:19*).

1:28 {**The report of him**} (*h^ ako^ autou*). Vulgate, *_rumor_*. See Mt 14:1; 24:6. They had no telephones, telegraphs, newspapers or radio, but news has a marvellous way of spreading by word of mouth. The fame of this new teacher went out "everywhere" (*pantachou*) throughout all Galilee.

1:29 {**The house of Simon and Andrew**} (*t^ n oikian Sim "nos kai Andreou*). Peter was married and both he and Andrew lived together in "Peter's house" (*Mt 8:14*) with Peter's wife and mother-in-law. Peter was evidently married before he began to follow Jesus. Later his wife accompanied him on his apostolic journeys (*1Co 9:5*). This incident followed immediately after the service in the synagogue on the sabbath. All the Synoptics give it. Mark heard Peter tell it as it occurred in his own house where Jesus made his home while in Capernaum. Each Gospel gives touches of its own to the story. Mark has "lay sick of a fever" (*katekeito puresousa*), lay prostrate burning with fever. Matthew puts it "stretched out (*bebl^ men^ n*) with a fever." Luke has it "holden with a great fever" (*n^ sunechomen^ puret "i megal "i*), a technical medical phrase. They all mention the instant recovery and ministry without any convalescence. Mark and Matthew speak of the touch of Jesus on her hand and Luke speaks of Jesus standing over her like a doctor. It was a tender scene.

1:32 {**When the sun did set**} (*hote edusen ho h^ lios*). This picturesque detail Mark has besides "at even" (*opsias genomen^ s*, *genitive absolute, evening having come*). Matthew has "when even was come," Luke "when the sun was setting." The sabbath ended at sunset and so the people were now at liberty to bring their sick to Jesus. The news about the casting out of the demon and the healing of Peter's mother-in-law had spread all over Capernaum. They brought them in a steady stream (*imperfect tense, epheron*). Luke (*Lu 4:40*) adds that Jesus laid his hand on every one of them as they passed by in grateful procession.

1:33 {**At the door**} (*pros t^ n thuran*). At the door of Peter's house. The whole city was gathered together there (*n^ episun^ gmen^, past perfect passive periphrastic indicative, double compound epi and sun*). Mark alone mentions this vivid detail. He is seeing with Peter's eyes again. Peter no doubt watched the beautiful scene with pride and gratitude as Jesus stood in the door and healed the great crowds in the glory of that sunset. He loved to tell it afterwards. {**Divers diseases**}

(\poikilais nosois\). See Mt 4:24 about \poikilos\ meaning many-coloured, variegated. All sorts of sick folk came and were healed.

1:34 {**Devils**} (\daimonia\). Demons it should be translated always. {**Suffered not**} (\ouk ^phien\). Would not allow, imperfect tense of continued refusal. The reason given is "because they knew him" (\hoti ^ideisan auton\). Whether "to be Christ" (\Christon einai\) is genuine or not, that is the meaning and is a direct reference to 1:24 when in the synagogue the demon recognized and addressed Jesus as the Holy One of God. Testimony from such a source was not calculated to help the cause of Christ with the people. He had told the other demon to be silent. See on 7Mt 8:29 for discussion of the word demon.

1:35 {**In the morning, a great while before day**} (\pr^i ennuchal\). Luke has only "when it was day" (\genomen^s h^meras\). The word \pr^i\ in Mark means the last watch of the night from three to six A.M. \Ennucha lian\ means in the early part of the watch while it was still a bit dark (cf. Mr 16:2 \lian pr^i\). {**Rose up and went out**} (\anastas ex^lthen\). Out of the house and out of the city, off (\ap^lthen\, *even if not genuine, possibly a conflate reading from 6:32,46*). "Flight from the unexpected reality into which His ideal conception of His calling had brought Him" (*H.J. Holtzmann*). Gould notes that Jesus seems to retreat before his sudden popularity, to prayer with the Father "that he might not be ensnared by this popularity, or in any way induced to accept the ways of ease instead of duty." But Jesus also had a plan for a preaching tour of Galilee and "He felt He could not begin too soon. He left in the night, fearing opposition from the people" (*Bruce*). Surely many a popular preacher can understand this mood of Jesus when in the night he slips away to a solitary place for prayer. Jesus knew what it was to spend a whole night in prayer. He knew the blessing of prayer and the power of prayer. {**And there prayed**} (\k^akei pros^ucheto\). Imperfect tense picturing Jesus as praying through the early morning hours.

1:36 {**Followed after him**} (\katedi^xen auton\). Hunted him out (*Moffatt*). Perfective use of the preposition \kata\ (*down to the finish*). The verb \di^k^ is used for the hunt or chase, pursuit. Vulgate has _persecutus est_. The personal story of Peter comes in here. "Simon's intention at least was good; the Master seemed to be losing precious opportunities and must be brought back"

(*Swete*). Peter and those with him kept up the search till they found him. The message that they brought would surely bring Jesus back to Peter's house.

1:38 {**Into the next towns**} (\(*eis tas echomenas k“mopoleis*\). It was a surprising decision for Jesus to leave the eager, excited throngs in Capernaum for the country town or village cities without walls or much importance. Only instance of the word in the N.T. Late Greek word. The use of \echomenas\ for next is a classic use meaning clinging to, next to a thing. So in Lu 13:33; Ac 13:44; 20:15; Heb 6:9. "D" here has \eggus\ (*near*).

1:39 {**Throughout all Galilee**} (\(*Eis hol^n t^n Galilaian*\). The first tour of Galilee by Jesus. We are told little about this great preaching tour.

1:40 {**Kneeling down to him**} (\(*kai gonupet“n*\). Picturesque detail omitted by some MSS. Lu 5:12 has "fell on his face."

1:41 {**Being moved with compassion**} (\(*splagchnistheis*\). Only in Mark. First aorist passive participle.

1:43 {**Strictly charged**} (\(*embrim^samenos*\). Only in Mark. Lu 5:14 has \par^ggeilen\ (*commanded*). Mark's word occurs also in 14:5 and in Mt 9:30 and Joh 11:38. See on Mt 9:30. It is a strong word for the snorting of a horse and expresses powerful emotion as Jesus stood here face to face with leprosy, itself a symbol of sin and all its train of evils. The command to report to the priests was in accord with the Mosaic regulations and the prohibition against talking about it was to allay excitement and to avoid needless opposition to Christ.

1:44 {**For a testimony unto them**} (\(*eis marturion autois*\). Without the formal testimony of the priests the people would not receive the leper as officially clean.

1:45 {**Began to publish it much**} (\(*rxato k^russein polla*\). Lu 5:15 puts it, "so much the more" (\(*mflon*\). One of the best ways to spread a thing is to tell people not to tell. It was certainly so in this case. Soon Jesus had to avoid cities and betake himself to desert places to avoid the crowds and even then people kept coming to Jesus (\(*rchonto*\, *imperfect tense*). Some preachers are not so disturbed by the onrush of crowds.

[\[Previous\]](#) [\[Next\]](#)

2:1 {**Again into Capernaum after some days**} (\palin eis Kapharnaoum di' h^mer^'n\). After the first tour of Galilee when Jesus is back in the city which is now the headquarters for the work in Galilee. The phrase \di' h^mer^'n\ means days coming in between (\dia, duo\, two) the departure and return. {**In the house**} (\en oik^'i\). More exactly, {**at home**}, in the home of Peter, now the home of Jesus. Another picture directly from Peter's discourse. Some of the manuscripts have here \eis oikon\, illustrating the practical identity in meaning of \en\ and \eis\ (Robertson, *Grammar*, pp. 591-6). {**It was noised**} (\^kousth^). It was heard (*first aorist, passive indicative from* \akou^'\, *to hear*). People spread the rumour, "He is at home, he is indoors."

2:2 {**So that there was no longer room for them, no, not even about the door**} (\h^'ste m^keti ch^'rein m^de ta pros t^'n thuran\). Another graphic Markan detail seen through Peter's eyes. The double compound negative in the Greek intensifies the negative. This house door apparently opened into the street, not into a court as in the larger houses. The house was packed inside and there was a jam outside. {**And he spake the word unto them**} (\kai elalei autois ton logon\). And he was speaking the word unto them, Mark's favourite descriptive imperfect tense (\elalei\). Note this word \lale^'\ about the preaching of Jesus (*originally just sounds like the chatter of birds, the prattling of children, but here of the most serious kind of speech.*) As contrasted with \leg^'\ (*to say*) it is rather an onomatopoeic word with some emphasis on the sound and manner of speaking. The word is common in the vernacular papyri examples of social inter-course.

2:3 {**And they come**} (\kai erchontai\). Fine illustration of Mark's vivid dramatic historical present preserved by Luke Lu 5:18, but not by Mt 9:2 (*imperfect*). {**Borne by four**} (\airomenon hupo tessar^'n\). Another picturesque Markan detail not in the others.

2:4 {**Come nigh**} (\proseggisai\). But Westcott and Hort read \prosenegkai\, to bring to, after Aleph, B, L, 33, 63 (*cf. Joh 5:18*). {**They uncovered the roof**} (\apestegasan t^'n steg^'n\).

They unroofed the roof (*note paronomasia in the Greek and cognate accusative*). The only instance of this verb in the N.T. A rare word in late Greek, no papyrus example given in Moulton and Milligan _Vocabulary_. They climbed up a stairway on the outside or ladder to the flat tile roof and dug out or broke up (*\exoruxantes*) the tiles (*the roof*). There were thus tiles (*\dia t' "n keram "n*, *Lu 5:19*) of laths and plaster and even slabs of stone stuck in for strength that had to be dug out. It is not clear where Jesus was (*\hopou ^n*), either downstairs, (*Holtzmann*) or upstairs (*Lightfoot*), or in the quadrangle (*_atrium_ or _compluvium_, if the house had one*). "A composition of mortar, tar, ashes and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs cropping it" (*Vincent*). {**They let down the bed**} (*\chal "si ton krabaton*), historical present again, aorist tense in *Lu 5:19* (*\kath ^kan*). The verb means to lower from a higher place as from a boat. Probably the four men had a rope fastened to each corner of the pallet or poor man's bed (*\krabaton*, *Latin _grabatus_*. *So one of Mark's Latin words*). Matthew (*Mt 9:2*) has *\klin^*, general term for bed. Luke has *\klinidion* (*little bed or couch*). Mark's word is common in the papyri and is spelled also *\krabbatos*, sometimes *\krabatos*, while W, Codex Washingtonius, has it *\krabbaton*.

2:5 {**Their faith**} (*\t ^n pistin aut "n*). The faith of the four men and of the man himself. There is no reason for excluding his faith. They all had confidence in the power and willingness of Jesus to heal this desperate case. {**Are forgiven**} (*\aphientai*, *aoristic present passive, cf. punctiliar action, Robertson's _Grammar_, pp. 864ff.*). So *Mt 9:3*, but *Lu 5:20* has the Doric perfect passive *\aphe "ntai*. The astonishing thing both to the paralytic and to the four friends is that Jesus forgave his sins instead of healing him. The sins had probably caused the paralysis.

2:6 {**Sitting there, and reasoning in their hearts**} (*\ekei kath ^menoi kai dialogizomenoi en tais kardiais aut "n*). Another of Mark's pictures through Peter's eyes. These scribes (*and Pharisees, Lu 5:21*) were there to cause trouble, to pick flaws in the teaching and conduct of Jesus. His popularity and power had aroused their jealousy. There is no evidence that they spoke aloud the murmur in their hearts, "within themselves" (*Mt 9:3*).

It was not necessary, for their looks gave them away and Jesus knew their thoughts (*Mt 9:4*) and perceived their reasoning (*Lu 5:22*). {**Instantly Jesus recognized it in his own spirit**} (*\euthus epignous ho I'sous t' i pneumatī autou*, *Mr 2:8*). The Master at once recognizes the hostile atmosphere in the house. The debate (*\dialogizomenoi*) in their hearts was written on their faces. No sound had come, but feeling did.

2:7 {**He blasphemeth**} (*\blasph^mei*). This is the unspoken charge in their hearts which Jesus read like an open book. The correct text here has this verb. They justify the charge with the conviction that God alone has the power (*\dunatai*) to forgive sins. The word *\blasph^me* means injurious speech or slander. It was, they held, blasphemy for Jesus to assume this divine prerogative. Their logic was correct. The only flaw in it was the possibility that Jesus held a peculiar relation to God which justified his claim. So the two forces clash here as now on the deity of Christ Jesus. Knowing full well that he had exercised the prerogative of God in forgiving the man's sins he proceeds to justify his claim by healing the man.

2:10 {**That ye may know**} (*\hina eid^te*). The scribes could have said either of the alternatives in verse 9 with equal futility. Jesus could say either with equal effectiveness. In fact Jesus chose the harder first, the forgiveness which they could not see. So he now performs the miracle of healing which all could see, that all could know that (*the Son of Man, Christ's favourite designation of himself, a claim to be the Messiah in terms that could not be easily attacked*) he really had the authority and power (*\exousian*) to forgive sins. He has the right and power here on earth to forgive sins, here and now without waiting for the day of judgment. {**He saith to the sick of the palsy**} (*\legei*). This remarkable parenthesis in the middle of the sentence occurs also in *Mt 9:6* and *Lu 5:24*, proof that both Matthew and Luke followed Mark's narrative. It is inconceivable that all three writers should independently have injected the same parenthesis at the same place.

2:12 {**Before them all**} (*\emprosthen pant^n*). *Lu 5:25* follows Mark in this detail. He picked up (*\aras*) his pallet and walked and went home as Jesus had commanded him to do (*Mr 2:11*). It was an amazing proceeding and made it unnecessary for Jesus to refute the scribes further on this occasion. The amazement (*\existasthai*, *our _ecstasy_, as Lu 5:26 has it*), was too

general and great for words. The people could only say: "We never saw it on this fashion" (*Hout“s oudepote eidamen*). Jesus had acted with the power of God and claimed equality with God and had made good his claim. They all marvelled at the {paradoxes} (*paradoxa*, *Lu 5:26*) of that day. For it all they glorified God.

2:13 {**By the seaside**} (*para tⁿ thalassan*). A pretty picture of Jesus walking by the sea and a walk that Jesus loved (*Mr 1:16; Mt 4:18*). Probably Jesus went out from the crowd in Peter's house as soon as he could. It was a joy to get a whiff of fresh air by the sea. But it was not long till all the crowd began to come to Jesus (*rcheto*, *imperfect*) and Jesus was teaching them (*edidasken*, *imperfect*). It was the old story over again, but Jesus did not run away.

2:14 {**And as he passed by**} (*kai parag“n*). Present participle active, was passing by. Jesus was constantly on the alert for opportunities to do good. An unlikely specimen was Levi (*Matthew*), son of Alpheus, sitting at the toll-gate (*tel“nion*) on the Great West Road from Damascus to the Mediterranean. He was a publican (*tel“n^s*) who collected toll for Herod Antipas. The Jews hated or despised these publicans and classed them with sinners (*hamart“loi*). The challenge of Jesus was sudden and sharp, but Levi (*Matthew*) was ready to respond at once. He had heard of Jesus and quickly decided. Great decisions are often made on a moment's notice. Levi is a fine object lesson for business men who put off service to Christ to carry on their business.

2:16 {**The scribes of the Pharisees**} (*hoi grammateis t“n Pharisai“n*). This is the correct text. Cf. "their scribes" in *Lu 5:30*. Matthew gave a great reception (*dochⁿ*, *Lu 5:29*) in his house (*Mr 2:15*). These publicans and sinners not simply accepted Levi's invitation, but they imitated his example "and were following Jesus" (*kai kolouthoun aut“i*). It was a motly crew from the standpoint of these young theologues, scribes of the Pharisees, who were on hand, being invited to pick flaws if they could. It was probably in the long hall of the house where the scribes stood and ridiculed Jesus and the disciples, unless they stood outside, feeling too pious to go into the house of a publican. It was an offence for a Jew to eat with Gentiles as even many of the early Jewish Christians felt (*Ac 11:3*) and publicans and sinners were regarded like Gentiles (*1Co 5:11*).

2:17 {**The righteous**} (*\dikaious*). Jesus for the sake of argument accepts the claim of the Pharisees to be righteous, though, as a matter of fact, they fell very far short of it. Elsewhere (*Mt 23*) Jesus shows that the Pharisees were extortionate and devoured widows' houses and wore a cloak of pride and hypocritical respectability. The words "unto repentance" (*\eis metanoian*) are not genuine in Mark, but are in Lu 5:32. Jesus called men to new spiritual life and away from sin and so to repentance. But this claim stopped their mouths against what Jesus was doing. The well or the strong (*\ischuontes*) are not those who need the physician in an epidemic.

2:18 {**John's disciples and the Pharisees were fasting**} (*\^san hoi math^tai I^anou kai hoi Pharisaioi n^steuontes*). The periphrastic imperfect, so common in Mark's vivid description. Probably Levi's feast happened on one of the weekly fast-days (*second and fifth days of the week for the stricter Jews*). So there was a clash of standpoints. The disciples of John sided with the Pharisees in the Jewish ceremonial ritualistic observances. John was still a prisoner in Machaerus. John was more of an ascetic than Jesus (*Mt 18f.; Lu 7:33-35*), but neither one pleased all the popular critics. These learners (*\math^tai*) or disciples of John had missed the spirit of their leader when they here lined up with the Pharisees against Jesus. But there was no real congeniality between the formalism of the Pharisees and the asceticism of John the Baptist. The Pharisees hated John who had denounced them as broods of vipers. Here the disciples of John and the disciples of the Pharisees (*\hoi math^tai I^anou kai hoi math^tai t^an Pharisai^an*) join in criticizing Jesus and his disciples. Later we shall see Pharisees, Sadducees, and Herodians, who bitterly detested each other, making common cause against Jesus Christ. So today we find various hostile groups combining against our Lord and Saviour. See on Mt 9:14-17 for comments. Matthew has here followed Mark closely.

2:19 {**The sons of the bridechamber**} (*\hoi huioi tou numph^nos*). Not merely the groomsmen, but the guests also, the *\paranymphs* (*\paranumphoi\ of the old Greek*). Jesus here adopts the Baptist's own metaphor (*Joh 3:29*), changing the friend of the bridegroom (*\ho philos tou numphiou*) to sons of the bridechamber. Jesus identifies himself with the bridegroom of the O.T. (*Ho 2:21*), God in his covenant relation with Israel (*Swete*). Mourning does

not suit the wedding feast. Mark, Matthew, and Luke all give the three parables (*bridegroom, unfulled cloth, new wineskins*) illustrating and defending the conduct of Jesus in feasting with Levi on a Jewish fast-day. Lu 5:36 calls these parables. Jesus here seems iconoclastic to the ecclesiastics and revolutionary in emphasis on the spiritual instead of the ritualistic and ceremonial.

2:21 {**Seweth on**} (\epirhaptē\). Here only in the N.T. or elsewhere, though the uncompounded verb \rhapt“\ (*to sew*) is common enough, {**sews upon:**} in Mt 9:16 and Lu 5:37 use \epiballei\, put upon or clap upon.

2:22 {**But new wine into fresh wineskins**} (\alla oinon neon eis askous kainous\). Westcott and Hort bracket this clause as a Western non-interpolation though omitted only in D and some old Latin MSS. It is genuine in Lu 5:38 and may be so here.

2:23 {**Through the cornfields**} (\dia t“n sporim“n\). See on ˘Mt 12:1. So Matt. and Lu 6:1. But Mark uses \paraporeuesthai\, to go along beside, unless \diaporeuesthai\ (*BCD*) is accepted. Perhaps now on the edge, now within the grain. Mark uses also \hodon poiein\, to {**make a way**} like the Latin _iter facere_, as if through the standing grain, {**plucking the ears**} (\tillontes tous stachuas\). Work of preparing food the rabbis called it. The margin of the Revised Version has it correctly: They began to make their way plucking the ears of corn (*grain, wheat or barley, we should say*). See on ˘Mt 12:1-8 for discussion of this passage, parallel also in Lu 6:15.

2:26 {**The house of God**} (\ton oikon tou theou\). The tent or tabernacle at Nob, not the temple in Jerusalem built by Solomon. {**When Abiathar was high priest**} (\epi Abiathar archiere“s\). Neat Greek idiom, in the time of Abiathar as high priest. There was confusion in the Massoretic text and in the LXX about the difference between Ahimelech (*Abimelech*) and Abiathar (*2Sa 8:17*), Ahimelech's son and successor (*1Sa 21:2; 22:20*). Apparently Ahimelech, not Abiathar was high priest at this time. It is possible that both father and son bore both names (*1Sa 22:20; 2Sa 8:17; 1Ch 18:16*), Abiathar mentioned though both involved. \Epi\ may so mean in the passage about Abiathar. Or we may leave it unexplained. They had the most elaborate rules for the preparation of the shewbread (\tous artous t“s prothese“s\), the loaves of presentation, the loaves of the face or presence of

God. It was renewed on the commencement of the sabbath and the old bread deposited on the golden table in the porch of the Sanctuary. This old bread was eaten by the priests as they came and went. This is what David ate.

2:27 **{For man}** (*\dia ton anthr“pon*). Mark alone has this profound saying which subordinates the sabbath to man's real welfare (*mankind, observe, generic article with \anthr“pos\, class from class*). Man was not made for the sabbath as the rabbis seemed to think with all their petty rules about eating an egg laid on the sabbath or looking in the glass, *_et cetera_*. See 2Macc. 5:19 and *_Mehilta_* on Ex 31:13: "The sabbath is delivered unto you and ye are not delivered unto the sabbath." Christianity has had to fight this same battle about institutionalism. The church itself is for man, not man for the church.

2:28 **{Even of the sabbath}** (*\kai tou sabbatou*). Mark, Matthew (*Mt 12:8*), and Luke (*Lu 6:5*) all give this as a climax in the five reasons given by Christ on the occasion for the conduct of the disciples, but Mark has the little word "even" (*\kai*) not in the others, showing that Jesus knew that he was making a great claim as the Son of Man, the Representative Man, the Messiah looked at from his human interest, to lordship (*\kurios*) even of the sabbath. He was not the slave of the sabbath, but the master of it. "Even of the sabbath, so invaluable in your eyes. Lord, not to abolish, but to interpret and keep in its own place, and give it a new name" (*Bruce*).

3:1 **{Had his hand withered}** (\ex^{rammen}n ech^{n t}n cheira\). He had his (*{the} in the Greek, common idiom with article as possessive*) hand (*right hand, Lu 6:6*) in a withered state, perfect passive participle (*adjective \x^{ran}\ in Matthew and Luke*), showing that it was not congenital, but the result of injury by accident or disease. Bengel: _Non ex utero, sed morbo aut vulnere_.

3:2 **{They watched}** (\paret^{roun}\). Imperfect tense, were watching on the side (*or sly*). Luke uses the middle voice, \paret^{roundo}\, to accent their personal interest in the proceedings. It was the sabbath day and in the synagogue and they were there ready to catch him in the act if he should dare to violate their rules as he had done in the wheat fields on the previous sabbath. Probably the same Pharisees are present now as then. **{That they might accuse him}** (\hina kat^{gor}s^{sin autou}\). So Mt 12:10. Luke has it "that they might find how to accuse him" (\hina heur^{sin kat^{gorein autou}}\). They were determined to accuse him. The sabbath controversy offered the best opening. So here they are ready for business.

3:3 **{Stand forth}** (\egeire eis to meson\). Step into the middle of the room where all can see. It was a bold defiance of the Christ's spying enemies. Wycliff rightly puts it: **{They aspieden him}**. They played the spy on Jesus. One can see the commotion among the long-bearded hypocrites at this daring act of Jesus.

3:4 **{But they held their peace}** (\hoi de esi^pn\). Imperfect tense. In sullen silence and helplessness before the merciless questions of Jesus as the poor man stood there before them all. Jesus by his pitiless alternatives between doing good (\agathopoie^l, *late Greek word in LXX and N.T.*) and doing evil (\kakopoie^l, *ancient Greek word*), to this man, for instance, **{to save a life or to kill}** (\psuch^{n s}sai^{apokteinai}\), as in this case. It was a terrible exposure.

3:5 **{When he had looked round on them with anger}** (\periblepsamenos autous met' org^s\). Mark has a good deal to

say about the looks of Jesus with this word (3:5,34; 5:37; 9:8; 10:23; 11:11) as here. So Luke only once, Lu 6:10. The eyes of Jesus swept the room all round and each rabbinical hypocrite felt the cut of that condemnatory glance. This indignant anger was not inconsistent with the love and pity of Jesus. Murder was in their hearts and Jesus knew it. Anger against wrong as wrong is a sign of moral health (*Gould*). {**Being grieved at the hardness of their hearts**} (\sunlupoumenos epi tî p“r“sei tîs kardias aut“n\). Mark alone gives this point. The anger was tempered by grief (*Swete*). Jesus is the Man of Sorrows and this present participle brings out the continuous state of grief whereas the momentary angry look is expressed by the aorist participle above. Their own heart or attitude was in a state of moral ossification (\p“r“sis\ like hardened hands or feet. \P“ros\ was used of a kind of marble and then of the _callus_ on fractured bones. "They were hardened by previous conceptions against this new truth" (*Gould*). See also on Mt 12:9-14.

3:6 {**And straightway with the Herodians took counsel**} (\euthus meta t“n Hîr“idian“n\). The Pharisees could stand no more. So out they stalked at once in a rage of madness (*Lu 6:11*) and outside of the synagogue took counsel (\sumboulion epoi^san\) or gave counsel (\sumboulion edidoun\), *as some MSS. have it, imperfect tense, offered counsel as their solution of the problem*) with their bitter enemies, the Herodians, on the sabbath day still "how they might destroy him" (\hop“s auton apoles“sin\), a striking illustration of the alternatives of Jesus a few moments before, "to save life or to kill." This is the first mention of the Herodians or adherents of Herod Antipas and the Herod family rather than the Romans. The Pharisees would welcome the help of their rivals to destroy Jesus. In the presence of Jesus they unite their forces as in Mr 8:15; 12:13; Mt 22:16.

3:7 {**Withdrew to the sea**} (\anech“r^sen eis t^n thalassan\). Evidently Jesus knew of the plot to kill him, "perceiving it" (*Mt 12:15*). "He and His would be safer by the open beach" (*Swete*). He has the disciples with him. Vincent notes that on eleven occasions Mark mentions the withdrawals of Jesus to escape his enemies, for prayer, for rest, for private conference with his disciples (1:12; 3:7; 6:31,46; 7:24,31; 9:2; 10:1; 14:34). But, as often, a great multitude (\polu pl^thos\) from Galilee followed him.

3:8 {**Hearing what great things he did**} (\akouontes hosa poiei\).

Masculine plural present participle, though \pl^thos\ is neuter singular (***construction according to sense in both number and gender***). This crowd by the sea came from Galilee, Judea, Jerusalem, Idumea, beyond Jordan (***Decapolis and Perea***), Tyre and Sidon, Phoenicia, North, South, East, and Northwest, even from Idumea (***mentioned here alone in the N.T.***) won by John Hyrcanus to Palestine. "In our Lord's time Idumea was practically a part of Judea with a Jewish circumcised population" (***George Adam Smith***). Many of these were probably Gentiles (***Phoenicia and Decapolis***) and may have known only the Greek language. The fame of Jesus had spread through all the regions round about. There was a jam as the crowds came to Jesus by the Sea of Galilee.

3:9 {**That a little boat should wait on him**} (\hina ploiarion proskarter^i aut^i\). The boat was to keep close (***note present tense subjunctive of \proskartere^i***) to the shore in constant readiness and move as Jesus did. Whether he needed it or not is not told, but it was there at hand. {**Lest they should throng him**} (\hina m^ thlib^sin auton\). Press or crush him. Jesus stayed with the crowds for they needed him. Present subjunctive again.

3:10 {**Pressed upon him**} (\epipiptein aut^i\). Were falling upon him to such an extent that it was dangerous. They were not hostile, but simply intensely eager, each to have his own case attended to by Jesus. {**That they might touch him**} (\hina autou haps^ntai\). If only that much. They hoped for a cure by contact with Christ. Aorist subjunctive. It was a really pathetic scene and a tremendous strain on Jesus. {**As many as had plagues**} (\hosoi eichon mastigas\). Strokes or scourges, terms used by us today as a paralytic stroke, the influenza scourge. Our word plague is from \pl^g^ (Latin plaga), from \pl^gnumi\, to strike a blow. Common in ancient Greek in this sense. See Mr 5:29,34; Lu 7:21 for the same use of \mastiges\ and also 2Macc. 9:11.

3:11 {**Whensoever they beheld him**} (\hotan auton ethe^roun\). Imperfect indicative with \hotan\ of repeated action. They kept falling down before him (\prosepipton) and crying, (\ekrazon) and he kept charging or rebuking (\epitimf) them, all imperfects. The unclean spirits (***demons***) recognize Jesus as the Son of God, as before. Jesus charged them not to make him known as he had also done before. He did not wish this testimony. It was a most exciting ordeal and is given only by Mark. Note non-final use of \hina\.

3:13 **{He goeth up into the mountain}** (*\anabainei eis to oros*). So Matthew (*Mt 5:1*) and Luke (*Lu 6:12*), "to pray" Luke adds. Historical present so common in Mark's vivid narrative. Neither Gospel gives the name of the mountain, assuming it as well known, probably not far from the lake. **{Whom he himself would}** (*\hous ^thelen autos*). Emphatic use of *\autos* (*himself*) at end of sentence. Whether by personal imitation or through the disciples Jesus invites or calls to himself (*\proskaleitai*, *historical middle present indicative*) a select number out of the vast crowds by the sea, those whom he really wished to be with him. **{They went off to him}** (*\ap^lthon pros auton*). Luke states that Jesus "continued all night in prayer, to God." It was a crisis in the ministry of Christ. This select group up in the hills probably respected the long agony of Jesus though they did not comprehend his motive. They formed a sort of spiritual body-guard around the Master during his night vigil in the mountain.

3:14 **{He appointed twelve}** (*\epoi^sen d^deka*). This was a second selection out of those invited to the hills and after the night of prayer and after day came (*Lu 6:13*). Why he chose twelve we are not told, probably because there were twelve tribes in Israel. It was a good round number at any rate. They were to be princes in the new Israel (*cf. Mt 19:28; Lu 22:30; Re 21:14,15*). Luke (*Lu 6:13-16*) also gives the list of the twelve at this point while Matthew (*Mt 10:1-4*) postpones giving the names till they are sent out in Galilee. There is a fourth list in Ac 1:13. See discussion of the names of the apostles on "Mt 10:1-4 and pp. 271-3 of my *_Harmony of the Gospels for Students of the Life of Christ_*. The three groups of four begin alike (*Simon, Philip, James*). There are some difficulties. **{Whom he also named apostles}** (*\hous kai apostolous "nomasen*). Margin of Revised Version, the text of Westcott and Hort after Aleph, B, C, etc. Genuine in Lu 6:13 and probably so here. The meaning is that Jesus himself gave the name apostle or missionary (*\apostell^{\prime}*, *to send*) to this group of twelve. The word is applied in the New Testament to others besides as delegates or messengers of churches (*2Co 8:23; Php 2:25*), and messenger (*Joh 13:16*). It is applied also to Paul on a par with the twelve (*Ga 1:1,11f., etc.*) and also to Barnabas (*Ac 14:14*), and perhaps also to Timothy and Silas (*1Ti 2:6f.*). Two purposes of Jesus are mentioned by Mark in the choice of these twelve, **{that they might be with him}** (*\hina "sin met' autou*), **{and that**

he might send them forth} (*\kai hina apostellⁱ autous*). They were not ready to be sent forth till they had been with Jesus for some time. This is one of the chief tasks of Christ to train this group of men. See Bruce's *_The Training of the Twelve_*. The very word *\apostolos* is from *\apostell^a*. There were two purposes in sending them forth expressed by two infinitives, one to preach (*\k^hrussein*, *from \k^hrux*, *herald*), the other to have power to cast out demons (*\echein exousian ekballein ta daimonia*). This double ministry of preaching and healing was to mark their work. The two things are, however, different, and one does not necessarily involve the other.

3:16 {Simon he surnamed Peter} (*\epeth^hken onoma t^ai Sim^ani Petron*). The Greek idiom seems awkward, but it is not. Peter is in apposition with *_name_* or *\onoma* (*accusative*). This surname Jesus gave in addition (*\epeth^hken*) to Simon (*dative case*). Here then is a direct reference to what is told in Joh 1:42 when Jesus met Simon for the first time. Mark here reflects Peter's own words. Luke (*Lu 6:14*) simply says "Whom he also surnamed Peter." See Mt 16:18 for the full explanation of the name Peter, a Rock, Cephas.

3:17 {Boanerges, which is Sons of thunder} (*\Boan^hrges ho estin hui^{oi} bront^hs*). This Hebrew nickname is given only by Mark and the reason for it is not clear. It may refer to the fiery temperament revealed in Lu 9:34 when James and John wanted to call down fire on the Samaritan villages that were unfriendly to them. The word literally means **{sons of tumult, sons of thunder}** in Syriac. No other epithets are given by Mark save descriptions to distinguish as Simon the Cananaean (*or Zealot*) and Judas Iscariot, who also betrayed him (*verse 19*). Andrew, (*from \an^hr*, *a man*) and Philip (*Philippos, fond of horses*) are both Greek names. Bartholomew, son of Tolmai, is the Nathanael of John's Gospel (*Joh 21:2*). He probably had both names. Matthew is a Hebrew name meaning gift of God (*\Maththaios*). Thomas is Hebrew and means Twin (*Didymus, Joh 11:16*). There are two uses of the name of James (*\Iac^abos*, *Jacob*). Thaddeus is another name for Lebbaeus.

3:19 {He cometh into a house} (*\erchetai eis oikon*). Historical present again and no article with noun. He comes home from the mountain, probably the house of Simon as in 1:29. Mark passes by the Sermon on the Mount given by Matthew and Luke on the mountain (*plateau on the mountain in Luke*). We have to allow a

reasonable interval for Mark's narrative. Mark's Gospel is full of action and does not undertake to tell all that Jesus did and said.

3:20 {**So that they could not so much as eat bread**} (*\h“ste m^ dunasthai autous m^de arton phagein*). Note infinitive with *\h“ste*. Apparently Jesus and the disciples indoors with the great crowd in the house and at the door as in 1:32; 2:2 to which Mark refers by "again." The jam was so great that they could not rest, could not eat, and apparently Jesus could not even teach. The crowd reassembled at once on Christ's return from the mountain.

3:21 {**His friends**} (*\hoi par' autou*). The phrase means literally "those from the side of him (*Jesus*)." It could mean another circle of disciples who had just arrived and who knew of the crowds and strain of the Galilean ministry who now come at this special juncture. But the idiom most likely means the kinspeople or family of Jesus as is common in the LXX. The fact that in verse 31 "his mother and his brothers" are expressly mentioned would indicate that they are "the friends" alluded to in verse 21. It is a mournful spectacle to think of the mother and brothers saying, {**He is beside himself**} (*\exest^*). Second aorist active indicative intransitive. The same charge was brought against Paul (*Ac 26:24; 2Co 5:13*). We say that one is out of his head. Certainly Mary did not believe that Jesus was in the power of Beelzebub as the rabbis said already. The scribes from Jerusalem are trying to discount the power and prestige of Jesus (*3:22*). See on *“Mt 9:32-34; 10:25; 12:24* for Beelzebub and Beelzebul. Mary probably felt that Jesus was overwrought and wished to take him home out of the excitement and strain that he might get rest and proper food. See my *“The Mother of Jesus: Her Problems and Her Glory“*. The brothers did not as yet believe the pretensions and claims of Jesus (*Joh 7:5*). Herod Antipas will later consider Jesus as John the Baptist *“redivivus“*, the scribes treat him as under demonic possession, even the family and friends fear a disordered mind as a result of overstrain. It was a crucial moment for Jesus. His family or friends came to take him home, to lay hold of him (*\krat^sai*), forcibly if need be.

3:23 {**In parables**} (*\en parabolais*). In crisp pungent thrusts that exposed the inconsistencies of the scribes and Pharisees. See on *“Mt 13* for discussion of the word {**parable**} (*\parabol^*, *placing beside for comparison*). These short parabolic quips

concern Satan's casting out (*\ekballei*, *the very word used of casting out demons*) Satan (*rhetoical question*), a kingdom divided (*\meristh^i*, *for a mere portion*) against itself, a house divided (*\meristh^i*) against itself, two conditions of the third class undetermined, but with prospect of determination.

3:27 **{Spoil}** (*\diarpasai*). Plunder, compound verb, thoroughly ransack. Picture of Satan plundering the demons, the very tools (*\skeu^i*) by which he carried on his business. A *_reductio ad absurdum_*. Jesus is the conqueror of Satan, not in league with him.

3:29 **{Guilty of an eternal sin}** (*\enochos estin ai“niou hamart^matos*). The genitive of the penalty occurs here with *\enochos*. In saying that Jesus had an unclean spirit (*verse 30*) they had attributed to the devil the work of the Holy Spirit. This is the unpardonable sin and it can be committed today by men who call the work of Christ the work of the devil, Nietzsche may be cited as an instance in point. Those who hope for a second probation hereafter may ponder carefully how a soul that eternally sins in such an environment can ever repent. That is eternal punishment. The text here is *\hamart^matos* (*sin*), not *\krisē“s* (*judgment*), as the Textus Receptus has it.

3:31 **{Standing without}** (*\ex“ st^kontes*). A late present from the perfect *\hest^ka*. Pathetic picture of the mother and brothers standing on the outside of the house thinking that Jesus inside is beside himself and wanting to take him home. They were crowded out. **{They sent unto him, calling him}** (*\apesteilan pros auton kalountes auton*). They were unwilling to disclose their errand to take him home (*Swete*) and so get the crowd to pass word unto Jesus on the inside, "calling him" through others. Some of the MSS. add "sisters" to mother and brothers as seeking Jesus.

3:32 **{Was sitting about him}** (*\ekath^to peri auton*). They sat in a circle (*\kukl^i*) around Jesus with the disciples forming a sort of inner circle.

3:34 **{Looking round on them}** (*\periblepsamenos*). Another of Mark's life-like touches. Jesus calls those who do the will of God his mother, brothers, and sisters. This does not prove that the sisters were actually there. The brothers were hostile and that gives point to the tragic words of Jesus. One's heart goes out to Mary who has to go back home without even seeing her

wondrous Son. What did it all mean to her at this hour?

[\[Previous\]](#) [\[Next\]](#)

4:1 **{Sat in the sea}** (\kath[^]sthai en tⁱ thalass[^]i\). In the boat, of course, which was in the sea. He first sat by the beach (*Mt 13:1*) and then a very great multitude (\ochlos pleistos\) made him enter a boat in which he sat and taught. It was a common experience now to teach the crowds on the beach (*2:1,13; 3:7-9*). **{There is gathered}** (\sunagetai\). Graphic pictorial present again. See the crowds pressing Jesus into the sea.

4:2 **{He taught them}** (\edidasken autous\). Imperfect tense describing it as going on. **{In parables}** (\en parabolais\). As in 3:23, only here more extended parables. See on [~]Mt 13 for discussion concerning Christ's use of parables. Eight are given there, one (*the Lamp both in Mr 4:21 and Lu 8:16(both Sower and the Lamp in Luke)*), one alone in Mr 4:26-29 (*seed growing of itself*) not in Matthew or Luke, ten on this occasion. Only four are mentioned in Mr 4:1-34 (*The Sower, the Lamp, the Seed Growing of Itself, the Mustard Seed*). But Mark adds (*4:34*) "without a parable spake he not unto them," clearly meaning that Jesus spoke many others on this occasion and Matt. after mentioning eight (*Mt 13:34*) makes the same statement. Manifestly, therefore, Jesus spoke many parables on this day and all theories of exegesis or dispensations on the basis of the number of these kingdom parables are quite beside the mark. In beginning Jesus said: **{Hearken}** (\Akouete\). It is significant that even Jesus had to ask people to listen when he spoke. See also verse 9.

4:7 **{Choked}** (\sunepnixan\). \Pnig[“]\ means to strangle, throttle. Mark has the compounded form with \sun-\, squeezed together. Mt 13:7 has \apepnixan\, **{choked off}**. **{Yielded no fruit}** (\karpon ouk ed[“]kan\). In Mark alone. Barren in results.

4:8 **{Growing up and increasing}** (\anabainonta kai auxanomena\). In Mark alone. A vivid detail enlarging on the continued growth implied in the imperfect "yielded fruit" (\edidou karpon\). It kept on yielding as it grew. Fruit is what matters.

4:10 **{When he was alone}** (\hote egeneto kata monas\). Only in

Mark. Vivid recollection of Peter. Mark has also "they that were about him with the twelve" (*\hoi peri auton sun tois d'deka*), Matthew and Luke simply "the disciples." They did not want the multitude to see that they did not understand the teaching of Jesus.

4:11 **{Unto you is given the mystery of the kingdom of God}** (*\Humin to must^rion dedotai t's basileias tou theou*). See on ⁷Mt 13:11 for word *\must^rion*. Here (*Mr 4:11; Mt 13:11; Lu 8:10*) alone in the Gospels, but in Paul 21 times and in the Revelation 4 times. It is frequent in Daniel and O.T. Apocrypha. Matthew and Luke use it here in the plural. Matthew and Luke add the word **{to know}** (*\gn^nai*), but Mark's presentation covers a wider range than growing knowledge, the permanent possession of the mystery even before they understand it. The secret is no longer hidden from the initiated. Discipleship means initiation into the secret of God's kingdom and it will come gradually to these men. **{But unto them that are without}** (*\ekeinois de tois ex^'*). Peculiar to Mark, those outside our circle, the uninitiated, the hostile group like the scribes and Pharisees, who were charging Jesus with being in league with Beelzebub. Lu 8:10 has "to the rest" (*\tois loipois*), Mt 13:11 simply "to them" (*\ekeinois*). Without the key the parables are hard to understand, for parables veil the truth of the kingdom being stated in terms of another realm. Without a spiritual truth and insight they are unintelligible and are often today perverted. The parables are thus a condemnation on the wilfully blind and hostile, while a guide and blessing to the enlightened. **{That}** (*\hina*). Mark has the construction of the Hebrew "lest" of Isa 6:9f. with the subjunctive and so Lu 8:10, while Mt 13:13 uses causal *\hoti* with the indicative following the LXX. See on ⁷Mt 13:13 for the so-called causal use of *\hina*. Gould on Mr 4:12 has an intelligent discussion of the differences between Matthew and Mark and Luke. He argues that Mark here probably "preserves the original form of Jesus' saying." God ironically commands Isaiah to harden the hearts of the people. If the notion of purpose is preserved in the use of *\hina* in Mark and Luke, there is probably some irony also in the sad words of Jesus. If *\hina* is given the causative use of *\hoti* in Matthew, the difficulty disappears. What is certain is that the use of parables on this occasion was a penalty for judicial blindness on those who will not see.

4:12 {**Lest haply they should turn again, and it should be forgiven them**} (*\m^pote epistreps“sin kai apheth^i autois*). Luke does not have these difficult words that seem in Isaiah to have an ironical turn, though Mt 13:15 does retain them even after using *\hoti* for the first part of the quotation. There is no way to make *\m^pote* in Mr 4:12 and Mt 13:15 have a causal sense. It is the purpose of condemnation for wilful blindness and rejection such as suits the Pharisees after their blasphemous accusation against Jesus. Bengel says: *_iam ante non videbant, nunc accedit iudicium divinum_*. Jesus is pronouncing their doom in the language of Isaiah. It sounds like the dirge of the damned.

4:13 {**Know ye not this parable?**} (*\ouk oidate t^n parabol^n tauten;*). They had asked Jesus his reasons for using parables. This question implies surprise at their dulness though initiated into the secret of God's Kingdom. Incapacity to comprehend this parable of the sower raises doubt about all the others on this day and at all times.

4:14 {**The sower soweth the word**} (*\ho speir“n ton logon speirei*). Not put thus clearly and simply in Mt 13:19 or Lu 8:11.

4:15 {**Where the word is sown**} (*\hopou speiretai ho logos*). Explanatory detail only in Mark. {**Satan**} (*\Satanfs*) where Mt 13:19 has {**the evil one**} (*\ho pon^ros*) and Lu 8:12 {**the devil**} (*\ho diabolos*). {**Sown in them**} (*\esparmenon eis autous*). Within them, not just among them, "in his heart" (*Matt.*).

4:19 {**The lusts of other things**} (*\hai peri ta loipa epithumiai*). All the passions or longings, sensual, worldly, "pleasures of this life" (*\h^don“n tou biou*) as Luke has it (*Lu 8:14*), the world of sense drowning the world of spirit. The word *\epithumia* is not evil in itself. One can yearn (*this word*) for what is high and holy (*Lu 22:15; Php 1:23*).

4:20 {**Bear fruit**} (*\karpophorousin*). Same word in Mt 13:23 and Lu 8:15. Mark gives the order from thirty, sixty, to a hundred, while Mt 13:23 has it reversed.

4:21 {**Not to be put on the stand?**} (*\ouch hina epi t^n luchnian teth^i;*). First aorist passive subjunctive of *\tith^mi* with *\hina* (*purpose*). The lamp in the one-room house was a familiar

object along with the bushel, the bed, the lampstand. Note article with each. \M^{ti}\ in the Greek expects the answer no. It is a curious instance of early textual corruption that both Aleph and B, the two oldest and best documents, have \hupo tⁿ luchnian\ (***under the lampstand***) instead of \epi tⁿ luchnian\, making shipwreck of the sense. Westcott and Hort actually put it in the margin but that is sheer slavery to Aleph and B. Some of the crisp sayings were repeated by Jesus on other occasions as shown in Matthew and Luke. To put the lamp under the bushel (\i**modion**\) would put it out besides giving no light. So as to the bed or table-couch (\i**klinⁿ**\) if it was raised above the floor and liable to be set on fire.

4:22 {**Save that it should be manifested**} (\i**ean m^h hina phanerthi**\). Note \ean m^h\ and \hina\. Lu 8:17 has it {**that shall not be made manifest**} (\i**ho ou phaneron gen^hsetai**\). Here in Mark it is stated that the temporary concealment is for final manifestation and a means to that end. Those who are charged with the secret at this time are given the set responsibility of proclaiming it on the housetops after Ascension (*Swete*). The hidden (\i**krupton**\) and the {**secret**} (\i**apokruphon**\) are to be revealed in due time.

4:23 Repeats verse 9 with conditional form instead of a relative clause. Perhaps some inattention was noted.

4:24 {**What ye hear**} (\i**ti akouete**\). Lu 8:18 has it "how ye hear" (\i**p^s akouete**\) . Both are important. Some things should not be heard at all for they besmirch the mind and heart. What is worth hearing should be heard rightly and heeded. {**With what measure**} (\i**en hⁱ metrⁱ**\). See already in the Sermon on the Mount (*Mt 7:2; Lu 6:38*).

4:25 {**Even that which he hath**} (\i**kai ho echei**\). Lu 8:18 has {**even that which he thinketh that he hath or seemeth to have**} (\i**kai ho dokei echein**\). It is possible that \echei\ here has the notion of acquiring. The man who does not acquire soon loses what he thinks that he has. This is one of the paradoxes of Jesus that repay thought and practice.

4:26 {**As if a man should cast**} (\i**h^s anthr^s pos balⁱ**\). Note \h^s\ with the aorist subjunctive without \an\. It is a supposable case and so the subjunctive and the aorist tense because a single instance. Blass considers this idiom "quite

impossible," but it is the true text here and makes good sense (*Robertson, _Grammar_, p. 968*). The more common idiom would have been \h“s ean\ (*or* \an\).

4:27 {**Should sleep and rise**} (\katheudⁱ kai egeir^{tai}\). Present subjunctive for continued action. So also {**spring up and grow**} (\blastfi kai m^{kun}^{tai}\) two late verbs. The process of growth goes on all night and all day (\nukta kai h^{meran}\, *accusative of time*). {**He knoweth not how**} (\h“s ouk oiden autos\). Note position of \h“s\ (*beginning*) and \autos\ (*end*) of clause: {**How knows not he**}. The mystery of growth still puzzles farmers and scientists of today with all our modern knowledge. But nature's secret processes do not fail to operate because we are ignorant. This secret and mysterious growth of the kingdom in the heart and life is the point of this beautiful parable given only by Mark. "When man has done his part, the actual process of growth is beyond his reach or comprehension" (*Swete*).

4:28 {**Of herself**} (\automatⁱ\). Automatically, we say. The secret of growth is in the seed, not in the soil nor in the weather nor in the cultivating. These all help, but the seed spontaneously works according to its own nature. The word \automatⁱ\ is from \autos\ (*self*) and \memaa\ desire eagerly from obsolete \ma“\.

Common word in all Greek history. Only one other example in N.T., in Ac 12:10 when the city gate opens to Peter of its own accord. "The mind is adapted to the truth, as the eye to the light" (*Gould*). So we sow the seed, God's kingdom truth, and the soil (*the soul*) is ready for the seed. The Holy Spirit works on the heart and uses the seed sown and makes it germinate and grow, "first the blade, then the ear, then the full corn in the ear" (\pr“ton chorton, eiten stachun, eiten pl^rⁱ siton en t“i stachui\). This is the law and order of nature and also of grace in the kingdom of God. Hence it is worth while to preach and teach. "This single fact creates the confidence shown by Jesus in the ultimate establishment of his kingdom in spite of the obstacles which obstruct its progress" (*Gould*).

4:29 {**Is ripe**} (\paradoi\, *second aorist subjunctive with* \hotan\). Whenever the fruit yields itself or permits. {**Putteth forth**} (\apostellei\). Sends forth the sickle. The word for _apostle_ comes from this verb. See Joh 4:38: "I sent you forth to reap" (\ego apestela humfs therizein\). Sickle (\drepanon\)

here by metonymy stands for the reapers who use it when the harvest stands ready for it (\parest^{ken}\, *stands by the side*,

present perfect indicative).

4:30 {**How shall we liken?**} (\P“s *homoi*“s“*men?*) Deliberative first aorist subjunctive. This question alone in Mark. So with the other question: {**In what parable shall we set it forth?**} (\en *tini aut^n parabol^i th*“*men;*). Deliberative second aorist subjunctive. The graphic question draws the interest of the hearers (*we*) by fine tact. Lu 13:18f. retains the double question which Mt 13:31f. does not have, though he has it in a very different context, probably an illustration of Christ's favourite sayings often repeated to different audiences as is true of all teachers and preachers.

4:31 {**When it is sown**} (*hotan spar*^*i*). Second aorist passive subjunctive of \speir“\ . Alone in Mark and repeated in verse 32. {**Less than all the seeds**} (*mikroteron pant*“*n t*“*n spermat*“*n*). Comparative adjective with the ablative case after it. Hyperbole, of course, but clearly meaning that from a very small seed a large plant grows, the gradual pervasive expansive power of the kingdom of God.

4:32 {**Groweth up**} (*anabainei*). Mt 13:32 {**When it is grown**} (*hotan aux*^*th*^*i*). {**Under the shadow thereof**} (*hupo t*^*n skian autou*). A different picture from Matthew's {**in the branches thereof**} (\en *tois kladois autou*). But both use \katask^*noin*\, to tent or camp down, make nests in the branches in the shade or hop on the ground under the shade just like a covey of birds. In Mt 8:20 the birds have nests (*katask*^*n*“*seis*). The use of the mustard seed for smallness seems to have been proverbial and Jesus employs it elsewhere (*Mt 17:20; Lu 17:6*).

4:33 {**As they were able to hear it**} (*kath*“s ^*dunanto akouein*). Only in Mark. Imperfect indicative. See Joh 16:12 for \ou dunasthe bastazein\, not able to bear. Jesus used parables now largely, but there was a limit even to the use of them to these men. He gave them the mystery of the kingdom in this veiled parabolic form which was the only feasible form at this stage. But even so they did not understand what they heard.

4:34 {**But privately to his disciples he expounded all things**} (*kat' idian de tois idiois math*^*tais epeluen panta*). To his own (*idiois*) disciples in private, in distinction from the mass of the people Jesus was in the habit (*imperfect tense*, \epeluen) of {**disclosing**}, revealing, all things (*panta*) in plain language

without the parabolic form used before the crowds. This verb \epilu“\ occurs in the N.T. only here and in Ac 19:39 where the town-clerk of Ephesus says of the troubles by the mob: "It shall be settled in the regular assembly" (\en t`i ennom“i ekkl`sifi *epiluth`setai*). First future passive indicative from \epilu“\.

The word means to give additional (\epi\) loosening (\lu“\), so to explain, to make plainer, clearer, even to the point of revelation. This last is the idea of the substantive in 2Pe 1:20 where even the Revised Version has it: "No prophecy of scripture is of private interpretation" (\pfsa *proph`teia graph`s idias epiluse`s ou ginetai*). Here the use of \ginetai\ (*comes*) with the ablative case (\epiluse`s\)) and the explanation given in verse 2Pe 1:21 shows plainly that disclosure or revelation to the prophet is what is meant, not interpretation of what the prophet said. The prophetic impulse and message came from God through the Holy Spirit. In private the further disclosures of Jesus amounted to fresh revelations concerning the mysteries of the kingdom of God.

4:35 {**When even was come**} (\opsias *genomen`s*\). Genitive absolute. It had been a busy day. The blasphemous accusation, the visit of the mother and brothers and possibly sisters, to take him home, leaving the crowded house for the sea, the first parables by the sea, then more in the house, and now out of the house and over the sea. {**Let us go over unto the other side**} (\dielh“*men eis to peran*\). Hortatory (*volitive*) subjunctive, second aorist active tense. They were on the western side and a row over to the eastern shore in the evening would be a delightful change and refreshing to the weary Christ. It was the only way to escape the crowds.

4:36 {**Even as he was**} (\h“s `n\). Vulgate, _ita ut erat_. Bengel says: _sine apparatu_. That is, they take Jesus along (\paralambanousin\)) without previous preparation. {**Other boats**} (\alla ploia\). This detail also is given only by Mark. Some people had got into boats to get close to Jesus. There was a crowd even on the lake.

4:37 {**There ariseth a great storm of wind**} (\ginetai *lailaps megal`anemou*\). Mark's vivid historical present again. Mt 8:24 has \egeneto\ (*arose*) and Lu 8:23 \kateb^ (came down). Luke has also \lailaps\, but Matthew \seismos\ (*tempest*), a violent upheaval like an earthquake. \Lailaps\ is an old word for these cyclonic gusts or storms. Luke's "came down" shows that the storm

fell suddenly from Mount Hermon down into the Jordan Valley and smote the Sea of Galilee violently at its depth of 682 feet below the Mediterranean Sea. The hot air at this depth draws the storm down with sudden power. These sudden storms continue to this day on the Sea of Galilee. The word occurs in the LXX of the whirlwind out of which God answered Job (*Job 38:1*) and in Jon 1:4. {**The waves beat into the boat**} (\ta kumata epeballen eis to ploion\). Imperfect tense (*were beating*) vividly picturing the rolling over the sides of the boat "so that the boat was covered with the waves" (*Mt 8:24*). Mark has it: "insomuch that the boat was now filling" (\h"ste ^d^ gemizesthai to ploion\). Graphic description of the plight of the disciples.

4:38 {**Asleep on the cushion**} (\epi to proskephalaion katheud"n\). Mark also mentions the cushion or bolster and the stern of the boat (\en t^i prumn^i\). Mt 8:24 notes that Jesus was sleeping (\ekatheuden\), Luke that {**he fell asleep**} (\aphupn"sen\, *ingressive aorist indicative*). He was worn out from the toil of this day. {**They awake him**} (\egeirousin auton\). So Mark's graphic present. Matthew and Luke both have "awoke him." Mark has also what the others do not: "Carest thou not?" (\ou melei soi;\). It was a rebuke to Jesus for sleeping in such a storm. We are perishing (\apollumetha\, *linear present middle*). Precisely this same form also in Mt 8:25 and Lu 8:24.

4:39 {**Rebuked the wind**} (\epetim^sen t"i anem"i\) as in Mt 8:26 and Lu 8:24. He spoke to the sea also. All three Gospels speak of the sudden calm (\gal^n^\) and the rebuke to the disciples for this lack of faith.

4:40 {**Why are ye fearful?**} (\Ti deiloi este;\). They had the Lord of the wind and the waves with them in the boat. He was still Master even if asleep in the storm. {**Have ye not yet faith?**} (\Oup" echete pistin;\). Not yet had they come to feel that Jesus was really Lord of nature. They had accepted his Messianism, but all the conclusions from it they had not yet drawn. How like us in our troubles they were!

4:41 {**They feared exceedingly**} (\ephob^th^san phobon megan\). Cognate accusative with the first aorist passive indicative. They feared a great fear. Mt 8:27 and Lu 8:22 mention that "they marvelled." But there was fear in it also. {**Who then is this?**} (\Tis ara houtos estin;\). No wonder that they feared if this One could command the wind and the waves at will as well as demons

and drive out all diseases and speak such mysteries in parables. They were growing in their apprehension and comprehension of Jesus Christ. They had much yet to learn. There is much yet for us today to learn or seek to grow in the knowledge of our Lord Jesus Christ. This incident opened the eyes and minds of the disciples to the majesty of Jesus.

[\[Previous\]](#) [\[Next\]](#)

5:1 {**The Gerasenes**} (\t“*n Geras^“n*”). Like Lu 8:26 while Mt 8:28 has "the Gadarenes." The ruins of the village Khersa (*Gerasa*) probably point to this site which is in the district of Gadara some six miles southeastward, not to the city of Gerasa some thirty miles away.

5:2 {**Out of the boat**} (\ek tou ploiou). Straightway (\euthus) Mark says, using the genitive absolute (\exelthontos autou) and then repeating \aut“i\ associative instrumental after \ap^nt^sen\. The demoniac greeted Jesus at once. Mark and Lu 9:27 mention only one man while Matthew notes two demoniacs, perhaps one more violent than the other. Each of the Gospels has a different phrase. Mark has "a man with an unclean spirit" (\en pneumatⁱ akathart“i), Mt 8:28 "two possessed with demons" (\duo daimonizomenoi), Lu 8:27 "one having demons" (\tis ech“n daimonia). Mark has many touches about this miracle not retained in Matthew and Luke. See on Mt 8:28.

5:3 {**No man could any more bind him, no, not with a chain**} (\oude halusei oudeis edunato auton d^sai). Instrumental case \halusei\, a handcuff (\a\ privative and \lu“\, to loosen). But this demoniac snapped a handcuff as if a string.

5:4 {**Often bound**} (\pollakis dedesthai). Perfect passive infinitive, state of completion. With fetters (\pedais\, from \peza\, foot, instep) and chains, bound hand and foot, but all to no purpose. The English plural of foot is feet (*Anglo-Saxon* _fot_, _fet_) and fetter is _feeter_. {**Rent asunder**} (\diespfsthai). Drawn (\spa“\ in two (\dia-| same root as \duo\, two). Perfect passive infinitive. {**Broken in pieces**} (\suntetripsthai\.) Perfect passive infinitive again, from \suntrib“, to rub together. Rubbed together, crushed together. Perhaps the neighbours who told the story could point to broken fragments of chains and fetters. The fetters may have been cords, or even wooden stocks and not chains. {**No man had strength to tame him**} (\oudeis ischuen auton damasai). Imperfect tense. He roamed at will like a lion in the jungle.

5:5 {**He was crying out, and cutting himself with stones**} (\^n kraz“n kai katakopt“n heauton lithois\). Further vivid details by Mark. Night and day his loud scream or screech could be heard like other demoniacs (*cf.* 1:26; 3:11; 9:26). The verb for cutting himself occurs here only in the N.T., though an old verb. It means to _cut down_ (*perfective use of* \kata-\). We say _cut up_, gash, hack to pieces. Perhaps he was scarred all over with such gashes during his moments of wild frenzy night and day in the tombs and on the mountains. Periphrastic imperfect active with \^n\ and the participles.

5:6 {**Ran and worshipped**} (\edramen kai prosekun^sen\). "At first perhaps with hostile intentions. The onrush of the naked yelling maniac must have tried the newly recovered confidence of the Twelve. We can imagine their surprise when, on approaching, he threw himself on his knees" (*Swete*).

5:7 {**I adjure thee by God**} (\horkiz“ se ton theon\). The demoniac puts Jesus on oath (*two accusatives*) after the startled outcry just like the one in 1:24, which see. He calls Jesus here "son of the Most High God" (\huie tou theou tou hupsistou\) as in Lu 8:28 (*cf.* *Ge 14:18f.*). {**Torment me not**} (\m^ me basanis^is\). Prohibition with \m^ and the ingressive aorist subjunctive. The word means to test metals and then to test one by torture (*cf.* *our "third degree"*). Same word in all three Gospels.

5:8 {**For he said**} (\elegen gar\). For he had been saying (*progressive imperfect*). Jesus had already repeatedly ordered the demon to come out of the man whereat the demon made his outcry to Jesus and protested. Mt 8:29 had "before the time" (\pro kairou\) and 8:31 shows that the demons did not want to go back to the abyss (\t^n abusson\) right now. That was their real home, but they did not wish to return to the place of torment just now.

5:9 {**My name is Legion**} (\Legi“n onoma moi\). So Lu 8:30, but not Matthew. Latin word (*_legio_*). A full Roman legion had 6,826 men. See on ^Mt 26:53. This may not have been a full legion, for Mr 5:13 notes that the number of hogs was "about two thousand." Of course, a stickler for words might say that each hog had several demons.

5:13 {**And he gave them leave**} (\kai epetrepsen autois\). These words present the crucial difficulty for interpreters as to why Jesus allowed the demons to enter the hogs and destroy them

instead of sending them back to the abyss. Certainly it was better for hogs to perish than men, but this loss of property raises a difficulty of its own akin to the problem of tornadoes and earthquakes. The question of one man containing so many demons is difficult also, but not much more so than how one demon can dwell in a man and make his home there. One is reminded of the man out of whom a demon was cast, but the demon came back with seven other demons and took possession. Gould thinks that this man with a legion of demons merely makes a historical exaggeration. "I feel as if I were possessed by a thousand devils." That is too easy an explanation. See on "Mt 8:32 for "rushed down the steep." {**They were choked**} (*\epnigonto*). Imperfect tense picturing graphically the disappearance of pig after pig in the sea. Lu 8:33 has *\apegnig^*, {**choked off**}, constative second aorist passive indicative, treated as a whole, Mt 8:32 merely has "perished" (*\apethanon*; *died*).

5:14 {**And in the country**} (*\kai eis tous agrous*). Mark adds this to "the city." In the fields and in the city as the excited men ran they told the tale of the destruction of the hogs. They came to see (*\lithon idein*). All the city came out (*Matthew*), they went out to see (*Luke*).

5:15 {**They come to Jesus**} (*\erchontai pros ton I'soun*). Vivid present. To Jesus as the cause of it all, "to meet Jesus" (*\eis hupant^sin I'sou*, Mt 8:34). {**And behold**} (*\the'rousin*). Present tense again. {**And they were afraid**} (*\kai ephob^th^san*). They became afraid. Mark drops back to the ingressive aorist tense (*passive voice*). They had all been afraid of the man, but there he was "sitting clothed and in his right mind," (*\kath^menon himatismenon kai s^phronounta*. *Note the participles*). "At the feet of Jesus," Luke adds (*Lu 8:35*). For a long time he had worn no clothes (*Lu 8:17*). Here was the healing of the wild man and the destruction of the hogs all by this same Jesus.

5:17 {**To depart from their borders**} (*\apelthein apo t^'n hori^'n*). Once before the people of Nazareth had driven Jesus out of the city (*Lu 4:16-31*). Soon they will do it again on his return there (*Mr 6:1-6; Mt 13:54-58*). Here in Decapolis pagan influence was strong and the owners of the hogs cared more for the loss of their property than for the healing of the wild demoniac. In the clash between business and spiritual welfare business came first with them as often today. All three Gospels

tell of the request for Jesus to leave. They feared the power of Jesus and wanted no further interference with their business affairs.

5:18 {**As he was entering**} (\embainontos autou\). The man began to beseech him (\parekalei\) before it was too late.

5:19 {**Go to thy house unto thy friends**} (\Hupage eis ton oikon sou pros tous sous\). "To thy own folks" rather than "thy friends." Certainly no people needed the message about Christ more than these people who were begging Jesus to leave. Jesus had greatly blessed this man and so gave him the hardest task of all, to go home and witness there for Christ. In Galilee Jesus had several times forbidden the healed to tell what he had done for them because of the undue excitement and misunderstanding. But here it was different. There was no danger of too much enthusiasm for Christ in this environment.

5:20 {**He went his way**} (\ap^lthen\). He went off and did as Jesus told him. He heralded (\k^russein\) or published the story till all over Decapolis men marvelled (\ethaumazon\) at what Jesus did, kept on marvelling (*imperfect tense*). The man had a greater opportunity for Christ right in his home land than anywhere else. They all knew this once wild demoniac who now was a new man in Christ Jesus. Thousands of like cases of conversion under Christ's power have happened in rescue missions in our cities.

5:23 {**My little daughter**} (\to thugatrion mou\). Diminutive of \thugat^r\ (**Mt 9:18**). "This little endearing touch in the use of the diminutive is peculiar to Mark" (**Vincent**). "Is at the point of death" (\eschat^s echei\). Has it in the last stages. Mt 9:18 has: "has just died" (\arti eteleusen\), Luke "she lay a dying" (\apethn^sken\, *imperfect, she was dying*). It was a tragic moment for Jairus. {**I pray thee**}, not in the Greek. This ellipsis before \hina\ not uncommon, a sort of imperative use of \hina\ and the subjunctive in the _Koin,_ (**Robertson, _Grammar_, p. 943**).

5:24 {**He went with him**} (\ap^lthen\). Aorist tense. Went off with him promptly, but a great multitude followed him (\^kolouthei\), was following, kept following (*imperfect tense*). {**They thronged him**} (\sunethlibon auton\). Imperfect tense again. Only example of (*here and in verse 31*) this compound verb in the N.T., common in old Greek. Were pressing Jesus so that he could hardly

move because of the jam, or even to breathe (*\sunepnigon*, *Lu 8:42*).

5:26 {**Had suffered many things of many physicians**} (*\polla pathousa hupo poll“n iatr“n*). A pathetic picture of a woman with a chronic case who had tried doctor after doctor. {**Had spent all that she had**} (*\dapan^sasa ta par' aut^s panta*). Having spent the all from herself, all her resources. For the idiom with *\para* see *Lu 10:7*; *Php 4:18*. The tragedy of it was that she "was nothing bettered, but rather grew worse" (*m^den “phel^theisa alla mflon eis to cheiron elthousa*). Her money was gone, her disease was gaining on her, her one chance came now with Jesus. Matthew says nothing about her experience with the doctors and *Lu 8:43* merely says that she "had spent all her living upon physicians and could not be healed of any," a plain chronic case. Luke the physician neatly takes care of the physicians. But they were not to blame. She had a disease that they did not know how to cure. Vincent quotes a prescription for an issue of blood as given in the Talmud which gives one a most grateful feeling that he is not under the care of doctors of that nature. The only parallel today is Chinese medicine of the old sort before modern medical schools came.

5:28 {**If I touch but his garments**} (*\Ean haps“mai k'an t“n himati“n autou*). She was timid and shy from her disease and did not wish to attract attention. So she crept up in the crowd and touched the hem or border of his garment (*\kraspedon*) according to *Mt 9:20* and *Lu 8:44*.

5:29 {**She felt in her body**} (*\egn“ t“i s“mati*). She knew, the verb means. She said to herself, {**I am healed**} (*\ifmai*). *\Iftai* retains the perfect passive in the indirect discourse. It was a vivid moment of joy for her. The plague (*\mastigos*) or scourge was a whip used in flagellations as on Paul to find out his guilt (*Ac 22:24, cf. Heb 11:26*). It is an old word that was used for afflictions regarded as a scourge from God. See already on *Mr 3:10*.

5:30 {**Perceiving in himself**} (*\epignous en heaut“i*). She thought, perhaps, that the touch of Christ's garment would cure her without his knowing it, a foolish fancy, no doubt, but one due to her excessive timidity. Jesus felt in his own consciousness. The Greek idiom more exactly means: "Jesus perceiving in himself the power from him go out" (*\t^n ex autou*

dunamin exelthousan\). The aorist participle here is punctiliar simply and timeless and can be illustrated by Lu 10:18: "I was beholding Satan fall" (\i^ethe“roun ton Satanfn pesonta\), where \pesonta\ does not mean _fallen_ (\pept“kota\ as in Re 9:1 nor falling (\piptonta\ but simply the constative aorist {fall} (*Robertson, Grammar, p. 684*). So here Jesus means to say: "I felt in myself the power from me go." Scholars argue whether in this instance Jesus healed the woman by conscious will or by unconscious response to her appeal. Some even argue that the actual healing took place after Jesus became aware of the woman's reaching for help by touching his garment. What we do know is that Jesus was conscious of the going out of power from himself. Lu 8:46 uses \egn“n\ (*personal knowledge*), but Mark has \epignous\ (*personal and additional, clear knowledge*). One may remark that no real good can be done without the outgoing of power. That is true of mother, preacher, teacher, doctor. {Who touched my garments?} (\Tis mou h^hpsato t“n himati“n;\). More exactly, {Who touched me on my clothes}; The Greek verb uses two genitives, of the person and the thing. It was a dramatic moment for Jesus and for the timid woman. Later it was a common practice for the crowds to touch the hem of Christ's garments and be healed (*Mr 6:56*). But here Jesus chose to single out this case for examination. There was no magic in the garments of Jesus. Perhaps there was superstition in the woman's mind, but Jesus honoured her darkened faith as in the case of Peter's shadow and Paul's handkerchief.

5:31 {**Thronging thee**} (\sunthlibonta se\). See verse 24. The disciples were amazed at the sensitiveness of Jesus to the touch of the crowd. They little understood the drain on Jesus from all this healing that pulled at his heart-strings and exhausted his nervous energy even though the Son of God. He had the utmost human sympathy.

5:32 {**And he looked round about**} (\kai perieblepeto\). Imperfect middle indicative. He kept looking around to find out. The answer of Jesus to the protest of the disciples was this scrutinizing gaze (*see already 3:5,34*). Jesus knew the difference between touch and touch (*Bruce*).

5:33 {**Fearing and trembling, knowing**} (\phob^htheisa kai tremousa, eiduia\). These participles vividly portray this woman who had tried to hide in the crowd. She had heard Christ's question and felt his gaze. She had to come and confess, for something "has

happened" (\gegonen\, *second perfect active indicative, still true*) to her. {**Fell down before him**} (\prosepesen aut“i\). That was the only proper attitude now. {**All the truth**} (\pfsan t^n al^theian\). Secrecy was no longer possible. She told "the pitiful tale of chronic misery" (*Bruce*).

5:34 {**Go in peace**} (\Hupage eis eir^n^n\). She found sympathy, healing, and pardon for her sins, apparently. Peace here may have more the idea of the Hebrew _shal“m_, health of body and soul. So Jesus adds: "Be whole of thy plague" (\isthi hugi^s apo t^s mastigos sou\). Continue whole and well.

5:35 {**While he yet spake**} (\Eti autou lalountos\). Genitive absolute. Another vivid touch in Mark and Lu 8:49. The phrase is in Ge 29:9. Nowhere does Mark preserve better the lifelike traits of an eyewitness like Peter than in these incidents in chapter 5. The arrival of the messengers from Jairus was opportune for the woman just healed of the issue of blood (\en husei haimatos\) for it diverted attention from her. Now the ruler's daughter has died (\apethane\). {**Why troublest thou the master any further?**} (\Ti eti skulleis ton didaskalon;\). It was all over, so they felt. Jesus had raised from the dead the son of the widow of Nain (*Lu 7:11-17*), but people in general did not expect him to raise the dead. The word \skull“, from \skulon\ (_skin, pelt, spoils_), means to skin, to flay, in Aeschylus. Then it comes to mean to vex, annoy, distress as in Mt 9:36, which see. The middle is common in the papyri for bother, worry, as in Lu 7:6. There was no further use in troubling the Teacher about the girl.

5:36 {**Not heeding**} (\parakousas\). This is the sense in Mt 18:17 and uniformly so in the LXX. But here the other sense of hearing aside, overhearing what was not spoken directly to him, probably exists also. "Jesus might overhear what was said and disregard its import" (*Bruce*). Certainly he ignored the conclusion of the messengers. The present participle \laloumenon\ suits best the idea of overhearing. Both Mark and Lu 8:50 have "Fear not, only believe" (\m^phobou, monon pisteue\). This to the ruler of the synagogue (\t“i archisunag“g“i\) who had remained and to whom the messenger had spoken.

5:37 {**Save Peter, and James, and John**} (\ei m^ Petron kai lak“bon kai I“an^n\). Probably the house was too small for the other disciples to come in with the family. The first instance of this

inner circle of three seen again on the Mount of Transfiguration and in the Garden of Gethsemane. The one article in the Greek treats the group as a unit.

5:38 {**Wailing greatly**} (\alalazontas polla\). An onomatopoetic word from Pindar down. The soldiers on entering battle cried \Alfla\. Used of clanging cymbals (*1Co 13:1*). Like \ololuz“\ in Jas 5:1. It is used here of the monotonous wail of the hired mourners.

5:39 {**Make a tumult**} (\thorubeisthe\). Middle voice. Jesus had dismissed one crowd (*verse 37*), but finds the house occupied by the hired mourners making bedlam (\thorubos\) as if that showed grief with their ostentatious noise. Mt 9:23 spoke of flute-players (\aul^tas\) and the hubbub of the excited throng (\thoruboumenon\). Cf. *Mr 14:2; Ac 20:1,21,34*). Mark, Matthew, and Luke all quote Jesus as saying that "the child is not dead, but sleepeth." Jesus undoubtedly meant that she was not dead to stay dead, though some hold that the child was not really dead. It is a beautiful word (*she is {sleeping}*, \katheudei\) that Jesus uses of death.

5:40 {**And they laughed him to scorn**} (\kai kategel“n\). "They jeered at him" (*Weymouth*). Note imperfect tense. They kept it up. And note also \kat-\ (*perfective use*). Exactly the same words in Mt 9:24 and Lu 8:53. The loud laughter was ill suited to the solemn occasion. But Jesus on his part (\autos de\) took charge of the situation. {**Taketh the father of the child and her mother and them that were with him**} (\paralambanei ton patera tou paidiou kai t^n m^tera kai tous met' autou\). Having put out (\ekbal“n\) the rest by a stern assertion of authority as if he were master of the house, Jesus takes along with him these five and enters the chamber of death "where the child was" (\hopou ^n to paidion\). He had to use pressure to make the hired mourners leave. The presence of some people will ruin the atmosphere for spiritual work.

5:41 {**Talitha cumi**}. These precious Aramaic words, spoken by Jesus to the child, Peter heard and remembered so that Mark gives them to us. Mark interprets the simple words into Greek for those who did not know Aramaic (\to korasion, egeire\), that is, {**Damsel, arise**}. Mark uses the diminutive \korasi“n\, a little girl, from \kor^, girl. _Braid Scots_ has it: "Lassie, wauken." Lu 8:5-9 has it \H^ pais, egeire\, {**Maiden, arise**}. All three

Gospels mention the fact that Jesus took her by the hand, a touch of life (*\krat^sas t^s cheiros*), giving confidence and help.

5:42 **{Rose up, and walked}** (*\anest^ kai periepatei*). Aorist tense (*single act*) followed by the imperfect (*{the walking went on}*). **{For she was twelve years old}** (*\^n gar et^“n d^“deka*). The age mentioned by Mark alone and here as explanation that she was old enough to walk. **{Amazed}** (*\exest^san*). We have had this word before in Mt 12:23 and Mr 2:12, which see. Here the word is repeated in the substantive in the associative instrumental case (*\ekstasei megal^i*), with a great ecstasy, especially on the part of the parents (*Lu 8:56*), and no wonder.

5:43 **{That no one should know this}** (*\hina m^deis gnoi touto*). Second aorist active subjunctive, *\gnoi*. But would they keep still about it? There was the girl besides. Both Mark and Luke note that Jesus ordered that food be given to the child **{given her to eat}**, (*\doth^nai aut^i phagein*), a natural care of the Great Physician. Two infinitives here (*first aorist passive and second aorist active*). "She could walk and eat; not only alive, but well" (*Bruce*).

[\[Previous\]](#) [\[Next\]](#)

6:1 **{Into his own country}** (\eis tⁿ patrida autou\). So Mt 13:54. There is no real reason for identifying this visit to Nazareth with that recorded in Lu 4:26-31 at the beginning of the Galilean Ministry. He was rejected both times, but it is not incongruous that Jesus should give Nazareth a second chance. It was only natural for Jesus to visit his mother, brothers, and sisters again. Neither Mark nor Matthew mention Nazareth here by name, but it is plain that by \patrida\ the region of Nazareth is meant. He had not lived in Bethlehem since his birth.

6:2 **{Began to teach}** (\rxato didaskein\). As was now his custom in the synagogue on the sabbath. The ruler of the synagogue (\archisunag^{gos}\, see Mt 5:22) would ask some one to speak whensoever he wished. The reputation of Jesus all over Galilee opened the door for him. Jesus may have gone to Nazareth for rest, but could not resist this opportunity for service. **{Whence hath this man these things?}** (\Pothen toutⁱ tauta;\). Laconic and curt, **{Whence these things to this fellow?}** With a sting and a fling in their words as the sequel shows. They continued to be amazed (\exep^lssonto\, *imperfect tense passive*). They challenge both the apparent **{wisdom}** (\sophia\) with which he spoke and **{the mighty works}** or powers (\hai dunameis\) **{such as those}** (\toiautai\) **{coming to pass}** (\ginomenai\, *present middle participle, repeatedly wrought*) **{by his hands}** (\dia tⁿ cheirⁿ\). They felt that there was some hocus-pocus about it somehow and somewhere. They do not deny the wisdom of his words, nor the wonder of his works, but the townsmen knew Jesus and they had never suspected that he possessed such gifts and graces.

6:3 **{Is not this the carpenter?}** (\Ouch houtos estin ho tektⁿ;\). Mt 13:55 calls him "the carpenter's son" (\ho tou tektonos huios\). He was both. Evidently since Joseph's death he had carried on the business and was "the carpenter" of Nazareth. The word \tektⁿ comes from \tekein, tiktⁿ\, to beget, create, like \technⁿ (\craft, art). It is a very old word, from Homer down. It was originally applied to the worker in wood or builder with wood like our carpenter. Then it was used of any artisan or craftsman in metal, or in stone as well as in wood and even of

sculpture. It is certain that Jesus worked in wood. Justin Martyr speaks of ploughs, yokes, et cetera, made by Jesus. He may also have worked in stone and may even have helped build some of the stone synagogues in Galilee like that in Capernaum. But in Nazareth the people knew him, his family (*no mention of Joseph*), and his trade and discounted all that they now saw with their own eyes and heard with their own ears. This word carpenter "throws the only flash which falls on the continuous tenor of the first thirty years from infancy to manhood, of the life of Christ" (*Farrar*). That is an exaggeration for we have Lu 2:41-50 and "as his custom was" (*Lu 4:16*), to go no further. But we are grateful for Mark's realistic use of \tekt“n\ here. {**And they were offended in him**} (\kai eskandalizonto en aut“i\). So exactly Mt 13:56, {**were made to stumble in him**}, trapped like game by the \skandalon\ because they could not explain him, having been so recently one of them. "The Nazarenes found their stumbling block in the person or circumstances of Jesus. He became--\petra skandalou\ (*1Pe 2:7,8; Ro 9:33*) to those who disbelieved" (*Swete*). Both Mark and Mt 13:57, which see, preserve the retort of Jesus with the quotation of the current proverb about a prophet's lack of honour in his own country. Joh 4:44 quoted it from Jesus on his return to Galilee long before this. It is to be noted that Jesus here makes a definite claim to being a prophet (\proph`t`'s\, *forspeaker for God*), a seer. He was much more than this as he had already claimed to be Messiah (*Joh 4:26; Lu 4:21*), the Son of man with power of God (*Mr 1:10; Mt 9:6; Lu 5:24*), the Son of God (*Joh 5:22*). They stumble at Jesus today as the townspeople of Nazareth did. {**In his own house**} (\en t`i oikifi autou\). Also in Mt 13:57. This was the saddest part of it all, that his own brothers in his own home disbelieved his Messianic claims (*Joh 7:5*). This puzzle was the greatest of all.

6:6 {**And he marvelled because of their unbelief**} (\kai ethaumasen dia t`n apistian aut“n\). Aorist tense, but Westcott and Hort put the imperfect in the margin. Jesus had divine knowledge and accurate insight into the human heart, but he had human limitations in certain things that are not clear to us. He marvelled at the faith of the Roman centurion where one would not expect faith (*Mt 8:10; Lu 7:9*). Here he marvels at the lack of faith where he had a right to expect it, not merely among the Jews, but in his own home town, among his kinspeople, even in his own home. One may excuse Mary, the mother of Jesus, from this

unbelief, puzzled, as she probably was, by his recent conduct (**Mr 3:21,31**). There is no proof that she ever lost faith in her wonderful Son. {**He went round about the villages teaching**} (\peri^gen tfs k^mas kukl^i didask^n\). A good illustration of the frequent poor verse division. An entirely new paragraph begins with these words, the third tour of Galilee. They should certainly be placed with verse 7. The Revised Version would be justified if it had done nothing else than give us paragraphs according to the sense and connection. "Jesus resumes the role of a wandering preacher in Galilee" (**Bruce**). Imperfect tense, \peri^gen\.

6:7 {**By two and two**} (\duo duo\). This repetition of the numeral instead of the use of \ana duo\ or \kata duo\ is usually called a Hebraism. The Hebrew does have this idiom, but it appears in Aeschylus and Sophocles, in the vernacular _Koin,_ (**Oxyrhynchus Papyri No. 121**), in Byzantine Greek, and in modern Greek (**Deissmann, _Light from the Ancient East_, pp. 122f.**). Mark preserves the vernacular _Koin,_ better than the other Gospels and this detail suits his vivid style. The six pairs of apostles could thus cover Galilee in six different directions. Mark notes that he "began to send them forth" (\^rxato autous apostellein\). Aorist tense and present infinitive. This may refer simply to this particular occasion in Mark's picturesque way. But the imperfect tense \edidou\ means he kept on giving them all through the tour, a continuous power (**authority**) over unclean spirits singled out by Mark as representing "all manner of diseases and all manner of sickness" (**Mt 10:1**), "to cure diseases" (\iasthai\, **Lu 9:1**), healing power. They were to preach and to heal (**Lu 9:1; Mt 10:7**). Mark does not mention preaching as a definite part of the commission to the twelve on this their first preaching tour, but he does state that they did preach (**6:12**). They were to be missionaries or missionaries (\apostellein\)) in harmony with their office (\apostoloi\).

6:8 {**Save a staff only**} (\ei m^ rabdon monon\). Every traveller and pilgrim carried his staff. Bruce thinks that Mark has here preserved the meaning of Jesus more clearly than Mt 10:10 (**nor staff**) and Lu 9:3 (**neither staff**). This discrepancy has given trouble to commentators. Grotius suggests no second staff for Matthew and Luke. Swete considers that Matthew and Luke report "an early exaggeration of the sternness of the command." "Without even a staff is the _ne plus ultra_ of austere simplicity, and

self-denial. Men who carry out the spirit of these precepts will not labour in vain" (*Bruce*).

6:9 {**Shod with sandals**} (*\hupodedemenous sandalia*). Perfect passive participle in the accusative case as if with the infinitive *\poreuesthai* or *\poreuth^nai*, (*to go*). Note the aorist infinitive middle, *\endusasthai* (*text of Westcott and Hort*), but *\endus^sthe* (*aorist middle subjunctive*) in the margin. Change from indirect to direct discourse common enough, not necessarily due to "disjointed notes on which the Evangelist depended" (*Swete*). Mt 10:10 has "nor shoes" (*\m^de hupod^mata*), possibly preserving the distinction between "shoes" and "sandals" (*worn by women in Greece and by men in the east, especially in travelling*). But here again extra shoes may be the prohibition. See on Mt 10:10 for this. {**Two coats**} (*\duo chit^nas*). Two was a sign of comparative wealth (*Swete*). The mention of "two" here in all three Gospels probably helps us to understand that the same thing applies to shoes and staff. "In general, these directions are against luxury in equipment, and also against their providing themselves with what they could procure from the hospitality of others" (*Gould*).

6:10 {**There abide**} (*\ekei menete*). So also Mt 10:11; Lu 9:4. Only Matthew has city or village (*10:11*), but he mentions house in verse 12. They were to avoid a restless and dissatisfied manner and to take pains in choosing a home. It is not a prohibition against accepting invitations.

6:11 {**For a testimony unto them**} (*\eis marturion autois*). Not in Matthew. Lu 9:5 has "for a testimony against them" (*\eis marturion epi autous*). The dative *\autois* in Mark is the dative of disadvantage and really carries the same idea as *\epi* in Luke. The dramatic figure of {**shaking out**} (*\ektinaxate*, *effective aorist imperative, Mark and Matthew*), {**shaking off**} (*\apotinassete*, *present imperative, Luke*).

6:12 {**Preached that men should repent**} (*\ek^ruxan hina metano^sin*). Constative aorist (*\ek^ruxan*), summary description. This was the message of the Baptist (*Mt 3:2*) and of Jesus (*Mr 1:15*).

6:13 {**They cast out many demons and they anointed with oil**} (*\exeballon kai ^leiphon elai^i*). Imperfect tenses, continued repetition. Alone in Mark. This is the only example in the N.T.

of \aleiph“ elai“i\ used in connection with healing save in Jas 5:14. In both cases it is possible that the use of oil (*olive oil*) as a medicine is the basis of the practice. See Lu 10:34 for pouring oil and wine upon the wounds. It was the best medicine of the ancients and was used internally and externally. It was employed often after bathing. The papyri give a number of examples of it. The only problem is whether \aleiph“\ in Mark and James is used wholly in a ritualistic and ceremonial sense or partly as medicine and partly as a symbol of divine healing. The very word \aleiph“\ can be translated rub or anoint without any ceremony. "Traces of a ritual use of the unction of the sick appear first among Gnostic practices of the second century" (*Swete*). We have today, as in the first century, God and medicine. God through nature does the real healing when we use medicine and the doctor.

6:14 **{Heard}** (*kousen*\). This tour of Galilee by the disciples in pairs wakened all Galilee, for the name of Jesus thus became known (*phaneron*\) or known till even Herod heard of it in the palace. "A palace is late in hearing spiritual news" (*Bengel*). **{Therefore do these powers work in him}** (*dia touto energousin hai dunameis en aut“i*\). "A snatch of Herod's theology and philosophy" (*Morison*). John wrought no miracles (*Joh 10:41*), but if he had risen from the dead perhaps he could. So Herod may have argued. "Herod's superstition and his guilty conscience raised this ghost to plague him" (*Gould*). Our word _energy_ is this same Greek word here used (*energousin*\). It means at work. Miraculous powers were at work in Jesus whatever the explanation. This all agreed, but they differed widely as to his personality, whether Elijah or another of the prophets or John the Baptist. Herod was at first much perplexed (*di^porei*\, *Lu 9:7 and Mr 6:20*).

6:16 **{John, whom I beheaded}** (*hon ego apekephalisa I“an^n*\). His fears got the best of him and so Herod settled down on this nightmare. He could still see that charger containing John's head coming towards him in his dreams. The late verb \apokephaliz“\ means to cut off the head. Herod had ordered it done and recognizes his guilt.

6:17 **{For Herod himself}** (*Autos gar ho H^r“id^s*\). Mark now proceeds to give the narrative of the death of John the Baptist some while before these nervous fears of Herod. But this _post eventum_ narrative is very little out of the chronological order.

The news of John's death at Machaerus may even have come at the close of the Galilean tour. "The tidings of the murder of the Baptist seem to have brought the recent circuit to an end" (*Swete*). The disciples of John "went and told Jesus. Now when Jesus heard it, he withdrew from thence in a boat" (*Mt 14:12f.*). See on *Mt 14:3-12* for the discussion about Herod Antipas and John and Herodias.

6:18 {**Thy brother's wife**} (*\t^n gunaika tou adelphou*). While the brother was alive (*Le 18:16; 20:21*). After a brother's death it was often a duty to marry his widow.

6:19 {**And Herodias set herself against him**} (*\H^ de H^r^“idias eneichen aut^i*). Dative of disadvantage. Literally, {**had it in for him**}. This is modern slang, but is in exact accord with this piece of vernacular *_Koin, _*. No object of *\eichen* is expressed, though *\org^{\n}* or *\cholon* may be implied. The tense is imperfect and aptly described the feelings of Herodias towards this upstart prophet of the wilderness who had dared to denounce her private relations with Herod Antipas. Gould suggests that she "kept her eye on him" or kept up her hostility towards him. She never let up, but bided her time which, she felt sure, would come. See the same idiom in *Ge 49:23*. She {**desired to kill him**} (*\^thelen auton apokteinai*). Imperfect again. {**And she could not**} (*\kai ouk ^dunato*). *\Kai* here has an adversative sense, but she could not. That is, not yet. "The power was wanting, not the will" (*Swete*).

6:20 {**Feared John**} (*\ephobeito ton I^“an^{\n}*). Imperfect tense, continual state of fear. He feared John and also Herodias. Between the two Herod vacillated. He knew him to be righteous and holy (*\dikaion kai hagion*) and so innocent of any wrong. So he {**kept him safe**} (*\sunet^rei*). Imperfect tense again. Late Greek verb. From the plots and schemes of Herodias. She was another Jezebel towards John and with Herod. {**Much perplexed**} (*\polla ^porei*). This the correct text not *\polla epoiei*, did many things. Imperfect tense again. {**He heard him gladly**} (*\h^de^{\s ^kouen*). Imperfect tense again. This is the way that Herod really felt when he could slip away from the meshes of Herodias. These interviews with the Baptist down in the prison at Machaerus during his occasional visits there braced "his jaded mind as with a whiff of fresh air" (*Swete*). But then he saw Herodias again and he was at his wits' end (*\^porei*, *lose one's way*, *\a\ privative and \poros*, *way*), for he knew that he had to live with Herodias

with whom he was hopelessly entangled.

6:21 {**When a convenient day was come**} (\genomen^s h^{meras} *eukairou*\). Genitive absolute. A day well appointed \eu\, well, \kairos\, time) for the purpose, the day for which she had long waited. She had her plans all laid to spring a trap for her husband Herod Antipas and to make him do her will with the Baptist. Herod was not to know that he was the mere catspaw of Herodias till it was all over. See on Mt 14:6 for discussion of Herod's birthday (\genesiois\, *locative case or associative instrumental of time*). {**Made a supper**} (\deipnon epoi^{sen}\). Banquet. {**To his lords**} (\tois megistfsin autou\). From \megistan\ (*that from* \megas\, *great*), common in the LXX and later Greek. Cf. Re 6:15; 18:23. In the papyri. The grandees, magnates, nobles, the chief men of civil life. {**The high captains**} (\tois chiliarchois\). Military tribunes, commanders of a thousand men. {**The chief men of Galilee**} (\tois pr^{tois t^s} *Galilaias*\). The first men of social importance and prominence. A notable gathering that included these three groups at the banquet on Herod's birthday.

6:22 {**The daughter of Herodias herself**} (t^s thugatros aut^s H^r“*idiados*\). Genitive absolute again. Some ancient manuscripts read \autou\ (*his, referring to Herod Antipas. So Westcott and Hort*) instead of \aut^s\ (*herself*). In that case the daughter of Herodias would also have the name Herodias as well as Salome, the name commonly given her. That is quite possible in itself. It was toward the close of the banquet, when all had partaken freely of the wine, that Herodias made her daughter come in and dance (\eiselthous^s kai orch^{samen^s}\) in the midst (*Matthew*). "Such dancing was an almost unprecedented thing for women of rank, or even respectability. It was mimetic and licentious, and performed by professionals" (*Gould*). Herodias stooped thus low to degrade her own daughter like a common \hetaira\ in order to carry out her set purpose against John. {**She pleased Herod and them that sat at meat**} (\resen H^r“*idⁱ* kai tois sunanakeimenois\). The maudlin group lounging on the divans were thrilled by the licentious dance of the half-naked princess. {**Whatsoever thou wilt**} (\ho ean thel^{is}\) The drunken Tetrarch had been caught in the net of Herodias. It was a public promise.

6:23 {**And he sware unto her**} (\kai “*mosen autⁱ*\). The girl was of marriageable age though called \koration\ (*cf. Es 2:9*). Salome was afterward married to Philip the Tetrarch. The

swaggering oath to the half of the kingdom reminds one of Es 5:3f., the same oath made to Esther by Ahasuerus.

6:24 {**What shall I ask?**} (\|*Ti ait^s“mai;*\). The fact that she went and spoke to her mother proves that she had not been told beforehand what to ask. Mt 14:8 does not necessarily mean that, but he simply condenses the account. The girl's question implies by the middle voice that she is thinking of something for herself. She was no doubt unprepared for her mother's ghastly reply.

6:25 {**Straightway with haste**} (\|*euthus meta spoud^s*\). Before the king's rash mood passed and while he was still under the spell of the dancing princess. Herodias knew her game well. See on ~Mt 14:8f.

6:26 {**He would not reject her**} (\|*ouk ^thel^sen athet^sai aut^n*\). He was caught once again between his conscience and his environment. Like many since his day the environment stifled his conscience.

6:27 {**A soldier of his guard**} (\|*spekoulatora*\). Latin word *_speculator_*. A spy, scout, lookout, and often executioner. It was used of the bodyguard of the Roman emperor and so for one of Herod's spies. He was used to do errands of this sort and it was soon done. It was a gruesome job, but he soon brought John's head to the damsel, apparently in the presence of all, and she took it to her mother. This miserable Tetrarch, the slave of Herodias, was now the slave of his fears. He is haunted by the ghost of John and shudders at the reports of the work of Jesus.

6:29 {**His corpse**} (\|*to pt^“ma autou*\). See on ~Mt 24:28. It was a mournful time for the disciples of John. "They went and told Jesus" (*Mt 14:12*). What else could they do?

6:30 {**And the apostles gather themselves together unto Jesus**} (\|*kai sunagontai hoi apostoloi pros ton I^soun*\). Vivid historical present. {**All things whatsoever they had done and whatsoever they had taught**} (\|*panta hosa epoi^san kai hosa edidaxan*\). Not past perfect in the Greek, just the aorist indicative, constative aorist that summed it all up, the story of this their first tour without Jesus. And Jesus listened to it all (*Lu 9:10*). He was deeply concerned in the outcome.

6:31 {**Come ye yourselves apart into a desert place and rest awhile**} (\Deute humeis autoi kat' idian eis er^mon topon kai anapauesthe oligon\). It was plain that they were over-wrought and excited and needed refreshment (\anapauesthe\, *middle voice, refresh yourselves, "rest up" literally*). This is one of the needed lessons for all preachers and teachers, occasional change and refreshment. Even Jesus felt the need of it. {**They had no leisure so much as to eat**} (\oude phagein eukairoun\). Imperfect tense again. Crowds were coming and going. Change was a necessity.

6:32 {**And they went away in a boat**} (\kai ap^lthon en t^i ploi^i\). They accepted with alacrity and off they went.

6:33 {**Outwent them**} (\pro^lthon autous\). The crowds were not to be outdone. They recognized (\egn^san\) Jesus and the disciples and ran around the head of the lake on foot (\pez^i\) and got there ahead of Jesus and were waiting for Him when the boat came.

6:34 {**They were as sheep not having a shepherd**} (\^san h^s probata m^ echonta poimena\). Matthew has these words in another context (*Mt 9:26*), but Mark alone has them here. \M^ is the usual negative for the participle in the _Koin,_. These excited and exciting people (*Bruce*) greatly needed teaching. Mt 14:14 mentions healing as does Lu 9:11 (*both preaching and healing*). But a vigorous crowd of runners would not have many sick. The people had plenty of official leaders but these rabbis were for spiritual matters blind leaders of the blind. Jesus had come over for rest, but his heart was touched by the pathos of this situation. So "he began to teach them many things" (\^rxato didaskein autous polla\). Two accusatives with the verb of teaching and the present tense of the infinitive. He kept it up.

6:35 {**When the day was now far spent**} (\^d^ h^ras poll^s genomen^s\). Genitive absolute. \H^ra\ used here for day-time (*so Mt 14:15*) as in Polybius and late Greek. {**Much day-time already gone**}. Lu 9:12 has it began to {**incline**} (\klinein\) or wear away. It was after 3 P.M., the first evening. Note second evening or sunset in Mr 6:47; Mt 14:23; Joh 6:16. The turn of the afternoon had come and sunset was approaching. The idiom is repeated at the close of the verse. See on ^Mt 14:15.

6:36 {**Into the country and villages round about**} (\eis tous kukl^i agrous kai k^mas\). The fields (\agrous\) were the

scattered farms (*Latin, _villae_*). The villages (*\k“mas*) may have included Bethsaida Julias not far away (*Lu 9:10*). The other Bethsaida was on the Western side of the lake (*Mr 6:45*). **{Somewhat to eat}** (*\ti phag“sin*). Literally, **{what to eat}**, **{what they were to eat}**. Deliberative subjunctive retained in the indirect question.

6:38 **{Go and see}** (*\hupagete idete*). John says that Jesus asked Philip to find out what food they had (*Joh 6:5f.*) probably after the disciples had suggested that Jesus send the crowd away as night was coming on (*Mr 6:35f.*). On this protest to his command that they feed the crowds (*Mr 6:37; Mt 14:16; Lu 9:13*) Jesus said "Go see" how many loaves you can get hold of. Then Andrew reports the fact of the lad with five barley loaves and two fishes (*Joh 6:8f.*). They had suggested before that two hundred pennyworth (*\dˆnari“n diakosi“n*. See on *ˆMt 18:28*) was wholly inadequate and even that (*some thirty-five dollars*) was probably all that or even more than they had with them. John's Gospel alone tells of the lad with his lunch which his mother had given him.

6:39 **{By companies}** (*\sumposia sumposia*). Distribution expressed by repetition as in Mr 6:7 (*\duo duo*) instead of using *\ana* or *\kata*. Literally our word *_symposium_* and originally a drinking party, Latin *_convivium_*, then the party of guests of any kind without the notion of drinking. So in Plutarch and the LXX (*especially I Macca.*). **{Upon the green grass}** (*\epi t“i chl“r“i chort“i*). Another Markan touch. It was passover time (*Joh 6:4*) and the afternoon sun shone upon the orderly groups upon the green spring grass. See on *ˆMt 14:15*. They may have been seated like companies at tables, open at one end.

6:40 **{They sat down in ranks}** (*\anepesan prasiai prasiai*). They half-way reclined (*\anaklithˆnai*, *verse 39*). Fell up here (*we have to say fell down*), the word *\anepesan* means. But they were arranged in groups by hundreds and by fifties and they looked like garden beds with their many-coloured clothes which even men wore in the Orient. Then again Mark repeats the word, *\prasiai prasiai*, in the nominative absolute as in verse 39 instead of using *\ana* or *\kata* with the accusative for the idea of distribution. Garden beds, garden beds. Peter saw and he never forgot the picture and so Mark caught it. There was colour as well as order in the grouping. There were orderly walks between the rows on rows of men reclining on the green grass. The grass

is not green in Palestine much of the year, mainly at the passover time. So here the Synoptic Gospels have an indication of more than a one-year ministry of Jesus (*Gould*). It is still one year before the last passover when Jesus was crucified.

6:41 {**Brake the loaves; and he gave to the disciples**} (\kai apo t' "n ichthu "n\). Apparently the fishes were in excess of the twelve baskets full of broken pieces of bread. See on Mt 14:20 for discussion of \kophinos\ and \sphuris\, the two kinds of baskets.

6:44 {**Men**} (\andres\). Men as different from women as in Mt 14:21. This remarkable miracle is recorded by all Four Gospels, a nature miracle that only God can work. No talk about accelerating natural processes will explain this miracle. And three eyewitnesses report it: the Logia of Matthew, the eyes of Peter in Mark, the witness of John the Beloved Disciple (*Gould*). The evidence is overwhelming.

6:45 {**To Bethsaida**} (\pros B^thsaidan\). This is Bethsaida on the Western side, not Bethsaida Julias on the Eastern side where they had just been (*Lu 9:10*). {**While he himself sendeth the multitude away**} (\he "s autos apoluei ton ochlon\). Mt 14:22 has it "till he should send away" (\he "s hou apolus^i\) with the aorist subjunctive of purpose. Mark with the present indicative \apoluei\ pictures Jesus as personally engaged in persuading the crowds to go away now. Joh 6:41f. explains this activity of Jesus. The crowds had become so excited that they were in the mood to start a revolution against the Roman government and proclaim Jesus king. He had already forced in reality the disciples to leave in a boat {**to go before him**} (\proagein\) in order to get them out of this atmosphere of overwrought excitement with a political twist to the whole conception of the Messianic Kingdom. They were in grave danger of being swept off their feet and falling heedlessly into the Pharisaic conception and so defeating the whole teaching and training of Jesus with them. See on Mt 14:22,23. To this pass things had come one year before the Crucifixion. He had done his best to help and bless the crowds and lost his chance to rest. No one really understood Jesus, not the crowds, not the disciples. Jesus needed the Father to stay and steady him. The devil had come again to tempt him with world dominion in league with the Pharisees, the populace, and the devil in the background.

6:47 **{When even was come}** (*\opsias genomen^s*). The second or late evening, six P.M. at this season, or sunset on. **{He alone on the land}** (*\kai autos monos ^pi t^s g^s*). Another Markan touch. Jesus had come down out of the mountain where he had prayed to the Father. He is by the sea again in the late twilight. Apparently Jesus remained quite a while, some hours, on the beach. "It was now dark and Jesus had not yet come to them" (*Joh 6:17*).

6:48 **{Seeing them distressed in rowing}** (*\id^"n autous basanizomenous en t^i elauinein*). See also Mt 8:29 for the word *\basaniz^"*, to torture, torment (*Mt 4:24*) with a touch-stone, then to distress as here. Papyri have *\dia basan^"n* used on slaves like our third degree for criminals. *\Elaunein* is literally to drive as of ships or chariots. They drove the boat with oars. Common in Xenophon for marching. **{About the fourth watch of the night}** (*\peri tetart^"n phulak^"n t^s nuktos*). That is, between three and six A.M. The wind was **{contrary to them}** (*\enantios autois*), that is in their faces and rowing was difficult, "a great wind" (*Joh 6:18*), and as a result the disciples had made little progress. They should have been over long before this. **{And he would have passed by them}** (*\kai ^thelen parelthein autous*). Only in Mark. He wished to pass by them, *_praeterire eos_* (*Vulgate*). Imperfect tense *\^thelen*. **{They thought}** (*\edoxan*). A natural conclusion. **{And cried out}** (*\anekraxan*). **{Cried up}**, literally, a shriek of terror, or scream.

6:50 **{It is I}** (*\ego eimi*). These were the astounding words of cheer. They did not recognize Jesus in the darkness. They had never seen him or any one walk on the water. His voice reassured them.

6:51 **{They were sore amazed in themselves}** (*\lian en heautois existanto*). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

6:52 **{For they understood not}** (*\ou gar sun^kan*). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (*\kardia\ in the general sense for all the*

inner man) {**was hardened**} (\^n pep“r“men^). See on 3:5 about \p“r“sis\. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

6:53 {**And moored to the shore**} (\kai pros“rmisth^san\). Only here in the New Testament, though an old Greek verb and occurring in the papyri. \Hormos\ is roadstead or anchorage. They cast anchor or lashed the boat to a post on shore. It was at the plain of Gennesaret several miles south of Bethsaida owing to the night wind.

6:54 {**Knew him**} (\epignontes auton\). Recognizing Jesus, knowing fully (\epi\) as nearly all did by now. Second aorist active participle.

6:55 {**Ran about**} (\periedramon\). Vivid constative aorist picturing the excited pursuit of Jesus as the news spread that he was in Gennesaret. {**On their beds**} (\epi tois krabattois\). Pallets like that of the man let down through the roof (**Mr 2:4**). {**Where they heard he was**} (\hopou ^kouon hoti estin\). Imperfect tense of \akou“\ (*repetition*), present indicative \estin\ retained in indirect discourse.

6:56 {**Wheresoever he entered**} (\hopou an eiseporeueto\). The imperfect indicative with \an\ used to make a general indefinite statement with the relative adverb. See the same construction at the close of the verse, \hosoi an h^psanto auton\ (*aorist indicative and \an\ in a relative clause*), {**as many as touched him**}. One must enlarge the details here to get an idea of the richness of the healing ministry of Jesus. We are now near the close of the Galilean ministry with its many healing mercies and excitement is at the highest pitch (**Bruce**).

[\[Previous\]](#) [\[Next\]](#)

7:2 {**With defiled, that is unwashed hands**} (*\koinais chersin, tout' estin aniptoï*). Associative instrumental case. Originally *\koinos* meant what was common to everybody like the *_Koin, _* Greek. But in later Greek it came also to mean as here what is vulgar or profane. So Peter in Ac 10:14 "common and unclean." The next step was the ceremonially unclean. The emissaries of the Pharisees and the scribes from Jerusalem had seen "some of the disciples" eat without washing their hands, how many we are not told. Swete suggests that in going through the plain the disciples were seen eating some of the bread preserved in the twelve baskets the afternoon before across the lake. There was no particular opportunity to wash the hands, a very proper thing to do before eating for sanitary reasons. But the objection raised is on ceremonial, not sanitary, grounds.

7:3 {**Diligently**} (*\pugmî*). Instrumental case, {**with the fist**}, up to the elbow, rubbing one hand and arm with the other hand clenched. Aleph had *\pukna* probably because of the difficulty about *\pugmî* (*kin to Latin _pugnus_*). Schultess considers it a dry wash or rubbing of the hands without water as a ritualistic concession. The middle voice *\nips“ntai* means their own hands. This verb is often used for parts of the body while *\lou“* is used of the whole body (*Joh 13:10*). On the tradition of the elders see on *^*Mt 15:2.

7:4 {**From the marketplace**} (*\ap' agoras*). Ceremonial defilement was inevitable in the mixing with men in public. This *\agora* from *\ageir“* to collect or gather, was a public forum in every town where the people gathered like the courthouse square in American towns. The disciples were already ceremonially defiled. {**Wash themselves**} (*\baptis“ntai*). First aorist middle subjunctive of *\baptiz“*, dip or immerse. Westcott and Hort put *\rantis“ntai* in the text translated "sprinkle themselves" in the margin of the Revised Version, because Aleph, B, and some of the best cursives have it. Gould terms *\rantis“ntai* "a manifest emendation," to get rid of the difficulty of dipping or bathing the whole body. Meyer says: "The statement proceeds by way of climax: before eating they wash the hands always. When they come

from market they take a bath before eating." This is not the place to enter into any controversy about the meaning of \baptiz“, to dip, \rantiz“, to sprinkle, and \ecche“, to pour, all used in the New Testament. The words have their distinctive meanings here as elsewhere. Some scribes felt a difficulty about the use of \baptis“ntai\ here. The Western and Syrian classes of manuscripts add "and couches" (*kai klin*“n\)) at the end of the sentence. Swete considers the immersions of beds (*baptismous klin*“n\)) "an incongruous combination." But Gould says: "Edersheim shows that the Jewish ordinance required immersions, \baptismous\, of these vessels." We must let the Jewish scrupulosity stand for itself, though "and couches" is not supported by Aleph, B L D Bohairic, probably not genuine.

7:6 {**Well**} (*kal*“s\). Appositely here, but ironical sarcasm in verse 9. Note here "you hypocrites" (*hum*“n t“n *hupokrit*“n\).

7:8 {**Ye leave the commandment of God**} (*aphentes t^n entol^n tou theou*\). Note the sharp contrast between the command of God and the traditions of men. Jesus here drives a keen wedge into the Pharisaic contention. They had covered up the Word of God with their oral teaching. Jesus here shows that they care more for the oral teaching of the scribes and elders than for the written law of God. The Talmud gives abundant and specific confirmation of the truthfulness of this indictment.

7:9 {**Full well do ye reject the commandment of God that ye may keep your traditions**} (*kal*“s *atheteite t^n entol^n tou theou hina t^n paradosin hum*“n t^r^s^te\). One can almost see the scribes withering under this terrible arraignment. It was biting sarcasm that cut to the bone. The evident irony should prevent literal interpretation as commendation of the Pharisaic pervasion of God's word. See my *_The Pharisees and Jesus_* for illustrations of the way that they placed this oral tradition above the written law. See on *^Mt 15:7*.

7:11 {**Corban**} (*korban ho estin d“ron*\). See on *^Mt 15:5*. Mark preserves the Hebrew word for a gift or offering to God (*Ex 21:17; Le 20:9*), indeclinable here, meaning {**gift**} (*d“ron*\), but declinable *korbanas*\ in *Mt 27:6*, meaning sacred treasury. The rabbis ({*but ye say*}, *humeis de legete*\)) actually allowed the mere saying of this word by an unfaithful son to prevent the use of needed money for the support of father or mother. It was a home thrust to these pettifogging sticklers for ceremonial

punctilios. They not only justified such a son's trickery, but held that he was prohibited from using it for father or mother, but he might use it for himself.

7:13 {**Making void the word of God by your tradition**} (*\akourountes ton logon tou theou t'i paradosei hum"n*). See on "Mt 15:6 for the word *\akourountes*, invalidating, a stronger word than *\athetein*, to set aside, in verse 9. See both used in Ga 3:15,17. Setting aside does invalidate.

7:14 {**And he called to him the multitude again**} (*\kai proskalesamenos palin ton ochlon*). Aorist middle participle, calling to himself. The rabbis had attacked the disciples about not washing their hands before eating. Jesus now turned the tables on them completely and laid bare their hollow pretentious hypocrisy to the people. {**Hear me all of you and understand**} (*\akousate mou pantes kai suniete*). A most pointed appeal to the people to see into and see through the chicanery of these ecclesiastics. See on "Mt 15:11 for discussion.

7:17 {**When he was entered into the house from the multitude**} (*\hote eis'then eis oikon apo tou ochlou*). This detail in Mark alone, probably in Peter's house in Capernaum. To the crowd Jesus spoke the parable of corban, but the disciples want it interpreted (*cf. 4:10ff.,33ff.*). Mt 15:15 represents Peter as the spokesman as was usually the case.

7:18 {**Are ye so without understanding also?**} (*\Hout"s kai humeis asunetoi este;*). See on "Mt 15:16. You also as well as the multitude. It was a discouraging moment for the great Teacher if his own chosen pupils (*disciples*) were still under the spell of the Pharisaic theological outlook. It was a riddle to them. "They had been trained in Judaism, in which the distinction between clean and unclean is ingrained, and could not understand a statement abrogating this" (*Gould*). They had noticed that the Pharisees stumbled at the parable of Jesus (*Mt 15:12*). They were stumbling themselves and did not know how to answer the Pharisees. Jesus charges the disciples with intellectual dulness and spiritual stupidity.

7:19 {**Making all meats clean**} (*\kathariz"n panta ta br"mata*). This anacoluthon can be understood by repeating {**he says**} (*\legei*) from verse 18. The masculine participle agrees with Jesus, the speaker. The words do not come from Jesus, but are

added by Mark. Peter reports this item to Mark, probably with a vivid recollection of his own experience on the housetop in Joppa when in the vision Peter declined three times the Lord's invitation to kill and eat unclean animals (*Ac 10:14-16*). It was a riddle to Peter as late as that day. "Christ asserts that _Levitical_ uncleanness, such as eating with unwashed hands, is of small importance compared with _moral_ uncleanness" (*Vincent*). The two chief words in both incidents, here and in Acts, are {**defile**} (\koino“) and {**cleanse**} (\kathariz“). "What God cleansed do not thou treat as defiled" (*Ac 10:15*). It was a revolutionary declaration by Jesus and Peter was slow to understand it even after the coming of the Holy Spirit at Pentecost. Jesus was amply justified in his astonished question: {**Perceive ye not?**} (\ou noeite;). They were making little use of their intelligence in trying to comprehend the efforts of Jesus to give them a new and true spiritual insight.

7:21 {**Evil thoughts**} (\hoi dialogismoi hoi kakoi). These come out of the heart (\ek t^s kardias), the inner man, and lead to the dreadful list here given like the crimes of a modern police court: {**fornications**} (\porneiai, *usually of the unmarried*), {**adulteries**} (\moichaiai, *of the married*), {**thefts**} (\klopai, *stealings*), {**covetings**} (\pleonexiai, *craze for more and more*), {**murders**} (\phonoï, *growing out of the others often*), {**wickednesses**} (\pon^riai, *from \ponos, toil, then drudge, bad like our _knave_, serving boy like German _Knabe_, and then criminal*), {**deceit**} (\dolos, *lure or snare with bait*), {**lasciviousness**} (\aselgeia, *unrestrained sex instinct*), {**evil eye**} (\ophthalmos pon^ros) or eye that works evil and that haunts one with its gloating stare, {**railing**} (\blasph^mia, *blasphemy, hurtful speech*), {**pride**} (\huper^phania, *holding oneself above others, stuck up*), {**foolishness**} (\aphrosun^, *lack of sense*), a fitting close to it all.

7:24 {**Into the borders of Tyre and Sidon**} (\eis ta horia Turou kai Sid^nos). The departure from Capernaum was a withdrawal from Galilee, the second of the four withdrawals from Galilee. The first had been to the region of Bethsaida Julias in the territory of Herod Philip. This is into distinctly heathen land. It was not merely the edge of Phoenicia, but into the parts of Tyre and Sidon (*Mt 15:21*). There was too much excitement among the people, too much bitterness among the Pharisees, too much suspicion on the part of Herod Antipas, too much dulness on the

part of the disciples for Jesus to remain in Galilee. {**And he could not be hid**} (*\kai ouk ^dunasth^ lathein*). Jesus wanted to be alone in the house after all the strain in Galilee. He craved a little privacy and rest. This was his purpose in going into Phoenicia. Note the adversative sense of *\kai* here= "but."

7:25 {**Whose little daughter**} (*\h^s to thugatrion aut^s*). Diminutive with tender touch. Note "whose" and "her" like vernacular today. {**Having heard of him**} (*\akousasa peri autou*). Even in this heathen territory the fame of Jesus was known. When the Sermon on the Mount was preached people were there from "the sea coast of Tyre and Sidon" (*Lu 6:17*).

7:26 {**A Greek, a Syro-Phoenician by race**} (*\Hell^nis, Surophoinikissa t^i genei*). "A Greek in religion, a Syrian in tongue, a Phoenician in race" (*Bruce*), from Euthymius Zigabenus. She was not a Phoenician of Carthage. {**She besought**} (*\r^"ta*). Imperfect tense. She kept at it. This verb, as in late Greek, is here used for a request, not a mere question. Abundant examples in the papyri in this sense.

7:27 {**Let the children first be filled**} (*\aphes pr^"ton chortasth^nai ta paidia*). The Jews had the first claim. See the command of Jesus in the third tour of Galilee to avoid the Gentiles and the Samaritans (*Mt 10:5*). Paul was the Apostle to the Gentiles, but he gave the Jew the first opportunity (*Ro 2:9f.*). See on *^Mt 15:24f.*

7:28 {**Even the dogs under the table**} (*\kai ta kunaria hupokat^ t^s trapez^s*). A delightful picture. Even the little dogs (*\kunaria*) under the table {**eat of the children's crumbs**} (*\esthiousin apo t^"n psichi^"n t^"n paidi^"n*). Little dogs, little scraps of bread (*\psichion*, *diminutive of \psichos*, *_morsel_*), little children (*\paidia*, *diminutive of \pais*). Probably the little children purposely dropped a few little crumbs for the little dogs. These household dogs, pets of and loved by the children. *_Braid Scots_* has it: "Yet the wee dowgs aneath the table eat o' the moole o' the bairns." "A unique combination of faith and wit" (*Gould*). Instead of resenting Christ's words about giving the children's bread to the dogs (*Gentiles*) in verse 27, she instantly turned it to the advantage of her plea for her little daughter.

7:29 {**For this saying**} (*\dia touton ton logon*). She had faith,

great faith as Mt 15:28 shows, but it was her quick and bright repartee that pleased Jesus. He had missed his rest, but it was worth it to answer a call like this.

7:30 {**And the demon gone out**} (\kai to daimonion exel^luthos\). This was her crumb from the children's table. The perfect active participle expresses the state of completion. The demon was gone for good and all.

7:31 {**Through the midst of the borders of Decapolis**} (\ana meson t^h“n hori“n Dekapole“s\). Jesus left Phoenicia, but did not go back into Galilee. He rather went east and came down east of the Sea of Galilee into the region of the Greek cities of Decapolis. He thus kept out of the territory of Herod Antipas. He had been in this region when he healed the Gadarene demoniac and was asked to leave.

7:32 {**And they bring unto him**} (\kai pherousin aut^hi\). Another of Mark's dramatic presents. This incident only in Mark.

7:33 {**Took him aside**} (\apolabomenos auton\). The secrecy here observed was partly to avoid excitement and partly to get the attention of the deaf and dumb demoniac. He could not hear what Jesus said. So Jesus put his fingers into his ears, spat, and touched his tongue. There was, of course, no virtue in the spittle and it is not clear why Jesus used it. Saliva was by some regarded as remedial and was used by exorcists in their incantations. Whether this was a concession to the man's denseness one does not know. But it all showed the poor man that Jesus healed him in his own way.

7:34 {**Ephphatha**} (\dianoichth^hti\, *be opened*). Another one of Mark's Aramaic words preserved and transliterated and then translated into Greek. "Be thou unbarred" (***Braid Scots***). Jesus sighed (\estenaxen\) as he looked up into heaven and spoke the word \ephphatha\. Somehow he felt a nervous strain in this complex case (*deaf, dumb, demoniac*) that we may not quite comprehend.

7:35 {**He spake plain**} (\elalei orth^hs\). He began to speak correctly. Inchoative imperfect tense.

7:36 {**So much the more a great deal they published it**} (\autoi mflon perissoteron ek^hrusson\). Imperfect tense, continued

action. Double comparative as occurs elsewhere for emphasis as in Php 1:23 "much more better" (*poll“i mflon kreisson*). See Robertson's *_Grammar_*, pp. 663f. Human nature is a peculiar thing. The command not to tell provoked these people to tell just as the leper had done (*Mr 1:44f.*). The more Jesus commanded (*hoson autois diestelleto*) them not to tell the more they told. It was a continuous performance. Prohibitions always affect some people that way, especially superficial and light-headed folks. But we have to have prohibitions or anarchy.

7:37 {**He hath done all things well**} (*Kal“s panta pepoi^ken*). The present perfect active shows the settled convictions of these people about Jesus. Their great amazement (*huperperiss“s exepl^ssonto*), imperfect passive and compound adverb, thus found expression in a vociferous championship of Jesus in this pagan land.

8:1 {**Had nothing to eat**} (\m[^] echont[“]n ti phag[“]sin\). Genitive absolute and plural because \ochlou\ a collective substantive. Not having what to eat (*deliberative subjunctive retained in indirect question*). The repetition of a nature miracle of feeding four thousand in Decapolis disturbs some modern critics who cannot imagine how Jesus could or would perform another miracle elsewhere so similar to the feeding of the five thousand up near Bethsaida Julias. But both Mark and Matthew give both miracles, distinguish the words for baskets (\kophinos, sphuris\), and both make Jesus later refer to both incidents and use these two words with the same distinction (*Mr 8:19f.; Mt 16:9f.*). Surely it is easier to conceive that Jesus wrought two such miracles than to hold that Mark and Matthew have made such a jumble of the whole business.

8:2 {**Now three days**} (\d[^] h[^]merai treis\). This text preserves a curious parenthetic nominative of time (*Robertson, _Grammar_, p. 460*). See on Mt 15:32.

8:3 {**Are come from far**} (\apo makrothen eisin\). This item alone in Mark.

8:4 {**Here**} (\h[“]de\). Of all places, in this desert region in the mountains. The disciples feel as helpless as when the five thousand were fed. They do not rise to faith in the unlimited power of Jesus after all that they have seen.

8:6 {**Brake and gave**} (\eklasen kai edidou\). Constative aorist followed by imperfect. The giving kept on. {**To set before them**} (\hina paratith[“]sin\). Present subjunctive describing the continuous process.

8:7 {**A few small fishes**} (\ichthudia oliga\). Mark mentions them last as if they were served after the food, but not so Mt 15:34f.

8:8 {**Broken pieces that remained over**} (\perisseumata klasmat[“]n\). Overplus, abundance, remains of broken pieces not used, not just scraps or crumbs.

8:10 **{Into the parts of Dalmanutha}** (*\eis ta mer^ Dalmanoutha*). Mt 15:39 calls it "the borders of Magadan." Both names are unknown elsewhere, but apparently the same region of Galilee on the western side of the lake not far from Tiberias. Mark here uses "parts" (*\mer^*) in the same sense as "borders" (*\horia*) in 7:24 just as Matthew reverses it with "parts" in Mt 15:21 and "borders" here in Mt 15:39. Mark has here "with his disciples" (*\meta t^"n math^t^"n autou*) only implied in Mt 15:39.

8:11 **{And the Pharisees came forth}** (*\kai ex^lthon hoi Pharisaioi*). At once they met Jesus and opened a controversy. Mt 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Mt 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy (*Mr 3:6*). They **{began to question with him}** (*\^rxanto sunz^tein aut^i*). Dispute, not mere inquiry, associative instrumental case of *\autoi*. They began at once and kept it up (*present infinitive*).

8:12 **{He sighed deeply in his spirit}** (*\anastenaxas t^i pneumatii*). The only instance of this compound in the N.T. though in the LXX. The uncompounded form occurs in Mr 7:34 and it is common enough. The preposition *\ana-* intensifies the meaning of the verb (*perfective use*). "The sigh seemed to come, as we say, from the bottom of his heart, the Lord's human spirit was stirred to its depths" (*Swete*). Jesus resented the settled prejudice of the Pharisees (*and now Sadducees also*) against him and his work. **{There shall no sign be given unto this generation}** (*\ei doth^setai t^i geneffi taut^i s^meion*). Mt 16:4 has simply *\ou doth^setai*, plain negative with the future passive indicative. Mark has *\ei* instead of *\ou*, which is technically a conditional clause with the conclusion unexpressed (*Robertson, Grammar, p. 1024*), really aposiopesis in imitation of the Hebrew use of *\im*. This is the only instance in the N.T. except in quotations from the LXX (*Heb 3:11; 4:3,5*). It is very common in the LXX. The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (*as some critics do today*) even if by the power of Beelzebub, and those not of the sky (*from heaven*) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Mt 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion (*Mt 12:39-41*) at more length and to be mentioned again (*Lu 11:32*). But the mention of the sign of Jonah was "an absolute

refusal of signs in their sense" (**Bruce**). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced (*see Acts 3 to 5*).

8:14 {**Bread**} (\artous\). {**Loaves**}, plural. {**More than one loaf**} (\ei m^ hina arton\). Except one loaf. Detail only in Mark. Practically for thirteen men when hungry.

8:15 {**Take heed, beware of the leaven of the Pharisees, and the leaven of Herod**} (\Horfte, blepete apo t^s zum^s t^"n Pharisai^"n kai t^s zum^s H^r^idou\). Present imperatives. Note \apo\ and the ablative case. \Zum^ is from \zumo^ and occurs already in Mt 13:33 in a good sense. For the bad sense see 1Co 5:6. He repeatedly charged (\diestelleto\, *imperfect indicative*), showing that the warning was needed. The disciples came out of a Pharisaic atmosphere and they had just met it again at Dalmanutha. It was insidious. Note the combination of Herod here with the Pharisees. This is after the agitation of Herod because of the death of the Baptist and the ministry of Jesus (**Mr 6:14-29; Mt 14:1-12; Lu 9:7-9**). Jesus definitely warns the disciples against "the leaven of Herod" (*bad politics*) and the leaven of the Pharisees and Sadducees (*bad theology and also bad politics*).

8:16 {**They reasoned one with another**} (\dielogizonto pros all^lous\), implying discussion. Imperfect tense, kept it up. Mt 16:7 has \en heautois\, in themselves or among themselves.

8:17 Mark here (**vv. 17-20**) gives six keen questions of Jesus while Mt 16:8-11 gives as four that really include the six of Mark running some together. The questions reveal the disappointment of Jesus at the intellectual dulness of his pupils. The questions concern the intellect (\noeite\, *from nous, suniete\, comprehend*), the heart in a {**hardened state**} (\pep^r^men^n\, *perfect passive predicate participle as in Mr 6:52, which see*), the eyes, the ears, the memory of both the feeding of the five thousand and the four thousand here sharply distinguished even to the two kinds of baskets (\kophinous, sphurid^"n\). The disciples did recall the number of baskets left over in each instance, twelve and seven. Jesus "administers a sharp rebuke for their preoccupation with mere temporalities, as if there were nothing higher to be thought of _than bread_" (**Bruce**). "For the time the Twelve are way-side hearers, with hearts like a beaten path, into which the higher truths cannot

sink so as to germinate" (*Bruce*).

8:18 See on 17.

8:19 See on 17.

8:20 See on 17.

8:21 **{Do ye not yet understand?}** (*\oup“ suniete;*). After all this rebuke and explanation. The greatest of all teachers had the greatest of all classes, but he struck a snag here. Mt 16:12 gives the result: "Then they understood how that he bade them not beware of the loaves of bread, but of the teaching of the Pharisees and Sadducees." They had once said that they understood the parables of Jesus (*Mt 13:51*). But that was a long time ago. The teacher must have patience if his pupils are to understand.

8:22 **{Unto Bethsaida}** (*\eis B^thsaidan*). On the Eastern side not far from the place of the feeding of the five thousand, Bethsaida Julias. Note dramatic presents **{they come}** (*\erchontai*), **{they bring}** (*\pherousin*). This incident in Mark alone (*verses 22-26*).

8:23 **{Brought him out of the village}** (*\ex^negken auton ex“ t^s k“m^s*). It had been a village, but Philip had enlarged it and made it a town or city (*\polis*), though still called a village (*verses 23,26*). As in the case of the deaf and dumb demoniac given also alone by Mark (*Mr 7:31-37*), so here Jesus observes the utmost secrecy in performing the miracle for reasons not given by Mark. It was the season of retirement and Jesus is making the fourth withdrawal from Galilee. That fact may explain it. The various touches here are of interest also. Jesus led him out by the hand, put spittle on his eyes (*using the poetical and _Koin, _papyri word \ommata\ instead of the usual \opthalmous*), and laid his hands upon him, perhaps all this to help the man's faith.

8:24 **{I see men, for I behold them as trees walking}** (*\Blep“ tous anthr“pous hoti h“s dendra hor“ peripatountas*). A vivid description of dawning sight. His vision was incomplete though he could tell that they were men because they were walking. This is the single case of a gradual cure in the healings wrought by Jesus. The reason for this method in this case is not given.

8:25 {**He looked steadfastly**} (*\dieblepsen*). He saw thoroughly now, effective aorist (*\dieblepsen*), he was completely restored (*\apekatest^*), *second aorist, double compound and double augment*), and kept on seeing (*\eneblepen*, *imperfect, continued action*) all things clearly or at a distance (*\t^laug^s*, *common Greek word from \t^le*, *afar, and \aug^*, *radiance, far-shining*). Some manuscripts (*margin in Westcott and Hort*) read *\d^laug^s*, from *\d^los*, plain, and *\aug^*, radiance.

8:26 {**To his home**} (*\eis oikon autou*). A joyful homecoming that. He was not allowed to enter the village and create excitement before Jesus moved on to Caesarea Philippi.

8:27 {**Into the villages of Caesarea Philippi**} (*\eis tfs k^mas Kaisarifs t^s Philippou*). Parts (*\mer^*) Mt 16:13 has, the Caesarea of Philippi in contrast to the one down on the Mediterranean Sea. Mark means the villages belonging to the district around Caesarea Philippi. This region is on a spur of Mount Hermon in Iturea ruled by Herod Philip so that Jesus is safe from annoyance by Herod Antipas or the Pharisees and Sadducees. Up here on this mountain slope Jesus will have his best opportunity to give the disciples special teaching concerning the crucifixion just a little over six months ahead. So Jesus asked (*\ep^r^tf*, *descriptive imperfect*) {**Who do men say that I am?**} (*\Tina me legousin hoi anthr^poi einai;*). Mt 16:13 has "the Son of Man" in place of "I" here in Mark and in Lu 9:18. He often described himself as "the Son of Man." Certainly here the phrase could not mean merely "a man." They knew the various popular opinions about Jesus of which Herod Antipas had heard (*Mr 3:21,31*). It was time that the disciples reveal how much they had been influenced by their environment as well as by the direct instruction of Jesus.

8:28 {**And they told him**} (*\hoi de eipan*). They knew only too well. See on Mt 16:14,28 for discussion.

8:29 {**Thou art the Christ**} (*\Su ei ho Christos*). Mark does not give "the Son of the living God" (*Mt 16:16*) or "of God" (*Lu 9:20*). The full confession is the form in Matthew. Luke's language means practically the same, while Mark's is the briefest. But the form in Mark really means the full idea. Mark omits all praise of Peter, probably because Peter had done so in his story of the incident. For criticism of the view that Matthew's narrative is due to ecclesiastical development and

effort to justify ecclesiastical prerogatives, see discussion on ̳Mt 16:16,18. The disciples had confessed him as Messiah before. Thus Joh 1:41; 4:29; 6:69; Mt 14:33. But Jesus had ceased to use the word Messiah to avoid political complications and a revolutionary movement (*Joh 6:14f.*). But did the disciples still believe in Jesus as Messiah after all the defections and oppositions seen by them? It was a serious test to which Jesus now put them.

8:30 {**Of him**} (\̣peri autou\). As being the Messiah, that he was the Christ (*Mt 16:20*). Not yet, for the time was not yet ripe. When that comes, the triumphal entry into Jerusalem, the very stones will cry out, if men will not (*Lu 19:40*).

8:31 {**He began to teach them**} (\̣rxato didaskein autous\). Mark is fond of this idiom, but it is not a mere rhetorical device. Mt 16:21 expressly says "from that time." They had to be told soon about the approaching death of Jesus. The confession of faith in Jesus indicated that it was a good time to begin. Death at the hands of the Sanhedrin (*elders, chief priests, and scribes*) in which Pharisees and Sadducees had about equal strength. The resurrection on the third day is mentioned, but it made no impression on their minds. This rainbow on the cloud was not seen. {**After three days**} (\̣meta treis ḥmeras\). Mt 16:21 has "the third day" (\̣ṭi triṭi ḥmerfi\) in the locative case of point of time (*so also Lu 9:22*). There are some people who stickle for a strict interpretation of "after three days" which would be "on the fourth day," not "on the third day." Evidently Mark's phrase here has the same sense as that in Matthew and Luke else they are hopelessly contradictory. In popular language "after three days" can and often does mean "on the third day," but the fourth day is impossible.

8:32 {**Spake the saying openly**} (\̣parṛsifi ton logon elalei\). He held back nothing, told it all (\̣pfn\, *all*, \̣ṛsia\, *from eipon\, say*), without reserve, to all of them. Imperfect tense \̣elalei\ shows that Jesus did it repeatedly. Mark alone gives this item. Mark does not give the great eulogy of Peter in Mt 16:17,19 after his confession (*Mr 8:29; Mt 16:16; Lu 9:20*), but he does tell the stinging rebuke given Peter by Jesus on this occasion. See discussion on ̳Mt 16:21,26.

8:33 {**He turning about and seeing his disciples**} (\̣epistrapheis kai iḍn tous matḥṭfs autou\). Peter had called Jesus off to

himself (*\proskalesamenos*), but Jesus quickly wheeled round on Peter (*\epistrapheis\, only \strapheis\ in Matthew*). In doing that the other disciples were in plain view also (*this touch only in Mark*). Hence Jesus rebukes Peter in the full presence of the whole group. Peter no doubt felt that it was his duty as a leader of the Twelve to remonstrate with the Master for this pessimistic utterance (*Swete*). It is even possible that the others shared Peter's views and were watching the effect of his daring rebuke of Jesus. It was more than mere officiousness on the part of Peter. He had not risen above the level of ordinary men and deserves the name of Satan whose role he was now acting. It was withering, but it was needed. The temptation of the devil on the mountain was here offered by Peter. It was Satan over again. See on *˘Mt 16:23*.

8:34 {**And he called unto him the multitude with his disciples**} (*\kai proskalesamenos ton ochlon sun tois math^tais autou*). Mark alone notes the unexpected presence of a crowd up here near Caesarea Philippi in heathen territory. In the presence of this crowd Jesus explains his philosophy of life and death which is in direct contrast with that offered by Peter and evidently shared by the disciples and the people. So Jesus gives this profound view of life and death to them all. {**Deny himself**} (*\aparn^sasth^ heauton*). Say no to himself, a difficult thing to do. Note reflexive along with the middle voice. Ingressive first aorist imperative. See on *˘Mt 16:24* about taking up the Cross. The shadow of Christ's Cross was already on him (*Mr 8:31*) and one faces everyone.

8:35 {**And the gospel's sake**} (*\kai tou euaggeliou*). In Mark alone. See on *˘Mt 16:25f.* for this paradox. Two senses of "life" and "save." For the last "save" (*\s^sei*) *Mt 16:25* has "find" (*\heur^sei*). See on *˘Mt 16:26* for "gain," "profit," and "exchange."

8:38 {**For whosoever shall be ashamed of me and my words**} (*\hos gar ean epaischunth^i me kai tous emous logous*). More exactly, {**whosoever is ashamed**} (*first aorist passive subjunctive with indefinite relative and \ean = an*). See *Robertson, _Grammar_, pp. 957-9.*) It is not a statement about the future conduct of one, but about his present attitude toward Jesus. The conduct of men toward Christ now determines Christ's conduct then (*\epaischunth^setai\, first future passive indicative*). This passive verb is transitive and uses the accusative (*\me, auton*).

{**In this adulterous and sinful generation**} (*\en t̂i geneʹfi taut̂i t̂i moichalidi kai hamart“l“i*). Only in Mark. {**When he cometh**} (*\hotan eltĥi*). Aorist active subjunctive with reference to the future second coming of Christ with the glory of the Father with his holy angels (*cf. Mt 16:27*). This is a clear prediction of the final eschatological coming of Christ. This verse could not be separated from Mr 9:1 as the chapter division does. These two verses in Mr 8:38; 9:1 form one paragraph and should go together.

Robertson's New Testament Word Studies
(*Mark: Chapter 8*)

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

9:1 {**Till they see the kingdom of God come with power**} (\he“s an id“sin t^n basileian tou theou el`luthuian en dunamei\). In 8:38 Jesus clearly is speaking of the second coming. To what is he referring in 9:1? One is reminded of Mr 13:32; Mt 24:36 where Jesus expressly denies that anyone save the Father himself (**not even the Son**) knows the day or the hour. Does he contradict that here? It may be observed that Luke has only "see the kingdom of God," while Matthew has "see the Son of man coming" (\erchomenon\, **present participle, a process**). Mark has "see the kingdom of God come" (\el`luthuian\, **perfect active participle, already come**) and adds "with power." Certainly the second coming did not take place while some of those standing there still lived. Did Jesus mean that? The very next incident in the Synoptic Gospels is the Transfiguration on Mount Hermon. Does not Jesus have that in mind here? The language will apply also to the coming of the Holy Spirit on the great Day of Pentecost. Some see in it a reference to the destruction of the temple. It is at least open to question whether the Master is speaking of the same event in Mr 8:38; 9:1.

9:2 {**By themselves**} (\monous\). Alone. This word only in Mark. See on Mt 17:1-8 for discussion of the Transfiguration. Lu 9:28 adds "to pray" as the motive of Jesus in taking Peter, James, and John into the high mountain.

9:3 {**Glistening, exceeding white**} (\stilbonta leuka lian\). Old words, all of them. Mt 17:2 has {**white as the light**} (\leuka h“s to ph“s\), Lu 9:29 "white and dazzling" (\leukos exastrapt“n\) like lightning. {**So as no fuller on earth can whiten them**} (\hoia gnaphheus epi t^s g^s ou dunatai hout“s leukfnai\). \Gnaph“\ is an old word to card wool. Note \hout“s\, so, so white. Some manuscripts in Matthew add \h“s chi“n\, as snow. Probably the snow-capped summit of Hermon was visible on this very night. See on Mt 17:2 for "transfigured."

9:4 {**Elijah with Moses**} (\Eleias sun M“usei\). Matthew and Luke have "Moses and Elijah." Both, as a matter of fact were prophets and both dealt with law. Both had mysterious deaths. The other

order in Mr 9:5.

9:6 {**For he wist not what to answer**} (\ou gar ^idei ti *apokrith*^i\). Deliberative subjunctive retained in indirect question. But why did Peter say anything? Luke says that he spoke, "not knowing what he said," as an excuse for the inappropriateness of his remarks. Perhaps Peter felt embarrassed at having been asleep (*Lu 9:32*) and the feast of tabernacles or booths (\sk^nai\) was near. See on ~Mt 17:4. Peter and the others apparently had not heard the talk of Moses and Elijah with Jesus about his decease (\exodon\, *exodus, departure*) and little knew the special comfort that Jesus had found in this understanding of the great approaching tragedy concerning which Peter had shown absolute stupidity (*Mr 8:32f.*) so recently. See on ~Mt 17:5 about the overshadowing and the voice.

9:8 {**Suddenly looking round about**} (\exapina periblepsamenoi\). Mt 17:8 has it "lifting up their eyes." Mark is more graphic. The sudden glance around on the mountain side when the cloud with Moses and Elijah was gone. {**Jesus only with themselves**} (\meth' heaut^*n ei m^I'soun monon*\). Mark shows their surprise at the situation. They were sore afraid (*Mt 17:6*) before Jesus touched them.

9:9 {**Save when**} (\ei m^ hotan\). Matthew has "until" (\he^*s hou*\). {**Should have risen**} (\anast^i\). Second aorist active subjunctive. More exactly, "should rise" (*punctiliar aorist and futuristic, not with any idea of perfect tense*). Lu 9:36 merely says that they told no man any of these things. It was a high and holy secret experience that the chosen three had had for their future good and for the good of all.

9:10 {**They kept the saying**} (\ton logon ektrat^san\) to themselves as Jesus had directed, but {**questioning among themselves**} (\pros heautous sunz^tountes\). Now they notice his allusion to rising from the dead which had escaped them before (*Mr 8:31*).

9:12 {**Restoreth all things**} (\apokatistanei panta\). This late double compound verb, usual form \apokathist^mi\ in the papyri, is Christ's description of the Baptist as the promised Elijah and Forerunner of the Messiah. See on ~Mt 17:10-13. The disciples had not till now understood that the Baptist fulfilled the prophecy in Mal 3:5f. They had just seen Elijah on the mountain, but Jesus as Messiah preceded this coming of Elijah.

But Jesus patiently enlightens his dull pupils as they argue about the exegesis of the scribes.

9:14 {**And scribes questioning with them**} (*\kai grammateis sunz^tountes pros autous*). Mark alone gives this item. He is much fuller on this incident (9:14-29) than either Matthew (*Mt 17:14-20*) or Luke (*Lu 9:37-43*). It was just like the professional scribes to take keen interest in the failure of the nine disciples to cure this poor boy. They gleefully nagged and quizzed them. Jesus and the three find them at it when they arrive in the plain.

9:15 {**Were greatly amazed**} (*\exethamb^th^san*). First aorist passive ingressive aorist with perfective compound \ex-\. The sudden and opportune appearance of Jesus in the midst of the dispute when no one was looking for him turned all eyes to him. He would not fail, however the disciples might do so. The people were awed for the moment and then running began to welcome him (*\protrechontes^spazonto*). Present participle and imperfect middle indicative.

9:16 {**What question ye with them?**} (*\Ti sunz^teite pros autous;*). Jesus had noticed the embarrassment of the nine and at once takes hold of the situation.

9:17 {**I brought unto thee my son**} (*\^negka ton huion mou pros se*). The father stepped out and gave the explanation of the excited dispute in direct and simple pathos.

9:18 {**Wheresoever it taketh him**} (*\hopou ean auton katalab^i*). Seizes him down. Our word catalepsy is this same word. The word is used by Galen and Hippocrates for fits. The word is very common in the papyri in various senses as in the older Greek. Each of the verbs here in Mark is a graphic picture. {**Dashes down**} (*\r^ssei*). Also \r^gnumi, mi\ form. Convulses, rends, tears asunder. Old and common word. {**Foameth**} (*\aphrizei*). Here only in the N.T. Poetic and late word. {**Grindeth**} (*\trizai*). Another _hapax legomenon_ in the N.T. Old word for making a shrill cry or squeak. {**Pineth away**} (*\x^rainetai*). Old word for drying or withering as of grass in Jas 1:11. {**And they were not able**} (*\kai ouk ischusan*). They did not have the strength (*\ischus*) to handle this case. See Mt 17:16; Lu 9:40 (*\kai ouk^dun^th^san*, *first aorist passive*). It was a tragedy.

9:19 **{Bring him unto me}** (*\pherete auton pros me*). The disciples had failed and their unbelief had led to this fiasco. Even the disciples were like and part of the **{faithless}** (*\apistos\, unbelieving*) generation in which they lived. The word **{faithless}** does not here mean treacherous as it does with us. But Jesus is not afraid to undertake this case. We can always come to Jesus when others fail us.

9:20 **{Tare him grievously}** (*\sunesparaxen auton*). Lu 9:42 has both *\err^xen* (*dashed down, like Mr 9:18, \r^ssei*) and *\sunesparaxen* (*convulsed*). This compound with *\sun-* (*together with*), strengthens the force of the verb as in *\sunpnig^{* (*Mr 4:7*) and *\sunt^re^{* (*6:20*). The only other instance of this compound verb known is in Maximus Tyrius (*second century B.C.*). **{Wallowed}** (*\ekulieto*). Imperfect passive, was rolled. A pitiful sight. Late form of the old *\kulind^{*.

9:22 **{But if thou canst}** (*\all 'ei ti dun^i*). Jesus had asked (*verse 21*) the history of the case like a modern physician. The father gave it and added further pathetic details about the fire and the water. The failure of the disciples had not wholly destroyed his faith in the power of Jesus, though the conditional form (*first class, assuming it to be true*) does suggest doubt whether the boy can be cured at all. It was a chronic and desperate case of epilepsy with the demon possession added. **{Help us}** (*\boeth^son hemin*). Ingressive aorist imperative. Do it now. With touching tenderness he makes the boy's case his own as the Syrophoenician woman had said, "Have mercy on me" (*Mt 15:21*). The leper had said: "If thou wilt" (*Mr 1:40*). This father says: "If thou canst."

9:23 **{If thou canst}** (*\to ei dun^i*). The Greek has a neat idiom not preserved in the English translation. The article takes up the very words of the man and puts the clause in the accusative case of general reference. "As to the 'if thou canst,' all things can (*\dunata*) to the one who believes." The word for "possible" is *\dunata*, the same root as *\dun^i* (*canst*). This quick turn challenges the father's faith. On this use of the Greek article see Robertson, *_Grammar_*, p. 766.

9:24 **{Cried out}** (*\kraxas*). Loud outcry and at once (*\euthus*). The later manuscripts have "with tears" (*\meta dakru^{\n*), not in the older documents. **{I believe; help my unbelief}** (*\Pisteu^{\: bo^thei t^i apistifi*). An exact description of his mental and

spiritual state. He still had faith, but craved more. Note present imperative here (*continuous help*) \bo^thei\, while aorist imperative (*instant help*) \bo^th^son\, verse 22. The word comes from \bo^\, a cry and \the^\, to run, to run at a cry for help, a vivid picture of this father's plight.

9:25 {**A multitude came running together**} (\episuntrechei ochlos\). A double compound here alone in the N.T. and not in the old Greek writers. \Epitrech^\ occurs in the papyri, but not \episuntrech^\. The double compound vividly describes the rapid gathering of the crowd to Jesus and the epileptic boy to see the outcome. {**Come out of him**} (\exelthe ex autou\). Jesus addresses the demon as a separate being from the boy as he often does. This makes it difficult to believe that Jesus was merely indulging popular belief in a superstition. He evidently regards the demon as the cause in this case of the boy's misfortune.

9:26 {**Having torn much**} (\sparaxas\). The uncompounded verb used in verse 20. {**Became as one dead**} (\egeneto h^sei nekros\). As if dead from the violence of the spasm. The demon did him all possible harm in leaving him.

9:28 {**Privately, saying**} (\kat' idian hoti\). Indoors the nine disciples seek an explanation for their colossal failure. They had cast out demons and wrought cures before. The Revisers are here puzzled over Mark's use of \hoti\ as an interrogative particle meaning {**why**} where Mt 17:19 has \dia ti\. Some of the manuscripts have \dia ti\ here in Mr 9:28 as all do in Mt 17:19. See also Mr 2:16 and 9:11. It is probable that in these examples \hoti\ really means {**why**}. See Robertson, *_Grammar_,* p. 730. The use of \hos\ as interrogative "is by no means rare in the late Greek" (*Deissmann, _Light from the Ancient East_,* p. 126).

9:29 {**Save by prayer**} (\ei m^en proseuch^i\). The addition of "and of fasting" does not appear in the two best Greek manuscripts (*Aleph and B*). It is clearly a late addition to help explain the failure. But it is needless and also untrue. Prayer is what the nine had failed to use. They were powerless because they were prayerless. Their self-complacency spelled defeat. Mt 17:20 has "because of your little faith" (\oligopistian\). That is true also. They had too much faith in themselves, too little in Christ. "They had trusted to the semi-magical power with which they thought themselves invested" (*Swete*). "Spirits of such

malignity were quick to discern the lack of moral power and would yield to no other" (*ibid.*).

9:30 {**He would not that any man should know it**} (*\ouk ^thelen hina tis gnoi*). Imperfect tense followed by ingressive aorist subjunctive (*gnoi = gn“i*, *the usual form*). He was not willing that any one should learn it. Back in Galilee Jesus was, but he was avoiding public work there now (*cf. 7:24*). He was no longer the hero of Galilee. He had left Caesarea Philippi for Galilee.

9:31 {**For he taught**} (*\edidasken gar*). Imperfect tense, and the reason given for secrecy. He was renewing again definitely the prediction of his death in Jerusalem some six months ahead as he had done before (*Mr 8:31; Mt 16:21; Lu 9:22*). Now as then Jesus foretells his resurrection "after three days" ("*the third day*," *Mt 17:23*).

9:32 {**But they understood not the saying**} (*\hoi de ^gnooun to rh^ma*). An old word. Chiefly in Paul's Epistles in the N.T. Imperfect tense. They continued not to understand. They were agnostics on the subject of the death and resurrection even after the Transfiguration experience. As they came down from the mountain they were puzzled again over the Master's allusion to his resurrection (*Mr 9:10*). Mt 17:23 notes that "they were exceedingly sorry" to hear Jesus talk this way again, but Mark adds that they "were afraid to ask him" (*\ephobounto auton eper“t^sai*). Continued to be afraid (*imperfect tense*), perhaps with a bitter memory of the term "Satan" hurled at Peter when he protested the other time when Jesus spoke of his death (*Mr 8:33; Mt 16:23*). Lu 9:45 explains that "it was concealed from them," probably partly by their own preconceived ideas and prejudices.

9:33 {**In the house**} (*\en t^i oikifi*). Probably Peter's house in Capernaum which was the home of Jesus when in the city. {**What were ye reasoning in the way?**} (*\Ti en t^i hod“i dielogiszethe;*). Imperfect tense. They had been disputing (*verse 34*), not about the coming death of the Master, but about the relative rank of each of them in the political kingdom which they were expecting him to establish. Jesus had suspected the truth about them and they had apparently kept it up in the house. See on Mt 18:1 where the disciples are represented as bringing the dispute to Jesus while here Jesus asks them about it. Probably they asked Jesus first and then he pushed the matter further and deeper to see if this had not been the occasion of the somewhat

heated discussion on the way in.

9:34 **{But they held their peace}** (*\Hoi de esi“p“n*). Imperfect tense. Put thus to them, they felt ashamed that the Master had discovered their jealous rivalry. It was not a mere abstract query, as they put it to Jesus, but it was a canker in their hearts.

9:35 **{He sat down and called the twelve}** (*\kathisas eph“n^sen tous d“deka*). Deliberate action of Jesus to handle this delicate situation. Jesus gives them the rule of greatness: "If any man would be first (*\pr“tos*) he shall be last (*\eschatos*) of all, and minister (*\diakonos*) of all." This saying of Christ, like many others, he repeated at other times (*Mr 10:43f.; Mt 23:8ff.; Lu 22:24f.*). Mt 18:2 says that he called a little child, one there in the house, perhaps Peter's child. Lu 9:47 notes that he "set him by his side." Then Jesus **{taking him in his arms}** (*\enagkalisamenos*, *aurist middle participle, late Greek word from \agkal^ as in Lu 2:28*) spoke again to the disciples.

9:37 **{One of such little children}** (*\hen t“n toiout“n paidi“n*). Mt 18:5 has "one such little child" and Lu 9:48 "this little child." It was an object lesson to the arrogant conceit of the twelve apostles contending for primacy. They did not learn this lesson for they will again wrangle over primacy (*Mr 10:33-45; Mt 20:20-28*) and they will be unable to comprehend easily what the attitude of Jesus was toward children (*Mr 10:13-16; Mt 19:13-15; Lu 8:15-17*). The child was used as a rebuke to the apostles.

9:38 **{Because he followed not us}** (*\hoti ouk ^kolouthei h^min*). Note vivid imperfect tense again. John evidently thought to change the subject from the constraint and embarrassment caused by their dispute. So he told about a case of extra zeal on his part expecting praise from Jesus. Perhaps what Jesus had just said in verse 37 raised a doubt in John's mind as to the propriety of his excessive narrowness. One needs to know the difference between loyalty to Jesus and stickling over one's own narrow prejudices.

9:39 **{Forbid him not}** (*\m^ k“luete*). Stop hindering him (*\m^ and the present-imperative*) as John had been doing.

9:40 **{He that is not against us is with us}** (*\hos ouk estin kath' h^m“n huper h^m“n estin*). This profound saying throws a flood of

light in every direction. The complement of this logion is that in Mt 12:30: "He that is not with me is against me." Both are needed. Some people imagine that they are really for Christ who refuse to take a stand in the open with him and for him.

9:41 {**Because ye are Christ's**} (*\hoti Christou este*). Predicate genitive, belong to Christ. See Ro 8:9; 1Co 1:12; 2Co 10:7. That is the bond of universal brotherhood of the redeemed. It breaks over the lines of nation, race, class, sex, everything. No service is too small, even a cup of cold water, if done for Christ's sake. See on ~Mt 18:6f. for discussion on stumbling-blocks for these little ones that believe on Jesus (*Mr 9:42*), a loving term of all believers, not just children.

9:43 {**Into hell, into the unquenchable fire**} (*\eis t^{\hat{n}} geennan, eis to p-r to asbeston*). Not Hades, but Gehenna. \Asbeston\ is alpha privative and \sbestos\ from \sbennumi\ to quench. It occurs often in Homer. Our word asbestos is this very word. Mt 18:8 has "into the eternal fire." The Valley of Hinnom had been desecrated by the sacrifice of children to Moloch so that as an accursed place it was used for the city garbage where worms gnawed and fires burned. It is thus a vivid picture of eternal punishment.

9:44 The oldest and best manuscripts do not give these two verses. They came in from the Western and Syrian (*Byzantine*) classes. They are a mere repetition of verse 48. Hence we lose the numbering 44 and 46 in our verses which are not genuine.

9:46 See on ~44

9:47 {**With one eye**} (*\monophthalmon*). Literally one-eyed. See also Mt 18:9. Vernacular _Koin,_ and condemned by the Atticists. See Mt 18:8f. Mark has here "kingdom of God" where Mt 18:9 has "life."

9:48 {**Their worm**} (*\ho sk^{\prime}t^{\prime}x aut^{\prime}n*). "The worm, i.e. that preys upon the inhabitants of this dread realm" (*Gould*). Two bold figures of Gehenna combined (*the gnawing worm, the burning flame*). No figures of Gehenna can equal the dread reality which is here described. See Isa 66:24.

9:50 {**Have salt in yourselves**} (*\echete en heautois hala*). Jesus had once called them the salt of the earth (*Mt 5:13*) and had

warned them against losing the saltiness of the salt. If it is
\analon\, nothing can {season} (\artu“) it and it is of no use
to season anything else. It is like an exploded shell, a
burnt-out crater, a spent force. This is a warning for all
Christians.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Mark: Chapter 9)

[\[Previous\]](#) [\[Next\]](#)

10:1 {**Into the border of Judea and beyond Jordan**} (\eis ta horia t^hs Ioudaias kai peran tou Iordanou\). See on [~]Mt 19:1 for discussion of this curious expression. Matthew adds "from Galilee" and Lu 17:11 says that Jesus "was passing through the midst of Samaria and Galilee" after leaving Ephraim (**Joh 11:54**). A great deal has intervened between the events at the close of Mark 9 and those in the beginning of Mark 10. For these events see Mt 18; Joh 7-11; Lu 9:57-18:14 (**one-third of Luke's Gospel comes in here**). It was a little over six months to the end at the close of Mark 9. It is just a few weeks now in Mark 10. Jesus has begun his last journey to Jerusalem going north through Samaria, Galilee, across the Jordan into Perea, and back into Judea near Jericho to go up with the passover pilgrims from Galilee. {**Multitudes**} (\ochloi\). Caravans and caravans journeying to Jerusalem. Many of them are followers of Jesus from Galilee or at least kindly disposed towards him. They go together (\sunporeuontai\) with Jesus. Note dramatic historical present. {**As he was wont**} (\h^hs ei^hthei\). Second past perfect used like an imperfect from \ei^htha\, second perfect active. Jesus {**was teaching**} (\edidasken\, *imperfect, no longer present tense*) this moving caravan.

10:2 {**Tempting him**} (\peirazontes\). As soon as Jesus appears in Galilee the Pharisees attack him again (*cf. 7:5; 8:11*). Gould thinks that this is a test, not a temptation. The word means either (*see on [~]Mt 4:1*), but their motive was evil. They had once involved the Baptist with Herod Antipas and Herodias on this subject. They may have some such hopes about Jesus, or their purpose may have been to see if Jesus will be stricter than Moses taught. They knew that he had already spoken in Galilee on the subject (*Mt 5:31f.*).

10:3 {**What did Moses command you?**} (\Ti humin eneteilato M^hus^hs;\). Jesus at once brought up the issue concerning the teaching of Moses (*De 24:1*). But Jesus goes back beyond this concession here allowed by Moses to the ideal state commanded in Ge 1:27.

10:4 {**To write a bill of divorcement and to put her away**} (*\biblion apostasiou grapsai kai apolusai*). The word for "bill" (*\biblion*) is a diminutive and means "little book," like the Latin *_libellus_*, from which comes our word *_libel_* (*Vincent*). Wycliff has it here "a libel of forsaking." This same point the Pharisees raise in Mt 19:7, showing probably that they held to the liberal view of Hillel, easy divorce for almost any cause. That was the popular view as now. See on "Mt 19:7 for this and for discussion of "for your hardness of heart" (*\skl^rokardia*). Jesus expounds the purpose of marriage (*Ge 2:24*) and takes the stricter view of divorce, that of the school of Shammai. See on "Mt 19:1-12 for discussion. Mr 10:10 notes that the disciples asked Jesus about this problem "in the house" after they had gone away from the crowd.

10:11 Mark does not give the exception stated in Mt 19:9 "except for fornication" which see for discussion, though the point is really involved in what Mark does record. Mere formal divorce does not annul actual marriage consummated by the physical union. Breaking that bond does annul it.

10:12 {**If she herself shall put away her husband and marry another**} (*\ean aut^ apolusasa ton andra aut^s gam^s^i*). Condition of the third class (*undetermined, but with prospect of determination*). Greek and Roman law allowed the divorce of the husband by the wife though not provided for in Jewish law. But the thing was sometimes done as in the case of Herodias and her husband before she married Herod Antipas. So also Salome, Herod's sister, divorced her husband. Both Bruce and Gould think that Mark added this item to the words of Jesus for the benefit of the Gentile environment of this Roman Gospel. But surely Jesus knew that the thing was done in the Roman world and hence prohibited marrying such a "grass widow."

10:13 {**They brought**} (*\prosepheron*). Imperfect active tense, implying repetition. So also Lu 18:15, though Mt 19:13 has the constative aorist passive (*\pros^nechth^san*). "This incident follows with singular fitness after the Lord's assertion of the sanctity of married life" (*Swete*). These children (*\paidia*, *Mark and Matthew*; *\breph^ in Luke*) were of various ages. They were brought to Jesus for his blessing and prayers (*Matthew*). The mothers had reverence for Jesus and wanted him to touch (*\haps^tai*) them. There was, of course, no question of baptism or salvation involved, but a most natural thing to do.

10:14 {**He was moved with indignation**} (\^*ganakt^sen*\). In Mark alone. The word is ingressive aorist, became indignant, and is a strong word of deep emotion (*from* *agan*\ *and* *achthomai*\, *to feel pain*). Already in Mt 21:15; 26:8. Old and common word. {**Suffer the little children to come unto me**} (*aphete ta paidia erchesthai pros me*\). Mark has the infinitive \erchesthai\ (*come*) not in Matthew, but in Luke. Surely it ought to be a joy to parents to bring their children to Jesus, certainly to allow them to come, but to hinder their coming is a crime. There are parents who will have to give answer to God for keeping their children away from Jesus.

10:15 {**As a little child**} (*h's paidion*\). How does a little child receive the kingdom of God? The little child learns to obey its parents simply and uncomplainingly. There are some new psychologists who argue against teaching obedience to children. The results have not been inspiring. Jesus here presents the little child with trusting and simple and loving obedience as the model for adults in coming into the kingdom. Jesus does not here say that children are in the kingdom of God because they are children.

10:16 {**He took them in his arms**} (*enagkalisamenos*\). A distinct rebuke to the protest of the over-particular disciples. This word already in Mr 9:36. In Lu 2:28 we have the full idiom, to receive into the arms (*eis tfs agkalas dechesthai*\). So with tender fondling Jesus repeatedly blessed (*kateulogei*\, *imperfect*), laying his hands upon each of them (*titheis*\, *present participle*). It was a great moment for each mother and child.

10:17 {**Ran**} (*prosdram*^*n*\). Jesus had left the house (**10:10**) and was proceeding with the caravan on the way (*eis hodon*\) when this ruler eagerly ran and kneeled (*gonupet^sas*\) and was asking (*ep^r^tf*\, *imperfect*) Jesus about his problem. Both these details alone in Mark.

10:18 {**Why callest thou me good?**} (*Ti me legeis agathon*;\). So Lu 18:19. Mt 19:17 has it: "Why asketh thou concerning that which is good? "The young ruler was probably sincere and not using mere fulsome compliment, but Jesus challenges him to define his attitude towards him as was proper. Did he mean "good" (*agathos*\) in the absolute sense as applied to God? The language

is not a disclaiming of deity on the part of Jesus. {**That I may inherit**} (\hina kl^ronom^s^). Mt 19:16 has (\sch^), that I may "get."

10:20 {**All these**} (\tauta panta). Literally, {**these all**} (*of them*).

10:21 {**Looking upon him loved him**} (\emblepsas aut^i ^gap^sen).

Mark alone mentions this glance of affection, ingressive aorist participle and verb. Jesus fell in love with this charming youth. {**One thing thou lackest**} (\Hen se husterei). Lu 18:22 has it: "One thing thou lackest yet" (\Eti hen soi leipei). Possibly two translations of the same Aramaic phrase. Mt 19:20 represents the youth as asking "What lack I yet?" (\Ti eti huster^;). The answer of Jesus meets that inquiry after more than mere outward obedience to laws and regulations. The verb \huster^ is from the adjective \husteros (behind) and means to be too late, to come short, to fail of, to lack. It is used either with the accusative, as here, or with the ablative as in 2Co 11:5, or the dative as in Textus Receptus here, \soi).

10:22 {**But his countenance fell**} (\ho de stugnasas). In the LXX and Polybius once and in Mt 16:3 (*passage bracketed by Westcott and Hort*). The verb is from \stugnos, sombre, gloomy, like a lowering cloud. See on ^Mt 19:22 for discussion of "sorrowful" (\lupoumenos).

10:23 {**Looked round about**} (\periblepsamenos). Another picture of the looks of Jesus and in Mark alone as in 3:5,34. "To see what impression the incident had made on the Twelve" (*Bruce*). "When the man was gone the Lord's eye swept round the circle of the Twelve, as he drew for them the lesson of the incident" (*Swete*). {**How hardly**} (\P^s duskol^s). So Lu 18:24. Mt 19:23 has it: "With difficulty (\duskol^s) shall a rich man." See on Matthew for this word.

10:24 {**Were amazed**} (\ethambounto). Imperfect passive. A look of blank astonishment was on their faces at this statement of Jesus. They in common with other Jews regarded wealth as a token of God's special favour. {**Children**} (\tekna). Here alone to the Twelve and this tender note is due to their growing perplexity. {**For them that trust in riches**} (\tous pepoithotas epi tois chr^masin). These words do not occur in Aleph B Delta Memphitic and one Old Latin manuscript. Westcott and Hort omit them from

their text as an evident addition to explain the difficult words of Jesus.

10:25 {**Needle's eye**} (*\trumalifs rhapsidos*). See on [~]Mt 19:24 for discussion. Luke uses the surgical needle, *\belon[^]s*. Matthew has the word *\rhaphis* like Mark from *\rhapt[^]*, to sew, and it appears in the papyri. Both Matthew and Luke employ *\tr[^]matos* for eye, a perforation or hole from *\titra[^]*, to bore. Mark's word *\trumalias* is from *\tru[^]*, to wear away, to perforate. In the LXX and Plutarch.

10:26 {**Then who**} (*\kai tis*). Mt 19:25 has *\Tis oun*. Evidently *\kai* has here an inferential sense like *\oun*.

10:27 {**Looking on them**} (*\emblepsas autois*). So in Mt 19:26. Their amazement increased (26). {**But not with God**} (*\all' ou para the[^]i*). Locative case with *\para* (*beside*). The impossible by the side of men (*\para anthr[^]pois*) becomes possible by the side of God. That is the whole point and brushes to one side all petty theories of a gate called needle's eye, etc.

10:28 {**Peter began to say**} (*\[^]rxato legein ho Petros*). It was hard for Peter to hold in till now. Mt 19:27 says that "Peter answered" as if the remark was addressed to him in particular. At any rate Peter reminds Jesus of what they had left to follow him, four of them that day by the sea (*Mr 1:20; Mt 4:22; Lu 5:11*). It was to claim obedience to this high ideal on their part in contrast with the conduct of the rich young ruler.

10:30 {**With persecutions**} (*\meta di[^]gm[^]n*). This extra touch is in Mark alone. There is a reminiscence of some of "the apocalyptic of the familiar descriptions of the blessings of the Messianic kingdom. But Jesus uses such language from the religious idiom of this time only to idealize it" (*Gould*). The apostles were soon to see the realization of this foreshadowing of persecution. Vincent notes that Jesus omits "a hundred wives" in this list, showing that Julian the Apostate's sneer on that score was without foundation.

10:31 See on [~]Mt 19:30 for the use of the paradox about {**first**} and {**last**}, probably a rebuke here to Peter's boast.

10:32 {**And they were amazed**} (*\kai ethambounto*). Imperfect tense describing the feelings of the disciples as Jesus was walking on

in front of them (*\n proag“n autous*, *periphrastic imperfect active*), an unusual circumstance in itself that seemed to bode no good as they went on through Perea towards Jerusalem. In fact, **{they that followed were afraid}** (*\hoi de akolouthountes ephobounto*) as they looked at Jesus walking ahead in solitude. The idiom (*\hoi de*) may not mean that all the disciples were afraid, but only some of them. "The Lord walked in advance of the Twelve with a solemnity and a determination which foreboded danger" (*Swete*). Cf. Lu 9:5. They began to fear coming disaster as they neared Jerusalem. They read correctly the face of Jesus. **{And he took again the twelve}** (*\kai paralab“n tous d“deka*). Matthew has "apart" from the crowds and that is what Mark also means. Note *\paralab“n*, taking to his side. **{And began to tell them the things that were to happen to him}** (*\rxato autois legein ta mellonta aut“i sumbainein*). He had done it before three times already (*Mr 8:31; 9:13; 9:31*). So Jesus tries once more. They had failed utterly heretofore. How is it now? Luke adds (*18:34*): "They understood none of these things." But Mark and Matthew show how the minds of two of the disciples were wholly occupied with plans of their own selfish ambition while Jesus was giving details of his approaching death and resurrection.

10:35 **{There come near unto him James and John}** (*\kai prosporeuontai Iak“bos kai I“an“s*). Dramatic present tense. Matthew has *\tote*, then, showing that the request of the two brothers with their mother (*Mt 20:20*) comes immediately after the talk about Christ's death. **{We would}** (*\thelomen*). We wish, we want, bluntly told. **{She came worshipping}** (*\proskunousa*) Matthew says. The mother spoke for the sons. But they try to commit Jesus to their desires before they tell what they are, just like spoiled children.

10:37 **{In thy glory}** (*\en t“i dox“i*). Mt 20:21 has "in thy kingdom." See on *˘Mt 20:20* for the literal interpretation of Mt 19:28. They are looking for a grand Jewish world empire with apocalyptic features in the eschatological culmination of the Messiah's kingdom. That dream brushed aside all the talk of Jesus about his death and resurrection as mere pessimism.

10:38 **{Or be baptized with the baptism that I am baptized with}** (*\to baptisma ho eg“ baptizomai baptisth“nai*). Cognate accusative with both passive verbs. Mt 20:22 has only the cup, but Mark has both the cup and the baptism, both referring to

death. Jesus in the Garden of Gethsemane will refer to his death again as "the cup" (*Mr 14:36; Mt 26:39; Lu 22:42*). He had already used baptism as a figure for his death (*Lu 12:50*). Paul will use it several times (*1Co 15:29; Ro 6:3-6; Col 2:12*).

10:39 See on ³⁹Mt 20:23-28 for discussion on these memorable verses (**39-45**) identical in both Matthew and Mark. In particular in verse 45 note the language of Jesus concerning his death as "a ransom for many" (*\lutron anti poll“n*), words of the Master that were not understood by the apostles when spoken by Jesus and which have been preserved for us by Peter through Mark. Some today seek to empty these words of all real meaning as if Jesus could not have or hold such a conception concerning his death for sinners.

10:40 See on ³⁹

10:41 See on ³⁹

10:42 See on ³⁹

10:43 See on ³⁹

10:44 See on ³⁹

10:45 See on ³⁹

10:46 **{From Jericho}** (*\apo Iereich“*). See on ³⁹Mt 20:29 for discussion of this phrase and Luke's (*Lu 18:35*) "nigh unto Jericho" and the two Jerichos, the old and the new Roman (*Luke*). The new Jericho was "about five miles W. of the Jordan and fifteen E. of Jerusalem, near the mouth of the _Wady Kelt_, and more than a mile south of the site of the ancient town" (*Swete*). **{Great multitude}** (*\ochlou hikanou*). Considerable, more than sufficient. Often in Luke and the papyri in this sense. See Mt 3:11 for the other sense of fit for *\hikanos*. **{Bartimaeus}** (*\Bartimaios*). Aramaic name like Bartholomew, *\bar* meaning son like Hebrew *_ben_*. So Mark explains the name meaning "the son of Timaeus" (*\ho huios Timaiou*). Mark alone gives his name while Mt 20:30 mentions two which see for discussion. **{Blind beggar}** (*\tuphlos prosait“s*), "begging" (*\epait“n*) Luke has it (*Lu 18:35*). All three Gospels picture him as **{sitting by the roadside}** (*\ekath“to para t“n hodon*). It was a common sight. Bartimaeus had his regular place. Vincent quotes Thomson

concerning Ramleh: "I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half the male population. The women I could not count, for they are rigidly veiled" (*The Land and the Book*). The dust, the glare of the sun, the unsanitary habits of the people spread contagious eye-diseases.

10:48 {**Rebuked him**} (\epetim“n aut“i\). Imperfect tense. Kept rebuking repeatedly. So Lu 18:39. Aorist tense in Mt 20:31.

{**Should hold his peace**} (\si“p^s^i\). Ingressive aorist subjunctive, become silent. {**The more a great deal**} (\poll“i mfflon\). So Lu 18:39. Only \meizon\ in Mt 20:31.

10:49 {**Stood still**} (\stas\). Second aorist active ingressive participle. So Mt 20:32. Lu 18:40 has \statheis\, aorist passive participle. {**He calleth thee**} (\ph“nei se\). That was joyful news to Bartimaeus. Vivid dramatic presents here in Mark.

10:50 {**Casting away his garment**} (\apobal“n to himation autou\). Second aorist active participle. Outer robe in his haste. {**Sprang up**} (\anap^d^sas\). Leaping up, vivid details again in Mark.

10:51 {**That I should do**} (\poi^s“\). Neat Greek idiom with aorist subjunctive without \hina\ after \theleis\. For this asyndeton (*or parataxis*) see Robertson, *Grammar*, p. 430. {**Rabboni**} (\Rabbounei\). The Aramaic word translated Lord (*Kurie*) in Mt 20:33 and Lu 18:41. This very form occurs again in Joh 20:16. {**That I may receive my sight**} (\hina anableps“\). To recover sight (\ana-), see again. Apparently he had once been able to see. Here \hina\ is used though \thel“\ is not (*cf. 10:35*). The Messiah was expected to give sight to the blind (*Isa 61:1; Lu 4:18; 7:22*).

10:52 {**Followed**} (\kolouthēi\). Imperfect tense picturing joyful Bartimaeus as he followed the caravan of Jesus into the new Jericho. {**Made thee whole**} (\ses“ken\). Perfect active indicative. The word commonly means {**save**} and that may be the idea here.

[\[Previous\]](#) [\[Next\]](#)

11:1 {**Unto Bethphage and Bethany**} (*\eis Bthphag[^] kai Bthanian*). Both together as in Lu 19:29, though Mt 21:1 mentions only Bethphage. See discussion in Matthew for this and the Mount of Olives.

11:2 {**As ye enter**} (*\eisporeuomenoi*). So also Lu 19:30. Present middle participle. {**Colt**} (*\p^{lon}*). So Lu 19:30. Mt 21:2 speaks of the ass (*\onon*) also. {**Whereon no one ever yet sat**} (*\eph' hon oudeis anthr^op^on ekathisen*). So Lu 19:30.

11:3 {**The Lord**} (*\ho Kurios*). So Matt. and Luke. See on ^oMt 21:3 for discussion of this word applied to Jesus by himself. {**He will send him back**} (*\apostellei*). Present indicative in futuristic sense. Mt 21:3 has the future *\apostelei*.

11:4 {**A colt tied at the door without in the open street**} (*\p^{lon} dedemenon pros thuran ex^o epi tou amphodou*). A carefully drawn picture. The colt was outside the house in the street, but fastened (*bound, perfect passive participle*) to the door. "The better class of houses were built about an open court, from which a passage way under the house led to the street outside. It was at this outside opening to the street that the colt was tied" (*Gould*). The word *\amphodos* (*from \amph^o\, both, and \hodos\, road*) is difficult. It apparently means road around a thing, a crooked street as most of them were (*cf. Straight Street in Ac 9:11*). It occurs only here in the N.T. besides D in Ac 19:28. It is very common in the papyri for *_vicus_* or "quarter." {**And they loose him**} (*\kai luousin auton*). Dramatic present tense. Perhaps Peter was one of those sent this time as he was later (*Lu 22:8*). If so, that explains Mark's vivid details here.

11:5 {**Certain of those that stood there**} (*\tines t^on ekei hest^okot^on*). Perfect active participle, genitive plural. Bystanders. Lu 19:33 terms them "the owners thereof" (*\hoi kurioi autou*). The lords or masters of the colt. They make a natural protest.

11:7 {**They bring the colt unto Jesus**} (*\pherousin ton p^{lon} pros ton I^hsoun*). Vivid historical present. The owners acquiesced as

Jesus had predicted. Evidently friends of Jesus.

11:8 {**Branches**} (\stibadas\). A litter of leaves and rushes from the fields. Textus Receptus spells this word \stoibadas\. Mt 21:8 has \kladous\, from \kla“, to break, branches broken or cut from trees. Joh 12:13 uses the branches of the palm trees (\ta baia t“n phoinik“n\), "the feathery fronds forming the tufted crown of the tree" (*Vincent*). That is to say, some of the crowd did one of these things, some another. See on Mt 21:4-9 for discussion of other details. The deliberate conduct of Jesus on this occasion could have but one meaning. It was the public proclamation of himself as the Messiah, now at last for his "hour" has come. The excited crowds in front (\hoi proagontes\ and behind (\hoi akolouthountes\ fully realize the significance of it all. Hence their unrestrained enthusiasm. They expect Jesus, of course, now to set up his rule in opposition to that of Caesar, to drive Rome out of Palestine, to conquer the world for the Jews.

11:11 {**When he had looked round about upon all things**} (\periblepsamenos panta\). Another Markan detail in this aorist middle participle. Mark does not give what Lu 19:39-55 has nor what Mt 21:10-17 does. But it is all implied in this swift glance at the temple before he went out to Bethany with the Twelve, {**it being now eventide**} (\opse ^d^ ous^s t^s h“rfs\). Genitive absolute, the hour being already late. What a day it had been! What did the apostles think now?

11:12 {**On the morrow**} (\t^i epaurion\). Mt 21:18 has "early" (\pr“i\), often of the fourth watch before six A.M. This was Monday morning. The Triumphal Entry had taken place on our Sunday, the first day of the week.

11:13 {**If haply he might find anything thereon**} (\ei ara ti heur^sei en aut^i\). This use of \ei\ and the future indicative for purpose (*to see if, a sort of indirect question*) as in Ac 8:22; 17:27. Jesus was hungry as if he had had no food on the night before after the excitement and strain of the Triumphal Entry. The early figs in Palestine do not get ripe before May or June, the later crop in August. It was not the season of figs, Mark notes. But this precocious tree in a sheltered spot had put out leaves as a sign of fruit. It had promise without performance.

11:14 {**No man eat fruit from thee henceforward forever**} (*\M^keti eis ton ai^na ek sou m^deis karpon phagoi*). The verb *\phagoi* is in the second aorist active optative. It is a wish for the future that in its negative form constitutes a curse upon the tree. Mt 21:19 has the aorist subjunctive with double negative *\ou m^keti gen^tai*, a very strong negative prediction that amounts to a prohibition. See on Matthew. Jesus probably spoke in the Aramaic on this occasion. {**And his disciples heard it**} (*\kai ^kouon hoi math^tai autou*). Imperfect tense, "were listening to it," and evidently in amazement, for, after all, it was not the fault of the poor fig tree that it had put out leaves. One often sees peach blossoms nipped by the frost when they are too precocious in the changeable weather. But Jesus offered no explanation at this time.

11:15 {**Began to cast out**} (*\^rxato ekballein*). Mark is fond of "began." See on Mt 21:12f. for discussion of this second cleansing of the temple in its bearing on that in Joh 2:14f. {**Money-changers**} (*\kollubist^n*). This same late word in Mt 21:12 which see for discussion. It occurs in papyri.

11:16 {**Through the temple**} (*\dia tou hierou*). The temple authorities had prohibited using the outer court of the temple through the Precinct as a sort of short cut or by-path from the city to the Mount of Olives. But the rule was neglected and all sorts of irreverent conduct was going on that stirred the spirit of Jesus. This item is given only in Mark. Note the use of *\hina* after *\^phie* (*imperfect tense*) instead of the infinitive (*the usual construction*).

11:17 {**For all the nations**} (*\pfsin tois ethnesin*). Mark alone has this phrase from Isa 56:7; Jer 7:11. The people as well as the temple authorities were guilty of graft, extortion, and desecration of the house of prayer. Jesus assumes and exercises Messianic authority and dares to smite this political and financial abuse. Some people deny the right of the preacher to denounce such abuses in business and politics even when they invade the realm of morals and religion. But Jesus did not hesitate.

11:18 {**Sought how they might destroy him**} (*\ez^toun p^s auton apoles^sin*). Imperfect indicative, a continuous attitude and endeavour. Note deliberative subjunctive with *\p^s* retained in indirect question. Here both Sadducees (*chief priests*) and

Pharisees (*scribes*) combine in their resentment against the claims of Jesus and in the determination to kill him. Long ago the Pharisees and the Herodians had plotted for his death (**Mr 3:6**). Now in Jerusalem the climax has come right in the temple. **{For they feared him}** (*\ephobounto gar*). Imperfect middle indicative. Hence in wrath they planned his death and yet they had to be cautious. The Triumphal Entry had shown his power with the people. And now right in the temple itself "all the multitude was astonished at his teaching" (*\pfs ho ochlos exepl^sseto epi t^i didach^i autou*). Imperfect passive. The people looked on Jesus as a hero, as the Messiah. This verse aptly describes the crisis that has now come between Christ and the Sanhedrin.

11:19 **{Every evening}** (*\hotan opse egeneto*). Literally, **{whenever evening came on}** or more exactly **{whenever it became late}**. The use of *\hotan* (*\hote an*) with the aorist indicative is like *\hopou an* with the imperfect indicative (*\eisporeueto*) and *\hosoi an* with the aorist indicative (*\h^psanto*) in Mr 6:56. The use of *\an* makes the clause more indefinite and general, as here, unless it renders it more definite, a curious result, but true. Lu 21:37 has the accusative of extent of time, "the days," "the nights." The imperfect tense he (*or they*) would go (*\exeporeueto, exeporeuonto*) out of the city suggests "whenever" as the meaning here.

11:20 **{As they passed by in the morning}** (*\paraporeuomenoi pr^i*). Literally, passing by in the morning. The next morning. They went back by the lower road up the Mount of Olives and came down each morning by the steep and more direct way. Hence they saw it. Mt 21:20 does not separate the two mornings as Mark does. **{From the roots}** (*\ek riz^"n*). Mark alone gives this detail with *\ex^rammen^n* perfect passive predicate participle from *\x^rain^"*.

11:21 **{Peter calling to remembrance}** (*\anamn^stheis ho Petros*). First aorist participle, being reminded. Only in Mark and due to Peter's story. For his quick memory see also 14:72. **{Which thou cursedst}** (*\h^"n kat^ras^"*). First aorist middle indicative second person singular from *\kataraomai*. It almost sounds as if Peter blamed Jesus for what he had done to the fig tree.

11:22 **{Have faith in God}** (*\echete pistin theou*). Objective genitive *\theou* as in Gal 2:26; Ro 3:22,26. That was the lesson for the disciples from the curse on the fig tree so

promptly fulfilled. See this point explained by Jesus in Mt 21:21 which see for "this mountain" also.

11:23 {**Shall not doubt in his heart**} (*\m^ diakrith^i en t^i kardifi autou*). First aorist passive subjunctive with *\hos an*. The verb means a divided judgment (*\dia\ from \duo\, two, and \krin^i\, to judge*). Wavering doubt. Not a single act of doubt (*\diakrith^i*), but continued faith (*\pisteu^i*). {**Cometh to pass**} (*\ginetai*). Futuristic present middle indicative.

11:24 {**Believe that ye have received them**} (*\pisteuete hoti elabete*). That is the test of faith, the kind that sees the fulfilment before it happens. *\Elabete* is second aorist active indicative, antecedent in time to *\pisteuete*, unless it be considered the timeless aorist when it is simultaneous with it. For this aorist of immediate consequence see Joh 15:6.

11:25 {**Whensoever ye stand**} (*\hotan st^kete*). Late form of present indicative *\st^k^i*, from perfect stem *\hest^ka*. In LXX. Note use of *\hotan* as in 11:19. Jesus does not mean by the use of "stand" here to teach that this is the only proper attitude in prayer. {**That your Father also may forgive you**} (*\hina kai ho pat^r aph^i humin*). Evidently God's willingness to forgive is limited by our willingness to forgive others. This is a solemn thought for all who pray. Recall the words of Jesus in Mt 6:12,14f.

11:26 This verse is omitted by Westcott and Hort. The Revised Version puts it in a footnote.

11:27 {**The chief priests, and the scribes, and the elders**} (*\hoi archiereis kai hoi grammateis kai hoi presbuteroi*). Note the article with each separate group as in Lu 20:1 and Mt 21:23. These three classes were in the Sanhedrin. Clearly a large committee of the Sanhedrin including both Sadducees and Pharisees here confront Jesus in a formal attack upon his authority for cleansing the temple and teaching in it.

11:28 {**By what authority**} (*\en poi^fi exousifi*). This question in all three Gospels was a perfectly legitimate one. See on Mt 21:23-27 for discussion. Note present subjunctive here (*\hina tauta poi^is*), that you keep on doing these things.

11:30 {**Answer me**} (*\apokrith^te moi*). This sharp demand for a

reply is only in Mark. See also verse 29. Jesus has a right to take this turn because of John's direct relation to himself. It was not a dodge, but a home thrust that cleared the air and defined their attitude both to John and Jesus. They rejected John as they now reject Jesus.

11:31 **{If we say}** (\ean eip“men\). Third-class condition with aorist active subjunctive. The alternatives are sharply presented in their secret conclave. They see the two horns of the dilemma clearly and poignantly. They know only too well what Jesus will say in reply. They wish to break Christ's power with the multitude, but a false step now will turn the laugh on them. They see it.

11:32 **{But should we say}** (\alla eip“men\). Deliberative subjunctive with aorist active subjunctive again. It is possible to supply \ean\ from verse 31 and treat it as a condition as there. So Mt 21:26 and Lu 20:6. But in Mark the structure continues rugged after "from men" with anacoluthon or even aposiopesis--"they feared the people" Mark adds. Matthew has it: "We fear the multitude." Luke puts it: "all the people will stone us." All three Gospels state the popular view of John as a prophet. Mark's "verily" is \ont“s\ really, actually. They feared John though dead as much as Herod Antipas did. His martyrdom had deepened his power over the people and disrespect towards his memory now might raise a storm (*Swete*).

11:33 **{We know not}** (\ouk oidamen\). It was for the purpose of getting out of the trap into which they had fallen by challenging the authority of Jesus. Their self-imposed ignorance, refusal to take a stand about the Baptist who was the Forerunner of Christ, absolved Jesus from a categorical reply. But he has no notion of letting them off at this point.

[\[Previous\]](#) [\[Next\]](#)

12:1 {**He began to speak unto them in parables**} (\^{rxato autois en parabolais lalein}\). Mark's common idiom again. He does not mean that this was the beginning of Christ's use of parables (*see 4:2*), but simply that his teaching on this occasion took the parabolic turn. "The circumstances called forth the parabolic mood, that of one whose heart is chilled, and whose spirit is saddened by a sense of loneliness, and who, retiring within himself, by a process of reflection, frames for his thoughts forms which half conceal, half reveal them" (*Bruce*). Mark does not give the Parable of the Two Sons (*Mt 21:28-32*) nor that of the Marriage Feast of the King's Son (*Mt 22:1-14*). He gives here the Parable of the Wicked Husbandmen. Also in Mt 21:33-46 and Lu 20:9-19. See discussion in Matthew. Mt 21:33 calls the man "a householder" (*oikodespot^s*\). {**A pit for the winepress**} (\^{hupol^nion}\). Only here in the N.T. Common in the LXX and in late Greek. Matthew had \l^non\, winepress. This is the vessel or trough under the winepress on the hillside to catch the juice when the grapes were trodden. The Romans called it *_lacus_ (lake)* and Wycliff *_dalf_ (lake)*, like delved. See on Matthew for details just alike. {**Husbandmen**} (*ge^rgois*\). Workers in the ground, tillers of the soil (*ergon, g^*\).

12:2 {**At the season**} (\^{t^i kair^i}\). For fruits as in the end of the sentence. {**A servant**} (*doulon*\). Bondslave. Matthew has plural. {**That he might receive**} (\^{hina lab^i}\). Purpose clause with second aorist subjunctive. Matthew has infinitive \labein\, purpose also. {**Wounded in the head**} (*ekephali^san*\). An old verb (*kephalai^*\), to bring under heads (*kephal^*\), to summarize. Then to hit on the head. Only here in the N.T.

12:5 {**Beating some and killing some**} (*hous men derontes, hous de apoktennuntes*\). This distributive use of the demonstrative appears also in Mt 21:35 in the singular (*hon men, hon de, hon de*\). Originally \der^ in Homer meant to skin, flay, then to smite, to beat. \Apoktennuntes\ is a \mi\ form of the verb (*apoktennumi*\) and means to kill off.

12:6 {**A beloved son**} (*huion agap^ton*\). Lu 20:13 has \ton

huion ton agap[^]ton\). Jesus evidently has in mind the language of the Father to him at his baptism (*Mr 1:11; Mt 3:17; Lu 3:22*). **{Last}** (\eschaton\). Only in Mark. See on ⁻Mt 21:37 for discussion of "reverence."

12:7 **{Among themselves}** (\pros heautous\). This phrase alone in Mark. Lu 20:14 has "with one another" (\pros all[^]lous\), reciprocal instead of reflexive, pronoun.

12:8 **{Killed him and cast him forth}** (\apekteinan auton, kai exebalon auton\). Matthew and Luke reverse the order, cast forth and killed.

12:10 **{This scripture}** (\t[^]n graph[^]n taut[^]n\). This passage of scripture (*Lu 4:21; Joh 19:37; Ac 1:16*). It is a quotation from Ps 118:22f. See on ⁻Mt 21:42 for discussion.

12:11 **{This}** (\haut[^]\). Feminine in LXX may refer to **{kephal[^]}** (*head*) or may be due to the Hebrew original **{z[^]“th}** (*this thing*) which would be neuter \touto\ in a Greek original, a translation Hebraism.

12:12 **{Against them}** (\pros autous\). So Luke. It was a straight shot, this parable of the Rejected Stone (*12:10f.*) and the longer one of the Wicked Husbandmen. There was no mistaking the application, for he had specifically explained the application (*Mt 21:43-45*). The Sanhedrin were so angry that they actually started or sought to seize him, but fear of the populace now more enthusiastic for Jesus than ever held them back. They went off in disgust, but they had to listen to the Parable of the King's Son before going (*Mt 22:1-14*).

12:13 **{That they might catch him in talk}** (\hina auton agreus[^]“sin log[^]“i\). Ingressive aorist subjunctive. The verb is late from \agra\ (*a hunt or catching*). It appears in the LXX and papyri. Here alone in the N.T. Lu 20:20 has the same idea, "that they may take hold of his speech" (\epilab[^]“ntai autou logon\) while Mt 22:15 uses \pagideus[^]“sin\ (*to snare or trap*). See discussion in Matthew. We have seen the scribes and Pharisees trying to do this very thing before (*Lu 11:33f.*). Mark and Matthew note here the combination of Pharisees and Herodians as Mark did in 3:6. Matthew speaks of "disciples" or pupils of the Pharisees while Luke calls them "spies" (\enkathetous\).

12:14 {**Shall we give or shall we not give?**} (\d“men ^ m^ d“men;|). Mark alone repeats the question in this sharp form. The deliberative subjunctive, aorist tense active voice. For the discussion of the palaver and flattery of this group of theological students see on Mt 22:16-22.

12:15 {**Knowing their hypocrisy**} (\eid“s aut“n t^n hupocrisin|). Mt 22:18 has "perceived their wickedness" (\gnous t^n pon^rian aut“n|) while Lu 20:23 says, "perceived their craftiness" (\katano^sas aut“n t^n panourgian|). Each of these words throws a flash-light on the spirit and attitude of these young men. They were sly, shrewd, slick, but they did not deceive Jesus with their pious palaver. See on Matthew for further details.

12:17 {**Marvelled greatly at him**} (\exethamazon ep' aut“i|). Imperfect tense with perfective use of the preposition \ex|. Both Matthew and Luke use the ingressive aorist. Luke adds that they "held their peace" (\esig^san|) while Matthew notes that they "went their way" (\ap^lthan|), went off or away.

12:18 {**There come unto him Sadducees**} (\erchontai Saddoukaioi pros auton|). Dramatic present. The Pharisees and Herodians had had their turn after the formal committee of the Sanhedrin had been so completely routed. It was inevitable that they should feel called upon to show their intellectual superiority to these raw Pharisaic and Herodian theologians. See on Mt 22:23-33 for discussion of details. It was a good time to air their disbelief in the resurrection at the expense of the Pharisees and to score against Jesus where the Sanhedrin and then the Pharisees and Herodians had failed so ignominiously.

12:19 {**Moses wrote**} (\M“us^s egrapsen|). So Lu 20:28 (*Ge 38:8; De. 25:5f.*). Matthew has "said" (\eipen|).

12:20 {**Took a wife**} (\elaben gunaika|). So Lu 20:29. Matthew has "married" (\g^mas|).

12:22 {**Last of all**} (\eschaton pant“n|). Adverbial use of \eschaton|.

12:23 {**To wife**} (\gunaika|). Predicate accusative in apposition with "her" (\aut^n|). So Luke, but Matthew merely has "had her" (\eschon aut^n|), constative aorist indicative active.

12:24 **{Is it not for this cause that ye err?}** (*\Ou dia touto planfsthe;*). Mark puts it as a question with *\ou* expecting the affirmative answer. Matthew puts it as a positive assertion: "Ye are." *\Planaomai* is to wander astray (*cf. our word _planet_, wandering stars, \asteres plan^tai\, Jude 1:13*) like the Latin *_errare_* (*our _error_, err*). **{That ye know not the scriptures}** (*\m^ eidotes tas graphas*). The Sadducees posed as men of superior intelligence and knowledge in opposition to the traditionalists among the Pharisees with their oral law. And yet on this very point they were ignorant of the Scriptures. How much error today is due to this same ignorance among the educated! **{Nor the power of God}** (*\m^de t^n dunamin tou theou*). The two kinds of ignorance generally go together (*cf. 1Co 15:34*).

12:25 **{When they shall rise from the dead}** (*\hotan ek nekr^an anast^sin*). Second aorist active subjunctive with *\hotan* (*\hote\ plus \an*). Mt 22:30 has it "in the resurrection," Lu 20:35 "to attain to the resurrection." The Pharisees regarded the future resurrection body as performing marriage functions, as Mohammedans do today. The Pharisees were in error on this point. The Sadducees made this one of their objections to belief in the resurrection body, revealing thus their own ignorance of the true resurrection body and the future life where marriage functions do not exist. **{As angels in heaven}** (*\h^s aggeloi en t^i ouran^i*). So Mt 22:30. Lu 20:36 has "equal unto the angels" (*\isaggeloi*). "Their equality with angels consists in their deliverance from mortality and its consequences" (*Swete*). The angels are directly created, not procreated.

12:26 **{In the place concerning the Bush}** (*\epi tou batou*). This technical use of *\epi* is good Greek, in the matter of, in the passage about, the Bush. *\Batos* is masculine here, feminine in Lu 20:37. The reference is to Ex 3:3-6 (*in the book of Moses, \en t^i bibl^i*).

12:27 **{Ye do greatly err}** (*\polu planfsthe*). Only in Mark. Solemn, severe, impressive, but kindly close (*Bruce*).

12:28 **{Heard them questioning together}** (*\akousas aut^n sunz^tount^n*). The victory of Christ over the Sadducees pleased the Pharisees who now had come back with mixed emotions over the new turn of things (*Mt 22:34*). Lu 20:39 represents one of the scribes as commending Jesus for his skilful reply to the Sadducees. Mark here puts this scribe in a favourable light,

"knowing that he had answered them well" (*\eid“s hoti kal“s apekrith^ autois*). "Them" here means the Sadducees. But Mt 22:35 says that this lawyer (*\nomikos*) was "tempting" (*\peiraz“n*) by his question. "A few, among whom was the scribe, were constrained to admire, even if they were willing to criticize, the Rabbi who though not himself a Pharisee, surpassed the Pharisees as a champion of the truth." That is a just picture of this lawyer. **{The first of all}** (*\pr“t^ pant“n*). First in rank and importance. Mt 22:36 has "great" (*\megal^ *). See discussion there. Probably Jesus spoke in Aramaic. "First" and "great" in Greek do not differ essentially here. Mark quotes De 6:4f. as it stands in the LXX and also Le 19:18. Mt 22:40 adds the summary: "On these two commandments hangeth (*\krematai*) the whole law and the prophets."

12:32 **{And the scribe said}** (*\eipen aut“i ho grammateus*). Mark alone gives the reply of the scribe to Jesus which is a mere repetition of what Jesus had said about the first and the second commandments with the additional allusion to 1Sa 15:22 about love as superior to whole burnt offerings. **{Well}** (*\kal“s*). Not to be taken with "saidst" (*\eipes*) as the Revised Version has it following Wycliff. Probably *\kal“s* (*well*) is exclamatory. "Fine, Teacher. Of a truth (*\ep' al^theias*) didst thou say."

12:34 **{Discreetly}** (*\noungech“s*). From *\nous* (*intellect*) and *\ech“*, to have. Using the mind to good effect is what the adverb means. He had his wits about him, as we say. Here only in the N.T. In Aristotle and Polybius. *\Noungechont“s* would be the more regular form, adverb from a participle. **{Not far}** (*\ou makran*). Adverb, not adjective, feminine accusative, a long way (*\hodon\ understood*). The critical attitude of the lawyer had melted before the reply of Jesus into genuine enthusiasm that showed him to be near the kingdom of God. **{No man after that}** (*\oudeis ouketi*). Double negative. The debate was closed (*\etolma*, *imperfect tense, dared*). Jesus was complete victor on every side.

12:35 **{How say the scribes}** (*\P“s legousin hoi grammateis*). The opponents of Jesus are silenced, but he answers them and goes on teaching (*\didask“n*) in the temple as before the attacks began that morning (*11:27*). They no longer dare to question Jesus, but he has one to put to them "while the Pharisees were gathered together" (*Mt 22:41*). The question is not a conundrum or scriptural puzzle (*Gould*), but "He contents himself with pointing out a difficulty, in the solution of which lay the key to the

whole problem of His person and work" (*Swete*). The scribes all taught that the Messiah was to be the son of David (*Joh 7:41*). The people in the Triumphal Entry had acclaimed Jesus as the son of David (*Mt 21:9*). But the rabbis had overlooked the fact that David in Ps 110:1 called the Messiah his Lord also. The deity and the humanity of the Messiah are both involved in the problem. Mt 22:45 observes that "no one was able to answer him a word."

12:36 {**The footstool**} (*\hupopodion*). Westcott and Hort read \hupokat“\ (*under*) after Aleph B D L.

12:37 {**The common people heard him gladly**} (*\ho polus ochlos ^kouen autou hede“s*). Literally, the much multitude (*the huge crowd*) was listening (*imperfect tense*) to him gladly. Mark alone has this item. The Sanhedrin had begun the formal attack that morning to destroy the influence of Jesus with the crowds whose hero he now was since the Triumphal Entry. It had been a colossal failure. The crowds were drawn closer to him than before.

12:38 {**Beware of the scribes**} (*\blepete apo t“n grammate“n*). Jesus now turns to the multitudes and to his disciples (*Mt 23:1*) and warns them against the scribes and the Pharisees while they are still there to hear his denunciation. The scribes were the professional teachers of the current Judaism and were nearly all Pharisees. Mark (*Mr 14:38-40*) gives a mere summary sketch of this bold and terrific indictment as preserved in Mt 23 in words that fairly blister today. Lu 20:45-47 follows Mark closely. See Mt 8:15 for this same use of \blepete apo\ with the ablative. It is usually called a translation-Hebraism, a usage not found with \blep“\ in the older Greek. But the papyri give it, a vivid vernacular idiom. "Beware of the Jews" (*\blepe saton apo t“n Ioudai“n*, *Berl. G. U. 1079. A.D. 41*). See Robertson, *_Grammar_*, p. 577. The pride of the pompous scribes is itemized by Mark: {**To walk in long robes**} (*\stolais*), {**stoles**}, the dress of dignitaries like kings and priests. {**Salutations in the marketplaces**} (*\aspasmous en tais agorais*), where the people could see their dignity recognized.

12:39 {**First seats in the synagogues**} (*\pr“tokathedrias*). As a mark of special piety, seats up in front while now the hypocrites present in church prefer the rear seats. {**Chief places at feasts**} (*\pr“toklisias en tois deipnois*). Recognizing proper rank and station. Even the disciples fall victims to this desire for precedence at table (*Lu 22:24*).

12:40 {**Devour widows' houses**} (\hoi katesthontes tfs oikias t“n chˆr“n\). New sentence in the nominative. Terrible pictures of civil wrong by graft grabbing the homes of helpless widows. They inveigled widows into giving their homes to the temple and took it for themselves. {**For a pretence make long prayers**} (\prophasei makra proseuchomenoi\). \Prophasei\ instrumental case of the same word (\prophˆmi\) from which prophet comes, but here pretext, pretence of extra piety while robbing the widows and pushing themselves to the fore. Some derive it from \prophain“\, to show forth. {**Greater**} (\perissoteron\). More abundant condemnation. Some comfort in that at any rate.

12:41 {**Sat down over against the treasury**} (\kathisas katenanti tou gazophulakiou\). The storm is over. The Pharisees, Sadducees, Herodians, scribes, have all slunk away in terror ere the closing words. Mark draws this immortal picture of the weary Christ sitting by the treasury (*compound word in the LXX from \gaza\, Persian word for treasure, and \phulakˆ\, guard, so safe for gifts to be deposited*). {**Beheld**} (\ethe“rei\). Imperfect tense. He was watching {**how the multitude cast money**} (\p“s ho ochlos ballei\) into the treasury. The rich were casting in (\eballon\, *imperfect tense*) as he watched.

12:42 {**One poor widow**} (\mia chˆra pt“chˆ\). Luke has \penichra\, a poetical late form of \penˆs\). In the N.T. the \pt“chos\ is the pauper rather than the mere peasant, the extreme opposite of the rich (\plousioi\). The money given by most was copper (\chalkon\). {**Two mites**} (\duo lepta\). \Leptos\ means peeled or stripped and so very thin. Two \lepta\ were about two-fifths of a cent. {**Farthing**} (\kodrantes\, *Latin _quadrans_, a quarter of an _as_*).

12:43 {**Called unto him**} (\proskalesamenos\). Indirect middle voice. The disciples themselves had slipped away from him while the terrific denunciation of the scribes and Pharisees had gone on, puzzled at this turn of affairs. {**More than all**} (\pleion pant“n\). Ablative of comparison (\pant“n\). It may mean, more than all the rich put together. {**All that she had**} (\panta hosa eichen\). Imperfect tense. {**Cast in**} (\ebalen\). Aorist tense, in sharp contrast. {**All her living**} (\holon ton bion autˆs\). Her {**livelihood**} (\bios\), not her life (\z“ˆ\). It is a tragedy to see a stingy saint pose as giving the widow's mite when he could give thousands instead of pennies.

13:1 {**Master, behold, what manner of stones and what manner of buildings**} (\didaskale, ide potapoi lithoi kai potapai oikodomai\). Mt 24:1 and Lu 21:5 tell of the fact of the comment, but Mark alone gives the precise words. Perhaps Peter himself (*Swete*) was the one who sought thus by a pleasant platitude to divert the Teacher's attention from the serious topics of recent hours in the temple. It was not a new observation, but the merest commonplace might serve at this crisis. Josephus (*Ant.* xv. II, 3) speaks of the great size of these stones and the beauty of the buildings. Some of these stones at the southeastern and southwestern angles survive today and measure from twenty to forty feet long and weigh a hundred tons. Jesus had, of course, often observed them.

13:2 {**These great buildings**} (\tautas tas oikodomas\). Jesus fully recognizes their greatness and beauty. The more remarkable will be their complete demolition (\kataluthē\), {**loosened down**}. Only the foundation stones remain.

13:3 {**Over against the temple**} (\katenanti tou hierou\). In full view of the temple about which they had been speaking. {**Privately**} (\kat' idian\). Peter and James and John and Andrew (*named only in Mark*) had evidently been discussing the strange comment of Jesus as they were coming out of the temple. In their bewilderment they ask Jesus a bit to one side, though probably all the rest drew up as Jesus began to speak this great eschatological discourse.

13:4 {**Tell us, when shall these things be?**} (\Eipon hēmin pote tauta estai;\). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the {**when**} (\pote\), and the {**what sign**} (\ti sēmeion\). Mt 24:3 includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on Mt 24:3. This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed

to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and may be due to Peter. Mark may have given it in order "to forewarn and forearm" (*Bruce*) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew (*Mt 24*) and Luke (*Lu 21:5-36*) follow the general line of Mark 13 though Mt 24:43-25:46 presents new material (*parables*).

13:5 {**Take heed that no man lead you astray**} (*\Blepete m^tis h-mfs plan^s^i*). Same words in Mt 24:4. Lu 21:8 has it "that ye be not led astray" (*\m^plan^th^te*). This word \plana^ (our planet) is a bold one. This warning runs through the whole discussion. It is pertinent today after so many centuries. About the false Christs then and now see on Mt 24:5. It is amazing the success that these charlatans have through the ages in winning the empty-pated to their hare-brained views. Only this morning as I am writing a prominent English psychologist has challenged the world to a radio communication with Mars asserting that he has made frequent trips to Mars and communicated with its alleged inhabitants. And the daily papers put his ebullitions on the front page. For discussion of the details in verses 6-8 see on Mt 24:5-8. All through the ages in spite of the words of Jesus men have sought to apply the picture here drawn to the particular calamity in their time.

13:7 {**Must needs come to pass**} (*\dei genesthai*). Already there were outbreaks against the Jews in Alexandria, at Seleucia with the slaughter of more than fifty thousand, at Jamnia, and elsewhere. Caligula, Claudius, Nero will threaten war before it finally comes with the destruction of the city and temple by Titus in A.D. 70. Vincent notes that between this prophecy by Jesus in A.D. 30 (*or 29*) and the destruction of Jerusalem there was an earthquake in Crete (*A.D. 46 or 47*), at Rome (*A.D. 51*), at Apamaia in Phrygia (*A.D. 60*), at Campania (*A.D. 63*). He notes also four famines during the reign of Claudius A.D. 41-54. One of them was in Judea in A.D. 44 and is alluded to in Ac 11:28.

Tacitus (*_Annals_ xvi. 10-13*) describes the hurricanes and storms in Campania in A.D. 65.

13:9 **{But take heed to yourselves}** (*\Blepete de humeis heautous*). Only in Mark, but dominant note of warning all through the discourse. Note *\humeis* here, very emphatic. **{Councils}** (*\sunedria*). Same word as the Sanhedrin in Jerusalem. These local councils (*\sun, hedra\, sitting together*) were modelled after that in Jerusalem. **{Shall ye be beaten}** (*\dar^sesthe*). Second future passive indicative second person plural. The word *\der^{* means to flay or skin and here has been softened into **{beat}** like our tan or skin in the vernacular. Aristophanes has it in this colloquial sense as have the papyri in the *_Koin, _*. Before governors and kings (*\epi h^gemon^{\n kai basile^{\n*). Gentile rulers as well as before Jewish councils. **{Shall stand}** (*\stath^sesthe*). First aorist passive indicative second person plural of *\hist^mi*.

13:10 **{Must first be preached}** (*\pr^{\ton dei k^ruchth^{\nai*). This only in Mark. It is interesting to note that Paul in Col 1:6,23 claims that the gospel has spread all over the world. All this was before the destruction of Jerusalem.

13:11 **{Be not anxious beforehand what ye shall speak}** (*\m^{\promerimnfte ti lal^{\s^{\te*). Negative with present imperative to make a general prohibition or habit. Jesus is not here referring to preaching, but to defences made before these councils and governors. A typical example is seen in the courage and skill of Peter and John before the Sanhedrin in Acts. The verb *\merimna^{* is from *\meriz^{* (*\meris*), to be drawn in opposite directions, to be distracted. See on *^{\Mt 6:25*. They are not to be stricken with fright beforehand, but to face fearlessly those in high places who are seeking to overthrow the preaching of the gospel. There is no excuse here for the lazy preacher who fails to prepare his sermon out of the mistaken reliance upon the Holy Spirit. They will need and will receive the special help of the Holy Spirit (*cf. Joh 14-16*).

13:13 **{But he that endureth to the end}** (*\ho de hupomeinas eis telos*). Note this aorist participle with the future verb. The idea here is true to the etymology of the word, remaining under (*\hupomen^{*) until the end. The divisions in families Jesus had predicted before (*Lu 12:52f.; 14:25f.*). **{Be saved}** (*\s^{\th^{\setai*). Here Jesus means final salvation (*effective*

aorist future passive), not initial salvation.

13:14 {**Standing where he ought not**} (*\hest^kota hopou ou dei*). Mt 24:15 has "standing in the holy place" (*\hestos en topoi hagi“i*), neuter and agreeing with *\bdelugma* (*abomination*), the very phrase applied in 1Macc. 1:54 to the altar to Zeus erected by Antiochus Epiphanes where the altar to Jehovah was. Mark personifies the abomination as personal (*masculine*), while Lu 21:20 defines it by reference to the armies (*of Rome, as it turned out*). So the words of Daniel find a second fulfilment, Rome taking the place of Syria (*Swete*). See on [~]Mt 24:15 for this phrase and the parenthesis inserted in the words of Jesus (*"Let him that readeth understand"*). See also on [~]Mt 24:16-25 for discussion of details in Mr 13:14-22.

13:16 {**In the field**} (*\eis ton agron*). Here Mt 24:18 has *\en t“i agr“i*, showing identical use of *\eis* with accusative and *\en* with the locative.

13:19 {**Which God created**} (*\h^n ektisen ho theos*). Note this amplification to the quotation from Da 12:1.

13:20 {**Whom he chose**} (*\hous exelexato*). Indirect aorist middle indicative. In Mark alone. Explains the sovereign choice of God in the end by and for himself.

13:22 {**That they may lead astray**} (*\pros to apoplanfin*). With a view to leading off (*\pros\ and the infinitive*). Mt 24:24 has *\h“ste apoplfsthai*, so as to lead off.

13:23 {**But take ye heed**} (*\Humeis de blepete*). Gullibility is no mark of a saint or of piety. Note emphatic position of you (*\humeis*). Credulity ranks no higher than scepticism. God gave us our wits for self-protection. Christ has warned us beforehand.

13:24 {**The sun shall be darkened**} (*\ho helios skotisth^setai*). Future passive indicative. These figures come from the prophets (*Isa 13:9f.; Eze 32:7f.; Joe 2:1f.,10f.; Am 8:9; Zep 1:14-16; Zec 12:12*). One should not forget that prophetic imagery was not always meant to be taken literally, especially apocalyptic symbols. Peter in Ac 2:15-21 applies the prophecy of Joel about the sun and moon to the events on the day of Pentecost. See on [~]Mt 24:29-31 for details of verses 24-27.

13:25 {**The stars shall be falling**} (\hoi asteres esontai piptontes\). Periphrastic future indicative, \esontai\, future middle indicative and \piptontes\, present active participle.

13:27 {**Shall gather together his elect**} (\episunaxei tous eklektous autou\). This is the purpose of God through the ages. {**From the uttermost part of the earth to the uttermost part of heaven**} (\ap' akrou g^s he^s akrou ouranou\). The Greek is very brief, "from the tip of earth to the tip of heaven." This precise phrase occurs nowhere else.

13:28 {**Coming to pass**} (\ginomena\). Present middle participle, linear action. See on "Mt 24:32-36 for details of verses 28-32 (*the Parable of the Fig Tree*).

13:32 {**Not even the Son**} (\oude ho huios\). There is no doubt as to the genuineness of these words here such as exists in Mt 24:36. This disclaimer of knowledge naturally interpreted applies to the second coming, not to the destruction of Jerusalem which had been definitely limited to that generation as it happened in A.D. 70.

13:34 {**Commanded also the porter to watch**} (\kai t^i thur^r^i eneteilato hina gr^gor^i\). The porter or door-keeper (\thur^ros\), as well as all the rest, to keep a watch (*present subjunctive*, \gr^gor^i\). This Parable of the Porter is only in Mark. Our ignorance of the time of the Master's return is an argument not for indifference nor for fanaticism, but for alertness and eager readiness for his coming.

13:35 The four watches of the night are named here: evening (\opse\), midnight (\mesonuktion\), cock-crowing (\alektoroph^nias\), morning (\pr^i\).

13:37 {**Watch**} (\gr^goreite\). Be on the watch. Present imperative of a verb made on the second perfect, \egr^gora\, to be awake. Stay awake till the Lord comes.

14:1 {**After two days**} (\meta duo h^meras\). This was Tuesday evening as we count time (*beginning of the Jewish Wednesday*). In Mt 26:2 Jesus is reported as naming this same date which would put it our Thursday evening, beginning of the Jewish Friday. The Gospel of John mentions five items that superficially considered seem to contradict this definite date in Mark and Matthew, but which are really in harmony with them. See discussion on Mt 26:17 and my {**Harmony of the Gospels**}, pp. 279 to 284. Mark calls it here the feast of "the passover and the unleavened bread," both names covering the eight days. Sometimes "passover" is applied to only the first day, sometimes to the whole period. No sharp distinction in usage was observed. {**Sought**} (\ez^toun\). Imperfect tense. They were still at it, though prevented so far.

14:2 {**Not during the feast**} (\M^ en t^i heort^i\). They had first planned to kill him at the feast (*Joh 11:57*), but the Triumphal Entry and great Tuesday debate (*this very morning*) in the temple had made them decide to wait till after the feast was over. It was plain that Jesus had too large and powerful a following. See on ^Mt 26:47.

14:3 {**As he sat at meat**} (\katakeimenou autou\). Mt 26:7 uses \anakeimenou\, both words meaning reclining (*leaning down or up or back*) and in the genitive absolute. See on ^Mt 26:6 in proof that this is a different incident from that recorded in Lu 7:36-50. See on ^Mt 26:6-13 for discussion of details.

{**Spikenard**} (\nardou pistik^s\). This use of \pistikos\ with \nardos\ occurs only here and in Joh 12:3. The adjective is common enough in the older Greek and appears in the papyri also in the sense of genuine, unadulterated, and that is probably the idea here. The word spikenard is from the Vulgate _nardi spicati_, probably from the Old Latin _nardi pistici_. {**Brake**} (\suntripsousa\). Only in Mark. She probably broke the narrow neck of the vase holding the ointment.

14:5 {**Above three hundred pence**} (\epan^ d^nari^ n triakosi^ n\). Matthew has "for much" while Joh 12:5 has "for three hundred pence." The use of "far above" may be a detail from Peter's

memory of Judas' objection whose name in this connection is preserved in Joh 12:4. **{And they murmured against her}** (*\kai enebrim“nto aut`i*). Imperfect tense of this striking word used of the snorting of horses and seen already in Mr 1:43; 11:38. It occurs in the LXX in the sense of anger as here (*Da 11:30*). Judas made the complaint against Mary of Bethany, but all the apostles joined in the chorus of criticism of the wasteful extravagance.

14:8 **{She hath done what she could}** (*\ho eschen epoi`sen*). This alone in Mark. Two aorists. Literally, "what she had she did." Mary could not comprehend the Lord's death, but she at least showed her sympathy with him and some understanding of the coming tragedy, a thing that not one of her critics had done. **{She hath anointed my body aforehand for the burying}** (*\proelaben murisai to s“ma mou eis ton entaphiasmon*). Literally, "she took beforehand to anoint my body for the burial." She anticipated the event. This is Christ's justification of her noble deed. Mt 26:12 also speaks of the burial preparation by Mary, using the verb *\entaphiasai*.

14:9 **{For a memorial of her}** (*\eis mn`mosunon aut`s*). So in Mt 26:13. There are many mausoleums that crumble to decay. But this monument to Jesus fills the whole world still with its fragrance. What a hint there is here for those who wish to leave permanent memorials.

14:10 **{He that was one of the twelve}** (*\ho heis t“n d“deka*). Note the article here, "the one of the twelve," Matthew has only *\heis*, "one." Some have held that Mark here calls Judas the primate among the twelve. Rather he means to call attention to the idea that he was the one of the twelve who did this deed.

14:11 **{And they, when they heard it, were glad}** (*\hoi de akousantes echar`san*). No doubt the rabbis looked on the treachery of Judas as a veritable dispensation of Providence amply justifying their plots against Jesus. **{Conveniently}** (*\eukair“s*). This was the whole point of the offer of Judas. He claimed that he knew enough of the habits of Jesus to enable them to catch him "in the absence of the multitude" (*Lu 22:6*) without waiting for the passover to be over, when the crowds would leave. For discussion of the motives of Judas, see on Mt 26:15. Mark merely notes the promise of "money" while Matthew mentions "thirty pieces of silver" (*Zec 11:12*), the price of a

slave.

14:12 {**When they sacrificed the passover**} (*\hote to pascha ethuon*). Imperfect indicative, customary practice. The paschal lamb (*note \pascha*) was slain at 6 P.M., beginning of the fifteenth of the month (*Ex 12:6*), but the preparations were made beforehand on the fourteenth (*Thursday*). See on Mt 26:17 for discussion of "eat the passover."

14:13 {**Two of his disciples**} (*\duo t' "n math' t' "n autou*). Lu 22:8 names them, Peter and John. {**Bearing a pitcher of water**} (*\keramion hudatos bastaz' "n*). This item also in Luke, but not in Matthew.

14:14 {**The goodman of the house**} (*\t' "i oikodespot' i*). A non-classical word, but in late papyri. It means master (*\despot*) of the house, householder. The usual Greek has two separate words, *\oikou despot' s* (*master of the house*). {**My guest-chamber**} (*\to kataluma mou*). In LXX, papyri, and modern Greek for lodging-place (*inn, as in Lu 2:7 or guest-chamber as here*). It was used for *\khan* or *\caravanserai*. {**I shall eat**} (*\phag' *). Futuristic aorist subjunctive with *\hopou*.

14:15 {**And he**} (*\kai autos*). Emphatic, and he himself. {**A large upper room**} (*\anagaion mega*). Anything above ground (*\g^ *), and particularly upstairs as here. Here and in Lu 22:12. Example in Xenophon. Jesus wishes to observe this last feast with his disciples alone, not with others as was often done. Evidently this friend of Jesus was a man who would understand. {**Furnished**} (*\estr' "menon*). Perfect passive participle of *\str' "nnumi*, state of readiness. "Strewed with carpets, and with couches properly spread" (*Vincent*).

14:17 {**He cometh**} (*\erchetai*). Dramatic historical present. It is assumed here that Jesus is observing the passover meal at the regular time and hour, at 6 P.M. at the beginning of the fifteenth (*evening of our Thursday, beginning of Jewish Friday*). Mark and Matthew note the time as evening and state it as the regular passover meal.

14:18 {**As they sat**} (*\anakeimen' "n aut' "n*). Reclined, of course. It is a pity that these verbs are not translated properly in English. Even Leonardo da Vinci in his immortal painting of the Last Supper has Jesus and his apostles sitting, not reclining.

Probably he took an artist's license for effect. {**Even he that eateth with me**} (\ho esthi“n met' emou\). See Ps 4:9. To this day the Arabs will not violate hospitality by mistreating one who breaks bread with them in the tent.

14:20 {**One of the twelve**} (\heis t“n d“deka\). It is as bad as that. The sign that Jesus gave, {**the one dipping in the dish with me**} (\ho embaptomenos met' emou eis to trublion\), escaped the notice of all. Jesus gave the sop to Judas who understood perfectly that Jesus knew his purpose. See on ~Mt 26:21-24 for further details.

14:23 {**A cup**} (\pot^rion\). Probably the ordinary wine of the country mixed with two-thirds water, though the word for wine (\oinos\) is not used here in the Gospels, but "the fruit of the vine" (\ek tou gen^matos t^s ampelou\). See Mt 26:26-29 for discussion of important details. Mark and Matthew give substantially the same account of the institution of the Supper by Jesus, while Lu 22:17-20 agrees closely with 1Co 11:23-26 where Paul claims to have obtained his account by direct revelation from the Lord Jesus.

14:26 {**Sung a hymn**} (\humn^santes\). See Mt 26:30 for discussion.

14:29 {**Yet will not I**} (\all' ouk eg“\). Mark records here Peter's boast of loyalty even though all desert him. All the Gospels tell it. See discussion on ~Mt 26:33.

14:30 {**Twice**} (\dis\). This detail only in Mark. One crowing is always the signal for more. The Fayum papyrus agrees with Mark in having \dis\. The cock-crowing marks the third watch of the night (*Mr 13:35*).

14:31 {**Exceeding vehemently**} (\ekperiss“s\). This strong compounded adverb only in Mark and probably preserves Peter's own statement of the remark. About the boast of Peter see on ~Mt 26:35.

14:32 {**Which was named**} (\hou to onoma\). Literally, "whose name was." On Gethsemane see on ~Mt 26:36. {**While I pray**} (\he“s proseux“mai\). Aorist subjunctive with \he“s\ really with purpose involved, a common idiom. Matthew adds "go yonder" (\apelth“n ekei\).

14:33 {**Greatly amazed and sore troubled**} (\ekthambeisthai kai ad^monein\). Mt 26:37 has "sorrowful and sore troubled." See on Matt. about \ad^monein\. Mark alone uses \exthambeisthai\ (**here and in 9:15**). There is a papyrus example given by Moulton and Milligan's *_Vocabulary_*. The verb \thambe^{\ occurs in Mr 10:32 for the amazement of the disciples at the look of Jesus as he went toward Jerusalem. Now Jesus himself feels amazement as he directly faces the struggle in the Garden of Gethsemane. He wins the victory over himself in Gethsemane and then he can endure the loss, despising the shame. For the moment he is rather amazed and homesick for heaven. "Long as He had foreseen the Passion, when it came clearly into view its terror exceeded His anticipations" (*Swete*). "He learned from what he suffered," (**Heb 5:8**) and this new experience enriched the human soul of Jesus.

14:35 {**Fell on the ground**} (\epipten epi t^s g^s\). Descriptive imperfect. See him falling. Matthew has the aorist \epesen\. {**Prayed**} (\pros^ucheto\). Imperfect, prayed repeatedly or inchoative, began to pray. Either makes good sense. {**The hour**} (\h^h^ra\). Jesus had long looked forward to this "hour" and had often mentioned it (**Joh 7:30; 8:20; 12:23,27; 13:1**). See again in Mr 14:41. Now he dreads it, surely a human trait that all can understand.

14:36 {**Abba, Father**} (\Abba ho pat^r\). Both Aramaic and Greek and the article with each. This is not a case of translation, but the use of both terms as is Ga 4:6, a probable memory of Paul's childhood prayers. About "the cup" see on ^Mt 26:39. It is not possible to take the language of Jesus as fear that he might die before he came to the Cross. He was heard (**Heb 5:7f.**) and helped to submit to the Father's will as he does instantly. {**Not what I will**} (\ou ti eg^ thel^{\). Matthew has "as" (\h^s\). We see the humanity of Jesus in its fulness both in the Temptations and in Gethsemane, but without sin each time. And this was the severest of all the temptations, to draw back from the Cross. The victory over self brought surrender to the Father's will.

14:37 {**Simon, sleepest thou?**} (\Sim^n, katheudeis;\). The old name, not the new name, Peter. Already his boasted loyalty was failing in the hour of crisis. Jesus fully knows the weakness of human flesh (*see on ^Mt 26:41*).

14:40 {**Very heavy**} (\katabarunomenoi\). Perfective use of \kata-\

with the participle. Matthew has the simple verb. Mark's word is only here in the N.T. and is rare in Greek writers. Mark has the vivid present passive participle, while Matthew has the perfect passive \bebar^menoi\. **{And they wist not what to answer him}** (\kai ouk ^ideisan ti apokrith“sin aut“i\). Deliberative subjunctive retained in the indirect question. Alone in Mark and reminds one of the like embarrassment of these same three disciples on the Mount of Transfiguration (**Mr 9:6**). On both occasions weakness of the flesh prevented their real sympathy with Jesus in his highest and deepest experiences. "Both their shame and their drowsiness would make them dumb" (**Gould**).

14:41 **{It is enough}** (\apechei\). Alone in Mark. This impersonal use is rare and has puzzled expositors no little. The papyri (**Deissmann's _Light from the Ancient East_ and Moulton and Milligan's _Vocabulary_**) furnish many examples of it as a receipt for payment in full. See also Mt 6:2ff.; Lu 6:24; Php 4:18 for the notion of paying in full. It is used here by Jesus in an ironical sense, probably meaning that there was no need of further reproof of the disciples for their failure to watch with him. "This is no time for a lengthened exposure of the faults of friends; the enemy is at the gate" (**Swete**). See further on ~Mt 26:45 for the approach of Judas.

14:43 **{And the scribes}** (\kai t“n grammate“n\). Mark adds this item while Joh 18:3 mentions "Pharisees." It was evidently a committee of the Sanhedrin for Judas had made his bargain with the Sanhedrin (**Mr 14:1; Mt 26:3; Lu 22:2**). See discussion of the betrayal and arrest on ~Mt 26:47-56 for details.

14:44 **{Token}** (\suss^mon\). A common word in the ancient Greek for a concerted signal according to agreement. It is here only in the New Testament. Mt 26:48 has \s^meion\, sign. The signal was the kiss by Judas, a contemptible desecration of a friendly salutation. **{And lead him away safely}** (\kai apagete asphal“s\). Only in Mark. Judas wished no slip to occur. Mark and Matthew do not tell of the falling back upon the ground when Jesus challenged the crowd with Judas. It is given by John alone (**Joh 18:4-9**).

14:47 **{A certain one}** (\heis tis\). Mark does not tell that it was Peter. Only Joh 18:10 does that after Peter's death. He really tried to kill the man, Malchus by name, as John again tells (**Joh 18:10**). Mark does not give the rebuke to Peter by

Jesus in Mt 26:52ff.

14:48 {**Against a robber**} (*\epi l'ist^n*). Highway robbers like Barabbas were common and were often regarded as heroes. Jesus will be crucified between two robbers in the very place that Barabbas would have occupied.

14:51 {**A certain young man**} (*\neaniskos tis*). This incident alone in Mark. It is usually supposed that Mark himself, son of Mary (*Ac 12:12*) in whose house they probably had observed the passover meal, had followed Jesus and the apostles to the Garden. It is a lifelike touch quite in keeping with such a situation. Here after the arrest he was following with Jesus (*\sun^kolouthēi aut'“i*, *imperfect tense*). Note the vivid dramatic present *\kratousin* (*they seize him*).

14:52 {**Linen cloth**} (*\sindona*). An old Greek word of unknown origin. It was fine linen cloth used often for wrapping the dead (*Mt 27:59; Mr 15:46; Lu 23:53*). In this instance it could have been a fine sheet or even a shirt.

14:54 {**Peter had followed him afar off**} (*\Ho Petros apo makrothen^kolouth^sen aut'“i*). Here Mark uses the constative aorist (*\^kolouth^sen*) where Mt 26:58, and Lu 22:54 have the picturesque imperfect (*\^kolouthēi*), was following. Possibly Mark did not care to dwell on the picture of Peter furtively following at a distance, not bold enough to take an open stand with Christ as the Beloved Disciple did, and yet unable to remain away with the other disciples. {**Was sitting with**} (*\^n sunkath^menos*). Periphrastic imperfect middle, picturing Peter making himself at home with the officers (*\hup^ret'“n*), under rowers, literally, then servants of any kind. Joh 18:25 describes Peter as standing (*\hest'“s*). Probably he did now one, now the other, in his restless weary mood. {**Warming himself in the light**} (*\thermainomenos pr'“s to ph'“s*). Direct middle. Fire has light as well as heat and it shone in Peter's face. He was not hidden as much as he supposed he was.

14:56 {**Their witness agreed not together**} (*\isai hai marturiai ouk^san*). Literally, the testimonies were not equal. They did not correspond with each other on essential points. {**Many were bearing false witness**} (*\epseudomartuoun*, *imperfect, repeated action*) {**against him**}. No two witnesses bore joint testimony to justify a capital sentence according to the law (*De 19:15*).

Note imperfects in these verses (**55-57**) to indicate repeated failures.

14:57 {**Bare false witness**} (*\epseudomartuoun*). In desperation some attempted once more (*conative imperfect*).

14:58 {**Made with hands**} (*\cheiropoi^ton*). In Mark alone. An old Greek word. The negative form *\acheiropoi^ton* here occurs elsewhere only in 2Co 5:1; Col 2:11. In Heb 9:11 the negative *\ou* is used with the positive form. It is possible that a real *\logion* of Jesus underlies the perversion of it here. Mark and Matthew do not quote the witnesses precisely alike. Perhaps they quoted Jesus differently and therein is shown part of the disagreement, for Mark adds verse 59 (*not in Matthew*). "And not even so did their witness agree together," repeating the point of verse 57. Swete observes that Jesus, as a matter of fact, did do what he is quoted as saying in Mark: "He said what the event has proved to be true; His death destroyed the old order, and His resurrection created the new." But these witnesses did not mean that by what they said. The only saying of Jesus at all like this preserved to us is that in Joh 2:19, when he referred not to the temple in Jerusalem, but to the temple of his body, though no one understood it at the time.

14:60 {**Stood up in the midst**} (*\anastas eis meson*). Second aorist active participle. For greater solemnity he arose to make up by bluster the lack of evidence. The high priest stepped out into the midst as if to attack Jesus by vehement questions. See on ⁷Mt 26:59-68 for details here.

14:61 {**And answered nothing**} (*\kai ouk apekrinato ouden*). Mark adds the negative statement to the positive "kept silent" (*\esi^pf*), imperfect, also in Matthew. Mark does not give the solemn oath in Matthew under which Jesus had to answer. See on Matthew.

14:62 {**I am**} (*\ego eimi*). Matthew has it, "Thou hast said," which is the equivalent of the affirmative. But Mark's statement is definite beyond controversy. See on ⁷Mt 26:64-68 for the claims of Jesus and the conduct of Caiaphas.

14:64 {**They all**} (*\hoi de pantes*). This would mean that Joseph of Arimathea was not present since he did not consent to the death of Jesus (*Lu 23:51*). Nicodemus was apparently absent

also, probably not invited because of previous sympathy with Jesus (*Joh 7:50*). But all who were present voted for the death of Jesus.

14:65 {**Cover his face**} (\perikaluptein autou to pros“pon\). Put a veil around his face. Not in Matthew, but in Lu 22:64 where Revised Version translates \perikalupsantes\ by "blind-folded." All three Gospels give the jeering demand of the Sanhedrin: "Prophecy" (\proph^teuson\), meaning, as Matthew and Luke add, thereby telling who struck him while he was blindfolded. Mark adds "the officers" (*same as in verse 54*) of the Sanhedrin, Roman lictors or sergeants-at-arms who had arrested Jesus in Gethsemane and who still held Jesus (\hoi sunechontes auton\, *Lu 22:63*). Mt 26:67 alludes to their treatment of Jesus without clearly indicating who they were. {**With blows of their hands**} (\rapismasin\). The verb \rapiz“\ in Mt 26:67 originally meant to smite with a rod. In late writers it comes to mean to slap the face with the palm of the hands. The same thing is true of the substantive \rapisma\ used here. A papyrus of the sixth century A.D. uses it in the sense of a scar on the face as the result of a blow. It is in the instrumental case here. "They caught him with blows," Swete suggests for the unusual \elabon\ in this sense. "With rods" is, of course, possible as the lictors carried rods. At any rate it was a gross indignity.

14:66 {**Beneath in the court**} (\kat“ en t^i aul^i\). This implies that Jesus was upstairs when the Sanhedrin met. Mt 22:69 has it {**without in the court**} (\ex“ en t^i aul^i\). Both are true. The open court was outside of the rooms and also below.

14:67 {**Warming himself**} (\thermainomenon\). Mark mentions this fact about Peter twice (*14:54,67*) as does John (*Joh 18:18,25*). He was twice beside the fire. It is quite difficult to relate clearly the three denials as told in the Four Gospels. Each time several may have joined in, both maids and men. {**The Nazarene**} (\tou Nazar^nou\). In Mt 26:69 it is "the Galilean." A number were probably speaking, one saying one thing, another another.

14:68 {**I neither know nor understand**} (\oute oida oute epistamai\). This denial is fuller in Mark, briefest in John. {**What thou sayest**} (\su ti legeis\). Can be understood as a direct question. Note position of {**thou**} (\su\), proleptical. {**Into the porch**} (\eis to proaulion\). Only here in the New

Testament. Plato uses it of a prelude on a flute. It occurs also in the plural for preparations the day before the wedding. Here it means the vestibule to the court. Mt 26:71 has \pul“na\, a common word for gate or front porch. {**And the cock crew**} (*kai alekt“r eph“n^sen*\). Omitted by Aleph B L Sinaitic Syriac. It is genuine in verse 72 where "the second time" (*ek deuterou*\) occurs also. It is possible that because of verse 72 it crept into verse 68. Mark alone alludes to the cock crowing twice, originally (**Mr 14:30**), and twice in verse 72, besides verse 68 which is hardly genuine.

14:69 {**To them that stood by**} (*tois parest“sin*\). This talk about Peter was overheard by him. "This fellow (*houtos*\) is one of them." So in verse 70 the talk is directly to Peter as in Mt 26:73, but in Lu 22:59 it is about him. Soon the bystanders (*hoi parest“tes*\) will join in the accusation to Peter (**verse 70; Mt 26:73**), with the specially pungent question in Joh 18:26 which was the climax. See on Mt 26:69-75 for discussion of similar details.

14:71 {**Curse**} (*anathematizein*\). Our word _anathema_ (*ana, thema*\, *an offering, then something devoted or a curse*). Finally the two meanings were distinguished by \anath^ma\ for offering and \anathema\ for curse. Deissmann has found examples at Megara of \anathema\ in the sense of curse. Hence the distinction observed in the N.T. was already in the _Koin,_. Mt 26:74 has \katathematizein\, which is a \hapax legomenon\ in the N.T., though common in the LXX. This word has the notion of calling down curses on one's self if the thing is not true.

14:72 {**Called to mind**} (*anemn^sth^*\). First aorist passive indicative. Mt 26:75 has the uncompounded verb \emn^sth^ while Lu 22:61 has another compound \hupemn^sth^, was reminded. {**When he thought thereon**} (*epibal“n*\). Second aorist active participle of \epibal“\ . It is used absolutely here, though there is a reference to \to rh^ma\ above, the word of Jesus, and the idiom involves \ton noun\ so that the meaning is to put the mind upon something. In Lu 15:12 there is another absolute use with a different sense. Moulton (*_Prolegomena_, p. 131*) quotes a Ptolemaic papyrus Tb P 50 where \epibal“n\ probably means "set to," put his mind on. {**Wept**} (*eklaien*\). Inchoative imperfect, began to weep. Mt 26:75 has the ingressive aorist \eklausen\, burst into tears.

[\[Previous\]](#) [\[Next\]](#)

15:1 **{In the morning}** (*\pr“i*). The ratification meeting after day. See on *˘Mt 26:1-5* for details. **{Held a consultation}** (*\sumboulion poiˆsantes*). So text of Westcott and Hort (*Vulgate _consilium facientes_*), though they give *\hetoimasantes* in the margin. The late and rare word *\sumboulion* is like the Latin *_consilium_*. If *\hetoimasantes* is the correct text, the idea would be rather to prepare a concerted plan of action (*Gould*). But their action was illegal on the night before and they felt the need of this ratification after dawn which is described in *Lu 22:66-71*, who does not give the illegal night trial. **{Bound Jesus}** (*\dˆsantes ton Iˆsoun*). He was bound on his arrest (*Joh 18:12*) when brought before Annas who sent him on bound to Caiaphas (*Joh 18:24*) and now he is bound again as he is sent to Pilate (*Mr 15:1; Mt 27:2*). It is implied that he was unbound while before Annas and then before Caiaphas and the Sanhedrin.

15:2 **{Art thou the King of the Jews?}** (*\Su ei ho basileus tˆn Ioudaiˆn;*). This is the only one of the charges made by the Sanhedrin to Pilate (*Lu 23:2*) that he notices. He does not believe this one to be true, but he has to pay attention to it or be liable to charges himself of passing over a man accused of rivalry and revolution against Caesar. *Joh 18:28-32* gives the interview with Jesus that convinces Pilate that he is a harmless religious fanatic. See on *˘Mt 26:11*. **{Thou sayest}** (*\su legeis*). An affirmation, though in *Joh 18:34-37* there is a second and fuller interview between Pilate and Jesus. "Here, as in the trial before the Sanhedrin, this is the one question that Jesus answers. It is the only question on which his own testimony is important and necessary" (*Gould*). The Jews were out on the pavement or sidewalk outside the palace while Pilate came out to them from above on the balcony (*Joh 18:28f.*) and had his interviews with Jesus on the inside, calling Jesus thither (*Joh 18:33*).

15:3 **{Accused him of many things}** (*\katˆgoroun autou polla*). Imperfect tense, repeated accusations besides those already made. They let loose their venom against Jesus. One of the common verbs for speaking against in court (*\kata\ and \agoreu“*). It is used

with the genitive of the person and the accusative of the thing.

15:5 {**Marvelled**} (*\thaumazein*). Pilate was sure of the innocence of Jesus and saw through their envy (*Mr 15:10*), but he was hoping that Jesus would answer these charges to relieve him of the burden. He marvelled also at the self-control of Jesus.

15:6 {**Used to release**} (*\apeluen*). Imperfect tense of customary action where Mt 27:15 has the verb *\ei“thei* (*was accustomed to*). {**They asked of him**} (*\par^itounto*). Imperfect middle, expressing their habit also.

15:7 {**Bound with them that had made insurrection**} (*\meta t“n stasiast“n dedemenos*). A desperate criminal, leader in the insurrection, sedition (*\en t^i stasei*), or revolution against Rome, the very thing that the Jews up at Bethsaida Julias had wanted Jesus to lead (*Joh 6:15*). Barabbas was the leader of these rioters and was bound with them. {**Had committed murder**} (*\phonon pepoi^keisan*). Past perfect indicative without augment. Murder usually goes with such rioters and the priests and people actually chose a murderer in preference to Jesus.

15:8 {**As he was wont to do unto them**} (*\kath“s epoiei autois*). Imperfect of customary action again and dative case.

15:9 {**The King of the Jews**} (*\ton basilea t“n Ioudai“n*). That phrase from this charge sharpened the contrast between Jesus and Barabbas which is bluntly put in Mt 27:17 "Barabbas or Jesus which is called Christ." See discussion there.

15:10 {**He perceived**} (*\egin“sken*). Imperfect tense descriptive of Pilate's growing apprehension from their conduct which increased his intuitive impression at the start. It was gradually dawning on him. Both Mark and Matthew give "envy" (*\phthonon*) as the primary motive of the Sanhedrin. Pilate probably had heard of the popularity of Jesus by reason of the triumphal entry and the temple teaching. {**Had delivered**} (*\paraded“keisan*). Past perfect indicative without augment where Mt 27:18 has the first aorist (*kappa aorist*) indicative *\pared“kan*, not preserving the distinction made by Mark. The aorist is never used "as" a past perfect.

15:11 {**Stirred up**} (*\aneseisan*). {**Shook up**} like an earthquake (*\seismos*). Mt 27:20 has a weaker word, "persuaded"

(\|*epeisan*\). Effective aorist indicative. The priests and scribes had amazing success. If one wonders why the crowd was fickle, he may recall that this was not yet the same people who followed him in triumphal entry and in the temple. That was the plan of Judas to get the thing over before those Galilean sympathizers waked up. "It was a case of regulars against an irregular, of priests against prophet" (*Gould*). "But Barabbas, as described by Mark, represented a popular passion, which was stronger than any sympathy they might have for so unworldly a character as Jesus--the passion for _political liberty_" (*Bruce*). "What unprincipled characters they were! They accuse Jesus to Pilate of political ambition, and they recommend Barabbas to the people for the same reason" (*Bruce*). The Sanhedrin would say to the people that Jesus had already abdicated his kingly claims while to Pilate they went on accusing him of treason to Caesar. {**Rather**} (\|*mflon*\). Rather than Jesus. It was a gambler's choice.

15:12 {**Whom ye call the King of the Jews**} (\|*hon legete ton basilea t'“n Ioudai“n*\). Pilate rubs it in on the Jews (*cf. verse 9*). The "then" (\|*oun*\) means since you have chosen Barabbas instead of Jesus.

15:13 {**Crucify him**} (\|*Staur“son auton*\). Lu 23:21 repeats the verb. Mt 27:22 has it, "Let him be crucified." There was a chorus and a hubbub of confused voices all demanding crucifixion for Christ. Some of the voices beyond a doubt had joined in the hallelujahs to the Son of David in the triumphal entry. See on ~Mt 27:23 for discussion of Mr 15:14.

15:15 {**To content the multitude**} (\|*t'“i ochl“i to hikanon poi`sai*\). A Latin idiom (\|*satisfacere alicui*\), to do what is sufficient to remove one's ground of complaint. This same phrase occurs in Polybius, Appian, Diogenes Laertes, and in late papyri. Pilate was afraid of this crowd now completely under the control of the Sanhedrin. He knew what they would tell Caesar about him. See on ~Mt 27:26 for discussion of the scourging.

15:16 {**The Praetorium**} (\|*prait“rion*\). In Mt 27:27 this same word is translated "palace." That is its meaning here also, the palace in which the Roman provincial governor resided. In Php 1:13 it means the Praetorian Guard in Rome. Mark mentions here "the court" (\|*t`s aul`s*\) inside of the palace into which the people passed from the street through the vestibule. See further on Matthew about the "band."

15:17 **{Purple}** (\porphuran\). Mt 27:28 has "scarlet robe" which see for discussion as well as for the crown of thorns.

15:19 **{Worshipped him}** (\prosekunoun\). In mockery. Imperfect tense as are \etupton\ (*smote*) and \eneptuon\ (*did spit upon*). Repeated indignities.

15:20 **{They lead him out}** (\exagousin auton\). Vivid historical present after imperfects in verse 19.

15:21 **{They compel}** (\aggareuousin\). Dramatic present indicative again where Mt 27:32 has the aorist. For this Persian word see on ˘Mt 5:41; 27:32. **{Coming out of the country}** (\erchomenon ap' agrou\). Hence Simon met the procession. Mark adds that he was "the father of Alexander and Rufus." Paul mentions a Rufus in Ro 16:13, but it was a common name and proves nothing. See on ˘Mt 27:32 for discussion of cross-bearing by criminals. Luke adds "after Jesus" (\opisthen tou Iˆsou\). But Jesus bore his own cross till he was relieved of it, and he walked in front of his own cross for the rest of the way.

15:22 **{They bring him}** (\pherousin auton\). Historical present again. See on ˘Mt 27:33f. for discussion of Golgotha.

15:23 **{They offered him}** (\edidoun autˆi\). Imperfect tense where Matthew has the aorist \edˆkan\. **{Mingled with myrrh}** (\esmurnismenon\). Perfect passive participle. The verb means flavoured with myrrh, myrrhed wine. It is not inconsistent with ˘Mt 27:34 "mingled with gall," which see. **{But he received it not}** (\hos de ouk elaben\). Note the demonstrative \hos\ with \de\. Matthew has it that Jesus was not willing to take. Mark's statement is that he refused it.

15:24 **{What each should take}** (\tis ti frˆi\). Only in Mark. Note double interrogative, Who What? The verb \arˆi\ is first aorist active deliberative subjunctive retained in the indirect question. The details in Mr 15:24-32 are followed closely by Mt 27:35-44. See there for discussion of details.

15:25 **{The third hour}** (\hˆra tritˆ\). This is Jewish time and would be nine A.M. The trial before Pilate was the sixth hour Roman time (*Joh 19:14*), six A.M.

15:26 **{The superscription}** (\hˆ epigraphˆ\). The writing upon the

top of the cross (*our word epigraph*). Lu 23:38 has this same word, but Mt 27:37 has "accusation" (\aitian\). See Matthew for discussion. Joh 19:19 has "title" (\titlon\).

15:32 {**Now come down**} (\katabat“ nun\). Now that he is nailed to the cross. {**That we may see and believe**} (\hina id“men kai pisteus“men\). Aorist subjunctive of purpose with \hina\. They use almost the very language of Jesus in their ridicule, words that they had heard him use in his appeals to men to see and believe. {**Reproached him**} (\“neidizon auton\). Imperfect tense. They did it several times. Mark and Matthew both fail to give the story of the robber who turned to Christ on the Cross as told in Lu 23:39-43.

15:33 {**The sixth hour**} (\h“ras hekt^s\). That is, noon (*Jewish time*), as the third hour was nine A.M. (*Mr 15:25*). See on ~Mt 27:45 for discussion. Given also by Lu 23:44. Mark gives the Aramaic transliteration as does B in Mt 27:45, which see for discussion. {**Forsaken**} (\egkatelipes\). Some MSS. give \“neidisas\ (*reproached*). We are not able to enter into the fulness of the desolation felt by Jesus at this moment as the Father regarded him as sin (*2Co 5:21*). This desolation was the deepest suffering. He did not cease to be the Son of God. That would be impossible.

15:35 {**He calleth Elijah**} (\Eleian ph“nei\). They misunderstood the \El“i\ or \Elei\ (*my God*) for Elijah.

15:36 {**To take him down**} (\kathelein auton\). Mt 27:49 has "to save him" (\s“s“n\), which see for discussion.

15:37 {**Gave up the ghost**} (\exepneusen\). Literally, breathed out. See "yielded up his spirit" in Mt 27:50 for discussion for details. Mark uses this word \exepneusen\ again in verse 39.

15:39 {**The centurion**} (\ho kenturi“n\). A Latin word (_centurio_) used also in verse 44 and here only in the N.T. {**Which stood by over against him**} (\ho parest^k“s ex enantias autou\). This description alone in Mark, picturing the centurion "watching Jesus" (*Mt 27:54*). {**So**} (\hout“s\). With the darkness and the earthquake. See on ~Mt 27:54 for discussion of "the Son of God," more probably "a Son of God."

15:40 {**And Salome**} (\kai Sal“m^). Apparently the "mother of the

sons of Zebedee" (**Mt 27:56**). Only in Mark.

15:41 {**Followed him and ministered unto him**} (*kolouthoun kai di'konoun aut'ē*\). Two imperfects describing the long Galilean ministry of these three women and many other women in Galilee (**Lu 8:1-3**) who came up with him (*hai sunanabfsai aut'ē*\) to Jerusalem. This summary description in Mark is paralleled in Mt 27:55f. and Lu 23:49. These faithful women were last at the Cross as they stood afar and saw the dreadful end to all their hopes.

15:42 {**The preparation**} (*paraskeuē*\). Mark explains the term as meaning "the day before the sabbath" (*prosabbaton*\), that is our Friday, which began at sunset. See discussion on [~]Mt 27:57. The Jews had already taken steps to get the bodies removed (**Joh 19:31**).

15:43 {**A councillor of honourable estate**} (*euschēmōn bouleutēs*\). A senator or member of the Sanhedrin of high standing, rich (**Mt 27:57**). {**Looking for the Kingdom of God**} (*n prosdechomenos tēn basileian tou theou*\). Periphrastic imperfect. Also Lu 23:51. The very verb used by Luke of Simeon and Anna (**Lu 2:25,38**). Mt 27:57 calls him "Jesus' disciple" while Joh 19:38 adds "secretly for fear of the Jews." He had evidently taken no public stand for Jesus before now. {**Boldly**} (*tolmās*\). Aorist (*ingressive*) active participle, becoming bold. It is the glory of Joseph and Nicodemus, secret disciples of Jesus, that they took a bold stand when the rest were in terror and dismay. That is love psychology, paradoxical as it may seem.

15:44 {**If he were already dead**} (*ei d' tethnēken*\). Perfect active indicative with *ei* after a verb of wondering, a classical idiom, a kind of indirect question just as we say "I wonder if." Usually death by crucifixion was lingering. This item is only in Mark. {**Whether he had been any while dead**} (*ei palai apethanen*\). B D read *d'* (*already*) again here instead of *palai* (*a long time*). Mark does not tell the request of the Jews to Pilate that the legs of the three might be broken (**Joh 19:31-37**). Pilate wanted to make sure that Jesus was actually dead by official report.

15:45 {**Granted the corpse**} (*ed' r' sato to ptōma*\). This official information was necessary before the burial. As a matter of fact

Pilate was probably glad to turn the body over to Joseph else the body would go to the potter's field. This is the only instance when \pt“ma\ (*_cadaver_, corpse*) is applied to the body (\s“ma\) of Jesus, the term used in Mt 27:59; Lu 23:53; Joh 19:40).

15:46 {**Wound**} (\eneil^sen\). This word is only here in the N.T. As \entuliss“\ is only in Mt 27:59; Lu 23:53; Joh 20:7. Both verbs occur in the papyri, Plutarch, etc. They both mean to wrap, wind, roll in. The body of Jesus was wound in the linen cloth bought by Joseph and the hundred pounds of spices brought by Nicodemus (*Joh 19:39*) for burying were placed in the folds of the linen and the linen was bound around the body by strips of cloth (*Joh 19:40*). The time was short before the sabbath began and these two reverently laid the body of the Master in Joseph's new tomb, hewn out of a rock. The perfect passive participle (\lelatom^menon\) is from \latomos\, a stonecutter (\l“s\, *stone, temn“\, to cut*). For further details see on “Mt 27:57-60. Lu 23:53 and Joh 19:41 also tell of the new tomb of Joseph. Some modern scholars think that this very tomb has been identified in Gordon's Calvary north of the city. {**Against the door**} (\epi t^nthuran\). Matthew has the dative \t^i thurfi\ without \epi\ and adds the adjective "great" (\megan\).

15:47 {**Beheld**} (\ethe“roun\). Imperfect tense picturing the two Marys "sitting over against the sepulchre" (*Mt 27:61*) and watching in silence as the shadows fell upon all their hopes and dreams. Apparently these two remained after the other women who had been beholding from afar the melancholy end (*Mr 15:40*) had left and "were watching the actions of Joseph and Nicodemus" (*Swete*). Probably also they saw the body of Jesus carried and hence they knew where it was laid and saw that it remained there (\tetheitai\, *perfect passive indicative, state of completion*). "It is evident that they constituted themselves a party of observation" (*Gould*).

16:1 {**When the sabbath was past**} (\diagenomenou tou sabbatou\). Genitive absolute, the sabbath having come in between, and now over. For this sense of the verb (*common from Demosthenes on*) see Ac 25:13; 27:9. It was therefore after sunset. {**Bought spices**} (\gorasan ar“mata\). As Nicodemus did on the day of the burial (*Joh 19:40*). Gould denies that the Jews were familiar with the embalming process of Egypt, but at any rate it was to be a reverential anointing (\hina aleips“sin\) of the body of Jesus with spices. They could buy them after sundown. Salome in the group again as in Mr 15:40. See on Mt 28:1 for discussion of "late on the sabbath day" and the visit of the women to the tomb before sundown. They had returned from the tomb after the watching late Friday afternoon and had prepared spices (*Lu 23:56*). Now they secured a fresh supply.

16:2 {**When the sun was risen**} (\anateilantos tou h“liou\). Genitive absolute, aorist participle, though some manuscripts read \anatellontos\, present participle. Lu 24:1 has it "at early dawn" (\orthrou batheos\) and Joh 20:1 "while it was yet dark." It was some two miles from Bethany to the tomb. Mark himself gives both notes of time, "very early" (\lian pr“i\), "when the sun was risen." Probably they started while it was still dark and the sun was coming up when they arrived at the tomb. All three mention that it was on the first day of the week, our Sunday morning when the women arrive. The body of Jesus was buried late on Friday before the sabbath (*our Saturday*) which began at sunset. This is made clear as a bell by Lu 23:54 "and the sabbath drew on." The women rested on the sabbath (*Luke 23:56*). This visit of the women was in the early morning of our Sunday, the first day of the week. Some people are greatly disturbed over the fact that Jesus did not remain in the grave full seventy-two hours. But he repeatedly said that he would rise on the third day and that is precisely what happened. He was buried on Friday afternoon. He was risen on Sunday morning. If he had really remained in the tomb full three days and then had risen after that, it would have been on the fourth day, not on the third day. The occasional phrase "after three days" is merely a vernacular idiom common in all languages and not meant to be

exact and precise like "on the third day." We can readily understand "after three days" in the sense of "on the third day." It is impossible to understand "on the third day" to be "on the fourth day." See my *_Harmony of the Gospels_*, pp. 289-91.

16:3 {**Who shall roll us away the stone?**} (\|*Tis apokulisei h^min ton lithon*;\). Alone in Mark. The opposite of \|proskuli“\ in 15:46. In verse 4 {**rolled back**} (\|*anekekulistai*\, *perfect passive indicative*) occurs also. Both verbs occur in *_Koin_*, writers and in the papyri. Clearly the women have no hope of the resurrection of Jesus for they were raising the problem (\|*elegon*\, *imperfect*) as they walked along.

16:4 {**Looking up they see**} (\|*anablepsasai the“rousin*;\). With downcast eyes and heavy hearts (*Bruce*) they had been walking up the hill. Mark has his frequent vivid dramatic present "behold." Their problem is solved for the stone lies rolled back before their very eyes. Lu 24:2 has the usual aorist "found." {**For**} (\|*gar*;\). Mark explains by the size of the stone this sudden and surprising sight right before their eyes.

16:5 {**Entering into the tomb**} (\|*eiselthousai eis to mn^meion*;\). Told also by Lu 24:3, though not by Matthew. {**A young man**} (\|*neaniskon*;\). An angel in Mt 28:5, two men in Lu 24. These and like variations in details show the independence of the narrative and strengthen the evidence for the general fact of the resurrection. The angel sat upon the stone (*Mt 28:2*), probably at first. Mark here speaks of the young man {**sitting on the right side**} (\|*kath^menon en tois dexiois*;\) inside the tomb. Luke has the two men standing by them on the inside (*Luke 24:4*). Possibly different aspects and stages of the incident. {**Arrayed in a white robe**} (\|*peribeb^menon stol^n leuk^n*;\). Perfect passive participle with the accusative case of the thing retained (*verb of clothing*). Lu 24:4 has "in dazzling apparel." {**They were amazed**} (\|*exethamb^th^san*;\). They were utterly (\|*ex*\ *in composition*) amazed. Lu 24:5 has it "affrighted." Mt 28:3f. tells more of the raiment white as snow which made the watchers quake and become as dead men. But this was before the arrival of the women. Mark, like Matthew and Luke, does not mention the sudden departure of Mary Magdalene to tell Peter and John of the grave robbery as she supposed (*Joh 20:1-10*).

16:6 {**Be not amazed**} (\|*m^ ekthambeisthe*;\). The angel noted their amazement (*verse 5*) and urges the cessation of it using this

very word. **{The Nazarene}** (*\ton Nazar^non*). Only in Mark, to identify "Jesus" to the women. **{The crucified one}** (*\ton estaur^menon*). This also in Mt 28:5. This description of his shame has become his crown of glory, for Paul (*Gal 6:14*), and for all who look to the Crucified and Risen Christ as Saviour and Lord. He is risen (*\gerth^*). First aorist passive indicative, the simple fact. In 1Co 15:4 Paul uses the perfect passive indicative *\eg^gertai* to emphasize the permanent state that Jesus remains risen. **{Behold the place}** (*\ide ho topos*). Here *\ide* is used as an interjection with no effect on the case (*nominative*). In Mt 28:6 *\idete* is the verb with the accusative. See Robertson, *_Grammar_*, p. 302.

16:7 **{And Peter}** (*\kai t^i Petr^i*). Only in Mark, showing that Peter remembered gratefully this special message from the Risen Christ. Later in the day Jesus will appear also to Peter, an event that changed doubt to certainty with the apostles (*Lu 24:34; 1Co 15:5*). See on Mt 28:7 for discussion of promised meeting in Galilee.

16:8 **{Had come upon them}** (*\eichen autas*). Imperfect tense, more exactly, **{held them, was holding them fast}**. **{Trembling and astonishment}** (*\tromos kai ekstasis*, *trembling and ecstasy*), Mark has it, while Mt 28:8 has "with fear and great joy" which see for discussion. Clearly and naturally their emotions were mixed. **{They said nothing to any one}** (*\ouden iouden eipan*). This excitement was too great for ordinary conversation. Mt 28:8 notes that they "ran to bring his disciples word." Hushed to silence their feet had wings as they flew on. **{For they were afraid}** (*\ephobounto gar*). Imperfect tense. The continued fear explains their continued silence. At this point Aleph and B, the two oldest and best Greek manuscripts of the New Testament, stop with this verse. Three Armenian MSS. also end here. Some documents (*cursive 274 and Old Latin k*) have a shorter ending than the usual long one. The great mass of the documents have the long ending seen in the English versions. Some have both the long and the short endings, like L, Psi, 0112, 099, 579, two Bohairic MSS; the Harklean Syriac (*long one in the text, short one in the Greek margin*). One Armenian MS. (*at Edschmiadzin*) gives the long ending and attributes it to Ariston (*possibly the Aristion of Papias*). W (*the Washington Codex*) has an additional verse in the long ending. So the facts are very complicated, but argue strongly against the genuineness of verses 9-20 of Mark 16.

There is little in these verses not in Mt 28. It is difficult to believe that Mark ended his Gospel with verse 8 unless he was interrupted. A leaf or column may have been torn off at the end of the papyrus roll. The loss of the ending was treated in various ways. Some documents left it alone. Some added one ending, some another, some added both. A full discussion of the facts is found in the last chapter of my *_Studies in Mark's Gospel_* and also in my *_Introduction to the Textual Criticism of the New Testament_*, pp. 214-16.

16:9 **{When he had risen early on the first day of the week}** (*\anastas pr“i pr“t̃i sabbatou*). It is probable that this note of time goes with "risen" (*\anastas*), though it makes good sense with "appeared" (*\ephan^*). Jesus is not mentioned by name here, though he is clearly the one meant. Mark uses *\mia* in verse 2, but *\pr“t̃* in 14:12 and the plural *\sabbat“n* in verse 2, though the singular here. **{First}** (*\pr“ton*). Definite statement that Jesus **{appeared}** (*\ephan^*) to Mary Magdalene first of all. The verb *\ephan^* (*second aorist passive of \phain“*) is here alone of the Risen Christ (*cf. \Eleias ephan^, Lu 9:8*), the usual verb being *\phth^* (*Lu 24:34; 1Co 15:5ff.*). **{From whom}** (*\par' h̃s*). Only instance of *\para* with the casting out of demons, *\ek* being usual (*1:25,26; 5:8; 7:26,29; 9:25*). *\Ekbebl̃kei* is past perfect indicative without augment. This description of Mary Magdalene is like that in Lu 8:2 and seems strange in Mark at this point, described as a new character here, though mentioned by Mark three times just before (*15:40,47; 16:1*). The appearance to Mary Magdalene is given in full by Joh 20:11-18.

16:10 **{She}** (*\ekein^*). Only instance of this pronoun (= *\illa*) absolutely in Mark, though a good Greek idiom. (*See Joh 19:35.*) See also verses 11,20. **{Went}** (*\poreutheisa*). First aorist passive participle. Common word for going, but in Mark so far only in 9:30 in the uncompounded form. Here also in verses 12,15. **{Them that had been with him}** (*\tois met' autou genomenois*). This phrase for the disciples occurs here alone in Mark and the other Gospels if the disciples (*\math̃tai*) are meant. All these items suggest another hand than Mark for this closing portion. **{As they mourned and wept}** (*\penthousin kai klaiousin*). Present active participles in dative plural agreeing with *\tois ... genomenois* and describing the pathos of the disciples in their utter bereavement and woe.

16:11 {**Disbelieved**} (*pist^{san}*\). This verb is common in the ancient Greek, but rare in the N.T. and here again verse 16 and nowhere else in Mark. The usual N.T. word is \apeithe“. Lu 24:11 uses this verb (*pistoun*\) of the disbelief of the report of Mary Magdalene and the other women. The verb \etheath^ (from *thea*“*mai*\) occurs only here and in verse 14 in Mark.

16:12 {**After these things**} (*meta tauta*\). Only here in Mark. Luke tells us that it was on the same day (*Lu 24:13*). {**In another form**} (*en heterfi morphⁱ*\). It was not a \metamorph“sis\ or transfiguration like that described in 9:2. Luke explains that their eyes were holden so that they could not recognize Jesus (*Lu 24:16*). This matchless story appears in full in Lu 24:13-32.

16:13 {**Neither believed they them**} (*oude ekeinois episteusan*\). The men fared no better than the women. But Luke's report of the two on the way to Emmaus is to the effect that they met a hearty welcome by them in Jerusalem (*Lu 24:33-35*). This shows the independence of the two narratives on this point. There was probably an element who still discredited all the resurrection stories as was true on the mountain in Galilee later when "some doubted" (*Mt 28:17*).

16:14 {**To the eleven themselves**} (*autois tois hendeka*\). Both terms, eleven and twelve (*Joh 20:24*), occur after the death of Judas. There were others present on this first Sunday evening according to Lu 24:33. {**Afterward**} (*husteron*\) is here alone in Mark, though common in Matthew. {**Upbraided**} (\“*neidisen*\). They were guilty of unbelief (*apistian*\) and hardness of heart (*skl^{rokardian}*\). Doubt is not necessarily a mark of intellectual superiority. One must steer between credulity and doubt. That problem is a vital one today in all educated circles. Some of the highest men of science today are devout believers in the Risen Christ. Luke explains how the disciples were upset by the sudden appearance of Christ and were unable to believe the evidence of their own senses (*Lu 24:38-43*).

16:15 {**To the whole creation**} (*pfsⁱ tⁱ ktisei*\). This commission in Mark is probably another report of the missionary _Magna Charta_ in Mt 28:16-20 spoken on the mountain in Galilee. One commission has already been given by Christ (*Joh 20:21-23*). The third appears in Lu 24:44-49; Ac 1:3-8.

16:16 {**And is baptized**} (\kai baptistheis\). The omission of {**baptized**} with "disbelieveth" would seem to show that Jesus does not make baptism essential to salvation. Condemnation rests on disbelief, not on baptism. So salvation rests on belief. Baptism is merely the picture of the new life not the means of securing it. So serious a sacramental doctrine would need stronger support anyhow than this disputed portion of Mark.

16:17 {**They shall speak with new tongues**} (\gl' ssais lal' sousin [kainais]\). Westcott and Hort put \kainais\ (*new*) in the margin. Casting out demons we have seen in the ministry of Jesus. Speaking with tongues comes in the apostolic era (*Ac 2:3f.; 10:46; 19:6; 1Co 12:28; 14*).

16:18 {**They shall take up serpents**} (\opheis arousin\). Jesus had said something like this in Lu 10:19 and Paul was unharmed by the serpent in Malta (*Ac 28:3f.*). {**If they drink any deadly thing**} (\k'an thanasimon ti pi' sin\). This is the only N.T. instance of the old Greek word \thanasimos\ (*deadly*). Jas 3:8 has \thanat'phoros\, deathbearing. Bruce considers these verses in Mark "a great lapse from the high level of Matthew's version of the farewell words of Jesus" and holds that "taking up venomous serpents and drinking deadly poison seem to introduce us into the twilight of apocryphal story." The great doubt concerning the genuineness of these verses (*fairly conclusive proof against them in my opinion*) renders it unwise to take these verses as the foundation for doctrine or practice unless supported by other and genuine portions of the N.T.

16:19 {**Was received up into heaven**} (\anel' mph' eis ton ouranon\). First aorist passive indicative. Luke gives the fact of the Ascension twice in Gospel (*Lu 24:50f.*) and Ac 1:9-11. The Ascension in Mark took place after Jesus spoke to the disciples, not in Galilee (*16:15-18*), nor on the first or second Sunday evening in Jerusalem. We should not know when it took place nor where but for Luke who locates it on Olivet (*Lu 24:50*) at the close of the forty days (*Ac 1:3*) and so after the return from Galilee (*Mt 28:16*). {**Sat down at the right hand of God**} (\ekathisen ek dexi' n tou theou\). Swete notes that the author "passes beyond the field of history into that of theology," an early and most cherished belief (*Ac 7:55f.; Ro 8:34; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2; 1Pe 3:22; Re 3:21*).

16:20 {**The Lord working with them**} (*\tou kuriou sunergountos*).

Genitive absolute. This participle not in Gospels elsewhere nor is \bebaiountos\ nor the compound \epakolouthount“n\, all in Paul's Epistles. \Pantacho—\ once in Luke. Westcott and Hort give the alternative ending found in L: "And they announced briefly to Peter and those around him all the things enjoined. And after these things Jesus himself also sent forth through them from the east even unto the west the holy and incorruptible proclamation of the eternal salvation."

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Mark: Chapter 16*)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**Forasmuch as**} (\epeið^per\). Here alone in the N.T., though common in literary Attic. Appears in the papyri. A triple compound (\epei\ = *since*, \d^ = *admittedly true*, \per\ = *intensive particle to emphasize importance*). {**Many**} (\polloi\). How many no one knows, but certainly more than two or three. We know that Luke used the Logia of Jesus written by Matthew in Aramaic (*Papias*) and Mark's Gospel. Undoubtedly he had other written sources. {**Have taken in hand**} (\epecheir^san\). A literal translation of \epicheire^ (from \cheir\, *hand* and \epi\, *upon*). Both Hippocrates and Galen use this word in their introduction to their medical works. Here only in the N.T., though a common literary word. Common in the papyri for undertaking with no idea of failure or blame. Luke does not mean to cast reflection on those who preceded him. The apocryphal gospels were all much later and are not in his mind. Luke had secured fuller information and planned a book on a larger scale and did surpass them with the result that they all perished save Mark's Gospel and what Matthew and Luke possess of the Logia of Jesus. There was still room for Luke's book. That motive influences every author and thus progress is made. {**To draw up, a narrative**} (\anataxasthai di^g^sin\). Ingressive aorist middle infinitive. This verb \anataxasthai\ has been found only in Plutarch's *_Moral_*. 968 CD about an elephant "rehearsing" by moonlight certain tricks it had been taught (*Moulton and Milligan, _Vocabulary_*). That was from memory going regularly through the thing again. But the idea in the word is plain enough. The word is composed of \tass^, a common verb for arranging things in proper order and \ana\, again. Luke means to say that those before him had made attempts to rehearse in orderly fashion various matters about Christ. "The expression points to a connected series of narratives in some order (\taxis\), topical or chronological rather than to isolated narratives" (*Bruce*). "They had produced something more than mere notes or anecdotes" (*Plummer*). \Di^g^sis\ means leading or carrying a thing through, not a mere incident. Galen applies this word some seventy-five times to the writing of Hippocrates. {**Which have been fulfilled**} (\t^"n pepl^r^"phor^men^"n\). Perfect passive participle from \pl^rophore^ and that from \pl^r^s\ (*full*) and \pher^ (to

bring). Hence to bring or make full. The verb is rare outside of the LXX and the N.T. Papyri examples occur for finishing off a legal matter or a financial matter in full. Deissmann (*Light from the Ancient East*, pp. 86f.) gives examples from the papyri and inscriptions for completing a task or being convinced or satisfied in mind. The same ambiguity occurs here. When used of persons in the N.T. the meaning is to be convinced, or fully persuaded (**Ro 4:21; 14:5; Heb 6:11; 10:22**). When used of things it has the notion of completing or finishing (**2Ti 4:5,17**). Luke is here speaking of "matters" (*\pragmatⁿ*). Luke may refer to the matters connected with Christ's life which have been brought to a close among us or accomplished. Bruce argues plausibly that he means fulness of knowledge "concerning the things which have become widely known among us Christians." In Col 2:2 we have "fulness of understanding" (*\t^s pl^{rophorias} t^s sunese^s*). In modern Greek the verb means to inform. The careful language of Luke here really pays a tribute to those who had preceded him in their narratives concerning Christ.

1:2 **{Even as}** (*\kath^s*). This particle was condemned by the Atticists though occurring occasionally from Aristotle on. It is in the papyri. Luke asserts that the previous narratives had their sound basis. **{Delivered unto us}** (*\pared^{san h^{min}\}*). Second aorist active indicative of *\paradid^{mi}*. Luke received this tradition along with those who are mentioned above (**the many**). That is he was not one of the "eyewitnesses." He was a secondary, not a primary, witness of the events. Tradition has come to have a meaning of unreliability with us, but that is not the idea here. Luke means to say that the handing down was dependable, not mere wives' fables. Those who drew up the narratives had as sources of knowledge those who handed down the data. Here we have both written and oral sources. Luke had access to both kinds. **{Which from the beginning were eyewitnesses and ministers of the word}** (*\hoi ap' arch^s autoptai kai hup^{retai} genomenoi tou logou*). "Who" is better than "which" for the article here. The word for **{eyewitnesses}** (*\autoptai*) is an old Greek word and appears in the papyri also. It means seeing with one's own eyes. It occurs here only in the N.T. We have the very word in the medical term *_autopsy_*. Greek medical writers often had the word. It is a different word from *\epoptai* (**eyewitness**) in 2Pe 1:16, a word used of those who beheld heavenly mysteries. The word for "ministers" (*\hup^{retai}*), under rowers or servants we have had already in Mt 5:25; 26:58; Mr 14:54,65,

which see. We shall see it again in Lu 4:20 of the attendant in the synagogue. In the sense of a preacher of the gospel as here, it occurs also in Ac 26:16. Here "the word" means the gospel message, as in Ac 6:4; 8:4, etc. **{From the beginning}** apparently refers to the beginning of the ministry of Jesus as was true of the apostles (*Ac 1:22*) and of the early apostolic preaching (*Ac 10:37-43*). The Gospel of Mark follows this plan. The Gospel of Luke goes behind this in chapters 1 and 2 as does Matthew in chapters 1 and 2. But Luke is not here referring to himself. The matters about the childhood of Jesus Christ would not form part of the traditional preaching for obvious reasons.

1:3 **{It seemed good to me also}** (*\edoxe kamoi*). A natural conclusion and justification of Luke's decision to write his narrative. They had ample reason to draw up their narratives. Luke has more reason to do so because of his fuller knowledge and wider scope. **{Having traced the course of all things}** (*\par^kolouth^koti pfsin*). The perfect active participle of a common verb of the ancient Greek. Literally it means to follow along a thing in mind, to trace carefully. Both meanings occur abundantly in the ancient Greek. Cadbury (*Appendix C to _Beginnings of Christianity_, Vol. II, pp. 489ff.*) objects to the translation "having traced" here as implying research which the word does not here mean. Milligan (*_Vocabulary_*) is somewhat impressed by this argument. See my discussion of the point in Chapter XVI of *_Studies in the Text of the N.T._* (*The Implications in Luke's Preface*) where the point is made that Luke here claims fulness of knowledge before he began to write his book. He had the traditions of the eyewitnesses and ministers of the word and the narratives previously drawn up. Whether he was a personal contemporary with any or all of these events we do not know and it is not particularly pertinent. He had *_mentally_* followed along by the side of these events. Galen used this verb for the investigation of symptoms. Luke got himself ready to write before he began by full and accurate knowledge of the subject. *\Akrib^s* (*accurately*) means going into minute details, from *\akron*, the topmost point. And he did it **{from the first}** (*\an^then*). He seems to refer to the matters in Chapters 1:5-2:52, the Gospel of the Infancy. **{In order}** (*\kathex^s*). Chronological order in the main following Mark's general outline. But in 9:51-18:10 the order is often topical. He has made careful investigation and his work deserves serious consideration. **{Most excellent Theophilus}** (*\kratiste*

Theophile). The name means god-lover or god-beloved. He may have been a believer already. He was probably a Gentile. Ramsay holds that "most excellent" was a title like "Your Excellency" and shows that he held office, perhaps a Knight. So of Felix (**Ac 23:26**) and Festus (**Ac 26:25**). The adjective does not occur in the dedication in Ac 1:1.

1:4 **{Mightest know}** (**\epign“is**). Second aorist active subjunctive of **\epigin“sk“**. Full knowledge (**\epi**-), in addition to what he already has. **{The certainty}** (**\t^n asphaleian**). Make no slip (**\sphall“**, **to totter or fall, and \a\ privative**). Luke promises a reliable narrative. "Theophilus shall know that the faith which he has embraced has an impregnable historical foundation" (**Plummer**). **{The things}** (**\log“n**). Literally "words," the details of the words in the instruction. **{Wast instructed}** (**\kat^ch^th^s**). First aorist passive indicative. Not in O.T. and rare in ancient Greek. Occurs in the papyri. The word **\^che“** is our word echo (**cf. 1Th 1:8 for \ex^ch^tai, has sounded forth**). **\Kat^che“** is to sound down, to din, to instruct, to give oral instruction. Cf. 1Co 14:9; Ac 21:21,24; 18:25; Gal 6:6. Those men doing the teaching were called **_catechists_** and those receiving it were called **_catechumens_**. Whether Theophilus was still a catechumen is not known. This Preface by Luke is in splendid literary **_Koin,** and is not surpassed by those in any Greek writer (**Herodotus, Thucydides, Polybius**). It is entirely possible that Luke was familiar with this habit of Greek historians to write prefaces since he was a man of culture.

1:5 **{There was}** (**\egeneto**). Not the usual **\en** for "was," but there arose or came into notice. With this verse the literary **_Koin,** of verses 1 to 4 disappears. To the end of chapter 2 we have the most Hebraistic (**Aramaic**) passage in Luke's writings, due evidently to the use of documents or notes of oral tradition. Plummer notes a series of such documents ending with 1:80, 2:40, 2:52. If the mother of Jesus was still alive, Luke could have seen her. She may have written in Aramaic an account of these great events. Natural reserve would keep her from telling too much and from too early publicity. Luke, as a physician, would take special interest in her birth report. The supernatural aspects disturb only those who do not admit the real Incarnation of Jesus Christ and who are unable to believe that God is superior to nature and that the coming of the Son of God to earth justifies such miraculous manifestations of divine power. Luke

tells his story from the standpoint of Mary as Matthew gives his from the standpoint of Joseph. The two supplement each other. We have here the earliest documentary evidence of the origins of Christianity that has come down to us (*Plummer*). {**Herod, King of Judea**} (\H^r^“idou basile“s t^s Ioudaias\). This note of time locates the events before the death of Herod the Great (*as he was called later*), appointed King of Judea by the Roman Senate B.C. 40 at the suggestion of Octavius and Antony. He died B.C. 4. {**Of the course of Abijah**} (\ex eph^merias Abia\). Not in old Greek, but in LXX and modern Greek. Papyri have a verb derived from it, \eph^mere“\ . Daily service (*Ne 13:30; 1Ch 25:8*) and then a course of priests who were on duty for a week (*1Ch 23:6; 28:13*). There were 24 such courses and that of Abijah was the eighth (*1Ch 24:10; 2Ch 8:14*). Only four of these courses (*Jedaiah, Immer, Pashur, Harim*) returned from Babylon, but these four were divided into twenty-four with the old names. Each of these courses did duty for eight days, sabbath to sabbath, twice a year. On sabbaths the whole course did duty. At the feast of tabernacles all twenty-four courses were present. {**Of the daughters of Aaron**} (\ek t^“n thugater“n Aar“n\). "To be a priest and married to a priest's daughter was a double distinction" (*Plummer*). Like a preacher married to a preacher's daughter.

1:6 {**Righteous before God**} (\dikaioi enantion tou theou\). Old Testament conception and idiom. Cf. 2:25 about Simeon. Expanded in Old Testament language. Picture of "noblest product of Old Testament education" (*Ragg*) is Zacharias and Elisabeth, Mary and Joseph, Simeon and Anna who were "privileged to see with clear eyes the dawn of the New Testament revelation."

1:7 {**Because that**} (\kathoti\). Good Attic word, according to what. Only in Luke and Acts in the N.T. In the papyri. {**Well stricken in years**} (\probeb^kotes en tais h^merais aut“n\). Wycliff has it right: "Had gone far in their days." Perfect active participle. See also verse 18.

1:8 {**While he executed the priest's office**} (\en t^“i hierateuein auton\). A favourite idiom in Luke, \en\ with the articular infinitive and the accusative of general reference where the genitive absolute could have been used or a temporal conjunction and finite verb. It is proper Greek, but occurs often in the LXX, which Luke read, particularly in imitation of the Hebrew infinitive construct. The word \hierateu“\ does not appear in the ancient Greek, but in the LXX and this one example in Luke. It is

on the Rosetta Stone and the early inscriptions so that the word was simply applied by the LXX translators from current usage.

1:9 **{His lot was}** (\elache\). Literally, **{he obtained the lot}**. Second aorist active indicative of \lagchan“, to obtain by lot, a very old verb from Homer on. It is used either with the genitive as here, or the accusative as in Ac 1:17; 2Pe 1:1. Papyri show examples with the accusative. It was only once in a lifetime that a priest obtained the lot of going (\eiselth“n, **here nominative aorist active participle agreeing with the subject of \elache\}** into the sanctuary (\ton naon\, **not \to hieron\, the outer courts**) and burning incense on the golden altar. "It was the great moment of Zacharias's life, and his heart was no doubt alert for the supernatural" (**Ragg**). The fortunate lot was "a white stone" to which Re 2:17 may refer. **{Burn incense}** (\tou thumiasai\). Here only in the N.T. Occurs on inscriptions. Hobart finds it used by medical writers for fumigating herbs. "Ascending the steps to the Holy Place, the priests spread the coals on the golden altar, and arranged the incense, and the chief operating priest was then left alone within the Holy Place to await the signal of the president to burn the incense. It was probably at this time that the angel appeared to Zacharias" (**Vincent**).

1:10 **{Were praying without}** (\^n proseuchomenon ex“\). Periphrastic imperfect indicative picturing the posture of the people while the clouds of incense rose on the inside of the sanctuary.

1:11 **{Appeared}** (\“phth^). First aorist passive indicative. It is the form used by Paul of the resurrection appearances of Jesus (**1Co 15:5-8**). There is no use in trying to explain away the reality of the angel. We must choose between admitting an objective appearance and a myth (**Plummer**).

1:13 **{Is heard}** (\eis^kousth^). First aorist passive indicative. A sort of timeless aorist, "was heard" when made, and so "is heard" now. Probably the prayer was for a son in spite of the great age of Elisabeth, though the Messianic redemption is possible also. **{John}** (\I“an^n\). The word means that God is gracious. The mention of the name should have helped Zacharias to believe. The message of the angel (**verses 13-17**) takes on a metrical form when turned into Hebrew (**Ragg**) and it is a prose poem in Greek and English like 1:30-33,35-37,42-45,46-55,68-70;

2:10-12,14,29-32,34-35. Certainly Luke has preserved the earliest Christian hymns in their oldest sources. He is the first critic of the sources of the Gospels and a scholarly one.

1:14 **{Gladness}** (*\agalliasis*). Only in the LXX and N.T. so far as known. A word for extreme exultation. **{Rejoice}** (*\char^sontai*). Second future passive indicative. The coming of a prophet will indeed be an occasion for rejoicing.

1:15 **{Strong drink}** (*\sikera*). A Hebrew word transliterated into Greek, an intoxicating drink. Here only in the N.T. John was to be a personal "dry" or Nazarite (*Nu 6:3*). **{Shall not drink}** (*\ou m^ pi^i*). Strong prohibition, double negative and second aorist subjunctive. **{The Holy Ghost}** (*\pneumat^{os} hagiou*). The Holy Spirit in contrast to the physical excitement of strong drink (*Plummer*). Luke uses this phrase 53 times, 12 in the Gospel, Mark and John 4 each, Matthew 5 times. **{Even from his mother's womb}** (*\eti ek koilias m^tros autou*). A manifest Hebraism. Cf. verse 41.

1:17 **{Before his face}** (*\en^pion autou*). Not in the ancient Greek, but common in the papyri as in LXX and N.T. It is a vernacular *_Koin_* word, adverb used as preposition from adjective *\en^pios*, and that from *\ho en^pi^n* (*the one who is in sight*). **{Autou}** here seems to be "the Lord their God" in verse 16 since the Messiah has not yet been mentioned, though he was to be actually the Forerunner of the Messiah. **{In the spirit and power of Elijah}** (*\en pneumatⁱ kai dunamei Eleif*). See Isa 40:1-11; Mal 3:1-5. John will deny that he is actually Elijah in person, as they expected (*Joh 1:21*), but Jesus will call him Elijah in spirit (*Mr 9:12; Mt 17:12*). **{Hearts of fathers}** (*\kardias pater^n*). Paternal love had died out. This is one of the first results of conversion, the revival of love in the home. **{Wisdom}** (*\phron^sei*). Not *\sophia*, but a word for practical intelligence. **{Prepared}** (*\kateskeuasm^{enon}*). Perfect passive participle, state of readiness for Christ. This John did. This is a marvellous forecast of the character and career of John the Baptist, one that should have caught the faith of Zacharias.

1:18 **{Whereby}** (*\kata ti*). According to what. It was too good to be true and Zacharias demanded proof and gives the reason (*for, \gar*) for his doubt. He had prayed for this blessing and was now sceptical like the disciples in the house of Mary about the return of Peter (*Ac 12:14f.*).

1:19 {**Gabriel**} (\|*Gabriʹl*\). The Man of God (*Da 8:6; 9:21*). The other angel whose name is given in Scripture is Michael (*Da 10:13,21; Jude 1:9; Re 12:7*). The description of himself is a rebuke to the doubt of Zacharias.

1:20 {**Thou shalt be silent**} (\|*esʹi siʹpʹn*\). Volitive future periphrastic. {**Not able to speak**} (\|*mʹ dunamenos laʹlʹsai*\). Negative repetition of the same statement. His dumbness will continue "until" (\|*achri hʹs hʹmeras*\) the events come to pass "because" (\|*anthʹ hʹn*\). The words were to become reality in due season (\|*kairon*\, *not* \|*chronos*\, *time*).

1:21 {**Were waiting**} (\|*n prosdokʹn*\). Periphrastic imperfect again. An old Greek verb for expecting. Appears in papyri and inscriptions. It denotes mental direction whether hope or fear. {**They marvelled**} (\|*ethaumazon*\). Imperfect tense, were wondering. The Talmud says that the priest remained only a brief time in the sanctuary. {**While he tarried**} (\|*en tʹi chronizein*\). See verse 8 for the same idiom.

1:22 {**Perceived**} (\|*epegnʹsan*\). Second aorist indicative. Clearly knew because he was not able to pronounce the benediction from the steps (*Nu 6:24-26*). {**Continued making signs**} (\|*n dianeuʹn*\). Periphrastic imperfect again. He nodded and beckoned back and forth (\|*dia*\, *between*). Further proof of a vision that caused his dumbness.

1:23 {**Ministration**} (\|*leitourgias*\). Our word liturgy. A common word in ancient Greek for public service, work for the people (\|*leʹs ergon*\). It is common in the papyri for the service of the Egyptian priesthood as we see it in the LXX of Hebrew priests (*see also Heb 8:6; 9:21; 2Co 9:12; Php 2:17,30*).

1:24 {**Conceived**} (\|*sunelaben*\). Luke uses this word eleven times and it occurs only five other times in the N.T. It is a very old and common Greek word. He alone in the N.T. has it for conceiving offspring (*1:24,31,36; 2:21*) though Jas 1:15 uses it of lust producing sin. Hobart (*Medical Language of Luke*, p. 91) observes that Luke has almost as many words for pregnancy and barrenness as Hippocrates (\|*en gastri echein*\, *21:23; egkuos*\, *2:5; steira*\, *1:7; ateknos*\, *20:28*). {**Hid**} (\|*periekruben*\). Only here in the N.T., but in late *Koin*, writers. Usually considered second aorist active indicative from

\perikrupt“\, though it may be the imperfect indicative of a late form \perikrub“\ . If it is aorist it is the constative aorist. The preposition \peri\ makes it mean completely (*on all sides*) hid.

1:25 {**My reproach**} (\oneidos mou\). Keenly felt by a Jewish wife because the husband wanted an heir and because of the hope of the Messiah, and because of the mother's longing for a child.

1:26 {**Was sent**} (\apestal^). Second aorist passive indicative of \apostell“\ from which _apostle_ comes. The angel Gabriel is God's messenger to Mary as to Zacharias (*1:19*).

1:27 {**Betrothed**} (\emn^steumen^n\). Perfect passive participle. Betrothal usually lasted a year and unfaithfulness on the part of the bride was punished with death (*De 23:24f.*).

1:28 {**Highly favoured**} (\kecharit“men^). Perfect passive participle of \charito“\ and means endowed with grace (\charis\), enriched with grace as in Eph 1:6, _non ut mater gratiae, sed ut filia gratiae_ (*Bengel*). The Vulgate _gratiae plena_ "is right, if it means 'full of grace _which thou hast received_'; wrong, if it means 'full of grace _which thou hast to bestow_'" (*Plummer*). The oldest MSS. do not have "Blessed art thou among women" here, but in verse 42.

1:29 {**Cast in her mind**} (\dielogizeto\). Imperfect indicative. Note aorist \dietarachth^\. Common verb for reckoning up different reasons. She was both upset and puzzled.

1:30 {**Favour**} (\charin\). Grace. Same root as \chair“\ (*rejoice*) and \charito“\ in verse 28. To find favour is a common O.T. phrase. \Charis\ is a very ancient and common word with a variety of applied meanings. They all come from the notion of sweetness, charm, loveliness, joy, delight, like words of grace, Lu 4:22, growing grace, Eph 4:29, with grace, Col 4:6. The notion of kindness is in it also, especially of God towards men as here. It is a favourite word for Christianity, the Gospel of the grace of God (*Ac 20:24*) in contrast with law or works (*Joh 1:16*). Gratitude is expressed also (*Lu 6:32*), especially to God (*Ro 6:17*). {**With God**} (\para t“i the“i\). Beside God.

1:31 {**Conceive in thy womb**} (\sull^mps^i en gastri\). Adding \en gastri\ to the verb of 1:24. Same idiom in Isa 7:14 of

Immanuel. {**Jesus**} (*Iˆsoun*). As to Joseph in Mt 1:21, but without the explanation of the meaning. See on Matthew.

1:32 {**The Son of the Most High**} (*huios Hupsistou*). There is no article in the Greek, but the use of Most High in verse 35 clearly of God as here. In Lu 6:35 we find "sons of the Most High" (*huioi Hupsistou*) so that we cannot insist on deity here, though that is possible. The language of 2Sa 7:14; Isa 9:7 is combined here.

1:33 {**Shall be no end**} (*ouk estai telos*). Luke reports the perpetuity of this Davidic kingdom over the house of Jacob with no Pauline interpretation of the spiritual Israel though that was the true meaning as Luke knew. Joseph was of the house of David (*Lu 1:27*) and Mary also apparently (*Lu 2:5*).

1:35 {**Shall overshadow thee**} (*episkiasei*). A figure of a cloud coming upon her. Common in ancient Greek in the sense of obscuring and with accusative as of Peter's shadow in Ac 5:15. But we have seen it used of the shining bright cloud at the Transfiguration of Jesus (*Mt 17:5; Mr 9:7; Lu 9:34*). Here it is like the Shekinah glory which suggests it (*Ex 40:38*) where the cloud of glory represents the presence and power of God. {**Holy, the Son of God**} (*Hagion huios theou*). Here again the absence of the article makes it possible for it to mean "Son of God." See Mt 5:9. But this title, like the Son of Man (*Ho huios tou anthrˆpou*) was a recognized designation of the Messiah. Jesus did not often call himself Son of God (*Mt 27:43*), but it is assumed in his frequent use of the Father, the Son (*Mt 11:27; Lu 10:21; Joh 5:19ff.*). It is the title used by the Father at the baptism (*Lu 3:22*) and on the Mount of Transfiguration (*Lu 9:35*). The wonder of Mary would increase at these words. The Miraculous Conception or Virgin Birth of Jesus is thus plainly set forth in Luke as in Matthew. The fact that Luke was a physician gives added interest to his report.

1:36 {**Kinswoman**} (*suggenis*). Not necessarily cousin, but simply relative.

1:37 {**No word**} (*ouk rhˆma*). *\Rhˆma* brings out the single item rather than the whole content (*\logos*). So in verse 38.

1:39 {**Arose**} (*anastfsa*). Luke is very fond of this word, sixty times against twenty-two in the rest of the N.T. {**Into the hill**

country} (*\eis tˆn orinˆn*). Luke uses this adjective twice in this context (*here and 1:65*) instead of *\to oros*, the mountains. It is an old word and is in the LXX, but nowhere else in the N.T. The name of the city where Zacharias lived is not given unless Judah here means Juttah (*Jos 15:55*). Hebron was the chief city of this part of Judea.

1:40 {**Saluted**} (*\ˆspasato*). Her first glance at Elisabeth showed the truth of the angel's message. The two mothers had a bond of sympathy.

1:41 {**Leaped**} (*\eskirtˆsen*). A common enough incident with unborn children (*Ge 25:22*), but Elisabeth was filled with the Holy Spirit to understand what had happened to Mary.

1:42 {**With a loud cry**} (*\kraugˆi megalˆi*). A moment of ecstatic excitement. {**Blessed art thou**} (*\eulogˆmenˆ*). Perfect passive participle. A Hebraistic equivalent for the superlative.

1:43 {**The mother of my Lord**} (*\hˆ mˆtˆr tou Kuriou mou*). See Ps 110:1. Only by the help of the Holy Spirit could Elisabeth know that Mary was to be the mother of the Messiah.

1:45 {**For**} (*\hoti*). It is not certain whether *\hoti* here is "that" or "because." It makes good sense either way. See also 7:16. This is the first beatitude in the New Testament and it is similar to the last one in the Gospels spoken to Thomas to discourage his doubt (*Joh 20:29*). Elisabeth wishes Mary to have full faith in the prophecy of the angel. This song of Elisabeth is as real poetry as is that of Mary (*1:47-55*) and Zacharias (*1:68-70*). All three spoke under the power of the Holy Spirit. These are the first New Testament hymns and they are very beautiful. Plummer notes four strophes in Mary's Magnificat (*46-48,49,50,51-53,54,55*). Every idea here occurs in the Old Testament, showing that Mary's mind was full of the spiritual message of God's word.

1:46 {**Doth magnify**} (*\megaluneı*). Latin, *_magnificat_*. Harnack argues that this is also the song of Elisabeth because a few Latin MSS. have it so, but Mary is correct. She draws her material from the O.T. and sings in the noblest strain.

1:47 {**Hath rejoiced**} (*\ˆgalliasen*). This is aorist active indicative. Greek tenses do not correspond to those in English.

The verb \agallia“\ is a Hellenistic word from the old Greek \agall“\ . It means to exult. See the substantive \agalliasis\ in Lu 1:14,44. Mary is not excited like Elisabeth, but breathes a spirit of composed rapture. {**My spirit**} (\to *pneuma mou*\). One need not press unduly the difference between "soul" (\psuch^\) in verse 46 and "spirit" here. Bruce calls them synonyms in parallel clauses. Vincent argues that the soul is the principle of individuality while the spirit is the point of contact between God and man. It is doubtful, however, if the trichotomous theory of man (*body, soul, and spirit*) is to be insisted on. It is certain that we have an inner spiritual nature for which various words are used in Mr 12:30. Even the distinction between intellect, emotions, and will is challenged by some psychologists. {**God my Saviour**} (\t“i the“i t“i sot^ri mou\). Article with each substantive. God is called Saviour in the O.T. (*De 32:15, Ps 24:5; 95:1*).

1:48 {**The low estate**} (\t^n tapein“sin\). The bride of a carpenter and yet to be the mother of the Messiah. Literal sense here as in 1:52. {**Shall call me blessed**} (\makariouslyin me\). So-called Attic future of an old verb, to felicitate. Elisabeth had already given her a beatitude (\makaria, 1:45). Another occurs in 11:27. But this is a very different thing from the worship of Mary (*Mariolatry*) by Roman Catholics. See my _The Mother of Jesus: Her Problems and Her Glory_.

1:50 {**Fear**} (\phoboumenois\). Dative of the present middle participle. Here it is reverential fear as in Ac 10:2; Col 3:22. The bad sense of dread appears in Mt 21:46; Mr 6:20; Lu 12:4.

1:51 {**Showed strength**} (\epoi^sen kratos\). "Made might" (*Wycliff*). A Hebrew conception as in Ps 118:15. Plummer notes six aorist indicatives in this sentence (*51-63*), neither corresponding to our English idiom, which translates here by "hath" each time. {**Imagination**} (\dianoifi\). Intellectual insight, moral understanding.

1:52 {**Princes**} (\dunastas\). Our word dynasty is from this word. It comes from \dunamai\, to be able.

1:54 {**Hath holpen**} (\antelabeto\). Second aorist middle indicative. A very common verb. It means to lay hold of with a view to help or succour. {**Servant**} (\paidos\). Here it means

"servant," not "son" or "child," its usual meaning.

1:58 **{Had magnified}** (\emegalunen\). Aorist active indicative. Same verb as in verse 46. **{Rejoiced with her}** (\sunechairon aut^i\). Imperfect tense and pictures the continual joy of the neighbours, accented also by \sun-\ (*cf. Php 2:18*) in its mutual aspect.

1:59 **{Would have called}** (\ekaloun\). Conative imperfect, tried to call.

1:62 **{Made signs}** (\eneneuon\). Imperfect tense, repeated action as usual when making signs. In 1:22 the verb used of Zacharias is \dianeun\, **{What he would have him called}** (\to ti an theloi kaleisthai auto\). Note article \to\ with the indirect question, accusative of general reference. The optative with \an\ is here because it was used in the direct question (*cf. Ac 17:18*), and is simply retained in the indirect. **{What would he wish him to be called?}** (*if he could speak*), a conclusion of the fourth-class condition.

1:63 **{Tablet}** (\pinakidion\). Diminutive of \pinakis\, In Aristotle and the papyri for writing tablet, probably covered with wax. Sometimes it was a little table, like Shakespeare's "the table of my memory" (*Hamlet, i.5*). It was used also of a physician's note-book. **{Wrote, saying}** (\egrapsen leg^n\). Hebrew way of speaking (*2Ki 10:6*).

1:64 **{Immediately}** (\parachr^ma\). Nineteen times in the N.T., seventeen in Luke. **{Opened}** (\ane^ichth^). First aorist passive indicative with double augment. The verb suits "mouth," but not "tongue" (\gl^ssa\). It is thus a zeugma with tongue. Loosed or some such verb to be supplied.

1:65 **{Fear}** (\phobos\). Not terror, but religious awe because of contact with the supernatural as in the case of Zacharias (*1:12*). Were noised abroad (\dielaleito\). Imperfect passive. Occurs in Polybius. In the N.T. only here and Lu 6:11. It was continuous talk back and forth between (\dia\) the people.

1:66 **{What then}** (\ti ara\). With all these supernatural happenings they predicted the marvellous career of this child. Note \Ti\, **{what}**, not \Tis\, **{who}**. Cf. Ac 12:18. **{They laid them up}** (\ethento\, *second aorist middle indicative*) as Mary did

(2:19). {The hand of the Lord} (\cheir Kuriou\). Luke's explanation in addition to the supernatural events. The expression occurs only in Luke's writing (*Ac 11:21; 13:11*).

1:67 **{Prophesied}** (\eproph^teusen\). Under the guidance of the Holy Spirit. This _Benedictus_ (\Eulog^tos\, *{Blessed}*) of Zacharias (*68-79*) may be what is referred to in verse 64 "he began to speak blessing God" (\eulog^"n\). Nearly every phrase here is found in the O.T. (*Psalms and Prophets*). He, like Mary, was full of the Holy Spirit and had caught the Messianic message in its highest meaning.

1:68 **{Hath visited}** (\epeskepsato\). An old Greek word with a Hebraic colouring to look into with a view to help. The papyri have plenty of examples of the verb in the sense of inspecting, examining. **{Redemption}** (\lutr^"sin\ here originally referred to political redemption, but with a moral and spiritual basis (*verses 75,77*).

1:69 **{Horn of salvation}** (\keras s^"t^rias\). A common metaphor in the O.T. (*1Sa 2:10; 2Sa 23:3, etc.*). It represents strength like the horns of bulls. Cf. Ps. 132:17.

1:70 **{Since the world began}** (\ap' ai^"nos\). Better "from of old" (*Weymouth, American Revision*).

1:73 **{The oath which he sware}** (\horkon hon ^"mosen\). Antecedent attracted to case of the relative. The oath appears in Ge 22:16-18. The oppression of the Gentiles seems to be in the mind of Zacharias. It is not certain how clearly he grasped the idea of the spiritual Israel as Paul saw it in Galatians and Romans.

1:74 **{Delivered}** (\rhusthentas\). First aorist passive participle of an old verb, \rhuomai\. The accusative case appears, where the dative could have been used to agree with \h^min\, because of the infinitive \latreuein\ (*verse 74*) **{to serve}** (*from {latros}, for hire*). But Plato uses the word of service for God so that the bad sense does not always exist.

1:75 **{In holiness and righteousness}** (\en hosiot^ti kai dikaiosun^i\). Not a usual combination (*Eph 4:24; Tit 1:8; 1Th 2:10*). The Godward and the manward aspects of conduct (*Bruce*). \Hosios\, the eternal principles of right, \dikaios\, the rule of conduct before men.

1:76 {**Yea and thou**} (\kai su de\). Direct address to the child with forecast of his life (*cf. 1:13-17*). {**Prophet**} (\proph^hs\). The word here directly applied to the child. Jesus will later call John a prophet and more than a prophet. {**The Lord**} (\Kuriou\). Jehovah as in 1:16.

1:77 {**Knowledge of salvation**} (\gn^hsin s^ht^hrias\). "This is the aim and end of the work of the Forerunner" (*Plummer*).

1:78 {**Tender mercy**} (\splugchna eleous\). Bowels of mercy literally (*1Pe 3:8; Jas 3:11*). Revised margin has it, hearts of mercy. {**The dayspring from on high**} (\anatol^h ex hupsous\). Literally, rising from on high, like the rising sun or stars (*Isa 60:19*). The word is used also of a sprouting plant or branch (*Jer 23:5; Zec 6:12*), but that does not suit here. {**Shall visit**} (\epeskepsetai\), correct text, *cf. 1:68*.

1:79 {**To shine upon**} (\epiphfnai\). First aorist active infinitive of \epiphain^h\ (*liquid verb*). An old verb to give light, to shine upon, like the sun or stars. See also Ac 27:20; Tit 2:11; 3:4. {**The shadow of death**} (\skifi thanatou\). See Ps 107:10, where darkness and shadow of death are combined as here. Cf. also Isa 9:1. See on Mt 4:16. To guide (\tou kateuth^h-nai\). Genitive of the articular infinitive of purpose. The light will enable them in the dark to see how to walk in a straight path that leads to "the way of peace." We are still on that road, but so many stumble for lack of light, men and nations.

1:80 {**Grew**} (\uxane\). Imperfect active, was growing. {**Waxed strong**} (\ekrataiouto\). Imperfect again. The child kept growing in strength of body and spirit. {**His shewing**} (\anadeixe^hs autou\). Here alone in the N.T. It occurs in Plutarch and Polybius. The verb appears in a sacrificial sense. The boy, as he grew, may have gone up to the passover and may have seen the boy Jesus (*Lu 2:42-52*), but he would not know that he was to be the Messiah. So these two boys of destiny grew on with the years, the one in the desert hills near Hebron after Zacharias and Elisabeth died, the other, the young Carpenter up in Nazareth, each waiting for "his shewing unto Israel."

2:1 {**Decree from Caesar Augustus**} (*\dogma para Kaisaros Augoustou*). Old and common word from *\doke“*, to think, form an opinion. No such decree was given by Greek or Roman historians and it was for long assumed by many scholars that Luke was in error. But papyri and inscriptions have confirmed Luke on every point in these crucial verses 2:1-7. See W.M. Ramsay's books (*_Was Christ Born at Bethlelehem?_* *_Luke the Physician_*. *_The Bearing of Recent Discovery on the Trustworthiness of the N.T._*). {**The World**} (*t^n oikoumen^n*). Literally, {**the inhabited**} (*\land*, *g^n*). Inhabited by the Greeks, then by the Romans, then the whole world (*Roman world, the world ruled by Rome*). So Ac 11:28; 17:6. {**Should be enrolled**} (*\apographesthai*). It was a census, not a taxing, though taxing generally followed and was based on the census. This word is very old and common. It means to write or copy off for the public records, to register.

2:2 {**The first enrolment**} (*\apograph^ pr“t^ *). A definite allusion by Luke to a series of censuses instituted by Augustus, the second of which is mentioned by him in Ac 5:37. This second one is described by Josephus and it was supposed by some that Luke confused the two. But Ramsay has shown that a periodical fourteen-year census in Egypt is given in dated papyri back to A.D. 20. The one in Ac 5:37 would then be A.D. 6. This is in the time of Augustus. The first would then be B.C. 8 in Egypt. If it was delayed a couple of years in Palestine by Herod the Great for obvious reasons, that would make the birth of Christ about B.C. 6 which agrees with the other known data {**When Quirinius**} (*\Kur^niou*). Genitive absolute. Here again Luke has been attacked on the ground that Quirinius was only governor of Syria once and that was A.D. 6 as shown by Josephus (*_Ant_. XVIII. I.I*). But Ramsay has proven by inscriptions that Quirinius was twice in Syria and that Luke is correct here also. See summary of the facts in my *_Luke the Historian in the Light of Research_*, pp. 118-29.

2:3 {**Each to his own city**} (*\hekastos eis t^n heautou polin*). A number of papyri in Egypt have the heading enrolment by household (*\apograph^ kat' oikian*). Here again Luke is vindicated. Each

man went to the town where his family register was kept.

2:5 **{To enrol himself with Mary}** (*\apograpsasthai sun Mariam*).

Direct middle. "With Mary" is naturally taken with the infinitive as here. If so, that means that Mary's family register was in Bethlehem also and that she also belonged to the house of David. It is possible to connect "with Mary" far back with "went up" (*\aneb^*) in verse 4, but it is unnatural to do so. There is no real reason for doubting that Mary herself was a descendant of David and that is the obvious way to understand Luke's genealogy of Jesus in Lu 3:23-38). The Syriac Sinaitic expressly says that both Joseph and Mary were of the house and city of David. **{Betrothed}** (*\emn^steumen^n*). Same verb as in 1:27, but here it really means "married" or "espoused" as Mt 1:24f. shows. Otherwise she could not have travelled with Joseph. **{Great with child}** (*\enku^i*). Only here in N.T. Common Greek word.

2:6 **{That she should be delivered}** (*\tou tekein aut^n*). **{For the bearing the child as to her}**. A neat use of the articular infinitive, second aorist active, with the accusative of general reference. From *\tik^*, common verb.

2:7 **{Her firstborn}** (*\ton pr^totokon*). The expression naturally means that she afterwards had other children and we read of brothers and sisters of Jesus. There is not a particle of evidence for the notion that Mary refused to bear other children because she was the mother of the Messiah. **{Wrapped in swaddling clothes}** (*\espargan^sen*). From *\sparganon*, a swathing band. Only here and verse 12 in the N.T., but in Euripides, Aristotle, Hippocrates, Plutarch. Frequent in medical works. **{In a manger}** (*\en phatn^i*). In a crib in a stall whether in a cave (*Justin Martyr*) or connected with the inn we do not know. The cattle may have been out on the hills or the donkeys used in travelling may have been feeding in this stall or another near. **{In the inn}** (*\en t^i katalumati*). A lodging-house or khan, poor enough at best, but there was not even room in this public place because of the crowds for the census. See the word also in Lu 22:11; Mr 14:14 with the sense of guest-room (*cf. 1Ki 1:13*). It is the Hellenistic equivalent for *\katag^geion* and appears also in one papyrus. See Ex 4:24. There would sometimes be an inner court, a range or arches, an open gallery round the four sides. On one side of the square, outside the wall, would be stables for the asses and camels, buffaloes and goats. Each man had to carry his own food and bedding.

2:8 {**Abiding in the field**} (\agraulountes\). From \agros\, field and \aul^\, court. The shepherds were making the field their court. Plutarch and Strabo use the word. {**Keeping watch**} (\phulassontes phulakas\). Cognate accusative. They were bivouacking by night and it was plainly mild weather. In these very pastures David had fought the lion and the bear to protect the sheep (*1Sa 17:34f.*). The plural here probably means that they watched by turns. The flock may have been meant for the temple sacrifices. There is no way to tell.

2:9 {**Stood by them**} (\epest^ autois\). Ingressive aorist active indicative. Stepped by their side. The same word in Ac 12:7 of the angel there. Paul uses it in the sense of standing by in Ac 22:20. It is a common old Greek word, \ephist^mi\. {**Were sore afraid**} (\ephob^th^san phobon megan\). First aorist passive indicative with cognate accusative (*the passive sense gone*), they feared a great fear.

2:10 {**I bring you good tidings of great joy**} (\euaggelizomai h-min charan megal^n\). Wycliff, "I evangelize to you a great joy." The active verb \euaggeliz^\ occurs only in late Greek writers, LXX, a few papyri examples, and the N.T. The middle (*deponent*) appears from Aristophanes on. Luke and Paul employ both substantive \euaggelion\ and verb \euaggeliz^\ very frequently. It is to Paul's influence that we owe their frequency and popularity in the language of Christendom (*George Milligan, _The Epistles to the Thessalonians_, p. 143*). The other Gospels do not have the verb save Mt 11:5 and that in a quotation (*Isa 61:1*).

2:11 \Is born\ (\etechth^\). First aorist passive indicative from \tikth^\. Was born. {**Saviour**} (\s^t^r\). This great word is common in Luke and Paul and seldom elsewhere in the N.T. (*Bruce*). The people under Rome's rule came to call the emperor "Saviour" and Christians took the word and used it of Christ. See inscriptions (*Deissmann, _Light from the Ancient East_, p. 344*). {**Christ the Lord**} (\Christos Kurios\). This combination occurs nowhere else in the N.T. and it is not clear what it really means. Luke is very fond of \Kurios\ (*{Lord}*) where the other Gospels have Jesus. It may mean "Christ the Lord," "Anointed Lord," "Messiah, Lord," "The Messiah, the Lord," "An Anointed One, a Lord," or "Lord Messiah." It occurs once in the LXX (*La 4:20*) and is in Ps. of Sol. 17:36. Ragg suggests that our phrase "the Lord Jesus

Christ" is really involved in "A Saviour (*Jesus*) which is Christ the Lord." See on "Mt 1:1 for Christ and "Mt 21:3 for Lord.

2:13 {**Host**} (\stratias\). A military term for a band of soldiers common in the ancient Greek. Bengel says: "Here the army announces peace." {**Praising**} (\ainount"n\). Construction according to sense (*plural, though stratias is singular*).

2:14 {**Among men in whom he is well pleased**} (\en anthr"pois eudokias\). The Textus Receptus (*Authorized Version also has eudokia, but the genitive eudokias is undoubtedly correct, supported by the oldest and best uncials.*) (*Aleph, A B D W*). C has a lacuna here. Plummer justly notes how in this angelic hymn Glory and Peace correspond, in the highest and on earth, to God and among men of goodwill. It would be possible to connect "on earth" with "the highest" and also to have a triple division. There has been much objection raised to the genitive eudokias\, the correct text. But it makes perfectly good sense and better sense. As a matter of fact real peace on earth exists only among those who are the subjects of God's goodwill, who are characterized by goodwill toward God and man. This word eudokia\ we have already had in Mt 11:26. It does not occur in the ancient Greek. The word is confined to Jewish and Christian writings, though the papyri furnish instances of eudok^sis\.

Wycliff has it "to men of goodwill."

2:15 {**Said to one another**} (\elaloun pros all^lous\). Imperfect tense, inchoative, "began to speak," each to the other. It suggests also repetition, they kept saying, {**Now**} (\d^\. A particle of urgency. {**This thing**} (\to rh^ma touto\). A Hebraistic and vernacular use of rh^ma\ (*something said*) as something done. See on "Lu 1:65. The ancient Greek used logos\ in this same way.

2:16 {**With haste**} (\speusantes\). Aorist active participle of simultaneous action. {**Found**} (\aneuran\). Second aorist active indicative of a common Greek verb aneurisk"\", but only in Luke in the N.T. The compound ana\ suggests a search before finding.

2:17 {**Made known**} (\egn"risan\). To others (*verse 18*) besides Joseph and Mary. The verb is common from Aeschylus on, from the root of gin"sk" (\to know). It is both transitive and intransitive in the N.T.

2:19 **{Kept}** (\sunet^{rei}). Imperfect active. She kept on keeping together (\sun-) all these things. They were meat and drink to her. She was not astonished, but filled with holy awe. The verb occurs from Aristotle on. She could not forget. But did not Mary keep also a Baby Book? And may not Luke have seen it? **{Pondering}** (\sunballousa). An old Greek word. Placing together for comparison. Mary would go over each detail in the words of Gabriel and of the shepherds and compare the sayings with the facts so far developed and brood over it all with a mother's high hopes and joy.

2:21 **{His name was called Jesus}** (\kai eklth to onoma autou I^{sous}). The \kai\ is left untranslated or has the sense of "then" in the apodosis. The naming was a part of the ceremony of circumcision as is shown also in the case of John the Baptist (*Lu 1:59-66*).

2:22 **{The days of their purification}** (\hai h^{merai} tou katharismou autⁿ). The old manuscripts have "their" (\autⁿ) instead of "her" (\aut^s) of the later documents. But it is not clear whether "their" refers to Mary and Joseph as is true of "they brought" or to Mary and the child. The mother was Levitically unclean for forty days after the birth of a son (*Le 12:1-8*). **{To present him to the Lord}** (\parast^{sai} tⁱ Kuriⁱ). Every first-born son was thus redeemed by the sacrifice (*Ex 13:2-12*) as a memorial of the sparing of the Israelitish families (*Nu 18:15f.*). The cost was about two dollars and a half in our money.

2:23 **{In the law of the Lord}** (\en nomⁱ Kuriou). No articles, but definite by preposition and genitive. Vincent notes that "law" occurs in this chapter five times. Paul (*Gal 4:4*) will urge that Jesus "was made under the law" as Luke here explains. The law did not require that the child be brought to Jerusalem. The purification concerned the mother, the presentation the son.

2:24 **{A pair of turtledoves, or two young pigeons}** (\Zeugos trugonⁿ ^ duo nossous peristerⁿ). The offspring of the poor, costing about sixteen cents, while a lamb would cost nearly two dollars. The "young of pigeons" is the literal meaning.

2:25 **{Devout}** (\eulab^s). Used only by Luke (*Ac 2:5; 8:2; 22:12*) in the N.T. Common in ancient Greek from Plato on. It means taking hold well or carefully (\eu\ *and* \labein\) and so

reverently, circumspectly. {**Looking for the consolation of Israel**} (*\prosdechomenos parakl^{sin} tou Israel*). Old Greek verb to admit to one's presence (*Lu 15:2*) and then to expect as here and of Anna in verse 38. {**Parakl^{sin}**} here means the Messianic hope (*Isa 11:10; 40:1*), calling to one's side for cheer. {**Upon him**} (*\ep' auton*). This is the explanation of his lively Messianic hope. It was due to the Holy Spirit. Simeon and Anna are representatives of real piety in this time of spiritual dearth and deadness.

2:26 {**It had been revealed unto him**} (*\n autⁱ kechr^{matismenon}*). Periphrastic past perfect passive indicative. Common Greek verb. First to transact business from *\chr^{ma}* and that from *\chraomai*, to use, make use of; then to do business with public officials, to give advice (*judges, rulers, kings*), then to get the advice of the Delphic and other oracles (*Diodorus, Plutarch*). The LXX and Josephus use it of God's commands. A Fayum papyrus of 257 B.C. has the substantive *\chr^{mastismos}* for a divine response (*cf. Ro 11:4*). See Deissmann, *Light From the Ancient East*, p. 153. {**Before**} (*\prinⁱ*). Classic Greek idiom after a negative to have subjunctive as here (*only example in the N.T.*) or the optative after past tense as in Ac 25:16 (*subjunctive changed to optative in indirect discourse*). Elsewhere in the N.T. the infinitive follows *\prin* as in Mt 1:18.

2:27 {**When the parents brought in the child Jesus**} (*\en tⁱ eisagagein tous goneis to paidion I^{soun}*). A neat Greek and Hebrew idiom difficult to render into English, very common in the LXX; {**In the bringing the Child Jesus as to the parents**}. The articular infinitive and two accusatives (*one the object, the other accusative of general reference*). {**After the custom of the law**} (*\kata to eithismenon tou nomou*). Here the perfect passive participle *\eithismenon*, neuter singular from *\ethizⁱ* (*common Greek verb, to accustom*) is used as a virtual substantive like *\to ethos* in 1:8. Luke alone in the N.T. uses either word save *\ethos* in Joh 19:40, though *\eiⁱtha* from *\ethⁱ*, occurs also in Mt 27:15; Mr 10:1.

2:28 {**Then he**} (*\kai autos*). *\Kai* as in 2:21. *\Autos*, emphatic subject, he after the parents. {**Arms**} (*\agkalas*). Old Greek word, here only in the N.T. It means the curve or inner angle of the arm.

2:29 **{Now lettest thou}** (*\nun apolueis*). Present active indicative, **{Thou art letting}**. The *_Nunc Dimittis_*, adoration and praise. It is full of rapture and vivid intensity (*Plummer*) like the best of the Psalms. The verb *\apolu“* was common for the manumission of slaves and Simeon here calls himself "thy slave (*\doulon sou*), Lord (*\Despota*, *our despot*)." See 2Pe 2:1.

2:31 **{Of all the peoples}** (*\pant“n t“n la“n*). Not merely Jews. Another illustration of the universality of Luke's Gospel seen already in 1:70 in the hymn of Zacharias. The second strophe of the song according to Plummer showing what the Messiah will be to the world after having shown what the Messiah is to Simeon.

2:32 **{Revelation to the Gentiles}** (*\apokalupsin ethn“n*). Objective genitive. The Messiah is to be light (*\ph“s*) for the Gentiles in darkness (*1:70*) and glory (*\doxa*) for Israel (*cf. Ro 9:1-5; Isa 49:6*). The word *\ethnos* originally meant just a crowd or company, then a race or nation, then the nations other than Israel (*the people*, *\ho laos*) or the people of God. The word Gentile is Latin from *_gens_*, a tribe or nation. But the world-wide mission of the Messiah comes out clearly in these early chapters in Luke.

2:33 **{His father and his mother}** (*\ho pat^r autou kai h^ m^t^r*). Luke had already used "parents" in 2:27. He by no means intends to deny the Virgin Birth of Jesus so plainly stated in 1:34-38. He merely employs here the language of ordinary custom. The late MSS. wrongly read "and Joseph" instead of "his father." **{Were marvelling}** (*\n thaumazontes*). The masculine gender includes the feminine when both are referred to. But *\n* is singular, not *\san*, the normal imperfect plural in this periphrastic imperfect. This is due to the wide space between copula and participle. The copula *\n* agrees in number with *\ho pat^r* while the participle coming last agrees with both *\ho pater kai h^ m^t^r* (*cf. Mt 17:3; 22:40*). If one wonders why they marvelled at Simeon's words after what they had heard from Gabriel, Elisabeth, and the Shepherds, he should bear in mind that every parent is astonished and pleased at the fine things others see in the child. It is a mark of unusual insight for others to see so much that is obvious to the parent. Simeon's prophecy had gone beyond the angel's outline and it was surprising that he should know anything about the child's destiny.

2:34 **{Is set for the falling and the rising up of many in Israel}** (*\Keitai eis pt“sin kai anastasin poll“n en t“i Isra^l*). Present indicative of the old defective verb appearing only in present and imperfect in the N.T. Sometimes it is used as the passive of *\tith^mi* as here. The falling of some and the rising up of others is what is meant. He will be a stumbling-block to some (*Isa 8:14; Mt 21:42,44; Ro 9:33; 1Pe 2:16f.*) who love darkness rather than light (*Joh 3:19*), he will be the cause of rising for others (*Ro 6:4,9; Eph 2:6*). "Judas despairs, Peter repents: one robber blasphemes, the other confesses" (*Plummer*). Jesus is the magnet of the ages. He draws some, he repels others. This is true of all epoch-making men to some extent. **{Spoken against}** (*\antilegomenon*). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

2:35 **{A sword}** (*\rhomphaia*). A large sword, properly a long Thracian javelin. It occurs in the LXX of Goliath's sword (*Isa 17:51*). How little Mary understood the meaning of Simeon's words that seemed so out of place in the midst of the glorious things already spoken, a sharp thorn in their roses, a veritable bitter-sweet. But one day Mary will stand by the Cross of Christ with this Thracian javelin clean through her soul, *\stabat Mater Dolorosa* (*Joh 19:25*). It is only a parenthesis here, and a passing cloud perhaps passed over Mary's heart already puzzled with rapture and ecstasy. **{May be revealed}** (*\apokaluphth“sin*). Unveiled. First aorist passive subjunctive after *\hop“s an* and expresses God's purpose in the mission of the Messiah. He is to test men's thoughts (*\dialogismoi*) and purposes. They will be compelled to take a stand for Christ or against him. That is true today.

2:36 **{One Anna a prophetess}** (*\Hanna proph^tis*). The word *\proph^tis* occurs in the N.T. only here and Re 2:20. In old Greek writers it means a woman who interprets oracles. The long parenthesis into verse 37 tells of her great age. Montefiore makes it 106 as she was 15 when married, married 7 years, a widow 84.

2:37 **{Which departed not}** (*\h^ ouk aphistato*). Imperfect indicative middle. She kept on not leaving. The Spirit kept her in the temple as he led Simon to the temple (*Plummer*). The case of "the temple" (*\tou hierou*) is ablative. **{Night and day}** (*\nukta kai h^meran*). Accusative of duration of time, all night

and all day. She never missed a service in the temple.

2:38 **{Coming up}** (*\epistfsa*). Second aorist active participle. The word often has the notion of coming suddenly or bursting in as of Martha in Lu 10:40. But here it probably means coming up and standing by and so hearing Simeon's wonderful words so that her words form a kind of footnote to his. **{Gave thanks}** (*\anth“mologeito*). Imperfect middle of a verb (*\anthomologe“*) in common use in Greek writers and in the LXX though here alone in the N.T. It had the idea of a mutual agreement or of saying something before one (*\anti*). Anna was evidently deeply moved and repeated her thanksgiving and kept speaking (*\elalei*, **imperfect again**) "to all them that were looking for (*\prosdechomenois*, as in 1:35 of Simeon) the redemption of Jerusalem (*\lutr“sin Ierousal^m*)." There was evidently a group of such spirits that gathered in the temple either men around her and Simeon or whom she met from time to time. There was thus a nucleus of old saints in Jerusalem prepared for the coming of the Messiah when he at last appears as the Messiah in Jerusalem (**John 2 and 3**). These probably all passed away. But they had a happy hour of hope and joy. The late MSS. have "in Jerusalem" but "of Jerusalem" is correct. What they meant by the "redemption of Jerusalem" is not clear, whether political or spiritual or both. Simeon was looking for the consolation of Israel (**2:25**) and Zacharias (**1:68**) sang of redemption for Israel (**Isa 40:2**).

2:39 **{To their own city Nazareth}** (*\eis polin heaut“n Nazaret*). See on Mt 2:23 about Nazareth. Luke tells nothing of the flight to Egypt and the reason for the return to Nazareth instead of Bethlehem, the place of the birth of Jesus as told in Mt 2:13-23. But then neither Gospel gives all the details of this period. Luke has also nothing about the visit of the wise men (**Mt 2:1-12**) as Matthew tells nothing of the shepherds and of Simeon and Anna (**Lu 2:8-28**). The two Gospels supplement each other.

2:40 **{The child grew}** (*\uxane*). Imperfect indicative of a very ancient verb (*\auxan“*). This child grew and waxed strong (*\ekrataiouto*, **imperfect middle**), a hearty vigorous little boy (*\paidion*). Both verbs Luke used in 1:80 of the growth of John the Baptist as a child. Then he used also *\pneumati*, in spirit. Here in addition to the bodily development Luke has "filled with wisdom" (*\pl^roumenon sophifi*). Present passive participle, showing that the process of filling with wisdom kept pace with

the bodily growth. If it were only always true with others! We need not be troubled over this growth in wisdom on the part of Jesus any more than over his bodily growth. "The intellectual, moral, and spiritual growth of the Child, like the physical, was real. His was a perfect humanity developing perfectly, unimpeded by hereditary or acquired defects. It was the first instance of such a growth in history. For the first time a human infant was realizing the ideal of humanity" (*Plummer*). {**The grace of God**} (\charis theou\). In full measure.

2:41 {**Every year**} (\kat' etos\). This idiom only here in the N.T., a common Greek construction. Every male was originally expected to appear at the passover, pentecost, and tabernacles (*Ex 23:14-17; 34:23; De 16:16*). But the Dispersion rendered that impossible. But pious Palestinian Jews made a point of going at least to the passover. Mary went with Joseph as a pious habit, though not required by law to go.

2:42 {**Twelve years old**} (\et' n d' deka\). Predicate genitive. Luke does not say that Jesus had not been to Jerusalem before, but at twelve a Jewish boy became a "son of the law" and began to observe the ordinances, putting on the phylacteries as a reminder. {**They went up**} (\anabainont' n aut' n\). Genitive absolute with present active participle, a loose construction here, for the incident narrated took place _after_ they had gone up, not _while_ they were going up. "On their usual going up" (*Plummer*).

2:43 {**When they had fulfilled the days**} (\telei' sant' n tas h' meras\). Genitive absolute again, but aorist participle (*effective aorist*). "The days" may mean the full seven days (*Ex 12:15f.; Le 23:6-8; De 16:3*), or the two chief days after which many pilgrims left for home. {**As they were returning**} (\en t' i hupostrephein antous\). The articular infinitive with \en\, a construction that Luke often uses (*1:21; 2:27*). {**The boy, Jesus**} (\I' sous ho pais\). More exactly, "Jesus the boy." In verse 40 it was "the child " (\to paidion\), here it is "the boy" (\ho pais\, *no longer the diminutive form*). It was not disobedience on the part of "the boy" that made him remain behind, but intense interest in the services of the temple; "involuntary preoccupation" (*Bruce*) held him fast.

2:44 {**In the company**} (\en t' i sunodifi\). The caravan going together on the road or way (\sun, hodos\), a journey in company,

then by metonymy the company itself. A common Greek word (*Plutarch, Strabo, etc.*). The women usually went ahead and the men followed. Joseph may have thought Jesus was with Mary and Mary that he was with Joseph. "The Nazareth caravan was so long that it took a whole day to look through it" (*Plummer*). **{They sought for him}** (*anez^toun auton*\). Imperfect active. Common Greek verb. Note force of \ana\. They searched up and down, back and forth, a thorough search and prolonged, but in vain.

2:45 **{Seeking for him}** (*anaz^tountes auton*\). Present participle of the same verb. This was all that was worth while now, finding the lost boy.

2:46 **{After three days}** (*meta h^meras treis*\). One day out, one day back, and on the third day finding him. **{In the temple}** (*en t^i hier^i*\). Probably on the terrace where members of the Sanhedrin gave public instruction on sabbaths and feast-days, so probably while the feast was still going on. The rabbis probably sat on benches in a circle. The listeners on the ground, among whom was Jesus the boy in a rapture of interest. **{Both hearing them and asking them questions}** (*kai akouonta aut^n kai eper^t^nta autous*\). Paul sat at the feet of Gamaliel (*Ac 22:3*). Picture this eager boy alive with interest. It was his one opportunity in a theological school outside of the synagogue to hear the great rabbis expound the problems of life. This was the most unusual of all children, to be sure, in intellectual grasp and power. But it is a mistake to think that children of twelve do not think profoundly concerning the issues of life. What father or mother has ever been able to answer a child's questions?

2:47 **{Were amazed}** (*existanto*\). Imperfect indicative middle, descriptive of their continued and repeated astonishment. Common verb \exist^mi\ meaning that they stood out of themselves as if their eyes were bulging out. The boy had a holy thirst for knowledge (*Plummer*), and he used a boy's way of learning. **{At his understanding}** (*epi t^i sunesei*\). Based on (*epi*\), the grasp and comprehension from \suni^mi\, comparing and combining things. Cf. Mr 12:33. **{His answers}** (*tais apokrisesin autou*\). It is not difficult to ask hard questions, but this boy had astounding answers to their questions, revealing his amazing intellectual and spiritual growth.

2:48 **{They were astonished}** (*exeplag^san*\). Second aorist

passive indicative of an old Greek word (*\ekpl^{ss}*), to strike out, drive out by a blow. Joseph and Mary "were struck out" by what they saw and heard. Even they had not fully realized the power in this wonderful boy. Parents often fail to perceive the wealth of nature in their children.

2:49 **{Son}** (*\teknon*). Child, literally. It was natural for Mary to be the first to speak. **{Why}** (*\Ti*). The mother's reproach of the boy is followed by a confession of negligence on her part and of Joseph (*{sorrowing}*, *\odun^{menoi}*). **{Thy father}** (*\ho pater sou*). No contradiction in this. Alford says: "Up to this time Joseph had been so called by the holy child himself, but from this time never." **{Sought}** (*\ez^{toumen}*). Imperfect tense describing the long drawn out search for three days. **{How is it that}** (*\Ti hoti*). The first words of Jesus preserved to us. This crisp Greek idiom without copula expresses the boy's amazement that his parents should not know that there was only one possible place in Jerusalem for him. **{I must be}** (*\dei einai me*). Messianic consciousness of the necessity laid on him. Jesus often uses *\dei* (*must*) about his work. Of all the golden dreams of any boy of twelve here is the greatest. **{In my Father's house}** (*\en tois tou patros mou*). Not "about my Father's business," but "in my Father's house" (*cf. Ge 41:51*). Common Greek idiom. And note "my," not "our." When the boy first became conscious of his peculiar relation to the Father in heaven we do not know. But he has it now at twelve and it will grow within him through the years ahead in Nazareth.

2:50 **{They understood not}** (*\ou sun^{kan}*). First aorist active indicative (*one of the k aorists*). Even Mary with all her previous preparation and brooding was not equal to the dawning of the Messianic consciousness in her boy. "My Father is God," Jesus had virtually said, "and I must be in His house." Bruce observes that a new era has come when Jesus calls God "Father," not *\Despotes*. "Even we do not yet fully understand" (*Bruce*) what Jesus the boy here said.

2:51 **{He was subject unto them}** (*\ⁿ hupotassomenos autois*). Periphrastic imperfect passive. He continued subject unto them, this wondrous boy who really knew more than parents and rabbis, this gentle, obedient, affectionate boy. The next eighteen years at Nazareth (*Lu 3:23*) he remained growing into manhood and becoming the carpenter of Nazareth (*Mr 6:3*) in succession to Joseph (*Mt 13:55*) who is mentioned here for the last time. Who

can tell the wistful days when Jesus waited at Nazareth for the Father to call him to his Messianic task? **{Kept}** (*\diet^rei*). Imperfect active. Ancient Greek word (*\diat^re^{\}*), but only here and Ac 15:29 in the N.T. though in Ge 37:11. She kept thoroughly (*\dia*) all these recent sayings (*or things, \rh^mata*). In 2:19 *\suet^rei* is the word used of Mary after the shepherds left. These she kept pondering and comparing all the things. Surely she has a full heart now. Could she foresee how destiny would take Jesus out beyond her mother's reach?

2:52 **{Advanced in wisdom and stature}** (*\proekopten t^i sophifi kai h^likifi*). Imperfect active, he kept cutting his way forward as through a forest or jungle as pioneers did. He kept growing in stature (*\h^likia\ may mean age, as in 12:25, but stature here*) and in wisdom (*more than mere knowledge*). His physical, intellectual, moral, spiritual development was perfect. "At each stage he was perfect for that stage" (*Plummer*). **{In favour}** (*\chariti*). Or grace. This is ideal manhood to have the favour of God and men.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Luke: Chapter 2*)

3:1 {**Now in the fifteenth year**} (\en etei de pentekaidekat“i\). Tiberius Caesar was ruler in the provinces two years before Augustus Caesar died. Luke makes a six-fold attempt here to indicate the time when John the Baptist began his ministry. John revived the function of the prophet (\Ecce Homo\, p. 2) and it was a momentous event after centuries of prophetic silence. Luke begins with the Roman Emperor, then mentions Pontius Pilate Procurator of Judea, Herod Antipas Tetrarch of Galilee (*and Perea*), Philip, Tetrarch of Iturea and Trachonitis, Lysanias, Tetrarch of Abilene (*all with the genitive absolute construction*) and concludes with the high-priesthood of Annas and Caiaphas (*son-in-law and successor of Annas*). The ancients did not have our modern system of chronology, the names of rulers as here being the common way. Objection has been made to the mention of Lysanias here because Josephus (_Ant_. XXVII. I) tells of a Lysanias who was King of Abila up to B.C. 36 as the one referred to by Luke with the wrong date. But an inscription has been found on the site of Abilene with mention of "Lysanias the tetrarch" and at the time to which Luke refers (*see my _Luke the Historian in the Light of Research_, pp. 167f.*). So Luke is vindicated again by the rocks.

3:2 {**The Word of God came unto John**} (\egeneto rh^ma theou epi I“an^n\). The great epoch marked by \egeneto\ rather than \^n\. \Rh^ma theou\ is some particular utterance of God (*Plummer*), common in LXX, here alone in the N.T. Then John is introduced as the son of Zacharias according to Chapter 1. Matthew describes him as the Baptist, Mark as the Baptizer. No other Gospel mentions Zacharias. Mark begins his Gospel here, but Matthew and Luke have two Infancy Chapters before. Luke alone tells of the coming of the word to John. All three Synoptics locate him "in the wilderness" (\en t^i er^m“i\ as here, Mr 1:4; Mt 3:1 (*adding "of Judea"*)).

3:3 {**All the region round about Jordan**} (\pfsan perich“ron tou Iordanou\). The wilderness was John's abode (*1:80*) so that he began preaching where he was. It was the plain (*Ge 13:10f.*) or valley of the Jordan, El Ghor, as far north as Succoth (*2Ch*

4:17). Sometimes he was on the eastern bank of the Jordan (**Joh 10:40**), though usually on the west side. His baptizing kept him near the river. **{The baptism of repentance unto remission of sins}** (*\baptisma metanoias eis aphesin hamarti“n*). The same phrase as in Mr 1:4, which see for discussion of these important words. The word remission (*\aphesis*) "occurs in Luke more frequently than in all the other New Testament writers combined" (**Vincent**). In medical writers it is used for the relaxing of disease.

3:4 {As it is written} (*\h“s gegraptai*). The regular formula for quotation, perfect passive indicative of *\graph“*. **{Isaiah the prophet}** (*\Esaïou tou proph“tou*). The same phrase in Mr 1:2 (**correct text**) and Mt 3:3. Mark, as we have seen, adds a quotation from Mal 3:1 and Luke gives verses 4 and 5 of Isa. 40 not in Matthew or Mark (**Lu 3:5,6**). See Mt 3:3; Mr 1:3 for discussion of Luke 4:4.

3:5 {Valley} (*\pharagx*). Here only in the N.T., though in the LXX and ancient Greek. It is a ravine or valley hedged in by precipices. **{Shall be filled}** (*\pl“r“th“setai*). Future passive indicative of *\pl“ro“*. In 1845 when the Sultan visited Brusa the inhabitants were called out to clear the roads of rocks and to fill up the hollows. Oriental monarchs often did this very thing. A royal courier would go ahead to issue the call. So the Messiah sends his herald (**John**) before him to prepare the way for him. Isaiah described the preparation for the Lord's triumphal march and John used it with great force. **{Hill}** (*\bounos*). Called a Cyrenaic word by Herodotus, but later Greek writers use it as does the LXX. **{Brought low}** (*\tapein“th“setai*). Future passive indicative of *\tapeino“*. Literal meaning here of a verb common in the metaphorical sense. **{Crooked}** (*\skolia*). Common word, curved, opposite of *\orthos* or *\euthus*, straight.

3:6 {All flesh} (*\pfsa sarx*). Used in the N.T. of the human race alone, though in the LXX brutes are included. **{The salvation of God}** (*\to sot“rion tou theou*). The saving act of God. This phrase aptly describes Luke's Gospel which has in mind the message of Christ for all men. It is the universal Gospel.

3:7 {To the multitude that went out} (*\tois exporeuomenois ochlois*). Plural, **{Multitudes}**. The present participle also notes the repetition of the crowds as does *\elegen* (**imperfect**), he used to say. Mt 3:7-10 singles out the message of John to

the Pharisees and Sadducees, which see for discussion of details. Luke gives a summary of his preaching to the crowds with special replies to these inquiries: the multitudes, 10,11, the publicans 12,13, the soldiers 14. **{To be baptized of him}** (*\baptisth^nai hup' autou*). This is the purpose of their coming. Mt 3:7 has simply "to his baptism." John's metaphors are from the wilderness (*vipers, fruits, axe, slave boy loosing sandals, fire, fan, thrashing-floor, garner, chaff, stones*). **{Who warned you?}** (*\tis hepedeixen humin;*). The verb is like our "suggest" by proof to eye, ear, or brain (*Lu 6:47; 12:5; Ac 9:16; 20:35; Mt 3:7*). Nowhere else in the N.T. though common ancient word (*\hupodeiknumi\, show under, point out, give a tip or private hint*).

3:10 **{Asked}** (*\ep^r^t^"n*). Imperfect tense, repeatedly asked. **{What then must we do?}** (*\ti oun poi^s^"men;*). Deliberative aorist subjunctive. More exactly, **{What then are we to do}**, **{What then shall we do?}** Same construction in verses 12,14. The *\oun* refers to the severe things already said by John (*Lu 3:7-9*).

3:11 **{Coats}** (*\chit^"nas*). The inner and less necessary undergarment. The outer indispensable *\himation* is not mentioned. Note the specific and different message to each class. John puts his finger on the weaknesses of the people right before him.

3:12 **{Also publicans}** (*\kai tel^"nai*). We have had the word already in Matthew (*Mt 5:46; 9:10; 11:19; 18:17; 21:31f.*) and Mark (*Mr 11:15f.*). It is sometimes coupled with harlots and other sinners, the outcasts of society. The word is made up from *\telos*, tax, and *\^neomai*, to buy, and is an old one. The renter or collector of taxes was not popular anywhere, but least of all when a Jew collected taxes for the Romans and did it by terrible graft and extortions. **{Extort}** (*\prassete*). The verb means only to do or practice, but early the tax-collectors learned how to "do" the public as regular "blood-suckers." Lucian links them with crows and sycophants.

3:14 **{Soldiers also}** (*\kai strateuomenoi*). Men on service, *_militantes_* rather than *_milites_* (*Plummer*). So Paul in 2Ti 2:4. An old word like *\strati^"t^s*, soldier. Some of these soldiers acted as police to help the publicans. But they were often rough and cruel. **{Do violence to no man}** (*\m^dena diaseis^te*). Here only in the N.T., but in the LXX and common in

ancient Greek. It means to shake (*seismic disturbance, earthquake*) thoroughly (*\dia*) and so thoroughly to terrify, to extort money or property by intimidating (*3Macc. 7:21*). The Latin employs *_concutere_*, so. It was a process of blackmail to which Socrates refers (*Xenophon, _Memorabilia_, ii. 9,1*). This was a constant temptation to soldiers. Might does not make right with Jesus. {Neither exact anything wrongfully} (*\m^de sukophant^s^te*). In Athens those whose business it was to inform against any one whom they might find exporting figs out of Attica were called fig-showers or sycophants (*\sukophantai*). From *\sukon*, fig, and *\phain^{\prime}*, show. Some modern scholars reject this explanation since no actual examples of the word meaning merely a fig-shower have been found. But without this view it is all conjectural. From the time of Aristophanes on it was used for any malignant informer or calumniator. These soldiers were tempted to obtain money by informing against the rich, blackmail again. So the word comes to mean to accuse falsely. The sycophants came to be a regular class of informers or slanderers in Athens. Socrates is quoted by Xenophon as actually advising Crito to employ one in self-defence, like the modern way of using one gunman against another. Demosthenes pictures a sycophant as one who "glides about the market like a scorpion, with his venomous sting all ready, spying out whom he may surprise with misfortune and ruin and from whom he can most easily extort money, by threatening him with an action dangerous in its consequences" (*quoted by Vincent*). The word occurs only in Luke in the N.T., here and in Lu 19:8 in the confession of Zaccheus. It occurs in the LXX and often in the old Greek. {Be content with your wages} (*\arkeisthe tois ops^{\prime}niois hum^{\prime}n*). Discontent with wages was a complaint of mercenary soldiers. This word for wages was originally anything cooked (*\opson*, *cooked food*), and bought (*from \^{\prime}neomai*, *to buy*). Hence, "rations," "pay," wages. *\Opsarion*, diminutive of *\opson*, was anything eaten with bread like broiled fish. So *\ops^{\prime}nion* comes to mean whatever is bought to be eaten with bread and then a soldier's pay or allowance (*Polybius, and other late Greek writers*) as in 1Co 9:7. Paul uses the singular of a preacher's pay (*2Co 11:8*) and the plural of the wages of sin (*Ro 6:23*) = death (*death is the diet of sin*).

3:15 {Were in expectation} (*\pros dok^{\prime}ntos*). Genitive absolute of this striking verb already seen in 1:21. {Reasoned} (*\dialogizomen^{\prime}n*). Genitive absolute again. John's preaching

about the Messiah and the kingdom of God stirred the people deeply and set them to wondering. {**Whether haply he were the Christ**} (*\m^hpote autos ei^h ho Christos*). Optative *\ei^h* in indirect question changed from the indicative in the direct (*Robertson, _Grammar_, p. 1031*). John wrought no miracles and was not in David's line and yet he moved people so mightily that they began to suspect that he himself (*\autos*) was the Messiah. The Sanhedrin will one day send a formal committee to ask him this direct question (*Joh 1:19*).

3:16 {**He that is mightier than I**} (*\ho ischuroteros mou*). Like Mr 1:7, "the one mightier than I." Ablative case (*\mou*) of comparison. John would not turn aside for the flattery of the crowd. He was able to take his own measure in comparison with the Messiah and was loyal to him (*see my _John the Loyal_*). Compare Lu 3:16 with Mr 1:7f. and Mt 3:11f. for discussion of details. Luke has "fire" here after "baptize with the Holy Ghost" as Mt 3:11, which see. This bold Messianic picture in the Synoptic Gospels shows that John saw the Messiah's coming as a judgment upon the world like fire and the fan of the thrashing-floor, and with unquenchable fire for the chaff (*Lu 3:17; Mt 3:12*). But he had the spiritual conception also, the baptism in the Holy Spirit which will characterize the Messiah's Mission and so will far transcend the water baptism which marked the ministry of John.

3:18 {**Many other exhortations**} (*\polla men oun kai hetera*). Literally, many and different things did John *\evangelize*, *\euaggelizeto*, to the people. Luke has given a bare sample of the wonderful messages of the Baptist. Few as his words preserved are they give a definite and powerful conception of his preaching.

3:19 {**Reproved**} (*\elegchomenos*). Present passive participle of *\elegch^h*, an old verb meaning in Homer to treat with contempt, then to convict (*Mt 18:15*), to expose (*Eph 5:11*), to reprove as here. The substantive *\elegchos* means proof (*Heb 11:1*) and *\elegmos*, censure (*2Ti 3:16*). Josephus (*_Ant_. XVIII. V.4*) shows how repulsive this marriage was to Jewish feeling. {**Evil things**} (*\pon^hr^hn*). Incorporated into the relative sentence. The word is from *\ponos, pone^h*, toil, work, and gives the active side of evil, possibly with the notion of work itself as evil or at least an annoyance. The "evil eye" (*\ophthalmos pon^hros\ in Mr 7:22*) was a "mischief working eye" (*Vincent*). In Mt 6:23

it is a diseased eye. So Satan is "the evil one" (*Mt 5:37; 6:13, etc.*). It is a very common adjective in the N.T. as in the older Greek. **{Had done}** (*\epoi^sen*). Aorist active indicative, not past perfect, merely a summary constative aorist, **{he did}**.

3:20 **{Added}** (*\proseth^ken*). First aorist active indicative (*kappa aorist*). Common verb (*\prostith^mi*) in all Greek. In N.T. chiefly in Luke and Acts. Hippocrates used it of applying wet sponges to the head and Galen of applying a decoction of acorns. There is no evidence that Luke has a medical turn to the word here. The absence of the conjunction *\hoti* (*that*) before the next verb *\katekleisen* (*shut up*) is asyndeton. This verb literally means **{shut down}**, possibly with a reference to closing down the door of the dungeon, though it makes sense as a perfective use of the preposition, like our "shut up" without a strict regard to the idea of "down." It is an old and common verb, though here and Ac 26:10 only in the N.T. See Mt 14:3 for further statement about the prison.

3:21 **{When all the people were baptised}** (*\en t^i baptisth^nai hapanta ton laon*). The use of the articular aorist infinitive here with *\en* bothers some grammarians and commentators. There is no element of time in the aorist infinitive. It is simply punctiliar action, literally "in the being baptized as to all the people." Luke does not say that all the people were baptized before Jesus came or were baptized at the same time. It is merely a general statement that Jesus was baptized in connexion with or at the time of the baptizing of the people as a whole. **{Jesus also having been baptized}** (*\kai I^sou baptisthentos*). Genitive absolute construction, first aorist passive participle. In Luke's sentence the baptism of Jesus is merely introductory to the descent of the Holy Spirit and the voice of the Father. For the narrative of the baptism see Mr 1:9; Mt 3:13-16. **{And praying}** (*\kai proseuchomenou*). Alone in Luke who so often mentions the praying of Jesus. Present participle and so naturally meaning that the heaven was opened while Jesus was praying though not necessarily in answer to his prayer. **{The heaven was opened}** (*\ane^ichth^nai ton ouranon*). First aorist passive infinitive with double augment, whereas the infinitive is not supposed to have any augment. The regular form would be *\anoichth^nai* as in D (*Codex Bezae*). So the augment appears in the future indicative *\kateaxeì* (*Mt 12:20*) and the second aorist passive subjunctive *\kateag^sin* (*Joh 19:31*). Such unusual forms appear in the

Koin,. This infinitive here with the accusative of general reference is the subject of \egeneto\ (*it came to pass*). Mt 3:16 uses the same verb, but Mr 1:10 has \schizomenous\, rent asunder.

3:22 {**Descended**} (\katab^{nai}\). Same construction as the preceding infinitive. {**The Holy Ghost**} (\to *pneuma to hagion*\). The Holy Spirit. Mr 1:10 has merely the Spirit (\to *pneuma*\) while Mt 3:16 has the Spirit of God (\pneuma *theou*\). {**In a bodily form**} (\s^{“matik”i eidei}\). Alone in Luke who has also "as a dove" (\h^s *peristeran*\) like Matthew and Mark. This probably means that the Baptist saw the vision that looked like a dove. Nothing is gained by denying the fact or possibility of the vision that looked like a dove. God manifests his power as he will. The symbolism of the dove for the Holy Spirit is intelligible. We are not to understand that this was the beginning of the Incarnation of Christ as the Cerinthian Gnostics held. But this fresh influx of the Holy Spirit may have deepened the Messianic consciousness of Jesus and certainly revealed him to the Baptist as God's Son. {**And a voice came out of heaven**} (\kai ph^{“n^ n ex ouranou genesthai}\). Same construction of infinitive with accusative of general reference. The voice of the Father to the Son is given here as in Mr 1:11, which see, and Mt 3:17 for discussion of the variation there. The Trinity here manifest themselves at the baptism of Jesus which constitutes the formal entrance of Jesus upon his Messianic ministry. He enters upon it with the Father's blessing and approval and with the power of the Holy Spirit upon him. The deity of Christ here appears in plain form in the Synoptic Gospels. The consciousness of Christ is as clear on this point here as in the Gospel of John where the Baptist describes him after his baptism as the Son of God (*Joh 1:34*).

3:23 {**Jesus Himself**} (\autos *I^sous*\). Emphatic intensive pronoun calling attention to the personality of Jesus at this juncture. When he entered upon his Messianic work. {**When he began to teach**} (\archomenos\). The words "to teach" are not in the Greek text. The Authorized Version "began to be about thirty years of age," is an impossible translation. The Revised Version rightly supplies "to teach" (\didaskein\ after the present participle \archomenos\). Either the infinitive or the participle can follow \archomai\, usually the infinitive in the _Koin,_. It is not necessary to supply anything (*Ac 1:22*). {**Was about thirty years**

of age} (\^n h“sei et“n triakonta\). Tyndale has it right "Jesus was about thirty yere of age when he beganne." Luke does not commit himself definitely to precisely thirty years as the age of Christ. The Levites entered upon full service at that age, but that proves nothing about Jesus. God's prophets enter upon their task when the word of God comes to them. Jesus may have been a few months under or over thirty or a year or two less or more.

{Being Son (as was supposed) of Joseph, the son of Heli} (\^n huios h“s enomizeto I“s^ph tou Helei\). For the discussion of the genealogy of Jesus see on Mt 1:1-17. The two genealogies differ very widely and many theories have been proposed about them. At once one notices that Luke begins with Jesus and goes back to Adam, the Son of God, while Matthew begins with Abraham and comes to "Joseph the husband of Mary of whom was born Jesus who is called Christ" (**Mt 1:16**). Matthew employs the word "begot" each time, while Luke has the article \tou\ repeating \huiou\ (**Son**) except before Joseph. They agree in the mention of Joseph, but Matthew says that "Jacob begat Joseph" while Luke calls "Joseph the son of Heli." There are other differences, but this one makes one pause. Joseph, of course, did not have two fathers. If we understand Luke to be giving the real genealogy of Jesus through Mary, the matter is simple enough. The two genealogies differ from Joseph to David except in the cases of Zorobabel and Salathiel. Luke evidently means to suggest something unusual in his genealogy by the use of the phrase "as was supposed" (\h“s enomizeto\). His own narrative in Lu 1:26-38 has shown that Joseph was not the actual father of Jesus. Plummer objects that, if Luke is giving the genealogy of Jesus through Mary, \huios\ must be used in two senses here (**son as was supposed of Joseph, and grandson through Mary of Heli**). But that is not an unheard of thing. In neither list does Matthew or Luke give a complete genealogy. Just as Matthew uses "begat" for descent, so does Luke employ "son" in the same way for descendant. It was natural for Matthew, writing for Jews, to give the legal genealogy through Joseph, though he took pains to show in Mt 1:16,18-25 that Joseph was not the actual father of Jesus. It was equally natural for Luke, a Greek himself and writing for the whole world, to give the actual genealogy of Jesus through Mary. It is in harmony with Pauline universality (**Plummer**) that Luke carries the genealogy back to Adam and does not stop with Abraham. It is not clear why Luke adds "the Son of God" after Adam (**3:38**). Certainly he does not mean that Jesus is the Son of God only in the sense that Adam is. Possibly he wishes to dispose of the

heathen myths about the origin of man and to show that God is the Creator of the whole human race, Father of all men in that sense. No mere animal origin of man is in harmony with this conception.

Robertson's New Testament Word Studies
(Luke: Chapter 3)

[\[Previous\]](#) [\[Next\]](#)

4:1 **{Full of the Holy Spirit}** (*\pl^r^s pneumatou hagiou*). An evident allusion to the descent of the Holy Spirit on Jesus at his baptism (*Lu 3:21f.*). The distinctness of the Persons in the Trinity is shown there, but with evident unity. One recalls also Luke's account of the overshadowing of Mary by the Holy Spirit (*1:35*). Mt 4:1 says that "Jesus was led of the Spirit" while Mr 1:12 states that "the Spirit driveth him forth" which see for discussion. "Jesus had been endowed with supernatural power; and He was tempted to make use of it in furthering his own interests without regard to the Father's will" (*Plummer*). **{Was led by the Spirit}** (*\^geto en toi pneumatou*). Imperfect passive, continuously led. \En\ may be the instrumental use as often, for Mt 4:1 has here \hupo\ of direct agency. But Matthew has the aorist passive \an^chth^ which may be ingressive as he has \eis t^n er^mon\ (*into the wilderness*) while Luke has \en t^i er^m^i\ (*in the wilderness*). At any rate Luke affirms that Jesus was now continuously under the guidance of the Holy Spirit. Hence in this same sentence he mentions the Spirit twice. **{During the forty days}** (*\h^merfs tesserakonta*). Accusative of duration of time, to be connected with "led" not with "tempted." He was led in the Spirit during these forty days (*cf. De 8:2, forty years*). The words are amphibolous also in Mr 1:13. Mt 4:2 seems to imply that the three recorded temptations came at the close of the fasting for forty days. That can be true and yet what Luke states be true also. These three may be merely specimens and so "representative of the struggle which continued throughout the whole period" (*Plummer*).

4:2 **{Being tempted}** (*\peirazomenos*). Present passive participle and naturally parallel with the imperfect passive \^geto\ (*was led*) in verse 1. This is another instance of poor verse division which should have come at the end of the sentence. See on "Mt 4:1; Mr 1:13 for the words "tempt" and "devil." The devil challenged the Son of man though also the Son of God. It was a contest between Jesus, full of the Holy Spirit, and the slanderer of men. The devil had won with Adam and Eve. He has hopes of triumph over Jesus. The story of this conflict is given only in Mt 4:1-11; Lu 4:1-13. There is a mere mention of it in Mr

1:12f. So then here is a specimen of the Logia of Jesus (*Q*), a non-Markan portion of Matthew and Luke, the earliest document about Christ. The narrative could come ultimately only from Christ himself. It is noteworthy that it bears all the marks of the high conception of Jesus as the Son of God found in the Gospel of John and in Paul and Hebrews, the rest of the New Testament in fact, for Mark, Matthew, Luke, Acts, Peter, and Jude follow in this same strain. The point is that modern criticism has revealed the Messianic consciousness of Jesus as God's Son at his Baptism and in his Temptations at the very beginning of his ministry and in the oldest known documents about Christ (*The Logia, Mark's Gospel*). {**He did eat nothing**} (\ouk ephagen ouden\). Second aorist (*constative*) active indicative of the defective verb \esthi\'. Mark does not give the fast. Mt 4:2 has the aorist active participle \n^steusas\ which usually means a religious fast for purposes of devotion. That idea is not excluded by Luke's words. The entrance of Jesus upon his Messianic ministry was a fit time for this solemn and intense consecration. This mental and spiritual strain would naturally take away the appetite and there was probably nothing at hand to eat. The weakness from the absence of food gave the devil his special opportunity to tempt Jesus which he promptly seized. {**When they were completed**} (\suntelestheis\ "n aut\"). Genitive absolute with the first aorist passive participle feminine plural because \hemer\ "n\ (*days*) is feminine. According to Luke the hunger (\epeinasen\, *became hungry, ingressive aorist active indicative*) came at the close of the forty days as in Mt 4:2.

4:3 {**The Son of God**} (\huios tou theou\). No article as in Mt 4:3. So refers to the relationship as Son of God rather than to the office of Messiah. Manifest reference to the words of the Father in Lu 3:22. Condition of the first class as in Matthew. The devil assumes that Jesus is Son of God. {**This stone**} (\t\ "i lith\ "i tout\ "i\). Perhaps pointing to a particular round stone that looked in shape and size like a loaf of bread. Stanley (*Sinai and Palestine*_, p. 154) on Mt. Carmel found crystallizations of stones called "Elijah's melons." The hunger of Jesus opened the way for the diabolic suggestion designed to inspire doubt in Jesus toward his Father. Matthew has "these stones." {**Bread**} (\artos\). Better "loaf." For discussion of this first temptation see on Mt 4:3f. Jesus felt the force of each of the temptations without yielding at all to the sin involved. See discussion on Matthew also for reality of the devil and the

objective and subjective elements in the temptations. Jesus quotes De 8:3 in reply to the devil.

4:5 **{The world}** (*t^hs oikoumen^hs*). The inhabited world. In Mt 4:8 it is *\tou kosmou*. **{In a moment of time}** (*en stigmⁱ chronou*). Only in Luke and the word *\stigmⁱ* nowhere else in the N.T. (*from \stizⁱ\, to prick, or puncture*), a point or dot. In Demosthenes, Aristotle, Plutarch. Like our "second" of time or tick of the clock. This panorama of all the kingdoms of the world and the glory of them in a moment of time was mental, a great feat of the imagination (*a mental satanic "movie" performance*), but this fact in no way discredits the idea of the actual visible appearance of Satan also. This second temptation in Luke is the third in Matthew's order. Luke's order is geographical (*wilderness, mountain, Jerusalem*). Matthew's is climacteric (*hunger, nervous dread, ambition*). There is a climax in Luke's order also (*sense, man, God*). There is no way to tell the actual order.

4:6 **{All this authority}** (*t^hn exousian taut^hn hapasan*). Mt 4:9 has "all these things." Luke's report is more specific. **{And the glory of them}** (*kai t^hn doxan aut^hn*). Mt 4:8 has this in the statement of what the devil did, not what he said. **{For it hath been delivered unto me}** (*hoti emoi paradedotai*). Perfect passive indicative. Satan here claims possession of world power and Jesus does not deny it. It may be due to man's sin and by God's permission. Jesus calls Satan the ruler of this world (*Joh 12:31; 14:30; 16:11*). **{To whomsoever I will}** (*hoi an thelⁱ*). Present subjunctive with *\an* in an indefinite relative sentence. This audacious claim, if allowed, makes one wonder whether some of the world rulers are not, consciously or unconsciously, agents of the devil. In several American cities there has been proven a definite compact between the police and the underworld of crime. But the tone of Satan here is one of superiority to Jesus in world power. He offers him a share in it on one condition.

4:7 **{Wilt worship before me}** (*proskun^hsⁱs enⁱ pion emou*). Mt 4:9 has it more bluntly "worship me." That is what it really comes to, though in Luke the matter is more delicately put. It is a condition of the third class (*ean\ and the subjunctive*). Luke has it "thou therefore if" (*su oun ean*), in a very emphatic and subtle way. It is the ingressive aorist (*proskun^hsⁱs*), just bow the knee once up here in my presence. The temptation was for Jesus to admit Satan's authority by this act of prostration (*fall*

down and worship), a recognition of authority rather than of personal merit. {**It shall all be thine**} (\estai sou pfsa\). Satan offers to turn over all the keys of world power to Jesus. It was a tremendous grand-stand play, but Jesus saw at once that in that case he would be the agent of Satan in the rule of the world by bargain and graft instead of the Son of God by nature and world ruler by conquest over Satan. The heart of Satan's program is here laid bare. Jesus here rejected the Jewish idea of the Messiah as an earthly ruler merely. "He rejects Satan as an ally, and thereby has him as an implacable enemy" (*Plummer.*)

4:8 {**Thou shalt worship**} (\proskun^{seis}\). Satan used this verb to Jesus who turns it against him by the quotation from De 6:13. Jesus clearly perceived that one could not worship both Satan and God. He had to choose whom he would serve. Luke does not give the words, "Get thee hence, Satan" (*Mt 4:10*), for he has another temptation to narrate.

4:9 {**Led him**} (\^gagen\). Aorist active indicative of \ag“. Mt 4:5 has \paralambanei\ (*dramatic present*). {**The wing of the temple**} (\to pterugion tou hierou\). See on "Mt 4:5. It is not easy to determine precisely what it was. {**From hence**} (\enteuthen\). This Luke adds to the words in Matthew, which see. {**To guard thee**} (\tou diaphulaxai se\). Not in Mt 4:6 quoted by Satan from Ps 91:11,12. Satan does not misquote this Psalm, but he misapplies it and makes it mean presumptuous reliance on God. This compound verb is very old, but occurs here alone in the N.T. and that from the LXX. Luke repeats \hoti\ (*recitative* \hoti\ after \gegraptai\, is written) after this part of the quotation.

4:12 {**It is said**} (\eir^{tai}\). Perfect passive indicative, stands said, a favourite way of quoting Scripture in the N.T. In Mt 4:7 we have the usual "it is written" (\gegraptai\). Here Jesus quotes De 6:16. Each time he uses Deuteronomy against the devil. The LXX is quoted. It is the volitive future indicative with \ouk\, a common prohibition. Jesus points out to the devil that testing God is not trusting God (*Plummer*).

4:13 {**Every temptation**} (\panta peirasmon\). These three kinds exhaust the avenues of approach (*the appetites, the nerves, the ambitions*). Satan tried them all. They formed a cycle (*Vincent*). Hence "he was in all points tempted like as we are" (*Heb 4:15*). "The enemy tried all his weapons, and was at all points defeated" (*Plummer*). Probably all during the forty days the devil tempted

him, but three are representatives of all. **{For a season}** (*\achri kairou*). Until a good opportunity should return, the language means. We are thus to infer that the devil returned to his attack from time to time. In the Garden of Gethsemane he tempted Jesus more severely than here. He was here trying to thwart the purpose of Jesus to go on with his Messianic plans, to trip him at the start. In Gethsemane the devil tried to make Jesus draw back from the culmination of the Cross with all its agony and horror. The devil attacked Jesus by the aid of Peter (**Mr 8:33**), through the Pharisees (**Joh 8:40ff.**), besides Gethsemane (**Lu 22:42,53**).

4:14 **{Returned}** (*\hupestrepsen*). Luke does not fill in the gap between the temptations in the wilderness of Judea and the Galilean Ministry. He follows the outline of Mark. It is John's Gospel alone that tells of the year of obscurity (*Stalker*) in various parts of the Holy Land. **{In the power of the Spirit}** (*\en t'i dunamei tou pneumatos*). Luke in these two verses (**14,15**) gives a description of the Galilean Ministry with three marked characteristics (*Plummer*): the power of the spirit, rapid spread of Christ's fame, use of the Jewish synagogues. Luke often notes the power of the Holy Spirit in the work of Christ. Our word dynamite is this same word *\dunamis* (**power**). **{A fame}** (*\ph^m^*). An old Greek word found in the N.T. only here and Mt 9:26. It is from *\ph^mi*, to say. Talk ran rapidly in every direction. It assumes the previous ministry as told by John.

4:15 **{And he taught}** (*\kai autos edidasken*). Luke is fond of this mode of transition so that it is not certain that he means to emphasize "he himself" as distinct from the rumour about him. It is the imperfect tense, descriptive of the habit of Jesus. The synagogues were an open door to Jesus before the hostility of the Pharisees was aroused. **{Being glorified}** (*\doxazomenos*). Present passive participle, durative action like the imperfect *\edidasken*. General admiration of Jesus everywhere. He was the wonder teacher of his time. Even the rabbis had not yet learned how to ridicule and oppose Jesus.

4:16 **{Where he had been brought up}** (*\hou ^n tethrammenos*). Past perfect passive periphrastic indicative, a state of completion in past time, from *\treph^*, a common Greek verb. This visit is before that recorded in Mr 6:1-6; Mt 13:54-58 which was just before the third tour of Galilee. Here Jesus comes back after a year of public ministry elsewhere and with a wide reputation (**Lu 4:15**). Luke may have in mind 2:51, but for some time now

Nazareth had not been his home and that fact may be implied by the past perfect tense. {**As his custom was**} (*\kata to ei''thos aut''i*). Second perfect active neuter singular participle of an old \eth'' (Homer), to be accustomed. Literally according to what was customary to him (*\aut''i\, dative case*). This is one of the flashlights on the early life of Jesus. He had the habit of going to public worship in the synagogue as a boy, a habit that he kept up when a grown man. If the child does not form the habit of going to church, the man is almost certain not to have it. We have already had in Matthew and Mark frequent instances of the word synagogue which played such a large part in Jewish life after the restoration from Babylon. {**Stood up**} (*\anest''*). Second aorist active indicative and intransitive. Very common verb. It was the custom for the reader to stand except when the Book of Esther was read at the feast of Purim when he might sit. It is not here stated that Jesus had been in the habit of standing up to read here or elsewhere. It was his habit to go to the synagogue for worship. Since he entered upon his Messianic work his habit was to teach in the synagogues (*Lu 4:15*). This was apparently the first time that he had done so in Nazareth. He may have been asked to read as Paul was in Antioch in Pisidia (*Ac 13:15*). The ruler of the synagogue for that day may have invited Jesus to read and speak because of his now great reputation as a teacher. Jesus could have stood up voluntarily and appropriately because of his interest in his home town. {**To read**} (*\anagn''nai*). Second aorist active infinitive of \anagin''sk'', to recognize again the written characters and so to read and then to read aloud. It appears first in Pindar in the sense of read and always so in the N.T. This public reading aloud with occasional comments may explain the parenthesis in Mt 24:15 (*Let him that readeth understand*).

4:17 {**Was delivered**} (*\epedoth''*). First aorist passive indicative of \epidid''mi'', to give over to, a common verb. At the proper stage of the service "the attendant" or "minister" (*\hup''ret''s\, under rower*) or "beadle" took out a roll of the law from the ark, unwrapped it, and gave it to some one to read. On sabbath days some seven persons were asked to read small portions of the law. This was the first lesson or _Parashah_. This was followed by a reading from the prophets and a discourse, the second lesson or _Haphtarah_. This last is what Jesus did. {**The book of the prophet Isaiah**} (*\biblion tou proph''tou Esaiou*). Literally, "a roll of the prophet Isaiah." Apparently Isaiah was

handed to Jesus without his asking for it. But certainly Jesus cared more for the prophets than for the ceremonial law. It was a congenial service that he was asked to perform. Jesus used Deuteronomy in his temptations and now Isaiah for this sermon. The Syriac Sinaitic manuscript has it that Jesus stood up after the attendant handed him the roll. **{Opened}** (*\anoixas*). Really it was **{unrolled}** (*\anaptuxas*) as Aleph D have it. But the more general term *\anoixas* (*from \anoig“\, common verb*) is probably genuine. *\Anaptuss“* does not occur in the N.T. outside of this passage if genuine. **{Found the place}** (*\heuren ton topon*). Second aorist active indicative. He continued to unroll (*rolling up the other side*) till he found the passage desired. It may have been a fixed lesson for the day or it may have been his own choosing. At any rate it was a marvellously appropriate passage (*Isa 61:1,2 with one clause omitted and some words from Isa 58:6*). It is a free quotation from the Septuagint. **{Where it was written}** (*\hou ^n gegrammenon*). Periphrastic pluperfect passive again as in 4:16.

4:18 **{Anointed me}** (*\echrisen me*). First aorist active indicative of the verb *\chri“* from which **{Christ}** (*\Christos*) is derived, the Anointed One. Isaiah is picturing the Jubilee year and the release of captives and the return from the Babylonian exile with the hope of the Messiah through it all. Jesus here applies this Messianic language to himself. "The Spirit of the Lord is upon me" as was shown at the baptism (*Lu 3:21*) where he was also "anointed" for his mission by the Father's voice (*3:22*). **{To the poor}** (*\pt“chois*). Jesus singles this out also as one of the items to tell John the Baptist in prison (*Lu 7:22*). Our word *_Gospel_* is a translation of the Greek *\Euaggelion*, and it is for the poor. **{He hath sent me}** (*\apestalken me*). Change of tense to perfect active indicative. He is now on that mission here. Jesus is God's *_Apostle_* to men (*Joh 17:3, Whom thou didst send*). **{Proclaim}** (*\k^ruxai*). As a herald like Noah (*2Pe 2:5*). **{To the captives}** (*\aichmal“tois*). Prisoners of war will be released (*\aichm^, a spear point, and \hal“tos\, from \haliskomai\, to be captured*). Captured by the spear point. Common word, but here only in the N.T. **{Set at liberty}** (*\aposteilai*). First aorist active infinitive of *\apostell“*. Same verb as *\apestalken*, above. Brought in here from *Isa 58:6*. Plummer suggests that Luke inserts it here from memory. But Jesus could easily have turned back the roll and read it so. **{Them that are bruised}**

(\tethrausmenous\). Perfect passive participle of \thrau“, an old verb, but here only in the N.T. It means to break in pieces broken in heart and often in body as well. One loves to think that Jesus felt it to be his mission to mend broken hearts like pieces of broken earthenware, real rescue-mission work. Jesus mends them and sets them free from their limitations.

4:19 {**The acceptable year of the Lord**} (\eniauton *Kuriou dektion*\). He does not mean that his ministry is to be only one year in length as Clement of Alexandria and Origen argued. That is to turn figures into fact. The Messianic age has come, Jesus means to say. On the first day of the year of Jubilee the priests with sound of trumpet proclaimed the blessings of that year (**Le 25:8-17**). This great passage justly pictures Christ's conception of his mission and message.

4:20 {**He closed the book**} (\ptuxas to *biblion*\). Aorist active participle of \ptuss“. Rolled up the roll and gave it back to the attendant who had given it to him and who put it away again in its case. {**Sat down**} (\ekathisen\). Took his seat there as a sign that he was going to speak instead of going back to his former seat. This was the usual Jewish attitude for public speaking and teaching (**Lu 5:3; Mt 5:1; Mr 4:1; Ac 16:13**). {**Were fastened on him**} (\^san atenizontes aut“i\). Periphrastic imperfect active and so a vivid description. Literally, the eyes of all in the synagogue were gazing fixedly upon him. The verb \ateniz“ occurs in Aristotle and the Septuagint. It is from the adjective \aten^s\ and that from \tein“, to stretch, and copulative or intensive \a\, not \a\ privative. The word occurs in the N.T. here and in 22:56, ten times in Acts, and in 2Co 3:7,13. Paul uses it of the steady eager gaze of the people at Moses when he came down from the mountain when he had been communing with God. There was something in the look of Jesus here that held the people spellbound for the moment, apart from the great reputation with which he came to them. In small measure every effective speaker knows what it is to meet the eager expectations of an audience.

4:21 {**And he began to say**} (\^rxato de legein\). Aorist ingressive active indicative and present infinitive. He began speaking. The moment of hushed expectancy was passed. These may or may not be the first words uttered here by Jesus. Often the first sentence is the crucial one in winning an audience. Certainly this is an arresting opening sentence. {**Hath been**

fulfilled} (*\pepl̄rˈtai*). Perfect passive indicative, {**stands fulfilled**}. "Today this scripture (*Isa 61:1,2, just read*) stands fulfilled in your ears." It was a most amazing statement and the people of Nazareth were quick to see the Messianic claim involved. Jesus could only mean that the real year of Jubilee had come, that the Messianic prophecy of Isaiah had come true today, and that in him they saw the Messiah of prophecy. There are critics today who deny that Jesus claimed to be the Messiah. To be able to do that, they must reject the Gospel of John and all such passages as this one. And it is no apocalyptic eschatological Messiah whom Jesus here sets forth, but the one who forgives sin and binds up the broken-hearted. The words were too good to be true and to be spoken here at Nazareth by one of their own townsmen!

4:22 {**Bare him witness**} (*\emartuoun*). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations (*4:14*) as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb *\martureˈ* is a very old and common one. It is frequent in Acts, Paul's Epistles, and the Johannine books. The substantive *\martur* is seen in our English *\martyr*, one who witnesses even by his death to his faith in Christ. {**And wondered**} (*\kai ethaumazon*). Imperfect active also, perhaps inchoative also. They began to marvel as he proceeded with his address. This verb is an old one and common in the Gospels for the attitude of the people towards Jesus. {**At the words of grace**} (*\epi tois logois t̄s charitos*). See on *ˉLu* 1:30; 2:52 for this wonderful word *\charis* so full of meaning and so often in the N.T. The genitive case (*case of genus or kind*) here means that the words that came out of the mouth of Jesus in a steady stream (*present tense, \ekporeuomenois*) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus. {**Is not this Joseph's son?**} (*\Ouchi huios estin Iˈs̄ph houtos;*). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of *\ouchi* intensive form of *\ouk* in a question expects the answer "yes." Jesus passed in Nazareth as the son of Joseph as Luke presents him in 3:23. He does not stop here to correct this misconception because the truth has been already amply presented in 1:28-38; 2:49. This

popular conception of Jesus as the son of Joseph appears also in Joh 1:45. The puzzle of the people was due to their previous knowledge of Jesus as the carpenter (*Mr 6:3; the carpenter's son, Mt 13:55*). For him now to appear as the Messiah in Nazareth where he had lived and laboured as the carpenter was a phenomenon impossible to credit on sober reflection. So the mood of wonder and praise quickly turned with whispers and nods and even scowls to doubt and hostility, a rapid and radical transformation of emotion in the audience.

4:23 {**Doubtless**} (\pant“s\). Adverb. Literally, at any rate, certainly, assuredly. Cf. Ac 21:22; 28:4. {**This parable**} (\t^np^{arabol}n taut^n\). See discussion on Mt 13. Here the word has a special application to a crisp proverb which involves a comparison. The word physician is the point of comparison. Luke the physician alone gives this saying of Jesus. The proverb means that the physician was expected to take his own medicine and to heal himself. The word \parabol^ in the N.T. is confined to the Synoptic Gospels except Heb 9:9; 11:19. This use for a proverb occurs also in Lu 5:36; 6:39. This proverb in various forms appears not only among the Jews, but in Euripides and Aeschylus among the Greeks, and in Cicero's *_Letters_*. Hobart quotes the same idea from Galen, and the Chinese used to demand it of their physicians. The point of the parable seems to be that the people were expecting him to make good his claim to the Messiahship by doing here in Nazareth what they had heard of his doing in Capernaum and elsewhere. "Establish your claims by direct evidence" (*Easton*). This same appeal (*Vincent*) was addressed to Christ on the Cross (*Mt 27:40,42*). There is a tone of sarcasm towards Jesus in both cases. {**Heard done**} (\^kousamen genomena\). The use of this second aorist middle participle \genomena\ after \^kousamen\ is a neat Greek idiom. It is punctiliar action in indirect discourse after this verb of sensation or emotion (*Robertson, _Grammar_, pp. 1040-42, 1122-24*). {**Do also here**} (\poi^son kai h“de\). Ingressive aorist active imperative. Do it here in thy own country and town and do it now. Jesus applies the proverb to himself as an interpretation of their real attitude towards himself.

4:24 {**And he said**} (\eipen de\). Also in 1:13. The interjection of these words here by Luke may indicate a break in his address, though there is no other indication of an interval here. Perhaps they only serve to introduce solemnly the new proverb like the

words **{Verily I say unto you}** (*\am^n leg^“ humin*). This proverb about the prophet having no honour in his own country Jesus had already applied to himself according to Joh 4:44. Both Mr 6:4 and Mt 13:57 give it in a slightly altered form on the last visit of Jesus to Nazareth. The devil had tempted Jesus to make a display of his power to the people by letting them see him floating down from the pinnacle of the temple (*Lu 4:9-11*).

4:25 **{Three years and six months}** (*\et^ tria kai m^nas hex*). Accusative of duration of time without *\epi* (*doubtful*). The same period is given in Jas 5:17, the popular Jewish way of speaking. In 1Ki 18:1 the rain is said to have come in the third year. But the famine probably lasted still longer.

4:26 **{Unto Zarephath}** (*\eis Sarepta*). The modern village Surafend on the coast road between Tyre and Sidon. **{Unto a woman that was a widow}** (*\pros gunaika ch^ran*). Literally, unto a woman a widow (*like our vernacular widow woman*). This is an illustration of the proverb from the life of Elijah (*1Ki 17:8,9*). This woman was in the land of Sidon or Phoenicia, a heathen, where Jesus himself will go later.

4:27 **{In the time of Elisha the prophet}** (*\epi Elisaïou tou proph^tou*). This use of *\epi* with the genitive for "in the time of" is a good Greek idiom. The second illustration of the proverb is from the time of Elisha and is another heathen, **{Naaman the Syrian}** (*\Naiman ho Syros*). He was the lone leper that was cleansed by Elisha (*2Ki 5:1,14*).

4:28 **{They were all filled with wrath}** (*\epl^sth^san pantes thumou*). First aorist passive indicative of the common verb *\pimpl^mi* followed by the genitive case. The people of Nazareth at once caught on and saw the point of these two Old Testament illustrations of how God in two cases blessed the heathen instead of the Jewish people. The implication was evident. Nazareth was no better than Capernaum if as good. He was under no special obligation to do unusual things in Nazareth because he had been reared there. Town pride was insulted and it at once exploded in a burst of rage.

4:29 **{They rose up and cast him forth}** (*\anastantes exebalon*). Second aorist ingressive active participle and second aorist effective active indicative. A movement towards lynching Jesus. **{Unto the brow of the hill}** (*\h^os ophruos tou orous*). Eyebrow

(\ophrus\), in Homer, then any jutting prominence. Only here in the N.T. Hippocrates speaks of the eyebrow hanging over. {**Was built**} (\“ikodom^to\). Past perfect indicative, stood built. {**That they might throw him down headlong**} (\h“ste katakr^mnisai auton\). Neat Greek idiom with \h“ste\ for intended result, "so as to cast him down the precipice." The infinitive alone can convey the same meaning (*Mt 2:2; 20:28; Lu 2:23*). \Kr^mnos\ is an overhanging bank or precipice from \kremannumi\, to hang. \Kata\ is down. The verb occurs in Xenophon, Demosthenes, LXX, Josephus. Here only in the N.T. At the southwest corner of the town of Nazareth such a cliff today exists overhanging the Maronite convent. Murder was in the hearts of the people. By pushing him over they hoped to escape technical guilt.

4:30 {**He went his way**} (\eporeueto\). Imperfect tense, he was going on his way.

4:31 {**Came down**} (\kat^lthen\). Mr 1:21 has the historical present, {**they go into**} (\eisporeuontai\). Capernaum (*Tell Hum*) is now the headquarters of the Galilean ministry, since Nazareth has rejected Jesus. Lu 4:31-37 is parallel with Mr 1:21-28 which he manifestly uses. It is the first of Christ's miracles which they give. {**Was teaching them**} (\^n didask“n autous\). Periphrastic imperfect. Mark has \edidasken\ first and then \en didask“n\, "Them" here means the people present in the synagogue on the sabbath, construction according to sense as in Mr 1:22.

4:32 Rest of the sentence as in Mark, which see, except that Luke omits "and not as their scribes" and uses \hoti ^n\ instead of \h“s ech“n\.

4:33 {**Which had**} (\ech“n\). Mark has \en\, {**A spirit of an unclean demon**} (\pneuma daimoniou akathartou\). Mark has "unclean spirit." Luke's phrase here is unique in this combination. Plummer notes that Matthew has \daimonion\ ten times and \akatharton\ twice as an epithet of \pneuma\; Mark has \daimonion\ thirteen times and \akatharton\ eleven times as an epithet of \pneuma\, Luke's Gospel uses \daimonion\ twenty-two times and \akatharton\ as an epithet, once of \daimonion\ as here and once of \pneuma\, In Mark the man is in (\en\) the power of the unclean spirit, while here the man "has" a spirit of an unclean demon. {**With a loud voice**} (\ph“n^i megal^i\). Not in Mark. Really a scream caused by the sudden contact of the demon with Jesus.

4:34 {**Ah!**} (\Ea\). An interjection frequent in the Attic poets, but rare in prose. Apparently second person singular imperative of \ea“, to permit. It is expressive of wonder, fear, indignation. Here it amounts to a diabolical screech. For the rest of the verse see discussion on ~Mr 1:24 and ~Mt 8:29. The muzzle (\phimos\) occurs literally in 1Co 9:9, 1Ti 5:18, and metaphorically here and Mr 1:25; 4:39; Mt 22:12.

4:35 {**Had thrown him down in the midst**} (\rhipsan auton eis to meson\). First aorist (*effective*) participle of \rhipt“, an old verb with violent meaning, to fling, throw, hurl off or down. {**Having done him no hurt**} (\m^den blapsan auton\). Luke as a physician carefully notes this important detail not in Mark. \Blapt“, to injure, or hurt, occurs in the N.T. only here and in Mr 16:18, though a very common verb in the old Greek.

4:36 {**Amazement came**} (\egeneto thambos\). Mark has \ethamb^th^san\. {**They spake together one with another**} (\sunelaloun pros all^lous\). Imperfect indicative active and the reciprocal pronoun. Mark has simply the infinitive \sunz^tein\ (*question*). {**For**} (\hoti\). We have here an ambiguous \hoti\ as in 1:45, which can be either the relative "that" or the casual \hoti\ "because" or "for," as the Revised Version has it. Either makes good sense. Luke adds here \dunamei\ (*with power*) to Mark's "authority" (\exousian\). {**And they come out**} (\exerchontai\). So Luke where Mark has "and they obey him" (\kai upakouousin aut^i\).

4:37 {**Went forth a rumour**} (\exeporeueto ^chos\). Imperfect middle, kept on going forth. Our very word \echo\ in this word. Late Greek form for \^ch“ in the old Greek. Used for the roar of the waves on the shore. So in Lu 21:25. Vivid picture of the resounding influence of this day's work in the synagogue, in Capernaum.

4:38 {**He rose up**} (\anastas\). Second aorist active participle of \anist^mi\, a common verb. B. Weiss adds here "from the teacher's seat." Either from his seat or merely leaving the synagogue. This incident of the healing of Peter's mother-in-law is given in Mr 1:29-34 and Mt 8:14-17, which see for details. {**Into the house of Simon**} (\eis t^n oikian Sim^nos\). "Peter's house" (*Mt 8:14*). "The house of Simon and Andrew" (*Mr 1:29*). Paul's reference to Peter's wife (*1Co 9:5*) is pertinent. They lived

together in Capernaum. This house came also to be the Capernaum home of Jesus. {**Simon's wife's mother**} (\penthēra tou Sim^{nos}). The word \penthēra\ for mother-in-law is old and well established in usage. Besides the parallel passages (*Mr 1:30; Mt 8:14; Lu 4:38*) it occurs in the N.T. only in Lu 12:53. The corresponding word \penthēros\, father-in-law, occurs in Joh 18:13 alone in the N.T. {**Was holden with a great fever**} (\n^{sunēchomen} ^{puret}“i megalⁱ”). Periphrastic imperfect passive, the analytical tense accenting the continuous fever, perhaps chronic and certainly severe. Luke employs this verb nine times and only three others in the N.T. (*Mt 4:24 passive with diseases here; 2Co 5:14 active; Php 1:23 passive*). In Ac 28:8 the passive "with dysentery" is like the construction here and is a common one in Greek medical writers as in Greek literature generally. Luke uses the passive with "fear," Lu 8:37, the active for holding the hands over the ears (*Ac 7:57*) and for pressing one or holding together (*Lu 8:45; 19:43; 22:63*), the direct middle for holding oneself to preaching (*Ac 18:5*). It is followed here by the instrumental case. Hobart (*Medical Language of Luke*, p. 3) quotes Galen as dividing fevers into "great" (\megaloi) and "small" (\smikroi).

4:39 {**He stood over her**} (\epistas epan^{aut}s). Second aorist active participle. Only in Luke. Surely we are not to take Luke to mean that Jesus here took the exorcist's position and was rebuking a malignant personality. The attitude of Jesus is precisely that of any kindly sympathetic physician. Mr 1:31; Mt 8:15 mention the touch of her hand rather than the tender look over her head. {**Rebuked**} (\epetim^{sen}). Only in Luke. Jesus bade the fever leave her as he spoke to the wind and the waves and Luke uses this same verb (8:24). {**Rose up and ministered**} (\anastfsa di^{konei}). Second aorist active participle as in verse 38, but inchoative imperfect tense \di^{konei}\, from \diakone^{as}\ (*note augment of compound verb*). She rose up immediately, though a long high fever usually leaves one very weak. The cure was instantaneous and complete. She began to minister at once and kept it up.

4:40 {**When the sun was setting**} (\dunontos tou h^{liou}). Genitive absolute and present participle (\dun^{as}\, *late form of* \du^{as}\) picturing the sunset scene. Even Mr 1:32 has here the aorist indicative \edusen\ (*punctiliar active*). It was not only cooler, but it was the end of the sabbath when it was not regarded as

work (*Vincent*) to carry a sick person (*Joh 5:10*). And also by now the news of the cure of the demoniac of Peter's mother-in-law had spread all over the town. {**Had**} (*\eichon*). Imperfect tense including all the chronic cases. {**With divers diseases**} (*\nosois poikilais*). Instrumental case. For "divers" say "many coloured" or "variegated." See on Mt 4:24; Mr 1:34. {**Brought**} (*\^gagon*). Constatative summary second aorist active indicative like Mt 8:16, *\prosenegkan*, where Mr 1:32 has the imperfect *\epheron*, brought one after another. {**He laid his hands on every one of them and healed them**} (*\ho de heni hekast“i aut“n tas cheiras epititheis etherapeuen autous*). Note the present active participle *\epititheis* and the imperfect active *\etherapeuen*, picturing the healing one by one with the tender touch upon each one. Luke alone gives this graphic detail which was more than a mere ceremonial laying on of hands. Clearly the cures of Jesus reached the physical, mental, and spiritual planes of human nature. He is Lord of life and acted here as Master of each case as it came.

4:41 {**Came out**} (*\ex^rcheto*, singular, or *\ex^rchonto*, plural). Imperfect tense, repetition, from one after another. {**Thou art the Son of God**} (*\Su ei ho huios tou theou*). More definite statement of the deity of Jesus than the witness of the demoniac in the synagogue (*Lu 4:34; Mr 1:24*), like the words of the Father (*Lu 3:22*) and more so than the condition of the devil (*Lu 4:3,9*). In the Canterbury Revision "devils" should always be "demons" (*\daimonia*) as here. {**Suffered them not to speak**} (*\ouk eia auta lalein*). Imperfect third singular active of *\ea“*, very old and common verb with syllabic augment *\ei*. The tense accents the continued refusal of Jesus to receive testimony to his person and work from demons. Cf. Mt 8:4 to the lepers. {**Because they knew**} (*\hoti ^ideisan*). Causal, not declarative, *\hoti*. Past perfect of the second perfect *\oida*. {**That he was the Christ**} (*\ton Christon auton einai*). Infinitive in indirect assertion with the accusative of general reference. *\Ton Christon* = {**the Anointed**}, the Messiah.

4:42 {**When it was day**} (*\genomen^s h^meras*). Genitive absolute with aorist middle participle. Mr 1:35 notes it was "a great while before day" (*which see for discussion*) when Jesus rose up to go after a restless night. No doubt, because of the excitement of the previous sabbath in Capernaum. He went out to pray (*Mr 1:35*). {**Sought after him**} (*\epez^toun auton*). Imperfect active

indicative. The multitudes kept at it until "they came unto him" (*\lthon he“s autou\, aorist active indicative*). They accomplished their purpose, *\he“s autou*, right up to him. **{Would have stayed him}** (*\kateichon auton*). Better, **{They tried to hinder him}**. The conative imperfect active of *\katech“*, an old and common verb. It means either to hold fast (*Lu 8:15*), to take, get possession of (*Lu 14:9*) or to hold back, to retain, to restrain (*Phm 1:13; Ro 1:18; 7:6; 2Th 2:6; Lu 4:42*). In this passage it is followed by the ablative case. **{That he should not go from them}** (*\tou m^ poreuesthai ap' aut“n*). Literally, "from going away from them." The use of *\m^ (not)* after *\kateichon* is the neat Greek idiom of the redundant negative after a verb of hindering like the French *_ne_* (*Robertson, _Grammar_, p. 1171*) .

4:43 **{I must}** (*\me dei*). Jesus felt the urge to go with the work of evangelism "to the other cities also," to all, not to a favoured few. **{For therefore was I sent}** (*\hoti epi touto apestal^n*). "A phrase of Johannine ring" (*Ragg*). Second aorist passive indicative of *\apostell“*. Christ is the great Apostle of God to men.

4:44 **{Was preaching}** (*\^n k^russ“n*). Periphrastic imperfect active, describing his first tour of Galilee in accord with the purpose just stated. One must fill in details, though Mr 1:39 and Mt 8:23-25 tell of the mass of work done on this campaign.

[\[Previous\]](#) [\[Next\]](#)

5:1 **{Pressed upon him}** (\epikeisthai\). Luke in this paragraph (5:1-11; Mr 1:16-20; Mt 4:18-22) does not follow the chronology of Mark as he usually does. It seems reasonably clear that the renewed call of the four fishermen came before the first tour of Galilee in Lu 4:42-44. It is here assumed that Luke is describing in his own way the incident given in Mark and Matthew above. Luke singles out Simon in a graphic way. This verb \epikeisthai\ is an old one and means to \lie upon\, rest upon as of a stone on the tomb (*Joh 11:38*) or of fish on the burning coals (*Joh 21:9*). So it is used of a tempest (*Ac 27:20*) and of the urgent demands for Christ's crucifixion (*Lu 23:23*). Here it vividly pictures the eager crowds around Jesus. \En t“i epikeisthai\ is a favourite idiom with Luke as we have already seen, \en\ with the articular infinitive in the locative case. **{That}** (\kai\). \Kai\ does not technically mean the declarative conjunction "that," but it is a fair rendering of the somewhat awkward idiom of Luke to a certain extent imitating the Hebrew use of _wav_. **{Was standing}** (\^n hest“s\). Periphrastic second past perfect of \hist^mi\ which here is equal to a practical imperfect. **{By the lake}** (\para t^ n limn^ n\). The use of the accusative with \para\, alongside, after a verb of rest used to be called the pregnant use, came and was standing. But that is no longer necessary, for the accusative as the case of extension is the oldest of the cases and in later Greek regains many of the earlier uses of the other cases employed for more precise distinctions. See the same idiom in verse 2. We need not here stress the notion of extension. "With characteristic accuracy Luke never calls it a sea, while the others never call it a lake" (*Plummer*).

5:2 **{Two boats}** (\ploia duo\). Some MSS. have \ploiaria\, little boats, but \ploia\ was used of boats of various sizes, even of ships like \n^es\). **{The fishermen}** (\hoi haleeis\). It is an old Homeric word that has come back to common use in the _Koin,_. It means "sea-folk" from \hals\, sea. **{Were washing}** (\eplunon\). Imperfect active, though some MSS. have aorist \eplunan\). Vincent comments on Luke's use of five verbs for washing: this one for cleaning, \apomass“\ for wiping the dust from one's feet

(10:11), \ekmass“\ of the sinful woman wiping Christ's feet with her hair (7:38,44), \apolou“\ of washing away sins (*symbolically, of course*) as in Ac 22:16, and \lou“\ of washing the body of Dorcas (Ac 9:37) and the stripes of the prisoners (Ac 16:33). On "nets" see on Mt 4:20; Mr 1:18.

5:3 {**To put out a little**} (\epanagagein oligon\). Second aorist infinitive of the double compound verb \ep-an-ag“\, found in Xenophon and late Greek writers generally. Only twice in the N.T. In Mt 21:18 in the sense of leading back or returning and here in the sense of leading a ship up upon the sea, to put out to sea, a nautical term. {**Taught**} (\edikasken\). Imperfect active, picturing Jesus teaching from the boat in which he was seated and so safe from the jam of the crowd. "Christ uses Peter's boat as a pulpit whence to throw the net of the Gospel over His hearers" (Plummer).

5:4 {**Had left speaking**} (\epausato laI“n\). He ceased speaking (*aorist middle indicative and present active participle, regular Greek idiom*). {**Put out into the deep**} (\epanagage eis to bathos\). The same double compound verb as in verse 3, only here second aorist active imperative second person singular. {**Let down**} (\chalasate\). Peter was master of the craft and so he was addressed first. First aorist active imperative second person plural. Here the whole crew are addressed. The verb is the regular nautical term for lowering cargo or boats (Ac 27:17,30). But it was used for lowering anything from a higher place (Mr 2:4; Ac 9:25; 2Co 11:33). For a catch (\eis agran\). This purpose was the startling thing that stirred up Simon.

5:5 {**Master**} (\epistata\). Used only by Luke in the N.T. and always in addresses to Christ (8:24,45; 9:33,49; 17:13). Common in the older writers for superintendent or overseer (*one standing over another*). This word recognizes Christ's authority. {**We toiled**} (\kopiasantes\). This verb is from \kopos\ (\work, toil) and occurs from Aristophanes on. It used to be said that the notion of weariness in toil appears only in the LXX and the N.T. But Deissmann (*Light from the Ancient East*, pp. 312f.) cites examples from inscriptions on tombstones quite in harmony with the use in the N.T. Peter's protest calls attention also to the whole night of fruitless toil. {**But at thy word**} (\epi de t“i rh^mati sou\). On the base of \epi\. Acquiescence to show his obedience to Christ as "Master," but with no confidence whatsoever in the wisdom of this particular command. Besides,

fishing in this lake was Peter's business and he really claimed superior knowledge on this occasion to that of Jesus.

5:6 **{They inclosed}** (\sunekleisan\). Effective aorist active indicative with perfective compound \sun\. **{They shut together. Were breaking}** (\dier^sseto\). Imperfect passive singular (\diktua\ *being neuter plural*). This is the late form of the old verb \diar^gnumi\. The nets were actually tearing in two (\dia-) and so they would lose all the fish.

5:7 **{They beckoned}** (\kateneusan\). Possibly they were too far away for a call to be understood. Simon alone had been ordered to put out into the deep. So they used signs. **{Unto their partners}** (\tois metechois\). This word \metochos\, from \metech“, to have with, means participation with one in common blessings (*Heb 3:1,14; 6:4; 12:8*). While \koin“nos\ (*verse 10 here of James and John also*) has the notion of personal fellowship, partnership. Both terms are here employed of the two pairs of brothers who have a business company under Simon's lead. **{Help them}** (\sullabesthai\). Second aorist middle infinitive. Take hold together with and so to help. Paul uses it in Php 4:3. It is an old word that was sometimes employed for seizing a prisoner (*Lu 22:54*) and for conception (*_con-capio_*) by a woman (*Lu 1:24*). **{So that they began to sink}** (\h“ste buthizesthai auta\). Consecutive use of \h“ste\ and the infinitive (*present tense, inchoative use, beginning to sink*). An old verb from \buthos\. In the N.T. only here and 1Ti 6:9.

5:8 **{Fell down at Jesus' knees}** (\prosepesen tois gonasin I^sou\). Just like Peter, from extreme self-confidence and pride (*verse 5*) to abject humiliation. But his impulse here was right and sincere. His confession was true. He was a sinful man.

5:9 **{For he was amazed}** (\thambos gar perieschen\). Literally, **{For a wonder held him round}**. Aorist active indicative. It held Peter fast and all the rest.

5:10 **{Thou shalt catch men}** (\es^i z“gr“n\). Periphrastic future indicative, emphasizing the linear idea. The old verb \Z“gre“\ means to catch alive, not to kill. So then Peter is to be a catcher of men, not of fish, and to catch them alive and for life, not dead and for death. The great Pentecost will one day prove that Christ's prophecy will come true. Much must happen before that great day. But Jesus foresees the possibilities in

Simon and he joyfully undertakes the task of making a fisher of men out of this poor fisher of fish.

5:11 **{They left all, and followed him}** (*\aphentes panta`kolouth`san*). Then and there. They had already become his disciples. Now they leave their business for active service of Christ. The conduct of this group of business men should make other business men to pause and see if Jesus is calling them to do likewise.

5:12 **{Behold}** (*\kai idou*). Quite a Hebraistic idiom, this use of *\kai* after *\egeneto* (*almost like \hoti*) with *\idou* (*interjection*) and no verb. **{Full of leprosy}** (*\pl`r`s lepras*). Mr 1:40 and Mt 8:2 have simply "a leper" which see. Evidently a bad case full of sores and far advanced as Luke the physician notes. The law (*Le 13:12f.*) curiously treated advanced cases as less unclean than the earlier stages. **{Fell on his face}** (*\pes`n epi pros`pon*). Second aorist active participle of *\pipt`*, common verb. Mr 1:40 has "kneeling" (*\gonupet`n*) and Mt 8:40 "worshipped" (*\prosekunei*). All three attitudes were possible one after the other. All three Synoptics quote the identical language of the leper and the identical answer of Jesus. His condition of the third class turned on the "will" (*\thel`is*) of Jesus who at once asserts his will (*\th`l`*) and cleanses him. All three likewise mention the touch (*\h`psato*, *verse 13*) of Christ's hand on the unclean leper and the instantaneous cure.

5:14 **{To tell no man}** (*\m`deni eipein*). This is an indirect command after the verb "charged" (*\par`ggeilen*). But Luke changes (*_constructio variata_*) to the direct quotation, a common idiom in Greek and often in Luke (*Ac 1:4f.*). Here in the direct form he follows Mr 1:43; Mt 8:4. See discussion there about the direction to go to the priest to receive a certificate showing his cleansing, like our release from quarantine (*Le 13:39; 14:2-32*). **{For a testimony unto them}** (*\eis marturion autois*). The use of *\autois* (*them*) here is "according to sense," as we say, for it has no antecedent in the context, just to people in general. But this identical phrase with absence of direct reference occurs in Mark and Matthew, pretty good proof of the use of one by the other. Both Mt 8:4; Lu 5:14 follow Mr 1:44.

5:15 **{So much the more}** (*\m`fllon*). Mr 1:45 has only "much" (*\polla*, *many*), but Mark tells more about the effect of this disobedience. **{Went abroad}** (*\di`rcheto*). Imperfect tense. The

fame of Jesus kept going. **{Came together}** (\sun^{rchonto}\). Imperfect tense again. The more the report spread, the more the crowds came.

5:16 **{But he withdrew himself in the deserts and prayed}** (\autos de ⁿ hupoch^r“ⁿ en tais er^{mois} kai proseuchomenos\).

Periphrastic imperfects. Literally, "But he himself was with drawing in the desert places and praying." The more the crowds came as a result of the leper's story, the more Jesus turned away from them to the desert regions and prayed with the Father. It is a picture of Jesus drawn with vivid power. The wild enthusiasm of the crowds was running ahead of their comprehension of Christ and his mission and message. \Hupoch^{re}“\ (*perhaps with the notion of slipping away secretly*, \hupo-\) is a very common Greek verb, but in the N.T. occurs in Luke alone. Elsewhere in the N.T. \anach^{re}“\ (*to go back*) appears.

5:17 **{That}** (\kai\). Use of \kai\ = \hoti\ (*that*) like the Hebrew wav, though found in Greek also. **{He}** (\autos\). Luke sometimes has \autos\ in the nominative as unemphatic "he" as here, not "he himself." **{Was teaching}** (\ⁿ didaskⁿ\). Periphrastic imperfect again like our English idiom. **{Were sitting by}** (\^{san} kath^{menoi}\). Periphrastic imperfect again. There is no "by" in the Greek. **{Doctors of the law}** (\nomodidaskaloi\). A compound word formed after analogy of \hierodidaskalos\, but not found outside of the N.T. and ecclesiastical writers, one of the very few words apparently N.T. in usage. It appears here and Ac 5:34; 1Ti 1:7. It is not likely that Luke and Paul made the word, but they simply used the term already in current use to describe teachers and interpreters of the law. Our word "doctor" is Latin for "teacher." These "teachers of the law" are called elsewhere in the Gospels "scribes" (\grammateis\) as in Matthew and Mark (*see on* **Mt 5:20; 23:34**) and Lu 5:21; 19:47; 21:1; 22:2. Luke also employs \nomikos\ (*one skilled in the law*, \nomos\) as in 10:25. One thinks of our LL.D. (*Doctors of Civil and Canon Law*), for both were combined in Jewish law. They were usually Pharisees (*mentioned here for the first time in Luke*) for which see on **Mt 3:7,20**. Luke will often speak of the Pharisees hereafter. Not all the "Pharisees" were "teachers of the law" so that both terms often occur together as in verse 21 where Luke has separate articles (\hoi grammateis kai hoi Pharisaioi\), distinguishing between them, though one article may occur as in Mt 5:20 or no article as here in verse 17. Luke alone

mentions the presence here of these Pharisees and doctors of the law "which were come" (\hoi ^san el^luthotes\, *periphrastic past perfect active, {had come}*). {**Out of every village of Galilee and Judea and Jerusalem**} (\ek pas^s k^m^s t^s Galilaias kai Ioudaias kai Ierousal^m\). Edersheim (*Jewish Social Life*) observes that the Jews distinguished Jerusalem as a separate district in Judea. Plummer considers it hyperbole in Luke to use "every village." But one must recall that Jesus had already made one tour of Galilee which stirred the Pharisees and rabbis to active opposition. Judea had already been aroused and Jerusalem was the headquarters of the definite campaign now organized against Jesus. One must bear in mind that Joh 4:1-4 shows that Jesus had already left Jerusalem and Judea because of the jealousy of the Pharisees. They are here on purpose to find fault and to make charges against Jesus. One must not forget that there were many kinds of Pharisees and that not all of them were as bad as these legalistic and punctilious hypocrites who deserved the indictment and exposure of Christ in Mt 23. Paul himself is a specimen of the finer type of Pharisee which, however, developed into the persecuting fanatic till Jesus changed his whole life. {**The power of the Lord was with him to heal**} (\dunamis Kuriou ^n eis to ifsthai auton\). So the best texts. It is neat Greek, but awkward English: "Then was the power of the Lord for the healing as to him (*Jesus*)." Here \Kuriou\ refers to Jehovah. {**Dunamis**} (*dynamite*) is one of the common words for "miracles" (\dunamis\). What Luke means is that Jesus had the power of the Lord God to heal with. He does not mean that this power was intermittent. He simply calls attention to its presence with Jesus on this occasion.

5:18 {**That was palsied**} (\hos ^n paralelumenos\). Periphrastic past perfect passive where Mr 2:3; Mt 9:2 have \paralutikon\ (*our paralytic*). Luke's phrase is the technical medical term (*Hippocrates, Galen, etc.*) rather than Mark's vernacular word (*Ramsay, Luke the Physician*, pp. 57f.). {**They sought**} (\ez^toun\). Conative imperfect.

5:19 {**By what way they might bring him in**} (\poias eis enegk^sin auton\). Deliberative subjunctive of the direct question retained in the indirect. {**The housetop**} (\to d^ma\). Very old word. The flat roof of Jewish houses was usually reached by outside stairway. Cf. Ac 10:9 where Peter went for meditation. {**Through the tiles**} (\dia t^"n keram^"n\). Common and old word for the tile

roof. Mr 2:4 speaks of digging a hole in this tile roof. **{Let him down}** (*\kath^kan auton*). First aorist (*k aorist*) effective active of *\kathi^mi*, common verb. Mr 2:4 has historical present *\chal^si*, the verb used by Jesus to Peter and in Peter's reply (*Lu 5:4f.*). **{With his couch}** (*\sun t^i klinidi^i*). Also in verse 24. Diminutive of *\klin^* (*verse 18*) occurring in Plutarch and *_Koin,_* writers. Mr 2:4 has *\krabatton* (*pallet*). It doubtless was a pallet on which the paralytic lay. **{Into the midst before Jesus}** (*\eis to meson emprosthen tou I^sou*). The four friends had succeeded, probably each holding a rope to a corner of the pallet. It was a moment of triumph over difficulties and surprise to all in the house (*Peter's apparently, Mr 2:1*).

5:20 **{Their faith}** (*\t^n pistin aut^"n*). In all three Gospels. **{Man}** (*\anthr^"pe*). Mark and Matthew have "child" or "Son" (*\teknon*). Are forgiven (*\aphe^ntai*). This Doric form of the perfect passive indicative is for the Attic *\apheintai*. It appears also in Lu 5:23; 7:47,48; Joh 20:23; 1Jo 2:12. Mr 2:6; Mt 9:2 have the present passive *\aphientai*. Possibly this man's malady was due to his sin as is sometimes true (*Joh 5:14*). The man had faith along with that of the four, but he was still a paralytic when Jesus forgave his sins.

5:21 **{But God alone}** (*\ei m^ monos ho theos*). Mark has *\heis* (*one*) instead of *\monos* (*alone*).

5:22 **{Perceiving}** (*\epignous*). Same form (*second aorist active participle of \epigin^sk^*, *common verb for knowing fully*) in Mr 2:8. **{Reason ye}** (*\dialogizesthe*) as in Mr 2:8. Mt 9:4 has *\enthumeisthe*.

5:24 **{He saith unto him that was palsied}** (*\eipen t^i paralelumen^i*). This same parenthesis right in the midst of the words of Jesus is in Mr 2:11; Mt 9:6, conclusive proof of interrelation between these documents. The words of Jesus are quoted practically alike in all three Gospels, the same purpose also *\hina eid^te* (*second perfect active subjunctive*).

5:25 **{Whereon he lay}** (*\eph^ ho katekeito*). Imperfect, upon which he had been lying down. Luke uses this phrase instead of repeating *\klinidion* (*verse 24*). **{Glorifying God}** (*\doxaz^"n ton theon*). As one can well imagine.

5:26 **{Amazement}** (\ekstasis\). Something out of its place, as the mind. Here the people were almost beside themselves as we say with the same idiom. See on Mr 5:42. So they kept glorifying God (*imperfect tense*, \edoxazon\) and at the same time "were filled with fear" (\epi^sth^san phobou\, *aorist passive*). **{Strange things}** (\paradoxa\). Our very word paradox, contrary to (\para\) received opinion (\doxa\). Plato, Xenophon, and Polybius use it. Here alone in the N.T.

5:27 **{A publican named Levi}** (\tel^nen onomati Leuein\). Mr 2:13 has also "The son of Alphaeus" while Mt 9:9 calls him "Matthew." He had, of course, both names. All three use the same words (\epi to tel^nion\) for the place of toll. See discussion of **{publican}** (\tel^n^s\) on Mt 9:9. All three Gospels give the command of Jesus, **{Follow me}** (\akolouthēi\).

5:28 **{He forsook all}** (\katalip^n panta\). This detail in Luke alone. He left his profitable business for the service of Christ. **{Followed him}** (\^kolouthēi aut^i\). Imperfect active, perhaps inchoative. He began at once to follow him and he kept it up. Both Mr 2:14; Mt 9:9 have the aorist (\^kolouth^sen\), perhaps ingressive.

5:29 **{A great feast}** (\doch^n megal^n\). Here and in Lu 14:13 only in the N.T. The word \doch^, from \dechomai\, means reception. Occurs in Plutarch and LXX. Levi made Jesus a big reception. **{Publicans and others}** (\tel^n^n kai all^n\). Luke declines here to use "sinners" like Mr 2:15 and Mt 9:10 though he does so in verse 30 and in 15:1. None but social outcasts would eat with publicans at such a feast or barbecue, for it was a very large affair. **{Were sitting at meat with them}** (\^san met' aut^n katakeimenoi\). Literally, were reclining with them (*Jesus and the disciples*). It was a motley crew that Levi had brought together, but he showed courage as well as loyalty to Jesus.

5:30 **{The Pharisees and their scribes}** (\hoi Pharisaioi kai hoi grammateis aut^n\). Note article with each substantive and the order, not "scribes and Pharisees," but "the Pharisees and the scribes of them" (*the Pharisees*). Some manuscripts omit "their," but Mr 2:16 (*the scribes of the Pharisees*) shows that it is correct here. Some of the scribes were Sadducees. It is only the Pharisees who find fault here. **{Murmured}** (\egogguzon\). Imperfect active. Picturesque onomatopoeic word that sounds like

its meaning. A late word used of the cooing of doves. It is like the buzzing of bees, like \tonthorruz“\ of literary Greek. They were not invited to this feast and would not have come if they had been. But, not being invited, they hang on the outside and criticize the disciples of Jesus for being there. The crowd was so large that the feast may have been served out in the open court at Levi's house, a sort of reclining garden party. {**The publicans and sinners**} (\t“n tel“n“n kai hamart“l“n\). Here Luke is quoting the criticism of the critics. Note one article making one group of all of them.

5:31 {**They that are whole**} (\hoi hugiainontes\). Old Greek word for good health from \hugi^s\, sound in body. So also in Lu 7:10; 15:27; 3Jo 1:2. This is the usual word for good health used by Greek medical writers. Mr 2:17; Mt 9:12 have \hoi ischuontes\ (*those who have strength*).

5:32 {**To repentance**} (\eis metanoian\). Alone in Luke not genuine in Mr 2:17; Mt 9:12. Only sinners would need a call to repentance, a change of mind and life. For the moment Jesus accepts the Pharisaic division between "righteous" and "sinners" to score them and to answer their criticism. At the other times he will show that they only pretend to be "righteous" and are "hypocrites" in reality. But Jesus has here blazed the path for all soul-winners. The self-satisfied are the hard ones to win and they often resent efforts to win them to Christ.

5:33 {**Often**} (\pukna\). Only in Luke. Common word for thick, compact, often. {**And make supplications**} (\kai de^seis poiountai\). Only in Luke. {**But thine**} (\hoi de soi\). Sharp contrast between the conduct of the disciples of Jesus and those of John and the Pharisees who here appear together as critics of Christ and his disciples (*Mr 2:18; Mt 9:14*), though Luke does not bring that out sharply. It is probable that Levi had his reception for Jesus on one of the Jewish fast days and, if so, this would give special edge to their criticism.

5:34 {**Can ye**} (\m^ dunasthe\). So Luke, adding {**make**}, \poi^sai\, where Mark and Matthew have \m^ dunantai\. All three have \m^ and expect the answer no.

5:35 {**Then in those days**} (\tote en ekeinaiis tais h^merais\). Here Mr 2:20 has "then in that day," and Mt 9:15 only "then."

5:36 **{Also a parable}** (*\kai parabol^n*). There are three parables here in the answer of Jesus (*the bridegroom, the patch on the garment, the wineskin*). They are not called parables save here, but they are parables and Luke's language means that. **{Rendeth}** (*\schisas*). This in Luke alone. Common verb. Used of splitting rocks (*Mt 27:51*). Our word schism comes from it. **{Putteth it}** (*\epiballei*). So Mt 9:16 when Mr 2:21 has *\epiraptei* (*sews on*). The word for "piece" or "patch" (*\epibl^ma*) in all the three Gospels is from the verb *\epiball^o*, to clap on, and is in Plutarch, Arrian, LXX, though the verb is as old as Homer. See on Matthew and Mark for distinction between *\kainos* (*fresh*), *\neos* (*new*), and *\palaaios* (*old*). **{He will rend the new}** (*\kai to kainon schisei*). Future active indicative. So the best MSS. **{Will not agree}** (*\ou sumph^n^sei*). Future active indicative. So the best manuscripts again. **{With the old}** (*\t^i palai^i*). Associative instrumental case. Instead of this phrase in Luke, Mr 2:21; Mt 9:16 have "a worse rent" (*\cheiron schisma*).

5:38 **{Must be put}** (*\bl^teon*). This verbal adjective in *\-teos* rather than *\-tos* appears here alone in the N.T. though it is common enough in Attic Greek. It is a survival of the literary style. This is the impersonal use and is transitive in sense here and governs the accusative "new wine" (*\oinon neon*), though the agent is not expressed (*Robertson, _Grammar_, p. 1097*).

5:39 **{The old is good}** (*\Ho palaios chr^stos estin*). So the best MSS. rather than *\chr^stoteros*, comparative (*better*). Westcott and Hort wrongly bracket the whole verse, though occurring in Aleph, B C L and most of the old documents. It is absent in D and some of the old Latin MSS. It is the philosophy of the obscurantist, that is here pictured by Christ. "The prejudiced person will not even try the new, or admit that it has any merits. He knows that the old is pleasant, and suits him; and that is enough; he is not going to change" (*Plummer*). This is Christ's picture of the reactionary Pharisees.

6:1 {**On a sabbath**} (\en sabbat“i\). This is the second sabbath on which Jesus is noted by Luke. The first was Lu 4:31-41. There was another in Joh 5:1-47. There is Western and Syrian (*Byzantine*) evidence for a very curious reading here which calls this sabbath "secondfirst" (\deuteropr“t“i\). It is undoubtedly spurious, though Westcott and Hort print it in the margin. A possible explanation is that a scribe wrote "first" (\pr“t“i\) on the margin because of the sabbath miracle in Lu 6:6-11. Then another scribe recalled Lu 4:31 where a sabbath is mentioned and wrote "second" (\deuter“i\) also on the margin. Finally a third scribe combined the two in the word \deuteropr“t“i\ that is not found elsewhere. If it were genuine, we should not know what it means. {**Plucked**} (\etillon\). Imperfect active. They were plucking as they went on through (\diaporeuesthai\). Whether wheat or barley, we do not know, not our "corn" (*maize*). {**Did eat**} (\sthion\). Imperfect again. See on Mt 12:1f.; Mr 2:23f. for the separate acts in supposed violence of the sabbath laws. {**Rubbing them in their hands**} (\ps“chontes tais chersin\). Only in Luke and only here in the N.T. This was one of the chief offences. "According to Rabbinical notions, it was reaping, threshing, winnowing, and preparing food all at once" (*Plummer*). These Pharisees were straining out gnats and swallowing camels! This verb \ps“ch“\ is a late one for \psa“\, to rub.

6:3 {**Not even this**} (\oude touto\). This small point only in Luke. {**What**} (\ho\). Literally, {**which**}. Mr 2:25; Mt 12:3 have \ti\ (*what*).

6:4 {**Did take**} (\lab“n\). Second aorist active participle of \lamban“\. Not in Mark and Matthew. See Mt 12:1-8; Mr 2:23-28 for discussion of details about the shewbread and the five arguments in defence of his conduct on the sabbath (*example of David, work of the priests on the sabbath, prophecy of Ho 6:6, purpose of the sabbath for man, the Son of Man lord of the sabbath*). It was an overwhelming and crushing reply to these pettifogging ceremonialists to which they could not reply, but which increased their anger. Codex D transfers verse 5 to after verse 10 and puts here the following: "On the same day

beholding one working on the sabbath he said to him: Man, if you know what you are doing, happy are you; but if you do not know, cursed are you and a transgressor of the law."

6:6 **{On another sabbath}** (*\en heter“i sabbat“i*). This was a second (*\heteron\, as it often means*), but not necessarily the next, sabbath. This incident is given by all three synoptics (*Mr 3:1-6; Mt 12:9-14; Lu 6:6-11*). See Matt. and Mark for details. Only Luke notes that it was on a sabbath. Was this because Luke as a physician had to meet this problem in his own practise? **{Right hand}** (*\h^ dexia*). This alone in Luke, the physician's eye for particulars.

6:7 **{The scribes and the Pharisees}** (*\hoi grammateis kai hoi Pharisaioi*). Only Luke here though Pharisees named in Mt 12:14 and Pharisees and Herodians in Mr 3:6. **{Watched him}** (*\paret^routo auton*). Imperfect middle, were watching for themselves on the side (*\para*). Mr 3:2 has the imperfect active *\paret^roun*. Common verb, but the proposition *\para* gave an extra touch, watching either assiduously like the physician at the bedside or insidiously with evil intent as here. **{Would heal}** (*\therapeusei*). But the present active indicative (*\therapeuei*) may be the correct text here. So Westcott and Hort. **{That they might find out how to accuse him}** (*\hina heur“sin kat^gorein autou*). Second aorist active subjunctive of *\heurisk“* and the infinitive with it means to find out how to do a thing. They were determined to make a case against Jesus. They felt sure that their presence would prevent any spurious work on the part of Jesus.

6:8 **{But he knew their thoughts}** (*\autos de ^idei tous dialogismous aut“n*). In Luke alone. Imperfect in sense, second past perfect in form *\^idei* from *\oida*. Jesus, in contrast to these spies (*Plummer*), read their intellectual processes like an open book. **{His hand withered}** (*\x^ran t^n cheira*). Predicate position of the adjective. So in Mr 3:3. **{Stand forth}** (*\st^thi*). Luke alone has this verb, second aorist active imperative. Mr 3:3 has **{Arise into the midst}** (*\egeire eis to meson*). Luke has **{Arise and step forth into the midst}** (*\egeire kai st^thi eis to meson*). Christ worked right out in the open where all could see. It was a moment of excitement when the man stepped forth (*\est^h*) there before them all.

6:9 **{I ask you}** (*\eper“t“ humfs*). They had questions in their

hearts about Jesus. He now asks in addition (*\ep'*) an open question that brings the whole issue into the open. **{A life}** (*\psuch^n*). So the Revised Version. The rabbis had a rule: *_Periculum vitae pellit sabbatum_*. But it had to be a Jew whose life was in peril on the sabbath. The words of Jesus cut to the quick. **{Or to destroy it}** (*\^apolesai*). On this very day these Pharisees were plotting to destroy Jesus (*verse 7*).

6:10 **{He looked round about on them all}** (*\periblepsamenos*).

First aorist middle participle as in Mr 3:5, the middle voice giving a personal touch to it all. Mark adds "with anger" which Luke here does not put in. All three Gospels have the identical command: **{Stretch forth thy hand}** (*\exteinon t^n cheira sou*). First aorist active imperative. **{Stretch out}**, clean out, full length. All three Gospels also have the first aorist passive indicative *\apekatestath^* with the double augment of the double compound verb *\apokathist^mi*. As in Greek writers, so here the double compound means complete restoration to the former state.

6:11 **{They were filled with madness}** (*\epl^sth^san anoias*) First

aorist passive (*effective*) with genitive: In 5:26 we saw the people filled with fear. Here is rage that is kin to insanity, for *\anoias* is lack of sense (*\a\ privative and \nous*, *mind*).

An old word, but only here and 2Ti 3:9 in the N.T. **{Communed}** (*\dielaloun*), imperfect active, picturing their excited counsellings with one another. Mr 3:6 notes that they bolted out of the synagogue and outside plotted even with the Herodians how to destroy Jesus, strange co-conspirators these against the common enemy. **{What they might do to Jesus}** (*\ti an poi^saien I^sou*). Luke puts it in a less damaging way than Mr 3:6; Mt 12:14. This aorist optative with *\an* is the deliberative question like that in Ac 17:18 retained in the indirect form here. Perhaps Luke means, not that they were undecided about killing Jesus, but only as to the best way of doing it. Already nearly two years before the end we see the set determination to destroy Jesus. We see it here in Galilee. We have already seen it at the feast in Jerusalem (*Joh 5:18*) where "the Jews sought the more to kill him." John and the Synoptics are in perfect agreement as to the Pharisaic attitude toward Jesus.

6:12 **{He went out into the mountains to pray}** (*\exelthein auton eis to oros proseuxasthai*). Note *\ex-* where Mr 3:13 has **{goeth up}** (*\anabainei*). Luke alone has "to pray" as he so often notes the habit of prayer in Jesus. **{He continued all night}** (*\^n*

dianuktereu“*n*”). Periphrastic imperfect active. Here alone in the N.T., but common in the LXX and in late Greek writers. Medical writers used it of whole night vigils. **{In prayer to God}** (*en tî proseuchî tou theou*). Objective genitive \tou theou\. This phrase occurs nowhere else. \Proseuch^ does not mean "place of prayer" or synagogue as in Ac 16:13, but the actual prayer of Jesus to the Father all night long. He needed the Father's guidance now in the choice of the Apostles in the morning.

6:13 **{When it was day}** (*hote egeneto h^mera*). When day came, after the long night of prayer. **{He chose from them twelve}** (*eklexamenos ap' aut“n d“deka*). The same root (*leg*) was used for picking out, selecting and then for saying. There was a large group of "disciples" or "learners" whom he "called" to him (*proseph“n^sen*), and from among whom he chose (*of himself, and for himself, indirect middle voice* (*eklexamenos*)). It was a crisis in the work of Christ. Jesus assumed full responsibility even for the choice of Judas who was not forced upon Jesus by the rest of the Twelve. "You did not choose me, but I chose you," (*Joh 15:16*) where Jesus uses \exelexasthe\ and \exelexam^n\ as here by Luke. **{Whom also he named apostles}** (*hous kai apostolous “nomasen*). So then Jesus gave the twelve chosen disciples this appellation. Aleph and B have these same words in Mr 3:14 besides the support of a few of the best cursives, the Bohairic Coptic Version and the Greek margin of the Harclean Syriac. Westcott and Hort print them in their text in Mr 3:14, but it remains doubtful whether they were not brought into Mark from Lu 6:13 where they are undoubtedly genuine. See Mt 10:2 where the connection with sending them out by twos in the third tour of Galilee. The word is derived from \apostell“, to send (*Latin, _mitto_*) and apostle is missionary, one sent. Jesus applies the term to himself (*apesteilas*, *Joh 17:3*) as does Heb 3:1. The word is applied to others, like Barnabas, besides these twelve including the Apostle Paul who is on a par with them in rank and authority, and even to mere messengers of the churches (*2Co 8:23*). But these twelve apostles stand apart from all others in that they were all chosen at once by Jesus himself "that they might be with him" (*Mr 3:14*), to be trained by Jesus himself and to interpret him and his message to the world. In the nature of the case they could have no successors as they had to be personal witnesses to the life and resurrection of Jesus (*Ac 1:22*). The selection of Matthias to succeed Judas cannot be called a mistake, but it automatically ceased. For discussion of

the names and groups in the list see discussion on ⁷Mt 10:1-4; Mr 3:14-19.

6:16 {**Which was the traitor**} (*\hos egeneto prodot's*). Who became traitor, more exactly, *\egeneto*, not *\^n*. He gave no signs of treachery when chosen.

6:17 {**He came down with them**} (*\katabas met' aut'^n*). Second aorist active participle of *\katabain'*, common verb. This was the night of prayer up in the mountain (*Mr 31:3; Lu 6:12*) and the choice of the Twelve next morning. The going up into the mountain of Mt 5:1 may simply be a summary statement with no mention of what Luke has explained or may be a reference to the elevation, where he "sat down" (*Mt 5:1*), above the plain or "level place" (*\epi topou pedinou*) on the mountain side where Jesus "stood" or "stopped" (*\est'*). It may be a level place towards the foot of the mountain. He stopped his descent at this level place and then found a slight elevation on the mountain side and began to speak. There is not the slightest reason for making Matthew locate this sermon on the mountain and Luke in the valley as if the places, audiences, and topics were different. For the unity of the sermon see discussion on ⁷Mt 5:1f. The reports in Matthew and Luke begin alike, cover the same general ground and end alike. The report in Matthew is longer chiefly because in Chapter 5, he gives the argument showing the contrast between Christ's conception of righteousness and that of the Jewish rabbis. Undoubtedly, Jesus repeated many of the crisp sayings here at other times as in Luke 12, but it is quite gratuitous to argue that Matthew and Luke have made up this sermon out of isolated sayings of Christ at various times. Both Matthew and Luke give too much that is local of place and audience for that idea. Mt 5:1 speaks of "the multitudes" and "his disciples." Lu 6:17 notes "a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon." They agree in the presence of disciples and crowds besides the disciples from whom the twelve apostles were chosen. It is important to note how already people were coming from "the sea coast of Tyre and Sidon" "to hear him and to be healed (*\iath^nai*, *first aorist passive of \iaomai*) of their diseases."

6:18 {**With unclean spirits**} (*\apo pneumat'^n akathart'^n*) . In an amphibolous position for it can be construed with "troubled," (*present passive participle \enochloumenoi*) or with "were

healed" (*imperfect passive*, \etherapeuonto\). The healings were repeated as often as they came. Note here both verbs, \iaomai\ and \therapeu“, used of the miraculous cures of Jesus. \Therapeu“ is the verb more commonly employed of regular professional cures, but no such distinction is made here.

6:19 {**Sought to touch him**} (\ez^ˆtoun haptesthai autou\). Imperfect active. One can see the surging, eager crowd pressing up to Jesus. Probably some of them felt that there was a sort of virtue or magic in touching his garments like the poor woman in Lu 8:43f. (*Mr 5:23; Mt 9:21*). {**For power came forth from him**} (\hoti dunamis par' autou ex^ˆrcheto\). Imperfect middle, {**power was coming out from him**}. This is the reason for the continual approach to Jesus. {**And healed them all**} (\kai ifto pantas\). Imperfect middle again. Was healing all, kept on healing all. The preacher today who is not a vehicle of power from Christ to men may well question why that is true. Undoubtedly the failure to get a blessing is one reason why many people stop going to church. One may turn to Paul's tremendous words in Php 4:13: "I have strength for all things in him who keeps on pouring power into me" (\panta ischu“ en t^ˆi endunamounti me\). It was at a time of surpassing dynamic spiritual energy when Jesus delivered this greatest of all sermons so far as they are reported to us. The very air was electric with spiritual power. There are such times as all preachers know.

6:20 {**And he lifted up his eyes**} (\kai autos eparas tous ophthalmous autou\). First aorist active participle from \epair“. Note also Luke's favourite use of \kai autos\ in beginning a paragraph. Vivid detail alone in Luke. Jesus looked the vast audience full in the face. Mt 5:2 mentions that "he opened his mouth and taught them" (*began to teach them, inchoative imperfect*, \edidasken\). He spoke out so that the great crowd could hear. Some preachers do not open their mouths and do not look up at the people, but down at the manuscript and drawl along while the people lose interest and even go to sleep or slip out. {**Ye poor**} (\hoi pt^ˆ“choi\). {**The poor**}, but "yours" (\humetera\). justifies the translation "ye." Luke's report is direct address in all the four beatitudes and four woes given by him. It is useless to speculate why Luke gives only four of the eight beatitudes in Matthew or why Matthew does not give the four woes in Luke. One can only say that neither professes to give a complete report of the sermon. There is no evidence to show that

either saw the report of the other. They may have used a common source like Q (*the Logia of Jesus*) or they may have had separate sources. Luke's first beatitude corresponds with Matthew's first, but he does not have "in spirit" after "poor." Does Luke represent Jesus as saying that poverty itself is a blessing? It can be made so. Or does Luke represent Jesus as meaning what is in Matthew, poverty of spirit? **{The kingdom of God}** (*\h^ basileia tou theou*). Mt 5:3 has "the kingdom of heaven" which occurs alone in Matthew though he also has the one here in Luke with no practical difference. The rabbis usually said "the kingdom of heaven." They used it of the political Messianic kingdom when Judaism of the Pharisaic sort would triumph over the world. The idea of Jesus is in the sharpest contrast to that conception here and always. See on Mt 3:2 for discussion of the meaning of the word "kingdom." It is the favourite word of Jesus for the rule of God in the heart here and now. It is both present and future and will reach a glorious consummation. Some of the sayings of Christ have apocalyptic and eschatological figures, but the heart of the matter is here in the spiritual reality of the reign of God in the hearts of those who serve him. The kingdom parables expand and enlarge upon various phases of this inward life and growth.

6:21 **{Now}** (*\nun*). Luke adds this adverb here and in the next sentence after "weep." This sharpens the contrast between present sufferings and the future blessings. **{Filled}** (*\chortasth^sesthe*). Future passive indicative. The same verb in Mt 5:6. Originally it was used for giving fodder (*\chortos*) to animals, but here it is spiritual fodder or food except in Lu 15:16; 16:21. Luke here omits "and thirst after righteousness." **{Weep}** (*\klaiontes*). Audible weeping. Where Mt 5:4 has "mourn" (*\penthountes*). **{Shall laugh}** (*\gelasete*). Here Mt 5:4 has "shall be comforted." Luke's words are terse.

6:22 **{When they shall separate you}** (*\hotan aphoris“sin humfs*). First aorist active subjunctive, from *\aphoriz“*, common verb for marking off a boundary. So either in good sense or bad sense as here. The reference is to excommunication from the congregation as well as from social intercourse. **{Cast out your name as evil}** (*\exbal“sin to onoma hum“n h“s pon^ron*). Second aorist active subjunctive of *\ekball“*, common verb. The verb is used in Aristophanes, Sophocles, and Plato of hissing an actor off the stage. The name of Christian or disciple or Nazarene came to be a byword of contempt as shown in the Acts. It was even unlawful in

the Neronian persecution when Christianity was not a *religio licita*. {**For the Son of man's sake**} (*heneka tou huiou tou anthr“pou*). Jesus foretold what will befall those who are loyal to him. The Acts of the Apostles is a commentary on this prophecy. This is Christ's common designation of himself, never of others save by Stephen (*Ac 7:56*) and in the Apocalypse (*Re 1:13; 14:14*). But both Son of God and Son of man apply to him (*Joh 1:50,52; Mt 26:63f.*). Christ was a real man though the Son of God. He is also the representative man and has authority over all men.

6:23 {**Leap for joy**} (*skirt`sate*). Old verb and in LXX, but only in Luke in the N.T. (*here and 1:41,44*). It answers to Matthew's (*Mt 5:12*) "be exceeding glad." {**Did**} (*epoion*). Imperfect active, the habit of "their fathers" (*peculiar to both here*). Mt 5:12 has "persecuted." Thus they will receive a prophet's reward (*Mt 1:41*).

6:24 {**But woe unto you that are rich**} (*Pl`n ouai humin tois plousiois*). Sharp contrast (*pl`n*). As a matter of fact the rich Pharisees and Sadducees were the chief opposers of Christ as of the early disciples later (*Jas 5:1-6*). {**Ye have received**} (*apechete*). Receipt in full *\apech“* means as the papyri show. {**Consolation**} (*parakl`sin*). From *\parakale“*, to call to one's side, to encourage, to help, to cheer.

6:25 {**Now**} (*nun*). Here twice as in verse 21 in contrast with future punishment. The joys and sorrows in these two verses are turned round, measure for measure reversed. The Rich Man and Lazarus (*Lu 16:19-31*) illustrate these contrasts in the present and the future.

6:26 {**In the same manner did their fathers**} (*ta auta epoion hoi pateres aut“n*). Literally, their fathers did the same things to the false prophets. That is they spoke well (*kal“s*), finely of false prophets. Praise is sweet to the preacher but all sorts of preachers get it. {**Of you**} (*humas*). Accusative case after words of speaking according to regular Greek idiom, to speak one fair, to speak well of one.

6:27 {**But I say unto you that hear**} (*Alla humin leg“ tois akouousin*). There is a contrast in this use of *\alla* like that in Mt 5:44. This is the only one of the many examples given by Mt 5 of the sharp antithesis between what the rabbis taught and

what Jesus said. Perhaps that contrast is referred to by Luke. If necessary, \alla\ could be coordinating or paratactic conjunction as in 2Co 7:11 rather than adversative as apparently here. See Mt 5:43f. Love of enemies is in the O.T., but Jesus ennobles the word, \agapa“, and uses it of love for one's enemies.

6:28 **{That despitefully use you}** (\t“*n ep^hreazont“n humfs*\). This old verb occurs here only in the N.T. and in 1Pe 3:16, not being genuine in Mt 5:44.

6:29 **{On the cheek}** (\epi tⁿ siagona\). Mt 5:39 has "right." Old word meaning jaw or jawbone, but in the N.T. only here and Mt 5:39, which see for discussion. It seems an act of violence rather than contempt. Sticklers for extreme literalism find trouble with the conduct of Jesus in Joh 18:22f. where Jesus, on receiving a slap in the face, protested against it. **{Thy cloke}** (\to himation\), **{thy coat}** (\ton chit“na\). Here the upper and more valuable garment (\himation\) is first taken, the under and less valuable \chit“n\ last. In Mt 5:40 the process (*apparently a legal one*) is reversed. **{Withhold not}** (\m^h k“lus^his\). Aorist subjunctive in prohibition against committing an act. Do not hinder him in his robbing. It is usually useless anyhow with modern armed bandits.

6:30 **{Ask them not again}** (\m^h apaitēi\). Here the present active imperative in a prohibition, do not have the habit of asking back. This common verb only here in the N.T., for \aitousin\ is the correct text in Lu 12:20. The literary flavour of Luke's _Koin,_ style is seen in his frequent use of words common in the literary Greek, but appearing nowhere else in the N.T.

6:31 **{As ye would}** (\kath“s thelete\). In Mt 7:12 the Golden Rule begins: \Panta hosa ean thel^hte\. Luke has "likewise" (\homoi“s\) where Matthew has \hout“s\. See on Matthew for discussion of the saying.

6:32 **{What thank have ye?}** (\poia h–min charis estin;\). What grace or gratitude is there to you? Mt 5:46 has \misthon\ (*reward*).

6:33 **{Do good}** (\agathopoi^hte\). Third-class condition, \ean\ and present subjunctive. This verb not in old Greek, but in LXX. **{Even sinners}** (\kai hoi hamart“loi\). Even the sinners, the article distinguishing the class. Mt 5:46 has "even the

publicans" and 5:47 "even the Gentiles." That completes the list of the outcasts for "sinners" includes "harlots" and all the rest.

6:34 **{If ye lend}** (*ean danis^{te}*\). Third-class condition, first aorist active subjunctive from \daniz“\ (*old form* \daneiz“\) to lend for interest in a business transaction (*here in active to lend and Mt 5:42 middle to borrow and nowhere else in N.T.*), whereas \kichr^{mi}\ (*only Lu 11:5 in N.T.*) means to loan as a friendly act. **{To receive again as much}** (\hina apolab“*sin ta isa*\). Second aorist active subjunctive of \apolamban“, old verb, to get back in full like \apech“\ in 6:24. Literally here, "that they may get back the equal" (*principal and interest, apparently*). It could mean "equivalent services." No parallel in Matthew.

6:35 **{But}** (*plⁿ*\). Plain adversative like \plⁿ\ in verse 24. Never despairing (*m^{den} apelpizontes*\). \M^{den}\ is read by A B L Bohairic and is the reading of Westcott and Hort. The reading \m^{dena}\ is translated "despairing of no man." The Authorized Version has it "hoping for nothing again," a meaning for \apelpiz“\ with no parallel elsewhere. Field (*_Otium Nor._ iii. 40*) insists that all the same the context demands this meaning because of \apelpizein\ in verse 34, but the correct reading there is \elpizein\, not \apelpizein\. Here Field's argument falls to the ground. The word occurs in Polybius, Diodorus, LXX with the sense of despairing and that is the meaning here. D and Old Latin documents have *_nihil desperantes_*, but the Vulgate has *_nihil inde sperantes_* (*hoping for nothing thence*) and this false rendering has wrought great havoc in Europe. "On the strength of it Popes and councils have repeatedly condemned the taking of any interest whatever for loans. As loans could not be had without interest, and Christians were forbidden to take it, money lending passed into the hands of the Jews, and added greatly to the unnatural detestation in which Jews were held" (*Plummer*). By "never despairing" or "giving up nothing in despair" Jesus means that we are not to despair about getting the money back. We are to help the apparently hopeless cases. Medical writers use the word for desperate or hopeless cases. **{Sons of the Most High}** (\huoi Hupsistou\). In 1:32 Jesus is called "Son of the Highest" and here all real children or sons of God (*Lu 20:36*) are so termed. See also 1:35,76 for the use of "the Highest" of God. He means the same thing that we see in Mt 5:45,48 by "your

Father." {**Toward the unthankful and evil**} (*\epi tous acharistous kai pon^rous*). God the Father is kind towards the unkind and wicked. Note the one article with both adjectives.

6:36 {**Even as your Father**} (*\kath^s ho pat^r hum^"n*). In Mt 5:48 we have *\h^s ho pat^r hum^"n*. In both the perfection of the Father is placed as the goal before his children. In neither case is it said that they have reached it.

6:37 {**And judge not**} (*\kai m^ krinete*). *\M^* and the present active imperative, forbidding the habit of criticism. The common verb *\krin^"*, to separate, we have in our English words critic, criticism, criticize, discriminate. Jesus does not mean that we are not to form opinions, but not to form them rashly, unfairly, like our prejudice. {**Ye shall not be judged**} (*\ou m^ krith^te*). First aorist passive subjunctive with double negative *\ou m^"*, strong negative. {**Condemn not**} (*\m^ katadikazete*). To give judgment (*\dik^, dixaz^"*) against (*\kata*) one. *\M^* and present imperative. Either cease doing or do not have the habit of doing it. Old verb. {**Ye shall not be condemned**} (*\ou m^ katadikasth^te*). First aorist passive indicative again with the double negative. Censoriousness is a bad habit. {**Release**} (*\apoluete*). Positive command the opposite of the censoriousness condemned.

6:38 {**Pressed down**} (*\pepiesmenon*). Perfect passive participle from *\piez^"*, old verb, but here alone in the N.T., though the Doric form *\piaz^"*, to seize, occurs several times (*Joh 7:30,32,44*). {**Shaken together**} (*\sesaleumenon*). Perfect passive participle again from common verb *\saleu^"*. {**Running over**} (*\huperekchunnomenon*). Present middle participle of this double compound verb not found elsewhere save in A Q in Joe 2:24. *\Chun^"* is a late form of *\che^"*. There is asyndeton here, no conjunction connecting these participles. The present here is in contrast to the two preceding perfects. The participles form an epexegetis or explanation of the "good measure" (*\metron kalon*). Into your bosom (*\eis ton kolpon hum^"n*). The fold of the wide upper garment bound by the girdle made a pocket in common use (*Ex 4:6; Pr 6:27; Ps 79:12; Isa 65:6f.; Jer 32:18*). So Isa 65:7: {**I will measure their former work unto their bosom. Shall be measured to you again**} (*\antimetr^th^setai*). Future passive indicative of the verb here only in the N.T. save late MSS. in Mt 7:2. Even here some MSS. have *\metr^th^setai*. The *\anti* has the common meaning of in turn or back, measured back to you

in requital.

6:39 {**Also a parable**} (*\kai parabol^n*). Plummer thinks that the second half of the sermon begins here as indicated by Luke's insertion of "And he spake (*\eipen de*) at this point. Luke has the word parable some fifteen times both for crisp proverbs and for the longer narrative comparisons. This is the only use of the term parable concerning the metaphors in the Sermon on the Mount. But in both Matthew and Luke's report of the discourse there are some sixteen possible applications of the word. Two come right together: The blind leading the blind, the mote and the beam. Matthew gives the parabolic proverb of the blind leading the blind later (*Mt 15:14*). Jesus repeated these sayings on various occasions as every teacher does his characteristic ideas. So Luke 6:40; Mt 10:24, Lu 6:45; Mt 12:34f. {**Can**} (*\M^ti dunatai*). The use of *\m^ti* in the question shows that a negative answer is expected. {**Guide**} (*\hod^gein*). Common verb from *\hod^gos* (*guide*) and this from *\hodos* (*way*) and *\h^geomai*, to lead or guide. {**Shall they not both fall?**} (*\ouchi amphoteroi empesountai;*). *\Ouchi*, a sharpened negative from *\ouk*, in a question expecting the answer Yes. Future middle indicative of the common verb *\empipt^\'*. {**Into a pit**} (*\eis bothunon*). Late word for older *\bothros*.

6:40 {**The disciple is not above his master**} (*\ouk estin math^t^s huper ton didaskalon*). Literally, a learner (*or pupil*) is not above the teacher. Precisely so in Mt 10:24 where "slave" is added with "lord." But here Luke adds: "But everyone when he is perfected shall be as his master" (*\kat^rtismenos de pfs estai h^s ho didaskalos autou*). The state of completion, perfect passive participle, is noted in *\kat^rtismenos*. The word is common for mending broken things or nets (*Mt 4:21*) or men (*Ga 6:1*). So it is a long process to get the pupil patched up to the plane of his teacher.

6:41 {**Mote**} (*\karphos*) and {**beam**} (*\dokon*). See on *^Mt 7:3-5* for discussion of these words in this parabolic proverb kin to several of ours today.

6:42 {**Canst thou say**} (*\dunasai legein*). Here Mt 7:4 has {**wilt thou say**} (*\ereis*). {**Beholdest not**} (*\ou blep^\'n*). Mt 7:4 has "lo" (*\idou*). {**Thou hypocrite**} (*\hupokrita*). Contrast to the studied politeness of "brother" (*\adelphe*) above. Powerful picture of blind self-complacence and incompetence, the keyword

to argument here.

6:44 **{Is known}** (\gin“sketai\). The fruit of each tree reveals its actual character. It is the final test. This sentence is not in Mt 7:17-20, but the same idea is in the repeated saying (**Mt 7:16,20**): "By their fruits ye shall know them," where the verb **{epign“sesthe}** means full knowledge. The question in Mt 7:16 is put here in positive declarative form. The verb is in the plural for "men" or "people," \sullegousin\. See on **Mt 7:16. {Bramble bush}** (\batou\). Old word, quoted from the LXX in Mr 12:26; Lu 20:37 (**from Ex 3:6**) about the burning bush that Moses saw, and by Stephen (**Ac 7:30,35**) referring to the same incident. Nowhere else in the N.T. "Galen has a chapter on its medicinal uses, and the medical writings abound in prescriptions of which it is an ingredient" (**Vincent**). **{Gather}** (\trug“sin\). A verb common in Greek writers for gathering ripe fruit. In the N.T. only here and Re 14:18f. **{Grapes}** (\staphul“n\). Cluster of grapes.

6:45 **{Bringeth forth}** (\propherei\). In a similar saying repeated later. Mt 12:34f. has the verb \ekballei\ (**throws out, casts out**), a bolder figure. "When men are natural, heart and mouth act in concert. But otherwise the mouth sometimes professes what the heart does not feel" (**Plummer**).

6:46 **{And do not}** (\kai ou poieite\). This is the point about every sermon that counts. The two parables that follow illustrate this point.

6:47 **{Hears and does}** (\akou“n kai poi“n\). Present active participles. So in Mt 7:24. (**Present indicative.**) **{I will show you}** (\hupodeix“ humin\). Only in Luke, not Matthew.

6:48 **{Digged and went deep}** (\eskapsen kai ebathunen\). Two first aorist indicatives. Not a _hendiadys_ for dug deep. \Skapt“\, to dig, is as old as Homer, as is \bathun“\, to make deep. **{And laid a foundation}** (\kai eth“ken themelion\). That is the whole point. This wise builder struck the rock before he laid the foundation. **{When a flood arose}** (\pl“mmur“s genomen“s\). Genitive absolute. Late word for flood, \pl“mmura\, only here in the N.T., though in Job 40:18. **{Brake against}** (\proser“xen\). First aorist active indicative from \prosr“gnumi\ and in late writers \prosr“ss“\, to break against. Only here in the N.T. Mt 7:25 has \prosepesan\, from \prospipt“\, to fall against. **{Could not shake it}** (\ouk ischusen saleusai aut“n\). Did not have strength enough to shake

it. {**Because it had been well builded**} (*\dia to kal“s oikodomˆsthai autˆn*). Perfect passive articular infinitive after \dia\ and with accusative of general reference.

6:49 {**He that heareth and doeth not**} (*\ho de akousas kai mˆ poiˆsas*). Aorist active participle with article. Particular case singled out (*punctiliar, aorist*). {**Like a man**} (*\homoios estin anthr“p“i*). Associative instrumental case after \homoios\ as in verse 47. {**Upon the earth**} (*\epi tˆn gˆn*). Mt 7:26 has "upon the sand" (*\epi tˆn ammon*), more precise and worse than mere earth. But not on the rock. {**Without a foundation**} (*\ch“ris themeliou*). The foundation on the rock after deep digging as in verse 48. {**It fell in**} (*\sunepesen*). Second aorist active of \sunpipt“\, to fall together, to collapse. An old verb from Homer on, but only here in the N.T. {**The ruin**} (*\to rˆgma*). The crash like a giant oak in the forest resounded far and wide. An old word for a rent or fracture as in medicine for laceration of a wound. Only here in the N.T.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Luke: Chapter 6*)

[\[Previous\]](#) [\[Next\]](#)

7:1 **{After}** (*\epeid^, epei and d^*). This conjunction was written *\epei d^* in Homer and is simple *\epei* with the intensive *d^* added and even *\epei d^ per* once in N.T. (***Lu 1:1***). This is the only instance of the temporal use of *\epeid^* in the N.T. The causal sense occurs only in Luke and Paul, for *\epei* is the correct text in Mt 21:46. **{Had ended}** (*\epl^r^sen*). First aorist active indicative. There is here a reference to the conclusion of the Sermon on the Mount, but with nothing concerning the impression produced by the discourse such as is seen in Mt 7:28. This verse really belongs as the conclusion of Chapter 6, not as the beginning of Chapter 7. **{In the ears of the people}** (*\eis tas akoas tou laou*). *\Ako^* from *\akou^*, to hear, is used of the sense of hearing (***1Co 12:17***), the ear with which one hears (***Mr 7:35; Heb 5:11***), the thing heard or the report (***Rom 10:16***) or oral instruction (***Ga 3:2,5***). Both Mt 8:5-13; Lu 7:1-10 locate the healing of the centurion's servant in Capernaum where Jesus was after the Sermon on the Mount.

7:2 **{Centurion's servant}** (*\Hekatontarchou tinos doulos*). Slave of a certain centurion (*Latin word \centurio, commander of a century or hundred*). Mr 15:39,44 has the Latin word in Greek letters, *\kenturi^n*. The centurion commanded a company which varied from fifty to a hundred. Each cohort had six centuries. Each legion had ten cohorts or bands (***Ac 10:1***). The centurions mentioned in the N.T. all seem to be fine men as Polybius states that the best men in the army had this position. See also Lu 23:47. The Greek has two forms of the word, both from *\hekaton*, hundred, and *\arch^*, to rule, and they appear to be used interchangeably. So we have *\hekatontarchos*; here, the form is *\-archos*, and *\hekatontarch^s*, the form is *\-arch^s* in verse 6. The manuscripts differ about it in almost every instance. The *\-archos* form is accepted by Westcott and Hort only in the nominative save the genitive singular here in Lu 7:2 and the accusative singular in Ac 22:25. See like variation between them in Mt 8:5,8 (*\-archos*) and Mt 8:13 (*\arch^i*). So also *\-archon* (***Ac 22:25***) and *\-arch^s* (***Ac 22:26***). **{Dear to him}** (*\aut^i entimos*). Held in honour, prized, precious, dear (***Lu 14:8; 1Pe 2:4; Php 2:29***), common Greek word. Even though a slave

he was dear to him. {**Was sick**} (\kak“s ech“n\). Having it bad. Common idiom. See already Mt 4:24; 8:16; Mr 2:17; Lu 5:31, etc. Mt 8:6 notes that the slave was a paralytic. {**And at the point of death**} (\^mellen teleutfin\). Imperfect active of \mell“\ (*note double augment* \^\) which is used either with the present infinitive as here, the aorist (**Re 3:16**), or even the future because of the future idea in \mell“\ (**Ac 11:28; 24:15**). He was about to die.

7:3 {**Sent unto him elders of the Jews**} (\apesteilen pros auton presbouterous t“n Ioudai“n\). Mt 8:5 says "the centurion came unto him." For discussion of this famous case of apparent discrepancy see discussion on Matthew. One possible solution is that Luke tells the story as it happened with the details, whereas Matthew simply presents a summary statement without the details. What one does through another he does himself. {**Asking him**} (\er“t“n auton\). Present active participle, masculine singular nominative, of the verb \er“ta“\ common for asking a question as in the old Greek (**Lu 22:68**). But more frequently in the N.T. the verb has the idea of making a request as here. This is not a Hebraism or an Aramaism, but is a common meaning of the verb in the papyri (*Deissmann, _Light from the Ancient East_, p. 168*). It is to be noted here that Luke represents the centurion himself as "asking" through the elders of the Jews (*leading citizens*). In Mt 8:6 the verb is \parakal“n\ (*beseeking*). {**That he would come and save**} (\hop“s elth“n dias“s^i\). \Hina\ is the more common final or sub-final (*as here*) conjunction, but \hop“s\ still occurs. \Dias“s^i\ is effective aorist active subjunctive, to bring safe through as in a storm (**Ac 28:1,4**). Common word.

7:4 {**Besought**} (\parekaloun\). Imperfect active, began and kept on beseeching. This is the same verb used by Matthew in Mt 8:5 of the centurion himself. {**Earnestly**} (\spoudai“s\). From \spoud“\ haste. So eagerly, earnestly, zealously, for time was short. {**That thou shouldst do this for him**} (\h“i parex^i touto\). Second future middle singular of \parech“\. Old and common verb, furnish on thy part. \H“i\ is relative in dative case almost with notion of contemplated result (*Robertson, _Grammar_, p. 961*).

7:5 {**For**} (\gar\). This clause gives the reason why the elders of the Jews consider him "worthy" (\axios\, *drawing down the scale*, \axis\, *ago*\). He was hardly a proselyte, but was a Roman who

had shown his love for the Jews. **{Himself}** (*\autos*). All by himself and at his own expense. **{Us}** (*\h^min*). Dative case, for us. It is held by some archaeologists that the black basalt ruins in Tell Hum are the remains of the very synagogue (*\t^nsunag^g^n*). Literally, **{the synagogue}**, the one which we have, the one for us.

7:6 **{Went with them}** (*\eporeueto sun autois*). Imperfect indicative middle. He started to go along with them. **{Now}** (*\d^d*). Already like Latin *_jam_*. In 1Co 4:8 *\nun ^d^ * like *_jam nunc_*. **{Sent friends}** (*\epempsen philous*). This second embassy also, wanting in Matthew's narrative. He "puts the message of both into the mouth of the centurion himself" (**Plummer**). Note saying (*\leg^"n*), present active singular participle, followed by direct quotation from the centurion himself. **{Trouble not thyself}** (*\M^ skullou*). Present middle (*direct use*) imperative of *\skull^"*, old verb originally meaning to skin, to mangle, and then in later Greek to vex, trouble, annoy. Frequent in the papyri in this latter sense. **{For I am not worthy that}** (*\ou gar hikanos eimi hina*). The same word *\hikanos*, not *\axios*, as in Mt 8:8, which see for discussion, from *\hik^"*, *hikan^"*, to fit, to reach, be adequate for. *\Hina* in both places as common in late Greek. See Mt 8:8 also for "roof" (*\steg^"n*, *covering*).

7:7 **{Wherefore neither thought I myself worthy to come unto thee}** (*\dio oude emauton ^xi^"sa pros se elthein*). Not in Matthew because he represents the centurion as coming to Jesus. **{Speak the word}** (*\eipe log^"i*). As in Mt 8:8. Second aorist active imperative with instrumental case, speak with a word. **{My servant shall be healed}** (*\iath^t^" ho pais mou*). Imperative first aorist passive, let be healed. *\Pais* literally means "boy," an affectionate term for the "slave," *\doulos* (*verse 2*), who was "dear" to him.

7:8 **{"Set"}** (*\tassomenos*). Genuine here, though doubtful in Mt 8:9 where see discussion of this vivid and characteristic speech of the centurion.

7:9 **{Turned}** (*\strapheis*). Second aorist passive participle of *\streph^"*, to turn. Common verb. A vivid touch not in Matthew's account. In both Matthew and Luke Jesus marvels at the great faith of this Roman centurion beyond that among the Jews. As a military man he had learned how to receive orders and to execute

them and hence to expect obedience to his commands, He recognized Jesus as Master over disease with power to compel obedience.

7:10 {**Whole**} (\hugiainonta\). Sound, well. See Lu 5:31.

7:11 {**Soon afterwards**} (\en toi hex^s\). According to this reading supply \chron“i\, time. Other MSS. read \t^i hex^s\ (*supply* \h^merfi\, day). \Hex^s\ occurs in Luke and Acts in the N.T. though old adverb of time. {**That**} (\Hoti\). Not in the Greek, the two verbs \egeneto\ and \eporeuth^ having no connective (*asyndeton*). {**Went with him**} (\suneporeuonto aut“i\). Imperfect middle picturing the procession of disciples and the crowd with Jesus. Nain is not mentioned elsewhere in the N.T. There is today a hamlet about two miles west of Endor on the north slope of Little Hermon. There is a burying-place still in use. Robinson and Stanley think that the very road on which the crowd with Jesus met the funeral procession can be identified.

7:12 {**Behold**} (\kai idou\). The \kai\ introduces the apodosis of the temporal sentence and has to be left out in translations. It is a common idiom in Luke, \kai idou\, {**There was carried out**} (\exekomizeto\). Imperfect passive indicative. Common verb in late Greek for carrying out a body for burial, though here only in the N.T. (\ekkomiz“\). Rock tombs outside of the village exist there today. {**One that was dead**} (\tethn^k“s\). Perfect active participle of \thn^sk“\, to die. {**The only son of his mother**} (\monogen^s huios t^i m^tri auto–\). Only begotten son to his mother (*dative case*). The compound adjective \monogen^s\ (*monos* and \genos\ is common in the old Greek and occurs in the N.T. about Jesus (*Joh 3:16,18*). The "death of a widow's only son was the greatest misfortune conceivable" (*Easton*). {**And she was a widow**} (\kai aut^ ^n ch^ra\). This word \ch^ra\ gives the finishing touch to the pathos of the situation. The word is from \ch^ros\, bereft. The mourning of a widow for an only son is the extremity of grief (*Plummer*). {**Much people**} (\ochlos hikanos\). Considerable crowd as often with this adjective \hikanos\, Some were hired mourners, but the size of the crowd showed the real sympathy of the town for her.

7:13 {**The Lord saw her**} (\id“n aut^ ho kurios\). The Lord of Life confronts death (*Plummer*) and Luke may use \Kuriος\ here purposely. {**Had compassion**} (\esplagchth^). First aorist (*ingressive*) passive indicative of \splagchnizomai\, Often love and pity are mentioned as the motives for Christ's miracles (*Mt*

14:14; 15:32, etc.). It is confined to the Synoptics in the N.T. and about Christ save in the parables by Christ. {**Weep not**} (\m^k^{laie}\). Present imperative in a prohibition. Cease weeping.

7:14 {**Touched the bier**} (\h^psato tou sorou\). An urn for the bones or ashes of the dead in Homer, then the coffin (**Ge 5:26**), then the funeral couch or bier as here. Only here in the N.T. Jesus touched the bier to make the bearers stop, which they did (**{stood still}**, \est^san\), second aorist active indicative of \hist^mi\.

7:15 {**Sat up**} (\anekathisen\). First aorist active indicative. The verb in the N.T. only here and Ac 9:40. Medical writers often used it of the sick sitting up in bed (**Hobart, _Med. Lang. of St. Luke_, p. 11**). It is objected that the symmetry of these cases (**daughter of Jairus raised from the death-bed, this widow's son raised from the bier, Lazarus raised from the tomb**) is suspicious, but no one Gospel gives all three (**Plummer**). {**Gave him to his mother**} (\ed^ken auton t^i m^tri autou\). Tender way of putting it. "For he had already ceased to belong to his mother" (**Bengel**). So in Lu 9:42.

7:16 {**Fear seized all**} (\elaben de phobos pantas\). Aorist active indicative. At once. {**They glorified God**} (\edoxazon ton theon\). Imperfect active, inchoative, began and increased.

7:17 {**This report**} (\ho logos houtos\). That God had raised up a great prophet who had shown his call by raising the dead.

7:18 {**And the disciples of John told him**} (\kai ap^ggeilan I^an^i hoi math^tai autou\). Literally, and his disciples announced to John. Such news (**verse 17**) was bound to come to the ears of the Baptist languishing in the dungeon of Machaerus (**Lu 3:20**). Lu 7:18-35 runs parallel with Mt 11:2-19, a specimen of Q, the non-Markan portion of Matthew and Luke.

7:19 {**Calling unto him**} (\proskalesamenos\). First aorist middle (**indirect**) participle. {**Two**} (\duo tinas\). Certain two. Not in Mt 11:2. {**Saying**} (\leg^n\). John saying by the two messengers. The message is given precisely alike in Mt 11:3, which see. In both we have \heteron\ for "another," either a second or a different kind. In verse 20 Westcott and Hort read \allon\ in the text, \heteron\ in the margin. \Prosdok^men\, may be present indicative or present subjunctive (**deliberative**), the same

contract form (\ao= “, a“ “\).

7:21 {**In that hour he cured**} (\en ekeinⁱ tⁱ horfi *etherapeusen*\). This item is not in Matthew. Jesus gave the two disciples of John an example of the direct method. They had heard. Then they saw for themselves. {**Diseases**} (\nos“n\), {**plagues**} (\mastig“n\), {**evil spirits**} (\pneumat“n pon^r“n\), all kinds of bodily ills, and he singles out the {**blind**} (\tuphlois\), to whom in particular he bestowed sight (\echarizato blepein\), gave as a free gift (*from* \charis\, *grace*) seeing (\blepein\).

7:22 {**What things ye have seen and heard**} (\ha eidete kai *kousate*\). In Mt 11:4, present tense "which ye do hear and see." Rest of verse 22,23 as in Mt 11:4-6, which see for details. Luke mentions no raisings from the dead in verse 21, but the language is mainly general, while here it is specific. \Skandalizomai\ used here has the double notion of to trip up and to entrap and in the N.T. always means causing to sin.

7:24 {**When the messengers of John were departed**} (\apelthont“n t“n aggel“n I“anou\). Genitive absolute of aorist active participle. Mt 11:7 has the present middle participle \poreuomen“n\, suggesting that Jesus began his eulogy of John as soon as the messengers (*angels, Luke calls them*) were on their way. The vivid questions about the people's interest in John are precisely alike in both Matthew and Luke.

7:25 {**Gorgeously apparelled**} (\en himatism“i endox“i\). In splendid clothing. Here alone in this sense in the N.T. {**And live delicately**} (\truphⁱ\). From \thrupt“\ to break down, to enervate, an old word for luxurious living. See the verb \trupha“\ in Jas 5:5. {**In kings' courts**} (\en tois *basileiois*\). Only here in the N.T. Mt 11:8 has it "in kings' houses." Verses 26,27 are precisely alike in Mt 11:9,10, which see for discussion.

7:26 {**A prophet?**} (\proph^tn;\). A real prophet will always get a hearing if he has a message from God. He is a for-speaker, forth-teller (\pro-ph^ts\). He may or may not be a fore-teller. The main thing is for the prophet to have a message from God which he is willing to tell at whatever cost to himself. The word of God came to John in the wilderness of Judea (*Lu 3:2*). That made him a prophet. There is a prophetic element in every real preacher of the Gospel. Real prophets become leaders and moulders

of men.

7:28 {**There is none**} (\oudeis estin\). No one exists, this means. Mt 11:11 has \ouk eg^gertai\ (**hath not arisen**). See Matthew for discussion of "but little" and "greater."

7:29 {**Justified God**} (\edikai^san ton theon\). They considered God just or righteous in making these demands of them. Even the publicans did. They submitted to the baptism of John (\baptisthentes to baptisma tou I^anou\). First aorist passive participle with the cognate accusative retained in the passive. Some writers consider verses 29,30 a comment of Luke in the midst of the eulogy of John by Jesus. This would be a remarkable thing for so long a comment to be interjected. It is perfectly proper as the saying of Jesus.

7:30 {**Rejected for themselves**} (\^thet^san eis heautous\). The first aorist active of \athete^ first seen in LXX and Polybius. Occurs in the papyri. These legalistic interpreters of the law refused to admit the need of confession of sin on their part and so set aside the baptism of John. They annulled God's purposes of grace so far as they applied to them. {**Being not baptized by him**} (\m^ baptisthentes hup' autou\). First aorist passive participle. \M^ is the usual negative of the participle in the _Koin, _.

7:31 {**And to what are they like?**} (\kai tini eisin homoioi;\). This second question is not in Mt 11:16. It sharpens the point. The case of \tini\ is associative instrumental after \homoioi\.

See discussion of details in Matthew.

7:32 {**And ye did not weep**} (\kai ouk eklausate\). Here Mt 11:17 has "and ye did not mourn (**or beat your breast**, \ouk ekopsasthe\). They all did it at funerals. These children would not play wedding or funeral.

7:33 {**John the Baptist is come**} (\el^luthen\). Second perfect active indicative where Mt 11:18 has \^lthen\ second aorist active indicative. So as to verse 34. Luke alone has "bread" and "wine." Otherwise these verses like Mt 11:18,19, which see for discussion of details. There are actually critics today who say that Jesus was called the friend of sinners and even of harlots because he loved them and their ways and so deserved the slur cast upon him by his enemies. If men can say that today we need not wonder that the Pharisees and lawyers said it then to

justify their own rejection of Jesus.

7:35 {**Of all her children**} (\apo pant“n t“n tekn“n aut^s\). Here Mt 11:19 has "by her works" (\apo t“n erg“n aut^s\). Aleph has \erg“n\ here. The use of "children" personifies wisdom as in Pr 8; 9.

7:36 {**That he would eat with him**} (\hina phag^i met' autou\). Second aorist active subjunctive. The use of \hina\ after \er“ta“\ (*see also Lu 16:27*) is on the border between the pure object clause and the indirect question (*Robertson, _Grammar_, p. 1046*) and the pure final clause. Luke has two other instances of Pharisees who invited Jesus to meals (*11:37; 14:1*) and he alone gives them. This is the Gospel of Hospitality (*Ragg*). Jesus would dine with a Pharisee or with a publican (*Lu 5:29; Mr 2:15; Mt 9:10*) and even invited himself to be the guest of Zaccheus (*Lu 9:5*). This Pharisee was not as hostile as the leaders in Jerusalem. It is not necessary to think this Pharisee had any sinister motive in his invitation though he was not overly friendly (*Plummer*).

7:37 {**A woman which was in the city, a sinner**} (\gun^ h^tis en t^i polei hamart“los\). Probably in Capernaum. The use of \h^tis\ means "Who was of such a character as to be" (*cf. 8:3*) and so more than merely the relative \h^, who, that is, "who was a sinner in the city," a woman of the town, in other words, and known to be such. \Hamart“los\, from \hamartan“, to sin, means devoted to sin and uses the same form for feminine and masculine. It is false and unjust to Mary Magdalene, introduced as a new character in Lu 8:2, to identify this woman with her. Luke would have no motive in concealing her name here and the life of a courtesan would be incompatible with the sevenfold possession of demons. Still worse is it to identify this courtesan not only with Mary Magdalene, but also with Mary of Bethany simply because it is a Simon who gives there a feast to Jesus when Mary of Bethany does a beautiful deed somewhat like this one here (*Mr 14:3-9; Mt 26:6-13; Joh 12:2-8*). Certainly Luke knew full well the real character of Mary of Bethany (*10:38-42*) so beautifully pictured by him. But a falsehood, once started, seems to have more lives than the cat's proverbial nine. The very name Magdalene has come to mean a repentant courtesan. But we can at least refuse to countenance such a slander on Mary Magdalene and on Mary of Bethany. This sinful woman had undoubtedly repented and changed her life and wished to show her gratitude to Jesus

who had rescued her. Her bad reputation as a harlot clung to her and made her an unwelcome visitor in the Pharisee's house. **{When she knew}** (\epignousa\). Second aorist active participle from \epigin“sk“, to know fully, to recognize. She came in by a curious custom of the time that allowed strangers to enter a house uninvited at a feast, especially beggars seeking a gift. This woman was an intruder whereas Mary of Bethany was an invited guest. "Many came in and took their places on the side seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them" (*Trench in his _Parables_, describing a dinner at a Consul's house at Damietta*). **{He was sitting at meat}** (\katakeitai\). Literally, he is reclining (*present tense retained in indirect discourse in Greek*). **{An alabaster cruse of ointment}** (\alabastron murou\). See on ~Mt 26:7 for discussion of \alabastron\ and \murou\.

7:38 **{Standing behind at his feet}** (\stfsa opis“ para tous podas autou\). Second aorist active participle from \hist^mi\ and intransitive, first aorist \est^sa\ being transitive. The guest removed his sandals before the meal and he reclined on the left side with the feet outward. She was standing beside (\para\) his feet **{weeping}** (\klaiousa\). She was drawn irresistibly by gratitude to Jesus and is overcome with emotion before she can use the ointment; her tears (\tois dakrusin\, *instrumental case of \dakru*) take the place of the ointment. **{Wiped them with the hair of her head}** (\tais thrixin t^s kephal^s aut^s exemassen\). Inchoative imperfect of an old verb \ekmass“, to rub out or off, began to wipe off, an act of impulse evidently and of embarrassment. "Among the Jews it was a shameful thing for a woman to let down her hair in public; but she makes this sacrifice" (*Plummer*). So Mary of Bethany wiped the feet of Jesus with her hair (*Joh 12:3*) with a similar sacrifice out of her great love for Jesus. This fact is relied on by some to prove that Mary of Bethany had been a woman of bad character, surely an utter failure to recognize Mary's motive and act. **{Kissed}** (\kataphilei\). Imperfect active of \kataphile“, to kiss repeatedly (*force of \kata*), and accented by the tense of continued action here. The word in the N.T. occurs here, of the prodigal's father (*15:20*), of the kiss of Judas (*Mr 14:45; Mt 26:49*), of the Ephesian elders (*Ac 20:37*). "Kissing the feet was a common mark of deep reverence, especially to leading rabbis" (*Plummer*). **{Anointed them with the ointment}** (\leiphen

t“*i mur*“*i*)). Imperfect active again of \aleiph“\, a very common verb. \Chri“\ has a more religious sense. The anointing came after the burst of emotional excitement.

7:39 {**This man**} (\houtos\). Contemptuous, this fellow. {**If he were a (the) prophet**} (\ei ^n [ho] proph^t^s\). Condition of the second class, determined as unfulfilled. The Pharisee assumes that Jesus is not a prophet (*or the prophet, reading of B, that he claims to be*). A Greek condition puts the thing from the standpoint of the speaker or writer. It does not deal with the actual facts, but only with the statement about the facts. {**Would have perceived**} (\egin“sken an\). Wrong translation, would now perceive or know (*which he assumes that Jesus does not do*). The protasis is false and the conclusion also. He is wrong in both. The conclusion (*apodosis*), like the condition, deals here with the present situation and so both use the imperfect indicative (\an\ *in the conclusion, a mere device for making it plain that it is not a condition of the first class*). {**Who and what manner of woman**} (\tis kai potap^ h^ gun^\). She was notorious in person and character.

7:40 {**Answering**} (\apokritheis\). First aorist passive participle, redundant use with \eipen\. Jesus answers the thoughts and doubts of Simon and so shows that he knows all about the woman also. Godet notes a tone of Socratic irony here.

7:41 {**A certain lender**} (\danist^i tini\). A lender of money with interest. Here alone in the N.T. though a common word. {**Debtors**} (\chreophiletai\). From \chre“\ (*debt, obligation*) and \opheil“\, to owe. Only here and 16:5 in the N.T., though common in late Greek writers. {**Owed**} (\“pheilen\). Imperfect active and so unpaid. Five hundred \d^naria\ and fifty like two hundred and fifty dollars and twenty-five dollars.

7:42 {**Will love him most**} (\pleion agap^sei auton\). Strictly, comparative {**more**}, \pleion\, not superlative \pleista\, but most suits the English idiom best, even between two. Superlative forms are vanishing before the comparative in the _Koin,_. This is the point of the parable, the attitude of the two debtors toward the lender who forgave both of them (*Plummer*).

7:43 {**I suppose**} (\hupolamban“\). Old verb, originally to take up from under, to bear away as on high, to take up in speech (*Lu 10:30*), to take up in mind or to assume as here and Ac 2:15.

Here with an air of supercilious indifference (*Plummer*). {**The most**} (\to pleion\). The more. {**Rightly**} (\orth“s\). Correctly. Socrates was fond of \panu orth“s\. The end of the argument.

7:44 {**Turning**} (\strapheis\). Second aorist passive participle. {**Seest thou**} (\blepeis\). For the first time Jesus looks at the woman and he asks the Pharisee to look at her. She was behind Jesus. Jesus was an invited guest. The Pharisee had neglected some points of customary hospitality. The contrasts here made have the rhythm of Hebrew poetry. In each contrast the first word is the point of defect in Simon: {**water**} (44), {**kiss**} (45), {**oil**} (46).

7:45 {**Hath not ceased to kiss**} (\ou dielipen kataphilousa\). Supplementary participle.

7:46 {**With ointment**} (\mur“i\). Instrumental case. She used the costly ointment even for the feet of Jesus.

7:47 {**Are forgiven**} (\aphe“ntai\). Doric perfect passive form. See Lu 5:21,23. {**For she loved much**} (\hoti ^gap^sen polu\). Illustration or proof, not reason for the forgiveness. Her sins had been already forgiven and remained forgiven. {**But to whom little is forgiven, the same loveth little**} (\H“i de oligon aphietai oligon agapfi\). This explanation proves that the meaning of \hoti\ preceding is proof, not cause.

7:48 {**Are forgiven**} (\aphe“ntai\). As in verse 47. Remain forgiven, Jesus means, in spite of the slur of the Pharisee.

7:49 {**Who even forgiveth sins**} (\hos kai hamartias aphim\). Present indicative active of same verb, \aphi^mi\. Once before the Pharisees considered Jesus guilty of blasphemy in claiming the power to forgive sins (*Lu 5:21*). Jesus read their inmost thoughts as he always does.

[\[Previous\]](#) [\[Next\]](#)

8:1 **{Soon afterwards}** (*en t' i kathex' s*). In 7:11 we have *\en t' i hex' s*. This word means one after the other, successively, but that gives no definite data as to the time, only that this incident in 8:1-3 follows that in 7:36-50. Both in Luke alone. **{That}** (*kai*). One of Luke's idioms with *\kai egeneto* like Hebrew *_way_*. Went about (*\di' deuen*). Imperfect active of *\diodeu'*, to make one's way through (*\dia, hodos*), common in late Greek writers. In the N.T. here only and Ac 17:1. **{Through cities and villages}** (*\kata polin kai k' m' n*). Distributive use of *\kata* (*up and down*). The clause is amphibolous and goes equally well with *\di' deuen* or with *\k' russ' n* (*heralding*) *\kai euaggelizomenos* (*evangelizing, gospelizing*). This is the second tour of Galilee, this time the Twelve with him.

8:2 **{Which had been healed}** (*\hai ^san tetherapeumenai*). Periphrastic past perfect passive, suggesting that the healing had taken place some time before this tour. These women all had personal grounds of gratitude to Jesus. **{From whom seven devils (demons) had gone out}** (*\aph' h' s daimonia hepta exel' luthei*). Past perfect active third singular for the *\daimonia* are neuter plural. This first mention of Mary Magdalene describes her special cause of gratitude. This fact is stated also in Mr 16:9 in the disputed close of the Gospel. The presence of seven demons in one person indicates special malignity (**Mr 5:9**). See Mt 17:45 for the parable of the demon who came back with seven other demons worse than the first. It is not known where Magdala was, whence Mary came.

8:3 **{Joanna}** (*I' ana*). Her husband *\Chuzf*, steward (*\epitropou*) of Herod, is held by some to be the nobleman (*\basilikos*) of Joh 4:46-53 who believed and all his house. At any rate Christ had a follower from the household of Herod Antipas who had such curiosity to see and hear him. One may recall also Manaen (**Ac 13:1**), Herod's foster brother. Joanna is mentioned again with Mary Magdalene in Lu 24:10. **{Who ministered unto them}** (*\haitines di' konoun autois*). Imperfect active of *\diakone'*, common verb, but note augment as if from *\dia* and *\akone'*, but from *\diakonos* and that from *\dia* and

\konis\ (*dust*). The very fact that Jesus now had twelve men going with him called for help from others and the women of means responded to the demand. **{Of their substance}** (\ek t“n *huparchont“n autais*\). From the things belonging to them. This is the first woman's missionary society for the support of missionaries of the Gospel. They had difficulties in their way, but they overcame these, so great was their gratitude and zeal.

8:4 **{By a parable}** (\dia parabol^s\). Mr 4:2 says "in parables" as does Mt 13:3. This is the beginning of the first great group of parables as given in Mr 4:1-34 and Mt 13:1-53. There are ten of these parables in Mark and Matthew and only two in Lu 8:4-18 (*The Sower and the Lamp, 8:16*) though Luke also has the expression "in parables" (*8:10*). See Mt 13 and Mr 4 for discussion of the word parable and the details of the Parable of the Sower. Luke does not locate the place, but he mentions the great crowds on hand, while both Mark and Matthew name the seaside as the place where Jesus was at the start of the series of parables.

8:5 **{His seed}** (\ton sporon autou\). Peculiar to Luke. **{Was trodden under foot}** (\katapat^th^). First aorist passive indicative of \katapate“\. Peculiar to Luke here. **{Of the heavens}** (\tou ouranou\). Added in Luke.

8:6 **{Upon the rock}** (\epi t^h petran\). Mr 4:5 "the rocky ground" (\epi to petr“des\), Mt 13:5 "the rocky places. **{As soon as it grew}** (\phu^en\). Second aorist passive participle of \phu“\, an old verb to spring up like a sprout. **{Withered away}** (\ex^ranth^). First aorist passive indicative of \z^rain“\, old verb, to dry up. **{Moisture}** (\ikmada\). Here only in the N.T., though common word.

8:7 **{Amidst the thorns}** (\en mes“i t“n akanth“n\). Mr 4:7 has \eis\ (*among*) and Mt 13:7 has \epi\ "upon." **{Grew with it}** (\sunphueisai\). Same participle as \phu^en\ above with \sun-\ (*together*). **{Choked}** (\apepnixan\). From \apopnig“\, to choke off as in Mt 13:7. In Mr 4:7 the verb is \sunepnixan\ (*choked together*).

8:8 **{A hundredfold}** (\hekatonplasiona\). Luke omits the thirty and sixty of Mr 4:8; Mt 13:8. **{He cried}** (\eph“nei\). Imperfect active, and in a loud voice, the verb means. The warning about hearing with the ears occurs also in Mr 4:9; Mt 13:9.

8:9 {**Asked**} (*\ep^r^t^“n*). Imperfect of *\eper^ta^“* (*\epi* and *\er^ta^“*) where Mr 4:10 has *\^r^t^“n* (*uncompounded imperfect*), both the tense and the use of *\epi* indicate eager and repeated questions on the part of the disciples, perhaps dimly perceiving a possible reflection on their own growth. {**What this parable might be**} (*\tis haut^ ei^ h^ parabol^*). A mistranslation, What this parable was (*or meant*). The optative *\ei^* is merely due to indirect discourse, changing the indicative *\estin* (*is*) of the direct question to the optative *\ei^* of the indirect, a change entirely with the writer or speaker and without any change of meaning (*Robertson, _Grammar_, pp. 1043f.*).

8:10 {**The mysteries**} (*\ta must^ria*). See for this word on *^Mt* 13:11; Mr 4:11. Part of the mystery here explained is how so many people who have the opportunity to enter the kingdom fail to do so because of manifest unfitness. {**That**} (*\hina*). Here Mr 4:11 also has *\hina* while Mt 13:13 has *\hoti* (*because*). On the so-called causal use of *\hina* as here equal to *\hoti* see discussion on *^Mt* 13:13; Mr 4:11. Plummer sensibly argues that there is truth both in the causal *\hoti* of Matthew and the final *\hina* of Mark and Matthew. "But the principle that he who hath shall receive more, while he who hath not shall be deprived of what he seemeth to have, explains both the *\hina* and the *\hoti*. Jesus speaks in parables because the multitudes see without seeing and hear without hearing. But He also speaks in parable {**in order that**} they may see without seeing and hear without hearing." Only for "hearing" Luke has "understand" *\suni^sin*, present subjunctive from a late omega form *\suni^“* instead of the *\-mi* verb *\suni^mi*.

8:11 {**Is this**} (*\estin de haut^*). Means this. Jesus now proceeds to interpret his own parable. {**The seed is the word of God**} (*\ho sporos estin ho logos tou theou*). The article with both subject and predicate as here means that they are interchangeable and can be turned round: The word of God is the seed. The phrase "the word of God" does not appear in Matthew and only once in Mark (*Mr 7:13*) and John (*Joh 10:35*), but four times in Luke (*5:1; 8:11,21; 11:28*) and twelve times in Acts. In Mr 4:14 we have only "the word." In Mr 3:31 we have "the will of God," and in Mt 12:46 "the will of my Father" where Lu 8:21 has "the word of God." This seems to show that Luke has the subjective genitive here and means the word that comes from God.

8:12 **{Those by the wayside}** (*\hoi para t^n hodon*). As in Mr 4:15; Mt 13:19 so here the people who hear the word = the seed are discussed by metonymy. **{The devil}** (*\ho diabolos*). The slanderer. Here Mr 4:15 has Satan. **{From their heart}** (*\apo t^s kardias aut^"n*). Here Mark has "in them." It is the devil's business to snatch up the seed from the heart before it sprouts and takes root. Every preacher knows how successful the devil is with his auditors. Mt 13:19 has it "sown in the heart." **{That they may not believe and be saved}** (*\hina m^ pisteusantes s^"th^"sin*). Peculiar to Luke. Negative purpose with aorist active participle and first aorist (*ingressive*) passive subjunctive. Many reasons are offered today for the failure of preachers to win souls. Here is the main one, the activity of the devil during and after the preaching of the sermon. No wonder then that the sower must have good seed and sow wisely, for even then he can only win partial success.

8:13 **{Which for a while believe}** (*\hoi pros kairon pisteuousin*). Ostensibly they are sincere and have made a real start in the life of faith. **{They fall away}** (*\aphistantai*). Present middle indicative. They stand off, lose interest, stop coming to church, drop out of sight. It is positively amazing the number of new church members who "stumble" as Mr 4:17 has it (*\skandalizontai*), do not like the pastor, take offence at something said or done by somebody, object to the appeals for money, feel slighted. The "season of trial" becomes a "season of temptation" (*\en kair^i peirasmou*) for these superficial, emotional people who have to be periodically rounded up if kept within the fold.

8:14 **{They are choked}** (*\sunpnigontai*). Present passive indicative of this powerfully vivid compound verb *\sunpnig^"* used in Mr 4:19; Mt 13:22, only there these worldly weeds choke the word while here the victims themselves are choked. Both are true. Diphtheria will choke and strangle the victim. Who has not seen the promise of fair flower and fruit choked into yellow withered stalk without fruit "as they go on their way" (*\poreuomenoi*). **{Bring no fruit to perfection}** (*\ou telesphorousin*). Compound verb common in the late writers (*telos, phore^"*). To bring to completion. Used of fruits, animals, pregnant women. Only here in the N.T.

8:15 **{In an honest and good heart}** (*\en kardifi kal^i kai agath^i*). Peculiar to Luke. In verse 8 the land (*\g^"n*) is

called \agathⁿ\ (*really good, generous*) and in verse 15 we have \en tⁱ kalⁱ gⁱ\ (*in the beautiful or noble land*). So Luke uses both adjectives of the heart. The Greeks used \kalos k' agathos\ of the high-minded gentleman. It is probable that Luke knew this idiom. It occurs here alone in the N.T. It is not easy to translate. We have such phrases as "good and true," "sound and good," "right and good," no one of which quite suits the Greek. Certainly Luke adds new moral qualities not in the Hellenic phrase. The English word "honest" here is like the Latin *_honestus_* (*fair, noble*). The words are to be connected with "hold fast" (*katechousin*\), "hold it down" so that the devil does not snatch it away, having depth of soil so that it does not shrivel up under the sun, and is not choked by weeds and thorns. It bears fruit (*karpophorousin*\, *an old expressive verb*, \karp^{os}\ and \ph^{ore}\). That is the proof of spiritual life. {**In patience**} (*en hupomonⁱ*\). There is no other way for real fruit to come. Mushrooms spring up overnight, but they are usually poisonous. The best fruits require time, cultivation, patience.

8:16 {**When he hath lighted a lamp**} (*luchnon hapsas*\). It is a portable lamp (*luchnon*\) that one lights (*hapsas*\ *aurist active participle of* \hapt^o\, *to kindle, fasten to, light*). {**With a vessel**} (*skeuei*\, *instrumental case of* \skeuos\). Here Mr 4:21 has the more definite figure "under the bushel" as has Mt 5:15. {**Under the bed**} (*hupokat^o klin^s*\). Here Mr 4:21 has the regular \hupo tⁿ klinⁿ\ instead of the late compound \hupokat^o\. Ragg notes that Matthew distributes the sayings of Jesus given here by Lu 8:16-18; Mr 4:21-25 concerning the parable of the lamp and gives them in three separate places (*Mt 5:15; 10:26; 13:12*). That is true, but it does not follow that Mark and Luke have bunched together separate sayings or that Matthew has scattered sayings delivered only on one occasion. One of the slowest lessons for some critics to learn is that Jesus repeated favourite sayings on different occasions and in different groupings just as every popular preacher and teacher does today. See on Mr 4:21 for further discussion of the lamp and stand. {**May see the light**} (*Blep^o sin to ph^s*\). In Mt 5:16 Jesus has it "may see your good works." The purpose of light is to let one see something else, not the light. Note present subjunctive (*blep^o sin*\), linear action "Jesus had kindled a light within them. They must not hide it, but must see that it spreads to others" (*Plummer*). The parable of the lamp throws light on the parable of the sower.

8:17 {**That shall not be known**} (*\ho ou m^ gn^sth^i*). Peculiar to Luke. First aorist passive subjunctive of *\gin^sk^* with the strong double negative *\ou m^*. See on *Mr 4:22* for discussion of *\krupton* and *\apokruphon*.

8:18 {**How ye hear**} (*\p^s akouete*). The manner of hearing. *Mr 4:24* has "what ye hear" (*\ti akouete*), the matter that is heard. Both are supremely important. Some things should not be heard at all. Some that are heard should be forgotten. Others should be treasured and practised. {**For whosoever hath**} (*\Hos an gar ech^i*). Present active subjunctive of the common verb *\ech^* which may mean "keep on having" or "acquiring." See on *Mr 4:25* for discussion. {**Thinketh he hath**} (*\dokei echein*), or {**seems to acquire or to hold**}. Losses in business illustrate this saying as when we see their riches take wings and fly away. So it is with hearing and heeding. Self-deception is a common complaint.

8:19 {**His mother and brethren**} (*\h^ m^t^r kai hoi adelphoi autou*). *Mr 3:31-35*; *Mt 12:46-50* place the visit of the mother and brothers of Jesus before the parable of the sower. Usually Luke follows Mark's order, but he does not do so here. At first the brothers of Jesus (*younger sons of Joseph and Mary, I take the words to mean, there being sisters also*) were not unfriendly to the work of Jesus as seen in *Joh 2:12* when they with the mother of Jesus are with him and the small group (*half dozen*) disciples in Capernaum after the wedding in Cana. But as Jesus went on with his work and was rejected at Nazareth (*Lu 4:16-31*), there developed an evident disbelief in his claims on the part of the brothers who ridiculed him six months before the end (*Joh 7:5*). At this stage they have apparently come with Mary to take Jesus home out of the excitement of the crowds, perhaps thinking that he is beside himself (*Mr 3:21*). They hardly believed the charge of the rabbis that Jesus was in league with Beelzebub. Certainly the mother of Jesus could give no credence to that slander. But she herself was deeply concerned and wanted to help him if possible. See discussion of the problem in my little book *_The Mother of Jesus_* and also on *Mr 3:31* and *Mt 12:46*. {**Come to him**} (*\suntuchein*). Second aorist active infinitive of *\suntugchan^*, an old verb, though here alone in the N.T., meaning to meet with, to fall in with as if accidentally, here with associative instrumental case *\aut^i*.

8:20 {**Was told**} (*\ap^ggel^*). Second aorist passive indicative of

\apaggell“\, to bring word or tidings. Common verb. See on “Mr 3:32 and “Mt 12:47 for details.

8:21 {**These which hear the word of God and do it**} (*hoi ton logon tou theou akouontes kai poiountes*\). The absence of the article with "mother" and "brothers" probably means, as Plummer argues, "Mother to me and brothers to me are those who &c." No one is a child of God because of human parentage (*Joh 1:13*). "Family ties are at best temporal; spiritual ties are eternal" (*Plummer*). Note the use of "hear and do" together here as in Mt 7:24; Lu 6:47 at the close of the Sermon on the Mount. The parable of the sower is almost like a footnote to that sermon. Later Jesus will make "doing" a test of friendship for him (*Joh 15:14*).

8:22 {**And they launched forth**} (*kai an^chth^san*\). First aorist passive indicative of \anag“\, an old verb, to lead up, to put out to sea (*looked at as going up from the land*). This nautical sense of the verb occurs only in Luke in the N.T. and especially in the Acts (*Ac 13:13; 16:11; 18:21; 20:3,13; 21:1,2; 27:2,4,12,21; 28:10f.*).

8:23 {**He fell asleep**} (*aphupn^sen*\). First aorist (*ingressive*) active indicative of \aphupno“\, to put to sleep, to fall off to sleep, a late verb for which the older Greek used \kathupno“\.

Originally \aphupno“\ meant to waken from sleep, then to fall off to sleep (*possibly a medical use*). This is the only passage which speaks of the sleep of Jesus. Here only in the N.T. {**Came down**} (*kateb^*\). Second aorist active indicative of \katabain“\, common verb. It was literally true. These wind storms (*lailaps*\. *So also Mr 4:37*) rushed from Hermon down through the Jordan gorge upon the Sea of Galilee and shook it like a tempest (*Mt 8:24*). Mark's (*Mr 4:37*) vivid use of the dramatic present \ginetai\ (*arisseth*) is not so precise as Luke's "came down." See on “Mt 8:24. These sudden squalls were dangerous on this small lake. {**They were filling**} (*sunep^l^rounto*\). Imperfect passive. It was the boat that was being filled (*Mr 4:37*) and it is here applied to the navigators as sailors sometimes spoke. An old verb, but in the N.T. used only by Luke (*8:23; 9:51; Ac 2:1*). {**Were in jeopardy**} (*ekinduneuon*\). Imperfect active, vivid description. Old verb, but in the N.T. only here, *Ac 19:27; 1Co 15:30*.

8:24 {**Master, Master**} (*Epistata, epistata*\). See on “Lu 5:5 for discussion. Mr 4:38 has {**Teacher**} (*Didaskale*\), Mt 8:25 has

{Lord} (*\Kurie*). The repetition here shows the uneasiness of the disciples. **{We perish}** (*\apollumetha*). So in Mr 4:38; Mt 8:25. Linear present middle indicative, we are perishing. **{The raging of the water}** (*\t“i kludoni tou hudatos*). *\Klud“n*, common Greek word, is a boisterous surge, a violent agitation. Here only in the N.T. save Jas 1:6. *\Kuma* (**Mr 4:37**) is the regular swell or wave. A **{calm}** (*\gal“n“*). Only in the parallels in the N.T., though common word. Here Mr 4:39; Mt 8:26 add **{great}** (*\megal“*). **{That}** (*\hoti*). This use of *\hoti* as explanatory of the demonstrative pronoun *\houtos* occurs in the parallels Mr 4:36; Mt 8:27 and also in Lu 4:36. It is almost result. **{He commandeth}** (*\epitassei*). Peculiar to Luke.

8:26 **{They arrived}** (*\katepleusan*). First aorist active indicative of *\kataple“*, common verb, but here only in the N.T. Literally, **{they sailed down}** from the sea to the land, the opposite of **{launched forth}** (*\an“chth“san*) of verse 22. So we today use like nautical terms, to bear up, to bear down. **{The Gerasenes}** (*\ton Geras“n“n*). This is the correct text here as in Mr 5:1 while Gadarenes is correct in Mt 8:28. See there for explanation of this famous discrepancy, now cleared up by Thomson's discovery of Khersa (*\Gersa*) on the steep eastern bank and in the vicinity of Gadara. **{Over against Galilee}** (*\antipera t“s Galilaias*). Only here in the N.T. The later Greek form is *\antiperan* (*Polybius, etc.*). Some MSS. here have *\peran* like Mr 5:1; Mt 8:28.

8:27 **{And for a long time}** (*\kai chron“i hikan“i*). The use of the associative instrumental case in expressions of time is a very old Greek idiom that still appears in the papyri (*Robertson, _Grammar_, p. 527*). **{He had worn no clothes}** (*\ouk enedusato himation*). First aorist middle indicative, constative aorist, viewing the "long time" as a point. Not pluperfect as English has it and not for the pluperfect, simply "and for a long time he did not put on himself (*indirect middle*) any clothing." The physician would naturally note this item. Common verb *\endu“* or *\endun“*. This item in Luke alone, though implied by Mr 5:15 "clothed" (*\himatismenon*). **{And abode not in any house}** (*\kai en oikifi ouk emenen*). Imperfect active. Peculiar to Luke, though implied by the mention of tombs in all three (**Mr 5:3; Mt 8:28; Lu 8:27**).

8:28 **{Fell down}** (*\prosepesen*). Second aorist active of *\prospipt“*, to fall forward, towards, prostrate before one as

here. Common verb. Mr 5:6 has \prosekun^sen\ (*worshipped*). {**The Most High God**} (\tou theou tou hupsistou\). Uncertain whether \tou theou\ genuine or not. But "the Most High" clearly means God as already seen (*Lu 1:32,35,36; 6:35*). The phrase is common among heathen (*Nu 24:16; Mic 6:6; Isa 14:14*). The demoniac may have been a Gentile, but it is the demon here speaking. See on ~Mr 2:7; Mt 8:29 for the Greek idiom (\ti emoi kai soi\). "What have I to do with thee?" See there also for "Torment me not."

8:29 {**For he commanded**} (\par^ggellen gar\). Imperfect active, correct text, for he was commanding. {**Often times**} (\pollois chronois\). Or "for a long time" like \chron^i poll^i\ of verse 27 (*see Robertson, _Grammar_, p. 537, for the plural here*). {**It had seized**} (\sun^rpakei\). Past perfect active of \sunarpaz^~, to lay hold by force. An old verb, but only in Luke in the N.T. (*Lu 8:29; Ac 6:12; 19:29; 27:15*). {**Was kept under guard**} (\edesmeueto\). Imperfect passive of \desmeu^~ to put in chains, from \desmos\, bond, and that from \de^~ to bind. Old, but rather rare verb. Only here and Ac 22:4 in this sense. In Mt 23:4 it means to bind together. Some MSS. read \desme^~ in Lu 8:29. {**Breaking the bands asunder**} (\diar^ss^~n ta desma\). Old verb, the preposition \dia\ (*in two*) intensifying the meaning of the simple verb \r^ss^~ or \r^gnumi\, to rend. {**Was driven**} (\^launeto\). Imperfect passive of \elaun^~, to drive, to row, to march (*Xenophon*). Only five times in the N.T. Here alone in Luke and peculiar to Luke in this incident.

8:30 {**Legion**} (\Legi^~n\). See on ~Mr 5:9.

8:31 {**Into the abyss**} (\eis t^~n abusson\). Rare old word common in LXX from \a\ privative and \bath-s\ (*deep*). So bottomless place (*supply ch^~ra*). The deep sea in Ge 1:2; 7:11. The common receptacle of the dead in Ro 10:7 and especially the abode of demons as here and Re 9:1-11; 11:7; 17:8; 20:1,3.

8:32 {**A herd of many swine**} (\agel^~ choir^~n hikan^~n\). Word {**herd**} (\agel^~) old as Homer, but in N.T. only here and parallels (*Mr 5:11; Mt 8:30*). Luke shows his fondness for adjective \hikanos\ here again (*see verse 27*) where Mark has \megal^~ and Matthew \poll^~n\.

8:33 {**Rushed down the steep**} (\h^~rm^sen kata tou kr^~mnou\). Ablative with \kata\ as in Mr 5:13; Mt 8:32 and the same vivid verb in each account, to hurl impetuously, to rush. {**Were choked**}

(\apepnig^). Second aorist (*constative*) passive indicative third singular (*collective singular*) where Mr 5:13 has the picturesque imperfect \epnigonto\.

8:34 {**Saw what had come to pass**} (\idontes to gegonos\). This item only in Luke. Note the neat Greek idiom \to gegonos\, articular second perfect active participle of \ginomai\. Repeated in verse 35 and in Mr 5:14. Note numerous participles here in verse 35 as in Mr 5:15.

8:36 {**He that was possessed with devils (demons)**} (*only two words in Greek*, \ho daimonistheis\, *the demonized*). {**Was made whole**} (\es^th^). First aorist passive indicative of \s^z^ to save from \s^s\ (*safe and sound*). This is additional information to the news carried to them in verse 34.

8:37 {**Were holden with great fear**} (\phob^i megal^i suneichonto\). Imperfect passive of \sunech^ with the instrumental case of \phobos\. See a similar use of this vigorous verb in Lu 12:50 of Jesus and in Php 1:23 of Paul.

8:38 {**From whom the devils (demons) were gone out**} (\aph^ hou exel^luthei ta daimonia\). Past perfect active of \exerchomai\, state of completion in the past. {**Prayed him**} (\edeeito autou\). Imperfect middle, kept on begging.

8:39 {**Throughout the whole city**} (\kath^ hol^ n t^ n polin\). Mr 5:20 has it "in Decapolis." He had a great story to tell and he told it with power. The rescue missions in our cities can match this incident with cases of great sinners who have made witnesses for Christ.

8:40 {**Welcomed**} (\apedexato\). Peculiar to Luke. To receive with pleasure, from \apodechomai\, a common verb. {**For they were all waiting for him**} (\^san gar pantes prosdok^ntes auton\). Periphrastic imperfect active of {**prosdoka^**}, an old verb for eager expectancy, a vivid picture of the attitude of the people towards Jesus. Driven from Decapolis, he is welcomed in Capernaum.

8:41 {**Was**} (\hup^rchen\). Imperfect of \huparch^ in sense of \^n\ as in modern Greek. Common in Luke, and Acts, but not in other Gospels.

8:42 {**An only daughter**} (*\thugatˆr monogenˆs*). The same adjective used of the widow's son (7:12) and the epileptic boy (9:38) and of Jesus (*Joh 1:18; 3:16*). {**She lay a dying**} (*\apethnˆsken*). Imperfect active, she was dying. Mt 9:18 has it that she has just died. {**Thronged**} (*\sunepnigon*). Imperfect active of *\sumpnigˆ*, to press together, the verb used of the thorns choking the growing grain (*Lu 8:14*). It was a jam.

8:43 {**Had spent all her living upon physicians**} (*\eis iatrous prosanalˆsasa holon ton bion*). First aorist active participle of an old verb *\prosanaliskˆ*, only here in the N.T. But Westcott and Hort reject this clause because it is not in B D Syriac Sinaitic. Whether genuine or not, the other clause in Mr 5:26 certainly is not in Luke: "had suffered many things of many physicians." Probably both are not genuine in Luke who takes care of the physicians by the simple statement that it was a chronic case: {**could not be healed of any**} (*\ouk ischusen ap' oudenos therapeuthˆnai*). He omitted also what Mark has: "and was nothing bettered but rather grew worse."

8:44 {**The border of his garment**} (*\tou kraspedou tou himatiou*). Probably the tassel of the overgarment. Of the four corners two were in front and two behind. See on Mt 9:20. {**Stanchèd**} (*\estˆ*). Second aorist active indicative, {**stopped**} at once (*effective aorist*).

8:45 {**Press thee and crush thee**} (*\sunechousin se kai apothlibousin*). Hold thee together, hold thee in (*\sunechˆ*, see verse 37). {**Crush thee**} (*\apothlibˆ*) here only in the N.T., a verb used of pressing out grapes in Diodorus and Josephus. Mr 5:31 has *\sunthlibˆ*, to press together.

8:46 {**For I perceived that power had gone forth from me**} (*\egˆgar egnˆn dunamin exelˆluthuian ap' emou*). *\Egnˆn* is second aorist active indicative of *\ginˆskˆ*, knowledge by personal experience as here. It is followed by the second perfect active participle *\exelˆluthuian* in indirect discourse (*Robertson, Grammar_, pp. 1040-42*). Jesus felt the sensation of power already gone. Who does not know what this sense of "goneness" or exhaustion of nervous energy means?

8:47 {**Trembling**} (*\tremousa*). Vivid touch of the feeling of this sensitive woman who now had to tell everybody of her cure, "in the presence of all the people" (*\enˆpion pantos tou laou*). She

faced the widest publicity for her secret cure.

8:49 {**From the ruler of the synagogue's house**} (\para tou archisunag“gou\). The word "house" is not in the Greek here as in Mr 5:35 where \apo\ is used rather than \para\, as here. But the ruler himself had come to Jesus (**Lu 8:41**) and this is the real idea. Trouble not (\m^keti skulle\). See on Lu 7:6 for this verb and also Mr 5:35; Mt 9:36.

8:50 {**And she shall be made whole**} (\kai s“th^setai\). This promise in addition to the words in Mr 5:36. See there for discussion of details.

8:53 {**Knowing that she was dead**} (\eidotes hoti apethanen\). That she died (\apethanen\), second aorist active indicative of \apothn^sk“\.

8:54 {**Called**} (\eph“n^sen\). Certainly not to wake up the dead, but to make it plain to all that she rose in response to his elevated tone of voice. Some think that the remark of Jesus in verse 52 (**Mr 5:39; Mt 9:24**) proves that she was not really dead, but only in a trance. It matters little. The touch of Christ's hand and the power of his voice restored her to life. {**Maiden**} (\h^pais\), rather than Mark's (**Mr 5:41**) \to korasion\ (*vernacular* *Koin*,_).

8:55 {**Her spirit returned**} (\epestrepsen to pneuma aut^s\). The life came back to her at once. {**Be given her to eat**} (\aut^i doth^nai phagein\). The first infinitive \doth^nai\ is an indirect command. The second \phagein\ (*second aorist active of* \esthi“\) is epexegetic purpose.

[\[Previous\]](#) [\[Next\]](#)

9:1 {**He called the twelve together**} (\sunkalesamenos tous d“deka\). Mr 6:7; Mt 10:1 have \proskale“mai\, to call to him. Both the indirect middle voice.

9:2 {**He sent them forth**} (\apesteilen autous\). First aorist active indicative of \apostell“\, {**To preach the kingdom of God and to heal the sick**} (\k^russein t^n basileian tou theou kai ifsthai\). Present indicative for the continuous functions during this campaign. This double office of herald (\k^russein\ and healer (\ifsthai\ is stated directly in Mt 10:7-8. Note the verb \iaomai\ for healing here, though \therapeuein\ in verse 1, apparently used interchangeably.

9:3 {**Neither staff**} (\m^te rabdon\). For the apparent contradiction between these words (**Mt 10:10**) and Mr 6:8 see discussion there. For \p^ran\ (**wallet**) see also on “Mr 6:8 (**Mt 10:10**) for this and other details here.

9:5 {**As many as receive you not**} (\hosoi an m^dech“ntai humas\). Indefinite relative plural with \an\ and present middle subjunctive and the negative \m^\. Here Mt 10:14 has the singular (**whosoever**) and Mr 6:11 has "whatsoever place." {**For a testimony against them**} (\eis marturion ep' autous\). Note use of \ep' autous\ where Mr 6:11 has simply the dative \autois\ (**disadvantage**), really the same idea.

9:6 {**Went**} (\di^rchonto\). Imperfect middle, continuous and repeated action made plainer also by three present participles (\exerchomenoi, euaggelizomenoi, therapeuontes\), describing the wide extent of the work through all the villages (\kata tas k“mas\, **distributive use of** \kata\ everywhere (\pantachou\ in Galilee.

9:7 {**All that was done**} (\ta ginomena panta\). Present middle participle, "all that was coming to pass." {**He was much perplexed**} (\di^porei\). Imperfect active of \diapore“\, to be thoroughly at a loss, unable to find a way out (\dia, a\ **privative**, \poros\, **way**), common ancient verb, but only in Luke's writings in the N.T. {**Because it was said**} (\dia to legesthai\).

Neat Greek idiom, the articular passive infinitive after \dia\.

Three reports came to the ears of Herod as Luke has it, each introduced by \hoti\ (*that*) in indirect discourse: "By some" (\hupo tin“n\), "by some" (\hupo tin“n de\), "by others" (\all“n de, hupo\ *not here expressed, but carried over*). The verbs in the indirect discourse here (*verses 7,8*) are all three aorists (\^gerth^ \ *first passive*; \ephan^ \ *second passive*; \anest^ \ *second active*), not past perfects as the English has them.

9:9 {**He sought**} (\ez^tei\). Imperfect active. He keep on seeking to see Jesus. The rumours disturbed Herod because he was sure that he had put him to death (*"John I beheaded"*).

9:10 {**Declared**} (\di^g^santo\). First aorist middle of \di^geomai\, to carry a narrative through to the end. Jesus listened to it all. {**They had done**} (\epoi^san\). Aorist active indicative, they did. {**He took them**} (\paralab“n autous\). Second aorist active participle of \paralamban“\. Very common verb. {**Bethsaida**} (\B^thsaida\). Peculiar to Luke. Bethsaida Julias is the territory of Philip, for it is on the other side of the Sea of Galilee (*Joh 6:1*).

9:11 {**Spake**} (\elalei\). Imperfect active, he continued speaking. {**He healed**} (\ifto\). Imperfect middle, he continued healing.

9:12 {**To wear away**} (\klinein\). Old verb usually transitive, to bend or bow down. Many compounds as in English decline, incline, recline, clinic (\klin^, *bed*), etc. Luke alone in the N.T. uses it intransitively as here. The sun was turning down towards setting. {**Lodge**} (\katalus“sin\). First aorist active subjunctive of \katalu“\, a common verb, to dissolve, destroy, overthrow, and then of travellers to break a journey, to lodge (\kataluma\, *inn*, *Lu 2:7*). Only here and 19:7 in the N.T. in this sense. {**Get victuals**} (\heur“sin episitismen\). Ingressive aorist active of \heurisk“\, very common verb. {**Victuals**} (\episitismen\, *from* \episitizomai\, *to provision oneself*, \sitiz“\, *from* \siton\, *wheat*) only here in the N.T., though common in ancient Greek, especially for provisions for a journey (*snack*). See on ~Mr 6:32-44; Mt 14:13-21 for discussion of details.

9:13 {**Except we should go and buy food**} (\ei m^ti poreuthentes h^meis agoras“men br“mata\). This is a condition of the third class with the aorist subjunctive (\agoras“men\), where the conjunction is usually \ean\ (*with negative* \ean m^), but not

always or necessarily so especially in the _Koin,_. So in 1Co 14:5 \ei m^ dierm^neu^i\ and in Php 3:12 \ei kai katalab^\. "Unless" is better here than "except." {**Food**} (\br^"mata\), means eaten pieces from \bibr^sk^\. to eat, somewhat like our "edibles" or vernacular "eats."

9:14 {**About**} (\h^"sei\). Luke as Mt 14:21 adds this word to the definite statement of Mr 6:44 that there were 5,000 men, a hundred companies of fifty each. {**Sit down**} (\kataklinatē\). First aorist active imperative. Recline, lie down. Only in Luke in the N.T. See also verse 15. {**In companies**} (\klisias\). Cognate accusative after {**kataklinatē**}. Only here in the N.T. A row of persons reclining at meals (*table company*). {**About fifty each**} (\h^"sei ana pent^konta\). Distributive use of \ana\ and approximate number again (\h^"sei\).

9:16 {**The five ... the two**} (\tous pente ... tous duo\). Pointing back to verse 13, fine example of the Greek article. {**And gave**} (\kai edidou\). Imperfect active of \did^mi\, kept on giving. This picturesque imperfect is preceded by the aorist \kateklasen\ (*brake*), a single act. This latter verb in the N.T. only here and the parallel in Mr 6:41, though common enough in ancient Greek. We say "break off" where here the Greek has "break down" (*or thoroughly*), perfective use of \kata\.

9:17 {**Twelve baskets**} (\kophinoi d^"deka\). For discussion of \kophonoi\ and \sphurides\ as well as of \klasmata\ (*broken pieces*) see on ^Mr 6:43; Mt 14:20.

9:18 {**As he was praying**} (\en t^"i einai auton proseuchomenon\). Common Lukan idiom of \en\ with the articular infinitive for a temporal clause, only here Luke has the periphrastic infinitive (\einai proseuchomenon\) as also in 11:1. This item about Christ's praying alone in Luke. {**Alone**} (\kata monas\). In the N.T. only here and Mr 4:10. Perhaps \ch^ras\ (*places*) is to be supplied with \monas\ (*lonely places*). {**Were with him**} (\sun^san aut^"i\). This seems like a contradiction unless "alone" is to be taken with \sun^san\. Westcott and Hort put \sun^nt^san\ in the margin. This would mean that as Jesus was praying alone, the disciples fell in with him. At any rate he was praying apart from them.

9:19 {**That I am**} (\me einai\). Accusative and infinitive in indirect assertion, a common Greek idiom. Mt 16:13 for "I" has

"the Son of man" as identical in the consciousness of Christ. The various opinions of men about Jesus here run parallel to the rumours heard by Herod (*verses 8,9*).

9:20 **{But who say ye?}** (*\Humeis de tina legete;*). Note the emphatic proleptical position of *\humeis*: "But _ye_ who do ye say? This is really what mattered now with Jesus. **{The Christ of God}** (*\Ton christon tou theou*). The accusative though the infinitive is not expressed. The Anointed of God, the Messiah of God. See on 2:26 for "the Anointed of the Lord." See on Mt 16:17 for discussion of Peter's testimony in full. Mr 6:29 has simply "the Christ." It is clear from the previous narrative that this is not a new discovery from Simon Peter, but simply the settled conviction of the disciples after all the defections of the Galilean masses and the hostility of the Jerusalem ecclesiastics. The disciples still believed in Jesus as the Messiah of Jewish hope and prophecy. It will become plain that they do not grasp the spiritual conception of the Messiah and his kingdom that Jesus taught, but they are clear that he is the Messiah however faulty their view of the Messiah may be. There was comfort in this for Jesus. They were loyal to him.

9:21 **{To tell this to no man}** (*\m^deni legein touto*). Indirect command with the negative infinitive after **{commanded}** (*\par^ggeilen*). It had been necessary for Jesus to cease using the word **{Messiah}** (*\Christos*) about himself because of the political meaning to the Jews. Its use by the disciples would lead to revolution as was plain after the feeding of the five thousand (*Joh 6:15*).

9:22 **{Rejected}** (*\apodokimasth^nai*). First aorist passive infinitive of *\apodokimaz* "to reject after trial. **{The third day}** (*\t^i trit^i h^merfi*). Locative case of time as in Mt 16:21. Here in the parallel passage Mr 8:31 has "after three days" (*\meta treis h^meras*) in precisely the same sense. That is to say, "after three days" is just a free way of saying "on the third day" and cannot mean "on the fourth day" if taken too literally. For discussion of this plain prediction of the death of Christ with various details see discussion on Mt 16:21; Mr 8:31. It was a melancholy outlook that depressed the disciples as Mark and Matthew show in the protest of Peter and his rebuke.

9:23 **{He said unto all}** (*\elegen de pros pantas*). This is like Luke (*cf. verse 43*). Jesus wanted all (*the multitude with his*

disciples, as Mr 8:34 has it) to understand the lesson of self-sacrifice. They could not yet understand the full meaning of Christ's words as applied to his approaching death of which he had been speaking. But certainly the shadow of the cross is already across the path of Jesus as he is here speaking. For details (*soul, life, forfeit, gain, profit, lose, world*) see discussion on Mt 16:24-26; Mr 8:34-37. The word for lose (*\apolesei\, from \apollumi\, a very common verb*) is used in the sense of destroy, kill, lose, as here. Note the mercantile terms in this passage (*gain, lose, fine or forfeit, exchange*). {**Daily**} (*\kath' h^meran*). Peculiar to Luke in this incident. Take up the cross (*his own cross*) daily (*aorist tense, \frat^{\}*), but keep on following me (*\akoloutheit^{\}, present tense*). The cross was a familiar figure in Palestine. It was rising before Jesus as his destiny. Each man has his own cross to meet and bear.

9:26 {**Whosoever shall be ashamed**} (*\hos an epaischunth^i*). Rather, {**Whosoever is ashamed**} as in Mr 8:38. The first aorist passive subjunctive in an indefinite relative clause with *\an*. The passive verb is transitive here also. This verb is from *\epi* and *\aischun^{\}*, shame (*in the eyes of men*). Jesus endured the shame of the cross (*Heb 12:2*). The man at the feast who had to take a lower seat did it with shame (*Lu 14:9*). Paul is not ashamed of the Gospel (*Ro 1:16*). Onesiphorus was not ashamed of Paul (*2Ti 1:16*). {**In his own glory**} (*\en t^i dox^i autou*). This item added to what is in Mr 8:38; Mt 16:27.

9:27 {**Till they see**} (*\he^s an id^sin*). Second aorist active subjunctive with *\he^s* and *\an* referring to the future, an idiomatic construction. So in Mr 9:1; Mt 16:28. In all three passages "shall not taste of death" (*\ou m^geus^ntai thanatou*, *double negative with aorist middle subjunctive*) occurs also. Rabbinical writings use this figure. Like a physician Christ tasted death that we may see how to die. Jesus referred to the cross as "this cup" (*Mr 14:36; Mt 26:39; Lu 22:42*). Mark speaks of the kingdom of God as "come" (*\el^luthuian*, *second perfect active participle*). Matthew as "coming" (*\erchomenon*) referring to the Son of man, while Luke has neither form. See Matthew and Mark for discussion of the theories of interpretation of this difficult passage. The Transfiguration follows in a week and may be the first fulfilment in the mind of Jesus. It may also symbolically point to the second coming.

9:28 {**About eight days**} (*\h^sei h^merai okt^{\}*). A _nominativus

pendens_ without connexion or construction. Mr 9:2 (**Mt 17:1**) has "after six days" which agrees with the general statement. **{Into the mountain}** (\eis to oros\). Probably Mount Hermon because we know that Jesus was near Caesarea Philippi when Peter made the confession (**Mr 8:27; Mt 16:13**). Hermon is still the glory of Palestine from whose heights one can view the whole of the land. It was a fit place for the Transfiguration. **{To pray}** (\proseuxasthai\). Peculiar to Luke who so often mentions Christ's habit of prayer (*cf.* 3:21). See also verse 29 "as he was praying" (\en t' i proseuchesthai\, *one of Luke's favourite idioms*). **{His countenance was altered}** (\egeneto to eidos tou pros" pou autou heteron\). Literally, "the appearance of his face became different." Mt 17:2 says that "his face did shine as the sun." Luke does not use the word "transfigured" (\metemorph" th^\) in Mr 9:2; Mt 17:2. He may have avoided this word because of the pagan associations with this word as Ovid's \Metamorphoses\. **{And his raiment became white and dazzling}** (\kai ho himatismos autou leukos exastrapt" n\). Literally, **{And his raiment white radiant}**. There is no _and_ between "white" and "dazzling." The participle \exastrapt" n\ is from the compound verb meaning to flash (\astrapt" \) out or forth (\ex\). The simple verb is common for lightning flashes and bolts, but the compound in the LXX and here alone in the N.T. See Mr 9:3 "exceeding white" and Mt 17:2 "white as the light."

9:31 **{There talked with him}** (\sunelaloun aut" i\). Imperfect active, were talking with him. **{Who appeared in glory}** (\hoi ophthentes en dox" i\). First aorist passive participle of \hora" \. This item peculiar to Luke. Compare verse 26. **{Spake of his decease}** (\elegon t' n exodon\). Imperfect active, were talking about his \exodus\ (*departure from earth to heaven*) very much like our English word "decease" (*Latin _decessus_, a going away*). The glorious light graphically revealed Moses and Elijah talking with Jesus about the very subject concerning which Peter had dared to rebuke Jesus for mentioning (**Mr 8:32; Mt 16:22**). This very word \exodus\ (*way out*) in the sense of death occurs in 2Pe 1:15 and is followed by a brief description of the Transfiguration glory. Other words for death (\thanatos\) in the N.T. are \ekbasis\, going out as departure (**Heb 13:7**), \aphixis\, departing (**Ac 20:29**), \analysis\, loosening anchor (**2Ti 4:6**) and \analusai\ (**Php 1:23**). **{To accomplish}** (\pl' roun\). To fulfil. Moses had led the Exodus from Egypt. Jesus will accomplish the exodus of God's people into the

Promised Land on high. See on Mark and Matthew for discussion of significance of the appearance of Moses and Elijah as representatives of law and prophecy and with a peculiar death. The purpose of the Transfiguration was to strengthen the heart of Jesus as he was praying long about his approaching death and to give these chosen three disciples a glimpse of his glory for the hour of darkness coming. No one on earth understood the heart of Jesus and so Moses and Elijah came. The poor disciples utterly failed to grasp the significance of it all.

9:32 {**Were heavy with sleep**} (\^{san bebar^menoi hupn}“i\). Periphrastic past perfect of \bare“\, a late form for the ancient \barun“\ (*not in N.T. save Textus Receptus in Lu 21:34*). This form, rare and only in passive (*present, aorist, perfect*) in the N.T., is like \barun“\, from \barus\, and that from \baros\, weight, burden (*Ga 6:2*). \Hupn“i\ is in the instrumental case. They had apparently climbed the mountain in the early part of the night and were now overcome with sleep as Jesus prolonged his prayer. Luke alone tells of their sleep. The same word is used of the eyes of these three disciples in the Garden of Gethsemane (*Mt 26:43*) and of the hearts of many (*Lu 21:34*). {**But when they were fully awake**} (\^{diagr^gor^santes de}\). First aorist active participle of this late (*Herodian*) and rare compound verb (*here alone in the N.T.*), \diagr^gore“\ (*Luke is fond of compounds with* \dia\). The simple verb \gr^gore“\ (*from the second perfect active* \egr^gora\) is also late, but common in the LXX and the N.T. The effect of \dia\ can be either to remain awake in spite of desire to sleep (*margin of Revised Version*) or to become thoroughly awake (*ingressive aorist tense also*) as Revised Version has it. This is most likely correct. The Syriac Sinaitic has it "When they awoke." Certainly they had been through a strain. {**His glory**} (\^{t^n doxan autou}\). See also verse 26 in the words of Jesus.

9:33 {**As they were departing from him**} (\^{en t^i diach^rizesthai autous ap' autou}\). Peculiar to Luke and another instance of Luke's common idiom of \en\ with the articular infinitive in a temporal clause. This common verb occurs here only in the N.T. The present middle voice means to separate oneself fully (*direct middle*). This departing of Moses and Elijah apparently accompanied Peter's remark as given in all three Gospels. See for details on Mark and Matthew. {**Master**} (\^{Epistata}\) here, {**Rabbi**} (*Mr 9:5*), {**Lord**} (\^{Kurie}\, *Mt 17:4*). {**Let us make**}

(\poi's"men\, *first aorist active subjunctive*) as in Mr 9:5, but Mt 17:4 has "I will make" (\poi's""). It was near the time of the feast of the tabernacles. So Peter proposes that they celebrate it up here instead of going to Jerusalem for it as they did a bit later (*Joh 7*). {**Not knowing what he said**} (\m^eid"s ho legei\). Literally, {**not understanding what he was saying**} (\m^, *regular negative with participle and \legei\, present indicative retained in relative clause in indirect discourse*). Luke puts it more bluntly than Mark (*Peter's account*), "For he wist not what to answer; for they became sore afraid" (*Mr 9:6*). Peter acted according to his impulsive nature and spoke up even though he did not know what to say or even what he was saying when he spoke. He was only half awake as Luke explains and he was sore afraid as Mark (*Peter*) explains. He had bewilderment enough beyond a doubt, but it was Peter who spoke, not James and John.

9:34 {**Overshadowed them**} (\epeskiazēn autous\). Imperfect active (*aorist in Mt 17:5*) as present participle in Mr 9:7, inchoative, the shadow began to come upon them. On Hermon as on many high mountains a cloud will swiftly cover the cap. I have seen this very thing at Blue Ridge, North Carolina. This same verb is used of the Holy Spirit upon Mary (*Lu 1:35*). Nowhere else in the N.T., though an old verb (\epi, skiaz", from \skia\, *shadow*). {**As they entered into the cloud**} (\en t"i eiselthein autous eis t"n nephel"n\). Luke's idiom of \en\ with the articular infinitive again (*aorist active this time, on the entering in as to them*). All six "entered into" the cloud, but only Peter, James, and John "became afraid" (\ephob"th"san\, *ingressive first aorist passive*).

9:35 If \ekeinous\ be accepted here instead of \autous\, the three disciples would be outside of the cloud. {**Out of the cloud**} (\ek t"s nephel"s\). This voice was the voice of the Father like that at the baptism of Jesus (*Lu 3:22; Mr 1:11; Mt 3:17*) and like that near the end (*Joh 12:28-30*) when the people thought it was a clap of thunder or an angel. {**My son, my chosen**} (\Ho huios mou, ho eklelegmenos\). So the best documents (*Aleph B L Syriac Sinaitic*). The others make it "My Beloved" as in Mr 9:7; Mt 17:5. These disciples are commanded to hear Jesus, God's Son, even when he predicts his death, a pointed rebuke to Simon Peter as to all.

9:36 {**When the voice came**} (\en toi genesthai t"n ph"n"n\). Another example of Luke's idiom, this time with the second aorist

middle infinitive. Literally, "on the coming as to the voice" (*accusative of general reference*). It does not mean that it was "after" the voice was past that Jesus was found alone, but simultaneously with it (*ingressive aorist tense*). {**Alone**} (\monos\). Same adjective in Mr 9:8; Mt 17:8 translated "only." Should be rendered "alone" there also. {**They held their peace**} (\esig^san\). Ingressive aorist active of common verb \siga^, became silent. In Mr 9:9; Mt 17:9, Jesus commanded them not to tell till His Resurrection from the dead. Luke notes that they in awe obeyed that command and it turns out that they finally forgot the lesson of this night's great experience. By and by they will be able to tell them, but not "in those days." {**Which they had seen**} (\h^"n he^"rakan\). Attraction of the relative \ha\ into the case of the unexpressed antecedent \tout^"n\. Perfect active indicative \he^"rakan\ with _Koin,_ (*papyri*) form for the ancient \he^"rakfsin\ changed by analogy to the first aorist ending in \-an\ instead of \-asin\.

9:37 {**On the next day**} (\t^i hex^s h^merfi\). Alone in Luke. It shows that the Transfiguration took place on the preceding night. {**They were come down**} (\katelthont^"n aut^"n\). Genitive absolute of second aorist active participle of \katerchomai\, a common enough verb, but in the N.T. only in Luke's writings save Jas 3:15. {**Met him**} (\sun^nt^sen aut^"i\). First aorist active of \sunanta^, common compound verb, to meet with, only in Luke's writings in the N.T. save Heb 7:1. With associative instrumental case \aut^"i\.

9:38 {**Master**} (\Didaskale\). Teacher as in Mr 9:17. {**Lord**} (\kurie\, Mt 17:15). {**To look upon**} (\epiblepsai\). Aorist active infinitive of \epiblep^ (\epi\, upon, \blep^, look), common verb, but in the N.T. only here and Jas 2:3 except Lu 1:48 in quotation from LXX. This compound verb is common in medical writers for examining carefully the patient. {**Mine only child**} (\monogen^s moi\). Only in Luke as already about an only child in 7:12; 8:42.

9:39 {**Suddenly**} (\exephn^s\). Old adverb, but in the N.T. only in Luke's writings save Mr 13:36. Used by medical writers of sudden attacks of disease like epilepsy. {**It teareth him that he foameth**} (\sparassei auton meta aphrou\). Literally, "It tears him with (accompanied with, \meta\) foam" (*old word*, \aphros\, only here in the N.T.). From \sparass^, to convulse, a common verb, but in the N.T. only here and Mr 1:26; 9:26 (*and*

\sunsparrass“\, **Mr 9:20**). See Mr 9:17; Mt 17:15; Lu 9:39 for variations in the symptoms in each Gospel. The use of \metaphrou\ is a medical item. {**Hardly**} (\molis\). Late word used in place of \mogis\, the old Greek term (*in some MSS. here*) and alone in Luke's writings in the N.T. save 1Pe 4:18; Ro 5:7. {**Bruising him sorely**} (\suntribon auton\). Common verb for rubbing together, crushing together like chains (**Mr 5:4**) or as a vase (**Mr 14:3**). See on Matthew and Mark for discussion of details here.

9:41 {**How long shall I be with you and bear with you?**} (\he“s pote esomai pros humfs kai anexomai hum“n;\). Here the two questions of Mr 9:19 (*only one in Mt 17:17*) are combined in one sentence. {**Bear with**} (\anexomai\, *direct middle future*) is, hold myself from you (*ablative case* \hum“n\). {**Faithless**} (\apistos\) is disbelieving and perverse (\diestrammen^, *perfect passive participle of* \diastreph“\), is twisted, turned, or torn in two.

9:42 {**As he was yet a coming**} (\eti proserchomenou autou\). Genitive absolute. While he was yet coming (*the boy, that is, not Jesus*). Note quaint English "a coming" retained in the Revised Version. {**Dashed him**} (\err^xen auton\). First aorist active indicative of \r^gnumi\ or \r^ss“\, to rend or convulse, a common verb, used sometimes of boxers giving knockout blows. {**Tare grievously**} (\sunesparaxen\). Rare word as only here and Mr 9:20 in the N.T., which see. {**Gave him back to his father**} (\aped“ken auton t“i patri autou\). Tender touch alone in Luke as in 7:15. {**They were all astonished**} (\exempl^ssonto de pantes\). Imperfect passive of the common verb \ekpl^ss“\ or \ekpl^gnumi\, to strike out, a picturesque description of the amazement of all at the easy victory of Jesus where the nine disciples had failed. {**At the majesty of God**} (\epi t^i megaleiot^ti tou theou\). A late word from the adjective \megaleios\ and that from \megas\ (*great*). In the N.T. only here and Ac 19:27 of Artemis and in 2Pe 1:16 of the Transfiguration. It came to be used by the emperors like our word "Majesty." {**Which he did**} (\hois epoiei\). This is one of the numerous poor verse divisions. This sentence has nothing to do with the first part of the verse. The imperfect active \epoiei\ covers a good deal not told by Luke (*see Mr 9:30; Mt 17:22*). Note the attraction of the relative {**hois**} into the case of {**pfsin**}, its antecedent.

9:44 {**Sink into your ears**} (\Thesthe humeis eis ta “ta hum“n\).

Second aorist imperative middle of \tith^{mi}\, common verb. "Do you (***note emphatic position***) yourselves (***whatever others do***) put into your ears." No word like "sink" here. The same prediction here as in Mr 9:31; Mt 17:22 about the Son of man only without mention of death and resurrection as there, which see for discussion.

9:45 {**It was concealed from them**} (\ⁿ *parakekalummenon ap' aut*ⁿ\). Periphrastic past perfect of \parakalupt^a\, a common verb, but only here in the N.T., to cover up, to hide from. This item only in Luke. {**That they should not perceive it**} (*hina m^a aisth^{ntai} auto*\). Second aorist middle subjunctive of the common verb \aisthanomai\ used with \hina m^a\, negative purpose. This explanation at least relieves the disciples to some extent of full responsibility for their ignorance about the death of Jesus as Mr 9:32 observes, as does Luke here that they were afraid to ask him. Plummer says, "They were not allowed to understand the saying then, in order that they might remember it afterwards, and see that Jesus had met His sufferings with full knowledge and free will." Perhaps also, if they had fully understood, they might have lacked courage to hold on to the end. But it is a hard problem.

9:46 {**A reasoning**} (*dialogismos*\). A dispute. The word is from \dialogizomai\, the verb used in Mr 9:33 about this incident. In Luke this dispute follows immediately after the words of Jesus about his death. They were afraid to ask Jesus about that subject, but Mt 18:1 states that they came to Jesus to settle it. {**Which of them should be greatest**} (*to tis an ei^a meizⁿ aut*ⁿ\). Note the article with the indirect question, the clause being in the accusative of general reference. The optative with \an\ is here because it was so in the direct question (***potential optative with \an\ retained in the indirect***). But Luke makes it plain that it was not an abstract problem about greatness in the kingdom of heaven as they put it to Jesus (***Mt 18:1***), but a personal problem in their own group. Rivalries and jealousies had already come and now sharp words. By and by James and John will be bold enough to ask for the first places for themselves in this political kingdom which they expect (***Mr 10:35; Mt 20:20***). It is a sad spectacle.

9:47 {**Took a little child**} (*epilabomenos paidion*\). Second aorist middle participle of the common verb \epilamban^a\.

Strictly, Taking a little child to himself (*indirect middle*). Mr 9:36 has merely the active \lab“n\ of the simple verb \lamban“\ . Set him by his side (\est^{sen} auto par' heaut“i\). "In his arms" Mr 9:36 has it, "in the midst of them" Mt 18:3 says. All three attitudes following one another (*the disciples probably in a circle around Jesus anyhow*) and now the little child (*Peter's child?*) was slipped down by the side of Jesus as he gave the disciples an object lesson in humility which they sorely needed.

9:48 {**This little child**} (\touto to paidion\). As Jesus spoke he probably had his hand upon the head of the child. Mt 18:5 has "one such little child." The honoured disciple, Jesus holds, is the one who welcomes little children "in my name" (\epi t“i onomati mou\), upon the basis of my name and my authority. It was a home-thrust against the selfish ambition of the Twelve. Ministry to children is a mark of greatness. Have preachers ever yet learned how to win children to Christ? They are allowed to slip away from home, from Sunday school, from church, from Christ. {**For he that is least among you all**} (\ho gar mikroteros en pasin humin huparch“n\). Note the use of \huparch“\ as in 8:41; 23:50. The comparative \mikroteros\ is in accord with the _Koin,_ idiom where the superlative is vanishing (*nearly gone in modern Greek*). But {**great**} (\megas\) is positive and very strong. This saying peculiar to Luke here.

9:49 {**And John answered**} (\apokritheis de I“an“s\). As if John wanted to change the subject after the embarrassment of the rebuke for their dispute concerning greatness (*Lu 9:46-48*). {**Master**} (\epistata\). Only in Luke in the N.T. as already four times (5:5; 8:24,45; 9:33). {**We forbade him**} (\ek“luomen auton\). Conative imperfect as in Mr 9:38, We tried to hinder him. {**Because he followeth not with us**} (\hoti ouk akolouthei meth h“m“n\). Present tense preserved for vividness where Mark has imperfect {**kolouthei**}. Note also here "with us" (\meth' h“m“n\) where Mark has associative instrumental \h“min\ . It is a pitiful specimen of partisan narrowness and pride even in the Beloved Disciple, one of the Sons of Thunder. The man was doing the Master's work in the Master's name and with the Master's power, but did not run with the group of the Twelve.

9:50 {"**Against you is for you**" } (\kath' h–m“n huper h–m“n\). Mr 9:40 has "against us is for us" (\h“m“n ... h“m“n\). The _Koin,_ Greek \^ and \– were often pronounced alike and it was easy to interchange them. So many MSS. here read just as in Mark. The

point is precisely the same as it is a proverbial saying. See a similar saying in Lu 11:23: "He that is not with me is against me." The prohibition here as in Mr 9:39 is general: "Stop hindering him" (*m^h k^h luete, m^h and the present imperative, not m^h and the aorist subjunctive*). The lesson of toleration in methods of work for Christ is needed today.

9:51 {**When the days were well-nigh come**} (*en t^hi sumpl^hrousthai tas h^hmeras*). Luke's common idiom *en* with the articular infinitive, "in the being fulfilled as to the days." This common compound occurs in the N.T. only here and Lu 8:23; Ac 2:1. The language here makes it plain that Jesus was fully conscious of the time of his death as near as already stated (*Lu 9:22,27,31*). {**That he should be received up**} (*t^hs anal^hmpse^hs autou*). Literally, "of his taking up." It is an old word (*from Hippocrates on*), but here alone in the N.T. It is derived from *analamban^h* (*the verb used of the Ascension, Ac 1:2,11,22; 1Ti 3:16*) and refers here to the Ascension of Jesus after His Resurrection. Not only in John's Gospel (*Joh 17:5*) does Jesus reveal a yearning for a return to the Father, but it is in the mind of Christ here as evidently at the Transfiguration (*9:31*) and later in Lu 12:49f. {**He steadfastly set his face**} (*autos to pros^hpon est^hrisen*). Note emphatic *autos*, {**he himself**}, with fixedness of purpose in the face of difficulty and danger. This look on Christ's face as he went to his doom is noted later in Mr 10:32. It is a Hebraistic idiom (*nine times in Ezekiel*), this use of face here, but the verb (*effective aorist active*) is an old one from *st^hriz^h* (*from st^hrigx^h, a support*), to set fast, to fix. {**To go to Jerusalem**} (*tou poreuesthai eis Ierousal^hm*). Genitive infinitive of purpose. Luke three times mentions Christ making his way to Jerusalem (*9:51; 13:22; 17:11*) and John mentions three journeys to Jerusalem during the later ministry (*Joh 7:10; 11:17; 12:1*). It is natural to take these journeys to be the same in each of these Gospels. Luke does not make definite location of each incident and John merely supplements here and there. But in a broad general way they seem to correspond.

9:52 {**Sent messengers**} (*apesteilen aggelous*). As a precaution since he was going to Jerusalem through Samaria. The Samaritans did not object when people went north from Jerusalem through their country. He was repudiating Mount Gerizim by going by it to Jerusalem. This was an unusual precaution by Jesus and we do not

know who the messengers (*{angels}*) were. **{To make ready for him}** (*\h“s hetoimasai aut“i*). *\H“s* is correct here, not *\h“ste*. The only examples of the final use of *\h“s* with the infinitive in the N.T. are this one and Heb 7:9 (*absolute use*). In Acts 20:24 Westcott and Hort read *\h“s telei“s“* and put *\h“s telei“sai* in the margin (*Robertson, _Grammar_, p. 1091*).

9:53 **{And they did not receive him}** (*\kai ouk edexanto auton*). Adversative use of *\kai* = But. **{Because his face was going to Jerusalem}** (*\hoti to pros“pon autou ^n poreuomenon eis Ierousal^m*). Periphrastic imperfect middle. It was reason enough to the churlish Samaritans.

9:54 **{Saw this}** (*\idontes*). Second aorist active participle of *\hora“*. Saw the messengers returning. **{We bid}** (*\theleis eip“men*). Deliberative subjunctive *\eip“men* after *\theleis* without *\hina*, probably two questions, Dost thou wish? Shall we bid? Perhaps the recent appearance of Elijah on the Mount of Transfiguration reminded James and John of the incident in 2Ki 1:10-12. Some MSS. add here "as Elijah did." The language of the LXX is quoted by James and John, these fiery Sons of Thunder. Note the two aorist active infinitives (*\katab^nai, anal“sai*, *the first ingressive, the second effective*).

9:55 **{But he turned}** (*\strapheis de*). Second aorist passive participle of *\streph“*, common verb, to turn round. Dramatic act. Some ancient MSS. have here: **{Ye know not what manner of spirit ye are of}** (*\ouk oidate poiou pneumatos este*). This sounds like Christ and may be a genuine saying though not a part of Luke's Gospel. A smaller number of MSS. add also: **{For the Son of Man came not to destroy men's lives, but to save them}** (*\Hogar huios tou anthr“pou ouk ^lthen psuchas anthr“p“n apolesai alla s“sai*), a saying reminding us of Mt 5:17; Lu 19:10. Certain it is that here Jesus rebuked the bitterness of James and John toward Samaritans as he had already chided John for his narrowness towards a fellow-worker in the kingdom.

9:57 **{A certain man}** (*\tis*). Mt 8:19 calls him "a scribe." Lu 9:57-60; Mt 8:19-22, but not in Mark and so from Q or the Logia. **{Wherever you go}** (*\hopou ean aperch^i*) is the present middle subjunctive with the indefinite relative adverb *\ean*, common Greek idiom. See on Matthew for "holes," "nests," "Son of man." The idiom "where to lay his head" (*\pou t^n kephal^n klin^i*) is the same in both, the deliberative subjunctive retained in the

indirect question. "Jesus knows the measure of the scribe's enthusiasm" (*Plummer*). The wandering life of Jesus explains this statement.

9:59 {**And he said unto another**} (\eipen de pros heteron\). Mt 8:21 omits Christ's "Follow me" (\akolouthēi moi\) and makes this man a volunteer instead of responding to the appeal of Jesus. There is no real opposition, of course. In Matthew's account the man is apologetic as in Luke. Plummer calls him "one of the casual disciples" of whom there are always too many. The scribes knew how to give plausible reasons for not being active disciples. {**First**} (\pr“ton\). One of the problems of life is the relation of duties to each other, which comes first. The burial of one's father was a sacred duty (*Ge 25:9*), but, as in the case of Tobit 4:3, this scribe's father probably was still alive. What the scribe apparently meant was that he could not leave his father while still alive to follow Jesus around over the country.

9:60 {**Leave the dead to bury their own dead**} (\aphes tous nekrous thapsai tous heaut“n nekrous\). This paradox occurs so in Mt 8:22. The explanation is that the spiritually dead can bury the literally dead. For such a quick change in the use of the same words see Joh 5:21-29 (*spiritual resurrection from sin in Joh 5:21-27, bodily resurrection from the grave, Joh 5:28,29*) and Joh 11:25f. The harshness of this proverb to the scribe probably is due to the fact that he was manifestly using his aged father as an excuse for not giving Christ active service. {**But go thou and publish abroad the kingdom of God**} (\su de apelth“n diaggelle t“n basileian tou theou\). The scribe's duty is put sharply (*But do thou, su de*\). Christ called him to preach, and he was using pious phrases about his father as a pretext. Many a preacher has had to face a similar delicate problem of duty to father, mother, brothers, sisters and the call to preach. This was a clear case. Jesus will help any man called to preach to see his duty. Certainly Jesus does not advocate renunciation of family duties on the part of preachers.

9:61 {**And another also said**} (\eipen de kai heteros\). A volunteer like the first. This third case is given by Luke alone, though the incident may also come from the same Logia as the other two. \Heteros\ does not here mean one of a "different" sort as is sometimes true of this pronoun, but merely another like \allos\ (*Robertson, Grammar, p. 749*). {**But first**} (\pr“ton de\). He also had something that was to come "first." {**To bid**

farewell to them that are at my house} (*\apotaxasthai tois eis ton oikon mou*). In itself that was a good thing to do. This first aorist middle infinitive is from *\apotass*, an old verb, to detach, to separate, to assign as a detachment of soldiers. In the N.T. it only appears in the middle voice with the meaning common in late writers to bid adieu, to separate oneself from others. It is used in Ac 18:18 of Paul taking leave of the believers in Corinth. See also Mr 6:46; 2Co 2:13. It is thus a formal function and this man meant to go home and set things in order there and then in due time to come and follow Jesus.

9:62 **{Having put his hand to the plough}** (*\epibal“n t^ n cheira ep' arotron*). Second aorist active participle of *\epiball*, an old and common verb, to place upon. Note repetition of preposition *\epi* before *\arotron* (*plough*). This agricultural proverb is as old as Hesiod. Pliny observes that the ploughman who does not bend attentively to his work goes crooked. It has always been the ambition of the ploughman to run a straight furrow. The Palestine *_fellah_* had good success at it. **{And looking back}** (*\kai blep“n eis ta opis“*). Looking to the things behind. To do that is fatal as any ploughman knows. The call to turn back is often urgent. **{Fit}** (*\euthetos*). From *\eu* and *\tith^mi*=well-placed, suited for, adapted to. "The first case is that of inconsiderate impulse, the second that of conflicting duties, the third that of a divided mind" (*Bruce*).

[\[Previous\]](#) [\[Next\]](#)

10:1 {**Appointed**} (\anedeixen\). First aorist active indicative of \anadeiknumi\, an old verb, not only common, but in LXX. In the N.T. only here and Ac 1:24. Cf. \anadeixis\ in Lu 1:80. To show forth, display, proclaim, appoint. {**Seventy others**} (\heterous hebdom^konta kai\). The "also" (\kai\) and the "others" point back to the mission of the Twelve in Galilee (9:1-6). Some critics think that Luke has confused this report of a mission in Judea with that in Galilee, but needlessly so. What earthly objection can there be to two similar missions? B D Syr. Cur. and Syr. Sin. have "seventy-two." The seventy elders were counted both ways and the Sanhedrin likewise and the nations of the earth. It is an evenly balanced point. {**Two and two**} (\ana duo\). For companionship as with the Twelve though Mr 6:7 has it \duo\ (*vernacular idiom*). B K have here \ana duo\, a combination of the idiom in Mr 6:7 and that here. {**He himself was about to come**} (\^mellen autos erchesthai\). Imperfect of \mell^ with present infinitive and note \autos\. Jesus was to follow after and investigate the work done. This was only a temporary appointment and no names are given, but they could cover a deal of territory.

10:2 {**Harvest**} (\therismos\). Late word for the older \theros\, summer, harvest. The language in this verse is verbatim what we have in Mt 9:37,38 to the Twelve. Why not? The need is the same and prayer is the answer in each case. Prayer for preachers is Christ's method for increasing the supply.

10:3 {**As lambs**} (\h^s arnas\). Here again the same language as that in Mt 10:16 except that there "sheep" (\probata\) appears instead of "lambs." Pathetic picture of the risks of missionaries for Christ. They take their life in their hands.

10:4 {**Purse**} (\ballantion\). Old word for money-bag, sometimes a javelin as if from \ball^\. Only in Luke in the N.T. (10:4; 12:33; 22:35ff.). See Lu 9:3; Mr 6:7f.; Mt 10:9f. for the other similar items. {**Salute no man on the way**} (\m^dena kata t^nhodon aspas^sthe\). First aorist (*ingressive*) middle subjunctive with \m^dena\. The peril of such wayside salutations was palaver

and delay. The King's business required haste. Elisha's servant was not to tarry for salutations or salaams (**2Ki 4:29**). These oriental greetings were tedious, complicated, and often meddlesome if others were present or engaged in a bargain.

10:5 **{First say}** (\pr“*ton legete*\). Say first. The adverb \pr“ton\ can be construed with "enter" (*eiselth^te*\), but probably with \legete\ is right. The word spoken is the usual oriental salutation.

10:6 **{A son of peace}** (*huios eir^n^s*\). A Hebraism, though some examples occur in the vernacular _Koin,_ papyri. It means one inclined to peace, describing the head of the household. **{Shall rest}** (*epanapa^setai*\). Second future passive of \epanapau“, a late double compound (*epi, ana*\) of the common verb \pau“. **{It shall turn to you again}** (*eph' humfs anakampsei*\). Common verb \anakampt“, to bend back, return. The peace in that case will bend back with blessing upon the one who spoke it.

10:7 **{In that same house}** (*en aut^i t^i oikifi*\). Literally, in the house itself, not "in the same house" (*en t^i aut^i oikifi*\), a different construction. A free rendering of the common Lukan idiom is, "in that very house." **{Eating}** (*esthontes*\). An old poetic verb \esth“\ for \esthi“\ that survives in late Greek. **{Such things as they give}** (*ta par' aut“n*\). "The things from them." **{For the labourer is worthy of his hire}** (*axios gar ho ergat^s tou misthou autou*\). In Mt 10:10 we have \t^s troph^s autou\ (*his food*). 1Ti 5:18 has this saying quoted as scripture. That is not impossible if Luke wrote by A.D. 62. Paul there however may quote only De 25:4 as scripture and get this quotation either from Lu 10:7 or from a proverbial saying of Jesus. It is certainly not a real objection against the Pauline authorship of First Timothy. **{Go not from house to house}** (*m^ metabainete ex oikias eis oikian*\). As a habit, \m^ and the present imperative, and so avoid waste of time with such rounds of invitations as would come.

10:8 **{Such things as are set before you}** (*ta paratithemena humin*\). The things placed before you from time to time (*present passive participle, repetition*). Every preacher needs this lesson of common politeness. These directions may seem perfunctory and even commonplace, but every teacher of young preachers knows how necessary they are. Hence they were given both to the Twelve and to the Seventy.

10:9 **{Is come nigh unto you}** (*ggiken eph' humfs*\). Perfect active indicative of \eggiz“\ as in Mt 3:2 of the Baptist and Mr 1:15 of Jesus. Note \eph' humfs\ here.

10:10 **{Into the streets thereof}** (*eis tas plateias aut's*\). Out of the inhospitable houses into the broad open streets.

10:11 **{Even the dust}** (*kai ton koniorton*\). Old word from \konis\, dust, and \ornumi\, to stir up. We have seen it already in Mt 10:14; Lu 9:5. Dust is a plague in the east. Shake off even that. **{Cleaveth}** (*koll'thenta*\). First aorist passive participle of \kolla“\, to cling as dust and mud do to shoes. Hence the orientals took off the sandals on entering a house. **{We wipe off}** (*apomassometha*\). Middle voice of an old verb \apomass“\, to rub off with the hands. Nowhere else in the N.T. But \ekmass“\, occurs in Lu 7:38,44. **{Against you}** (*Humin*\). Fine example of the dative of disadvantage (*the case of personal interest, the dative*).

10:12 **{More tolerable}** (*anektoteron*\). Comparative of the verbal adjective \anektos\ from \anechomai\. An old adjective, but only the comparative in the N.T. and in this phrase (*Mt 10:15; 11:22,24; Lu 10:12,14*).

10:13 **{Would have repented}** (*an meteno'san*\). Conclusion (*apodosis*) of second-class condition, determined as unfulfilled. **{Long ago}** (*palai*\). Implies a considerable ministry in these cities of which we are not told. Chorazin not mentioned save here and Mt 11:21. Perhaps \Karfzeh\ near Tell Hum (*Capernaum*). **{Sitting in sackcloth and ashes}** (*en sakk'i kai spodoi kath'menoi*\). Pictorial and graphic. The \sakkos\ (*sackcloth*) was dark coarse cloth made of goat's hair and worn by penitents, mourners, suppliants. It is a Hebrew word, _sag_. The rough cloth was used for sacks or bags. To cover oneself with ashes was a mode of punishment as well as of voluntary humiliation.

10:15 **{Shalt thou be exalted?}** (*m' hups'th's'i*\). \M^ expects the answer No. The verb is future passive indicative second singular of \hupso“\, to lift up, a late verb from \hupsos\, height. It is used by Jesus of the Cross (*Joh 12:32*). **{Unto Hades}** (*he's Haidou*\). See on Mt 16:18 for this word which is here in contrast to Heaven as in Isa 14:13-15. Hades is not Gehenna. "The desolation of the whole neighbourhood, and the

difficulty of identifying even the site of these flourishing towns, is part of the fulfilment of this prophecy" (*Plummer*). Ragg notes the omission of Nazareth from this list of cities of neglected privilege and opportunity. "Is it the tender memories of boyhood that keep from His lips the name of the arch-rejector (*4:28 sqq.*) Nazareth?"

10:16 {**Rejecteth him that sent me**} (\athetei ton aposteilanta me\). These solemn words form a fit close for this discourse to the Seventy. The fate of Chorazin, Bethsaida, Capernaum will befall those who set aside (\a\ *privative and* \thete“, *from* \tith^mi\) the mission and message of these messengers of Christ. See this verb used in 7:30 of the attitude of the scribes and Pharisees toward John and Jesus. It is this thought that makes it so grave a responsibility to be co-workers with Christ, high privilege as it is (*Joh 9:4*).

10:17 {**Returned with joy**} (\hupestrepsan meta charas\). They had profited by the directions of Jesus. Joy overflows their faces and their words. {**Even the demons**} (\kai ta daimonia\). This was a real test. The Twelve had been expressly endowed with this power when they were sent out (*Lu 9:1*), but the Seventy were only told to heal the sick (*10:9*). It was better than they expected. The Gospel worked wonders and they were happy. The demons were merely one sign of the conflict between Christ and Satan. Every preacher has to grapple with demons in his work. {**Are subject**} (\hupotassetai\). Present passive indicative (*repetition*).

10:18 {**I beheld Satan fallen**} (\ethe“roun ton Satanfn pesonta\). Imperfect active (*I was beholding*) and second aorist (*constative*) active participle of \pipt“\ (*not {fallen}, \pept“kota\, perfect active participle, nor {falling}, \piptonta\, present active participle, but {fall}, \pesonta*). As a flash of lightning out of heaven, quick and startling, so the victory of the Seventy over the demons, the agents of Satan, forecast his downfall and Jesus in vision pictured it as a flash of lightning.

10:19 {**And over all the power of the enemy**} (\kai epi pfsan t^*n dunamin tou echthrou*\). This is the heart of "the authority" (\t^*n exousian*\) here given by Jesus which is far beyond their expectations. The victory over demons was one phase of it. The power to tread upon serpents is repeated in Mr 16:18 (*the Appendix*) and exemplified in Paul's case in Malta (*Ac 28:3-5*).

But protection from physical harm is not the main point in this struggle with Satan "the enemy" (*Mt 13:25; Ro 16:20; 1Pe 5:8*). **{Nothing shall in any wise hurt you}** (*\ouden humfs ou m^ adik^sei*). Text has future active indicative, while some MSS. read *\adik^s^i*, aorist active subjunctive of *\adike^s*, common verb from *\adikos* (*\a\ privative and \dikos*), to suffer wrong, to do wrong. The triple negative here is very strong. Certainly Jesus does not mean this promise to create presumption or foolhardiness for he repelled the enemy's suggestion on the pinnacle of the temple.

10:20 **{Are written}** (*\engegraptai*). Perfect passive indicative, state of completion, stand written, enrolled or engraved, from *\engraph^s*, common verb. "As citizens possessing the full privileges of the commonwealth" (*Plummer*).

10:21 **{In that same hour}** (*\en aut^i t^i h^rfi*). Literally, "at the hour itself," almost a demonstrative use of *\autos* (*Robertson, _Grammar_, p. 686*) and in Luke alone in the N.T. (*2:38; 10:21; 12:12; 20:19*). Mt 11:25 uses the demonstrative here, "at that time" (*\en ekein^i t^i kair^i*). **{Rejoiced in the Holy Spirit}** (*\^galliasato t^i pneumat^i t^i hagi^i*). First aorist middle of the late verb *\agallia^s* for *\agall^s*, to exult. Always in the middle in the N.T. save Lu 1:47 in Mary's *_Magnificat_*. This holy joy of Jesus was directly due to the Holy Spirit. It is joy in the work of his followers, their victories over Satan, and is akin to the joy felt by Jesus in Joh 4:32-38 when the vision of the harvest of the world stirred his heart. The rest of this verse is precisely like Mt 11:25f., a peculiarly Johannine passage in Matthew and Luke, but not in Mark, and so from Q (*the Logia of Jesus*). It has disturbed critics who are unwilling to admit the Johannine style and type of teaching as genuine, but here it is. See on Matthew for discussion. "That God had proved his independence of the human intellect is a matter for thankfulness. Intellectual gifts, so far from being necessary, are often a hindrance" (*Plummer*).

10:22 **{Knoweth who the Son is}** (*\gin^skei tis estin ho huios*). Knows by experience, *\gin^skei*. Here Mt 11:27 has *\epigin^skei* (*fully knows*) and simply *\ton huion* (*the Son*) instead of the "who" (*\tis*) clause. So also in "who the Father is" (*\tis estin ho pater*). But the same use and contrast of "the Father," "the Son." in both Matthew and Luke, "an aerolite from the Johannean heaven" (*Hase*). No sane criticism can get rid of

this Johannine bit in these Gospels written long before the Fourth Gospel was composed. We are dealing here with the oldest known document about Christ (*the Logia*) and the picture is that drawn in the Fourth Gospel (*see my _The Christ of the Logia_*). It is idle to try to whittle away by fantastic exegesis the high claims made by Jesus in this passage. It is an ecstatic prayer in the presence of the Seventy under the rapture of the Holy Spirit on terms of perfect equality and understanding between the Father and the Son in the tone of the priestly prayer in Joh 17. We are justified in saying that this prayer of supreme Fellowship with the Father in contemplation of final victory over Satan gives us a glimpse of the prayers with the Father when the Son spent whole nights on the mountain alone with the Father. Here is the Messianic consciousness in complete control and with perfect confidence in the outcome. Here as in Mt 11:27 by the use of **{willeth to reveal him}** (*\boul^tai apokalupsai*). The Son claims the power to reveal the Father "to whomsoever he wills" (*\h^i an boul^tai\, indefinite relative and present subjunctive of \boulomai\, to will, not the future indicative*). This is divine sovereignty most assuredly. Human free agency is also true, but it is full divine sovereignty in salvation that is here claimed along with possession (*\paredoth^\", timeless aorist passive indicative*) of all power from the Father. Let that supreme claim stand.

10:23 **{Turning to the disciples}** (*\strapheis pros tous math^tas*). Second aorist passive of *\streph^\"* as in 9:55. The prayer was a soliloquy though uttered in the presence of the Seventy on their return. Now Jesus turned and spoke "privately" or to the disciples (*the Twelve, apparently*), whether on this same occasion or a bit later. **{Blessed}** (*\makarioi*). A beatitude, the same adjective as in Mt 5:3-11. A beatitude of privilege very much like that in Mt 5:13-16. Jesus often repeated his sayings.

10:24 **{Which ye see}** (*\ha humeis blepete*). The expression of *\humeis* makes "ye" very emphatic in contrast with the prophets and kings of former days.

10:25 **{And tempted him}** (*\ekpeiraz^\"n auton*). Present active participle, conative idea, trying to tempt him. There is no "and" in the Greek. He "stood up (*\anest^\", ingressive second aorist active*) trying to tempt him." *\Peiraz^\"* is a late form of *\peira^\"* and *\ekpeiraz^\"* apparently only in the LXX, and N.T.

(*quoted by Jesus from De 6:16 in Mt 4:7; Lu 4:12 against Satan*). Here and 1Co 10:9. The spirit of this lawyer was evil. He wanted to entrap Jesus if possible. {**What shall I do to inherit eternal life?**} (\Ti poi^sas z^"n ai^"niou kl^ronom^s";\). Literally, "By doing what shall I inherit eternal life?" Note the emphasis on "doing" (\poi^sas\). The form of his question shows a wrong idea as to how to get it. {**Eternal life**} (z^"n ai^"nion\). is endless life as in John's Gospel (*Joh 16:9; 18:18,30*) and in Mt 25:46, which see.

10:26 {**How readest thou?**} (\p^"s anagin^"skeis;\). As a lawyer it was his business to know the facts in the law and the proper interpretation of the law. See on "Lu 7:30 about \nomikos\ (*lawyer*). The rabbis had a formula, "What readest thou?"

10:27 {**And he answering**} (\ho de apokritheis\). First aorist participle, no longer passive in idea. The lawyer's answer is first from the _Shema_ (*De 6:3; 11:13*) which was written on the phylacteries. The second part is from Le 19:18 and shows that the lawyer knew the law. At a later time Jesus himself in the temple gives a like summary of the law to a lawyer (*Mr 12:28-34; Mt 22:34-40*) who wanted to catch Jesus by his question. There is no difficulty in the two incidents. God is to be loved with all of man's four powers (*heart, soul, strength, mind*) here as in Mr 12:30.

10:28 {**Thou hast answered right**} (\orth^"s apekrith^s\). First aorist passive indicative second singular with the adverb \orth^"s\). The answer was correct so far as the words went. In Mr 12:34 Jesus commends the scribe for agreeing to his interpretation of the first and the second commandments. That scribe was "not far from the kingdom of God," but this lawyer was "tempting" Jesus. {**Do this and thou shalt live**} (\touto poiei kai z^s^i\). Present imperative (*keep on doing this forever*) and the future indicative middle as a natural result. There was only one trouble with the lawyer's answer. No one ever did or ever can "do" what the law lays down towards God and man always. To slip once is to fail. So Jesus put the problem squarely up to the lawyer who wanted to know {**by doing what**}. Of course, if he kept the law {**perfectly always**}, he would inherit eternal life.

10:29 {**Desiring to justify himself**} (\thel^"n dikai^"sai heauton\). The lawyer saw at once that he had convicted himself of asking a question that he already knew. In his embarrassment he asks

another question to show that he did have some point at first: **{And who is my neighbour?}** (*\kai tis estin mou pl^sion;*). The Jews split hairs over this question and excluded from "neighbour" Gentiles and especially Samaritans. So here was his loop-hole. A neighbour is a nigh dweller to one, but the Jews made racial exceptions as many, alas, do today. The word *\pl^sion* here is an adverb (*neuter of the adjective \pl^sios*) meaning *\ho pl^sion* "n" (*the one who is near*), but *\^n* was usually not expressed and the adverb is here used as if a substantive.

10:30 **{Made answer}** (*\hupolab^n*). Second aorist active participle of *\hupolamban^* (see 7:43), to take up literally, and then in thought and speech, old verb, but in this sense of interrupting in talk only in the N.T. **{Was going down}** (*\katebainen*). Imperfect active describing the journey. **{Fell among robbers}** (*\l^istais periepesen*). Second aorist ingressive active indicative of *\peript^*, old verb with associative instrumental case, to fall among and to be encompassed by (*\peri*, *around*), to be surrounded by robbers. A common experience to this day on the road to Jericho. The Romans placed a fort on this "red and bloody way." These were bandits, not petty thieves. **{Stripped}** (*\ekdusantes*). Of his clothing as well as of his money, the meanest sort of robbers. **{Beat him}** (*\pl^gas epithentes*). Second aorist active participle of *\epitith^mi*, a common verb. Literally, "placing strokes or blows" (*\pl^gas*, *plagues*) upon him. See Lu 12:48; Ac 16:23; Re 15:1,6,8 for "plagues." **{Half-dead}** (*\h^mithan^*). Late word from *\h^mi*, half, and *\thn^sk^*, to die. Only here in the N.T. Vivid picture of the robbery.

10:31 **{By chance}** (*\kata sugkurian*). Here only in the N.T., meaning rather, "by way of coincidence." It is a rare word elsewhere and in late writers like Hippocrates. It is from the verb *\sugkure^*, though *\sugkur^sis* is more common. **{Was going down}** (*\katebainen*). Imperfect active as in verse 30. Passed by on the other side (*\antipar^lthen*). Second aorist active indicative of *\antiparerchomai*, a late double compound here (*verses 31,32*) only in the N.T., but in the papyri and late writers. It is the ingressive aorist (*\l^lthen*), came alongside (*\para*), and then he stepped over to the opposite side (*\anti*) of the road to avoid ceremonial contamination with a stranger. A vivid and powerful picture of the vice of Jewish ceremonial cleanliness at the cost of moral principle and duty. The Levite

in verse 32 behaved precisely as the priest had done and for the same reason.

10:33 {**A certain Samaritan**} (\|*Samareit's de tis*\). Of all men in the world to do a neighbourly act! {**As he journeyed**} (\|*hodeu*“*n*\). Making his way. {**Came where he was**} (\|*lthen kat' auton*\). Literally, "came down upon him." He did not sidestep or dodge him, but had compassion on him.

10:34 {**Bound up his wounds**} (\|*kated'sen ta traumata*\). First aorist active indicative of \|*katade*“\, old verb, but here only in the N.T. The verb means "bound down." We say "bind up." Medical detail that interested Luke. The word for "wounds" (\|*traumata*\) here only in the N.T. {**Pouring on them oil and wine**} (\|*epiche*“*n elaion kai oinon*\). Old verb again, but here only in the N.T. Oil and wine were household remedies even for wounds (*soothing oil, antiseptic alcohol*). Hippocrates prescribed for ulcers: "Bind with soft wool, and sprinkle with wine and oil." {**Set him**} (\|*epibibasas*\). An old verb \|*epibibaz*“\ (\|*epi*\, \|*bibaz*“\), to cause to mount. In the N.T. only here and Ac 19:35; 23:24, common in LXX. {**Beast**} (\|*kt'nos*\). Old word from \|*ктаομαι*\, to acquire, and so property (\|*kt'ma*\) especially cattle or any beast of burden. {**An inn**} (\|*pandocheion*\). The old Attic form was \|*pandokeion*\ (*from* \|*pan*\, *all, and* \|*dechomai*\, *to receive*). A public place for receiving all comers and a more pretentious caravanserai than a \|*kataluma*\ like that in Lu 2:7. Here only in the N.T. There are ruins of two inns about halfway between Bethany and Jericho.

10:35 {**On the morrow**} (\|*epi t'n aurion*\). Towards the morrow as in Ac 4:5. (*Cf. also Ac 3:1*). Syriac Sinaitic has it "at dawn of the day." An unusual use of \|*epi*\. {**Took out**} (\|*ekbal*“*n*\). Second aorist active participle of \|*ekball*“\. It could mean, "fling out," but probably only means "drew out." Common verb. {**Two pence**} (\|*duo d'naria*\). About thirty-five cents, but worth more in purchasing power. {**To the host**} (\|*t'i pandochei*\). The innkeeper. Here only in the N.T. {**Whatever thou spendest more**} (\|*hoti an prosdapan's'is*\). Indefinite relative clause with \|*an*\ and the aorist active subjunctive of \|*prosdapana*“\, to spend besides (\|*pros*\), a late verb for the common \|*prosanalisk*“\ and here only in the N.T. {**I will repay**} (\|*ego apod*“*s*“\). Emphatic. What he had paid was merely by way of pledge. He was a man of his word and known to the innkeeper as reliable. {**When I come back again**} (\|*en t'i epanerchesthai me*\). Luke's favourite idiom of

\en\ and the articular infinitive with accusative of general reference. Double compound verb \epanerchomai\.

10:36 **{Proved neighbour to him that fell}** (\pl^sion gegonenai tou *empesontos*\). Second perfect infinitive of \ginomai\ and second aorist active participle of \empipt^\. Objective genitive, became neighbour to the one, etc. Jesus has changed the lawyer's standpoint and has put it up to him to decide which of "these three" (\tout^n t^"n tri^"n\, *priest, Levite, Samaritan*) acted like a neighbour to the wounded man.

10:37 **{On him}** (\met' autou\). With him, more exactly. The lawyer saw the point and gave the correct answer, but he gulped at the word "Samaritan" and refused to say that. **{Do thou}** (\su poiei\). Emphasis on "thou." Would this Jewish lawyer act the neighbour to a Samaritan? This parable of the Good Samaritan has built the world's hospitals and, if understood and practised, will remove race prejudice, national hatred and war, class jealousy.

10:38 **{Now as they went on their way}** (\^n de t^"i poreuesthai autous\). Luke's favourite temporal clause again as in verse 35. **{Received him into her house}** (\hupedexato auton eis t^"n oikian\). Aorist middle indicative of \hupodechomai\, an old verb to welcome as a guest (*in the N.T. only here and Lu 19:6; Ac 17:7; Jas 2:25*). Martha is clearly the mistress of the home and is probably the elder sister. There is no evidence that she was the wife of Simon the leper (*Joh 12:1f.*). It is curious that in an old cemetery at Bethany the names of Martha, Eleazar, and Simon have been found.

10:39 **{Which also sat}** (\h^ kai parakathestheisa\). First aorist passive participle of \parakathezomai\, an old verb, but only here in the N.T. It means to sit beside (\para\) and \pros\ means right in front of the feet of Jesus. It is not clear what the point is in \kai\ here. It may mean that Martha loved to sit here also as well as Mary. **{Heard}** (\^kouen\). Imperfect active. She took her seat by the feet of Jesus and went on listening to his talk.

10:40 **{Was cumbered}** (\periespfto\). Imperfect passive of \perispa^\. an old verb with vivid metaphor, to draw around. One has sometimes seen women whose faces are literally drawn round with anxiety, with a permanent twist, distracted in mind and in looks. **{She came up to him}** (\epistfsa\). Second aorist active

participle of \ephist^{mi}\, an old verb to place upon, but in the N.T. only in the middle voice or the intransitive tenses of the active (***perfect and second aorist as here***). It is the ingressive aorist here and really means. stepping up to or bursting in or upon Jesus. It is an explosive act as is the speech of Martha. **{Dost thou not care}** (\ou meleⁱ soi\). This was a reproach to Jesus for monopolizing Mary to Martha's hurt. **{Did leave me}** (\me kateleipen\). Imperfect active, she kept on leaving me. **{Bid her}** (\eipon autⁱ\). Late form instead of \eipe\, second aorist active imperative, common in the papyri. Martha feels that Jesus is the key to Mary's help. **{That she help me}** (\hina moi sunantilab^{tai}\). Sub-final use of \hina\ with second aorist middle subjunctive of \sunantilambanomai\, a double compound verb (\sun\, with, \anti\, at her end of the line, and \lambanomai\, middle voice of \lamban\, to take hold), a late compound appearing in the LXX, Diodorus and Josephus. Deissmann (*Light from the Ancient East*, p. 87) finds it in many widely scattered inscriptions "throughout the whole extent of the Hellenistic world of the Mediterranean." It appears only twice in the N.T. (***here and Ro 8:26***). It is a beautiful word, to take hold oneself (*middle voice*) at his end of the task (\anti\ together with (\sun\) one.

10:41 **{Art anxious}** (\merimn^{fis}\). An old verb for worry and anxiety from \meriz\ (\meris\, *part*) to be divided, distracted. Jesus had warned against this in the Sermon on the Mount (***Mt 6:25,28,31,34. See also Lu 12:11,22,26***). **{And troubled}** (\kai thorubazⁱ\). From \thorubazomai\, a verb found nowhere else so far. Many MSS. here have the usual form \turbazⁱ\, from \turbaz\, Apparently from \thorubos\, a common enough word for tumult. Martha had both inward anxiety and outward agitation. **{But one thing is needful}** (\henos de estin chreia\). This is the reading of A C and may be correct. A few manuscripts have: "There is need of few things." Aleph B L (***and Westcott and Hort***) have: "There is need of few things or one," which seems like a conflate reading though the readings are all old. See Robertson, *Introduction to Textual Criticism of the N.T.*, p. 190. Jesus seems to say to Martha that only one dish was really necessary for the meal instead of the "many" about which she was so anxious.

10:42 **{The good portion}** (\tⁿ agathⁿ merida\). The best dish on the table, fellowship with Jesus. This is the spiritual

application of the metaphor of the dishes on the table. Salvation is not "the good portion" for Martha had that also. {**From her**} (*aut's*). Ablative case after \aphair^th^setai\ (*future passive indicative*). Jesus pointedly takes Mary's side against Martha's fussiness.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Luke: Chapter 10*)

[\[Previous\]](#) [\[Next\]](#)

11:1 {**As he was praying in a certain place**} (\en t*“i einai auton en top*“i tini proseuchomenon**). Characteristically Lukan idiom: \en\ with articular periphrastic infinitive (*einai proseuchomenon*) with accusative of general reference (*auton*). {**That**}. Not in the Greek, asyndeton (*kai egeneto eipen*). {**When he ceased**} (*h*“s epausato**). Supply \proseuchomenos\ (*praying*), complementary or supplementary participle. {**Teach us**} (*didaxon h*^mas**). Jesus had taught them by precept (*Mt 6:7-15*) and example (*Lu 9:29*). Somehow the example of Jesus on this occasion stirred them to fresh interest in the subject and to revival of interest in John's teachings (*Lu 5:33*). So Jesus gave them the substance of the Model Prayer in Matthew, but in shorter form. Some of the MSS. have one or all of the phrases in Matthew, but the oldest documents have it in the simplest form. See on *“Mt 6:7-15* for discussion of these details (*Father, hallowed, kingdom, daily bread, forgiveness, bringing us into temptation*). In Mt 6:11 "give" is \dos\ (*second aorist active imperative second singular, a single act*) while here Lu 11:3 "give" is \didou\ (*present active imperative, both from \did*“mi**) and means, "keep on giving." So in Lu 11:4 we have "For we ourselves also forgive" (*kai gar autoi aphimen*), present active indicative of the late \“\ verb \aphi\ while Mt 6:12 has "as we also forgave" (*h*“s kai h*^meis aph*^kamen***), first aorist (*k*^* aorist*) active of \aphi*^mi*. So also where Mt 6:12 has "debts" (*ta opheil*^mata**) Lu 11:4 has "sins" (*tas hamartias*). But the spirit of each prayer is the same. There is no evidence that Jesus meant either form to be a ritual. In both Mt 6:13; Lu 11:4 \m*^* eisenegk*^is*\ occurs (*second aorist subjunctive with \m*^* in prohibition, ingressive aorist*). "Bring us not" is a better translation than "lead us not." There is no such thing as God enticing one to sin (*Jas 1:13*). Jesus urges us to pray not to be tempted as in Lu 22:40 in Gethsemane.*

11:5 {**At midnight**} (\mesonuktiou). Genitive of time. {**And say to him**} (*kai eip*^i* aut*“i**). This is the deliberative subjunctive, but it is preceded by two future indicatives that are deliberative also (*hexei, poreusetai*). {**Lend me**} (*chr*^son moi**). First aorist active imperative second singular. Lend me

{**now**}. From \kichr^{mi}\, an old verb, to lend as a matter of friendly interest as opposed to \daneiz^{mi}\, to lend on interest as a business. Only here in the N.T.

11:6 {**To set before him**} (\ho parath^s“ autⁱ\). {**Which I shall place beside him**}. Future active of \paratith^{mi}\. See 9:16 for this same verb.

11:7 {**And he**} (\kakeinos\). Emphatic. {**Shall say**} (\eipⁱ\). Still the aorist active deliberative subjunctive as in verse 5 (*the same long and somewhat involved sentence*). {**Trouble me not**} (\m^{moi kopous pareche}\). \M^{mi}\ and the present imperative active. Literally, "Stop furnishing troubles to me." On this use of \kopous parech^{mi}\ see also Mt 26:10; Mr 14:6; Ga 6:17 and the singular \kopon\, Lu 18:5. {**The door is now shut**} (\d^h thura kekleistai\). Perfect passive indicative, shut to stay shut. Oriental locks are not easy to unlock. From \klei^{mi}\, common verb. {**In bed**} (\eis ten koitⁿ\). Note use of \eis\ in sense of \en\. Often a whole family would sleep in the same room. {**I cannot**} (\ou dunamai\). That is, I am not willing.

11:8 {**Though**} (\ei kai\). \Kai ei\ would be "Even if," a different idea. {**Because he is his friend**} (\dia to einai philon autou\). \Dia\ and the accusative articular infinitive with accusative of general reference, a causal clause="because of the being a friend of his." {**Yet because of his importunity**} (\dia ge tⁿ anaidian autou\). From \anaid^s\, shameless, and that from \a\ privative and \aid^s\, shame, shamelessness, impudence. An old word, but here alone in the N.T. Examples in the papyri. The use of \ge\ here, one of the intensive particles, is to be noted. It sharpens the contrast to "though" by "yet." As examples of importunate prayer Vincent notes Abraham in behalf of Sodom (*Ge 18:23-33*) and the Syro-Phoenician woman in behalf of her daughter (*Mt 15:22-28*).

11:9 {**Shall be opened**} (\anoig^{setai}\). Second future passive third singular of \anoignumi\ and the later \anoig^{mi}\.

11:11 {**Of which of you that is a father**} (\tina de ex humⁿ ton patera\). There is a decided anacoluthon here. The MSS. differ a great deal. The text of Westcott and Hort makes \ton patera\ (*the father*) in apposition with \tina\ (*of whom*) and in the accusative the object of \ait^{sei}\ (*shall ask*) which has also another accusative (*both person and thing*) "a loaf." So far so good. But

the rest of the sentence is, {**will ye give him a stone?**} (*m[^] lithon epid[“]sei aut[“]i;*). *M[^]* shows that the answer No is expected, but the trouble is that the interrogative *tina* in the first clause is in the accusative the object of *ait[^]sei* while here the same man (*he*) is the subject of *epid[“]sei*. It is a very awkward piece of Greek and yet it is intelligible. Some of the old MSS. do not have the part about "loaf" and "stone," but only the two remaining parts about "fish" and "serpent," "egg" and "scorpion." The same difficult construction is carried over into these questions also.

11:13 {**Know how to give**} (*oidate didonai*). See on Mt 7:11 for this same saying. Only here Jesus adds the Holy Spirit (*pneuma hagion*) as the great gift (*the _summum bonum_*) that the Father is ready to bestow. Jesus is fond of "how much more" (*pos[“]i m[^]flon*), *by how much more, instrumental case*).

11:14 {**When**} (*tou daimoniou exelthontos*). Genitive absolute andasyndeton between *kai egeneto* and *elal[^]sen* as often in Luke (*no hoti or kai*).

11:15 {**Dumb**} (*k[“]phon*). See on Mt 9:32. {**By Beelzebub**} (*en Beezeboul*). Blasphemous accusation here in Judea as in Galilee (*Mr 3:22; Mt 12:24,27*). See on Matthew for discussion of the form of this name and the various items in the sin against the Holy Spirit involved in the charge. It was useless to deny the fact of the miracles. So they were explained as wrought by Satan himself, a most absurd explanation.

11:16 {**Tempting him**} (*peirazontes*). These "others" (*heteroi*) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (*Mt 12:38*). By "sign" (*s[^]meion*) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple. {**Sought**} (*ez[^]toun*). Imperfect active, kept on seeking.

11:17 {**But he**} (*autos de*). In contrast with them. {**Knowing their thoughts**} (*eid[“]s aut[“]n ta diano[^]mata*). From *diano[^]e*, to think through or distinguish. This substantive is common in Plato, but occurs nowhere else in the N.T. It means intent, purpose. Jesus knew that they were trying to tempt him. {**And a house divided against a house falleth**} (*kai oikos epi oikon*

piptei). It is not certain that \diameristheisa\ (*divided*) is to be repeated here as in Mt 12:25; Mr 3:25. It may mean, {**and house falls upon house**}, "one tumbling house knocking down its neighbour, a graphic picture of what happens when a kingdom is divided against itself" (*Bruce*).

11:18 {**Because ye say**} (\hoti legete\). Jesus here repeats in indirect discourse (*accusative and infinitive*) the charge made against him in verse 15. The condition is of the first class, determined as fulfilled.

11:19 {**And if I by Beelzebub**} (\ei de eg“ en Beezeboul\). Also a condition of the first class, determined as fulfilled. A Greek condition deals only with the _statement_, not with the actual facts. For sake of argument, Jesus here assumes that he casts out demons by Beelzebub. The conclusion is a _reductio ad absurdum_. The Jewish exorcists practiced incantations against demons (*Ac 19:13*).

11:20 {**By the finger of God**} (\en daktul“i theou\). In distinction from the Jewish exorcists. Mt 12:28 has "by the Spirit of God." {**Then is come**} (\ara ephthasen\). \Phthan“ in late Greek comes to mean simply to come, not to come before. The aorist indicative tense here is timeless. Note \ara\ (*accordingly*) in the conclusion (\apodosis\).

11:21 {**Fully armed**} (\kath“plismenos\). Perfect passive participle of \kathopliz“, an old verb, but here only in the N.T. Note perfective use of \kata\ in composition with \hopliz“, to arm (*from* \hopla\, *arms*). Note indefinite temporal clause (\hotan\ and present subjunctive \phulass“i\). {**His own court**} (\t^*n* heautou aul^*n*\). His own homestead. Mr 3:27; Mt 12:29 has "house" (\oikian\). \Aul^ is used in the N.T. in various senses (*the court in front of the house, the court around which the house is built, then the house as a whole*). {**His goods**} (\ta huparchonta autou\). "His belongings." Neuter plural present active participle of \huparch“ used as substantive with genitive.

11:22 {**But when**} (\epan de\). Note \hotan\ in verse 21. {**Stronger than he**} (\ischuroteros autou\). Comparative of \ischuros\ followed by the ablative. {**Come upon him and overcome him**} (\epelth“*n* nik^*s*^i auton\). Second aorist active participle of \eperchomai\ and first aorist active subjunctive of \nika“.

Aorist tense here because a single onset while in verse 22 the guarding (\phulassî\, *present active subjunctive*) is continuous. **{His whole armour}** (\t^n panoplian autou\). An old and common word for all the soldier's outfit (*shield, sword, lance, helmet, greaves, breastplate*). Tyndale renders it "his harness." In the N.T. only here and Eph 6:11,13 where the items are given. **{Wherein he trusted}** (\eph' hî epepoithei\). Second past perfect active of \peith^, to persuade. The second perfect \pepoitha\ is intransitive, to trust. Old and common verb. He trusted his weapons which had been so efficacious. **{His spoils}** (\ta skula autou\). It is not clear to what this figure refers. Strong as Satan is Jesus is stronger and wins victories over him as he was doing then. In Col 2:15 Christ is pictured as triumphing openly over the powers of evil by the Cross.

11:23 **{He that is not with me}** (\ho m^ "n met' emou\). This verse is just like Mt 12:30.

11:24 **{And finding none}** (\kai m^ heuriskon\). Here Mt 12:43 has \kai ouch heuriskei\ (*present active indicative instead of present active participle*). Lu 11:24-26 is almost verbatim like Mt 12:43-45, which see. Instead of just "taketh" (\paralambanei\)) in verse 26, Matthew has "taketh with himself" (\paralambanei meth' heautou\). And Luke omits: "Even so shall it be also unto this evil generation" of Mt 12:45. **{Than the first}** (\t^n pr^t^n\). Ablative case after the comparative \cheirona\). The seven demons brought back remind one of the seven that afflicted Mary Magdalene (*Lu 8:2*).

11:27 **{As he said these things}** (\en t^i legein auton\). Luke's common idiom, \en\ with articular infinitive. Verses 27,28 are peculiar to Luke. His Gospel in a special sense is the Gospel of Woman. This woman "speaks well, but womanly" (*Bengel*). Her beatitude (\makaria\)) reminds us of Elisabeth's words (*Lu 1:42*, \eulog^men^). She is fulfilling Mary's own prophecy in 1:48 (\makarousin me\, *shall call me happy*).

11:28 **{But he said}** (\autos de eipen\). Jesus in contrast turns attention to others and gives them a beatitude (\makarioi\). "The originality of Christ's reply guarantees its historical character. Such a comment is beyond the reach of an inventor" (*Plummer*).

11:29 **{Were gathering together unto him}** (\epathroizomen^n\).

Genitive absolute present middle participle of \epathroiz“, a rare verb, Plutarch and here only in the N.T., from \epi\ and \athroiz“ (*a common enough verb*). It means to throng together (\athroos\, *in throngs*). Vivid picture of the crowds around Jesus. **{But the sign of Jonah}** (\ei m^ to s^meion I“nf\). Luke does not give here the burial and resurrection of Jesus of which Jonah's experience in the big fish was a type (*Mt 12:39ff.*), but that is really implied (*Plummer argues*) by the use here of "shall be given" (\doth^setai\) and "shall be" (\estai\), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Luke's report is much briefer and omits what is in Mt 12:41.

11:31 **{With the men of this generation}** (\meta t“n andr“n t^s genefs taut^s\). Here Mt 12:42 has simply "with this generation," which see.

11:32 **{At the preaching of Jonah}** (\eis to k^rugma I“na\). Note this use of \eis\ as in Mt 10:41; 12:41. Luke inserts the words about the Queen of the South (*31*) in between the discussion of Jonah (*verses 29f., 32*). Both \Solom“nos\ (*31*) and \I“nf\ (*verse 32*) are in the ablative case after the comparative \pleion\ (*more, {something more}*).

11:33 **{In a cellar}** (\eis krupt^n\). A crypt (*same word*) or hidden place from \krupt“, to hide. Late and rare word and here only in the N.T. These other words (*lamp*, \luchnon\, *bushel*, \modion\, *stand*, \luchnian\) have all been discussed previously (*Mt 5:15*). Lu 11:33 is like Mt 6:22f., which see for details.

11:35 **{Whether not}** (\m^). This use of \m^ in an indirect question is good Greek (*Robertson, _Grammar_, p. 1045*). It is a pitiful situation if the very light is darkness. This happens when the eye of the soul is too diseased to see the light of Christ.

11:36 **{With its bright shining}** (\t^i astrap^i\). Instrumental case, as if by a flash of lightning the light is revealed in him. See on ^10:18.

11:37 **{Now as he spake}** (\en de t“i lal^sai\). Luke's common idiom, \en\ with the articular infinitive (*aorist active*

infinitive) but it does not mean "after he had spoken" as Plummer argues, but simply "in the speaking," no time in the aorist infinitive. See 3:21 for similar use of aorist infinitive with \en\ {**Asketh**} (\er“tʃi\). Present active indicative, dramatic present. Request, not question. {**To dine**} (\hop“s arist^s^i\). Note \hop“s\ rather than the common \hina\. Aorist active subjunctive rather than present, for a single meal. The verb is from \ariston\ (**breakfast**). See distinction between \ariston\ and \deipnon\ (**dinner or supper**) in Lu 14:12. It is the morning meal (**breakfast or lunch**) after the return from morning prayers in the synagogue (**Mt 22:4**), not the very early meal called \akratisma\. The verb is, however, used for the early meal on the seashore in Joh 21:12,15. {**With him**} (\par' aut“i\). By his side. {**Sat down to meat**} (\anepesen\). Second aorist active indicative of \anapipt“\, old verb, to recline, to fall back on the sofa or lounge. No word here for "to meat."

11:38 {**That he had not first washed before dinner**} (\hoti ou pr“ton ebaptisth^ pro tou aristou\). The verb is first aorist passive indicative of \baptiz“\, to dip or to immerse. Here it is applied to the hands. It was the Jewish custom to dip the hands in water before eating and often between courses for ceremonial purification. In Galilee the Pharisees and scribes had sharply criticized the disciples for eating with unwashed hands (**Mr 7:1-23; Mt 15:1-20**) when Jesus had defended their liberty and had opposed making a necessity of such a custom (**tradition**) in opposition to the command of God. Apparently Jesus on this occasion had himself reclined at the breakfast (**not dinner**) without this ceremonial dipping of the hands in water. The Greek has "first before" (\pr“ton pro\), a tautology not preserved in the translation.

11:39 {**The Lord**} (\ho kurios\). The Lord Jesus plainly and in the narrative portion of Luke. {**Now**} (\nun\). Probably refers to him. You Pharisees do now what was formerly done. {**The platter**} (\tou pinakos\). The dish. Old word, rendered "the charger" in Mt 14:8. Another word for "platter" (\paropsis\ in Mt 23:25 means "side-dish." {**But your inward part**} (\to de es“then hum“n\). The part within you (**Pharisees**). They keep the external regulations, but their hearts are full of plunder (\harpag^s\, **from** \harpaz“\, **to seize**) and wickedness (\pon^rias\, **from** \pon^ros\, **evil man**). See Mt 23:25 for a like indictment of the Pharisees for care for the outside of the cup but neglect of what

is on the inside. Both inside and outside should be clean, but the inside first.

11:40 {**Howbeit**} (\p^ln\). See Lu 6:24. Instead of devoting so much attention to the outside. {**Those things which are within**} (\ta enonta\). Articular neuter plural participle from \eneimi\, to be in, common verb. This precise phrase only here in the N.T. though in the papyri, and it is not clear what it means. Probably, give as alms the things within the dishes, that is have inward righteousness with a brotherly spirit and the outward becomes "clean" (\kathara\). Properly understood, this is not irony and is not Ebionism, but good Christianity (*Plummer*).

11:42 {**Tithe**} (\apodekatoute\). Late verb for the more common \dekateu\. So in Mt 23:23. Take a tenth off (\apo-). Rue (\p^ganon\). Botanical term in late writers from \p^gnumi\, to make fast because of its thick leaves. Here Mt 23:23 has "anise." {**Every herb**} (\pfn lachanon\). General term as in Mr 4:32. Matthew has "cummin." {**Pass by**} (\parerchesthe\). Present middle indicative of \parerchomai\, common verb, to go by or beside. Mt 23:23 has "ye have left undone" (\aph^kate\). Luke here has "love" (\agapⁿ\), not in Matthew. {**Ought**} (\edei\). As in Matthew. Imperfect of a present obligation, not lived up to just like our "ought" (\owed\, *not paid*). \Pareinai\, as in Matthew, the second aorist active infinitive of \aphi^{mi}\. to leave off. Common verb. Luke does not have the remark about straining out the gnat and swallowing the camel (*Mt 23:34*). It is plain that the terrible exposure of the scribes and Pharisees in Mt 23 in the temple was simply the culmination of previous conflicts such as this one.

11:43 {**The chief seats in the synagogues**} (\tⁿ pr^{tokathedrian en tais sunag^{gais}}\). Singular here, plural in Mt 23:6. This semi-circular bench faced the congregation. Mt 23:6 has also the chief place at feasts given by Luke also in that discourse (*20:46*) as well as in 14:7, a marked characteristic of the Pharisees.

11:44 {**The tombs which appear not**} (\ta mn^{neia} ta ad^{la}\). These hidden graves would give ceremonial defilement for seven days (*Nu 19:16*). Hence they were usually whitewashed as a warning. So in Mt 23:27 the Pharisees are called "whited sepulchres." Men do not know how rotten they are. The word \ad^{los} (\a\ *privative and* \d^{los}\, *apparent or plain*) occurs in the N.T. only

here and 1Co 14:8, though an old and common word. {**Here men walking around**} (\peripatountes\). walk over the tombs without knowing it. These three woes cut to the quick and evidently made the Pharisees wince.

11:45 {**Thou reproachest us also**} (\kai h^mfs hubrizeis\). Because the lawyers (*scribes*) were usually Pharisees. The verb \hubriz“\ is an old one and common for outrageous treatment, a positive insult (*so Lu 18:32; Mt 22:6; Ac 14:5; 1Th 2:2*). So Jesus proceeds to give the lawyers three woes as he had done to the Pharisees.

11:46 {**Grievous to be borne**} (\dusbastakta\). A late word in LXX and Plutarch (\dus\ and \bastaz“\). Here alone in text of Westcott and Hort who reject it in Mt 23:4 where we have "heavy burdens" (\phortia barea\). In Gal 6:2 we have \bar^ with a distinction drawn. Here we have \phortizete\ (*here only in the N.T. and Mt 11:28*) for "lade," \phortia\ as cognate accusative and then \phortiois\ (*dative after \ou prospsauete\, touch not*). It is a fierce indictment of scribes (*lawyers*) for their pettifogging interpretations of the written law in their oral teaching (*later written down as _Mishna_ and then as _Gemarah_*), a terrible load which these lawyers did not pretend to carry themselves, not even "with one of their fingers" to "touch" (\prospsau“\, *old verb but only here in the N.T.*), touch with the view to remove. Mt 23:4 has \kin^sai\, to move. A physician would understand the meaning of \prospau“\ for feeling gently a sore spot or the pulse.

11:48 {**Consent**} (\suneudokeite\). Double compound (\sun, eu, doke“\), to think well along with others, to give full approval. A late verb, several times in the N.T., in Ac 8:1 of Saul's consenting to and agreeing to Stephen's death. It is a somewhat subtle, but just, argument made here. Outwardly the lawyers build tombs for the prophets whom their fathers (*forefathers*) killed as if they disapproved what their fathers did. But in reality they neglect and oppose what the prophets teach just as their fathers did. So they are "witnesses" (\martures\) against themselves (*Mt 23:31*).

11:49 {**The wisdom of God**} (\h^ sophia tou theou\). In Mt 23:34 Jesus uses "I send" (\eg“ apostell“\) without this phrase "the wisdom of God." There is no book to which it can refer. Jesus is the wisdom of God as Paul shows (*1Co 1:30*), but it is hardly

likely that he so describes himself here. Probably he means that God in his wisdom said, but even so "Jesus here speaks with confident knowledge of the Divine counsels" (*Plummer*). See Lu 10:22; 15:7,10. Here the future tense occurs, "I will send" (*\apostel“*). {**Some of them**} (*\ex aut“n*). No "some" (*\tinast*) in the Greek, but understood. They will act as their fathers did. They will kill and persecute.

11:50 {**That ... may be required**} (*\hina ... ekz^t^th^i*). Divinely ordered sequence, first aorist passive subjunctive of *\ekz^te“*, a late and rare verb outside of LXX and N.T., requiring as a debt the blood of the prophets. {**Which was shed**} (*\to ekkechumenon*). Perfect passive participle of *\ekche“* and *\ekchunn“* (*an Aeolic form appearing in the margin of Westcott and Hort here, \ekchunnomenon\, present passive participle*). If the present passive is accepted, it means the blood which is perpetually shed from time to time. {**From the foundation of the world**} (*\apo katabol^s kosmou*). See also Mt 25:34; Joh 17:24; Eph 1:4, etc. It is a bold metaphor for the purpose of God.

11:51 {**From the blood of Abel to the blood of Zachariah**} (*\apo haimatos Abel he“s haimatos Zachariou*). The blood of Abel is the first shed in the Old Testament (*Ge 4:10*), that of Zacharias the last in the O.T. canon which ended with Chronicles (*2Ch 24:22*). Chronologically the murder of Uriah by Jehoiakim was later (*Jer 26:23*), but this climax is from Genesis to II Chronicles (*the last book in the canon*). See on Mt 23:35 for discussion of Zachariah as "the son of Barachiah" rather than "the son of Jehoiada." {**Between the altar and the sanctuary**} (*\metaxu tou thusiast^riou kai tou oikou*). Literally, between the altar and the house (*Mt 23:35 has temple, \naou*).

11:52 {**Ye took away the key of knowledge**} (*\^rate t^n kleida t^s gn“se“s*). First aorist active indicative of *\air“*, common verb. But this is a flat charge of obscurantism on the part of these scribes (*lawyers*), the teachers (*rabbis*) of the people. They themselves (*\autoi*) refused to go into the house of knowledge (*beautiful figure*) and learn. They then locked the door and hid the key to the house of knowledge and hindered (*\ek“lusate\, effective aorist active*) those who were trying to enter (*\tous eiserchomenous\, present participle, conative action*). It is the most pitiful picture imaginable of blind ecclesiastics trying to keep others as blind as they were, blind leaders of the blind, both falling into the pit.

11:53 **{From thence}** (*\k'akeithen*). Out of the Pharisee's house. What became of the breakfast we are not told, but the rage of both Pharisees and lawyers knew no bounds. **{To press upon him}** (*\enechein*). An old Greek verb to hold in, to be enraged at, to have it in for one. It is the same verb used of the relentless hatred of Herodias for John the Baptist (*Mr 6:19*). **{To provoke him to speak}** (*\apostomatizein*). From *\apo* and *\stoma* (*mouth*). Plato uses it of repeating to a pupil for him to recite from memory, then to recite by heart (*Plutarch*). Here (*alone in the N.T.*) the verb means to ply with questions, to entice to answers, to catechize. **{Of many things}** (*\peri pleion“n*). "Concerning more (*comparative*) things." They were stung to the quick by these woes which laid bare their hollow hypocrisy.

11:54 **{Laying wait for him}** (*\enedreuontes auton*). An old verb from *\en* and *\hedra*, a seat, so to lie in ambush for one. Here only and Ac 23:21 in the N.T. Vivid picture of the anger of these rabbis who were treating Jesus as if he were a beast of prey. **{To catch something out of his mouth}** (*\th^reusai to ek tou stomatos autou*). An old Greek verb, though here only in the N.T., from *\th^ra* (*cf. Ro 11:9*), to ensnare, to catch in hunting, to hunt. These graphic words from the chase show the rage of the rabbis toward Jesus. Luke gives more details here than in 20:45-47; Mt 23:1-7, but there is no reason at all why Jesus should not have had this conflict at the Pharisee's breakfast before that in the temple in the great Tuesday debate.

[\[Previous\]](#) [\[Next\]](#)

12:1 {**In the meantime**} (\en hois\). It is a classic idiom to start a sentence or even a paragraph as here with a relative, "in which things or circumstances," without any expressed antecedent other than the incidents in 11:53f. In 12:3 Luke actually begins the sentence with two relatives \anth' h"n hosa\ (**wherefore whatsoever**). {**Many thousands**} (\muriad"n\). Genitive absolute with \episunachtheis"n\ (**first aorist passive participle feminine plural because of** \muriad"n\), a double compound late verb, \episunag", to gather together unto. The word "myriads" is probably hyperbolic as in Ac 21:20, but in the sense of ten thousand, as in Ac 19:19, it means a very large crowd apparently drawn together by the violent attacks of the rabbis against Jesus. {**Insomuch that they trode one upon another**} (\h"ste katapatein all'lous\). The imagination must complete the picture of this jam. {**Unto his disciples first of all**} (\pros tous math'tas autou pr"ton\). This long discourse in Lu 12 is really a series of separate talks to various groups in the vast crowds around Jesus. This particular talk goes through verse 12. {**Beware of**} (\prosechete heautois apo\). Put your mind (\noun\ understood) for yourselves (dative) and avoid (apo\ with the ablative). {**The leaven of the Pharisees which is hypocrisy**} (\t's zum's h'tis estin hupocrisis t"n Pharisai"n\). In Mr 8:15 Jesus had coupled the lesson of the Pharisees with that of Herod, in Mt 16:6 with that of the Sadducees also. He had long ago called the Pharisees hypocrites (**Mt 6:2,5,16**). The occasion was ripe here for this crisp saying. In Mt 13:33 leaven does not have an evil sense as here, which see. See Mt 23:13 for hypocrites. Hypocrisy was the leading Pharisaic vice (**Bruce**) and was a mark of sanctity to hide an evil heart.

12:2 {**Covered up**} (\sugkekalummenon estin\). Periphrastic perfect passive indicative of \sugkalupt", an old verb, but here only in the N.T., to cover up on all sides and so completely. Verses 2-9 here are parallel with Mt 10:26-33 spoken to the Twelve on their tour of Galilee, illustrating again how often Jesus repeated his sayings unless we prefer to say that he never did so and that the Gospels have hopelessly jumbled them as to time and place. See the passage in Matthew for discussion of details.

12:3 **{In the inner chambers}** (*\en tois tameiois*). Old form *\tamieion*, a store chamber (*Lu 12:24*), secret room (*Mt 6:6; Lu 12:3*).

12:4 **{Unto you my friends}** (*\humin tois philois*). As opposed to the Pharisees and lawyers in 11:43,46,53. **{Be not afraid of}** (*\m^ phob^th^te apo*). First aorist passive subjunctive with *\m^*, ingressive aorist, do not become afraid of, with *\apo* and the ablative like the Hebrew *_min_* and the English "be afraid of," a translation Hebraism as in Mt 10:28 (*Moulton, _Prolegomena_, p. 102*). **{Have no more that they can do}** (*\m^ echont^"n perissoteron ti poi^sai*). Luke often uses the infinitive thus with *\ech^*, a classic idiom (*7:40,42; 12:4,50; 14:14; Ac 4:14, etc.*).

12:5 **{Whom ye shall fear}** (*\tina phob^th^te*). First aorist passive subjunctive deliberative retained in the indirect question. *\Tina* is the accusative, the direct object of this transitive passive verb (*note \apo\ in verse 4*). **{Fear him who}** (*\phob^th^te ton*). First aorist passive imperative, differing from the preceding form only in the accent and governing the accusative also. **{After he hath killed}** (*\meta to apokteinai*). Preposition *\meta* with the articular infinitive. Literally, "After the killing" (*first aorist active infinitive of the common verb \apoktein^*, to kill. **{Into hell}** (*\eis t^"n geennan*). See on Mt 5:22. Gehenna is a transliteration of *_Ge-Hinnom_*, Valley of Hinnon where the children were thrown on to the red-hot arms of Molech. Josiah (*2Ki 23:10*) abolished these abominations and then it was a place for all kinds of refuse which burned ceaselessly and became a symbol of punishment in the other world. **{This one fear}** (*\touton phob^th^te*). As above.

12:6 **{Is forgotten}** (*\estin epilel^smenon*). Periphrastic perfect passive indicative of *\epilanthanomai*, common verb to forget. See Mt 10:29 for a different construction.

12:7 **{Numbered}** (*\^rithm^ntai*). Perfect passive indicative. Periphrastic form in Mt 10:30 which see for details about sparrows, etc.

12:8 **{Everyone who shall confess me}** (*\pas hos an homolog^sei en emoi*). Just like Mt 10:32 except the use of *\an* here which adds nothing. The Hebraistic use of *\en* after *\homologe^* both

here and in Matthew is admitted by even Moulton (*Prolegomena*, p. 104). {**The Son of man**} (\(*ho huios tou anthr*“*pou*\)). Here Mt 10:32 has \k'ag“\ (*I also*) as the equivalent.

12:9 {**Shall be denied**} (\(*aparn*^*th*^*setai*\)). First future passive of the compound verb \aparneomai\. Here Mt 10:33 has \arn^somai\ simply. Instead of "in the presence of the angels of God" (\(*emprothen t*“*n aggel*“*n tou theou*\)) Mt 10:33 has "before my Father who is in heaven."

12:10 {**But unto him that blasphemeth against the Holy Spirit**} (\(*t*“*i de eis to hagion pneuma blasph*^*m*^*santi*\)). This unpardonable sin is given by Mr 3:28f.; Mt 12:31f. immediately after the charge that Jesus was in league with Beelzebub. Luke here separates it from the same charge made in Judea (*11:15-20*). As frequently said, there is no sound reason for saying that Jesus only spoke his memorable sayings once. Luke apparently finds a different environment here. Note the use of \eis\ here in the sense of "against."

12:11 {**Be not anxious**} (\(*m*^*merimn*^*s*^*te*\)). First aorist active subjunctive with \m^ in prohibition. Do not become anxious. See a similar command to the Twelve on their Galilean tour (*Mt 10:19f.*) and in the great discourse on the Mount of Olives at the end (*Mr 13:11; Lu 21:14f.*), given twice by Luke as we see. {**How or what ye shall answer**} (\(*p*“*s* ^ *ti apolog*^*s*^*sthe*\)). Indirect question and retaining the deliberative subjunctive \apolog^s^sthe\ and also \eip^te\ (*say*).

12:12 {**What ye ought to say**} (\(*hf dei eipein*\)). Literally, what things it is necessary (\(*dei*\)) to say. This is no excuse for neglect in pulpit preparation. It is simply a word for courage in a crisis to play the man for Christ and to trust the issue with God without fear.

12:13 {**Bid my brother**} (\(*eipe t*“*i adelph*“*i mou*\)). This volunteer from the crowd draws attention to the multitude (*verses 13-21*). He does not ask for arbitration and there is no evidence that his brother was willing for that. He wants a decision by Jesus against his brother. The law (*De 21:17*) was two-thirds to the elder, one-third to the younger.

12:14 {**A judge or a divider**} (\(*krit*^*n* ^ *merist*^*n*\)). Jesus repudiates the position of judge or arbiter in this family fuss.

The language reminds one of Ex 2:14. Jesus is rendering unto Caesar the things of Caesar (**Lu 20:25**) and shows that his kingdom is not of this world (**Joh 18:36**). The word for divider or arbiter (*\merist^s*) is a late word from *\merizomai* (**verse 13**) and occurs here only in the N.T.

12:15 **{From all covetousness}** (*\apo pas^s pleonexias*). Ablative case. From every kind of greedy desire for more (*\pleon*, **more**, *\hexia*, **from** *\ech[“]*, **to have**) an old word which we have robbed of its sinful aspects and refined to mean business thrift. **{In the abundance of the things which he possesseth}** (*\en t[“]i perisseuein tini ek t[“]n huparchont[“]n aut[“]i*). A rather awkward Lukan idiom: "In the abounding (*articular infinitive*) to one out of the things belonging (*articular participle*) to him."

12:16 **{A parable unto them}** (*\parabolⁿ pros autous*). The multitude of verses 13,15. A short and pungent parable suggested by the covetousness of the man of verse 13. **{Brought forth plentifully}** (*\euphor^{sen}*). Late word from *\euphoros* (**bearing well**), in medical writers and Josephus, here only in the N.T.

12:17 **{Reasoned within himself}** (*\diealogizeto en haut[“]i*). Imperfect middle, picturing his continued cogitations over his perplexity. **{Where to bestow}** (*\pou sunax[“]*). Future indicative deliberative, where I shall gather together. **{My fruits}** (*\tous karpous mou*). So it is with the rich fool: my fruits, my barns, my corn, my goods, just like Nabal whose very name means fool (**1Sa 25:11**), whether a direct reference to him or not.

12:18 **{I will pull down}** (*\kathel[“]*). Future active of *\kathaire[“]*, an old verb, the usual future being *\kathair^s[“]*. This second form from the second aorist *\katheilon* (**from obsolete** *\hel[“]*) like *\aphelei* in Re 22:19. **{My barns}** (*\mou tas apoth^{kas}*). From *\apotith^{mi}*, to lay by, to treasure. So a granary or storehouse, an old word, six times in the N.T. (**Mt 3:12; 6:26; 13:30; Lu 3:17; 12:18,24**). **{All my corn}** (*\panta ton siton*). Better grain (**wheat, barley**), not maize or Indian corn. **{My goods}** (*\ta agatha mou*). Like the English, my good things. So the English speak of goods (**freight**) train.

12:19 **{Laid up for many years}** (*\keimena eis et[^] polla*). Not in D and some other Latin MSS. The man's apostrophe to his "soul" (*\psuch[^]*) is thoroughly Epicurean, for his soul feeds on his

goods. The asyndeton here (*take thine ease, eat, drink, be merry*) shows his eagerness. Note difference in tenses (*\anapauou*, *keep on resting*, *\phage*, *eat at once*, *\pie*, *drink thy fill*, *\euphrainou*, *keep on being merry*), first and last presents, the other two aorists.

12:20 {**Thou foolish one**} (*\aphr“n*). Fool, for lack of sense (*\a\ privative and \phr^{\hat{n}}*, *sense*) as in 11:40; 2Co 11:19. Old word, used by Socrates in Xenophon. Nominative form as vocative. {**Is thy soul required of thee**} (*\t^{\hat{n}} psuch^{\hat{n}} sou aitousin apo sou*). Plural active present, not passive: "They are demanding thy soul from thee." The impersonal plural (*aitousin*) is common enough (*Lu 6:38; 12:11; 16:9; 23:31*). The rabbis used "they" to avoid saying "God."

12:21 {**Not rich toward God**} (*\m^{\hat{e}} eis theon plout“n*). The only wealth that matters and that lasts. Cf. 16:9; Mt 6:19f. Some MSS. do not have this verse. Westcott and Hort bracket it.

12:22 {**Unto his disciples**} (*\pros tous math^{\hat{t}}as autou*). So Jesus turns from the crowd to the disciples (*verses 22-40, when Peter interrupts the discourse*). From here to the end of the chapter Luke gives material that appears in Matthew, but not in one connection as here. In Matthew part of it is in the charge to the Twelve on their tour in Galilee, part in the eschatological discourse on the Mount of Olives. None of it is in Mark. Hence Q or the Logia seems to be the source of it. The question recurs again whether Jesus repeated on other occasions what is given here or whether Luke has here put together separate discourses as Matthew is held by many to have done in the Sermon on the Mount. We have no way of deciding these points. We can only say again that Jesus would naturally repeat his favourite sayings like other popular preachers and teachers. So Lu 12:22-31 corresponds to Mt 6:25-33, which see for detailed discussion. The parable of the rich fool was spoken to the crowd, but this exhortation to freedom from care (*22-31*) is to the disciples. So the language in Lu 12:22 is precisely that in Mt 6:25. See there for *\m^{\hat{e}} merimnfte* (*stop being anxious*) and the deliberative subjunctive retained in the indirect question (*\phag^{\hat{t}}e, endus^{\hat{s}}the*). So verse 23 here is the same in Mt 6:25 except that there it is a question with *\ouch* expecting the affirmative answer, whereas here it is given as a reason (*\gar*, *for*) for the preceding command.

12:24 {**The ravens**} (\tous korakas\). Nowhere else in the N.T. The name includes the whole crow group of birds (*rooks and jackdaws*). Like the vultures they are scavengers. Mt 6:26 has simply "the birds" (\ta peteina\). {**Storechamber**} (*tameion*). Not in Mt 6:26. Means secret chamber in Lu 12:3. {**Of how much more**} (\pos“i mflon\). Mt 6:26 has question, \ouch mflon\.

12:25 {**A cubit**} (\p^chun\). Mt 6:27 has \p^chun hena\ (*one cubit, though \hena\ is sometimes merely the indefinite article. {Stature}* (\h^likian\)) as in Matthew, which see.

12:26 {**Not able to do even that which is least**} (\oude elachiston dunasthe\). Negative \oude\ in the condition of the first class. Elative superlative, very small. This verse not in Matthew and omitted in D. Verse 27 as in Mt 6:28, save that the verbs for toil and spin are plural in Matthew and singular here (*neuter plural subject, \ta krina*).

12:28 {**Clothe**} (\amphiazei\). Late Greek verb in the _Koin,_ (*papyri*) for the older form \amphiennumi\ (*Mt 6:30*). See Matthew for discussion of details. Matthew has "the grass of the field" instead of "the grass in the field" as here.

12:29 {**Seek not ye**} (\humeis m^ z^teite\). Note emphatic position of "ye" (\humeis\). Stop seeking (\m^ and present imperative active). Mt 6:31 has: "Do not become anxious" (\m^ merimn^s^te\), \m^ and ingressive subjunctive occur as direct questions (*What are we to eat? What are we to drink? What are we to put on?*) whereas here they are in the indirect form as in verse 22 save that the problem of clothing is not here mentioned: {**Neither be ye of doubtful mind**} (\kai m^ mete“rizesthe\). \M^ and present passive imperative (*stop being anxious*) of \mete“riz“. An old verb from \mete“ros\ in midair, high (*our meteor*), to lift up on high, then to lift oneself up with hopes (*false sometimes*), to be buoyed up, to be tossed like a ship at sea, to be anxious, to be in doubt as in late writers (*Polybius, Josephus*). This last meaning is probably true here. In the LXX and Philo, but here only in the N.T.

12:31 See Mt 6:33 for this verse. Luke does not have "first" nor "his righteousness" nor "all."

12:32 {**Little flock**} (\to mikron poimnion\). Vocative with the article as used in Hebrew and often in the _Koin,_ and so in the

N.T. See both \pater\ and \ho pat^r\ in the vocative in Lu 10:21. See Robertson, *_Grammar_*, pp. 465f. \Poimnion\ (*flock*) is a contraction from \poimenion\ from \poim^n\ (*shepherd*) instead of the usual \poimn^*(flock)*. So it is not a diminutive and \mikron\ is not superfluous, though it is pathetic. **{For it is your Father's good pleasure}** (\hoti eudok^sen ho pat^r hum^“n\). First aorist active indicative of \eudoke^“\, Timeless aorist as in Lu 3:22. This verse has no parallel in Matthew.

12:33 **{Sell that ye have}** (\P^“l^sate ta huparchonta hum^“n\). Not in Matthew. Did Jesus mean this literally and always? Luke has been charged with Ebionism, but Jesus does not condemn property as inherently sinful. "The attempt to keep the letter of the rule here given (*Ac 2:44,45*) had disastrous effects on the church of Jerusalem, which speedily became a church of paupers, constantly in need of alms (*Ro 15:25,26; 1Co 16:3; 2Co 8:4; 9:1*)" (*Plummer*). **{Purses which wax not old}** (\ballantia m^ palaioumena\). So already \ballantion\ in Lu 10:4. Late verb \palaio^“\ from \palaios\, old, to make old, declare old as in Heb 8:13, is passive to become old as here and Heb 1:11. **{That faileth not}** (\anekleipton\). Verbal from \a\ privative and \ekleip^“\, to fail. Late word in Diodorus and Plutarch. Only here in the N.T. or LXX, but in papyri. "I prefer to believe that even Luke sees in the words not a mechanical rule, but a law for the spirit" (*Bruce*). **{Draweth near}** (\eggizei\). Instead of Mt 6:19 "dig through and steal." **{Destroyeth}** (\diaphtheirei\). Instead of "doth consume" in Mt 6:19.

12:34 **{Will be}** (\estai\). Last word in the sentence in Luke. Otherwise like Mt 6:21. See 1Co 7:32-34 for similar principle.

12:35 **{Be girded about}** (\est^“san periez^“smenai\). Periphrastic perfect passive imperative third plural of the verb \periz^“nnumi\ or \periz^“nnu^“\ (*later form*), an old verb, to gird around, to fasten the garments with a girdle. The long garments of the orientals made speed difficult. It was important to use the girdle before starting. Cf. 17:8; Ac 12:8. **{Burning}** (\kaiomenoi\). Periphrastic present middle imperative, already burning and continuously burning. The same point of the Parable of the Ten Virgins (*Mt 25:1-13*) is found here in condensed form. This verse introduces the parable of the waiting servants (*Lu 12:35-40*).

12:36 {**When he shall return from the marriage feast**} (\pote *analu*ˆi ek tˆˆn gamˆˆn\). The interrogative conjunction \pote\ and the deliberative aorist subjunctive retained in the indirect question. The verb \analuˆ, very common Greek verb, but only twice in the N.T. (*here and Php 1:23*). The figure is breaking up a camp or loosening the mooring of a ship, to depart. Perhaps here the figure is from the standpoint of the wedding feast (*plural as used of a single wedding feast in Lu 14:8*), departing from there. See on Mt 22:2. {**When he cometh and knocketh**} (\elthontos kai krousantos\). Genitive absolute of the aorist active participle without \autou\ and in spite of \autoi\ (*dative*) being used after \anoixˆˆsin\ (*first aorist active subjunctive of \anoigˆˆ*).

12:37 {**He shall gird himself**} (\perizˆˆsetai\). Direct future middle. Jesus did this (*Joh 13:4*), not out of gratitude, but to give the apostles an object lesson in humility. See the usual course in Lu 17:7-10 with also the direct middle (*verse 8*) of \perisˆˆnnuˆˆ\.

12:38 {**And if**} (\k'an = kai + ean\). Repeated. \Elthˆi\ and \heurˆi\, both second aorist subjunctive with \ean\, condition of the third class, undetermined, but with prospect of being determined. {**Blessed**} (\makarioi\). Beatitude here as in verse 37.

12:39 {**The thief**} (\ho kleptˆs\). The change here almost makes a new parable to illustrate the other, the parable of the housebreaking (*verses 39,40*) to illustrate the parable of the waiting servants (*35-38*). This same language appears in Mt 24:43f. "The Master returning from a wedding is replaced by a thief whose study it is to come to the house he means to plunder at an unexpected time" (*Bruce*). The parallel in Mt 24:43-51 with Lu 12:39-46 does not have the interruption by Peter. {**He would have watched**} (\egrˆgorˆsen an\). Apodosis of second-class condition, determined as unfulfilled, made plain by use of \an\ with aorist indicative which is not repeated with \ouk aphˆken\ (*first aorist active indicative of \aphiˆmi\, \k\ aorist*), though it is sometimes repeated (*Mt 24:43*).

12:40 {**Be ye**} (\ginesthe\). Present middle imperative, keep on becoming. {**Cometh**} (\erchetai\). Futuristic present indicative. See Mt 24:43-51 for details in the comparison with Luke.

12:41 **{Peter said}** (*\Eipen de ho Petros*). This whole paragraph from verse 22-40 had been addressed directly to the disciples. Hence it is not surprising to find Peter putting in a question. This incident confirms also the impression that Luke is giving actual historical data in the environment of these discourses. He is certain that the Twelve are meant, but he desires to know if others are included, for he had spoken to the multitude in verses 13-21. Recall Mr 13:37. This interruption is somewhat like that on the Mount of Transfiguration (*Lu 9:33*) and is characteristic of Peter. Was it the magnificent promise in verse 37 that stirred Peter's impulsiveness? It is certainly more than a literary device of Luke. Peter's question draws out a parabolic reply by Jesus (*42-48*).

12:42 **{Who then}** (*\tis ara*). Jesus introduces this parable of the wise steward (*42-48*) by a rhetorical question that answers itself. Peter is this wise steward, each of the Twelve is, anyone is who acts thus. **{The faithful and wise steward}** (*\ho pistos oikonomos ho phronimos*). The faithful steward, the wise one. A steward is house manager (*\oikos, nem“\, to manage*). Each man is a steward in his own responsibilities. **{Household}** (*\therapeias*). Literally, service from *\therapeu“*. medical service as in Lu 9:11, by metonymy household (*a body of those domestics who serve*). **{Their portion of food}** (*\to sitometrion*). Late word from *\sitometre“* (*Ge 47:12*) for the Attic *\ton siton metre“*, to measure the food, the rations. Here only in the N.T. or anywhere else till Deissmann (*_Bible Studies_, p. 158*) found it in an Egyptian papyrus and then an inscription in Lycia (*_Light from the Ancient East_, p. 104*).

12:44 **{Over all}** (*\epi pfsin*). See Mt 24-47 for *\epi* with locative in this sense. Usually with genitive as in verse 42 and sometimes with accusative as in verse 14.

12:45 **{Shall say}** (*\eip^i*). Second aorist subjunctive, with *\ean*, condition of the third class, undetermined, but with prospect of being determined. **{Delayeth}** (*\chronizei*). From *\chronos*, time, spends time, lingers. **{Shall begin}** (*\arx^tai*). First aorist middle subjunctive with *\ean* and the same condition as *\eip^i*, above. **{The menservants}** (*\tous paidas*) **{and the maidservants}** (*\kai tas paidiskas*). *\Paidisk^* is a diminutive of *\pais* for a young female slave and occurs in the papyri, originally just a damsel. Here *\pais* can mean slave also though strictly just a boy.

12:46 {**Shall cut him asunder**} (\dichotom^{sei}\). An old and somewhat rare word from \dichotomos\ and that from \dicha\ and \temn^{ai}\, to cut, to cut in two. Used literally here. In the N.T. only here and Mt 24:51. {**With the unfaithful**} (\meta tⁿ apistⁿ\). Not here "the unbelieving" though that is a common meaning of \apistos\ (\a\ privative and \pistos\, from \peith^{ai}\), but the unreliable, the untrustworthy. Here Mt 24:51 has "with the hypocrites," the same point. The parallel with Mt 24:43-51 ends here. Mt 24:51 adds the saying about the wailing and the gnashing of teeth. Clearly there Luke places the parable of the wise steward in this context while Matthew has it in the great eschatological discourse. Once again we must either think that Jesus repeated the parable or that one of the writers has misplaced it. Luke alone preserves what he gives in verses 47,48.

12:47 {**Which knew**} (\ho gnous\). Articular participle (*second aorist active, punctiliar and timeless*). The one who knows. So as to \m^h hetoimasas^{ai} poi^{as}\ (*does not make ready or do*). {**Shall be beaten with many stripes**} (\dar^{setai} pollas\). Second future passive of \der^{ai}\, to skin, to beat, to flay (*see on Mt 21:35; Mr 12:3,5*). The passive voice retains here the accusative \pollas\ (*supply pl^{gas}\, present in Lu 10:30*). The same explanation applies to \oligas\ in verse 48.

12:48 {**To whomsoever much is given**} (\panti de hⁱ edoth^{ai} polu\). Here is inverse attraction from \hoi\ to \panti\ (*Robertson, _Grammar_, pp. 767f.*). Note \par^{ai} autou\ (*from him*) without any regard to \panti\. {**They commit**} (\parethento\). Second aorist middle indicative, timeless or gnomic aorist. Note the impersonal plural after the passive voice just before.

12:49 {**I came to cast fire**} (\Pur^{ai} lthon balein\). Suddenly Jesus lets the volcano in his own heart burst forth. The fire was already burning. "Christ came to set the world on fire, and the conflagration had already begun" (*Plummer*). The very passion in Christ's heart would set his friends on fire and his foes in opposition as we have just seen (*Lu 11:53f.*). It is like the saying of Jesus that he came to bring not peace, but a sword, to bring cleavage among men (*Mt 10:34-36*). {**And what will I, if it is already kindled?**} (\kai ti thel^{ai} ei^{ai} d^{ai} an^{phth}\). It is not clear what this passage means. Probably \ti\ is to be taken in the sense of "how" (\p^{ai}s\). How I wish. Then \ei\ can be taken as

equal to \hoti\. How I wish that it were already kindled.
\An^phth^ is first aorist passive of \anapt^, to set fire to,
to kindle, to make blaze. Probably Luke means the conflagration
to come by his death on the Cross for he changes the figure and
refers to that more plainly.

12:50 **{I have a baptism}** (\baptisma de ech^). Once again Jesus
will call his baptism the baptism of blood and will challenge
James and John to it (**Mr 10:32f.; Mt 20:22f.**). So here. "Having
used the metaphor of fire, Christ now uses the metaphor of water.
The one sets forth the result of his coming as it affects the
world, the other as it affects himself. The world is lit up with
flames and Christ is bathed in blood" (**Plummer**). **{And how I am
straitened}** (\kai p^s sunechomai). See this same vivid verb
\sunechomai in Lu 8:37; Ac 18:5; Php 1:23 where Paul uses it
of his desire for death just as Jesus does here. The urge of the
Cross is upon Jesus at the moment of these words. We catch a
glimpse of the tremendous passion in his soul that drove him on.
{Till it be accomplished} (\he^s hotou telesth^i). First aorist
passive subjunctive of \tele^ with \he^s hotou\ (**until which
time**), the common construction for the future with this
conjunction.

12:51 **{But rather division}** (\all' ^ diamerismon). Peace at any
price is not the purpose of Christ. It is a pity for family jars
to come, but loyalty to Christ counts more than all else. These
ringing words (**Lu 12:51-53**) occur in Mt 10:34-36 in the
address to the Twelve for the Galilean tour. See discussion of
details there. These family feuds are inevitable where only part
cleave to Christ. In Matthew we have \kata\ with the genitive
whereas in Luke it is \epi\ with the dative (**and accusative
once**).

12:54 **{To the multitudes also}** (\kai tois ochlois). After the
strong and stirring words just before with flash and force Jesus
turns finally in this series of discourses to the multitudes
again as in verse 15. There are similar sayings to these verses
54-59 in Mt 16:1f; 5:25f. There is a good deal of difference
in phraseology whether that is due to difference of source or
different use of the same source (**Q or Logia**) we do not know. Not
all the old MSS. give Mt 16:2,3. In Matthew the Pharisees and
Sadducees were asking for a sign from heaven as they often did.
These signs of the weather, "a shower" (\ombros, **Lu 12:54**) due
to clouds in the west, "a hot wave" (\kaus^n, **verse 55**) due to a

south wind (*\noton*) blowing, "fair weather" (*\eudia*, *Mt 16:2*) when the sky is red, are appealed to today. They have a more or less general application due to atmospheric and climatic conditions.

12:56 **{To interpret this time}** (*\ton kairon touton dokimazein*). To test *\dokimazein* as spiritual chemists. No wonder that Jesus here calls them "hypocrites" because of their blindness when looking at and hearing him. So it is today with those who are willfully blind to the steps of God among men. This ignorance of the signs of the times is colossal.

12:57 **{Even of yourselves}** (*\kai aph' heaut' n*). Without the presence and teaching of Jesus they had light enough to tell what is right (*\to dikaion*) and so without excuse as Paul argued in Ro 1-3.

12:58 **{Give diligence to be quit of him}** (*\dos ergasian ap'llachthai ap' autou*). Second aorist active imperative *\dos* from *\did' mi*. *\Ap'llachthai*, perfect passive infinitive of *\apallass' * an old verb common, but only twice in the N.T. (*here and Ac 19:12*). Used here in a legal sense and the tense emphasizes a state of completion, to be rid of him for good. **{Hale thee}** (*\katasur' i*). Drag down forcibly, old verb, only here in the N.T. **{To the officer}** (*\t' i praktori*). The doer, the proctor, the exactor of fines, the executor of punishment. Old word, only here in the N.T.

12:59 **{Till thou have paid}** (*\he' s apod' is*). Second aorist active subjunctive of *\apodid' mi*, to pay back in full. **{The last mite}** (*\to eschaton lepton*). From *\lep' *, to peel off the bark. Very small brass coin, one-eighth of an ounce. In the N.T. only here and Lu 21:2; Mr 12:42 (*the poor widow's mite*) which see.

[\[Previous\]](#) [\[Next\]](#)

13:1 {**At that very season**} (*\en aut“i t“i kair“i*). Luke's frequent idiom, "at the season itself." Apparently in close connexion with the preceding discourses. Probably "were present" (*\par^san*, *imperfect of \pareimi*) means "came," "stepped to his side," as often (*Mt 26:50; Ac 12:20; Joh 11:28*). These people had a piece of news for Jesus. {**Whose blood Pilate had mingled with their sacrifices**} (*\h“n to haima Peilatos emixen meta t“n thusi“n aut“n*). The verb *\emixen* is first aorist active (*not past perfect*) of *\mignumi*, a common verb. The incident is recorded nowhere else, but is in entire harmony with Pilate's record for outrages. These Galileans at a feast in Jerusalem may have been involved in some insurrection against the Roman government, the leaders of whom Pilate had slain right in the temple courts where the sacrifices were going on. Jesus comments on the incident, but not as the reporters had expected. Instead of denunciation of Pilate he turned it into a parable for their own conduct in the uncertainty of life.

13:2 {**Sinners above all**} (*\hamart“loi para pantas*). *\Para* means "beside," placed beside all the Galileans, and so beyond or above (*with the accusative*). {**Have suffered**} (*\peponthasin*). Second perfect active indicative third plural from *\pasch“*, common verb, to experience, suffer. The tense notes that it is "an irrevocable fact" (*Bruce*).

13:3 {**Except ye repent**} (*\ean m^ metano^te*). Present active subjunctive of *\metanoē*, to change mind and conduct, linear action, keep on changing. Condition of third class, undetermined, but with prospect of determination. {**Ye shall perish**} (*\apoleisthe*). Future middle indicative of *\apollumi* and intransitive. Common verb.

13:4 {**The tower in Siloam**} (*\ho purgos en Sil“am*). Few sites have been more clearly located than this. Jesus mentions this accident (*only in Luke*) of his own accord to illustrate still further the responsibility of his hearers. Jesus makes use of public events in both these incidents to teach spiritual lessons. He gives the "moral" to the massacre of the Galilean pilgrims and

the "moral" of the catastrophe at Siloam. **{Offenders}** (*\opheiletai*). Literally, **{debtors}**, not sinners as in verse 2 and as the Authorized Version renders here. See 7:41; 11:4; Mt 6:12; 18:24-34.

13:5 **{Except ye repent}** (*\ean m^ metano^s^te*). First aorist active subjunctive, immediate repentance in contrast to continued repentance, *\metano^te* in verse 3, though Westcott and Hort put *\metano^te* in the margin here. The interpretation of accidents is a difficult matter, but the moral pointed out by Jesus is obvious.

13:6 **{Planted}** (*\pephuteumen^n*). Perfect passive participle of *\phuteu^*, to plant, an old verb, from *\phuton*, a plant, and that from *\phu^*, to grow. But this participle with *\eichen* (*imperfect active of \ech^*) does not make a periphrastic past perfect like our English "had planted." It means rather, he had a fig tree, one already planted in his vineyard.

13:7 **{The vinedresser}** (*\ton ampelourgon*). Old word, but here only in the N.T., from *\ampelos*, vine, and *\ergon*, work. **{These three years I come}** (*\tria et^ aph' hou erchomai*). Literally, "three years since (*from which time*) I come." These three years, of course, have nothing to do with the three years of Christ's public ministry. The three years are counted from the time when the fig tree would normally be expected to bear, not from the time of planting. The Jewish nation is meant by this parable of the barren fig tree. In the withering of the barren fig tree later at Jerusalem we see parable changed to object lesson or fact (*Mr 11:12-14; Mt 21:18f.*). **{Cut it down}** (*\ekkopson*). "Cut it out," the Greek has it, out of the vineyard, perfective use of *\ek* with the effective aorist active imperative of *\kopt^*, where we prefer "down." **{Why?}** (*\hina ti*). Ellipsis here of *\gen^tai* of which *\ti* is subject (*Robertson, _Grammar_, pp. 739,916*). **{Also}** (*\kai*). Besides bearing no fruit. **{Doth cumber the ground}** (*\t^n g^n katargei*). Makes the ground completely idle, of no use (*\kata, arge^*, from *\argos*, *\a\ privative and \ergon\, work*). Late verb, here only in the N.T. except in Paul's Epistles.

13:8 **{Till I shall dig}** (*\he^s hotou skaps^*). First aorist active subjunctive like *\bal^* (*second aorist active subjunctive of \ball^*), both common verbs. **{Dung it}** (*\bal^ kopria*). Cast dung around it, manure it. *\Kopria*, late word, here alone in the

N.T.

13:9 {**And if it bear fruit thenceforth**} (\k'an men poi's'i karpon eis to mellon\). Aposiopesis, sudden breaking off for effect (*Robertson, _Grammar_, p. 1203*). See it also in Mr 11:32; Ac 23:9. Trench (*_Parables_*) tells a story like this of intercession for the fig tree for one year more which is widely current among the Arabs today who say that it will certainly bear fruit this time.

13:10 {**He was teaching**} (\^n didask"n\). Periphrastic imperfect active.

13:11 {**A spirit of infirmity**} (\pneuma astheneias\). A spirit that caused the weakness (\astheneias\, *lack of strength*) like a spirit of bondage (*Ro 8:15*), genitive case. {**She was bowed together**} (\^n sunkuptousa\). Periphrastic imperfect active of \sunkupt"\, old verb, here only in the N.T., to bend together, medical word for curvature of the spine. {**And could in no wise lift herself up**} (\kai m^ dunamen^ anakupsai eis to panteles\). Negative form of the previous statement. \Anakupsai\, first aorist active infinitive of \anakupt"\ (\ana, kupt"\, *same verb above compounded with \sun*). Unable to bend herself up or back at all (\eis to panteles\, *wholly as in Heb 7:25 only other passage in the N.T. where it occurs*). The poor old woman had to come in all bent over.

13:12 {**He called her**} (\proseph"n^sen\). To come to him (\pros\). {**Thou art loosed**} (\apolelusiai\). Perfect passive indicative of \apolu"\, common verb, loosed to stay free. Only N.T. example of use about disease.

13:13 {**He laid his hands upon her**} (\epeth^ken aut^i tas cheiras\). First aorist active indicative of \epitith^mi\. As the Great Physician with gentle kindness. {**She was made straight**} (\an"rth"th^). First aorist (*effective*) passive indicative of \anortho"\, old verb, but only three times in the N.T. (*Lu 13:13; Heb 12:12; Ac 15:16*), to make straight again. Here it has the literal sense of making straight the old woman's crooked back. {**She glorified God**} (\edoxazen ton theon\). Imperfect active. Began it (*inchoative*) and kept it up.

13:14 {**Answered**} (\apokritheis\). First aorist passive participle of \apokrinomai\. No one had spoken to him, but he felt his

importance as the ruler of the synagogue and was indignant (*\aganakt“n*, from *\agan* and *\achomai*, to feel much pain). His words have a ludicrous sound as if all the people had to do to get their crooked backs straightened out was to come round to his synagogue during the week. He forgot that this poor old woman had been coming for eighteen years with no result. He was angry with Jesus, but he spoke to the multitude (*\t“i ochl“i*). {**Ought**} (*\dei*). Really, must, necessary, a direct hit at Jesus who had "worked" on the sabbath in healing this old woman. {**And not**} (*\kai m^ *). Instead of *\kai ou*, because in the imperative clause.

13:15 {**The Lord answered him**} (*\apekrith^ de aut“i ho Kurios*). Note use of "the Lord" of Jesus again in Luke's narrative. Jesus answered the ruler of the synagogue who had spoken to the crowd, but about Jesus. It was a crushing and overwhelming reply. {**Hypocrites**} (*\hupokritai*). This pretentious faultfinder and all who agree with him. {**Each of you**} (*\hekastos hum“n*). An *_argumentum ad hominen_*. These very critics of Jesus cared too much for an ox or an ass to leave it all the sabbath without water. {**Stall**} (*\phatn^s*). Old word, in the N.T. only here and Lu 2:7,12,16 the manger where the infant Jesus was placed. {**To watering**} (*\potizei*). Old verb, causative, to give to drink.

13:16 {**Daughter of Abraham**} (*\thugatera Abraam*). Triple argument, human being and not an ox or ass, woman, daughter of Abraham (*Jewess*), besides being old and ill. {**Ought not**} (*\ouk edei*). Imperfect active. Of necessity. Jesus simply had to heal her even if on the sabbath. {**Whom Sftan bound**} (*\h^n ed^sen ho Satanas*). Definite statement that her disease was due to Satan.

13:17 {**Were put to shame**} (*\kat^ischunonto*). Imperfect passive of *\kataischun“*, old verb, to make ashamed, make one feel ashamed. Passive here, to blush with shame at their predicament. {**Rejoiced**} (*\echairen*). Imperfect active. Sharp contrast in the emotions of the two groups. {**Were done**} (*\ginomenois*). Present middle participle, were continually being done.

13:18 {**He said therefore**} (*\elegen oun*). It is not clear to what to refer "therefore," whether to the case of the woman in verse 11, the enthusiasm of the crowd in verse 17, or to something not recorded by Luke.

13:19 {**A grain of mustard seed**} (*\kokk“i sinape“s*). Either the

sinapis nigra or the _salvadora persica_, both of which have small seeds and grow to twelve feet at times. The Jews had a proverb: "Small as a mustard seed." Given by Mr 4:30-32; Mt 13:31f. in the first great group of parables, but just the sort to be repeated. **{Cast into his own garden}** (*\ebalen eis k^pon heautou*). Different from "earth" (*Mark*) or "field" (*Matthew.*)" *\K^pos*, old word for garden, only here in the N.T. and Joh 19:1,26; 19:41. **{Became a tree}** (*\egeneto eis dendron*). Common Hebraism, very frequent in LXX, only in Luke in the N.T., but does appear in _Koin_, though rare in papyri; this use of *\eis* after words like _ginomai_. It is a translation Hebraism in Luke. **{Lodged}** (*\katesk^n^sen*). Mark and Matthew have *\katask^noin* infinitive of the same verb, to make tent (*or nest*).

13:20 **{Whereunto shall I liken?}** (*\Tini homoi^s^;*). This question alone in Luke here as in verse 18. But the parable is precisely like that in Mt 13:33, which see for details.

13:22 **{Journeying on unto Jerusalem}** (*\poreian poioumenos eis Ierosoluma*). Making his way to Jerusalem. Note tenses here of continued action, and distributive use of *\kata* with cities and villages. This is the second of the journeys to Jerusalem in this later ministry corresponding to that in Joh 11.

13:23 **{Are they few that be saved?}** (*\ei oligoi hoi s^zomenoi;*). Note use of *\ei* as an interrogative which can be explained as ellipsis or as *\ei=^* (*Robertson, Grammar, p. 1024*). This was an academic theological problem with the rabbis, the number of the elect.

13:24 **{Strive}** (*\ag^nizesthe*). Jesus makes short shrift of the question. He includes others (*present middle plural of \ag^nizomai*, *common verb, our agonize*). Originally it was to contend for a prize in the games. The kindred word *\ag^nia* occurs of Christ's struggle in Gethsemane (*Lu 22:44*). The narrow gate appears also in Mt 7:13, only there it is an outside gate (*\pul^s*) while here it is the entrance to the house, "the narrow door" (*\thuras*).

13:25 **{When once}** (*\aph' hou an*). Possibly to be connected without break with the preceding verse (*so Westcott and Hort*), though Bruce argues for two parables here, the former (*verse 24*) about being in earnest, while this one (*verses 25-30*) about not being too late. The two points are here undoubtedly. It

is an awkward construction, \aph' hou = apo toutou hote\ with \an\ and the aorist subjunctive (*egerth*^i\ *and* \apokleis^i\). See Robertson, *_Grammar_*, p. 978. {**Hath shut to**} (\apokleis^i\), first aorist active subjunctive of \apoklei“, old verb, but only here in the N.T. Note effective aorist tense and perfective use of \apo\, slammed the door fast. {**And ye begin**} (\kai arx^sthe\). First aorist middle subjunctive of \archomai\ with \aph' hou an\ like \egerth^i\ and \apokleis^i\. {**To stand**} (\hestanai\). Second perfect active infinitive of \hist^mi\, intransitive tense {**and to knock**} (\kai krouein\). Present active infinitive, to keep on knocking. {**Open to us**} (\anoixon h^min\). First aorist active imperative, at once and urgent. {**He shall say**} (\erei\). Future active of \eipon\ (*defective verb*). This is probably the apodosis of the \aph' hou\ clause.

13:26 {**Shall ye begin**} (\arxesthe\). Future middle, though Westcott and Hort put \arx^sthe\ (*aorist middle subjunctive of \archomai*) and in that case a continuation of the \aph' hou\ construction. It is a difficult passage and the copyists had trouble with it. {**In thy presence**} (\en“pion sou\). As guests or hosts or neighbours some claim, or the master of the house. It is grotesque to claim credit because Christ taught in their streets, but they are hard run for excuses and claims.

13:27 {**I know not whence ye are**} (\ouk oida pothen este\). This blunt statement cuts the matter short and sweeps away the flimsy cobwebs. Acquaintance with Christ in the flesh does not open the door. Jesus quotes Ps 8:9 as in Mt 7:23, there as in the LXX, here with \pantes ergatai adikias\, there with \hoi ergazomenoi t^n anomian\. But \apost^te\ (*second aorist active imperative*) here, and there \apoch“reite\ (*present active imperative*).

13:28 {**There**} (\ekei\). Out there, outside the house whence they are driven. {**When ye shall see**} (\hotan ops^sthe\). First aorist middle subjunctive (*of a late aorist* \“psam^n\ of \hora“, though \opsesthe\ (*future middle*) in margin of Westcott and Hort, unless we admit here a "future" subjunctive like Byzantine Greek (*after Latin*). {**And yourselves cast forth without**} (\humfs de ekballomenous ex“\). Present passive participle, continuous action, "you being cast out" with the door shut. See on Mt 8:11f. for this same picture.

13:29 {**Shall sit down**} (\anaklith^sontai\). Future passive indicative third plural. Recline, of course, is the figure of

this heavenly banquet. Jesus does not mean that these will be saved in different ways, but only that many will come from all the four quarters of the earth.

13:30 **{Last}** (*\eschatoi*). This saying was repeated many times (*Mt 19:30; Mr 10:31; Mt 20:16*).

13:31 **{In that very hour}** (*\en aut^i t^i h^rfi*). Luke's favourite notation of time. **{Pharisees}** (*\Pharisaioi*). Here we see the Pharisees in a new role, warning Jesus against the machinations of Herod, when they are plotting themselves.

13:32 **{That fox}** (*\t^i al^peki taut^i*). This epithet for the cunning and cowardice of Herod shows clearly that Jesus understood the real attitude and character of the man who had put John the Baptist to death and evidently wanted to get Jesus into his power in spite of his superstitious fears that he might be John the Baptist _redivivus_. The message of Jesus means that he is independent of the plots and schemes of both Herod and the Pharisees. The preacher is often put in a tight place by politicians who are quite willing to see him shorn of all real power. **{Cures}** (*\iaseis*). Old word, but in the N.T. only here and Ac 4:22,30. **{I am perfected}** (*\teleiounai*). Present passive indicative of *\teleio^*, old verb from *\teleios*, to bring to perfection, frequent in the N.T. Used in Heb 2:10 of the Father's purpose in the humanity of Christ. Perfect humanity is a process and Jesus was passing through that, without sin, but not without temptation and suffering. It is the prophetic present with the sense of the future.

13:33 **{The day following}** (*\t^i echomen^i*). See Ac 20:15. The same as the third day in verse 32. A proverb. **{It cannot be}** (*\ouk endechetai*). It is not accepted, it is inadmissible. A severely ironical indictment of Jerusalem. The shadow of the Cross reaches Perea where Jesus now is as he starts toward Jerusalem.

13:34 **{O Jerusalem, Jerusalem}** (*\Ierousal^m, Ierousal^m*). In Mt 23:37f. Jesus utters a similar lament over Jerusalem. The connection suits both there and here, but Plummer considers it "rather a violent hypothesis" to suppose that Jesus spoke these words twice. It is possible, of course, though not like Luke's usual method, that he put the words here because of the mention of Jerusalem. In itself it is not easy to see why Jesus could not

have made the lament both here and in Jerusalem. The language of the apostrophe is almost identical in both places (*Lu 13:34f.; Mt 23:37-39*). For details see on Matthew. In Luke we have \episunaxai\ (*late first aorist active infinitive*) and in Matthew \episunagagein\ (*second aorist active infinitive*), both from \episunag“, a double compound of late Greek (*Polybius*). Both have "How often would I" (\posakis ^thel^sa\). How often did I wish. Clearly showing that Jesus made repeated visits to Jerusalem as we know otherwise only from John's Gospel. {Even as} (\hon tropon\). Accusative of general reference and in Mt 23:37 also. Incorporation of antecedent into the relative clause. {Brood} (\nossian\) is in Luke while Matthew has {chickens} (\nossia\), both late forms for the older \neossia\. The adjective {desolate} (\er^mos\) is wanting in Lu 13:35 and is doubtful in Mt 23:39.

[\[Previous\]](#) [\[Next\]](#)

14:1 {**When he went**} (\en t*“i elthein auton*\). Luke's favourite temporal clause = "on the going as to him." {**That**} (\kai\). Another common Lukan idiom, \kai=hoti\ after \egeneto\, like Hebrew *_wav_*. {**They**} (\autoi\). Emphatic. {**Were watching**} (*san parat^{roumenoi}*\). Periphrastic imperfect middle. Note force of \autoi\, middle voice, and \para-. They were themselves watching on the side (*on the sly*), watching insidiously, with evil intent as in Mr 3:2 (*active*).

14:2 {**Which had the dropsy**} (\hudr*“pikos*\). Late and medical word from \hud*“r*\ (*water*), one who has internal water (\hudr*“ps*\). Here only in the N.T. and only example of the disease healed by Jesus and recorded.

14:3 {**Answering**} (\apokritheis\). First aorist passive participle without the passive meaning. Jesus answered the thoughts of those mentioned in verse 1. Here "lawyers and Pharisees" are treated as one class with one article (\tous\) whereas in 7:30 they are treated as two classes with separate articles. {**Or not**} (*ou*\). The dilemma forestalled any question by them. {**They held their peace**} (\h^{suchasan}\). Ingressive aorist active of old verb \h^{suchaz}-. They became silent, more so than before.

14:4 {**Took him**} (\epilabomenos\). Second aorist middle participle of \epilamban*“*\, an old verb, only in the middle in the N.T. It is not redundant use, "took and healed," but "took hold of him and healed him." Only instance in the N.T. of its use in a case of healing. {**Let him go**} (\apelusen\). Probably, dismissed from the company to get him away from these critics.

14:5 {**An ass or an ox**} (\onos [^]bous\). But Westcott and Hort \huios [^]bous\ (*a son or an ox*). The manuscripts are much divided between \huios\ (*son*) and \onos\ (*ass*) which in the abbreviated uncials looked much alike (*TC, OC*) and were much alike. The sentence in the Greek reads literally thus: Whose ox or ass of you shall fall (\peseitai\, *future middle of* \pipto\) into a well and he (*the man*) will not straightway draw him up (\anaspasei\, *future active of* \anasp*“*\) on the sabbath day? The

very form of the question is a powerful argument and puts the lawyers and the Pharisees hopelessly on the defensive.

14:6 {**Could not answer again**} (\ouk ischusan antapokrith^{nai}\).

Did not have strength to answer back or in turn (\anti-\) as in Ro 9:20. They could not take up the argument and were helpless. They hated to admit that they cared more for an ox or ass or even a son than for this poor dropsical man.

14:7 {**A parable for those which were bidden**} (\pros tous kekl^{menous} parabolⁿ\). Perfect passive participle of \kale[“]\, to call, to invite. This parable is for the guests who were there and who had been watching Jesus. {**When he marked**} (\epech^{“n}\). Present active participle of \epech[“]\ with \ton noun\ understood, holding the mind upon them, old verb and common. {**They chose out**} (\exelegonto\). Imperfect middle, were picking out for themselves. {**The chief seats**} (\tas pr[“]toklisias\). The first reclining places at the table. Jesus condemned the Pharisees later for this very thing (*Mt 23:6; Mr 12:39; Lu 20:46*). On a couch holding three the middle place was the chief one. At banquets today the name of the guests are usually placed at the plates. The place next to the host on the right was then, as now, the post of honour.

14:8 {**Sit not down**} (\m[^] kataklith^{is}\). First aorist (*ingressive*) passive subjunctive of \kataklin[“]\, to recline. Old verb, but peculiar to Luke in the N.T. (*7:36; 9:14; 14:8; 24:30*). {**Be bidden**} (\i kekl^{menos}\). Periphrastic perfect passive subjunctive of \kale[“]\ after \m[^] pote\.

14:9 {**And say**} (\kai erei\). Changes to future indicative with \m[^] pote\ as in 12:58. {**Shalt begin with shame**} (\arxⁱ meta aischun^s\). The moment of embarrassment. {**To take the lowest place**} (\ton eschaton topon katechein\). To hold down the lowest place, all the intermediate ones being taken.

14:10 {**Sit down**} (\anapese\). Second aorist active imperative of \anapipt[“]\, to fall up or back, to lie back or down. Late Greek word for \anaklin[“]\ (*cf. \kataklin[“] in verse 8*). {**He that hath bidden thee**} (\ho kekl^k“s se\). Perfect active participle as in verse 12 (\t^{“i} kekl^{koti}\) with which compare \ho kalesas\ in verse 9 (*first aorist active participle*). {**He may say**} (\erei\). The future indicative with \hina\ does occur in the _Koin_, (*papyri*) and so in the N.T. (*Robertson, _Grammar_, p.*

984). {Go up higher} (\pros^{anab}thi\). Second aorist active imperative second singular of \pros^{anabain}“, an old double compound verb, but here only in the N.T. Probably, "Come up higher," because the call comes from the host and because of \pros\.

14:11 **{Shall be humbled}** (\tapein“th^{setai}\). First future passive. One of the repeated sayings of Jesus (**18:14; Mt 23:12**).

14:12 **{A dinner or a supper}** (\ariston ^ deipnon\). More exactly, a breakfast or a dinner with distinction between them as already shown. This is a parable for the host as one had just been given for the guests, though Luke does not term this a parable. **{Call not}** (\m^{ph}“nei\). \M\ and the present imperative active, prohibiting the habit of inviting only friends. It is the _exclusive_ invitation of such guests that Jesus condemns. There is a striking parallel to this in Plato's _Phaedrus_ 233. **{Recompense}** (\antapodoma\). In the form of a return invitation. Like \anti\ in "bid thee again" (\antikales“sin\).

14:13 **{When thou makest a feast}** (\hotan doch^{n poi}is\). \Hotan\ and the present subjunctive in an indefinite temporal clause. \Dochⁿ\ means reception as in Lu 5:29, late word, only in these two passages in the N.T. Note absence of article with these adjectives in the Greek (*poor people, maimed folks, lame people, blind people*).

14:14 **{To recompense thee}** (\antapodounai soi\). Second aorist active infinitive of this old and common double compound verb, to give back in return. The reward will come at the resurrection if not before and thou shalt be happy.

14:15 **{Blessed}** (\makarios\). Happy, same word in the Beatitudes of Jesus (**Mt 5:3ff.**). This pious platitude whether due to ignorance or hypocrisy was called forth by Christ's words about the resurrection. It was a common figure among the rabbis, the use of a banquet for the bliss of heaven. This man may mean that this is a prerogative of the Pharisees. He assumed complacently that he will be among the number of the blest. Jesus himself uses this same figure of the spiritual banquet for heavenly bliss (**Lu 22:29**). **{Shall eat}** (\phagetai\). Future middle from \esthi“, defective verb, from stem of the aorist (\ephagon\ like \edomai\ of the old Greek.

14:16 {**Made**} (\epoiei\). Imperfect active, was on the point of making (*inchoative*). {**Great supper**} (\deipnon\). Or dinner, a formal feast. Jesus takes up the conventional remark of the guest and by this parable shows that such an attitude was no guarantee of godliness (*Bruce*). This parable of the marriage of the King's son (*Lu 14:15-24*) has many points of likeness to the parable of the wedding garment (*Mt 22:1-14*) and as many differences also. The occasions are very different, that in Matthew grows out of the attempt to arrest Jesus while this one is due to the pious comment of a guest at the feast and the wording is also quite different. Hence we conclude that they are distinct parables. {**And he bade many**} (\kai ekalesen pollous\). Aorist active, a distinct and definite act following the imperfect \epoiei\.

14:17 {**His servant**} (\ton doulon autou\). His bondservant. _Vocator_ or Summoner (*Es 5:8; 6:14*). This second summons was the custom then as now with wealthy Arabs. Tristram (*_Eastern Customs_, p. 82*) says: "To refuse the second summons would be an insult, which is equivalent among the Arab tribes to a declaration of war."

14:18 {**With one consent**} (\apo mias\). Some feminine substantive like \gn^m^s\ or \psuch^s\ has to be supplied. This precise idiom occurs nowhere else. It looked like a conspiracy for each one in his turn did the same thing. {**To make excuse**} (\paraiteisthai\). This common Greek verb is used in various ways, to ask something from one (*Mr 15:6*), to deprecate or ask to avert (*Heb 12:19*), to refuse or decline (*Ac 25:11*), to shun or to avoid (*2Ti 2:23*), to beg pardon or to make excuses for not doing or to beg (*Lu 14:18ff.*). All these ideas are variations of \aite^, to ask in the middle voice with \para\ in composition. {**The first**} (\ho pr^tos\). In order of time. There are three of the "many" ("*all*"), whose excuses are given, each more flimsy than the other. {**I must needs**} (\ech^anagk^n\). I have necessity. The land would still be there, a strange "necessity." {**Have me excused**} (\eche me par^it^menon\). An unusual idiom somewhat like the English perfect with the auxiliary "have" and the modern Greek idiom with \ech^, but certainly not here a Greek periphrasis for \par^it^so\. This perfect passive participle is predicate and agrees with \me\. See a like idiom in *Mr 3:1; Lu 12:19 (Robertson, _Grammar_, pp. 902f.)*. The Latin had a similar idiom, _habe me excusatum_. Same language in verse 19.

14:19 **{To prove them}** (\dokimasai auta\). He could have tested them before buying. The oxen would not run away or be stolen.

14:20 **{I cannot come}** (\ou dunamai elthein\). Less polite than the others but a more plausible pretence if he wanted to make it so. The law excused a newly married man from war (**De 24:5**), "but not from social courtesy" (**Ragg**). The new wife would probably have been glad to go with him to the feast if asked. But see 1Co 7:33. There is here as often a sharp difference between the excuses offered and the reasons behind them.

14:21 **{Being angry}** (\orgistheis\). First aorist (**ingressive**) passive, becoming angry. **{Quickly}** (\tache"s\). The dinner is ready and no time is to be lost. The invitation goes still to those in the city. **{Streets and lanes}** (\tas plateias kai rhumas\). Broadways and runways (**broad streets and narrow lanes**). **{Maimed}** (\anapeirous\). So Westcott and Hort for the old word \anap^rous\, due to itacism (\ei=^\ **in pronunciation**). The word is compounded of \ana\ and \p^ros\, lame all the way up.

14:22 **{And yet there is room}** (\kai eti topos estin\). The Master had invited "many" (**verse 16**) who had all declined. The servant knew the Master wished the places to be filled.

14:23 **{The highways and hedges}** (\tas hodous kai phragmous\). The public roads outside the city of Judaism just as the streets and lanes were inside the city. The heathen are to be invited this time. **{Hedges}** is fenced in places from \phrass^\", to fence in (**Ro 3:19**). **{Compel}** (\anagkason\). First aorist active imperative of \anagkaz^\", from \anagk^\" (**verse 18**). By persuasion of course. There is no thought of compulsory salvation. "Not to use force, but to constrain them against the reluctance which such poor creatures would feel at accepting the invitation of a great lord" (**Vincent**). As examples of such "constraint" in this verb see Mt 14:22; Ac 26:11; Ga 6:12. **{That my house may be filled}** (\hina gemisth^i mou ho oikos\). First aorist passive subjunctive of \gemiz^\", to fill full, old verb from \gem^\", to be full. Effective aorist. Subjunctive with \hina\ in final clause. The Gentiles are to take the place that the Jews might have had (**Ro 11:25**). Bengel says: _Nec natura nec gratia patitur vacuum_.

14:24 **{My supper}** (\mou tou deipnou\). Here it is still the Master of the feast who is summing up his reasons for his

conduct. We do not have to say that Jesus shuts the door now in the face of the Jews who may turn to him.

14:25 {**And he turned**} (\kai strapheis\). Second aorist passive participle of \streph“, common verb. It is a dramatic act on the part of Jesus, a deliberate effort to check the wild and unthinking enthusiasm of the crowds who followed just to be following. Note "many multitudes" (\ochloi polloi) and the imperfect tense \suneporeuonto\, were going along with him.

14:26 {**Hateth not**} (\ou misei\). An old and very strong verb \mise“, to hate, detest. The orientals use strong language where cooler spirits would speak of preference or indifference. But even so Jesus does not here mean that one must hate his father or mother of necessity or as such, for Mt 15:4 proves the opposite. It is only where the element of choice comes in (*cf. Mt 6:24*) as it sometimes does, when father or mother opposes Christ. Then one must not hesitate. The language here is more sharply put than in Mt 10:37. The \ou\ here coalesces with the verb \misei\ in this conditional clause of the first class determined as fulfilled. It is the language of exaggerated contrast, it is true, but it must not be watered down till the point is gone. In mentioning "and wife" Jesus has really made a comment on the excuse given in verse 20 (*I married a wife and so I am not able to come*). {**And his own life also**} (\eti te kai t^n psuch^n heautou\). Note \te kai\, both--and. "The \te\ (*B L*) binds all the particulars into one bundle of _renuncianda_" (*Bruce*). Note this same triple group of conjunctions (\eti te kai\ in Ac 21:28, "And moreover also," "even going as far as his own life." Martyrdom should be an ever-present possibility to the Christian, not to be courted, but not to be shunned. Love for Christ takes precedence "over even the elemental instinct of self-preservation" (*Ragg*).

14:27 {**His own cross**} (\ton stauron heauto-). This familiar figure we have had already (*Lu 9:23; Mr 8:34; Mt 10:38; 16:24*). Each follower has a cross which he must bear as Jesus did his. \Bastaz“ is used of cross bearing in the N.T. only here (*figuratively*) and Joh 19:17 literally of Jesus. Crucifixion was common enough in Palestine since the days of Antiochus Epiphanes and Alexander Jannaeus.

14:28 {**Build a tower**} (\purgon oikodom^sai\). A common metaphor, either a tower in the city wall like that by the Pool of Siloam

(**Lu 13:4**) or a watchtower in a vineyard (**Mt 21:33**) or a tower-shaped building for refuge or ornament as here. This parable of the rash builder has the lesson of counting the cost. **{Sit down}** (\kathisas\). Attitude of deliberation. **{First}** (\pr“ton\). First things first. So in verse 31. **{Count}** (\ps^phizeĩ\). Common verb in late writers, but only here and Re 13:18 in the N.T. The verb is from \ps^phos\, a stone, which was used in voting and so counting. Calculate is from the Latin _calculus_, a pebble. To vote was to cast a pebble (\tith^mi ps^phon\). Luke has Paul using "deposit a pebble" for casting his vote (**Ac 26:10**). **{The cost}** (\t^n dapan^n\). Old and common word, but here only in the N.T. from \dapt“\, to tear, consume, devour. Expense is something which eats up one's resources. **{Whether he hath wherewith to complete it}** (\ei echei eis apartismon\). If he has anything for completion of it. \Apartismon\ is a rare and late word (*in the papyri and only here in the N.T.*). It is from \apartiz“\, to finish off (\ap- and \artiz“\ *like our articulate*), to make even or square. Cf. \ex^rtismenos\ in 2Ti 3:17.

14:29 **{Lest haply}** (\hina m^pote\). Double final particles (*positive and negative with addition of* \pote\). Used here with aorist middle subjunctive in \arx“ntai\ (*begin*). **{When he hath laid ... and was not able}** (\thentos autou ... kai m^ ischuontos\) **{to finish}** (\ektelesai\). First aorist active infinitive. Note perfective use of \ek\, to finish out to the end. Two genitive absolutes, first, second aorist active participle \thentos\; second, present active participle \ischuontos\. **{To mock him}** (\aut“i empaizein\). An old verb, \em-paiz“\, to play like a child (\pais\), at or with, to mock, scoff at, to trifle with like Latin _illudere_.

14:30 **{This man}** (\houtos ho anthr“pos\). This fellow, contemptuous or sarcastic use of \houtos\.

14:31 **{To encounter}** (\sunbalein\). Second aorist active infinitive of \sunball“\, old and common verb, to throw or bring together, to dispute, to clash in war as here. **{Another king}** (\heter“i basileĩ\), to grapple with another king in war or for war (\eis polemon\). Associative instrumental case. **{Take counsel}** (\bouleusetai\). Future middle indicative of old and common verb \bouleu“\, from \boul^, will, counsel. The middle means to take counsel with oneself, to deliberate, to ponder. **{With ten thousand}** (\en deka chillasin\). Literally, in ten

thousand. See this so-called instrumental use of \en\ in Jude 1:14. Equipped in or with ten thousand. See Lu 1:17. Note \meta eikosi chiliad“n\ just below (*midst of twenty thousand*). **{To meet}** (\hupant`sai\). Common verb (*like* \apanta“\) from \anta“\ (\anta\, *end, face to face, from which* \anti\) with preposition \hupo\ (*or* \apo\), to go to meet. Here it has a military meaning.

14:32 **{Or else}** (\ei de m`ge\). Same idiom in 5:36. Luke is fond of this formula. **{An ambassador}** (\presbeian\). Old and common word for the office of ambassador, composed of old men (\presbeis\) like Japanese Elder Statesmen who are supposed to possess wisdom. In the N.T. only here and Lu 19:14. **{Asketh conditions of peace}** (\er“tfi pros eir`n`n\). The use of \er“ta“\ in this sense of beg or petition is common in the papyri and _Koin,_ generally. The original use of asking a question survives also. The text is uncertain concerning \pros eir`n`n\ which means with \er“ta“\, to ask negotiations for peace. In B we have \eis\ instead of \pros\ like verse 28. Most MSS. have \ta\ before \pros\ or \eis\, but not in Aleph and B. It is possible that the \ta\ was omitted because of preceding \tai\ (*homoeoteleuton*), but the sense is the same. See Ro 14:19 \ta t`s eir`n`s\, the things of peace, which concern or look towards peace, the preliminaries of peace.

14:33 **{Renounceth not}** (\ouk apotassetai\). Old Greek word to set apart as in a military camp, then in the middle voice to separate oneself from, say good-bye to (*Lu 9:61*), to renounce, forsake, as here. **{All that he hath}** (\pasin tois heautou huparchousin\). Dative case, says good-bye to all his property, "all his own belongings" (*neuter plural participle used as substantive*) as named in verse 26. This verse gives the principle in the two parables of the rash builder and of the rash king. The minor details do not matter. The spirit of self-sacrifice is the point.

14:35 **{Dunghill}** (\koprian\). Later word in the _Koin,_ vernacular. Here only in the N.T., though in the LXX. **{Men cast it out}** (\ex“ ballousin auto\). Impersonal plural. This saying about salt is another of Christ's repeated sayings (*Mt 5:13; Mr 9:50*). Another repeated saying is the one here about having ears to hear (*Lu 8:8; 14:35, Mt 11:15; 13:43*).

[\[Previous\]](#) [\[Next\]](#)

15:1 {**All the publicans and sinners**} (\pantes hoi tel“nai kai hoi hamart“loi\). The two articles separate the two classes (*all the publicans and the sinners*). They are sometimes grouped together (5:30; Mt 9:11), but not here. The publicans are put on the same level with the outcasts or sinners. So in verse 2 the repeated article separates Pharisees and scribes as not quite one. The use of "all" here may be hyperbole for very many or the reference may be to these two classes in the particular place where Jesus was from time to time. {**Were drawing near unto him**} (\^san aut“i eggizontes\). Periphrastic imperfect of \eggiz“\, from \eggus\ (*near*), late verb. {**For to hear**} (\akouein\). Just the present active infinitive of purpose.

15:2 {**Both ... and**} (\te ... kai\). United in the complaint. {**Murmured**} (\diegogguzon\). Imperfect active of \diagogguz“\, late Greek compound in the LXX and Byzantine writers. In the N.T. only here and Lu 19:7. The force of \dia\ here is probably between or among themselves. It spread (*imperfect tense*) whenever these two classes came in contact with Jesus. As the publicans and the sinners were drawing near to Jesus just in that proportion the Pharisees and the scribes increased their murmurings. The social breach is here an open yawning chasm. {**This man**} (\houtos\). A contemptuous sneer in the use of the pronoun. They spoke out openly and probably pointed at Jesus. {**Receiveth**} (\prosdechetai\). Present middle indicative of the common verb \prosdechomai\, In 12:36 we had it for expecting, here it is to give access to oneself, to welcome like \hupedexato\ of Martha's welcome to Jesus (*Lu 10:38*). The charge here is that this is the habit of Jesus. He shows no sense of social superiority to these outcasts (*like the Hindu "untouchables" in India*). {**And eateth with them**} (\kai sunesthiei autois\). Associative instrumental case (\autois\) after \sun-\ in composition. This is an old charge (*Lu 5:30*) and a much more serious breach from the standpoint of the Pharisees. The implication is that Jesus prefers these outcasts to the respectable classes (*the Pharisees and the scribes*) because he is like them in character and tastes, even with the harlots. There was a sting in the charge that he was the "friend" (\philos\) of

publicans and sinners (*Lu 7:34*).

15:3 {**This parable**} (*tⁿ parabolⁿ tautⁿ*). The Parable of the Lost Sheep (*15:3-7*). This is Christ's way of answering the cavilling of these chronic complainers. Jesus gave this same parable for another purpose in another connection (*Mt 18:12-14*). The figure of the Good Shepherd appears also in Joh 10:1-18. "No simile has taken more hold upon the mind of Christendom" (*Plummer*). Jesus champions the lost and accepts the challenge and justifies his conduct by these superb stories. "The three Episodes form a climax: The Pasture--the House--the Home; the Herdsman--the Housewife--the Father; the Sheep--the Treasure--the Beloved Son" (*Ragg*).

15:4 {**In the wilderness**} (*en tⁱ er^m"i*). Their usual pasturage, not a place of danger or peril. It is the owner of the hundred sheep who cares so much for the one that is lost. He knows each one of the sheep and loves each one. {**Go after that which is lost**} (*poreuetai epi to apol["]los*). The one lost sheep (*apol["]los*, *second perfect active participle of apollumi*, *to destroy, but intransitive, to be lost*). There is nothing more helpless than a lost sheep except a lost sinner. The sheep went off by its own ignorance and folly. The use of *epi* for the goal occurs also in Mt 22:9; Ac 8:26; 9:11. {**Until he find it**} (*he^s heurⁱ auto*). Second aorist active subjunctive of *heurisk["]*, common verb, with *he^s*, common Greek idiom. He keeps on going (*poreuetai*, *linear present middle indicative*) until success comes (*effective aorist*, *heurⁱ*).

15:5 {**On his shoulders**} (*epi tous "mous autou*). He does it himself in exuberant affection and of necessity as the poor lost sheep is helpless. Note the plural shoulders showing that the sheep was just back of the shepherd's neck and drawn around by both hands. The word for shoulder (*"mos*) is old and common, but in the N.T. only here and Mt 23:4. {**Rejoicing**} (*chair["]n*). "There is no upbraiding of the wandering sheep, nor murmuring at the trouble" (*Plummer*).

15:6 {**Rejoice with me**} (*sunchar^{te} moi*). Second aorist passive of *sunchair["]*, an old and common verb for mutual joy as in Php 2:17f. Joy demands fellowship. Same form in verse 9. So the shepherd {**calls together**} (*sunkalei*, *note sun* *again*) both his friends and his neighbours. This picture of the Good Shepherd has captured the eye of many artists through the ages.

15:7 **{Over one sinner that repenteth}** (\epi heni hamart^{ai} metanoounti\). The word sinner points to verse 1. Repenting is what these sinners were doing, these lost sheep brought to the fold. The joy in heaven is in contrast with the grumbling Pharisees and scribes. **{More than over}** (\epi\). There is no comparative in the Greek. It is only implied by a common idiom like our "rather than." **{Which need no repentance}** (\hoitines ou chreian echousin metanoias\). Jesus does not mean to say that the Pharisees and the scribes do not need repentance or are perfect. He for the sake of argument accepts their claims about themselves and by their own words condemns them for their criticism of his efforts to save the lost sheep. It is the same point that he made against them when they criticized Jesus and the disciples for being at Levi's feast (*Lu 5:31f.*). They posed as "righteous." Very well, then. That shuts their mouths on the point of Christ's saving the publicans and sinners.

15:8 **{Ten pieces of silver}** (\drachmas deka\). The only instance in the N.T. of this old word for a coin of 65.5 grains about the value of the common \denarius\ (*about eighteen cents*), a quarter of a Jewish shekel. The double drachma (\didrachmon\) occurs in the N.T. only in Mt 17:24. The root is from \drassomai\, to grasp with the hand (*1Co 3:19*), and so a handful of coin. Ten drachmas would be equal to nearly two dollars, but in purchasing power much more. **{Sweep}** (\saroi\). A late colloquial verb \saro^a\ for the earlier \sair^a\, to clear by sweeping. Three times in the N.T. (*Lu 11:25; 15:8; Mt 12:44*). The house was probably with out windows (*only the door for light and hence the lamp lit*) and probably also a dirt floor. Hence Bengel says: *_non sine pulvere_*. This parable is peculiar to Luke.

15:9 **{Her friends and neighbours}** (\tas philas kai geitonas\). Note single article and female friends (*feminine article and philas*\). \He^as hou eur^{ai}\ here as in verse 4, only \hou\ added after \he^as\ (*until which time*) as often. **{Which I lost}** (\hⁿ ap^alesa\). First aorist active indicative of \apollumi\. She lost the coin (*note article*). The shepherd did not lose the one sheep.

15:10 **{There is joy}** (\ginetai chara\). More exactly, joy arises. Futuristic present of \ginomai\ (*cf. \estai\ in verse 7*). **{In the presence of the angels of God}** (\en^apion t^an aggel^an tou theou\). That is to say, the joy of God himself. The angels are

in a sense the neighbours of God.

15:11 {**Had**} (\eichen\). Imperfect active. Note \ech“n\ (*verse 4*), \echousa\ (*verse 8*), and now \eichen\. The self-sacrificing care is that of the owner in each case. Here (*verses 11-32*) we have the most famous of all the parables of Jesus, the Prodigal Son, which is in Luke alone. We have had the Lost Sheep, the Lost Coin, and now the Lost Son. Bruce notes that in the moral sphere there must be self-recovery to give ethical value to the rescue of the son who wandered away. That comes out beautifully in this allegory.

15:12 {**The portion**} (\to meros\). The Jewish law allotted one-half as much to the younger son as to the elder, that is to say one-third of the estate (*De 21:17*) at the death of the father. The father did not have to abdicate in favour of the sons, but "this very human parable here depicts the impatience of home restraints and the optimistic ambition of youth" (*Ragg*). {**And he divided**} (\ho de dieilen\). The second aorist active indicative of \diaire“, an old and common verb to part in two, cut asunder, divide, but in the N.T. only here and 1Co 12:11. The elder son got his share also of the "substance" or property or estate (\t^s ousias\), "the living" (\ton bion\ as in Mr 12:44, not "life" as in Lu 8:14.

15:13 {**Not many days after**} (\met' ou pollas h^meras\). Literally, after not many days. Luke is fond of this idiom (*7:6; Ac 1:5*). {**Took his journey**} (\aped^m^sen\). First aorist active indicative of \apod^me“\ (*from* \aped^mos\, *away from home*). Common verb. In the N.T. here and Mt 21:33; 25:14; Mr 12:1; Lu 20:9. He burned all his bridges behind him, gathering together all that he had. {**Wasted**} (\dieskorpisen\). First aorist active indicative of \diaskorpiz“, a somewhat rare verb, the very opposite of "gathered together" (\sunagog“n\). More exactly he scattered his property. It is the word used of winnowing grain (*Mt 25:24*). {**With riotous living**} (\z“n as“t“s\). Living dissolutely or profligately. The late adverb \as“t“s\ (*only here in the N.T.*) from the common adjective \as“tos\ (*a* \privative and \s“z“\), one that cannot be saved, one who does not save, a spendthrift, an abandoned man, a profligate, a prodigal. He went the limit of sinful excesses. It makes sense taken actively or passively (*_prodigus_ or _perditus_*), active probably here.

15:14 {**When he had spent**} (\dapan^santos autou\). Genitive

absolute. The verb is here used in a bad sense as in Jas 4:3. See on \dapan^\' Lu 14:28. {**He**} (\autos\). Emphasis. {**To be in want**} (\hustereisthai\). The verb is from \husteros\, behind or later (*comparative*). We use "fall behind" (*Vincent*) of one in straitened circumstances. Plummer notes the coincidences of Providence. The very land was in a famine when the boy had spent all.

15:15 {**Joined himself**} (\ekoll^th^). First aorist passive of \kolla^\'', an old verb to glue together, to cleave to. In the N.T. only the passive occurs. He was glued to, was joined to. It is not necessary to take this passive in the middle reflexive sense. {**The citizens**} (t^'n polit^'n\). Curiously enough this common word citizen (\polit^'s\ *from* \polis\, *city*) is found in the N.T. only in Luke's writings (15:15; 19:14; Ac 21:39) except in He 8:11 where it is quoted from Jer 38:34. {**To feed swine**} (\boskein choirous\). A most degrading occupation for anyone and for a Jew an unspeakable degradation.

15:16 {**He would fain have been filled**} (\epethumei chortasth^nai\). Literally, he was desiring (*longing*) to be filled. Imperfect indicative and first aorist passive infinitive. \Chortasth^nai\ is from \chortaz^\' and that from \chortos\ (*grass*), and so to feed with grass or with anything. Westcott and Hort put \gemisai t^'n koilian autou\ in the margin (*the Textus Receptus*). {**With the husks**} (\ek t^'n kerati^'n\). The word occurs here alone in the N.T. and is a diminutive of \keras\ (*horn*) and so means little horn. It is used in various senses, but here refers to the pods of the carob tree or locust tree still common in Palestine and around the Mediteranean, so called from the shape of the pods like little horns, _Bockshornbaum_ in German or goat's-horn tree. The gelatinous substance inside has a sweetish taste and is used for feeding swine and even for food by the lower classes. It is sometimes called Saint John's Bread from the notion that the Baptist ate it in the wilderness. {**No man gave unto him**} (\oudeis edidou aut^'i\). Imperfect active. Continued refusal of anyone to allow him even the food of the hogs.

15:17 {**But when he came to himself**} (\eis heauton de elth^'n\). As if he had been far from himself as he was from home. As a matter of fact he had been away, out of his head, and now began to see things as they really were. Plato is quoted by Ackerman (_*Christian Element in Plato*_) as thinking of redemption as coming to oneself. {**Hired servants**} (\misthioi\). A late word

from \misthos\ (*hire*). In the N.T. only in this chapter. The use of "many" here suggests a wealthy and luxurious home. **{Have bread enough and to spare}** (\perisseuontai artⁿ). Old verb from \perissos\ and that from \peri\ (*around*). Present passive here, "are surrounded by loaves" like a flood. **{I perish}** (\eg^{de} limⁱ h^{de} apollumai\). Every word here counts: While I on the other hand am here perishing with hunger. It is the linear present middle of \apollumi\. Note \eg^{de}\ expressed and \de\ of contrast.

15:18 **{I will arise and go}** (\anastas proreusomai\). This determination is the act of the will after he comes to himself and sees his real condition. **{I did sin}** (\h^{marton}). That is the hard word to say and he will say it first. The word means to miss the mark. I shot my bolt and I missed my aim (*compare the high-handed demand in verse 12*).

15:19 **{No longer worthy}** (\ouketi axios\). Confession of the facts. He sees his own pitiful plight and is humble. **{As one}** (\h^s hena\). The hired servants in his father's house are high above him now.

15:20 **{To his father}** (\pros ton patera heautou\). Literally, to his own father. He acted at once on his decision. **{Yet afar off}** (\eti autou makran apechontos\). Genitive absolute. \Makran\ agrees with \hodon\ understood: While he was yet holding off a distant way. This shows that the father had been looking for him to come back and was even looking at this very moment as he came in sight. **{Ran}** (\dramⁿ). Second aorist active participle of the defective verb \trech^{de}\. The eager look and longing of the father. **{Kissed}** (\katephil^{sen}). Note perfective use of \kata\ kissed him much, kissed him again and again. The verb occurs so in the older Greek.

15:21 The son made his speech of confession as planned, but it is not certain that he was able to finish as a number of early manuscripts do not have "Make me as one of the hired servants," though Aleph B D do have them. It is probable that the father interrupted him at this point before he could finish.

15:22 **{The best robe}** (\stolⁿ tⁿ pr^{de} tⁿ). \Stolⁿ\ is an old word for a fine stately garment that comes down to the feet (*from \stello\, to prepare, equip*), the kind worn by kings (*Mr 16:5; Lu 22:46*). Literally, "a robe the first." But not the first that

you find, but the first in rank and value, the finest in the house. This in contrast with his shabby clothes. **{A ring}** (*\daktulion*). Common in classical writers and the LXX, but here only in the N.T. From *\daktulos*, finger. See *\chrusodaktulios* in Jas 2:2. **{Shoes}** (*\hupod^mata*). Sandals, "bound under." Both sandals and ring are marks of the freeman as slaves were barefooted.

15:23 **{The fatted calf}** (*\ton moschon ton siteuton*). The calf the fatted one. *\Siteuton* is the verbal adjective of *\sileu^{\prime}*, to feed with wheat (*\sitos*). The calf was kept fat for festive occasions, possibly in the hope of the son's return. **{Kill}** (*\thusate*). Not as a sacrifice, but for the feast. **{Make merry}** (*\euphranth^{\prime}men*). First aorist passive subjunctive (*volitive*). From *\euphrain^{\prime}*, an old verb from *\eu* (*well*) and *\phr^{\prime}n* (*mind*).

15:24 **{And is alive}** (*\kai anez^{\prime}sen*). First aorist active indicative of *\anaza^{\prime}*, to live again. Literally, he was dead and he came back to life. **{He was lost}** (*\^{\prime}n apol^{\prime}l^{\prime}s*, *periphrastic past perfect active of \apollumi\ and intransitive, in a lost state*) and he was found (*\heureth^{\prime}*). He was found, we have to say, but this aorist passive is really timeless, he is found after long waiting (*effective aorist*) The artists have vied with each other in picturing various items connected with this wonderful parable.

15:25 **{As he came and drew nigh}** (*\h^{\prime}s erchomenos ^{\prime}ggisen*). More exactly, "As, coming, he drew nigh," for *\erchomenos* is present middle participle and *\^{\prime}ggisen* is aorist active indicative. **{Music}** (*\sumph^{\prime}nias*). Our word "symphony." An old Greek word from *\sumph^{\prime}nos* (*\sun*, *together, and \ph^{\prime}n^{\prime}*, *voice or sound*), **{harmony, concord}**, by a band of musicians. Here alone in the N.T. **{And dancing}** (*\kai chor^{\prime}n*). An old word again, but here alone in the N.T. Origin uncertain, possibly from *\orchos* by metathesis (*\orcheomai*, *to dance*). A circular dance on the green.

15:26 **{Servants}** (*\paid^{\prime}n*). Not *\douloi* (*bondslaves*) as in verse 22. The Greeks often used *\pais* for servant like the Latin *_puer_*. It could be either a hired servant (*\misthios*, *verse 17*) or slave (*\doulos*). **{He inquired}** (*\epunthaneto*). Imperfect middle, inquired repeatedly and eagerly. **{What these things might be}** (*\ti an ei^{\prime} tauta*). Not "poor" Greek as Easton

holds, but simply the form of the direct question retained in the indirect. See the direct form as the apodosis of a condition of the fourth class in Ac 17:18. In Ac 10:17 we have the construction with \an ei\ of the direct retained in the indirect question. So also in Lu 1:62: See Robertson, *_Grammar_*, p. 1044.

15:27 **{Is come}** (\h^{kei}\). Present indicative active, but a stem with perfect sense, old verb \h^k\ retaining this use after perfect tenses came into use (*Robertson, _Grammar_, p. 893*). **{Hath killed}** (\ethusen\). Aorist active indicative and literally means, **{did kill}**. Difficult to handle in English for our tenses do not correspond with the Greek. **{Hath received}** (\apelaben\). Second aorist active indicative with similar difficulty of translation. Note \apo\ in compositions, like _re- in "receive," hath gotten him back (\ap-\). **{Safe and sound}** (\hugiainonta\). Present active participle of \hugiain\ from \hugi^s\, to be in good health. In spite of all that he has gone through and in spite of the father's fears.

15:28 **{But he was angry}** (\“rgisth[^]\). First aorist (*ingressive*) passive indicative. But he became angry, he flew into a rage (\org[^]\). This was the explosion as the result of long resentment towards the wayward brother and suspicion of the father's partiality for the erring son. **{Would not go in}** (\ouk[^]thelen eiselthein\). Imperfect tense (*was not willing, refused*) and aorist active (*ingressive*) infinitive. **{Entreated}** (\parekalei\). Imperfect tense, he kept on beseeching him.

15:29 **{Do I serve thee}** (\douleu“ soi\). Progressive present tense of this old verb from \doulos\ (*slave*) which the elder son uses to picture his virtual slavery in staying at home and perhaps with longings to follow the younger son (*Robertson, _Grammar_, p. 879*). **{Transgressed}** (\par[^]lthon\). Second aorist active indicative of \parerchomai\, to pass by. Not even once (*aorist*) in contrast with so many years of service (*linear present*). **{A kid}** (\eriphon\). Some MSS. have \eriphion\, diminutive, a little kid. So margin of Westcott and Hort. B has it also in Mt 25:32, the only other N.T. passage where the word occurs. **{That I might make merry}** (\hina euphranth“\). Final clause, first aorist passive subjunctive of the same verb used in verses 23,25.

15:30 **{This thy son}** (\ho huios sou houtos\). Contempt and

sarcasm. He does not say: "This my brother." {**Came**} (\`lthen\). He does not even say, came back or came home. {**Devoured**} (\kataphag`n\). We say, "eaten up," but the Greek has, "eaten down" (*perfective use of kata-*). Suggested by the feasting going on. {**With harlots**} (\meta porn`n\). This may be true (*verse 13*), but the elder son did not know it to be true. He may reflect what he would have done in like case.

15:31 {**Son**} (\Teknon\). Child. {**Thou**} (\su\). Expressed and in emphatic position in the sentence. He had not appreciated his privileges at home with his father.

15:32 {**It was meet**} (\edei\). Imperfect tense. It expressed a necessity in the father's heart and in the joy of the return that justifies the feasting. \Euphranth^nai\ is used again (*first aorist passive infinitive*) and \char^nai\ (*second aorist passive infinitive*) is more than mere hilarity, deep-seated joy. The father repeats to the elder son the language of his heart used in verse 24 to his servants. A real father could do no less. One can well imagine how completely the Pharisees and scribes (*verse 2*) were put to silence by these three marvellous parables. The third does it with a graphic picture of their own attitude in the case of the surly elder brother. Luke was called a painter by the ancients. Certainly he has produced a graphic pen picture here of God's love for the lost that justifies forever the coming of Christ to the world to seek and to save the lost. It glorifies also soul-saving on the part of his followers who are willing to go with Jesus after the lost in city and country, in every land and of every race.

[\[Previous\]](#) [\[Next\]](#)

16:1 {**Unto the disciples**} (\kai pros tous math^tas\). The three preceding parables in chapter 15 exposed the special faults of the Pharisees, "their hard exclusiveness, self-righteousness, and contempt for others" (*Plummer*). This parable is given by Luke alone. The \kai\ (*also*) is not translated in the Revised Version. It seems to mean that at this same time, after speaking to the Pharisees (*chapter 15*), Jesus proceeds to speak a parable to the disciples (*16:1-13*), the parable of the Unjust Steward. It is a hard parable to explain, but Jesus opens the door by the key in verse 9. {**Which had a steward**} (\hos ^ichen oikonomon\). Imperfect active, continued to have. Steward is house-manager or overseer of an estate as already seen in Lu 12:42. {**Was accused**} (\diebl^th^). First aorist indicative passive, of \diaball^, an old verb, but here only in the N.T. It means to throw across or back and forth, rocks or words and so to slander by gossip. The word implies malice even if the thing said is true. The word \diabolos\ (*slanderer*) is this same root and it is used even of women, she-devils (*1Ti 3:11*). {**That he was wasting**} (\h^s diaskorpiz^n\). For the verb see on ^15:13. The use of \h^s\ with the participle is a fine Greek idiom for giving the alleged ground of a charge against one. {**His goods**} (\ta huparchonta autou\). "His belongings," a Lukan idiom.

16:2 {**What is this that I hear?**} (\ti touto akou^;\). There are several ways of understanding this terse Greek idiom. The Revised Version (*above*) takes \ti\ to be equal to \ti estin touto ho akou^;\; That is a possible use of the predicate \touto\. Another way is to take \ti\ to be exclamatory, which is less likely. Still another view is that \ti\ is " Why": "Why do I hear this about thee?" See Ac 14:15 where that is the idiom employed. {**Render**} (\apodos\). Second aorist active imperative of \apodid^mi\, Give back (*and at once*). {**The account**} (\ton logon\). The reckoning or report. Common use of \logos\. {**Stewardship**} (\oikonomias\). Same root as \oikonomos\ (*steward*). This demand does not necessarily mean dismissal if investigation proved him innocent of the charges. But the reason given implies that he is to be dismissed: {**Thou canst no longer**} (\ou gar dun^i\).

16:3 **{Within himself}** (*\en heaut“i*). As soon as he had time to think the thing over carefully. He knew that he was guilty of embezzlement of the Master's funds. **{Taketh away}** (*\aphaireitai*). Present (*linear*) middle indicative of *\aphaire“*, old verb to take away. Here the middle present means, He is taking away for himself. **{To beg I am not ashamed}** (*\epaitein aischunomai*). The infinitive with *\aischunomai* means ashamed to begin to beg. The participle, *\epait“n aischunomai* would mean, ashamed while begging, ashamed of begging while doing it.

16:4 **{I am resolved}** (*\egn“n*). Second aorist active indicative of *\gin“sk“*. A difficult tense to reproduce in English. I knew, I know, I have known, all miss it a bit. It is a burst of daylight to the puzzled, darkened man: I've got it, I see into it now, a sudden solution. **{What to do}** (*\ti poi“s“*). Either deliberative first aorist active subjunctive or deliberative future active indicative. **{When I am put out}** (*\hotan metastath“*). First aorist passive subjunctive of *\methist“mi*, (*\meta, hist“mi*), old verb, to transpose, transfer, remove. He is expecting to be put out. **{They may receive me}** (*\dex“ntai*). First aorist middle subjunctive of *\dechomai*, common verb. Subjunctive with final particle *\hina*. He wishes to put the debtors under obligation to himself. **{Debtors}** (*\t“n chreophilet“n*). A late word. In the N.T. only here and Lu 7:41 from *\chreos*, loan, and *\opheilet“s*, debtor. It is probable that he dealt with "each one" separately.

16:6 **{Measures}** (*\batous*). Transliterated word for Hebrew *_bath_*, between eight and nine gallons. Here alone in the N.T. Not the same word as *\batos* (*{bush}*) in Lu 6:44. **{Thy bond}** (*\sou ta grammata*). Thy writings, thy contracts, thy note. **{Quickly}** (*\tache“s*). It was a secret arrangement and speed was essential.

16:7 **{Measures}** (*\korous*). Another Hebrew word for dry measure. The Hebrew *_cor_* was about ten bushels. Data are not clear about the Hebrew measures whether liquid (*{bath}*) or dry (*{cor}*).

16:8 **{His lord commended}** (*\ep“inesen ho kurios*). The steward's lord praised him though he himself had been wronged again (*see verse 1 "wasting his goods"*). **{The unrighteous steward}** (*\ton oikonomon t“s adikias*). Literally, the steward of

unrighteousness. The genitive is the case of genus, species, the steward distinguished by unrighteousness as his characteristic. See "the mammon of unrighteousness" in verse 9. See "the forgetful hearer" in Jas 1:25. It is a vernacular idiom common to Hebrew, Aramaic, and the *_Koin_,* {**Wisely**} (*\phronim“s*). An old adverb, though here alone in the N.T. But the adjective *\phronimos* from which it comes occurs a dozen times as in Mt 10:16. It is from *\phrone“* and that from *\phr^n*, the mind (**1Co 14:20**), the discerning intellect. Perhaps "shrewdly" or "discreetly" is better here than "wisely." The lord does not absolve the steward from guilt and he was apparently dismissed from his service. His shrewdness consisted in finding a place to go by his shrewdness. He remained the steward of unrighteousness even though his shrewdness was commended. {**For**} (*\hoti*). Probably by this second *\hoti* Jesus means to say that he cites this example of shrewdness because it illustrates the point. "This is the moral of the whole parable. Men of the world in their dealings with men like themselves are more prudent than the children of light in their intercourse with one another" (**Plummer**). We all know how stupid Christians can be in their co-operative work in the kingdom of God, to go no further. {**Wiser than**} (*\phronim“teroi huper*). Shrewder beyond, a common Greek idiom.

16:9 {**By the mammon of unrighteousness**} (*\ek tou mam“nf t^s adikias*). By the use of what is so often evil (**money**). In Mt 6:24 mammon is set over against God as in Lu 16:13 below. Jesus knows the evil power in money, but servants of God have to use it for the kingdom of God. They should use it discreetly and it is proper to make friends by the use of it. {**When it shall fail**} (*\hotan eklipe“i*). Second aorist active subjunctive with *\hotan*, future time. The mammon is sure to fail. {**That they may receive you into the eternal tabernacles**} (*\hina dex“ntai humas eis tas ai“nious sk^nas*). This is the purpose of Christ in giving the advice about their making friends by the use of money. The purpose is that those who have been blessed and helped by the money may give a welcome to their benefactors when they reach heaven. There is no thought here of purchasing an entrance into heaven by the use of money. That idea is wholly foreign to the context. These friends will give a hearty welcome when one gives him mammon here. The wise way to lay up treasure in heaven is to use one's money for God here on earth. That will give a cash account there of joyful welcome, not of purchased entrance.

16:10 {**Faithful in a very little**} (\pistos en elachist*“i*).

Elative superlative. One of the profoundest sayings of Christ. We see it in business life. The man who can be trusted in a very small thing will be promoted to large responsibilities. That is the way men climb to the top. Men who embezzle in large sums began with small sums. Verses 10-13 here explain the point of the preceding parables.

16:11 {**Faithful in the unrighteous mammon**} (\en t*“i* adik*“i* mam*“nfi*).

In the use of what is considered "unrighteous" as it so often is. Condition of the first class, "if ye did not prove to be" (\ei ouk egenesthe). Failure here forfeits confidence in "the true riches" (\to al^hthinon). There is no sadder story than to see a preacher go down by the wrong use of money, caught in this snare of the devil.

16:12 {**That which is your own**} (\to h-meteron). But Westcott and

Hort read \to h^hmeteron\ (*our own*) because of B L Origen. The difference is due to itacism in the pronunciation of \h--\ and \h^h\ alike (*long i*). But the point in the passage calls for "yours" as correct. Earthly wealth is ours as a loan, a trust, withdrawn at any moment. It belongs to another (\en t*“i* allotri*“i*). If you did not prove faithful in this, who will give you what is really yours forever? Compare "rich toward God" (*Lu 12:21*).

16:13 {**Servant**} (\oiket^s). Household (\oikos) servant. This is the only addition to Mt 6:24 where otherwise the language is precisely the same, which see. Either Matthew or Luke has put the \logion\ in the wrong place or Jesus spoke it twice. It suits perfectly each context. There is no real reason for objecting to repetition of favourite sayings by Jesus.

16:14 {**Who were lovers of money**} (\philarguroi huparchontes).

Literally, being lovers of money. \Philarguroi\ is an old word, but in the N.T. only here and 2Ti 3:2. It is from \philos\ and \arguros\. {**Heard**} (\^{kouon}). Imperfect active, were listening (*all the while Jesus was talking to the disciples (verses 1-13)*). {*And they scoffed at him*} (\kai exemukt^{rizon}).

Imperfect active again of \ekmukt^{rizon}\\. LXX where late writers use simple verb. In the N.T. only here and Lu 23:35. It means to turn out or up the nose at one, to sneer, to scoff. The Romans had a phrase, _naso adunco suspendere_, to hang on the hooked

nose (*the subject of ridicule*). These money-loving Pharisees were quick to see that the words of Jesus about the wise use of money applied to them. They had stood without comment the three parables aimed directly at them (*the lost sheep, the lost coin, the lost son*). But now they do not remain quiet while they hear the fourth parable spoken to the disciples. No words were apparently spoken, but their eyes, noses, faces were eloquent with a fine disdain.

16:15 {**That justify yourselves**} (\hoi dikaountes heautous\). They were past-masters at that and were doing it now by upturned noses. {**An abomination in the sight of God**} (\bdelugma en“pion tou theou\). See on ~Mt 24:15; Mr 13:14 for this LXX word for a detestable thing as when Antiochus Epiphanes set up an altar to Zeus in place of that to Jehovah. There is withering scorn in the use of this phrase by Jesus to these pious pretenders.

16:16 {**Entereth violently into it**} (\eis aut^n biazetai\). A corresponding saying occurs in Mt 11:12 in a very different context. In both the verb \biazetai\, occurs also, but nowhere else in the N.T. It is present middle here and can be middle or passive in Matthew, which see. It is rare in late prose. Deissmann (*Bible Studies*, p. 258) cites an inscription where \biazomai\ is reflexive middle and used absolutely. Here the meaning clearly is that everyone forces his way into the kingdom of God, a plea for moral enthusiasm and spiritual passion and energy that some today affect to despise.

16:17 {**One tittle**} (\mian kerean\). See on ~Mt 5:18.

16:18 {**Committeth adultery**} (\moicheuei\). Another repeated saying of Christ (*Mt 5:32; Mr 10:11f.; Mt 19:9f.*). Adultery remains adultery, divorce or no divorce, remarriage or no marriage.

16:19 {**He was clothed**} (\enedidusketo\). Imperfect middle of \endidusk“\, a late intensive form of \endu“\. He clothed himself in or with. It was his habit. {**Purple**} (\porphuran\). This purple dye was obtained from the purple fish, a species of mussel or \murex\ (*IMacc. 4:23*). It was very costly and was used for the upper garment by the wealthy and princes (*royal purple*). They had three shades of purple (*deep violet, deep scarlet or crimson, deep blue*). See also Mr 15:17,20; Re 18:12. {**Fine linen**} (\busson\). {**Byssus**} or Egyptian flax (*India and Achaia also*). It

is a yellowed flax from which fine linen was made for undergarments. It was used for wrapping mummies. "Some of the Egyptian linen was so fine that it was called _woven air_" (*Vincent*). Here only in the N.T. for the adjective \bussinos\ occurs in Re 18:12; 19:8,14. **{Faring sumptuously}** (\euphrainomenos lampr"s\). **{Making merry brilliantly}**. The verb \euphrainomai\ we have already had in 12:19; 15:23,25,32. \Lampr"s\ is an old adverb from \lampros\, brilliant, shining, splendid, magnificent. It occurs here only in the N.T. This parable apparently was meant for the Pharisees (*verse 14*) who were lovers of money. It shows the wrong use of money and opportunity.

16:20 **{Beggar}** (\pt"chos\). Original meaning of this old word. See on Mt 5:3. The name Lazarus is from \Eleazaros\, "God a help," and was a common one. _Lazar_ in English means one afflicted with a pestilential disease. **{Was laid}** (\ebebl^to\). Past perfect passive of the common verb \ball"\". He had been flung there and was still there, "as if contemptuous roughness is implied" (*Plummer*). **{At his gate}** (\pros ton pul"na autou\). Right in front of the large portico or gateway, not necessarily a part of the grand house, porch in Mt 26:71. **{Full of sores}** (\heilk"menos\). Perfect passive participle of \helko"\", to make sore, to ulcerate, from \helkos\, ulcer (*Latin _ulcus_*). See use of \helkos\ in verse 21. Common in Hippocrates and other medical writers. Here only in the N.T.

16:21 **{With the crumbs that fell}** (\apo t"n piptont"n\). From the things that fell from time to time. The language reminds one of Lu 15:16 (*the prodigal son*) and the Syro-Phoenician woman (*Mr 7:28*). Only it does not follow that this beggar did not get the scraps from the rich man's table. Probably he did, though nothing more. Even the wild street dogs would get them also. **{Yea, even the dogs}** (\alla kai hoi kunes\). For \alla kai\ see also 12:7; 24:22. \Alla\ can mean "yea," though it often means "but." Here it depends on how one construes Luke's meaning. If he means that he was dependent on casual scraps and it was so bad that even the wild dogs moreover were his companions in misery, the climax came that he was able to drive away the dogs. The other view is that his hunger was unsatisfied, but even the dogs increased his misery. **{Licked his sores}** (\epeleichon ta helk^ autou\). Imperfect active of \epileich"\", a late vernacular _Koin,_ verb, to lick over the surface. It is not clear whether the licking of

the sores by the dogs added to the misery of Lazarus or gave a measure of comfort, as he lay in his helpless condition. "Furrer speaks of witnessing dogs and lepers waiting together for the refuse" (*Bruce*). It was a scramble between the dogs and Lazarus.

16:22 {**Was borne**} (\apenechth^{nai}\). First aorist passive infinitive from \apopher^α\, a common compound defective verb. The accusative case of general reference (\auton\) is common with the infinitive in such clauses after \egeneto\, like indirect discourse. It is his soul, of course, that was so borne by the angels, not his body. {**Into Abraham's bosom**} (\eis ton holpon *Abraam*\). To be in Abraham's bosom is to the Jew to be in Paradise. In Joh 1:18 the Logos is in the bosom of the Father. Abraham, Isaac, and Jacob are in heaven and welcome those who come (*Mt 8:11; 4Macc. 14:17*). The beloved disciple reclined on the bosom of Jesus at the last passover (*Joh 13:23*) and this fact indicates special favour. So the welcome to Lazarus was unusual. {**Was buried**} (\etaph^η\). Second aorist (*effective*) passive of the common verb \thapt^α\. Apparently in contrast with the angelic visitation to the beggar.

16:23 {**In Hades**} (\en t^ηi Hfid^ηi\). See on Mt 16:18 for discussion of this word. Lazarus was in Hades also for both Paradise (*Abraham's bosom*) and Gehenna are in the unseen world beyond the grave. {**In torments**} (\en basanois\). The touchstone by which gold and other metals were tested, then the rack for torturing people. Old word, but in the N.T. only here, Lu 16:28; Mt 4:24. {**Sees**} (\horfi\). Dramatic present indicative. The Jews believed that Gehenna and Paradise were close together. This detail in the parable does not demand that we believe it. The picture calls for it. {**From afar**} (\apo makrothen\). Pleonastic use of \apo\ as \makrothen\ means {**from afar**}.

16:24 {**That he may dip**} (\hina baps^ηi\). First aorist active subjunctive of \bapt^α\, common verb, to dip. {**In water**} (\hudatos\). Genitive, the specifying case, water and not something else. {**Cool**} (\katapsux^ηi\). First aorist active subjunctive of \katapsuch^α\, a late Greek compound, to cool off, to make cool. Only here in the N.T. but common in medical books. Note perfective use of \kata-\ (*down*). A small service that will be welcome. {**For I am in anguish**} (\hoti odun^αmai\). The active has a causative sense to cause intense pain, the middle to torment oneself (*Lu 2:48; Ac 20:38*), the passive to be translated as here. Common verb, but no other examples in the

N.T.

16:25 {**Receivedst**} (\apelabes\). Second aorist indicative of \apolamban“, old verb to get back what is promised and in full. See also Lu 6:34; 18:30; 23:41. {**Evil things**} (\ta kaka\). Not "his," but "the evil things" that came upon him. {**Thou art in anguish**} (\odunfsai\). Like \kauchfsai\ in Ro 2:17. They contracted \-aesai\ without the loss of \s\. Common in the _Koin, _.

16:26 {**Beside all this**} (\en pfsi toutois\). {**In all these things**} (*or regions*). {**Gulf**} (\chasma\). An old word from \chain“, to yawn, our chasm, a gaping opening. Only here in the N.T. {**Is fixed**} (\est^riktai\). Perfect passive indicative of \st^riz“, old verb (*see on Lu 9:51*). Permanent chasm. {**May not be able**} (\m^ dun^ntai\). Present middle subjunctive of \dunamai\. The chasm is there on purpose (*that not*), \hop^s m^ to prevent communication.

16:27 {**That you send him**} (\hina pemps^is auton\). As if he had not had a fair warning and opportunity. The Roman Catholics probably justify prayer to saints from this petition from the Rich Man to Abraham, but both are in Hades (*the other world*). It is to be observed besides, that Abraham makes no effort to communicate with the five brothers. But heavenly recognition is clearly assumed. Dante has a famous description of his visit to the damned (_Purg_. iii, 114).

16:28 {**That he may testify**} (\hop^s diamartur^tai\). An old verb for solemn and thorough (\dia-) witness. The Rich Man labours under the delusion that his five brothers will believe the testimony of Lazarus as a man from the dead.

16:29 {**Let them hear them**} (\akousat^san aut^n\). Even the heathen have the evidence of nature to show the existence of God as Paul argues in Romans so that they are without excuse (*Ro 1:20f.*).

16:30 {**They will repent**} (\metano^sousin\). The Rich Man had failed to do this and he now sees that it is the one thing lacking. It is not wealth, not poverty, not alms, not influence, but repentance that is needed. He had thought repentance was for others, not for all.

16:31 {**Neither will they be persuaded**} (*\oud' peisth^sontai*). First future passive of \peith“. Gressmann calls attention to the fact that Jesus is saying this in the conclusion of the parable. It is a sharp discouragement against efforts today to communicate with the dead. "Saul was not led to repentance when he saw Samuel at Endor nor were the Pharisees when they saw Lazarus come forth from the tomb. The Pharisees tried to put Lazarus to death and to explain away the resurrection of Jesus" (*Plummer*). Alford comments on the curious fact that Lazarus was the name of the one who did rise from the dead but whose return from the dead "was the immediate exciting cause of their (*Pharisees*) crowning act of unbelief."

Robertson's New Testament Word Studies
(*Luke: Chapter 16*)

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

17:1 **{It is impossible}** (\anendekton estin\). See \ouk endechetai\ in 13:33. Alpha privative (\an-\) and \endektos\, verbal adjective, from \endechomai\. The word occurs only in late Greek and only here in the N.T. The meaning is inadmissible, unallowable. **{But that occasions of stumbling should come}** (\tou ta skandala m^h elthein\). This genitive articular infinitive is not easy to explain. In Ac 10:25 there is another example where the genitive articular infinitive seems to be used as a nominative (*Robertson, _Grammar_, p. 1040*). The loose Hebrew infinitive construction may have a bearing here, but one may recall that the original infinitives were either locatives (\-eni\) or datives (\-ai\). \Ta skandala\ is simply the accusative of general reference. Literally, the not coming as to occasions of stumbling. For \skandalon\ (*a trap*) see on [~]Mt 5:29; 16:23. It is here only in Luke. The positive form of this saying appears in Mt 18:7, which see.

17:2 **{It were well for him}** (\lusitelei aut^hi\). An old word, but only here in the N.T., from \lusitel^hs\ and this from \lu^h\, to pay, and \ta tel^h\, the taxes. So it pays the taxes, it returns expenses, it is profitable. Literally here, "It is profitable for him" (*dative case, aut^hi*). Matthew has \sumpherei\ (*it is advantageous, bears together for*). **{If a millstone were hanged}** (\ei lithos mulikos perikeitai\). Literally, "if a millstone is hanged." Present passive indicative from \perikeimai\ (*to lie or be placed around*). It is used as a perfect passive of \peritith^hmi\. So it is a first-class condition, determined as fulfilled, not second-class as the English translations imply. \Mulikos\ is simply a stone (\lithos\), belonging to a mill. Here only in the text of Westcott and Hort, not in Mr 9:42 which is like Mt 18:6 \mulos onikos\ where the upper millstone is turned by an ass, which see. **{Were thrown}** (\erriptai\). Perfect passive indicative from \rhipt^h\, old verb. Literally, is thrown or has been thrown or cast or hurled. Mark has \bebl^htai\ and Matthew \katapontisth^hi\, which see, all three verbs vivid and expressive. Rather than (\^). The comparative is not here expressed before \^ as one would expect. It is implied in \lusitelei\. See the same idiom in Lu 15:7.

17:3 **{If thy brother sin}** (*ean hamart`i*\). Second aorist (*ingressive*) subjunctive in condition of third class.

17:4 **{Seven times in a day}** (*heptakis t` s h`meras*\). Seven times within the day. On another occasion Peter's question (*Mt 18:21*) brought Christ's answer "seventy times seven" (*verse 22*), which see. Seven times during the day would be hard enough for the same offender.

17:5 **{Increase}** (*prosthes*\). Second aorist active imperative of \prostith`mi\, to add to. Bruce thinks that this sounds much like the stereotyped petition in church prayers. A little reflection will show that they should answer the prayer themselves.

17:6 **{If ye have}** (*ei echete*\). Condition of the first class, assumed to be true. **{Ye would say}** (*elegete an*\). Imperfect active with \an\ and so a conclusion (*apodosis*) of the second class, determined as unfulfilled, a mixed condition therefore. **{Sycamine tree}** (*sukamin`i*\). At the present time both the black mulberry (*sycamine*) and the white mulberry (*sycamore*) exist in Palestine. Luke alone in the N.T. uses either word, the sycamine here, the sycamore in 19:4. The distinction is not observed in the LXX, but it is observed in the late Greek medical writers for both trees have medicinal properties. Hence it may be assumed that Luke, as a physician, makes the distinction. Both trees differ from the English sycamore. In Mt 17:20 we have "mountain" in place of "sycamine tree." **{Be thou rooted up}** (*ekriz`th`ti*\). First aorist passive imperative as is \phuteuth`ti\, **{Would have obeyed}** (*hup`kousen an*\). First aorist active indicative with \an\, apodosis of a second-class condition (*note aorist tense here, imperfect* *elegete*\).

17:7 **{Sit down to meat}** (*anapese*\). Recline (*for the meal*). Literally, fall up (*or back*).

17:8 **{And will not rather say}** (*all' ouk erei*\). **{But will not say?}** \Ouk\ in a question expects the affirmative answer. **{Gird thyself}** (*periz`samenos*\). Direct middle first aorist participle of \periz`nnumi\, to gird around. **{Till I have eaten and drunken}** (*he`s phag` kai pi`*\). More exactly, till I eat and drink. The second aorist subjunctives are not future perfects in any sense, simply punctiliar action, effective aorist. **{Thou shalt eat and drink}** (*phagesai kai piesai*\). Future middle indicative second

person singular, the uncontracted forms \-esai\ as often in the _Koin,_. These futures are from the aorist stems \ephagon\ and \epion\ without _sigma_.

17:9 {**Does he thank?**} (\m^*echei charin*;|). \M^ expects the negative answer. \Ech^ charin\, to have gratitude toward one, is an old Greek idiom (*1Ti 1:12; 2Ti 1:3; Heb 12:28*).

17:10 {**Unprofitable**} (\achreioi|). The Syriac Sinaitic omits "unprofitable." The word is common in Greek literature, but in the N.T. only here and Mt 25:30 where it means "useless" (\a| *privative and \chreios\ from \chraomai\, to use*). The slave who only does what he is commanded by his master to do has gained no merit or credit. "In point of fact it is not commands, but demands we have to deal with, arising out of special emergencies" (*Bruce*). The slavish spirit gains no promotion in business life or in the kingdom of God.

17:11 {**Through the midst of Samaria and Galilee**} (\dia meson *Samarias kai Galilaias*|). This is the only instance in the N.T. of \dia\ with the accusative in the local sense of "through." Xenophon and Plato use \dia mesou\ (*genitive*). Jesus was going from Ephraim (*Joh 11:54*) north through the midst of Samaria and Galilee so as to cross over the Jordan near Bethshean and join the Galilean caravan down through Perea to Jerusalem. The Samaritans did not object to people going north away from Jerusalem, but did not like to see them going south towards the city (*Lu 9:51-56*).

17:12 {**Which stood afar off**} (\hoi anest^san porr^then|). The margin of Westcott and Hort reads simply \est^san|. The compound read by B means "rose up," but they stood at a distance (*Le 13:45f.*). The first healing of a leper (*5:12-16*) like this is given by Luke only.

17:13 {**Lifted up**} (\^ran|). First aorist active of the liquid verb \air^|.

17:14 {**As they went**} (\en t^i hupagein autous|). Favourite Lukan idiom of \en\ with articular infinitive as in 17:11 and often.

17:16 {**And he was a Samaritan**} (\kai autos ^n Samareit^s|). This touch colours the whole incident. The one man who felt grateful enough to come back and thank Jesus for the blessing was a

despised Samaritan. The \autos\ has point here.

17:18 {**Save this stranger**} (\ei m[^] ho allogen[^]s\). The old word was \allophulos\ (*Ac 10:28*), but \allogen[^]s\ occurs in the LXX, Josephus, and inscriptions. Deissmann (*Light from the Ancient East*, p. 80) gives the inscription from the limestone block from the Temple of Israel in Jerusalem which uses this very word which may have been read by Jesus: {**Let no foreigner enter within the screen and enclosure surrounding the sanctuary**} (\M[^]thena allogen[^] eisporeuesthai entos tou peri to hieron truphaktou kai peribolou\).

17:20 {**With observation**} (\meta parat[^]se[“]s\). Late Greek word from \parat[^]re[“]\, to watch closely. Only here in the N.T. Medical writers use it of watching the symptoms of disease. It is used also of close astronomical observations. But close watching of external phenomena will not reveal the signs of the kingdom of God.

17:21 {**Within you**} (\entos hum[“]n\). This is the obvious, and, as I think, the necessary meaning of \entos\. The examples cited of the use of \entos\ in Xenophon and Plato where \entos\ means "among" do not bear that out when investigated. Field (*Ot. Norv.*) "contends that there is no clear instance of \entos\ in the sense of among" (*Bruce*), and rightly so. What Jesus says to the Pharisees is that they, as others, are to look for the kingdom of God within themselves, not in outward displays and supernatural manifestations. It is not a localized display "Here" or "There." It is in this sense that in Lu 11:20 Jesus spoke of the kingdom of God as "come upon you" (\ephthasen eph' humfs\), speaking to Pharisees. The only other instance of \entos\ in the N.T. (*Mt 23:26*) necessarily means "within" ("*the inside of the cup*"). There is, beside, the use of \entos\ meaning "within" in the Oxyrhynchus Papyrus saying of Jesus of the Third Century (*Deissmann, Light from the Ancient East*, p. 426) which is interesting: "The kingdom of heaven is within you" (\entos hum[“]n\ as here in Lu 17:21).

17:23 {**Go not away nor follow after them**} (\m[^] apelth[^]te m[^]de di[“]x[^]te\). Westcott and Hort bracket \apelth[^]te m[^]de\. Note aorist subjunctive with \m[^]\ in prohibition, ingressive aorist. Do not rush after those who set times and places for the second advent. The Messiah was already present in the first advent (*verse 21*) though the Pharisees did not know it.

17:24 {**Lighteneth**} (\astraptousa\). An old and common verb, though only here and 24:4 in the N.T. The second coming will be sudden and universally visible. There are still some poor souls who are waiting in Jerusalem under the delusion that Jesus will come there and nowhere else.

17:25 {**But first**} (\pr“ton de\). The second coming will be only after the Cross.

17:27 {**They ate, they drank, they married, they were given in marriage**} (\^sthion, epinon, egamoun, egamizonto\). Imperfects all of them vividly picturing the life of the time of Noah. But the other tenses are aorists (*Noah entered* \eis^lthen\, *the flood came* \^lthen\, *destroyed* \ap“lesen\).

17:28 Note the same sharp contrast between the imperfects here ({ate} \^sthion\, {drank} \epinon\, {bought} \^gorazon\, {sold} \ep“loun\, {planted} \ephuteuon\, {buildded} \“ikodomoun\) and the aorists in verse 29 ({went out} \ex^lthen\, {rained} \ebrexen\, {destroyed} \ap“lesen\).

17:30 {**Is revealed**} (\apokaluptetai\). Prophetic and futuristic present passive indicative.

17:31 {**Let him not go down**} (\m^ katabat“\). Second aorist active imperative of \katabain“\ with \m^ in a prohibition in the third person singular. The usual idiom here would be \m^ and the aorist subjunctive. See Mr 13:15f.; Mt 24:17f. when these words occur in the great eschatological discussion concerning flight before the destruction of Jerusalem. Here the application is "absolute indifference to all worldly interests as the attitude of readiness for the Son of Man" (*Plummer*).

17:32 {**Remember Lot's wife**} (\mn^moneuete t^s gunaikos L“t\). Here only in the N.T. A pertinent illustration to warn against looking back with yearning after what has been left behind (*Ge 19:26*).

17:33 {**Shall preserve it**} (\z“ogon^sei aut^n\). Or save it alive. Here only in the N.T. except 1Ti 6:13; Ac 7:19. It is a late word and common in medical writers, to bring forth alive (\z“os, gen“\) and here to keep alive.

17:34 {**In that night**} (\taut^i t^i nukti\). More vivid still, "on

this night," when Christ comes.

17:35 {**Shall be grinding**} (*\esontai althsai*). Periphrastic future active indicative of *\alth*, an old verb only in the N.T. here and Mt 24:41. {**Together**} (*\epi to auto*). In the same place, near together as in Ac 2:1.

17:37 {**The eagles**} (*\hoi aetoi*). Or the vultures attracted by the carcass. This proverb is quoted also in Mt 24:28. See Job 39:27-30; Heb 1:8; Ho 8:1. Double compound (*\epi-sun-*) in *\epi-sun-achth^sontai* completes the picture.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Luke: Chapter 17*)

[\[Previous\]](#) [\[Next\]](#)

18:1 {**To the end that**} (\pros to dein\). {**With a view to the being necessary**}, \pros\ and the articular infinitive. The impersonal verb \dei\ here is in the infinitive and has another infinitive loosely connected with it \proseuchesthai\, to pray. {**Not to faint**} (\m^ enkakein\). Literally, not to give in to evil (\en, kake“, *from* \kakos\, *bad or evil*), to turn coward, lose heart, behave badly. A late verb used several times in the N.T. (2Co 4:1,16, etc.).

18:2 Regarded not (\m^ entrepomenos\). Present middle participle of \entrep“, old verb, to turn one on himself, to shame one, to reverence one. This was a "hard-boiled" judge who knew no one as his superior. See on Mt 21:37.

18:3 {**Came oft**} (\rcheto\). Imperfect tense denotes repetitions, no adverb for "oft" in the Greek. {**Avenge me of**} (\ekdik^son me apo\). A late verb for doing justice, protecting one from another (*note both* \ek\ *and* \apo\, *here*). Deissmann (*Light from the Ancient East*, pp. 420ff.) quotes a \st^l\ of the second century B.C. with a prayer for vengeance for a Jewish girl that had been murdered which has this very verb \ekdike“\.

18:4 {**He would not**} (\ouk ^thelen\). Imperfect tense of continued refusal. {**Though**} (\ei kai\). Concerning sentence, not \kai ei\ (*even if*).

18:5 {**Yet**} (\ge\). Delicate intensive particle of deep feeling as here. {**Because this widow troubleth me**} (\dia to parechein moi kopon t^ n ch^ ran taut^ n\). Literally, because of the furnishing me trouble as to this widow (*accusative of general reference with the articular infinitive*). {**Lest she wear me out**} (\hina m^ hup“piaz^ i me\). Some take it that the judge is actually afraid that the widow may come and assault him, literally beat him under the eye. That idea would be best expressed here by the aorist tense.

18:6 {**The unrighteous judge**} (\ho krit^ s t^ s adikias\). The judge of unrighteousness (*marked by unrighteousness*), as in 16:8 we have "the steward of unrighteousness," the same idiom.

18:7 {**And he is longsuffering**} (\makrothumei\). This present active indicative comes in awkwardly after the aorist subjunctive \poi^s^i\ after \ou m^\", but this part of the question is positive. Probably \kai\ here means "and yet" as so often (*Joh 9:30; 16:32, etc.*). God delays taking vengeance on behalf of his people, not through indifference, but through patient forbearance.

18:8 {**Howbeit**} (\pl^n\). It is not clear whether this sentence is also a question or a positive statement. There is no way to decide. Either will make sense though not quite the same sense. The use of \fra\ before \heur^sei\ seems to indicate a question expecting a negative answer as in Ac 8:30; Ro 14:19. But here \fra\ comes in the middle of the sentence instead of near the beginning, an unusual position for either inferential \fra\ or interrogative \fra\. On the whole the interrogative \fra\ is probably correct, meaning to question if the Son will find a persistence of faith like that of the widow.

18:9 {**Set all others at naught**} (\exouthenountas tous loipous\). A late verb \exouthene\", like \oudene\", from \outhen\ (\ouden\), to consider or treat as nothing. In LXX and chiefly in Luke and Paul in the N.T.

18:10 {**Stood**} (\statheis\). First aorist passive participle of \hist^mi\. Struck an attitude ostentatiously where he could be seen. Standing was the common Jewish posture in prayer (*Mt 6:5; Mr 11:25*). {**Prayed thus**} (\tauta pros^ucheto\). Imperfect middle, was praying these things (*given following*). {**With himself**} (\pros heauton\). A soliloquy with his own soul, a complacent recital of his own virtues for his own self-satisfaction, not fellowship with God, though he addresses God. {**I thank thee**} (\eucharist^ soi\). But his gratitude to God is for his own virtues, not for God's mercies to him. One of the rabbis offers a prayer like this of gratitude that he was in a class by himself because he was a Jew and not a Gentile, because he was a Pharisee and not of the _am-haaretz_ or common people, because he was a man and not a woman. {**Extortioners**} (\harpages\). An old word, \harpax\ from same root as \harpaz\", to plunder. An adjective of only one gender, used of robbers and plunderers, grafters, like the publicans (*Lu 3:13*), whether wolves (*Mt 7:15*) or men (*1Co 5:19f.*). The Pharisee cites the crimes of which he is not guilty. {**Or even**} (\^ kai\). As the

climax of iniquity (**Bruce**), he points to "this publican."
Zaccheus will admit robbery (**Lu 19:8**). {**God**} (\ho theos\).
Nominative form with the article as common with the vocative use
of \theos\ (**so verse 13; Joh 20:28**).

18:12 {**Twice in the week**} (\dis tou sabbatou\). One fast a year
was required by the law (**Le 16:29; Nu 29:7**). The Pharisees
added others, twice a week between passover and pentecost, and
between tabernacles and dedication of the temple. {**I get**}
(\kt^mai\). Present middle indicative, not perfect middle
\kekt^mai\ (**I possess**). He gave a tithe of his income, not of his
property.

18:13 {**Standing afar off**} (\makrothen hest^s\). Second perfect
active participle of \hist^mi\, intransitive like \statheis\
above. But no ostentation as with the Pharisee in verse 11. At
a distance from the Pharisee, not from the sanctuary. {**Would not
lift**} (\ouk ^thelen oude epfrai\). Negatives (**double**) imperfect
of {**thel**^}, was not willing even to lift up, refused to lift
(\epfrai\, **first aorist active infinitive of the liquid compound
verb**, \ep-air^). Smote (\etupte\). Imperfect active of \tupt^\
old verb, kept on smiting or beating. Worshippers usually lifted
up their closed eyes to God. {**Be merciful**} (\hilasth^ti\). First
aorist passive imperative of \hilaskomai\, an old verb, found
also in LXX and inscriptions (\exhilaskomai\, **Deissmann, Bible
Studies**, p. 224). {**A sinner**} (\t^i hamart^l^i\). The sinner, not
a sinner. It is curious how modern scholars ignore this Greek
article. The main point in the contrast lies in this article. The
Pharisee thought of others as sinners. The publican thinks of
himself alone as the sinner, not of others at all.

18:14 {**This man**} (\houtos\). This despised publican referred to
contemptuously in verse 11 as "this" (\houtos\) publican.
{**Rather than the other**} (\par' ekeinon\). In comparison with
(**placed beside**) that one. A neat Greek idiom after the perfect
passive participle \dedikaiomenos\. {**For**} (\hoti\). This moral
maxim Christ had already used in 14:11. Plummer pertinently
asks: "Why is it assumed that Jesus did not repeat his sayings?"

18:15 {**They brought**} (\prosepheron\). Imperfect active, they were
bringing. So Mr 10:13. {**Their babes**} (\ta breph^). Old word
for {**infants**}. Here Mr 10:13; Mt 19:13 have \paidia\ (**little
children**). Note "also" (\kai\ in Luke, not in Mark and Matthew.
{**That he should touch them**} (\hina aut^n hapt^tai\). Present

middle subjunctive (*linear action, repeatedly touch or one after the other*), where Mr 10:13 has aorist middle subjunctive (\h^{aps} tai\). {**Rebuked**} (\epetim“n\). Imperfect indicative active. Either inchoative began to rebuke, or continued, kept on rebuking. Matthew and Mark have the aorist \epetim^san\.

18:16 {**Called**} (\prosekalesato\). Indirect middle aorist indicative, called the children with their parents to himself and then rebuked the disciples for their rebuke of the parents. The language of Jesus is precisely that of Mr 10:14 which see, and nearly that of Mt 19:14 which see also. The plea of Jesus that children be allowed to come to him is one that many parents need to heed. It is a tragedy to think of parents "forbidding" their children or of preachers doing the same or of both being stumbling-blocks to children.

18:17 {**As a little child**} (\h“s paidion\). Jesus makes the child the model for those who seek entrance into the kingdom of God, not the adult the model for the child. He does not say that the child is already in the kingdom without coming to him. Jesus has made the child's world by understanding the child and opening the door for him.

18:18 {**Ruler**} (\arch“n\). Not in Mr 10:17; Mt 19:16. {**What shall I do to inherit?**} (\Ti poi^sas kl^ronom^s“;\). "By doing what shall I inherit?" Aorist active participle and future active indicative. Precisely the same question is asked by the lawyer in Lu 10:25. This young man probably thought that by some one act he could obtain eternal life. He was ready to make a large expenditure for it. {**Good**} (\agathon\). See on Mr 10:17; Mt 19:16 for discussion of this adjective for absolute goodness. Plummer observes that no Jewish rabbi was called "good" in direct address. The question of Jesus will show whether it was merely fulsome flattery on the part of the young man or whether he really put Jesus on a par with God. He must at any rate define his attitude towards Christ.

18:22 {**One thing thou lackest yet**} (\eti hen soi leipei\). Literally, one thing still fails thee or is wanting to thee. An old verb with the dative of personal interest. Mr 10:21 has here \husterei se\, which see. It was an amazing compliment for one who was aiming at perfection (*Mt 19:21*). The youth evidently had great charm and was sincere in his claims. {**Distribute**} (\diados\). Second aorist active imperative of

\diadid“mi\ (*give to various ones*, \dia-). Here Mark and Matthew simply have \dos\ (*give*). The rest the same in all three Gospels.

18:23 {**Became**} (\egenth). First aorist passive indicative of \ginomai\. Like his countenance fell (\stugnasas), in Mr 10:22. {**Exceedingly sorrowful**} (\perilupos). Old adjective (\peri, lup^h) with perfective use of \peri\. {**Very rich**} (\plousios sphodra). Rich exceedingly. Today, a multimillionaire.

18:24 {**Shall they enter**} (\eisporeuontai). Present middle indicative, futuristic present.

18:25 {**Through a needle's eye**} (\dia tr^hmatos belon^s). Both words are old. \Tr^hma\ means a perforation or hole or eye and in the N.T. only here and Mt 19:24. \Belon^h\ means originally the point of a spear and then a surgeon's needle. Here only in the N.T. Mr 10:25; Mt 19:24 have \rhapsidos\ for needle. This is probably a current proverb for the impossible. The Talmud twice speaks of an elephant passing through the eye of a needle as being impossible.

18:26 {**Then who**} (\kai tis). Literally, {**and who**}. The \kai\ calls attention to what has just been said. Wealth was assumed to be mark of divine favour, not a hindrance to salvation.

18:27 {**The impossible with men possible with God**} (\ta adunata para anthr^h“pois dunata para t^h“i the“i). Paradoxical, but true. Take your stand "beside" (\para) God and the impossible becomes possible. Clearly then Jesus meant the humanly impossible by the parabolic proverb about the camel going through the needle's eye. God can break the grip of gold on a man's life, but even Jesus failed with this young ruler.

18:28 {**Our own**} (\ta idia). Our own things (*home, business, etc.*). Right here is where so many fail. Peter speaks here not in a spirit of boastfulness, but rather with his reactions from their consternation at what has happened and at the words of Jesus (*Plummer*).

18:30 {**Shall not receive**} (\ouchi m^h lab^hi). Very strong double negative with aorist active subjunctive of \lamban“. {**Manifold more**} (\pollaplasiona). Late Greek word, here alone in the N.T. save Mt 19:29 where Westcott and Hort have it though many MSS.

there read \hekatonplasiona\ (*a hundredfold*) as in Mr 10:30.

18:31 **{Took unto him}** (\paralab“n\). Second aorist active participle of \paralamban“. Taking along with himself. So Mr 10:32. Mt 20:17 adds \kat' idian\ (*apart*). Jesus is making a special point of explaining his death to the Twelve. **{We go up}** (\anabainomen\). Present active indicative, we are going up. **{Unto the Son of man}** (\t“i hui“i tou anthr“pou\). Dative case of personal interest. The position is amphibolous and the construction makes sense either with "shall be accomplished" (\telesth^setai\)) or "that are written" (\ta gegrammena\), probably the former. Compare these minute details of the prophecy here (*verses 32f.*) with the words in Mr 10:33f.; Mt 20:18f., which see.

18:33 **{The third day}** (\t^i h^merfi t^i trit^i\). The day the third. In Mt 20:19 it is "the third day" while in Mr 10:34 "after three days" occurs in the same sense, which see.

18:34 **{And they perceived not}** (\kai ouk egin“skon\). Imperfect active. They kept on not perceiving. Twice already Luke has said this in the same sentence. **{They understood none of these things}** (\ouden tout“n sun^kan\). First aorist active indicative, a summary statement. **{This saying was hid from them}** (\^n to rh^ma touto kekrummenon ap' aut“n\). Past perfect passive indicative (*periphrastic*), state of completion. It was a puzzling experience. No wonder that Luke tries three times to explain the continued failure of the apostles to understand Jesus. The words of Christ about his death ran counter to all their hopes and beliefs.

18:35 **{Unto Jericho}** (\eis Iereich“\). See on Mt 20:29; Mr 10:46, for discussion of the two Jerichos in Mark and Matt. (*the old and the new as here*). **{Begging}** (\epait“n\). Asking for something. He probably was by the wayside between the old Jericho and the new Roman Jericho. Mark gives his name Bartimaeus (*10:46*). Mt 20:30 mentions two.

18:36 **{Inquired}** (\epunthaneto\). Imperfect middle. Repeatedly inquired as he heard the tramp of the passing crowd going by (\diaporeuomenou\). **{What this meant}** (\Ti ei^ touto\). Literally, What it was. Without \an\ the optative is due to indirect discourse, changed from \estin\). With \an\ (*margin of Westcott and Hort*) the potential optative of the direct discourse

is simply retained.

18:37 **{Passeth by}** (\parerchetai\). Present middle indicative retained in indirect discourse as \paragei\ is in Mt 20:30. No reason for differences of English tenses in the two passages (*was passing by*, *passeth by*).

18:38 **{He cried}** (\ebo^sen\). Old verb, \boa^, to shout, as in 9:38. **{Son of David}** (\huie Daueid\). Shows that he recognizes Jesus as the Messiah.

18:39 **{That he should hold his peace}** (\hina sig^s^i\). Ingressive aorist subjunctive. That he should become silent; as with \hina si^p^s^i\ in Mr 10:48. **{The more a great deal}** (\poll^i mflon\). By much more as in Mr 10:48.

18:40 **{Stood}** (\statheis\). First aorist passive where Mr 10:49; Mt 20:32 have \stas\ (*second aorist active*) translated "stood still." One is as "still" as the other. The first is that Jesus "stopped." **{Be brought}** (\achth^nai\). First aorist infinitive in indirect command.

18:41 **{What wilt thou that I should do unto thee?}** (\Ti soi theleis poi^s^; \). Same idiom in Mr 10:51; Mt 20:32 which see, the use of \thel^ without \hina\ with aorist subjunctive (*or future indicative*). See same references also for \hina anableps^ "that I may see again" without verb before \hina\. Three uses of \anablep^ here (*verses 41,42,43*).

18:43 **{Followed}** (\^kolouthei\). Imperfect active as in Mr 10:52. Either inchoative he began to follow, or descriptive, he was following.

[\[Previous\]](#) [\[Next\]](#)

19:1 {**Was passing through**} (\di^{rcheto}\). Imperfect middle. Now Jesus was inside the Roman Jericho with the procession.

19:2 {**Chief publican**} (\architⁿs\). The word occurs nowhere else apparently but the meaning is clear from the other words with \archi- like \archiereus\ (**chief priest**) \archipoimⁿ\ (**chief shepherd**). Jericho was an important trading point for balsam and other things and so Zacchaeus was the head of the tax collections in this region, a sort of commissioner of taxes who probably had other publicans serving under him.

19:3 {**He sought**} (\ez^{tei}\). Imperfect active. He was seeking, conative idea. {**Jesus who he was**} (I^{soun tis estin}\). Prolepsis, to see who Jesus was. He had heard so much about him. He wanted to see which one of the crowd was Jesus. {**For the crowd**} (\apo tou ochlou\). He was short and the crowd was thick and close. {**Stature**} (tⁱ h^{likifi}\). No doubt of that meaning here and possibly so in 2:52. Elsewhere "age" except Lu 12:25; Mt 6:27 where it is probably "stature" also.

19:4 {**Ran on before**} (\prodr^{n eis to emprosthen}\). Second aorist active participle of \protrechⁿ\ (**defective verb**). "Before" occurs twice (\pro- and \eis to emprosthen\). {**Into a sycamore tree**} (\epi sukomorean\). From \sukon\, fig, and \moron\, mulberry. The fig-mulberry and quite a different tree from the sycamine tree in 17:6, which see. It bore a poor fruit which poor people ate (**Am 7:14**). It was a wide open tree with low branches so that Zacchaeus could easily climb into it. {**That way**} (\ekein^s\). Feminine for \hodos\ (**way**) is understood. Genitive case with \di\ in composition (\dierchesthai\ or as an adverbial use.

19:5 {**Make haste and come down**} (\speusas katab^{thi}\). Simultaneous aorist active participle (\speusas\ with the second aorist active imperative. "Come down in a hurry."

19:6 {**He made haste and came down**} (\speusas kateb^h\). Luke repeats the very words of Jesus with the same idiom. {**Received him joyfully**} (\hupedexato auton chairⁿ\). The very verb used of

Martha's welcome to Jesus (**10:38**). "Joyfully" is the present active participle, "rejoicing" (*\chair“n*).

19:7 {**Murmured**} (*\diegogguzonto*). Imperfect middle of this compound onomatopoetic word *\dia-gogguz“*. In Lu 5:30 we have the simple *\gogguz“*, a late word like the cooing doves or the hum of bees. This compound with *\dia-* is still rarer, but more expressive. {**To lodge**} (*\katalusai*). Jesus was the hero of this crowd from Galilee on their way to the passover. But here he had shocked their sensibilities and those of the people of Jericho by inviting himself to be the guest of this chief publican and notorious sinner who had robbed nearly everybody in the city by exorbitant taxes.

19:8 {**Stood**} (*\statheis*). Apparently Jesus and Zacchaeus had come to the house of Zacchaeus and were about to enter when the murmur became such a roar that Zacchaeus turned round and faced the crowd. {**If I have wrongfully exacted aught of any man**} (*\ei tinos ti esukophant^sa*). A most significant admission and confession. It is a condition of the first class (*\ei\ and the aorist active indicative*) that assumes it to be true. His own conscience was at work. He may have heard audible murmurs from the crowd. For the verb *\sukophantein*, see discussion on 3:14, the only two instances in the N.T. He had extorted money wrongfully as they all knew. {**I return fourfold**} (*\apodid“mi tetraploun*). I offer to do it here and now on this spot. This was the Mosaic law (**Ex 22:1; Nu 5:6f.**). Restitution is good proof of a change of heart. D. L. Moody used to preach it with great power. Without this the offer of Zacchaeus to give half his goods to the poor would be less effective. "It is an odd coincidence, nothing more, that the fig-mulberry (*sycamore*) should occur in connexion with the _fig_-shewer (*sycophant*)."

19:10 {**The lost**} (*\to apol“los*). The neuter as a collective whole, second perfect active participle of *\apollumi*, to destroy. See Lu 15 for the idea of the lost.

19:11 {**He added and spake**} (*\prostheis eipen*). Second aorist active participle of *\prostith^mi* with *\eipen*. It is a Hebrew idiom seen also in Lu 20:1f. he added to send (*\prosetheto pempσαι*) and in Ac 12:3 "he added to seize" (*\prosetheto sullabein*). This undoubted Hebraism occurs in the N.T. in Luke only, probably due to the influence of the LXX on Luke the Greek Christian. {**To appear**} (*\anaphainesthai*). Present passive

infinitive of an old verb to be made manifest, to be shown up. In the N.T. only here and Ac 21:3.

19:12 **{To take to himself a kingdom}** (*\labein heaut“i basileian*). Second aorist active infinitive of *\lamban“* with the dative reflexive *\heaut“i* where the middle voice could have been used. Apparently this parable has the historical basis of Archelaus who actually went from Jerusalem to Rome on this very errand to get a kingdom in Palestine and to come back to it. This happened while Jesus was a boy in Nazareth and it was a matter of common knowledge.

19:13 **{Trade ye herewith till I come}** (*\pragmateusas the en h“i erchomai*). First aorist middle imperative of *\pragmateuomai*, an old verb from *\prfgma*, business. Here only in the N.T. Westcott and Hort in their text read *\pragmateusas thai*, first aorist middle infinitive (*\-ai* **and** *\-e* **were pronounced alike**). The infinitive makes it indirect discourse, the imperative direct. **{While I am coming}** is what *\en h“i erchomai* really means.

19:14 **{His citizens}** (*\hoi politai autou*). That actually happened with Archelaus.

19:15 **{When he was come back again}** (*\en t“i epanelthein auton*). "On the coming back again as to him." Luke's favourite idiom of the articular infinitive after *\en* and with the accusative of general reference. **{Had given}** (*\ded“kei*). Past perfect active indicative without augment of *\did“mi*. **{That he might know}** (*\hina gnoi*). Second aorist active subjunctive of *\ginosk“*. The optative would be *\gnoi^*.

19:16 **{Hath made}** (*\pros^rgasato*). Only here in the N.T. Note *\pros-* in addition, besides, more.

19:17 **{Have thou authority}** (*\isthi exousian ech“n*). Periphrastic present active imperative. Keep on having authority.

19:19 **{Be thou also over}** (*\kai su epano ginou*). Present middle imperative. Keep on becoming over. There is no real reason for identifying this parable of the pounds with the parable of the talents in Mt 25. The versatility of Jesus needs to be remembered by those who seek to flatten out everything.

19:20 **{I kept}** (*\eichon*). Imperfect active of *\ech“*. I kept on

keeping. **{Laid up}** (*\apokeimenˆn*). Present passive participle agreeing with *\hˆn* (**which**), used often as perfect passive of *\tithˆmi* as here, laid away or off (*\apo*). It is not the periphrastic construction, but two separate verbs, each with its own force. **{In a napkin}** (*\en soudariˆi*). A Latin word *_sudarium_* from *_sudor_* (**sweat**) transliterated into Greek, a sweatcloth handkerchief or napkin. Found in papyrus marriage contracts as part of the dowry (**second and third centuries A.D.**, *Deissmann, _Bible Studies_, p. 223*). Used also for swathing the head of the dead (*Joh 11:44; 20:7*).

19:21 **{I feared}** (*\ephoboumˆn*). Imperfect middle, I continued to fear. **{Austere}** (*\austˆros*). Old Greek word from *\auˆ*, to dry up. Reproduced in Latin *_austeros_* and English *_austere_*. It means rough to the taste, stringent. Here only in the N.T. Compare *\sklˆros* (**hard**) in Mt 25:24. "Harsh in flavour, then in disposition" (*Bruce*). **{Thou layedst not down}** (*\ouk ethˆkas*). Probably a proverb for a grasping profiteer.

19:22 **{Thou knewest}** (*\ideis*). Second past perfect of *\horaˆ*, to see, used as imperfect of *\oida*, to know. Either it must be taken as a question as Westcott and Hort do or be understood as sarcasm as the Revised Version has it. The words of the wicked (*\ponˆros*) slave are turned to his own condemnation.

19:23 **{Then wherefore}** (*\kai dia ti*). Note this inferential use of *\kai-* in that case. **{Into the bank}** (*\epi trapezan*). Literally, **{upon a table}**. This old word *\trapeza*, from *\tetrapeza* (*\tetra*, **four**, *\pous*, **foot**). It means then any table (*Mr 7:28*), food on the table (*Ac 16:34*), feast or banquet (*Ro 11:9*), table of the money-changers (*Joh 2:15; Mr 11:15; Mt 21:12*), or bank as here. Our word bank is from Old English *_bench_*. **{With interest}** (*\sun tokˆi*). Not usury, but proper and legal interest. Old word from *\tiktˆ*, to bring forth. In the N.T. only here and Mt 25:27. **{Should have required it}** (*\an auto epraxa*). Conclusion of second-class condition the condition or apodosis being implied in the participle "coming" (*\elthˆn*), and the previous question. On this technical use of *\prassˆ* (*\epraxa*) see Lu 3:13.

19:25 **{And they said unto him}** (*\kai eipan autˆi*). Probably the eager audience who had been listening to this wonderful parable interrupted Jesus at this point because of this sudden turn when the one pound is given to the man who has ten pounds. If so, it

shows plainly how keenly they followed the story which Jesus was giving because of their excitement about the kingdom (*Lu 19:11*).

19:26 {**That hath not**} (*\tou m^ echontos*). The present tense of \ech“\ here, that keeps on not having, probably approaches the idea of acquiring or getting, the one who keeps on not acquiring. This is the law of nature and of grace.

19:27 {**Reign**} (*\basileusai*). First aorist active infinitive, ingressive aorist, come to rule. {**Slay**} (*\katasphaxate*). First aorist active imperative of \katasphaz“, to slaughter, an old verb, but only here in the N.T.

19:28 {**Went on before**} (*\eporeueto emprosthen*). Imperfect middle. Jesus left the parable to do its work and slowly went on his way up the hill to Jerusalem.

19:29 {**Unto Bethphage and Bethany**} (*\eis B^thphag^ kai B^thania*). Both indeclinable forms of the Hebrew or Aramaic names. In Mr 11:1 "Bethany" is inflected regularly, which see. {**Of Olives**} (*\Elai“n*). As in Mr 11:1; Mt 21:1, though some editors take it to be, not the genitive plural of \elaia\ (*olive tree*), but the name of the place Olivet. In the Greek it is just a matter of accent (*circumflex or acute*) Olivet is correct in Ac 1:12. See on “Mt 21:1ff.; Mr 11:1ff. for details.

19:30 {**Whereon no man ever yet sat**} (*\eph' hon oudeis p“pote anthr“p“n ekathisen*). Plummer holds that this fact indicated to the disciples a royal progress into the city of a piece with the Virgin Birth of Jesus and the burial in a new tomb.

19:32 {**As he had said unto them**} (*\kath“s eipen autois*). Luke alone notes this item.

19:33 {**As they were loosing**} (*\luont“n aut“n*). Genitive absolute. {**The owners thereof**} (*\hoi kurioi autou*). The same word \kurios\ used of the Lord Jesus in verse 31 (*and 34*) and which these "owners" would understand. See on “Mt 21:3; Mr 11:3 for \kurios\ used by Jesus about himself with the expectation that these disciples would recognize him by that title as they did. The word in common use for the Roman emperor and in the LXX to translate the Hebrew Elohim (*God*).

19:35 **{Set Jesus thereon}** (*\epebibasan ton I^soun*). First aorist active. Old verb, to cause to mount, causative verb from *\bain^*^, to go. In the N.T. only here and Lu 10:34; Ac 23:24.

19:36 **{They spread}** (*\hupestr^nnuon*). Imperfect active describing the continued spreading as they went on. *\Hupostr^nnu^* is a late form of the old verb *\hupostorennumi*. Here only in the N.T.

19:37 **{At the descent}** (*\pros t^i katabasei*). Epexegetic of "drawing nigh." They were going by the southern slope of the Mount of Olives. As they turned down to the city, the grand view stirred the crowd to rapturous enthusiasm. This was the first sight of the city on this route which is soon obscured in the descent. The second view bursts out again (*verse 41*). It was a shout of triumph from the multitude with their long pent-up enthusiasm (*verse 11*), restrained no longer by the parable of the pounds. **{For all the mighty works which they had seen}** (*\peri pas^"n eidon duname^"n*). Neat Greek idiom, incorporation of the antecedent (*\duname^"n*) into the relative clause and attraction of the case of the relative from the accusative *\has* to the genitive *\h^"n*. And note "all." The climax had come, Lazarus, Bartimaeus, and the rest.

19:38 **{The king cometh}** (*\ho erchomenos, ho basileus*). The Messianic hopes of the people were now all ablaze with expectation of immediate realization. A year ago in Galilee he had frustrated their plans for a revolutionary movement "to take him by force to make him king" (*Joh 6:15*). The phrase "the coming king" like "the coming prophet" (*Joh 6:14; De 18:15*) expressed the hope of the long-looked-for Messiah. They are singing from the Hallel in their joy that Jesus at last is making public proclamation of his Messiahship. **{Peace in heaven, and glory in the highest}** (*\en ouran^i eir^"n^ kai doxa en hupsistois*). This language reminds one strongly of the song of the angels at the birth of Jesus (*Lu 2:14*). Mr 11:10; Mt 21:9 have "Hosannah in the highest."

19:39 **{Some of the Pharisees}** (*\tines t^"n Pharisai^"n*). Luke seems to imply by "from the multitude" (*\apo tou ochlou*) that these Pharisees were in the procession, perhaps half-hearted followers of the mob. But Joh 12:19 speaks of Pharisees who stood off from the procession and blamed each other for their failure and the triumph of Jesus. These may represent the bolder

spirits of their same group who dared to demand of Jesus that he rebuke his disciples.

19:40 **{If these shall hold their peace}** (\ean houtoi si“p^sousin\). A condition of the first class, determined as fulfilled. The use of \ean\ rather than \ei\ cuts no figure in the case (*see Ac 8:31; 1Th 3:8; 1Jo 5:15*). The kind of condition is determined by the mode which is here indicative. The future tense by its very nature does approximate the aorist subjunctive, but after all it is the indicative. **{The stones will cry out}** (\hoi lithoi kraxousin\). A proverb for the impossible happening.

19:41 **{Wept}** (\eklausen\). Ingressive aorist active indicative, burst into tears. Probably audible weeping.

19:42 **{If thou hadst known}** (\ei egn“s\). Second aorist active indicative of \gin“sk“\. Second-class condition, determined as unfulfilled. **{Even thou}** (\kai su\). Emphatic position of the subject. **{But now}** (\nun de\). Aposiopesis. The conclusion is not expressed and the sudden breaking off and change of structure is most impressive. **{They are hid}** (\ekrub^). Second aorist passive indicative of \krupt“\, common verb, to hide.

19:43 **{Shall cast up a bank}** (\parembalousin charaka\). Future active indicative of \paremball“\, a double compound (\para, en, ball“\) of long usage, finally in a military sense of line of battle or in camp. Here alone in the N.T. So also the word \charaka\ (\charax\) for bank, stake, palisade, rampart, is here alone in the N.T., though common enough in the old Greek. **{Compass thee round}** (\perikukl“sousin se\). Future active indicative. Another common compound to make a circle (\kuklos\) around (\peri\), though here only in the N.T. **{Keep thee in}** (\sunexousin se\). Shall hold thee together on every side (\pantothen\). See about \sunech“\ on 4:38.

19:44 **{Shall dash to the ground}** (\edaphiousin\). Attic future of \edaphiz“\, to beat level, to raze to the ground, a rare verb from \edaphos\, bottom, base, ground (*Ac 22:7*), here alone in the N.T. **{Because}** (\anth' h“n\). "In return for which things." **{Thou knewest not}** (\ouk egn“s\). Applying the very words of the lament in the condition in verse 42. This vivid prophecy of the destruction of Jerusalem is used by those who deny predictive prophecy even for Jesus as proof that Luke wrote the Gospel after

the destruction of Jerusalem. But it is no proof at all to those who concede to Jesus adequate knowledge of his mission and claims.

19:45 **{Began to cast out}** (\^*rxato ekballein*\). So Mr 11:15 whereas Mt 21:12 has simply "he cast out." See Mark and Matthew for discussion of this second cleansing of the temple at the close of the public ministry in relation to the one at the beginning in Joh 2:14-22. There is nothing gained by accusing John or the Synoptics of a gross chronological blunder. There was abundant time in these three years for all the abuses to be revived.

19:47 **{He was teaching}** (\^*n didask*“*n*\). Periphrastic imperfect. **{Daily}** (\to *kath' h^meran*\). Note the accusative neuter article, "as to the according to the day," very awkward English surely, but perfectly good Greek. The same idiom occurs in 11:3. **{Sought}** (\ez^*toun*\). Imperfect active, conative imperfect, were seeking, trying to seek. **{The principal men of the people}** (\hoi *pr^toi tou laou*\). The first men of the people. The position after the verb and apart from the chief priests and the scribes calls special attention to them. Some of these "first men" were chief priests or scribes, but not all of them. The lights and leaders of Jerusalem were bent on the destruction (\a*polesai*\) of Jesus. The raising of Lazarus from the dead brought them together for this action (*Joh 11:47-53; 12:9-11*).

19:48 **{They could not find}** (\ouch *h^uriskon*\). Imperfect active. They kept on not finding. **{What they might do}** (\to *ti poi^s*“*sin*\). First aorist active deliberative subjunctive in a direct question retained in the indirect. Note the article \to\ (*neuter accusative*) with the question. **{Hung upon him}** (\exekremeto *autou*\). Imperfect middle of \ekkremamai\, an old verb (\mi\ *form*) to hang from, here only in the N.T. The form is an \omega\ form from \ekkremomai\, a constant tendency to the \omega\ form in the _Koin,_. It pictures the whole nation (*save the leaders in verse 47*) hanging upon the words of Jesus as if in suspense in mid-air, rapt attention that angered these same leaders. Tyndale renders it "stuck by him."

[\[Previous\]](#) [\[Next\]](#)

20:1 {**On one of the days**} (\en mifi t“n h^mer“n\). Luke's favourite way of indicating time. It was the last day of the temple teaching (*Tuesday*). Lu 20:1-19 is to be compared with Mr 11:27-12:12; Mt 21:23-46. {**There came upon him**} (\epest^san\). Second aorist active indicative, ingressive aorist of \ephist^mi\, old and common verb, stood up against him, with the notion of sudden appearance. These leaders (*cf. 19:47*) had determined to attack Jesus on this morning, both Sadducees (*chief priests*) and Pharisees (*scribes*), a formal delegation from the Sanhedrin.

20:2 {**Tell us**} (\eipon h^min\). Luke adds these words to what Mark and Matthew have. Second aorist active imperative for the old form \eipe\ and with ending \-on\ of the first aorist active. Westcott and Hort punctuate the rest of the sentence as an indirect question after \eipon\, but the Revised Version puts a semicolon after "us" and retains the direct question. The Greek manuscripts have no punctuation.

20:3 {**Question**} (\logon\). Literally, word. So in Mr 11:29; Mt 21:24.

20:5 {**They reasoned with themselves**} (\sunelogisanto\). First aorist middle of \sullogizomai\, to bring together accounts, an old word, only here in the N.T. Mark and Matthew have \dielogizonto\ (*imperfect middle of \dialogizomai\, a kindred verb, to reckon between one another, confer*). This form (\dielogizonto\ in verse 14 below. {**If we shall say**} (\ean eip“men\). Third-class condition with second aorist active subjunctive. Suppose we say! So in verse 6.

20:6 {**Will stone us**} (\katalithasei\). Late verb and here only in the N.T. Literally, will throw stones down on us, stone us down, overwhelm us with stones. {**They be persuaded**} (\pepeismenos estin\). Periphrastic perfect passive indicative of \peith“, to persuade, a settled state of persuasion, "is persuaded" (*no reason for use of "be" here*). {**That John was a prophet**} (\I“an^n proph^t^n einai\). Accusative and infinitive in indirect

assertion.

20:7 **{That they knew not}** (*\m^ eidenai*). Accusative and infinitive in indirect assertion again with the negative *\m^* rather than *\ou*.

20:9 **{Vineyard}** (*\ampel^na*). Late word from *\ampelos* (*vine*), place of vines. So in Mr 12:1; Mt 21:33. **{Let it out}** (*\exedeto*). Second aorist middle of *\ekdid^mi*, but with variable vowel *\e* in place of *\o* of the stem *\do* (*\exedoto*). Same form in Mark and Matthew. **{For a long time}** (*\chronous hikanous*). Accusative of extent of time, considerable times or periods of time. Not in Mark and Matthew, though all three have *\aped^m^sen* (*went off from home*). See on *\Lu 7:6* for *\hikanos*.

20:10 **{At the season}** (*\kair^i*). The definite season for the fruit like *\ho kairos t^n karp^n* (*Mt 21:34*). That they should give (*\hina d^sousin*). Future indicative with *\hina* for purpose like the aorist subjunctive, though not so frequent.

20:11 **{He sent yet another}** (*\prosetheto heteron pempσαι*). Literally, **{he added to send another}**. A clear Hebraism repeated in verse 12 and also in 19:11.

20:12 **{They wounded}** (*\traumatisantes*). First aorist active participle of *\traumatiz^s*. An old verb, from *\trauma*, a wound, but in the N.T. only here and Ac 19:16.

20:13 **{What shall I do?}** (*\Ti poi^s^;*). Deliberative future indicative or aorist subjunctive (*same form*). This detail only in Luke. Note the variations in all three Gospels. All three have "will reverence" (*\entrap^sontai*) for which see Matthew and Mark. **{It may be}** (*\is^s*). Perhaps, from *\isos*, equal. Old adverb, but only here in the N.T.

20:14 **{That the inheritance may be ours}** (*\hina h^m^ n gen^tai h^ kl^ronomia*). That the inheritance may become (*\gen^tai*, *second aorist middle subjunctive of \ginomai*). Here Mt 21:39 has *\sch^men* "let us get, ingressive aorist active subjunctive." Cf. *\ech^men*, present subjunctive of the same verb *\ech^s* in Ro 5:1; Mr 12:7 has "and it will be ours" (*\estai*).

20:16 **{God forbid}** (*\m^ genoito*). Optative of wish about the future with *\m^*. Literally, **{may it not happen}**. No word "God"

in the Greek. This was the pious protest of the defeated members of the Sanhedrin who began to see the turn of the parable against themselves.

20:17 **{He looked upon them}** (\emblemsas autois\). Not in Mark and Matthew. First aorist active participle of \emblem\, to look on. It was a piercing glance. The scripture quoted is from Ps 118:22 and is in Mr 11:10; Mt 21:42, which see for the inverted attraction of the case \lithon\ (*stone*) to that of the relative \hon\ (*which*).

20:18 **{Shall be broken to pieces}** (\sunthlasth^setai\). Future passive indicative of \sunthla\, a rather late compound, only here in the N.T. unless Mt 21:44 is genuine. It means to shatter. **{Will scatter him as dust}** (\likm^sei\). From \likma\, an old verb to winnow and then to grind to powder. Only here in the N.T. unless in Mt 21:44 is genuine, which see.

20:19 **{To lay hands on him}** (\epibalein ep' auton tas cheiras\). Second aorist active infinitive of \epiball\, an old verb and either transitively as here or intransitively as in Mr 4:37. Vivid picture here where Mr 12:12; Mt 21:46 has "to seize" (\krat^sai\). **{In that very hour}** (\en aut^i t^i h^rfi\). Luke's favourite idiom, in the hour itself. Not in Mark or Matthew and shows that the Sanhedrin were angry enough to force the climax then. **{And they feared}** (\kai ephob^th^san\). Adversative use of \kai\ = but they feared. Hence they refrained. **{For they perceived}** (\egn^san gar\). The reason for their rage. Second aorist active indicative of \gin^sk\, **{Against them}** (\pros autous\). As in Mr 12:12. The cap fitted them and they saw it.

20:20 **{They watched him}** (\parat^r^santes\). First aorist active participle of \parat^re\, a common Greek verb to watch on the side or insidiously or with evil intent as in Lu 6:7 (\paret^rounto\) of the scribes and Pharisees. See on ^Mr 3:2. There is no "him" in the Greek. They were watching their chance. **{Spies}** (\enkathetous\). An old verbal adjective from \enkathi^mi\, to send down in or secretly. It means liars in wait who are suborned to spy out, one who is hired to trap one by crafty words. Only here in the N.T. **{Feigned themselves}** (\hupokrinomenous heautous\). Hypocritically professing to be "righteous" (\dikaious\). "They posed as scrupulous persons with a difficulty of conscience" (*Plummer*). **{That they might take hold of his speech}** (\hina epilab^ntai autou logou\). Second aorist

middle of \epilamban“, an old verb for seizing hold with the hands and uses as here the genitive case. These spies are for the purpose of (\hina\) catching hold of the talk of Jesus if they can get a grip anywhere. This is their direct purpose and the ultimate purpose or result is also stated, "so as to deliver him up" (\h“*ste paradounai auton*\). Second aorist active infinitive of \paradid“mi\, to hand over, to give from one's side to another. The trap is all set now and ready to be sprung by these "spies." **{Of the governor}** (\tou h^{gemonos}\). The Sanhedrin knew that Pilate would have to condemn Jesus if he were put to death. So then all their plans focus on this point as the goal. Luke alone mentions this item here.

20:21 **{Rightly}** (\orth“s\). Matthew (*Mt 22:16*) notes that these "spies" were "disciples" (*students*) of the Pharisees and Mark (*Mr 12:13*) adds that the Herodians are also involved in the plot. These bright theologues are full of palaver and flattery and openly endorse the teaching of Jesus as part of their scheme. **{Acceptest not the person of any}** (\ou lambaneis pros“pon\). Dost not take the face (*or personal appearance*) as the test. It is a Hebraism from which the word \pros“polempsia\ (*Jas 2:1*) comes. Originally it meant to lift the face, to lift the countenance, to regard the face, to accept the face value. See Mr 12:13-17; Mt 22:15-22 for discussion of details here. They both have \blepeis\ here.

20:22 **{Tribute}** (\phoron\). Old word for the annual tax on land, houses, etc. Mark and Matthew have \k^{nson}\, which see for this Latin word in Greek letters. The picture on the coin may have been that of Tiberius.

20:23 **{Perceived}** (\katano[^]sas\). From \katanoe“, to put the mind down on. Mark has \eid“s\, "knowing," and Matthew \gnous\, coming to know or grasping (*second aorist active participle of \gin“sk“*\). **{Craftiness}** (\panourgian\). Old word for doing any deed. Matthew has "wickedness" (\pon[^]rian\) and Mark "hypocrisy" (\hupokrisin\). Unscrupulous they certainly were. They would stoop to any trick and go the limit.

20:26 **{They were not able}** (\ouk ischusan\). They did not have strength. An old verb \ischu“\ from \ischus\ (*strength*). They failed "to take hold (*cf. verse 20*) of the saying before the people." These "crack" students had made an ignominious failure and were not able to make a case for the surrender of Jesus to

Pilate. He had slipped through their net with the utmost ease. **{Held their peace}** (*\esig^{san}*). Ingressive aorist active of *\siga^{an}*. They became silent as they went back with the "dry grins."

20:27 **{There is no resurrection}** (*\anastasin m^e einai*). Accusative and infinitive with negative *\m^e* in indirect assertion. The Sadducees rally after the complete discomfiture of the Pharisees and Herodians. They had a stock conundrum with which they had often gotten a laugh on the Pharisees. So they volunteer to try it on Jesus. For discussion of details here see on *˘Mt 22:23-33; Mr 12:18-27*. Only a few striking items remain for Luke.

20:33 **{Had her}** (*\eschon*). Constative second aorist indicative of *\ech^{an}* including all seven seriatim. So *Mt 22:28; Mr 12:33* **{To wife}** (*\gunaika*). As wife, accusative in apposition with "her."

20:36 **{Equal unto the angels}** (*\isaggeloi*). A rare and late word from *\isos*, equal, and *\aggelos*. Only here in the N.T. Mark and Matthew have "as angels" (*\h^{an}s aggeloi*). Angels do not marry, there is no marriage in heaven. **{Sons of God, being sons of the resurrection}** (*\huioi theou t^{es} anastase^s huioi ontes*). This Hebraistic phrase, "sons of the resurrection" defines "sons of God" and is a direct answer to the Sadducees.

20:37 **{Even Moses}** (*\kai M^{os} us^{os}*). Moses was used by the Sadducees to support their denial of the resurrection. This passage (*Ex 3:6*) Jesus skilfully uses as a proof of the resurrection. See discussion on *˘Mt 22:32; Mr 12:26f*.

20:39 **{Certain of the scribes}** (*\tines t^{es}n grammate^{as}n*). Pharisees who greatly enjoyed this use by Jesus of a portion of the Pentateuch against the position of the Sadducees. So they praise the reply of Jesus, hostile though they are to him.

20:40 **{They durst not any more}** (*\ouketi etolm^{en}n ouden*). Double negative and imperfect active of *\tolma^{en}*. The courage of Pharisees, Sadducees, Herodians vanished.

20:41 **{How say they?}** (*\P^{otes}s legousin;*). The Pharisees had rallied in glee and one of their number, a lawyer, had made a feeble contribution to the controversy which resulted in his

agreement with Jesus and in praise from Jesus (**Mr 12:28-34; Mt 27:34-40**). Luke does not give this incident which makes it plain that by "they say" (*\legousin*) Jesus refers to the Pharisees (*rabbis, lawyers*), carrying on the discussion and turning the tables on them while the Pharisees are still gathered together (**Mt 22:41**). The construction with *\legousin* is the usual infinitive and the accusative in indirect discourse. By "the Christ" (*\ton Christon*) "the Messiah" is meant.

20:42 **{For David himself}** (*\autos gar Daueid*). This language of Jesus clearly means that he treats David as the author of Ps 110. The inspiration of this Psalm is expressly stated in Mr 12:36; Mt 22:43 (*which see*) and the Messianic character of the Psalm in all three Synoptics who all quote the LXX practically alike. Modern criticism that denies the Davidic authorship of this Psalm has to say either that Jesus was ignorant of the fact about it or that he declined to disturb the current acceptance of the Davidic authorship. Certainly modern scholars are not agreed on the authorship of Ps 110. Meanwhile one can certainly be excused for accepting the natural implication of the words of Jesus here, "David himself." **{In the book of the Psalms}** (*\en bibl' i Psalm' n*). Compare 3:4 "in the book of the words of Isaiah the prophet."

20:44 **{David therefore}** (*\Daueid oun*). Without *\ei* as in Mt 22:45. On the basis of this definite piece of exegesis (*\oun\, therefore*) Jesus presses the problem (*\p' s\, how*) for an explanation. The deity and the humanity of the Messiah in Ps 110 are thus set forth, the very problems that disturbed the rabbis then and that upset many critics today.

20:45 **{In the hearing of all the people}** (*\akouontos pantos tou laou*). Genitive absolute, "while all the people were listening" (*present active participle*). That is the time to speak. The details in this verse and verse 47 are precisely those given in Mr 12:38f., which see for discussion of details. Mt 23:1-39 has a very full and rich description of this last phase of the debate in the temple where Jesus drew a full-length portrait of the hypocrisy of the Pharisees and scribes in their presence. It was a solemn climax to this last public appearance of Christ in the temple when Jesus poured out the vials of his indignation as he had done before (**Mt 16:2; Lu 11:37-54; 12-1**).

[\[Previous\]](#) [\[Next\]](#)

21:1 {**And he looked up**} (*Anablepsas de*\). He had taken his seat, after the debate was over and the Sanhedrin had slunk away in sheer defeat, "over against the treasury" (**Mr 12:41**). The word for "treasury" (*gazophulakion*\) is a compound of \gaza\ (*Persian word for royal treasury*) and \phulak^ guard or protection. It is common in the LXX, but in the N.T. only here and Mr 12:41,43; Joh 8:20. Jesus was watching (**Mr 12:41**) the rich put in their gifts as a slight diversion from the intense strain of the hours before.

21:2 {**Poor**} (*penichran*\). A rare word from \pen^s\ (*penomai*\, *to work for one's living*). Latin *penuria* and Greek \peina^, to be hungry are kin to it. Here only in the N.T. Mr 12:42 has \pt^ch^, a more common word from \pt^ss^, to be frightened, to strike and hide from fear, to be in beggary. And Luke uses this adjective also of her in verse 3.

21:3 {**More than they all**} (*pleion pant^n*\). Ablative case after the comparative \pleion\.

21:4 {**All these did cast**} (*pantes houtoi ebalon*\). Constative second aorist active indicative covering the whole crowd except the widow. {**Living**} (*bion*\). Livelihood as in Mr 12:44, not \z^n, principle of life.

21:5 {**As some spake**} (*tin^n legont^n*\). Genitive absolute. The disciples we know from Mr 13:1; Mt 24:1. {**How**} (*hoti*\). Literally, "that." {**It was adorned**} (*kekosm^tai*\). Perfect passive indicative, state of completion, stands adorned, tense retained in indirect discourse, though English has to change it. \Kosme^, old and common verb for orderly arrangement and adorning. {**With goodly stones and offerings**} (*lithois kalois kai anath^masin*\). Instrumental case. Some of these stones in the substructure were enormous. "The columns of the cloister or portico were monoliths of marble over forty feet high" (*Plummer*). Cf. Josephus, *War*, V.5. The word \anath^ma\ (*here only in the N.T.*) is not to be confused with \anathema\ from the same verb \anatith^mi, but which came to mean a curse (*Ga 1:8; Ac*

23:14). So \anathema\ came to mean devoted in a bad sense, \anath^{ma}\ in a good sense. "Thus _knave_, lad, becomes a _rascal; villain_, a _farmer_, becomes a _scoundrel; cunning_, _skilful_, becomes _crafty_" (*Vincent*). These offerings in the temple were very numerous and costly (*2Macc. 3:2-7*) like the golden vine of Herod with branches as tall as a man (*Josephus, _Ant_. XV. ii.3*).

21:6 {**As for these things**} (\tauta\). Accusative of general reference. {**One stone upon another**} (\lithos epi lithⁱ\). Stone upon stone (*locative*). Here both Mr 13:2; Mt 24:2 have \epi lithon\ (*accusative*). Instead of \ouk apheth^{setai}\ (*future passive*) they both have \ou m^{aphethⁱ}\ (*double negative with aorist passive subjunctive*). It was a shock to the disciples to hear this after the triumphal entry.

21:8 {**That ye be not led astray**} (\m^{plan^{th^{te}}}\). First aorist passive subjunctive with \m[\] (*lest*). This verb \plana[\] occurs here only in Luke though often in the rest of the N.T. (*as Mt 24:4,5,11,24, which see*). Our word _planet_ is from this word. {**The time is at hand**} (\ho kairos ^{ggiken}\). Just as John the Baptist did of the kingdom (*Mt 3:2*) and Jesus also (*Mr 1:15*). {**Go ye not after them**} (\m^{poreuth^{te opis}} autⁿ\). First aorist passive subjunctive with \m[\]. A needed warning today with all the false cries in the religious world.

21:9 {**Be not terrified**} (\m^{pto^{th^{te}}}\). First aorist passive subjunctive with \m[\] from \ptoe[\] an old verb to terrify, from \ptoa\, terror. In the N.T. only here and Lu 24:37. {**First**} (\Pr^{ton}\). It is so easy to forget this and to insist that the end is "immediately" in spite of Christ's explicit denial here. See Mt 24:4-42; Mr 13:1-37 for discussion of details for Lu 21:8-36, the great eschatological discourse of Jesus

21:11 {**Famines and pestilences**} (\loimoi kai limoi\). Play on the two words pronounced just alike in the _Koin_, (*itacism*). {**And terrors**} (\phob^{thra te}\). The use of \te ... te\ in this verse groups the two kinds of woes. This rare word \phob^{thra}\ is only here in the N.T. It is from \phobe[\], to frighten, and occurs only in the plural as here.

21:12 {**But before all these things**} (\pro de tout^{n pantⁿ}\). In Mr 13:8; Mt 24:8 these things are termed "the beginning of travail." That may be the idea here. Plummer insists that

priority of time is the point, not magnitude. **{Bringing you}** (*\apagomenous*). Present passive participle from *\apag“*, an old verb to lead off or away. But here the participle is in the accusative plural, not the nominative like *\paradidontes* (***present active participle, delivering you up***), agreeing with *\humas* not expressed the object of *\paradidontes*, "you being brought before or led off." "A technical term in Athenian legal language" (***Bruce***).

21:13 **{It shall turn unto you}** (*\apob^setai humin*). Future middle of *\apobain“*. It will come off, turn out for you (***dative of advantage***). **{For a testimony}** (*\eis marturion*). To their loyalty to Christ. Besides, "the blood of the martyrs is the seed of the church."

21:14 **{Not to meditate beforehand}** (*\m^promeletfin*). The classical word for conning a speech beforehand. Mr 13:11 has *\promerimna“*, a later word which shows previous anxiety rather than previous preparation. **{How to answer}** (*\apolog^th^nai*). First aorist passive infinitive. It is the preparation for the speech of defence (***apology***) that Jesus here forbids, not the preparation of a sermon.

21:15 **{Your adversaries}** (*\hoi antikeimenoi humin*). Those who stand against, line up face to face with (***note \anti-***). **{To withstand or to gainsay}** (*\antist^nai ^anteipein*). Two second aorist active infinitives with *\anti-* in composition again. But these "antis" will go down before the power of Christ.

21:16 **{Shall they cause to be put to death}** (*\thanat“sousin*). Future active of *\thanato“*, to put to death or to make to die (***causative***). Either makes sense here. Old and common verb.

21:17 **{Not a hair of your head shall perish}** (*\thrix ek t^s kephal^s hum“n ou m^apol^tai*). Only in Luke. Second aorist middle subjunctive of *\apollumi* with *\ou m^* (***double negative***). Jesus has just said that some they will put to death. Hence it is spiritual safety here promised such as Paul claimed about death in Php 1:21.

21:19 **{Ye shall win}** (*\kt^sesthe*). Future middle of *\ktaomai*, to acquire. They will win their souls even if death does come.

21:20 **{Compassed with armies}** (*\kukloumen^hupo stratoped“n*).

Present passive participle of \kuklo“\, to circle, encircle, from \kuklos\, circle. Old verb, but only four times in N.T. The point of this warning is the present tense, being encircled. It will be too late after the city is surrounded. It is objected by some that Jesus, not to say Luke, could not have spoken (*or written*) these words before the Roman armies came. One may ask why not, if such a thing as predictive prophecy can exist and especially in the case of the Lord Jesus. The word \stratoped“n\ (\stratos\, *army*, \pedon\, *plain*) is a military camp and then an army in camp. Old word, but only here in the N.T. {**Then know**} (\tote gn“te\). Second aorist active imperative of \gin“sk“\. Christians did flee from Jerusalem to Pella before it was too late as directed in Lu 21:21; Mr 13:14f.; Mt 24:16f.

21:22 {**That may be fulfilled**} (\tou pl^sth^nai\). Articular infinitive passive to express purpose with accusative of general reference. The O.T. has many such warnings (*Ho 9:7; De 28:49-57, etc.*).

21:24 {**Edge of the sword**} (\stomati machair^s\). Instrumental case of \stomati\ which means "mouth" literally (*Ge 34:26*). This verse like the close of verse 22 is only in Luke. Josephus (*_War_, VI. 9.3*) states that 1,100,000 Jews perished in the destruction of Jerusalem and 97,000 were taken captive. Surely this is an exaggeration and yet the number must have been large. {**Shall be led captive**} (\aichmal“tisth^sontai\). Future passive of \aichmal“tiz“\ from \aichm^, spear and \hal“tos\ (\haliskomai\). Here alone in the literal sense in the N.T. {**Shall be trodden under foot**} (\estai patoumen^). Future passive periphrastic of \pate“, to tread, old verb. {**Until the times of the Gentiles be fulfilled**} (\achri hou pl^r“th“sin kairoi ethn“n\). First aorist passive subjunctive with \achri hou\ like \he“s hou\. What this means is not clear except that Paul in Ro 11:25 shows that the punishment of the Jews has a limit. The same idiom appears there also with \achri hou\ and the aorist subjunctive.

21:25 {**Distress**} (\sunoch^). From \sunech“. In the N.T. only here and 2Co 2:4. Anguish. {**In perplexity**} (\en aporifi\). State of one who is \aporos\, who has lost his way (\a\ *privative and poros*). Here only in the N.T. though an old and common word. {**For the roaring of the sea**} (\^chous thalass^s\). Our word echo (*Latin _echo_*) is this word \chos\, a reverberating sound. Sense of rumour in Lu 4:37. {**Billows**} (\salou\). Old word

\salos\ for the swell of the sea. Here only in the N.T.

21:26 {**Men fainting**} (\apopsuchont“*n anthr“p“n*\). Genitive absolute of \apopsuch“, to expire, to breathe off or out. Old word. Here only in N.T. {**Expectation**} (\prosdokias\). Old word from \prosdoka“, to look for or towards. In the N.T. only here and Ac 12:11. {**The world**} (\tⁱ oikoumenⁱ\). Dative case, "the inhabited" (*earth*, |gⁱ\).

21:27 {**And then shall they see**} (\kai tote opsontai\). As much as to say that it will be not till then. Clearly the promise of the second coming of the Son of man in glory here (*Mr 13:26f.; Mt 24:30f.*) is pictured as not one certain of immediate realization. The time element is left purposely vague.

21:28 {**Look up**} (\anakupsate\). First aorist active imperative of \anakupt“, to raise up. Here of the soul as in Joh 8:7,10, but in Lu 13:11 of the body. These the only N.T. examples of this common verb. {**Redemption**} (\apolutr“sis\). Act of redeeming from \apolutro“. The final act at the second coming of Christ, a glorious hope.

21:29 {**The fig tree, and all the trees**} (\tⁿ sukⁿ kai panta ta dendra\). This parable of the fig-tree (*Mr 13:28-32; Mt 24:32-35*) Luke applies to "all the trees." It is true about all of them, but the fig tree was very common in Palestine.

21:30 {**Shoot forth**} (\probal“sin\). Second aorist active subjunctive of \proball“, common verb, but in the N.T. only here and Ac 19:33. {**Summer**} (\theros\). Not harvest, but summer. Old word, but in the N.T. only here (*Mr 13:28; Mt 24:32*).

21:31 {**Coming to pass**} (\ginomena\). Present middle participle of \ginomai\ and so descriptive of the process. {**Nigh**} (\eggus\). The consummation of the kingdom is here meant, not the beginning.

21:32 {**This generation**} (\h^e genea haut^e\). Naturally people then living. {**Shall not pass away**} (\ou m^e parelthⁱ\). Second aorist active subjunctive of \parerchomai\. Strongest possible negative with \ou m^e\. {**Till all things be accomplished**} (\he“s an panta gen^etai\). Second aorist middle subjunctive of \ginomai\ with \he“s\, common idiom. The words give a great deal of trouble to critics. Some apply them to the whole discourse including the destruction of the temple and Jerusalem, the second coming and

the end of the world. Some of these argue that Jesus was simply mistaken in his eschatology, some that he has not been properly reported in the Gospels. Others apply them only to the destruction of Jerusalem which did take place in A.D. 70 before that generation passed away. It must be said for this view that it is not easy in this great eschatological discourse to tell clearly when Jesus is discussing the destruction of Jerusalem and when the second coming. Plummer offers this solution: "The reference, therefore, is to the destruction of Jerusalem regarded as the type of the end of the world."

21:33 **{My words shall not pass away}** (*\hoi logoi mou ou m[^] pareleusontai*). Future middle indicative with *\ou m[^]*, a bit stronger statement than the subjunctive. It is noteworthy that Jesus utters these words just after the difficult prediction in verse 32.

21:34 **{Lest haply your hearts be overcharged}** (*\m[^] pote bar[^]th[^]sin hai kardiai hum[^]n*). First aorist passive subjunctive of *\bare[^]*, an old verb to weigh down, depress, with *\m[^] pote*. **{With surfeiting}** (*\en krepal[^]i*). A rather late word, common in medical writers for the nausea that follows a debauch. Latin *_crapula_*, the giddiness caused by too much wine. Here only in the N.T. **{Drunkenness}** (*\meth[^]i*). From *\methu* (*wine*). Old word but in the N.T. only here and Ro 13:13; Ga 5:21. **{Cares of this life}** (*\merimnais bi[^]tikais*). Anxieties of life. The adjective *\bi[^]tikos* is late and in the N.T. only here and 1Co 6:3f. **{Come on you}** (*\epist[^]i*). Second aorist active subjunctive of *\ephist[^]mi*, ingressive aorist. Construed also with *\m[^] pote*. **{Suddenly}** (*\ephnidios*). Adjective in predicate agreeing with *\h[^]mera* (*day*). **{As a snare}** (*\h[^]s pagis*). Old word from *\p[^]gnumi*, to make fast a net or trap. Paul uses it several times of the devil's snares for preachers (*1Ti 3:7; 2Ti 2:26*).

21:36 **{But watch ye}** (*\agrupneite de*). *\Agrupne[^]* is a late verb to be sleepless (*\a\ privative and \hupnos\, sleep*). Keep awake and be ready is the pith of Christ's warning. **{That ye may prevail to escape}** (*\hina katischus[^]te ekphugein*). First aorist active subjunctive with *\hina* of purpose. The verb *\katischu[^]* means to have strength against (*cf. Mt 16:18*). Common in later writers. *\Ekphugein* is second aorist active infinitive, to escape out. **{To stand before the Son of man}** (*\stath[^]nai emprosthen tou huiou tou anthr[^]pou*). That is the goal. There will be no dread of the Son then if one is ready. *\Stath[^]nai* is

first aorist passive infinitive of \hist^mi\.

21:37 {**Every day**} (\tas h^meras\). During the days, accusative of extent of time. {**Every night**} (\tas nuktas\). "During the nights," accusative of extent of time. {**Lodged**} (\^ulizeto\). Imperfect middle, was lodging, \aulizomai\ from \aul^ (\court).

21:38 {**Came early**} (\^rthrizen\). Imperfect active of \orthriz^ from \orthros, late form for \orthreu^, to rise early. Only here in the N.T.

22:1 **{The Passover}** (\pascha\). Both names (*unleavened bread and passover*) are used here as in Mr 14:1. Strictly speaking the passover was Nisan 14 and the unleavened bread 15-21. This is the only place in the N.T. where the expression "the feast of unleavened bread" (*common in LXX, Ex. 23:15, etc.*) occurs, for Mr 14:1 has just "the unleavened bread." Mt 26:17 uses unleavened bread and passover interchangeably. **{Drew nigh}** (\ggizen\). Imperfect active. Mr 14:1; Mt 26:2 mention "after two days" definitely.

22:2 **{Sought}** (\ez'toun\). Imperfect active of \z'te'\, were seeking, conative imperfect. **{How they might put him to death}** (\to p's anel'sin auton\). Second aorist active deliberative subjunctive (*retained in indirect question*) of \anaire'\, to take up, to make away with, to slay. Common in Old Greek. Luke uses it so here and in 23:32 and eighteen times in the Acts, a favourite word with him. Note the accusative neuter singular article \to\ with the whole clause, "as to the how, etc." **{For they feared}** (\ephobounto gar\). Imperfect middle describing the delay of the "how." The triumphal entry and the temple speeches of Jesus had revealed his tremendous power with the people, especially the crowds from Galilee at the feast. They were afraid to go on with their plan to kill him at the feast.

22:3 **{Satan entered into Judas}** (\eis'lthen eis Ioudan\). Ingressive aorist active indicative. Satan was now renewing his attack on Jesus suspended temporarily (*Lu 4:13*) "until a good chance." He had come back by the use of Simon Peter (*Mr 8:33; Mt 16:23*). The conflict went on and Jesus won ultimate victory (*Lu 10:18*). Now Satan uses Judas and has success with him for Judas allowed him to come again and again (*Joh 13:27*). Judas evidently opened the door to his heart and let Satan in. Then Satan took charge and he became a devil as Jesus said (*Joh 6:70*). This surrender to Satan in no way relieves Judas of his moral responsibility.

22:4 **{Went away}** (\apelth'n\). Second aorist active participle of \aperchomai\, He went off under the impulse of Satan and after

the indignation over the rebuke of Jesus at the feast in Simon's house (**Joh 12:4-6**). {**Captains**} (\strat^gois\). Leaders of the temple guards (**Ac 4:1**), the full title, "captains of the temple," occurs in verse 52. {**How he might deliver him unto them**} (\to p^s autois parad^i auton\). The same construction as in verse 2, the article \to\ with the indirect question and deliberative subjunctive second aorist active (\parad^i\).

22:5 {**Were glad**} (\echar^san\). Second aorist passive indicative of \chair^ as in Mr 14:11. Ingressive aorist, a natural exultation that one of the Twelve had offered to do this thing. {**Covenanted**} (\sunethento\). Second aorist indicative middle of \suntith^mi\. An old verb to put together and in the middle with one another. In the N.T. outside of Joh 9:22 only in Luke (**here and Ac 23:20; 24:9**). Luke only mentions "money" (\argurion\), but not "thirty pieces" (**Mt 26:15**).

22:6 {**Consented**} (\ex^molog^sen\). Old verb, but the ancients usually used the simple form for promise or consent rather than the compound. This is the only instance of this sense in the N.T. It is from \homologos\ (\homos\, **same, and** \leg^, **to say**), to say the same thing with another and so agree. {**Opportunity**} (\eukarian\). From \eukairos\ (\eu, **kairos**), a good chance. Old word, but in the N.T. only here and parallel passage Mt 26:16. {**In the absence of the multitude**} (\ater ochlou\). \Ater\ is an old preposition, common in the poets, but rare in prose. Also in verse 35. It means "without," "apart from," like \ch^ris\. The point of Judas was just this. He would get Jesus into the hands of the Sanhedrin during the feast in spite of the crowd. It was necessary to avoid tumult (**Mt 26:5**) because of the popularity of Jesus.

22:7 {**The day of unleavened bread came**} (\lthen h^ h^mera t^nazum^n\). The day itself came, not simply was drawing nigh (**verse 1**). {**Must be sacrificed**} (\edei thuesthai\). This was Nisan 14 which began at sunset. Luke is a Gentile and this fact must be borne in mind. The lamb must be slain by the head of the family (**Ex 12:6**). The controversy about the day when Christ ate the last passover meal has already been discussed (**Mt 26:17; Mr 14:12**). The Synoptics clearly present this as a fact. Jesus was then crucified on Friday at the passover or Thursday (**our time**) at the regular hour 6 P.M. (**beginning of Friday**). The five passages in John (**13:1f.; 13:27; 18:28; 19:14; 19:31**) rightly interpreted teach the same thing as shown in my _Harmony of the

Gospels for Students of the Life of Christ_ (pp.279-284).

22:8 {**Peter and John**} (\(*Petron kai I^an^{\circ}*\)). Mr 14:13 has only "two" while Mt 26:17 makes the disciples take the initiative. The word passover in this context is used either of the meal, the feast day, the whole period (*including the unleavened bread*). "Eat the passover" can refer to the meal as here or to the whole period of celebration (*Joh 18:28*).

22:9 {**Where wilt thou that we make ready?**} (\(*Pou theleis hetoimas^{\circ}*men;\)). Deliberative first aorist active subjunctive without \hina\ after \theleis\, perhaps originally two separate questions.

22:10 {**When you are entered**} (\(*eiselthont^{\circ}*n hum^{\circ}\)). Genitive absolute. {**Meet you**} (\(*sunant^{\circ}*sei humin\)). An old verb \sunanta^{\circ}\ (*from \sun\, with, and \anta^{\circ}\, to face, \anti*) with associative instrumental (\(*humin*\)). See on ^Mr 14:13 about the "man bearing a pitcher of water."

22:11 {**Goodman of the house**} (\(*oikodespot^{\circ}*i\)). Master of the house as in Mr 14:14; Mt 10:25. A late word for the earlier \despot^{\circ}s oikou\. {**I shall eat**} (\(*phag^{\circ}*\)). Second aorist futuristic (*or deliberative*) subjunctive as in Mr 14:14.

22:12 {**And he**} (\(*k^{\circ}*akeinos\)). \Kai\ and \ekeinos\ (\(*crasis*\)) where Mr 14:15 has \kai autos\. Literally, And that one. See on Mark for rest of the verse.

22:13 {**He had said**} (\(*eir^{\circ}*kei\)). Past perfect active indicative of \eipon\ where Mr 14:16 has \eipen\ (*second aorist*).

22:14 {**Sat down**} (\(*anepesen*\)). Reclined, fell back (*or up*). Second aorist active of \anapipt^{\circ}\.

22:15 {**With desire I have desired**} (\(*epithumifi epethum^{\circ}*sa\)). A Hebraism common in the LXX. Associative instrumental case of substantive and first aorist active indicative of same like a cognate accusative. Peculiar to Luke is all this verse. See this idiom in Joh 3:29; Ac 4:17. {**Before I suffer**} (\(*pro tou me pathein*\)). Preposition \pro\ with articular infinitive and accusative of general reference, "before the suffering as to me." \Pathein\ is second aorist active infinitive of \pasch^{\circ}\.

22:16 {**Until it be fulfilled**} (\(*he^{\circ}*s hotou pl^{\circ}r^{\circ}th^{\circ}i\)). First

aorist passive subjunctive of \pl^ro^ with \he^s\ (*hotou*), the usual construction about the future. It seems like a Messianic banquet that Jesus has in mind (*cf. 14:15*).

22:17 **{He received a cup}** (\dexamenos pot^rion\). This cup is a diminutive of \pot^r\. It seems that this is still one of the four cups passed during the passover meal, though which one is uncertain. It is apparently just before the formal introduction of the Lord's Supper, though he gave thanks here also (\eucharist^sas\). It is from this verb \euchariste^ (see also *verse 19*) that our word Eucharist comes. It is a common verb for giving thanks and was used also for "saying grace" as we call it.

22:18 **{The fruit of the vine}** (\tou gen^matos t^s ampelou\). So Mr 14:25; Mt 26:29 and not \oinos\ though it was wine undoubtedly. But the language allows anything that is "the fruit of the vine." **{Come}** (\elth^i\). Second aorist active subjunctive with \he^s\ as in verse 16. Here it is the consummation of the kingdom that Jesus has in mind, for the kingdom had already come.

22:19 **{Which is given for you}** (\to huper hum^an didomenon\). Some MSS. omit these verses though probably genuine. The correct text in 1Co 11:24 has "which is for you," not "which is broken for you." It is curious to find the word "broken" here preserved and justified so often, even by Easton in his commentary on Luke, p. 320. **{In remembrance of me}** (\eis t^n em^n anamn^sin\). Objective use of the possessive pronoun \em^n\, not the subjective. **{This do}** (\touto poieite\). Present active indicative, repetition, keep on doing this.

22:20 **{After the supper}** (\meta to deipn^sai\). Preposition \meta\ and the accusative articular infinitive. The textual situation here is confusing, chiefly because of the two cups (*verses 17,20*). Some of the documents omit the latter part of verse 19 and all of verse 20. It is possible, of course, that this part crept into the text of Luke from 1Co 11:24f. But, if this part is omitted, Luke would then have the order reversed, the cup before the bread. So there are difficulties whichever turn one takes here with Luke's text whether one cup or two cups. **{The New Covenant}** (\he kain^ diath^k^). See on ^Mt 26:28; Mr 14:24 for "covenant." Westcott and Hort reject "new" there, but accept it here and in 1Co 11:25. See on ^Lu 5:38 for difference between \kain^ and \nea\. "The ratification of a

covenant was commonly associated with the shedding of blood; and what was written in blood was believed to be indelible" (**Plummer**). {**Poured out**} (\ekchunnomenon\). Same word in Mr 14:24; Mt 26:28 translated "shed." Late form present passive participle of \ekchunn“\ of \ekche“, to pour out.

22:21 {**That betrayeth**} (\tou paradidontos\). Present active participle, actually engaged in doing it. The hand of Judas was resting on the table at the moment. It should be noted that Luke narrates the institution of the Lord's Supper before the exposure of Judas as the traitor while Mark and Matthew reverse this order.

22:22 {**As it hath been determined**} (\kata to h“rismenon\). Perfect passive participle of \horiz“, to limit or define, mark off the border, our "horizon." But this fact does not absolve Judas of his guilt as the "woe" here makes plain.

22:23 {**Which of them it was**} (\to tis ara ei` ex aut“n\). Note the article \to\ with the indirect question as in verses 2,4. The optative \ei^\" here is changed from the present active indicative \estin\", though it was not always done, for see \dokei\" in verse 24 where the present indicative is retained. They all had their hands on the table. Whose hand was it?

22:24 {**Contention**} (\philoneikia\). An old word from \philoneikos\", fond of strife, eagerness to contend. Only here in the N.T. {**Greatest**} (\meiz“n\). Common use of the comparative as superlative.

22:25 {**Have lordship over**} (\kurieuousin\). From \kurios\. Common verb, to lord it over. {**Benefactors**} (\euergetai\). From \eu\" and \ergon\. Doer of good. Old word. Here only in the N.T. Latin Benefactor is exact equivalent.

22:26 {**Become**} (\ginesth“\). Present middle imperative of \ginomai\. Act so. True greatness is in service, not in rank.

22:27 {**But I**} (\Eg“ de\). Jesus dares to cite his own conduct, though their leader, to prove his point and to put a stop to their jealous contention for the chief place at this very feast, a wrangling that kept up till Jesus had to arise and give them the object lesson of humility by washing their feet (**Joh 13:1-20**).

22:28 **{In my temptations}** (*\en tois peirasmois mou*). Probably "trials" is better here as in Jas 1:2 though temptations clearly in Jas 1:13ff. This is the tragedy of the situation when Jesus is facing the Cross with the traitor at the table and the rest chiefly concerned about their own primacy and dignity.

22:29 **{And I appoint unto you}** (*\k'ag“ diatith^mai humin*). They had on the whole been loyal and so Jesus passes on to them (*\diath^mai\ verb from which \diath^k^ comes*).

22:30 **{And ye shall sit}** (*\kath^sesthe*). But Westcott and Hort read in the text *\kath^sthe* (*present middle subjunctive with \hina*). The picture seems to be that given in Mt 19:28 when Jesus replied to Peter's inquiry. It is not clear how literally this imagery is to be taken. But there is the promise of honour for the loyal among these in the end.

22:31 **{Asked to have you}** (*\ex^it^sato*). First aorist indirect middle indicative of *\exaite“*, an old verb to beg something of one and (*middle*) for oneself. Only here in the N.T. The verb is used either in the good or the bad sense, but it does not mean here "obtained by asking" as margin in Revised Version has it. **{That he might sift you}** (*\tou siniasai*). Genitive articular infinitive of purpose. First aorist active infinitive of *\siniaz“*, to shake a sieve, to sift, from *\sinion*, a winnowing fan. Later word. Here only in the N.T.

22:32 **{That thy faith fail not}** (*\hina m^ eklipe^i he pistis mou*). Second aorist active subjunctive of purpose with *\hina* after *\ede^th^n* (*{I prayed}*) of *\ekleip“*, old verb. Our word *_eclipse_* is this word. Evidently Jesus could not keep Satan from attacking Peter. He had already captured Judas. Did he not repeatedly attack Jesus? But he could and did pray for Peter's faith and his praying won in the end, though Peter stumbled and fell. **{And do thou}** (*\kai su*). The words single out Peter sharply. **{Once thou hast turned again}** (*\pote epistrepsas*). First aorist active participle of *\epistreph“*, common verb to turn to, to return. But the use of this word implied that Peter would fall though he would come back and "strengthen thy brethren."

22:33 **{To prison and to death}** (*\eis phulak^n kai eis thanaton*). Evidently Peter was not flattered by the need of Christ's earnest

prayers for his welfare and loyalty. Hence this loud boast.

22:34 {**Until thou shalt thrice deny that thou knowest me**} (\he“s tris me aparn^si eidenai\). "Thrice" is in all four Gospels here for they all give this warning to Peter (*Mr 14:30; Mt 26:34; Lu 22:34; Joh 18:38*). Peter will even deny knowing Jesus (\eidenai\).

22:35 {**Without purse**} (\ater ballantiou\). Money bag or purse. Old word, but in the N.T. only in Luke (*10:4; 12:33; 22:35ff.*). {**Wallet**} (\p^{ras}\). See on Mt 10:10. {**Lacked ye anything**} (\m^{tin}os huster^{sate}\). Answer No expected (\outhenos\ below). Ablative case after \hustere“\.

22:36 {**Buy a sword**} (\agorasat“ machairan\). This is for defence clearly. The reference is to the special mission in Galilee (*Lu 9:1-6; Mr 6:6-13; Mt 9:35-11:1*). They are to expect persecution and bitter hostility (*Joh 15:18-21*). Jesus does not mean that his disciples are to repel force by force, but that they are to be ready to defend his cause against attack. Changed conditions bring changed needs. This language can be misunderstood as it was then.

22:38 {**Lord, behold, here are two swords**} (\kurie idou machairai h“de duo\). They took his words literally. And before this very night is over Peter will use one of these very swords to try to cut off the head of Malchus only to be sternly rebuked by Jesus (*Mr 14:47; Mt 26:51f.; Lu 22:50f.; Joh 18:10f.*). Then Jesus will say: "For all that take the sword shall perish with the sword" (*Mt 26:52*). Clearly Jesus did not mean his language even about the sword to be pressed too literally. So he said: "It is enough" (\Hikanon estin\). It is with sad irony and sorrow that Jesus thus dismisses the subject. They were in no humour now to understand the various sides of this complicated problem. Every preacher and teacher understands this mood, not of impatience, but of closing the subject for the present.

22:39 {**As his custom was**} (\kata to ethos\). According to the custom (*of him*). It was because Judas knew the habit of Jesus of going to Gethsemane at night that he undertook to betray him without waiting for the crowd to go home after the feast.

22:40 {**At the place**} (\epi tou topou\). The place of secret prayer which was dear to Jesus. {**Pray that ye enter not into**

temptation} (\proseuchesthe m^ eiselthein eis peirasmon\). "Keep on praying not to enter (*ingressive aorist infinitive, not even once*) into temptation." It is real "temptation" here, not just "trial." Jesus knew the power of temptation and the need of prayer. These words throw a light on the meaning of his language in Mt 6:13. Jesus repeats this warning in verse 46.

22:41 **{About a stone's throw}** (\h^“sei lithou bol^n\). Accusative of extent of space. Luke does not tell of leaving eight disciples by the entrance to Gethsemane nor about taking Peter, James, and John further in with him. **{Kneeled down}** (\theis ta gonata\). Second aorist active participle from \tith^mi\. Mr 14:35 says "fell on the ground" and Mt 26:39 "fell on his face." All could be true at different moments. **{Prayed}** (\pros^ucheto\). Imperfect middle, was praying, kept on praying.

22:42 **{If thou be willing}** (\ei boulei\). This condition is in the first petition at the start. **{Be done}** (\ginesth^“\). Present middle imperative, keep on being done, the Father's will.

22:43 **{An angel}** (\aggelos\). The angels visited Jesus at the close of the three temptations at the beginning of his ministry (*Mt 4:11*). Here the angel comes during the conflict.

22:44 **{In an agony}** (\en ag^“nifi\). It was conflict, contest from \ag^“n\. An old word, but only here in the N.T. Satan pressed Jesus harder than ever before. **{As it were great drops of blood}** (\h^“sei thromboi haimatos\). Thick, clotted blood. An old word (\thromboi\) common in medical works, but here only in the N.T. This passage (*verses 43,44*) is absent from some ancient documents. Aristotle speaks of a bloody sweat as does Theophrastus.

22:45 **{Sleeping for sorrow}** (\koim^“menous apo t^s lup^s\). Luke does not tell of the three turnings of Jesus to the trusted three for human sympathy.

22:46 **{Why sleep ye?}** (\Ti katheudete;\). This reproach Luke gives, but not the almost bitter details in Mr 14:37-42; Mt 26:40-46).

22:47 **{Went before them}** (\pro^rcheto\). Imperfect middle. Judas was leading the band for he knew the place well (*Joh 18:2*).

22:48 **{With a kiss}** (*\phil`mati*). Instrumental case. Jesus challenges the act of Judas openly and calls it betrayal, but it did not stop him.

22:49 **{What would follow}** (*\to esomenon*). Article and the future middle participle of *\eimi*, to be. **{Shall we smite with a sword?}** (*\ei pataxomen en machair`i;*). Note *\ei* in a direct question like the Hebrew. Luke alone gives this question. Instrumental use of *\en*. They had the two swords already mentioned (22:38).

22:50 **{His right ear}** (*\to ous autou to dexion*). Mark 14:47; Mt 26:51 do not mention "right," but Luke the Physician does. Joh 18:10 follows Luke in this item and also adds the names of Peter and of Malchus since probably both were dead by that time and Peter would not be involved in trouble.

22:51 **{Suffer us thus far}** (*\efte he`s toutou*). Present active imperative of *\ea`*, to allow. But the meaning is not clear. If addressed to Peter and the other disciples it means that they are to suffer this much of violence against Jesus. This is probably the idea. If it is addressed to the crowd, it means that they are to excuse Peter for his rash act. **{He touched his ear and healed him}** (*\hapsamenos tou otiou iasato auton*). Whether Jesus picked up the piece of the ear and put it back is not said. He could have healed the wound without that. This miracle of surgery is given alone by Luke.

22:52 **{As against a robber?}** (*\h`s epi l`ist`n;*). They were treating Jesus as if he were a bandit like Barabbas.

22:53 **{But this is your hour}** (*\all' haut` estin hum`n h` h`ra*). So Jesus surrenders. The moral value of his atoning sacrifice on the Cross consists in the voluntariness of his death. He makes it clear that they have taken undue advantage of him in this hour of secret prayer and had failed to seize him in public in the temple. But "the power of darkness" (*\h` exousia tou skotous*), had its turn. A better day will come. The might, authority of darkness.

22:54 **{Into the high priest's house}** (*\eis t`n oikian tou archiere`s*). Luke alone mentions "the house." Though it is implied in Mr 14:53; Mt 26:57. **{Followed}** (*\`kolouthēi*). Imperfect, was following, as Mt 26:58; Joh 18:15. Curiously Mr

14:54 has the aorist.

22:55 {**When they had kindled a fire**} (\periapsant“n pur\).

Genitive absolute, first aorist active participle of \periapt“, an old verb, but here only in the N.T. Kindle around, make a good fire that blazes all over. It was April and cool at night. The servants made the fire. {**And had sat down together**} (\kai sunkathisant“n\). Genitive absolute again. Note \sun- (together), all had taken seats around the fire. {**Peter sat in the midst of them**} (\ekathˆto ho Petros mesos aut“n\). Imperfect tense, he was sitting, and note \mesos\, nominative predicate adjective with the genitive, like Joh 1:26, good Greek idiom.

22:56 {**In the light**} (\pros to ph“s\). Facing (\pros\) the light, for the fire gave light as well as heat. Mr 14:65 has "warming himself in the light," John (*Joh 18:18,25*) "warming himself."

{**Looking steadfastly**} (\atenisasa\). Favourite word in Luke (4:20, etc.) for gazing steadily at one. {**This man also**} (\kai houtos\). As if pointing to Peter and talking about him. The other Gospels (*Mr 14:67; Mt 26:69; Joh 18:25*) make a direct address to Peter. Both could be true, as she turned to Peter.

22:57 {**I know him not**} (\ouk oida auton\). Just as Jesus had predicted that he would do (*Lu 22:34*).

22:58 {**After a little while another**} (\meta brachu heteros\). Mt 26:71 makes it after Peter had gone out into the porch and mentions a maid as speaking as does Mr 14:69, while here the "other" (\heteros\) is a man (*masculine gender*). It is almost impossible to co-ordinate the three denials in the four accounts unless we conceive of several joining in when one led off. This time Peter's denial is very blunt, "I am not."

22:59 {**After the space of about one hour**} (\diastasˆs h“sei h“ras mias\). Genitive absolute with second aorist active participle

feminine singular of \diistˆmi\. This classical verb in the N.T. is used only by Luke (22:59; 24:51; Ac 27:28). It means standing in two or apart, about an hour intervening. {**Confidently affirmed**} (\diischurizeto\). Imperfect middle, he kept affirming strongly. An old verb (\dia, ischurizomai\), to make oneself strong, to make emphatic declaration. In the N.T. only here and Ac 12:15. {**For he is a Galilean**} (\kai gar Galilaios estin\). Mt 26:73 makes it plain that it was his speech that gave him away, which see.

22:60 {**I know not what thou sayest**} (\ouk oida ho legeis\). Each denial tangles Peter more and more. {**While he yet spake**} (\eti lalountos autou\). Genitive absolute. Peter could hear the crowing all right.

22:61 {**The Lord turned**} (\strapheis ho kurios\). Second aorist passive participle of \streph“, coming verb. Graphic picture drawn by Luke alone. {**Looked upon Peter**} (\eneblepsen t“i Petr“i\). Ingressive aorist active indicative of \enblep“, an old and vivid verb, to glance at. {**Remembered**} (\hupemn^sth^\\). First aorist passive indicative of \hupomimn^sk“, common verb to remind one of something (\hupo\ *giving a suggestion or hint*). The cock crowing and the look brought swiftly back to Peter's mind the prophecy of Jesus and his sad denials. The mystery is how he had forgotten that warning.

22:62 {**And he went out and wept bitterly**} (\kai exelth“n ex“ eklausen pikr“s\). A few old Latin documents omit this verse which is genuine in Mt 26:75. It may be an insertion here from there, but the evidence for the rejection is too slight. It is the ingressive aorist (\eklausen\), he burst into tears. "Bitter" is a common expression for tears in all languages and in all hearts.

22:63 {**That held**} (\hoi sunechontes\). See on 7:45; 19:43 for this verb \sunech“. Here alone in the N.T. for holding a prisoner (*holding together*). The servants or soldiers, not the Sanhedrin. {**Mocked**} (\enepaizon\). Imperfect active, were mocking, inchoative, began to mock, to play like boys. {**And beat him**} (\derontes\). Present active participle of \der“, to flay, tan, or hide. Literally, "beating."

22:64 {**Blindfolded**} (\perikalupsantes\). First aorist active participle of \perikalupt“, old verb, to put a veil around. In the N.T. only here and Mr 14:65. See Mr 14:65; Mt 26:67f. for further discussion.

22:65 {**Many other things**} (\hetera polla\). These are just samples.

22:66 {**As soon as it was day**} (\h“s egeneto h^mera\). Mr 15:1 (*Mt 27:1*) has "morning." {**The assembly of the people**} (\to presbuterion tou laou\). The technical word for "the eldership"

(*from \presbuteros\, an old man or elder*) or group of the elders composing the Sanhedrin. The word occurs in the LXX for the Sanhedrin. In the N.T. occurs only here and Ac 22:5 of the Sanhedrin. In 1Ti 4:14 Paul uses it of the elders in a church (*or churches*). The Sanhedrin was composed of the elders and scribes and chief priests (*Mr 15:1*) and all three groups are at this meeting. Luke's language (*both chief priests and scribes, \te ... kai*) seems to apply the word \presbuterion\ to the whole Sanhedrin. Sadducees (*chief priests*) and Pharisees (*scribes*) were nearly equally represented. **{Into their council}** (*\eis to sunedrion aut“n*). The place of the gathering is not given, but Jesus was led into the council chamber.

22:67 **{If thou art the Christ}** (*\Ei su ei ho Christos*). The Messiah, they mean. The condition is the first class, assuming it to be true. **{If I tell you}** (*\Ean humin eip“*). Condition of the third class, undetermined, but with likelihood of being determined. This is the second appearance of Jesus before the Sanhedrin merely mentioned by Mr 15:1; Mt 27:1 who give in detail the first appearance and trial. Luke merely gives this so-called ratification meeting after daybreak to give the appearance of legality to their vote of condemnation already taken (*Mr 14:64; Mt 26:66*). **{Ye will not believe}** (*\ou m[^] pisteus[^]te*). Double negative with the aorist subjunctive, strongest possible negative. So as to verse 68.

22:69 **{The Son of man}** (*\ho huios tou anthr“pou*). Jesus really answers their demand about "the Messiah" by asserting that he is "the Son of man" and they so understand him. He makes claims of equality with God also which they take up.

22:70 **{Art thou the Son of God?}** (*\Su oun ei ho huios tou theou;*). Note how these three epithets are used as practical equivalents. They ask about "the Messiah." Jesus affirms that he is the Son of Man and will sit at the right hand of the power of God. They take this to be a claim to be the Son of God (*both humanity and deity*). Jesus accepts the challenge and admits that he claims to be all three (*Messiah, the Son of man, the Son of God*). **{Ye say}** (*\Humeis legete*). Just a Greek idiom for "Yes" (*compare "I am" in Mr 14:62 with "Thou has said" in Mt 26:64*).

22:71 **{For we ourselves have heard}** (*\autoi gar ^kousamen*). They were right if Jesus is not what he claimed to be. They were

eternally wrong for he is the Christ, the Son of man, the Son of God. They made their choice and must face Christ as Judge.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Luke: Chapter 22)

[\[Previous\]](#) [\[Next\]](#)

23:1 {**The whole company**} (\(*hapan to pl'thos*\). All but Nicodemus and Joseph of Arimathea who were probably not invited to this meeting.

23:2 {**Began to accuse**} (\(*rxanto kat^gorein*\). They went at it and kept it up. Luke mentions three, but neither of them includes their real reason nor do they mention their own condemnation of Jesus. They had indulged their hatred in doing it, but they no longer have the power of life and death. Hence they say nothing to Pilate of that. {**We found**} (\(*heuramen*\). Second aorist active indicative with first aorist vowel \a\. Probably they mean that they had caught Jesus in the act of doing these things (\(*in flagrante delicto*\)) rather than discovery by formal trial. {**Perverting our nation**} (\(*diastrephonta to ethnos h^m^"n*\). Present active participle of \diastreph^"\, old verb to turn this way and that, distort, disturb. In the N.T. only here and Ac 13:10. The Sanhedrin imply that the great popularity of Jesus was seditious. {**Forbidding to give tribute to Caesar**}, (\(*k^"luonta phorous kaisari didonai*\). Note object infinitive \didonai\ after the participle \k^"luonta\. Literally, hindering giving tribute to Caesar. This was a flat untruth. Their bright young students had tried desperately to get Jesus to say this very thing, but they had failed utterly (*Lu 20:25*). {**Saying that he himself is Christ a king**} (\(*legonta hauton Christon basilea einai*\). Note the indirect discourse here after the participle \legonta\ with the accusative (\(*hauton*\ *where* \(*auton*\ *could have been used*), and the infinitive. This charge is true, but not in the sense meant by them. Jesus did claim to be the Christ and the king of the kingdom of God. But the Sanhedrin wanted Pilate to think that he set himself up as a rival to Caesar. Pilate would understand little from the word "Christ," but "King" was a different matter. He was compelled to take notice of this charge else he himself would be accused to Caesar of winking at such a claim by Jesus.

23:3 {**Thou sayest**} (\(*su legeis*\). A real affirmative as in 22:70. The Gospels all give Pilate's question about Jesus asking of the Jews in precisely the same words (*Mr 15:2; Mt 27:11; Lu 23:3; Joh 18:33*).

23:4 {**The multitude**} (\tous ochlous\). The first mention of them. It is now after daybreak. The procession of the Sanhedrin would draw a crowd (*Plummer*) and some may have come to ask for the release of a prisoner (*Mr 15:8*). There was need of haste if the condemnation went through before friends of Jesus came. {**I find no fault**} (\ouden heurisk“aition\). In the N.T. Luke alone uses this old adjective \aitios\ (*Lu 23:4,14,22; Ac 19:40*) except Heb. 5:9. It means one who is the author, the cause of or responsible for anything. Luke does not give the explanation of this sudden decision of Pilate that Jesus is innocent. Evidently he held a careful examination before he delivered his judgment on the case. That conversation is given in Joh 18:33-38. Pilate took Jesus inside the palace from the upper gallery (*Joh 18:33*) and then came out and rendered his decision to the Sanhedrin (*Joh 18:38*) who would not go into the palace of Pilate (*Joh 18:28*).

23:5 {**But they were the more urgent**} (\hoi de epischuon\). Imperfect active of \epischu“, to give added (\epi\ strength (\ischu“\). And they kept insisting. Evidently Pilate had taken the thing too lightly. {**He stirred up the people**} (\anaseiei ton laon\). This compound is rare, though old (*Thucydides*), to shake up (*back and forth*). This is a more vigorous repetition of the first charge (*verse 2, "perverting our nation"*). {**Beginning from Galilee**} (\arxamenos apo t's Galilaias\). These very words occur in the address of Peter to the group in the house of Cornelius (*Ac 10:37*). The idiomatic use of \arxamenos\ appears also in Ac 1:22. Galilee (*Grote*) was the mother of seditious men (*see Josephus*).

23:6 {**A Galilean**} (\Galilaios\). If so, here was a way out for Herod without going back on his own decision.

23:7 {**When he knew**} (\epignous\). Second aorist active participle from \epigin“sk“, having gained full (\epi\, *added knowledge*). {**Of Herod's jurisdiction**} (\ek t's exousias H'r“idou\). Herod was naturally jealous of any encroachment by Pilate, the Roman Procurator of Judea. So here was a chance to respect the prerogative (\exousia\) of Herod and get rid of this troublesome case also. {**Sent him up**} (\anepempsen\). First aorist active indicative of \anapemp“. This common verb is used of sending back as in verse 11 or of sending up to a higher court as of Paul to Caesar (*Ac 25:21*). {**Who himself also was**} (\onta kai

auton\). Being also himself in Jerusalem. Present active participle of *\eimi*\.

23:8 **{Was exceeding glad}** (*\echar^lian*\). Second aorist passive indicative of *\chair*“, ingressive aorist, became glad. **{Of a long time}** (*\ex hikan“n chron“n*\). For this idiom see 8:27; 20:9; Ac 8:11). **{He hoped}** (*\lpizen*\). Imperfect active. He was still hoping. He had long ago gotten over his fright that Jesus was John the Baptist come to life again (**9:7-9**). **{Done}** (*\ginomenon*\). Present middle participle. He wanted to see a miracle happening like a stunt of a sleight-of-hand performer.

23:9 **{He questioned}** (*\ep^r“tf*\). Imperfect active, kept on questioning. **{In many words}** (*\en logois hikanois*\). Same use of *\hikanos*\ as in verse 8.

23:10 **{Stood}** (*\hist^keisan*\). Second perfect active intransitive of *\hist^mi*\ with sense of imperfect. They stood by while Herod quizzed Jesus and when he refused to answer, they broke loose with their accusations like a pack of hounds with full voice (*\euton“s*, *adverb from adjective \eutonos*, *from \eu*, *well, and \tein*“, *to stretch, well tuned*). Old word, but in the N.T. only here and Ac 18:28.

23:11 **{Set him at nought}** (*\exouthen^sas*\). First aorist active participle from *\exouthene*“, to count as nothing, to treat with utter contempt, as zero. **{Arraying him in gorgeous apparel}** (*\peribal“n esth^ta lampran*\). Second aorist active participle of *\periball*“, to fling around one. *\Lampran*\ is brilliant, shining as in Jas 2:2, so different from the modest dress of the Master. This was part of the shame.

23:12 **{For before they were at enmity between themselves}** (*\proup^rchon gar en echthrfi ontes pros heautous*\). A periphrastic imperfect of the double compound *\prouperch*“, an old verb, to exist (*\huparch*“) previously (*\pro-*), here alone in the N.T., with *\ontes*\ (*participle of \eimi*\) added.

23:13 **{Called together}** (*\sunkalesamenos*\). First aorist middle participle (*to himself*). Pilate included "the people" in the hope that Jesus might have some friends among them.

23:14 **{As one that perverteth the people}** (*\h“s apostrephonta ton laon*\). Pilate here condenses the three charges in verse 2 into

one (**Plummer**). He uses a more common compound of \streph^{\, here, \apostreph^{\, to turn away from, to seduce, to mislead, whereas \diastreph^{\ in verse 2 has more the notion of disturbing (**turning this way and that**). Note the use of \h^s\ with the particle, the alleged reason. Pilate understands the charge against Jesus to be that he is a revolutionary agitator and a dangerous rival to Caesar, treason in plain words. {**Having examined him before you**} (\en^{\, pion hum^{\, n anakrinas\). Right before your eyes I have given him a careful examination (\ana\ up and down, \krin^{\, to judge, sift. Old and common verb in the general sense and in the forensic sense as here and which Luke alone has in the N.T. (*Lu 23:14; 4:9; 12:19; 28:18; Ac 24:8*) except 1Co 9:3. {**Whereof**} (\h^{\, n\). Attraction of the relative \ha\ to the case (**genitive**) of the unexpressed antecedent \tout^{\, n\.

23:15 {**No nor yet**} (\all' oude\). But not even. {**Hath been done by him**} (\estin pepragmenon aut^{\, i\). Periphrastic perfect passive indicative of \prass^{\, common verb, to do. The case of \aut^{\, i\ can be regarded as either the dative or the instrumental (**Robertson, _Grammar_, pp. 534,542**).

23:16 {**Chastise**} (\paideusas\). First aorist active participle of \paideu^{\, to train a child (\pais\), and then, as a part of the training, punishment. Our English word chasten is from the Latin _castus_, pure, chaste, and means to purify (**cf. Heb 12:6f.**). Perhaps Pilate may have split a hair over the word as Wycliff puts it: "I shall deliver him amended." But, if Jesus was innocent, Pilate had no doubt to "chastise" him to satisfy a mob. Verse 17 is omitted by Westcott and Hort as from Mr 15:6; Mt 27:15.

23:18 {**All together**} (\panpl^{\, thei\). An adverb from the adjective \panpl^{\, th^s\, all together. Used by Dio Cassius. Only here in the N.T. {**Away**} (\aire\). Present active imperative, Take him on away and keep him away as in Ac 21:36; 22:22, of Paul. But {**release**} (\apoluson\ is first aorist active imperative, do it now and at once.

23:19 {**Insurrection**} (\stasin\). An old word for sedition, standing off, the very charge made against Jesus (**and untrue**). If Jesus had raised insurrection against Caesar, these accusers would have rallied to his standard. {**And for murder**} (\kai phonon\). They cared nought for this. In fact, the murderer was

counted a hero like bandits and gangsters today with some sentimentalists. {**Was cast**} (\^n bl^theis\). Periphrastic aorist passive indicative of \ball^, a quite unusual form.

23:21 {**But they shouted**} (\hoi de epeph^noun\). Imperfect active of \epiph^ne^, to call to. Old verb and a verb pertinent here. They kept on yelling. {**Crucify, crucify**} (\staurou, staurou\). Present active imperative. Go on with the crucifixion. Mr 15:13 has \staur^son\ (*first aorist active imperative*), do it now and be done with it. No doubt some shouted one form, some another.

23:22 {**Why, what evil?**} (\Ti gar kakon;\). Note this use of \gar\ (*explanatory and argumentative combined*).

23:23 {**But they were instant**} (\hoi de epekeinto\). Imperfect middle of \epikeimai\, an old verb for the rush and swirl of a tempest. {**With loud voices**} (\ph^naïs megalais\). Instrumental case. Poor Pilate was overwhelmed by this tornado. {**Prevailed**} (\katischuon\). Imperfect active of \katischu^ (see Mt 16:18; Lu 21:36). The tempest Pilate had invited (23:13).

23:24 {**Gave sentence**} (\epekrinen\). Pronounced the final sentence. The usual verb for the final decision. Only here in the N.T.

23:25 {**Whom they asked for**} (\hon ^itounto\). Imperfect middle, for whom they had been asking for themselves. Luke repeats that Barabbas was in prison "for insurrection and murder." {**To their will**} (\t^i thel^mati aut^n\). This is mob law by the judge who surrenders his own power and justice to the clamour of the crowd.

23:26 {**They laid hold**} (\epilabomenoi\). Second aorist middle participle of the common verb \epilamban^\. The soldiers had no scruples about taking hold of any one of themselves (*middle voice*). Mr 15:21; Lu 27:32 use the technical word for this process \aggareu^, which see for discussion and also about Cyrene. {**Laid on him**} (\epeth^kan\). \K\ first aorist of \epitith^mi\. {**To bear it**} (\pherein\). Present infinitive, to go on bearing.

23:27 {**Followed**} (\^kolouthēi\). Imperfect active, was following. Verses 27-32 are peculiar to Luke. {**Bewailed**} (\ekoptonto\). Imperfect middle of \kopt^, to cut, smite, old and common verb. Direct middle, they were smiting themselves on the breast. "In

the Gospels there is no instance of a woman being hostile to Christ" (*Plummer*). Luke's Gospel is appropriately called the Gospel of Womanhood (*1:39-56; 2:36-38; 7:11-15, 37-50; 8:1-3; 10:38-42; 11:27; 13:11-16*). {**Lamented**} (*\ethr^noun*). Imperfect active of *\thr^ne*“, old verb from *\threomai*“, to cry aloud, lament.

23:28 {**Turning**} (*\strapheis*). Luke is fond of this second aorist passive participle of *\streph*“ (*7:9,44,55; 10:23*). If he had been still carrying the Cross, he could not have made this dramatic gesture. {**Weep not**} (*\m^klaiete*). Present active imperative with *\m^*“, Stop weeping.

23:29 {**Blessed**} (*\makariai*). A beatitude to the barren, the opposite of the hopes of Jewish mothers. Childless women are commiserated (*1:25,36*). {**To the hills**} (*\tois bounois*). A Cyrenaic word. In the N.T. only here and 3:5. Quotation from Ho 10:8.

23:31 {**In the green tree**} (*\en hugr^i xul^i*). Green wood is hard to burn and so is used for the innocent. {**In the dry**} (*\en t^i x^r^i*). Dry wood kindles easily and is a symbol for the guilty. This common proverb has various applications. Here the point is that if they can put Jesus to death, being who he is, what will happen to Jerusalem when its day of judgment comes? {**What shall be done**} (*\ti gen^tai*). Deliberative subjunctive.

23:32 {**Were led**} (*^gonto*). Imperfect passive of *\ag*“, were being led. {**Malefactors**} (*\kakourgoi*). Evil (*\kakon*), doers (*work, \ergon*). Old word, but in the N.T. only in this passage (*32,33,39*) and 2Ti 2:9. Luke does not call them "robbers" like Mr 15:27; Mt 27:38,44. {**To be put to death**} (*\anaireth^nai*). First aorist passive infinitive of *\anaire*“, old verb, to take up, to take away, to kill.

23:33 {**The skull**} (*\to kranion*). Probably because it looked like a skull. See on Mt 27:33; Mr 15:22. {**There they crucified him**} (*\ekei estaur^san*). There between the two robbers and on the very cross on which Barabbas, the leader of the robber band, was to have been crucified. {**One**} (*\hon men*), {**the other**} (*\hon de*). Common idiom of contrast with this old demonstrative *\hos* and *\men* and *\de*.

23:34 {**Father forgive them**} (*\Pater, aphas autois*). Second

aorist active imperative of \aphi^{mi}\, with dative case. Some of the oldest and best documents do not contain this verse, and yet, while it is not certain that it is a part of Luke's Gospel, it is certain that Jesus spoke these words, for they are utterly unlike any one else. Jesus evidently is praying for the Roman soldiers, who were only obeying, but not for the Sanhedrin. **{Cast lots}** (*ebalon kl^{ron}*\). Second aorist active indicative of \ball^{ai}\. See Mr 15:24; Mt 27:35. Joh 19:23f. shows how the lot was cast for the seamless garment, the four soldiers dividing the other garments.

23:35 **{The people stood beholding}** (*hist^{kei}*\). Past perfect active of \hist^{mi}\, intransitive and like imperfect. A graphic picture of the dazed multitude, some of whom may have been in the Triumphal Entry on Sunday morning. **{Scoffed}** (*exemukt^{rizon}*\). Imperfect active, perhaps inchoative, began to turn up (*out*, \ex\) at the dying Christ. The language comes from Ps 22:7. **{The Christ of God}** (*ho Christos tou theou*\). He had claimed to be just this (22:67,70). The sarcastic sneer (*he saved others; let him save others, for himself he cannot save*) is in Mr 15:31; Mt 27:42. Luke alone gives the contemptuous use of \houtos\ (*this fellow*) and the fling in "the elect" (*ho eklektos*\). These rulers were having their day at last.

23:36 **{Mocked}** (*enepaixan*\). Even the soldiers yielded to the spell and acted like boys in their jeers. Aorist tense here and different verb also from that used of the rulers. They were not so bitter and persistent.

23:37 **{If}** (*ei*\). Condition of the first class as is text in verse 35 used by the rulers. The soldiers pick out "the king of the Jews" as the point of their sneer, the point on which Jesus was condemned. But both soldiers and rulers fail to understand that Jesus could not save himself if he was to save others.

23:38 **{A superscription}** (*epigraph^{ai}*\). Mr 15:26 has "the superscription of his accusation" Mt 27:37, "his accusation," Joh 19:19 "a title." But they all refer to the charge written at the top on the cross giving, as was the custom, the accusation on which the criminal was condemned, with his name and residence. Put all the reports together and we have: This is Jesus of Nazareth the King of the Jews. This full title appeared in Latin for law, in Aramaic for the Jews, in Greek for everybody (*Joh 19:20*).

23:39 **{Railed}** (\eblasph^{mei}\). Imperfect active, implying that he kept it up. His question formally calls for an affirmative answer (\ouchi\), but the ridicule is in his own answer: "Save thyself and us." It was on a level with an effort to break prison. Luke alone gives this incident (**39-43**), though Mr 15:32; Mt 27:44 allude to it.

23:40 **{Rebuking}** (\epitimⁿ\). From what Mark and Matthew say both robbers sneered at Jesus at first, but this one came to himself and turned on his fellow robber in a rage. **{Dost thou not even fear God?}** (\Oude phobⁱ ton theon;\). \Oude\ here goes with the verb. \Phobⁱ\ (*second person singular present indicative middle of* \phobeomai\). Both of you will soon appear before God. Jesus has nothing to answer for and you have added this to your other sins.)

23:41 **{Nothing amiss}** (\ouden atupon\). Nothing out of place (\a\ *privative*, \topos\, *place*). Old word, three times in the N.T. (**Lu 23:44; Ac 28:6; 2Th 3:2**). This can only mean that this robber accepts the claims of Jesus to be true. He is dying for claiming to be Messiah, as he is.

23:42 **{In thy kingdom}** (\eis tⁿ basileian sou\, *text of Westcott and Hort* or \en tei basileifi sou\, *margin*). Probably no difference in sense is to be found, for \eis\ and \en\ are essentially the same preposition. He refers to the Messianic rule of Jesus and begs that Jesus will remember him. It is not clear whether he hopes for immediate blessing or only at the judgment.

23:43 **{Today shalt thou be with me in Paradise}** (\S^{meron} met' emou esⁱ en tⁱ paradeisⁱ\). However crude may have been the robber's Messianic ideas Jesus clears the path for him. He promises him immediate and conscious fellowship after death with Christ in Paradise which is a Persian word and is used here not for any supposed intermediate state; but the very bliss of heaven itself. This Persian word was used for an enclosed park or pleasure ground (*so Xenophon*). The word occurs in two other passages in the N.T. (**2Co 12:4; Re 2:7**), in both of which the reference is plainly to heaven. Some Jews did use the word for the abode of the pious dead till the resurrection, interpreting "Abraham's bosom" (**Lu 16:22f.**) in this sense also. But the evidence for such an intermediate state is too weak to warrant belief in it.

23:45 {**The sun's light failing**} (*tou h^{liou} ekleipontos*\). Genitive absolute of the present active participle of \ekleip“, an old verb, to leave out, omit, pass by, to fail, to die. The word was used also of the eclipse of the sun or moon. But this was impossible at this time because the moon was full at the passover. Hence many documents change this correct text to "the sun was darkened" (*eskotisth^{ho} h^{lios}*\) to obviate the difficulty about the technical eclipse. But the sun can be darkened in other ways. In a London fog at noon the street lights are often turned on. The Revised Version translates it correctly, "the sun's light failing." Leave the darkness unexplained. {**In the midst**} (*meson*\). In the middle. Mr 15:38; Mt 27:51 have "in two" (*eis duo*\).

23:46 {**Father**} (*Pater*\). Jesus dies with the words of Ps 31:5 on his lips. {**Gave up the ghost**} (*exepneusen*\). First aorist active indicative of \ekpne“, to breathe out, to expire, old word, but in the N.T. only here and Mr 15:37,39. There is no special reason for retaining "ghost" in the English as both Mt 27:50 (*yielded up his spirit*, *aph^{ken} to pneuma*\) and Joh 19:30 (*gave up his spirit*, *pared^{ken} to pneuma*\) use \pneuma\ which is the root of \ekpne“, the verb in Mark and Luke.

23:47 {**Glorified**} (*edoxazen*\). Imperfect active. Began to glorify (*inchoative*) or kept on glorifying.

23:48 {**Certainly**} (*ont^s*\). Really, old adverb from the participle \on\ from \eimi\, to be. Used also in 24:34 of the resurrection of Jesus. {**A righteous man**} (*dikaios*\). Mr 15:39 (*Mt 27:54*) which see, represents the centurion as saying \theou huios\ (*God's Son*) which may mean to him little more than "righteous man." {**That came together**} (*sunparagenomenoi*\). Double compound (*sun*\, *together*, *para*\, *along*), that came along together. {**To this sight**} (*epi tⁿ the^{rian} tautⁿ*\). This spectacle (*the^{rian} from the^{re}*“, *verse 35*). {**Returned**} (*hupostrephon*\). Imperfect active of \hupostreph“. See them slowly wending their way back to the city from this Tragedy of the Ages which they had witnessed in awe.

23:49 {**Stood afar off**} (*hist^{keisan} apo makrothen*\). Same verb as in verse 35. Melancholy picture of the inner circle of the acquaintances of Jesus and the faithful band of women from Galilee. {**Seeing these things**} (*hor^{sai} tauta*\). And helpless

either to prevent them or to understand them. They could only stand and look with blinded eyes.

23:51 **{He had not consented to their counsel and deed}** (*\houtos ouk ^n sunkatatetheimenos t^i boul^i kai t^i praxei aut^n*). This parenthesis is given by Luke alone and explains that, though a councillor (*\bouleut^s*, **Mr 5:43**) he had not agreed to the vote of the Sanhedrin. It is fairly certain that both Joseph and Nicodemus were suspected of sympathy with Jesus and so were not invited to the trial of Jesus. **{Was looking for}** (*\prosedecheto*). Imperfect middle. Mr 15:43 has the periphrastic imperfect (*\^n prosdechomenos*).

23:52 **{Asked for}** (*\it^sato*). First aorist middle (*indirect*) indicative as in Mr 15:43; Mt 27:58. The middle voice shows that Joseph of Arimathea asked the body of Jesus as a personal favour.

23:53 **{Took it down}** (*\kathel^n*). Second aorist active participle of *\kathaire^s* as in Mr 15:46. **{Wrapped}** (*\enetulixen*), as in Mt 27:59 where Mr 15:46 has *\eneil^sen* (*wound*), which see. Joh 19:40 has "bound" (*\ed^san*). See Matt. and Mark also for the linen cloth (*\sindoni*). **{Hewn in stone}** (*\laxeut^i*). From *\laxeu^s* (*\las*, *a stone*, *\xe^s*, *to polish*). In the LXX and here only in the N.T. Nowhere else so far as known. See the usual Greek verb *\latome^s* in Mr 15:46; Mt 27:60. **{Where never man had yet lain}** (*\hou ouk en oudeis oup^ keimenos*). Triple negative and periphrastic past perfect passive in sense (*\keimai*), though periphrastic imperfect passive in form. Same item in Joh 19:40 who uses *\^n tetheimenos* (*periphrastic past perfect passive in form*).

23:54 **{The day of the Preparation}** (*\h^mera paraskeu^s*). The technical Jewish phrase for the day before the sabbath for which see discussion on Mt 27:62. **{Drew on}** (*\epeph^sken*). Imperfect active, began to dawn or give light. However, it was sundown, not sunrise when the Jewish sabbath (*twenty-four-hour day*) began. The confusion is to us, not to the Jews or the readers of the Greek New Testament. Luke is not speaking of the twelve-hour day which began with sunrise, but the twenty-four-hour day which began with sunset.

23:55 **{Had come with him}** (*\^san sunel^luthuiai*). Periphrastic past perfect active of *\sunerchomai*. **{Followed after}**

(\katakoulouth[^]sasai\). Aorist active participle of \katakoulouthē“, an old verb, but in the N.T. only here and Ac 16:17. It is possible that they followed after Joseph and Nicodemus so that they "beheld the tomb," (\etheasanto to mn[^]meion\), and also "how his body was laid" (\h[^]s eteth[^] to s[^]ma autou\). First aorist passive indicative of \tith[^]mi\. They may in fact, have witnessed the silent burial from a distance. The Syriac Sinaitic and the Syriac Curetonian give it thus: "and the women, who came with Him from Galilee went to the sepulchre in their footsteps, and saw the body when they had brought it in there." At any rate the women saw "that" and "how" the body of Jesus was laid in this new tomb of Joseph in the rocks.

23:56 {**On the sabbath they rested**} (\to sabbaton h[^]suchasan\). They returned and prepared spices before the sabbath began. Then they rested all during the sabbath (*accusative of extent of time*, \to sabbaton\).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Luke: Chapter 23*)

[\[Previous\]](#) [\[Next\]](#)

24:1 {**At early dawn**} (*\orthrou batheos*). Genitive of time. Literally, at deep dawn. The adjective *\bathus* (**deep**) was often used of time. This very idiom occurs in Aristophanes, Plato, et cetera. Joh 20:1 adds "while it was yet dark." That is, when they started, for the sun was risen when they arrived (**Mr 16:2**). {**Which they had prepared**} (*\ha h^toimasan*). Mr 16:1 notes that they bought other spices after the sabbath was over besides those which they already had (**Lu 23:56**).

24:2 {**Rolled away**} (*\apokekulismenon*). Perfect passive participle of *\apokuli*, late verb and in the N.T. only in this context (**Mr 16:3; Mt 28:2**) while Joh 20:1 has *\^rmenon* (**taken away**).

24:3 {**Of the Lord Jesus**} (*\tou kuriou I^sou*). The Western family of documents does not have these words and Westcott and Hort bracket them as Western non-interpolations. There are numerous instances of this shorter Western text in this chapter. For a discussion of the subject see my *_Introduction to the Textual Criticism of the New Testament_*, pp. 225-237. This precise combination (**the Lord Jesus**) is common in the Acts, but nowhere else in the Gospels.

24:4 {**While they were perplexed thereabout**} (*\en t^i aporeisthai autas peri toutou*). Luke's common Hebraistic idiom, *\en* with the articular infinitive (**present passive \aporeisthai\ from \apore**, **to lose one's way**) and the accusative of general reference. {**Two men**} (*\andres duo*). Men, not women. Mr 16:5 speaks of a young man (*\neaniskon*) while Mt 28:5 has "an angel." We need not try to reconcile these varying accounts which agree in the main thing. The angel looked like a man and some remembered two. In verse 23 Cleopas and his companion call them "angels." {**Stood by**} (*\epest^san*). Second aorist active indicative of *\ephist^mi*. This common verb usually means to step up suddenly, to burst upon one. {**In dazzling apparel**} (*\en esth^ti astraptous^i*). This is the correct text. This common simplex verb occurs only twice in the N.T., here and Lu 17:24 (**the Transfiguration**). It has the same root as *\astrap^*

(*lightning*). The "men" had the garments of "angels."

24:5 {**As they were affrighted**} (\emphob“n genomen“n aut“n\). Genitive absolute with second aorist middle of \ginomai\, to become. Hence, {**when they became affrighted**}. They had utterly forgotten the prediction of Jesus that he would rise on the third day.

24:6 {**He is not here, but is risen**} (\ouk estin h“de, alla ^gerth^). Another Western non-interpolation according to Westcott and Hort. The words are genuine at any rate in Mr 16:6; Mt 28:7. {**The third day rise again**} (\t^i trit^i h^merfi anast^nai\). See 9:22; 18:32,33 where Jesus plainly foretold this fact. And yet they had forgotten it, for it ran counter to all their ideas and hopes.

24:9 {**From the tomb**} (\apo tou mn^meiou\). Some documents omit these words. This word for tomb is like our "memorial" from \mimn^sk^“, to remind. {**Told**} (\ap^ggeilan\). It was a wonderful proclamation. Luke does not separate the story of Mary Magdalene from that of the other women as John does (*Joh 20:2-18*).

24:11 {**As idle talk**} (\h“s l^ros\). Old word for nonsense, only here in the N.T. Medical writers used it for the wild talk of those in delirium or hysteria. {**Disbelieved**} (^pistoun). Imperfect active of \apiste^“, old verb from \apistos\, without confidence or faith in. They kept on distrusting the story of the women.

24:12 This entire verse is a Western non-interpolation. This incident is given in complete form in Joh 18:2-10 and most of the words in this verse are there also. It is of a piece with many items in this chapter about which it is not easy to reach a final conclusion. {**Stooping and looking in**} (\parakupsas\). First aorist active participle of \parakupt^“, to stoop besides and peer into. Old verb used also in Joh 20:5,11; Jas 1:25; 1Pe 1:12. {**By themselves**} (\mona\). Without the body. {**To his home**} (\pros hauton\). Literally, "to himself."

24:13 {**Were going**} (\^san poreuomenoi\). Periphrastic imperfect middle of \poreuomai\. {**Sixty stadia**} (\stadious hex^konta\). About seven miles.

24:14 {**They communed**} (\h“miloun\). Imperfect active of

\homile“, old and common verb (*from \homilos\, in company with*). In the N.T. only here (*and verse 15*) and Ac 20:11; 24:26. Our word homiletics is derived from this word for preaching was at first largely conversational in style and not declamatory.

24:15 {**While they communed and questioned together**} (\en t“i *homilein autous kai sunz^tein*\). Same idiom as in verse 14, which see. Note \sunz^tein\; each questioned the other. {**Jesus himself**} (\autos I^sous\). In actual person. {**Went with them**} (\suneporeueto autois\). Imperfect middle, was going along with them.

24:16 {**Were holden that they should not know him**} (\ekratounto tou m^ epign“nai auton\). Imperfect passive of \krate“, continued being held, with the ablative case of the articular infinitive, "from recognizing him," from knowing him fully (\epi-gn“nai, *ingressive aorist of \epigin“sko*\). The \m^ is a redundant negative after the negative idea in \ekratounto\.

24:17 {**That you have with another**} (\hous antiballete pros all^lous\). \Anti-ball“ is an old verb and means to throw in turn, back and forth like a ball, from one to another, a beautiful picture of conversation as a game of words. Only here in the N.T. {**They stood still**} (\estath^san\). First aorist passive of \hist^mi\, intransitive. They stopped. {**Looking sad**} (\skuthr“poi\). This is the correct text. It is an old adjective from \skuthros\, gloomy and \ops\, countenance. Only here in the N.T.

24:18 {**Dost thou alone sojourn?**} (\su monos paroikeis;\). \Monos\ is predicate adjective. "Hast thou been dwelling alone (*all by thyself*)?" {**And not know?**} (\kai ouk egn“s;\). Second aorist active indicative and difficult to put into English as the aorist often is. The verb \paroike“ means to dwell beside one, then as a stranger like \paroikoi\ (*Eph 2:19*). In Jerusalem everybody was talking about Jesus.

24:21 {**But we hoped**} (\h^meis de ^lpizomen\). Imperfect active, we were hoping. Note emphasis in \h^meis\ (*we*). {**Redeem**} (\lutrousthai\). From the bondage of Rome, no doubt. {**Yea and beside all this**} (\alla ge kai sun pfsin toutois\). Particles pile up to express their emotions. {**Yea**} (\alla\ *here affirmative, as in verse 22, not adversative*) at least (\ge\ also (\kai\)) together with all these things (\sun pfsin

toutois\). Like Pelion on Ossa with them in their perplexity.
{**Now the third day**} (\(*trit^{\wedge}n taut^{\wedge}n h^{\wedge}meran agei*\)). A difficult idiom for the English. "One is keeping this a third day." And he is still dead and we are still without hope.

24:22 {**Amazed us**} (\(*exest^{\wedge}san h^{\wedge}mas*\)). First aorist active (*transitive*) indicative with accusative \h^{\wedge}mas\ of \exist^{\wedge}mi\
The second aorist active is intransitive. {**Early**} (\(*orthrinai*\)). A poetic and late form for \orthrios\
In the N.T. only here and Re 24:22. Predicate adjective agreeing with the women.

24:23 {**Had seen**} (\(*he^{\wedge}rakenai*\)). Perfect active infinitive in indirect assertion after \legousai\
Same construction for \z^{\wedge}in\ after \legousin\
But all this was too indirect and uncertain (*women and angels*) for Cleopas and his companion.

24:25 {**Foolish men**} (\(*ano^{\wedge}toi*\)). Literally without sense (\(*nous*\)), not understanding. Common word. {**Slow of heart**} (\(*bradeis t^{\wedge}i kardifi*\)). Slow in heart (*locative case*). Old word for one dull, slow to comprehend or to act. {**All that**} (\(*pfsin hois*\)). Relative attracted from the accusative \ha\ to the case of the antecedent \pfsin\ (*dative*). They could only understand part of the prophecies, not all.

24:26 {**Behooved it not?**} (\(*ouchi edei*;\)). Was it not necessary? The very things about the death of Jesus that disturbed them so were the strongest proof that he was the Messiah of the Old Testament.

24:27 {**Interpreted**} (\(*di^{\wedge}rm^{\wedge}neusen*\)). First aorist active (*constative aorist*) indicative of \di^{\wedge}erm^{\wedge}neu^{\wedge}\ (*Margin has the imperfect* \(*di^{\wedge}rm^{\wedge}neuen*\)), intensive compound (\(*dia*\) of \herm^{\wedge}neu^{\wedge}\, the old verb to interpret from \herm^{\wedge}neus\
interpreter, and that from \Herm^{\wedge}s\
the messenger of the gods as the people of Lystra took Paul to be (*Ac 14:12*). But what wonderful exegesis the two disciples were now hearing!
{**Concerning himself**} (\(*peri heauton*\)). Jesus found himself in the Old Testament, a thing that some modern scholars do not seem able to do.

24:28 {**Made as though**} (\(*prosepoi^{\wedge}sato*\)). First aorist active middle (*Some MSS. have* \(*prosepoieito*\ *imperfect*) indicative of \prospoie^{\wedge}\, old verb to conform oneself to, to pretend. Only here in the N.T. Of course he would have gone on if the disciples

had not urged him to stay.

24:29 **{Constrained}** (*\parebiasanto*). Strong verb *\parabiazomai*, to compel by use of force (*Polybius and LXX*). In the N.T. only here and Ac 16:15. It was here compulsion of courteous words. **{Is far spent}** (*\keklikēn*). Perfect active indicative of *\klin*. The day "has turned" toward setting.

24:30 **{When he had sat down}** (*\en t' i kataklithēnai auton*). Luke's common idiom as in verses 4,15. Note first aorist passive infinitive (*on the reclining as to him*). **{Gave}** (*\epedidou*). Imperfect, inchoative idea, began to give to them, in contrast with the preceding aorist (*punctiliar*) participles.

24:31 **{Were opened}** (*\di' noichthēsan*). Ingressive first aorist passive indicative of *\dianoig*. **{Knew}** (*\epegnēsan*). Effective first aorist active indicative fully recognized him. Same word in verse 16. **{Vanished}** (*\aphantos egeneto*). Became invisible or unmanifested. *\Aphantos* from *\a* privative and *\phainomai*, to appear. Old word, only here in the N.T.

24:32 **{Was not our heart burning?}** (*\Ouchi h' kardia hem' n kaiomen' n;*). Periphrastic imperfect middle. **{Spake}** (*\elalei*). Imperfect active, was speaking. This common verb *\lale* is onomatopoeic, to utter a sound, *\la-la* and was used of birds, children chattering, and then for conversation, for preaching, for any public speech. **{Opened}** (*\di' noigen*). Imperfect active indicative of the same verb used of the eyes in verse 31.

24:33 **{That very hour}** (*\aut' i t' i h' rfi*). Locative case and common Lukan idiom, at the hour itself. They could not wait. **{Gathered}** (*\throismenous*). Perfect passive participle of *\athroiz*, old verb from *\athroos* (*copulative a\ and throos\, crowd*). Only here in the N.T.

24:34 **{Saying}** (*\legontas*). Accusative present active participle agreeing with "the eleven and those with them" in verse 33. **{Indeed}** (*\ont' s*). Really, because "he has appeared to Simon" (*\pthē Sim' ni*). First aorist passive indicative of *\hora*. This is the crucial evidence that turned the scales with the disciples and explains "indeed." Paul also mentions it (*ICo 15:5*).

24:35 **{Rehearsed}** (*\ex^gounto*). Imperfect middle indicative of *\ex^geomai*, verb to lead out, to rehearse. Our word exegesis comes from this verb. Their story was now confirmatory, not revolutionary. The women were right then after all. **{Of them}** (*\autois*). To them, dative case. They did not recognize Jesus in his exegesis, but did in the breaking of bread. One is reminded of that saying in the *_Logia of Jesus_*: "Raise the stone and there thou shalt find me, cleave the wood and there am I."

24:36 **{He himself stood}** (*\autos est^*). He himself stepped and stood. Some documents do not have "Peace be unto you."

24:37 **{Terrified}** (*\pto^thentes*). First aorist passive participle of *\ptoe^*, old verb and in the N.T. only here and Lu 21:9 which see. **{Affrighted}** (*\emphoboi genomenoi*). Late adjective from *\en* and *\phobos* (*fear*). Both these terms of fear are strong. **{Supposed}** (*\edokoun*). Imperfect active of *\doke^*, kept on thinking so.

24:38 **{Why are ye troubled?}** (*\ti tetaragmenoi este;*). Periphrastic perfect passive indicative of *\tarass^*, old verb, to agitate, to stir up, to get excited.

24:39 **{Myself}** (*\autos*). Jesus is patient with his proof. They were convinced before he came into the room, but that psychological shock had unnerved them all. **{Handle}** (*\ps^laph^sate*). This very word is used in 1Jo 1:1 as proof of the actual human body of Jesus. It is an old verb for touching with the hand. **{Flesh and bones}** (*\sarka kai ostea*). At least this proves that he is not just a ghost and that Jesus had a real human body against the Docetic Gnostics who denied it. But clearly we are not to understand that our resurrection bodies will have "flesh and bones." Jesus was in a transition state and had not yet been glorified. The mystery remains unsolved, but it was proof to the disciples of the identity of the Risen Christ with Jesus of Nazareth.

24:40 Another Western non-interpolation according to Westcott and Hort. It is genuine in Joh 20:20.

24:41 **{Disbelieved for joy}** (*\apistount^"n aut^"n apo t^s charas*). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true. **{Anything to eat}** (*\br^simon*). Only here in the N.T., though an

old word from \bibr“sk“, to eat.

24:42 {**A piece of broiled fish**} (\ichthu^{os} optou meros\). \Optos\ is a verbal from \opta“, to cook, to roast, to broil. Common word, but only here in the N.T. The best old documents omit "and a honeycomb" (\kai apo melissiou k^{riou}\).

24:44 {**While I was yet with you**} (\eti “n sun humin\). Literally, {**Being yet with you**}. The participle \“n\ takes the time of the principal verb.

24:45 {**Opened he their mind**} (\di^{noixen} aut“n ton noun\). The same verb as that in verses 31,32 about the eyes and the Scriptures. Jesus had all these years been trying to open their minds that they might understand the Scriptures about the Messiah and now at last he makes one more effort in the light of the Cross and the Resurrection. They can now see better the will and way of God, but they will still need the power of the Holy Spirit before they will fully know the mind of Christ.

24:46 {**It is written**} (\gegraptai\). Perfect passive indicative of \graph“, to write, the usual phrase for quoting Scripture. Jesus now finds in the Old Testament his suffering, his resurrection, and the preaching of repentance and forgiveness of sins to all nations. Note the infinitives \pathein, anast^{nai}, k^{ruchth^{nai}}\.

24:47 {**Beginning**} (\arxamenoi\). Aorist middle participle of \arch“, but the nominative plural with no syntactical connection (*an anacoluthon*).

24:49 {**Until ye be clothed**} (\he“s hou endus^{s^{the}}\). First aorist middle subjunctive of \endu“ or \endun“. It is an old verb for putting on a garment. It is here the indirect middle, put on yourselves power from on high as a garment. They are to wait till this experience comes to them. This is "the promise of the Father." It is an old metaphor in Homer, Aristophanes, Plutarch, and Paul uses it often.

24:50 {**Over against Bethany**} (\he“s pros B^{thanian}\). That is on Olivet. On this blessed spot near where he had delivered the great Eschatological Discourse he could see Bethany and Jerusalem.

24:51 {**He parted from them**} (\diest^ap' aut^'n\). Second aorist active (*intransitive*) indicative of \diist^mi\. He stood apart (\dia\) and he was gone. Some manuscripts do not have the words "and was carried into heaven." But we know that Jesus was taken up into heaven on a cloud (*Ac 1:9*).

24:52 {**Worshipped him**} (\proskun^santes auton\). Here again we have one of Westcott and Hort's Western non-interpolations that may be genuine or not. {**With great joy**} (\meta charas megal^s\). Now that the Ascension has come they are no longer in despair. Joy becomes the note of victory as it is today. No other note can win victories for Christ. The bells rang in heaven to greet the return of Jesus there, but he set the carillon of joy to ringing on earth in human hearts in all lands and for all time.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Luke: Chapter 24*)

1:1 {**In the beginning**} (*en archē*). \Arch\ is definite, though anarthrous like our at home, in town, and the similar Hebrew *reshith* in Ge 1:1. But Westcott notes that here John carries our thoughts beyond the beginning of creation in time to eternity. There is no argument here to prove the existence of God any more than in Genesis. It is simply assumed. Either God exists and is the Creator of the universe as scientists like Eddington and Jeans assume or matter is eternal or it has come out of nothing. {**Was**} (*ēn*). Three times in this sentence John uses this imperfect of *ēimi* to be which conveys no idea of origin for God or for the Logos, simply continuous existence. Quite a different verb (*egeneto*, *became*) appears in verse 14 for the beginning of the Incarnation of the Logos. See the distinction sharply drawn in 8:58 "before Abraham came (*genesthai*) I am" (*ēimi*, *timeless existence*). {**The Word**} (*ho logos*). \Logos\ is from \leg\, old word in Homer to lay by, to collect, to put words side by side, to speak, to express an opinion. \Logos\ is common for reason as well as speech. Heraclitus used it for the principle which controls the universe. The Stoics employed it for the soul of the world (*anima mundi*) and Marcus Aurelius used \spermatikos logos\ for the generative principle in nature. The Hebrew *memra* was used in the Targums for the manifestation of God like the Angel of Jehovah and the Wisdom of God in Pr 8:23. Dr. J. Rendel Harris thinks that there was a lost wisdom book that combined phrases in Proverbs and in the Wisdom of Solomon which John used for his Prologue (*The Origin of the Prologue to St. John*, p. 43) which he has undertaken to reproduce. At any rate John's standpoint is that of the Old Testament and not that of the Stoics nor even of Philo who uses the term \Logos\, but not John's conception of personal pre-existence. The term \Logos\ is applied to Christ only in Joh 1:1,14; Re 19:13; 1Jo 1:1 "concerning the Word of life" (*an incidental argument for identity of authorship*). There is a possible personification of "the Word of God" in Heb 4:12. But the personal pre-existence of Christ is taught by Paul (2Co 8:9; Php 2:6f.; Col 1:17) and in Heb 1:2f. and in Joh 17:5. This term suits John's purpose better than \sophia\ (*wisdom*) and is his answer to the Gnostics who either denied the actual humanity of Christ (*Docetic*

Gnostics) or who separated the \aeon\ Christ from the man Jesus (*Cerinthian Gnostics*). The pre-existent Logos "became flesh" (\sarx egeneto\, *verse 14*) and by this phrase John answered both heresies at once. {**With God**} (\pros ton theon\). Though existing eternally with God the Logos was in perfect fellowship with God. \Pros\ with the accusative presents a plane of equality and intimacy, face to face with each other. In 1Jo 2:1 we have a like use of \pros\: "We have a Paraclete with the Father" (\parakl^hton echomen pros ton patera\). See \pros"pon pros pros"pon\ (*face to face, 1Co 13:12*), a triple use of \pros\. There is a papyrus example of \pros\ in this sense \to gn"ston t^s pros all^hous sun^htheias\, "the knowledge of our intimacy with one another" (*M.&M., _Vocabulary_*) which answers the claim of Rendel Harris, *_Origin of Prologue_*, p. 8) that the use of \pros\ here and in Mr 6:3 is a mere Aramaism. It is not a classic idiom, but this is *_Koin_*, not old Attic. In Joh 17:5 John has \para soi\ the more common idiom. {**And the Word was God**} (\kai theos ⁿ ho logos\). By exact and careful language John denied Sabellianism by not saying \ho theos ⁿ ho logos\. That would mean that all of God was expressed in \ho logos\ and the terms would be interchangeable, each having the article. The subject is made plain by the article (\ho logos\ and the predicate without it (\theos\ just as in Joh 4:24 \pneuma ho theos\ can only mean "God is spirit," not "spirit is God." So in 1Jo 4:16 \ho theos agap^e estin\ can only mean "God is love," not "love is God" as a so-called Christian scientist would confusedly say. For the article with the predicate see Robertson, *_Grammar_*, pp. 767f. So in Joh 1:14 \ho Logos sarx egeneto\, "the Word became flesh," not "the flesh became Word." Luther argues that here John disposes of Arianism also because the Logos was eternally God, fellowship of Father and Son, what Origen called the Eternal Generation of the Son (*each necessary to the other*). Thus in the Trinity we see personal fellowship on an equality.

1:2 {**The same**} (\houtos\). "This one," the Logos of verse 1, repeated for clarity, characteristic of John's style. He links together into one phrase two of the ideas already stated separately, "in the beginning he was with God," "afterwards in time he came to be with man" (*Marcus Dods*). Thus John clearly states of the Logos Pre-existence before Incarnation, Personality, Deity.

1:3 {**All things**} (\panta\). The philosophical phrase was \ta panta\ (*the all things*) as we have it in 1Co 8:6; Ro 11:36; Col 1:16. In verse 10 John uses \ho kosmos\ (*the orderly universe*) for the whole. {**Were made**} (*egeneto*). Second aorist middle indicative of \ginomai\, the constative aorist covering the creative activity looked at as one event in contrast with the continuous existence of \^n\ in verses 1,2. All things "came into being." Creation is thus presented as a becoming (\ginomai\) in contrast with being (\eimi\). {**By him**} (\di' autou\). By means of him as the intermediate agent in the work of creation. The Logos is John's explanation of the creation of the universe. The author of Hebrews (*Heb 1:2*) names God's Son as the one "through whom he made the ages." Paul pointedly asserts that "the all things were created in him" (*Christ*) and "the all things stand created through him and unto him" (*Col 1:16*). Hence it is not a peculiar doctrine that John here enunciates. In 1Co 8:6, Paul distinguishes between the Father as the primary source (\ex hou\) of the all things and the Son as the intermediate agent as here (\di' hou\). {**Without him**} (\ch'ris autou\). Old adverbial preposition with the ablative as in Php 2:14, "apart from." John adds the negative statement for completion, another note of his style as in Joh 1:20; 1Jo 1:5. Thus John excludes two heresies (*Bernard*) that matter is eternal and that angels or aeons had a share in creation. {**Not anything**} (\oude hen\). "Not even one thing." Bernard thinks the entire Prologue is a hymn and divides it into strophes. That is by no means certain. It is doubtful also whether the relative clause "that hath been made" (\ho gegonen\) is a part of this sentence or begins a new one as Westcott and Hort print it. The verb is second perfect active indicative of \ginomai\, Westcott observes that the ancient scholars before Chrysostom all began a new sentence with \ho gegonen\, The early uncials had no punctuation.

1:4 {**In him was life**} (\en aut' i z' ^n\). That which has come into being (*verse 3*) in the Logos was life. The power that creates and sustains life in the universe is the Logos. This is what Paul means by the perfect passive verb \ektistai\ (*stands created*) in Col 1:16. This is also the claim of Jesus to Martha (*Joh 11:25*). This is the idea in Heb 1:3 "bearing (*upholding*) the all things by the word of his power." Once this language might have been termed unscientific, but not so now after the spiritual interpretation of the physical world by Eddington and Jeans. Usually in John \z' ^n\ means spiritual life, but here the

term is unlimited and includes all life; only it is not \bios\ (*manner of life*), but the very principle or essence of life. That is spiritual behind the physical and to this great scientists today agree. It is also personal intelligence and power. Some of the western documents have \estin\ here instead of \^n\ to bring out clearly the timelessness of this phrase of the work of the \Logos\.

{**And the life was the light of men**} (\kai h^ z^ ^n to ph^s t^ ^n anthr^p^ n\). Here the article with both \z^ ^\ and \ph^s\ makes them interchangeable. "The light was the life of men" is also true. That statement is curiously like the view of some physicists who find in electricity (*both light and power*) the nearest equivalent to life in its ultimate physical form. Later Jesus will call himself the light of the world (*Joh 8:12*). John is fond of these words life and light in Gospel, Epistles, Revelation. He here combines them to picture his conception of the Pre-incarnate Logos in his relation to the race. He was and is the Life of men (\t^ ^n anthr^pon\, *generic use of the article*) and the Light of men. John asserts this relation of the Logos to the race of men in particular before the Incarnation.

1:5 {**Shineth**} (\phainei\). Linear present active indicative of \phain^, old verb from \pha^, to shine (\phaos, ph^s\). "The light keeps on giving light." {**In the darkness**} (\en t^i skotifi\). Late word for the common \skotos\ (*kin to* \skia\, *shadow*). An evident allusion to the darkness brought on by sin. In 2Pe 2:17 we have \ho zophos tou skotou\ (*the blackness of darkness*). The Logos, the only real moral light, keeps on shining both in the Pre-incarnate state and after the Incarnation. John is fond of \skotia\ (\skotos\) for moral darkness from sin and \ph^s\ (\ph^tiz^, phain^\) for the light that is in Christ alone. In 1Jo 2:8 he proclaims that "the darkness is passing by and the true light is already shining." The Gnostics often employed these words and John takes them and puts them in the proper place. {**Apprehended it not**} (\auto ou katelaben\). Second aorist active indicative of \katalamban^, old verb to lay hold of, to seize. This very phrase occurs in Joh 12:35 (\hina m^ skotia humas katalab^i\). "that darkness overtake you not," the metaphor of night following day and in 1Th 5:4 the same idiom (\hina katalab^i\). is used of day overtaking one as a thief. This is the view of Origen and appears also in 2Macc. 8:18. The same word appears in Aleph D in Joh 6:17 \katelabe de autous h^ skotia\ (*"but darkness overtook them," came down on them*). Hence, in spite of the Vulgate _comprehenderunt_, "overtook" or "overcame"

seems to be the idea here. The light kept on shining in spite of the darkness that was worse than a London fog as the Old Testament and archaeological discoveries in Egypt, Assyria, Babylonia, Persia, Crete, Asia Minor show.

1:6 **{There came a man}** (\egeneto anthr“pos\). Definite event in the long darkness, same verb in verse 3. **{Sent}** (\apestalmenos\). Perfect passive participle of \apostell“, to send. **{From God}** (\para theou\). From the side of (\para\) God (*ablative case* \theou\). **{Whose name}** (\onoma aut“i\). "Name to him," nominative parenthetical and dative (*Robertson, _Grammar_, p. 460*). **{John}** (\I“an^s\). One \n\ in Westcott and Hort. In the giving of the name see Lu 1:59-63, Hellenized form of Jonathan, Joanan (*Gift of God*), used always of the Baptist in this Gospel which never mentions the name of John son of Zebedee (*the sons of Zebedee once, 21:2*).

1:7 **{For witness}** (\eis marturian\). Old word from \marture“\ (*from* \martus\), both more common in John's writings than the rest of the N.T. This the purpose of the Baptist's ministry. **{That he might bear witness}** (\hina martur^s^i\). Final clause with \hina\ and aorist active subjunctive of \marture“\ to make clearer \eis marturian\. **{Of the light}** (\peri tou ph“tos\). "Concerning the light." The light was shining and men with blinded eyes were not seeing the light (*Joh 1:26*), blinded by the god of this world still (*2Co 4:4*). John had his own eyes opened so that he saw and told what he saw. That is the mission of every preacher of Christ. But he must first have his own eyes opened. **{That all might believe}** (\hina pisteus“sin\). Final clause with \hina\ and first aorist active subjunctive of \pisteu“, ingressive aorist "come to believe." This is one of John's great words (*about 100 times*), "with nine times the frequency with which it is used by the Synoptists" (*Bernard*). And yet \pistis\, so common in Paul, John uses only in 1Jo 5:4 and four times in the Apocalypse where \pisteu“\ does not occur at all. Here it is used absolutely as in Joh 1:50, etc. **{Through him}** (\di' autou\). As the intermediate agent in winning men to believe in Christ (*the Logos*) as the Light and the Life of men. This is likewise the purpose of the author of this book (*21:31*). The preacher is merely the herald to point men to Christ.

1:8 **{He}** (\ekeinos\). "That one," i.e. John. He was a light (*Joh 5:35*) as all believers are (*Mt 5:14*), but not "the light" (\to

ph“s\). {**But came**} (\all\). No verb in the Greek, to be supplied by repeating \then\ of verse 7. See similar ellipses in 9:3; 13:18; 15:25. In Johannine fashion we have the final \hina\ clause of verse 7 repeated.

1:9 {**There was**} (\^n\). Imperfect indicative. Emphatic position at the beginning of the sentence and so probably not periphrastic conjugation with \erchomenon\ (*coming*) near the end, though that is possible. {**The true light**} (\to *ph*“s to al^thinon\). "The light the genuine," not a false light of wreckers of ships, but the dependable light that guides to the harbor of safety. This true light had been on hand all the time in the darkness (\^n\ *imperfect, linear action*) before John came. {**Even the light**} (*not in the Greek*). Added in the English to make plain this interpretation. {**Lighteth every man**} (\ph“tizei panta anthr“pon\). Old verb (*from* \ph“s\) to give light as in Re 22:5; Lu 11:35f. The Quakers appeal to this phrase for their belief that to every man there is given an inner light that is a sufficient guide, the Quaker's text it is called. But it may only mean that all the real light that men receive comes from Christ, not necessarily that each one receives a special revelation. {**Coming**} (\erchomenon\). This present middle participle of \erchomai\ can be taken with \anthr“pon\ just before (*accusative masculine singular*), "every man as he comes into the world." It can also be construed with \ph“s\ (*nominative neuter singular*). This idea occurs in Joh 3:19; 11:27; 12:46. In the two last passages the phrase is used of the Messiah which makes it probable here. But even so the light presented in 11:27; 12:46 is that of the Incarnate Messiah, not the Pre-incarnate Logos. Here \kosmos\ rather than \panta\ occurs in the sense of the orderly universe as often in this Gospel. See Eph 1:4.

1:10 {**He was in the world**} (\en t“i kosm“i ^n\). Imperfect tense of continuous existence in the universe before the Incarnation as in verses 1,2. {**Was made by him**} (\di' autou egeneto\). "Through him." Same statement here of "the world" (\ho kosmos\) as that made in verse 3 of \panta\. {**Knew him not**} (\auton ouk egn“\). Second aorist active indicative of common verb \ginosk“\, what Gildersleeve called a negative aorist, refused or failed to recognize him, his world that he had created and that was held together by him (*Col 1:16*). Not only did the world fail to know the Pre-incarnate Logos, but it failed to recognize him when he became Incarnate (*Joh 1:26*). Two examples in this sentence of

John's fondness for \kai\ as in verses 1,4,5,14, the paratactic rather than the hypotactic construction, like the common Hebrew use of _wav_.

1:11 **{Unto his own}** (\eis ta idia\). Neuter plural, "unto his own things," the very idiom used in 19:27 when the Beloved Disciple took the mother of Jesus "to his own home." The world was "the own home" of the Logos who had made it. See also 16:32; Ac 21:6. **{They that were his own}** (\hoi idioi\). In the narrower sense, "his intimates," "his own family," "his own friends" as in 13:1. Jesus later said that a prophet is not without honour save in his own country (**Mr 6:4; Joh 4:44**), and the town of Nazareth where he lived rejected him (**Lu 4:28f.; Mt 13:58**). Probably here \hoi idioi\ means the Jewish people, the chosen people to whom Christ was sent first (**Mt 15:24**), but in a wider sense the whole world is included in \hoi idioi\. Conder's *The Hebrew Tragedy* emphasizes the pathos of the situation that the house of Israel refused to welcome the Messiah when he did come, like a larger and sadder Enoch Arden experience. **{Received him not}** (\auton ou parelabon\). Second aorist active indicative of \paralamban\, old verb to take to one's side, common verb to welcome, the very verb used by Jesus in 14:3 of the welcome to his Father's house. Cf. \katelaben\ in verse 5. Israel slew the Heir (**Heb 1:2**) when he came, like the wicked husbandmen (**Lu 20:14**).

1:12 **{As many as received him}** (\hosoi elabon auton\). Effective aorist active indicative of \lamban\ "as many as did receive him," in contrast with \hoi idioi\ just before, exceptional action on the part of the disciples and other believers. **{To them}** (\autois\). Dative case explanatory of the relative clause preceding, an anacoluthon common in John 27 times as against 21 in the Synoptists. This is a common Aramaic idiom and is urged by Burney (*Aramaic Origin*, etc., p. 64) for his theory of an Aramaic original of the Fourth Gospel. **{The right}** (\exousian\). In 5:27 \ed\ken\ (**first aorist active indicative of \did**"mi\)\exousian\ means authority but includes power (\dunamis\). Here it is more the notion of privilege or right. **{To become}** (\genesthai\). Second aorist middle of \ginomai\, to become what they were not before. **{Children of God}** (\tekna theou\). In the full spiritual sense, not as mere offspring of God true of all men (**Ac 17:28**). Paul's phrase \huioi theou\ (**Gal 3:26**) for believers, used also by Jesus of the pure in heart (**Mt 5:9**),

does not occur in John's Gospel (*but in Re 21:7*). It is possible that John prefers \ta tekna tou theou\ for the spiritual children of God whether Jew or Gentile (*Joh 11:52*) because of the community of nature (\teknon\ *from root \tek-*, *to beget*). But one cannot follow Westcott in insisting on "adoption" as Paul's reason for the use of \huioi\ since Jesus uses \huioi theou\ in Mt 5:9. Clearly the idea of regeneration is involved here as in Joh 3:3. **{Even to them that believe}** (\tois *pisteuousin*). No "even" in the Greek, merely explanatory apposition with \autois\, dative case of the articular present active participle of \pisteu\-. **{On his name}** (\eis to onoma\). Bernard notes \pisteu\ eis\ 35 times in John, to put trust in or on. See also 2:23; 3:38 for \pisteu\ eis to onoma autou\. This common use of \onoma\ for the person is an Aramaism, but it occurs also in the vernacular papyri and \eis to onoma\ is particularly common in the payment of debts (*Moulton and Milligan's _Vocabulary_*). See Ac 1:15 for \onomata\ for persons.

1:13 **{Which were born}** (\hoi egennthsan\). First aorist passive indicative of \genna\-, to beget, "who were begotten." By spiritual generation (*of God, \ek theou*), not by physical (\ex *haimat*ⁿ\, *plural as common in classics and O.T., though why it is not clear unless blood of both father and mother; \ek thel^{matos sarkos}\, *from sexual desire; \ek thel^{matos andros}\, *from the will of the male*). But _b_ of the old Latin reads _qui natus est_ and makes it refer to Christ and so expressly teach the Virgin Birth of Jesus. Likewise Irenaeus reads _qui natus est_ as does Tertullian who argues that _qui nati sunt_ (\hoi *egenn*thsan\)) is an invention of the Valentinian Gnostics. Blass (*_Philology of the Gospels_*, p. 234) opposes this reading, but all the old Greek uncials read \hoi egennthsan\ and it must be accepted. The Virgin Birth is doubtless implied in verse 14, but it is not stated in verse 13.**

1:14 **{And the Word became flesh}** (\kai ho logos sarx egeneto\). See verse 3 for this verb and note its use for the historic event of the Incarnation rather than \^n\ of verse 1. Note also the absence of the article with the predicate substantive \sarx\, so that it cannot mean "the flesh became the Word." The Pre-existence of the Logos has already been plainly stated and argued. John does not here say that the Logos entered into a man or dwelt in a man or filled a man. One is at liberty to see an

allusion to the birth narratives in Mt 1:16-25; Lu 1:28-38, if he wishes, since John clearly had the Synoptics before him and chiefly supplemented them in his narrative. In fact, one is also at liberty to ask what intelligent meaning can one give to John's language here apart from the Virgin Birth? What ordinary mother or father ever speaks of a child "becoming flesh"? For the Incarnation see also 2Co 8:9; Ga 4:4; Ro 1:3; 8:3; Php 2:7f.; 1Ti 3:16; Heb 2:14. "To explain the exact significance of \egeneto\ in this sentence is beyond the powers of any interpreter" (**Bernard**). Unless, indeed, as seems plain, John is referring to the Virgin Birth as recorded in Matthew and Luke. "The Logos of philosophy is, John declares, the Jesus of history" (**Bernard**). Thus John asserts the deity and the real humanity of Christ. He answers the Docetic Gnostics who denied his humanity. {**Dwelt among us**} (\esk^*n*"*sen en h^min*\). First aorist ingressive aorist active indicative of \sk^no^\", old verb, to pitch one's tent or tabernacle (\sk^*nos*\ *or* \sk^*n*^), in N.T. only here and Re 7-15; 12:12; 13:6; 21:3. In Revelation it is used of God tabernacling with men and here of the Logos tabernacling, God's Shekinah glory here among us in the person of his Son. {**We beheld his glory**} (\etheasametha t^*n doxan autou*\). First aorist middle indicative of \theaomai\ (*from* \thea\, *spectacle*). The personal experience of John and of others who did recognize Jesus as the Shekinah glory (\doxa\ of God as James, the brother of Jesus, so describes him (**Jas 2:1**). John employs \theaomai\ again in 1:32 (*the Baptist beholding the Spirit coming down as a dove*) and 1:38 of the Baptist gazing in rapture at Jesus. So also 4:35; 11:45; 1Jo 1:1f.; 4:12,14. By this word John insists that in the human Jesus he beheld the Shekinah glory of God who was and is the Logos who existed before with God. By this plural John speaks for himself and all those who saw in Jesus what he did. {**As of the only begotten from the Father**} (\h^*s monogenous para patros*\). Strictly, "as of an only born from a father," since there is no article with \monogenous\ or with \patros\. In Joh 3:16; 1Jo 4:9 we have \ton monogen^\' referring to Christ. This is the first use in the Gospel of \pat^r\ of God in relation to the Logos. \Monogen^s\ (*only born rather than only begotten*) here refers to the eternal relationship of the Logos (*as in 1:18*) rather than to the Incarnation. It distinguishes thus between the Logos and the believers as children (\tekna\ of God. The word is used of human relationships as in Lu 7:12; 8:42; 9:38. It occurs also in the LXX and Heb 11:17, but elsewhere in N.T. only in John's writings. It is an old word in Greek literature.

It is not clear whether the words \para patros\ (*from the Father*) are to be connected with \monogenous\ (*cf. 6:46; 7:29, etc.*) or with \doxan\ (*cf. 5:41,44*). John clearly means to say that "the manifested glory of the Word was as it were the glory of the Eternal Father shared with His only Son" (*Bernard*). Cf. 8:54; 14:9; 17:5. {Full} (\pl^rs\). Probably indeclinable accusative adjective agreeing with \doxan\ (*or genitive with \monogenous*) of which we have papyri examples (*Robertson, _Grammar_, p. 275*). As nominative \pl^rs\ can agree with the subject of \eskⁿ“sen\.

{Of grace and truth} (\charitos kai al^{theias}\). Curiously this great word \charis\ (*grace*), so common with Paul, does not occur in John's Gospel save in 1:14,16,17, though \al^{theia}\ (*truth*) is one of the keywords in the Fourth Gospel and in 1John, occurring 25 times in the Gospel and 20 in the Johannine Epistles, 7 times in the Synoptics and not at all in Revelation (*Bernard*). In 1:17 these two words picture the Gospel in Christ in contrast with the law of Moses. See Epistles of Paul for origin and use of both words.

1:15 {Beareth witness} (\marturei\). Historical (*dramatic*) present indicative of this characteristic word in John (*cf. 1:17f.*). See 1:32,34 for historical examples of John's witness to Christ. This sentence is a parenthesis in Westcott and Hort's text, though the Revised Version makes a parenthesis of most of verse 14. The witness of John is adduced in proof of the glory full of grace and truth already claimed for the Incarnate Logos. {Crieth} (\kekragen\). Second perfect active indicative of \kraz“\, old verb for loud crying, repeated in dramatic form again for emphasis recalling the wonderful Voice in the wilderness which the Beloved Disciple can still hear echoing through the years. {This was} (\houtos ^n\). Imperfect indicative where John throws the tense back in past time when he looked forward to the coming of the Messiah as in Ac 3:10 where we should prefer "is" (\estin\). Gildersleeve (*_Syntax_, p. 96*) calls this the "imperfect of sudden appreciation of the real state of things." {Of whom I said} (\hon eipon\). But B C and a corrector of Aleph (*Westcott and Hort*) have \ho eip“n\ "the one who said," a parenthetical explanation about the Baptist, not the words of the Baptist about Christ. {After me} (\opis“ mou\). See also 1:27. Later in time John means. He described "the Coming One" (\ho erchomenos\) before he saw Jesus. The language of John here is precisely that in Mt 3:11 \ho opis“ mou erchomenos\ (*cf. Mr 1:7*). The Beloved Disciple had heard the Baptist say

these very words, but he also had the Synoptic Gospels. **{Is become}** (*gegonen*\). Second perfect active indicative of \ginomai\. It is already an actual fact when the Baptist is speaking. **{Before me}** (*emprosthen mou*\). In rank and dignity, the Baptist means, \ho ischuroteros mou\ "the one mightier than I" (*Mr 1:7*) and \ischuroteros mou\ "mightier than I" (*Mt 3:11*). In Joh 3:28 \emprosthen ekeinou\ (*before him, the Christ*) does mean priority in time, but not here. This superior dignity of the Messiah John proudly recognizes always (*Joh 3:25-30*). **{For he was before me}** (*hoti pr“tos mou ^n*\). Paradox, but clear. He had always been (*^n imperfect*\) before John in his Pre-incarnate state, but "after" John in time of the Incarnation, but always ahead of John in rank immediately on his Incarnation. \Pr“tos mou\ (*superlative with ablative*) occurs here when only two are compared as is common in the vernacular *_Koin, _*. So the Beloved Disciple came first (*pr“tos*\) to the tomb, ahead of Peter (*20:4*). So also \pr“ton hum“n\ in 15:18 means "before you" as if it were \proteron hum“n\. Verse 30 repeats these words almost exactly.

1:16 **{For}** (*hoti*\). Correct text (*Aleph B C D L*) and not \kai\ (*and*) of the Textus Receptus. Explanatory reason for verse 14. **{Of his fulness}** (*ek tou pl“r“matos*\). The only instance of \pl“r“ma\ in John's writings, though five times of Christ in Paul's Epistles (*Col 1:19; 2:9; Eph 1:23; 3:19; 4:13*). See Col 1:19 for discussion of these terms of the Gnostics that Paul employs for all the attributes of God summed up in Christ (*Col 2:9*) and so used here by John of the Incarnate Logos. **{We all}** (*h^meis pantes*\). John is facing the same Gnostic depreciation of Christ of which Paul writes in Colossians. So here John appeals to all his own contemporaries as participants with him in the fulness of the Logos. **{Received}** (*elabomen*\). Second aorist active indicative of \lamban“, a wider experience than beholding (*etheasametha*\, *verse 14*) and one that all believers may have. **{Grace for grace}** (*charin anti charitos*\). The point is in \anti\, a preposition disappearing in the *_Koin, _* and here only in John. It is in the locative case of \anta\ (*end*), "at the end," and was used of exchange in sale. See Lu 11:11, \anti ichthuos ophin\, "a serpent for a fish," Heb 12:2 where "joy" and "cross" are balanced against each other. Here the picture is "grace" taking the place of "grace" like the manna fresh each morning, new grace for the new day and the new service.

1:17 {**Was given**} (*\edoth^*). First aorist passive indicative of *\did“mi*\. {**By Moses**} (*\dia M“use“s*\). "Through Moses" as the intermediate agent of God. {**Came**} (*\egeneto*\). The historical event, the beginning of Christianity. {**By Jesus Christ**} (*\dia I^sou Christou*\). "Through Jesus Christ," the intermediate agent of God the Father. Here in plain terms John identifies the Pre-incarnate Logos with Jesus of Nazareth, the Messiah. The full historical name "Jesus Christ" is here for the first time in John. See also 17:3 and four times in 1John and five times in Revelation. Without Christ there would have been no Christianity. John's theology is here pictured by the words "grace and truth" (*\h^ charis kai h^ al^theia*\), each with the article and each supplementary to the other. It is grace in contrast with law as Paul sets forth in Galatians and Romans. Paul had made grace "a Christian commonplace" (*Bernard*) before John wrote. It is truth as opposed to Gnostic and all other heresy as Paul shows in Colossians and Ephesians. The two words aptly describe two aspects of the Logos and John drops the use of *\Logos*\ and *\charis*\, but clings to *\al^theia*\ (*see 8:32 for the freedom brought by truth*), though the ideas in these three words run all through his Gospel.

1:18 {**No man hath seen God at any time**} (*\theon oudeis he“raken p“pote*\). "God no one has ever seen." Perfect active indicative of *\hora“*\. Seen with the human physical eye, John means. God is invisible (*Ex 33:20; De 4:12*). Paul calls God *\aoratos*\ (*Col 1:15; 1Ti 1:17*). John repeats the idea in Joh 5:37; 6:46. And yet in 14:7 Jesus claims that the one who sees him has seen the Father as here. {**The only begotten Son**} (*\ho monogen^s huio*\). This is the reading of the Textus Receptus and is intelligible after *\h“s monogenous para patros*\ in verse 14. But the best old Greek manuscripts (*Aleph B C L*) read *\monogen^s theos*\ (*God only begotten*) which is undoubtedly the true text. Probably some scribe changed it to *\ho monogen^s huio*\ to obviate the blunt statement of the deity of Christ and to make it like 3:16. But there is an inner harmony in the reading of the old uncials. The Logos is plainly called *\theos*\ in verse 1. The Incarnation is stated in verse 14, where he is also termed *\monogen^s*\. He was that before the Incarnation. So he is "God only begotten," "the Eternal Generation of the Son" of Origen's phrase. {**Which is in the bosom of the Father**} (*\ho “n eis ton kolpon tou patros*\). The eternal relation of the Son with the Father like *\pros ton theon*\ in verse 1. In 3:13 there is some evidence for *\ho “n en t“i*

ouran“i\ used by Christ of himself while still on earth. The mystic sense here is that the Son is qualified to reveal the Father as Logos (*both the Father in Idea and Expression*) by reason of the continual fellowship with the Father. {He} (\ekinós\). Emphatic pronoun referring to the Son. {Hath declared him} (\ex^g^sato\). First aorist (*effective*) middle indicative of \ex^geomai\, old verb to lead out, to draw out in narrative, to recount. Here only in John, though once in Luke's Gospel (24:35) and four times in Ac (10:8; 15:12,14; 21:19). This word fitly closes the Prologue in which the Logos is pictured in marvellous fashion as the Word of God in human flesh, the Son of God with the Glory of God in him, showing men who God is and what he is.

1:19 {And this is the witness of John} (\kai haut^ estin h^ marturia tou I^anou\). He had twice already alluded to it (*verses 7f., 15*) and now he proceeds to give it as the most important item to add after the Prologue. Just as the author assumes the birth narratives of Matthew and Luke, so he assumes the Synoptic accounts of the baptism of Jesus by John, but adds various details of great interest and value between the baptism and the Galilean ministry, filling out thus our knowledge of this first year of the Lord's ministry in various parts of Palestine. The story in John proceeds along the same lines as in the Synoptics. There is increasing unfolding of Christ to the disciples with increasing hostility on the part of the Jews till the final consummation in Jerusalem. {When the Jews sent unto him} (\hote apesteilan pros auton hoi Ioudaioi\). John, writing in Ephesus near the close of the first century long after the destruction of Jerusalem, constantly uses the phrase "the Jews" as descriptive of the people as distinct from the Gentile world and from the followers of Christ (*at first Jews also*). Often he uses it of the Jewish leaders and rulers in particular who soon took a hostile attitude toward both John and Jesus. Here it is the Jews from Jerusalem who sent (\apesteilan\, *first aorist active indicative of \apostell^*). {Priests and Levites} (\hiereis kai Leueitas\). Sadducees these were. Down below in verse 24 the author explains that it was the Pharisees who sent the Sadducees. The Synoptics throw a flood of light on this circumstance, for in Mt 3:7 we are told that the Baptist called the Pharisees and Sadducees "offspring of vipers" (*Lu 3:7*). Popular interest in John grew till people were wondering "in their hearts concerning John whether haply he were the Christ" (*Lu 3:15*). So the

Sanhedrin finally sent a committee to John to get his own view of himself, but the Pharisees saw to it that Sadducees were sent. **{To ask him}** (*\hina er“tˆs“sin auton*). Final *\hina* and the first aorist active subjunctive of *\er“ta“*, old verb to ask a question as here and often in the *_Koin,_* to ask for something (*Joh 14:16*) like *\aite“*. **{Who art thou?}** (*\su tis ei;*). Direct question preserved and note proleptic position of *\su*, "Thou, who art thou?" The committee from the Sanhedrin put the question sharply up to John to define his claims concerning the Messiah.

1:20 **{And he confessed}** (*\kai h“mologˆsen*). The continued paratactic use of *\kai* (*and*) and the first aorist active indicative of *\homologe“*, old verb from *\homologos* (*\homon, leg“*, *to say the same thing*), to confess, in the Synoptics (*Mt 10:32*) as here. **{And denied not}** (*\kai ouk ˆrnˆsato*). Negative statement of same thing in Johannine fashion, first aorist middle indicative of *\arneomai*, another Synoptic and Pauline word (*Mt 10:33; 2Ti 2:12*). He did not contradict or refuse to say who he was. **{And he confessed}** (*\kai h“mologˆsen*). Thoroughly Johannine again in the paratactic repetition. **{I am not the Christ}** (*\Eg“ ouk eimi ho Christos*). Direct quotation again with recitative *\hoti* before it like our modern quotation marks. "I am not the Messiah," he means by *\ho Christos* (*the Anointed One*). Evidently it was not a new question as Luke had already shown (*Lu 3:15*).

1:21 **{And they asked him}** (*\kai ˆr“tˆsan auton*). Here the paratactic *\kai* is like the transitional *\oun* (*then*). **{What then?}** (*\Ti oun;*). Argumentative *\oun* like Paul's *\ti oun* in Ro 6:15. *_Quid ergo?_* **{Art thou Elijah?}** (*\Su Elias ei;*). The next inevitable question since Elijah had been understood to be the forerunner of the Messiah from Mal 4:5. In Mr 9:11f. Jesus will identify John with the Elijah of Malachi's prophecy. Why then does John here flatly deny it? Because the expectation was that Elijah would return in person. This John denies. Jesus only asserts that John was Elijah in spirit. Elijah in person they had just seen on the Mount of Transfiguration. **{He saith}** (*\legei*). Vivid dramatic present. **{I am not}** (*\ouk eimi*). Short and blunt denial. **{Art thou the prophet?}** (*\ho prophˆtˆs ei su;*). "The prophet art thou?" This question followed naturally the previous denials. Moses (*De 18:15*) had spoken of a prophet like unto himself. Christians interpreted this prophet to be the Messiah (*Ac 3:22; 7:37*), but the Jews thought him another

forerunner of the Messiah (*Joh 7:40*). It is not clear in Joh 6:15 whether the people identified the expected prophet with the Messiah, though apparently so. Even the Baptist later became puzzled in prison whether Jesus himself was the true Messiah or just one of the forerunners (*Lu 7:19*). People wondered about Jesus himself whether he was the Messiah or just one of the looked for prophets (*Mr 8:28; Mt 16:14*). {**And he answered**} (*\kai apekrith^*). First aorist passive (*deponent passive, sense of voice gone*) indicative of *\apokrinomai*, to give a decision from myself, to reply. {**No**} (*\Ou*). Shortest possible denial.

1:22 {**They said therefore**} (*\eipan oun*). Second aorist active indicative of defective verb *\eipon* with *\a* instead of usual *\o*. Note *\oun*, inferential here as in verse 21 though often merely transitional in John. {**Who art thou?**} (*\Tis ei;*). Same question as at first (*verse 19*), but briefer. {**That we give answer**} (*\hina apokrisin d' "men*). Final use of *\hina* with second aorist active subjunctive of *\did "mi* with *\apokrisin* from *\apokrinomai*, above, old substantive as in Lu 2:47. {**To those that sent**} (*\tois pempasasin*). Dative case plural of the articular participle first aorist active of *\pemp " .* {**What sayest thou of thyself?**} (*\Ti legeis peri seautou;*). This time they opened wide the door without giving any hint at all.

1:23 {**He said**} (*\eph^*). Common imperfect active (*or second aorist active*) of *\ph^mi*, to say, old defective verb. {**I am the voice of one crying in the wilderness**} (*\Eg " ph " n^ bo " ntos en t^i er^m " i*). For his answer John quotes Isa 40:3. The Synoptics (*Mr 1:3; Mt 3:3; Lu 3:4*) quote this language from Isaiah as descriptive of John, but do not say that he also applied it to himself. There is no reason to think that he did not do so. John also refers to Isaiah as the author of the words and also of the message, "{**Make straight the way of the Lord**}" (*\Euthunate t^ n hodon tou kuriou*). By this language (*\euthun " in N.T. only here and Jas 3:4, first aorist active imperative here*) John identifies himself to the committee as the forerunner of the Messiah. The early writers note the differences between the use of *\Logos* (*Word*) for the Messiah and *\ph " n^* (*Voice*) for John.

1:24 {**They had been sent**} (*\apestalmenoi^ san*). Periphrastic past perfect passive of *\apostell " .* {**From the Pharisees**} (*\ek t " n Pharisai " n*). As the source (*\ek*) of the committee of Sadducees (*verse 19*).

1:25 **{Why then baptizest thou?}** (\|*Ti oun baptizeis*;\). In view of his repeated denials (*three here mentioned*). **{If thou art not}** (\|*ei su ouk ei*\). Condition of first class. They did not interpret his claim to be "the voice" to be important enough to justify the ordinance of baptism. Abrahams (*_Studies in Pharisaism and the Gospels_*) shows that proselyte baptism was probably practised before John's time, but its use by John was treating the Jews as if they were themselves Gentiles.

1:26 **{In the midst of you standeth}** (\|*mesos hum“n st^kei*\). Adjective as in 19:18, not \|en mes“i hum“n\|. Present active indicative of late verb \|st^k“\ from perfect stem \|hest^ka\|. John had already baptized Jesus and recognized him as the Messiah. **{Whom ye know not}** (\|*hon humeis ouk oidate*\). This was the tragedy of the situation (*1:11*). Apparently this startling declaration excited no further inquiry from the committee.

1:27 **{Coming after me}** (\|*opis“ mou erchomenos*\). No article (\|*ho*\) in Aleph B. John as the forerunner of the Messiah has preceded him in time, but not in rank as he instantly adds. **{The latchet of whose shoe I am not worthy to unloose}** (\|*hou ouk eimi axios hina lus“ autou ton himanta tou hupod^matos*\). Literally, "of whom I am not worthy that I unloose the latchet (*see Mr 1:7 for |himas|*) of his sandal (*see Mt 3:11 for |hupod^ma|, bound under the foot*)." Only use of \|axios\ with \|hina\ in John, though used by Paul in this saying of the Baptist (*Ac 13:25*), \|hikanos hina\ in Mt 3:8, but \|hikanos lusai\ (*aorist active infinitive instead of |lus“|, aorist active subjunctive*) in Mr 1:7 (*Lu 3:16*) and \|bastasai\ in Mt 3:11.

1:28 **{In Bethany beyond Jordan}** (\|*en B^thanifi peran tou Iordanou*\). Undoubtedly the correct text, not "in Bethabara" as Origen suggested instead of "in Bethany" of all the known Greek manuscripts under the mistaken notion that the only Bethany was that near Jerusalem. **{Was baptizing}** (\|^n baptiz“n\). Periphrastic imperfect, common idiom in John.

1:29 **{On the morrow}** (\|*t^i epaurion*\). Locative case with \|h^m^rfi\ (*day*) understood after the adverb \|epaurion\|. "Second day of this spiritual diary" (*Bernard*) from verse 19. **{Seeth Jesus coming}** (\|*blepei ton I^soun erchomenon*\). Dramatic historical present indicative (\|*blepei*\) with vivid present middle participle (\|*erchomenon*\). Graphic picture. **{Behold the Lamb of God}** (\|*ide ho amnos tou theou*\). Exclamation \|ide\ like

\idou\, not verb, and so nominative \amnos\. Common idiom in John (**1:36; 3:26, etc.**). For "the Lamb of God" see 1Co 5:7 (*cf. Joh 19:36*) and 1Pe 1:19. The passage in Isa 53:6f. is directly applied to Christ by Philip in Ac 8:32. See also Mt 8:17; 1Pe 2:22f.; Heb 9:28. But the Jews did not look for a suffering Messiah (**Joh 12:34**) nor did the disciples at first (**Mr 9:32; Lu 24:21**). But was it not possible for John, the Forerunner of the Messiah, to have a prophetic insight concerning the Messiah as the Paschal Lamb, already in Isa 53, even if the rabbis did not see it there? Symeon had it dimly (**Lu 2:35**), but John more clearly. So Westcott rightly. Bernard is unwilling to believe that John the Baptist had more insight on this point than current Judaism. Then why and how did he recognize Jesus as Messiah at all? Certainly the Baptist did not have to be as ignorant as the rabbis. **{Which taketh away the sin of the world}** (\ho air“n t^n hamartian tou kosmou\). Note singular \hamartian\ not plural \hamartias\ (**1Jo 3:5**) where same verb \air“\, to bear away, is used. The future work of the Lamb of God here described in present tense as in 1Jo 1:7 about the blood of Christ. He is the Lamb of God for the world, not just for Jews.

1:30 **{Of whom}** (\huper hou\). Not \peri\, but \huper\. "On behalf of whom." John points to Jesus as he speaks: "This is he." There he is. See verse 15 for discussion of these words of John.

1:31 **{And I knew him not}** (\kag“ ouk ^idein auton\). Repeated in verse 33. Second past perfect of \oida\ as imperfect. He had predicted the Messiah and described him before he met him and baptized him. See the Synoptics for that story. Whether John knew Jesus personally before the baptism we do not know. **{But that he should be made manifest to Israel}** (\all' hina phaner“th^i t“i Isra^l\). Final clause with \hina\ and first aorist passive subjunctive of \phanero“\. The purpose of John's ministry was to manifest to Israel with their spiritual privileges (**1:49**) the presence of the Messiah. Hence he was baptizing in water those who confessed their sins, he means, as in Mr 1:5. The Synoptic account is presupposed all along here.

1:32 **{Bare witness}** (\emartur^sen\). First aorist active indicative of \marture“\. Another specimen of John's witness to the Messiah (**1:7,15,19,29,35,36**). **{I have beheld}** (\tetheamai\). Perfect middle indicative of \theaomai\, the realization of the promise of the sign (**verse 33**) by which he should recognize the Messiah. As a matter of fact, we know that

he so recognized Jesus as Messiah when he came for baptism before the Holy Spirit came (*Mt 3:14ff.*). But this sight of the Spirit descending as a dove upon Jesus at his baptism (*Mr 1:10; Mt 3:16; Lu 3:22*) became permanent proof to him. John's allusion assumes the Synoptic record. The Semites regarded the dove as a symbol of the Spirit.

1:33 {**He said**} (*\ekeinós eipen*). Explicit and emphatic pronoun as in verse 8, referring to God as the one who sent John (*verse 6*). {**With the Holy Spirit**} (*\en pneumatí hagi“i*). "In the Holy Spirit." Here again one needs the background of the Synoptics for the contrast between John's baptism in water (*Joh 1:26*) and that of the Messiah in the Holy Spirit (*Mr 1:8; Mt 3:11; Lu 3:16*).

1:34 {**I have seen**} (*\he“raka*). Present perfect active of *\hora“*. John repeats the statement of verse 32 (*\tetheamai*). {**Have borne witness**} (*\memartur“ka*). Perfect active indicative of *\marture“* for which verb see 32. {**This is the Son of God**} (*\ho huios tou theou*). The Baptist saw the Spirit come on Jesus at his baptism and undoubtedly heard the Father's voice hail him as "My Beloved Son" (*Mr 1:11; Mt 3:17; Lu 3:22*). Nathanael uses it as a Messianic title (*Joh 1:49*) as does Martha (*11:27*). The Synoptics use it also of Christ (*Mr 3:11; Mt 14:33; Lu 22:70*). Caiaphas employs it to Christ as a Messianic title (*Mt 26:63*) and Jesus confessed under oath that he was (*verse Mt 26:64*), thus applying the term to himself as he does in John's Gospel (*5:25; 10:36; 11:4*) and by implication (*the Father, the Son*) in Mt 11:27 (*Lu 10:22*). Hence in the Synoptics also Jesus calls himself the Son of God. The phrase means more than just Messiah and expresses the peculiar relation of the Son to the Father (*Joh 3:18; 5:25; 17:5; 19:7; 20:31*) like that of the Logos with God in 1:1.

1:35 {**Again on the morrow**} (*\t“i epaurion palin*). Third day since verse 19. {**Was standing**} (*\hist“kei*). Past perfect of *\hist“mi*, intransitive, and used as imperfect in sense. See same form in 7:37. {**Two**} (*\duo*). One was Andrew (*verse 40*), the other the Beloved Disciple (*the Apostle John*), who records this incident with happy memories.

1:36 {**He looked**} (*\emblepsas*). First aorist active participle of *\emblep“*, antecedent action before *\legei* (*says*). {**As he walked**} (*\peripatounti*). Present active participle in dative

case after \emblepsas\ and like \erchomenon\ in verse 29 vividly pictures the rapture of John in this vision of Jesus, so far as we know the third and last glimpse of Jesus by John (*the baptism, verse 29, and here*). {**Saith**} (\legei\). Historical present, change from \hist^kei\ before. He repeats part of the tribute in verse 29.

1:37 {**Heard him speak**} (\^kousan autou lalountos\). First active indicative of \akou^ and present active participle of \lale^ in genitive case agreeing with \autou\, object of \akou^\. "Heard him speaking" (*kind of indirect discourse*). John had disciples (\math^tai\, learners, from \manthan^, to learn). {**They followed Jesus**} (\^kolouth^san t^i I^sou\). Associative instrumental case after verb (*first aorist active indicative, ingressive aorist, of \akolouthē^*). These two disciples of the Baptist (*Andrew and John*) took him at his word and acted on it. John the Baptist had predicted and portrayed the Messiah, had baptized him, had interpreted him, and now for the second time had identified him.

1:38 {**Turned**} (\strapheis\). Second aorist passive participle of \strephe^, vividly picturing the sudden act of Jesus on hearing their steps behind him. {**Beheld**} (\theasamenos\). First aorist middle participle of \theaomai\ (*verse 32*). Both participles here express antecedent action to \legei\ (*saith*). {**Following**} (\akolothountas\). Present active participle of \akolouthē^ (\i>verse 37). It was Christ's first experience of this kind and the two came from the Baptist to Jesus. {**What seek ye?**} (\Ti z^teite; \). Not "whom" (\tina\ *18:4; 20:15*), but "what purpose have you." The first words of Jesus preserved in this Gospel. See Lu 2:49; Mt 3:15 for words spoken before this and Mr 1:15 for Mark's first report in the Galilean ministry. {**Rabbi**} (\Rabbei\). Aramaic title for "Teacher" which John here translates by \Didaskale\ as he is writing late and for general readers. Luke, a Greek Christian, does not use it, but John recalls his first use of this term to Jesus and explains it. Matthew has it only in the greeting of Judas to the Master (*Mt 26:25,49*) and Mark once by Judas (*Mr 14:45*) and twice by Peter (*Mr 9:5; 11:21*). John's Gospel has the disciples at first addressing Jesus by Rabbi while others address him by \Kurie\ (*Lord or Sir*) as in 4:11,49; 5:7. Peter uses \Kurie\ in 6:68. In the end the disciples usually say \Kurie\ (*13:6,25, etc.*), but Mary Magdalene says \Rabbounei\ (*20:16*). {**Being interpreted**} (\metherm^meuomenon\). Present passive participle of

\metherm^neu“, late compound of \meta\ and \herm^neu“, to explain (*Joh 1:42*), old word from \Hermes\, the god of speech (*hermeneutics*). John often explains Aramaic words (*1:38,41,42; 4:25; 9:7, etc.*). {Where abidest thou?} (\Pou meneis;). They wished a place for quiet converse with Jesus.

1:39 {Come and ye shall see} (\erchesthe kai opsesthe). Polite invitation and definite promise (*future middle indicative opsesthe\ from \hora“\, correct text, not imperative \idete*). {Where he abode} (\pou menei). Indirect question preserving the present active indicative after secondary tense (\eidan\, saw) according to regular Greek idiom. Same verb \men“\ as in 38. {With him} (\par' aut“i). "By his side," "beside him." {That day} (\t^ n h^ meran ekein^ n). Accusative of extent of time, all during that day. {About the tenth hour} (\h“ra h“s dekat^). Roman time and so ten o'clock in the morning. John in Ephesus at the close of the century naturally uses Roman time. See 20:19 "evening on that day," clearly Roman time. Thus also Joh 19:14 (*sixth hour, morning*) and Mr 15:25 (*third hour, nine A.M.*) suit. To his latest day John never forgot the hour when first he met Jesus.

1:40 {Andrew} (\Andreas). Explained by John as one of the two disciples of the Baptist and identified as the brother of the famous Simon Peter (*cf. also 6:8; 12:22*). The more formal call of Andrew and Simon, James and John, comes later (*Mr 1:16ff.; Mt 4:18ff.; Lu 3:1-11*). {That heard John speak} (\t“n akousant“n para I“anou). "That heard from John," a classical idiom (\para\ with ablative after \akou“\) seen also in 6:45; 7:51; 8:26,40; 15:15.

1:41 {He findeth first} (\heuriskei houtos pr“ton). "This one finds (*vivid dramatic present*) first" (\prot“n\). \Prot“n\ (*adverb supported by Aleph A B fam. 13*) means that Andrew sought "his own brother Simon" (\ton adelphon ton idion Sim“na\) before he did anything else. But Aleph L W read \pr“tos\ (*nominative adjective*) which means that Andrew was the first who went after his brother implying that John also went after his brother James. Some old Latin manuscripts (*b, e, r apparently*), have \mane\ for Greek \pr“i\ (*early in the morning*). Bernard thinks that this is the true reading as it allows more time for Andrew to bring Simon to Jesus. Probably \pr“ton\ is correct, but even so John likely brought also his brother James after Andrew's example. {We have found the Messiah} (\Heur^kamen ton Messian\). First aorist

active indicative of \heurisk“. Andrew and John had made the greatest discovery of the ages, far beyond gold or diamond mines. The Baptist had told about him. "We have seen him." **{Which is}** (*\ho estin*). Same explanatory neuter relative as in verse 38, "which word is." This Aramaic title Messiah is preserved in the N.T. only here and 4:25, elsewhere translated into \Christos\, Anointed One, from \chri“, to anoint. See on Mt 1:1 for discussion.

1:42 **{Looked upon him}** (*\emblepsas aut“i*). See verse 36 for same word and form of John's eager gaze at Jesus. Luke uses this word of Jesus when Peter denied him (*Lu 22:61*). **{He brought him}** (*\gagen auton*). Effective second aorist active indicative of \ago\ as if Andrew had to overcome some resistance on Simon's part. **{Thou shalt be called Cephas}** (*\su kl`th`s`i K`phfs*). Apparently before Simon spoke. We do not know whether Jesus had seen Simon before or not, but he at once gives him a nickname that will characterize him some day, though not yet, when he makes the noble confession (*Mt 16:17f.*), and Jesus will say, "Thou art Peter." Here the future passive indicative of \kale“\ is only prophecy. The Aramaic \C`phfs\ (*rock*) is only applied to Simon in John except by Paul (*1Co 1:12; Ga 1:18, etc.*). But the Greek \Petros\ is used by all. In the ancient Greek \petra\ was used for the massive ledge of rock like Stone Mountain while \petros\ was a detached fragment of the ledge, though itself large. This distinction may exist in Mt 16:17f., except that Jesus probably used Aramaic which would not have such a distinction.

1:43 **{On the morrow}** (*\t`i epaurion*). The fourth of the days from verse 19. **{He findeth Philip}** (*\heuriskei Philippon*). Vivid dramatic present as in 41, though \`thel`sen\ (*was minded, wished*) is aorist active indicative. Apparently not an accidental finding, possibly due to the efforts of Andrew and Peter. Both Andrew and Philip have Greek names. **{Follow me}** (*\akolouthei moi*). Present active imperative, a direct challenge to Philip. Often Jesus uses this verb to win disciples (*Mr 2:14; Mt 8:22; 9:21; 19:21; Lu 9:59; Joh 21:19*). Already Jesus had four personal followers (*Andrew and Simon, John and James*). He has begun his work.

1:44 **{From Bethsaida}** (*\apo B`thsaida*). Same expression in 12:21 with the added words "of Galilee," which locates it in Galilee, not in Iturea. There were two Bethsaidas, one called

Bethsaida Julias in Iturea (*that in Lu 9:10*) or the Eastern Bethsaida, the other the Western Bethsaida in Galilee (*Mr 6:45*), perhaps somewhere near Capernaum. This is the town of Andrew and Peter and Philip. Hence Philip would be inclined to follow the example of his townsmen.

1:45 {**Philip findeth**} (\heuriskei Philippos\). Dramatic present again. Philip carries on the work. One wins one. If that glorious beginning had only kept on! Now it takes a hundred to win one. {**Nathaniel**} (\ton Nathana^l\). It is a Hebrew name meaning "God has given" like the Greek \Theodore\ (*Gift of God*). He was from Cana of Galilee (*Joh 21:2*), not far from Bethsaida and so known to Philip. His name does not occur in the Synoptics while Bartholomew (*a patronymic, _Bar Tholmai_*) does not appear in John. They are almost certainly two names of the same man. Philip uses \heur^kamen\ (*verse 41*) also to Nathanael and so unites himself with the circle of believers, but instead of \Messian\ describes him "of whom (\hon\ *accusative with* \egrapsen\) Moses in the law (*De 18:15*) and the prophets (*so the whole O.T. as in Lu 24:27,44*) did write." {**Jesus of Nazareth the son of Joseph**} (\I^soun huion tou I^s^ph ton apo Nazaret\). More exactly, "Jesus, son of Joseph, the one from Nazareth." Jesus passed as son (*no article in the Greek*) of Joseph, though John has just described him as "God-only Begotten" in verse 18, but certainly Philip could not know this. Bernard terms this part "the irony of St. John" for he is sure that his readers will agree with him as to the real deity of Jesus Christ. These details were probably meant to interest Nathanael.

1:46 {**Can any good thing come out of Nazareth?**} (\Ek Nazaret dunatai ti agathon einai; \). Literally, "Out of Nazareth can anything good be." There is a tinge of scorn in the question as if Nazareth (*note position at beginning of sentence*) had a bad name. Town rivalry may account to some extent for it since Cana (*home of Nathanael*) was near Nazareth. Clearly he had never heard of Jesus. The best thing in all the world came out of Nazareth, but Philip does not argue the point. A saying had arisen that no prophet comes out of Galilee (*Joh 7:52*), untrue like many such sayings. {**Come and see**} (\erchou kai ide\). Present middle imperative (*come on*) and second active imperative (*and see at once*). Philip followed the method of Jesus with Andrew and John (*verse 39*), probably without knowing it. Wise is the one who knows how to deal with the sceptic.

1:47 **{Behold}** (*\ide*). Here an exclamation (*see 1:29*) as often like *\idou*. **{An Israelite indeed}** (*\al^th^s Isra^leit^s*). "Truly an Israelite," one living up to the covenant name, Israel at its best (*Ro 2:29*), without the guile (*\dolos*, *deceit, bait for fish, from \deleaz^, to catch with bait*) that Jacob once had of which Isaac complained (*Ge 27:35*, *\dolos*, *here in LXX*). The servant of Jehovah was to be without guile (*Isa 53:9*).

1:48 **{Whence knowest thou me?}** (*\Pothē me gin^skeis;*). Nathanael is astonished at this tribute, at any knowledge about himself by Jesus. He had overheard Christ's comment and longed to know its source. **{Before Philip called thee}** (*\Pro tou se Philippon ph^ne^sai*). Idiomatic Greek, *\pro* and the ablative case of the articular aorist active infinitive (*\tou ph^ne^sai*, *from \ph^ne^, to call*) with *\se* as the object and *\Philippon*, the accusative of general reference, "before the calling thee as to Philip." **{When thou wast under the fig tree}** (*\onta hupo t^n suk^n*). "Being under the fig tree," accusative present participle agreeing with *\se*. The fig tree was a familiar object in Palestine, probably in leaf at this time, the accusative with *\hupo* may suggest that Nathanael had withdrawn there for prayer. Note genitive with *\hupokat^* in verse 50. Jesus saw Nathanael's heart as well as his mere presence there. He saw him in his worship and so knew him.

1:49 **{Thou art the Son of God}** (*\su ei ho huios tou theou*). Whether Nathanael had heard the Baptist say this of Jesus (*1:34*) we do not know, apparently not, but Nathanael was a student of the Old Testament as Philip implied (*1:45*) and was quick to put together his knowledge, the statement of Philip, and the manifest supernatural knowledge of Jesus as just shown. There is no reason for toning down the noble confession of Nathanael in the light of Christ's claim in verse 51. Cf. the confession of Peter in 6:69; Mt 16:16 and Martha's in Joh 11:27. Nathanael goes further. **{Thou art King of Israel}** (*\Basileus ei tou Isra^l*). To us this seems an anti-climax, but not so to Nathanael for both are Messianic titles in Ps 2 and Jesus is greeted in the Triumphal Entry as the King of Israel (*Joh 12:13*).

1:50 **{Answered and said}** (*\apekrith^ kai eipen*). This redundant use of both verbs (*cf. 1:26*) occurs in the Synoptics also and in the LXX also. It is Aramaic also and vernacular. It is not

proof of an Aramaic original as Burney argues (*_Aramaic Origin_, etc., p. 53*). {**Because**} (\hoti\). Causal use of \hoti\ at beginning of the sentence as in 14:19; 15:19; 16:6. The second \hoti\ before \eidon\ (**I saw**) is either declarative (*that*) or merely recitative (*either makes sense here*). {**Thou shalt see greater things than these**} (\meiz“ tout“n ops^i\). Perhaps volitive future middle indicative of \hora“\ (*though merely futuristic is possible as with \opsesthe\ in 51*) ablative case of \tout“n\ after the comparative adjective \meiz“\. The wonder of Nathanael no doubt grew as Jesus went on.

1:51 {**Verily, Verily**} (\Am^n, am^n\). Hebrew word transliterated into Greek and then into English, our "amen." John always repeats it, not singly as in the Synoptics, and only in the words of Jesus, an illustration of Christ's authoritative manner of speaking as shown also by \leg“ humin\ (**I say unto you**). Note plural \humin\ though \aut“i\ just before is singular (*to him*). Jesus addresses thus others besides Nathanael. {**The heaven opened**} (\ton ouranon ane“igota\). Second perfect active participle of \anoig“\ with double reduplication, standing open. The words remind one of what took place at the baptism of Jesus (**Mt 3:16; Lu 3:21**), but the immediate reference is to the opened heaven as the symbol of free intercourse between God and man (**Isa 64:1**) and as it was later illustrated in the death of Stephen (**Ac 7:56**). There is a quotation from Ge 28:12f., Jacob's vision at Bethel. That was a dream to Jacob, but Christ is himself the bond of fellowship between heaven and earth, between God and man, for Jesus is both "the Son of God" as Nathanael said and "the Son of Man" (\epi ton huion tou anthr“pou\) as Jesus here calls himself. God and man meet in Christ. He is the true Jacob's Ladder. "I am the Way," Jesus will say. He is more than King of Israel, he is the Son of Man (*the race*). So quickly has this Gospel brought out in the witness of the Baptist, the faith of the first disciples, the claims of Jesus Christ, the fully developed picture of the Logos who is both God and man, moving among men and winning them to his service. At the close of the ministry Christ will tell Caiaphas that he will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven (**Mr 14:62**). Here at the start Jesus is conscious of the final culmination and in apocalyptic eschatological language that we do not fully understand he sets forth the dignity and majesty of his Person.

[\[Previous\]](#) [\[Next\]](#)

2:1 **{The third day}** (*t̃i h̃merfi t̃i trit̃i*). "On the day the third" (*locative case*), from the start to Galilee when Philip was found (**1:43**), seven days since 1:19. **{There was a marriage}** (*gamos egeneto*). "A wedding (*or marriage festival*) took place." See on Mt 22:8. **{In Cana of Galilee}** (*en Kana t̃s Galilaias*). This town, the home of Nathanael (**21:2**), is only mentioned again in 4:46 as the home of the nobleman. There was a Cana in Coele-Syria. It is usually located at _Kefr Kenna_ (**3 1/2 miles from Nazareth**), though _Ain Kana_ and _Khirbet Kana_ are also possible. Bernard thinks that it was probably on Wednesday afternoon the fourth day of the week (*usual day for marriage of virgins*), when the party of Jesus arrived. **{And the mother of Jesus was there}** (*kai ñ h̃ m̃ t̃r tou Ĩsou ekei*). When they arrived. John does not mention her name, probably because already well known in the Synoptics. Probably Joseph was already dead. Mary may have been kin to the family where the wedding took place, an intimate friend clearly.

2:2 **{Jesus also was bidden}** (*ekl̃th̃ kai ho Ĩsous*). First aorist passive indicative of *kale*“, "was also invited" as well as his mother and because of her presence, possibly at her suggestion. **{And his disciples}** (*kai hoi math̃tai*). Included in the invitation and probably all of them acquaintances of the family. See on 1:35 for this word applied to John's followers. This group of six already won form the nucleus of the great host of "learners" through the ages who will follow Jesus as Teacher and Lord and Saviour. The term is sometimes restricted to the twelve apostles, but more often has a wider circle in view as in Joh 6:61,66; 20:30.

2:3 **{When the wine failed}** (*huster̃santos oinou*). Genitive absolute with first aorist active participle of *hustere*“, old verb from *husteros*“, late or lacking. See same use in Mr 10:21. A longer Western paraphrase occurs in some manuscripts. It was an embarrassing circumstance, especially to Mary, if partly due to the arrival of the seven guests. **{They have no wine}** (*Oinou ouk echousin*). The statement of the fact was in itself a hint and a request. But why made by the mother of Jesus

and why to Jesus? She would not, of course, make it to the host. Mary feels some kind of responsibility and exercises some kind of authority for reasons not known to us. Mary had treasured in her heart the wonders connected with the birth of Jesus (**Lu 2:19,51**). The ministry of the Baptist had stirred her hopes afresh. Had she not told Jesus all that she knew before he went to the Jordan to be baptized of John? This group of disciples meant to her that Jesus had begun his Messianic work. So she dares propose the miracle to him.

2:4 {**Woman**} (\gunai\). Vocative case of \gun^, and with no idea of censure as is plain from its use by Jesus in 19:26. But the use of \gunai\ instead of \m^ter\ (**Mother**) does show her she can no longer exercise maternal authority and not at all in his Messianic work. That is always a difficult lesson for mothers and fathers to learn, when to let go. {**What have I to do with thee?**} (\Ti emoi kai soi;\). There are a number of examples of this ethical dative in the LXX (**Jud 11:12; 2Sa 16:10; 1Ki 17:18; 2Ki 3:13; 2Ch 35:21**) and in the N.T. (**Mr 1:24; 5:7; Mt 8:29; 27:19; Lu 8:28**). Some divergence of thought is usually indicated. Literally the phrase means, "What is it to me and to thee?" In this instance F.C. Burkitt (*Journal of Theol. Studies*, July, 1912) interprets it to mean, "What is it to us?" That is certainly possible and suits the next clause also. {**Mine hour is not yet come**} (\oup“ h^kei h^ h“ra mou\). This phrase marks a crisis whenever it occurs, especially of his death (**7:30; 8:20; 12:23; 13:1; 17:1**). Here apparently it means the hour for public manifestation of the Messiahship, though a narrower sense would be for Christ's intervention about the failure of the wine. The Fourth Gospel is written on the plane of eternity (**W. M. Ramsay**) and that standpoint exists here in this first sign of the Messiah.

2:5 {**Unto the servants**} (\tois diakonois\). See on Mt 20:26 for this word (*our "deacon," but not that sense here*). {**Whatsoever he saith unto you, do it**} (\Hoti an leg^i humin poi^sate\). Indefinite relative sentence (\hoti an\ *and present active subjunctive, general statement*) with aorist active imperative of \poie“\ for instant execution. Mary took comfort in the "not yet" (\oup“\) and recognized the right of Jesus as Messiah to independence of her, but evidently expected him to carry out her suggestion ultimately as he did. This mother knew her Son.

2:6 {**Waterpots**} (\hudriai\). Old word from \hud“r\ (*water*) and

used in papyri for pots or pans for holding money or bread as well as water. These stone (\lithinai\ *as in 2Co 3:3*) jars full of water were kept handy ({set there}, \keimenai\, *present middle participle of keimai*) at a feast for ceremonial cleansing of the hands (*2Ki 3:11; Mr 7:3*), "after the Jews' manner of purifying" (\kata ton katharismos\ *t“n Ioudai“n*). See Mr 1:44; Lu 2:22 for the word \katharismos\ (*from \kathariz“*) which fact also raised a controversy with disciples of John because of his baptizing (*Joh 3:25*). {Containing} (\ch“rousai\). Present active participle feminine plural of \ch“re“, old verb from \ch“ros\, place, space, having space or room for. {Two or three firkins apiece} (\ana metr^tas duo ^treis\). The word \metr^t^s\, from \metre“, to measure, simply means "measurer," an amphora for measuring liquids (*in Demosthenes, Aristotle, Polybius*), the Hebrew _bath_ (*2Ch 4:5*), here only in N.T., about 8 1/2 English gallons. Each \hudria\ thus held about 20 gallons. This common distributive use of \ana\ occurs here only in this Gospel, but is in Re 4:8. In Joh 4:28 a much smaller \hudria\ was used for carrying water.

2:7 {Fill} (\gemisate\). Effective first aorist active imperative of \gemiz“, to fill full. {With water} (\hudatos\). Genitive case of material. {Up to the brim} (\he“s an“\). "Up to the top." See \he“s kat“\ (*Mt 27:51*) for "down to the bottom." No room left in the waterpots now full of water.

2:8 {Draw out now} (\Antl^sate nun\). First aorist active imperative of \antle“, from \ho antlos\, bilge water, or the hold where the bilge water settles (*so in Homer*). The verb occurs in Joh 4:7,15, for drawing water from the well, and Westcott so interprets it here, but needlessly so, since the servants seem bidden to draw from the large water-jars now full of water. Apparently the water was still water when it came out of the jars (*verse 9*), but was changed to wine before reaching the guests. The water in the jars remained water. {Unto the ruler of the feast} (\t“i architriklin“i\). Dative case. The \triklinos\ was a room (\oikos\) with three couches (\klin^\) for the feast. The \architriklinos\ was originally the superintendent of the dining-room who arranged the couches and tasted the food, not the toast-master (\sumposiarch^s\). {And they bore it} (\hoi de ^negkan\). Second aorist active indicative of \pher“. Apparently not knowing at first that they bore wine.

2:9 {Tasted} (\egeusato\). First aorist middle indicative of

\geuomai\). As it was his function to do. **{The water now become wine}** (\to hud“r oinon gegen^menon\). Accusative case, though the genitive also occurs with \geuomai\. Perfect passive participle of \ginomai\ and \oinon\, predicative accusative. The tablemaster knew nothing of the miracle, "whence it was" (\pothen estin\, *indirect question retaining present indicative*). The servants knew the source of the water, but not the power that made the wine. **{Calleth the bridegroom}** (\ph“nei ton numphion\). As apparently responsible for the supply of the wine (*thou hast kept*) \tet^r^kas\). See Mt 9:15 for \numphios\. When men have drunk freely (\hotan methusth“sin\). Indefinite temporal clause with \hotan\ and first aorist passive subjunctive of \methusk“\). The verb does not mean that these guests are now drunk, but that this is a common custom to put "the worse" (\ton elass“\, *the less, the inferior*) wine last. It is real wine that is meant by \oinos\ here. Unlike the Baptist Jesus mingled in the social life of the time, was even abused for it (**Mt 11:19; Lu 7:34**). But this fact does not mean that today Jesus would approve the modern liquor trade with its damnable influences. The law of love expounded by Paul in 1Co 8-10 and in Ro 14,15 teaches modern Christians to be willing gladly to give up what they see causes so many to stumble into sin.

2:11 **{This beginning of his signs did Jesus}** (\taut^n epoi^sen arch^ n t“n s^mei“n ho I^sous\). Rather, "this Jesus did as a beginning of his signs," for there is no article between \taut^n\ and \arch^ n\). "We have now passed from the 'witness' of the Baptist to the 'witness' of the works of Jesus" (**Bernard**). This is John's favourite word "signs" rather than wonders (\terata\ or powers (\dunameis\ for the works (\erga\ of Jesus. \S^meion\ is an old word from \s^main“\, to give a sign (**12:33**). He selects eight in his Gospel by which to prove the deity of Christ (**20:30**) of which this is the first. **{Manifested his glory}** (\ephaner“sen t^ n doxan autou\). First aorist (*effective*) active indicative of \phanero“\, that glory of which John spoke in 1:14. **{Believed on him}** (\episteusan eis auton\). First aorist active indicative of \pisteu“\, to believe, to put trust in, so common in John. These six disciples (*learners*) had already believed in Jesus as the Messiah (**1:35-51**). Now their faith was greatly strengthened. So it will be all through this Gospel. Jesus will increasingly reveal himself while the disciples will grow in knowledge and trust and the Jews will become increasingly hostile till the culmination.

2:12 **{He went down to Capernaum}** (*\kateb^ eis Kapharnaoum autos*). Second aorist active indicative of *\katabain^\'*. Cana was on higher ground. This brief stay (*{not many days}*, *\ou pollas h^meras*) in this important city (*Tell Hum*) on the north shore of Galilee was with Christ's mother, brothers (*apparently friendly at first*) and the six disciples, all in the fresh glow of the glory manifested at Cana. Surely Mary's heart was full.

2:13 **{The passover of the Jews}** (*\to pascha t^\'n Ioudai^\'n*). The Synoptics do not give "of the Jews," but John is writing after the destruction of the temple and for Gentile readers. John mentions the passovers in Christ's ministry outside of the one when Christ was crucified, this one and one in 6:4. There may be another (*5:1*), but we do not know. But for John we should not know that Christ's ministry was much over a year in length.

2:14 **{Those that sold}** (*\tous p^\'lountas*). Present active articular participle of *\p^\'le^\'*, to sell. They were in the Court of the Gentiles within the temple precinct (*\en t^\'i hier^\'i*), but not in the *\naos* or temple proper. The sacrifices required animals (*oxen*, *\boas*, *sheep*, *\probata*, *doves*, *\peristeras*) and "changers of money" (*\kermatistas*, *from \kermatiz^\'*, *to cut into small pieces, to change money, only here in N.T., late and rare*). Probably their very presence in his Father's house angered Jesus. The Synoptics (*Mr 11:15-17; Mt 21:12f.; Lu 10:45f.*) record a similar incident the day after the Triumphal Entry. If there was only one, it would seem more natural at the close. But why could it not occur at the beginning also? Here it is an obvious protest by Christ at the beginning of his ministry as in the Synoptics it is an indignant outcry against the desecration. The cessation was only temporary in both instances.

2:15 **{A scourge of cords}** (*\phragellion ek schoini^\'n*). The Latin *_flagellum_*. In papyri, here only in N.T. and note Latin *_l_* becomes *\r* in *_Koin_*, *_*. *\Schoini^\'n* is a diminutive of *\schoinos* (*a rush*), old word for rope, in N.T. only here and Ac 27:32. **{Cast out}** (*\exebalen*). Second aorist active indicative of *\ekball^\'*. It is not said that Jesus smote the sheep and oxen (*note \te kai*, *both and*), for a flourish of the scourge would answer. **{He poured out}** (*\execheen*). Second aorist active indicative of *\ekche^\'*, to pour out. **{The changers' money}** (*\t^\'n kollubist^\'n ta kermata*). "The small pieces of money (*\kermata*, *cut in pieces, change*) of the bankers (*\kollubist^\'s* *from*

\kollubos\, *clipped, late word see on Mt 21:12*). Perhaps he took up the boxes and emptied the money. {**Overthrew their tables**} (\tas trapezas anetrepsen\). First aorist active indicative of \anatrep“, to turn up, though some MSS. have \anestrepsen\ from \anastreph“, also to turn up.

2:16 {**Take these things hence**} (\Arate tauta enteuthen\). First aorist active imperative of \air“. Probably the doves were in baskets or cages and so had to be taken out by the traders. {**Make not my Father's house a house of merchandise**} (\m^ poieite ton oikon tou patros mou oikon emporiou\). "Stop making," it means, \m^ and the present active imperative. They had made it a market-house (\emporiou\, *here only in N.T., old word from \emporos\, merchant, one who goes on a journey for traffic, a drummer*). Note the clear-cut Messianic claim here (*My Father as in Lu 2:49*). Jerome says: "A certain fiery and starry light shone from his eyes and the majesty of Godhead gleamed in His face."

2:17 {**Remembered**} (\emn^sth^san\). First aorist passive indicative of \mimn^sk“, to remind, "were reminded." Westcott notes the double effect of this act as is true of Christ's words and deeds all through John's Gospel. The disciples are helped, the traders are angered. {**That it is written**} (\hoti gegrammenon estin\). Periphrastic perfect passive indicative of \graph“, retained in indirect discourse (*assertion*). {**The zeal of thine house**} (\ho z^los tou oikou sou\). Objective genitive. "The zeal for thy house." {**Shall eat me up**} (\kataphagetai me\). Future middle indicative of \katesthi“, defective verb, to eat down (*"up" we say*), perfective use of \kata-. This future \phagomai\ is from the second aorist \ephagon\. It is a quotation from Ps 69:9, frequently quoted in the N.T.

2:18 {**What sign shewest thou unto us?**} (\Ti s^meion deiknueis h^min;\). They may have heard of the "sign" at Cana or not, but they have rallied a bit on the outside of the temple area and demand proof for his Messianic assumption of authority over the temple worship. These traders had paid the Sadducees and Pharisees in the Sanhedrin for the concession as traffickers which they enjoyed. They were within their technical rights in this question.

2:19 {**Destroy this temple**} (\lusate ton naon touton\). First aorist active imperative of \lu“, to loosen or destroy. It is

the permissive imperative, not a command to do it. Note also \naos\, not \hieron\, the sanctuary, symbol of God's \naos\, in our hearts (**1Co 3:16f.**). There is much confusion about this language since Jesus added: "And in three days I will raise it up" (\kai en trisin h^merais eger“ auton\). Those who heard Jesus, including the disciples till after the resurrection (**verse 22**), understood the reference to be to Herod's temple. Certainly that is the obvious way to take it. But Jesus often spoke in parables and even in enigmas. He may have spoken of the literal temple as a parable for his own body which of course they would not understand, least of all the resurrection in three days.

2:20 {Forty and six years was this temple in building} (\Tesserakonta kai hex etesin oikodom^th^ ho naos houtos\). "Within forty and six years (*associative instrumental case*) was built (*first aorist passive indicative, constative or summary use of the aorist, of \oikodome“\, without augment*) this temple." As a matter of fact, it was not yet finished, so distrustful had the Jews been of Herod. **{And wilt thou?}** (\kai su;\). An evident sneer in the use of \su\ (*thou, an unknown upstart from Galilee, of the peasant class, not one of the Sanhedrin, not one of the ecclesiastics or even architects*).

2:21 {But he spake of the temple of his body} (\ekeinos de elegen peri tou naou tou s“matos autou\). Emphatic he (\ekeinos\) and imperfect tense (*he had been speaking*). This is John's view as he looks back at it, not what he understood when Jesus spoke the words.

2:22 {When therefore he was raised from the dead} (\Hote oun^gerth^ ek nekr“n\). First aorist passive indicative of \egeir“\, to raise up. And not at first then, but only slowly after the disciples themselves were convinced. Then "they believed the Scripture" (\episteusan t^i graph^i\). They "believed" again. Dative case \graph^i\ probably Ps 16:10 is meant (**Ac 2:31; 13:35**). **{And the word which Jesus had said}** (\kai t“i log“i hon eipen\). Dative case \log“i\ also, but \hon\ (*relative*) is not attracted to the dative. Clearly then John interprets Jesus to have a parabolic reference to his death and resurrection by his language in 2:19. There are those who bluntly say that John was mistaken. I prefer to say that these scholars are mistaken. Even Bernard considers it "hardly possible" that John interprets Jesus rightly in 1:21. "Had he meant that, He would have spoken with

less ambiguity." But how do we know that Jesus wished to be understood clearly at this time? Certainly no one understood Christ when he spoke the words. The language of Jesus is recalled and perverted at his trial as "I will destroy" (*Mr 14:58*), "I can destroy" (*Mt 26:61*), neither of which he said.

2:23 **{In Jerusalem}** (*\en tois Ierosolumois*). The form *\Ierosoluma* as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though *\Ierousal^m* only in Revelation, and both forms by Luke and Paul. **{During the feast}** (*\en t^i heort^i*). The feast of unleavened bread followed for seven days right after the passover (*one day strictly*), though *\to pascha* is used either for the passover meal or for the whole eight days. **{Believed on his name}** (*\episteusan eis to onoma autou*). See on 7:12 for this phrase. Only one has to watch for the real import of *\pisteu^i*. **{Beholding his signs}** (*\the^i rountes autou ta s^meia*). Present active participle (*causal use*) of *\the^i re^i*. **{Which he did}** (*\ha epoiei*). "Which he was doing" (*imperfect tense*). He did his first sign in Cana, but now he was doing many in Jerusalem. Already Jesus had become the cynosure of all eyes in Jerusalem at this first visit in his ministry.

2:24 **{But Jesus did not trust himself to them}** (*\autos de I^sous ouk episteuen hauton autois*). "But Jesus himself kept on refusing (*negative imperfect*) to trust himself to them." The double use of *\pisteu^i* here is shown by Ac 8:13 where Simon Magus "believed" (*\episteusen*) and was baptized, but was unsaved. He merely believed that he wanted what Philip had. **{For that he knew all men}** (*\dia to auton gin^i skein pantas*). Causal use of *\dia* and the accusative case of the articular infinitive *\to gin^i skein* (*because of the knowing*) with the object of the infinitive (*\pantas*, *all men*) and the accusative of general reference (*\auton*, *as to himself*).

2:25 **{And because he needed not}** (*\kai hoti chreian eichen*). Imperfect active, "and because he did not have need." **{That any one should bear witness concerning man}** (*\hina tis martur^s^i peri tou anthr^i pou*). Non-final use of *\hina* with first aorist active subjunctive of *\marture^i* and the generic article (*\peri tou anthr^i pou*) concerning mankind as in the next clause also. **{For he himself knew}** (*\autos gar egin^i sken*). Imperfect active, "for he himself kept on knowing" as he did from the start. **{What was in man}** (*\ti ^n en t^i anthr^i p^i*). Indirect question with *\estin* of the direct changed to the imperfect *\^n*, a rare idiom

in the _Koin,_. This supernatural knowledge of man is a mark of deity. Some men of genius can read men better than others, but not in the sense meant here.

Robertson's New Testament Word Studies
(John: Chapter 2)

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

3:1 **{Now}** (\de\). So often in John \de\ is explanatory and transitional, not adversative. Nicodemus is an instance of Christ's knowledge of men (2:25) and of one to whom he did trust himself unlike those in 2:24. As a Pharisee "he belonged to that party which with all its bigotry contained a salt of true patriotism and could rear such cultured and high-toned men as Gamaliel and Paul" (*Marcus Dods*). **{Named Nicodemus}** (\Nikod^mos onoma\). Same construction as in 1:6, "Nicodemus name to him." So Re 6:8. It is a Greek name and occurs in Josephus (_Ant_ XIV. iii. 2) as the name of an ambassador from Aristobulus to Pompey. Only in John in N.T. (*here, 7:50; 19:39*). He was a Pharisee, a member of the Sanhedrin, and wealthy. There is no evidence that he was the young ruler of Lu 18:18 because of \arch"n\ (*ruler*) here.

3:2 **{The same}** (\houtos\). "This one." **{By night}** (\nuktos\). Genitive of time. That he came at all is remarkable, not because there was any danger as was true at a later period, but because of his own prominence. He wished to avoid comment by other members of the Sanhedrin and others. Jesus had already provoked the opposition of the ecclesiastics by his assumption of Messianic authority over the temple. There is no ground for assigning this incident to a later period, for it suits perfectly here. Jesus was already in the public eye (2:23) and the interest of Nicodemus was real and yet he wished to be cautious. **{Rabbi}** (\Rabbei\). See on 1:38. Technically Jesus was not an acknowledged Rabbi of the schools, but Nicodemus does recognize him as such and calls him "My Master" just as Andrew and John did (1:38). It was a long step for Nicodemus as a Pharisee to take, for the Pharisees had closely scrutinized the credentials of the Baptist in 1:19-24 (*Milligan and Moulton's _Comm_*). **{We know}** (\oidamen\). Second perfect indicative first person plural. He seems to speak for others of his class as the blind man does in 9:31. Westcott thinks that Nicodemus has been influenced partly by the report of the commission sent to the Baptist (1:19-27). **{Thou art a teacher come from God}** (\apo theou el^luthas didaskalos\). "Thou hast come from God as a teacher." Second perfect active indicative of \erchomai\ and predicative

nominative \didaskalos\. This is the explanation of Nicodemus for coming to Jesus, obscure Galilean peasant as he seemed, evidence that satisfied one of the leaders in Pharisaism. **{Can do}** (\dunatai poiein\). "Can go on doing" (*present active infinitive of poie*“\ and so linear). **{These signs that thou doest}** (\tauta ta s^meia ha su poieis\). Those mentioned in 2:23 that convinced so many in the crowd and that now appeal to the scholar. Note \su\ (*thou*) as quite out of the ordinary. The scorn of Jesus by the rulers held many back to the end (*Joh 12:42*), but Nicodemus dares to feel his way. **{Except God be with him}** (\ean m^ i ho theos met' autou\). Condition of the third class, presented as a probability, not as a definite fact. He wanted to know more of the teaching accredited thus by God. Jesus went about doing good because God was with him, Peter says (*Ac 10:38*).

3:3 **{Except a man be born anew}** (\ean m^ tis genn^th^i an“then\). Another condition of the third class, undetermined but with prospect of determination. First aorist passive subjunctive of \genna“\, \An“then\. Originally "from above" (*Mr 15:38*), then "from heaven" (*Joh 3:31*), then "from the first" (*Lu 1:3*), and then "again" (\palin an“then\, *Ga 4:9*). Which is the meaning here? The puzzle of Nicodemus shows (\deuteron\, *verse 4*) that he took it as "again," a second birth from the womb. The Vulgate translates it by _renatus fuerit denuo_. But the misapprehension of Nicodemus does not prove the meaning of Jesus. In the other passages in John (*3:31; 19:11,23*) the meaning is "from above" (\desuper\ and usually so in the Synoptics. It is a second birth, to be sure, regeneration, but a birth from above by the Spirit. **{He cannot see the kingdom of God}** (\ou dunatai idein t^ n basileian tou theou\). To participate in it as in Lu 9:27. For this use of \idein\ (*second aorist active infinitive of hora*“\ see Joh 8:51; Re 18:7.

3:4 Being old (\ger“n “n\). Nicodemus was probably familiar with the notion of re-birth for proselytes to Judaism for the Gentiles, but not with the idea that a Jew had to be reborn. But "this stupid misunderstanding" (*Bernard*) of the meaning of Jesus is precisely what John represents Nicodemus as making. How "old" Nicodemus was we do not know, but surely too old to be the young ruler of Lu 18:18 as Bacon holds. The blunder of Nicodemus is emphasized by the second question with the \m^ expecting the negative answer. The use of \deuteron\ adds to the grotesqueness

of his blunder. The learned Pharisee is as jejune in spiritual insight as the veriest tyro. This is not an unheard of phenomenon.

3:5 {**Of water and the Spirit**} (\ex hudatos kai pneumatos\). Nicodemus had failed utterly to grasp the idea of the spiritual birth as essential to entrance into the Kingdom of God. He knew only Jews as members of that kingdom, the political kingdom of Pharisaic hope which was to make all the world Jewish (*Pharisaic*) under the King Messiah. Why does Jesus add \ex hudatos\ here? In verse 3 we have "\an“then\" (*from above*) which is repeated in verse 7, while in verse 8 we have only \ek tou pneumatos\ (*of the Spirit*) in the best manuscripts. Many theories exist. One view makes baptism, referred to by \ex hudatos\ (*coming up out of water*), essential to the birth of the Spirit, as the means of obtaining the new birth of the Spirit. If so, why is water mentioned only once in the three demands of Jesus (3,5,7)? Calvin makes water and Spirit refer to the one act (*the cleansing work of the Spirit*). Some insist on the language in verse 6 as meaning the birth of the flesh coming in a sac of water in contrast to the birth of the Spirit. One wonders after all what was the precise purpose of Jesus with Nicodemus, the Pharisaic ceremonialist, who had failed to grasp the idea of spiritual birth which is a commonplace to us. By using water (*the symbol before the thing signified*) first and adding Spirit, he may have hoped to turn the mind of Nicodemus away from mere physical birth and, by pointing to the baptism of John on confession of sin which the Pharisees had rejected, to turn his attention to the birth from above by the Spirit. That is to say the mention of "water" here may have been for the purpose of helping Nicodemus without laying down a fundamental principle of salvation as being by means of baptism. Bernard holds that the words \hudatos kai\ (*water and*) do not belong to the words of Jesus, but "are a gloss, added to bring the saying of Jesus into harmony with the belief and practice of a later generation." Here Jesus uses \eiselthein\ (*enter*) instead of \idein\ (*see*) of verse 3, but with the same essential idea (*participation in the kingdom*).

3:6 {**That which is born**} (\to gegenn^menon\). Perfect passive articular participle. The sharp contrast between flesh (\sarx\) and Spirit (\pneuma\), drawn already in 1:13, serves to remind Nicodemus of the crudity of his question in 3:4 about a second physical birth.

3:7 {**Marvel not**} (*\m^ thaumas^is*). "Do not begin to wonder" (*ingressive first aorist active subjunctive with \m^*), as clearly Nicodemus had done. In John the word \thaumaz^ usually means "unintelligent wonder" (*Bernard*). {**Ye must be born anew**} (*\dei humas genn^th^nai an^then*). Jesus repeats the point in verse 3 (*\dei\ and the infinitive instead of \ean m^ and the subjunctive*) with \an^then\ (*from above*) only and not \ex hudatos\.

3:8 {**The wind**} (*\to pneuma*). In Greek \pneuma\ means either wind or spirit as _spiritus_ does in Latin (*so also in Hebrew and Syriac*). Wycliff follows the Latin and keeps spirit here and Marcus Dods argues for it. The word \pneuma\ occurs 370 times in the N.T. and never means wind elsewhere except in a quotation from the O.T. (*Heb 1:7 from Ps 104:4*), though common in the LXX. On the other hand \pne^ (bloweth, \pnei) occurs five times elsewhere in the N.T. and always of the wind (*like Joh 6:18*). So \ph^n^ can be either sound (*as of wind*) or voice (*as of the Spirit*). In simple truth either sense of \pneuma\ can be taken here as one wills. Tholuck thinks that the night-wind swept through the narrow street as Jesus spoke. In either case the etymology of \pneuma\ is "wind" from \pne^, to blow. The Spirit is the use of \pneuma\ as metaphor. Certainly the conclusion "of the Spirit" is a direct reference to the Holy Spirit who works his own way beyond our comprehension even as men even yet do not know the law of the wind.

3:9 {**How?**} (*\P^s;*) Nicodemus is not helped either by the use of \hud^r\ or \pneuma\ to understand \dei genn^th^nai an^then\ (*the necessity of the birth from above or regeneration*). He falls back into his "stupid misunderstanding." There are none so dull as those who will not see. Preoccupation prevents insight. Literally one must often empty his mind to receive new truth.

3:10 {**The teacher of Israel**} (*\ho didaskalos tou Isra^l*). The well-known or the authorized (*the accepted*) teacher of the Israel of God. Note both articles. {**And understandest not these things?**} (*\kai tauta ou gin^skeis;*). After being told by Jesus and after so propitious a start. His Pharisaic theology had made him almost proof against spiritual apprehension. It was outside of his groove (*rote, rut, rot, the three terrible r's of mere traditionalism*).

3:11 **{We speak that we do know}** (\ho oidamen laloumen\). Jesus simply claims knowledge of what he has tried to make plain to the famous Rabbi without success. John uses \lale“\ some 60 times, half of them by Jesus, very little distinction existing between the use of \lale“\ and \leg“\ in John. Originally \lale“\ referred to the chatter of birds. Note John's frequent use of \am^ n am^ n\ and \leg“\ (*double emphasis*). **{And bear witness of that we have seen}** (\kai ho he“rakamen martuoumen\). The same use of neuter singular relative \ho\ as before. Perfect active indicative of \hora“\. He is not a dreamer, guesser, or speculator. He is bearing witness from personal knowledge, strange as this may seem to Nicodemus. **{And ye receive not our witness}** (\kai t^ n marturian h^ m“ n ou lambanete\). This is the tragedy of the matter as John has shown (*1:11,26*) and as will continue to be true even today. Jesus probably associates here with himself ("*we*") those who have personal experience of grace and so are qualified as witnesses. Note the plural in 1Jo 1:1f. Bernard thinks that John has here read into the words of Jesus the convictions of a later age, a serious charge to make.

3:12 **{If I told}** (\ei eipon\). Condition of the first class, assumed to be true. **{Earthly things}** (\ta epigeia\). Things upon the earth like \ta epi t^ s g^ s\ (*Col 3:2*), not things of an earthly nature or worldly or sinful. The work of the kingdom of God including the new birth which Nicodemus did not understand belongs to \ta epigeia\. **{If I tell you heavenly things}** (\ean eip“ humin ta epourania\). Condition of the third class, undetermined. What will Nicodemus do in that case? By \ta epourania\ Jesus means the things that take place in heaven like the deep secrets of the purpose of God in the matter of redemption such as the necessity of the lifting up of Christ as shown in verse 14. Both Godet and Westcott note that the two types of teaching here pointed out by Jesus (*the earthly, the heavenly*) correspond in general to the difference between the Synoptics (*the earthly*) and the Fourth Gospel (*the heavenly*), a difference noted here in the Fourth Gospel as shown by Jesus himself. Hence the one should not be pitted against the other. There are specimens of the heavenly in the Synoptics as in Mt 11:25ff.; Lu 10:18ff.

3:13 **{But he that descended out of heaven}** (\ei m^ ho ek tou ouranou katabas\). The Incarnation of the Pre-existent Son of God who was in heaven before he came down and so knows what he is

telling about "the heavenly things." There is no allusion to the Ascension which came later. This high conception of Christ runs all through the Gospel and is often in Christ's own words as here. **{Which is in heaven}** (*\ho "n en t"i ouran"i*). This phrase is added by some manuscripts, not by Aleph B L W 33, and, if genuine, would merely emphasize the timeless existence of God's Son who is in heaven even while on earth. Probably a gloss. But "the Son of man" is genuine. He is the one who has come down out of heaven.

3:14 **{Moses lifted up the serpent}** (*\M"us^s hups"sen ton ophin*). Reference to Nu 21:7ff. where Moses set the brazen serpent upon the standard that those who believed might look and live. Jesus draws a vivid parallel between the act of Moses and the Cross on which he himself (*the Son of man*) "must" (*\dei\, one of the heavenly things*) "be lifted up" (*\hups"th^nai\, first aorist passive infinitive of \hupso"^\, a word not used about the brazen serpent*). In John *\hupso"^* always refers to the Cross (8:28; 12:32,34), though to the Ascension in Acts (Ac 2:33; 5:31). Jesus is complimenting the standing and intelligence of Nicodemus as "the teacher of Israel" by telling him this great truth and fact that lies at the basis of the work of the kingdom of God (*the atoning death of Christ on the Cross*).

3:15 **{That whosoever believeth may in him have eternal life}** (*\hina pas ho pisteu"n en aut"i ech"i z"n ai"nion*). Final use of *\hina* with present active subjunctive of *\ech"^*, that he may keep on having eternal life (*a frequent phrase in John, always in John \ai"nios\ occurs with \z"^\, 16 times in the Gospel, 6 in 1John, ageless or endless life, beginning now and lasting forever*). It is more than endless, for it is sharing in the life of God in Christ (5:26; 17:3; 1Jo 5:12). So here *\en aut"i* (*in him*) is taken with *\ech"i* rather than with *\pisteu"n*. The interview with Nicodemus apparently closes with verse 15. In verses 16-21 we have past tenses constantly as is natural for the reflection of John, but unnatural for Jesus speaking. There are phrases like the Prologue (*verse 19; 1:9-11*). "Only begotten" does not occur elsewhere in the words of Jesus, but is in 1:14,18; 1Jo 4:9. John often puts in explanatory comments (*1:16-18; 12:37-41*).

3:16 **{For so}** (*\hout"s gar*). This use of *\gar* is quite in John's style in introducing his comments (2:25; 4:8; 5:13, etc.). This "Little Gospel" as it is often called, this

"comfortable word" (*the Anglican Liturgy*), while not a quotation from Jesus is a just and marvellous interpretation of the mission and message of our Lord. In verses 16-21 John recapitulates in summary fashion the teaching of Jesus to Nicodemus. **{Loved}** (*\gap^sen*). First aorist active indicative of *\agapa^*, the noble word so common in the Gospels for the highest form of love, used here as often in John (*14:23; 17:23; 1Jo 3:1; 4:10*) of God's love for man (*cf. 2Th 2:16; Ro 5:8; Eph 2:4*). In 21:15 John presents a distinction between *\agapa^* and *\phile^*. *\Agapa^* is used also for love of men for men (*13:34*), for Jesus (*8:42*), for God (*1Jo 4:10*). **{The world}** (*\ton kosmon*). The whole cosmos of men, including Gentiles, the whole human race. This universal aspect of God's love appears also in 2Co 5:19; Ro 5:8. **{That he gave}** (*\h^ste ed^ken*). The usual classical construction with *\h^ste* and the indicative (*first aorist active*) practical result, the only example in the N.T. save that in Ga 2:13. Elsewhere *\h^ste* with the infinitive occurs for actual result (*Mt 13:32*) as well as purpose (*Mt 10:1*), though even this is rare. **{His only begotten Son}** (*\ton huion ton monogen^*). "The Son the only begotten." For this word see on 1:14,18; 3:18. The rest of the sentence, the purpose clause with *\hina-ech^i* precisely reproduces the close of 3:15 save that *\eis auton* takes the place of *\en aut^i* (see 1:12) and goes certainly with *\pisteu^an* (*not with ech^i\ as en aut^i\ in verse 15*) and the added clause "should not perish but" (*\m^apol^tai alla\, second aorist middle subjunctive, intransitive, of apollumi\, to destroy*). The same contrast between "perish" and "eternal life" (*for this world and the next*) appears also in 10:28. On "perish" see also 17:12.

3:17 **{For God sent not the Son}** (*\ou gar apesteilen ho theos ton huion*). Explanation (*\gar*) of God's sending the Son into the world. First aorist active indicative of *\apostell^*. John uses both *\apostell^* from which comes *\apostolos* (*3:34; 5:36,38, etc.*) and *\pemp^* (*4:34; 5:23,24,30, etc.*) for God's sending the Son and *\pemp^* more frequently, but with no real difference in meaning. All the Gospels use *\ho huios* in the absolute sense in contrast with the Father (*Mr 13:32; Mt 11:27; Lu 10:22*). **{To judge}** (*\hina krin^i*). Final clause with *\hina* and the present (*or aorist*) active subjunctive of *\krin^*. The Messiah does judge the world as Jesus taught (*Mt 25:31f.; Joh 5:27*), but this was not the primary or the only purpose of his coming. See on 7:1 for *\krin^*, to pick out, select, approve, condemn, used so

often and in so many varying contexts in the N.T. **{But that the world should be saved through him}** (\all hina s“th^i ho kosmos di' autou\). First aorist passive subjunctive of \s“z“, the common verb to save (*from* \s“s\, *safe and sound*), from which \s“t^r\ (*Saviour*) comes (*the Saviour of the world, 4:42; 1Jo 4:14*) and \s“t^ria\ (*salvation, 4:22 here only in John*). The verb \s“z“ is often used for physical health (*Mr 5:28*), but here of the spiritual salvation as in 5:34.

3:18 **{Is not judged}** (\ou krinetai\). Present passive indicative. Trust in Christ prevents condemnation, for he takes our place and pays the penalty for sin for all who put their case in his hands (*Ro 8:32f.*). The believer in Christ as Saviour does not come into judgment (*Joh 5:24*). **{Hath been judged already}** (\d^ kekritai\). Perfect passive indicative of \krin“. Judgment has already been passed on the one who refuses to believe in Christ as the Saviour sent by the Father, the man who is not willing to come to Christ for life (*5:40*). **{Because he hath not believed}** (\hoti m^ pepisteuken\). Perfect active indicative of \pisteu“, has taken a permanent attitude of refusal. Here \hoti m^ states the reason subjectively as the judgment of the Judge in any such case (\ho m^ pisteu“n\ *already mentioned*) while in 1Jo 5:10 \hoti ou pepisteuken\ gives the reason objectively (\ou\ *instead of* \m^\) conceived as an actual case and no longer hypothetical. See 1:12 for \eis to onoma\ with \pisteu“\ (*believing on the name*) and 1:14 for \monogenous\ (*only begotten*) and also 3:16.

3:19 **{And this is the judgment}** (\haut^ de estin h^ krisis\). A thoroughly Johannine phrase for sequence of thought (*15:12; 17:3; 1Jo 1:5; 5:11,14; 3Jo 1:6*). It is more precisely the process of judging (\kri-sis\) rather than the result (\kri-ma\) of the judgment. "It is no arbitrary sentence, but the working out of a moral law" (*Bernard*). **{The light is come}** (\to ph“s el^luthen\). Second perfect active indicative of \erchomai\, a permanent result as already explained in the Prologue concerning the Incarnation (*1:4,5,9,11*). Jesus is the Light of the world. **{Loved darkness}** (\gap^san to skotos\). Job (*Job 24:13*) spoke of men rebelling against the light. Here \to skotos\, common word for moral and spiritual darkness (*1Th 5:5*), though \h^ skotia\ in Joh 1:5. "Darkness" is common in John as a metaphor for the state of sinners (*8:12; 12:35, 46; 1Jo 1:6; 2:8,9,11*). Jesus himself is the only moral and spiritual light of the world

(8:12) as he dared claim to his enemies. The pathos of it all is that men fall in love with the darkness of sin and rebel against the light like denizens of the underworld, "for their works were evil (*\pon^ra*). When the light appears, they scatter to their holes and dens. *\Pon^ros* (*from \ponos\, toil, \pone^{\, to toil}*) is used of the deeds of the world by Jesus (7:7). In the end the god of this world blinds men's eyes so that they do not see the light (2Co 4:4). The fish in the Mammoth Cave have no longer eyes, but only sockets where eyes used to be. The evil one has a powerful grip on the world (1Jo 5:19).

3:20 {**That doeth ill**} (*\ho phaula prass^{\,n\}*). The word *\phaulos* means first worthless and then wicked (*usually so in N.T.*) and both senses occur in the papyri. In 5:29 see contrast between *\agatha poie^{\,}* (*doing good things*) and *\phaula prass^{\,}* (*practising evil things*). {**Hateth the light**} (*\misei to ph^{\,s\}*). Hence talks against it, ridicules Christ, Christianity, churches, preachers, etc. Does it in talk, magazines, books, in a supercilious tone of sheer ignorance. {**Cometh not to the light**} (*\ouk erchetai pros to ph^{\,s\}*). The light hurts his eyes, reveals his own wickedness, makes him thoroughly uncomfortable. Hence he does not read the Bible, he does not come to church, he does not pray. He goes on in deeper darkness. {**Lest his works should be reproved**} (*\hina m^{\,} elegchth^{\,}i ta erga autou*). Negative final clause (*\hina m^{\,}*) with first aorist passive subjunctive of *\elegch^{\,}*, old word to correct a fault, to reprove, to convict. See also 8:46; 16:8. To escape this unpleasant process the evil man cuts out Christ.

3:21 {**That doeth the truth**} (*\ho poi^{\,}n t^{\,}n al^{\,}theian*). See 1Jo 1:6 for this striking phrase. {**Comes to the light**} (*\erchetai pros to ph^{\,s\}*). Is drawn by the light, spiritual heliotropes, not driven from it. {**That may be made manifest**} (*\hina phaner^{\,}th^{\,}i*). Final *\hina* with first aorist passive subjunctive of *\phanero^{\,}*. {**They have been wrought in God**} (*\en the^{\,}i estin eirgasmena*). Periphrastic perfect passive indicative of *\ergazomai*. He does not claim that they are perfect, only that they have been wrought in the sphere of and in the power of God. Hence he wants the light turned on.

3:22 {**After these things**} (*\meta tauta*). Transition after the interview with Nicodemus. For the phrase see 5:1; 6:1; 7:1. {**Into the land of Judea**} (*\eis t^{\,}n Ioudaian g^{\,}n*). Into the country districts outside of Jerusalem. The only example of this

phrase in the N.T., but "the region of Judea" (*h^ Ioudaia ch^ra*) in Mr 1:5. **{He tarried}** (*dietriben*). Descriptive imperfect active of *\diatrib^*, old verb to rub between or hard, to spend time (*Ac 14:3*). **{Baptized}** (*ebaptizen*). Imperfect active of *\baptiz^*. "He was baptizing." The six disciples were with him and in 4:2 John explains that Jesus did the baptizing through the disciples.

3:23 **{John was also baptizing}** (*n de kai ho I^an^s baptiz^n*). Periphrastic imperfect picturing the continued activity of the Baptist simultaneous with the growing work of Jesus. There was no real rivalry except in people's minds. **{In Aenon near to Salim}** (*en Ain^n eggus tou Saleim*). It is not clearly known where this place was. Eusebius locates it in the Jordan valley south of Beisan west of the river where are many springs (*fountains, eyes*). There is a place called Salim east of Shechem in Samaria with a village called 'Aimen, but with no water there. There may have been water there then, of course. **{Because there was much water there}** (*hoti hudata polla ^n ekei*). "Because many waters were there." Not for drinking, but for baptizing. "Therefore even in summer baptism by immersion could be continued" (*Marcus Dods*). **{And they came, and were baptized}** (*kai pareginonto kai ebaptizonto*). Imperfects both, one middle and the other passive, graphically picturing the long procession of pilgrims who came to John confessing their sins and receiving baptism at his hands.

3:24 **{For John had not yet been cast into prison}** (*oup^ gar ^n bebl^menos eis t^n phulak^n I^an^s*). Periphrastic past perfect indicative of *\ball^* explaining (*gar*) why John was still baptizing, the reason for the imprisonment having been given by Luke (*Lu 3:19f.*).

3:25 **{A questioning}** (*z^t^sis*). Old word from *\z^te^*. See Ac 15:2 for the word where also *\z^t^ma* (*question*) occurs. *\Z^t^sis* (*process of inquiry*) means a meticulous dispute (*1Ti 6:4*). **{With a Jew}** (*meta Ioudaiou*). So correct text, not *\Ioudai^n* (*Jews*). Probably some Jew resented John's baptism of Jesus as implying impurity or that they were like Gentiles (*cf. proselyte baptism*). **{About purifying}** (*peri katharismou*). See 2:6 for the word. The committee from the Sanhedrin had challenged John's right to baptize (*1:25*). The Jews had various kinds of baptisms or dippings (*Heb 6:2*), "baptisms of cups and pots and brazen vessels" (*Mr 6:4*). The disciples of John came to him with the dispute (*the first known baptismal controversy*,

on the meaning of the ceremony) and with a complaint.

3:26 {**Rabbi**} (*Rabbei*\). Greeting John just like Jesus (*1:38; 3:2*). {**Beyond Jordan**} (*peran tou Iordanou*\). Evident reference to John's witness to Jesus told in 1:29-34. {**To whom thou hast borne witness**} (*h'“i su memartur'kas*\). Note avoidance of calling the name of Jesus. Perfect active indicative of \marture“\ so common in John (*1:7, etc.*). These disciples of John are clearly jealous of Jesus as a rival of John and they distinctly blame John for his endorsement of one who is already eclipsing him in popularity. {**The same baptizeth**} (*houtos baptizei*\). "This one is baptizing." Not personally (*4:2*), as John did, but through his six disciples. {**And all men come to him**} (*kai pantes erchontai pros auton*\). Linear present middle indicative, "are coming." The sight of the growing crowds with Jesus and the dwindling crowds with John stirred John's followers to keenest jealousy. What a life-like picture of ministerial jealousy in all ages.

3:27 {**Except it have been given him from heaven**} (*ean m'“i dedomenon aut'“i ek tou ouranou*\). See the same idiom in Joh 6:65 (*cf. 19:11*). Condition of third class, undetermined with prospect of determination, \ean m'\ with the periphrastic perfect passive subjunctive of \did“mi\ . The perfect tense is rare in the subjunctive and an exact rendering into English is awkward, "unless it be granted him from heaven." See 1Co 4:7 where Paul says the same thing.

3:28 {**I said**} (*eipon*\). As in 1:20,23. He had always put Jesus ahead of him as the Messiah (*1:15*). {**Before him**} (*emprosthen ekeinou*\). "Before that one" (*Jesus*) as his forerunner simply. {**I am sent**} (*apestalmenos eimi*\). Periphrastic perfect passive indicative of \apostell“\.

3:29 {**The bridegroom**} (*numphios*\). Predicate nominative without article. Both \numph^ (bride) and \numphios\ are old and common words. Jesus will use this metaphor of himself as the Bridegroom (*Mr 2:19*) and Paul develops it (*2Co 11:2; Eph 5:23-32*) and so in Revelation (*19:7; 21:2*). John is only like the _paranymph_ (*paranumphios*\) or "the friend of the bridegroom." His office is to bring groom and bride together. So he stands expectant (*hest'k'“s*\, *second perfect active participle of* \hist^mi\) and listens (*akou'“n*\, *present active participle of* \akou'“\) with joy ({*rejoiceth greatly*}, \charfi chairei\, "with joy rejoices") to

the music of the bridegroom's voice. {**This my joy therefore is fulfilled**} (*\haut^ oun h^ chara pepl^r^“tai*). Perfect passive indicative of *\pl^ro“*, stands filled like a cup to the brim with joy.

3:30 {**Must**} (*\dei*). It has to be (*see 3:14*). He is to go on growing (*present active infinitive \auxanein*) while I go on decreasing (*present passive infinitive \elattousthai*, *from comparative \elatt^“n*, *less*). These are the last words that we have from John till the despondent message from the dungeon in Machaerus whether Jesus is after all the Messiah (*Mt 11:2; Lu 7:19*). He went on to imprisonment, suspense, martyrdom, while Jesus grew in popular favour till he had his *_via dolorosa_*. "These last words of St. John are the fulness of religious sacrifice and fitly close his work" (*Westcott*).

3:31 {**Is above all**} (*\epan^“ pant^“n*). Ablative case with the compound preposition *\epan^“*. See the same idea in Ro 9:5. Here we have the comments of Evangelist (*John*) concerning the last words of John in verse 30 which place Jesus above himself. He is above all men, not alone above the Baptist. Bernard follows those who treat verses 31-36 as dislocated and put them after verse 21 (*the interview with Nicodemus*), but they suit better here. {**Of the earth**} (*\ek t^s g^s*). John is fond of this use of *\ek* for origin and source of character as in 1:46; 1Jo 4:5. Jesus is the one that comes out of heaven (*\ho ek tou ouranou erchomenos*) as he has shown in 1:1-18. Hence he is "above all."

3:32 {**What he hath seen and heard**} (*\ho he^“raken kai ^kousen*). Perfect active indicative followed by aorist active indicative, because, as Westcott shows, the first belongs to the very existence of the Son and the latter to his mission. There is no confusion of tenses here. {**No man**} (*\oudeis*). There were crowds coming to Jesus, but they do not really accept him as Saviour and Lord (*1:11; 2:24*). It is superficial as time will show. But "no one" is not to be pressed too far, for it is the rhetorical use.

3:33 {**Hath set his seal**} (*\esphragisen*). First aorist active indicative of *\sphragiz^“* for which verb see Mt 27:66. The metaphor of sealing is a common one for giving attestation as in 6:27. The one who accepts the witness of Jesus attests that Jesus speaks the message of God.

3:34 {**The words of God**} (*\ta r^mata tou theou*). God sent his Son (3:17) and he speaks God's words. {**By measure**} (*\ek metrou*). That is God has put no limit to the Spirit's relation to the Son. God has given the Holy Spirit in his fulness to Christ and to no one else in that sense.

3:35 {**Hath given all things into his hand**} (*\panta ded^ken en t^i cheiri autou*). John makes the same statement about Jesus in 13:3 (*using \eis tas cheiras\ instead of \en t^i cheiri*). Jesus makes the same claim in 5:19-30; Mt 11:27; 28:18.

3:36 {**Hath eternal life**} (*\echei z^ai^on*). Has it here and now and for eternity. {**That obeyeth not**} (*\ho apeith^on*). "He that is disobedient to the Son." Jesus is the test of human life as Simeon said he would be (*Lu 2:34f.*). This verb does not occur again in John's Gospel.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(John: Chapter 3)

4:1 {**When therefore**} (\H“s *oun*\). Reference to 3:22f. the work of the Baptist and the jealousy of his disciples. \Oun\ is very common in John's Gospel in such transitions. {**The Lord**} (\ho *Kurios*\). So the best manuscripts (*Neutral Alexandrian*), though the Western class has \ho Iˆsous\. Mark usually has \ho Iˆsous\ and Luke often \ho Kurios\. In the narrative portion of John we have usually \ho Iˆsous\, but \ho Kurios\ in five passages (**4:1; 6:23; 11:2; 20:20; 21:12**). There is no reason why John should not apply \ho Kurios\ to Jesus in the narrative sections as well as Luke. Bernard argues that these are "explanatory glosses," not in the first draft of the Gospel. But why? When John wrote his Gospel he certainly held Jesus to be \Kurios\ (**Lord**) as Luke did earlier when he wrote both Gospel and Acts This is hypercriticism. {**Knew**} (\egn“\). Second aorist active indicative of \gin“sk“\. The Pharisees knew this obvious fact. It was easy for Jesus to know the attitude of the Pharisees about it (**2:24**). Already the Pharisees are suspicious of Jesus. {**How that**} (\hoti\). Declarative \hoti\ (*indirect assertion*). {**Was making and baptizing more disciples than John**} (\pleionas *mathˆtas poiei kai baptizei Iˆanˆs*\). Present active indicative in both verbs retained in indirect discourse. Recall the tremendous success of John's early ministry (**Mr 1:5; Mt 3:5; Lu 3:7,15**) in order to see the significance of this statement that Jesus had forged ahead of him in popular favour. Already the Pharisees had turned violently against John who had called them broods of vipers. It is most likely that they drew John out about the marriage of Herod Antipas and got him involved directly with the tetrarch so as to have him cast into prison (**Lu 3:19f.**). Josephus (*Ant.* XVIII. v. 2) gives a public reason for this act of Herod Antipas, the fear that John would "raise a rebellion," probably the public reason for his private vengeance as given by Luke. Apparently John was cast into prison, though recently still free (**Joh 3:24**), before Jesus left for Galilee. The Pharisees, with John out of the way, turn to Jesus with envy and hate.

4:2 {**Although Jesus himself baptized not, but his disciples**} (\kaitoige Iˆsous autos ouk ebaptizen all' hoi mathˆtai autou\). Parenthetical explanation that applies also to 3:22. Imperfect

tense means that it was not the habit of Jesus. This is the only N.T. instance of \kaitoige\ (*and yet indeed*), compound conjunction (\kaitoi\ in *Ac 14:17; Heb 4:3*) with intensive particle \ge\ added. This is the last mention of baptism under the direction of Jesus till the Great Commission (*Mt 28:19*). It is possible that Jesus stopped the baptizing because of the excitement and the issue raised about his Messianic claims till after his resurrection when he enjoined it upon his disciples as a rite of public enlistment in his service.

4:3 {**Left Judea**} (\aph^ken t^n Ioudaia\). Unusual use of \aphi^mi\. First (\Kappa\) aorist active indicative. Originally the word means to send away, to dismiss, to forsake, to forgive, to allow. Jesus uses it in this sense in 16:28. Evidently because Jesus did not wish to bring the coming conflict with the Pharisees to an issue yet. So he mainly avoids Jerusalem and Judea now till the end. Each time hereafter that Jesus appears in Jerusalem and Judea before the last visit there is an open breach with the Pharisees who attack him (*Joh 5:1-47; 7:14-10:21; 10:22-42; 11:17-53*). {**Again into Galilee**} (\palin eis t^n Galilaia\). Reference to 2:1-12. The Synoptics tell nothing of this early work in Perea (*Joh 1:19-51*), Galilee, or Judea (*2:13-4:2*). John supplements their records purposely.

4:4 {**He must needs pass through Samaria**} (\Edei de auton dierchesthai dia t^s Samarias\). Imperfect indicative of the impersonal verb \dei\ with subject infinitive (\dierchesthai\) and accusative of general reference (\auton\). Note repetition of \dia\. It was only necessary to pass through Samaria in going directly north from Judea to Galilee. In coming south from Galilee travellers usually crossed over the Jordan and came down through Perea to avoid the hostility of the Samaritans towards people who passed through their land to go to Jerusalem. Jesus once met this bitterness on going to the feast of tabernacles (*Lu 9:51-56*).

4:5 {**So he cometh**} (\erchetai oun\). Vivid present middle indicative and transitional \oun\. {**Sychar**} (\Suchar\). There is a dispute whether this is just a variation of Shechem as meaning "drunken-town" (*Isa 28:1*) or "lying-town" (*Hab 2:18*) or is a separate village near Shechem (*Neapolis, Nablous*) as the Talmud and Eusebius indicate. Apparently the present village Askar corresponds well with the site. The use of \polin\ (*city*) does not mean that it was a large town. Mark and John use it freely

for small places. **{Parcel of ground}** (*\ch“riou*). Old use of this diminutive of *\ch“ros* or *\ch“ra*, a piece of ground. **{That Jacob gave to his son Joseph}** (*\ho ed“ken lak“b t“i I“s^ph t“i hui“i autou*). See Ge 33:19; 48:22. Relative *\ho* is not attracted to case of *\ch“riou*. First aorist active indicative *\ed“ken*.

4:6 **{Jacob's well}** (*\p^g^ tou lak“b*). "A spring of Jacob" (*here and verse 14*), but *\phrear* (*well, pit, cistern*) in verses 11,12. It is really a cistern 100 feet deep dug by a stranger apparently in a land of abundant springs (*Ge 26:19*). **{Wearied}** (*\kekopiak“s*). Perfect active participle of *\kopia“*, a state of weariness. The verb means to toil excessively (*Lu 5:5*). John emphasizes the human emotions of Jesus (*1:14; 11:3,33,35,38,41f.; 12:27; 13:21; 19:28*). **{With his journey}** (*\ek t^s hodoiporias*). As a result (*\ek*) of the journey. Old compound word from *\hodoporos* (*wayfarer*), in N.T. only here and 2Co 11:26. **{Sat}** (*\ekathezeto*). Imperfect (*descriptive*) middle of *\kathazomai*, "was sitting." **{Thus}** (*\hout“s*). Probably "thus wearied," graphic picture. **{By the well}** (*\epi t^i p^g^i*). Literally, "upon the curbstone of the well." **{Sixth hour}** (*\h“s hekt^*). Roman time, about 6 P.M., the usual time for drawing water.

4:7 **{There cometh}** (*\erchetai*). Vivid historical present as in verse 5. **{A woman of Samaria}** (*\gun^ ek t^s Samarias*). The country, not the city which was two hours away. **{To draw water}** (*\antl^sai hud“r*). First aorist active infinitive of purpose of *\antle“* for which see 2:8f. Cf. Rebecca in Ge 24:11,17. **{Give me to drink}** (*\dos moi pein*). Second aorist active imperative of *\did“mi* and second aorist active infinitive (*object of \dos*) of *\pin“*, shortened form of *\piein*. A polite request.

4:8 **{For}** (*\gar*). Explanation of the reason for asking her. **{Were gone away}** (*\apel^lutheisan*). Past perfect of *\aperchomai*, to go off. They had already gone before she came. To Sychar (5,39). **{To buy food}** (*\hina trophas agoras“sin*). *\Hina* in purpose clause with first aorist active subjunctive of *\agoraz“*, old verb from *\agora* (*marketplace*). See Mt 21:12. *\Troph^* (*nourishment*) is old word from *\treph“*, to nourish (*Mt 3:4*). "Victuals" (*plural*).

4:9 **{The Samaritan woman}** (*\h^ gun^ h^ Samareitis*). Different idiom from that in 7, "the woman the Samaritan." The Samaritans

were a mixture by intermarriage of the Jews left in the land (**2Ch 30:6,10; 34:9**) with colonists from Babylon and other regions sent by Shalmaneser. They had had a temple of their own on Mt. Gerizim and still worshipped there. **{Thou being a Jew}** (*\su Ioudaios “n*). Race antipathy was all the keener because the Samaritans were half Jews. **{Drink}** (*\pein*). Same infinitive form as in 7 and the object of *\aiteis* (*askest*). **{Of me}** (*\par' emou*). "From me," ablative case with *\para*. **{For Jews have no dealings with Samaritans}** (*\ou gar sunchr“ntai Ioudaioi Samareitais*). Explanatory (*\gar*) parenthesis of the woman's astonishment. Associative instrumental case with *\sunchr“ntai* (*present middle indicative of \sunchraomai\, compound in literary _Koin,_, here only in N.T.*). The woman's astonishment is ironical according to Bernard. At any rate the disciples had to buy food in a Samaritan village and they were travelling through Samaria. Perhaps she was surprised that Jesus would drink out of her waterpot. The Western class omit this explanatory parenthesis of the author.

4:10 **{Answered and said}** (*\apekrith^ kai eipen*). As often (*redundant*) in John. The first aorist passive (*\apekrith^*) is deponent, no longer passive in sense. **{If thou knewest}** (*\ei^ideis*). Condition of second class, determined as unfulfilled, *\ei* and past perfect *\^ideis* (*used as imperfect*) in condition and *\an* and aorist active indicative in conclusion (*\an^it^sas kai an ed^ken\, note repetition of \an\, not always done*). **{The gift of God}** (*\t^n d^rean tou theou*). Naturally the gift mentioned in 3:16 (*Westcott*), the inexpressible gift (**2Co 9:15**). Some take it to refer to the living water below, but that is another allusion (*metaphor*) to 3:16. See Eph 4:7 for Paul's use of both *\charis* and *\d^rea* (*from \did^mi\, to give*). **{Who it is}** (*\tis estin*). She only knew that he was a Jew. This Messianic self-consciousness of Jesus is plain in John, but it is early in the Synoptics also. **{Living water}** (*\hud^r z^“n*). Running water like a spring or well supplied by springs. This Jacob's Well was filled by water from rains percolating through, a sort of cistern, good water, but not equal to a real spring which was always preferred (**Ge 26:19; Le 14:5; Nu 19:17**). Jesus, of course, is symbolically referring to himself as the Living Water though he does not say it in plain words as he does about the Living Bread (**6:51**). The phrase "the fountain of life" occurs in Pr 13:14. Jesus supplies the water of life (**Joh 7:39**). Cf. Re 7:17; 22:1.

4:11 {**Sir**} (*Kurie*\). So it has to mean here in the mouth of the Samaritan woman, not Lord. {**Thou hast nothing to draw with and the well is deep**} (\oute antl^{ma} echeis kai to phrear estin bathu\). This broken construction of \oute-kai\ (*neither--and*) occurs in N.T. elsewhere only in 3Jo 1:10. \Antl^{ma}\ (*from antle*[“], *to draw*) is a late word for that which is drawn, then (*Plutarch*) for the act of drawing, and then for the rope as here to draw with. This well (\phrear\) is 100 feet deep and Jesus had no rope. The bucket of skin ("*with three cross sticks at the mouth to keep it open,*" *Vincent*) was kept at the well to be let down by a goat's hair rope. {**That living water**} (\to hud^r to zⁿ\). "The water the living," with the article referring to the language of Jesus in verse 10. She is still thinking only of literal water.

4:12 {**Art thou**} (\M^{su ei}\). Expecting a negative answer. {**Greater than our father Jacob**} (\meizⁿ ei tou patros h^mⁿ Iak^b\). Ablative case \patros\ after the comparative adjective \meizⁿ\ (*positive* \megas\). The Samaritans claimed descent from Jacob through Joseph (*tribes of Ephraim and Manasseh*). {**Cattle**} (\thremmata\). Old word from \treph[“], to nourish, nursing, child, flock, cattle. Only here in N.T.

4:13 {**Every one that drinketh**} (\pas ho pinⁿ\). Present active articular participle with \pas\, parallel to the indefinite relative with the second aorist active subjunctive (\hos an piⁱ\) in verse 14. With this difference in the tenses used (\pinⁿ, *keep on drinking*, \piⁱ, *once for all*). Note \ek\ and the ablative both times, out of the water. Jesus pointed to the well ("*this water*").

4:14 {**That I shall give him**} (\hou eg[“] d[“]s[“] aut[“]i\). Relative \hou\ attracted to the case (*genitive*) of the antecedent (\hudatos\). Future active indicative of \did^{mi}\. {**Shall never thirst**} (\ou m[^] dips^{sei} eis ton aiona\). The double negative \ou m[^]\ is used with either the future indicative as here or the aorist subjunctive, the strongest possible negative. See both constructions (\ou m[^] peinasⁱ and \ou me dips^{sei}) in Joh 6:35. Jesus has not answered the woman's question save by the necessary implication here that he is superior to Jacob. {**A well of water springing up unto eternal life**} (\p[^]g[^] hudatos hallomenou eis z[“]n aiⁿion\). "Spring (*or fountain*) of water leaping (*bubbling up*) unto life eternal." Present middle

participle of \hallomai\, old verb, in N.T. only here and Ac 3:8; 14:10. The woman's curiosity is keenly excited about this new kind of water.

4:15 {**Sir**} (*Kurie*\). Not yet "Lord" for her. See verse 11. {**This water**} (*touto to hud*“*r*\). This peculiar kind of water. She did not grasp the last phrase "unto life eternal," and speaks half ironically of "this water." {**That I thirst not**} (*hina m*^*dips*“\). Final clause with \hina\, alluding to the words of Jesus, water that will prevent thirst. {**Neither come**} (*m*^*de dierch*“*mai*\). Carrying on the negative purpose with present middle subjunctive, "nor keep on coming" as she has to do once or twice every day. She is evidently puzzled and yet attracted.

4:16 {**Go, call thy husband**} (*Hupage ph*“*n*^*son sou ton andra*\). Two imperatives (*present active, first aorist active*). Had she started to leave after her perplexed reply? Her frequent trips to the well were partly for her husband. We may not have all the conversation preserved, but clearly Jesus by this sudden sharp turn gives the woman a conviction of sin and guilt without which she cannot understand his use of water as a metaphor for eternal life.

4:17 {**I have no husband**} (*ouk ech*“ *andra*\). The Greek \an^r\ means either "man" or "husband." She had her "man," but he was not a legal "husband." Her language veils her deceit. {**Thou saidst well**} (*kal*“*s eipes*\). Jesus saw through the double sense of her language and read her heart as he only can do, a supernatural gift of which John often speaks (*1:48; 2:24f.; 5:20*). {**For thou hast had five husbands**} (*pente gar andras esches*\). "For thou didst have five men." Second aorist (*constative*) active indicative of \ech“\ . {**Is not thy husband**} (*ouk estin sou an*^*r*\). In the full and legal sense of \an^r\, not a mere "man." {**This hast thou said truly**} (*touto al*^*thes eir*^*kas*\). "This a true thing thou hast said." Note absence of article with \al^thes\ (*predicate accusative*). Perfect active indicative \eir^kas\ here, not aorist \eipes\ (*verse 17*).

4:19 {**Sir**} (*Kurie*\). So still. {**I perceive**} (*the*“*r*“\). "I am beginning to perceive" from what you say, your knowledge of my private life (*verse 29*). See 2:23 for \the“re“\ which John's Gospel has 23 times, of bodily sight (*20:6,14*), of mental contemplation (*12:45; 14:17*). See both \the“re“\ and \optomai\ in 1:51; 16:16. {**That thou art a prophet**} (*hoti proph*^*t*^*s ei*

su\). "That a prophet art thou" (*emphasis on "thou"*). She felt that this was the explanation of his knowledge of her life and she wanted to change the subject at once to the outstanding theological dispute.

4:20 **{In this mountain}** (\en t*“i orei tout“i*). Jacob's Well is at the foot of Mount Gerizim toward which she pointed. Sanballat erected a temple on this mountain which was destroyed by John Hyrcanus B.C. 129. Abraham (*Ge 12:7*) and Jacob (*Ge 33:20*) set up altars at Shechem. On Gerizim were proclaimed the blessings recorded in De 28. The Samaritan Pentateuch records an altar set up on Gerizim that is on Ebal (*over 200 feet higher than Gerizim*) in the Hebrew (*De 27:4*). The Samaritans held that Abraham offered up Isaac on Gerizim. The Samaritans kept up this worship on this mountain and a handful do it still. **{And ye say}** (\kai *humeis legete*). Emphasis on \humeis\ (*ye*). Ye Jews. **{Ought to worship}** (\proskunein dei). "Must worship," as of necessity (\dei). The woman felt that by raising this theological wrangle she would turn the attention of Jesus away from herself and perhaps get some light on the famous controversy. \Proskune“\ in John is always worship, not just respect.

4:21 **{Believe me}** (\pisteue moi). Correct text. Present active imperative. Unique phrase in place of the common \amⁿ amⁿ\ (*verily, verily*). **{The hour cometh}** (\erchetai h*“ra*). "There is coming an hour." The same idiom occurs also in John 4:34; 5:25,28; 16:2,25,32. **{Neither in this mountain nor in Jerusalem}** (\oute en t*“i orei tout“i oute en Ierosolumois*). The worship of God will be emancipated from bondage to place. Both Jews and Samaritans are wrong as to the "necessity" (\dei). "These ancient rivalries will disappear when the spirituality of true religion is fully realized." Jesus told this sinful woman one of his greatest truths.

4:22 **{That which ye know not}** (\ho ouk oidate). Cf. Ac 17:23. "You know whom to worship, but you do not know him" (*Westcott*). The Samaritans rejected the prophets and the Psalms and so cut themselves off from the fuller knowledge of God. **{We}** (\h^{meis}). We Jews. Jesus is a Jew as he fully recognizes (*Mt 15:24*). **{That which we know}** (\ho oidamen). Neuter singular relative as before. The Jews, as the chosen people, had fuller revelations of God (*Ps 147:19f.; Ro 9:3-5*). But even so the Jews as a whole failed to recognize God in Christ (*1:11,26; 7:28*). **{For salvation is from the Jews}** (\hoti h^s t*“ria ek t“n Ioudai“n*

estin). "The salvation," the Messianic salvation which had long been the hope and guiding star of the chosen people (*Lu 1:69,71,77; Ac 13:26,47*). It was for the whole world (*Joh 3:17*), but it comes "out of" (*ek*) the Jews. This tremendous fact should never be forgotten, however unworthy the Jews may have proved of their privilege. The Messiah, God's Son, was a Jew.

4:23 {**And now is**} (*kai nun estin*). See this same phrase in 5:25. This item could not be added in verse 21 for local worship was not abolished, but spiritual independence of place was called for at once. So contrast 5:25,28; 16:25,32. {**The true worshippers**} (*hoi al'thinoi proskun'tai*). See 1:9 for *al'thinos* (*genuine*). *Proskun'tai* is a late word from *proskune* "to bow the knee, to worship, occurs here only in N.T., but is found in one pre-Christian inscription (*Deissmann, _Light_, etc., p. 101*) and in one of the 3rd century A.D. (*Moulton & Milligan, _Vocabulary_*). {**In spirit and truth**} (*en pneumatikē kai al'theifē*). This is what matters, not where, but how (*in reality, in the spirit of man, the highest part of man, and so in truth*). All this is according to the Holy Spirit (*Ro 8:5*) who is the Spirit of truth (*Joh 16:13*). Here Jesus has said the final word on worship, one needed today. {**Seeketh**} (*zētei*). The Father has revealed himself in the Son who is the truth (*Joh 14:6,9*). It does matter whether we have a true conception of God whom we worship. {**To be his worshippers**} (*tous proskunountas auton*). Rather, "seeks such as those who worship him" (*predicate accusative articular participle in apposition with toioutous*) (*such*). John pictures the Father as seeking worshippers, a doctrine running all through the Gospel (*3:16; 6:44; 15:16; 1Jo 4:10*).

4:24 {**God is a Spirit**} (*pneuma ho theos*). More precisely, "God is Spirit" as "God is Light" (*1Jo 1:5*), "God is Love" (*1Jo 4:8*). In neither case can we read Spirit is God, Light is God, Love is God. The non-corporeality of God is clearly stated and the personality of God also. All this is put in three words for the first time. {**Must**} (*dei*). Here is the real necessity (*dei*), not the one used by the woman about the right place of worship (*verse 20*).

4:25 {**Messiah cometh**} (*Messias erchetai*). Hebrew word in N.T. only here and 1:41 and explained by *Christos* in both places. The Samaritans looked for a Messiah, a prophet like Moses (*De*

18:18). Simon Magus gave himself out in Samaria as some great one and had a large following (**Ac 8:9**). Pilate quelled an uprising in Samaria over a fanatical Messianic claimant (**Josephus, _Ant_. XVIII. iv. 1**). {**When he is come**} (\hotan elth^i ekeinos\). "Whenever that one comes." Indefinite temporal clause with \hotan\ (\hote\, \an\), and the second aorist active subjunctive. Wistfully she turns to this dim hope as a bare possibility about this strange "prophet." {**He will declare unto us all things**} (\anaggelei h^min hapanta\). Future active indicative of \anaggell\, old and common verb to announce fully (\ana\, **up and down**). See also 16:13. Perhaps here is light on the knowledge of her life by Jesus as well as about the way to worship God.

4:26 {**I that speak unto thee am he**} (\Eg^ eimi ho lal^'n soi\). "I am he, the one speaking to thee." In plain language Jesus now declares that he is the Messiah as he does to the blind man (**Joh 9:37**).

4:27 {**Upon this**} (\epi tout^i\). This idiom only here in N.T. At this juncture. Apparently the woman left at once when the disciples came. {**They marvelled**} (\ethaumazon\). Imperfect active describing the astonishment of the disciples as they watched Jesus talking with a woman. {**Was speaking**} (\elalei\). As in 2:25, so here the tense is changed in indirect discourse from \lalei\ to \elalei\, an unusual idiom in Greek. However, \hoti\ here may be "because" and then the imperfect is regular. It is not "with the woman" (\meta t^s gunaikos\), but simply "with a woman" (\meta gunaikos\). There was a rabbinical precept: "Let no one talk with a woman in the street, no, not with his own wife" (**Lightfoot, _Hor, Hebr_. iii. 287**). The disciples held Jesus to be a rabbi and felt that he was acting in a way beneath his dignity. {**Yet no man said**} (\oudeis mentoi eipen\). John remembers through the years their amazement and also their reverence for Jesus and unwillingness to reflect upon him.

4:28 {**Left her waterpot**} (\aph^ken t^'n hudrian\). First aorist active indicative of \aphi^mi\, ingressive aorist, in her excitement and embarrassment. It was too large for speed anyhow (**2:6**). And says (\kai legei\). Graphic historic present indicative again.

4:29 {**All things that ever I did**} (\panta ha epoi^sa\). {**Ha**}, not \hosa\ (**as many as**), no "ever" in the Greek. But a guilty

conscience (*verse 18f.*) led her to exaggerate a bit. **{Can this be the Christ?}** (*\m^ti houtos estin ho Christos;*). She is already convinced herself (*verses 26f.*), but she puts the question in a hesitant form to avoid arousing opposition. With a woman's intuition she avoided *\ouk* and uses *\m^ti*. She does not take sides, but piques their curiosity.

4:30 **{They went out}** (*\ex^lthon*). Second aorist (*effective*) indicative of *\exerchomai*, at once and in a rush. **{And were coming to him}** (*\kai ^rchonto pros auton*). Imperfect middle, graphically picturing the long procession as they approached Jesus.

4:31 **{In the meanwhile}** (*\en t^i metaxu*). Supply *\kairoi* or *\chronoi*. See *\to metaxu Sabbaton*, "the next Sabbath" (*Ac 13:42*) and *\en t^i metaxu* (*Lu 8:1*). *\Metaxu* means between. **{Prayed him}** (*\r^t^i auton*). Imperfect active, "kept beseeching him." For this late (*_Koin,*) use of *\er^ta*, to beseech, instead of the usual sense to question see also verses 40,47. Their concern for the comfort of Jesus overcame their surprise about the woman.

4:32 **{Meat}** (*\br^sin*). Originally the act of eating (*Ro 14:17*) from *\bibr^sk*, but soon and commonly as that which is eaten like *\br^ma* once in John (*verse 34*). So here and 6:27,55. Cf. vernacular English "good eating," "good eats." **{I ... ye}** (*\eg^... humeis*). Emphatic contrast. Spiritual food Jesus had.

4:33 **{Hath any man brought him aught to eat?}** (*\M^tis ^negken aut^i phagein;*). Negative answer expected (*\m^*). "Did any one bring him (*something*) to eat?" During our absence, they mean. Second aorist active indicative of *\pher^* (*\negken*) and second aorist active infinitive of *\esthi^* (*\phagein*), defective verbs both of them. See 4:7 for like infinitive construction (*\dos pein*).

4:34 **{To do the will}** (*\hina poi^s^ to thel^ma*). Non-final use of *\hina* and the first aorist active subjunctive as subject or predicate nominative as in 6:29; 15:8; 17:3. The Messianic consciousness of Jesus is clear and steady (*5:30; 6:38*). He never doubted that the Father sent him. **{And to accomplish his work}** (*\kai telei^s^ autou to ergon*). *\Hina* understood with *\telei^s^* in like idiom, first aorist active subjunctive of *\teleio^* (*from teleios*), to bring to an end. See 5:36. In

17:4 (*the Intercessory Prayer*) he will say that he has done (*teleiōsas*) this task which the Father gave him to do. On the Cross Jesus will cry *Tetelestai* (*It is finished*). He will carry through the Father's programme (*Joh 3:16*). That is his "food." He had been doing that in winning the woman to God.

4:35 {**Say not ye?**} (*Ouch humeis legete;*). It is not possible to tell whether Jesus is alluding to a rural proverb of which nothing is known about there being four months from seedtime to harvest (*a longer time than four months in fact*) or whether he means that it was then actually four months to harvest. In the latter sense, since harvest began about the middle of April, it would be December when Jesus spoke. {**There are yet four months**} (*eti tetramēnos estin*). The use of *eti* (*yet*) and the fact that the space between seedtime and harvest is longer than four months (*tetra*, *Aeolic for tessara*, and *mēn*, *month*) argue against the proverb idea. {**And then cometh the harvest**} (*kai ho therismos erchetai*). "And the harvest (*therismos*, *from therizō*, *rare in Greek writers*) comes." The possible Iambic verse here is purely accidental as in 5:14. {**Lift up your eyes**} (*eparate tous ophthalmous humōn*). First aorist active imperative of *epairō*. Deliberate looking as in Joh 6:5 where *theaomai* also is used as here. {**Fields**} (*chōras*). Cultivated or ploughed ground as in Lu 21:21. {**White**} (*leukai*). Ripened grain like grey hair (*Mt 5:36*). {**Already unto harvest**} (*pros therismon ēdē*). Probably *ēdē* (*already*) goes with verse 36. The Samaritans could already be seen approaching and they were the field "white for harvest." This is the meaning of Christ's parable. If it is the spring of the year and Christ can point to the ripened grain, the parable is all the plainer, but it is not dependent on this detail. Recall the parable of the sower in Mt 13.

4:36 {**Already he that reapeth receiveth wages**} (*ēdē ho therizōn misthon lambanei*). The spiritual harvester can gather his harvest without waiting four months. Jesus is reaping a harvest right now by the conversion of this woman. The labourer is worthy of his hire (*Lu 10:7; 2Ti 2:6*). John does not use *misthos* (*reward*) again, but *karpos* (*15:2-16*), "fruit for life eternal" (*cf. 4:14*). {**That he that soweth and he that reapeth may rejoice together**} (*hina ho speirōn homou chairēi kai ho therizōn*). Final use of *hina* with present active subjunctive of *chairō*, to rejoice, in the singular with *ho speirōn* (*the*

sower) and to be repeated with \ho theriz“n\ (*the reaper*). The adverb \homou\ (*together*) elsewhere in N.T. only 20:4; 21:2; Ac 2:1. Usually considerable time passes between the sowing and the reaping as in verse 35. Amos (*Am 9:13*) spoke of the time when "the ploughman shall overtake the reaper" and that has happened here with the joy of the harvest time (*Isa 9:3*). Jesus the Sower and the disciples as the reapers are here rejoicing simultaneously.

4:37 {**For herein**} (\en gar tout“i\). In this relation between the sower and the reaper. {**The saying**} (\ho logos\). Like 1Ti 1:15; 3:1, etc. Probably a proverb that is particularly true (\al`thinol for which see 1:9) in the spiritual realm. {**One soweth, and another reapeth**} (\allos estin ho speir“n kai allos ho theriz“n\). "One is the sower and another the reaper." It is sad when the sower misses the joy of reaping (*Job 31:8*) and has only the sowing in tears (*Ps 126:5f.*). This may be the punishment for sin (*De 28:30; Mic 6:15*). Sometimes one reaps where he has not sown (*De 6:11; Jos 24:13*). It is the prerogative of the Master to reap (*Mt 25:26f.*), but Jesus here lets the disciples share his joy.

4:38 {**I sent**} (\eg“ apestela\). Emphatic use of \eg“\ and first aorist active indicative of \apostell“\ common in John for to send. {**Whereon ye have not laboured**} (\ho ouch humeis kekopiakate\). Perfect active indicative of \kopia“\ for which see 4:6. So also \kekopiakasin\ in next line. The disciples had done no sowing here in Sychar, only Jesus and the woman. {**Others**} (\alloi: *Jesus, the Baptist, the prophets*). {**And ye**} (\kai humeis\). Emphatic contrast. {**Have entered**} (\eisel`luthate\). Perfect active indicative of \eiserchomai\. {**Into their labour**} (\eis ton kopon aut“n\). Into the fruit and blessed results of their toil (\kopos\). This is always true as seen in Ac 8:5-7,14f.

4:39 {**Because of the saying of the woman who testified**} (\dia ton logon t`^s gunaikos marturous`^s\). She bore her witness clearly and with discretion. She told enough to bring her neighbours to Christ. They knew her evil life and she frankly confessed Christ's rebuke to her. She had her share in this harvest. How timid and cowardly we often are today in not giving our testimony for Christ to our neighbour.

4:40 {**Two days**} (\duo h`meras\). Accusative of extent of time.

They wanted to cultivate the acquaintance of Jesus. So he remained in Sychar in a continuous revival, a most unexpected experience when one recalls the feeling between the Jews and the Samaritans (**4:9**). The reaping went on gloriously.

4:41 {**Many more**} (\poll“i pleious\). "More by much" (*instrumental case* \poll“i\)) in comparison with just "many" (\polloi\)) of verse 39. Jesus was reaping more rapidly than the woman did. But all were rejoicing that so many "believed" (\episteusan\, *really believed*).

4:42 {**Not because of thy speaking**} (\ouketi dia t^n s^h lalian\). "No longer because of thy talk," good and effective as that was. \Lalia\ (*cf.* \lale“\)) is talk, talkativeness, mode of speech, one's vernacular, used by Jesus of his own speech (**Joh 8:43**). {**We have heard**} (\ak^koamen\). Perfect active indicative of \akou“\, their abiding experience. {**For ourselves**} (\autoi\). Just "ourselves." {**The Saviour of the world**} (\ho s“t^r tou kosmou\). See Mt 1:21 for s“sei used of Jesus by the angel Gabriel. John applies the term \s“t^r\ to Jesus again in 1Jo 4:14. Jesus had said to the woman that salvation is of the Jews (**verse 22**). He clearly told the Samaritans during these two days that he was the Messiah as he had done to the woman (**verse 26**) and explained that to mean Saviour of Samaritans as well as Jews. Sanday thinks that probably John puts this epithet of Saviour in the mouth of the Samaritans, but adds: "At the same time it is possible that such an epithet might be employed by them merely as synonymous with Messiah." But why "merely"? Was it not natural for these Samaritans who took Jesus as their "Saviour," Jew as he was, to enlarge the idea to the whole world? Bernard has this amazing statement on Joh 4:42: "That in the first century Messiah was given the title s“t^r is not proven." The use of "saviour and god" for Ptolemy in the third century B.C. is well known. "The ample materials collected by Magie show that the full title of honour, Saviour of the world, with which St. John adorns the Master, was bestowed with sundry variations in the Greek expression on Julius Caesar, Augustus, Claudius, Vespasian, Titus, Trajan, Hadrian, and other Emperors in inscriptions in the Hellenistic East" (*Deissmann, Light_, etc., p. 364*). Perhaps Bernard means that the Jews did not call Messiah Saviour. But what of it? The Romans so termed their emperors and the New Testament so calls Christ (**Lu 2:11; Joh 4:42; Ac 5:31; 3:23; Php 3:20; Eph 5:23; Tit 1:4; 2:13; 3:6; 2Ti 1:10; 2Pe**

1:1,11; 2:20; 3:2,18). All these are writings of the first century A.D. The Samaritan villagers rise to the conception that he was the Saviour of the world.

4:43 **{After the two days}** (*\Meta tas duo h^meras*). Those in verse 40. **{Into Galilee}** (*\eis t^n Galilaian*). As he had started to do (*verse 3*) before the interruption at Sychar.

4:44 **{For Jesus himself testified}** (*\autos gar I^sous emartur^sen*). John's explanation of the conduct of Jesus by quoting a proverb often used by Jesus (**Mr 6:4; Mt 13:57; Lu 4:24 in reference to Nazareth**), but not necessarily used by Jesus on this occasion. A similar proverb has been found in Plutarch, Pliny, Seneca. **{A prophet hath no honour in his own country}** (*\proph^t^s en t^i idifi patridi tim^n ouk echei*). What is meant by *\patridi*? In the Synoptics (**Lu 4:24; Mr 6:4; Mt 13:57**) the reference is to Nazareth where he was twice rejected. But what has John in mind in quoting it here? He probably knew the quotations in the Synoptics. Does John refer to Judea by "his own country"? If so, the application hardly fits for he had already explained that Jesus was leaving Judea because he was too popular there (**4:1-3**). If he means Galilee, he immediately mentions the cordial welcome accorded Jesus there (*verse 45*). But even so this is probably John's meaning for he is speaking of the motive of Jesus in going into Galilee where he had not yet laboured and where he apparently had no such fame as in Judea and now in Samaria.

4:45 **{So when}** (*\hote oun*). Transitional use of *\oun*, sequence, not consequence. **{Received him}** (*\edexanto auton*). First aorist middle of *\dechomai*, "welcomed him." Jesus had evidently anticipated a quiet arrival. **{Having seen}** (*\he^rakotes*). Perfect active participle of *\hora^s*. Note *\the^routes* in 2:23 about this very thing at the feast in Jerusalem. The miracles of Jesus at that first passover made a stir. **{For they also went}** (*\kai autoi gar ^lthon*). The Samaritans did not go and so Jesus was a new figure to them, but the Galileans, as orthodox Jews, did go and so were predisposed in his favour.

4:46 **{Again}** (*\palin*). A second time. **{Unto Cana}** (*\eis t^n Kana*). Note article, "the Cana of Galilee" already mentioned in 2:1. **{Where he made the water wine}** (*\hopou epoi^sen to hud^r oinon*). That outstanding first miracle would still be remembered in Cana and would indicate that Jesus had some friends there.

{**Nobleman**} (\basilikos\). One connected with the king (\basileus\), whether by blood or by office. Probably here it is one of the courtiers of Herod the tetrarch of Galilee, Chuzas (*Lu 8:3*), Manaen (*Ac 13:1*), or some one else. Some of the manuscripts used \basiliskos\, a petty king, a diminutive of \basileus\. {**Was sick**} (\sthenei\). Imperfect active of \asthene“\ (\a\ *privative and sthenos\, without strength, Mt 25:36*), continued sick. {**At Capernaum**} (\en Kapharnaoum\). Some miles from Cana near where the Jordan enters the Sea of Galilee.

4:47 {**When he heard**} (\akousas\). First aorist active participle of \akou“\. The news spread rapidly about Jesus. {**Was come**} (\h^kei\). Present active indicative of \h^k“\, one of the perfective presents, retained in indirect discourse. He had heard the people talk about the miracles in Jerusalem and the first one in Cana. {**Went and besought**} (\ap^lthen kai ^r“ta\). Ingressive aorist indicative (*went off at once*) and imperfect active (\^r“ta\, *began to beg and kept it up*). {**That he would come down**} (\hina katab^i\, \hina\ *and second aorist active subjunctive of katabain“\, come down at once*) {**and heal his son**} (\kai ias^tai autou ton huion\, \hina\ *construction, sub-final use or object clause, with first aorist middle subjunctive of \iaomai\, completely heal*). {**For he was at the point of death**} (\^mellen gar apothn^skein\). Reason (\gar\) for the urgency. Imperfect active of \mell“\ with present active infinitive old and common verb for what is about to be and it is used with the infinitive present as here, the aorist infinitive (*Re 13:16*), or the future infinitive (*Ac 11:28*). The idiom is used of the impending death of Jesus (*Joh 11:51; 12:33; 18:32*).

4:48 {**Except ye see**} (\ean m^id^te\). Condition of the third class (\ean m^, *negative, with second aorist active subjunctive of \hora“*). Jesus is not discounting his "signs and wonders" (\s^meia kai terata\, *both words together here only in John, though common in N.T. as in Mt 24:24; Mr 13:22; Ac 2:19,22,43; 2Th 2:9; Heb 2:4*), though he does seem disappointed that he is in Galilee regarded as a mere miracle worker. {**Ye will in no wise believe**} (\ou m^pisteus^te\). Strong double negative with aorist active subjunctive of \pisteu“\, picturing the stubborn refusal of people to believe in Christ without miracles.

4:49 {**Sir**} (\Kurie\). See 1:38. {**Come down**} (\katab^thi\). Second aorist active imperative, tense and tone of urgency. \Ere my child die\ (\prin apothanein to paidion mou\). Regular idiom

with \prin\ in positive clause, second aorist active infinitive of \apothn^sk^ and accusative of general reference, "before dying as to my child." Bengel notes that he only thought Jesus had power before death as even Martha and Mary felt at first (**11:21,32**). But the father's heart goes out to Jesus.

4:50 {**Thy son liveth**} (\ho huios sou z^i). "Thy son is living," and will not now die, Jesus means. Words too good and gracious to be true. His son is healed without Jesus even going to Capernaum, "absent treatment" so to speak, but without the cure being absent. {**Believed the word**} (\episteusen t^i log^i).

Instantaneous faith (*aorist active indicative*), trusted the word (*dative case* \log^i). {**Went his way**} (\eporeueto). Inchoative imperfect middle, "started on his way," acted on his faith.

4:51 {**As he was now going down**} (\^d^ autou katabainontos). Genitive absolute in spite of the fact that \aut^i\ (*associative instrumental case with* \hup^nt^san\ *aorist active indicative of* \hupanta^ is near. {**That his son lived**} (\hoti ho pais autou z^i). Present active indicative preserved in indirect discourse (*cf. the words of Jesus in verse 50*). Note \pais\ here (*only example in John*), \huios\ in 50, \paidion\ (*diminutive of tenderness*) in 49.

4:52 {**Inquired**} (\eputheto). Second aorist middle indicative of \punthanomai. {**Began to mend**} (\kompsoteron eschen). Second aorist ingressive active indicative of \ech^ (took a turn, got better) and comparative of adverb \komps^s. Arrian (*Epictetus iii. 10.13*) has \komps^s echeis\ from a physician, "Thou hast it fine," "Thou art doing finely." The papyri give several similar examples. \Komps^s\ (*neat*) is from \kome^, to take care of. {**At the seventh hour**} (\h^ran hebdom^n). The accusative case without a preposition as in Re 3:3, though we have \peri h^ran enat^n\ (*about the ninth hour*) in Ac 10:3. See the accusative also in Ex 9:18 \taut^n t^n h^ran aurion\ (*tomorrow about this hour*). The accusative has the notion of extension and can be thus loosely used. It can even mean here "during the seventh hour." In verse 53 the locative is more exact, "at that hour" (\en ekein^i t^i h^rfi). The seventh hour would be (*Roman time*) seven P.M.

4:53 {**So the father knew**} (\egn^oun ho pat^r). Second aorist active indicative of \gin^sk^\. Inferential use of \oun\. {**Himself believed**} (\episteusen autos). Not just the word of

Jesus (*verse 50*), but complete faith in Jesus himself as the Messiah, absolute use of \pisteu“\ as in 1:7. {**And his whole house**} (*kai h^ oikia autou*). All his family, the first example of a whole family believing in Jesus like the later case of Crispus (*Ac 18:8*).

4:54 {**The second sign that**} (*deuteron s^meion*). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (*2:1ff.*), but many were wrought in Jerusalem also (*2:23*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*John: Chapter 4*)

[\[Previous\]](#) [\[Next\]](#)

5:1 **{After these things}** (\meta tauta\). John is fond of this vague phrase (3:22; 6:1). He does not mean that this incident follows immediately. He is supplementing the Synoptic Gospels and does not attempt a full story of the work of Jesus. Some scholars needlessly put chapter 5 after chapter 6 because in chapter 6 Jesus is in Galilee as at the end of chapter 4. But surely it is not incongruous to think of Jesus making a visit to Jerusalem before the events in chapter 6 which undoubtedly come within a year of the end (6:4). **{A feast of the Jews}** (\heort^ t^ n Ioudai^ n\). Some manuscripts have the article (\h^ \) "the feast" which would naturally mean the passover. As a matter of fact there is no way of telling what feast it was which Jesus here attended. Even if it was not the passover, there may well be another passover not mentioned besides the three named by John (2:13,23; 6:4; 12:1). **{Went up}** (\aneb^ \). Second aorist active indicative of \anabain^ \. It was up towards Jerusalem from every direction save from Hebron.

5:2 **{There is}** (\estin\). Bengel argues that this proves a date before the destruction of Jerusalem, but it is probably only John's vivid memory. **{By the sheep gate}** (\epi t^ i probatik^ i\). Supply \pul^ i\ (*gate*) which occurs with the adjective \probatik^ \ (*pertaining to sheep*, \probata\ in Ne 3:1,22. **{A pool}** (\kolumb^ thra\). A diving or swimming pool (*from* \kolumba^ \, *to swim*, Ac 27:43), old word, only here in N.T. **{Which is called}** (\h^ epilegomen^ \). "The surnamed" (*present passive participle*, *only N.T. example except Ac 15:40 first aorist middle participle* \epilexamenos\). **{In Hebrew}** (\Ebraisti\). "In Aramaic" strictly as in 19:13,17,20; 20:16; Re 9:11; 16:16. **{Bethesda}** (\Bethesda\, *or House of Mercy. So A C Syr cu*). Aleph D L 33 have \Bethzatha\ or House of the Olive, while B W Vulg. Memph. have \Bethsaida\). **{Having five porches}** (\pente stoas echousa\). \Stoa\ was a covered colonnade where people can gather from which Stoic comes (Ac 17:18). See Joh 10:23; Ac 3:11. Schick in 1888 found twin pools north of the temple near the fortress of Antonia one of which has five porches. It is not, however, certain that this pool existed before A.D. 70 when the temple was destroyed (*Sanday, _Sacred Sites of the Gospels_, p.*

55). Some have identified it with the Pool of Siloam (9:7), though John distinguishes them. There is also the Virgin's Well, called the Gusher, because it periodically bubbles over from a natural spring, a kind of natural siphon. This is south of the temple in the Valley of Kedron and quite possibly the real site.

5:3 {**In these**} (\en tautais\). In these five porches. {**Lay**} (\katekeito\). Imperfect middle of \katakeimai\, to lie down, singular number because \pl^thos\ (**multitude**) is a collective substantive. {**Withered**} (\x^r^“n\). Old adjective \x^ros\ for dry, wasted as the hand (**Mt 12:10**). The oldest and best manuscripts omit what the Textus Receptus adds here "waiting for the moving of the water" (\ekdechomenon t^“n tou hudatos kin^sin\), a Western and Syrian addition to throw light on the word \tarachth^i\ (**is troubled**) in verse 7.

5:4 All of this verse is wanting in the oldest and best manuscripts like Aleph B C D W 33 Old Syriac, Coptic versions, Latin Vulgate. It is undoubtedly added, like the clause in verse 3, to make clearer the statement in verse 7. Tertullian is the earliest writer to mention it. The Jews explained the healing virtues of the intermittent spring by the ministry of angels. But the periodicity of such angelic visits makes it difficult to believe. It is a relief to many to know that the verse is spurious.

5:5 {**Which had been thirty and eight years**} (\triakonta kai okt^“ et^ ech^“n\). Literally, "having thirty and eight years," "having spent thirty and eight years."

5:6 {**Knew that he had been a long time**} (\gnous hoti polun ^d^ chronon echei\). How Jesus "knew" (\gnous\, **second aorist active participle of** \gin^“sk^“\) we are not told, whether supernatural knowledge (2:24f.) or observation or overhearing people's comments. In \^d^ echei\ we have a progressive present active indicative, "he has already been having much time" (\chronon\, **accusative of extent of time**). {**Wouldest thou be made whole?**} (\Theleis hugi^s genesthai;\). "Dost thou wish to become whole?" Predicate nominative \hugi^s\ with \genesthai\ (**second aorist middle infinitive**). It was a pertinent and sympathetic question.

5:7 {**When the water is troubled**} (\hotan tarachth^i to hud^“r\). Indefinite temporal clause with \hotan\ and the first aorist passive subjunctive of \tarass^“\, old verb to agitate (**Mt 2:3**).

The popular belief was that, at each outflow of this intermittent spring, there was healing power in the water for the first one getting in. {**To put me into the pool**} (\hina bal^i me eis t^n kolumb^thran\). Final use of \hina\ and the second aorist active subjunctive of \ball^“, "that he throw me in" quickly before any one else. For this use of \ball^“\ see Mr 7:30; Lu 16:20. {**But while I am coming**} (\en h^i de erchomai\). Temporal use of the relative, "in which time" (\chron^i\ or \kair^i\ understood). \Eg^“\ (*I*) is emphatic.

5:8 {**Arise, take up thy bed, and walk**} (\Egeire, fron ton krobatton sou kai peripatei\). Present active imperative of \egeir^“, a sort of exclamation, like our "Get up." The first active imperative (\fron\ of \air^“) means to pick up the pallet, and then "go on walking" (*present active imperative of \peripate^“*). For \krabatton\ (*pallet*) see Mr 2:2-12; 6:55; Ac 5:15; 9:33.

5:9 {**Took up his bed and walked**} (\^re ton krobatton autou kai periepatei\). The same distinction in tenses in the same verbs preserved, punctiliar action in \re\ (*first aorist active of \air^“, took it up at once*) and linear act (*imperfect active of \peripate^“, went on walking*). {**The sabbath on that day**} (\sabbaton en ekein^i t^i h^merfi\). The first of the violations of the Sabbath rules of the Jews by Jesus in Jerusalem that led to so much bitterness (*cf. 9:14,16*). This controversy will spread to Galilee on Christ's return there (*Mr 2:23-3:6; Mt 12:1-14; Lu 6:1-11*).

5:10 {**Unto him that was cured**} (\t^i tetherapeumen^i\). Perfect passive articular participle of \therapeu^“\ (*only example in John*), "to the healed man." See Mt 8:7. {**To take up thy bed**} (\frai ton krobatton\). The very words of Jesus (*verse 8*), only infinitive (*first aorist active*). Carrying burdens was considered unlawful on the Sabbath (*Ex 23:12; Ne 13:19; Jer 17:21*). Stoning was the rabbinical punishment. The healing of the man was a minor detail.

5:11 {**But he answered**} (\hos de apekrith^“\). Demonstrative \hos\ (*But this one*) and deponent use of \apekrith^“\ (*first aorist passive indicative of \apokrinomai\ with no passive force*). {**The same**} (\ekeinos\). "That one," emphatic demonstrative as often in John (*1:18,33; 9:37; 10:1, etc.*). The man did not know who Jesus was nor even his name. He quotes the very words of Jesus.

{Whole} (*\hugi^*). Predicate accusative agreeing with *\me* (*me*).

5:12 **{Who is the man?}** (*\Tis estin ho anthr^pos;*). Contemptuous expression, "Who is the fellow?" They ask about the command to violate the Sabbath, not about the healing.

5:13 **{He that was healed}** (*\ho iatheis*). First aorist passive articular participle of *\iaomai* (*John's usual word*). **{Who it was}** (*\tis estin*). Present tense preserved in indirect question. **{Had conveyed himself away}** (*\exeneusen*). First aorist active indicative of *\ekne^^*, old verb to swim out, to slip out, or from *\ekneu^^*, to turn out, to turn the head to one side (*to one side with which compare \eneneuon\, they nodded, Lu 1:62*). Either of these verbs can explain the form here. The aorist tense simply states an antecedent action without being a pastperfect. **{A multitude being in the place}** (*\ochlou ontos en t^i top^i*). Genitive absolute and the reason for Christ's departure.

5:14 **{Findeth him}** (*\heuriskei auton*). Dramatic present as in 1:45, possibly after search as in 9:35. **{Sin no more}** (*\m^keti hamartane*). "No longer go on sinning." Present active imperative with *\m^keti*, a clear implication that disease was due to personal sin as is so often the case. Jesus used the same words to the woman taken in adultery in the spurious passage (*Joh 8:11*). He had suffered for 38 years. All sickness is not due to personal sin (*9:3*), but much is and nature is a hard paymaster. Jesus is here living up to his name (*Mt 1:21*). **{Lest a worse thing befall thee}** (*\hina m^cheiron soi ti gen^tai*). Negative final clause with second aorist middle subjunctive of *\ginomai*. *\Cheiron* is comparative of *\kakos*, bad. Worse than the illness of 38 years, bad as that is. He will now be sinning against knowledge.

5:15 **{Went away and told}** (*\ap^lthen kai eipen*). Both aorist active indicatives. Instead of giving heed to the warning of Jesus about his own sins he went off and told the Jews that now he knew who the man was who had commanded him to take up his bed on the Sabbath Day, to clear himself with the ecclesiastics and escape a possible stoning. **{That it was Jesus}** (*\hoti I^sous estin*). Present indicative preserved in indirect discourse. The man was either ungrateful and wilfully betrayed Jesus or he was incompetent and did not know that he was bringing trouble on his benefactor. In either case one has small respect for him.

5:16 {**Persecute**} (\edi“kon\). Inchoative imperfect, "began to persecute" and kept it up. They took this occasion as one excuse (\dia touto\, *because of this*). They disliked Jesus when here first (2:18) and were suspicious of his popularity (4:1). Now they have cause for an open breach. {**Because he did**} (\hoti epoiei\). Imperfect active, not just this one act, but he was becoming a regular Sabbath-breaker. The Pharisees will watch his conduct on the Sabbath henceforth (Mr 2:23; 3:2).

5:17 {**Answered**} (\apekrinato\). Regular aorist middle indicative of \apokrinomai\, in John here only and verse 19, elsewhere \apekrith^ as in verse 11. {**My Father**} (\ho pater mou\). Not "our Father," claim to peculiar relation to the Father. {**Worketh even until now**} (\he“s arti ergazetai\). Linear present middle indicative, "keeps on working until now" without a break on the Sabbath. Philo points out this fact of the continuous activity of God. Justin Martyr, Origen and others note this fact about God. He made the Sabbath for man's blessing, but cannot observe it himself. {**And I work**} (\kag“ ergazomai\). Jesus puts himself on a par with God's activity and thus justifies his healing on the Sabbath.

5:18 {**Sought the more**} (\mallon ez^toun\). Imperfect active of \z^te“, graphic picture of increased and untiring effort "to kill him" (\auton apokteinai\, *first aorist active, to kill him off and be done with him*). John repeats this clause "they sought to kill him" in 7:1,19,25; 8:37,40. Their own blood was up on this Sabbath issue and they bend every energy to put Jesus to death. If this is a passover, this bitter anger, murderous wrath, will go on and grow for two years. {**Not only brake the Sabbath**} (\ou monon elue to sabbaton\). Imperfect active of \lu“. He was now a common and regular Sabbath-breaker. \Lu“ means to loosen, to set at naught. The papyri give examples of \lu“ in this sense like \luein ta penth^ (to break the period of mourning). This was the first grudge against Jesus, but his defence had made the offence worse and had given them a far graver charge. {**But also called God his own Father**} (\alla kai patera idion elege ton theon\). "His own" (idion\ in a sense not true of others. That is precisely what Jesus meant by "My Father." See Ro 8:32 for \ho idios huios\, "his own Son." {**Making himself equal with God**} (\ison heauton poi“n t“i the“i\). \Isos\ is an old common adjective (in papyri also) and means {equal}. In Php 2:6 Paul calls the Pre-incarnate Christ \isa the“i\, "equal to God"

(*plural \isa\, attributes of God*). Bernard thinks that Jesus would not claim to be \isos the "i\ because in Joh 14:28 he says: "The Father is greater than I." And yet he says in 14:7 that the one who sees him sees in him the Father. Certainly the Jews understood Jesus to claim equality with the Father in nature and privilege and power as also in 10:33; 19:7. Besides, if the Jews misunderstood Jesus on this point, it was open and easy for him to deny it and to clear up the misapprehension. This is precisely what he does not do. On the contrary Jesus gives a powerful apologetic in defence of his claim to equality with the Father (*verses 19-47*).

5:19 {**The Son**} (*\ho huios*). The absolute use of the Son in relation to the Father admitting the charge in verse 18 and defending his equality with the Father. {**Can do nothing by himself**} (*\ou dunatai poiein aph'heautou ouden*). True in a sense of every man, but in a much deeper sense of Christ because of the intimate relation between him and the Father. See this same point in 5:30; 7:28; 8:28; 14:10. Jesus had already made it in 5:17. Now he repeats and defends it. {**But what he seeth the Father doing**} (*\an m^ ti blep^i ton patera poiounta*). Rather, "unless he sees the Father doing something." Negative condition (*\an m^=\ean m^, if not, unless*) of third class with present (*habit*) subjunctive (*\blep^i*) and present active participle (*\poiounta*). It is a supreme example of a son copying the spirit and work of a father. In his work on earth the Son sees continually what the Father is doing. In healing this poor man he was doing what the Father wishes him to do. {**For what things soever he doeth, these the Son also doeth in like manner**} (*\ha gar an ekeinos poi^i tauta kai ho huios homoi^s poiei*). Indefinite relative clause with \an\ and the present active subjunctive (*\poi^i*). Note \ekeinos\, emphatic demonstrative, that one, referring to the Father. This sublime claim on the part of Jesus will exasperate his enemies still more.

5:20 {**Loveth**} (*\philei*). In 3:35 we have \agapfi\ from \agapa^\", evidently one verb expressing as noble a love as the other. Sometimes a distinction (*21:17*) is made, but not here, unless \phile^\" presents the notion of intimate friendship (*\philos\, friend*), fellowship, the affectionate side, while \agapa^\" (*Latin _diligere_*) is more the intelligent choice. But John uses both verbs for the mystery of love of the Father for the Son. {**Greater works than these**} (*\meizona tout^"n erga*).

\Tout“n\ is ablative case after the comparative \meizona\ (*from* \megas\, *great*). John often uses \erga\ for the miracles of Christ (5:36; 7:3,21; 10:25,32,38, etc.). It is the Father who does these works (14:10). There is more to follow. Even the disciples will surpass what Christ is doing in the extent of the work (14:12). \Deixei\ is future active indicative of \deiknumi\, to show. See also 10:32. {**That ye may marvel**} (\hina humeis thaumazˆte\). Purpose clause with \hina\ and present active subjunctive of \thaumaz“\ . Wonder belongs to childhood and to men of knowledge. Modern science has increased the occasion for wonder. Clement of Alexandria has a saying of Jesus: "He that wonders shall reign, and he that reigns shall rest."

5:21 {**Quickeneth whom he will**} (\hous thelei z“opoiei\). Present active indicative of \z“opoie“\ (*from* \z“opoios\, *making alive*), common in Paul (1Co 15:45, etc.). As yet, so far as we know, Jesus had not raised the dead, but he claims the power to do it on a par with the power of the Father. The raising of the son of the widow of Nain (Lu 7:11-17) is not far ahead, followed by the message to the Baptist which speaks of this same power (Lu 7:22; Mt 11:5), and the raising of Jairus' daughter (Mt 9:18,22-26). Jesus exercises this power on those "whom he wills." Christ has power to quicken both body and soul.

5:22 {**He hath given all judgement unto the Son**} (\tˆn krisin pfsan ded“ken t“i hui“i\). Perfect active indicative of \did“mi\, state of completion (*as in* 3:35; 6:27,29; 10:29, etc.). See this prerogative claimed for Christ already in 3:17. See the picture of Christ as Judge of men in Mt 25:31-46.

5:23 {**That all may honour the Son**} (\hina pantes tim“sin ton huion\). Purpose clause with \hina\ and present active subjunctive of \tima“\ (*may keep on honouring the Son*). {**He that honoureth not the Son**} (\ho mˆ tim“n ton huion\). Articular present active participle of \tima“\ with negative \mˆ\ . Jesus claims here the same right to worship from men that the Father has. Dishonouring Jesus is dishonouring the Father who sent him (8:49; 12:26; 15:23; 1Jo 2:23). See also Lu 10:16. There is small comfort here for those who praise Jesus as teacher and yet deny his claims to worship. The Gospel of John carries this high place for Christ throughout, but so do the other Gospels (*even Q, the Logia of Jesus*) and the rest of the New Testament.

5:24 **{Hath eternal life}** (\echei z“^n ai“nion\). Has now this spiritual life which is endless. See 3:36. In verses 24,25 Jesus speaks of spiritual life and spiritual death. In this passage (**21-29**) Jesus speaks now of physical life and death, now of spiritual, and one must notice carefully the quick transition. In Re 20:14 we have the phrase "the second death" with which language compare Re 20:4-6. **{But hath passed out of death into life}** (\alla metabeb^ken ek tou thanatou eis t^n z“^n\). Perfect active indicative of \metabain“, to pass from one place or state to another. Out of spiritual death into spiritual life and so no judgement (\krisis\).

5:25 **{And now is}** (\kai nun estin\). See 4:23 for this phrase. Not the future resurrection in verse 28, but the spiritual resurrection here and now. **{The dead}** (\hoi nekroi\). The spiritually dead, dead in trespasses and sins (**Eph 2:1,5; 5:14**). **{Shall hear the voice of the Son of God}** (\akousousin t^s ph“n^s tou huiou tou theou\). Note three genitives (\ph“n^s\ after \akousousin\, \huiou\ with \ph“n^s\, \theou\ with \huiou\). Note three articles (*correlation of the article*) and that Jesus here calls himself "the Son of God" as in 10:36; 11:4. **{Shall live}** (\z^sousin\). Future active indicative, shall come to life spiritually.

5:26 **{In himself}** (\en heaut“i\). The Living God possesses life wholly in himself and so he has bestowed this power of life to the Son as already stated in the Prologue of the Logos (**1:3**). For "gave" (\ed“ken\, *timeless aorist active indicative*) see also 3:35; 17:2,24. The particles "as" (\h“sper\) and "so" (\hout“s\) mark here the fact, not the degree (*Westcott*).

5:27 **{Because he is the Son of man}** (\hoti huios anthr“pou estin\). Rather, "because he is a son of man" (*note absence of articles and so not as the Messiah*), because the judge of men must partake of human nature himself (*Westcott*). Bernard insists that John is here giving his own reflections rather than the words of Jesus and uses \huios anthr“pou\ in the same sense as \ho huios tou anthr“pou\ (*always in the Gospels used by Jesus of himself*). But that in my opinion is a wrong view since we have here ostensibly certainly the words of Jesus himself. So in Re 1:13; 4:14 \huion anthr“pou\ means "a son of man."

5:28 **{In the tombs}** (\en tois mn^meiois\). \Taphos\ (*grave*) presents the notion of burial (\thapt“, *to bury*) as in Mt

23:27, \mn̂meion\ (*from* \mnaomai\, \mimn̂sk̂“, *to remind*) is a memorial (*sepulchre as a monument*). Jesus claims not only the power of life (*spiritual*) and of judgement, but of power to quicken the actual dead at the Last Day. They will hear his voice and come out (\ekporeusontai\, *future middle indicative of* \ekporeuomai\). A general judgement and a general bodily resurrection we have here for both good and bad as in Mt 25:46; Ac 24:15; 2Co 5:10 and as often implied in the words of Jesus (*Mt 5:29f.; 10:28; Lu 11:32*). In Joh 6:39 Jesus asserts that he will raise up the righteous.

5:29 {**Unto the resurrection of life**} (\eis anastasin ẑ“s\). \Anastasis\ is an old word (*Aeschylus*) from \anist̂mi\, to raise up, to arise. This combination occurs nowhere else in the N.T. nor does "the resurrection of judgement" (\eis anastasin krisês\), but in Lu 14:14 there is the similar phrase "in the resurrection of the just" (\en t̂i anastasei t̂“n dikaî“n\). Only there note both articles. Here without the articles it can mean "to a resurrection of life" and "to a resurrection of judgement," though the result is practically the same. There are two resurrections as to result, one to life, one to judgement. See both in Da 12:2.

5:30 {**I**} (\Eĝ“\). The discourse returns to the first person after using "the Son" since verse 19. Here Jesus repeats in the first person (*as in 8:28*) the statement made in verse 19 about the Son. In John \emautou\ is used by Jesus 16 times and not at all by Jesus in the Synoptics. It occurs in the Synoptics only in Mt 8:8; Lu 7:7f. {**Righteous**} (\dikaia\). As all judgements should be. The reason is plain (\hoti\, *because*), the guiding principle with the Son being the will of the Father who sent him and made him Judge. Judges often have difficulty in knowing what is law and what is right, but the Son's task as Judge is simple enough, the will of the Father which he knows (*verse 20*).

5:31 {**If I bear witness of myself**} (\Ean eĝ“ martur̂“ peri emautou\). Condition of third class, undetermined with prospect of determination (\ean\ *and present active subjunctive of* \marturê“\). The emphasis is on \eĝ“\ (*I alone with no other witness*). {**Is not true**} (\ouk estin al̂tĥs\). In law the testimony of a witness is not received in his own case (*Jewish, Greek, Roman law*). See De 19:15 and the allusion to it by Jesus in Mt 18:16. See also 2Co 13:1; 1Ti 5:19. And yet in 8:12-19 Jesus claims that his witness concerning himself is

true because the Father gives confirmation of his message. The Father and the Son are the two witnesses (**8:17**). It is a paradox and yet true. But here Jesus yields to the rabbinical demand for proof outside of himself. He has the witness of another (*the Father*, **5:32,37**), the witness of the Baptist (**5:33**), the witness of the works of Jesus (**5:36**), the witness of the Scriptures (**5:39**), the witness of Moses in particular (**5:45**).

5:32 {**Another**} (\allos\). The Father, not the Baptist who is mentioned in verse 33. This continual witness of the Father (\ho martur“n\, *who is bearing witness, and* \marturei\, *present active indicative*) is mentioned again in verses 36-38 as in 8:17.

5:33 {**Ye have sent**} (\humeis apestalkate\). Emphatic use of \humeis\ (*ye*) and perfect active indicative of \apostell“\, official and permanent fact and so the witness of the Baptist has to be recognized as trustworthy by the Sanhedrin. The reference is to the committee in 1:19-28. {**He hath borne witness**} (\memartur^ken\). Perfect active indicative of \marture“\ showing the permanent and abiding value of John's testimony to Christ as in 1:34; 3:26; 5:37. So also 19:35 of the testimony concerning Christ's death. This was the purpose of the Baptist's mission (**1:7**).

5:34 {**But the witness which I receive**} (\Eg“ de ou t^n marturian lamban“\). "But I do not receive the witness" simply from a man (*like John*). The \eg“\ (**I**) in sharp contrast with \humeis\ (*ye*) of verse 33. Jesus complained of Nicodemus for not accepting his witness (**3:11**). Cf. also 3:32. In 1Jo 5:9 the witness of God is greater than that of men and this Jesus has. {**That ye may be saved**} (\hina humeis s“th^te\). Final clause with \hina\ and first aorist passive subjunctive of \s“z“\ . This was the purpose of Christ's coming, that the world might be saved (**3:17**).

5:35 {**He**} (\ekeinos\). "That one" (*John of 33*). Common demonstrative (*that one*) in John to point out the subject. Used in 1:8 of the Baptist as here. John was now in prison and so Christ uses \^n\ (*was*). His active ministry is over. {**The lamp**} (\ho luchnos\). The lamp in the room (**Mr 4:21**). Old word for lamp or candle as in Mt 5:15. Used of Christ (*the Lamb*) as the Lamp of the New Jerusalem (**Re 21:23**). \Lampas\ (**Mt 25:1,3**,

etc.) is a torch whose wick is fed with oil. The Baptist was not the Light (*\to ph“s*, *1:8*), but a lamp shining in the darkness. "When the Light comes, the lamp is no longer needed" (*Bernard*). "*_Non Lux iste, sed lucerna_*." Jesus by his own claim is the Light of the World (*8:12; 9:5; 12:46*). And yet all believers are in a sense "the light of the world" (*Mt 5:14*) since the world gets the Light of Christ through us. {**That burneth**} (*\ho kaiomenos*). See Mt 5:15 for this verb used with *\luchnos* (*lighting a candle or lamp*). The lamp that is lit and is burning (*present passive participle of \kai“*, *and so is consumed*). {**And shineth**} (*\kai phain“n*). See 1:4 for this verb used of the Logos shining in the darkness. Cf. 1Jo 2:8. John was giving light as he burned for those in darkness like these Jews. {**And ye were willing**} (*\humeis de ^thel^sate*). "But ye became willing." Ingressive aorist active indicative of *\thel“*. Reference again to 1:19. Cf. also for the temporary popularity of the Baptist Mr 1:5; Mt 3:5; 11:7; 21:26. The Jews were attracted to John "like moths to a candle" (*Bernard*). {**To rejoice**} (*\agalliath^nai*). First aorist passive infinitive of *\agalliaomai*, late word for *\agallomai* for which see Mt 5:12. "They were attracted by his brightness, not by his warmth" (*Bengel*). Even so the brightness of John's shining did not really enlighten their minds. "The interest in the Baptist was a frivolous, superficial, and short-lived excitement" (*Vincent*). It was only "for an hour" (*\pros h“ran*) when they turned against him.

5:36 {**But the witness which I have is greater than that of John**} (*\Eg“ de ech“ t^n marturian meiz“ tou I“anou*). Literally, "But I have the witness greater than John's." *\Meiz“* (*\meizona*) is predicate accusative and *\I“anou* is ablative of comparison after *\meiz“*. Good as the witness of John is, Christ has superior testimony. {**To accomplish**} (*\hina telei“s“*). Final clause with *\hina* and first aorist active subjunctive of *\teleio“*, the same idiom in 4:34. Jesus felt keenly the task laid on him by the Father (*cf. 3:35*) and claimed at the end that he had performed it (*17:4; 19:30*). Jesus held that the highest form of faith did not require these "works" (*\erga*) as in 2:23; 10:38; 14:11. But these "works" bear the seal of the Father's approval (*5:20,36; 10:25*) and to reject their witness is wrong (*10:25; 10:37f.; 15:24*). {**The very works**} (*\auta ta erga*). "The works themselves," repeating *\ta erga* just before for vernacular emphasis. {**Hath sent me**} (*\me apestalken*). Perfect active

indicative of \apostell“, the permanence of the mission. Cf. 3:17. The continuance of the witness is emphasized in 5:32; 8:18.

5:37 {**He hath borne witness**} (\ekeinos memartur^ken\). \Ekeinos\ (*that one; cf. 5:35,38*), not \autos\. Perfect active indicative of \marture“, the direct witness of the Father, besides the indirect witness of the works. Jesus is not speaking of the voice of the Father at his baptism (*Mr 1:11*), the transfiguration (*Mr 9:7*), nor even at the time of the visit of the Greeks (*Joh 12:28*). This last voice was heard by many who thought it was thunder or an angel. The language of Jesus refers to the witness of the Father in the heart of the believers as is made plain in 1Jo 5:9,10. God's witness does not come by audible "voice" (\ph^“n^“n\ nor visible "form" (\eidos\). Cf. 1:18; 6:46; 1Jo 4:12. \Ak^koate\ is perfect active indicative of \akou“, to hear, and \he^“rakate\ is perfect active indicative of \hora“, to see. It is a permanent state of failure to hear and see God. The experience of Jacob in Peniel (*Ge 32:30*) was unusual, but Jesus will say that those who have seen him have seen the Father (*Joh 14:9*), but here he means the Father's "voice" and "form" as distinct from the Son.

5:38 {**And**} (\kai\). "And yet" as in 1:10 and 5:40 below. {**His word abiding in you**} (\ton logon autou en humin menonta\). But God's word had come to them through the centuries by the prophets. For the phrase see 10:35; 15:3; 17:6; 1Jo 1:10; 2:14. {**Him ye believe not**} (\tout^“i humeis ou pisteuete\). "This one" (\tout^“i, dative case with \pisteuete\ in emphatic relation to preceding "he" (\ekeinos\, *God*). Jesus has given them God's word, but they reject both Jesus and God's word (*Joh 14:9*).

5:39 {**Ye search**} (\eraunfte\). Proper spelling as the papyri show rather than \ereunfte\, the old form (*from \ereuna\, search*) as in 7:52. The form here can be either present active indicative second person plural or the present active imperative second person plural. Only the context can decide. Either makes sense here, but the reason given "because ye think" (\hoti humeis dokeite\, *clearly indicative*), supports the indicative rather than the imperative. Besides, Jesus is arguing on the basis of their use of "the Scriptures" (\tas graphas\). The plural with the article refers to the well-known collection in the Old Testament (*Mt 21:42; Lu 24:27*). Elsewhere in John the singular refers to a particular passage (*2:22; 7:38; 10:35*). {**In them ye**

have eternal life} (\en autais z“^n ai“nion echein\). Indirect assertion after \dokeite\ without "ye" expressed either as nominative (\humeis\) or accusative (\humas\). Bernard holds that in John \doke“\ always indicates a mistaken opinion (**5:45; 11:13,31; 13:29; 16:20; 20:15**). Certainly the rabbis did make a mechanical use of the letter of Scripture as a means of salvation. **{These are they}** (\ekeinai eisin hai\). The true value of the Scriptures is in their witness to Christ (*of me*, \peri emou\). Luke (**24:27,45**) gives this same claim of Jesus, and yet some critics fail to find the Messiah in the Old Testament. But Jesus did.

5:40 {And ye will not come to me} (\kai ou thelete elthein pros me\). "And yet" (\kai\) as often in John. "This is the tragedy of the rejection of Messiah by the Messianic race" (*Bernard*). See Joh 1:11; Mt 23:37 (\kai ouk ^thel^sate\, *and ye would not*). Men loved darkness rather than light (**Joh 3:19**). **{That ye may have life}** (\hina z“^n ech^te\). Life in its simplest form as in 3:36 (*cf. 3:16*). This is the purpose of John in writing the Fourth Gospel (**20:31**). There is life only in Christ Jesus.

5:41 {Glory from men} (\doxan para anthr“p“n\). Mere honour and praise Jesus does not expect from men (*verse 34*). This is not wounded pride, for ambition is not Christ's motive. He is unlike the Jews (**5:44; 12:43; Mt 6:1f.**) and seeks not his own glory, but the glory and fellowship of the Father (**1:14; 2:11; 7:18**). Paul did not seek glory from men (**1Th 2:6**).

5:42 {But I know you} (\alla egn“ka humas\). Perfect active indicative of \gin“sk“\, "I have come to know and still know," the knowledge of personal experience (**2:24f.**). **{The love o' God}** (\t^n agap^n tou theou\). Objective genitive, "the love toward God." See Lu 11:42 for this phrase in the same sense (*only other instance in the Gospels, but common in 1John (1Jo 2:5; 3:17; 4:7,9; 5:3)* and in 2Th 3:5; 2Co 13:14; Ro 5:5. The sense of God's love for man occurs in 1Jo 3:1; 4:9,10,16; Joh 15:9f. of Christ's love for man. These rabbis did not love God and hence did not love Christ.

5:43 {In my Father's name} (\en t“i onomati tou patros mou\). Seven times Jesus in John speaks of the "Name" of the Father (**5:43; 10:25; 12:28; 17:6,11,12,26**). See 1:12 for use of \onoma\ (**Lu 1:49**). **{And ye receive me not}** (\kai ou lambanete me\). "And yet ye do not receive me," as in verse 40, "the

Gospel of the Rejection" (*1:11; 3:11,32; 12:37*) often applied to the Fourth Gospel. {**If another come**} (\|ean allos elth^i\|). Condition of third class (\|ean\| *and second aorist active subjunctive of \erchomai\|*). Note \|allos\|, not \|heteros\|, like \|allon I^soun\| in 2Co 11:4. Similar prophecies occur in Mr 13:6,22 (*Mt 24:5,24*), all general in character like Antichrist in 2Th 2:8-12. There is no occasion for a reference to any individual like Barcochba (*about A.D. 134*) as Pfleiderer and Schmiedel hold. These Messianic upstarts all come "in their own name" and always find a following. {**Him ye will receive**} (\|ekeinon I^mpsesthe\|). "That one," whoever he is, as Jesus said. Future active indicative of \|lamban^e\|. Credulous about the false Messiahs, incredulous about Christ.

5:44 {**How can ye believe?**} (\|p^s dunasthe humeis pisteusai;\|). Emphasis on "ye" (\|humeis\|), ye being what ye are. They were not true Jews (*Ro 2:29; Es 9:28*) who cared for the glory of God, but they prefer the praise of men (*Mt 6:1f.; 23:5*) like the Pharisees who feared to confess Christ (*Joh 12:43*). {**From the only God**} (\|para tou monou theou\|). B and W omit \|theou\| which is certainly meant even if not genuine here. See 17:3; Ro 16:27; 1Ti 6:15f.

5:45 {**Think not**} (\|m^ dokeite\|). Prohibition with \|m^e\| and the present imperative. See on verse 39 for \|doke^e\| for mistaken opinions in John. {**I will accuse you**} (\|eg^ kat^gor^s^ hum^e^ n\|). Emphasis on \|eg^e\| (*I*). Future active indicative of \|kat^gore^e\| (\|kata\|, *against*, \|agoreu^e\|, *to speak in the assembly \agora\|, to bring an accusation in court, a public accusation*). See Ro 3:9 for \|proaitiaomai\| for making previous charge and Lu 16:1 for \|diaball^e\|, a secret malicious accusation, and Ro 8:33 for \|egkale^e\|, for public charge, not necessarily before tribunal. {**Even Moses**} (\|M^us^s\|). No "even" in the Greek. {**On whom ye have set your hope**} (\|eis hon humeis ^lpikate\|). Perfect active indicative of \|elpiz^e\|, state of repose in Moses. Only example of \|elpiz^e\| in John. See 2Co 1:10 for use of \|eis\| with \|elpiz^e\| instead of the usual \|epi\| (*1Ti 4:10*).

5:46 {**Ye would believe me**} (\|episteuete an emoi\|). Conclusion of condition of second class (*determined as unfulfilled*) with imperfect indicative in both protasis and apodosis and \|an\| in apodosis. This was a home-thrust, proving that they did not really believe Moses. {**For he wrote of me**} (\|peri gar emou ekeininos egrapsen\|). De 18:18f. is quoted by Peter (*Ac 3:22*)

as a prophecy of Christ and also by Stephen in Ac 7:37. See also Joh 3:14 about the brazen serpent and 8:56 about Abraham foreseeing Christ's day. Jesus does here say that Moses wrote concerning him.

5:47 {**His writings**} (*\tois ekeinou grammasin*). Dative case with *\pistuete*. See Lu 16:31 for a like argument. The authority of Moses was the greatest of all for Jews. There is a contrast also between {**writings**} (*\grammasin*, *from \graph*, *to write*) and {**words**} (*\r^masin*, *from \eipon*). *\Gammaramma* may mean the mere letter as opposed to spirit (*2Co 3:6; Ro 2:27,29; 7:6*), a debtor's bond (*Lu 16:6f.*), letters or learning (*Joh 7:15; Ac 26:24*) like *\agrammatoi* for unlearned (*Ac 4:13*), merely written characters (*Lu 23:38; 2Co 3:7; Ga 6:11*), official communications (*Ac 28:21*), once *\hiera grammata* for the sacred writings (*2Ti 3:15*) instead of the more usual *\hai hagiai graphai*. *\Graph^* is used also for a single passage (*Mr 12:10*), but *\biblion* for a book or roll (*Lu 4:17*) or *\biblos* (*Lu 20:42*). Jesus clearly states the fact that Moses wrote portions of the Old Testament, what portions he does not say. See also Lu 24:27,44 for the same idea. There was no answer from the rabbis to this conclusion of Christ. The scribes (*\hoi grammateis*) made copies according to the letter (*\kata to gramma*).

[\[Previous\]](#) [\[Next\]](#)

6:1 {**After these things**} (\meta tauta\). A common, but indefinite, note of time in John (3:22; 5:1; 6:1; 7:1). The phrase does not mean immediate sequence of events. As a matter of fact, a whole year may intervene between the events of chapter 5 in Jerusalem and those in chapter 6 in Galilee. There is no sufficient reason for believing that chapter 6 originally preceded chapter 5. The feeding of the five thousand is the only event before the last visit to Jerusalem recorded in all Four Gospels (*Mr 6:30-44; Mt 14:13-21; Lu 9:10-17; Joh 6:1-13*). The disciples have returned from the tour of Galilee and report to Jesus. It was the passover time (*Joh 6:4*) just a year before the end. {**To the other side of the Sea of Galilee**} (\peran t's thalass's t's Galilaias\). The name given in Mark and Matthew. It is called Gennesaret in Lu 5:1 and "Sea of Tiberias" in Joh 21:1. Here "of Tiberias" (\t's Tiberiados\) is added as further description. Herod Antipas A.D. 22 built Tiberias to the west of the Sea of Galilee and made it his capital. See verse 23 for this city. Luke (*Lu 9:10*) explains that it was the eastern Bethsaida (*Julias*) to which Jesus took the disciples, not the western Bethsaida of Mr 6:45 in Galilee.

6:2 {**Followed**} (\kolouthēi\). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (*Mr 6:32f.; Mt 14:13f.*). {**They beheld**} (\ethe"roun\). Imperfect active of \the"re"\. They had been beholding the signs which Jesus had been doing (\epoiei\, *imperfect again*) for a long time (2:23), most of which John has not given (*Mr 1:29f.; 2:1; 3:1; 6:5*). The people were eager to hear Jesus again (*Lu 9:11*) and to get the benefit of his healing power "on them that were sick" (\epi t'n asthenount"n\, *the weak or feeble, without strength*, \a\ privative and \sthenos\, *strength*).

6:3 {**Into the mountain**} (\eis to oros\). From the level of the Jordan valley up into the high hill on the eastern side. Mark (*Mr 6:46*) and Matthew (*Mt 14:23*) mention that after the miracle Jesus went further up into the mountain to pray. {**Sat**} (\ekath'eto\). Imperfect middle of \kath'mai\, was sitting, a

picture of repose.

6:4 {**The feast of the Jews**} (*\h^heort^t^“n Ioudai“n*). Here used of the passover (*\to pascha*) as in 7:2 of the tabernacles. This is probably the third passover in Christ's ministry (**2:13 and one unmentioned unless 5:1 be it**). In 2:13, here, and 11:55 (*the last one*) the adverb *\eggus* (*near*) is used. John is fond of notes of time. Jesus failed to go to this passover because of the hostility in Jerusalem (**7:1**).

6:5 {**Lifting up his eyes**} (*\eparas tous ophthalmous*). First aorist active participle of *\epair“*. See the same phrase in 4:35 where it is also followed by *\theaomai*; 11:41; 17:1; Lu 6:20. Here it is particularly expressive as Jesus looked down from the mountain on the approaching multitude. {**Cometh unto him**} (*\erchetai pros auton*). Present middle indicative, "is coming to him." The same *\ochlos polus* (*here \polus ochlos*) of verse 2 that had followed Jesus around the head of the lake. {**Whence are we to buy?**} (*\Pothen agoras“men;*). Deliberative subjunctive (*aorist active*). John passes by the earlier teaching and healing of the Synoptics (**Mr 6:34f.; Mt 14:14f.; Lu 9:11f.**) till mid-afternoon. In John also Jesus takes up the matter of feeding the multitude with Philip (*from the other Bethsaida, 1:44*) whereas in the Synoptics the disciples raise the problem with Jesus. So the disciples raise the problem in the feeding of the four thousand (**Mr 8:4; Mt 15:33**). See Nu 11:13-22 (*about Moses*) and 2Ki 4:42f. (*about Elisha*). {**Bread**} (*\artous*). "Loaves" (*plural*) as in Mt 4:3. {**That these may eat**} (*\hina phag“sin houtoi*). Purpose clause with *\hina* and the second aorist active subjunctive of *\esthi“* (*defective verb*).

6:6 {**To prove him**} (*\peiraz“n auton*). Present active participle of *\peiraz“*, testing him, not here in bad sense of tempting as so often (**Mt 4:1**). {**What he would do**} (*\ti ^mellen poiein*). Indirect question with change of tense to imperfect. As in 2:25 so here John explains why Jesus put the question to Philip.

6:7 {**Two hundred pennyworth of bread**} (*\diakosi“n d^nari“n artoi*). "Loaves of two hundred denarii." The Roman coin originally for ten asses (*afterwards sixteen*), about 16 2/3 cents. The denarius was the usual pay for a day's labour (**Mt 20:2,9,13**). This item in Mr 6:37, but not in Matthew or Luke. {**That every one may take a little**} (*\hina hekastos brachu lab^i*). Final clause with *\hina* and second aorist active

subjunctive of \lamban“. This detail in John alone.

6:8 {**One of**} (\heis ek\). So in 12:4; 13:23; Mr 13:1 without \ek\. {**Simon Peter's brother**} (\ho adelphos Sim“nos Petrou\). So described in 1:40. The great distinction of Andrew was precisely this that he brought Simon to Christ. Philip and Andrew appear together again in 12:20-22, but in the Synoptics he is distinguished only in Mr 13:3. In the Muratorian Fragment Andrew received the revelation for John to write the Fourth Gospel.

6:9 {**A lad here**} (\paidarion h“de\). Old word, diminutive of \pais\, here only in N.T., not genuine in Mt 11:16. How he came to have this small supply we do not know. {**Barley**} (\krithinous\). Adjective, here and verse 13 only in N.T., in the papyri, from \krith^, barley (*Re 6:6*). Considered an inferior sort of bread. {**Fishes**} (\opsaria\). Late diminutive of \opson\, common in papyri and inscriptions for delicacies with bread like fish. In N.T. only here, verse 11; 21:9-13. Synoptics have \ichthuas\.

6:10 {**Sit down**} (\anapesein\). Literally, "fall back," lie down, recline. Second aorist active infinitive of \anapipt“. {**Much grass**} (\chortos polus\). Old word for pasture, green grass (*Mr 6:39*) or hay (*1Co 3:12*). It was spring (*Joh 6:4*) and plenty of green grass on the hillside. {**The men**} (\hoi andres\). Word for men as distinct from women, expressly stated in Mt 14:21. {**In number**} (\ton arithmon\). Adverbial accusative (*of general reference*). {**About**} (\hos\). General estimate, though they were arranged in orderly groups by hundreds and fifties, "in ranks" like "garden beds" (\prasiai, *Mr 6:40*).

6:11 {**The loaves**} (\tous artous\). Those of verse 9. {**Having given thanks**} (\eucharist^sas\). The usual grace before meals (*De 8:10*). The Synoptics use "blessed" \eulog^sen\ (*Mr 6:41; Mt 14:19; Lu 9:16*). {**He distributed**} (\died“ken\). First aorist active indicative of \diadid“mi\, old verb to give to several (\dia\, *between*). {**To them that were set down**} (\tois anakeimenois\). Present middle participle (*dative case*) of \anakeimai\, old verb to recline like \anapesein\ in verse 10. {**As much as they would**} (\hoson ^thelon\). Imperfect active of \thel“\, "as much as they wished."

6:12 {**And when they were filled**} (\h“s de enepI^sth^san\). First

orist (*effective*) passive indicative of \empimpl^{mi}\, old verb to fill in, to fill up, to fill completely. They were all satisfied. The Synoptics have \echortasth^{san}\ like Joh 6:26 (\echortasth^{te}\). {**Gather up**} (\sunagagete\). Second orist active imperative of \sunag[“]\, to gather together. {**Broken pieces**} (\klasmata\). From \kla[“]\, to break. Not crumbs or scraps on the ground, but pieces broken by Jesus (*Mr 6:41*) and not consumed. {**Be lost**} (\apol^{tai}\). Second orist middle subjunctive of \apollumi\ with \hina\ in purpose clause. Only in John. There was to be no wastefulness in Christ's munificence. The Jews had a custom of leaving something for those that served.

6:13 {**Twelve baskets**} (\d[“]deka kophinous\). One for each of the apostles. What about the lad? Stout wicker baskets (*coffins, Wycliff*) in distinction from the soft and frail \sphurides\ used at the feeding of the four thousand (*Mr 8:8; Mt 15:37*). Here all the Gospels (*Mr 6:43; Mt 14:20; Lu 9:17; Joh 6:13*) use \kophinoi\. The same distinction between \kophinoi\ and \sphurides\ is preserved in the allusion to the incidents by Jesus in Mr 8:19,20; Mt 16:9,10. {**Unto them that had eaten**} (\tois bebr[“]kosin\). Articular perfect active participle (*dative case*) of \bibr[“]sk[“]\, old verb to eat, only here in N.T., though often in LXX.

6:14 {**Saw the sign which he did**} (\idontes ha epoi^{sen} s^{meia}\). "Signs" oldest MSS. have. This sign added to those already wrought (*verse 2*). Cf. 2:23; 3:2. {**They said**} (\elegon\). Inchoative imperfect, began to say. {**Of a truth**} (\alth“s\). Common adverb (*from alth“s*) in John (7:40). {**The prophet that cometh**} (\ho proph^t“s ho erchomenos\). There was a popular expectation about the prophet of De 18:15 as being the Messiah (*Joh 1:21; 11:27*). The phrase is peculiar to John, but the idea is in Acts (3:22; 7:37). The people are on the tiptoe of expectation and believe that Jesus is the political Messiah of Pharisaic hope.

6:15 {**Perceiving**} (\gnous\). Second orist active participle of \gin[“]sk[“]\. It was not hard for Christ to read the mind of this excited mob. {**They were about**} (\mellousin\). Present active indicative of \mell[“]\. Probably the leaders were already starting. {**Take him by force**} (\harpazein\). Present active infinitive of \harpaz[“]\, old verb for violent seizing (*Mt 11:12; 13:19*). There was a movement to start a revolution against Roman rule in Palestine by proclaiming Jesus King and driving away

Pilate. **{To make him king}** (*\hina poiˆs“sin basilea*). Purpose clause with *\hina* and the first aorist active subjunctive of *\poie“* with *\basilea* as predicate accusative. It was a crisis that called for quick action. **{Himself alone}** (*\autos monos*). At first he had the disciples with him (*verse 3*). But he sent them hurriedly by boat to the western side (*Mr 6:45f.; Mt 14:22f.*) because clearly the apostles were sympathetic with the revolutionary impulse of the crowd. Then Jesus sent the multitudes away also and went up into the mountain alone. He was alone in every sense, for no one but the Father understood him at this stage, not even his own disciples. He went up to pray (*Mr 6:46; Mt 14:23*).

6:16 **{When evening came}** (*\h“s opsia egeneto*). "The late hour" (*\h“ra\ understood*), and so in late Greek the adjective is used as a substantive. It is late evening (*real evening*), not the early evening in mid-afternoon (*Mt 14:15*). The disciples were in no hurry to start back to Bethsaida in Galilee (*Mr 6:45*), Capernaum in John (*Joh 6:17*).

6:17 **{Were going}** (*\rchonto*). Picturesque imperfect. **{It was now dark}** (*\skotia ˆdˆ egegonei*). Past perfect active of *\ginomai*. While they were going, "darkness had already come." **{And Jesus had not yet come to them}** (*\kai ouk elˆluthei pros autous ho Iˆsous*). Another past perfect active of *\erchomai* with negative *\oup“*. Darkness had come, but Jesus had not come, while they were going over the sea. The tenses in these verses are very graphic.

6:18 **{And the sea was rising}** (*\hˆ te thalassa diegeireto*). Imperfect (*without augment*) passive of *\diegeir“*, late compound to wake up thoroughly, to arouse. **{By reason of a great wind that blew}** (*\anemou megalou pneontos*). Genitive absolute with present active participle of *\pne“*, to blow, "a great wind blowing."

6:19 **{When therefore they had rowed}** (*\elˆlakotes oun*). Perfect active participle of *\elaun“*, old verb to march (*Xenophon*), to drive (*Jas 3:4*), to row (*Mr 6:48*). **{Furlongs}** (*\stadious*). Stadia, accusative of extent of space, a little over halfway across, "in the midst of the sea" (*Mr 6:47*). It was about forty stadia (*six miles*) across. **{They behold}** (*\the“rousin*). Graphic dramatic present active indicative of *\the“re“*, vividly preserving the emotions of the disciples. **{Walking}** (*\peripatounta*). Present active participle in the accusative

case agreeing with \Iˆsoun\. {**Drawing nigh unto the boat**} (\eggus tou ploiou ginomenon\). Present middle participle of \ginomai\ describing the process. "Coming near the boat." They behold Jesus slipping closer and closer to them on the water. {**They were afraid**} (\ephobˆthˆsan\). Ingressive aorist passive indicative of \phobeomai\, "they became afraid." Sudden change to the regular historical sequence.

6:20 {**Be not afraid**} (\mˆ phobeisthe\). Prohibition with \mˆ\ and present middle imperative of \phobeomai\. So in Mr 6:50 (**Mt 14:27**). John does not tell that the disciples thought Jesus was an apparition (**Mr 6:49; Mt 14:26**), nor does he give the account of Peter walking on the water (**Mt 14:28-31**).

6:21 {**They were willing therefore**} (\ˆthelon oun\). Inchoative imperfect, "they began to be willing." This does not contradict Mr 6:51 as Bernard thinks. Both Jesus and Peter climbed into the boat. {**Whither they were going**} (\eis hˆn hupˆgon\). Progressive imperfect active, "to which land they had been going" (*intransitive use of \hupagˆ\, to lead under, to go under or away as in verse 67; 7:33; 12:11; 18:8.*)

6:22 {**Which stood**} (\ho hestˆkˆs\). Perfect active (*intransitive*) participle of \histˆmi\, to put, to stand. Jesus had sent the multitudes away the evening before (**Mr 6:45; Mt 14:22**), but evidently some did not go very far, still lingering in excitement on the eastern side of the lake next morning. {**Boat**} (\ploiarion\). Diminutive of \ploion\, little boat (**Mr 3:9**). {**Entered not with**} (\ou suneisˆlthen\). Second aorist active of the double compound verb \suneiserchomai\, followed by associative instrumental case \mathˆtais\. {**Went away alone**} (\monoi apˆlthon\). Second aorist active indicative of \aperchomai\, to go away or off. \Monoi\ is predicate nominative. These people noted these three items.

6:23 {**Howbeit**} (\alla\). Verse 23 is really an explanatory parenthesis in this long sentence. Tiberias, capital of Herod Antipas, diagonally across the lake, is only mentioned in John in the N.T. (**6:1,23; 21:1**). {**Boats**} (\ploia\). Called "little boats" (\ploiaria\) in verse 24.

6:24 {**When the multitude therefore saw**} (\hote oun eiden ho ochlos\). Resumption and clarification of the complicated statements of verse 22. {**That Jesus was not there**} (\hoti

I'sous ouk estin ekei). Present indicative retained in indirect discourse. They still did not understand how Jesus had crossed over, but they acted on the basis of the plain fact. **{They themselves got into}** (*\eneb^san autoi eis*). Second aorist active indicative of *\embain^* followed by *\eis* (*both \en\ and \eis\ together as often in N.T.*). **{Seeking Jesus}** (*\z^tountes ton I'soun*). Present active participle of *\z^te^*. They had a double motive apart from the curiosity explained in verse 22. They had clearly not given up the impulse of the evening before to make Jesus king (**6:15**) and they had hopes of still another bountiful repast at the hands of Jesus as he said (**6:26**).

6:25 {When they found him} (*\heurontes auton*). Second aorist active participle of *\heurisk^*. Found him after search and in the synagogue as John explains (*verse 59*) in Capernaum, perhaps that very synagogue built by a centurion (*Lu 7:5*). **{Rabbi}** (*\Rabbei*). See on *1:38* for this courteous title. **{When camest thou hither?}** (*\pote h^de gegonas;*). Second perfect active indicative of *\ginomai*. "When hast thou come?" We sought you anxiously on the other side of the lake and could not see how you came across (*verses 22-24*).

6:26 {Not because ye saw signs} (*\ouch hoti eidete s^meia*). Second aorist active indicative of the defective verb *\hora^*. They had seen the "signs" wrought by Jesus (*verse 2*), but this one had led to wild fanaticism (*verse 14*) and complete failure to grasp the spiritual lessons. **{But because ye ate of the loaves}** (*\all' hoti ephagete ek t^'n art^'n*). Second aorist active indicative of *\esthi^*, defective verb. **{Ye were filled}** (*\echortasth^te*). First aorist passive indicative of *\chortaz^*, from *\chortos* (*grass*) as in verse 10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

6:27 {Work not for} (*\m^ ergazesthe*). Prohibition with *\m^* and present middle imperative of *\ergazomai*, old verb from *\ergon*, work. **{The meat}** (*\t^'n br^'sin*). The act of eating (*Ro 14:17*), corrosion (*Mt 6:19*), the thing eaten as here (*2Co 9:10*). See on *Joh 4:32*. **{Which perisheth}** (*\t^'n apollumen^'n*). Present middle participle of *\apollumi*. They were already hungry again. **{Unto eternal life}** (*\eis z^'n ai^'nion*). Mystical metaphor quite beyond this crowd hungry only for more loaves and fishes. Bernard thinks that John has here put together various sayings of Christ

to make one discourse, a gratuitous interpretation. **{Will give}** (*\d“sei*). Future active indicative of *\did“mi*. The outcome is still future and will be decided by their attitude towards the Son of man (*verse 51*). **{For him the Father, even God, hath sealed}** (*\touton gar ho patˆr esphragisen ho theos*). Literally, "For this one the Father sealed, God." First aorist active indicative of *\sphragiz“*, to seal. See elsewhere in Joh 3:33 (*attestation by man*). Sealing by God is rare in N.T. (*2Co 1:22; Eph 1:13; 4:30*). It is not clear to what item, if any single one, John refers when the Father set his seal of approval on the Son. It was done at his baptism when the Holy Spirit came upon him and the Father spoke to him. Cf. 5:37.

6:28 **{What must we do?}** (*\Ti poi“men;*). Present active deliberative subjunctive of *\poie“*, "What are we to do as a habit?" For the aorist subjunctive (*\poiˆs“men*) in a like question for a single act see Lu 3:10. For the present indicative (*\poioumen*) of inquiry concerning actual conduct see Joh 11:47 (*what are we doing?*). **{That we may work the works of God}** (*\hina ergaz“metha ta erga tou theou*). Final clause with *\hina* and the present middle subjunctive, "that we may go on working the works of God." There may have been an element of vague sincerity in this question in spite of their supercilious attitude.

6:29 **{The work of God that ye believe}** (*\to ergon tou theou hina pisteuˆte*). In 1Th 1:3 Paul speaks of "your work of faith" (*\hum“n tou ergou tˆs piste“s*). So here Jesus terms belief in him as the work of God. These Jews were thinking of various deeds of the Pharisaic type and rules. Jesus turns their minds to the central fact. "This simple formula contains the complete solution of the relation of faith and works" (*Westcott*). Note the present active subjunctive *\pisteuˆte*, "that ye may keep on believing." **{On him whom he hath sent}** (*\eis hon apesteilen ekeinos*). The pronominal antecedent (*\eis touton hon*) is omitted and the preposition *\eis* is retained with the relative *\hon* really the direct object of *\apesteilen* (*sent*). Note *\ekeinos* for God (*emphatic he*).

6:30 **{For a sign}** (*\sˆmeion*). Predicate accusative, as a sign, with *\ti* (*what*). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (*verse 26*). **{That we may see, and believe thee}** (*\hina id“men kai pisteus“men*). Purpose clause with *\hina* and the second

aorist (*ingressive*) active subjunctive of \hora“\ and the first aorist (*ingressive*) active subjunctive of \pisteu“\, "that we may come to see and come to have faith in thee." It is hard to have patience with this superficial and almost sneering mob. {**What workest thou?**} (\Ti ergaz^i;). They not simply depreciate the miracle of the day before, but set up a standard for Jesus.

6:31 {**Ate the manna**} (\to manna ephagon\). The rabbis quoted Ps 72:16 to prove that the Messiah, when he comes, will outdo Moses with manna from heaven. Jesus was claiming to be the Messiah and able to give bread for eternal life (*verse 27*). Lightfoot (*Biblical Essays*, p. 152) says: "The key to the understanding of the whole situation is an acquaintance with the national expectation of the greater Moses." They quote to Jesus Ex 16:15 (*of. Nu 11:7; 21:5; De 8:3*). Their plea is that Moses gave us bread "from heaven" (\ek tou ouranou\). Can Jesus equal that deed of Moses?

6:32 {**It was not Moses that gave you**} (\ou M^us^s ed^ken humin\). "Not Moses gave you." Blunt and pointed denial (*aorist active indicative of \did^mi*) that Moses was the giver of the bread from heaven (*the manna*). Moses was not superior to Christ on this score. {**But my Father**} (\all ho pat^r mou\). Not "our Father," but same claim as in 5:17f. Which caused so much anger in Jerusalem. {**Gives**} (\did^sin\). Present active indicative, not aorist (\ed^ken\). Continual process. {**The true bread out of heaven**} (\ton arton ek tou ouranou ton al^thinon\). "The bread out of heaven" as the manna and more "the genuine bread" of which that was merely a type. On \al^thinon\ see 1:9; 4:23.

6:33 {**The bread of God**} (\ho artos tou theou\). All bread is of God (*Mt 6:11*). The manna came down from heaven (*Nu 11:9*) as does this bread (\ho katabain^n\). Refers to the bread (\ho artos\, *masculine*). Bernard notes that this phrase (*coming down*) is used seven times in this discourse (*33,38,41,42,50,51,58*). {**Giveth life**} (\z^an didous\). Chrysostom observes that the manna gave nourishment (\troph^), but not life (\z^an\). This is a most astounding statement to the crowd.

6:34 {**Lord**} (\Kurie\). Used now instead of _Rabbi_ (25) though how much the people meant by it is not clear. {**Evermore give us this bread**} (\pantote dos h^min ton arton touton\). Second aorist active imperative second singular like \dos\ in Mt 6:11 (*urgent petition*). What kind of bread do they mean? The Jewish

commentaries and Philo speak of the manna as typifying heavenly bread for the soul. Paul in 1Co 10:3 seems to refer to the manna as "spiritual food." Like the woman at the well (**4:15**) they long "always" to have "this bread," a perpetual supply. It is probably to this crowd as the water in 4:15 was to the woman.

6:35 **{I am the bread of life}** (*\Eg“ eimi ho artos t^s z“^s*).

This sublime sentence was startling in the extreme to the crowd.

Philo does compare the manna to the *\theios logos* in an allegorical sense, but this language is far removed from Philo's vagueness. In the Synoptics (**Mr 14:22; Mt 26:26; Lu 22:19**)

Jesus uses bread (*\artos*) as the symbol of his body in the Lord's Supper, but here Jesus offers himself in place of the loaves and fishes which they had come to seek (**24,26**). He is

the bread of life in two senses: it has life in itself, the living bread (**51**), and it gives life to others like the water

of life, the tree of life. John often has Jesus saying "I am" (*\eg“ eimi*).

As also in 6:41,48,51; 8:12; 10:7,9,11,14; 11:25; 14:6; 15:1,5. **{He that cometh to me}** (*\ho erchomenos pros eme*).

The first act of the soul in approaching Jesus. See also verse

37. **{Shall not hunger}** (*\ou m^ peinas^i*). Strong double

negative *\ou me* with first aorist (*ingressive*) active

subjunctive, "shall not become hungry." **{He that believeth on me}**

(*\ho pisteu“n eis eme*). The continuous relation of trust after

coming like *\pisteu^te* (*present tense*) in verse 29. See both

verbs used together also in 7:37f. **{Shall never thirst}** (*\ou m^ dips^sei p“pote*). So the old MSS. the future active indicative

instead of the aorist subjunctive as above, an even stronger form of negation with *\p“pote* (**1:18**) added.

6:36 **{That ye have seen me}** (*\hoti kai he“rakate me*). It is not

certain that *\me* is genuine. If not, Jesus may refer to verse

26. If genuine, some other saying is referred to that we do not

have. Note *\kai* (*also or even*). **{And yet believe not}** (*\kai ou pisteuete*). Use of *\kai* = and yet.

6:37 **{All that}** (*\pfn ho*). Collective use of the neuter

singular, classic idiom, seen also in 6:39; 17:2,24; 1Jo 5:4.

Perhaps the notion of unity like *\hen* in 17:21 underlies this

use of *\pfn ho*. **{Giveth me}** (*\did“sin moi*). For the idea that

the disciples are given to the Son see also 6:39,65; 10:29;

17:2,6,9,12,24; 18:9. **{I will in no wise cast out}** (*\ou m^*

ekbal“ ex“). Strong double negation as in verse 35 with second

aorist active subjunctive of \ball“\ . Definite promise of Jesus to welcome the one who comes.

6:38 **{I am come down}** (\katabeb^ka\). Perfect active indicative of \katabain“\ . See on ~33 for frequent use of this phrase by Jesus. Here \apo\ is correct rather than \ek\ with \tou ouranou\ . **{Not to do}** (\ouch hina poi“\). "Not that I keep on doing" (*final clause with \hina\ and present active subjunctive of \poie“*). **{But the will}** (\alla to thel^ma\). Supply \hina poi“\ after \alla\, "but that I keep on doing." This is the fulness of joy for Jesus, to do his Father's will (4:34; 5:30).

6:39 **{That of all that which}** (\hina pfn ho\). Literally, "That all which" (*see verse 37 for \pan ho*), but there is a sharp anacoluthon with \pfn\ left as _nominativus pendens_. **{I should lose nothing}** (\m^apoles“ ex autou\). Construed with \hina\, "that I shall not lose anything of it." \Apoles“\, from \apollumi\, can be either future active indicative or first aorist active subjunctive as is true also of \anast^s“\ (*from \anist^mi*), "I shall raise up." **{At the last day}** (\t^i eschat^i hemerfi\). Locative case without \en\ . Only in John, but four times here (39,40,44,54) "with the majesty of a solemn refrain." In 7:37 it is the last day of the feast of tabernacles, but in 11:24; 12:48 of the day of judgment as here. Christ is the Agent of the general resurrection in 5:28 as in 1Co 15:22 while here only the resurrection of the righteous is mentioned.

6:40 **{Should have eternal life}** (\ech^i z“^n ai“nion\). Present active subjunctive with \hina\, "that he may keep on having eternal life" as in 3:15,36. **{Beholdeth}** (\the“r“n\). With the eye of faith as in 12:45. **{And I will raise him up}** (\kai anast^s“\). Future active indicative (*volitive future, promise*) as in 54.

6:41 **{Murmured}** (\egogguzon\). Imperfect active of the onomatopoetic verb \gogguz“\, late verb in LXX (*murmuring against Moses*), papyri (*vernacular*), like the cooing of doves or the buzzing of bees. These Galilean Jews are puzzled over what Jesus had said (*verses 33,35*) about his being the bread of God come down from heaven.

6:42 **{How doth he now say?}** (\P“s nun legei;\). They knew Jesus as the son of Joseph and Mary. They cannot comprehend his claim

to be from heaven. This lofty claim puzzles sceptics today.

6:43 {**Murmur not**} (*\m^ gogguzete*). Prohibition with *\m^* and the present active imperative, "stop murmuring" (*the very word of verse 41*). There was a rising tide of protest.

6:44 {**Except the Father draw him**} (*\ean m^ helkus^i auton*). Negative condition of third class with *\ean m^* and first aorist active subjunctive of *\helku^*, older form *\helk^*, to drag like a net (*Joh 21:6*), or sword (*18:10*), or men (*Ac 16:19*), to draw by moral power (*12:32*), as in Jer 31:3. *\Sur^*, the other word to drag (*Ac 8:3; 14:19*) is not used of Christ's drawing power. The same point is repeated in verse 65. The approach of the soul to God is initiated by God, the other side of verse 37. See Ro 8:7 for the same doctrine and use of *\oude dunatai* like *\oudeis dunatai* here.

6:45 {**Taught of God**} (*\didaktoi theou*). A free quotation from Isa 54:13 with this phrase in the LXX. There is here the ablative case *\theou* with the passive verbal adjective *\didaktoi* (*Robertson, _Grammar_, p. 516*). In 1Th 4:9 we have the compound verbal *\theodidaktoi*. The same use of *\didaktos* with the ablative occurs in 1Co 2:13. {**And hath learned**} (*\kai math^"n*). Second aorist active participle of *\manthan^*. It is not enough to hear God's voice. He must heed it and learn it and do it. This is a voluntary response. This one inevitably comes to Christ.

6:46 {**This one has seen the Father**} (*\houtos he^"raken ton patera*). Perfect active indicative of *\hora^*. With the eyes no one has seen God (*1:18*) save the Son who is "from God" in origin (*1:1,14; 7:29; 16:27; 17:8*). The only way for others to see God is to see Christ (*14:9*).

6:47 {**He that believeth**} (*\ho pisteu^"n*). This is the way to see God in Christ.

6:48 {**I am the bread of life**} (*\eg^ eimi ho artos t^s z^"s*). Jesus repeats the astounding words of verse 35 after fuller explanation. The believer in Christ has eternal life because he gives himself to him.

6:49 {**And they died**} (*\kai apethanon*). Physical death. The manna did not prevent death. But this new manna will prevent spiritual

death.

6:50 {**That a man may eat thereof, and not die**} (\hina tis ex autou phagⁱ kai m^a apothanⁱ). Purpose clause with \hina\ and the second aorist active subjunctive of \esthi“\ and \apothn^{sk}“. The wonder and the glory of it all, but quite beyond the insight of this motley crowd.

6:51 {**The living bread**} (\ho artos ho zⁿ). "The bread the living." Repetition of the claim in 35,41,48, but with a slight change from \z^s\ to \zⁿ\ (*present active participle of \za“*). It is alive and can give life. See 4:10 for living water. In Re 1:17 Jesus calls himself the Living One (\ho zⁿ). {**For ever**} (\eis ton ai^{na}). Eternally like \ai^{nion}\ with \zⁿ\ in 47. {**I shall give**} (\eg^a d^as“). Emphasis on \eg“\ (*I*). Superior so to Moses. {**Is my flesh**} (\h^a sarx mou estin\). See on 1:14 for \sarx\ the Incarnation. This new idea creates far more difficulty to the hearers who cannot grasp Christ's idea of self-sacrifice. {**For the life of the world**} (\huper t^s tou kosmou z^s). Over, in behalf of, \huper\ means, and in some connexions instead of as in 11:50. See 1:30 for the Baptist's picture of Christ as the Lamb of God that taketh away the sin of the world. See also 3:17; 4:42; 1Jo 3:16; Mt 20:28; Ga 3:13; 2Co 5:14f.; Ro 5:8. Jesus has here presented to this Galilean multitude the central fact of his atoning death for the spiritual life of the world.

6:52 {**Strove**} (\emachonto\). Imperfect (*inchoative*) middle of \machomai\, to fight in armed combat (**Ac 7:26**), then to wage a war of words as here and 2Ti 2:24. They were already murmuring (**41**), now they began bitter strife with one another over the last words of Jesus (**43-51**), some probably seeing a spiritual meaning in them. There was division of opinion about Jesus in Jerusalem also later (**7:12,40; 9:16; 10:19**). {**How can?**} (\P^as dunatai;). The very idiom used by Nicodemus in 3:4,9. Here scornful disbelief. {**This man**} (\houtos\). Contemptuous use pictured in verse 42. {**His flesh to eat**} (\tⁿ sarka autou phagein\). As if we were cannibals! Some MSS. do not have \autou\, but the meaning is clear. The mystical appropriation of Christ by the believer (**Ga 2:20; Eph 3:17**) they could not comprehend, though some apparently were against this literal interpretation of "flesh" (\sarx\).

6:53 {**Except ye eat**} (\ean m^a phag^{te}). Negative condition of

third class with second aorist active subjunctive of \esthi“\.

Jesus repeats the statement in verses 50,51. Note change of \mou\ (**my**) in verse 51 to \tou huiou tou anthr“pou\ with same idea. {**And drink his blood**} (\kai piˆte autou to haima\). Same condition with second aorist active subjunctive of \pin“\.

This addition makes the demand of Jesus seem to these Jews more impossible than before if taken in a baldly literal sense. The only possible meaning is the spiritual appropriation of Jesus Christ by faith (**verse 47**), for "ye have not life in yourselves" (\ouk echete zˆn en heautois\). Life is found only in Christ.

6:54 {**He that eateth**} (\ho tr“g“n\). Present active participle for continual or habitual eating like \pisteuete\ in verse 29.

The verb \tr“g“\ is an old one for eating fruit or vegetables and the feeding of animals. In the N.T. it occurs only in Joh 6:54,56,58; 13:18; Mt 24:38. Elsewhere in the Gospels always \esthi“\ or \ephagon\ (**defective verb with \esthi“**). No distinction is made here between \ephagon\ (**48,50,52,53,58**) and \tr“g“\ (**54,56,57,58**). Some men understand Jesus here to be speaking of the Lord's Supper by prophetic forecast or rather they think that John has put into the mouth of Jesus the sacramental conception of Christianity by making participation in the bread and wine the means of securing eternal life. To me that is a violent misinterpretation of the Gospel and an utter misrepresentation of Christ. It is a grossly literal interpretation of the mystical symbolism of the language of Jesus which these Jews also misunderstood. Christ uses bold imagery to picture spiritual appropriation of himself who is to give his life-blood for the life of the world (**51**). It would have been hopeless confusion for these Jews if Jesus had used the symbolism of the Lord's Supper. It would be real dishonesty for John to use this discourse as a propaganda for sacramentalism. The language of Jesus can only have a spiritual meaning as he unfolds himself as the true manna.

6:55 {**Meat indeed**} (\alˆthˆs br“sis\). So the best MSS., "true food." See on 4:32 for \br“sis\ as equal to \br“ma\ (**a thing eaten**). {**Drink indeed**} (\alˆthˆs posis\). Correct text, "true drink." For \posis\ see Ro 14:17; Col 2:16 (**only N.T. examples**).

6:56 {**Abideth in me and I in him**} (\en emoi menei kag“ en aut“i\). Added to the phrase in 54 in the place of \echei zˆn

ai“nion\ (*has eternal life*). The verb \men“\ (*to abide*) expresses continual mystical fellowship between Christ and the believer as in 15:4-7; 1Jo 2:6,27,28; 3:6,24; 4:12,16. There is, of course, no reference to the Lord's Supper (*Eucharist*), but simply to mystical fellowship with Christ.

6:57 {**The living Father**} (\ho z“n pat^r\). Nowhere else in the N.T., but see 5:26 and "the living God" (*Mt 16:16; 2Co 6:16*). The Father is the source of life and so "I live because of the Father" (\kag“ z“ dia ton patera\). {**He that eateth me**} (\ho tr“g“n me\). Still bolder putting of the mystical appropriation of Christ (*51,53,54,56*). {**Because of me**} (\di' eme\). The same idea appears in 14:19: "Because I live ye shall live also." See 11:25. Jesus Christ is our ground of hope and guarantee of immortality. Life is in Christ. There is no real difficulty in this use of \dia\ with the accusative as with \dia ton patera\ just before. It occurs also in 15:3. As the Father is the fount of life to Christ, so Christ is the fount of life to us. See 1Jo 4:9 where \dia\ is used with the genitive (\di' autou\) as the intermediate agent, not the ground or reason as here.

6:58 {**This is the bread**} (\houtos estin ho artos\). Summary and final explanation of the true manna (*from verse 32 on*) as being Jesus Christ himself.

6:59 {**In the synagogue**} (\en sunag“g^i\). Definite like our in church, though article absent. Only use of the word in John except 18:20. "Among the ruins at _Tell Hum_, the probable site of Capernaum, have been found among the remains of a synagogue a block of stone perhaps the lintel, carved with a pot of manna, and with a pattern of vine leaves and clusters of grapes" (*Vincent*).

6:60 {**A hard saying**} (\skl^ros\). "This saying is a hard one." Old adjective, rough, harsh, dried hard (*from \skell“\, to dry*), probably the last saying of Jesus that he was the bread of life come down from heaven and they were to eat him. It is to be hoped that none of the twelve joined the many disciples in this complaint. {**Hear it**} (\autou akouein\). Or "hear him," hear with acceptance. For \akou“\ with the genitive see 10:3,16,27.

6:61 {**Knowing in himself**} (\eid“s en heaut“i\). Second perfect active participle of \oida\. See 2:25 for this supernatural insight into men's minds. {**Murmured**} (\gogguzousin\). Present

active indicative retained in indirect discourse. See 41 for \gogguz“. {**At this**} (\peri toutou\). "Concerning this word." {**Cause to stumble**} (\skandalizei\). Common Synoptic verb from \skandalon\ for which see Mt 5:29. In John again only in 16:1.

6:62 {**What then if ye should behold**} (\ean oun the“r^te\). No "what" in the Greek. Condition of third class with \ean\ and present active subjunctive, "if ye then behold." {**Ascending**} (\anabainonta\). Present active participle picturing the process. {**Where he was before**} (\hopou ^n to proteron\). Neuter articular adjective as adverb (*accusative of general reference, at the former time as in 9:8; Ga 3:13*). Clear statement of Christ's pre-existence in his own words as in 3:13; 17:5 (*cf. 1:1-18*).

6:63 {**That quickeneth**} (\to z“opoion\). Articular present active participle of \z“opoie“\ for which see 5:21. For the contrast between \pneuma\ (*spirit*) and \sarx\ (*flesh*) see already 3:6. {**The words**} (\ta r^mata\). Those in this discourse (*I have just spoken, lelal^ka*), for they are the words of God (3:34; 8:47; 17:8). No wonder they "are spirit and are life" (\pneuma estin kai z“^ estin\). The breath of God and the life of God is in these words of Jesus. Never man spoke like Jesus (7:46). There is life in his words today.

6:64 {**That believe not**} (\hoi ou pisteuousin\). Failure to believe kills the life in the words of Jesus. {**Knew from the beginning**} (\^idei ex arch^s\). In the N.T. we have \ex arch^s\ only here and 16:4, but \ap' arch^s\ in apparently the same sense as here in 15:27; 1Jo 2:7,24; 3:11 and see Lu 1:2; 1Jo 1:1. From the first Jesus distinguished between real trust in him and mere lip service (2:24; 8:31), two senses of \pisteu“\.

{**Were**} (\eisin\). Present active indicative retained in indirect discourse. {**And who it was that should betray him**} (\kai tis estin ho parad“s“^n\). Same use of \estin\ and note article and future active participle of \paradid“mi\, to hand over, to betray. John does not say here that Jesus knew that Judas would betray him when he chose him as one of the twelve, least of all that he chose him for that purpose. What he does say is that Jesus was not taken by surprise and soon saw signs of treason in Judas. The same verb is used of John's arrest in Mt 4:12. Once Judas is termed traitor (\prodot^s\ in Lu 6:16. Judas had gifts and was given his opportunity. He did not have to betray Jesus.

6:65 {**Except it be given him of the Father**} (\ean m[^] i dedomenon aut[^] i ek tou patros\). Condition of third class with \ean m[^]\ and periphrastic perfect passive subjunctive of \did[^]mi\. Precisely the same point as in verse 44 where we have \helkus[^]i\ instead of \i dedomenon\. The impulse to faith comes from God. Jesus does not expect all to believe and seems to imply that Judas did not truly believe.

6:66 {**Upon this**} (\ek toutou\). Same idiom in 19:12. "Out of this saying or circumstance." Jesus drew the line of cleavage between the true and the false believers. {**Went back**} (\ap[^]lthon eis ta opis[^]\). Aorist (*ingressive*) active indicative of \aperchomai\ with \eis ta opis[^]\, "to the rear" (*the behind things*) as in 18:6. {**Walked no more with him**} (\ouketi met' autou periepatoun\). Imperfect active of \peripate[^]\. The crisis had come. These half-hearted seekers after the loaves and fishes and political power turned abruptly from Jesus, walked out of the synagogue with a deal of bluster and were walking with Jesus no more. Jesus had completely disillusioned these hungry camp-followers who did not care for spiritual manna that consisted in intimate appropriation of the life of Jesus as God's Son.

6:67 {**Would ye also go away?**} (\M[^] kai humeis thelete hupagein; \). Jesus puts it with the negative answer (\m[^]\) expected. See 21:5 where Jesus also uses \m[^]\ in a question. Judas must have shown some sympathy with the disappointed and disappearing crowds. But he kept still. There was possibly restlessness on the part of the other apostles.

6:68 {**Lord, to whom shall we go?**} (\Kurie, pros tina apeleusometha; \). Peter is the spokesman as usual and his words mean that, if such a thought as desertion crossed their minds when the crowd left, they dismissed it instantly. They had made their choice. They accepted these very words of Jesus that had caused the defection as "the words of eternal life."

6:69 {**We have believed**} (\h[^]meis pepisteukamen\). Perfect active indicative of \pisteu[^]\, "We have come to believe and still believe" (*verse 29*). {**And know**} (\kai egn[^]kamen\). Same tense of \gin[^]sk[^]\, "We have come to know and still know." {**Thou art the Holy One of God**} (\su ei ho hagios tou theou\). Bernard follows those who believe that this is John's report of the same

confession given by the Synoptics (*Mr 8:27f.; Mt 16:13-20; Lu 9:18f.*), an utterly unjustifiable conclusion. The details are wholly different. Here in the synagogue in Capernaum, there on Mt. Hermon near Caesarea Philippi. What earthly difficulty is there in supposing that Peter could make a noble confession twice? That is to my mind a wooden conception of the apostles in their growing apprehension of Christ.

6:70 {**And one of you is a devil**} (*\kai ex hum“n heis diabolos estin*). Jesus does not say that Judas was a devil when he chose him, but that he is one now. In 13:2,27 John speaks of the devil entering Judas. How soon the plan to betray Jesus first entered the heart of Judas we do not know (*12:4*). One wonders if the words of Jesus here did not cut Judas to the quick.

6:71 {**Of Simon Iscariot**} (*\Sim“nos Iskari“tou*). So his father was named Iscariot also, a man of Kerioth (*possibly in Judah, Jos 15:25, possibly in Moab, Jer 48:24*), not in Galilee. Judas was the only one of the twelve not a Galilean. The rest of the verse is like 12:4. {**One of the twelve**} (*\heis ek t“n d“deka*). The eternal horror of the thing.

7:1 **{After these things}** (*\meta tauta*). John's favourite general note of the order of events. Bernard conceives that the events in 7:1-14 follow 7:15-24 and both follow chapter 5, not chapter 6, a wholly needless readjustment of the narrative to suit a preconceived theory. John simply supplements the narrative in the Synoptics at points deemed important. He now skips the period of withdrawal from Galilee of about six months (*from passover to tabernacles*). **{Walked}** (*\periepatei*). Imperfect active, a literal picture of the itinerant ministry of Jesus. He has returned to Galilee from the region of Caesarea Philippi. He had been avoiding Galilee as well as Judea for six months. **{For he would not walk in Judea}** (*\ou gar ^thelen en t'i Ioudaifi*). Imperfect active of *\theI^* picturing the attitude of refusal to work in Judea after the events in chapter 5 (*perhaps a year and a half before*). **{Sought to kill}** (*\ez^toun apokteinai*). Imperfect active again, progressive attitude, had been seeking to kill him as shown in 5:18 where the same words occur.

7:2 **{The feast of tabernacles}** (*\h^ sk^nop^gia*). Only New Testament example of this word (*\sk^n^*, *tent*, *\p^gnumi*, *to fasten as in Heb 8:2*). Technical name of this feast (*De 16:13; Le 23:34,43*). It began on the 15th of the month Tisri (*end of September*) and lasted seven days and finally eight days in post-exilic times (*Ne 8:18*). It was one of the chief feasts of the Jews.

7:3 **{His brethren}** (*\hoi adelphoi autou*). "His brothers" (*half-brothers actually*), who "were not believing on him" (*\oude episteuon eis auton*) as stated in verse 5. They were hostile to the Messianic assumptions of Jesus, a natural attitude as one can well see, though at first they were friendly (*2:12*). **{Depart hence}** (*\metab^thi enteuthen*). Second aorist active imperative of *\metabain^*, to pass to another place (*5:24; 13:1*). It was impertinence on their part. **{That thy disciples also may behold}** (*\hina kai hoi math^tai sou the^r^sousin*). Final clause with *\hina* and the future active indicative of *\the^re^*. Jesus had many disciples in Judea at the start (*2:23; 4:1*) and had left it because of the jealousy of the Pharisees

over his success (4:3). The brothers may have heard of the great defection in the synagogue in Capernaum (6:66), but the advice is clearly ironical. {Which thou doest} (\ha poieis\). To what works they refer by this language we do not know. But Jesus had been away from Galilee for some months and from Judea for a year and a half. Perhaps the brothers of Jesus may actually have been eager to rush Jesus into the hostile atmosphere of Jerusalem again.

7:4 {In secret} (\en krupt“i\). See Mt 6:4,6 for this phrase. {Openly} (\en parr“sifi\). "In public" (\pfn, r^sis\, telling it all). See on Mt 8:32. Common in John (7:13,26; 10:24; 16:25,29; 18:20; here again contrasted with \en krupt“i\). It is wise advice in the abstract that a public teacher must allow inspection of his deeds, but the motive is evil. They might get Jesus into trouble. \If thou doest these things\ (\ei tauta poieis\). This condition of the first class assumes the reality of the deeds of Jesus, but the use of the condition at all throws doubt on it all as in Mt 4:3,6. {Manifest thyself} (\phaner“son seauton\). First aorist active imperative of \phanero“\ . {To the world} (\t“i kosm“i\). Not just to "thy disciples," but to the public at large as at the feast of tabernacles. See 8:26; 14:22 for this use of \kosmos\.

7:5 {For even his brethren did not believe on him} (\oude gar hoi adelphoi autou episteuon eis auton\). Literally, "For not even were his brothers believing on him." Imperfect tense of \pisteu“\ with sad picture of the persistent refusal of the brothers of Jesus to believe in his Messianic assumptions, after the two rejections in Capernaum (Lu 4:16-31; Mr 6:1-6; Mt 13:54-58), and also after the blasphemous accusation of being in league with Beelzebub when the mother and brothers came to take Jesus home (Mr 3:31-35; Mt 12:46-50; Lu 8:19-21). The brothers here are sarcastic.

7:6 {My time is not yet come} (\ho kairos ho emos oup“ parestin\). Only use with verse 8 of \kairos\ in this Gospel, elsewhere \chronos\ (Joh 5:6) or more often \h“ra\ (2:4) "the predestined hour" (Bernard). Here \kairos\ is the fitting or proper occasion for Christ's manifesting himself publicly to the authorities as Messiah as in verse 8. At the feast of tabernacles Jesus did make such public claims (7:29,33; 8:12,28,38,42,58). \Parestin\ is present active indicative of \pareimi\, old compound, to be by, to be present. The brothers of

Jesus had the regular Jewish obligation to go up to the feast, but the precise day was a matter of indifference to them.

7:7 {**Cannot hate**} (\ou dunatai misein\). Because of "the law of moral correspondence" (*Westcott*), often in John for "inherent impossibility" (*Vincent*). The brothers of Jesus here belong to the unbelieving world (\kosmos\) which is unable to love Jesus (15:18,23,24) and which Jesus had already exposed ("testify," \martur\, 5:42,45). This unbelieving "world" resented the exposure (3:19, cf. 18:37).

7:8 {**Go ye up to the feast**} (\humeis anab^{te} eis tⁿ heortⁿ\). The emphatic word by position is \humeis\ (*ye*) in contrast with \eg\ (*I*). Second aorist active imperative of \anabain\, old and common verb for going up to the feast (2:13) or anywhere. Take your own advice (7:3). {**I go not up yet**} (\eg^{ou} anabain\). So Westcott and Hort after B W L (*Neutral*) while \ou\ (*not*) is read by Aleph D, African Latin, Vulgate, Coptic (*Western*). Some of the early Greek Fathers were puzzled over the reading \ouk\ (*I go not up*) as contradictory to verse 10 wherein it is stated that Jesus did go up. Almost certainly \ouk\ (*not*) is correct and is not really contradictory when one notes in verse 10 that the manner of Christ's going up is precisely the opposite of the advice of the brothers in verses 3,4. "Not yet" (\oup\ is genuine before "fulfilled" (\pepl^r tai\, *perfect passive indicative of pl^{ro}*). One may think, if he will, that Jesus changed his plans after these words, but that is unnecessary. He simply refused to fall in with his brothers' sneering proposal for a grand Messianic procession with the caravan on the way to the feast. He will do that on the journey to the last passover.

7:9 {**He abode still in Galilee**} (\emeinen en tⁱ Galilai^{fi}\). No "still" (\eti\ in the Greek text. The constative aorist active indicative \emeinen\ covers a period of some days.

7:10 {**Were gone up**} (\aneb^{san}\). Second aorist active indicative of \anabain\, not past perfect though the action is antecedent in fact to the following \tote aneb\ . The Greek does not always draw the precise distinction between the merely punctiliar (*aorist*) antecedent action and the past perfect (2:9; 4:45). {**He also**} (\tote autos\). As well as the brothers. {**Not publicly**} (\ou phaner^s\). Against their advice in verse 4, using \phaner^{son}\ (*the very same word stem*). {**But as it were in secret**} (\alla h^s en kruptⁱ\). "Not with the usual caravan of

pilgrims" (**Bernard**). Just the opposite of their advice in verse 4 with the same phrase \en phaner“i\. Plainly Jesus purposely went contrary to the insincere counsel of his brothers as to the manner of his Messianic manifestation. This secrecy concerned solely the journey to Jerusalem, not his public teaching there after his arrival (**7:26,28; 18:20**).

7:11 {**The Jews**} (\hoi Ioudaioi\). The hostile leaders in Jerusalem, not the Galilean crowds (**7:12**) nor the populace in Jerusalem (**7:25**). {**Sought**} (\ez^toun\). Imperfect active of \z^te“, "were seeking," picture of the attitude of the Jewish leaders toward Jesus who had not yet appeared in public at the feast. In fact he had avoided Jerusalem since the collision in chapter 5. The leaders clearly wished to attack him. {**Where is he?**} (\pou estin ekeinos;|. "Where is that one? (*emphatic use of ekeinos* as in **1:8; 9:12**). Jesus had been at two feasts during his ministry (*passover in 2:12ff.; possibly another passover in 5:1*), but he had avoided the preceding passover (**6:4; 7:1**). The leaders in Jerusalem had kept in touch with Christ's work in Galilee. They anticipate a crisis in Jerusalem.

7:12 {**Much murmuring**} (\goggusmos polus\). This Ionic onomatopoeic word is from \gogguz“\ for which verb see 6:41,61; 7:32, for secret displeasure (**Ac 6:1**) or querulous discontent (**Php 2:14**). {**Among the multitudes**} (\en tois ochlois\). "The multitudes" literally, plural here only in John. These different groups were visitors from Galilee and elsewhere and were divided in their opinion of Jesus as the Galileans had already become (**6:66**). {**A good man**} (\agathos\). Pure in motive. See Mr 10:17f.; Ro 5:7 (*absolute sense of God*). Superior to \dikaios\. Jesus had champions in these scattered groups in the temple courts. {**Not so, but he leadeth the multitude astray**} (\ou, alla planfi ton ochlon\). Sharp clash in the crowd. Present active indicative of \plana“, to go astray (**Mt 18:12f.**), like our "planets," to lead others astray (**Mt 24:4,5,11, etc.**). In the end the rulers will call Jesus "that deceiver" (\ekeinos ho planos\, **Mt 27:63**). The Jewish leaders have a following among the crowds as is seen (**7:31f.**).

7:13 {**Howbeit**} (\mentoi\). See 4:27 for this compound particle (\men, toi\), by way of exception, but yet. {**Spake**} (\elalei\). Imperfect active of \lale“, "was speaking," picturing the whispering or secret talk (*{no man openly}*, \oudeis parr^sifi\). Best MSS. do not have \en\ here with \parr^sifi\ (*locative or*

instrumental case of manner) as in 7:26; 10:24; 11:54, but \en\ genuine in 7:4; Col 2:15. This adverbial use of \parr^{sifi}\ is common enough (*Mr 8:37*). {**For fear of the Jews**} (*dia ton phobon tⁿ Ioudaiⁿ*\). Objective genitive. The crowds really feared the Jewish leaders and evidently did not wish to involve Jesus or themselves. See the same phrase and attitude on the part of the disciples in 19:38; 20:19.

7:14 {**But when it was now in the midst of the feast**} (*d^e de t^s heort^s mesous^s*\). Literally, "But feast being already midway." Genitive absolute, present active participle, of \meso^s\, old verb from \mesos\, in LXX, here only in N.T. The feast of tabernacles was originally seven days, but a last day (*verse 37; Le 23:36*) was added, making eight in all. {**And taught**} (*kai edidasken*\). Imperfect active of \didask^s\, probably inchoative, "began to teach." He went up (*aneb^s*\, *effective aorist, arrived*). The leaders had asked (*verse 11*) where Jesus was. There he was now before their very eyes.

7:15 {**Marvelled**} (*ethaumazon*\). Picturesque imperfect active of \thaumaz^s\, "were wondering." After all the bluster of the rulers (*verse 13*) here was Jesus teaching without interruption. {**Knoweth letters**} (*grammata oiden*\). Second perfect active indicative used as present. \Grammata\, old word from \graph^s\, to write, is originally the letters formed (*Ga 6:11*), then a letter or epistle (*Ac 28:21*), then the sacred Scriptures (*Joh 5:47; 2Ti 3:15*), then learning like Latin *_litterae_* and English letters (*Ac 26:24; Joh 7:15*). "The marvel was that Jesus showed Himself familiar with the literary methods of the time, which were supposed to be confined to the scholars of the popular teachers" (*Westcott*). {**Having never learned**} (*m^e memath^k^s*\). Perfect active participle of \manthan^s\ with \m^e\, the usual negative (*subjective*) with the participle. It is not the wisdom of Jesus that disconcerted the Jewish leaders, but his learning (*Marcus Dods*). And yet Jesus had not attended either of the rabbinical theological schools in Jerusalem (*Hillel, Shammai*). He was not a rabbi in the technical sense, only a carpenter, and yet he surpassed the professional rabbis in the use of their own methods of debate. It is sometimes true today that unschooled men in various walks of life forge ahead of men of lesser gifts with school training. See the like puzzle of the Sanhedrin concerning Peter and John (*Ac 4:13*). This is not an argument against education, but it takes more than education to make a real man.

Probably this sneer at Jesus came from some of the teachers in the Jerusalem seminaries. "Christ was in the eyes of the Jews a merely self-taught enthusiast" (*Westcott*).

7:16 {**Mine**} (\em^). Possessive pronoun, "not mine in origin." Jesus denies that he is self-taught, though not a schoolman. {**But his that sent me**} (\alla tou pempantos me\). Genitive case of the articular participle (*first aorist active of \pemp*“\). His teaching is not self-originated nor is it the product of the schools (*see the Talmud in contrast with the New Testament*). Jesus often in John uses this idiom of "the one who sent me" of the Father (4:34; 5:23,24,30,37; 6:38-40,44; 7:16,18,28, etc.). The bold claim is here made by Jesus that his teaching is superior in character and source to that of the rabbis.

7:17 {**If any man willeth to do**} (\ean tis thel^i poiein\). Condition of third class with \ean\ and present active subjunctive \thel^i\ not used as a mere auxiliary verb for the future "will do," but with full force of \thel“\, to will, to wish. See the same use of \thel“\ in 5:40 "and yet ye are not willing to come" (\kai ou thelete elthein\). {**He shall know**} (\gn“setai\). Future middle indicative of \gin“sk“\. Experimental knowledge from willingness to do God's will. See this same point by Jesus in 5:46; 18:37. There must be moral harmony between man's purpose and God's will. "If there be no sympathy there can be no understanding" (*Westcott*). Atheists of all types have no point of contact for approach to the knowledge of Christ. This fact does not prove the non-existence of God, but simply their own isolation. They are out of tune with the Infinite. For those who love God it is also true that obedience to God's will brings richer knowledge of God. Agnostic and atheistic critics are disqualified by Jesus as witnesses to his claims. {**Of God**} (\ek tou theou\). Out of God as source. {**From myself**} (\ap' emautou\). Instead of from God.

7:18 {**From himself**} (\aph' heautou\). This kind of teacher is self-taught, pushes his own ideas, presses his own claims for position and glory, "blows his own horn" as we say. Jesus is the other type of teacher, seeks the glory of the one who sent him, whose herald and ambassador he is. {**The same**} (\houtos\). "This one." {**Unrighteousness**} (\adikia\). Old word from \adikos\ (\a|privative and \dik^). Here in contrast with "true" (\al^th^s\). See 2Th 2:10; 1Co 13:6 for the deceit of unrighteousness in contrast with truth as here.

7:19 {**And yet**} (\kai\). Clear use of \kai\ in the adversative sense of "and yet" or "but." They marvelled at Christ's "ignorance" and boasted of their own knowledge of the law of Moses. And yet they violated that law by not practising it. {**Why seek ye to kill me?**} (\Ti me z^hteite apokteinai;\). A sudden and startling question as an illustration of their failure to do the law of Moses. Jesus had previously known (5:39,45-47) that the Jews really rejected the teaching of Moses while professing to believe it. On that very occasion they had sought to kill him (5:18), the very language used here. Apparently he had not been to Jerusalem since then. He undoubtedly alludes to their conduct then and charges them with the same purpose now.

7:20 {**The multitude**} (\ho ochlos\). Outside of Jerusalem (*the Galilean crowd as in verses 11f.*) and so unfamiliar with the effort to kill Jesus recorded in 5:18. It is important in this chapter to distinguish clearly the several groups like the Jewish leaders (7:13,15,25,26,30,32, etc.), the multitude from Galilee and elsewhere (10-13,20,31,40,49), the common people of Jerusalem (25), the Roman soldiers (45f.). {**Thou hast a devil**} (\daimonion echeis\). "Demon," of course, as always in the Gospels. These pilgrims make the same charge against Jesus made long ago by the Pharisees in Jerusalem in explanation of the difference between John and Jesus (Mt 11:18; Lu 7:33). It is an easy way to make a fling like that. "He is a monomaniac labouring under a hallucination that people wish to kill him" (Dods).

7:21 {**One work**} (\hen ergon\). Direct allusion to the healing of the impotent man when in Jerusalem before (5:1ff.). He had wrought others before (2:23; 4:45), but this one on the Sabbath caused the rulers to try to kill Jesus (5:18). Some wondered then, others had murder in their hearts. This crowd here is ignorant.

7:22 {**For this cause**} (\dia touto\). Some would take this phrase with the preceding verb \thaumazete\ (*ye marvel for this cause*). {**Hath given**} (\ded^hken\). Present active indicative of \did^hmi\ (*permanent state*). {**Not that it is of Moses, but of the fathers**} (\ouch hoti ek tou M^huse^s estin all' ek t^hn pater^hn\). A parenthesis to explain that circumcision is older in origin than Moses. {**And on the sabbath ye circumcise**} (\kai en sabbat^hi peritemnete\). Adversative use of \kai\=and yet as in 19. That is to say, the Jews keep one law (*circumcision*) by violating

another (*on the Sabbath, the charge against him in chapter 5, healing on the Sabbath*).

7:23 {**That the law of Moses may not be broken**} (*\hina m^ luth^i ho nomos M^use^s*). Purpose clause with negative *\m^* and first aorist passive subjunctive of *\lu^*. They are punctilious about their Sabbath rules and about circumcision on the eighth day. When they clash, they drop the Sabbath rule and circumcise. {**Are ye wroth with me?**} (*\emoi cholfte;*). Old word from *\chol^* (*bile, gall*), possibly from *\chlo^* or *\chl^ros* (*yellowish green*). Only here in N.T. So to be mad. With dative. Vivid picture of bitter spleen against Jesus for healing a man on the sabbath when they circumcise on the Sabbath. {**A man every whit whole**} (*\holon anthr^pon hugi^*). Literally, "a whole (*\holon*) man (*all the man*) sound (*\hugi^*, *well*)," not just one member of the body mended.

7:24 {**According to appearance**} (*\kat' opsin*). And so, superficially. See 11:44. Also not "righteous" (*\dikaian*) judgment.

7:25 {**Some therefore of them of Jerusalem**} (*\oun tines ek t^n Ierosolumeit^n*). The people of the city in contrast to the multitude of pilgrims at the feast. They form a separate group. The word is made from *\Ierosoluma* and occurs in Josephus and IV Maccabees. In N.T. only here and Mr 1:5. These Jerusalem people knew better than the pilgrims the designs of the rulers (*Vincent*). {**Is not this?**} (*\ouch houtos estin;*). Expecting affirmative answer. Clearly they were not as familiar with the appearance of Jesus as the Galilean multitude (*Dods*). {**They seek**} (*\z^tousin*). The plural refers to the group of leaders already present (7:15) to whom the Jerusalem crowd probably pointed. They knew of their threats to kill Jesus (5:18).

7:26 {**They say nothing unto him**} (*\ouden autoi legousin*). But only make sneering comments about him (7:16) in spite of his speaking "openly" (*\parr^sifi*, *for which word see 7:13; 18:20*) before all. It was sarcasm about the leaders, though an element of surprise on the part of "these shrewd townsmen" (*Bernard*) may have existed also. {**Can it be that the rulers indeed know**} (*\m^ pote al^th^s egn^sin hoi archontes*). Negative answer expected by *\m^ pote* and yet there is ridicule of the rulers in the form of the question. See a like use of *\m^ pote* in Lu 3:15, though nowhere else in John. *\Egn^san* (*second aorist ingressive active*

indicative of \gin“sk“\) may refer to the examination of Jesus by these rulers in 5:19ff. and means, "Did they come to know or find out" (*and so hold now*)? **{That this is the Christ}** (*\hoti houtos estin ho Christos*). The Messiah of Jewish hope.

7:27 **{Howbeit}** (*\alla*). Clearly adversative here. **{This man}** (*\touton*). Possibly contemptuous use of *\houtos* as may be true in 25,26. **{Whence he is}** (*\pothen estin*). The Galilean Jews knew the family of Jesus (6:42), but they knew Jesus only as from Nazareth, not as born in Bethlehem (*verse 42*). **{When the Christ cometh}** (*\ho Christos hotan erch^tai*). Prolepsis of *\ho Christos* and indefinite temporal clause with *\hotan* and the present middle subjunctive *\erch^tai* rather than the more usual second aorist active *\elth^i* as in verse 31, a trifle more picturesque. This is a piece of popular theology. "Three things come wholly unexpected--Messiah, a godsend, and a scorpion" (*_Sanhedrin_ 97a*). The rulers knew the birthplace to be Bethlehem (7:42; *Mt 2:5f.*), but some even expected the Messiah to drop suddenly from the skies as Satan proposed to Jesus to fall down from the pinnacle of the temple. The Jews generally expected a sudden emergence of the Messiah from concealment with an anointing by Elijah (*_Apoc. of Bar_. XXIX. 3; 2Esdr. 7:28; 13:32; Justin Martyr, _Tryph_. 110*).

7:28 **{And I am not come of myself}** (*\kai ap' emautou ouk el^lutha*). *\Kai* here="and yet." Jesus repeats the claim of verse 17 and also in 5:30; 8:28; 12:49; 14:10. **{Whom ye know not}** (*\hon humeis ouk oidate*). Jesus passes by a controversy over the piece of popular theology to point out their ignorance of God the Father who sent him. He tersely agrees that they know something of him. Jesus says of these Jews that they know not God as in 8:19,55.

7:29 **{I know him}** (*\eg“ oida auton*). In contrast to the ignorance of these people. See the same words in 8:55 and the same claim in 17:25; *Mt 11:27; Lu 10:22 (the Johannine aerolite)*. "These three words contain the unique claim of Jesus, which is pressed all through the chapters of controversy with the Jews" (*Bernard*). Jesus is the Interpreter of God to men (*Joh 1:18*). **{And he sent me}** (*\kakeinos me apesteilen*). First aorist active indicative of *\apostell“*, the very verb used of Jesus when he sent forth the twelve (*Mt 10:5*) and used by Jesus again of himself in *Joh 17:3*. He is the Father's Apostle to men.

7:30 {**They sought therefore**} (\ez^ˆtoun oun\). Imperfect active of \z^ˆte“\, inchoative or conative, they began to seek. Either makes sense. The subject is naturally some of the Jerusalemites (*Westcott*) rather than some of the leaders (*Bernard*). {**To take him**} (\auton piasai\). First aorist active infinitive, Doric form from \piaz“\, from the usual \piez“\, occasionally so in the papyri, but \piaz“\ always in N.T. except Lu 6:38. {**And**} (\kai\). Here = "but." {**Laid his hand**} (\epebalen t^ˆn cheira\). Second aorist active indicative of \epiball“\, to cast upon. Old and common idiom for arresting one to make him a prisoner (*Mt 26:50*). See repetition in verse 44. {**His hour**} (\h^ˆ h“ra autou\). In 13:1 we read that "the hour" had come, but that was "not yet" (\oup“\). "John is at pains to point out at every point that the persecution and death of Jesus followed a predestined course" (*Bernard*), as in 2:4; 7:6,8; 8:10; 10:39; 13:1, etc. {**Was not yet come**} (\oup“ el^ˆluthei\). Past perfect active of \erchomai\, as John looks back on the story.

7:31 {**When the Christ shall come**} (\ho Christos hotan elth^ˆi\). Proleptic position of \ho Christos\ again as in 27, but \elth^ˆi\ with \hotan\ rather than \erch^ˆtai\, calling more attention to the consummation (*whenever he does come*). {**Will he do?**} (\m^ˆ poi^ˆsei;|). Future active indicative of \poie“\ with \m^ˆ\ (*negative answer expected*). Jesus had won a large portion of the pilgrims (\ek tou ochlou polloi\) either before this day or during this controversy. The use of \episteusan\ (*ingressive aorist active*) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings. {**Than those which**} (\h“n\). One must supply the unexpressed antecedent \tout“n\ in the ablative case after \pleiona\ (*more*). Then the neuter plural accusative relative \ha\ (*referring to* |s^ˆmeia| *signs*) is attracted to the ablative case of the pronominal antecedent \tout“n\ (*now dropped out*). {**Hath done**} (\epoi^ˆsen\). First aorist active indicative of \poie“\, a timeless constative aorist summing up all the miracles of Jesus so far.

7:32 {**The Pharisees**} (\hoi Pharisaioi\). This group of the Jewish rulers (7:11,15,25f.) was particularly hostile to Christ, though already the Sadducees had become critical (*Mt 16:6*) and they join here (\hoi archiereis\, *the chief priests being Sadducees*) in determining to silence Jesus by bringing him before the Sanhedrin. They had heard the whispered talk about Jesus before he arrived (7:12f.) and still more now. {**Heard the**

multitude murmuring} (\`kousan tou ochlou gogguzontos\). First aorist active indicative of \`akoua\ with the genitive case and the descriptive participle of the vivid onomatopoetic verb \`gogguza\ (*verse 12*) now grown louder like the hum of bees. It was the defence of Jesus by a portion of the crowd (*7:31*) that irritated the Pharisees. Here the Pharisees take the initiative and enlist the Sadducees in the Sanhedrin (*for this combination see 7:45; 11:47,57; Mt 21:45; 27:62, the organized court*) to send "officers" (\`huparetas\) "to take him" (\`hina pias"sin auton\, *final clause with \`hina\ and first aorist active subjunctive of \`piaz" for which verb see verse 30*). For \`huparetas\ (*temple police here*) see verse 45; 18:3,12,22; 19:6; Ac 5:22,26. For the word see Mt 5:25; Lu 1:2, "an under rower" (\`hupo, eret's\), any assistant.

7:33 {Yet a little while} (\`eti chronon mikron\). Accusative of extent of time. It was only six months to the last passover of Christ's ministry and he knew that the end was near. **{I go unto him that sent me}** (\`hupag" pros ton pempsanta me\). See the same words in 16:5. \`Hupag", old compound (\`hupo, ag"\), has the notion of withdrawing (*literally, go under*). See 16:7-10 for three words for going common in John (\`poreuomai\, *go for a purpose*, \`aperchomai\, *to go away*, \`hupag"\, *to withdraw personally*). \`Hupag" often in John of going to the Father or God (*8:14,21; 13:3,33,36; 14:4,5,28; 15:16; 16:4,7,10,17*). See 6:21. It was enigmatic language to the hearers.

7:34 {And shall not find me} (\`kai ouch heur'sete me\). Future active indicative of \`heurisk". Jesus had said: "Seek and ye shall find" (*Mt 7:7*), but this will be too late. Now they were seeking (*verse 30*) to kill Jesus, then they will seek deliverance, but too late. **{Where I am}** (\`hopou eimi eg"\). No conflict with verse 33, but the essential eternal spiritual home of Christ "in absolute, eternal being and fellowship with the Father" (*Vincent*). **{Ye cannot come}** (\`humeis ou dunasthe elthein\). This fellowship was beyond the comprehension of these hostile Jews. See the same idea in 7:36 by the Jews; 8:21 to the Jews and then to the disciples with the addition of "now" (\`arti\, *13:33*, \`nun\ in *13:36*).

7:35 {Among themselves} (\`pros heautous\). These Jewish leaders of verse 32 talk among themselves about what Jesus said in a spirit of contempt (*this man or fellow*, \`houtos\). **{That}** (\`hoti\). Almost result like \`hoti\ in Mt 8:27. **{Will he go?}**

(\m[^] mellei poreuesthai; \). Negative answer expected in an ironical question, "Is he about to go?" {**Unto the Dispersion among the Greeks**} (\eis t[^]n diasporan t[^]"n Hell[^]n"n \). Objective genitive \t[^]"n Hell[^]n"n \ (*of the Greeks*) translated here "among," because it is the Dispersion of Jews among the Greeks. \Diaspora\ is from \diaspeir" \, to scatter apart (*Ac 8:1,4*). It occurs in Plutarch and is common in the LXX, in the N.T. only here, Jas 1:1; 1Pe 1:1. There were millions of these scattered Jews. {**And teach the Greeks**} (\kai didaskein tous Hell[^]nas \). Confessing his failure to teach the Jews in Palestine, "thus ignorantly anticipating the course Christianity took; what seemed unlikely and impossible to them became actual" (*Dods*).

7:36 {**What is this word?**} (\Tis estin ho logos houtos; \). Puzzled and uneasy over this unintelligible saying. Even Peter is distressed over it later (\13:37 \).

7:37 {**Now on the last day**} (\en de t[^]i eschat[^]i h[^]merfi \). The eighth day which was "an holy convocation," kept as a Sabbath (*Le 33:36*), apparently observed as a memorial of the entrance into Canaan, hence "the great day of the feast" (\t[^]i megal[^]i t[^]s heort[^]s \). {**Stood and cried**} (\hist[^]kei kai ekrasen \). Past perfect active of \hist[^]mi \ used as imperfect and intransitive and first aorist active of \kraz" \. Picture Jesus standing (*linear*) and suddenly crying out (*punctiliar*). {**If any man thirst**} (\ean tis dipsfi \). Third class condition with \ean \ and present active subjunctive of \dipsa" \, "if any one is thirsty." On each of the seven preceding days water was drawn in a golden pitcher from the pool of Siloam and carried in procession to the temple and offered by the priests as the singers chanted Isa 12:3: "With joy shall ye draw water out of the wells of salvation." "It is uncertain whether the libations were made upon the eighth day. If they were not made, the significant cessation of the striking rite on this one day of the feast would give a still more fitting occasion for the words" (*Westcott*).

7:38 {**He that believeth on me**} (\ho pisteu"n eis eme \). Nominative absolute as is not uncommon. {**The scripture**} (\h[^] graph[^] \). No precise passage can be quoted, though similar idea in several (*Isa 55:1; 58:11; Zec 13:1; 14:8; Eze 47:1; Joe 3:18*). Chrysostom confines it to Isa 28:16 by punctuation (*only the nominative absolute as the Scripture*). {**Out of his belly shall flow rivers of living water**} (\potamoi ek t[^]s koilias autou reusousin hudatos z[^]"ntos \). Some ancient Western writers

connect \pinet“\ of verse 37 with \ho pisteu“n\ in verse 38. By this arrangement \autou\ (*his*) with \koilias\ is made to refer to Christ, not to the believer. Burney argues that \koilia\ is a mistranslation of the Aramaic (*fountain, not belly*) and that the reference is to Eze 47:1. C.C. Torrey refers to Zec 14:8. But the Eastern writers refer \autou\ (*his*) to the believer who not only quenches in Christ his own thirst, but becomes a source of new streams for others (*Joh 4:14*). It is a difficult question and Westcott finally changed his view and held \autou\ to refer to Christ. \Reusousin\ is future active indicative of \re“\, old verb, to flow, here only in the N.T.

7:39 {**Which**} (\hou\). Genitive by attraction of the relative \ho\ (*accusative singular object of \lambanein*) to the case of \tou pneumatou\ (*the Spirit*) the antecedent. But it is purely grammatical gender (*neuter \ho\ because of \pneuma*) which we do not have in English. Even here one should say "whom," not which, of the Spirit of God. {**Were to receive**} (\emellon lambanein\). Imperfect active of \mell“\ with the present active infinitive \lambanein\, to receive, one of the three constructions with \mell“\ (*present, aorist, or future infinitive*). Literally, "whom they were about to receive," a clear reference to the great pentecost. {**For the Spirit was not yet given**} (\oup“ gar ^n pneuma\). No verb for "given" in the Greek. The reference is not to the existence of the Spirit, but to the dispensation of the Spirit. This same use of \eimi\ like \pareimi\ (*to be present*) appears in Ac 19:2 of the Spirit's activity. John, writing at the close of the century, inserts this comment and interpretation of the language of Jesus as an allusion to the coming of the Holy Spirit at pentecost (*the Promise of the Father*). {**Because Jesus was not yet glorified**} (\hoti I^sous oup“ edoxasth^). Reason for the previous statement, the pentecostal outpouring following the death of Jesus here called "glorified" (\edoxasth^, *first aorist passive indicative of \doxaz“*), used later of the death of Jesus (*12:16*), even by Jesus himself (*12:23; 13:31*).

7:40 {**Some of the multitude**} (\ek tou ochlou\). \Tines\ (*some*) to be supplied, a common Greek idiom. {**Of a truth**} (\al^th“s\). "Truly." See 1:47. {**The prophet**} (\ho proph^t^s\). The one promised to Moses (*De 18:15*) and long expected. See on John 1:21. Proof of the deep impression made by Jesus.

7:41 {**This is the Christ**} (\houtos estin ho Christos\). These went further and dared to call Jesus the Messiah and not merely

the prophet who might not be the Messiah. They said it openly. **{What}** (\gar\). These denied that Jesus was the Messiah and gave as their reason (\gar\, *for*) the fact that he came from Galilee. The use of \m^ expects a negative answer.

7:42 **{The scripture}** (\h^ graph^). The reference is to Mic 5:2, the very passage quoted by the chief priests and scribes in response to Herod's inquiry (*Mt 2:6*). This ignorance of the fact that Jesus was actually born in Bethlehem belongs to the Jews, not to John the author of the Gospel.

7:43 **{A division}** (\schisma\). A clear split. See Mt 9:16 for the word from \schiz^, to rend. Used again in Joh 9:16; 10:19.

7:44 **{Would have taken him}** (\^thelon pifsai auton\). Imperfect active of \thel^ and first aorist active infinitive of \piaz^, "were wishing to seize him." See verse 30 for a like impulse and restraint, there \epebalen ep' auton\, here \ebalen ep' auton\ (*simple verb, not compound*).

7:45 **{Why did ye not bring him?}** (\Dia ti ouk ^gagete auton;\). Second aorist active indicative of \ag^\. Indignant outburst of the Sanhedrin (*both Sadducees and Pharisees*) at the failure of the (\tous\, *note article here referring to verse 32*) temple police to arrest Jesus. "Apparently they were sitting in expectation of immediately questioning him" (*Dods*). They were stunned at this outcome.

7:46 **{Never man so spake}** (\oudepote elal^sen hout^s anthr^pos\). Police officers are not usually carried away by public speech. They had fallen under the power of Jesus "as the Galilean peasants had been impressed" (*Bernard*) in verses 28f. It was the words of Jesus that had so gripped these officers, not his works (*15:24*). It was most disconcerting to the Sanhedrin.

7:47 **{Are ye also led astray?}** (\M^ kai humeis peplan^sthe;\). The Pharisees took the lead in this scornful sneer at the officers. The use of \m^ formally expects a negative answer as in 4:29, but the Pharisees really believed it. See also 6:67. The verb form is perfect passive indicative of \plana^, for which see verse 12 with perhaps an allusion to that phase of opinion.

7:48 **{Hath any of the rulers believed on him?}** (\M^ tis ek t^ n

archont“*n episteusen eis auton*;|). Negative answer sharply expected. First aorist active indicative of \pisteu“|. "Did any one of the rulers believe on him?" "What right have subordinates to have a mind of their own?" (*Dods*). These police were employed by the temple authorities (*rulers*). "Power was slipping through their fingers" (*Dods*) and that was the secret of their hostility to Jesus. {**Or of the Pharisees**} (|^*ek t*“*n Pharisai*“*n*|). A wider circle and the most orthodox of all.

7:49 {**This multitude**} (|*ho ochlos houtos*|). The Pharisees had a scorn for the _amhaaretz_ or "people of the earth" (*cf. our "clod-hoppers"*) as is seen in rabbinic literature. It was some of the \ochlos\ (*multitude at the feast especially from Galilee*) who had shown sympathy with Jesus (7:12,28f.). {**Which knoweth not the law**} (|*ho m*^*ginosk*“*n*|). Present active articular participle of \gin“sk“| with |m^| usual negative of the participle in the _Koin,_. "No brutish man is sin-fearing, nor is one of the people of the earth pious" (_*Aboth*_, II. 6). See the amazement of the Sanhedrin at Peter and John in Ac 4:13 as "unlettered and private men" (|*agrammatoi kai idi*“*tai*|). No wonder the common people (\ochlos|) heard Jesus gladly (*Mr 12:37*). The rabbis scouted and scorned them. {**Are accursed**} (|*eparatoi eisin*|). Construction according to sense (*plural verb and adjective with collective singular* \ochlos|). \Eparatoi| is old verbal adjective from \eparaomai|, to call down curses upon, here only in the N.T.

7:50 {**Nicodemus**} (|*Nikod*^*mos*|). Not heard from since chapter 3 when he timidly came to Jesus by night. Now he boldly protests against the injustice of condemning Jesus unheard. He appears once more (*and only in John*) in 19:39 with Joseph of Arimathea as a secret disciple of Jesus. He is a Pharisee and a member of the Sanhedrin and his present act is courageous. {**Saith**} (|*legei*|). Dramatic present active indicative as in 2:3. {**Before**} (|*proteron*|). This is genuine, a reference to the visit in chapter 3, but \nuktos\ (*by night*) is not genuine here. {**Being one of them**} (|*heis* “*n ex aut*“*n*|). As a member of the Sanhedrin he takes up the challenge in verse 48. He is both ruler and Pharisee.

7:51 {**Doth our law judge a man?**} (|*m*^*ho nomos h*^*m*“*n krinei ton anthr*“*pon*;|). Negative answer expected and "the man," not "a man." These exponents of the law (*verse 49*) were really violating the law of criminal procedure (*Ex 23:1; De 1:16*). Probably Nicodemus knew that his protest was useless, but he

could at least show his colours and score the point of justice in Christ's behalf. {**Except it first hear from himself**} (*\ean m^ akous^i pr^ton par' autou*). Third-class negative condition with \ean m^ and first aorist active subjunctive of \akou^\. That is common justice in all law, to hear a man's side of the case ("from him," \par' autou\). {**And know what he doeth**} (*\kai gn^ti poiei*). Continuation of the same condition with second aorist active subjunctive of \gin^sk^ with indirect question and present active indicative (*ti poiei*). There was no legal answer to the point of Nicodemus.

7:52 {**Art thou also of Galilee?**} (*\M^ kai su ek t^s Galilaias ei;*). Formally negative answer expected by \m^, but really they mean to imply that Nicodemus from local feeling or prejudice has lined himself up with this Galilean mob (*\ochlos*) of sympathizers with Jesus and is like Jesus himself a Galilean. "These aristocrats of Jerusalem had a scornful contempt for the rural Galileans" (*Bernard*). {**That out of Galilee ariseth no prophet**} (*\hoti ek t^s Galilaias proph^t^s ouk egeiretai*). As a matter of fact Jonah, Hosea, Nahum, possibly also Elijah, Elisha, and Amos were from Galilee. It was simply the rage of the Sanhedrin against Jesus regardless of the facts. Westcott suggests that they may have reference to the future, but that is a mere excuse for them.

7:53 This verse and through 8:12 (*the passage concerning the woman taken in adultery*) is certainly not a genuine part of John's Gospel. The oldest and best MSS. (*Aleph A B C L W*) do not have it. It first appears in Codex Bezae. Some MSS. put it at the close of John's Gospel and some place it in Luke. It is probably a true story for it is like Jesus, but it does not belong to John's Gospel. The Canterbury Version on which we are commenting puts the passage in brackets. Westcott and Hort place it at the end of the Gospel. With this explanation we shall proceed. {**They went**} (*\eporeuth^san*). First aorist passive indicative of \poreuomai\ used as a deponent verb without passive idea. In this context the verb has to refer to the Sanhedrin with a rather pointless contrast to Jesus.

8:1 **{But Jesus went}** (*\I^sous de eporeuth^*). Same deponent use of *\poreuomai* as in 7:53 and in contrast to the Sanhedrin's conduct, though it seems "pointless" (*Dods*). Apparently Jesus was lodging in the home of Mary, Martha, and Lazarus.

8:2 **{Early in the morning}** (*\orthrou*). Genitive of time, *\orthros* meaning daybreak, old word, not in John, though in Lu 24:1; Ac 5:21. John uses *\pr^i* (*18:28; 20:1; 21:4*). **{He came again into the temple}** (*\palin paregeneto eis to hieron*). If the paragraph is genuine, the time is the next day after the eighth and last day of the feast. If not genuine, there is no way of telling the time of this apparently true incident. **{And all the people came unto him}** (*\kai pfs ho laos ^rcheto pros auton*). Imperfect middle of *\erchomai* picturing the enthusiasm of the whole (*\pas*) crowd now as opposed to the divisions in chapter 7. **{Taught}** (*\edidasken*). Imperfect active of *\didask^*. He took his seat (*\kathisas*, *ingressive active participle of \kathiz^*) as was customary for Jesus and began to teach (*inchoative imperfect*). So the picture.

8:3 **{The scribes and the Pharisees}** (*\hoi grammateis kai hoi Pharisaioi*). John does not mention "scribes," though this combination (*note two articles*) is common enough in the Synoptics (*Lu 5:30; 6:7, etc.*). **{Bring}** (*\agousin*). Vivid dramatic present active indicative of *\ag^*. *Dods* calls this "in itself an unlawful thing to do" since they had a court for the trial of such a case. Their purpose is to entrap Jesus. **{Taken in adultery}** (*\epi moicheifi kateilemmen^n*). Perfect passive participle of *\katalamban^*, old compound to seize (*Mr 9:18*), to catch, to overtake (*Joh 12:35*), to overcome (*or overtake*) in 1:5. **{Having let her in the midst}** (*\st^santes aut^n en mes^i*). First aorist active (*transitive*) participle of *\hist^mi*. Here all could see her and what Jesus did with such a case. They knew his proneness to forgive sinners.

8:4 **{Hath been taken}** (*\kateil^ptai*). Perfect passive indicative of *\katalamban^* (*see verse 3*), caught and still guilty. **{In adultery}** (*\moicheuomen^*). Present passive participle of

\moicheu“, "herself suffering adultery" (**Mt 5:32**). Used of married people. Not in John. **{In the very act}** (\ep' autoph'ros, autos, self, and ph'r, thief) caught in the act of theft, then extended to any crime in which one is caught. Old idiom, but not elsewhere in the Greek Bible. One example in a Berlin papyrus.

8:5 **{Commanded}** (\eneteilato). First aorist middle indicative of \entell“, old verb to enjoin (**Mt 4:6**). **{To stone such}** (\tas toiautas lithazein). Present active infinitive of \lithaz“ (from \lithos), from Aristotle on. Stoning was specified for the case of a betrothed woman guilty of adultery (**De 22:23f.**) and for a priest's daughter if guilty. In other cases just death was commanded (**Le 20:10; De 22:22**). The Talmud prescribes strangulation. This case may have strictly come within the regulation as a betrothed virgin. **{What then sayest thou of her?}** (\su oun ti legeis;). "Thou then, what dost thou say?" This was the whole point, to catch Jesus, not to punish the woman.

8:6 **{Tempting him}** (\peirazontes auton). Evil sense of this present active participle of \peiraz“, as so often (**Mr 8:11; 10:2, etc.**). **{That they might have whereof to accuse him}** (\hina ech'sin kat'gorein autou). Purpose clause with \hina\ and present active subjunctive of \ech“. This laying of traps for Jesus was a common practice of his enemies (**Lu 11:16, etc.**). Note present active infinitive of \kat'gore“ (see **Mt 12:10 for the verb**) to go on accusing (**with genitive autou**). It was now a habit with these rabbis. **{Stooped down}** (\kat' kupsas). First aorist active participle of \kupt“, old verb to bow the head, to bend forward, in N.T. only here and verse 8; **Mr 1:7**. The use of \kat“ (**down**) gives a vivid touch to the picture. **{With his finger}** (\t'i daktul'i). Instrumental case of \daktulos\ for which see **Mt 23:4**. **{Wrote on the ground}** (\kategraphen eis t'n g'n). Imperfect active of \katagraph“, old compound, here only in N.T., to draw, to delineate, to write down, apparently inchoative, began to write on the sand as every one has done sometimes. The only mention of writing by Jesus and the use of \katagraph“ leaves it uncertain whether he was writing words or drawing pictures or making signs. If we only knew what he wrote! Certainly Jesus knew how to write. And yet more books have been written about this one who wrote nothing that is preserved than any other person or subject in human history. There is a tradition that Jesus wrote down the names and sins of these

accusers. That is not likely. They were written on their hearts. Jesus alone on this occasion showed embarrassment over this woman's sin.

8:7 **{When they continued asking}** (*\h“s epemenon er““ntes*). Imperfect active indicative of *\epimen“* (*waiting in addition or still, \epi\, old verb*) with supplementary active participle of *\er“ta“*, to question. See same construction in Ac 12:16 The verb *\epimen“* does not occur in John. They saw that Jesus seemed embarrassed, but did not know that it was as much because of "the brazen hardness of the prosecutors" as because of the shame of the deed. **{He lifted himself up}** (*\anekupsen*). First aorist active indicative of *\anakupt“*, the opposite of *\katakupt“*, to bend down (*verse 8*) or of *\kat“ kupt“* (*verse 6*). **{He that is without sin}** (*\ho anamart“tos*). Verbal adjective (*\an\ privative and \hamart“tos\ from \hamartan“*), old word, either one who has not sinned as here and De 29:19 or one who cannot sin, not in the N.T. **{Among you}** (*\hum“n*). Objective genitive. **{First cast}** (*\pr“tos balet“*). The nominative *\pr“tos* means first before others, be the first to cast, not cast before he does something else. See 20:4. The verb is second aorist imperative of *\ball“*, old verb to fling or cast. Jesus thus picks out the executioner in the case.

8:8 **{Again he stooped down}** (*\palin katakupsas*). First aorist active participle of *\katakupt“*, old and rare verb (*in Epictetus II, 16. 22*) instead of *\kat“ kupsas* in verse 6. **{With his finger}** (*\t“i daktul“i*). Not genuine, only in D and Western class. **{Wrote on the ground}** (*\egraphen eis t^n g^n*). Imperfect active of the simplex *\graph“*, not *\katagraph“*. The second picture of Jesus writing on the ground.

8:9 **{Went out}** (*\exrchonto*). Inchoative imperfect. Graphic picture. **{One by one}** (*\heis kath' heis*). Not a Johannine phrase, but in Mr 14:19 where also the second nominative is retained as if *\kath* (*\kata*) is regarded as a mere adverb and not as a preposition. **{Beginning from the eldest}** (*\arxamenoi apo t“n presbuter“n*). "From the elder (*comparative form, common in _Koin, _as superlative*) men," as was natural for they had more sins of this sort which they recalled. "They are summoned to judge themselves rather than the woman" (*Dods*). **{Was left alone}** (*\kateleiphth^ monos*). First aorist effective passive indicative of *\kataleip“*, to leave behind, with predicate nominative *\monos*. "Jesus was left behind alone." **{And the woman, where she**

was, in the midst} (*\kai h^gun^en mes“i ousa*). The woman was left behind also "being in the midst" as they had placed her (*verse 3*) before they were conscience stricken and left.

8:10 **{Lifted up himself}** (*\anakupsas*). First aorist active participle of *\anakupt“* as in verse 7. **{Where are they?}** (*\Pou eisin;*). Jesus had kept on writing on the ground as the accusers had slipped away one by one. **{Did no man condemn thee?}** (*\oudeis se katekrinen;*). First aorist active indicative of *\katakrin“*, old and common verb to give judgment against (*down on*) one, but not in John. No one dared to cast a stone at the woman on Christ's terms.

8:11 **{No man, Lord}** (*\Oudeis, Kurie*). "No one, Sir." She makes no excuse for her sin. Does she recognize Jesus as "Lord"? **{Neither do I condemn thee}** (*\Oude eg“se katakrin“*). Jesus does not condone her sin. See 8:15 for "I do not judge (*condemn*) any one." But he does give the poor woman another chance. **{Henceforth sin no more}** (*\apo tou nun m^keti hamartane*). See also 5:14 where this same language is used to the impotent man. It literally means (*prohibition with present active imperative*): "Henceforth no longer go on sinning." One can only hope that the woman was really changed in heart and life. Jesus clearly felt that even a wicked woman can be saved.

8:12 **{Again therefore}** (*\palin oun*). This language fits in better with 7:52 than with 8:11. Just suppose Jesus is in the temple on the following day. **{Unto them}** (*\autois*). The Pharisees and crowds in the temple after the feast was past. **{I am the light of the world}** (*\eg“eimi to ph“s tou kosmou*). Jesus had called his followers "the light of the world" (*Mt 5:14*), but that was light reflected from him. Already Jesus (*the Logos*) had been called the true light of men (*1:9; 3:19*). The Psalmist calls God his Light (*27:1*). So Isa 60:19. At the feast of tabernacles in the Court of the Women where Jesus was on this day (*8:20*) there were brilliant candelabra and there was the memory of the pillar of cloud by day and of fire by night. But with all this background this supreme and exclusive claim of Jesus (*repeated in 9:5*) to being the light of the whole world (*of Gentiles as well as of Jews*) startled the Pharisees and challenged their opposition. **{Shall have the light of life}** (*\hexei to ph“s t^s z“^s*). The light which springs from and issues in life (*Westcott*). Cf. 6:33,51 about Jesus being the Bread of Life. In this sublime claim we come to a decisive place.

It will not do to praise Jesus and deny his deity. Only as the Son of God can we justify and accept this language which otherwise is mere conceit and froth.

8:13 {**Of thyself**} (*\peri seautou*). This technical objection was according to the rules of evidence among the rabbis. "No man can give witness for himself" (*_Mishnah, Ketub_. 11. 9*). Hence, they say, "not true" (*\ouk al^thes*), not pertinent. "They were still in the region of pedantic rules and external tests." In Joh 5:31 Jesus acknowledged this technical need of further witness outside of his own claims (*Joh 19-30*) and proceeded to give it (*Joh 32-47*) in the testimony of the Baptist, of the Father, of his works, of the Scriptures, and of Moses in particular.

8:14 {**Even if**} (*\kan*). That is *\kai ean*, a condition of the third class with the present active subjunctive *\martur^*. Jesus means that his own witness concerning himself is true (*\al^thes*) even if it contravenes their technical rules of evidence. He can and does tell the truth all by himself concerning himself. {**For I know whence I came and whither I go**} (*\hoti oida pothen ^lthon kai pou hupag^*). In this terse sentence with two indirect questions Jesus alludes to his pre-existence with the Father before his Incarnation as in 17:5 and to the return to the Father after the death and resurrection as in 13:3; 14:2f. He again puts both ideas together in one crisp clause in 16:28 for the apostles who profess to understand him then. But here these Pharisees are blind to the words of Jesus. "But ye know not whence I come nor whither I go" (*\humeis de ouk oidate pothen erchomai ^ pou hupag^*). He had spoken of his heavenly destiny (7:33). Jesus alone knew his personal consciousness of his coming from, fellowship with, and return to the Father. Stier (*_Words of the Lord Jesus_*) argues that one might as well say to the sun, if claiming to be the sun, that it was night, because it bore witness of itself. The answer is the shining of the sun.

8:15 {**After the flesh**} (*\kata t^n sarka*). According to the standards of the flesh (*2Co 5:16*). The Baptist had said: "There stands one among you whom ye know not" (*Joh 1:26*). The Light of the World had come, but they loved darkness rather than light (*3:19*), because the god of this age had blinded their thoughts so that they could not see the illumination of the gospel of the glory of Christ who is the image of God (*2Co 4:4*).

8:16 {**Yea and if I judge**} (*\kai ean krin^ de eg^*). "And even if

I pass judgment." Condition of third class again. **{True}** (*al'thin*). See 1:9 for *\al'thinos*, genuine, soundly based (*cf. \dikaia\ in 5:30*), "satisfying our perfect conception" (*Westcott*), not merely true (*al'thes*) in the particular facts (*verse 14*). **{For I am not alone}** (*\hoti monos ouk eimi*). Jesus now takes up the technical criticism in verse 13 after justifying his right to speak concerning himself. **{But I and the Father that sent me}** (*\all eg kai ho pempas me pat'r*). See 16:32 for a like statement about the Father being with Christ. It is not certain that *\pat'r* is genuine here (*omitted by Aleph D, but in B L W*), but the Father is clearly meant as in 7:18,33. Jesus gives the Father as the second witness.

8:17 **{Yea and in your law}** (*\kai en t'i nom'i de t'i humeter'i*). Same use of *\kai--de* as in verse 16. They claimed possession of the law (*7:49*) and so Jesus takes this turn in answer to the charge of single witness in verse 13. He will use similar language (*your law*) in 10:34 in an *_argumentum ad hominem_* as here in controversy with the Jews. In 15:24 to the apostles Jesus even says "in their law" in speaking of the hostile Jews plotting his death. He does not mean in either case to separate himself wholly from the Jews and the law, though in Matthew 5 he does show the superiority of his teaching to that of the law. For the Mosaic regulation about two witnesses see De 17:6; 19:15. This combined witness of two is not true just because they agree, unless true in fact separately. But if they disagree, the testimony falls to the ground. In this case the Father confirms the witness of the Son as Jesus had already shown (*5:37*).

8:18 **{The Father}** (*\ho pat'r*). Clearly genuine here. So these are the two witnesses that Jesus presents to the Pharisees in defence of his claim to be the Light of the World (*verse 12*).

8:19 **{Where is thy Father?}** (*\pou estin ho pat'r sou;*). "The testimony of an unseen and unheard witness would not satisfy them" (*Vincent*). Bernard understands the Pharisees to see that Jesus claims God the Father as his second witness and so ask "where," not "who" he is. Augustine has it: *_Patrem Christi carnaliter acceperunt_*, Christ's human father, as if the Pharisees were "misled perhaps by the Lord's use of *\anthr'pon* (*verse 17*)" (*Dods*). Cyril even took it to be a coarse allusion to the birth of Jesus as a bastard according to the Talmud. Perhaps the Pharisees used the question with *_double entendre_*, even with all three ideas dancing in their hostile minds. **{Ye**

would know my Father also} (\kai ton patera mou an ^ideite\). Conclusion of second-class condition determined as unfulfilled with \an\ and second perfect active of \oida\ used as imperfect in both condition and conclusion. See this same point made to Philip in 14:9. In 14:7 Jesus will use \gin“sk“\ in the condition and \oida\ in the conclusion. The ignorance of the Pharisees about Jesus proves it and is due to their ignorance of the Father. See this point more fully stated in 5:36-38 when Jesus had his previous controversy in Jerusalem. In 7:28 Jesus said that they knew his home in Nazareth, but he denied then that they knew the Father who sent him. Jesus will again on this occasion (8:55) deny their knowledge of the Father. Later he will deny their knowledge of the Father and of the Son (16:3). The Pharisees are silenced for the moment.

8:20 {In the treasury} (\en t“i gazophulaki“i\). See already Mr 12:41; Lu 21:1 for this word for the treasure-chambers of the temple. "It abutted on the Court of the Women, and against its walls were placed chests, trumpet-like in form, as receptacles for the offerings of the worshippers" (*Bernard*). The Persian word _gaza_ (*treasure*) occurs only once in the N.T. (*Ac 8:27*) and the compound (\phulak^, *guard*) only here in John. Jesus hardly taught within a treasure-chamber. It probably means "at the treasury in the temple." This court was probably the most public part of the temple (*Vincent*). {And} (\kai\)="and yet" as in 1:10, etc. {Because his hour was not yet come} (\hoti oup“ el^luthei h^ h“ra autou\). {Reason} (\hoti\ given why no one seized (\epiasen\, cf. 7:30) him. \El^luthei\ is past perfect active of \erchomai\, "had not yet come." This very use of \h“ra\ appears in 2:4 and the very clause in 7:30 which see.

8:21 {Again} (\palin\). Probably \palin\ (*again*) in verse 12 refers to a day after the feast is over since the last day is mentioned in 7:37. So then here again we probably move on to another day still beyond that in verse 12. {And ye shall seek me} (\kai z^t^sete me\). As in 7:34, "the search of despair" (*Bernard*), seeking for the Messiah when it is too late, the tragedy of Judaism today (1:11). {And ye shall die in your sin} (\kai en t^i hamartifi hum“n apothaneisthe\). Future middle indicative of \apothn^sk“\ which is the emphatic word here (cf. *Eze 3:18; 18:18; Pr 24:9*). Note singular \hamartifi\ (*sin*) here, but plural \hamartiais\ (*sins*) when the phrase is repeated in verse 24 (*sin in its essence, sin in its acts*). {Ye cannot

come} (\humeis ou dunasthe elthein\). Precise language of 7:34 to the Jews and to the apostles in 13:33.

8:22 **{Will he kill himself?}** (\m^ti apoktenei heauton;\).

Negative answer formally expected, but there is a manifest sneer in the query. "The mockery in these words is alike subtle and bitter" (*Vincent*). It was a different group of Jews in 7:31 who cynically suggested that he was going to work among the Greeks in the Dispersion. Here they infer that Jesus refers to the next world. They suggest the depths of Gehenna for him as the abode of suicides (*Josephus, _War_ III. viii. 5*). Of course the rabbis could not join Jesus there! Edersheim argues against this view.

8:23 **{Ye are from beneath}** (\humeis ek t^"n kat^"). This language, peculiar to John, could take up the idea in Josephus that these rabbis came from Gehenna whence they will go as children of the devil (8:44), but the use of \ek tou kosmou toutou\ ("*of this world*" in origin) as parallel to what we have here seems to prove that the contrast between \kat^" and \an^" here is between the earthly (*sensual*) and the heavenly as in Jas 3:15-17. See also Col 3:1. This is the only use of \kat^" in John (*except 8:6*). These proud rabbis had their origin in this world of darkness (1:9) with all its limitations. **{I am from above}** (\eg^" ek t^"n an^" eimi\). The contrast is complete in origin and character, already stated in 3:31, and calculated to intensify their anger.

8:24 **{For except ye believe}** (\ean gar m^ pisteus^te\). Negative condition of third class with \ean m^ and ingressive aorist active subjunctive of \pisteu^", "For unless ye come to believe." **{That I am he}** (\hoti eg^" eimi\). Indirect discourse, but with no word in the predicate after the copula \eimi\. Jesus can mean either "that I am from above" (*verse 23*), "that I am the one sent from the Father or the Messiah" (7:18,28), "that I am the Light of the World" (8:12), "that I am the Deliverer from the bondage of sin" (8:28,31f.,36), "that I am" without supplying a predicate in the absolute sense as the Jews (*De 32:39*) used the language of Jehovah (*cf. Isa 43:10 where the very words occur* \hina pisteus^te--hoti eg^" eimi\). The phrase \eg^" eimi\ occurs three times here (8:24,28,58) and also in 13:19. Jesus seems to claim absolute divine being as in 8:58.

8:25 **{Who art thou?}** (\Su tis ei;\). Proleptic use of \su\ before \tis\, "Thou, who art thou?" Cf. 1:19. He had virtually claimed

to be the Messiah and on a par with God as in 5:15. They wish to pin him down and to charge him with blasphemy. **{Even that which I have also spoken unto you from the beginning}** (\t^n arch^n hoti kai la^l“ humin\). A difficult sentence. It is not clear whether it is an affirmation or a question. The Latin and Syriac versions treat it as affirmative. Westcott and Hort follow Meyer and take it as interrogative. The Greek fathers take it as an exclamation. It seems clear that the adverbial accusative \t^n arch^n\ cannot mean "from the beginning" like \ap' arch^s\ (**15:27**) or \ex arch^s\ (**16:4**). The LXX has \t^n arch^n\ for "at the beginning" or "at the first" (**Ge 43:20**). There are examples in Greek, chiefly negative, where \t^n arch^n\ means "at all," "essentially," "primarily." Vincent and Bernard so take it here, "Primarily what I am telling you." Jesus avoids the term Messiah with its political connotations. He stands by his high claims already made.

8:26 {I have many things to speak and to judge concerning you} (\polla ech^h“ peri humⁿ lalein kai krinein\). Instead of further talk about his own claims (*already plain enough*) Jesus turns to speak and to judge concerning them and their attitude towards him (*cf. verse 16*). Whatever they think of Jesus the Father who sent him is true (\alths\). They cannot evade responsibility for the message heard. So Jesus goes on speaking it from the Father.

8:27 {They perceived not} (\ouk egn^h“san\). Second aorist active indicative of \gin^h“sk^h\. "Preoccupied as they were with thoughts of an earthly deliverer" (*Westcott*) and prejudiced against recognizing Jesus as the one sent from God. **{That he spake to them of the Father}** (\hoti ton patera autois elegen\). Indirect assertion, but with the present indicative (\legei\) changed to the imperfect (\elegen\) as was sometimes done (**2:25**) after a secondary tense.

8:28 {When ye have lifted up the Son of man} (\hotan hups^h“s^hte ton huion tou anthr^h“pou\). Indefinite temporal clause with \hotan\ (\hote + an\) and the first aorist active subjunctive of \hupso^h\, to lift up (*_Koin_, verb from \hupsos\, height*), used several times in John of the Cross of Christ (**3:14; 8:28; 12:32,34**). It is unnecessary to render the aorist subjunctive as if a future perfect, simply "when ye lift up" (*actually lift up, ingressive aorist*). In Ac 2:33 the verb is used of the Ascension. **{Shall ye know}** (\gn^h“sesthe\). Future (*ingressive*

aoristic) middle of \gin“sk“\ _Cognoscetis ex re quod nunc ex verbo non creditis_ (*Bengel*). But the knowledge from the facts like the fall of Jerusalem will come too late and will not bring a change of heart. The Holy Spirit will convict them concerning judgment (*16:8*). For {**I am**} (\eg“ *eimi*\) see on verse 24. {**As the Father taught me**} (*Kath“s edidasken me ho pat^r*\). This claim Jesus repeats (*see verse 26*) and clearly makes on his arrival at the feast (*7:16f.*). This fact marks Jesus off from the rabbis.

8:29 {**Is with me**} (*met' emou estin*\). The Incarnation brought separation from the Father in one sense, but in essence there is complete harmony and fellowship as he had already said (*8:16*) and will expand in 17:21-26. {**He hath not left me alone**} (*ouk aph^ken me monon*\). First aorist active indicative of \aphi^mi\. "He did not leave me alone." However much the crowds and the disciples misunderstood or left Jesus, the Father always comforted and understood him (*Mr 6:46; Mt 14:23; Joh 6:15*). {**That are pleasing to him**} (*ta aresta aut“i*\). This old verbal adjective, from \aresk“\, to please, in N.T. only here, Ac 6:2; 12:3; 1Jo 3:32. The joy of Jesus was in doing the will of the Father who sent him (*4:34*).

8:30 {**Many believed on him**} (*polloi episteusan eis auton*\). Ingressive aorist active indicative, came to believe, nominally at any rate, as in 2:23. But the tension was keen and Jesus proceeded to test the faith of these new believers from among the Pharisees.

8:31 {**Which had believed him**} (*tous pepisteukotas aut“i*\). Articular perfect active participle of \pisteu“\ with dative \aut“i\ (*trusted him*) rather than \eis auton\ (*on him*) in verse 30. They believed him (*cf. 6:30*) as to his claims to being the Messiah with their own interpretation (*6:15*), but they did not commit themselves to him and may represent only one element of those in verse 30, but see 2:23 for \pisteu“ eis\ there. {**If ye abide in my word**} (*ean humeis mein^te en t“i log“i t“i em“i*\). Third-class condition with \ean\ and first aorist (*constative*) active subjunctive. {**Are ye truly my disciples**} (*al^th“s math^tai mou este*\). Your future loyalty to my teaching will prove the reality of your present profession. So the conclusion of this future condition is put in the present tense. As then, so now. We accept church members on _profession_ of trust in Christ. Continuance in the word (*teaching*) proves the

sincerity or insincerity of the profession. It is the acid test of life.

8:32 {**And ye shall know the truth**} (\kai gn^{sesthe tⁿ al^{theian}}). Truth is one of the marks of Christ (**1:14**) and Jesus will claim to Thomas to be the personification of truth (**14:6**). But it will be for them knowledge to be learned by doing God's will (**7:17**). The word is from \al^{th^s} (\a^{privative and lth}, to conceal, unsealed, open). See also verses 40,44,45. {**And the truth shall make you free**} (\kai h^{al^{theia eleuther}}^{sei humas}). Future active indicative of \eleuthero^{se}, old verb from \eleutheros (\from \erchomai, to go where one wishes and so free). One of Paul's great words for freedom from the bondage of the law (**Ro 6:18; Ga 5:1**). The freedom of which Jesus here speaks is freedom from the slavery of sin as Paul in Ro 8:2. See Joh 8:36. This freedom is won alone by Christ (**8:36**) and we are sanctified in truth (**17:19**). In 1:17 truth is mentioned with grace as one of the marks of the gospel through Christ. Freedom (*intellectual, moral, spiritual*) is only attainable when we are set free from darkness, sin, ignorance, superstition and let the Light of the World shine on us and in us.

8:33 {**We be Abraham's seed**} (\Sperma Abraam esmen). "We are Abraham's seed," the proudest boast of the Jews, of Sarah the freewoman and not of Hagar the bondwoman (**Ga 4:22f.**). Yes, but the Jews came to rely solely on mere physical descent (**Mt 3:9**) and so God made Gentiles the spiritual children of Abraham by faith (**Mt 3:7; Rom. 9:6f.**). {**And have never yet been in bondage to any man**} (\kai oudeni dedouleukamen p^{pote}). Perfect active indicative of \douleu^{se}, to be slaves. This was a palpable untruth uttered in the heat of controversy. At that very moment the Jews wore the Roman yoke as they had worn that of Assyria, Babylon, Persia, Alexander, the Ptolemies, the Syrian (*Seleucid*) kings. They had liberty for a while under the Maccabees. "These poor believers soon come to the end of their faith" (*Stier*). But even so they had completely missed the point in the words of Jesus about freedom by truth.

8:34 {**Every one that committeth sin is the bondservant of sin**} (\pas ho poi^{n tⁿ hamartian doulos estin [t^s hamartias]}). The Western class omits \t^s hamartias (\sin), but that is the idea anyhow. Note the use of \poiⁿ (\present active participle, continuous habit or practice), not \poi^{sas} (\aorist active

participle for single act), precisely as in 1Jo 3:4-8. Note also 3:21 for \ho poi“n t^n al^theian\ (*the one who practises the truth*). Sin, like the worst narcotic, is habit forming. Hence the problem today for criminologists for paroled or pardoned criminals nearly always go back to crime, sink again into sin, the slaves of sin. Xenophon has this notion of the slavery of sin (*Memor.* IV. 5. 3). So Paul clearly in Ro 6:17,20 "slaves of sin" (\douloi t^s hamartias\).

8:35 {**The bondservant**} (\ho doulos\) ... {**the son**} (\ho huios\). There is a change in the metaphor by this contrast between the positions of the son and the slave in the house. The slave has no footing or tenure and may be cast out at any moment while the son is the heir and has a permanent place. Cf. Ishmael and Isaac (*Ge 21:10*) and Paul's use of it in Ga 4:30. We do not know that there is any reference here to Hagar and Ishmael. See also Heb 3:5 (*Nu 12:7*) for a like contrast between Moses as servant (\therap“n\ in God's house and Christ as Son (\huios\ over God's house.

8:36 {**If therefore the son shall make you free**} (\ean oun ho huios humas eleuther“s^i\). Condition of third class with \ean\ and first aorist (*ingressive*) active subjunctive. "If therefore the Son set you free," as he has the power to do. {**Ye shall be free indeed**} (\ont“s eleutheroi esesthe\). Old and common adverb from participle \ont“n\, actually, really (*cf. Lu 24:34*). But this spiritual freedom was beyond the concept or wish of these Jews.

8:37 {**Yet ye seek to kill me**} (\alla z^teite me apokteinai\). As at the recent feast (*7:20,25,30,32; 8:20*). Some of these very professed believers were even now glowering with murderous vengeance. {**Hath not free course in you**} (\ou ch“rei en humin\). Intransitive use of \ch“re“, old verb from \ch“ros\ (*space, place*), to have space or room for. They would not abide in Christ's word (*verse 31*). They had no longer room for his word when once they understood the spiritual aspect of his message. Jerusalem was now just like Galilee once before (*6:60-66*).

8:38 {**With my Father**} (\para t“i patri\). Locative case of \pat^r\ and article used as possessive (*common idiom*), "by the side of my Father," picture of intimate fellowship like \pros ton theon\ (*face to face with God*) in 1:1. {**From your father**} (\para tou patros\). Ablative case with \para\ (*from the side of*)

and same possessive use of \tou\ in each instance, though "the" will really answer both times. But \ho pat^r\ does not mean the same person. Christ's Father by contrast is not their father.

8:39 {**Our father is Abraham**} (\ho pat^r h^m^“n Abraam estin\). They saw the implication and tried to counter it by repeating their claim in verse 33 which was true so far as physical descent went as Jesus had admitted (*verse 37*). {**If ye were**} (\ei este\). Strictly, "if ye are" as ye claim, a condition of the first class assumed to be true. {**Ye would do**} (\epoieite an\). Read by C L N and a corrector of Aleph while W omits \an\). This makes a mixed condition (*protasis of the first class, apodosis of the second*. See *Robertson, _Grammar_, p. 1022*). But B reads \poieite\ like the Sin. Syriac which has to be treated as imperative (*so Westcott and Hort*).

8:40 {**But now**} (\nun de\). Clear statement that they are not doing "the works of Abraham" in seeking to kill him. See this use of \nun de\ after a condition of second class without \an\ in Joh 16:22,24. {**This did not Abraham**} (\touto Abraam ouk epoi^sen\). Blunt and pointed of their unlikeness to Abraham. {**A man that hath told you the truth**} (\anthr^“pon hos ten al^theian humin lelal^ka\). \Anthr^“pon\ (*here=person, one*) is accusative case in apposition with {**me**} (\me\) just before. The perfect active indicative \lelal^ka\ from \lale^“\ is in the first person singular because the relative \hos\ has the person of \me\, an idiom not retained in the English {**that hath**} (*that have or who have*) though it is retained in the English of 1Co 15:9 "that am" for \hos eimi\). {**Which I heard from God**} (\h^“n ^kousa para tou theou\). Here we have "I" in the English. "God" here is equal to "My Father" in verse 38. The only crime of Jesus is telling the truth directly from God.

8:41 {**Ye do the works of your father**} (\humeis poieite ta erga tou patros hum^“n\). Who is not Abraham and not God as Jesus plainly indicates. {**We were not born of fornication**} (\h^meis ek porneias egenn^th^men\). First aorist passive indicative of \genna^“\). This they said as a proud boast. Jesus had admitted that they were physical (*De 23:2*) descendants of Abraham (37), but now denies that they are spiritual children of Abraham (*like Paul in Ro 9:7*). \Porneia\ is from \ pornos\ (*harlot*) and that from \pern^mi\, to sell, a woman who sells her body for sexual uses. It is vaguely possible that in this stern denial the Pharisees may have an indirect fling at Jesus as the

bastard son of Mary (*so Talmud*). {**We have one Father, even God**} (*\hena patera echomen ton theon*). No "even" in the Greek, "One Father we have, God." This in direct reply to the implication of Jesus (*verse 38*) that God was not their spiritual Father.

8:42 {**Ye would love me**} (*\^gapate an eme*). Conclusion of second-class condition with distinct implication that their failure to love Jesus is proof that God is not their Father (*protasis*). {**For I came forth from God**} (*\eg“ gar ek tou theou ex^lthon*). Second aorist active indicative of *\exerchomai*, definite historical event (*the Incarnation*). See 4:30 for *\ex^lthon ek*. In 13:3; 16:30 Jesus is said to have come from (*\apo*) God. The distinction is not to be pressed. Note the definite consciousness of pre-existence with God as in 17:5. {**And am come**} (*\kai h^k“*). Present active indicative with perfect sense in the verb stem (*state of completion*) before rise of the tense and here retained. "I am here," Jesus means. {**Of myself**} (*\ap' emautou*). His coming was not self-initiated nor independent of the Father. "But he (*\ekeinos*, *emphatic demonstrative pronoun*) sent me" and here I am.

8:43 {**My speech**} (*\t^n lalian t^ n em^ n*) and {**my word**} (*\ton logon ton emon*). Perhaps *\lalia*, old word from *\lallos* (*talk*), means here more manner of speech than just story (*4:42*), while *\logos* refers rather to the subject matter. They will not listen (*\ou dunasthe akouein*) to the substance of Christ's teaching and hence they are impatient with the way that he talks. How often that is true.

8:44 {**Ye are of your father the devil**} (*\humeis ek tou patros tou diabolou*). Certainly they can "understand" (*\gin“skete\ in 43*) this "talk" (*\lalian*) though they will be greatly angered. But they had to hear it (*\akouein\ in 43*). It was like a bombshell in spite of the preliminary preparation. {**Your will to do**} (*\thelete poiein*). Present active indicative of *\thel“* and present active infinitive, "Ye wish to go on doing." This same idea Jesus presents in Mt 13:38 (*the sons of the evil one, the devil*) and 23:15 (*twofold more a son of Gehenna than you*). See also 1Jo 3:8 for "of the devil" (*\ek tou diabolou*) for the one who persists in sinning. In Re 12:9 the devil is one who leads all the world astray. The Gnostic view that Jesus means "the father of the devil" is grotesque. Jesus does not, of course, here deny that the Jews, like all men, are children of God the Creator, like Paul's offspring of God for all men in Ac 17:28.

What he denies to these Pharisees is that they are spiritual children of God who do his will. They do the lusts and will of the devil. The Baptist had denied this same spiritual fatherhood to the merely physical descendants of Abraham (*Mt 3:9*). He even called them "broods of vipers" as Jesus did later (*Mt 12:34*). {**A murderer**} (\anthr“poktonos\). Old and rare word (*Euripides*) from \anthr“pos\, man, and \ktein“\, to kill. In N.T. only here and 1Jo 3:15. The Jews were seeking to kill Jesus and so like their father the devil. {**Stood not in the truth**} (\en tⁱ al^{thei}fi ouk est^{ken}\). Since \ouk\, not \ouch\, is genuine, the form of the verb is \esteken\ the imperfect of the late present stem \st^k“\ (*Mr 11:25*) from the perfect active \hest^{ka}\ (*intransitive*) of \hist^{mi}\, to place. {**No truth in him**} (\ouk estin al^{theia} en autⁱ\). Inside him or outside (*environment*). The devil and truth have no contact. {**When he speaketh a lie**} (\hotan lalⁱ to pseudos\). Indefinite temporal clause with \hotan\ and the present active subjunctive of \lale“\ . But note the article \to\ : "Whenever he speaks the lie," as he is sure to do because it is his nature. Hence "he speaks out of his own" (\ek tⁿ idi“n lalei\) like a fountain bubbling up (*cf. Mt 12:34*). {**For he is a liar**} (\hoti pseust^s estin\). Old word for the agent in a conscious falsehood (\pseudos\). See 1Jo 1:10; Ro 3:4. Common word in John because of the emphasis on \al^{theia}\ (*truth*). {**And the father thereof**} (\kai ho pat^r autou\). Either the father of the lie or of the liar, both of which are true as already shown by Jesus. {**Autou**} in the genitive can be either neuter or masculine. Westcott takes it thus, "because he is a liar and his father (*the devil*) is a liar," making "one," not the devil, the subject of "whenever he speaks," a very doubtful expression.

8:45 {**Because I speak the truth**} (\eg“ de hoti tⁿ al^{theian} leg“\). Proleptic emphatic position of \eg“\ . "Truth is uncongenial to them" (*Bernard*). See 3:19 for their picture.

8:46 {**Which of you convicteth me of sin?**} (\Tis ex hum“n elegchei me peri hamartias;\). See on 3:20; 16:8 (*the work of the Holy Spirit*) for \elegch“\ for charge and proof. The use of \hamartia\ as in 1:29 means sin in general, not particular sins. The rhetorical question which receives no answer involves sinlessness (*Heb 4:15*) without specifically saying so. Bernard suggests that Jesus paused after this pungent question before going on. {**Why do ye not believe me?**} (\Dia ti humeis ou pisteuete moi;\).

This question drives home the irrationality of their hostility to Jesus. It was based on prejudice and predilection.

8:47 {**He that is of God**} (\ho “n ek tou theou\). See this use of \ek\ in 3:31f. "Their not listening proved that they were not of God" (*Dods*). They were of the earth and the devil, not of God.

8:48 {**Thou art a Samaritan and hast a demon**} (\Samareit[^]s ei su kai daimonion echeis\). On the spur of the moment in their rage and fury they can think of no meaner things to say. They know, of course, that Jesus was not a Samaritan, but he had acted like a Samaritan in challenging their peculiar spiritual privileges (*4:9,39*). The charge of having a demon was an old one by the Pharisees (*Mt 12:24*) and it is repeated later (*Joh 10:20*).

8:49 {**I have not a demon**} (\eg“ daimonion ouk ech“\). This Jesus says calmly, passing by the reference to the Samaritans as beneath notice. {**My Father**} (\ton patera mou\). As in 2:16. He is not mad in claiming to honour God (*cf. 7:18*). They were insulting the Father in insulting him (*cf. 5:23*). On \atimaz“\ (\a\ privative and \tima“\, to dishonour) see Lu 20:11.

8:50 {**But I seek not mine own glory**} (\eg“ de ou z[^]t“ t[^]n doxan mou\). As they did not seek the glory of God (*5:44; 8:4*). {**And judgeth**} (\kai krin“n\). The Father judges between you and me, though the Son is the Judge of mankind (*5:22*). "It is only the \doxa\ (*glory*) that comes from God that is worth having" (*Bernard*).

8:51 {**If a man keep my word**} (\ean tis ton emon logon t[^]r[^]s[^]i\). Condition of third class with \ean\ and constative aorist active subjunctive of \t[^]re“\ . Repeated in verse 52. See verse 43 about hearing the word of Christ. Common phrase in John (*8:51,52,55; 14:23,24; 15:20; 17:6; 1Jo 2:5*). Probably the same idea as keeping the commands of Christ (*14:21*). {**He shall never see death**} (\thanaton ou m[^] the“r[^]s[^]i eis ton aiona\). Spiritual death, of course. Strong double negative \ou m[^]\ with first aorist active subjunctive of \the“re“\ . The phrase "see death" is a Hebraism (*Ps 89:48*) and occurs with \idein\ (*see*) in Lu 2:26; Heb 11:5. No essential difference meant between \hora“\ and \the“re“\ . See Joh 14:23 for the blessed fellowship the Father and the Son have with the one who keeps Christ's word.

8:52 {**Now we know**} (\nun egn“kamen\). Perfect active indicative

of \gin“sk“, state of completion, "Now since such talk we have come to certain knowledge that thou hast a demon" (*verse 48*). **{Is dead}** (\apethanen\). Second aorist active indicative of \apothn^sk“. "Abraham died." **{And thou sayest}** (\kai su legeis\). Adversative use of \kai\, "and yet." Emphatic position of \su\ (*thou*). Same condition quoted as in verse 51. **{He shall never taste of death}** (\ou me geus^tai thanatou eis ton aiona\). Same emphatic negative with subjunctive as in verse 51, but \geus^tai\ (*first aorist middle subjunctive of \geu“\ with genitive case \thanatou\ (death)*). Another Hebraism for dying like \the“r^s^i\ (*see*) in verse 51. Used in Heb 2:9 of the death of Jesus and in Synoptics (*Mt 16:28; Mr 9:1; Lu 9:27*). It occurs in the Talmud, but not in the O.T. The Pharisees thus did not misquote Jesus, though they misunderstood him.

8:53 **{Art thou greater than our father Abraham?}** (\M^ su meiz“n ei tou patros h^m“n Abraam;). Negative answer expected by \m^ with ablative case of comparison in \patros\ after \meiz“n\. The question was designed to put Jesus in a difficult position, for Abraham and the prophets all "died." They do not see that Jesus uses death in a different sense. **{Whom makest thou thyself?}** (\tina seauton poieis;). \Seauton\ is predicate accusative with \poieis\. They suspect that Jesus is guilty of blasphemy as they charged in 5:18 in making himself equal with God. Later they will make it specifically (*10:33; 19:7*). They set a trap for Jesus for this purpose.

8:54 **{If I glorify myself}** (\ean eg“ doxas“ emauton\). Third-class condition with \ean\ and first aorist active subjunctive (*or future active indicative*) of \doxaz“. **{It is my Father that glorifieth me}** (\estin ho pat^r mou ho doxaz“n me\). The position and accent of \estin\ mean: "Actually my Father is the one," etc. **{Of whom ye say}** (\hon humeis legete\). The accusative of the person (\hon\ with \legete\ is regular (*cf. 10:36*). **{Your God}** (\theos hum“n\). So Aleph B D and apparently correct, though A C L W Delta Theta have \h^m“n\ (*our God*). The \hoti\ can be taken as recitative (*direct quotation, \h^m“n\, our*) or declarative (*indirect, that, and so \hum“n*). The Jews claimed God as their peculiar national God as they had said in 41. So Jesus turns this confession and claim against them.

8:55 **{And ye have not known him}** (\kai ouk egn“kate auton\). Adversative use again of \kai\="and yet." Perfect active indicative of \gin“sk“, the verb for experiential knowledge.

This was true of the \kosmos\ (**1:10; 17:25**) and of the hostile Jews (**16:3**). Jesus prays that the world may know (**17:23**) and the handful of disciples had come to know (**17:25**). **{But I know him}** (\eg“ *de oida auton*\). Equipped by eternal fellowship to reveal the Father (**1:1-18**). This peculiar intimate knowledge Jesus had already claimed (**7:29**). Jesus used \oida\ (**8:19; 15:21**) or \gin“sk“\ (**17:23,25**) for the knowledge of the Father. No undue distinction can be drawn here. **{And if I should say}** (\kan eip“\). Third-class condition (*concession*), "even if I say," with \kai ean\ (\kan\) and second aorist active subjunctive. "Suppose I say." **{I shall be like you a liar}** (\esomai homoios humin pseust“s\). Apodosis of the condition. \Homoios\ (*like*) is followed by the associative-instrumental case \humin\. The word \pseust“s\ (*liar*), in spite of the statement that they are the children of the devil, the father of lying (**8:44**), comes with a sudden jolt because it is a direct charge. This word liar is not considered polite today in public speech when hurled at definite individuals. There is a rather free use of the word in 1Jo 2:4,22; 4:20; 5:10. It is not hard to imagine the quick anger of these Pharisees.

8:56 {Rejoiced} (\^galliasato\). First aorist middle indicative of \agalliaomai\, a word of Hellenistic coinage from \agallomai\, to rejoice. **{To see}** (\hina id“i\). Sub-final use of \hina\ and second aorist active subjunctive of \hora“\. This joy of Abraham is referred to in Heb 11:13 (*saluting, \aspasamenoi\, the promises from afar*). There was a Jewish tradition that Abraham saw the whole history of his descendants in the vision of Ge 15:6f., but that is not necessary here. He did look for and welcome the Messianic time, "my day" (\t^n h^meran t^n em^n\). "He saw it, and was glad" (\eiden kai echar^). Second aorist active indicative of \hora“\ and second aorist passive indicative of \chair“\. Ye see it and are angry!

8:57 {Thou art not yet fifty years old} (\pent^konta eti oup“echeis\). Literally, "Thou hast not yet fifty years." Not meaning that Jesus was near that age at all. It was the crisis of completed manhood (**Nu 4:3**) and a round number. Jesus was about thirty to thirty-three. **{And hast thou seen Abraham?}** (\Kai Abraam he“rakas;\). So A C D and B W Theta have \he“rakes\, both second person singular of the perfect active indicative of \hora“\. But Aleph, Sin-syr., Coptic versions (*accepted by Bernard*) have \kai Abraam he“rake se?\ "Has Abraam seen thee?"

Either makes sense here.

8:58 {**Before Abraham was**} (\prin *Abraam genesthai*). Usual idiom with \prin\ in positive sentence with infinitive (*second aorist middle of \ginomai*) and the accusative of general reference, "before coming as to Abraham," "before Abraham came into existence or was born." {**I am**} (\eg“ *eimi*). Undoubtedly here Jesus claims eternal existence with the absolute phrase used of God. The contrast between \genesthai\ (*entrance into existence of Abraham*) and \eimi\ (*timeless being*) is complete. See the same contrast between \en\ in 1:1 and \egeneto\ in 1:14. See the contrast also in Ps 90:2 between God (\ei\, *art*) and the mountains (\genthnai\). See the same use of \eimi\ in Joh 6:20; 9:9; 8:24,28; 18:6.

8:59 {**They took up stones therefore**} (\^{ran} *oun lithous*). First aorist active indicative of \air“, inferential use of \oun\. The time for argument had past. {**To cast at him**} (\hina *bal“sin ep' auton*). Final clause with \hina\ and the second aorist active subjunctive of \ball“. Vivid picture of a mob ready to kill Jesus, already beginning to do so. {**Hid himself**} (\ekrub^). Second aorist passive indicative of \krup“. He was hidden. No Docetic vanishing, but quietly and boldly Jesus went out of the temple. His hour had not yet come. Once again three months later the Pharisees will try to kill him, but he will pass out of their hands (**10:39**).

[\[Previous\]](#) [\[Next\]](#)

9:1 {**As he passed by**} (\paragⁿ\). Present active participle of \paragⁿ\, old verb to go along, by, or past (**Mt 20:30**). Only example in this Gospel, but in 1Jo 2:8,17. The day was after the stirring scenes in chapter 8, but not at the feast of dedication as Westcott argues. That comes three months later (**10:22**). {**From his birth**} (\ek genet^s\). Ablative case with \ek\ of old word from \genⁿ\, ginomai\ . Here alone in N.T., but the phrase \tuphlos ek genet^s\ is common in Greek writers. Probably a well-known character with his stand as a beggar (*verse 5*).

9:2 {**Who did sin?**} (\tis hⁿmarten;\). Second aorist active indicative of \hamartanⁿ\. See Ac 3:2; 14:8 for two examples of lameness from birth. Blindness is common in the Orient and Jesus healed many cases (*cf. Mr 8:23; 10:46*) and mentions this fact as one of the marks of the Messiah in the message to the Baptist (**Mt 11:5**). This is the only example of congenital blindness healed. It is not clear that the disciples expected Jesus to heal this case. They are puzzled by the Jewish notion that sickness was a penalty for sin. The Book of Job had shown that this was not always the case and Jesus shows it also (**Lu 13:1-5**). If this man was guilty, it was due to prenatal sin on his part, a curious notion surely. The other alternative charged it upon his parents. That is sometimes true (**Ex 20:5, etc.**), but by no means always. The rabbinical casuists loved to split hairs on this problem. Ezekiel (**Eze 18:20**) says: "The soul that sinneth it shall die" (*individual responsibility for sin committed*). There is something in heredity, but not everything. {**That he should be born blind**} (\hina tuphlos gennⁿthⁿi\). Probably consecutive (*or sub-final*) use of \hina\ with first aorist passive subjunctive of \gennaⁿ\.

9:3 {**But that the works of God should be made manifest in him**} (\all' hina phanerⁿthⁿi ta erga tou theou en autⁿi\). Jesus denies both alternatives, and puts God's purpose (\all' hina\ *with first aorist subjunctive of \phaneroⁿ*) as the true solution. It is sometimes true that disease is the result of personal sin as in the man in 5:14 and parents can hand on the

effects of sin to the third and fourth generations, but there are cases free from blame like this. There is comfort for many sufferers in the words of Jesus here.

9:4 **{We must work the works of him that sent me}** (*\h^mas dei ergazesthai ta erga tou pempsantos me*). This is undoubtedly the correct text (*supported by the Neutral and Western classes*) and not *\eme* (*I*) and *\me* (*me*) of the Syrian class nor *\h^mas* (*we*) and *\h^mas* (*us*) of the Alexandrian class. Jesus associates us with him in the task committed to him by the Father. Bernard argues vigorously, but vainly, for *\eme* *me*. We are not able to fathom the depth of the necessity (*\dei*) here involved in each life as in this poor blind man and in each of us. **{While it is day}** (*\he^s h^mera estin*). This clause gives the note of urgency upon us all. **{The night cometh}** (*\erchetai nux*). "Night is coming on," and rapidly. Night was coming for Jesus (7:33) and for each of us. Cf. 11:9; 12:35. Even electric lights do not turn night into day. *\He^s* with the present indicative (21:22f.) means "while," not until as in 13:38.

9:5 **{When I am in the world}** (*\hotan en t^i kosm^i "*). Indefinite relative clause with *\hotan* and present active subjunctive *\^*, "whenever I am in the world." The Latin Vulgate renders here *\hotan* by *_quamdiu_* so long as or while as if it were *\he^s*. But clearly Jesus here refers to the historic Incarnation (17:11) and to any previous visitations in the time of the patriarchs, prophets, etc. Jesus as God's Son is always the Light of the World (1:4,10; 8:12), but here the reference is limited to his manifestation "in the world." **{I am the light of the world}** (*\ph^s eimi tou kosmou*). The absence of the definite article (*\to ph^s* in 8:12) is to be noted (*Westcott*). Literally, "I am light to the world, whenever I am in the world." "The display of the character varies with the occasion" (*Westcott*).

9:6 **{He spat on the ground}** (*\eptusen chamai*). First aorist active indicative of the old verb *\ptu^* for which see Mr 7:33. *\Chamai* is an old adverb either in the dative or locative (*sense suits locative*), in N.T. only here and Joh 18:6. Jesus was not asked to cure this man. The curative effects of saliva are held in many places. The Jews held saliva efficacious for eye-trouble, but it was forbidden on the Sabbath. "That Jesus supposed some virtue lay in the application of the clay is contradicted by the fact that in other cases of blindness He did not use it" (*Dods*).

Cf. Mr 8:23. Why he here accommodated himself to current belief we do not know unless it was to encourage the man to believe. **{He made clay}** (*\epoi^{sen} p^{lon}*). Only use of *\p^{los}*, old word for clay, in N.T. in this chapter and Ro 9:21. The kneading of the clay and spittle added another offence against the Sabbath rules of the rabbis. **{Anointed his eyes with the clay}** (*\epechrisen autou ton p^{lon} epi tous ophthalmous*). First aorist active indicative of *\epichri^{an}*, old verb, to spread on, anoint, here only and verse 11 in N.T. "He spread the clay upon his eyes." B C read *\epeth^{ken}* (*first aorist active indicative of \epitith^{mi}\, to put on*).

9:7 **{Wash}** (*\nipsai*). First aorist middle imperative second person singular of *\nipt^{an}*, later form of *\niz^{an}*, to wash, especially parts of the body. Certainly bathing the eyes is good for eye trouble, and yet we are not to infer that the cure was due to the use of the clay or to the washing. **{In the pool of Siloam}** (*\eis tⁿ kolumb^{thran} tou Sil^{am}*). The word *\kolumb^{thra}* (*from \kolumba^{an}\, to swim*) is a common word for swimming-pool, in N.T. only here and 5:2,7. The name *_Siloam_* is Hebrew (*Isa 8:6*) and means "sent" (*\apestalmenos\, perfect passive participle of \apostell^{an}*). It was situated south of the temple area and was apparently connected by a subterranean tunnel with the Virgin's Well (5:2) according to Bernard. The water was conducted artificially to the pool of Siloam. **{Washed}** (*\enipsato*). First aorist direct middle (*cf. \nipsai*), apparently bathing and not merely washing his eyes. **{Came seeing}** (*\lthen blep^{an}*). Jesus had healed him. He was tested by the demand to bathe his eyes.

9:8 **{Neighbours}** (*\geitones*). From *\g^{an}* (*land*), of the same land, old word. See Lu 14:2. **{Saw him}** (*\the^{an}rountes*). Present active participle of *\the^{an}*, who used to observe him. **{Aforetime}** (*\to proteron*). Adverbial accusative, "the former time," formerly. **{That he was a beggar}** (*\hoti prosait^s ^n*). See 4:19; 12:19 for declarative *\hoti* after *\the^{an}*. But it is entirely possible that *\hoti* here is "because" (*Westcott*). *\Prosait^s* is a late word for beggar, in N.T. only here and Mr 10:46. It is from *\prosaite^{an}*, to ask in addition (*see \prosait^{an}\ below*), a thing that beggars know how to do. **{Is not this he that sat and begged?}** (*\Ouch houtos estin ho kath^{menos} kai prosait^{an};*). He had his regular place and was a familiar figure. But now his eyes are wide open.

9:9 {**Nay but he is like him**} (\|*Ouchi, alla homoios aut“i estin*\). Vigorous denial (\|*ouchi*\) and mere similarity suggested. Associative instrumental case \|*autoi*\ after \|*homoios*\. The crowd is divided. {**He said**} (\|*ekeinos elegen*\). Emphatic demonstrative (*as in 11,12,25,36*), "That one spake up." He knew.

9:10 {**How then were thine eyes opened?**} (\|*P“s oun ^ne“ichth^san sou hoi ophthalmoi*\). Natural and logical (\|*oun*\) question. First aorist passive indicative (*triple augment*) of \|*anoig“*\. These neighbours admit the fact and want the manner ("*how*") of the cure made clear.

9:11 {**The man that is called Jesus**} (\|*ho anthr“pos ho legomenos I^sous*\). He does not yet know Jesus as the Messiah the Son of God (*9:36*). {**I received sight**} (\|*aneblepsa*\). First aorist active indicative of \|*anablep“*\, old verb to see again, to recover sight, not strictly true of this man who had never seen. He got back sight that he had never had. Originally the verb means to look up (*Mt 14:19*).

9:12 {**Where is he?**} (\|*Pou estin ekeinos*\). The very question of 7:11.

9:13 {**They bring him**} (\|*agousin auton*\). Vivid dramatic present active of \|*ag“*\. These neighbours bring him. {**To the Pharisees**} (\|*pros tous Pharisaious*\). The accepted professional teachers who posed as knowing everything. The scribes were usually Pharisees. {**Him that aforetime was blind**} (\|*ton pote tuphlon*\). Simply, "the once blind man."

9:14 {**Now it was the sabbath**} (\|*n de sabbaton*\). Literally, "Now it was a sabbath" (*no article*). To the Pharisees this fact was a far more important matter than whether or how the thing was done. See Volumes I and II for discussions of the minute Sabbath regulations of the rabbis.

9:15 {**Again**} (\|*palin*\). Besides the questioning of the neighbours (*verses 8,9*). {**Therefore**} (\|*oun*\). Since he has been brought to the Pharisees who must make a show of wisdom. {**Also asked him**} (\|*r“t“n auton kai*\). Inchoative imperfect active of \|*er“ta“*\, "began also to question him." {**How he received his sight**} (\|*p“s aneblepsen*\). No denial as yet of the fact, only interest in the "how." {**He put**} (\|*epeth^ken*\). Genuine here, but see verse 6.

{**And lo see**} (*\kai blep“*). That is the overwhelming fact.

9:16 {**Because he keepeth not the sabbath**} (*\hoti to sabbaton ou t̂rei*). This is reason (*causal \hoti*) enough. He violates our rules about the Sabbath and therefore is a Sabbath-breaker as charged when here before (*5:10,16,18*). Hence he is not "from God" (*\para theou*). So some. {**How can a man that is a sinner do such signs?**} (*\P“s dunatai anthr“pos hamart“los toiauta ŝmeia poiein;*). This was the argument of Nicodemus, himself a Pharisee and one of the Sanhedrin, long ago (*3:2*). It was a conundrum for the Pharisees. No wonder there was "a division" (*\schisma*, *schism, split, from \schiz“*) as in *7:43; 10:19*.

9:17 {**Unto the blind man again**} (*\t“i tuphl“i palin*). The doctors disagree and they ask the patient whose story they had already heard (*verse 15*). {**In that he opened thine eyes**} (*\hoti ^ne“ixen sou tous ophthalmous*). Causal use of *\hoti* and triple augment in the first aorist active indicative of *\anoig“*. They offer the excuse that the man's experience particularly qualified him to explain the "how," overlooking the fact he had already told his story and also trying to conceal their own hopeless division of opinion. {**He is a prophet**} (*\proph t̂s estin*). The man will go that far anyhow.

9:18 {**The Jews**} (*\hoi Ioudaioi*). Probably the incredulous and hostile section of the Pharisees in verse 16 (*cf. 5:10*). {**Did not believe**} (*\ouk episteusan*). The facts told by the man, "that he had been blind and had received his sight" (*\hoti ^n tuphlos kai aneblepsen*), conflicted with their theological views of God and the Sabbath. So they refused belief "until they called the parents" (*\he“s hotou eph“n^san tous goneis*). Usual construction of *\he“s hotou* (= *until which time, like \he“s\ alone*) with aorist active indicative of *\ph“ne“*, old verb from *\ph“n^* (*voice, sound*). They called out loud for his parents to throw light on this grave problem to cover up their own stupidity.

9:19 {**Is this your son who ye say was born blind? how doth he now see?**} (*\Houtos estin ho huios hum“n, hon humeis l̂gete hoti tuphlos egenn^th^; p“s oun blepei arti;*). It was shrewdly put with three questions in one in order to confuse the parents if possible and give the hostile Pharisees a handle.

9:20 {**We know that this is our son, and that he was born blind**} (*\Oidamen hoti houtos estin ho huios h^m“n kai hoti tuphlos*

egennth). These two questions the parents answer clearly and thus cut the ground from under the disbelief of these Pharisees as to the fact of the cure (*verse 18*). So these Pharisees made a failure here.

9:21 **{But how he now seeth we know not}** (*p^s de nun blepei ouk oidamen*). Concerning the third question they profess ignorance both as to the "how" (*p^s*) and the "who" (*tis*). **{Opened}** (*noixen*). First aorist active indicative with single augment of *anoig^o*, same form as *ne^oixen* (*triple augment*) in verse 17. They were not witnesses of the cure and had the story only from the son as the Pharisees had. **{He is of age}** (*h^olikian echei*). "He has maturity of age." He is an adult. A regular classical phrase in Plato, etc. The parents were wholly right and within their rights.

9:22 **{Because they feared the Jews}** (*hoti ephobounto tous Ioudaious*). Imperfect middle, a continuing fear and not without reason. See already the whispers about Jesus because of fear of the Jews (*7:13*). **{Had agreed already}** (*d^o sunetetheinto*). Past perfect middle of *suntith^omi*, to put together, to form a compact (*7:32,47-49*). **{If any man should confess him to be Christ}** (*ean tis auton homolog^os i Christon*). Condition of third class with *ean* and first aorist active subjunctive of *homologe^o* and predicate accusative *Christon*. Jesus had made confession of himself before men the test of discipleship and denial the disproof (*Mt 10:32; Lu 12:8*). We know that many of the rulers nominally believed on Jesus (*12:42*) and yet "did not confess him because of the Pharisees" (*alla dia tous Pharisaious ouch h^omologoun*), for the very reason given here, "that they might not be put out of the synagogue" (*hina m^o aposunag^ogoi gen^ontai*). Small wonder then that here the parents cowered a bit. **{That he should be put out of the synagogue}** (*hina aposunag^ogos gen^otai*). Sub-final use of *hina* with second aorist middle subjunctive of *ginomai*. *Aposunag^ogos* (*apo* and *sunag^og^o*) is found in N.T. only here and *12:42; 16:2*. A purely Jewish word naturally. There were three kinds of excommunication (*for thirty days, for thirty more, indefinitely*).

9:23 **{Therefore}** (*dia touto*). "For this reason." Reason enough for due caution.

9:24 **{A second time}** (*ek deuteron*). He had given the Pharisees the facts the first time (*9:15*). It was really the third time

(*see \palin\ in 9:17*). Now it was like a joke unless the Pharisees meant to imply that his previous story was untrue. **{Give glory to God}** (*\dos doxan t“i the“i*). Second aorist active imperative of *\did“mi* (*cf. \sches, hes*). This phrase does not mean gratitude to God as in Lu 17:18. It is rather an adjuration to speak the truth (*Jos 7:19; 1Sa 6:5*) as if he had not done it before. Augustine says: "*_Quid est Da gloriam Deo? Nega quod accepisti._*" Is a sinner (*\hamart“los estin*). They can no longer deny the fact of the cure since the testimony of the parents (*9:19*) and now wish the man to admit that he was lying in saying that Jesus healed him. He must accept their ecclesiastical authority as proving that Jesus had nothing to do with the cure since Jesus is a sinner. They wish to decide the fact by logic and authority like all persecutors through the ages. Recall the Pharisaic distinction between *\dikaios* (*righteous*) and *\hamart“los* (*sinner*).

9:25 **{One thing I know}** (*\hen oida*). This man is keen and quick and refuses to fall into the trap set for him. He passes by their quibbling about Jesus being a "sinner" (*\hamart“los*) and clings to the one fact of his own experience. **{Whereas I was blind, now I see}** (*\tuphlos “n arti blep“*). Literally, "Being blind I now see." The present active participle *\“n* of *\eimi* by implication in contrast with *\arti* (*just now, at this moment*) points to previous and so past time. It must be borne in mind that the man did not at this stage know who Jesus was and so had not yet taken him as Saviour (*9:36-38*).

9:26 **{What did he do to thee?}** (*\Ti epoi^sen soi;*). Another cross-examination, now admitting that Jesus opened his eyes and wishing again (*9:15,17*) to know "how."

9:27 **{I told you even now}** (*\eipon humin ^d^{*). In verses 15,17,25. **{Would ye also become his disciples?}** (*\M^ kai humeis thelete autou math^tai genesthai;*). Negative answer formally expected, but the keenest irony in this gibe. Clearly the healed man knew from the use of "also" (*\kai*) that Jesus had some "disciples" (*\math^tai*, *predicate nominative with the infinitive \genesthai*) and that the Pharisees knew that fact. "Do ye also (*like the Galilean mob*) wish, etc." See 7:45-52. It cut to the bone.

9:28 **{They reviled him}** (*\eloidor^san auton*). First aorist active indicative of *\loidore“*, old verb from *\loidoros*

(*reviler, 1Co 5:11*), in N.T. only here, Ac 23:4; 1Co 4:12; 1Pe 2:23. {**Thou art his disciple**} (\su math^ts ei ekeinou\). Probably a fling in \ekainou\ (*of that fellow*). He had called him a prophet (*9:17*) and became a joyful follower later (*9:36-38*). {**But we are disciples of Moses**} (\h^{meis} de tou M^{use}s esmen math^{tai}\). This they said with proud scorn of the healed beggar. All orthodox rabbis so claimed.

9:29 {**We know that God hath spoken unto Moses**} (\h^{meis} oidamen hoti M^{usei} lelal^{ken} ho theos\). Perfect active indicative of \lale^{en}\, so still on record. See Ex 33:11. For \lale^{en}\ used of God speaking see Heb 1:1. They are proud to be disciples of Moses. {**But as for this man, we do not know whence he is**} (\touton de ouk oidamen pothen estin\). "This fellow" they mean by "\touton\" in emphatic position, we do not even know whence he is. Some of the people did (*7:27*), but in the higher sense none of the Jews knew (*8:14*). These Pharisees neither knew nor cared.

9:30 {**Why, herein is the marvel**} (\en toutⁱ gar to thaumaston estin\). This use of \gar\ (\ge + ara\, *accordingly indeed*) to bring out an affirmation from the previous words is common enough. "Why in this very point is the wonder" (\thaumaston\, *old verbal adjective from \thaumaz^{en}\ as in Mt 21:42*). The man is angry now and quick in his insight and reply. You confess your ignorance of whence he is, ye who know everything, "and yet (*adversative use of \kai\ again*) he opened my eyes" (\kai^{en} noixen mou tous ophthalmous\). That stubborn fact stands.

9:31 {**God does not hear sinners**} (\ho theos hamart^{en} ouk akouei\). Note genitive case with \akouei\). This was the argument of the Pharisees in 9:16. It is frequent in the O.T. (*Job 27:9; Ps 66:18; Isa 1:15; 59:2, etc.*). The conclusion is inevitable from this premise. Jesus is not \hamart^{en} los\. {**If any man be a worshipper of God**} (\ean tis theoseb^{en} sⁱ\). Condition of third class with \ean\ and present active subjunctive \sⁱ\. \Theoseb^{en} s\ (\theos\, *God*, \sebomai\, *to worship*) is an old compound adjective, here alone in the N.T. {**And do his will**} (\kai to thel^{en} ma autou poiei\). Same condition with present active subjunctive of \poie^{en}\, "keep on doing his will."

9:32 {**Since the world began**} (\ek tou ai^{en} nos\). Literally, "from the age," "from of old." Elsewhere in the N.T. we have \apo tou ai^{en} nos\ or \ap^{en} ai^{en} nos\ (*Lu 1:70; Ac 3:31; 15:18*) as is common

in the LXX. **{Of a man born blind}** (*\tuphlou gegenn^hmenou*). Perfect passive participle of *\genna^h*. This is the chief point and the man will not let it be overlooked, almost rubs it in, in fact. It was congenital blindness.

9:33 **{If this man were not from God}** (*\ei m^h ⁿhoutos para theou*). Negative condition of second class with imperfect indicative. Assuming that Jesus is not "from God" (*\para theou*) as some argued in 9:16, "he could do nothing" (*\ouk ^hdunato poiein ouden*). Conclusion of the second-class condition with imperfect indicative (*double augment in ^hdunato*) without *\an* as is usual in conditions of possibility, propriety, obligation (*Robertson, _Grammar_, pp. 920,1014*). The man has scored with terrific power in his use of Scripture and logic.

9:34 **{Thou wast altogether born in sin}** (*\en hamartiais su egenn^hth^s holos*). First aorist passive indicative of *\genna^h*. "In sins thou wast begotten (*or born*) all of thee." *\Holos* is predicate nominative and teaches total depravity in this case beyond controversy, the Pharisees being judges. **{And dost thou teach us?}** (*\kai su didaskeis h^hmas;*). The audacity of it all. Note emphasis on *\su* (*thou*). It was insufferable. He had not only taught the rabbis, but had utterly routed them in argument. **{And they cast him out}** (*\kai exebalon auton ex^h*). Effective second aorist active indicative of *\ekball^h* intensified by the addition of *\ex^h*. Probably not yet expulsion from the synagogue (9:22) which required a formal meeting of the Sanhedrin, but certainly forcible driving of the gifted upstart from their presence. See 6:37 for another use of *\ekball^h* *ex^h* besides 9:35.

9:35 **{Finding him}** (*\heur^hn auton*). Second aorist active participle of *\heurisk^h*, after search because of what he had heard (*\kousen*). **{Dost thou believe on the Son of God?}** (*\Su pisteueis eis ton huion tou theou;*). So A L Theta and most versions, but Aleph B D W Syr-sin read *\tou anthr^hpou* (*the Son of Man*), almost certainly correct. In either case it is a distinct Messianic claim quite beyond the range of this man's limited knowledge, keen as he is.

9:36 **{And who is he, Lord, that I may believe on him?}** (*\Kai tis estin, kurie;*). The initial *\kai* (*and*) is common (*Mr 10:26; Lu 10:29; 18:26*). Probably by *\kurie* he means only "Sir." It usually comes at the beginning of the sentence, not at the end as

here and verse 38. {**That I may believe on him**} (\hina pisteus“*eis auton*\). Ellipsis to be supplied before this final clause. He catches up the words of Jesus in the preceding verse, though he does not yet know who the Son of Man (*or Son of God*) is, but he trusts Jesus.

9:37 {**Thou hast both seen him**} (\kai he“*rakas auton*\). Perfect active indicative (*double reduplication*) of \hora“\ . Since his eyes were opened. {**And he it is that speaketh with thee**} (\kai ho *lal“n meta sou ekeinos estin*\). "And the one speaking with thee is that man." See 19:35 for \ekeinos\ used of the speaker. In 4:26 Jesus reveals himself in like manner to the Samaritan woman as Messiah while here as the Son of Man (*or the Son of God*).

9:38 {**Lord, I believe**} (\Pisteu“, *kurie*\). \Kurie\ here = Lord (*reverence, no longer respect as in 36*). A short creed, but to the point. {**And he worshipped him**} (\kai prosekun^{sen} aut“*i*\). Ingressive first aorist active indicative of \proskune“, old verb to fall down in reverence, to worship. Sometimes of men (*Mt 18:26*). In John (*see 4:20*) this verb "is always used to express divine worship" (*Bernard*). It is tragic to hear men today deny that Jesus should be worshipped. He accepted worship from this new convert as he later did from Thomas who called him "God" (*Joh 20:28*). Peter (*Ac 10:25f.*) refused worship from Cornelius as Paul and Barnabas did at Lystra (*Ac 14:18*), but Jesus made no protest here.

9:39 {**For judgement**} (\eis *krima*\). The Father had sent the Son for this purpose (*3:17*). This world (\kosmos\) is not the home of Jesus. The \krima\ (*judgement*), a word nowhere else in John, is the result of the \krisis\ (*sifting*) from \krin“, to separate. The Father has turned over this process of sifting (\krisis\) to the Son (*5:22*). He is engaged in that very work by this miracle. {**They which see not**} (\hoi m^{blepontos}\). The spiritually blind as well as the physically blind (*Lu 4:18; Isa 42:18*). Purpose clause with \hina\ and present active subjunctive \blep“sin\ (*may keep on seeing*). This man now sees physically and spiritually. {**And that they which see may become blind**} (\kai hoi blepontos tuphloi gen“*ntai*\). Another part of God's purpose, seen in Mt 11:25; Lu 10:21, is the curse on those who blaspheme and reject the Son. Note ingressive aorist middle subjunctive of \ginomai\ and predicate nominative. \Hoi blepontos\ are those who profess to see like these Pharisees, but

are really blind. Blind guides they were (*Mt 23:16*). Complacent satisfaction with their dim light.

9:40 {**Are we also blind?**} (*M^ kai h^meis tuphloi esmen;*). Negative answer expected (*m^*) and yet these Pharisees who overheard the words of Jesus to the new convert vaguely suspected that Jesus was referring to them by the last clause. Up in Galilee Jesus had called the Pharisees blind guides who stumble into the pit (*Mt 15:14*).

9:41 {**If ye were blind**} (*ei tuphloi ^te*). Condition of second class with imperfect indicative in the protasis. The old word *tuphlos* is from *tuph*“\, to raise a smoke, to blind by smoke (*literally and metaphorically*). Here, of course, it is moral blindness. If the Pharisees were born morally blind, they would, like idiots, be without responsibility. {**Ye would not have sin**} (*ouk an eichete hamartian*). Regular form for conclusion of second-class condition, *an* with imperfect. {**But now ye say**} (*nun de legete*). In contrast to the previous condition. See like contrast in 15:22,24. They arrogantly asserted superior knowledge. {**We see**} (*blepomen*). The ignorant mob do not (*7:49*). It is sin against light and is hopeless (*Mr 3:29; Mt 12:31f.*). "Ye are witnesses against yourselves" (*martureite heautois*, *Mt 23:31*).

[\[Previous\]](#) [\[Next\]](#)

10:1 {**Verily, Verily**} (\Am[^]n, am[^]n\). Solemn prelude by repetition as in 1:51. The words do not ever introduce a fresh topic (*cf.* 8:34,51,58). So in 10:7. The Pharisees had previously assumed (*Vincent*) they alone were the authoritative guides of the people (9:24,29). So Jesus has a direct word for them. So Jesus begins this allegory in a characteristic way. John does not use the word \parabol[^]\, but \paroimia\ (*verse 6*), and it really is an allegory of the Good Shepherd and self-explanatory like that of the Prodigal Son in Lu 15. He first tells it in verses 1-5 and then explains and expands it in verses 7-18. {**Into the fold of the sheep**} (\eis t[^]n aul[^]n t[^]"n probat[^]"n\). Originally \aul[^]\ (*from* \a[^]\, *to blow*) in Homer's time was just an uncovered space around the house enclosed by a wall, then a roofless enclosure in the country where flocks were herded as here and verse 16. It later came to mean the house itself or palace (*Mt 26:3,58, etc.*). In the papyri it means the court attached to the house. {**Climb up**} (\anabain[^]"n\). Present active participle of \anabain[^]\, to go up. One who goes up, not by the door, has to climb up over the wall. {**Some other way**} (\allachoth[^]en\). Rare word for old \allothen\, but in 4Macc. 1:7 and in a papyrus. Only here in N.T. {**The same**} (\ekeinos\). "That one" just described. {**Is a thief and a robber**} (\klept[^]s estin kai l[^]ist[^]s\). Both old and common words (*from* \klept[^]\, *to steal*, \l[^]izomai\, *to plunder*). The distinction is preserved in the N.T. as here. Judas was a \klept[^]s\ (*Joh 12:6*), Barabbas a robber (18:40) like the two robbers (*Mt 27:38,44*) crucified with Jesus erroneously termed thieves like "the thief on the cross" by most people. See Mr 11:17. Here the man jumping over the wall comes to steal and to do it by violence like a bandit. He is both thief and robber.

10:2 {**The shepherd of the sheep**} (\poim[^]n estin t[^]"n probat[^]"n\). No article with \poim[^]n\, "a shepherd to the sheep." He comes in by the door with the sheep whom he leads. Old word is \poim[^]n\, root meaning to protect. Jesus applies it to himself in verse 16 and implies it here. It is used of Christ in 1Pe 2:25; Heb 13:20. Paul applies it to ministers in Eph 4:11. Jesus uses the verb \poimain[^]\, to shepherd, to Peter (*Joh 21:16*) and

Peter uses it to other preachers (*1Pe 5:2*) and Paul uses it for bishops (*elders*) in Ac 20:28. Our word pastor is simply Latin for shepherd. Christ is drawing a sharp contrast after the conduct of the Pharisees towards the blind man between himself and them.

10:3 {**To him**} (\tout“i\). "To this one," the shepherd, in dative case. {**The porter**} (\ho thur“ros\). Old word for doorkeeper (\thura\, door, |“ra\, care, carer for the door). Used for man (*Mr 13:34; Joh 10:3*) or woman (*Joh 18:16ff.*), only N.T. examples. The porter has charge of the sheep in the fold at night and opens the door in the morning for the shepherd. It is not certain that Jesus meant this detail to have a special application. The Holy Spirit, of course, does open the door of our hearts for Jesus through various agencies. {**Hear his voice**} (\t^s ph“n^s autou akouei\). Hear and heed (*verse 27*). Note genitive case \ph“n^s\ (*accusative in 3:8*). {**By name**} (\kat' onoma\). Several flocks might be herded in the same fold overnight. But the shepherd knows his own (\ta idia\) sheep (*verse 27*) and calls their names. "It is still common for Eastern shepherds to give particular names to their sheep" (*Bernard*). {**And leadeth them out**} (\kai exagei auta\). Old and common verb, present active indicative. The sheep follow readily (*verse 27*) because they know their own shepherd's voice and his name for each of them and because he has led them out before. They love and trust their shepherd.

10:4 {**When he hath put forth all his own**} (\hotan ta idia panta ekbal^i\). Indefinite temporal clause with \hotan\ and the second aorist (*effective*) active subjunctive of \ekball“\. No need of the _futurum exactum_ idea, simply, "when he leads out all his own sheep." They are all out of the fold. He overlooks none. \Ekball“\ does mean "thrust out" if a reluctant sheep wishes to linger too long. {**He goeth before them**} (\emprosthen aut“n poreuetai\). Staff in hand he leads the way in front of the flock and they follow (\akolouthēi\) him. What a lesson for pastors who seek to drive the church like cattle and fail. The true pastor leads in love, in words, in deeds.

10:5 {**A stranger**} (\allotri“i\). Literally, "One belonging to another" (*from* \allos\, *opposed to* \idios\). A shepherd of another flock, it may be, not necessarily the thief and robber of verse 1. Note associative instrumental case after \akolouth^sousin\ (*future active indicative of* \akolouthe“\,

verse 4). Note the strong double negative \ou m^\ here with the future indicative, though usually with the aorist subjunctive (**Aleph L W have it here**). They simply will not follow such a man or woman, these well-trained sheep will not. **{But will flee from him}** (\alla pheuxontai ap' autou\). Future middle of \pheug^\ and ablative case with \apo\. They will flee as if from a wolf or from the plague. Alas and alas, if only our modern pastors had the sheep (**old and young**) so trained that they would run away from and not run after the strange voices that call them to false philosophy, false psychology, false ethics, false religion, false life.

10:6 **{This parable}** (\taut^ n t^ n paroimian\). Old word for proverb from \para\ (**beside**) and \oimos\, way, a wayside saying or saying by the way. As a proverb in N.T. in 2Pe 2:22 (**quotation from Pr 26:11**), as a symbolic or figurative saying in Joh 16:25,29, as an allegory in Joh 10:6. Nowhere else in the N.T. Curiously enough in the N.T. \parabol^\ occurs only in the Synoptics outside of Heb 9:9; 11:19. Both are in the LXX. \Parabol^\ is used as a proverb (**Lu 4:23**) just as \paroimia\ is in 2Pe 2:22. Here clearly \paroimia\ means an allegory which is one form of the parable. So there you are. Jesus spoke this \paroimia\ to the Pharisees, "but they understood not what things they were which he spake unto them" (\ekeinoi de ouk egn^ san tina ^ n ha elalei autois\). Second aorist active indicative of \gin^ sk^\ and note ^ n\ in indirect question as in 2:25 and both the interrogative \tina\ and the relative \ha\. "Spake" (**imperfect** \elalei\ should be "Was speaking or had been speaking."

10:7 **{Therefore again}** (\oun palin\). Jesus repeats the allegory with more detail and with more directness of application. Repeating a story is not usually an exhilarating experience. **{I am the door of the sheep}** (\eg^ eimi h^ thura t^ n probat^ n\). The door for the sheep by which they enter. "He is the legitimate door of access to the spiritual \aul^\, the Fold of the House of Israel, the door by which a true shepherd must enter" (**Bernard**). He repeats it in verse 9. This is a new idea, not in the previous story (**I-5**). Moffatt follows the Sahidic in accepting \ho poim^ n\ here instead of \h^ thura\, clearly whimsical. Jesus simply changes the metaphor to make it plainer. They were doubtless puzzled by the meaning of the door in verse 1. Once more, this metaphor should help those who insist on the literal

meaning of bread as the actual body of Christ in Mr 14:22.

Jesus is not a physical "door," but he is the only way of entrance into the Kingdom of God (**14:6**).

10:8 **{Before me}** (\pro emou\). Aleph with the Latin, Syriac, and Sahidic versions omit these words (*supported by A B D L W*). But with or without \pro emou\ Jesus refers to the false Messiahs and self-appointed leaders who made havoc of the flock. These are the thieves and robbers, not the prophets and sincere teachers of old. The reference is to verse 1. There had been numerous such impostors already (*Josephus, _Ant_. XVIII. i. 6; _War_ II. viii. I*) and Jesus will predict many more (*Mt 24:23f.*). They keep on coming, these wolves in sheep's clothing (*Mt 7:15*) who grow rich by fooling the credulous sheep. In this case "the sheep did not hear them" (\ouk ^kousan aut^n ta probata\). First aorist active indicative with genitive. Fortunate sheep who knew the Shepherd's voice.

10:9 **{The door}** (\h^ thura\). Repeated from verse 7. **{By me if any man enter in}** (\di' emou ean tis eiselh^i\). Condition of third class with \ean\ and second aorist active subjunctive of \eiserchomai\. Note proleptic and emphatic position of \di' emou\. One can call this narrow intolerance, if he will, but it is the narrowness of truth. If Jesus is the Son of God sent to earth for our salvation, he is the only way. He had already said it in 5:23. He will say it again more sharply in 14:6. It is unpalatable to the religious dogmatists before him as it is to the liberal dogmatists today. Jesus offers the open door to "any one" (\tis\) who is willing (\thelei\) to do God's will (**7:17**). **{He shall be saved}** (\s^th^setai\). Future passive of \s^z^, the great word for salvation, from \s^s^, safe and sound. The sheep that comes into the fold through Jesus as the door will be safe from thieves and robbers for one thing. He will have entrance (\eisleusetai\) and outgo (\exeleusetai\), he will be at home in the daily routine (*cf. Ac 1:21*) of the sheltered flock. **{And shall find pasture}** (\kai nom^n heur^sei\). Future (*linear future*) indicative of \heurisk^, old word from \nem^, to pasture. In N.T. only here and 2Ti 2:17 (*in sense of growth*). This same phrase occurs in 1Ch 4:40. The shepherd leads the sheep to pasture, but this phrase pictures the joy of the sheep in the pasture provided by the shepherd.

10:10 **{But that he may steal, and kill, and destroy}** (\ei m^ hina kleps^i kai thus^i kai apoles^i\). Literally, "except that" (\ei

m[^]) common without (*Mt 12:4*) and with verb (*Ga 1:7*), "if not" (*literally*), followed here by final \hina\ and three aorist active subjunctives as sometimes by \hotan\ (*Mr 9:9*) or \hoti\ (*2Co 12:13*). Note the order of the verbs. Stealing is the purpose of the thief, but he will kill and destroy if necessary just like the modern bandit or gangster. **{I came that they may have life}** (\eg[“] *lthon hina z[“]n ech[“]sin*). In sharp contrast (\eg[“]) as the good shepherd with the thieves and robbers of verse 1 came Jesus. Note present active subjunctive (\ech[“]sin), "that they (*people*) may keep on having life (*eternal, he means*)" as he shows in 10:28. He is "the life" (*14:6*). **{And may have it abundantly}** (\kai perisson ech[“]sin). Repetition of \ech[“]sin\ (*may keep on having*) abundance (\perisson\, *neuter singular of perissos*). Xenophon (*Anab.* *VII. vi. 31*) uses \perisson echein\, "to have a surplus," true to the meaning of overflow from \peri\ (*around*) seen in Paul's picture of the overplus (\hupereperisseusen\ *in Ro 5:20*) of grace. Abundance of life and all that sustains life, Jesus gives.

10:11 **{I am the good shepherd}** (\eg[“] *eimi ho poimⁿ ho kalos*). Note repetition of the article, "the shepherd the good one." Takes up the metaphor of verses 2ff. Vulgate *_pastor bonus_*. Philo calls his good shepherd \agathos\, but \kalos\ calls attention to the beauty in character and service like "good stewards" (*1Pe 4:10*), "a good minister of Christ Jesus" (*1Ti 4:6*). Often both adjectives appear together in the ancient Greek as once in the New Testament (*Lu 8:15*). "Beauty is as beauty does." That is \kalos\. **{Layeth down his life for his sheep}** (\tⁿ psuchⁿ autou tithⁿsin huper tⁿ probat[“]n). For illustration see 1Sa 17:35 (*David's experience*) and Isa 31:4. Dods quotes Xenophon (*Mem.* *ii. 7, 14*) who pictures even the sheep dog as saying to the sheep: "For I am the one that saves you also so that you are neither stolen by men nor seized by wolves." Hippocrates has \psuchⁿ katetheto\ (*he laid down his life, i.e. died*). In Jud 12:3 \ethⁿka tⁿ psuchⁿ\ means "I risked my life." The true physician does this for his patient as the shepherd for his sheep. The use of \huper\ here (*over, in behalf of, instead of*), but in the papyri \huper\ is the usual preposition for substitution rather than \anti\. This shepherd gives his life for the sin of the world (*1:29; 1Jo 2:2*).

10:12 **{He that is a hireling}** (\ho misth[“]tos). Old word from \mistho[“], to hire (*Mt 20:1*) from \misthos\ (*hire, wages, Lu*

10:7), in N.T. only in this passage. Literally, "the hireling and not being a shepherd" (*\ho misth“tos kai ouk “n poim^n*). Note *\ouk* with the participle *\“n* to emphasize the certainty that he is not a shepherd in contrast with *\m^ eiserchomenos* in verse 1 (**conceived case**). See same contrast in 1Pe 1:8 between *\ouk idontes* and *\m^ hor“ntes*. The hireling here is not necessarily the thief and robber of verses 1,8. He may conceivably be a nominal shepherd (**pastor**) of the flock who serves only for the money, a sin against which Peter warned the shepherds of the flock "not for shameful gain" (**1Pe 5:2**). **{Whose own}** (*\hou idia*). Every true shepherd considers the sheep in his care "his own" (*\idia*) even if he does not actually "own" them. The mere "hireling" does not feel so. **{Beholdeth}** (*\the“rei*). Vivid dramatic present, active indicative of *\the“re“*, a graphic picture. **{The wolf coming}** (*\ton lukon erchomenon*). Present middle predicate participle of *\erchomai*. **{Leaveth the sheep, and fleeth}** (*\aphi^sin ta probata kai pheugei*). Graphic present actives again of *\aphi^mi* and *\pheug“*. The cowardly hireling cares naught for the sheep, but only for his own skin. The wolf was the chief peril to sheep in Palestine. See Mt 10:6 where Jesus says: "Behold I send you forth as sheep in the midst of wolves." **{And the wolf snatcheth them and scattereth them}** (*\kai ho lukos harpazei kai skorpizei*). Vivid parenthesis in the midst of the picture of the conduct of the hireling. Bold verbs these. For the old verb *\harpaz“* see Joh 6:15; Mt 11:12, and for *\skorpiz“*, late word (**Plutarch**) for the Attic *\skedannumi*, see Mt 12:30. It occurs in the vision of Ezekiel (**Eze 34:5**) where because of the careless shepherds "the sheep became meat to all the beasts of the field, and were scattered." Jesus uses *\harpaz“* in 10:29 where no one is able "to snatch" one out of the Father's hand.

10:13 {Because he is a hireling} (*\hoti misth“tos estin*). And only that, without the shepherd heart that loves the sheep. Reason given for the conduct of the hireling after the parenthesis about the wolf. **{And careth not for the sheep}** (*\kai ou melel aut“i peri t“n probat“n*). Literally, "and it is no care to him about the sheep." This use of the impersonal *\melei* (**present active indicative**) is quite common, as in Mt 22:16. But God does care (**1Pe 5:7**).

10:14 {I am the good-shepherd} (*\eg“ eimi ho poim^n ho kalos*). Effective repetition. **{And mine own know me}** (*\kai gin“skousin me*

ta ema\). Jesus as the Good Shepherd knows his sheep by name as he had already said (*verse 3*) and now repeats. Yes, and they know his voice (*verse 4*), they have experimental knowledge (\gin“sk“) of Jesus as their own Shepherd. Here (*in this mutually reciprocal knowledge*) lies the secret of their love and loyalty.

10:15 {**And I know the Father**} (\kag“ gin“sk“ ton patera\). Hence he is qualified to reveal the Father (*1:18*). The comparison of the mutually reciprocal knowledge between the Father and the Son illustrates what he has just said, though it stands above all else (*Mt 11:27; Lu 10:22; Joh 17:21-26*). We cannot claim such perfect knowledge of the Good Shepherd as exists between the Father and the Son and yet the real sheep do know the Shepherd's voice and do love to follow his leadership here and now in spite of thieves, robbers, wolves, hirelings. {**And I lay down my life for the sheep**} (\kai tⁿ psuchⁿ mou tith^{mi} huper tⁿ probatⁿ\). This he had said in verse 11, but he repeats it now for clearness. This he does not just as an example for the sheep and for under-shepherds, but primarily to save the sheep from the wolves, the thieves and robbers.

10:16 {**Other sheep**} (\alla probata\). Sheep, not goats, but "not of this fold" (\ek t^s aul^s taut^s\). See verse 1 for \aul^s\. Clearly "his flock is not confined to those enclosed in the Jewish fold, whether in Palestine or elsewhere" (*Westcott*). Christ's horizon takes in all men of all races and times (*Joh 11:52; 12:32*). The world mission of Christ for all nations is no new idea with him (*Mt 8:11; Lu 13:28*). God loved the world and gave his Son for the race (\John 3:16), {**Them also I must bring**} (\kakeina dei me agagein\). Second aorist active infinitive of \ag“\ with \dei\ expressing the moral urgency of Christ's passion for God's people in all lands and ages. Missions in Christ's mind takes in the whole world. This is according to prophecy (*Isa 42:6; 49:6; 56:8*) for the Messiah is to be a Light also to the Gentiles. It was typified by the brazen serpent (*Joh 3:14*). Christ died for every man. The Pharisees doubtless listened in amazement and even the disciples with slow comprehension. {**And they shall hear my voice**} (\kai t^s phⁿ mou akousontai\). Future middle indicative of \akou“\ with the genitive \phⁿ\. These words read like a transcript from the Acts and the Epistles of Paul (*Ro 9-11 in particular*). See especially Paul's words in Ac 28:28. Present-day Christianity is here foretold. Only do we

really listen to the voice of the Shepherd as we should? Jesus means that the Gentiles will hearken if the Jews turn away from him. {**And they shall become one flock, one shepherd**} (\kai gen^{sontai mia poimn[^], heis poimⁿ}). Future middle indicative of \ginomai\, plural, not singular \gen^{setai}\ as some MSS. have it. All (*Jews and Gentiles*) will form one flock under one Shepherd. Note the distinction here by Jesus between \poimn[^]\ (*old word, contraction of \poimen[^]\ from \poimⁿ\, shepherd*), as in Mt 26:31, and \aul[^]\ (*fold*) just before. There may be many folds of the one flock. Jerome in his Vulgate confused this distinction, but he is wrong. His use of *_ovile_* for both \aul[^]\ and \pomnion\ has helped Roman Catholic assumptions. Christ's use of "flock" (\poimn[^]\) here is just another metaphor for kingdom (\basileia\) in Mt 8:11 where the children of the kingdom come from all climes and nations. See also the various metaphors in Eph 2 for this same idea. There is only the one Great Shepherd of the sheep (*Heb 13:20*), Jesus Christ our Lord.

10:17 {**For this reason**} (\dia touto\). Points to the following \hoti\ clause. The Father's love for the Son is drawn out (*Joh 3:16*) by the voluntary offering of the Son for the sin of the world (*Ro 5:8*). Hence the greater exaltation (*Php 2:9*). Jesus does for us what any good shepherd does (*10:11*) as he has already said (*10:15*). The value of the atoning death of Christ lies in the fact that he is the Son of God, the Son of Man, free of sin, and that he makes the offering voluntarily (*Heb 9:14*). {**That I may take it again**} (\hina palin lab^{“ autⁿ}\). Purpose clause with \hina\ and second aorist active subjunctive of \laban[“]\. He looked beyond his death on the Cross to the resurrection. "The purpose of the Passion was not merely to exhibit his unselfish love; it was in order that He might resume His life, now enriched with quickening power as never before" (*Bernard*). The Father raised Jesus from the dead (*Ac 2:32*). There is spontaneity in the surrender to death and in the taking life back again (*Dods*).

10:18 {**No one taketh it away from me**} (\oudeis airei autⁿ ap' emou\). But Aleph B read \^ren\ (*first aorist active indicative of \air[“], to take away*), probably correct (*Westcott and Hort*). "John is representing Jesus as speaking *_sub specie aeternitatis_*" (*Bernard*). He speaks of his death as already past and the resurrection as already accomplished. Cf. Joh 3:16. {**Of myself**} (\ap' emautou\). The voluntariness of the death of Jesus

repeated and sharpened. D omits it, probably because of superficial and apparent conflict with 5:19. But there is no inconsistency as is shown by Joh 3:16; Ro 5:8. The Father "gave" the Son who was glad to be given and to give himself. **{I have power to lay it down}** (\exousian ech“ theinai aut^n\). \Exousia\ is not an easy word to translate (*right, authority, power, privilege*). See 1:12. Restatement of the voluntariness of his death for the sheep.

{And I have power to take it again} (\kai exousian ech“ palin labein aut^n\). Note second aorist active infinitive in both cases (\theinai\ from \tith^mi\ and \labein\ from \lamban“\), single acts. Recall 2:19 where Jesus said: "And in three days I will raise it up." He did not mean that he will raise himself from the dead independently of the Father as the active agent (*Ro 8:11*). **{I received from my Father}** (\elabon para tou patros mou\). Second aorist active indicative of \lamban“\ . He always follows the Father's command (\entol^)\ in all things (*12:49f.; 14:31*). So now he is doing the Father's will about his death and resurrection.

10:19 **{There arose a division again}** (\schisma palin egeneto\). As in 7:43 in the crowd (*also in 7:12,31*), so now among the hostile Jews (*Pharisees*) some of whom had previously professed belief in him (*8:31*). The direct reference of \palin\ (*again*) may be to 9:16 when the Pharisees were divided over the problem of the blind man. Division of opinion about Jesus is a common thing in John's Gospel (*6:52,60,66; 7:12,25ff.; 8:22; 9:16f.; 10:19,24,41; 11:41ff.; 12:19,29,42; 16:18f.*).

10:20 **{He has a demon and is mad}** (\daimonion echei kai mainetai\). As some had already said (*7:20; 8:48 with the addition of "Samaritan"*). So long before in Mr 3:21. An easy way of discounting Jesus.

10:21 **{Of one possessed with a demon}** (\daimonizomenou\). Genitive of present passive participle of \daimoniz“\ . They had heard demoniacs talk, but not like this. **{Can a demon open the eyes of the blind?}** (\m^ daimonion dunatai tuphlon ophthalmous anoixai; \). Negative answer expected. Demons would more likely put out eyes, not open them. It was an unanswerable question.

10:22 **{And it was the feast of the dedication at Jerusalem}** (\egeneto de ta enkainia en tois Ierosolumois\). But Westcott and

Hort read \tote\ (**then**) instead of \de\ (**and**) on the authority of B L W 33 and some versions. This is probably correct: "At that time came the feast of dedication in Jerusalem." \Tote\ does not mean that the preceding events followed immediately after the incidents in 10:1-21. Bernard brings chapter 9 up to this date (**possibly also chapter 8**) and rearranges chapter 10 in a purely arbitrary way. There is no real reason for this arrangement. Clearly there is a considerable lapse between the events in 10:22-39 and 10:1-21, possibly nearly three months (**from just after tabernacles 7:37 to dedication 10:22**). The Pharisees greet his return with the same desire to catch him. This feast of dedication, celebrated for eight days about the middle of our December, was instituted by Judas Maccabeus B.C. 164 in commemoration of the cleansing of the temple from the defilements of pagan worship by Antiochus Epiphanes (**IMacc. 4:59**). The word \enkainia\ (\en\, **kainos**, **new**) occurs here only in the N.T. It was not one of the great feasts and could be observed elsewhere without coming to Jerusalem. Jesus had apparently spent the time between tabernacles and dedication in Judea (**Lu 10:1-13:21**). {**Winter**} (\cheim“n\). Old word from \cheima\ (\che“\, **to pour, rain, or from chi“n**, **snow**). See Mt 24:20.

10:23 {**Was walking**} (\periepatei\). Imperfect active of \peripate“\, to walk around, picturesque imperfect. {**In Solomon's porch**} (\en tî stofi tou Solom“nos\). A covered colonnade or portico in which people could walk in all weather. See Ac 3:11; 5:12 for this porch. This particular part of Solomon's temple was left uninjured by the Babylonians and survived apparently till the destruction of the temple by Titus A.D. 70 (**Josephus, _Ant_. XX. 9,7**). When John wrote, it was, of course, gone.

10:24 {**Came round about him**} (\ekukl“san auton\). Aorist active indicative of \kuklo“\, old verb from \kuklos\ (**cycle, circle**). See Ac 14:20 for the circle of disciples around Paul when stoned. Evidently the hostile Jews cherished the memory of the stinging rebuke given them by Jesus when here last, particularly the allegory of the Good Shepherd (**10:1-19**), in which he drew so sharply their own picture. {**How long dost thou hold us in suspense?**} (\he“s pote tî n psuchî n hî m“n aireis; \). Literally, "Until when dost thou lift up our soul?" But what do they mean by this metaphor? \Air“\ is common enough to lift up the eyes (**Joh 11:41**), the voice (**Lu 17:13**), and in Ps 25:1; 86:4 (**Josephus, _Ant_. III. ii. 3**) we have "to lift up the soul." We

are left to the context to judge the precise meaning. Clearly the Jews mean to imply doubt and suspense. The next remark makes it clear. **{If thou art the Christ}** (*\ei su ei ho Christos*).

Condition of first class assumed to be true for the sake of argument. **{Tell us plainly}** (*\eipon h^min parr^sifi*). Conclusion with *\eipon* rather than the usual *\eipe* as if first aorist active imperative like *\luson*. The point is in "plainly" (*\parr^sifi*), adverb as in 7:13,26 which see. That is to say "I am the Christ" in so many words. See 11:14; 16:29 for the same use of *\parr^sifi*. The demand seemed fair enough on the surface. They had made it before when here at the feast of tabernacles (8:25). Jesus declined to use the word *\Christos* (*Messiah*) then as now because of the political bearing of the word in their minds. The populace in Galilee had once tried to make him king in opposition to Pilate (*Joh 6:14f.*). When Jesus does confess on oath before Caiaphas that he is the Christ the Son of God (*Mr 14:61f.; Mt 26:63f.*), the Sanhedrin instantly vote him guilty of blasphemy and then bring him to Pilate with the charge of claiming to be king as a rival to Caesar. Jesus knew their minds too well to be caught now.

10:25 **{I told you, and you believe not}** (*\eipon humin kai ou pisteuete*). It was useless to say more. In 7:14-10:18 Jesus had shown that he was the Son of the Father as he had previously claimed (5:17-47), but it was all to no purpose save to increase their rage towards him. **{These bear witness of me}** (*\tauta marturei peri emou*). His works confirm his words as he had shown before (5:36). They believe neither his words nor his works.

10:26 **{Because ye are not of my sheep}** (*\hoti ek t^'n probat^'n mou*). This had been the point in the allegory of the Good Shepherd. In fact, they were the children of the devil in spirit and conduct (8:43), pious ecclesiastics though they seemed, veritable wolves in sheep's clothing (*Mt 7:15*).

10:27 **{My sheep}** (*\ta probata ta ema*). In contrast with you they are not in doubt and suspense. They know my voice and follow me. Repetition of the idea in 10:4,14.

10:28 **{And I give unto them eternal life}** (*\kag^' did^'mi autois z^'n ai^'nion*). This is the gift of Jesus now to his sheep as stated in 6:27,40 (*cf. 1Jo 2:25; 5:11*). **{And they shall never perish}** (*\kai ou m^' apol^'ntai*). Emphatic double negative with

second aorist middle (*intransitive*) subjunctive of \apollumi\, to destroy. The sheep may feel secure (**3:16; 6:39; 17:12; 18:9**). **{And no one shall snatch them out of my hand}** (\kai ouch harpasei tis auta ek t's cheiros mou\). Jesus had promised this security in Galilee (**6:37,39**). No wolf, no thief, no bandit, no hireling, no demon, not even the devil can pluck the sheep out of my hand. Cf. Col 3:3 (*Your life is hid together with Christ in God*).

10:29 **{Which}** (\hos\). Who. If \ho\ (*which*) is correct, we have to take \ho pat^r\ as nominative absolute or independent, "As for my Father." **{Is greater than all}** (\pant' n meiz' n estin\). If we read \hos\, But Aleph B L W read \ho\ and A B Theta have \meizon\, The neuter seems to be correct (*Westcott and Hort*). But is it? If so, the meaning is: "As for my Father, that which he hath given me is greater than all." But the context calls for \hos ... meiz' n\ with \ho pat^r\ as the subject of \estin\, The greatness of the Father, not of the flock, is the ground of the safety of the flock. Hence the conclusion that "no one is able to snatch them out of the Father's hand."

10:30 **{One}** (\hen\). Neuter, not masculine (\heis\). Not one person (cf. \heis\ *in Ga 3:28*), but one essence or nature. By the plural \sumus\ (*separate persons*) Sabellius is refuted, by \unum\ Arius. So Bengel rightly argues, though Jesus is not referring, of course, to either Sabellius or Arius. The Pharisees had accused Jesus of making himself equal with God as his own special Father (*Joh 5:18*). Jesus then admitted and proved this claim (**5:19-30**). Now he states it tersely in this great saying repeated later (**17:11, 21**). Note \hen\ used in 1Co 3:3 of the oneness in work of the planter and the waterer and in 17:11,23 of the hoped for unity of Christ's disciples. This crisp statement is the climax of Christ's claims concerning the relation between the Father and himself (*the Son*). They stir the Pharisees to uncontrollable anger.

10:31 **{Took up stones again}** (\ebastasan palin lithous\). First aorist active indicative of \bastaz'\, old verb to pick up, to carry (*Joh 12:6*), to bear (*Ga 6:5*). The \palin\ refers to Joh 8:59 where \^ran\ was used. They wanted to kill him also when he made himself equal to God in 5:18. Perhaps here \ebastasan\ means "they fetched stones from a distance." **{To stone him}** (\hina lithas' sin auton\). Final clause with \hina\ and the first aorist active subjunctive of \lithaz'\, late verb

(*Aristotle, Polybius*) from \lithos\ (*stone, small, Mt 4:6, or large, Mt 28:2*), in Joh 10:31-33; 11:8; Ac 5:26; 14:19; 2Co 11:25; Heb 11:37, but not in the Synoptics. It means to pelt with stones, to overwhelm with stones.

10:32 {**From the Father**} (\ek tou patros\). Proceeding out of the Father as in 6:65; 16:28 (*cf. 7:17; 8:42,47*) rather than \para\ as in 1:14; 6:46; 7:29; 17:7. {**For which of those works**} (\dia poion aut“n ergon\). Literally, "For what kind of work of them" (*referring to the "many good works" polla erga kala*\). Noble and beautiful deeds Jesus had done in Jerusalem like healing the impotent man (*chapter 5*) and the blind man (*chapter 9*). \Poion\ is a qualitative interrogative pronoun pointing to \kala\ (*good*). {**Do ye stone me**} (\lithazete\). Conative present active indicative, "are ye trying to stone me." They had the stones in their hands stretched back to fling at him, a threatening attitude.

10:33 {**For a good work we stone thee not**} (\peri kalou ergou ou lithazomen\). "Concerning a good deed we are not stoning thee." Flat denial that the healing of the blind man on the Sabbath had led them to this attempt (*8:59*) in spite of the facts. {**But for blasphemy**} (\alla peri blasph“mias\). See Ac 26:7 where \peri\ with the genitive is also used with \egkaloumai\ for the charge against Paul. This is the only example in John of the word \blasph“mia\ (*cf. Mt 12:31*). {**And because that thou, being a man, makest thyself God**} (\kai hoti su anthr“pos “n poieis seauton theon\). In 5:18 they stated the charge more accurately: "He called God his own Father, making himself equal with God." That is, he made himself the Son of God. This he did beyond a doubt. But was it blasphemy? Only if he was not the Son of God. The penalty for blasphemy was death by stoning (*Le 24:16; 1Ki 21:10,13*).

10:34 {**Is it not written?**} (\ouk estin gegrammenon;\). Periphrastic perfect passive indicative of \graph“\ (*as in 2:17*) in place of the usual \gegraptai\. "Does it not stand written?" {**In your law**} (\en t“i nom“i hum“n\). From Ps 82:6. The term \nomos\ (*law*) applying here to the entire O.T. as in 12:34; 15:25; Ro 3:19; 1Co 14:21. Aleph D Syr-sin. omit \hum“n\, but needlessly. We have it already so from Jesus in 8:17. They posed as the special custodians of the O.T. {**I said**} (\hoti eg“ eipa\). Recitative \hoti\ before a direct quotation like our quotation marks. \Eipa\ is a late second aorist form of

indicative with \-a\ instead of \-on\. {**Ye are gods**} (\theoi este\). Another direct quotation after \eipa\ but without \hoti\.

The judges of Israel abused their office and God is represented in Ps 82:6 as calling them "gods" (\theoi\, _elohim_) because they were God's representatives. See the same use of _elohim_ in Ex 21:6; 22:9,28. Jesus meets the rabbis on their own ground in a thoroughly Jewish way.

10:35 {**If he called them gods**} (\ei ekeinous eipen theous\).

Condition of first class, assumed as true. The conclusion (*verse 36*) is \humeis legete\; ({*Do ye say?*}). As Jews (*and rabbis*) they are shut out from charging Jesus with blasphemy because of this usage in the O.T. It is a complete _ad hominem_ argument. To be sure, it is in Ps 82:6 a lower use of the term \theos\, but Jesus did not call himself "Son of Jahweh," but "\huios theou\" which can mean only "Son of _Elohim_." It must not be argued, as some modern men do, that Jesus thus disclaims his own deity. He does nothing of the kind. He is simply stopping the mouths of the rabbis from the charge of blasphemy and he does it effectually. The sentence is quite involved, but can be cleared up. {**To whom the word of God came**} (\pros hous ho logos tou theou egeneto\).

The relative points to \ekinous\, before. These judges had no other claim to the term \theoi\ (_elohim_). {**And the scripture cannot be broken**} (\kai ou dunatai luth^nai h^ graph^). A parenthesis that drives home the pertinency of the appeal, one that the Pharisees had to accept. \Luth^nai\ is first aorist passive infinitive of \lu^, to loosen, to break.

10:36 {**Of him whom the Father sanctified and sent into the world**} (\hon ho pat^r h^giasen kai apesteilen eis ton kosmon\). Another relative clause with the antecedent (\touton\, *it would be, object of \legete*) unexpressed. Every word counts heavily here in contrast with the mere judges of Ps 82:6. {**Thou blasphemest**} (\hoti blasph^meis\). Recitative \hoti\ again before direct quotation. {**Because I said**} (\hoti eipon\). Causal use of \hoti\ and regular form \eipon\ (*cf. \eipa\ in verse 34*). {**I am the Son of God**} (\huios tou theou eimi\). Direct quotation again after \eipon\.

This Jesus had implied long before as in 2:16 (*my Father*) and had said in 5:18-30 (*the Father, the Son*), in 9:35 in some MSS., and virtually in 10:30. They will make this charge against Jesus before Pilate (*19:7*). Jesus does not use the article here with \huios\, perhaps (*Westcott*) fixing attention on the character of Son rather than on the person as in

Heb 1:2. There is no answer to this question with its arguments.

10:37 **{If I do not}** (*\ei ou poi“*). Condition of first class, assumed as true, with negative *\ou*, not *\ei m^\"=unless. {Believe me not}* (*\m^ pisteuete moi*). Prohibition with *\m^* and the present active imperative. Either "cease believing me" or "do not have the habit of believing me." Jesus rests his case on his doing the works of "my Father" (*\tou patros mou*), repeating his claims to sonship and deity.

10:38 **{But if I do}** (*\ei de poi“*). Condition again of the first class, assumed as true, but with the opposite results. **{Though ye believe not me}** (*\kan emoi m^ pisteu^te*). Condition now of third class, undetermined (*but with prospect*), "Even if you keep on (*present active subjunctive of \pisteuo*) not believing me." **{Believe the works}** (*\tois ergois pisteuete*). These stand irrefutable. The claims, character, words, and works of Jesus challenge the world today as then. **{That ye may know and understand}** (*\hina gn^te kai gin^sk^te*). Purpose clause with *\hina* and the same verb *\gin^sk^\" repeated in different tenses (*first \gn^te\, the second ingressive aorist active subjunctive, that ye may come to know; then the present active subjunctive, "that ye may keep on knowing"*). This is Christ's deepest wish about his enemies who stand with stones in their uplifted hands to fling at him. {That the Father is in me, and I in the Father} (*\hoti en emoi ho pat^r kag^ en t^i patri*). Thus he repeats (*verse 30*) sharply his real claim to oneness with the Father as his Son, to actual deity. It was a hopeless wish.*

10:39 **{They sought again to seize him}** (*\ez^toun auton palin piapai*). Imperfect active, "They kept on seeking to seize (*ingressive aorist active infinitive of \piiaz^\" for which see 7:30*) as they had tried repeatedly (*7:1,30,44; 8:20*), but in vain. They gave up the effort to stone him. **{Out of their hand}** (*\ek t^s cheiros aut^n*). Overawed, but still angry, the stones fell to the ground, and Jesus walked out.

10:40 **{Again}** (*\palin*). Referring to 1:28 (*Bethany beyond Jordan*). *\Palin* does not mean that the other visit was a recent one. **{At the first}** (*\to pr^ton*). Adverbial accusative (*extent of time*). Same idiom in 12:16; 19:39. Here the identical language of 1:28 is used with the mere addition of *\to pr^ton* (*\hopou ^n I^an^s baptiz^n\, "where John was baptizing"*). **{And**

there he abode} (*\kai emenen ekei*). Imperfect (*continued*) active of \men“, though some MSS. have the constative aorist active \emeinen\. Probably from here Jesus carried on the first part of the later Perean Ministry (*Lu 13:22-16:10*) before the visit to Bethany at the raising of Lazarus (*Joh 11:1-44*).

10:41 {**Many came to him**} (*\polloi ^lthon pros auton*). Jesus was busy here and in a more congenial atmosphere than Jerusalem. John wrought no signs the crowds recall, though Jesus did many here (*Mt 19:2*). The crowds still bear the impress of John's witness to Christ as "true" (*al^th^*). Here was prepared soil for Christ.

10:42 {**Many believed on him there**} (*\polloi episteusan eis auton ekei*). See 1:12; 2:11 for same idiom. Striking witness to the picture of the Messiah drawn by John. When Jesus came they recognized the original. See Joh 1:29-34. What about our sermons about Jesus if he were to walk down the aisle in visible form according to A.J. Gordon's dream?

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*John: Chapter 10*)

[\[Previous\]](#) [\[Next\]](#)

11:1 {**Was sick**} (\^n *asthen*“n\). Periphrastic imperfect active of \asthene“, old verb (*from* \asthen^s\, |a\ *privative*, and \sthenos\, *strength*). {**Lazarus**} (\Lazaros\). See on 16:20 for the name of another man in the parable, a shortened form of Eleazer, only other N.T. use, but in Josephus and rabbinical writings. No connexion between this Lazarus and the one in the parable. {**Of Bethany**} (\apo *B^thanas*\). Use of \apo\ as in 1:44 Philip of Bethsaida and 1:45 Joseph of Nazareth. This Bethany is about two miles (**11:18**) east of Jerusalem on the south-east slope of Olivet and is now called El Azariyeh, from the name Lazarus. Jesus is still apparently at the other Bethany beyond Jordan (**10:40**). It is doubtful if a distinction is meant here by \apo\ and \ek\ between Bethany as the residence and some other village (\ek t^s k“m^s\) as the birthplace of Lazarus and the sisters. {**Of Mary and Martha**} (*Marias kai Marthas*\). Note \Marthas\, not \Marth^s\ for the genitive. Elsewhere (**Joh 11:19; Lu 10:38**) Martha comes first as the mistress and hostess. The two sisters are named for further identification of Lazarus. Martha was apparently the elder sister (**11:5,19; Lu 10:38f.**). "The identification of Mary with Mary Magdalene is a mere conjecture supported by no direct evidence, and opposed to the general tenor of the Gospels" (*Westcott*).

11:2 {**And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair**} (\^n de *Mariam h^ aleipsasa ton kurion mur*“i kai ekmaxasa tous podas autou tais thrixin aut^s\). This description is added to make plainer who Mary is "whose brother Lazarus was sick" (\h^s ho adelphos Lazaros ^sthenei\). There is an evident proleptic allusion to the incident described by John in 12:1-8 just after chapter 11. As John looks back from the end of the century it was all behind him, though the anointing (\h^ aleipsasa\, *first aorist active articular participle of* \aleiph“, *old verb for which see Mr 6:13*) took place after the events in chapter 11. The aorist participle is timeless and merely pictures the punctiliar act. The same remark applies to \ekmaxasa\, old verb \ekmass“, to wipe off or away (**Isa 12:3; 13:5; Lu 7:38,44**). Note the Aramaic form \Marias\ as usual in John, but \Marias\ in verse 1. When John wrote, it was

as Jesus had foretold (**Mt 26:13**), for the fame of Mary of Bethany rested on the incident of the anointing of Jesus. The effort to link Mary of Bethany with Mary Magdalene and then both names with the sinful woman of Lu 7:36-50 is gratuitous and to my mind grotesque and cruel to the memory of both Mary of Bethany and Mary Magdalene. Bernard may be taken as a specimen: "The conclusion is inevitable that John (*or his editor*) regarded Mary of Bethany as the same person who is described by Luke as \hamartalos\". This critical and artistic heresy has already been discussed in Vol. II on Luke's Gospel. Suffice it here to say that Luke introduces Mary Magdalene as an entirely new character in 8:2 and that the details in Lu 7:36-50; Joh 12:1-8 have only superficial resemblances and serious disagreements. John is not here alluding to Luke's record, but preparing for his own in chapter 12. What earthly difficulty is there in two different women under wholly different circumstances doing a similar act for utterly different purposes?

11:3 {**Sent saying**} (\apesteilan legousai\). First aorist active indicative of \apostell\" and present active participle. The message was delivered by the messenger. {**Thou lovest**} (\phileis\). \Phile\" means to love as a friend (*see \philos\ in verse 11*) and so warmly, while \agapa\" (*akin to \agamai\, to admire, and \agathos\, good*) means high regard. Here both terms occur of the love of Jesus for Lazarus (\^gapa\ *in verse 5*). Both occur of the Father's love for the Son (\agapfi\ *in 3:35*, \philei\ *in 5:20*). Hence the distinction is not always observed.

11:4 {**Heard it**} (\akousas\). The messenger delivered the message of the sisters. The reply of Jesus is for him and for the apostles. {**Is not unto death**} (\ouk estin pros thanaton\). Death in the final issue, to remain dead. Lazarus did die, but he did not remain dead. See \hamartia pros thanaton\ in 1Jo 5:16, "sin unto death" (*final death*). {**But for the glory of God**} (\all' huper t's dox's tou theou\). In behalf of God's glory, as the sequel shows. Cf. 9:3 about the man born blind. The death of Lazarus will illustrate God's glory. In some humble sense those who suffer the loss of loved ones are entitled to some comfort from this point made by Jesus about Lazarus. In a supreme way it is true of the death of Christ which he himself calls glorification of himself and God (**13:31**). In 7:39 John had already used \doxaz\" of the death of Christ. {**That the Son of**

God may be glorified thereby} (\hina doxasth^i ho huios tou theou di' aut^s\). Purpose clause with \hina\ and the first aorist passive subjunctive of \doxaz^\. Here Jesus calls himself "the Son of God." In 8:54 Jesus had said: "It is my Father that glorifieth me." The raising of Lazarus from the tomb will bring glory to the Son of God. See 17:1 for this idea in Christ's prayer. The raising of Lazarus will also bring to an issue his own death and all this involves the glorification of the Father (**7:39; 12:16; 13:31; 14:13**). The death of Lazarus brings Jesus face to face with his own death.

11:5 {Now Jesus loved} (\^gapa de\). Imperfect active of \agapa^\. picturing the continued love of Jesus for this noble family where he had his home so often (**Lu 10:38-42; Joh 12:1-8**). The sisters expected him to come at once and to heal Lazarus.

11:6 {That he was sick} (\hoti asthenei\). Present active indicative retained in indirect discourse after a secondary tense (\^kousen\). **{Two days}** (\duo h^meras\). Accusative of extent of time. **{In the place where he was}** (\en h^i ^n top^i\). Incorporation of the antecedent \top^i\ into the relative clause, "in which place he was." It was long enough for Lazarus to die and seemed unlike Jesus to the sisters.

11:7 {Then after this} (\epeita meta touto\). \Epeita\ (**only here in John**) means thereafter (**Lu 16:7**) and it is made plainer by the addition of \meta touto\ (**cf. 2:12; 11:11**), meaning after the two days had elapsed. **{Let us go into Judea again}** (\Ag^men eis t^n Ioudaian palin\). Volitive (**hortative**) subjunctive of \ag^\. (**intransitive use as in verses 11,16**). They had but recently escaped the rage of the Jews in Jerusalem (**10:39**) to this haven in Bethany beyond Jordan (**10:40**).

11:8 {Were but now seeking to stone thee} (\nun ez^toun se lithasai\). Conative imperfect of \z^te^\. with reference to the event narrated in 10:39 in these very words. **{Goest thou thither again?}** (\palin hupageis ekei;\). Present active intransitive use of the compound \hupag^\. to withdraw (\b6:21; 8:21\) from this safe retreat (**Vincent**). It seemed suicidal madness to go back now.

11:9 {In the day} (\t^s h^meras\). Genitive of time, within the day, the twelve-hour day in contrast with night. The words of Jesus here illustrate what he had said in 9:4. It is not blind

fatalism that Jesus proclaims, but the opposite of cowardice. He has full confidence in the Father's purpose about his "hour" which has not yet come. Jesus has courage to face his enemies again to do the Father's will about Lazarus. **{If a man walk in the day}** (*\ean tis peripat^i en t^i h^merfi*). Condition of the third class, a conceived case and it applies to Jesus who walks in the full glare of noonday. See 8:12 for the contrast between walking in the light and in the dark. **{He stumbleth not}** (*\ou proskoptei*). He does not cut (*or bump*) against this or that obstacle, for he can see. *\Kopt^i* is to cut and pros, against.

11:10 **{But if a man walk in the night}** (*\ean de tis peripat^i en t^i nukti*). Third condition again. It is spiritual darkness that Jesus here pictures, but the result is the same. See the same figure in 12:35 (*1Jo 2:11*). The ancients had poor illumination at night as indeed we did before Edison gave us electric lights. Pedestrians actually used to have little lamps fastened on the feet to light the path. **{In him}** (*\en aut^i*). Spiritual darkness, the worst of all (*cf. Mt 6:23; Joh 8:12*). Man has the capacity for light, but is not the source of light. "By the application of this principle Christianity is distinguished from Neo-Platonism" (*Westcott*).

11:11 **{Is fallen asleep}** (*\kekoim^tai*). Perfect passive indicative of *\koima^i*, old verb to put to sleep. Common as a metaphor for death like our cemetery. **{I go}** (*\poreuomai*). Futuristic use of the present tense as in 14:2. **{That I may awake him out of sleep}** (*\hina exupniz^ auton*). Purpose clause with *\hina* and the first aorist active subjunctive of *\exupniz^i*, a late compound (*\ex, hupnos\, sleep*) for the older *\aphupniz^i*, here only in the N.T. See Job 14:12 where also it occurs along with *\koimaomai*.

11:12 **{He will recover}** (*\s^th^setai*). Future passive indicative of *\s^z^i* used in its original sense of being or getting well (*safe and sound*). Conclusion of the condition of the first class (*\ei kekoim^tai*).

11:13 **{Had spoken}** (*\eir^kei*). Past perfect of *\eipon* (*\er^i*). The disciples had misunderstood Christ's metaphor for death. **{That he spake}** (*\hoti legei*). Present active indicative retained in indirect discourse after the secondary tense (*\edoxan*). **{Of taking rest in sleep}** (*\peri t^s koim^se^s tou hupou*). Only use of *\koim^sis* (*from koima^i*) in the N.T., but

it also was used of death (*Sirach 46:19*). \Hupnou\ (*in sleep*) is objective genitive of \hupnos\ (*sleep, Mt 1:24*).

11:14 {**Plainly**} (\parr^{sifi}). Adverb (*see on 7:4*), without metaphor as in 16:29. {**Is dead**} (\apethanen). First aorist active indicative, "died."

11:15 {**For your sakes**} (\di' humas). That they may witness his raising from the grave. {**That I was not there**} (\hoti ouk ^mn ekei). Imperfect middle ^mn of the later Greek instead of the common active ⁿ in indirect discourse in place of the usual present retained as in verse 13. {**To the intent ye may believe**} (\hina pisteus^{te}). Purpose clause with \hina\ and the ingressive aorist active subjunctive, "that ye may come to believe" (*more than you do*). See the same use of the ingressive aorist in \episteusan\ (*2:11*) where the disciples gained in belief. {**Nevertheless let us go to him**} (\alla ag^{men pros auton}). Volitive subjunctive, repeating the proposal of verse 7. He is dead, but no matter, yea all the more let us go on to him.

11:16 {**Didymus**} (\Didumos). The word means twin. Clearly Thomas had a twin brother or sister. Applied two other times to him (*20:24; 21:2*). The Aramaic word for Thomas means Twin and Didymus is just the Greek equivalent of Thomas. He may even in Greek circles have been called Didymus. {**His fellow disciples**} (\tois sunmath^{tais}). Dative case and article use like "his." Only use of \sunmath^{tes} in the N.T., rare word (*in Plato*). {**Us also**} (\kai h^{meis}). As well as Jesus, since he is bent on going. {**That we may die with him**} (\hina apothan^{men met' autou}). Purpose clause with \hina\ and the second aorist active subjunctive of \apothn^{sk}. Die with Jesus, Thomas means. Lazarus is already dead and they will kill Jesus (*verse 8*). Pessimistic courage surely.

11:17 {**Found**} (\heuren). Second aorist active indicative of \heurisk^{sk}. {**That he had been in the tomb four days already**} (\auton tessaras ^d h^{meras echonta}). Literally, "him (*accusative object of* \heuren) having already four days in the tomb." See 5:5 for the same idiom (\et^{ech}ⁿ) for expression of time (*having 38 years*). In Jewish custom burial took place on the day of death (*Ac 6:6,10*).

11:18 {**About fifteen furlongs off**} (\h^s apo stadi^{n dekapente}).

The idiom of \apo\ with the ablative for distance is like the Latin *_a millibus passum duobus_* (*Caesar, _Bell. Gall_. ii. 7*), but it (*\pro\ also, Joh 12:1*) occurs already in the Doric and in the *_Koin_,* often (*Moulton, _Proleg_, p. 101; Robertson, _Grammar_, p. 110*). See it again in 21:8; Re 14:20.

11:19 **{Had come}** (*\el^lutheisan*). Past perfect of \erchomai\.

These Jews were probably not hostile to Jesus. There were seven days of solemn mourning (*ISa 31:13*). The presence of so many indicates the prominence of the family. **{To Martha and Mary}** (*\pros t^n Marthan kai Mariam*). Correct text, not the Textus Receptus \pros tas peri Marthan kai Mariam\ (*to the women about Martha and Mary*). **{To console them}** (*\hina paramuth^s^ntai*). Purpose clause with \hina\ and first aorist middle subjunctive of \paramutheomai\, old verb (*\para\, beside, \muthos\, word*), to put in a word beside, to offer consolation. Again in verse 31. See 1Th 2:11; 5:14. See Job 2:13 for these visits of consolation, often deplorable enough, though kindly meant.

11:20 **{That Jesus was coming}** (*\hoti I^sous erchetai*). Present middle indicative retained in indirect discourse after the secondary tense \^kousen\ (*first aorist active*). **{Went and met him}** (*\hup^nt^sen aut^i*). First aorist (*ingressive*) active indicative of \hupanta^, old compound verb, to go to meet (*Mt 8:28*) with the associative instrumental case \aut^i\.

{But Mary still sat in the house} (*\Mariam de en t^i oik^i ekathezeto*). Imperfect middle of \kathazomai\, old verb to sit down, graphic picture of Mary, "while Mary was sitting in the house." Both Martha and Mary act true to form here as in Lu 10:38-42.

11:21 **{Lord, if thou hadst been here, my brother had not died}** (*\Kurie, ei ^s h^de ouk an apethanen ho adelphos mou*). Condition of the second class with \ei\ and the imperfect \^s\ (*no aorist of \eimi\, to be*) in the condition and \an\ with the second aorist active indicative of \apothn^sk^, \^s\.

Mary (*verse 32*) uses these identical words to Jesus. Clearly they had said so to each other with wistful longing if not with a bit of reproach for his delay. But they used \^s\, not \^lthes\ or \egenou\.

But busy, practical Martha comes to the point.

11:22 **{And even now I know}** (*\kai nun oida*). Rather just, "Even now I know." \Alla\ (*but*) of the Textus Receptus is not genuine.

{Whatsoever thou shalt ask of God} (*\hosa an ait^s^i ton theon*). Indefinite relative (*\hosa\, as many things as*) with \an\ and the

first aorist middle (*indirect middle, thou thyself asking*) subjunctive of \aite“\ . Martha uses \aite“\ (*usual word of prayer of men to God*) rather than \er“ta“\ (*usual word of Jesus praying to the Father*), but in 16:23 we have \er“ta“\ used of prayer to Jesus and \aite“\ of prayer to God. But the distinction is not to be pressed. "As many things as thou dost ask of God." {**God will give**} (\d“sei soi ho theos\). Repetition of \ho theos\ for emphasis. Martha still has courageous faith in the power of God through Jesus and Jesus in verse 41 says practically what she has said here.

11:23 {**Thy brother will rise again**} (\anast^setai ho adelphos sou\). Future middle (*intransitive*) of \anist^mi\ . The words promise Martha what she has asked for, if Jesus means that.

11:24 {**In the resurrection at the last day**} (\en t^i anastasei en t^i eschat^i h^merfi\). Did Jesus mean only that? She believed it, of course, and such comfort is often offered in case of death, but that idea did not console Martha and is not what she hinted at in verse 22.

11:25 {**I am the resurrection and the life**} (\Eg“ eimi h^ anastasis kai h^ z“^ \). This reply is startling enough. They are not mere doctrines about future events, but present realities in Jesus himself. "The Resurrection is one manifestation of the Life: it is involved in the Life" (*Westcott*). Note the article with both \anastasis\ and \z“^ \. Jesus had taught the future resurrection often (6:39), but here he means more, even that Lazarus is now alive. {**Though he die**} (\kan apothan^i\). "Even if he die," condition (*concession*) of third class with \kai ean\ (\kan\) and the second aorist active subjunctive of \apothn^sk“\ (*physical death, he means*). {**Yet shall he live**} (\z^setai\). Future middle of \za“\ (*spiritual life, of course*).

11:26 {**Shall never die**} (\ou m^ apothan^i eis ton ai“na\). Strong double negative \ou m^ \ with second aorist active subjunctive of \apothn^sk“\ again (*but spiritual death, this time*), "shall not die for ever" (*eternal death*). {**Believest thou this?**} (\pisteueis touto;\) Sudden test of Martha's insight and faith with all the subtle turns of thought involved.

11:27 {**Yea, Lord**} (\Nai, kurie\). Martha probably did not understand all that Jesus said and meant, but she did believe in the future resurrection, in eternal life for believers in Christ,

in the power of Christ to raise even the dead here and now. She had heroic faith and makes now her own confession of faith in words that outrank those of Peter in Mt 16:16 because she makes hers with her brother dead now four days and with the hope that Jesus will raise him up now. **{I have believed}** (*\pepisteuka*). Perfect active indicative of *\pisteu*. It is my settled and firm faith. Peter uses this same tense in 6:69. **{That thou art the Son of God}** (*\hoti su ei ho Christos ho huios tou theou*). The Messiah or the Christ (**1:41**) was to be also "the Son of God" as the Baptist said he had found Jesus to be (**1:34**), as Peter confessed on Hermon for the apostles (**Mt 16:16**), as Jesus claimed to be (**Joh 11:41**) and confessed on oath before Caiaphas that he was (**Mt 26:63f.**), and as John stated that it was his purpose to prove in his Gospel (**20:31**). But no one said it under more trying circumstances than Martha. **{Even he that cometh into the world}** (*\ho eis ton kosmon erchomenos*). No "even" in the Greek. This was a popular way of putting the people's expectation (**6:14; Mt 11:3**). Jesus himself spoke of his coming into the world (**9:39; 16:28; 8:37**).

11:28 **{Called Mary}** (*\eph“n^sen Mariam*). First aorist active indicative of *\ph“ne*. Out of the house and away from the crowd. **{Secretly}** (*\lathrfi*). Old adverb from *\lathros* (*\lanthan“*). To tell her the glad news. **{The Master}** (*\ho didaskalos*). "The Teacher." So they loved to call him as he was (**13:13**). **{Is here}** (*\parestin*). "Is present." **{Calleth thee}** (*\ph“nei se*). This rouses Mary.

11:29 **{And she}** (*\kai ekein^{*). Emphatic use of the demonstrative *\ekeinos* as often in John, "And that one." **{Arose quickly}** (*\^gerth^{*). First aorist (*ingressive*) passive of *\egeir“* and intransitive. Naturally so on the sudden impulse of joy. **{And went unto him}** (*\kai ^rcheto pros auton*). Imperfect middle, possibly inchoative, started towards him, certainly picturing her as she was going.

11:30 **{Now Jesus was not yet come into the town}** (*\oup“ de el^luthei ho I^sous eis t^{\n k“m^{\n*). Explanatory parenthesis with past perfect as in verse 19. Martha had her interview while he was still coming (**verse 20**) and left him (**went off**, *\ap^lthen*, **verse 28**) to hurry to Mary with the news. Why Jesus tarried still where he had met Martha we do not know. Westcott says, "as though He would meet the sisters away from the crowd of mourners."

11:31 **{Followed her}** (*\kolouth^{san} autⁱ*). First aorist active indicative of *\akolouthē*“\ with associative instrumental case (*autⁱ*). This crowd of consolers (*\paramouthoumenoi*) meant kindly enough, but did the one wrong thing for Mary wished to see Jesus alone. People with kind notions often so act. The secrecy of Martha (*verse 28*) was of no avail. **{Supposing that she was going unto the tomb}** (*\doxantes hoti hupagei eis to mn^{meion}*). First aorist active participle of *\doke*“\, justifying their conduct by a wrong inference. Note retention of present tense *\hupagei*“\ in indirect discourse after the secondary tense *\kolouth^{san}*. **{To weep there}** (*\hina klausⁱ ekei*). Purpose clause with *\hina*“\ and the first aorist active subjunctive of *\klai*“\, old verb to weep. Sometimes to wail or howl in oriental style of grief, but surely not that here. At any rate this supposed purpose of Mary was a real reason for this crowd **{not}** to go with her.

11:32 **{Fell down at his feet}** (*\epesen autou pros tous podas*). Second aorist active of *\piptē*“\, to fall. Note unusual position of *\autou*“\ . This impulsive act like Mary. She said precisely what Martha had said to Jesus (*verse 21*). But she said no more, only wept (*verse 33*).

11:33 **{When Jesus therefore saw her weeping}** (*\I^{sous} oun h^h“s eiden autⁿ klaiousan*). Proleptic position of "Jesus," "Jesus therefore when he saw." She was weeping at the feet of Jesus, not at the tomb. **{And the Jews also weeping}** (*\kai tous Ioudaious klaiontas*). Mary's weeping was genuine, that of the Jews was partly perfunctory and professional and probably actual "wailing" as the verb *\klai*“\ can mean. *\Klai*“\ is joined with *\alalaz*“\ in Mr 5:38, with *\ololuz*“\ in Jas 5:1, with *\thorube*“\ in Mr 5:39, with *\penthe*“\ in Mr 16:10. It was an incongruous combination. **{He groaned in the spirit}** (*\enebrim^{sato} tⁱ pneumatⁱ*). First aorist middle indicative of *\embrimaomai*“\, old verb (*from* *\en*“\, and *\brim[^]*“\, *strength*) to snort with anger like a horse. It occurs in the LXX (*Da 11:30*) for violent displeasure. The notion of indignation is present in the other examples of the word in the N.T. (*Mr 1:43; 14:5; Mt 9:30*). So it seems best to see that sense here and in verse 38. The presence of these Jews, the grief of Mary, Christ's own concern, the problem of the raising of Lazarus--all greatly agitated the spirit of Jesus (*locative case* *tⁱ pneumatⁱ*). He struggled for self-control. **{Was troubled}** (*\etaraxen heauton*). First aorist

active indicative of \tarass“\, old verb to disturb, to agitate, with the reflexive pronoun, "he agitated himself" (*not passive voice, not middle*). "His sympathy with the weeping sister and the wailing crowd caused this deep emotion" (*Dods*). Some indignation at the loud wailing would only add to the agitation of Jesus.

11:34 {**Where have ye laid him?**} (\Pou tetheikate auton;\). Perfect active indicative of \tith^mi\. A simple question for information. The only other like it in John is in 6:6 where it is expressly stated that Jesus knew what he was going to do. So it was here, only he politely asked for direction to the tomb of Lazarus. The people invite him to come and see, the very language used by Philip to Nathanael (*1:46*). It was a natural and polite reply as they would show Jesus the way, but they had no idea of his purpose.

11:35 {**Jesus wept**} (\edakrusen ho I^sous\). Ingressive first aorist active indicative of \dakru“\, old verb from \dakru\ or \dakruon\, a tear (*Ac 20:19*), only here in N.T. It never means to wail, as \klai“\ sometimes does. "Jesus burst into tears." \Klai“\ is used of Jesus in Lu 19:41. See Heb 5:7 "with strong crying and tears" (\meta kraug^s kai dakru“n\). Apparently this was as Jesus started towards (*see verse 38*) the tomb. In a sense it was a reaction from the severe strain in verse 33, but chiefly it was the sheer human sympathy of his heart with Martha and Mary touched with the feeling of our common weakness (*Heb 4:15*). Often all that we can do is to shed tears in grief too deep for words. Jesus understood and understands. This is the shortest verse in the Bible, but no verse carries more meaning in it.

11:36 {**Loved**} (\ephilei\). As in verse 3 which see. Imperfect active. Even the Jews saw that Jesus loved Lazarus.

11:37 {**Could not this man**} (\ouk edunato houtos\). Imperfect middle of \dunamai\. They do not say \dunatai\ (*can, present middle indicative*). But clearly the opening of the blind man's eyes (*chapter 9*) had made a lasting impression on some of these Jews, for it was done three months ago. {**Have caused that this man also should not die**} (\poi^sai hina kai houtos m^ apothan^i\). First aorist active infinitive of \poie“\ with \hina\, like the Latin _facere ut_ (*sub-final use, Robertson, Grammar_, p. 985*), with the second aorist active subjunctive \apothan^i\ and negative \m^\. These Jews share the view

expressed by Martha (*verse 21*) and Mary (*verse 32*) that Jesus could have {prevented} the death of Lazarus.

11:38 {**Again groaning in himself**} (\palin embrim“menos en heaut“i\). Direct reference to the use of this same word (*present middle participle here*) in verse 33, only with \en heaut“i\ (*in himself*) rather than \t“i pneumatì\ (*in his spirit*), practically the same idea. The speculation concerning his power stirred the depths of his nature again. {**Cometh to the tomb**} (\erchetai eis to mn^meion\). Vivid historical present. {**A cave**} (\sp^laion\). Old word (*from* \speos\, *cavern*). Cf. Mt 21:13. {**Lay against it**} (\epekeito ep' aut“i\). Imperfect middle of \epikeimai\, old verb to lie upon as in 21:9 and figuratively (*1Co 9:16*). Note repetition of \epi\ with locative case. The use of a cave for burial was common (*Ge 23:19*). Either the body was let down through a horizontal opening (*hardly so here*) or put in a tomb cut in the face of the rock (*if so, \epi\ can mean "against"*). The stones were used to keep away wild animals from the bodies.

11:39 {**Take ye away the stone**} (\arate ton lithon\). First aorist active imperative of \air“\ . They could do this much without the exercise of Christ's divine power. It was a startling command to them. {**By this time he stinketh**} (\^d^ ozei\). Present active indicative of old verb, here only in N.T. (cf. *Ex 8:14*). It means to give out an odour, either good or bad. {**For he hath been dead four days**} (\tetartaios gar estin\). The Greek simply says, "For he is a fourth-day man." It is an old ordinal numeral from \tetartos\ (*fourth*). Herodotus (*ii. 89*) has \tetartaios genesthai\ of one four days dead as here. The word is only here in the N.T. The same idiom occurs in Ac 28:13 with \deuteraioi\ (*second-day men*). Lightfoot (*_Hor. Hebr._*) quotes a Jewish tradition (*_Beresh. Rabba_*) to the effect that the soul hovers around the tomb for three days hoping to return to the body, but on the fourth day leaves it. But there is no suggestion here that Martha held that notion. Her protest is a natural one in spite of her strong faith in verses 22-27.

11:40 {**Said I not unto thee?**} (\Ouk eipon soi;\). Jesus pointedly reminds Martha of his promise to raise Lazarus (*verses 25f.*). {**That if thou believedst**} (\hoti ean pisteus^is\). Indirect discourse with \ean\ and the first aorist active subjunctive (*condition of third class*) retained after the secondary tense \eipon\ . He had not said this very phrase, \ean pisteus^is\, to Martha, but he did say to her: \Pisteueis touto\; (*Believest thou*

this?). He meant to test Martha as to her faith already hinted at (*verse 22*) on this very point. Jesus had also spoken of increase of faith on the part of the disciples (*verse 15*). **{Thou shouldst see the glory of God}** (*\ops`i t`n doxan tou theou*). Future middle indicative of the old defective verb \hora“\ retained in the conclusion of this condition in indirect discourse. Jesus means the glory of God as shown in the resurrection of Lazarus as he had already said to the disciples (*verse 4*) and as he meant Martha to understand (*verse 25*) and may in fact have said to her (*the report of the conversation is clearly abridged*). Hence Bernard's difficulty in seeing how Martha could understand the words of Jesus about the resurrection of Lazarus here and now seems fanciful and far-fetched.

11:41 **{So they took away the stone}** (*\`ran oun ton lithon*). First aorist active indicative of \air“, but without the explanatory gloss of the Textus Receptus "from the place where the dead was laid" (*not genuine*). **{I thank thee that thou heardest me}** (*\eucharist“ soi hoti `kousas mou*). See 6:11 for \euchariste“. Clearly Jesus had prayed to the Father concerning the raising of Lazarus. He has the answer before he acts. "No pomp of incantation, no wrestling in prayer even; but simple words of thanksgiving, as if already Lazarus was restored" (*Dods*). Jesus well knew the issues involved on this occasion. If he failed, his own claims to be the Son of God (*the Messiah*), would be hopelessly discredited with all. If he succeeded, the rulers would be so embittered as to compass his own death.

11:42 **{And I knew}** (*\eg“ de `idein*). Past perfect of \oida\ used as imperfect. This confident knowledge is no new experience with Jesus. It has "always" (*\pantote*) been so. **{Which standeth around}** (*\ton periest“ta*). Second perfect active (*intransitive*) articular participle of \periist`mi\ . It was a picturesque and perilous scene. **{That they may believe}** (*\hina pisteus“sin*). Purpose clause with \hina\ and first ingressive aorist active subjunctive of \pisteu“, "that they may come to believe." **{That thou didst send me}** (*\hoti su me apestelas*). First aorist active indicative of \apostell“\ and note position of \su me\ side by side. This claim Jesus had long ago made (*5:36*) and had repeatedly urged (*10:25,38*). Here was a supreme opportunity and Jesus opens his heart about it.

11:43 **{He cried with a loud voice}** (*\ph“n`i megal`i ekraugasen*). First aorist active indicative of \kraugaz“, old and rare word

from \kraug^ (Mt 25:6). See Mt 12:19. Occurs again in Joh 18:40; 19:6,12. Only once in the LXX (Ezr 3:13) and with \ph^“n^i megal^i (either locative or instrumental case makes sense) as here. For this "elevated (great) voice" see also Mt 24:31; Mr 15:34,37; Re 1:10; 21:3. The loud voice was not for the benefit of Lazarus, but for the sake of the crowd standing around that they might see that Lazarus came forth simultaneously with the command of Jesus. {Lazarus, come forth} (\Lazare, deuro ex^). "Hither out." No verb, only the two adverbs, \deuro\ here alone in John. Lazarus heard and obeyed the summons.

11:44 {He that was dead came forth} (\ex^lthen ho tethn^k^s\). Literally, "Came out the dead man," (effective aorist active indicative and perfect active articular participle of \thn^sk^). Just as he was and at once. {Bound hand and foot} (\dedemenos tous podas kai tas cheiras\). Perfect passive participle of \de^ with the accusative loosely retained according to the common Greek idiom (Robertson, _Grammar_, p. 486), but literally "as to the feet and hands" (opposite order from the English). Probably the legs were bound separately. {With grave-clothes} (\keiriais\). Or "with bands." Instrumental case of this late and rare word (in Plutarch, medical papyrus in the form \k^ria\, and Pr 7:16). Only here in N.T. {His face} (\h^ opsis autou\). Old word, but \pros^pon\ is usual in N.T. See Re 1:16 for another instance. {Was bound about} (\periededeto\). Past perfect passive of \peride^, old verb to bind around, only here in N.T. {With a napkin} (\soudari^i\). Instrumental case of \soudarion\ (Latin word _sudarium_ from _sudor_, sweat). In N.T. here, 20:7; Lu 19:20; Ac 19:12. Our handkerchief. {Loose him} (\lusate auton\). First aorist active imperative of \lu^\. From the various bands. {Let him go} (\aphete auton hupagein\). Second aorist active imperative of \aphi^mi\ and present active infinitive.

11:45 {Beheld that which he did} (\theasamenoi ho epoi^sen\). First aorist middle participle of \theaomai\ and first aorist active indicative of \poie^ in the relative (\ho\ clause. They were eye-witnesses of all the details and did not depend on hearsay. {Believed on him} (\episteusan eis auton\). Such a result had happened before (7:31), and all the more in the presence of this tremendous miracle which held many to Jesus (12:11,17).

11:46 {Went away to the Pharisees} (\ap^lthon pros tous Pharisaious\). Second aorist active indicative of \aperchomai\.

This "some" (*\tines*) did who were deeply impressed and yet who did not have the courage to break away from the rabbis without consulting them. It was a crisis for the Sanhedrin.

11:47 {**Gathered a council**} (*\sun^gagon sunedrion*). Second aorist active indicative of *\sunag^a* and *\sunedrion*, the regular word for the Sanhedrin (*Mt 5:22, etc.*), only here in John. Here a sitting or session of the Sanhedrin. Both chief priests (*Sadducees*) and Pharisees (*mentioned no more in John after 7:57 save 12:19,42*) combine in the call (*cf. 7:32*). From now on the chief priests (*Sadducees*) take the lead in the attacks on Jesus, though loyally supported by their opponents (*the Pharisees*). {**And said**} (*\kai elegon*). Imperfect active of *\leg^a*, perhaps inchoative, "began to say." {**What do we?**} (*\Ti poioumen;*). Present active (*linear*) indicative of *\poie^a*. Literally, "What are we doing?" {**Doeth**} (*\poiei*). Better, "is doing" (*present, linear action*). He is active and we are idle. There is no mention of the raising of Lazarus as a fact, but it is evidently included in the "many signs."

11:48 {**If we let him thus alone**} (*\ean aph^men auton hout^s*). Condition of third class with *\ean* and second aorist active subjunctive of *\api^mi*. "Suppose we leave him thus alone." Suppose also that he keeps on raising the dead right here next door to Jerusalem! {**All will believe on him**} (*\pantes pisteusousin eis auton*). Future active of *\pisteu^a*. The inevitable conclusion, "all" (*\pantes*), not just "some" (*\tines*). as now. {**And the Romans will come**} (*\kai eleusontai hoi R^maioi*). Another inevitable result with the future middle of *\erchomai*. Only if the people take Jesus as their political Messiah (*6:15*) as they had once started to do. This is a curious muddle for the rulers knew that Jesus did not claim to be a political Messiah and would not be a rival to Caesar. And yet they use this fear (*their own belief about the Messiah*) to stir themselves to frenzy as they will use it with Pilate later. {**And take away both our place and our nation**} (*\kai arousin h^m^n kai ton topon kai to ethnos*). Future active of *\air^a*, another certain result of their inaction. Note the order here when "place" (*job*) is put before nation (*patriotism*), for all the world like modern politicians who make the fate of the country turn on their getting the jobs which they are seeking. In the course of time the Romans will come, not because of the leniency of the Sanhedrin toward Jesus, but because of the uprising

against Rome led by the Zealots and they will destroy both temple and city and the Sanhedrin will lose their jobs and the nation will be scattered. Future historians will say that this fate came as punishment on the Jews for their conduct toward Jesus.

11:49 {**Caiaphas**} (*\Kaiaphas*). Son-in-law of Annas and successor and high priest for 18 years (*A.D. 18 to 36*). {**That year**} (*\tou eniautou ekeinou*). Genitive of time; his high-priesthood included that year (*A.D. 29 or 30*). So he took the lead at this meeting. {**Ye know nothing at all**} (*\humeis ouk oidate ouden*). In this he is correct, for no solution of their problem had been offered.

11:50 {**That it is expedient for you**} (*\hoti sumpherei humin*). Indirect discourse with present active indicative of \sumpher“\ used with the \hina\ clause as subject. It means to bear together, to be profitable, with the dative case as here (*\humin\, for you*). It is to your interest and that is what they cared most for. {**That one man die**} (*\hina heis anthr“pos apothan“i*). Sub-final use of \hina\ with second aorist active subjunctive of \apothn“sk“\ as subject clause with \sumpherei\. See 16:7; 18:7 for the same construction. {**For the people**} (*\huper tou laou*). \Huper\ simply means *_over_*, but can be in behalf of as often, and in proper context the resultant idea is "instead of" as the succeeding clause shows and as is clearly so in Ga 3:13 of the death of Christ and naturally so in 2Co 5:14f.; Ro 5:6. In the papyri \huper\ is the usual preposition used of one who writes a letter for one unable to write. {**And that the whole nation perish not**} (*\kai m^ holon to ethnos apol“tai*). Continuation of the \hina\ construction with \m^ and the second aorist subjunctive of \apollumi\. What Caiaphas has in mind is the giving of Jesus to death to keep the nation from perishing at the hands of the Romans. Politicians are often willing to make a sacrifice of the other fellow.

11:51 {**Not of himself**} (*\aph' heautou ouk*). Not wholly of himself, John means. There was more in what Caiaphas said than he understood. His language is repeated in 18:14. {**Prophesied**} (*\eproph“teusen*). Aorist active indicative of \proph“teu“\. But certainly unconscious prophecy on his part and purely accidental. Caiaphas meant only what was mean and selfish. {**That Jesus should die**} (*\hoti emellen I“sous apothn“skein*). Imperfect active of \mell“\ in indirect discourse instead of the usual present retained after a secondary tense (*\eproph“teusen*) as sometimes

occurs (*see 2:25*).

11:52 **{But that he might also gather together into one}** (*\all' hina sunagagⁱ eis hen*). Purpose clause with *\hina* and the second aorist active subjunctive of *\sunag^a*. Caiaphas was thinking only of the Jewish people (*\laou, ethnos\, verse 50*). The explanation and interpretation of John here follow the lead of the words of Jesus about the other sheep and the one flock in 10:16. **{That are scattered abroad}** (*\ta dieskorpismena*). Perfect passive articular participle of *\diaskorpiz^a*, late verb (*Polybius, LXX*) to scatter apart, to winnow grain from chaff, only here in John. The meaning here is not the Diaspora (*Jews scattered over the world*), but the potential children of God in all lands and all ages that the death of Christ will gather "into one" (*\eis hen*). A glorious idea, but far beyond Caiaphas.

11:53 **{So from that day}** (*\ap' ekein^s oun t^s h^hmeras*). The raising of Lazarus brought matters to a head so to speak. It was now apparently not more than a month before the end. **{They took counsel}** (*\ebouleusanto*). First aorist middle indicative of *\bouleu^a*, old verb to take counsel, in the middle voice for themselves, among themselves. The Sanhedrin took the advice of Caiaphas seriously and plotted the death of Jesus. **{That they might put him to death}** (*\hina apoktein^a sin auton*). Purpose clause with *\hina* and first aorist active subjunctive of *\apoktein^a*. It is an old purpose (*5:18; 7:19; 8:44,59; 10:39; 11:8*) now revived with fresh energy due to the raising of Lazarus.

11:54 **{Therefore walked no more openly}** (*\oun ouketi parr^sifi periepatei*). Imperfect active of *\peripate^a*, to walk around. Jesus saw clearly that to do so would bring on the end now instead of his "hour" which was to be at the passover a month ahead. **{Into the country near to the wilderness}** (*\eis tⁿ ch^aran eggus t^s er^hmou*). It was now in Jerusalem as it had become once in Galilee (*7:1*) because of the plots of the hostile Jews. The hill country northeast of Jerusalem was thinly populated. **{Into a city called Ephraim}** (*\eis Ephraim legomenⁿ polin*). *\Polis* here means no more than town or village (*\k^am^h*). The place is not certainly known, not mentioned elsewhere in the N.T. Josephus mentions (*_War_, IV. ix. 9*) a small fort near Bethel in the hill country and in 2Ch 13:19 Ephron is named in connexion with Bethel. Up here Jesus would at least be free for the moment from the machinations of the Sanhedrin while he faced the coming

catastrophe at the passover. He is not far from the mount of temptation where the devil showed and offered him the kingdoms of the world for the bending of the knee before him. Is it mere fancy to imagine that the devil came to see Jesus again here at this juncture with a reminder of his previous offer and of the present plight of the Son of God with the religious leaders conspiring his death? At any rate Jesus has the fellowship of his disciples this time (*\meta t^“n math^t^“n*). But what were they thinking?

11:55 {**Was near**} (*\^n eggus*). See 2:13 for the same phrase. This last passover was the time of destiny for Jesus. {**Before the passover to purify themselves**} (*\pro tou pascha hina hagnis^“sin heautous*). Purpose clause with *\hina* and the first aorist active subjunctive of *\hagniz^“*, old verb from *\hagnos* (*pure*), ceremonial purification here, of course. All this took time. These came "from the country" (*\ek t^s ch^“ras*), from all over Palestine, from all parts of the world, in fact. John shifts the scene to Jerusalem just before the passover with no record of the way that Jesus came to Jerusalem from Ephraim. The Synoptic Gospels tell this last journey up through Samaria into Galilee to join the great caravan that crossed over into Perea and came down on the eastern side of the Jordan opposite Jericho and then marched up the mountain road to Bethany and Bethphage just beside Jerusalem. This story is found in Lu 17:11-19:28; Mr 10:1-52; Mt 19:1-20:34. John simply assumes the Synoptic narrative and gives the picture of things in and around Jerusalem just before the passover (*11:56,57*).

11:56 {**They sought therefore for Jesus**} (*\ez^toun oun ton I^soun*). Imperfect active of *\z^te^“* and common *\oun* of which John is so fond. They were seeking Jesus six months before at the feast of tabernacles (*7:11*), but now they really mean to kill him. {**As they stood in the temple**} (*\en t^“i hier^“i hest^kotes*). Perfect active participle (*intransitive*) of *\hist^mi*, a graphic picture of the various groups of leaders in Jerusalem and from other lands, "the knots of people in the Temple precincts" (*Bernard*). They had done this at the tabernacles (*7:11-13*), but now there is new excitement due to the recent raising of Lazarus and to the public order for the arrest of Jesus. {**That he will not come to the feast?**} (*\hoti ou m^ elth^i eis t^n heort^n;*). The form of the question (*indirect discourse after \dokeite*) assumes strongly that Jesus will not (*\ou m^*, *double negative*

with second aorist active \elthⁱ\ *from* \erchomai\) dare to come this time for the reason given in verse 57.

11:57 {**The chief priests and the Pharisees**} (\hoi archiereis kai hoi Pharisaioi\). The Sanhedrin. {**Had given commandment**} (\ded^{keisan entolas}\). Past perfect active of \did^{mi}\. {**That he should shew it**} (\hina m^{nus}ⁱ\). Sub-final \hina\ with first aorist active subjunctive of \m^{nu}^{sk}\, old verb to disclose, to report formally (*Ac 23:30*). {**If any man knew**} (\ean tis gnⁱ\). Third-class condition with \ean\ and second aorist active subjunctive of \gin^{sk}\. {**Where he was**} (\pou estin\). Indirect question with interrogative adverb and present indicative \estin\ retained like \gnⁱ\ and \m^{nus}ⁱ\ after the secondary tense \ded^{keisan}\. {**That they might take him**} (\hop^s pias^{sin auton}\). Purpose clause with \hop^s\ instead of \hina\ and first aorist active subjunctive of \piaz^{sk}\ so often used before (*7:44, etc.*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*John: Chapter 11*)

12:1 {**Jesus therefore**} (*I^{sous} oun*). Here \oun\ is not causal, but simply copulative and transitional, "and so" (**Bernard**), as often in John (*1:22, etc.*). {**Six days before the passover**} (*pro hex h^{mer}“n tou pascha*). This idiom, transposition of \pro\, is like the Latin use of *ante*, but it occurs in the old Doric, in the inscriptions and the papyri. See Am 1:1 for it also (*cf. Moulton, Proleg., pp. 100ff.; Robertson, Grammar, pp. 621f.*). If the crucifixion was on Friday, as seems certain from both John and the Synoptics, then six days before would be the Jewish Sabbath preceding or more probably the Friday afternoon before, since Jesus would most likely arrive before the Sabbath. Probably we are to put together in one scene for the atmosphere Joh 11:55-57; Joh 12:1, 9-11. {**Came to Bethany, where Lazarus was, whom Jesus raised from the dead**} (*tlthen eis B^{thanian}, hopou n Lazaros, hon geiren ek nekrⁿ I^{sous}*). Each phrase explains the preceding. There is no reason for thinking this a gloss as Bernard does. It was a place of danger now after that great miracle and the consequent rage of the Sanhedrin (*12:9-11*). The crowd of eager spectators to see both Lazarus and Jesus would only intensify this rage.

12:2 {**So they made him a supper there**} (*epoi^{san} oun autⁱ deipnon ekei*). Here again \oun\ is not inferential, but merely transitional. This supper is given by Mark (*Mr 14:3-9*) and Matthew (*Mt 26:6-13*) just two days (*Mr 14:1*) before the passover, that is on our Tuesday evening (*beginning of Jewish Wednesday*), while John mentions (*12:2-9*) it immediately after the arrival of Jesus in Bethany (*12:1*). One must decide which date to follow. Mark and Matthew and Luke follow it with the visit of Judas to the Sanhedrin with an offer to betray Jesus as if exasperated by the rebuke by Jesus at the feast. Bernard considers that John "is here more probably accurate." It all turns on John's purpose in putting it here. This is the last mention of Jesus in Bethany and he may have mentioned it proleptically for that reason as seems to me quite reasonable. Westcott notes that in chapter 12 John closes his record of the public ministry of the Lord relative to the disciples at this feast (*1-11*), to the multitude in the triumphal entry

(**12-19**), to the world outside in the visit of the Greeks (**20-36a**), and with two summary judgements (**36b-50**). There is no further reason to refer to the feast in the house of another Simon when a sinful woman anointed Jesus (**Lu 7:36-50**). It is no credit to Luke or to John with Mark and Matthew to have them all making a jumble like that. There were two anointings by two absolutely different women for wholly different purposes. See the discussion on Luke for further details. **{And Martha served}** (*\kai h^ Martha di^konei*). Imperfect active of *\diakone*, picturing Martha true to the account of her in Lu 10:40 (*\poll^ n diakonian*, *\diakonein\ as here*). But this fact does not show that Martha was the wife of this Simon at all. They were friends and neighbours and Martha was following her bent. It is Mark (**Mr 14:3**) and Matthew (**Mt 26:6**) who mention the name of the host. It is not Simon the Pharisee (**Lu 7:36**), but Simon the leper (**Mr 14:3; Mt 26:6**) in whose house they meet. The name is common enough. The Simon in Luke was sharply critical of Jesus; this one is full of gratitude for what Jesus has done for him. **{That sat at meat}** (*\t^ n anakeimen^ n*). "That lay back," reclined as they did, articular participle (*ablative case after \ek*) of the common verb *\anakeimai*. Perhaps Simon gave the feast partly in honour of Lazarus as well as of Jesus since all were now talking of both (**Joh 12:9**). It was a gracious occasion. The guests were Jesus, the twelve apostles, and Martha, Mary, and Lazarus.

12:3 **{A pound}** (*\litran*). Latin *_libra_*, late *_Koin_*, (*Polybius, Plutarch*) word with weight of 12 ounces, in N.T. only here and 19:39. Mark (**Mr 14:3**) and Matthew (**Mt 26:7**) have alabaster cruse. **{Of ointment of spikenard}** (*\murou nardou pistik^s*). "Of oil of nard." See already 11:2 for *\murou* (*also Mt 26:7*). Nard is the head or spike of an East Indian plant, very fragrant. Occurs also in Mr 14:3. *\Pistik^s* here and in Mr 14:3 probably means genuine (*\pistikos\, from \pistos\, reliable*). Only two instances in the N.T. **{Very precious}** (*\polutimou*). Old compound adjective (*\polus\, much, \tim^*), in N.T. only here, Mt 13:46; 1Pe 1:7. Mark has *\polutelous* (*very costly*). Matthew (**Mt 26:7**) has here *\barutimou* of weighty value (*only N.T. instance*). **{Anointed}** (*\^leipsen*). First aorist active indicative of *\aleiph*, old word (**Mr 16:1**). **{The feet}** (*\tous podas*). Mark (**Mr 14:3**) and Matthew (**Mt 26:7**) have "his head." Why not both, though neither Gospel mentions both? The Latin MS. *_fuldensis_* and the Syriac Sinaitic do give both head and feet here. **{Wiped}** (*\exemaxen*). First aorist active

indicative of \ekmass“, old verb to wipe off already in 11:2; Lu 7:38,44. **{With her hair}** (\tais thrixin autˆs\). Instrumental plural. It is this item that is relied on largely by those who identify Mary of Bethany with the sinful woman in Luke 7 and with Mary Magdalene. It is no doubt true that it was usually considered immodest for a woman to wear her hair loose. But it is not impossible that Mary of Bethany in her carefully planned love-offering for Jesus on this occasion was only glad to throw such a punctilio to the winds. Such an act on this occasion does not brand her a woman of loose character. **{Was filled with the odour of the ointment}** (\eplˆr“thˆ ek tˆs osmˆs tou murou\). Effective first aorist passive of \plˆro“\ and a natural result.

12:4 **{Judas Iscariot}** (\Ioudas ho Iskari“tˆs\). See \ho Iskari“tˆs\ in 14:22. See 6:71; 13:1 for like description of Judas save that in 6:71 the father's name is given in the genitive, \Sim“nos\ and \Iskari“tou\ (*agreeing with the father*), but in 13:1 \Iskari“tˆs\ agrees with \Ioudas\, not with \Sim“nos\. Clearly then both father and son were called "Iscariot" or man of Kerioth in the tribe of Judah (*Jos 15:25*). Judas is the only one of the twelve not a Galilean. **{One of his disciples}** (\heis t“n mathˆtˆn autou\). Likewise in 6:71, only there \ek\ is used after \heis\ as some MSS. have here. This is the shameful fact that clung to the name of Judas. **{Which should betray him}** (\ho mell“n auton paradidonai\). John does not say in 6:71 (\emellen paradidonai auton\) or here that Judas "was predestined to betray Jesus" as Bernard suggests. He had his own responsibility for his guilt as Jesus said (*Mt 26:24*). \Mell“\ here simply points to the act as future, not as necessary. Note the contrast between Mary and Judas. "Mary in her devotion unconsciously provides for the honour of the dead. Judas in his selfishness unconsciously brings about the death itself" (*Westcott*).

12:5 **{Sold}** (\eprathˆ\). First aorist passive indicative of \piprask“, old verb to sell (*Mt 13:46*). **{For three hundred pence}** (\triakosi“n dˆnari“n\). Genitive of price. Same item in Mr 14:5, while in Mt 26:9 it is simply "for much" (\pollou\). But all three have "given to the poor" (\edothˆ pt“chois\). First aorist passive indicative of \did“mi\ with dative case \ptˆchois\ (*note absence of the article, poor people*), real beggars, mendicants (*Mt 19:21; Lu 14:13*). But only John singles out Judas as the one who made the protest against this waste of money

while Mark says that "some" had indignation and Matthew has it that "the disciples" had indignation. Clearly Judas was the spokesman for the group who chimed in and agreed with his protest. The amount here spent by Mary (*ten guineas*) would equal a day labourer's wages for a year (*Dods*).

12:6 {**Not because he cared for the poor**} (\ouch hoti peri t' "n pt' "ch "n emelen aut' "i). Literally, "not because it was a care to him concerning the poor" (*impersonal imperfect of \melei\, it was a care*). John often makes explanatory comments of this kind as in 2:21f.; 7:22,39. {**But because he was a thief**} (\alle hoti klept' s' ^n). Clearly the disciples did not know then that Judas was a petty thief. That knowledge came later after he took the bribe of thirty pieces of silver for betraying Jesus (*Mt 26:15*), for the disciples did not suspect Judas of treachery (*13:28f.*), let alone small peculations. There is no reason for thinking that John is unfair to Judas. "Temptation commonly comes through that for which we are naturally fitted" (*Westcott*). In this case Judas himself was "the poor beggar" who wanted this money. {**And having the bag took away what was put therein**} (\kai to gl' "ssokomon ech' "n ta ballomena ebastazen). This is the correct text. This compound for the earlier \gl' "ssokomeion\ (*from \gl' "ssa\, tongue, and \kome' "\, to tend*) was originally a receptacle for the tongues or mouth-pieces of wind instruments. The shorter form is already in the Doric inscriptions and is common in the papyri for "money-box" as here. It occurs also in Josephus, Plutarch, etc. In N.T. only here and 13:29 in same sense about Judas. \Ballomena\ is present passive participle (*repeatedly put in*) of \ball' "\, to cast or fling. The imperfect active (*custom*) of \bastaz' "\, old verb to pick up (*Joh 10:31*), to carry (*19:17*), but here and 20:15 with the sense to bear away as in Polybius, Josephus, Diogenes Laertes, and often so in the papyri.

12:7 {**Suffer her to keep it against the day of my burying**} (\Aphes aut' ^n, hina eis t' ^n h' meran tou entaphiasmou mou t' ^r' s' ^i auto). This reading (\hina t' ^r' s' ^i\, *purpose clause with \hina\ and first aorist active subjunctive of \t' re' "*) rather than that of the Textus Receptus (*just \tet' ^reken\, perfect active indicative*) is correct. It is supported by Aleph B D L W Theta. The \hina\ can be rendered as above after \aphes\ according to _Koin,_ idiom or more probably: "Let her alone: it was that," etc. (*supplying "it was"*). Either makes good sense. The word

\entaphiasmos\ is a later and rare substantive from the late verb \entaphiaz“, to prepare for burial (**Mt 26:12; Joh 19:40**), and means preparation for burial. In N.T. only here and Mr 14:8. "Preparation for my burial" is the idea here and in Mark. The idea of Jesus is that Mary had saved this money to use in preparing his body for burial. She is giving him the flowers before the funeral. We can hardly take it that Mary did not use all of the ointment for Mark (**Mr 14:3**) says that she broke it and yet he adds (**Mr 14:8**) what John has here. It is a paradox, but Jesus is fond of paradoxes. Mary has kept this precious gift by giving it now beforehand as a preparation for my burial. We really keep what we give to Christ. This is Mary's glory that she had some glimmering comprehension of Christ's death which none of the disciples possessed.

12:8 {**Ye have always**} (\pantote echete\). Jesus does not discredit gifts to the poor at all. But there is relativity in one's duties. {**But me ye have not always**} (\eme de ou pantote echete\). This is what Mary perceived with her delicate woman's intuition and what the apostles failed to understand though repeatedly and plainly told by Jesus. John does not mention the precious promise of praise for Mary preserved in Mr 14:9; Mt 26:13, but he does show her keen sympathetic insight and Christ's genuine appreciation of her noble deed. It is curiously \mal-a-propos\ surely to put alongside this incident the other incident told long before by Luke (**Lu 7:35ff.**) of the sinful woman. Let Mary alone in her glorious act of love.

12:9 {**The common people**} (\ho ochlos polus\). This is the right reading with the article \ho\, literally, "the people much or in large numbers." One is reminded of the French idiom. Gildersleeve (*Syntax*, p. 284) gives a few rare examples of the idiom \ho an^r agathos\, Westcott suggests that \ochlos polus\ came to be regarded as a compound noun. This is the usual order in the N.T. rather than \polus ochlos\ (**Robertson, Grammar**, p. 774). Mark (**Mr 12:37**) has \ho polus ochlos\, Moulton (*Proleg*., p. 84) terms \ho ochlos polus\ here and in verse 12 "a curious misplacement of the article." John's use of \ochlos\ is usually the common crowd as "riff-raff." {**That he was**} (\hoti estin\). Present active indicative retained in indirect discourse after the secondary tense (\egn“, **second aorist active indicative of gin“sk“**). These "Jews" are not all hostile to Jesus as in 5:10; 6:41, etc., but included some who were friendly (**verse**

11). {But that they might see Lazarus also} (\all' hina kai ton Lazaron id"sin\). Purpose clause with \hina\ and second aorist active subjunctive of \hora"\". Motive enough to gather a great crowd, to see one raised from the dead (*cf. verse 1 for the same phrase, "whom he had raised from the dead"*). Some of the very witnesses of the raising of Lazarus will bear witness later (*verse 17*). It was a tense situation.

12:10 {The chief priests took counsel} (\ebouleusanto hoi archiereis\). First aorist middle indicative of \bouleu"\", old verb, seen already in 11:53 which see. The whole Sanhedrin (7:32) had decided to put Jesus to death and had asked for information concerning him (11:57) that might lead to his arrest, but the Sadducees were specially active now to accomplish the death of Lazarus also (\hina\ *with first aorist active subjunctive of \apoktein"\" as in 11:53*). Perhaps they argued that, if they should kill both Jesus and Lazarus, then Lazarus would remain dead. The raising of Lazarus has brought matters to a crisis. Incidentally, it may be observed that here we may see the reason why the Synoptics do not tell the story of the raising of Lazarus, if he was still living (*cf. the case of Malchus's name in Joh 18:10*).

12:11 {Because that} (\hoti\). Causal use of \hoti\". **{By reason of him}** (\di' auton\). "Because of him," regular idiom, accusative case with \dia\". **{Went away}** (\hup^gon\). Cf. 6:67 for this verb. Inchoative imperfect active of \hupag"\", "began to withdraw" as happened at the time of the raising of Lazarus (11:45f.) and the secession was still going on. **{And believed on Jesus}** (\kai episteuon eis ton I'soun\). Imperfect active of \pisteu"\" (*note aorist in 11:45*). There was danger of a mass movement of the people to Jesus.

12:12 {On the morrow} (\t^i epaurion\). Locative case. Supply \h^merfi\ (*day*) after the adverb \epaurion\ ("*on the tomorrow day*"). That is on our Sunday, Palm Sunday. **{A great multitude}** (\ho ochlos polus\). Same idiom rendered "the common people" in verse 9 and should be so translated here. **{That had come}** (\ho elth"n\). Second aorist active participle, masculine singular of \erchomai\ agreeing with \ochlos\", "that came." **{When they heard}** (\akousantes\). First aorist active masculine plural participle of \akou"\", construction according to sense (*plural, though \ochlos\ singular*). **{Was coming}** (\erchetai\). Present middle indicative of \erchomai\ retained in indirect discourse after a

secondary tense. It is a vivid picture. What they heard was: "Jesus is coming into Jerusalem." He is defying the Sanhedrin with all their public advertisement for him.

12:13 {**Took**} (*\elabon*). Second aorist active indicative of *\lamban*. {**The branches of the palm-trees**} (*\ta baia t“n phoinik“n*). *\Phoinix* is an old word for palm-tree (*Re 7:9 for the branches*) and in Ac 27:12 the name of a city. *\Baion* is apparently a word of Egyptian origin, palm branches, here only in N.T., but in the papyri and I Macc. 13:51. Here we have "the palm branches of the palm-trees." The use in 1 Macc. 13:51 (*cf. II Macc. 10:7*) is in the account of Simon's triumphal entry into Jerusalem. Bernard notes that to carry palms was a mark of triumphant homage to a victor or a king (*Re 7:9*). Palm-trees grew on the Mount of Olives (*Mr 11:8*) on the road from Bethany to Jerusalem. The crowds (*one in front and one behind, Mr 11:9; Mt 21:9; Joh 2:18*) cut the branches as they came (*Mt 21:8*). {**To meet him**} (*\eis hupant^sin aut“i*). Literally, {**for a meeting**} (*\hupant^sis*, late word from the verb *\hupanta“*, *Mt 8:28; Joh 11:20,30; 12:18, in the papyri, but only here in the N.T.*) with him" (*\aut“i*, associative instrumental case after *\hupant^sin* as after the verb in verse 18). It was a scene of growing excitement. {**And cried out**} (*\kai ekraugazon*). Imperfect active of *\kraugaz“*, old and rare verb (from *\kraug^l*) as in Mt 12:19; Joh 19:15. {**Hosannah**} (*\H“sannah*). Transliteration of the Hebrew word meaning "Save now." The LXX renders it by *\S“son d^l* (*Save now*). {**Blessed is he that cometh in the name of the Lord**} (*\eulog^menos ho erchomenos en onomati kuriou*). Perfect passive participle of *\euloge“*. Quotation from Ps 118:25f., written, some think, for the dedication of the second temple, or, as others think, for the feast of tabernacles after the return (*Ezr 3:1f.*). It was sung in the processional recitation then as a welcome to the worshippers. Here the words are addressed to the Messiah as is made plain by the addition of the words, "even the king of Israel" (*\kai ho basileus tou Isra^l*) as Nathanael called him (*1:49*). Jesus is here hailed by the multitudes as the long-looked for Messiah of Jewish hope and he allows them so to greet him (*Lu 19:38-40*), a thing that he prevented a year before in Galilee (*Joh 6:14f.*). It is probable that "in the name of the Lord" should be taken with "blessed" as in De 21:5; 2Sa 6:18; 1Ki 22:16; 2Ki 2:24. The Messiah was recognized by Martha as the Coming One (*Joh 11:27*) and is so described by the Baptist (*Mt 11:3*). Mark (*Mr 11:10*) adds "the kingdom that

cometh" while Luke (**19:38**) has "the king that cometh." "It was this public acclamation of Jesus as King of Israel or King of the Jews which was the foundation of the charge made against him before Pilate (**18:33**)" (*Bernard*).

12:14 {**Found**} (\heur“n\). Second aorist active participle of \heurisk“\ . Through the disciples, of course, as in Mr 11:2-6 (**Mt 21:2-3,6; Lu 19:30f.**). {**A young ass**} (\onarion\). Late diminutive of \onos\, in Epictetus and the papyri (*even the double diminutive*, \onaridion\), only here in the N.T. See discussion of Mt 21:5 where \kai\ has been wrongly rendered "and" instead of "even." Rightly understood Matthew has Jesus riding only the colt like the rest.

12:15 {**Daughter of Zion**} (\thugat^r Si“n\). Nominative form (*instead of* \thugater\) but vocative case. The quotation is from Zec 9:9 shortened. {**Thy King cometh**} (\ho basileus erchetai\). Prophetic futuristic present. The ass was the animal ridden in peace as the horse was in war (**Jud 10:4; 12:14; 2Sa 17:23; 19:26**). Zechariah pictures one coming in peace. So the people here regarded Jesus as the Prince of Peace in the triumphal entry. {**Sitting on an ass's colt**} (\kath^menos epi p“lon onou\). Matthew (**Mt 21:6f.**) does speak of both the ass and the colt having garments put on them, but he does not say that Jesus "sat upon" both animals at once, for \epan“ aut“n\ (*upon them*) probably refers to the garments, not to the colts. When John wrote (*end of the century*), Jerusalem had fallen. Jesus will lament over Jerusalem (**Lu 19:41ff.**). So "Fear not" (\m^phobou\).

12:16 {**Understood not**} (\ouk egn“san\). Second aorist active indicative of \gin“sk“\ . Another comment by John concerning the failure of the disciples to know what was happening (*cf.* **2:22; 7:39**). {**At the first**} (\to pr“ton\). Adverbial accusative, as in 10:40; 19:39. {**Was glorified**} (\edoxasth^ \). First aorist passive indicative of \doxaz“\ , to glorify, used of his death already in 7:39 and by Jesus himself of his death, resurrection, and ascension in 12:23; 13:31. {**Then remembered they**} (\tote emn^sth^san\). First aorist passive indicative of \mimn^sk“\ . It was easier to understand then and they had the Holy Spirit to help them (**16:13-15**). {**Were written of him**} (\^n ep' aut“i gegrammena\). Periphrastic past perfect passive of \graph“\ with neuter plural participle agreeing with \tauta\ (*these things*) and singular verb, though the plural \^san\ could

have been used. Note the threefold repetition of \tauta\ in this verse, "clumsy" Bernard calls it, but making for clarity. The use of \ep' aut' i\ for "of him" rather than \peri autou\ is unusual, but occurs in Re 10:11; 22:16. {**They had done**} (\epoi^san\). First aorist active indicative of \poie'~, simply, "they did."

12:17 {**Bare witness**} (\emarturei\). Imperfect active of \marture'~. This crowning triumph of Jesus gave an added sense of importance to the crowds that were actually with Jesus when he called Lazarus out of the tomb and raised him from the dead. For this description of this portion of the crowd see 11:45f.; 12:1,9-11.

12:18 {**The multitude**} (\ho ochlos\). The multitude of verse 13, not the crowd just mentioned that had been with Jesus at the raising of Lazarus. There were two crowds (*one following Jesus, one meeting Jesus as here*). {**Went and met him**} (\hup^nt^sen aut' i\). First aorist active indicative of \hupanta'~, old compound verb (\hupo, anta'~) to go to meet, with associative instrumental case \aut' i\ Cf. Joh 4:51. {**That he had done this sign**} (\touto auton pepoi^kenai to s^meion\). Perfect active infinitive in indirect discourse after \^kousan\ (*first aorist active indicative of \akou'~, to hear*) (*instead of a \hoti\ clause*) with the accusative of general reference \auton\ (*as to him*) and another accusative (\s^meion, *sign*) the object of the infinitive. Clearly there was much talk about the raising of Lazarus as the final proof that Jesus in truth is the Messiah of Jewish hope.

12:19 {**The Pharisees therefore laid among themselves**} (\hoi oun Pharisaioi eipan pros heautous\). Graphic picture of the predicament of the Pharisees standing off and watching the enthusiastic crowds sweep by. As people usually do, they blame each other for the defeat of their plots against Jesus and for his final victory, as it seemed. {**Behold how ye prevail nothing**} (\the^reite hoti ouk ^pheleite ouden\). It was a pathetic confession of failure because the rest of the plotters had bungled the whole thing. "Ye help nothing at all" by your plots and plans. {**Lo, the world is gone after him**} (\ide ho kosmos opis^ autou ap^lthen\). Exclamatory use of \ide\ and timeless aorist active indicative of \aperchomai\ The "world" is a bunch of fools, they feel, but see for yourselves. And the Sanhedrin had advertised to "find" Jesus! They can find him now!

12:20 {**Certain Greeks**} (*\Hell^{nes} tines*). Real Greeks, not Greek-speaking Jews (*Hellenists*, *Ac 6:1*), but Greeks like those in Antioch (*Ac 11:20*, *correct text \pros tous Hell^{nas}*) to whom Barnabas was sent. These were probably proselytes of the gate or God-fearers like those worshipping Greeks in Thessalonica whom Paul won to Christ (*Ac 17:4*). {**To worship at the feast**} (*\hina proskun^s“sin en tⁱ heortⁱ*). Purpose clause with *\hina* and the first aorist active subjunctive of *\proskune“*, old and common verb to kiss the hand in reverence, to bow the knee in reverence and worship. We do not know whence they came, whether from Decapolis, Galilee, or further away. They found the pilgrims and the city ringing with talk about Jesus. They may even have witnessed the triumphal entry.

12:21 {**To Philip which was of Bethsaida of Galilee**} (*\Philipp“i t“i apo B^{thsaida} t^s Galilaias*). He had a Greek name and the Greeks may have seen Philip in Galilee where there were many Greeks, probably (*Mr 6:45*) the Western Bethsaida in Galilee, not Bethsaida Julias on the Eastern side (*Lu 9:10*). {**Asked**} (*\r“t“n*). Imperfect active, probably inchoative, "began to ask," in contrast with the aorist tense just before (*\pros^lthan*, *came to*). {**Sir**} (*\Kurie*). Most respectfully and courteously. {**We would see Jesus**} (*\thelomen ton I^{soun} idein*). "We desire to see Jesus." This is not abrupt like our "we wish" or "we want," but perfectly polite. However, they could easily "see" Jesus, had already done so, no doubt. They wish an interview with Jesus.

12:22 {**Andrew**} (*\t“i Andrefi*). Another apostle with a Greek name and associated with Philip again (*Joh 6:7f.*), the man who first brought his brother Simon to Jesus (*1:41*). Andrew was clearly a man of wisdom for a crisis. Note the vivid dramatic presents here, {**cometh**} (*\erchetai*), {**telleth**} (*\legei*). What was the crisis? These Greeks wish an interview with Jesus. True Jesus had said something about "other sheep" than Jews (*10:16*), but he had not explained. Philip and Andrew wrestle with the problem that will puzzle Peter on the housetop in Joppa (*Ac 10:9-18*), that middle wall of partition between Jew and Gentile that was only broken down by the Cross of Christ (*Eph 2:11-22*) and that many Christians and Jews still set up between each other. Andrew has no solution for Philip and they bring the problem, but not the Greeks, to Jesus.

12:23 {**The hour is come**} (*\el^{luthen} h^h“ra*). The predestined

hour, seen from the start (2:4), mentioned by John (7:30; 8:20) as not yet come and later as known by Jesus as come (13:1), twice again used by Jesus as already come (*in the prayer of Jesus, 17:1; Mr 14:41, just before the betrayal in the Garden*). The request from the Greeks for this interview stirs the heart of Jesus to its depths. {**That the Son of man should be glorified**} (\hina doxasthⁱ ho huios tou anthr^opou\). Purpose clause with \hina\ (*not in the sense of \hote\, when*) and the first aorist passive subjunctive of \doxaz^{ai}\, same sense as in 12:16, 13:31. The Cross must come before Greeks can really come to Jesus with understanding. But this request shows that interest in Jesus now extends beyond the Jewish circles.

12:24 {**Except**} (\ean m^h\). Negative condition of third class (*undetermined, supposable case*) with second aorist active participle \pes^{ai}n\ (*from \piipt^{ai}\, to fall*) and the second aorist active subjunctive of \apothn^{ai}sk^{ai}\, to die. {**A grain of wheat**} (\ho kokkos tou sitou\). Rather, "the grain of wheat." {**By itself alone**} (\autos monos\). Both predicate nominatives after \menei\). It is not necessary to think (*nor likely*) that Jesus has in mind the Eleusinian mysteries which became a symbol of the mystery of spring. Paul in 1Co 15:36 uses the same illustration of the resurrection that Jesus does here. Jesus shows here the paradox that life comes through death. Whether the Greeks heard him or not we do not know. If so, they heard something not in Greek philosophy, the Christian ideal of sacrifice, "and this was foreign to the philosophy of Greece" (*Bernard*). Jesus had already spoken of himself as the bread of life (6:35-65). {**But if it die**} (\ean de apothan^{ai}\). Parallel condition of the third class. Grains of wheat have been found in Egyptian tombs three or four thousand years old, but they are now dead. They bore no fruit.

12:25 {**Loseth it**} (\apolluei aut^{en}\). The second paradox. Present active indicative of \apollu^{ai}\. This great saying was spoken at various times as in Mr 8:35 (*Mt 16:25; Lu 9:24*) and Mr 10:39 (*Lu 17:33*). See those passages for discussion of \psuch^{ai}\ (*life or soul*). For "he that hateth his life" (\ho mis^{ai}n t^{en} psuch^{en} autou\) see the sharp contrasts in Luke 14:26-35 where \mise^{ai}\ is used of father, mother, wife, children, brothers, sisters, as well as one's own life. Clearly \mise^{ai}\ means "hate" when the issue is between Christ and the dearest things of life as happens when the choice is between martyrdom and apostasy. In that case one keeps his soul for eternal life by

losing his life (*\psuch^*, *each time*) here. That is the way to "guard" (*\phulaxeî*) life by being true to Christ. This is the second paradox to show Christ's philosophy of life.

12:26 {**If any man serve me**} (*\ean emoi tis diakon^î*). Condition of third class again (*\ean\ with present active subjunctive of \diakone^*, *keep on serving with dative \emoi*). {**Let him follow me**} (*\emoi akolouthet^*). "Me (*associative instrumental case*) let him keep on following" (*present active imperative of \akolouthet^*). {**Where ... there**} (*\hopou ... ekeî*). In presence and spiritual companionship here and hereafter. Cf. 14:3; 17:24; Mt 28:20. {**Shall honour**} (*\tim^sei*). Future active of *\tima^*, but it may be the kind of honour that Jesus will get (*verse 23*).

12:27 {**My soul**} (*\h^ psuch^ mou*). The soul (*\psuch^*) here is synonymous with spirit (*\pneuma*) in 13:21. {**Is troubled**} (*\tetaraktai*). Perfect passive indicative of *\tarass^*, used also in 11:33; 13:21 of Jesus. While John proves the deity of Jesus in his Gospel, he assumes throughout his real humanity as here (*cf. 4:6*). The language is an echo of that in Ps 6:4; 42:7. John does not give the agony in Gethsemane which the Synoptics have (*Mr 14:35f.; Mt 26:39; Lu 22:42*), but it is quite beside the mark to suggest, as Bernard does, that the account here is John's version of the Gethsemane experience. Why do some critics feel called upon to level down to a dead plane every variety of experience in Christ's life? {**And what shall I say?**} (*\kai ti eip^;*). Deliberative subjunctive which expresses vividly "a genuine, if momentary indecision" (*Bernard*). The request of the Greeks called up graphically to Jesus the nearness of the Cross. {**Father, save me from this hour**} (*\pater, s^son me ek t^s h^ras taut^s*). Jesus began his prayers with "Father" (*11:41*). Dods thinks that this should be a question also. Westcott draws a distinction between *\ek* (*out of*) and *\apo* (*from*) to show that Jesus does not pray to draw back from the hour, but only to come safely out of it all and so interprets *\ek* in Heb 5:7, but that distinction will not stand, for in Joh 1:44 *\ek* and *\apo* are used in the same sense and in the Synoptics (*Mr 14:35f.; Mt 26:39; Lu 52:42*) we have *\apo*. If it holds here, we lose the point there. Here as in Gethsemane the soul of Jesus instinctively and naturally shrinks from the Cross, but he instantly surrenders to the will of God in both experiences. {**But for this cause came I unto this hour**} (*\alla*

dia touto ^lthon eis t^ n h^“ran taut^ n). It was only a moment of human weakness as in Gethsemane that quickly passed. Thus understood the language has its natural meaning.

12:28 {**Father, glorify thy name**} (*\pater, doxason sou to onoma*). First aorist (*note of urgency*) active imperative of *\doxaz^“* and in the sense of his death already in verses 16,23 and again in 13:31; 17:5. This is the prayer of the *\pneuma* (*or \psuch^“*) as opposed to that of the *\sarx* (*flesh*) in verse 27. The "name" (*\onoma*) of God expresses the character of God (*1:12; 5:43; 17:11*). Cf. Mt 6:9. {**A voice out of heaven**} (*\ph^“n^ ek tou ouranou*). This was the Father's answer to the prayer of Jesus for help. See already the Father's voice at the baptism of Jesus (*Mr 1:11*) and at the transfiguration (*Mr 9:7*). The rabbis called the audible voice of God *_bath-qol_* (*the daughter of a voice*). {**I have both glorified it and will glorify it again**} (*\kai edoxasa kai palin doxas^“*). This definite assurance from the Father will nerve the soul of Jesus for the coming ordeal. Cf. 11:40 for *\edoxasa* and 13:31; 17:5 for *\doxas^“*.

12:29 {**That it had thundered**} (*\bront^ n gegonenai*). Perfect active infinitive of *\ginomai* in indirect discourse after *\elegen* and the accusative of general reference (*\bront^ n*, *thunder, as in Mr 3:17*), "that thunder came to pass." So the crowd "standing by" (*\hest^“s*, *second perfect active participle of \hist^ mi*), but Jesus understood his Father's voice. {**An angel hath spoken to him**} (*\Aggelos aut^“i lelal^ ken*). Perfect active indicative of *\lale^“*. So, when Jesus spoke to Saul on the way to Damascus, those with Saul heard the voice, but did not understand (*Ac 9:7; 22:9*).

12:30 {**Not for my sake, but for your sakes**} (*\ou di' eme, alla di' humas*). These words seem to contradict verses 28,29. Bernard suggests an interpolation into the words of Jesus. But why not take it to be the figure of exaggerated contrast, "not merely for my sake, but also for yours"?

12:31 {**The judgement**} (*\krisis*). No article, "A judgement." The next few days will test this world. {**The prince of this world**} (*\ho arch^“n tou kosmou toutou*). This phrase here, descriptive of Satan as in possession of the evil world, occurs again in 14:30; 16:11. In the temptations Satan claims power over the world and offers to share it with Jesus (*Mt 4:8-10; Lu 4:5-8*). Jesus did not deny Satan's power then, but here proclaims final victory

over him. {**Shall be cast out**} (\ekblthsetai ex[“]\). Future passive of \ekball[“]\. Note \ex[“]\, clean out. The Book of Revelation also proclaims final victory over Satan.

12:32 {**And I, if I be lifted from the earth**} (\kag[“] an hups^{“th} ek t^s g^s\). Note proleptic position of \eg[“]\ (**I**). Condition of third class (*undetermined with prospect*) with \an\ (=|ean| *here*) with first aorist passive subjunctive of \hupso[“]\, the verb used in 3:14 of the brazen serpent and of the Cross of Christ as here and also in 8:28. Westcott again presses \ek\ instead of \apo\ to make it refer to the ascension rather than to the Cross, a wrong interpretation surely. {**Will draw all men unto myself**} (\pantas helkus[“] pros emauton\). Future active of \helku[“]\, late form of \helk[“]\, to draw, to attract. Jesus had already used this verb of the Father's drawing power (**6:44**). The magnetism of the Cross is now known of all men, however little they understand the mystery of the Cross. By "all men" (\pantas\) Jesus does not mean every individual man, for some, as Simeon said (**Lu 2:34**) are repelled by Christ, but this is the way that Greeks (*verse 22*) can and will come to Christ, by the way of the Cross, the only way to the Father (**14:6**).

12:33 {**Signifying**} (\s^{main}“n\). Present active participle of \semain[“]\, old verb to give a sign (\s^{meion}\) as in Ac 25:27, and the whole phrase repeated in 18:32 and nearly so in 21:19. The indirect question here and in 18:32 has the imperfect \emellen\ with present infinitive rather than the usual present \mellei\ retained while in 21:19 the future indicative \doxasei\ occurs according to rule. The point in \poi^{“i}\ (*qualitative relative in the instrumental case with* \thanat^{“i}\) is the Cross (*lifted up*) as the kind of death before Christ.

12:34 {**Out of the law**} (\ek tou nomou\). That is, "out of the Scriptures" (**10:34; 15:25**). {**The Christ abideth forever**} (\ho Christos menei eis ton ai^{“na}\). Timeless present active indicative of \men[“]\, to abide, remain. Perhaps from Ps 89:4; 110:4; Isa 9:7; Eze 37:25; Da 7:14. {**How sayest thou?**} (\p^s legeis su;\). In opposition to the law (*Scripture*). {**The Son of man**} (\ton huion tou anthr^{“pou}\). Accusative case of general reference with the infinitive \hups^{“th}nai\ (*first aorist passive of* \hupso[“]\ *and taken in the sense of death by the cross as Jesus used it in verse 32*). Clearly the crowd understand Jesus to be "the Son of man" and take the phrase to be equivalent to "the Christ." This is the obvious way to understand the two terms in

their reply, and not, as Bernard suggests, that they saw no connexion between "the Christ" (*the Messiah*) and "the Son of man." The use of "this" (*\houtos*) in the question that follows is in contrast to verse 32. The Messiah (*the Son of man*) abides forever and is not to be crucified as you say he "must" (*\dei*) be.

12:35 {**Yet a little while is the light among you**} (*\eti mikron chronon to ph^{“s en humin estin\}*). *\Chronon* is the accusative of extent of time. Jesus does not argue the point of theology with the crowd who would not understand. He turns to the metaphor used before when he claimed to be the light of the world (8:12) and urges that they take advantage of their privilege "while ye have the light" (*\h^{“s to ph^{“s echete\}}*). {**That darkness overtake you not**} (*\hina m[^] skotia humas katalab[^]i*). Purpose (*negative*) with *\hina m[^]* and second aorist active subjunctive of *\katalamban^{“\}*. See this verb in 1:5. In 1Th 5:4 this verb occurs with *\h[^]mera* (*day*) overtaking one like a thief. {**Knoweth not whither he goeth**} (*\ouk oiden pou hupagei*). See 11:10 for this idea and the same language in 1Jo 2:11. The ancients did not have our electric street lights. The dark streets were a terror to travellers.

12:36 {**Believe in the light**} (*\pisteuete eis to ph^{“s\}*). That is, "believe in me as the Messiah" (8:12; 9:5). {**That ye may become sons of light**} (*\hina huioi ph^{“tos gen[^]s the\}*). Purpose clause with *\hina* and second aorist subject of *\ginomai*, to become. They were not "sons of light," a Hebrew idiom (*cf. 17:12; Lu 16:8 with the contrast*), an idiom used by Paul in 1Th 5:5; Eph 5:8. It is equivalent to "enlightened men" (*Bernard*) and Jesus called his disciples the light of the world (*Mt 5:14*). {**Hid himself from them**} (*\ekrub[^] ap' aut^{“n\}*). Second aorist passive indicative of *\krupt^{“\}*, late form (*in LXX*) for old *\ekruph[^]*, "was hidden from them," as in 8:59. This part of verse 36 begins a new paragraph.

12:37 {**Though he had done so many signs before them**} (*\tosauta autou s[^]meia pepoi[^]kotos emprosthen aut^{“n\}*). Genitive absolute with perfect active participle in concessive sense of *\poie^{“\}*. {**Yet they believed not on him**} (*\ouk episteuon eis auton*). No "yet" in the Greek. Negative imperfect active of *\pisteu^{“\}*, "they kept on not believing on him," stubborn refusal in face of the light (*verse 35*).

12:38 {**That might be fulfilled**} (\hina pl^r^“th^i\). It is usually assumed that \hina\ here with the first aorist passive subjunctive of \pl^ro^“\ has its full telic force. That is probable as God's design, but it is by no means certain since \hina\ is used in the N.T. with the idea of result, just as _ut_ in Latin is either purpose or result, as in Joh 6:7; 9:2; 1Th 5:4; Ga 5:17; Ro 11:11 (*Robertson, _Grammar_, p. 998*). Paul in Ro 10:16 quotes Isa 53:1 as John does here but without \hina\. See Ro 10:16 for discussion of the quotation. The next verse adds strength to the idea of design.

12:39 {**For this cause they could not believe**} (\dia touto ouk edunanto pisteuein\). \Touto\ (*this*) seems to have a double reference (*to what precedes and to what follows*) as in 8:47. The negative imperfect (*double augment, edunanto*) of \dunamai\. John is not absolving these Jews from moral responsibility, but only showing that the words of Isaiah "had to be fulfilled, for they were the expression of Divine foreknowledge " (*Bernard*).

12:40 {**He hath blinded**} (\tetuphl^ken\). Perfect active indicative of \tuphlo^“, old causative verb to make blind (*from tuphlos\, blind*), in N.T. only here, 2Co 4:4; 1Jo 2:11. {**He hardened**} (\ep^r^“sen\). First aorist active indicative of \p^ro^“, a late causative verb (*from p^ros\, hard skin*), seen already in Mr 6:52, etc. This quotation is from Isa 6:10 and differs from the LXX. {**Lest they should see**} (\hina m^ id^“sin\). Negative purpose clause with \hina m^ instead of \m^pote\ (*never used by John*) of the LXX. Matthew (*Mt 13:15*) has \m^pote\ and quotes Jesus as using the passage as do Mark (*Mr 4:12*) and Luke (*Lu 8:10*). Paul quotes it again (*Ac 28:26*) to the Jews in Rome. In each instance the words of Isaiah are interpreted as forecasting the doom of the Jews for rejecting the Messiah. Matthew (*Mt 13:15*) has \sun^“sin\ where John has \no^s^“sin\ (*perceive*), and both change from the subjunctive to the future (\kai iasomai\), "And I should heal them." John has here \straph^“sin\ (*second aorist passive subjunctive of streph^“*) while Matthew reads \epistreps^“sin\ (*first aorist active of epistreph^“*).

12:41 {**Because he saw his glory**} (\hoti eiden t^ n doxan autou\). Correct reading here \hoti\ (*because*), not \hote\ (*when*). Isaiah with spiritual vision saw the glory of the Messiah and spoke (\elal^sen\) of him, John says, whatever modern critics may think or say. So Jesus said that Abraham saw his day (*8:56*). Cf. Heb

11:13.

12:42 {**Nevertheless even**} (\hom“s mentoi kai\). For the old \hom“s\ see 1Co 14:7; Ga 3:15 (*only other examples in N.T.*), here only with \mentoi\, "but yet," and \kai\, "even." In spite of what has just been said "many (\polloi\) even of the rulers" (*recall the lonely shyness of Nicodemus in 3:1ff.*). These actually "believed on him" (\episteusan eis auton\) in their convictions, a remarkable statement as to the effect that Christ had in Jerusalem as the Sanhedrin plotted his death. Cf. Nicodemus and Joseph of Arimathea. {**But because of the Pharisees**} (\alla dia tous Pharisaious\). Like the whispered talk in 7:13 "because of the fear of the Jews." Once the Pharisees sneeringly asked the officers (7:48): "Hath any one of the rulers believed on him?" And now "many of the rulers have believed on him." {**They did not confess**} (\ouch h“mologoun\). Negative imperfect in contrast to the punctiliar aorist \episteusan\. "They kept on not confessing." How like the cowardly excuses made today by those under conviction who refuse to step out for Christ. {**Lest they should be put out of the synagogue**} (\hina m^ aposunag“goi gen“ntai\). Cf. 9:22 where this very word occurs in a purpose clause like this. Only once more in the N.T. (16:2), a Jewish word not in profane authors. This ostracism from the synagogue was dreaded by the Jews and made cowards of these "believing elders." {**More than**} (\mallon ^per\). They preferred the glory and praise of men more than the glory and praise of God. How \apropos\ these words are to some suave cowards today.

12:44 {**Cried and said**} (\ekraxen kai eipen\). First aorist active indicative of \kraz“\, to cry aloud, and second aorist active of defective verb \er“\, to say. This is probably a summary of what Jesus had already said as in verse 36 John closes the public ministry of Jesus without the Synoptic account of the last day in the temple on our Tuesday (*Mr 11:27-12:44; Mt 21:23-23:39; Lu 20:1-21:4*). {**Not on me, but on him**} (\ou eis eme, alla eis ton\). "Not on me only, but also on," another example of exaggerated contrast like that in verse 30. The idea of Jesus here is a frequent one (*believing on Jesus whom the Father has sent*) as in 3:17f.; 5:23f.,30,43; 7:16; 8:42; 13:20; 14:1; Mt 10:40; Lu 9:48.

12:46 {**I am come a light**} (\Eg“ ph“s el^lutha\). As in 3:19; 9:5; 8:12; 12:35. Final clause (*negative*) also here (\hina m^ mein^i\, *first aorist active subjunctive*) as in 12:35. Light

dispels darkness.

12:47 **{If any one}** (*\ean tis*). Third-class condition with *\ean* and first aorist active subjunctive (*\akous^i*) of *\akou^a* and same form (*\phulax^i*) of *\phulass^a* with negative *\m^a*. **{But to save the world}** (*\all' hina s^a s^a ton kosmon*). Purpose clause again (*cf. \hina krin^a\, just before*) with *\hina* and first aorist active of *s^a z^a*. Exaggerated contrast again, "not so much to judge, but also to save." See 3:17 for same contrast. And yet Jesus does judge the world inevitably (**8:15f.; 9:39**), but his primary purpose is to save the world (**3:16**). See close of the Sermon on the Mount for the same insistence on hearing and keeping (*obeying*) the words of Jesus (**Mt 7:24,26**) and also Lu 11:28.

12:48 **{Rejecteth}** (*\athet^a n*). Present active participle of *\athete^a*, late *_Koin_* verb (*from \athetos\, \a\ privative, and \tith^mi*), to render null and void, only here in John, but see Mr 6:26; 7:9. **{One that judgeth him}** (*\ton krinonta auton*). Articular present active participle of *\krin^a*. See same idea in 5:45; 9:50. **{The same}** (*\ekein^os*). "That" very word of Christ which one rejects will confront him and accuse him to the Father "at the last day" (*\en t^i eschat^i h^merai\, this phrase peculiar to John*). There is no escaping it. And yet Jesus himself will bear witness for or against the one whose conduct has already revealed his attitude towards the message of God (**Mt 10:32; Lu 12:8f.**).

12:49 **{He hath given}** (*\ded^a ken*). Perfect active indicative. Christ has permanent commission. **{What I should say and what I should speak}** (*\ti eip^a kai ti lal^s^a*). Indirect question retaining the deliberative subjunctive (*second aorist active \eip^a\, first aorist active \lal^s^a*). Meyer and Westcott take *\eip^a* to refer to the content and *\lal^s^a* more to the varying manner of delivery. Possibly so.

12:50 **{Life eternal}** (*\z^a^a ai^a nios*). See 3:15; Mt 25:46 for this great phrase. In 6:68 Peter says to Jesus, "Thou hast the words of eternal life." Jesus had just said (**6:63**) that his words were spirit and life. The secret lies in the source, "as the Father hath said to me" (*\eir^a ken*).

[\[Previous\]](#) [\[Next\]](#)

13:1 {**Now before the feast of the passover**} (\pro de t^s heort^s tou pascha\). Just before, John means, not twenty-four hours before, that is our Thursday evening (*beginning of 15th of Nisan, sunset to sunset Jewish day*), since Jesus was crucified on Friday 15th of Nisan. Hence Jesus ate the regular passover meal at the usual time. The whole feast, including the feast of unleavened bread, lasted eight days. For a discussion of the objections to this interpretation of John in connexion with the Synoptic Gospels one may consult my *Harmony of the Gospels*, pp. 279-84, and David Smith's *In the Days of His Flesh*, Appendix VIII. The passover feast began on the 15th Nisan at sunset, the passover lamb being slain the afternoon of 14th Nisan. There seems no real doubt that this meal in Joh 13:1-30 is the real passover meal described by the Synoptics also (*Mr 14:18-21; Mt 26:21-25; Lu 22:21-23*), followed by the institution of the Lord's Supper. Thus understood verse 1 here serves as an introduction to the great esoteric teaching of Christ to the apostles (*Joh 13:2-17:26*), called by Barnas Sears *The Heart of Christ*. This phrase goes with the principal verb \gap^{sen} (\loved). {**Knowing**} (\eid^s\). Second perfect active participle, emphasizing the full consciousness of Christ. He was not stumbling into the dark as he faced "his hour" (\autou h^hra\). See 18:4; 19:28 for other examples of the insight and foresight (*Bernard*) of Jesus concerning his death. See on 12:23 for use before by Jesus. {**That he should depart**} (\hina metabⁱ\). Sub-final use of \hina\ with second aorist active subjunctive of \metabain^a\, old word, to go from one place to another, here (*5:24; 1Jo 3:14*) to go from this world (*8:23*) back to the Father from whom he had come (*14:12,28; 16:10,28; 17:5*). {**His own which were in the world**} (\tous idious tous en tⁱ kosmⁱ\). His own disciples (*17:6,9,11*), those left in the world when he goes to the Father, not the Jews as in 1:11. See Ac 4:23; 1Ti 5:8 for the idiom. John pictures here the outgoing of Christ's very heart's love (*chs. Joh 13-17*) towards these men whom he had chosen and whom he loved "unto the end" (\eis telos\ as in Mt 10:22; Lu 18:15, but here as in 1Th 2:16 rather "to the uttermost." The culmination of the crisis ("*his hour*") naturally drew out the fulness of Christ's love for them as is shown in these great

chapters (*Joh 13-17*).

13:2 **{During supper}** (*\deipnou ginomenou*). Correct text, present middle participle of *\ginomai* (*not \genomenou\, second aorist middle participle, "being ended"*) genitive absolute. Verse 4 shows plainly that the meal was still going on. **{The devil having already put}** (*\tou diabolou ^d^ bebl^kotos*). Another genitive absolute without a connective (*asyndeton*), perfect active participle of *\ball^{\,}*, to cast, to put. Luke (*Lu 22:3*) says that Satan entered Judas when he offered to betray Jesus. Hence John's "already" (*\^d^*) is pertinent. John repeats his statement in verse 27. In Joh 6:70 Jesus a year ago had seen that Judas was a devil. **{To betray him}** (*\hina paradoi auton*). Cf. Ac 5:3. Purpose clause with *\hina* and second aorist active subjunctive of *\paradid^mi* (*form in -oi\ as in Mr 14:10 rather than the usual -"i\ in Lu 22:4*). Satan had an open door by now into the heart of Judas.

13:3 **{Knowing}** (*\eid^s*). Repeated from verse 1, accenting the full consciousness of Jesus. **{Had given}** (*\ed^ken*). So Aleph B L W, aorist active instead of *\ded^ken* (*perfect active*) of *\did^mi*. Cf. 3:31 for a similar statement with *\en* instead of *\eis*. See Mt 11:27 (*Lu 10:22*) and 28:18 for like claim by Jesus to complete power. **{And that he came forth from God, and goeth unto God}** (*\kai hoti apo theou ex^lthen kai pros ton theon hupagei*). See plain statement by Jesus on this point in 16:28. The use of *\pros ton theon* recalls the same words in 1:1. Jesus is fully conscious of his deity and Messianic dignity when he performs this humble act.

13:4 **{Riseth from supper}** (*\egeiretai ek tou deipnou*). Vivid dramatic present middle indicative of *\egeir^{\,}*. From the couch on which he was reclining. **{Layeth aside}** (*\tith^sin*). Same dramatic present active of *\tith^mi*. **{His garments}** (*\ta himatia*). The outer robe *\tallith* (*\himation*) and with only the tunic (*\chit^n*) on "as one that serveth" (*Lu 22:27*). Jesus had already rebuked the apostles for their strife for precedence at the beginning of the meal (*Lu 22:24-30*). **{A towel}** (*\lention*). Latin word *_linteum_*, linen cloth, only in this passage in the N.T. **{Girded himself}** (*\diez^sen heauton*). First aorist active indicative of *\diaz^nnu^{\,}* (*\-umi*), old and rare compound (*in Plutarch, LXX, inscriptions, and papyri*), to gird all around. In N.T. only in John (*13:4,5; 21:7*). Did Peter not recall this incident when in 1Pe 5:5 he exhorts all to "gird

yourselves with humility" (*t^hn tapeinophrosunⁿ egkomb^sasthe*)?

13:5 {**Poureth**} (*ballei*). Vivid present again. Literally, "putteth" (*as in verse 2*, *ball^s*). {**Into the basin**} (*eis ton nipt^hra*). From verb *nipt^h* (*later form of niz^s* in this same verse and below) to wash, found only here and in quotations of this passage. Note the article, "the basin" in the room. {**Began to wash**} (*rxato niptein*). Back to the aorist again as with *diez^ssen* (*verse 4*). *Nipt^h* was common for washing parts of the body like the hands or the feet. {**To wipe**} (*ekmassein*). "To wipe off" as in 12:3. {**With the towel**} (*t^si lenti^si*). Instrumental case and the article (*pointing to lention* in verse 4). {**Wherewith**} (*h^si*). Instrumental case of the relative *ho*. {**He was girded**} (*n diez^ssmenos*). Periphrastic past perfect of *diaz^snnu^s* for which verb see verse 4.

13:6 {**So he cometh**} (*erchetai oun*). Transitional use of *oun* and dramatic present again (*erchetai*). {**Lord, dost thou wash my feet?**} (*Kurie, su mou nipteis tous podas;*). Emphatic contrast in position of *su mou* (*away from podas*), "Dost thou my feet wash?" "Peter, we may suppose, drew his feet up, as he spoke, in his impulsive humility" (*Bernard*).

13:7 {**I ... thou**} (*eg^s ... su*). Jesus repeats the pronouns used by Peter in similar contrast. {**Not now**} (*ouk arti*). Just now *arti* means (*9:19,25*). Used again by Jesus (*verse 33*) and Peter (*verse 37*). {**But thou shalt understand hereafter**} (*gn^si de meta tauta*). Future middle of *gin^ssk^s* (*instead of the verb oida*) to know by experience. "Thou shalt learn after these things," even if slowly.

13:8 {**Thou shalt never wash my feet**} (*ou m^h nips^his mou tous podas eis ton ai^sna*). Strong double negative *ou m^h* with first aorist active subjunctive of *nipt^h* with *eis ton ai^sna* (*for ever*) added and *mou* (*my*) made emphatic by position. Peter's sudden humility should settle the issue, he felt. {**If I wash thee not**} (*ean m^h nips^s se*). Third-class condition with *ean m^h* (*negative*). Jesus picks up the challenge of Peter whose act amounted to irreverence and want of confidence. "The first condition of discipleship is self-surrender" (*Westcott*). So "Jesus, waiting with the basin" (*Dods*), concludes. {**Thou hast no part with me**} (*ouk echeis meros met' emou*). Not simply here at the supper with its fellowship, but in the deeper sense of mystic fellowship as Peter was quick to see. Jesus does not make

foot-washing essential to spiritual fellowship, but simply tests Peter's real pride and mock-humility by this symbol of fellowship.

13:9 {**Not my feet only, but also my hands and my head**} (*\m^ tous podas mou monon alla kai tas cheiras kai t^ n kephal^ n*). Nouns in the accusative case object of \nipson\ understood. Peter's characteristic impulsiveness that does not really understand the Master's act. "A moment ago he told his Master He was doing too much: now he tells Him He is doing too little" (*Dods*).

13:10 {**He that is bathed**} (*\ho leloumenos*). Perfect passive articular participle of \lou^, to bathe the whole body (*Ac 9:37*). {**Save to wash his feet**} (*\ei m^ tous podas nipsasthai*). Aleph and some old Latin MSS. have only \nipsasthai\, but the other words are genuine and are really involved by the use of \nipsasthai\ (*first aorist middle infinitive of \nipt^, to wash parts of the body*) instead of \lousasthai\, to bathe the whole body (*just used before*). The guest was supposed to bathe (*\lou^*) before coming to a feast and so only the feet had to be washed (*\nipt^*) on removing the sandals. {**Clean**} (*\katharos*). Because of the bath. For \katharos\ meaning external cleanliness see Mt 23:26; 27:59; but in Joh 15:3 it is used for spiritual purity as here in "ye are clean" (*\katharoi*). {**Every whit**} (*\holos*). All of the body because of the bath. For this same predicate use of \holos\ see 9:34. {**But not all**} (*\all' ouchi pantes*). Strongly put exception (*\ouchi*). Plain hint of the treachery of Judas who is reclining at the table after having made the bargain with the Sanhedrin (*Mr 14:11*). A year ago Jesus knew that Judas was a devil and said to the apostles: "One of you is a devil" (*6:64,70*). But it did not hurt them then nor did they suspect each other then or now. It is far-fetched to make Jesus here refer to the cleansing power of his blood or to baptism as some do.

13:11 {**For he knew him that should betray him**} (*\^idei gar ton paradidonta auton*). Past perfect \^idei\ used as imperfect. Jesus had known for a year at least (*6:64,70*) and yet he treated Judas with his usual courtesy. The articular present participle of \paradid^mi\, "the betraying one," for Judas was already engaged in the process. Did Judas wince at this thrust from Jesus?

13:12 {**Sat down again**} (*\anepesen palin*). Second aorist active

indicative of \anapipt“\, old compound verb to fall back, to lie down, to recline. \Palin\ (*again*) can be taken either with \anepesen\, as here, or with \eipen\ (*he said again*). {**Know ye what I have done to you?**} (\gin“*skete ti pepoi^ka humin*; \). "Do ye understand the meaning of my act?" Perfect active indicative of \poie“\ with dative case (*humin*\). It was a searching question, particularly to Simon Peter and Judas.

13:13 {**Ye**} (*humeis*\). Emphatic. {**Call me**} (\ph“*neite me*\). "Address me." \Ph“ne“\ regular for addressing one with his title (*1:48*). {**Master**} (*Ho didaskalos*\). Nominative form (*not in apposition with me*\ accusative after \ph“*neite*\), but really vocative in address with the article (*called titular nominative sometimes*) like \Ho Kurios kai ho theos mou\ in 20:28. "Teacher." See 11:28 for Martha's title for Jesus to Mary. {**Lord**} (*Ho Kurios*\). Another and separate title. In 1:38 we have \Didaskale\ (*vocative form*) for the Jewish \Rabbei\ and in 9:36,38 \Kurie\ for the Jewish _Mari_. It is significant that Jesus approves (*kal“s*\, *well*) the application of both titles to himself as he accepts from Thomas the terms \kurios\ and \theos\. {**For I am**} (*eimi gar*\). Jesus distinctly claims here to be both Teacher and Lord in the full sense, at the very moment when he has rendered this menial, but symbolic, service to them. Here is a hint for those who talk lightly about "the peril of worshipping Jesus!"

13:14 {**If I then**} (*ei oun eg“*\). Argumentative sense of \oun\ (*therefore*). Condition of first class, assumed to be true, with first aorist active indicative of \nipt“\, "If I, being what I am, washed your feet" (*as I did*). {**Ye also ought**} (*kai humeis opheilete*\). The obligation rests on you _a fortiori_. Present active indicative of the old verb \opheil“\, to owe a debt (*Mt 18:30*). The mutual obligation is to do this or any other needed service. The widows who washed the saints' feet in 1Ti 5:10 did it "as an incident-of their hospitable ministrations" (*Bernard*). Up to 1731 the Lord High Almoner in England washed the feet of poor saints (_*pedilavium*_) on Thursday before Easter, a custom that arose in the fourth century, and one still practised by the Pope of Rome.

13:15 {**An example**} (*hupodeigma*\). For the old \paradeigma\ (*not in N.T.*), from \hupodeiknumi\, to show under the eyes as an illustration or warning (*Mt 3:7*), common in the papyri for illustration, example, warning, here only in John, but in Jas

5:10; 2Pe 2:6; Heb 4:11; 8:5; 9:26. Peter uses \tupoi\ (*1Pe 5:3*) with this incident in mind. In Jude 1:7 \deigma\ (*without hupo*) occurs in the sense of example. {**That ye also should do**} (\hina kai humeis poi^{te}). Purpose clause with \hina\ and the present active subjunctive of \poie^{ai}\ (*keep on doing*). Doing what? Does Jesus here institute a new church ordinance as some good people today hold? If so, it is curious that there is no record of it in the N.T. Jesus has given the disciples an object lesson in humility to rebuke their jealousy, pride, and strife exhibited at this very meal. The lesson of the "example" applies to all the relations of believers with each other. It is one that is continually needed.

13:16 {**Is not greater**} (\ouk estin meiz^{on}). Comparative adjective of \megas\ (*greater*) followed by the ablative case \kuriou\ (*contrast between slave, lord*) and \tou pempantos\ (*articular participle of \pemp^{ai}\, to send, with contrast with apostle, 'one sent' (\apostolos\) from \apostell^{ai}*). Jesus here enforces the dignity of service. In Lu 22:27 Jesus argues this point a bit. In Lu 6:40 the contrast is between the pupil and the teacher, though some pupils consider themselves superior to the teacher. In Mt 10:24 Jesus uses both forms of the saying (*pupil and slave*). He clearly repeated this \logion\ often.

13:17 {**If ye know**} (\ei oidate). Condition of first class assumed as true, \ei\ and present (\oidate\ *used as present*) active indicative. {**If ye do**} (\ean poi^{te}). Third-class condition, \ean\ and present active subjunctive, assumed as possible, "if ye keep on doing." Both conditions with the one conclusion coming in between, "happy are ye." Just knowing does not bring happiness nor just occasional doing.

13:18 {**Not of you all**} (\ou peri pant^{on}). As in verse 11, he here refers to Judas whose treachery is no surprise to Jesus (6:64,70). {**Whom I have chosen**} (\tin^{as} exelexam^{en}). Indirect question, unless \tin^{as}\ is here used as a relative like \hous\. The first aorist middle indicative of \ekleg^{ai}\ is the same form used in 6:70. Jesus refers to the choice (*Lu 6:13 \eklexamenos\, this very word again*) of the twelve from among the large group of disciples. \That the scripture might be fulfilled\ (\all' hina h^o graph^h pl^hr^{ai} th^{is} i\). See the same clause in 17:12. Purpose clause with \hina\ and first aorist passive subjunctive of \pl^hro^{ai}\. This treachery of Judas was according to the eternal counsels of God (12:4), but none the less Judas is

responsible for his guilt. For a like elliptical clause see 9:3; 15:25. The quotation is from the Hebrew of Ps 41:9. **{He that eateth}** (*\ho tr“g“n*). Present active participle of old verb to gnaw, to chew, to eat, in N.T. only in John (6:54,56,57,58; 13:18) and Mt 26:38. LXX has here *\ho esthi“n*. **{Lifted up his heel against me}** (*\ep^ren ep' eme t^ n pternan autou*). First aorist active indicative of *\epair“*. *\Pterna*, old word for heel, only here in N.T. The metaphor is that of kicking with the heel or tripping with the heel like a wrestler. It was a gross breach of hospitality to eat bread with any one and then turn against him so. The Arabs hold to it yet.

13:19 **{From henceforth}** (*\ap' arti*). "From now on," as in 14:7; Mt 23:39; Re 14:13. **{Before it come to pass}** (*\pro tou genesthai*). *\Pro* with ablative of the articular second aorist middle infinitive *\ginomai* (*before the coming to pass*). **{When it is come to pass}** (*\hotan gen^tai*). Indefinite relative clause with *\hotan* and the second aorist middle subjunctive of *\ginomai*, "whenever it does come to pass." **{That ye may believe}** (*\hina pisteu^te*). Purpose clause with *\hina* and present active subjunctive of *\pisteu“*, "that ye may keep on believing." Cf. Isa 48:5. **{That I am he}** (*\hoti eg“ eimi*). As Jesus has repeatedly claimed to be the Messiah (8:24,58, etc.). Cf. also 14:29 (*\pisteus^te\ here*); 16:4.

13:20 **{Whomsoever I send}** (*\an tina pemp’s“*). More precisely, "If I send any one" (*third-class condition, \an=ean\ and \tina\, indefinite pronoun accusative case, object of \pemp’s“\, first aorist active subjunctive of \pemp“\, to send*). This use of *\ei tis* or *\ean tis* (*if any one*) is very much like the indefinite relative *\hostis* and *\hos an* (*or \ean*), but the idiom is different. In Mr 8:34f. we have both *\ei tis thelei* and *\hos ean* while in Joh 14:13f. we find *\hoti an* and *\ean ti* (*Robertson, _Grammar_, p. 956*).

13:21 **{He was troubled in the spirit}** (*\etarachth^ toi pneumatì*). First aorist passive indicative of *\tarass“* and the locative case of *\pneuma*. See already 11:33; 12:27 for this use of *\tarass“* for the agitation of Christ's spirit. In 14:1,27 it is used of the disciples. Jesus was one with God (5:19) and yet he had our real humanity (1:14). **{Testified}** (*\emartur^sen*). First aorist active indicative of *\marture“*, definite witness as in 4:44; 18:37. **{One of you shall betray me}** (*\heis ex hum“n parad“sei me*). Future active of

\paradid“mi\, to betray, the word so often used of Judas. This very language occurs in Mr 14:18; Mt 26:21 and the idea in Lu 22:21. Jesus had said a year ago that "one of you is a devil" (**Joh 6:70**), but it made no such stir then. Now it was a bolt from the blue sky as Jesus swept his eyes around and looked at the disciples.

13:22 **{Looked one on another}** (\eblepon eis all^lous\). Inchoative imperfect of \blep“\, "began to glance at one another in bewilderment (*doubting*, \aporoumenoi\, *present passive participle of* \apore“\, *to be at a loss, to lose one's way*, \a|privative and \poros\, *way*). They recalled their strife about precedence and Judas betrayed nothing. **{Concerning whom he spake}** (\peri tinos legei\). Indirect question retaining present active indicative \legei\). See same note in ~Mr 14:19; Mt 26:22; Lu 22:23.

13:23 **{Was at the table reclining in Jesus' bosom}** (\^n anakeimenos en t“i kolp“i tou I^sou\). No word for "table" in the text. Periphrastic imperfect of \anakeimai\, to lie back, to recline. \Kolpos\ usual word for bosom (**1:18**). **{Whom Jesus loved}** (\hon ^gapa I^sous\). Imperfect active of \agapa“\, John's description of himself of which he was proud (**19:26; 20:2; 21:7,20**), identified in 21:24 as the author of the book and necessarily one of the twelve because of the "explicit" (**Bernard**) language of Mark (**Mr 14:17; Lu 22:14**). John son of Zebedee and brother of James. At the table John was on the right of Jesus lying obliquely so that his head lay on the bosom of Jesus. The centre, the place of honour, Jesus occupied. The next place in rank was to the left of Jesus, held by Peter (**Westcott**) or by Judas (**Bernard**) which one doubts.

13:24 **{Beckoneth}** (\neuei\). Old verb to nod, in N.T. only here and Ac 24:10. They were all looking in surprise at each other. **{Tell us who it is of whom he speaketh}** (\eipe tis estin peri hou legei\). Second aorist active imperative with indirect question (\tis\) and relative clause (\peri hou\). Peter was cautious, but could not contain his curiosity. John in front of Jesus was in a favourable position to have a whispered word with him. **{Breast}** (\st^thos\). As in 21:20; Lu 18:13 in place of \kolpon\ (**verse 23**). This is the moment represented in Leonardo da Vinci's "Last Supper," only he shows the figures like the monks for whom he painted it.

13:25 {**He**} (\ekeinós\). "That one" (*John*). {**Leaning back**} (\anapes“n\). Second aorist active participle of \anapipt“\, to fall back. {**As he was**} (\hout“s\). "Thus." It was easily done.

13:26 {**He**} (\ekeinós\). Emphatic pronoun again. {**For whom I shall dip the sop**} (\h“i eg“ baps“ to ps“mion\). Dative case of the relative (\h“i\) and future active of \bapt“\, to dip (*Lu 16:24*). \Ps“mion\ is a diminutive of \ps“mos\, a morsel, a common _Koin,_ word (*in the papyri often*), in N.T. only in this passage. It was and is in the orient a token of intimacy to allow a guest to dip his bread in the common dish (*cf. Ru 2:14*). So Mr 14:20. Even Judas had asked: "Is it I?" (*Mr 14:19; Mt 26:22*). {**Giveth it to Judas**} (\did“sin Ioudfi\). Unobserved by the others in spite of Christ's express language, because "it was so usual a courtesy" (*Bernard*), "the last appeal to Judas' better feeling" (*Dods*). Judas now knew that Jesus knew his plot.

13:27 {**Then entered Satan into him**} (\tote eis“lthen eis ekeinon ho Satanas\). The only time the word Satan occurs in the Gospel. As he had done before (*13:2; Lu 22:3*) until Christ considered him a devil (*6:70*). This is the natural outcome of one who plays with the devil. {**That thou doest, do quickly**} (\Ho poieis poi“son tacheion\). Aorist active imperative of \poie“\, "Do more quickly what thou art doing." \Tacheion\ is comparative of \tache“s\ (*Joh 11:31*) and in N.T. only here, 20:4; Heb 13:19,23. See the eagerness of Jesus for the passion in *Lu 12:50*.

13:28 {**No one knew**} (\oudeis egn“\). Second aorist active indicative of \gin“sk“\, The disciples had not yet perceived the treacherous heart of Judas.

13:29 {**Some thought**} (\tines edokoun\). Imperfect active of \doke“\, Mere inference in their ignorance. {**The bag**} (\to gl“ssokomon\). See on 12:6 for this word. {**What things we have need of**} (\h“n chreian echomen\). Antecedent (\tauta\) of the relative (\hon\) not expressed. {**For the feast**} (\eis t“n heort“n\). The feast of unleavened bread beginning after the passover meal and lasting eight days. If this was twenty-four hours ahead of the passover meal, there was no hurry for next day would be in ample time. {**Or that he should give something to the poor**} (\^tois pt“chois hina ti d“i\). Another alternative in their speculation on the point. Note prolepsis of \tois pt“chois\

(*dative case*) before \hina d“i\ (*final clause with \hina\ and second aorist active subjunctive of \did“mi*).

13:30 {**Having received the sop**} (\lab“n to ps“mion\). Second aorist active participle of \lamban“\. Judas knew what Jesus meant, however ignorant the disciples. So he acted "straightway" (\euthus\). {**And it was night**} (\^n de nux\). Darkness falls suddenly in the orient. Out into the terror and the mystery of this dreadful night (*symbol of his devilish work*) Judas went.

13:31 {**Now**} (\nun\). Now at last, the crisis has come with a sense of deliverance from the presence of Judas and of surrender to the Father's will (*Westcott*). {**Is glorified**} (\edoxasth^)\. First aorist passive of \doxaz“\, consummation of glory in death both for the Son and the Father. For this verb in this sense see already 7:39; 12:16 and later 17:3. Four times here in verses 31f.

13:32 {**In himself**} (\en haut“i\). Reflexive pronoun. God is the source of the glory (*17:5*) and is the glory succeeding the Cross (*the glory with the Father in heaven*). {**And straightway**} (\kai euthus\). No postponement now. First and quickly the Cross, then the Ascension.

13:33 {**Little children**} (\teknia\). Diminutive of \tekna\ and affectionate address as Jesus turns to the effect of his going on these disciples. Only here in this Gospel, but common in I John (*1Jo 2:1, etc.*), and nowhere else in N.T. {**Yet a little while**} (\eti mikron\). Accusative of extent of time. See also 7:33; 8:21 (*to which Jesus here refers*); 16:16-19. {**So now I say unto you**} (\kai humin leg“ arti\). This juncture point (\arti\) of time relatively to the past and the future (*9:25; 16:12,31*).

13:34 {**New**} (\kain^n\). First, in contrast with the old (\archaios\, \palaaios\), the very adjective used in 1Jo 2:7) of the "commandment" (\entol^n\) at once called old (\palaia\). They had had it a long time, but the practice of it was new. Jesus does not hesitate, like the Father, to give commandments (*15:10,12*). {**That ye love one another**} (\hina agapfte all^lous\). Non-final use of \hina\ with present active subjunctive of \agapa“\, the object clause being in the accusative case in apposition with \entol^n\). Note the present tense (*linear action*), "keep on loving." {**Even as**} (\kath“s\). The measure of our love for another is set by Christ's love for

us.

13:35 {**By this**} (*\en tout“i*). Locative case with *\en*, "In this way," viz., "if ye have love" (*\ean agap^ⁿ ech^^{te}*), condition of third class (*in apposition with \en tout“i*) with *\ean* and present active subjunctive of *\ech“* ("*keep on having love*"). See 17:23 where Jesus prays for mutual love among the disciples "that the world may know" that the Father sent him. Jerome (*_ad Galat_. vi. 10*) says that in his extreme old age John repeated often this command of Jesus and justified it: "Because it is the Lord's commandment; and if it be fulfilled it is enough." See also 14:31. Tertullian (*_Apol_. 39*) urges it also as proof of being disciples. Hatred of one another *_per contra_*, is an argument that we are *\not* disciples (*learners*) of Jesus.

13:36 {**Whither goest thou?**} (*\pou hupageis;*). Peter is puzzled just as the Pharisees were twice (7:35; 8:21f.).

13:37 {"**Why can I not follow thee even now?**"} (*\dia ti ou dunamai soi akolouthein arti;*). The use of *\arti* (*right now, this minute*) instead of *\nun* (*at this time, verse 36*) illustrates the impatience of Peter. {**I will lay down my life for thee**} (*\ten psuch^ⁿ mou huper sou th^^s“*). Future active indicative of *\tith^^{mi}*. Peter, like the rest, had not yet grasped the idea of the death of Christ, but, like Thomas (11:16), he is not afraid of danger. He had heard Christ's words about the good shepherd (10:11) and knew that such loyalty was the mark of a good disciple.

13:38 {**Wilt thou lay down?**} (*\th^^{seis};*). Jesus picks up Peter's very words and challenges his boasted loyalty. See such repetition in 16:16f.,31; 21:17. {**Shall not crow**} (*\ph“ⁿ^^s^ⁱ*). Aorist active subjunctive of *\ph“^{ne}“*, to use the voice, used of animals and men. Note strong double negative *\ou m^*. Mark adds *\dis* (*twice*). John's report is almost identical with that in Lu 22:34. The other disciples joined in Peter's boast (*Mr 14:31; Mt 26:35*). {**Till thou hast denied**} (*\he“^s hou arn^^s^ⁱ*). Future middle indicative or aorist middle subjunctive second person singular (*form identical*) with compound conjunction *\he“^s hou* (*until which time*), "till thou deny or deniest" (*_futurum exactum_ needless*). Peter is silenced for the present. They all "sat astounded and perplexed" (*Dods*).

[\[Previous\]](#) [\[Next\]](#)

14:1 {**Let not your heart be troubled**} (\m[^] tarassesth[“] hum[“]n h[^] kardia\). Not here the physical organ of life (*Lu 21:34*), but the seat of spiritual life (\pneuma, psuch[^]\), the centre of feeling and faith (*Ro 10:10*), "the focus of the religious life" (*Vincent*) as in Mt 22:37. See these words repeated in 14:27. Jesus knew what it was to have a "troubled" heart (*11:33; 13:31*) where \tarass[“]\ is used of him. Plainly the hearts of the disciples were tossed like waves in the wind by the words of Jesus in 13:38. {**Ye believe ... believe also**} (\pisteuete ... kai pisteuete\). So translated as present active indicative plural second person and present active imperative of \pisteu[“]\. The form is the same. Both may be indicative (*ye believe ... and ye believe*), both may be imperative (*believe ... and believe or believe also*), the first may be indicative (*ye believe*) and the second imperative (*believe also*), the first may be imperative (*keep on believing*) and the second indicative (*and ye do believe, this less likely*). Probably both are imperatives (*Mr 11:22*), "keep on believing in God and in me."

14:2 {**Mansions**} (\monai\). Old word from \men[“]\, to abide, abiding places, in N.T. only here and verse 23. There are many resting-places in the Father's house (\oikia\). Christ's picture of heaven here is the most precious one that we possess. It is our heavenly home with the Father and with Jesus. {**If it were not so**} (\ei de m[^]\). Ellipsis of the verb (*Mr 2:21; Re 2:5,16; Joh 14:11*). Here a suppressed condition of the second class (*determined as unfulfilled*) as the conclusion shows. {**I would have told you**} (\eipon an humin\). Regular construction for this apodosis (\an\ and aorist--second active--indicative). {**For I go**} (\hoti poreuomai\). Reason for the consolation given, futuristic present middle indicative, and explanation of his words in 13:33 that puzzled Peter so (*13:36f.*). {**To prepare a place for you**} (\hetoimasai topon humin\). First aorist active infinitive of purpose of \hetoimaz[“]\, to make ready, old verb from \hetoimos\. Here only in John, but in Mr 10:40 (*Mt 20:23*). It was customary to send one forward for such a purpose (*Nu 10:33*). So Jesus had sent Peter and John to make ready (*this very verb*) for the passover meal (*Mr 14:12; Mt 26:17*).

Jesus is thus our Forerunner (\prodromos\) in heaven (*Heb 6:20*).

14:3 {**If I go**} (\ean poreuth“\). Third-class condition (\ean\ *and first aorist passive subjunctive of \poreuomai*\). {**And prepare**} (\kai hetoimas“\). Same condition and first aorist active subjunctive of the same verb \hetoimaz“\). {**I come again**} (\palin erchomai\). Futuristic present middle, definite promise of the second coming of Christ. {**And will receive you unto myself**} (\kai paral^mpsomai humas pros emauton\). Future middle of \paralamban“\). Literally, "And I shall take you along (\para-\) to my own home" (*cf. 13:36*). This blessed promise is fulfilled in death for all believers who die before the Second Coming. Jesus comes for us then also. {**That where I am there ye may be also**} (\hina hopou eimi eg“ kai humeis ^te\). Purpose clause with \hina\ and present active subjunctive of \eimi\). This the purpose of the departure and the return of Christ. And this is heaven for the believer to be where Jesus is and with him forever.

14:4 {**Ye know the way**} (\oidate t^n hodon\). Definite allusion to the puzzle of Peter in 13:36f. The path to the Father's house is now plain.

14:5 {**Whither**} (\pou\)--{**how**} (\p“s\). It is Thomas, not Peter (*13:36f.*) who renews the doubt about the destination of Jesus including the path or way thither (\t^n hodon\). Thomas is the spokesman for the materialistic conception then and now.

14:6 {**I am the way, and the truth, and the life**} (\Eg“ eimi h^ hodos kai h^ al^theia kai h^ z““\). Either of these statements is profound enough to stagger any one, but here all three together overwhelm Thomas. Jesus had called himself "the life" to Martha (*11:25*) and "the door" to the Pharisees (*10:7*) and "the light of the world" (*8:12*). He spoke "the way of God in truth" (*Mr 12:14*). He is the way to God and the only way (*verse 6*), the personification of truth, the centre of life. {**Except by me**} (\ei m^ di' emou\). There is no use for the Christian to wince at these words of Jesus. If he is really the Incarnate Son of God (*1:1,14,18, they are necessarily true.*)

14:7 {**If ye had known me**} (\ei egn“keite me\). Past perfect indicative of \gin“sk“\, to know by personal experience, in condition of second class as is made plain by the conclusion (\an ^idete\) where \oida\, not \gin“sk“\ is used. Thomas and the rest

had not really come to know Jesus, much as they loved him. {**From henceforth ye know him**} (\ap' arti gin“skete auton\). Probably inchoative present active indicative, "ye are beginning to know the Father from now on." {**And have seen him**} (\kai he“rakate\). Perfect active indicative of \hora“\. Because they had seen Jesus who is the Son of God, the Image of God, and like God (**1:18**). Hence God is like Jesus Christ. It is a bold and daring claim to deity. The only intelligible conception of God is precisely what Jesus here says. God is like Christ.

14:8 {**Show us**} (\deixon h^min\). Philip now speaks up, possibly hoping for a theophany (**Ex 33:18f.**), certainly not grasping the idea of Jesus just expressed.

14:9 {**So long time**} (\tosouton chronon\). Accusative of extent of time. {**And dost thou not know me?**} (\kai ouk egn“kas me;\). Perfect active indicative of \gin“sk“\. Jesus patiently repeats his language to Philip with the crisp statement: "he that hath seen me hath seen the Father" (\ho he“rak“s eme e“raken ton patera\). Perfect active participle and perfect active indicative of \hora“\, state of completion. {**Thou**} (\su\). Emphatic--After these years together.

14:10 {**Believest thou not?**} (\ou pisteueis;\). Jesus had a right to expect greater faith from these men than from the blind man (**9:35**) or Martha (**11:27**). His words in 14:1 are clearly needed. This oneness with the Father Jesus had already stated (**10:38**) as shown by his "words" (\r^mata\) and his "works" (\erga\). Cf. 3:34; 5:19; 6:62.

14:11 {**Believe me**} (\pisteuete moi\). Repeated appeal (**present active imperative of \pisteu“**\) as in 14:1 to his disciples and as he had done with the hostile Jews to be influenced by his "works" at any rate (**10:38**).

14:12 {**Shall he do also**} (\kakeinos poi^sei\). Emphatic pronoun \ekeinos\, "that one also." {**Greater works than these**} (\meizona tout“n\). Comparative adjective neuter plural from \megas\ with ablative case \tout“n\). Not necessarily greater miracles and not greater spiritual works in quality, but greater in quantity. Cf. Peter at Pentecost and Paul's mission tours. "Because I go" (\hoti eg“poreuornai\). Reason for this expansion made possible by the Holy Spirit as Paraclete (**16:7**).

14:13 {**Whatsoever ye shall ask**} (\hoti an ait's'te\). Indefinite relative clause with \hoti\ (*neuter accusative singular of hostis*), \an\ and the aorist active subjunctive of \aite\'. This is an advance thought over verse 12. {**In my name**} (\en t'i onomati mou\). First mention of his "name" as the open sesame to the Father's will. See also 14:26; 15:16; 16:23,24,26. {**That will I do**} (\touto poi's'\). The Father answers prayers (15:16; 16:23), but so does the Son (*here and verse 14*). The purpose (\hina\ *clause with first aorist passive subjunctive of doxaz'*) is "that the Father may be glorified in the Son." Plead Christ's name in prayer to the Father.

14:14 {**If ye shall ask me anything in my name**} (\ean ti ait's'te me en t'i onomati mou\). Condition of third class with \ean\ and first aorist active subjunctive of \aite\'. The use of \me\ (*me*) here is supported by Aleph B 33 Vulgate Syriac Peshitta. Just this phrase does not occur elsewhere in John and seems awkward, but see 16:23. If it is genuine, as seems likely, here is direct prayer to Jesus taught as we see it practiced by Stephen in Ac 7:59; and in Re 22:20.

14:15 {**If ye love me**} (\ean agapfte me\). Third-class condition "if ye keep on loving (*present active subjunctive, same contract form as indicative*) me." Cf. verse 23. {**Ye will keep**} (\t'r'sete\). Future active of \t're\, not aorist imperative \t'r'sate\ (*keep*) as some MSS. have. For this phrase see also 8:51; 14:23,24; 14:20; 1Jo 2:5. Continued love prevents disobedience.

14:16 {**And I will pray the Father**} (\kag' er't's' ton patera\). \Er'ta\ for prayer, not question (*the old use*), also in 16:23 (*prayer to Jesus in same sense as aite'*), 26 (*by Jesus as here*); 17:9 (*by Jesus*), "make request of." {**Another Comforter**} (\allon parakl'ton\). Another of like kind (\allon\, *not heteron*), besides Jesus who becomes our Paraclete, Helper, Advocate, with the Father (1Jo 2:1, Cf. Ro 8:26f.). This old word (*Demosthenes*), from \parakale\, was used for legal assistant, pleader, advocate, one who pleads another's cause (*Josephus, Philo, in illiterate papyrus*), in N.T. only in John's writings, though the idea of it is in Ro 8:26-34. Cf. Deissmann, _Light, etc._, p. 336. So the Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father's Paraclete with us (Joh 14:16,26; 15:26; 16:7; 1Jo 2:1). {**For ever**} (\eis ton ai'na\). This the purpose (\hina\ in view and

thus Jesus is to be with his people here forever (*Mt 28:20*).

See 4:14 for the idiom.

14:17 **{The Spirit of truth}** (*\to pneuma t's al'theias*). Same phrase in 15:27; 16:13; 1Jo 4:6, "a most exquisite title" (*Bengel*). The Holy Spirit is marked by it (*genitive case*), gives it, defends it (*cf. 1:17*), in contrast to the spirit of error (*1Jo 4:6*). **{Whom}** (*\ho*). Grammatical neuter gender (*\ho*) agreeing with *\pneuma* (*grammatical*), but rightly rendered in English by "whom" and note masculine *\ekeinos* (*verse 26*). He is a person, not a mere influence. **{Cannot receive}** (*\ou dunatai labein*). Left to itself the sinful world is helpless (*1Co 2:14; Ro 8:7f.*), almost Paul's very language on this point. The world lacks spiritual insight (*\ou the'rei*) and spiritual knowledge (*\oude gin'skei*). It failed to recognize Jesus (*1:10*) and likewise the Holy Spirit. **{Ye know him}** (*\humeis gin'skete auto*). Emphatic position of *\humeis* (*ye*) in contrast with the world (*15:19*), because they have seen Jesus the Revealer of the Father (*verse 9*). **{Abides}** (*\menei*). Timeless present tense. **{With you}** (*\par' humin*). "By your side," "at home with you," not merely "with you" (*\meth' hum'n*) "in the midst of you." **{In you}** (*\en humin*). In your hearts. So note *\meta* (*16*), *\para*, *en*.

14:18 **{I will not leave}** (*\ouk aph's'*). Future active of *\aphi'mi*, to send away, to leave behind. **{Desolate}** (*\orphanous*). Old word (*\orphos*, *Latin _orbus_*), bereft of parents, and of parents bereft of children. Common in papyri of orphan children. In 13:33 Jesus called the disciples *\teknia* (*little children*), and so naturally the word means "orphans" here, but the meaning may be "helpless" (*without the other Paraclete, the Holy Spirit*). The only other N.T. example is in Jas 1:27 where it means "fatherless." **{I come}** (*\erchomai*). Futuristic present as in verse 3.

14:19 **{But ye behold me}** (*\humeis de the'reite me*). Emphatic position of *\humeis* (*ye*) in contrast to the blind, unseeing world. Cf. 13:33; 16:10,16. **{Because I live, ye shall live also}** (*\hoti eg' z' kai humeis z'sete*). This is our blessed guarantee of immortal, eternal life, the continued living of Jesus. He is the surety of a better covenant (*Heb 7:22*), the Risen Christ Jesus. He had said it before (*6:57*).

14:20 **{In that day}** (*\en ekein'i t'i h'merfi*). The New

Dispensation of the Holy Spirit, beginning with Christ's Resurrection and the Coming of the Holy Spirit at pentecost. **{Shall know}** (\gn“*sesthe*\). Future middle of \gin“sk“\. Chapters 1 to 3 of Acts bear eloquent witness to these words.

14:21 **{He it is that loveth me}** (*ekeinos estin ho agap“n me*\). Emphatic demonstrative pronoun \ekeinos\: "that is the one who loves me." **{And will manifest myself unto him}** (*kai emphanis“ aut“i emauton*\). Future active of \emphaniz“\, old verb from \emphan^s\ (*Ac 10:40; Ro 10:20*). The Unseen and Risen Christ will be a real and spiritual Presence to the obedient and loving believer.

14:22 **{Not Iscariot}** (*ouch ho Iskari“t^s*\). Judas Iscariot had gone (*13:30*), but John is anxious to make it clear that this Judas (*common name, two apostles also named James*) was not the infamous traitor. He is also called Thaddaeus or Lebbaeus (*Mr 3:17; Mt 10:3*) and the brother (*or son*) of James (*6:15; Ac 1:13*). This is the fourth interruption of the talk of Jesus (*by Peter, 13:36; by Thomas, 14:5; by Philip, 14:8; by Judas, 14:22*). **{And not to the world}** (*kai ouchi t“i kosm“i*\). Judas caught at the word \emphaniz“\ in verse 21 as perhaps a Messianic theophany visible to all the world as at the judgment (*5:27f.*). He seems to suspect a change of plan on the part of Jesus (*ti gegonen hoti*\=*how has it happened that*).

14:23 **{If a man love me}** (*ean tis agapfi me*\). Condition of third class with \ean\ and present active subjunctive, "if one keep on loving me." That is key to the spiritual manifestation (*emphaniz“*\). **{We will come}** (*eleusometha*\). Future middle of \erchomai\ and first person plural (*the Father and I*), not at the judgment, but here and now. **{And make our abode with him}** (*kai mon^n par' aut“i poi^sometha*\). See verse 2 for the word \mon^ (*dwelling, abiding place*). If the Holy Spirit "abides" (*menei*\, *verse 17*) in you, that heart becomes a temple (*naos*\) of the Holy Spirit (*1Co 3:16f.*), and so a fit dwelling place for the Father and the Son, a glorious and uplifting reality.

14:24 **{He that loveth me not}** (*ho m^ agap“n me*\). Present active articular participle of \agapa“\ with negative \m^, "the one who keeps on not loving me." **{Is not mine, but the Father's}** (*ouk estin emos, alla tou patros*\). Predicative possessive pronoun \emos\ and the predicate genitive of possession \patros\.

14:25 **{Have I spoken}** (\lelal^ka\). Perfect active indicative of \lale“\, for permanent keeping (\t^re“\ *verse 23*). **{While yet abiding with you}** (\par' humin men“n\). Present active participle, no "yet" (\eti\ in the Greek, "while remaining beside (\par'\) you" before departing for the coming of the other Paraclete.

14:26 **{Whom}** (\ho\). Grammatical neuter, but "whom" is correct translation. The Father will send the Holy Spirit (*14:16; Lu 24:49; Ac 2:33*), but so will the Son (*Joh 15:26; 16:7*) as Jesus breathes the Holy Spirit upon the disciples (*20:22*). There is no contradiction in this relation of the Persons in the Trinity (*the Procession of the Holy Spirit*). Here the Holy Spirit (*full title as in Mr 3:29; Mt 12:32; Lu 12:10*) is identified with the Paraclete. **{He}** (\ekeinos\). Emphatic demonstrative pronoun and masculine like \parakl^tos\ **{Shall teach you all things}** (\humas didaxei panta\). The Holy Spirit knows "the deep things of God" (*1Co 2:10*) and he is our Teacher in the Dispensation of the Holy Spirit of both new truth (*verse 25*) and old. **{Bring to your remembrance}** (\hupomn^sei humas\). Future active indicative of \hupomimn^sk“\, old verb to remind, to recall, here only in this Gospel (*cf. 3Jo 1:10; 2Ti 2:14*) and with two accusatives (*person and thing*). After pentecost the disciples will be able better to recall and to understand what Jesus had said (*how dull they had been at times*) and to be open to new revelations from God (*cf. Peter at Joppa and Caesarea*).

14:27 **{My peace}** (\eir^nn t^nn em^nn\). This is Christ's bequest to the disciples before he goes, the _shalom_ of the orient for greeting and parting, used by Jesus in his appearances after the resurrection (*20:19,21,26*) as in *2Jo 1:3; 3Jo 1:14*, but here and in *16:33* in the sense of spiritual peace such as only Christ can give and which his Incarnation offers to men (*Lu 2:14*). **{Neither let it be fearful}** (\med^ deiliat“\). Added to the prohibition in verse 1, only N.T. example of \deilia“\ (*rare word in Aristotle, in a papyrus of one condemned to death*), common in LXX, like palpitating of the heart (*from \deilos*).

14:28 **{I go away, and I come}** (\hupag“ kai erchomai\), both futuristic presents (*7:33; 14:3,18*). **{If ye loved me}** (\ei^gapfte me\). Second-class condition with the imperfect active of \agapa“\ referring to present time, implying that the disciples are not loving Jesus as they should. **{Ye would have rejoiced}** (\echar^te an\). Second aorist passive indicative of \chair“\

with \an\, conclusion of second-class condition referring to past time, "Ye would already have rejoiced before this" at Christ's going to the Father (*verse 12*). {**Greater than I**} (\meiz“n mou\). Ablative case \mou\ after the comparative \meiz“n\ (*from positive \megas*). The filial relation makes this necessary. Not a distinction in nature or essence (*cf. 10:30*), but in rank in the Trinity. No Arianism or Unitarianism here. The very explanation here is proof of the deity of the Son (*Dods*).

14:30 {**The prince of the world**} (\ho tou kosmou arch“n\). Satan as in 12:31 which see.

14:31 {**But that the world may know**} (\all' hina gn“i ho kosmos\). Purpose clause with \hina\ and the second aorist active subjunctive of \gin“sk“\. Elliptical construction (*cf. 9:3; 13:18; 15:25*). "But I surrendered myself to death," etc., before \hina\. {**Arise, let us go hence**} (\egeiresthe, ag“men enteuthen\). Imperative present middle of \egeir“\ and the volitive (*hortatory*) subjunctive \ag“men\ (*the word used in 11:7,16*) of going to meet death. Apparently the group arose and walked out into the night and the rest of the talk (*chs. 15 and 16*) and prayer (*ch. 17*) was in the shadows on the way to Gethsemane.

[\[Previous\]](#) [\[Next\]](#)

15:1 {**The true vine**} (*\h^ ampelos h^ al^thin^*). "The vine the genuine." Assuming that the Lord's Supper had just been instituted by Jesus the metaphor of the vine is naturally suggested by "the fruit of the vine" (*Mr 14:25; Mt 26:29*). \Ampelos\ in the papyri (*Moulton and Milligan's _Vocabulary_*) is sometimes used in the sense of _ampel^n_ (*vineyard*), but not so here. Jesus uses various metaphors to illustrate himself and his work (*the light, 8:12; the door, 10:7; the shepherd, 10:11; the vine, 15:1*). The vine was common in Palestine. See Ps 80:8f. "On the Maccabean coinage Israel was represented by a vine" (*Dods*). Jesus is the genuine Messianic vine. {**The husbandman**} (*\ho ge^rgos*) as in Mr 12:1; Jas 5:7; 2Ti 2:6. cf. 1Co 3:9, \theou ge^rgion\ (*God's field*).

15:2 {**Branch**} (*\kl^ma*). Old word from \kla^, to break, common in LXX for offshoots of the vine, in N.T. only here (*verses 2-6*), elsewhere in N.T. \klados\ (*Mr 4:32, etc.*), also from \kla^, both words meaning tender and easily broken parts. {**In me**} (*\en emoi*). Two kinds of connexion with Christ as the vine (*the merely cosmic which bears no fruit, the spiritual and vital which bears fruit*). The fruitless (*not bearing fruit, \m^ pheron karpon*) the vine-dresser "takes away" (*\airei*) or prunes away. Probably (*Bernard*) Jesus here refers to Judas. {**Cleanseth**} (*\kathairei*). Present active indicative of old verb \kathair^ (clean) as in verse 3, only use in N.T., common in the inscriptions for ceremonial cleansing, though \kathariz^ is more frequent (*Heb 10:2*). {**That it may bear more fruit**} (*\hina karpon pleiona pher^i*). Purpose clause with \hina\ and present active subjunctive of \pher^, "that it may keep on bearing more fruit" (*more and more*). A good test for modern Christians and church members.

15:3 {**Already ye are clean**} (*\d^ humeis katharoi este*). Potentially cleansed (*Westcott*) as in 13:10 which see and 17:19.

15:4 {**Abide in me**} (*\meinate en emoi*). Constative aorist active imperative of \men^\. The only way to continue "clean" (*pruned*)

and to bear fruit is to maintain vital spiritual connexion with Christ (*the vine*). Judas is gone and Satan will sift the rest of them like wheat (*Lu 22:31f.*). Blind complacency is a peril to the preacher. {Of itself} (\aph' heautou\). As source (*from itself*) and apart from the vine (*cf. 17:17*). {Except it abide} (\ean m^ men^i\). Condition of third class with \ean\, negative \m^, and present active (*keep on abiding*) subjunctive of \men^\. Same condition and tense in the application, "except ye abide in me."

15:5 {Ye the branches} (\humeis ta kl^mata\). Jesus repeats and applies the metaphor of verse 1. {Apart from me} (\ch^ris emou\). See Eph 2:12 for \ch^ris Christou\. There is nothing for a broken off branch to do but wither and die. For the cosmic relation of Christ see Joh 1:3 (\ch^ris autou\).

15:6 {He is cast forth} (\ebl^th^ ex^\. Timeless or gnomic use of the first aorist passive indicative of \ball^ as the conclusion of a third-class condition (*see also verses 4,7 for the same condition, only constative aorist subjunctive \mein^te\ and \mein^i\ in verse 7*). The apostles are thus vividly warned against presumption. Jesus as the vine will fulfil his part of the relation as long as the branches keep in vital union with him. {As a branch} (\h^s to kl^ma\). {And is withered} (\ex^ranth^\. Another timeless first aorist passive indicative, this time of \x^rain^, same timeless use in Jas 1:11 of grass, old and common verb. They gather (\sunagousin\). Plural though subject not expressed, the servants of the vine-dresser gather up the broken off branches. {Are burned} (\kaietai\). Present passive singular of \kai^, to burn, because \kl^mata\ (*branches*) is neuter plural. See this vivid picture also in Mt 13:41f.,49f.

15:7 {Ask whatsoever ye will} (\ho ean thel^te ait^sasthe\). Indefinite relative with \ean\ and present active subjunctive of \thel^, to wish, to will, and aorist middle imperative of \aite^, to ask. This astounding command and promise (\gen^setai, future middle of \ginomai, it will come to pass) is not without conditions and limitations. It involves such intimate union and harmony with Christ that nothing will be asked out of accord with the mind of Christ and so of the Father. Christ's name is mentioned in 15:16; cf. 14:13; 16:23.

15:8 {Herein} (\en tout^i\). That is in the vital union and the

much fruit bearing. It points here backwards and forwards. **{Is glorified}** (*\edoxasth^*). Another gnomic or timeless first aorist passive indicative. **{Bear}** (*\pherete*). Present active subjunctive, "keep on bearing" much fruit. **{And so shall ye be}** (*\kai gen^sesthe*). Rather "become." Future middle indicative of *\ginomai*, though B D L read *\gen^sthe* (*after \hina* *like \pher^te*). "Become" my disciples (*learners*) in the fullest sense of rich fruit-bearing according to the text in

15:9 **{Abide}** (*\meinate*). Constative first aorist active imperative of *\men^*, summing up the whole. **{In my love}** (*\en t^i agap^i t^i em^i*). Subjunctive possessive pronoun, "in the love that I have for you." Our love for Christ is the result of Christ's love for us and is grounded at bottom in the Father's love for the world (**3:16**). John has *\emos* 37 times and always in the words of Jesus (**Bernard**). But he uses *\mou* also (**verse 10**).

15:10 **{Ye will abide}** (*\meneite*). Future tense of *\men^*, conclusion of the third-class condition (*\ean* *and first aorist active subjunctive* *\t^r^s^te*). The correlative of 14:15. Each involves the other (*love and keeping the commandments of Jesus*). **{And abide}** (*\kai men^*). The high example of Jesus (*the Son*) in relation to the Father is set before us as the goal.

15:11 **{That my joy may be in you}** (*\hina h^ chara h^ em^ en humin^i*). Purpose clause with *\hina* and the present subjunctive *\^i* (*some MSS. have \mein^i, may remain*), Christ's permanent absolute joy in the disciples. **{And that your joy be fulfilled}** (*\Kai h^ chara hum^ n pl^r^ th^i*). Same construction with first aorist (*effective*) passive subjunctive of *\pl^ro^*, consummation of the process preceding.

15:12 **{That ye love one another}** (*\hina agapfte all^lous*). Non-final use of *\hina*, introducing a subject clause in apposition with *\entol^* (*commandment*) and the present active subjunctive of *\agapa^*, "that ye keep on loving one another." See 13:34.

15:13 **{Than this}** (*\taut^s*). Ablative case after the comparative adjective *\meizona* and feminine agreeing with *\t^s agap^s* (*love*) understood. **{That a man lay down his life}** (*\hina tis t^ n psuch^ n autou th^i*). Object clause (*non-final use of \hina* in apposition with the ablative pronoun *\taut^s* and the second

aorist active subjunctive of \tith^mi.) For the phrase see 10:11 of the good shepherd. Cf. 1Jo 3:16; Ro 5:7f. **{For his friends}** (*\huper t^“n phil^“n autou*). "In behalf of his friends" and so "in place of his friends." "Self-sacrifice is the high-water mark of love" (*Dods*). For this use of *\huper* see Joh 11:50; Ga 3:13; 2Co 5:14f.; Ro 5:7f.

15:14 **{If ye do}** (*\ean poi^te*). Condition of third class with *\ean* and the present active subjunctive, "if ye keep on doing," not just spasmodic obedience. Just a different way of saying what is in verse 10. Obedience to Christ's commands is a prerequisite to discipleship and fellowship (*spiritual friendship with Christ*). He repeats it in the Great Commission (*Mt 28:20, \eneteilam^“n\, I commanded*) with the very word used here (*\entellomai\, I command*).

15:15 **{No longer}** (*\ouketi*). As he had done in 13:16. He was their Rabbi (*1:38; 13:13*) and Lord (*13:13*). Paul gloried in calling himself Christ's *\doulos* (*bond-slave*). **{Servants}** (*\doulous*). Bond-servants, slaves. **{I have called you friends}** (*\humas eir^ka philous*). Perfect active indicative, permanent state of new dignity. They will prove worthy of it by continued obedience to Christ as Lord, by being good *\douloi*. Abraham was called the Friend of God (*Jas 2:23*). Are we friends of Christ?

15:16 **{But I chose you}** (*\all' eg^“ exelexam^“n humas*). First aorist middle indicative of *\ekleg^“*. See this same verb and tense used for the choice of the disciples by Christ (*6:70; 13:18; 15:19*). Jesus recognizes his own responsibility in the choice after a night of prayer (*Lu 6:13*). So Paul was "a vessel of choice" (*\skeuos eklog^“s\, Ac 9:15*). Appointed (*\eth^ka*). First aorist active indicative (*\k\ aorist*) of *\tith^mi*. Note three present active subjunctives with *\hina* (*purpose clause*) to emphasize continuance (*\hupag^te\, keep on going, \pher^te\, keep on bearing fruit, \men^i\, keep on abiding*), not a mere spurt, but permanent growth and fruit-bearing. **{He may give}** (*\d^“i*). Second aorist active subjunctive of *\did^“mi* with *\hina* (*purpose clause*). Cf. 14:13 for the same purpose and promise, but with *\poi^“s* (*I shall do*). See also 16:23f., 26.

15:17 **{That ye may love one another}** (*\hina agapfte all^lous*). Repetition of 13:34; 15:12. This very night the disciples had been guilty of jealousy and wrangling (*Lu 22:24; Joh 13:5,15*).

15:18 **{If the world hateth you}** (*\ei ho kosmos humas misei*). Condition of the first class. As it certainly does. **{Ye know}** (*\gin“skete*). Present active second person plural indicative of *\gin“sk“* or present active imperative (*know*), same form. **{Hath hated}** (*\memis^ken*). Perfect active indicative, "has hated and still hates." **{Before it hateth you}** (*\pr“ton hum“n*). Ablative case *\hum“n* after the superlative *\pr“ton* as with *\pr“tos mou* in 1:15.

15:19 **{The world would love its own}** (*\ho kosmos an to idion ephilei*). Conclusion of second-class condition (*determined as unfulfilled*), regular idiom with *\an* and imperfect indicative in present time. **{But because ye are not of the world}** (*\hoti de ek tou kosmou ouk este*). Definite and specific reason for the world's hatred of real Christians whose very existence is a reproach to the sinful world. Cf. 7:7; 17:14; 1Jo 3:13. Does the world hate us? If not, why not? Has the world become more Christian or Christians more worldly?

15:20 **{Remember}** (*\mn^moneuete*). Present active imperative of *\mn^moneu“*, old verb from *\mn^m“n*, in John again in 16:4,21. See 13:16 for this word. **{If they persecuted me}** (*\ei eme edi“xan*). Condition of first class. They certainly did persecute (*first aorist active of \di“k“\, to chase like a wild beast like the Latin _persequor_, our "persecute"*) Jesus (5:16). They will persecute those like Jesus. Cf. 16:33; Mr 10:30; Lu 21:12; 1Co 4:12; 2Co 4:9; Ga 4:29; 2Ti 3:12 for proof that this prophecy came true. But the alternative is true and is stated by Jesus with a like condition of the first class, "if they kept my word" (*\ei ton logon mou et^r^san*). The world does praise the word of Jesus, but dreads to follow it.

15:21 **{Unto you}** (*\eis humas*). Like the dative *\humin* (*Textus Receptus*) as in the papyri and modern Greek (*Robertson, _Grammar_, p. 594*). **{For my name's sake}** (*\dia to onoma mou*). See verse 20. See this same warning and language in Mt 10:22; Mr 13:13; Mt 24:9; Lu 21:17). There is little difference in meaning from *\heneken mou* (*Mr 13:9; Lu 21:12*). Loyalty to the name of Christ will bring persecution as they will soon know (*Ac 5:41; Php 1:29; 1Pe 4:14*). About the world's ignorance of God see Lu 23:34; Ac 3:17; Joh 16:3.

15:22 **{They had not had sin}** (*\hamartian ouk eichosan*). Conclusion of condition of second class without *\an* because

context makes it clear (*\nun de*) without it (*Robertson, _Grammar_, p. 1013*). The imperfect active indicative with *\-osan* instead of *\-on* (*also in verse 24*) as common in the LXX, and occurs in the papyri and the inscriptions and the Boeotian dialect. {**Excuse**} (*\prophasin*). Old word (*1Th 2:5*) either from *\prophain“*, to show forth, or *\proph^mi*, to speak forth. Mere pretence, in John only here and verse 24.

15:23 {**My Father also**} (*\kai ton patera mou*). Because Christ reveals God (*14:9*) and to dishonour Christ is to dishonour God (*5:23*). The coming of Christ has revealed the weight of sin on those who reject him.

15:24 {**They have both seen and hated**} (*\kai he“rakasin kai memis^kasin*). Perfect active indicative of *\hora“* and *\mise“*, permanent attitude and responsibility. The "world" and the ecclesiastics (*Sanhedrin*) had united in this attitude of hostility to Christ and in reality to God.

15:25 {**But this cometh to pass**} (*\all'*). Ellipsis in the Greek (*no verb*), as in 9:3; 13:18. {**In their law**} (*\en t“i nom“i aut“n*). Cf. 8:17; 10:34 for this standpoint. "Law" (*\nomos*) here is for the whole of Scripture as in 12:34. The allusion is to Ps 69:4 (*or Ps 35:19*). The hatred of the Jews toward Jesus the promised Messiah (*1:11*) is "part of the mysterious purpose of God" (*Bernard*) as shown by *\hina pl^r“th^i* (*first aorist passive subjunctive of \pl^ro“*, to fulfil). {**Without a cause**} (*\d“rean*). Adverbial accusative of *\d“rea* from *\did“mi*, gratuitously, then unnecessarily or *_gratis_* (*in two _Koin_, _tablets, Nageli*) as here and Ga 2:21.

15:26 {**When the Comforter is come**} (*\hotan elth^i ho parakl^tos*). Indefinite temporal clause with *\hotan* and the second aorist active subjunctive of *\erchomai*, "whenever the Comforter comes." {**Whom I will send unto you from the Father**} (*\hon eg“ pemp’s“ humin para tou patros*). As in 16:7, but in 14:16,26 the Father sends at the request of or in the name of Jesus. Cf. Lu 24:49; Ac 2:33. This is the Procession of the Holy Spirit from the Father and from the Son. {**Which**} (*\ho*). Grammatical neuter to agree with *\pneuma*, and should be rendered "who" like *\ho* in 14:26. {**Proceedeth from the Father**} (*\para tou patros ekporeuetai*). "From beside the Father" as in the preceding clause. {**He**} (*\ekeinos*). Emphatic masculine pronoun, not neuter (*\ekeino*) though following *\ho*. {**Shall bear witness**

of me} (\martur^{sei} peri emou\). Future active of \marture“\.
This is the mission of the Paraclete (**16:14**) as it should be
ours.

15:27 {**And ye also bear witness**} (\kai humeis de martureite\).
Present active indicative or imperative (**do ye bear witness**),
same form of \marture“\. "Ye also" as well as the Holy Spirit, ye
also when filled with and taught by the Holy Spirit the things
concerning Jesus. It is here that Christians fail most. {**Have
been**} (\este\). Progressive present of \eimi\, "are with me from
the beginning of my ministry as in 14:9. They were chosen to be
with Christ (**Mr 3:14**).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(John: Chapter 15)

[\[Previous\]](#) [\[Next\]](#)

16:1 {**That ye should not be made to stumble**} (\hina m^ skandalisth^te\). Purpose clause with negative \m^ and first aorist passive of \skandaliz^, common verb in the Synoptics (*Mt 13:21*) "the \skandala\ of faith, the stumblingblocks which trip up a disciple" (*Bernard*), in John only 6:61 and here (*cf. 1Jo 2:10*).

16:2 {**They shall put you out of the synagogues**} (\aposunag^gous poi^sousin humas\). "They will make you outcasts from the synagogues." Predicate accusative of the compound adjective \aposunag^gos\ for which see 9:22; 12:42. {**Yea**} (\all^). Use of \alla\ as co-ordinating conjunction, not adversative. {**That**} (\hina\) not in the sense of "when" (\hote\), but as in 12:23 for God's purpose (*Lu 2:34*, \hop^s\). {**Shall think**} (\dox^i\). First aorist active subjunctive of \doke^, "So blind will he be" (*Bernard*). {**That he offereth service unto God**} (\latreian prospherein t^i the^i\). Infinitive (*present active*) indirect discourse after \dox^i\). For the phrase see Heb 6:1ff.; 8:3ff.; 9:7ff. The rabbis so felt when they crucified Jesus and when they persecuted the disciples (*Ac 6:13; 7:57f.*). No persecution is more bitter than when done by religious enthusiasts and bigots like the Spanish Inquisition.

16:3 {**Because**} (\hoti\). Definite reason for the religious hatred is ignorance of God and Christ as in 15:21.

16:4 {**Have I spoken**} (\lelal^ka\). Perfect active indicative as in 15:11; 16:1. Solemn repetition. {**When their hour is come**} (\hotan elth^i h^h^ra aut^n\). Indefinite temporal clause, \hotan\ with the second aorist active subjunctive of \erchomai\, "whenever their hour comes." The time appointed for these things. {**Now that**} (\hoti\). Simply "that" (*declarative conjunction in indirect discourse. Forewarned is to be forearmed. Cf. 13:19.*) {**From the beginning**} (\ex arch^s\). As in 6:64 but practically like \ap' arch^s\ in 15:27. While Christ was with them, he was the object of attack (*15:18*).

16:5 {**And none of you asketh me**} (\kai oudeis ex hum^n er^t^fi

me\). Adversative use of \kai\="and yet" as in 1:10. Now that they realize that Jesus is going, the thoughts of the disciples turn on themselves and they cease asking the query of Peter (**13:36**).

16:6 {**Sorrow hath filled**} (\h^ lup^ pepl^r^ken\). This word is not used of Jesus in the Gospels, in John only in this chapter. Perfect active indicative of \pl^ro^\. They do not see their way to go on without Jesus.

16:7 {**It is expedient for you**} (\sumpherei humin\). Present active indicative of \sumpher^\., old verb to bear together. See 11:50 where the phrase is used by Caiaphas "for us," here "for you" (\humin\ *ethical dative*). {**That I go away**} (\hina eg^ apelth^\.). Subject clause the subject of \sumpherei\, \hina\ and second aorist active subjunctive of \aperchomai\. The reason (\gar\ for this startling statement follows. {**If I go not away**} (\ean m^ apelth^\.). Third-class condition with \ean\ and the negative \m^ with \apelth^ as before. {**Will not come**} (\ou m^ elth^i\). Strong double negative with second aorist active subjunctive of \erchomai\. The Holy Spirit was, of course, already at work in the hearts of men, but not in the sense of witnessing as Paraclete which could only take place after Jesus had gone back to the Father. {**But if I go**} (\ean de poreuth^\.). Third-class condition again (\ean\ *and the first aorist passive subjunctive of \poreuomai*). {**I will send**} (\pemps^\.). First person future as in 15.

16:8 {**And he**} (\kai ekeinos\). Emphatic demonstrative masculine pronoun. {**When he is come**} (\elth^n\). Second aorist active participle of \erchomai\, "having come" or "coming." {**Will convict the world**} (\elegxei ton kosmon\). Future active of \elegch^\., old word for confuting, convicting by proof already in 3:29; 8:46. Jesus had been doing this (7:7), but this is pre-eminently the work of the Holy Spirit and the most needed task today for our complacent age. {**In respect of sin**} (\peri hamartias\). Concerning the reality of sin as missing the mark and as wronging God and man, and not a mere slip or animal instinct or devoid of moral responsibility or evil. Some scientists and psychologists (*Freudians and behaviourists*) seem bent on destroying man's sense of sin. Hence crime waves even in youth. {**And of righteousness**} (\kai peri dikaiosun^s\). The opposite of "sin" and to be yearned for after conviction. Cf. Ro 1:19-3:21 about the necessity of the God-kind of righteousness

and the Sermon on the Mount for Christ's idea of righteousness. **{And of judgment}** (*\kai peri krise“s*). As certain to come as condemnation because of sin and the lack of righteousness. These are not played out motives in human life, but basal. For this ministry we have the help of the Paraclete. The Paraclete is here spoken of "not as man's advocate with God (*1Jo 2:1*), but as Christ's advocate with the world" (*Bernard*).

16:9 **{Because they believe not on me}** (*\hoti ou pisteuousin eis eme*). Without this conviction by the Paraclete such men actually have a pride of intellectual superiority in refusing to believe on Jesus.

16:10 **{And ye behold me no more}** (*\kai ouketi the“reite me*). With the bodily eyes and without the Holy Spirit they are unable to behold Jesus with the spiritual vision (*14:19*). Without Christ they lose the sense of righteousness as is seen in the "new morals" (*immorality, loose views of marriage, etc.*).

16:11 **{Because the prince of this world hath been judged}** (*\hoti ho arch“n tou kosmou toutou kekritai*). Cf. 12:31; 14:31 for the title. Perfect passive indicative of *\krin“*. He stands condemned. The sinful world is in his grip, but he will be cast out (*12:31*).

16:12 **{But ye cannot bear them now}** (*\all' ou dunasthe bastazein arti*). The literal sense of *\bastaz“*, to bear, occurs in 12:6. For the figurative as here see Ac 15:10. The untaught cannot get the full benefit of teaching (*1Co 3:1; Heb 5:11-14*). The progressive nature of revelation is a necessity.

16:13 **{Howbeit}** (*\de*). One of the most delicate and difficult particles to translate, varying from "and" to "but." **{When he, the Spirit of truth, is come}** (*\hotan elth“i ekeinos, to pneuma t“s al“theias*). Indefinite relative clause (*\hotan\ and the second aorist active subjunctive of \erchomai\, no _futurum exactum_*), "whenever he comes." Note *\ekeinos\ (masculine demonstrative pronoun, though followed by neuter \pneuma\ in apposition.)* See 15:26 for this phrase about the Holy Spirit. He shall guide you (*\hod“g“sei humas*). Future active of old verb *\hod“ge“\ (from \hod“gos\, from \hodos\, way, \h“geomai\, to lead)*. See Ps 24:5 for "lead me into thy truth" (*\hod“g“son me eis t“n al“theian sou*). Christ is both the Way and the Truth (*14:6*) and the Holy Spirit is the Guide who shows the way to

the Truth (*verse 14*). This he does gradually. We are still learning the truth in Christ. {**From himself**} (\aph' heautou\). In this he is like Christ (*1:26; 12:49; 14:10*). {**He shall declare**} (\anaggelei\). Future active of \anaggell“, as in 4:25. See it also repeated in verse 14. {**The things that are yet to come**} (\ta erchomena\). Neuter plural articular participle of \erchomai\, "the coming things." This phrase only here in the N.T. The things already begun concerning the work of the Kingdom (*Lu 7:19ff.; 18:30*) not a chart of future history. See Lu 7:20; Joh 6:14; 11:27 for \ho erchomenos\ (*the coming one*) used of the Messiah.

16:14 {**He shall glorify me**} (\ekeinos eme doxasei\). This is the glory of the Holy Spirit, to glorify Jesus Christ. {**For he shall take of mine**} (\hoti ek tou emou l'mpsetai\). Future middle of \lamban“\ and a definite promise of the Spirit's guidance in interpreting Christ. One need only refer to Peter's sermon at pentecost after the coming of the Holy Spirit, to Peter's Epistles, to Paul's Epistles, to Hebrews, to John's Epistles, to see how under the tutelage of the Holy Spirit the disciples grew into the fulness of the knowledge of God in the face of Christ (*2Co 6:4*).

16:15 {**Therefore said I**} (\dia touto eipon\). Jesus explains how and why the Holy Spirit can and will reveal to the disciples what they need to know further concerning him. They had failed so far to understand Christ's words about his death and resurrection. The Holy Spirit as Guide and Teacher will teach them what they can only receive and understand after the resurrection and ascension of Jesus.

16:16 {**A little while**} (\mikron\). The brief period now till Christ's death as in 7:33; 13:33; 14:19. {**Again a little while**} (\palin mikron\). The period between the death and the resurrection of Jesus (*from Friday afternoon till Sunday morning*). {**Ye shall see me**} (\opsesthe me\). Future middle of \optomai\, the verb used in 1:51; 16:22 as here of spiritual realities (*Bernard*), though \the“re“\ is so used in 20:14.

16:17 {**Some of the disciples**} (\ek t'n math^t'n autou\). Ellipsis of time (*some*) before \ek\ as in 7:40. Jesus seemed to contradict himself, for the disciples took both verbs in the same sense and were still puzzled over the going to the Father of 14:3. But they talk to one another, not to Jesus.

16:18 {**We know not what he saith**} (\ouk oidamen ti lalei\). The questions to Jesus cease and the disciples frankly confess to each other their own ignorance.

16:19 {**Jesus perceived**} (\egn“ I’sous\). Second aorist active indicative of \gin“sk“\ {**That they were desirous to ask him**} (\hoti ^thelon auton er“tfin\). Imperfect active tense of \thel“\ in indirect discourse instead of the retention of the present \thelousin\ (*the usual idiom*), just like our English. Their embarrassment was manifest after four inquiries already (*Peter, Thomas, Philip, Judas*). So Jesus takes the initiative.

16:20 {**Ye shall weep and lament**} (\klausetē kai thr̃ñsetē\). Future active of \klai“\ and \thr̃ne“\, both old words (*for* \klai“\ *see Joh 11:31, for* \thr̃ne“\ *see Mt 11:17*), both words used of the loud lamentations so common in the east. {**Shall rejoice**} (\char̃setai\). Second future passive of \chair“\ in violent contrast. Picture the women on the way to the Cross (*Lu 23:27, \ekoptonto kai ethr̃noun\, two descriptive imperfects*) and Mary Magdalene by the tomb (*Joh 20:11, \klaiousa*). {**Ye shall be sorrowful**} (\lup̃th̃sesthe\). First future passive of \lupe“\, word for inward grief. See the change from sorrow to joy in 20:14-16 when "they disbelieved for joy" (*Lu 24:41*). So violent was the reaction on the sudden appearance of Jesus.

16:21 {**A woman**} (\h̃ guñ\). "The woman," any woman. {**When she is in travail**} (\hotan tikt̃i\). Indefinite temporal clause, "whenever she is about to bear (*or give birth*)," \hotan\ and present active subjunctive of \tikte“\, common O.T. image for pain. {**Her hour is come**} (\lthen h̃ h̃“ra aut̃s\). Second aorist active indicative, timeless aorist, "her hour" for giving birth which she knows is like a living death. {**But when she is delivered of the child**} (\hotan de genñs̃i to paidion\). Indefinite temporal clause with \hotan\ and first aorist active subjunctive of \genna“\ "But whenever she bears the child." {**The anguish**} (\t̃s thlipse“s\). Genitive case after \mñmoneuei\ of \thlipsis\, usual word for tribulation (*Mt 13:21*). {**Is born**} (\egenñth̃\). First aorist (*effective*) passive indicative of \genna“\.

16:22 {**And ye therefore now**} (\kai h̃umeis oun nun\). See 8:38 for like emphasis on {**ye**} (\h̃umeis\). The "sorrow" (\lup̃ñ) is like that of the mother in childbirth (*real, but fleeting, with*

permanent joy following). The metaphor points, of course, to the resurrection of Jesus which did change the grief of the disciples to gladness, once they are convinced that Jesus has risen from the dead. {**But I will see you again**} (\palin de opsomai humas\). Future middle of \hora“, to see. In verses 16,19 Jesus had said "ye shall see me" (\opsesthe me\), but here we have one more blessed promise, "I shall see you," showing "that we are the objects of God's regard" (*Westcott*). {**Shall rejoice**} (\char^setai\). Second future passive of \chair“. {**Taketh away**} (\airei\). Present active indicative, futuristic present, but B D have \arei\ the future active (*shall take away*). This joy is a permanent possession.

16:23 {**Ye shall ask me nothing**} (\eme ouk er“t^sete\). Either in the sense of question (*original meaning of \er“ta“*) as in verses 19,30 since he will be gone or in the sense of request or favours (*like \aite“\ in this verse*) as in 14:16; Ac 3:2. In verse 26 both \aite“\ and \er“ta“\ occur in this sense. Either view makes sense here. {**If ye shall ask**} (\an ti ait^s^te\). Third-class condition, \an\ like \ean\ with first aorist active subjunctive of \aite“. Note 14:26 for "in my name."

16:24 {**Hitherto**} (\he“s arti\). Up till now the disciples had not used Christ's name in prayer to the Father, but after the resurrection of Jesus they are to do so, a distinct plea for parity with the Father and for worship like the Father. {**May be fulfilled**} (\i pepl^r“men^). Periphrastic perfect passive subjunctive of \pl^ro“\ in a purpose clause with \hina\. See 15:11 for some verb (*first aorist passive subjunctive with \hina*) and 1Jo 1:4 for same form as here, emphasizing the abiding permanence of the joy.

16:25 {**In proverbs**} (\en paroimiais\). See on 10:6 for this word. {**Shall tell**} (\apaggel“\). Future active of \apaggell“, to report, correct text and not \anaggel“\ (*verses 13,14,15*), as in 1Jo 1:2f. {**Plainly**} (\parr^sifi\). See on 7:13 for this word.

16:26 {**I say not**} (\ou leg“\). "I speak not." Christ did pray for the disciples before his death (*Joh 14:16; 17:9,15,24*) and he prays also for sinners (*Lu 23:34; 1Jo 2:1*). Here it is the special love of God for disciples of Jesus (*Joh 14:21,23; 17:23; 1Jo 4:19*). Note \aite“\ and \er“ta“\ used in practically the same sense as in verse 23.

16:27 {**Loveth**} (\philei\). Present active indicative of \philea\, the word for warm and friendly love, here used of God's love for the disciples, while in 3:16 \agapaa\ occurs of God's love for the world. {**Ye have loved me**} (\pephil'kate\). Perfect active indicative of \philea\, "loved and still love me warmly." {**And have believed**} (\pepisteukate\). Perfect active indicative again. Recall the exhortation in 14:1.

16:28 {**I came out from the Father**} (\ex'lthon ek tou patros\). Definite act (*aorist*), the Incarnation, with repetition of \ek\ (*out of*), while in verse 27 we have \para tou patros ex'lthon\ with no practical distinction between \ek\ and \para\ in resultant idea. {**Am come**} (\el'lutha\). Perfect active indicative of \erchomai\, as in 18:37. The Incarnation is now a permanent fact, once only a blessed hope (*11:27*). His leaving the world and going to the Father does not set aside the fact of the Incarnation. Both \aphi'mi\ (*I leave*) and \poreuomai\ (*I go*) are futuristic present indicatives.

16:29 {**No proverb**} (\paroimian oudemian\). No wayside saying, no dark saying. See 10:6; 16:25.

16:30 {**Now know we**} (\nun oidamen\). They had failed to understand the plain words of Jesus about going to the Father heretofore (*16:5*), but Jesus read their very thoughts (*16:19f.*) and this fact seemed to open their minds to grasp his idea. {**Should ask**} (\er'tfi\). Present active subjunctive with \hina\ in original sense of asking a question. {**By this**} (\en tout'i\). In Christ's supernatural insight into their very hearts. {**From God**} (\apo theou\). Compare \para tou patros\ (*verse 27*) and \ek tou patros\ (*verse 28*), \apo, ek, para\ all with the ablative of source or origin.

16:31 {**Do ye now believe?**} (\arti pisteuete;\). For \arti\ (*just now*) see 9:19; 13:33,37. Their belief in Christ was genuine _as far as it went_, but perils await them of which they are ignorant. They are too self-confident as their despair at Christ's death shows.

16:32 {**Cometh**} (\erchetai\). Futuristic present middle indicative of \erchomai\. {**Yea, is come**} (\kai el'luthen\). Explanatory use of \kai\ and the perfect active indicative as in 12:23. The long-looked-for hour (\h'ra\) is so close that it has virtually

begun. The time for the arrest of Jesus is near. See also 17:1. **{That}** (*\hina*). See verse 2 for this same use of *\hina* (*not \hote*) with *\erchomai h“ra*. **{Ye shall be scattered}** (*\skorpisth^te*). First aorist passive subjunctive of *\skorpiz“*, used in 10:12 of sheep scampering from the wolf. Cf. Mt 12:30; Lu 11:33. **{To his own}** (*\eis ta idia*). "To his own home" as in 1:11; 19:27. So Appian VI. 23. **{Shall leave}** (*\aph^te*). Second aorist subjunctive of *\aphi^mi* with *\hina*. **{And yet}** (*\kai*). Clear case of *\kai* in adversative sense, not just "and."

16:33 **{That in me ye may have peace}** (*\hina en emoi eir^h^nech^te*). Present active subjunctive of *\ech“*, "that ye may keep on having peace in me," even when I am put to death, peace to be found nowhere save in me (**14:27**). **{Be of good cheer}** (*\tharseite*). Imperative active from *\tharsos*, courage (**Ac 28:15**). A word for courage in the face of danger, only here in John, but see Mt 9:2,22; Mr 10:49. **{I have overcome the world}** (*\eg“, nenik^ka ton kosmon*). Perfect active indicative of *\nika“*, to be victorious, to conquer. Always of spiritual victory in the N.T. See 1Jo 5:4f. This majestic proclamation of victory over death may be compared with *\tetelestai* (**{It is finished}**) in Joh 19:30 as Christ died and with Paul's *\hupernik“men* (***we are more than conquerors***) in Ro 8:37.

[\[Previous\]](#) [\[Next\]](#)

17:1 **{Lifting up}** (\eparas\). First aorist active participle of \epair"\, old and common verb with \ophthalmous\ (*eyes*) as in 4:35; 6:5; 11:41. **{Father}** (\Pater\). Vocative form as in verses 5,11; 11:41, Christ's usual way of beginning his prayers. It is inconceivable that this real *_Lord's Prayer_* is the free composition of a disciple put into the mouth of Jesus. It is rather "the tenacious memory of an old man recalling the greatest days of his life" (*Bernard*), aided by the Holy Spirit promised for this very purpose (*Joh 14:26; 16:13f.*). Jesus had the habit of prayer (*Mr 1:35; 6:46; Mt 11:25f.; Lu 3:21; 5:16; 6:12; 9:18,28; 11:22,42; 23:34,46; Joh 11:41; 12:27*). He prayed here for himself (*1-5*), for the disciples (*6-19*), for all believers (*20-26*). The prayer is similar in spirit to the Model Prayer for us in Mt 6:9-13. The hour for his glorification has come as he had already told the disciples (*13:31f.; 12:23*). **{Glorify thy Son}** (\doxason sou ton huion\). First aorist active imperative of \doxaz"\, the only personal petition in this prayer. Jesus had already used this word \doxaz"\ for his death (*13:31f.*). Here it carries us into the very depths of Christ's own consciousness. It is not merely for strength to meet the Cross, but for the power to glorify the Father by his death and resurrection and ascension, "that the Son may glorify thee" (\hina ho huios doxas^i se\). Purpose clause with \hina\ and the first aorist active subjunctive.

17:2 **{Authority over all flesh}** (\exousian pas^s sarkos\). \Sarkos\ is objective genitive. Stupendous claim impossible for a mere man to make. Made already in Mt 11:27; Lu 10:22 (*Q, the Logia of Jesus, our earliest known document about Jesus*) and repeated in Mt 28:18 after his resurrection. **{That}** (\hina\). Secondary purpose with \hina d^sei\ (*future active indicative*) carrying on the idea of \hina doxas^i\). See 13:34; 17:21 for \hina, kath^s, hina\). **{Whatsoever}** (\pfn ho\). A peculiar classical Greek idiom, the collective use of the singular \pfn ho\ as in 6:37,39 and \ho\ in 17:24 and the nominative absolute (*_nom. pendens_*) with \autois\ (*to them*), the dative plural explaining the construction. See Robertson, *_Grammar_*, p. 653.

17:3 {**Should know**} (\gin“sk“sin\). Present active subjunctive with \hina\ (*subject clause*), "should keep on knowing." {**Even Jesus Christ**} (\I^soun Christon\). See 1:17 for the only other place in John's Gospel where the words occur together. Coming here in the Lord's own prayer about himself they create difficulty, unless, as Westcott suggests, \Christon\ be regarded as a predicate accusative, "Jesus as the Christ" (*Messiah*). Otherwise the words would seem to be John's parenthetical interpretation of the idea of Jesus. Lucke thinks that the solemnity of this occasion explains Jesus referring to himself in the third person. The knowledge of "the only true God" is through Jesus Christ (*14:6-9*).

17:4 {**I glorified thee on the earth**} (\eg“ se edoxasa epi t^s g^s\). Verse 3 is parenthetical and so verse 4 goes on after verse 2. He had prayed for further glorification. {**Having accomplished**} (\telei“sas\). First aorist active participle of \teleio“, old verb from \teleios\ (*perfect*). Used in 4:34 by Jesus with \to ergon\ as here. That was Christ's "food" (\br“ma\) and joy. Now as he faces death he has no sense of failure as some modern critics say, but rather fulness of attainment as in 19:30 (\tetelestai\). Christ does not die as a disappointed man, but as the successful messenger, apostle (\apesteilfs, *verse 3*) of the Father to men. {**Thou hast given**} (\ded“kas\). Perfect active indicative of \did“mi\, regarded as a permanent task.

17:5 {**With thine own self**} (\para seaut“i\). "By the side of thyself." Jesus prays for full restoration to the pre-incarnate glory and fellowship (*cf. 1:1*) enjoyed before the Incarnation (*Joh 1:14*). This is not just ideal pre-existence, but actual and conscious existence at the Father's side (\para soi\, *with thee*) "which I had" (\h^i eichon\, *imperfect active of* \ech“, *I used to have, with attraction of case of* \h^n\ *to* \h^i\ *because of* \dox^i\), "before the world was" (\pro tou ton kosmon einai\), "before the being as to the world" (*cf. verse 24*). It is small wonder that those who deny or reject the deity of Jesus Christ have trouble with the Johannine authorship of this book and with the genuineness of these words. But even Harnack admits that the words here and in verse 24 are "undoubtedly the reflection of the certainty with which Jesus himself spoke" (*_What Is Christianity_, Engl. Tr., p. 132*). But Paul, as clearly as John, believes in the actual pre-existence and deity of Jesus Christ

(Php 2:5-11).

17:6 **{I manifested}** (\ephaner“sa\). First aorist active indicative of \phanero“\ (*from* \phaneros\, *manifest*). Another word for claiming successful accomplishment of his task as in verse 4 with \edoxasa\ and in verse 26 with \egn“risa\.

{Whom} (\hous\). Accusative case after \ed“kas\, not attracted to case of antecedent (\anthr“pois\). Jesus regards the apostles as the Father's gift to him. Recall the night of prayer before he chose them. **{They have kept}** (\tet^r^kan\). Perfect active indicative, late _Koin,_ form for the third plural instead of the usual \tet^r^kasin\. Jesus claims loyalty and fidelity in these men with the one exception of Judas (*verse 12*). He does not claim perfection for them, but they have at least held on to the message of the Father in spite of doubt and wavering (**6:67-71; Mt 16:15-20**).

17:7 **{Now they know}** (\nun egn“kan\). Perfect active indicative third plural like \tet^r^kan\ above. They have come to know, not as fully as they felt (**16:30**), and yet in a real sense.

17:8 **{The words}** (\ta r^mata\). Plural, each word of God, as in 3:34, and of Christ (**5:47; 6:63,68**), while the singular (\ton logon sou\) in verses 6,14 views God's message as a whole.

{Knew} (\egn“san\). Second aorist active indicative of \gin“sk“\ like \elabon\ in contrast with \egn“kan\ (*perfect*) in verse 7. They definitely "received and recognized truly" (\al^th“s\). There was comfort to Christ in this fact. **{They believed}** (\episteusan\). Another aorist parallel with \elabon\ and \egn“san\. The disciples believed in Christ's mission from the Father (**Joh 6:69; Mt 16:16**). Note \apesteilas\ here as in verse 3. Christ is God's **{Apostle}** to man (**Heb 3:1**). This statement, like a solemn refrain (\Thou didst send me\), occurs five times in this prayer (*verses 8,18,21,23,25*).

17:9 **{I pray}** (\eg“er“t“\). Request, not question, as in 16:23. **{Not for the world}** (\ou peri tou kosmou\). Now at this point in the prayer Christ means. In verse 19 Jesus does pray for the world (*for future believers*) that it may believe (*verse 21*). God loves the whole world (**3:16**). Christ died for sinners (**Ro 5:8**) and prayed for sinners (**Lu 23:34**) and intercedes for sinners (**1Jo 2:1f.; Ro 8:34; Heb 7:25**). **{For those whom}** (\peri h“n\). A condensed and common Greek idiom for \peri tout“n hous\ with \tout“n\ (*the demonstrative antecedent*)

omitted and the relative \hous\ attracted from the accusative \hous\ (*object of \ded“kas*) to the case (*genitive*) of the omitted antecedent.

17:10 {**Are**} (\estin\). Singular number in the Greek (*is*), not the plural \eisin\ (*are*), emphasizing the unity of the whole as in 16:15. "This no creature can say in reference to God" (*Luther*). {**I am glorified in them**} (\dedoxasmai en autois\). "I stand glorified (*perfect passive indicative of \doxaz“*) in the disciples" (\en autois\), in spite of all their shortcomings and failings. There is comfort for us in this.

17:11 {**And these**} (\kai houtoi\ or \autoi\, *they*). Note adversative use of \kai\ (= *but these*). {**I come**} (\erehomai\). Futuristic present, "I am coming." Cf. 13:3; 14:12; 17:13. Christ will no longer be visibly present to the world, but he will be with the believers through the Holy Spirit (*Mt 28:20*). {**Holy Father**} (\pater hagio\). Only here in the N.T., but see 1Jo 2:20; Lu 1:49 for the holiness of God, a thoroughly Jewish conception. See Joh 6:69 where Peter calls Jesus \ho hagios tou theou\. For the word applied to saints see Ac 9:13. See verse 25 for \pat^r dikaie\ (*Righteous Father*). {**Keep them**} (\t^r^son autous\). First aorist (*constative*) active imperative of \t^re“, as now specially needing the Father's care with Jesus gone (*urgency of the aorist tense in prayer*). {**Which**} (\h“i\). Locative case of the neuter relative singular, attracted from the accusative \ho\ to the case of the antecedent \onomati\ (*name*). {**That they may be one**} (\hina “sin hen\). Purpose clause with \hina\ and the present active subjunctive of \eimi\ (*that they may keep on being*). Oneness of will and spirit (\hen\, *neuter singular*), not one person (\heis\, *masculine singular*) for which Christ does not pray. Each time Jesus uses \hen\ (*verses 11,21,22*) and once, \eis hen\, "into one" (*verse 23*). This is Christ's prayer for all believers, for unity, not for organic union of which we hear so much. The disciples had union, but lacked unity or oneness of spirit as was shown this very evening at the supper (*Lu 22:24; Joh 13:4-15*). Jesus offers the unity in the Trinity (*three persons, but one God*) as the model for believers. The witness of the disciples will fail without harmony (*17:21*).

17:12 {**I kept**} (\et^roun\). Imperfect active of \t^re“, "I continued to keep." {**I guarded**} (\ephulaxa\). First aorist (*constative*) active of \phulass“. Christ was the sentinel

(\phulax\, *Ac 5:23*) for them. Is he our sentinel now? **{But the son of perdition}** (\ei m^ ho huios t^s ap^leias\). The very phrase for antichrist (*2Th 2:3*). Note play on \ap^leto\, perished (*second aorist middle indicative of \apollumi*). It means the son marked by final loss, not annihilation, but meeting one's destiny (*Ac 2:25*). A sad and terrible exception (*Mr 14:21*). **{The scripture}** (\h^ graph^). It is not clear whether this is John's own comment or the word of Jesus. Not in 18:9. The Scripture referred to is probably Ps 41:9 quoted in 13:18 with the same formula \hina pl^r^th^i\ which see there.

17:13 **{That they may have my joy fulfilled in themselves}** (\hina ech^sin t^n charan t^n em^n pepl^r^men^n en heautois\). Purpose clause with present active subjunctive of \ech^, "that they may keep on having Christ's joy in their faithfulness realized in themselves." \Pepl^r^men^n\ is the perfect passive participle of \pl^ro^ in the predicate position. For the use of \pl^ro^ with \chara\ (*joy*) see 15:11; 16:24; Php 2:2.

17:14 **{Not of the world}** (\ouk ek tou kosmou\). They are "in the world" (\en t^i kosm^i\, *verse 13*) still and Christ sends them "into the world" (\eis ton kosmon\, *verse 18*), but they must not be like the world nor get their spirit, standards, and message "out of the world," else they can do the world no good. These verses (*14-19*) picture the Master's ideal for believers and go far towards explaining the failure of Christians in winning the world to Christ. Too often the world fails to see the difference or the gain by the change.

17:15 **{Shouldest take}** (\ar^is\). First aorist active subjunctive of \air^ (\liquid verb). **{From the evil one}** (\ek tou pon^rou\). Ablative case with \ek\, but can mean the evil man, Satan, or the evil deed. See same ambiguity in Mt 6:13. But in 1Jo 5:18 \ho pon^ros\ is masculine (*the evil one*). Cf. Re 3:10.

17:16 Repetition of verse 14 for emphasis.

17:17 **{Sanctify}** (\hagiason\). First aorist active imperative of \hagiaz^\. To consecrate or set apart persons or things to God. See Ex 28:41; 29:1,36; 40:13. See Paul's prayer for the Thessalonians (*1Th 5:23*). This is done in the sphere (\en\ of truth (*God's truth*), God's Word (*not human speculation, but God's message to us*).

17:18 {**Sent I them**} (\apesteila autous\). The very verb (\apostell“) used of the original commission of these men (**Mr 3:14**) and the special commission (**Lu 9:2**) and the renewal of the commission after the resurrection (**Joh 20:21f., both** \apostell“\ **and** \pemp“\ **here**).

17:19 {**I sanctify myself**} (\eg“ **hagiaz“ emauton**\). To his holy ministry to which the Father "sanctified" (\h^giasen\) him (**Joh 10:36**). {**That they themselves also may be sanctified in truth**} (\hina “**sin kai autoi h^giasmenoi en al^theifi**\). Purpose clause with \hina\ and the periphrastic perfect passive subjunctive of \hagiaz“\ (**that they may remain sanctified**). The act of Christ helps us, but by no means takes the place of personal consecration on the part of the believer. This high and holy prayer and act of Christ should shame any one who uses the livery of heaven to serve the devil in as does, alas, sometimes happen (**2Co 11:13-15**).

17:20 {**Through their word**} (\dia tou logou aut“n\). Through the agency of conversation and preaching, blessed privilege open to all believers thus to win men to Christ, but an agency sadly limited by the lives of those who speak in Christ's name.

17:21 {**That they also may be in us**} (\hina kai autoi en h^min “**sin**\). Another purpose clause with \hina\ and the present active subjunctive of \eimi\. The only possible way to have unity among believers is for all of them to find unity first with God in Christ. {**That the world may believe**} (\hina ho kosmos pisteu^i\). Another purpose clause with \hina\ and the present active subjunctive of \pisteu“\, "may keep on believing." Beyond a doubt, strife, wrangling, division are a stumblingblock to the outside world.

17:22 {**And the glory**} (\kag“ **t^n doxan**\). Literally, "And I the glory," with emphasis on "I." It is the glory of the Incarnate Word (**Bernard**), cf. 1:14; 2:11, not the glory of the Eternal Word mentioned in 17:24. Bengel says: _Quanta majestas Christianorum!_ Then verse 22 repeats the unity prayed for in verse 21.

17:23 {**That they may be perfected into one**} (\hina “**sin tetelei“menoi eis hen**\). Purpose clause again with \hina\ (**nineteen times in this prayer, this the fifteenth**) with the periphrastic perfect passive subjunctive of \teleio“\ (**verse**

4), permanent state, with \eis hen\ (*into one*) as the goal and final result. {**That the world may know**} (\hina gin“sk“i\). Present active subjunctive of \gin“sk“\ with \hina\ like the present tense of \pisteu“\ in verse 21, "that the world may keep on knowing" with the same pregnant phrase "that thou me didst send" (\hoti su me apesteilas\) as in 8,25. {**And lovedst them**} (\kai ^gap^sas autous\). Timeless aorist, but love shown by sending Christ (*Joh 3:16*) and illustrated and proven by the way Christians love one another.

17:24 {**I will**} (\thel“\). Perfect identity of his will with that of the Father in "this moment of spiritual exaltation" (*Bernard*), though in Gethsemane Jesus distinguishes between his human will and that of the Father (*Mr 14:36*). {**Where I am**} (\hopou eimi eg“\). That is heaven, to be with Jesus (*12:26; 13:36; 14:3; Ro 8:17; 2Ti 2:11f.*). {**That they may behold**} (\hina the“r“sin\). Another purpose clause with \hina\ and the present active subjunctive of \the“re“\, "that they may keep on beholding," the endless joy of seeing Jesus "as he is" (*1Jo 3:2*) in heaven. {**Before the foundation of the world**} (\pro katabol^s kosmou\). This same phrase in Eph 1:4; 1Pe 1:20 and six other times we have \katabol^ kosmou\ (*Mt 25:34; Lu 11:50; Heb 4:3; 9:26; Re 13:8; 17:8*). Here we find the same pre-incarnate consciousness of Christ seen in 17:5.

17:25 {**O righteous Father**} (\Pat^r dikaie\). Nominative form with \pat^r\ used as vocative (*cf. Joh 20:28*), but vocative form \dikaie\. Then the righteousness of God is appealed to like God's holiness in verse 11. {**The world**} (\kai ho kosmos\). The translations usually slur over the \kai\ as untranslatable in English. Westcott suggests "while" as a sort of correlative. It is quite possible that here \kai\ is almost concessive like "though" and \de\=yet: "though the world did not know thee, yet I knew thee, and these knew thee." See Robertson, *_Grammar_*, p. 1182 for \kai--de--kai\ and various other uses of \kai\ in John's Gospel.

17:26 {**And will make it known**} (\kai gn“ris“\). Future active of \gn“riz“\, the perpetual mission of Christ through the Spirit (*16:12,25; Mt 28:20*) as he himself has done heretofore (*17:6*). {**Wherewith**} (\hen\). Cognate accusative relative with ^gap^sas\ which has also the accusative of the person \me\ (*me*).

[\[Previous\]](#) [\[Next\]](#)

18:1 **{With}** (\sun\). See 12:2 for another example of \sun\ in John (*common in Paul*). The usual \meta\ reappears in verse 2. **{Over}** (\peran\). "Beyond," preposition with the ablative as in 6:22,25. **{Brook}** (\cheimarrou\). Old word, flowing (\roos, re“) in winter (\cheima\), only here in N.T. **{Kidron}** (\ton Kedr“n\). Literally, "of the Cedars," "Brook of the Cedars." Only here in N.T. So 2Sa 15:23. Textus Receptus like Josephus (*_Ant_. VIII, 1, 5*) has the singular \tou Kedr“n\ (*indeclinable*). As a matter of fact it was always dry save after a heavy rain. **{A garden}** (\k^pos\). Old word, in N.T. only here, verse 26; 19:41 (*Joseph's*); Lu 13:19. John, like Luke, does not give the name Gethsemane (*only in Mr 14:32; Mt 26:36*). The brook of the cedars had many unhallowed associations (*1Ki 2:37; 15:13; 2Ki 23:4ff.; 2Ch 29:16; Jer 31:40*).

18:2 **{Resorted thither}** (\sun^chth^ ekei\). First aorist passive indicative of \sunag“, old verb to gather together. A bit awkward here till you add "with his disciples." Judas knew the place, and the habit of Jesus to come here at night for prayer (*Lu 22:39*). Hence his offer to catch Jesus while the feast was going on, catch him at night and alone in his usual place of prayer (*the very spirit of the devil*).

18:3 **{The band of soldiers}** (\t^n speiran\). No word for "of soldiers" in the Greek, but the Latin _spira_ (*roll or ball*) was used for a military cohort (*Polybius 11, 23, 1*) as in Mt 27:27; Ac 10:1, etc., here for a small band secured from the Tower of Antonia. The Synoptics do not mention the soldiers, but only the "officers" as here (\hup^retas\ *for which see Mt 26:58; Mr 14:54,65*) or temple police from the Sanhedrin. **{Cometh}** (\erchetai\). Dramatic historical present middle indicative. **{With lanterns and torches}** (\meta phan“n kai lampad“n\). Both old words, \phanos\ only here in N.T., \lampas\, an oil lamp (*Mt 25:1*). It was full moon, but Judas took no chances for it may have been cloudy and there were dark places by the walls and under the olive trees. \Meta\ is accompanied with **{and weapons}** (\kai hopl“n\). Mark (*Mr 14:43*) mentions "swords and staves." Probably the temple guard had weapons as well as the soldiers.

18:4 {**Knowing all the things that were coming upon him**} (*\eid“s panta ta erchomena ep' auton*). Mentioned already in Joh 13:1. He was not taken by surprise. The surrender and death of Jesus were voluntary acts, though the guilt of Judas and the rest remains.

18:5 {**Was standing**} (*\hist^kei*). Second past perfect active of *\hist^mi* used as imperfect, a vivid picture of Judas in the very act of betraying Jesus. John does not mention the kiss by Judas as a sign to the soldiers and police. Tatian suggests that it came before verse 4. Then Jesus stepped forth and affirmed that he was the one whom they were seeking.

18:6 {**Fell to the ground**} (*\epesan chamai*). Second aorist active indicative of *\pipt“* with first aorist ending (*\-an*). This recoil made them stumble. But why did they step back? Was it the former claim of Jesus (*{I am}*, *\eg“ eimi*) to be on an equality with God (8:58; 13:19) or mere embarrassment and confusion or supernatural power exerted by Jesus? B adds *\I^sous* which must mean simply: "I am Jesus."

18:7 {**Again**} (*\palin*). The repeated question receives the same answer. The soldiers and officers know who it is, but are still overawed.

18:8 {**Let these go their way**} (*\aphete toutous hupagein*). Second aorist active imperative of *\aphi^mi*. The verb *\hupagein* means to withdraw (11:44). Jesus shows solicitude for the eleven as he had warned them and prayed for them (Lu 22:31f.). He is trying to help them.

18:9 {**That might be fulfilled**} (*\hina pl^r“th^i*). The regular formula (17:12) for Scripture, here applied to the prophecy of Jesus (17:12) as in verse 32. John treats the saying of Jesus as on a par with the O.T.

18:10 {**Having a sword**} (*\ech“n machairan*). It was unlawful to carry a weapon on a feast-day, but Peter had become alarmed at Christ's words about his peril. They had two swords or knives in the possession of the eleven according to Luke (22:38). After the treacherous kiss of Judas (*on the hand or the cheek?*) the disciples asked: "Lord, shall we smite with the sword?" (Lu 22:49). Apparently before Jesus could answer Peter with his

usual impulsiveness jerked out (*heilkusen*), *first aorist active indicative of helku*“\ *for which see 6:44*) his sword and cut off the right ear of Malchus (*Joh 18:10*), a servant of the high priest. Peter missed the man's head as he swerved to his left. Luke also (*Lu 22:50*) mentions the detail of the right ear, but John alone mentions the man's name and Peter's. There was peril to Peter in his rash act as comes out later (*Joh 18:26*), but he was dead long before John wrote his Gospel as was Lazarus of whom John could also safely write (*12:9-11*). For “tarion\, diminutive of ous\, see Mr 14:47 (*only other N.T. example*), another diminutive “tion\ in Mt 26:51 (*Mr 14:47; Lu 22:51*).

18:11 **{Into the sheath}** (*eis tⁿ th^kn*). Old word from tith^{mi}\, to put for box or sheath, only here in N.T. In Mt 26:52 Christ's warning is given. **{The cup}** (*to pot^{rion}*). Metaphor for Christ's death, used already in reply to request of James and John (*Mr 10:39; Mt 20:22*) and in the agony in Gethsemane before Judas came (*Mr 14:36; Mt 26:39; Lu 22:42*), which is not given by John. The case of to pot^{rion}\ is the suspended nominative for note auto\ (*it*) referring to it. **{Shall I not drink?}** (*ou m[^] pi[“];)*). Second aorist active subjunctive of pin“\ with the double negative ou m[^]\ in a question expecting the affirmative answer. Abbott takes it as an exclamation and compares 6:37; Mr 14:25.

18:12 **{The chief captain}** (*ho chiliarchos*). They actually had the Roman commander of the cohort along (*cf. Ac 21:31*), not mentioned before. **{Seized}** (*sunelabon*). Second aorist active of sullamban“\, old verb to grasp together, to arrest (*technical word*) in the Synoptics in this context (*Mr 14:48; Mt 26:55*), here alone in John. **{Bound}** (*ed^{san}*). First aorist active indicative of de“\, to bind. As a matter of course, with the hands behind his back, but with no warrant in law and with no charge against him. **{To Annas first}** (*pros Annan pr[“]ton*). Ex-high priest and father-in-law (*pentheros*, *old word, only here in N.T.*) of Caiaphas the actual high priest. Then Jesus was subjected to a preliminary and superfluous inquiry by Annas (*given only by John*) while the Sanhedrin were gathering before Caiaphas. Bernard curiously thinks that the night trial actually took place here before Annas and only the early morning ratification was before Caiaphas. So he calmly says that "Matthew inserts the name _Caiaphas_ at this point (*the night trial*) in which he seems to have been mistaken." But why "mistaken"? **{That**

year} (*tou eniautou ekeinou*\). Genitive of time.

18:14 **{He which gave command}** (*ho sumbouleusas*\). First aorist active articular participle of \sumbouleu“, old verb (*Mt 26:4*). The reference is to Joh 11:50. **{It was expedient}** (*sumpherei*\). Present active indicative retained in indirect assertion after secondary tense (*n*\, *was*). Here we have the second aorist active infinitive \apothanein\ as the subject of \sumpherei\, both good idioms in the _Koin, _.

18:15 **{Followed}** (*kolouthēi*\). Imperfect active of \akolouthe“, "was following," picturesque and vivid tense, with associative instrumental case \t“i I’sou\, **{Another disciple}** (*allos mathētēs*\). Correct text without article \ho\ (*genuine in verse 16*). Peter's companion was the Beloved Disciple, the author of the book (*Joh 21:24*). **{Was known unto the high priest}** (*n gn“stos t“i archierei*\). Verbal adjective from \gin“sk“, to know (*Ac 1:19*) with dative case. How well known the word does not say, not necessarily a personal friend, well enough known for the portress to admit John. "The account of what happened to Peter might well seem to be told from the point of view of the servants' hall" (*Sanday, _Criticism of the Fourth Gospel_, p. 101*). **{Entered in with Jesus}** (*suneisēthen t“i I’sou*\). Second aorist active indicative of the double compound \suneiserchomai\, old verb, in N.T. here and 6:22. With associative instrumental case. **{Into the court}** (*eis tēn aulēn*\). It is not clear that this word ever means the palace itself instead of the courtyard (*uncovered enclosure*) as always in the papyri (*very common*). Clearly courtyard in Mr 14:66 (*Mt 26:69; Lu 22:55*). Apparently Annas had rooms in the official residence of Caiaphas.

18:16 **{Was standing}** (*histēkei*\). Same form in verse 5 which see. So also \histēkeisan\ in 18. Picture of Peter standing outside by the door. **{Unto the high priest}** (*tou archiere“s*\). Objective genitive here, but dative in verse 15. **{Unto her that kept the door}** (*tēi thur“r“i*\). Old word (*thura*\, *door*, \“*ra*\, *care*), masculine in 10:3, feminine here, door-keeper (*male or female*).

18:17 **{The maid}** (*hē paidiskē*\). Feminine form of \paidiskos\, diminutive of \pais\, See Mt 26:69. When "the maid the portress" (*apposition*). **{Art thou also?}** (*mē kai su ei;*\). Expecting the negative answer, though she really believed he was.

{This man's} (*\tou anthr“pou toutou*). Contemptuous use of *\houtos* with a gesture toward Jesus. She made it easy for Peter to say no.

18:18 **{A fire of coals}** (*\anthrakian*). Old word, in LXX, only here and 21:9 in N.T. A heap of burning coals (*\anthrax\, coal*). Cf. our "anthracite." It was cold (*\psuchos ^n*). "There was coldness." The soldiers had apparently returned to their barracks. **{Were warming themselves}** (*\ethermainonto*). Direct middle imperfect indicative of *\thermain“\ (from \thermos*). So as to *\thermainomenos* about Peter. "Peter, unabashed by his lie, joined himself to the group and stood in the light of the fire" (*Dods*).

18:19 **{Asked}** (*\r“t^sen*). First aorist active indicative of *\er“ta“*, to question, usual meaning. This was Annas making a preliminary examination of Jesus probably to see on what terms Jesus made disciples whether as a mere rabbi or as Messiah.

18:20 **{Openly}** (*\parr^sifi*). As already shown (7:4; 8:26; 10:24,39; 16:25,29. See 7:4 for same contrast between *\en parr^sifi* and *\en krup“i*.) **{I ever taught}** (*\eg“ pantote edidaxa*). Constative aorist active indicative. For the temple teaching see Joh 2:19; 7:14,28; 8:20, 19:23; Mr 14:49 and Joh 6:59 for the synagogue teaching (*often in the Synoptics*). Examples of private teaching are Nicodemus (*Joh 3*) and the woman of Samaria (*Joh 4*). Jesus ignores the sneer at his disciples, but challenges the inquiry about his teaching as needless.

18:21 **{Ask them that have heard me}** (*\er“t^son tous ak^kootas*). First aorist (*tense of urgent and instant action*) active imperative of *\er“ta“* and the articular perfect active participle accusative masculine plural of *\akou“*, to hear. There were abundant witnesses to be had. Multitudes had heard Jesus in the great debate in the temple on Tuesday of this very week when the Sanhedrin were routed to the joy of the common people who heard Jesus gladly (*Mr 12:37*). They still know.

18:22 **{When he had said this}** (*\tauta autou eipontos*). Genitive absolute of second aorist active participle of *\eipon*, to say. **{Standing by}** (*\parest^k“s*). Perfect active (*intransitive*) participle of *\parist^mi\ (transitive)*, to place beside. One of the temple police who felt his importance as protector of Annas.

{Struck Jesus with his hand} (\ed“ken rapisma t“i I^sou\). Late word \rapisma\ is from \rapiz“\, to smite with a rod or with the palm of the hand (*Mt 26:67*). It occurs only three times in the N.T. (*Mr 14:65; Joh 18:22; 19:3*), in each of which it is uncertain whether the blow is with a rod or with the palm of the hand (*probably this, a most insulting act*). The papyri throw no real light on it. "He gave Jesus a slap in the face." Cf. 2Co 11:20. **{So}** (\hout“s\). As Jesus had done in verse 21, a dignified protest in fact by Jesus.

18:23 **{If I have spoken evil}** (\ei kak“s elal^sa\). Condition of first class (*assumed to be true*), with \ei\ and aorist active indicative. Jesus had not spoken evilly towards Annas, though he did not here turn the other cheek, one may note. For the sake of argument, Jesus puts it as if he did speak evilly. Then prove it, that is all. **{Bear witness of the evil}** (\martur^son peri tou kakou\). First aorist active imperative of \marture“\, to testify. This is the conclusion (*apodosis*). Jesus is clearly entitled to proof of such a charge if there is any. **{But if well}** (\ei de kal“s\). Supply the same verb \elal^sa\. The same condition, but with a challenging question as the apodosis. **{Smitest}** (\dereis\). Old verb \der“\, to flay, to skin, to beat, as in Mt 21:35; Lu 22:63; 2Co 11:20 (*of an insulting blow in the face as here*).

18:24 **{Therefore sent him}** (\apesteilen oun auton\). First aorist active of \apostell“\, not past perfect (*had sent*). The preliminary examination by Annas was over. **{Bound}** (\dedemenon\). Perfect passive participle of \de“\, to bind. Jesus was bound on his arrest (*verse 12*) and apparently unbound during the preliminary examination by Annas.

18:25 **{Was standing and warming himself}** (\^n hest“s kai thermainomenos\). Two periphrastic imperfects precisely as in verse 18, vivid renewal of the picture drawn there. John alone gives the examination of Jesus by Annas (*18:19-24*) which he places between the first and the second denials by Peter. Each of the Four Gospels gives three denials, but it is not possible to make a clear parallel as probably several people joined in each time. This time there was an hour's interval (*Lu 22:59*). The question and answer are almost identical with verse 17 and "put in a form which almost _suggested_ that Peter should say 'No'" (*Bernard*), a favourite device of the devil in making temptation attractive.

18:26 {**Did not I see thee in the garden with him?**} (\ouk eg“ se eidon en t“i k^p“i met' autou; \). This staggering and sudden thrust expects an affirmative answer by the use of \ouk\, not \m^ \ as in verses 17,25, but Peter's previous denials with the knowledge that he was observed by a kinsman of Malchus whom he had tried to kill (*verse 10*) drove him to the third flat denial that he knew Jesus, this time with cursing and swearing (**Mr 14:71; Mt 26:73**). Peter was in dire peril now of arrest himself for attempt to kill. {**Straightway**} (\euthe“s \). As in Mt 26:74 while Luke has \parachr^ma\ (**Lu 22:60**). Mark (**Mr 14:68,72**) speaks of two crowings as often happens when one cock crows. See Mt 26:34 for \alekt“r\ (*cock*). That was usually the close of the third watch of the night (**Mr 13:35**), about 3 A.M. Luke (**Lu 22:61**) notes that Jesus turned and looked on Peter probably as he passed from the rooms of Annas to the trial before Caiaphas and the Sanhedrin (*the ecclesiastical court*). See Mrs. Browning's beautiful sonnets on "The Look".

18:28 {**They lead**} (\agousin \). Dramatic historical present of \ag“ \, plural "they" for the Sanhedrists (**Lu 23:1**). John gives no details of the trial before the Sanhedrin (*only the fact, Joh 18:24,28*) when Caiaphas presided, either the informal meeting at night (**Mr 14:53,55-65; Mt 26:57,59-68; Lu 22:54,63-65**) or the formal ratification meeting after dawn (**Mr 15:1; Mt 27:1; Lu 22:66-71**), but he gives much new material of the trial before Pilate (**18:28-38**). {**Into the palace**} (\eis to prait“rion \). For the history and meaning of this interesting Latin word, _praetorium_, see on ^Mt 27:27; Ac 23:35; Php 1:13. Here it is probably the magnificent palace in Jerusalem built by Herod the Great for himself and occupied by the Roman Procurator (*governor*) when in the city. There was also one in Caesarea (**Ac 23:35**). Herod's palace in Jerusalem was on the Hill of Zion in the western part of the upper city. There is something to be said for the Castle of Antonia, north of the temple area, as the location of Pilate's residence in Jerusalem. {**Early**} (\pr“i \). Technically the fourth watch (*3 A.M. to 6 A.M.*). There were two violations of Jewish legal procedure (*holding the trial for a capital case at night, passing condemnation on the same day of the trial*). Besides, the Sanhedrin no longer had the power of death. A Roman court could meet any time after sunrise. John (**19:14**) says it was "about the sixth hour" when Pilate condemned Jesus. {**That they might not be defiled**} (\hina m^ mianth“sin \). Purpose clause

with \hina m^\ and first aorist passive subjunctive of \miain^\, to stain, to defile. For Jewish scruples about entering the house of a Gentile see Ac 10:28; 11:3. **{But might eat the passover}** (\alla phag^\sin to pascha^\). Second aorist active subjunctive of the defective verb \esthi^\, to eat. This phrase may mean to eat the passover meal as in Mt 27:17 (**Mr 14:12,14; Lu 22:11,15**), but it does not have to mean that. In 2Ch 30:22 we read: "And they did eat the festival seven days" when the paschal festival is meant, not the paschal lamb or the paschal supper. There are eight other examples of \pascha^\ in John's Gospel and in all of them the feast is meant, not the supper. If we follow John's use of the word, it is the feast here, not the meal of Joh 13:2 which was the regular passover meal. This interpretation keeps John in harmony with the Synoptics.

18:29 **{Went out}** (\ex^\lthen ex^\). Note both \ex^\ and \ex^\ (went out outside), since the Sanhedrin would not come into Pilate's palace. Apparently on a gallery over the pavement in front of the palace (**Joh 19:13**). **{Accusation}** (\kat^\gorian^\). Old word for formal charge, in N.T. only here, 1Ti 5:19; Tit 1:6. **{Against this man}** (\tou anthr^\pou toutou^\). Objective genitive after \kat^\gorian^\. A proper legal inquiry.

18:30 **{If this man were not an evil-doer}** (\ei m^\ ^n houtos kakon poi^\n^\). Condition (*negative*) of second class (*periphrastic imperfect indicative*), assumed to be untrue, with the usual apodosis (\an^\ and aorist indicative, first aorist plural with \k^\). This is a pious pose of infallibility not in the Synoptics. They then proceeded to make the charges (**Lu 23:2**) as indeed John implies (**18:31,33**). Some MSS. here read \kakopoios^\ (**malefactor**) as in 1Pe 2:12,14, with which compare Luke's \kakourgos^\ (**23:32f.; so also 2Ti 2:9**), both meaning evil-doer. Here the periphrastic present participle \poi^\n^\ with \kakon^\ emphasizes the idea that Jesus was a habitual evil-doer (**Abbott**). It was an insolent reply to Pilate (**Bernard**).

18:31 **{Yourselves}** (\humeis^\). Emphatic. Pilate shrewdly turns the case over to the Sanhedrin in reply to their insolence, who have said nothing whatever about their previous trial and condemnation of Jesus. He drew out at once the admission that they wanted the death of Jesus, not a fair trial for him, but Pilate's approval of their purpose to kill him (**Joh 7:1,25**).

18:32 **{By what manner of death}** (\poi^\i thanat^\i^\). Instrumental

case of the qualitative interrogative \poios\ in an indirect question, the very idiom used in Joh 12:32 concerning the Cross and here treated as prophecy (*Scripture*) with \hina pl^r^th^i\ like the saying of Jesus in verse 9 which see.

18:33 {**Again**} (\palin\). Back into the palace where Pilate was before. {**Called**} (\eph^“n^sen\). First aorist active indicative of \ph^ne^“. Jesus was already inside the court (*verse 28*). Pilate now summoned him to his presence since he saw that he had to handle the case. The charge that Jesus claimed to be a king compelled him to do so (*Lu 23:2*). {**Art thou the King of the Jews?**} (\su ei ho basileus t^“n Ioudai^“n;\). This was the vital problem and each of the Gospels has the question (*Mr 15:2; Mt 27:1; Lu 23:3; Joh 18:33*), though Luke alone (*23:2*) gives the specific accusation. {**Thou**} (\su\). Emphatic. Jesus did claim to be the spiritual king of Israel as Nathanael said (*Joh 1:49*) and as the ecstatic crowd hailed him on the Triumphal Entry (*Joh 12:13*), but the Sanhedrin wish Pilate to understand this in a civil sense as a rival of Caesar as some of the Jews wanted Jesus to be (*Joh 6:15*) and as the Pharisees expected the Messiah to be.

18:34 {**Of thyself**} (\apo seautou\). Whether a sincere inquiry on Pilate's part or a trap from the Sanhedrin.

18:35 {**Am I a Jew?**} (\m^ti eg^“ Ioudaios eimi;\). Proud and fine scorn on Pilate's part at the idea that he had a personal interest in the question. Vehement negation implied. Cf. 4:29 for \m^ti\ in a question. The gulf between Jew and Gentile yawns wide here. {**Nation**} (\ethnos\ as in *11:48-52, rather than laos*, while both in *11:50*). For \pared^kan\ see verse 30. {**What hast thou done?**} (\ti epoi^sas;\). First aorist active indicative of \poie^“. Blunt and curt question. "What didst thou do?" "What is thy real crime?" John's picture of this private interview between Pilate and Jesus is told with graphic power.

18:36 {**My kingdom**} (\h^ basileia h^ em^). Christ claims to be king to Pilate, but of a peculiar kingdom. For "world" (\kosmou\ see 17:13-18. {**My servants**} (\hoi hup^retai hoi emoi\). For the word see verse 3 where it means the temple police or guards (*literally, under-rowers*). In the LXX always (*Pr 14:35; Isa 32:5; Da 3:46*) officers of a king as here. Christ then had only a small band of despised followers who could not fight against Caesar. Was he alluding also to legions of angels on his side?

(**Mt 26:56**). {**Would fight**} (\^g“*nizonto an*\). Imperfect middle of \ag“*nizomai*\ common verb (*only here in John, but see 1Co 9:25*) from \ag“*n*\ (*contest*) with \an\, a conclusion of the second-class condition (*assumed as untrue*). Christians should never forget the profound truth stated here by Jesus. {**That I should not be delivered**} (*hina m^ paradoth*“\). Negative final clause with \hina m^ and first aorist passive subjunctive of \paradid“*mi*\ (*see verses 28,36*). Jesus expects Pilate to surrender to the Jews. {**But now**} (*nun de*\). In contrast to the condition already stated as in 8:40; 9:41; 15:22,24.

18:37 {**Art thou a king then?**} (*oukoun basileus ei su;*\). Compound of \ouk\ and \oun\ and is clearly ironical expecting an affirmative answer, only here in the N.T., and in LXX only in A text in 2Ki 5:23. {**Thou sayest that**} (*su legeis hoti*\). In Mt 27:11; Mr 15:2; Lu 23:3, \su legeis\ clearly means "yes," as \su eipas\ (*thou saidst*) does in Mt 26:64 (= "*I am,*" \eg“*eimi*\, in **Mr 41:62**). Hence here \hoti\ had best be taken to mean "because": "Yes, because I am a king." {**Have I been born**} (\eg“*gegenn^mai*\). Perfect passive indicative of \genna“\. The Incarnation was for this purpose. Note repetition of \eis touto\ (*for this purpose*), explained by \hina martur^s t^i al^theifi\ (*that I may bear witness to the truth*), \hina\ with first aorist active subjunctive of \marture“\. Paul (**1Ti 6:13**) alludes to this good confession when Christ bore witness (*martur^santos*\) before Pilate. Jesus bore such witness always (**Joh 3:11,32; 7:7; 8:14; Re 1:5**).

18:38 {**What is truth?**} (*ti estin al^theia;*\). This famous sneer of Pilate reveals his own ignorance of truth, as he stood before Incarnate Truth (**Joh 14:6**). _Quid est veritas?_ The answer in Latin is _Vir est qui adest_ as has been succinctly said by the use of the same letters. Pilate turned with indifference from his own great question and rendered his verdict: "I find no crime in him" (\eg“*oudemian heurisk*“ *en aut^i aitian*\). For this use of \aitia\ see Mt 27:37; Mr 15:26. Pilate therefore should have set Jesus free at once.

18:39 {**A custom**} (*sun^theia*\). Old word for intimacy, intercourse, from \sun^th^s\ (*sun, ^thos*\), in N.T. only here, 1Co 8:7; 11:16. This custom, alluded to in Mr 15:6; Mt 27:15, is termed necessity (*anagk^*\) in Lu 23:17 (*late MSS., not in older MSS.*). All the Gospels use the verb \apolu“\ (*release, set free*). Then \hina apolus“\ is a subject clause (*hina*\ *and first*

aorist active subjunctive) in apposition with \sun^theia\. {**Will ye therefore that I release?**} (\boul~~e~~sthe oun apolus“;). Without the usual \hina\ before \apolus“, asyndeton, as in Mr 10:36, to be explained either as parataxis or two questions (*Robertson, _Grammar_, p. 430*) or as mere omission of \hina\ (*_ibid_., p. 994*). There is contempt and irony in Pilate's use of the phrase "the king of the Jews."

18:40 {**Cried out**} (\ekraugasan\). First aorist active of \kraugaz“, old and rare verb from \kraug^“, outcry (*Mt 25:6*), as in Mt 12:19. {**Not this man**} (\m^ touton\). Contemptuous use of \houtos\. The priests put the crowd up to this choice (*Mr 15:11*) and Pilate offered the alternative (*Mt 27:17, one MS. actually gives Jesus as the name of Barabbas also*). The name \Barabbas\ in Aramaic simply means son of a father. {**A robber**} (\l^ist^s\). Old word from \l^izomai\, to plunder, and so a brigand and possibly the leader of the band to which the two robbers belonged who were crucified with Jesus. Luke terms him an insurgent and murderer (*Lu 23:19,25*). They chose Barabbas in preference to Jesus and apparently Jesus died on the very cross planned for Barabbas.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(John: Chapter 18)

19:1 {**Took and scourged**} (\elaben kai emastig“sen\). First aorist active indicative of \lamban“\ and \mastigo“\ (*from* \mastix\, *whip*). For this redundant use of \lamban“\ see also verse 6. It is the causative use of \mastigo“\, for Pilate did not actually scourge Jesus. He simply ordered it done, perhaps to see if the mob would be satisfied with this penalty on the alleged pretender to royalty (**Lu 23:22**) whom Pilate had pronounced innocent (**Joh 18:38**), an illegal act therefore. It was a preliminary to crucifixion, but Jesus was not yet condemned. The Sanhedrin had previously mocked Jesus (**Mr 14:65; Mt 26:67f.; Lu 22:63ff.**) as the soldiers will do later (**Mr 15:16-19; Mt 27:27-30**). This later mock coronation (**Mark and Matthew**) was after the condemnation. {**Plaited a crown of thorns**} (\plexantes stephanon ex akanth“n\). Old verb \plek“\, to weave, in the N.T. only here, Mr 15:17; Mt 27:19. Not impossible for the mock coronation to be repeated. {**Arrayed him**} (\periebalon auton\). "Placed around him" (*second aorist active indicative of* \periball“\). {**In a purple garment**} (\himation porphuroun\). Old adjective \porphureos\ from \porphura\, purple cloth (**Mr 15:17,20**), dyed in purple, in the N.T. only here and Re 18:16. Jesus had been stripped of his outer garment \himation\ (**Mt 27:28**) and the scarlet cloak of one of the soldiers may have been put on him (**Mt 27:28**).

19:3 {**They came**} (\rchonto\). Imperfect middle of repeated action, "they kept coming and saying" (\elegon\) in derision and mock reverence with \Ave\ (\chaire\, **Hail!**) as if to Caesar. Note \ho basileus\ (*the king*) in address. {**They struck him with their hands**} (\edidosan aut“i rapismata\). Imperfect of \did“mi\, repetition, "they kept on giving him slaps with their hands." See on 18:22 for this use of \rapisma\.

19:4 {**I bring him out to you**} (\ag“ humin auton ex“\). Vividly pictures Pilate leading Jesus out of the palace before the mob in front. {**That ye may know**} (\hina gn“te\). Final clause with \hina\ and the second aorist active subjunctive of \gin“sk“\, "that ye may come to know," by this mockery the sincerity of Pilate's decision that Jesus is innocent (**18:38**). It is a

travesty on justice and dignity, but Pilate is trying by a bit of humour to turn the mob from the grip of the Sanhedrin.

19:5 {**Wearing**} (\phor“n\). Present active participle of \phore“\, an early frequentative of \pher“\, denoting a continual wearing, though not true here (*only temporary*). Jesus bore the mockery with kingly dignity as part of the shame of the Cross (*Heb 12:2*). {**Behold, the man**} (\Idou ho anthr“pos\). _Ecce Homo!_ by Pilate. This exclamatory introduction of Jesus in mock coronation robes to the mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in this effort and did not dream that he was calling attention to the greatest figure of history, the Man of the ages.

19:6 {**Crucify him, crucify him**} (\staur“son, staur“son\). First aorist active imperative of \stauro“\ for which verb see Mt 29:19, etc. Here the note of urgency (*aorist imperative*) with no word for "him," as they were led by the chief priests and the temple police till the whole mob takes it up (*Mt 27:22*). {**For I find no crime in him**} (\eg“ gar ouch heurisk“\). This is the third time Pilate has rendered his opinion of Christ's innocence (*18:38; 19:4*). And here he surrenders in a fret to the mob and gives as his reason (\gar\, *for*) for his surrender the innocence of Jesus (*the strangest judicial decision ever rendered*). Perhaps Pilate was only franker than some judges!

19:7 {**Because he made himself the Son of God**} (\hoti huion theou heauton epoi“sen\). Here at last the Sanhedrin give the real ground for their hostility to Jesus, one of long standing for probably three years (*Joh 5:18*) and the one on which the Sanhedrin voted the condemnation of Jesus (*Mr 14:61-64; Mt 27:23-66*), but even now they do not mention their own decision to Pilate, for they had no legal right to vote Christ's death before Pilate's consent which they now have secured.

19:8 {**He was the more afraid**} (\mallon ephob“th^ \). First aorist passive indicative of \phobeomai\. He was already afraid because of his wife's message (*Mt 27:19*). The claim of Jesus to deity excited Pilate's superstitious fears.

19:9 {**Whence art thou?**} (\pothen ei su;\). Pilate knew that Jesus was from Galilee (*Lu 23:6f.*). He is really alarmed. See a like question by the Jews in 8:25. {**Gave him no answer**} (\apokrisin

ouk ed“ken aut“i). See same idiom in 1:22. \Apokrisis\ (*old word from \apokrinomai*) occurs also in Lu 2:47; 20:26. The silence of Jesus, like that before Caiaphas (*Mr 14:61; Mt 26:63*) and Herod (*Lu 23:9*), irritates the dignity of Pilate in spite of his fears.

19:10 {**Unto me**} (\emoi). Emphatic position for this dative. It amounted to contempt of court with all of Pilate's real "authority" (\exousia), better here than "power."

19:11 {**Thou wouldst have**} (\ouk eiches). Imperfect active indicative without \an\, but apodosis of second-class condition as in 15:22,24. {**Except it were given thee**} (\ei m^ ^n dedomenon). Periphrastic past perfect indicative of \did“mi\ (*a permanent possession*). {**From above**} (\an“then). From God (*cf. 3:3*), the same doctrine of government stated by Paul in Ro 13:1f. Pilate did not get his "authority" from the Sanhedrin, but from Caesar. Jesus makes God the source of all real "authority." {**Hath greater sin**} (\meizona hamartian echei). The same idiom in 9:41. Caiaphas has his authority from God also and has used Pilate for his own base end.

19:12 {**Sought**} (\ez^tei). Imperfect active, "kept on seeking," "made renewed efforts to release him." He was afraid to act boldly against the will of the Jews. {**If thou release this man**} (\ean touton apolus^is). Condition of third class, a direct threat to Pilate. He knew all the time that the Sanhedrin might tell Caesar on him. {**Thou art not Caesar's friend**} (\ouk ei philos tou kaisaros). Later to Vespasian this was an official title, here simply a daring threat to Pilate. {**Speaketh against Caesar**} (\antilegei t“i kaisari). Caesar brooks no rival. Jesus had allowed himself to be acclaimed king of Israel in the Triumphal Entry (*Joh 12:13; Mr 11:10; Lu 19:38*). The Sanhedrin have caught Pilate in their toils.

19:13 {**Sat down on the judgement seat**} (\ekathisen epi b^matos). "Took his seat upon the \b^ma\" (*the raised platform for the judge outside the palace as in Ac 7:5*). The examination is over and Pilate is now ready for the final stage. {**The Pavement**} (\Lithostr“ton). Late compound from \lithos\, stone, and the verbal adjective \str“tos\ form \str“nnumi\, to speak, a mosaic or tessellated pavement, spread with stones, in 2Ch 7:3, Josephus, Epictetus, papyri. The Chaldean name \Gabbathf\, an elevation, was apparently given because of the shape.

19:14 **{The Preparation of the passover}** (*\paraskeu^ tou pascha*). That is, Friday of passover week, the preparation day before the Sabbath of passover week (*or feast*). See also verses 31,42; Mr 15:42; Mt 27:62; Lu 23:54 for this same use of *\paraskeu^* for Friday. It is the name for Friday today in Greece. **{About the sixth hour}** (*\h^s hekt^*). Roman time, about 6 A.M. (*a little after 6 no doubt*) when Pilate rendered his final decision. Mark (*Mr 15:25*) notes that it was the third hour (*Jewish time*), which is 9 A.M. Roman time, when the crucifixion began. Why should John give Jewish time writing at the close of the first century when Jerusalem and the Jewish state passed away in A.D. 70? He is writing for Greek and Roman readers. **{Behold your king}** (*\Ide ho basileus hum^ n*). *\Ide* is here an exclamation with no effect on the case of *\basileus* just as in 1:29. The sarcasm of Pilate is aimed at the Jews, not at Jesus.

19:15 **{Away with him, away with him}** (*\fron, fron*). First aorist active imperative of *\air^*. See *\aire* in Lu 23:18. This thing has gotten on the nerves of the crowd. Note the repetition. In a second-century papyrus letter (*Moulton and Milligan's _Vocabulary_*) a nervous mother cries "He upsets me; away with him" (*\arron auton*). Pilate weakly repeats his sarcasm: "**{Your king shall I crucify?}**" (*\Ton basilea hum^ n staur^s^;*). **{But Caesar}** (*\ei m^ kaisara*). The chief priests (*\hoi archiereis*) were Sadducees, who had no Messianic hope like that of the Pharisees. So to carry their point against Jesus they renounce the principle of the theocracy that God was their King (*1Sa 12:12*).

19:16 **{He delivered}** (*\pared^ken*). Kappa aorist active of *\paradid^mi*, the very verb used of the Sanhedrin when they handed Jesus over to Pilate (*18:30,35*). Now Pilate hands Jesus back to the Sanhedrin with full consent for his death (*Lu 23:25*). **{To be crucified}** (*\hina staur^th^i*). Purpose clause with *\hina* and the first aorist passive subjunctive of *\stauro^*. John does not give the dramatic episode in Mt 27:24f. when Pilate washed his hands and the Jews took Christ's blood on themselves and their children. But it is on Pilate also.

19:17 **{They took}** (*\parelabon*). Second aorist active indicative of *\paralamban^*, they took Jesus from Pilate. Cf. 1:11; 14:3. This is after the shameful scourging between 6 A.M. and 9 A.M. when the soldiers insult Jesus *_ad libitum_* (*Mr 15:16-19; Mt*

27:27-30).

{Bearing the cross for himself} (\bastaz“*n haut“i ton stauron*\). Cf. Lu 14:27 for this very picture in the words of Jesus. The dative case of the reflexive pronoun \haut“i\ "for himself" is in strict accord with Roman custom. "A criminal condemned to be crucified was required to carry his own cross" (*Bernard*). But apparently Jesus under the strain of the night before and the anguish of heart within him gave out so that Simon of Cyrene was impressed to carry it for Jesus (*Mr 15:21f.; Mt 27:32f.; Lu 23:26*). See Mr 15:22f.; Mt 27:33f.; Lu 23:33 for the meaning of "place of a skull" or Calvary and Golgotha in Hebrew (*Aramaic*). Luke has simply \Kranion\ (*Skull*), a skull-looking place.

19:18 **{They crucified}** (\estaur“*san*\). The soldiers just as in Ac 22:24f.; the scourging of Paul was to be done by the soldiers. **{And Jesus in the midst}** (\meson de ton I^soun\). Predicate adjective \meson\. A robber (\I^{ist}^s\, *not a thief*, \klept^s\) was on each side of Jesus (*Mr 15:27; Mt 27:38*) like Barabbas (*Joh 18:40*) and probably members of his band, malefactors (\kakourgoi\). Luke terms them (*Lu 23:32*).

19:19 **{Pilate wrote a title also}** (\egrapsen kai titlon ho Peilatos\). Only John tells us that Pilate himself wrote it and John alone uses the technical Latin word _titlon_ (*several times in inscriptions*), for the board with the name of the criminal and the crime in which he is condemned; Mark (*Mr 15:26*) and Luke (*Lu 23:28*) use \epigraph^ (superscription). Matthew (*Mt 27:37*) has simply \aitian\ (*accusation*). The inscription in John is the fullest of the four and has all in any of them save the words "this is" (\houtos estin\). in Mt 27:37.

19:20 **{Read}** (\anegn“*san*\). Second aorist active indicative of \anagin“sk“\. It was meant to be read. Latin was the legal and official language; Aramaic (*Hebrew*) was for the benefit of the people of Jerusalem; Greek was for everybody who passed by who did not know Aramaic. Many of the Jews mocked as they read the accusation. This item alone in John.

19:21 **{But that he said}** (\all' hoti ekeinos eipen\). The chief priests were uneasy for fear that the joke in the mock title was on them instead of on Jesus. They were right in their fear.

19:22 {**What I have written I have written**} (\ho gegrapha gegrapha\). With emphasis on the permanence of the accusation on the board. Pilate has a sudden spirit of stubbornness in this detail to the surprise of the chief priests. Technically he was correct, for he had condemned Jesus on this charge made by the chief priests.

19:23 {**Four parts**} (\tessera mer^). There were four soldiers, the usual quaternion (\tetradion\, *Ac 12:9*) besides the centurion (*Mr 15:39; Mt 27:54; Lu 23:47*). The clothes (\himatia\, *outer clothes*) of the criminal were removed before the crucifixion and belonged to the soldiers. Luke (*Lu 23:34*) mentions the division of the garments, but not the number four. The four pieces would be the head gear, the sandals, the girdle, the tallith (\outer garment with fringes). {**The coat was without seam**} (\ho chit^“n araphos\). For \chit^“n\ (*the inner garment*) see Mt 5:40. \Araphos\ is compound of \a\ privative and \rapt^“, to sew together, and so seamless (*unsewed together*), only here in N.T. It occurs elsewhere in Josephus, _Ant_. III. 6, 4. {**Woven**} (\huphantos\). Verbal (*old word*) from \huphain^“\ (*some MSS. in Lu 12:27*), only here in N.T.

19:24 {**Let us not rend it**} (\m^ schis^“men auton\). \M^ with first aorist active volitive subjunctive of \schiz^“, to split. It was too valuable to ruin. {**Cast lots**} (\lach^“men\). Second aorist active volitive subjunctive of \lagchan^“. The usual meaning is to obtain by lot (*Lu 1:9; Ac 1:17*). Field (_Ot. *Norv.* 72) holds that no example has been found where it means "cast lots" as here, but Thayer cites _Isocrates_, p. 144b and _Diod_. 4, 63. John here quotes with the usual formula Ps 22:18 (*LXX verbatim*) and finds a fulfilment here. The enemies of the Lord's Anointed treated him as already dead (*Westcott*) and so cast lots (\elabon kl^ron\, *the common phrase as in Mt 27:35*).

19:25 {**Were standing by the cross of Jesus**} (\hist^keisan para^“i staur^“i tou I^sou\). Perfect of \hist^mi\, to place, used as imperfect (*intransitive*) with \para\ (*beside*) and the locative case. Vivid contrast this to the rude gambling of the soldiers. This group of four (*or three*) women interests us more. Matt. (*Mt 27:55f.*) spoke of women beholding from afar and names three (*Mary Magdalene, Mary the mother of James the less and of Joses, and the mother of the sons of Zebedee*). Mark also (*Mr 15:40*) names three (*Mary Magdalene, Mary the mother of James the less and of Joses, and Salome*). They have clearly drawn near the Cross

by now. John alone mentions the mother of Jesus in the group. It is not clear whether the sister of the mother of Jesus is Salome the mother of the sons of Zebedee or the wife of Clopas. If so, two sisters have the name Mary and James and John are cousins of Jesus. The point cannot be settled with our present knowledge.

19:26 **{His mother}** (*\t^{\hat{n}} m^{\hat{t}}era*). Common Greek idiom, the article as possessive. **{Standing by}** (*\parest^{\hat{t}}a*). Perfect active (*intransitive*) participle of *\parist^{\hat{m}}i*, vivid and picturesque scene. The dying Saviour thinks of the comfort of his mother. **{Whom he loved}** (*\hon^{\hat{g}}apa*). Imperfect active. Surely John is justified in inserting this phrase here. If John were his cousin, that helps explain why Jesus turns the care of his mother over to him. But the brothers of Jesus are not present and disbelieved his claims. John is the only one of the apostles with courage enough to take his stand with the women by the Cross. There is no disrespect in the use of "Woman" (*\Gunai*) here as there was not in 2:4. This trust is to John, though Salome, John's own mother, was standing there.

19:27 **{Unto his own home}** (*\eis ta idia*). See this same idiom and sense in 1:11; 16:32; Ac 21:6. John had a lodging in Jerusalem, whether a house or not, and the mother of Jesus lived with him there.

19:28 **{Are now finished}** (*\d^{\hat{t}}etelestai*). Perfect passive indicative of *\tele^{\hat{t}}*. See same form in verse 30. As in 13:1, where Jesus is fully conscious (*knowing*, *\eid^{\hat{s}}*) of the meaning of his atoning death. **{Might be accomplished}** (*\telei^{\hat{t}}h^{\hat{i}}*). First aorist passive subjunctive of *\teleio^{\hat{t}}* rather than the usual *\pl^{\hat{r}}^{\hat{t}}h^{\hat{i}}* (*verse 24*) with *\hina*. John sees the thirst of Jesus in Ps 69:21f. Jesus, of course, did not make the outcry in any mechanical way. Thirst is one of the severest agonies of crucifixion. For the "perfecting" of the Messiah by physical suffering see Heb 2:10; 5:7ff.

19:29 **{Was set}** (*\ekeito*). Imperfect middle. John, as eyewitness, had noticed it there. **{Of vinegar}** (*\oxous*). Not vinegar drugged with myrrh (*Mr 15:23*) and gall (*Mt 27:34*) which Jesus had refused just before the crucifixion. **{Sponge}** (*\spoggon*). Old word, in N.T. only here, Mr 15:36; Mt 27:48, our "sponge." **{They put}** (*\perithentes*). Second aorist active participle of *\peritith^{\hat{m}}i*, to place around. **{Upon hyssop}** (*\huss^{\hat{p}}^{\hat{i}}*). **{A reed}** (*\kalam^{\hat{i}}*) as Mark and Matthew have it.

The reed of the hyssop bush was only three or four feet long.

19:30 **{Had received}** (*\elaben*). Second aorist active indicative of *\lamban*. Jesus took the vinegar (*a stimulant*), though he had refused the drugged vinegar. It is finished (*\tetelestai*). Same for as in verse 28. A cry of victory in the hour of defeat like *\nenik^ka* in 16:33. Jesus knew the relation of his death to redemption for us (*Mr 10:45; Mt 20:28; 26:28*). **{Bowed his head}** (*\klinas t^n kephal^n*). First aorist active participle of *\klin*. This vivid detail only in John. **{Gave up his spirit}** (*\pared^ken to pneuma*). With the quotation of Ps 31:5 according to Lu 23:46, "Father, into thy hands I commend my spirit" (*the last of the seven sayings of Jesus on the Cross that are preserved for us*). Jesus died with the words of this Psalm upon his lips. The apostle John had come back to the Cross.

19:31 **{The Preparation}** (*\paraskeu^h*). Friday. See verse 14. **{Might not remain}** (*\m^ mein^i*). Negative final clause with *\hina m^h* and first aorist active (*constative*) subjunctive of *\men*. **{A high day}** (*\megal^h*). A "great" day, since "the sabbath day following synchronized with the first day of unleavened bread which was a 'great' day" (*Bernard*). A double reason therefore for wanting the bodies removed before sunset when the Sabbath began. **{That their legs might be broken}** (*\hina kateag^sin auton ta skel^h*). Purpose clause with *\hina* and the second aorist passive subjunctive of *\katagnumi* with the augment retained in the subjunctive, a "false augment" common in later Greek as in the future in Mt 12:20 with this verb (*Robertson, _Grammar_, p. 365*). This *_crurifragium_* was done with a heavy mallet and ended the sufferings of the victim. **{Legs}** (*\skel^h*). Old word, here only in N.T. **{Might be taken away}** (*\arth^sin*). First aorist passive subjunctive of *\air* with *\hina* also.

19:32 **{Which was crucified with him}** (*\tou sunstaur^thentos aut^i*). First aorist passive articular participle of *\sunstauro* with associative instrumental case. Cf. Paul's *\Christ^i sunestaur^mai* (*Ga 2:19*).

19:33 **{Already dead}** (*\d^ tethn^kota*). Perfect active participle of *\thn^sk*. So then Jesus died before the robbers, died of a broken heart. **{They brake not}** (*\ou kateaxan*). The augment is proper here (*see 32*).

19:34 **{With a spear}** (*\logch^i*). Instrumental case of this old

word, here only in the N.T. **{Pierced his side}** (\autou tⁿ pleuran enuxen\). First aorist active indicative of \nuss“\, old word to pierce, here only in N.T., and \pleuran\ (*side*), another old word, occurs in N.T. only here and Joh 20:20,25,27. **{Blood and water}** (\haima kai hud“r\). Dr. W. Stroud (*Physical Cause of the Death of Christ*) argues that this fact proves that the spear pierced the left side of Jesus near the heart and that Jesus had died literally of a broken heart since blood was mixed with water.

19:35 **{He that hath seen}** (\ho he“rak“s\). Perfect active articular participle of \hora“\. John the Apostle was there and saw this fact (*still sees it, in fact*). This personal witness disproves the theory of the Docetic Gnostics that Jesus did not have a real human body. **{He knoweth}** (\ekeinos oiden\). That is John does like 9:37. It is possible that \ekeinos\ may be a solemn appeal to God as in 1:33 or Christ as in 1Jo 3:5. Bernard argues that the final editor is distinguishing the Beloved Disciple from himself and is endorsing him. But the example of Josephus (*War. III. 7, 16*) is against this use of \ekeinos\. John is rather referring to himself as still alive.

19:36 **{Be broken}** (\suntrib^{setai}\). Second future passive of \suntrib“\, to crush together. A free quotation of Ex 12:46 about the paschal lamb.

19:37 **{They pierced}** (\exekent^{san}\). First aorist active of \ekkente“\, late verb, correct translation of the Hebrew of Zec 12:10, but not like the LXX, in N.T. only here and Re 1:7.

19:38 **{But secretly for fear of the Jews}** (\kekrummenos de dia ton phobon t“n Ioudai“n\). Perfect passive participle of \krupt“\. An example of the rulers described in 12:41-43 who through cowardice feared to own their faith in Jesus as the Messiah. But it must be put down to the credit of Joseph that he showed courage in this darkest hour when the majority had lost heart. **{That he might take away}** (\hina arⁱ\). Final clause with \hina\ and the first aorist active subjunctive of \air“\. Else the body of Jesus might have gone to the potter's field. Pilate gladly consented.

19:39 **{Nicodemus also}** (\kai Nikod^{mos}\). The Synoptics tell about Joseph of Arimathea, but only John adds the help that Nicodemus gave him in the burial of Jesus, these two timid

disciples, Nicodemus now at last taking an open stand. **{At the first}** (*\to pr“ton*). Adverbial accusative and reference to 3:1ff. **{Mixture}** (*\migma*). Late word from *\mignumi*, to mix, only here in the N.T. Many old MSS. have here *\heligma* (**roll**), from *\heliss“* (**Heb 1:12**), another late word here only in N.T. It was common to use sweet-smelling spices in the burial (**2Ch 16:14**). **{Pound}** (*\liras*). Late word for twelve ounces, in N.T. only here and 12:3. Nicodemus was a rich man and probably covered the entire body with the spices.

19:40 **{In linen cloths}** (*\othoniois*). Late diminutive for the old *\othon^*, used for ships' sails, in N.T. here and Lu 24:12. Case here either locative or instrumental. **{With the spices}** (*\meta t“n ar“mat“n*). Late word *\ar“ma* for spices, from fumes. **{To bury}** (*\entaphiazein*). Late verb, from *\entaphia* (*\en, taphos*) the burial preparations of all sorts (**flowers, perfumes, etc.**), in N.T. only here and Mt 26:12.

19:41 **{A garden}** (*\k^pos*). See 18:1,26. **{New}** (*\kainon*). Fresh, unused. **{Was never yet laid}** (*\oudep“ ^n tetheimenos*). Periphrastic past perfect passive of *\tith^mi*. It was Joseph's mausoleum, a rock tomb hewn out of the mountain side (**Mr 15:56; Mt 27:60; Lu 23:53**), a custom common with the rich then and now. For royal tombs in gardens see 2Ki 21:18,26; Ne 3:16.

19:42 **{Was nigh at hand}** (*\eggus ^n*). This tomb was outside of the city, near a road as the Cross was, and in a garden. The hill looked like a skull and was probably Gordon's Calvary seen from the Mount of Olives today.

20:1 {**Now on the first day of the week**} (\tⁱ de mifi tⁿ sabbatⁿ\). Locative case of time when. Both Mark (**Mr 16:2**) and Luke (**Lu 24:1**) have this very idiom of the cardinal \tⁱ mifi\, instead of the usual ordinal \tⁱ prⁿ tⁱ (\b*first*), an idiom common in the papyri and in the modern Greek (**Robertson, Grammar**, p. 671). In all three instances also we have the genitive plural \tⁿ sabbatⁿ for "the week" as in Ac 20:7. The singular \sabbaton\ also occurs for "the week" as in Lu 18:12; Mr 16:9. {**Cometh Mary Magdalene**} (\Maria h[^] Magdalⁿ erchetai\). Vivid historical present. Mary Magdalene is not to be confounded with Mary of Bethany. {**While it was yet dark**} (\skotias eti ous^s\). Genitive absolute. For \skotia\ see Joh 6:17; Mt 10:27. Mark (**Mr 16:2**) says the sun was risen on their actual arrival. She started from the house while still dark. {**Taken away**} (\^rmenon\). Perfect passive participle of \airⁿ\, predicate accusative in apposition with \ton lithon\.

20:2 {**Runneth**} (\trechei\). Vivid dramatic present indicative of \trechⁿ\. John deals only with Mary Magdalene. She left the tomb at once before the rest and without seeing the angels as told in the Synoptics (**Mr 16:2-8; Mt 28:5-8; Lu 24:1-8**). Luke (**Lu 24:9-12**) does not distinguish between the separate report of Mary Magdalene and that of the other women. {**To Simon Peter**} (\pros Simⁿ na Petron\). Full name as usual in John and back with John and the other disciples. The association of Peter and the other disciple in Joh 18-21 is like that between Peter and John in Ac 1-5. {**Loved**} (\ephilei\). Imperfect of \phileⁿ\ for which see 5:20; 11:3 and for distinction from \agapaⁿ\ see 11:5; 13:23; 21:7,15,17. {**They have taken away**} (\^ran\). First aorist active indicative of \airⁿ\, indefinite plural. {**We know not**} (\ouk oidamen\). Mary associates the other women with her in her ignorance. For \eth[^]kan\ (**have laid**) see 19:42. Mary fears a grave robbery. She has no idea of the resurrection of Jesus.

20:3 {**They went**} (\^rchonto\). Imperfect middle picturing the scene, "they were going." The two started instantly (\ex[^]lthen\, **aorist active indicative**).

20:4 {**They both**} (\hoi duo\). "The two" (*Peter and the other disciple whom Jesus loved*). {**Ran together**} (\etrechon homou\). Imperfect active of \trech“. It was a race in eagerness to reach the tomb of Jesus. {**Outran Peter**} (\proedramen tacheion tou Petrou\). Second aorist active indicative of \protrech“, old verb, in N.T. only here and Lu 19:4, to run on before (*ahead*). "He ran ahead more swiftly (*see Joh 13:27*) than Peter" (*ablative case after comparative adverb tacheion*, *_Koin, _for older thfsson*). {**First**} (\pr“tos\). Predicative nominative (*not adverb proton*) and superlative used where only two involved. John won the race.

20:5 {**Stooping and looking in**} (\parakupsas\). Originally to stoop and look, but in the LXX (*Ge 26:8; Jud 5:28; 1Ki 6:4, etc.*) and the papyri rather just to peep in and so Field (*_Ot. Norv_*.) urges here. See also verse 11; Lu 24:12 (*the verse bracketed by Westcott and Hort*). For \othonia\ (*linen cloth*) see Joh 19:40. {**Lying**} (\keimena\). Present middle participle of \keimai\, predicative accusative. John notices this fact at once. If the body had been removed, these clothes would have gone also. John's timid nature made him pause (*yet, mentoi, however*).

20:6 {**Entered and beholdeth**} (\eis`lthen kai the“rei\). Aorist active and present active indicative. Peter impulsively went on in and beholds (\the“rei\, *vivid term again, but of careful notice, the“re“*, *not a mere glance blep“* such as John gave in verse 5).

20:7 {**The napkin**} (\to soudarion\). Already in 11:44 which see. This napkin for the head was in a separate place. {**Rolled up**} (\entetuligmenon\). Perfect passive participle, predicate accusative like \keimenon\, from \entuliss“, late verb, to wrap in, to roll up, already in Mt 27:59; Lu 23:53. It was arranged in an orderly fashion. There was no haste. {**By itself**} (\ch“ris\). Old adverb, "apart," "separately."

20:8 {**Then therefore**} (\tote oun\). After Peter in time and influenced by the boldness of Peter. {**And he saw and believed**} (\kai eiden kai episteusen\). Both aorist active indicative (*second and first*). Peter saw more after he entered than John did in his first glance, but John saw into the meaning of it all better than Peter. Peter had more sight, John more insight. John was the first to believe that Jesus was risen from the tomb even before he saw him. According to Lu 24:12 Peter went away

"wondering" still. The Sinaitic Syriac and 69 and 124 wrongly read here "they believed." John was evidently proud to be able to record this great moment when he believed without seeing in contrast to Thomas (**20:29**). Peter and John did not see the angels.

20:9 **{For}** (\gar\). Explanatory use of \gar\. **{The Scripture}** (\tⁿ graphⁿ\). Probably Ps 16:10. Jesus had repeatedly foretold his resurrection, but that was all forgotten in the great sorrow on their hearts. Only the chief priests and Pharisees recalled the words of Jesus (**Mt 27:62ff.**). **{Must}** (\dei\). For this use of \dei\ concerning Christ's death and resurrection see Mr 8:31; Mt 26:54; Lu 9:22; 17:25; 22:37; 24:7,26,44; Joh 3:14; 12:34; Ac 1:16. Jesus had put emphasis on both the fact and the necessity of his resurrection which the disciples slowly perceived.

20:10 **{Unto their own home}** (\pros hautous\). "To themselves." Luke (**Lu 24:12**) has \pros hauton\ about Peter ("**to his home**"). This use of the reflective pronoun for home (*literally, "to themselves"*), like the French *_chez eux_*, occurs in Josephus (*_Ant_. VII. 4, 6*). John had taken the mother of Jesus to his home (**19:27**) and so he now hurried home to tell her the glorious news as he believed.

20:11 **{Was standing}** (\hist^{kei}\). Past perfect of \hist^{mi}\ as imperfect as in 19:25. **{At the tomb}** (\pros tⁱ mn^{mei}ⁱ\). \Pros\ (*in front of*) with locative while \para\ (*by the side of*) with locative in 19:25. Pathetic and common picture of a woman weeping by the tomb. See 11:31. **{As she wept}** (\h^s eklaïen\). Imperfect, "as she was weeping." **{She stooped and looked}** (\parekupsen\). Aorist active indicative of \parakupt^a\ for which see verse 5. Mary "peeped into" the tomb, but did not enter.

20:12 **{Beholdeth}** (\the^{rei}\). Vivid historical present again as in verses 6,14. Peter and John had not seen the two angels. Westcott suggests an "economy" in such manifestations as the explanations. Better our own ignorance as to the reason why only the women saw them. Angels were commonly believed to be clad in white. See Mr 16:5 (*a young man in a white robe*), Mt 28:5 (*the angel*), Lu 24:4 (*two men in dazzling apparel*). For other angels in John's Gospel see 1:41; 12:29; 20:12. **{Had lain}** (\ekeito\). Imperfect in progressive sense, "had been lying," though not there now.

20:13 **{I do not know}** (\ouk oida\). Singular here, not plural as in verse 2, because clearly Mary is alone here. But the problem is the same. She did not see Peter and John at the tomb.

20:14 **{She turned herself back}** (\estraph^ eis ta opis^{\}). Second aorist passive indicative of \streph^{\} in an intransitive and almost reflective sense. In the disappearance of the aorist middle before the aorist passive see Robertson, _Grammar_, p.817. See also \strapheisa\ (*second aorist passive participle*) in verse 16. On \eis ta opis^{\} see 6:66; 18:6. **{Standing}** (\hest^ta\). Second perfect active (*intransitive*) of \hist^mi\. Instinctively Mary felt the presence of some one behind her. **{Was}** (\estin\). Present active indicative retained in indirect discourse after \^idei\ (*knew*).

20:15 **{Sir}** (\Kurie\). Clearly not "Lord" here, for she thought him to be "the gardener" (\ho k^pouros\), old word (\k^pos, ouros\), keeper of the garden, only here in the N.T. **{If thou hast borne him hence}** (\ei su ebastasos auton\). Condition of the first class. Note emphasis on \su\ (*thou*). A new idea struck Mary as mistaken as the other one. Jesus had repeated the question of the angels, but she did not recognize him. **{And I}** (\kag^{\}). Emphasis and crasis.

20:16 **{Mary}** (\Mariam\). Aramaic form in Aleph B W, though \Maria\ in 19:25. Clearly the old familiar tone of Jesus was in the pronunciation of her name. **{Rabboni}** (\Rabbounei\). Aramaic again for \Didaskale\ (*Teacher*), "my Teacher." In N.T. only here and Mr 10:51 though practically the same as \Rabbi\. See 11:28 for "the Teacher" (*Rabbi*). These two simple words tell the great fact that Christ is risen and Mary has seen him. One says little in really great moments.

20:17 **{Touch me not}** (\m^ mou haptou\). Present middle imperative in prohibition with genitive case, meaning "cease clinging to me" rather than "Do not touch me." Jesus allowed the women to take hold of his feet (\ekrat^san\) and worship (\prosekun^san\) as we read in Mt 28:9. The prohibition here reminds Mary that the previous personal fellowship by sight, sound, and touch no longer exists and that the final state of glory was not yet begun. Jesus checks Mary's impulsive eagerness. **{For I am not yet ascended}** (\oup^ gar anabeb^ka\). Perfect active indicative. Jesus is here at all only because he has not yet gone home. He had said

(**16:7**) that it was good for them that he should go to the Father when the Holy Spirit will come through whom they will have fellowship with the Father and Christ. {**My God**} (*\theou mou*). Jesus had said "My God" on the Cross (**Mr 15:34**). Note it also in Re 3:2. So Paul in Ro 15:6, etc., has "the God and Father of our Lord Jesus Christ."

20:18 {**And telleth**} (*\aggellousa*). Present active participle, "announcing." {**I have seen the Lord**} (*\He“raka ton kurion*). Perfect active indicative of *\hora“*. She will always carry in her heart that vision (*picture*) of the Risen Christ. She tells this fact before she delivers Christ's message to the brethren of Christ. {**How that**}. No word in the Greek, but a conjunction like *\h“s* is implied. *\Hoti* here is recitative. The disciples (*brethren*) did not believe Mary's story nor that of the other women (**Lu 24:11; Mr 16:11**). Paul does not mention the vision to Mary or the women in 1Co 15:5-7. But Mary Magdalene was the first one to see the Risen Lord.

20:19 {**When therefore it was evening on that day**} (*\ous^s oun opsias t^i h^merfi ekeinei*). Genitive absolute with *\opsia* (*\opsios*, *late*), old word with *\h“ra* (*hour*) understood and here for the time from six to nine (**6:16**) and the locative case of time with *\h^merfi* (*day*). John often uses this note of time (**1:39; 5:9; 11:53; 14:20; 16:23,26**). The addition of *\t^i mifi sabbat“n* (*see 20:1 for this use of mifi\ like pr“t^i*) proves that John is using Roman time, not Jewish, for here evening follows day instead of preceding it. {**When the doors were shut**} (*\t“n thur“n kekleismen“n*). Genitive absolute again with perfect passive participle of *\klei“*, shut to keep the Jews out. News of the empty tomb had already spread (**Mt 28:11**). See Joh 7:13 for the phrase "for fear of the Jews"; cf. 12:42. {**Stood in the midst**} (*\est^ eis to meson*). Second aorist (*ingressive*) active (*intransitive*) of *\hist^mi*, "stepped into the midst." {**Peace be unto you**} (*\Eir^ n^ humin*). The usual oriental salutation as in verses 21,26; Lu 24:36, here with probable reference to Joh 14:27 (*Christ's legacy of peace*).

20:20 {**Showed**} (*\edeixen*). First aorist active indicative of *\deiknumi*. This body, not yet glorified, retained the marks of the nails and of the soldier's spear, ample proof of the bodily resurrection against the modern view that only Christ's "spirit" arose and against the Docetic notion that Jesus had no actual human body. Luke (**Lu 24:39f.**) adds feet to hands and side.

{Were glad} (\echar^san\). Second aorist passive indicative of \chair^“. Jesus had said (**16:22**) that it would be so. Luke adds (**Lu 24:41**) that they "disbelieved for joy." It was too good to be true, though terror had first seized them when Jesus appeared (**Lu 24:37**) because of the suddenness of Christ's appearance and their highly wrought state.

20:21 **{Even so send I you}** (\kag^“ pemp^“ humas\). Jesus has often spoken of the Father's sending him using both \apostell^“ and \pemp^“. Here he employs both words in practically the same sense. Jesus still bears the Commission of the Father (*perfect active indicative*). For this balanced contention (*as ... so*) see 6:57; 10:15. This is the first of the three commissions given by the Risen Christ (*another on the mountain in Galilee* (**Mt 28:16-20; 1Co 15:6**), another on the Mount of Olives (**Lu 24:44-51; Ac 1:3-11**)).

20:22 **{He breathed on them}** (\enephus^sen\). First aorist active indicative of \emphusa^“, late verb, here only in N.T. though eleven times in the LXX and in the papyri. It was a symbolic act with the same word used in the LXX when God breathed the breath of life upon Adam (**Ge 2:7**). It occurs also in Eze 37:9. See Christ's promise in Joh 16:23. Jesus gives the disciples a foretaste of the great pentecost. **{Receive ye the Holy Ghost}** (\labete pneuma hagian\). Second aorist (*ingressive*) active imperative of \lamban^“. Note absence of article here (\pneuma hagian\)) though \to pneuma to hagian\ in 14:26. No real distinction is to be observed, for Holy Spirit is treated as a proper name with or without the article.

20:23 **{Whosoever sins ye forgive}** (\an tin^“n aph^te tas hamartias\). "If the sins of any ye forgive" (\aph^te\, *second aorist active subjunctive with* \an\ *in the sense of* \ean\), a condition of the third class. Precisely so with "retain" (\krat^te\, *present active subjunctive of* \krate^“). **{They are forgiven}** (\aphe^ntai\). Perfect passive indicative of \aphi^mi\, Doric perfect for \apheintai\). **{Are retained}** (\kekrat^ntai\). Perfect passive indicative of \krate^“. The power to forgive sin belongs only to God, but Jesus claimed to have this power and right (**Mr 2:5-7**). What he commits to the disciples and to us is the power and privilege of giving assurance of the forgiveness of sins by God by correctly announcing the terms of forgiveness. There is no proof that he actually transferred to the apostles or their successors the power in and of themselves to forgive sins.

In Mt 16:19; 18:18 we have a similar use of the rabbinical metaphor of binding and loosing by proclaiming and teaching. Jesus put into the hands of Peter and of all believers the keys of the Kingdom which we should use to open the door for those who wish to enter. This glorious promise applies to all believers who will tell the story of Christ's love for men.

20:24 {**Didymus**} (*Didumos*\). The same expression applied to Thomas in 11:16; 21:2, but nowhere else in N.T. Old word for twin (*double*), "the pessimist of the apostolic band" (*Bernard*). The term twelve is still applied to the group, though Judas, the traitor, is dead.

20:25 {**We have seen the Lord**} (*he“rakamen ton kurion*\). The very language in the plural that Mary Magdalene had used (20:18) when no one believed her. {**Except I shall see**} (*ean m^ id“*\). Negative condition of third class with \ean\ and second aorist active subjunctive and so as to \bal“\ (*from ball“*\) "and put." {**The print**} (*ton tupon*\). The mark or stamp made by the nails, here the original idea. Various terms as in Ac 7:44; 1Ti 4:12. Finally our "type" as in Ro 5:14. Clearly the disciples had told Thomas that they had seen the \tupon\ of the nails in his hands and the spear in his side. {**I will not believe**} (*ou m^ pisteus“*\). Strong refusal with \ou m^ (doubtful negative) and first aorist active subjunctive (*or future indicative*).

20:26 {**After eight days**} (*meth' h^ meras okt“*\). That is the next Sunday evening, on the eighth day in reality just like "after three days" and "on the third day." {**Within**} (*es“*\). Apparently in the same room as before. {**Cometh**} (*erchetai*\). Vivid dramatic present. The other items precisely as in verse 19 save Thomas was with them.

20:27 {**Then saith he to Thomas**} (*eita legei t“i Thomfi*\). Jesus turns directly to Thomas as if he had come expressly for his sake. He reveals his knowledge of the doubt in the mind of Thomas and mentions the very tests that he had named (25). {**Be not faithless**} (*m^ ginou apistos*\). Present middle imperative of \ginomai\ in prohibition, "stop becoming disbelieving." The doubt of Thomas in the face of the witness of the others was not a proof of his superior intelligence. Sceptics usually pose as persons of unusual mentality. The medium who won Sir Arthur Conan Doyle to spiritualism has confessed that it was all humbug, but he deceived the gullible novelist. But Thomas had carried his

incredulity too far. Note play on \apistos\ (*disbelieving*) and \pistos\ (*believing*).

20:28 {**My Lord and my God**} (\(*Ho kurios mou kai ho theos mou*\)). Not exclamation, but address, the vocative case though the form of the nominative, a very common thing in the _Koin,_. Thomas was wholly convinced and did not hesitate to address the Risen Christ as Lord and God. And Jesus accepts the words and praises Thomas for so doing.

20:29 {**Thou hast believed**} (\(*pepisteukas*\)). Perfect active indicative. Probably interrogative, but "it was _sight_, not _touch_ that convinced Thomas" (*Bernard*). {**And yet**} (\(*kai*\)). Clear use of \kai\ in the adversative sense. Thomas made a noble confession, but he missed the highest form of faith without the evidence of the senses. Peter (*IPe 1:8*) uses language that seems like a reminiscence of the words of Jesus to Thomas which Peter heard.

20:30 {**Many other signs**} (\(*polla alla s^meia*\)). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (*2:23; 4:45; 12:37*). {**Are not written**} (\(*ouk estin gegrammena*\)). Periphrastic perfect passive indicative of \graph"\, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" (\(*en^pion t^"n math^t^"n*\)), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1Jo 3:22. John's book is written with a purpose which he states.

20:31 {**Are written**} (\(*gegraptai*\)). Perfect passive indicative of \graph"\, "have been written" by John. {**That ye may believe**} (\(*hina pisteu^te*\)). Purpose with \hina\ and the present active subjunctive of \pisteu"\, "that you may keep on believing." The book has had precisely this effect of continuous and successive confirmation of faith in Jesus Christ through the ages. {**Jesus is the Christ, the Son of God**} (\(*I^sous estin ho Christos ho huios tou theou*\)). The man named Jesus is identical with the Messiah (*the Anointed One*) as opposed to the Cerinthian separation of the Jesus of history and the Christ (\(*aeon*\)) of theology. And the Docetic notion of a phantom body for Jesus with no actual human body is also false. Jesus is the Son of God with all that this high term implies, the Logos of Joh 1:1-18 (*the Prologue*). "Very God of very God," Incarnate Revealer of God. But there is a

further purpose. {**And that believing ye may have life in his name**} (\kai hina pisteuontes z“^n ech^te en t“i onomati autou\). Note present participle \pisteuontes\ (*continuing to believe*) and the present active subjunctive \ech^te\ (*keep on having*). "Life" (\z“^n\) is eternal life so often mentioned in this Gospel, life to be found only in the name (*and power*) of Jesus Christ the Son of God. This verse constitutes a fitting close for this wonderful book and John may at first have intended to stop here. But before he published the work he added the Epilogue (*Chapter XXI*) which is written in the same style and gives a beautiful picture of the Risen Christ with a side-light on John and Peter (*restored to fellowship*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(John: Chapter 20)

21:1 {**Manifested himself**} (*\ephanerosen heauton*). First aorist active indicative of *\phanero* with the reflexive pronoun (*cf. 7:4; 13:4*). For the passive see 1:31; 21:14. Jesus was only seen during the forty days now and then (*Ac 1:3*), ten instances being recorded. The word *\phanero* is often used of Christ on earth (*Joh 1:31; 2:11; 1Pe 1:20; 1Jo 1:2*), of his works (*Joh 3:5*), of the second coming (*1Jo 2:28*), of Christ in glory (*Col 3:4; 1Jo 3:2*). {**At**} (*\epi*). By or upon. {**Of Tiberias**} (*\t's Tiberiados*). As in 6:1 instead of the usual "Sea of Galilee." Tiberias, the capital city of Galilee, gave this epithet to the Sea of Galilee. This is not the appearance in Galilee prearranged by Jesus (*Mr 16:7; Mt 28:7,16*).

21:2 {**There were together**} (*\^san homou*). These seven (*Peter, Thomas, Nathanael, the sons of Zebedee, and two others*). We know that the sons of Zebedee were James and John (*Mt 4:21*), mentioned by name nowhere in John's Gospel, apparently because John is the author. We do not know who the "two others of his disciples" were, possibly Andrew and Philip. It seems to me to be crass criticism in spite of Harnack and Bernard to identify the incident here with that in Lu 5:1-11. There are a few points of similarity, but the differences are too great for such identification even with a hypothetical common source.

21:3 {**I go a fishing**} (*\hupag\ halieuein*). The present active infinitive *\halieuein* expresses purpose as often. It is a late verb from *\halieus* (*fisherman*) and occurs in Jer 16:16, in Philo, Plutarch, and one papyrus. Peter's proposal was a natural one. He had been a fisherman by practice and they were probably waiting in Galilee for the appointed meeting with Christ on the mountain. Andrew and Peter, James and John were fishermen also. Peter's proposition met a ready response from all. {**They took**} (*\epiasan*). First aorist active indicative of *\piaz*, Doric form for *\piez*, to catch.

21:4 {**When day was now breaking**} (*\pr\ias ^d^ ginomen^s*). Genitive absolute and note present middle participle (*dawn coming on and still dark*). In Mt 27:1 the aorist participle

(\genomen^s\) means that dawn had come. For "beach" (\aigialon\)
see Mt 13:2. {**Was**} (\estin\). Present indicative retained in
indirect assertion.

21:5 {**Children**} (\Paidia\). Diminutive of \pais\ and used here
alone by Jesus in addressing his disciples. It is a colloquial
expression like "my boys." The aged Apostle John uses it in 1Jo
2:13,18. {**Have ye aught to eat?**} (\m^{ti} prosphagion echete;\).
The negative answer is expected by this polite inquiry as in
4:29. The rare and late word \prospgion\ from the root \phag\
(\esthi^{ti}\, *to eat*) and \pros\ (*in addition*) was used for a relish
with bread and then for fish as here. So in the papyri. Nowhere
else in the N.T.

21:6 {**The right side**} (\eis ta dexia mer^{ti}\). Jesus knew where the
fish were. For "net" (\diktuon\) see Mt 4:20, here alone in
John. {**Were now not able to draw it**} (\ouketi auto helkusai
ischuon\). Imperfect active picturing the disciples tugging at
the net.

21:7 {**It is the Lord**} (\ho kurios estin\). John's quick insight
appears again. {**Girt his coat about him**} (\ton endutⁿ
diez^{sato}\). First aorist middle (*indirect*) indicative with which
note \diez^{sato}\ in 13:4. Apparently Peter threw on the
upper garment or linen blouse (\ependutⁿ\) worn by fishers over
his waistcloth and tucked it under his girdle.

21:8 {**In the little boat**} (\tⁱ ploiariⁱ\). Locative case of
\ploiaron\ (*diminutive*) for the larger boat (\ploion\, *verses*
3,6) could come no closer to shore. But the words seem
interchangeable in 6:17,19,21,22,24. {**About two hundred cubits**
off} (\h^s apo p^{ch}ⁿ diakosiⁿ\). For \p^{chus}\, cubit, see Mt
6:27 and for \h^s apo\ see 11:18. {**Dragging**} (\surontes\).
Present active participle of \sur^{ti}\ for which see Ac 8:3.

21:9 {**Got out**} (\apeb^{san}\). As in Lu 5:2. {**They see**}
(\blepousin\). Vivid historical present. {**A fire of coals**}
(\anthrakian\). See 18:18 for this word. Cf. our "anthracite."
{**There**} (\keimenⁿ\). Lying as placed, present middle participle
of \keimai\, {**Fish**} (\opsarion\). As in 6:9,11, like
\prospgion\ above. {**Laid thereon**} (\epikeimenon\). So broiling
with bread ready (*toast*).

21:10 {**Which**} (\hⁿ\). Ablative case by attraction from \ha\ to

agree with \opsari“n\). They had caught the fish by Christ's direction.

21:11 **{Went up}** (*aneb*^). Into the little boat or dinghy. **{Drew}** (*heilkusen*\). Same verb as \helkusai\ in verse 6. Peter now did what they had failed to do. **{Three}** (*tri*“n\). The addition "three" to the "hundred and fifty" looks as if they were actually counted these "large" (*megal*“n\) fish. It was a great fish story that John recalls vividly. **{Was not rent}** (*ouk eschisth*^). First aorist passive indicative of \schiz“\, to split (*our word "schism"*).

21:12 **{Break your fast}** (*arist*^sate\). First aorist active imperative of \arista“\ from \ariston\, first to breakfast, as here and then later to dine as in Lu 11:37. What a delightful breakfast of fresh broiled fish just caught (*verse 10*) with the hush of joyful surprise in the presence of the Risen Lord. **{Durst}** (*etolma*\) Imperfect active of \tolma“\). The restraint of silence continued.

21:13 **{Taketh the bread, and giveth them}** (*lambanei ton arton kai did*“sin autois\). Vivid presents again. Jesus acts as host at this early breakfast, his last meal with these seven faithful followers.

21:14 **{Now the third time}** (*to ^d^ triton*\). "To the disciples" (*apostles*) John says, the two others being told by him (*20:19,26*) on the two Sunday evenings. There were four other appearances already (*to Mary Magdalene, to the group of women, to the two on the way to Emmaus, to Peter*).

21:15 **{Lovest thou me more than these?}** (*agapfis me pleon tout*“n; \). Ablative case of comparison \tout“n\ (*disciples*) after \pleon\). Peter had even boasted that he would stand by Christ though all men forsook him (*Mr 14:29*). We do not know what passed between Jesus and Peter when Jesus first appeared to him (*Lu 24:34*). But here Christ probes the inmost recesses of Peter's heart to secure the humility necessary for service. **{I love thee}** (*phil*“su\). Peter makes no claim here to superior love and passes by the "more than these" and does not even use Christ's word \agapa“\ for high and devoted love, but the humbler word \phile“\ for love as a friend. He insists that Christ knows this in spite of his conduct. **{Feed my lambs}** (*Boske ta arnia mou*\). For the old word \bosk“\ (*to feed as a herdsman*) see Mt

8:33. Present active imperative here. \Arnia\ is a diminutive of \arnos\ (*lamb*).

21:16 {**Lovest thou me?**} (\agapfis me;|). This time Jesus drops the \pleon tout“n\ and challenges Peter's own statement. Peter repeats the same words in reply. {**Tend my sheep**} (\poimaine ta probatia). Present active imperative of \poimain“, old verb from \poim^n\ (*shepherd*), "shepherd my lambs" (\probatia\, *diminutive of \probaton\, sheep*).

21:17 {**Lovest thou me?**} (\phileis me;|). This time Jesus picks up the word \phile“\ used by Peter and challenges that. These two words are often interchanged in the N.T., but here the distinction is preserved. Peter was cut to the heart (\elup^th^, *first aorist passive of \lupe“\, to grieve*) because Jesus challenges this very verb, and no doubt the third question vividly reminds him of the three denials in the early morning by the fire. He repeats his love for Jesus with the plea: "Thou knowest all things." {**Feed my sheep**} (\boske ta probatia). Many MSS. both here and in verse 16 read \probata\ (*sheep*) instead of \probatia\ (*little sheep or lambs*).

21:18 {**Thou girdest thyself**} (\ez“nnues seauton|). Imperfect active of customary action of \z“nnu“, old verb, in N.T. only here and Ac 12:8. So as to \periepateis\ (*walkedst*) and \^theles\ (*wouldest*), two other imperfects of customary action. {**When thou shalt be old**} (\hotan g^ras^is|). Indefinite temporal clause with \hotan\ and the first aorist active subjunctive of \g^rask“, old verb to grow old, in N.T. only here and Heb 8:13, "whenever thou growest old."

21:19 {**By what manner of death**} (\poi“i thanat“i|). Undoubtedly John, who is writing long after Peter's death, seems to mean that Peter was to die (*and did die*) a martyr's death. "Whither thou wouldest not." There is a tradition that Peter met death by crucifixion and asked to be crucified head downwards, but that is not made plain here.

21:20 {**Turning about**} (\epistrapheis|). Second aorist passive participle of \epistreph“, old verb, here a sudden turning round (*ingressive aorist*). For the simplex verb \streph“\ see 20:14,16. {**Following**} (\akolouthounta|). Following both Jesus and Peter, perhaps having heard the graphic dialogue above.

21:21 **{And what shall this man do?}** (*\houtos de ti;*). Literally, "But this one ... what?" The abrupt ellipsis is intelligible.

21:22 **{If I will}** (*\ean thel'*). Condition of the third class with *\ean* and the present active subjunctive of *\thel'*. **{Till I come}** (*\he's erchomai*). Literally, "while I am coming" (*\he's and the present indicative, not \he's elth'* (*second aorist active subjunctive*). **{What is that to thee?}** (*\ti pros se;*). A sharp rebuke to Peter's keen curiosity. **{Follow thou me}** (*\su moi akolouthai*). "Do thou me keep on following." That lesson Peter needed.

21:23 **{That that disciple should not die}** (*\hoti ho math' t's ekeinos ouk apothn'skei*) (*present active indicative*), because Peter or others misunderstood what Jesus meant as John now carefully explains. He was rebuking Peter's curiosity, not affirming that John would live on till the Master returned. John is anxious to set this matter right.

21:24 **{That is}** (*\houtos estin*). The one just mentioned in verse 20, "the disciple whom Jesus loved." **{And wrote these things}** (*\kai ho grapsas tauta*). Here there is a definite statement that the Beloved Disciple wrote this book. **{We know}** (*\oidamen*). The plural here seems intentional as the identification and endorsement of a group of disciples who know the author and wish to vouch for his identity and for the truthfulness of his witness. Probably we see here a verse added by a group of elders in Ephesus where John had long laboured.

21:25 **{If they should be written every one}** (*\ean graph'tai kath' hen*). Condition of the third class with *\ean* and present passive subjunctive of *\graph'*, "If they should be written one by one" (*in full detail*). **{I suppose}** (*\oimai*). Note change back to the first person singular by the author. **{Would not contain}** (*\oud' auton ton kosmon ch'r'sein*). Future active infinitive in indirect discourse after *\oimai*. This is, of course, natural hyperbole, but graphically pictures for us the vastness of the work and words of Jesus from which the author has made a small selection (*20:30f.*) and by which he has produced what is, all things considered, the greatest of all the books produced by man, the eternal gospel from the eagle who soars to the very heavens and gives us a glimpse of the glory of God in the face of Jesus Christ.

1:1 _The Title_ is simply _Acts_ (*\Praxeis*) in Aleph, Origen, Tertullian, Didymus, Hilary, Eusebius, Epiphanius. _The Acts of the Apostles_ (*\Praxeis apostol“n*) is the reading of B D (*Aleph in subscription*) Athanasius, Origen, Tertullian, Cyprian, Eusebius, Cyril of Jerusalem, Theodoret, Hilary. _The Acts of the Holy Apostles_ (*\Praxeis t“n hagi“n apostol“n*) is read by A2 E G H A K Chrysostom. It is possible that the book was given no title at all by Luke, for it is plain that usage varied greatly even in the same writers. The long title as found in the Textus Receptus (*Authorized Version*) is undoubtedly wrong with the adjective "Holy." The reading of B D, "_The Acts of the Apostles_," may be accepted as probably correct.

{**The former treatise**} (*\ton men pr“ton*). Literally, the first treatise. The use of the superlative is common enough and by no means implies, though it allows, a third volume. This use of \pr“tos\ where only two are compared is seen between the Baptist and Jesus (*Joh 1:15*), John and Peter (*Joh 20:4*). The idiom is common in the papyri (*Robertson, _Grammar_, pp. 662, 669*). The use of \men solitarium\ here, as Hackett notes, is common in Acts. It is by no means true that \men\ requires a following \de\ by contrast. The word is merely a weakened form of \m^n\=surely, indeed. The reference is to the "first treatise" and merely emphasizes that. The use of \logos\ (*word*) for treatise or historical narrative is common in ancient Greek as in Herodotus 6 and 9. Plato (*_Phaedo_, p. 61 B*) makes a contrast between \muthos\ and \logos\. {**I made**} (*\epoi^sam^n*). Aorist middle indicative, the middle being the usual construction for mental acts with \poie“\. {**O Theophilus**} (*\O Theophile*). The interjection \O\ here as is common, though not in Lu 1:3. But the adjective \kratiste\ (*most excellent*) is wanting here. See remarks on Theophilus on Lu 1:3. Hackett thinks that he lived at Rome because of the way Acts ends. He was a man of rank. He may have defrayed the expense of publishing both Luke and Acts. Perhaps by this time Luke may have reached a less ceremonious acquaintance with Theophilus. {**Which Jesus began**} (*\h“n ^rxato I^sous*). The relative is attracted from the accusative \ha\ to the genitive \h“n\ because of the antecedent \pant“n\ (*all*). The

language of Luke here is not merely pleonastic as Winer held. Jesus "began" "both to do and to teach" (*\poiein te kai didaskein*). Note present infinitives, linear action, still going on, and the use of *\te--kai* binds together the life and teachings of Jesus, as if to say that Jesus is still carrying on from heaven the work and teaching of the disciples which he started while on earth before his ascension. The record which Luke now records is really the Acts of Jesus as much as the Acts of the Apostles. Dr. A. T. Pierson called it "The Acts of the Holy Spirit," and that is true also. The Acts, according to Luke, is a continuation of the doings and teachings of Jesus. "The following writings appear intended to give us, and do, in fact, profess to give us, that which Jesus *_continued_* to do and teach after the day in which he was taken up" (*Bernard, _Progress of Doctrine in the N.T._*).

1:2 {**Until the day in which**} (*\achri h^s h^{meras}*). Incorporation of the antecedent into the relative clause and the change of case *\hⁱ* (*locative*) to *\h^s* (*genitive*). {**Was received up**} (*\anel^{mpth}*). First aorist passive indicative of *\analamban^{ai}*. Common verb to lift anything up (*Ac 10:16*) or person as Paul (*Ac 20:13*). Several times of the Ascension of Jesus to heaven (*Mr 16:19; Ac 1:2,11,22; 1Ti 3:16*) with or without "into heaven" (*\eis ton ouranon*). This same verb is used of Elijah's translation to heaven in the LXX (*2Ki 2:11*). The same idea, though not this word, is in Lu 24:51. See Lu 9:51 for *\anal^{mpsis}* of the Ascension. {**Had given commandment**} (*\enteilamenos*). First aorist middle participle of *\entell^{ai}* (*from \en\ and \tell^{ai}*, *to accomplish*), usually in the middle, old verb, to enjoin. This special commandment refers directly to what we call the commission given the apostles before Christ ascended on high (*Joh 20:21-23; Mt 28:16-20; Mr 16:15-18; 1Co 15:6; Lu 24:44-49*). He had given commands to them when they were first chosen and when they were sent out on the tour of Galilee, but the immediate reference is as above. {**Through the Holy Spirit**} (*\dia pneumat^{os} hagiou*). In his human life Jesus was under the guidance of the Holy Spirit. This applies to the choice of the apostles (*Lu 6:13*) and to these special commands before the Ascension. {**Whom he had chosen**} (*\hous exelexato*). Aorist middle indicative, not past perfect. The same verb (*\eklexamenos*) was used by Luke in describing the choice of the twelve by Jesus (*Lu 6:13*). But the aorist does not stand "for" our English pluperfect as Hackett says. That is explaining Greek

by English. The Western text here adds: "And ordered to proclaim the gospel."

1:3 {**To whom also**} (\hois kai\). He chose them and then also manifested himself to these very same men that they might have personal witness to give. {**Shewed himself alive**} (\parest^sen heauton z^nta\). To the disciples the first Sunday evening (**Mr 16:14; Lu 24:36-43; Joh 20:19-25**), the second Sunday evening (**Joh 20:26-29**), at the Sea of Tiberias (**Joh 21:1-23**), on the mountain in Galilee (**Mt 28:16-20; Mr 16:15-18; 1Co 15:6**), to the disciples in Jerusalem and Olivet (**Lu 24:44-53; Mr 16-19f.; Ac 1:1-11**). Luke uses this verb \parist^mi\ 13 times in the Acts both transitively and intransitively. It is rendered by various English words (**present, furnish, provide, assist, commend**). The early disciples including Paul never doubted the fact of the Resurrection, once they were convinced by personal experience. At first some doubted like Thomas (**Mr 16:14; Lu 24:41; Joh 20:24f.; Mt 28:17**). But after that they never wavered in their testimony to their own experience with the Risen Christ, "whereof we are witnesses" Peter said (**Ac 3:15**). They doubted at first, that we may believe, but at last they risked life itself in defence of this firm faith. {**After his passion**} (\meta to pathein auton\). Neat Greek idiom, \meta\ with the articular infinitive (**second aorist active of \pasch^**) and the accusative of general reference, "after the suffering as to him." For \pathein\ used absolutely of Christ's suffering see also Ac 17:3; 26:23. {**By many proofs**} (\en pollois tekma^riois\). Literally, "in many proofs." \Tekma^rion\ is only here in the N.T., though an old and common word in ancient Greek and occurring in the _Koin, _ (**papyri, etc.**). The verb \tekmair^, to prove by sure signs, is from \tekmar, a sign. Luke does not hesitate to apply the definite word "proofs" to the evidence for the Resurrection of Christ after full investigation on the part of this scientific historian. Aristotle makes a distinction between \tekma^rion\ (**proof**) and \s^meion\ (**sign**) as does Galen the medical writer. {**Appearing**} (\optanomenos\). Present middle participle from late verb \optan^, late _Koin, _ verb from root \opt^ seen in \opsomai, "phth^n\). In LXX, papyri of second century B.C. (**Deissmann, _Light from the Ancient East_, p. 83**). Only here in the N.T. For \optasia\ for vision see Ac 26:19; Lu 1:22; 24:23. {**By the space of forty days**} (\di' h^mer^ n tesseraconta\). At intervals (\dia, **between**) during the forty days, ten appearances being known to us. Jesus was not with them continually now in

bodily presence. The period of forty days is given here alone. The Ascension was thus ten days before Pentecost when the Holy Spirit came. Moses was in the mount forty days (*Ex 24:18*) and Jesus fasted forty days (*Mt 4:2*). In the Gospel of Luke 24 this separation of forty days between the Resurrection and the Ascension is not drawn. {**The things concerning the Kingdom of God**} (\ta peri t's basileias tou theou\). This phrase appears 33 times in Luke's Gospel, 15 times in Mark, 4 times in Matthew who elsewhere has "the kingdom of heaven," once in John, and 6 times in Acts. No essential distinction is to be drawn between the two for the Jews often used "heaven" rather than "God" to avoid using the Tetragrammaton. But it is noticeable how the word kingdom drops out of Acts. Other words like gospel (\euaggelion\) take the place of "kingdom." Jesus was fond of the word "kingdom" and Luke is fond of the idiom "the things concerning" (\ta peri\). Certainly with Jesus the term "kingdom" applies to the present and the future and covers so much that it is not strange that the disciples with their notions of a political Messianic kingdom (*Ac 1:6*) were slow to comprehend the spiritual nature of the reign of God.

1:4 {**Being assembled together with them**} (\sunalizomenos\). Present passive participle from \sunaliz“, an old verb in Herodotus, Xenophon, etc., from sun, with, and \haliz“, from \hal's\, crowded. The margin of both the Authorized and the Revised Versions has "eating with them" as if from \sun\ and \hals\ (*salt*). Salt was the mark of hospitality. There is the verb \halisth'te en aut“i\ used by Ignatius _Ad Magnes_. X, "Be ye salted in him." But it is more than doubtful if that is the idea here though the Vulgate does have _convescens illis_ "eating with them," as if that was the common habit of Jesus during the forty days (*Wendt, Feine, etc.*). Jesus did on occasion eat with the disciples (*Lu 24:41-43; Mr 16:14*). {**To wait for the promise of the Father**} (\perimenein t'n epaggelion tou patros\). Note present active infinitive, to keep on waiting for (*around, peri*\). In the Great Commission on the mountain in Galilee this item was not given (*Mt 28:16-20*). It is the subjective genitive, the promise given by the Father (*note this Johannine use of the word*), that is the Holy Spirit ("*the promise of the Holy Spirit,*" *objective genitive*). {**Which ye heard from me**} (\h'n kousate mou\). Change from indirect discourse (*command*), infinitives \ch“rizesthai\ and \perimenein\ after \par^ggeilen\ to direct discourse without any \eph^ (said he) as the English

(*Italics*). Luke often does this (*_oratio ariata_*). Note also the ablative case of \mou\ (*from me*). Luke continues in verse 5 with the direct discourse giving the words of Jesus.

1:5 {**Baptized with water**} (\ebaptisen hudati\) {**and with the Holy Ghost**} (\en pneumatih baptisth^sesthe hagi^i\). The margin has "in the Holy Ghost" (*Spirit, it should be*). The American Standard Version renders "in" both with "water" and "Holy Spirit" as do Goodspeed (*American Translation*) and Mrs. Montgomery (*Centenary Translation*). John's own words (*Mt 3:11*) to which Jesus apparently refers use \en\ (*in*) both with water and Spirit. There is a so-called instrumental use of \en\ where we in English have to say "with" (*Re 13:10* \en machair^i\, *like* \machair^i\, *Ac 12:2*). That is to say \en\ with the locative presents the act as located in a certain instrument like a sword (*Robertson, _Grammar_, pp. 589f.*). But the instrumental case is more common without \en\ (*the locative and instrumental cases having the same form*). So it is often a matter of indifference which idiom is used as in Joh 21:8 we have \t^i ploiar^i\ (*locative without en*). They came {**in**} (*locative case without en*) the boat. So in Joh 1:31 \en hudati baptiz^an\ baptizing in water. No distinction therefore can be insisted on here between the construction \hudati\ and \en pneumatih\ (*both being in the locative case, one without, one with en*). Note unusual position of the verb \baptisth^sesthe\ (*future passive indicative*) between \pneumati\ and \hagi^i\). This baptism of the Holy Spirit was predicted by John (*Mt 3:11*) as the characteristic of the Messiah's work. Now the Messiah himself in his last message before his Ascension proclaims that in a few days the fulfilment of that prophecy will come to pass. The Codex Bezae adds here "which ye are about to receive" and "until the Pentecost" to verse 5. {**Not many days hence**} (\ou meta pollas tautas h^meras\). A neat Greek idiom difficult to render smoothly into English: "Not after many days these." The litotes (*not many=few*) is common in Luke (*Lu 7:6; 15:13; Ac 17:27; 19:11; 20:12; 21:39; 28:14; 28:2*). The predicate use of \tautas\ (*without article*) is to be noted. "These" really means as a starting point, "from these" (*Robertson, _Grammar_, p. 702*). It was ten days hence. This idiom occurs several times in Luke (*Lu 24:21; Ac 24:21*), as elsewhere (*Joh 4:18; 2Pe 3:1*). In Lu 2:12 the copula is easily supplied as it exists in Lu 1:36; 2:2.

1:6 {**They therefore**} (\hoi men oun\). Demonstrative use of \hoi\

with \men oun\ without any corresponding \de\ just as in 1:1 \men\ occurs alone. The combination \men oun\ is common in Acts (**27 times**). Cf. Lu 3:18. The \oun\ is resumptive and refers to the introductory verses (**1:1-5**), which served to connect the Acts with the preceding Gospel. The narrative now begins. {**Asked**} (\r^t^"n\). Imperfect active, repeatedly asked before Jesus answered. {**Lord**} (\kurie\). Here not in the sense of "sir" (**Mt 21:30**), but to Jesus as Lord and Master as often in Acts (**19:5,10, etc.**) and in prayer to Jesus (**7:59**). {**Dost thou restore**} (\ei apokathistaneis\). The use of \ei\ in an indirect question is common. We have already seen its use in direct questions (**Mt 12:10; Lu 13:23 which see for discussion**), possibly in imitation of the Hebrew (*frequent in the LXX*) or as a partial condition without conclusion. See also Ac 7:1; 19:2; 21:37; 22:25. The form of the verb \apokathistan^"\ is late (*also* \apokathista^"\) omega form for the old and common \apokathist^mi\, double compound, to restore to its former state. As a matter of fact the Messianic kingdom for which they are asking is a political kingdom that would throw off the hated Roman yoke. It is a futuristic present and they are uneasy that Jesus may yet fail to fulfil their hopes. Surely here is proof that the eleven apostles needed the promise of the Father before they began to spread the message of the Risen Christ. They still yearn for a political kingdom for Israel even after faith and hope have come back. They need the enlightenment of the Holy Spirit (**Joh 14-16**) and the power of the Holy Spirit (**Ac 1:4f.**).

1:7 {**Times or seasons**} (\chronous ^ kairous\). "Periods" and "points" of time sometimes and probably so here, but such a distinction is not always maintained. See Ac 17:26 for \kairous\ in the same sense as \chronous\ for long periods of time. But here some distinction seems to be called for. It is curious how eager people have always been to fix definite dates about the second coming of Christ as the apostles were about the political Messianic kingdom which they were expecting. {**Hath set**} (\etheto\). Second aorist middle indicative, emphasizing the sovereignty of the Father in keeping all such matters to himself, a gentle hint to people today about the limits of curiosity. Note also "his own" (\idifi\) "authority" (\exousifi\).

1:8 {**Power**} (\dunamin\). Not the "power" about which they were concerned (*political organization and equipments for empire on*

the order of Rome). Their very question was ample proof of their need of this new "power" (*\dunamin*), to enable them (*from \dunamai\, to be able*), to grapple with the spread of the gospel in the world. **{When the Holy Ghost is come upon you}** (*\epelthontos tou hagiou pneumatou eph' humas*). Genitive absolute and is simultaneous in time with the preceding verb "shall receive" (*\l^mpsesthe*). The Holy Spirit will give them the "power" as he comes upon them. This is the baptism of the Holy Spirit referred to in verse 5. **{My witnesses}** (*\mou martures*). Correct text. "Royal words of magnificent and Divine assurance" (*Furneaux*). Our word martyrs is this word *\martures*. In Lu 24:48 Jesus calls the disciples "witnesses to these things" (*\martures tout^“n\, objective genitive*). In Ac 1:22 an apostle has to be a "witness to the Resurrection" of Christ and in 10:39 to the life and work of Jesus. Hence there could be no "apostles" in this sense after the first generation. But here the apostles are called "my witnesses." "His by a direct personal relationship" (*Knowling*). The expanding sphere of their witness when the Holy Spirit comes upon them is "unto the uttermost part of the earth" (*\he^“s eschatou t^s g^s*). Once they had been commanded to avoid Samaria (*Mt 10:5*), but now it is included in the world program as already outlined on the mountain in Galilee (*Mt 28:19; Mr 16:15*). Jesus is on Olivet as he points to Jerusalem, Judea, Samaria, the uttermost (*last, \eschatou*) part of the earth. The program still beckons us on to world conquest for Christ. "The Acts themselves form the best commentary on these words, and the words themselves might be given as the best summary of the Acts" (*Page*). The events follow this outline (*Jerusalem till the end of chapter 7, with the martyrdom of Stephen, the scattering of the saints through Judea and Samaria in chapter 8, the conversion of Saul, chapter 9, the spread of the gospel to Romans in Caesarea by Peter (chapter 10), to Greeks in Antioch (chapter 11), finally Paul's world tours and arrest and arrival in Rome(chapters 11 to 28)*).

1:9 **{As they were looking}** (*\blepont^“n aut^“n*). Genitive absolute. The present participle accents the fact that they were looking directly at Jesus. **{He was taken up}** (*ep^rth^*). First aorist passive indicative of *\epair^“*, old and common verb meaning to lift up. In Lu 24:51 we have "he was borne up" (*\anephereto*) and in Ac 1:2, 1:11; 1Ti 3:6 "was received up" (*\anel^mpth^*). **{Received}** (*\hupelaben*). Second aorist active indicative of *\hupolamban^“*, literally here "took under him." He

seemed to be supported by the cloud. "In glory" Paul adds in 1Ti 3:16. **{Out of their sight}** (\apo t' "n ophthalm' "n aut' "n\). From their eyes (\apo\ *with ablative case*).

1:10 **{Were looking steadfastly}** (\atenizontes ^san\).

Periphrastic imperfect active of \ateniz' \, a late intensive verb (*intensive* \a\ *and* \tein' \, *to stretch*). Common in Acts and also in Lu 4:20; 22:56 as well as Ac 10:4, which see. **{As he went}** (\poreuomenou autou\). Genitive absolute of present middle participle. They saw him slipping away from their eyes as the cloud bore him away. **{Stood by them}** (\pareist' keisan autois\). Past perfect active indicative of \parist' mi\ and intransitive (*note* |i| *in B instead of* |ei| *for augment, mere itacism*).

1:11 **{Who also}** (\hoi kai\). Common use of \kai\ pleonastic to show that the two events were parallel. This is the simplest way from Homer on to narrate two parallel events. **{Why?}** (\ti\). Jesus had told them of his coming Ascension (*Joh 6:62; 20:17*) so that they should have been prepared. **{This Jesus}** (\houtos ho I'sous\). _Qui vobis fuit eritque semper Jesus, id est, Salvator_ (*Corn. a Lapide*). The personal name assures them that Jesus will always be in heaven a personal friend and divine Saviour (*Knowing*). **{So in like manner}** (\hout' s hon tropon\). Same idea twice. "So in which manner" (*incorporation of antecedent and accusative of general reference*). The fact of his second coming and the manner of it also described by this emphatic repetition.

1:12 **{Olivet}** (\Elai' "nos\). Genitive singular. Vulgate _Olivetum_. Made like \ampel' "n\. Here only in the N.T., usually \to oros t' "n Elai' "n\ (*the Mount of Olives*), though some MSS. have Olivet in Lu 19:29; 21:37. Josephus (_Ant_. VII. 9, 2) has it also and the papyri (*Deissmann, Light from the Ancient East*, p. 170). **{A sabbath day's journey off}** (\Sabbatou ech' "n hodon\). Luke only says here that Olivet is a Sabbath day's journey from Jerusalem, not that Jesus was precisely that distance when he ascended. In the Gospel Luke (24:50) states that Jesus led them "over against" (\he' s pros\) Bethany (*about two miles or fifteen furlongs*). The top of Olivet is six furlongs or three-fourths of a mile. The Greek idiom here is "having a journey of a Sabbath" after "which is nigh unto Jerusalem" (\ho estin eggus Ierousal' m\), note the periphrastic construction. Why Luke mentions this item for Gentile readers in this form is not known, unless it was in his Jewish source. See Ex 16:29; Nu 35:5; Jos 3:4. But it does not contradict what he says in Lu 24:50,

where he does not say that Jesus led them all the way to Bethany.

1:13 {**Into the upper chamber**} (\eis to *huper*“ion\). The upstairs or upper room (\huper\ *is upper or over, the adjective* *huper*“ios\), the room upstairs where the women staid in Homer, then a room up under the flat roof for retirement or prayer (*Ac 9:37,39*), sometimes a large third story room suitable for gatherings (*Ac 20:9*). It is possible, even probable, that this is the "large upper room" (\an“geon mega\) of Mr 14:15; Lu 22:12. The Vulgate has _coenaculum_ for both words. The word is used in the N.T. only in Acts. It was in a private house as in Lu 22:11 and not in the temple as Lu 24:53 might imply, "continually" (\dia pantos\) these words probably meaning on proper occasions. {**They were abiding**} (\^san katamenontes\). Periphrastic imperfect active. Perfective use of \kata\, to abide permanently. It is possible that this is the house of Mary the mother of John Mark where the disciples later met for prayer (*Ac 12:12*). Here alone in the N.T., though old compound. Some MSS. here read \paramenontes\. This could mean constant residence, but most likely frequent resort for prayer during these days, some being on hand all the time as they came and went. {**Simon the Zealot**} (\Simon ho Z^l“t^s\). Called Simon the Cananaean (\ho Cananaios\) in Mt 10:4, Mr 3:18, but Zealot in Lu 6:16 as here giving the Greek equivalent of the Aramaic word because Luke has Gentiles in mind. The epithet (*member of the party of Zealots*) clung to him after he became an apostle and distinguishes him from Simon Peter. See Vol. I on the Gospel of Matthew for discussion of the four lists of the apostles. {**Judas the son of James**} (\Joudas Iak“bou\). Literally, Judas of James, whether son or brother (*cf. Jude 1:1*) we do not really know. "Of James" is added to distinguish him from Judas Iscariot (*Joh 14:22*). However we take it, he must be identified with the Thaddaeus (=Lebbaeus) of Mark and Matthew to make the list in the third group identical. No name appears in Acts for that of Judas Iscariot.

1:14 {**With one accord**} (\homothumadon\). Old adverb in \-don\ from adjective \homothumos\ and that from \homos\, same, and \thumos\, mind or spirit, with the same mind or spirit. Common in ancient Greek and papyri. In the N.T. eleven times in Acts and nowhere else save Ro 15:6. See Mt 18:19. {**Continued**} (\^san proskarterountes\). Periphrastic imperfect active of \proskartere“\, old verb from \pros\ (*perfective use*) and

\kartere“\ from \karteros\, strong, steadfast, like the English "carry on." Already in Mr 3:9 which see and several times in Acts and Paul's Epistles. They "stuck to" the praying (\tî *proseuchî*\, **note article**) for the promise of the Father till the answer came. **{With the women}** (\sun *gunaixin*\). Associative instrumental case plural of \gun^\ after \sun\. As one would expect when praying was the chief work on hand. More women certainly included than in Lu 8:2; Mr 15:40f.; Mt 27:55f.; Lu 23:49; Mr 15:47; Mt 27:61; Lu 23:55f.; Mr 16:1; Mt 28:1; Lu 24:1f.; Joh 20:1, 11-18; Mt 28:9f. There were probably other women also whose testimony was no longer scouted as it had been at first. Codex Bezae adds here "and children." **{And Mary the mother of Jesus}** (\kai *Mariam tî mîtri tou I'sou*\). A delicate touch by Luke that shows Mary with her crown of glory at last. She had come out of the shadow of death with the song in her heart and with the realization of the angel's promise and the prophecy of Simeon. It was a blessed time for Mary. **{With his brethren}** (\sun *tois adelphois autou*\). With his brothers, it should be translated. They had once disbelieved in him (*Joh 7:5*). Jesus had appeared to James (*1Co 15:7*) and now it is a happy family of believers including the mother and brothers (*half-brothers, literally*) of Jesus. They continue in prayer for the power from on high.

1:15 **{Brethren}** (\adelph“n\). Codex Bezae has "disciples." **{Multitude of persons}** (\ochlos *onomat*“n\). Literally, multitude of names. This Hebraistic use of \onoma\=person occurs in the LXX (*Nu 1:2; 18:20; 3:40,43; 26:53*) and in Re 3:4; 11:13. **{Together}** (\epi to *auto*\). The word "gathered" is not in the Greek here, but it does occur in Mt 22:34 and that is undoubtedly the idea in Lu 17:35 as in Ac 2:1,44,47; 1Co 11:20; 14:23. So also here. They were in the same place (\to *auto*\). **{About a hundred and twenty}** (\h“s *hekatôn eikosi*\). A crowd for "the upper room." No special significance in the number 120, just the number there.

1:16 **{Brethren}** (\andres *adelphoi*\). Literally, men, brethren or brother men. More dignified and respectful than just "brethren." Demosthenes sometimes said \Andres Ath^naioi\. Cf. our "gentlemen and fellow-citizens." Women are included in this address though \andres\ refers only to men. **{It was needful}** (\edei\). Imperfect tense of the impersonal \dei\ with the infinitive clause (*first aorist passive*) and the accusative of general reference as a

loose subject. Peter here assumes that Jesus is the Messiah and finds scripture illustrative of the treachery of Judas. He applies it to Judas and quotes the two passages in verse 20 (*Ps 69:25; 109:8*). The Holy Spirit has not yet come upon them, but Peter feels moved to interpret the situation. He feels that his mind is opened by Jesus (*Lu 24:45*). It is a logical, not a moral, necessity that Peter points out. Peter here claims the Holy Spirit as speaking in the scriptures as he does in 2Pe 1:21. His description of Judas as "guide" (*hōd'gou*) to those who seized (*sullabousin*) Jesus is that of the base traitor that he was. This very verb occurs in Lu 22:54 of the arrest of Jesus.

1:17 {**Was numbered**} (*kat'arithmenos n*). Periphrastic past perfect passive indicative of *katarithme*“, old verb, but here only in the N.T. (*perfective use of kata*). {**Received his portion**} (*elachen ton kl'ron*). Second aorist active indicative of *lagchan*“, old verb, to obtain by lot as in Lu 1:9; Joh 19:24, especially by divine appointment as here and 2Pe 2:1. *Kl'ros* also means lot, an object used in casting lots (*Ac 1:26*), or what is obtained by lot as here and 8:21, of eternal salvation (*Ac 26:18; Col 1:12*), of persons chosen by divine appointment (*1Pe 5:3*). From this latter usage the Latin *_cleros, clericus_*, our clergy, one chosen by divine lot. So Peter says that Judas "obtained by lot the lot of this ministry" (*diakonias*) which he had when he betrayed Jesus. The Master chose him and gave him his opportunity.

1:18 {**Now this man**} (*Houtos men oun*). Note *men oun* again without a corresponding *de* as in 1:6. Verses 18,19 are a long parenthesis of Luke by way of explanation of the fate of Judas. In verse 20 Peter resumes and quotes the scripture to which he referred in verse 16. {**Obtained**} (*ekt'sato*). First aorist middle indicative of *ктаομαι*, to acquire, only in the middle, to get for oneself. With the covenant money for the betrayal, acquired it indirectly apparently according to Mt 26:14-16; 27:3-8 which see. {**Falling headlong**} (*pr'n's genomenos*). Attic form usually *pran's*. The word means, not "headlong," but "flat on the face" as opposed to *huptios* on the back (*Hackett*). Hackett observes that the place suits admirably the idea that Judas hung himself (*Mt 27:5*) and, the rope breaking, fell flat on his face and {**burst asunder in the midst**} (*elak'sen mesos*). First aorist active indicative of *lask*“ old

verb (*here only in the N.T.*), to clang, to crack, to crash, like a falling tree. Aristophanes uses it of crashing bones. \Mesos\ is predicate nominative referring to Judas. {**Gushed out**} (\exechuth^). First aorist passive indicative of \ekche^, to pour out.

1:19 {**Language**} (\dialekt^i). Not a dialect of the Greek, but a different language, the Aramaic. So also in 2:6; 21:40. \Dialektos\ is from \dialegomai, to converse, to speak between two (\dia). {**Akeldama**} (\Hakeldamach). This Aramaic word Peter explains as "the field of blood." Two traditions are preserved: one in Mt 27:7 which explains that the priests purchased this potter's field with the money which Judas flung down as the price of the blood of Jesus. The other in Acts describes it as the field of blood because Judas poured out his blood there. Hackett and Knowling argue that both views can be true. "The ill-omened name could be used with a double emphasis" (*Hackett*).

1:20 {**For it is written**} (\gegraptai gar). Luke here returns to the address of Peter interrupted by verses 18,19. Perfect passive indicative, the usual idiom in quoting scripture, stands written. Ps 69 is often quoted as Messianic in Matthew and John. {**His habitation**} (\h^ epaulis autou). Only here in the N.T., a country house, cottage, cabin. {**His office**} (\t^ n episkop^ n autou). Our word bishopric (*Authorized Version*) is from this word, office of bishop (\episcopos). Only that is not the idea here, but over-seership (\epi, skope^) or office as in 1Pe 2:12. It means to visit and to inspect, to look over. The ecclesiastical sense comes later (*1Ti 3:1*).

1:21 {**Must**} (\dei). Present necessity corresponding to the old necessity (\edei) about Judas (*verse 16*). This sentence in verses 21,22 begins with \dei. {**That**} (\h^ i). Locative case of the relative attracted to the case of the antecedent. {**Went in and went out**} (\eis^ lthen kai ex^ lthen). Constative aorist active. {**With us**} (\eph' h^ mas). {**Over us**}, the margin has it. But the full phrase would be \eph' h^ mas kai aph' h^ m^ n. He came to us and went from us (*Knowling*).

1:22 {**Beginning**} (\arxamenos). Aorist middle participle of \arch^, agreeing (*nominative*) with \ho kurios I^ sous (*the Lord Jesus*). The ministry of Jesus began with the ministry of John. Strictly speaking \arxamenos\ should be the accusative and agree with \martura\ (*witness*) in verse 22, but the construction is a

bit free. The ministry of Jesus began with the baptism of John and lasted until the Ascension. {**A witness with us of his resurrection**} (\martura t^s anastase“s autou sun h^{min}\). This Peter considers the essential thing in a successor to Judas. The one chosen should be a personal witness who can speak from his own experience of the ministry, resurrection, and ascension of the Lord Jesus. One can easily see that this qualification will soon put an end to those who bear such personal testimony.

1:23 {**They put forward two**} (\est^{san duo}\). First aorist active indicative (*transitive*) of \hist^{mi}\ (*not intransitive second aorist, though same form in the third person plural*). Somebody nominated two names, Justus and Matthias.

1:24 {**Show us the one whom thou hast chosen**} (\anadeixon hon exelex“\). First aorist active imperative of \anadeiknumi\, to show up, make plain. First aorist middle indicative second person singular of \ekleg“\, to pick out, choose, select. In this prayer they assume that God has made a choice. They only wish to know his will. They call God the {**heart-searcher**} or {**heart-knower**} (\kardiogn“sta\, *vocative singular*), a late word, here and Ac 15:8 only in the N.T. Modern physicians have delicate apparatus for studying the human heart.

1:25 {**Apostleship**} (\apostol^s\). Jesus had called the twelve apostles. An old word for sending away, then for a release, then the office and dignity of an apostle (*Ac 1:25; Ro 1:5; 1Co 9:2; Gal 2:8*). {**To his own place**} (\eis ton topon ton idion\). A bold and picturesque description of the destiny of Judas worthy of Dante's *_Inferno_*. There is no doubt in Peter's mind of the destiny of Judas nor of his own guilt. He made ready his own berth and went to it.

1:26 {**He was numbered**} (\sunkateps^{phisth}\). To the Jews the lot did not suggest gambling, but "the O.T. method of learning the will of Jehovah" (*Furneaux*). The two nominations made a decision necessary and they appealed to God in this way. This double compound \sunkataps^{phiz}“\ occurs here alone in the N.T. and elsewhere only in Plutarch (*_Them_*, 21) in the middle voice for condemning with others. \Sunps^{phiz}“\ occurs in the middle voice in Ac 19:19 for counting up money and also in Aristophanes. \Ps^{phiz}“\ with \dapanⁿ\ occurs in Lu 14:28 for counting the cost and in Re 13:18 for "counting" the number of the beast. The ancients used pebbles (\ps^{phoi}\) in voting, black for

condemning, white (***Re 2:17***) in acquitting. Here it is used in much the same sense as \katarithme“\ in verse 17.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Acts: Chapter 1*)

[\[Previous\]](#) [\[Next\]](#)

2:1 **{Was now come}** (\en t'“i sunpl^{rousthai}\). Luke's favourite idiom of \en\ with the articular present infinitive passive and the accusative of general reference, "in the being fulfilled completely (*perfective use of* \sun-\) as to the day of Pentecost." Common verb, but only in Luke in N.T. In literal sense of filling a boat in Lu 8:23, about days in Lu 9:51 as here. Whether the disciples expected the coming of the Holy Spirit on this day we do not know. Blass holds that the present tense shows that the day had not yet come. It is a Hebrew idiom (*Ex 7:25*) and Luke may mean that the day of Pentecost was not yet over, was still going on, though Hackett takes it for the interval (*fifty days*) between Passover and Pentecost. Apparently this day of Pentecost fell on the Jewish Sabbath (*our Saturday*). It was the feast of first fruits. **{All together in one place}** (\pantes homou epi to auto\). All together in the same place. Note \homou\ here (*correct text*), not \homothumadon\ as in 1:14, and so a bit of tautology.

2:2 **{Suddenly}** (\aphn[“]\). Old adverb, but in the N.T. only in Acts (2:2; 16:26; 28:6). Kin to \exaiphn^{^s}\ (*Ac 22:61*). **{A sound}** (\[^]chos\). Our \echo\. Old word, already in Lu 4:37 for rumour and Lu 21:25 for the roar of the sea. It was not wind, but a roar or reverberation "as of the rushing of a mighty wind" (\h[“]sper pheromen^{^s} pno^{^s} biaias\). This is not a strict translation nor is it the genitive absolute. It was "an echoing sound as of a mighty wind borne violently" (*or rushing along like the whirr of a tornado*). \Pno[^]\ (*wind*) is used here (*in the N.T. only here and 17:25 though old word*) probably because of the use of \pneuma\ in verse 4 of the Holy Spirit. In Joh 3:5-8 \pneuma\ occurs for both wind and Spirit. **{Filled}** (\epl^r“sen\). "As a bath is filled with water, that they might be baptized with the Holy Ghost, in fulfilment of Ac 1:5" (*Canon Cook*). **{They were sitting}** (\[^]san kath[^]menoi\). Periphrastic imperfect middle of \kath[^]mai\.

2:3 **{Parting asunder}** (\diamerizomenai\). Present middle (*or passive*) participle of \diameriz[“]\, old verb, to cleave asunder, to cut in pieces as a butcher does meat (*aorist passive in Lu*

11:17f.). So middle here would mean, parting themselves asunder or distributing themselves. The passive voice would be "being distributed." The middle is probably correct and means that "the fire-like appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that; so that a portion of it rested on each of those present" (**Hackett**). The idea is not that each tongue was cloven, but each separate tongue looked like fire, not real fire, but looking like (**h**"*sei*", *as if*) fire. The audible sign is followed by a visible one (**Knowing**). "Fire had always been, with the Jews, the symbol of the Divine presence (*cf. Ex 3:2; De 5:4*). No symbol could be more fitting to express the Spirit's purifying energy and refining energy" (**Furneaux**). The Baptist had predicted a baptizing by the Messiah in the Holy Spirit and in fire (**Mt 3:11**). **{It sat}** (**ekathisen**). Singular verb here, though plural ****"pth[^]san" with tongues (**gl**"*ssai*"). A tongue that looked like fire sat upon each one.

2:4 {With other tongues} (**heterais gl**"*ssais*"). Other than their native tongues. Each one began to speak in a language that he had not acquired and yet it was a real language and understood by those from various lands familiar with them. It was not jargon, but intelligible language. Jesus had said that the gospel was to go to all the nations and here the various tongues of earth were spoken. One might conclude that this was the way in which the message was to be carried to the nations, but future developments disprove it. This is a third miracle (**the sound, the tongues like fire, the untaught languages**). There is no blinking the fact that Luke so pictures them. One need not be surprised if this occasion marks the fulfilment of the Promise of the Father. But one is not to confound these miraculous signs with the Holy Spirit. They are merely proof that he has come to carry on the work of his dispensation. The gift of tongues came also on the house of Cornelius at Caesarea (**Ac 10:44-47; 11:15-17**), the disciples of John at Ephesus (**Ac 19:6**), the disciples at Corinth (**1Co 14:1-33**). It is possible that the gift appeared also at Samaria (**Ac 8:18**). But it was not a general or a permanent gift. Paul explains in 1Co 14:22 that "tongues" were a sign to unbelievers and were not to be exercised unless one was present who understood them and could translate them. This restriction disposes at once of the modern so-called tongues which are nothing but jargon and hysteria. It so happened that here on this occasion at Pentecost there were Jews from all parts of the

world, so that some one would understand one tongue and some another without an interpreter such as was needed at Corinth. The experience is identical in all four instances and they are not for edification or instruction, but for adoration and wonder and worship. {**As the Spirit gave them utterance**} (*\kath“s to pneuma edidou apophtheggesthai autois*). This is precisely what Paul claims in 1Co 12:10,28, but all the same without an interpreter the gift was not to be exercised (*1Co 14:6-19*). Paul had the gift of tongues, but refused to exercise it except as it would be understood. Note the imperfect tense here (*\edidou*). Perhaps they did not all speak at once, but one after another.

\Apophtheggesthai is a late verb (*LXX of prophesying, papyri*). Lucian uses it of the ring of a vessel when it strikes a reef. It is used of eager, elevated, impassioned utterance. In the N.T. only here, verse 14; 26:25. *\Apophthegm* is from this verb.

2:5 {**Were dwelling**} (*\^san katoikountes*). Periphrastic imperfect active indicative. Usually *\katoike“* means residence in a place (*4:16; 7:24; 9:22,32*) as in verse 14 (*Luke 13:4*). Perhaps some had come to Jerusalem to live while others were here only temporarily, for the same word occurs in verse 9 of those who dwell in Mesopotamia, etc. {**Devout**} (*\eulabeis*). Reverent (*\eu\, well, \lamban“\, to take*). See on *Lu 2:25* like Simeon waiting for the consolation of Israel or hoping to die and be buried in the Holy City and also *Ac 8:2*.

2:6 {**When this sound was heard**} (*\genomen^s t^s ph“n^s taut^s*). Genitive absolute with aorist middle participle. Note *\ph“n^* this time, not *\^cho* as in verse 1. *\Ph“n^* originally meant sound as of the wind (*Joh 3:8*) or an instrument (*1Co 14:7,8,10*), then voice of men. The meaning seems to be that the excited "other tongues" of verse 4 were so loud that the noise drew the crowd together. The house where the 120 were may have been (*Hackett*) on one of the avenues leading to the temple. {**Were confounded**} (*\sunechuth^*). First aorist passive indicative of *\sunche“* or *\sunchun“*, to pour together precisely like the Latin *_confundo_*, to confound. The Vulgate has it *_mente confusa est_*. It is an old verb, but in the N.T. only in Acts five times (*2:6; 9:22; 19:32; 21:27,31*). {**In his own language**} (*\t^i idi fi dialekt“i*). Locative case. Each one could understand his own language when he heard that. Every one that came heard somebody speaking in his native tongue.

2:7 {**Were amazed**} (*\existanto*). Imperfect middle of *\exist^mi*,

to stand out of themselves, wide-open astonishment. **{Marvelled}** (*\ethaumazon*). Imperfect active. The wonder grew and grew. **{Galileans}** (*\Galilaioi*). There were few followers of Jesus as yet from Jerusalem. The Galileans spoke a rude Aramaic (*Mr 14:70*) and probably crude Greek vernacular also. They were not strong on language and yet these are the very people who now show such remarkable linguistic powers. These people who have come together are all Jews and therefore know Aramaic and the vernacular *_Koin,_,* but there were various local tongues "wherein we were born" (*en hⁱ egennthmen*). An example is the Lycaonian (*Ac 14:11*). These Galilean Christians are now heard speaking these various local tongues. The lists in verses 9-11 are not linguistic, but geographical and merely illustrate how widespread the Dispersion (*\Diaspora*) of the Jews was as represented on this occasion. Jews were everywhere, these "Jews among the nations" (*Ac 21:21*). Page notes four main divisions here: **(1)** The Eastern or Babylonian, like the Parthians, Medes, Elamites, Mesopotamians. **(2)** The Syrian like Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia. **(3)** The Egyptian like Egypt, Libya, Cyrene. **(4)** The Roman. **{Jews and proselytes}** (*\pros^{lutoi}*). These last from *\proserchomai*, to come to, to join, Gentile converts to Judaism (*circumcision, baptism, sacrifice*). This proselyte baptism was immersion as is shown by I. Abrahams (*_Studies in Pharisaism and the Gospels_, p. 38*). Many remained uncircumcised and were called proselytes of the gate.

2:11 **{Cretes and Arabians}**. These two groups "seem to have been added to the list as an afterthought" (*Knowling*). Crete is an island to itself and Arabia was separate also though near Judea and full of Jews. The point is not that each one of these groups of Jews spoke a different language, but that wherever there was a local tongue they heard men speaking in it. **{We do hear them speaking}** (*akouomen lalountⁿ autⁿ*). Genitive case *\autⁿ* with *\akouⁿ* the participle *\lalountⁿ* agreeing with *\autⁿ*, a sort of participial idiom of indirect discourse (*Robertson, _Grammar_, pp. 1040ff.*). **{The mighty works}** (*ta megaleia*). Old adjective for magnificent. In LXX, but only here (*not genuine in Lu 1:49*) in the N.T. Cf. 2Pe 1:16 for *\megaleiot^s* (*majesty*).

2:12 **{Were perplexed}** (*di^{porounto}*). Imperfect middle of *\diaporeⁿ* (*\dia\, |a\ privative, \poros*) to be wholly at a

loss. Old verb, but in N.T. only in Luke and Acts. They continued amazed (*\existanto*) and puzzled. {**What meaneth this?**} (*\Ti thelei touto einai*). Literally, what does this wish to be?

2:13 {**Mocking**} (*\diachleuazontes*). Old verb, but only here in the N.T., though the simple verb (*without \dia*) in 17:32. *\Chleu^* means a joke. {**With new wine**} (*\gleukous*). Sweet wine, but intoxicating. Sweet wine kept a year was very intoxicating. Genitive case here after *\memest* "menoi eisin" (*periphrastic perfect passive indicative*), old verb *\mesto* "\, only here in the N.T. Tanked up with new wine, state of fulness.

2:14 {**Standing up with the eleven**} (*\statheis sun tois hendeka*). Took his stand with the eleven including Matthias, who also rose up with them, and spoke as their spokesman, a formal and impressive beginning. The Codex Bezae has "ten apostles." Luke is fond of this pictorial use of *\statheis* (*first aorist passive participle of \hist^mi*) as seen nowhere else in the N.T. (*Lu 18:11,40; 19:8; Ac 5:20; 17:22; 27:21*). {**Lifted up his voice**} (*\ep^ren t^ n ph^ n^ n autou*). This phrase only in Luke in the N.T. (*Lu 11:29; Ac 2:14; 14:11; 22:22*), but is common in the old writers. First aorist active indicative of *\epair* "\. The large crowd and the confusion of tongues demanded loud speaking. "This most solemn, earnest, yet sober speech" (*Bengel*). Codex Bezae adds "first" after "voice." Peter did it to win and hold attention. {**Give ear unto my words**} (*\en^tisasthe ta rh^mata mou*). Late verb in LXX and only here in the N.T. First aorist middle from *\en^tizomai* (*\en, ous\, ear*) to give ear to, receive into the ear. People's ears differ greatly, but in public speech they have to be reached through the ear. That puts an obligation on the speaker and also on the auditors who should sit where they can hear with the ears which they have, an obligation often overlooked.

2:15 {**As ye suppose**} (*\h^s humeis hupolambanete*). Note use of *\humeis* (*ye*) for decided emphasis. {**The third hour**} (*\h^ra trit^ *). Three o'clock in the day Jewish time, nine Roman. Drunkenness belongs to the night (*1Th 5:7*). It was a quick, common sense reply, and complete answer to their suspicion.

2:16 {**This is that which hath been spoken by the prophet Joel**} (*\touto estin to eir^menon dia tou proph^tou I^ l*). Positive interpretation of the supernatural phenomena in the light of the Messianic prophecy of Joe 2:28-32. Peter's mind is now opened

by the Holy Spirit to understand the Messianic prophecy and the fulfilment right before their eyes. Peter now has spiritual insight and moral courage. The **{power}** (*\dunamis*) of the Holy Spirit has come upon him as he proceeds to give the first interpretation of the life and work of Jesus Christ since his Ascension. It is also the first formal apology for Christianity to a public audience. Peter rises to the height of his powers in this remarkable sermon. Jesus had foretold that he would be a Rock and now he is no longer shale, but a solid force for aggressive Christianity. He follows here in verses 17-21 closely the LXX text of Joel and then applies the passage to the present emergency (**22-24**).

2:17 **{In the last days}** (*\en tais eschatais h^merais*). Joel does not have precisely these words, but he defines "those days" as being "the day of the Lord" (*cf. Isa 2:2; Mic 4:1*). **{I will pour forth}** (*\ekche*). Future active indicative of *\ekche*. This future like *\edomai* and *\piomai* is without tense sign, probably like the present in the futuristic sense (*Robertson, Grammar*, p. 354). Westcott and Hort put a different accent on the future, but the old Greek had no accent. The old Greek had *\ekcheus*. This verb means to pour out. **{Of my Spirit}** (*\apo tou pneumatos*). This use of *\apo* (*of*) is either because of the variety in the manifestations of the Spirit (*1Co 12*) or because the Spirit in his entirety remains with God (*Holtzmann, Wendt*). But the Hebrew has it: "I will pour out my Spirit" without the partitive idea in the LXX. **{And your daughters}** (*\kai hai thugateres h-m^n*). Anna is called a prophetess in Lu 2:36 and the daughters of Philip prophesy (*Ac 21:9*) and verse 18 (*handmaidens*). See also 1Co 11:5 (*\proph^tousa*). **{Visions}** (*\horaseis*). Late word for the more common *\horama*, both from *\hora*, to see. In Re 4:3 it means appearance, but in Re 9:17 as here an ecstatic revelation or vision. **{Dream dreams}** (*\enupniois enupniasth^sontai*). Shall dream with (*instrumental case*) dreams. First future passive of *\enupniaz* from *\enupnios* (*\en* and *\hupnos*, *in sleep*), a common late word. Only here in the N.T. (*this from Joel as all these verses 17-21 are*) and Jude 1:8. **{Yea and}** (*\kai ge*). Intensive particle *\ge* added to *\kai* (*and*), an emphatic addition (=Hebrew *_vegam_*). **{Servants}** (*\doulous*), **{handmaidens}** (*\doulas*). Slaves, actual slaves of men. The humblest classes will receive the Spirit of God (*cf. 1Co 1:26-31*). But the word "prophecy" here is not in the LXX (*or the Hebrew*).

2:19 **{Wonders}** (*\terata*). Apparently akin to the verb *\t^re^*“, to watch like a wonder in the sky, **{miracle}** (*\miraculum*), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with *\s^meia* (*signs*) as here and in verse 43. But **{signs}** (*\s^meia*) here is not in the LXX. See on Mt 11:20. In verse 22 all three words occur together: powers, wonders, signs (*\dunamesi, terasi, s^meiois*). **{As above}** (*\an^*“). This word is not in the LXX nor is "beneath" (*\kat^*“), both probably being added to make clearer the contrast between heaven and earth. **{Blood and fire and vapour of smoke}** (*\haima kai pur kai atmida kapnou*). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

2:20 **{Shall be turned}** (*\metastroph^setai*). Second future passive of *\metastreph^*“, common verb, but only three times in the N.T. (*Ac 2:20 from Joel; Jas 4:9; Ga 1:7*). These are the "wonders" or portents of verse 19. It is worth noting that Peter interprets these "portents" as fulfilled on the Day of Pentecost, though no such change of the sun into darkness or of the moon into blood is recorded. Clearly Peter does not interpret the symbolism of Joel in literal terms. This method of Peter may be of some service in the Book of Revelation where so many apocalyptic symbols occur as well as in the great Eschatological Discourse of Jesus in Mt 24,25. In Mt 24:6,29 Jesus had spoken of wars on earth and wonders in heaven. **{Before the day of the Lord come, that great and notable day}** (*\prin elthein h^meran kuriou t^ n megal^ n kai epiphan^ *). The use of *\prin* with the infinitive and the accusative of general reference is a regular Greek idiom. The use of the adjectives with the article is also good Greek, though the article is not here repeated as in 1:25. The Day of the Lord is a definite conception without the article. **{Notable}** (*\epiphan^ *) is the same root as epiphany (*\epiphaneia*) used of the Second Coming of Christ (*2Th 2:8; 1Ti 6:14; 2Ti 4:1; Tit 2:13*). It translates here the Hebrew word for "terrible." In the Epistles the Day of the Lord is applied (*Knowling*) to the Coming of Christ for judgment (*1Th 5:2; 1Co 1:8; 2Co 1:14; Php 1:10*).

2:21 **{Shall call on}** (*\epikales^tai*). First aorist middle subjunctive of *\epikale^*“, common verb, to call to, middle voice for oneself in need. Indefinite relative clause with *\ean* and so subjunctive, punctiliar idea, in any single case, and so aorist.

2:22 **{Hear these words}** (*\akousate tous logous toutous*). Do it now (*aorist tense*). With unerring aim Peter has found the solution for the phenomena. He has found the key to God's work on this day in his words through Joel. **{as ye yourselves know}** (*\kath“s autoi oidate*). Note *\autoi* for emphasis. Peter calls the audience to witness that his statements are true concerning "Jesus the Nazarene." He wrought his miracles by the power of God in the midst of these very people here present.

2:23 **{Him}** (*\touton*). "This one," resumptive and emphatic object of "did crucify and slay." **{Being delivered up}** (*\ekdoton*). Verbal adjective from *\ekdid“mi*, to give out or over. Old word, but here only in the N.T. Delivered up by Judas, Peter means. **{By the determinate counsel and foreknowledge of God}** (*\t“i h“rismen“i boul“i kai progn“s“i tou theou*). Instrumental case. Note both purpose (*\boul“*) and foreknowledge (*\progn“sis*) of God and "determined" (*\h“rismen“*, *perfect passive participle, state of completion*). God had willed the death of Jesus (*Joh 3:16*) and the death of Judas (*Ac 1:16*), but that fact did not absolve Judas from his responsibility and guilt (*Lu 22:22*). He acted as a free moral agent. **{By the hand}** (*\dia cheiros*). Luke is fond of these figures (*hand, face, etc.*) very much like the Hebrew though the vernacular of all languages uses them. **{Lawless men}** (*\anom“n*). Men without law, who recognize no law for their conduct, like men in high and low stations today who defy the laws of God and man. Old word, very common in the LXX. **{Ye did crucify}** (*\prosp“xantes*). First aorist active participle of *\prosp“gnumi*, rare compound word in Dio Cassius and here only in the N.T. One must supply *\t“i staur“i* and so it means "fastened to the cross," a graphic picture like Paul's "nailed to the cross" (*\pros“l“sas t“i staur“i*) in Col 2:14. **{Did slay}** (*\aneilate*). Second aorist active indicative with first aorist vowel *\a* instead of *\o* as is common in the *_Koin, _*. This verb *\anaire“*, to take up, is often used for kill as in Ac 12:2. Note Peter's boldness now under the power of the Holy Spirit. He charges the people to their faces with the death of Christ.

2:24 **{God raised up}** (*\ho theos anest“sen*). *_Est hoc summum orationis_* (*Blass*). Apparently this is the first public proclamation to others than believers of the fact of the Resurrection of Jesus. "At a time it was still possible to test the statement, to examine witnesses, to expose fraud, the Apostle openly proclaimed the Resurrection as a fact, needing no

evidence, but known to his hearers" (*Furneaux*). {**The pangs of death**} (\tas “*dinas tou thanatou*\). Codex Bezae has "Hades" instead of death. The LXX has \“dinas thanatou\ in Ps 18:4, but the Hebrew original means "snares" or "traps" or "cords" of death where sheol and death are personified as hunters laying snares for prey. How Peter or Luke came to use the old Greek word \“dinas\ (*birth pangs*) we do not know. Early Christian writers interpreted the Resurrection of Christ as a birth out of death. "Loosing" (*lusas*\) suits better the notion of "snares" held a prisoner by death, but birth pangs do bring deliverance to the mother also. {**Because**} (*kathoti*\). This old conjunction (*kata, hoti*\) occurs in the N.T. only in Luke's writings. {**That he should be holden**} (*krateisthai auton*\). Infinitive present passive with accusative of general reference and subject of \^n adunaton\. The figure goes with "loosed" (*lusas*\) above.

2:25 {**Concerning him**} (*eis auton*\). Peter interprets Ps 16:8-11 as written by David and with reference to the Messiah. There is but one speaker in this Psalm and both Peter here and Paul in Ac 13:36 make it the Messiah. David is giving his own experience which is typical of the Messiah (*Knowling*). {**I beheld**} (*proora*“*m*^n\). Imperfect middle without augment of \proora“, common verb, but only twice in the N.T., to see beforehand (*Ac 21:29*) or to see right before one as here. This idea of \pro- is made plainer by "before my face" (*en*“*pion mou*\). {**On my right hand**} (*ek dexi*“*n mou*\). The Lord Jehovah like a defender or advocate stands at David's right hand as in trials in court (*Ps 109:31*). {**That**} (*hina*\) here is almost result. {**Moved**} (*saleuth*“\). First aorist passive subjunctive of \saleu“, to shake like an earthquake.

2:26 {**Was glad**} (\^*uphranth*^). First aorist (*timeless here like the Hebrew perfect*) passive indicative of \euphrain“\ (*cf. Lu 15:32*). Timeless also is "rejoiced" (\^*galliasato*\). {**Shall dwell**} (*katask*^n“*sei*\). Shall tabernacle, pitch a tent, make one's abode (*cf. Mt 13:32*). See on ^Mt 8:20 about \katask^n“*seis*\ (*nests*) {**In hope**} (*ep' elpidi*\). On hope, the hope of the resurrection.

2:27 {**In Hades**} (*eis Hfid*^n\). Hades is the unseen world, Hebrew Sheol, but here it is viewed as death itself "considered as a rapacious destroyer" (*Hackett*). It does not mean the place of punishment, though both heaven and the place of torment are in Hades (*Lu 16:23*). "Death and Hades are strictly parallel terms:

he who is dead is in Hades" (*Page*). The use of \eis\ here=*en*\ is common enough. The Textus Receptus here reads \eis Hfidou\ (*genitive case*) like the Attic idiom with \domon\ (*abode*) understood. "Hades" in English is not translation, but transliteration. The phrase in the Apostles' Creed, "descended into hell" is from this passage in Acts (*Hades, not Gehenna*). The English word "hell" is Anglo-Saxon from \helan\, to hide, and was used in the Authorized Version to translate both Hades as here and Gehenna as in Mt 5:22. {**Thy Holy One**} (\ton hosion sou\). Peter applies these words to the Messiah. {**Corruption**} (\diaphthoran\). The word can mean destruction or putrefaction from \diaphtheir"\, old word, but in N.T. only here and Ac 13:34-37. The Hebrew word in Ps 16 can mean also the pit or the deep.

2:28 {**The ways of life**} (\hodous z""s\). Though dead God will show him the ways back to life.

2:29 {**I may say**} (\exon eipein\). Supply \estin\ before \exon\, periphrastic present indicative of \exeimi\, to allow, permit. The Authorized Version has "Let me speak," supplying \esto\ present imperative. {**Freely**} (\meta parr^sias\). Telling it all (\pan, rh^sia\ from \eipon\, to speak), with fulness, with boldness. Luke is fond of the phrase (*as in 4:13*). It is a new start for Simon Peter, full of boldness and courage. {**The patriarch**} (\tou patriarchou\). Transliteration of the word, from \patria\, family, and \arch"\, to rule, the founder of a family. Late word in LXX. Used of Abraham (*Heb 7:4*), of the twelve sons of Jacob as founders of the several tribes (*Ac 7:8*), and here of David as head of the family from whom the Messiah comes. {**Was buried**} (\etaph^). Second aorist passive indicative of \thapt"\. His tomb was on Mt. Zion where most of the kings were buried. The tomb was said to have fallen into ruins in the time of the Emperor Hadrian. Josephus (*_Ant_. XVI. 7, 1*) attributes most of the misfortunes of Herod's family to the fact that he tried to rifle the tomb of David.

2:31 {**Foreseeing**} (\proid^"n\). Second aorist active participle. Did it as a prophet. {**Of the Christ**} (\tou Christou\). Of the Messiah. See under verse 32. This is a definite statement by Peter that David knew that in Ps 16 he was describing the resurrection of the Messiah.

2:32 {**This Jesus**} (\touton ton I^soun\). Many of the name

"Jesus," but he means the one already called "the Nazarene" (*verse 22*) and foretold as the Messiah in Ps 16 and raised from the dead by God in proof that he is the Messiah (*2:24,32*), "this Jesus whom ye crucified" (*verse 36*). Other terms used of him in the Acts are the Messiah, *verse 31*, the one whom God "anointed" (*Ac 10:38*), as in Joh 1:41, Jesus Christ (*9:34*). In 2:36 God made this Jesus Messiah, in 3:20 the Messiah Jesus, in 17:3 Jesus is the Messiah, in 18:5 the Messiah is Jesus, in 24:24 Christ Jesus. {**Whereof**} (*\hou*). Or "of whom." Either makes sense and both are true. Peter claims the whole 120 as personal witnesses to the fact of the Resurrection of Jesus from the dead and they are all present as Peter calls them to witness on the point. In Galilee over 500 had seen the Risen Christ at one time (*1Co 15:6*) most of whom were still living when Paul wrote. Thus the direct evidence for the resurrection of Jesus piles up in cumulative force.

2:33 {**By the right hand of God**} (*\t^i dexifi tou theou*). This translation makes it the instrumental case. The margin has it "at" instead of "by," that is the locative case. And it will make sense in the true dative case, "to the right hand of God." These three cases came to have the same form in Greek. Ro 8:24 furnishes another illustration of like ambiguity (*\t^i elpidi*), saved by hope, in hope, or for hope. Usually it is quite easy to tell the case when the form is identical. {**Exalted**} (*\hups"theis*). First aorist passive participle of *\hupso"*, to lift up. Here both the literal and tropical sense occurs. Cf. Joh 12:32. {**The promise of the Holy Spirit**} (*\t^n epaggelian tou pneumatou tou hagiou*). The promise mentioned in 1:4 and now come true, consisting in the Holy Spirit "from the Father" (*\para tou patros*), sent by the Father and by the Son (*Joh 15:26; 16:7*). See also Ga 3:14. {**He hath poured forth**} (*\execheen*). Aorist active indicative of *\ekche"* the verb used by Joel and quoted by Peter already in verses 17,18. Jesus has fulfilled his promise. {**This which ye see and hear**} (*\touto ho humeis kai blepete kai akouete*). This includes the sound like the rushing wind, the tongues like fire on each of them, the different languages spoken by the 120. "The proof was before their eyes in this new energy from heaven" (*Furneaux*), a culminating demonstration that Jesus was the Messiah.

2:34 {**Ascended not**} (*\ou--aneb^*). It is more emphatic than that: For not David ascended into the heavens. Peter quotes Ps 110:1

as proof. No passage in the O.T. is so constantly quoted as Messianic as this. "St. Peter does not demand belief upon his own assertion, but he again appeals to the Scriptures, and to words which could not have received a fulfilment in the case of David" (**Knowing**). {**Sit thou**} (\kathou\). Late _Koin,_ form for earlier \kath^so\, present middle imperative second singular of \kath^mai\.

2:35 {**Till I make**} (\he"s an th"). Second aorist active subjunctive of \tith^mi\ with \an\ after \he"s\ for the future, a common Greek idiom. This dominion of Christ as Mediator will last till the plan of the kingdom is carried out (**1Co 15:23-28**).

Complete subjugation will come, perhaps referring to the custom of victorious kings placing their feet upon the necks of their enemies (**Jos 10:24**). {**Therefore assuredly**} (\Asphal"s oun\). Assuredly therefore, without any slip or trip (\asphal^s\ **from a\ privative and sphall**", to trip, to slip. **Peter draws a powerfully pungent conclusion by the use of the adverb \asphal"s\ and the inferential conjunction \oun\.**) Peter's closing sentence drives home the point of his sermon: "This very Jesus whom ye crucified (**note \humeis\, strongly emphatic {ye}**), him God made both Lord and Messiah" (\kai kurion kai Christon\), as David foretold in Ps 110 and as the events of this day have confirmed. The critics are disturbed over how Luke could have gotten the substance of this masterful address spoken on the spur of the moment with passion and power. They even say that Luke composed it for Peter and put the words in his mouth. If so, he made a good job of it. But Peter could have written out the notes of the address afterwards. Luke had plenty of chances to get hold of it from Peter or from others.

2:37 {**They were pricked in their heart**} (\katenug^san t^n kardian\). Second aorist indicative of \katanuss", a rare verb (**LXX**) to pierce, to sting sharply, to stun, to smite. Homer used it of horses dinting the earth with their hoofs. The substantive \katanuxis\ occurs in Ro 11:8. Here only in the N.T. It is followed here by the accusative of the part affected, the heart. {**What shall we do?**} (\Ti poi^s"men\). Deliberative subjunctive first aorist active. The sermon went home, they felt the sting of Peter's words, compunction (\compungo\). Codex Bezae adds: "Show us."

2:38 {**Repent ye**} (\metano^sate\). First aorist (**ingressive**) active imperative. Change your mind and your life. Turn right

about and do it now. You crucified this Jesus. Now crown him in your hearts as Lord and Christ. This first. **{And be baptized every one of you}** (*\kai baptisthēte hekastos hēmōn*). Rather, "And let each one of you be baptized." Change of number from plural to singular and of person from second to third. This change marks a break in the thought here that the English translation does not preserve. The first thing to do is make a radical and complete change of heart and life. Then let each one be baptized after this change has taken place, and the act of baptism be performed "in the name of Jesus Christ" (*\en tōi onomati Iēsou Christou*). In accordance with the command of Jesus in Mt 28:19 (*\eis to onoma*). No distinction is to be insisted on between *\eis to onoma* and *\en tōi onomati* with *\baptizēte* since *\eis* and *\en* are really the same word in origin. In Ac 10:48 *\en tōi onomati Iēsou Christou* occurs, but *\eis* to *\onoma* in 8:16; 19:5. The use of *\onoma* means in the name or with the authority of one as *\eis onoma prophētou* (**Mt 10:41**) as a prophet, in the name of a prophet. In the Acts the full name of the Trinity does not occur in baptism as in Mt 28:19, but this does not show that it was not used. The name of Jesus Christ is the distinctive one in Christian baptism and really involves the Father and the Spirit. See on Mt 28:19 for discussion of this point. "Luke does not give the form of words used in baptism by the Apostles, but merely states the fact that they baptized those who acknowledged Jesus as Messiah or as Lord" (**Page**). **{Unto the remission of your sins}** (*\eis aphesin tōn hamartiōn hēmōn*). This phrase is the subject of endless controversy as men look at it from the standpoint of sacramental or of evangelical theology. In themselves the words can express aim or purpose for that use of *\eis* does exist as in 1Co 2:7 *\eis doxan hēmōn* (**for our glory**). But then another usage exists which is just as good Greek as the use of *\eis* for aim or purpose. It is seen in Mt 10:41 in three examples *\eis onoma prophētou, dikaiou, mathētou* where it cannot be purpose or aim, but rather the basis or ground, on the basis of the name of prophet, righteous man, disciple, because one is, etc. It is seen again in Mt 12:41 about the preaching of Jonah (*\eis to kērugma Iēna*). They repented because of (**or at**) the preaching of Jonah. The illustrations of both usages are numerous in the N.T. and the Koin. generally (**Robertson, Grammar, p. 592**). One will decide the use here according as he believes that baptism is essential to the remission of sins or not. My view is decidedly against the idea that Peter, Paul, or any one in the New Testament taught baptism

as essential to the remission of sins or the means of securing such remission. So I understand Peter to be urging baptism on each of them who had already turned (*repented*) and for it to be done in the name of Jesus Christ on the basis of the forgiveness of sins which they had already received. **{The gift of the Holy Ghost}** (*\t^n d^rean tou hagiou pneumatos*). The gift consists (*Ac 8:17*) in the Holy Spirit (*genitive of identification*).

2:39 **{The promise}** (*\h^ epaggelia*). The promise made by Jesus (*1:4*) and foretold by Joel (*verse 18*). **{To you}** (*\humin*). You Jews. To your descendants, sons and daughters of verse 17. **{To all that are afar off}** (*\pfsin tois eis makran*.) The horizon widens and includes the Gentiles. Those "afar off" from the Jews were the heathen (*Isa 49:1; 57:19; Eph 2:13,17*). The rabbis so used it. **{Shall call}** (*\an proskales^tai*). First aorist middle subjunctive with *\an* in an indefinite relative clause, a perfectly regular construction. The Lord God calls men of every nation anywhere whether Jews or Gentiles. It may be doubted how clearly Peter grasped the significance of these words for he will have trouble over this very matter on the housetop in Joppa and in Caesarea, but he will see before long the full sweep of the great truth that he here proclaims under the impulse of the Holy Spirit. It was a great moment that Peter here reaches.

2:40 **{With many other words}** (*\heterois logois pleiosin*). Instrumental case. Not necessarily "different" (*\heterois*), but "further," showing that Luke does not pretend to give all that Peter said. This idea is also brought out clearly by *\pleiosin* ("*more,*" *not "many"*), more than these given by Luke. **{He testified}** (*\diemarturato*). First aorist middle of *\diamarturomai*, old verb, to make solemn attestation or call to witness (*perfective use of \dia*), while *\marture^a* is to bear witness. Page insists that here it should be translated "protested solemnly" to the Jews as it seems to mean in Lu 16:28; Ac 20:23; 1Ti 5:21; 2Ti 2:14; 4:1. **{And exhorted}** (*\kai parekalei*). Imperfect active, kept on exhorting. **{Save yourselves}** (*\s^th^te*). First aorist passive of *\s^z^a*. Literally, Be ye saved. **{Crooked}** (*\skolias*). Old word, opposite of *\orthos*, straight. *_Pravus_* the opposite of *_rectus_*, a perversity for turning off from the truth. Cf. Lu 9:41; Php 2:15.

2:41 **{They then}** (*\Hoi men oun*). A common phrase in Acts either without antithesis as in 1:6; 5:41; 8:4,25; 9:31; 11:19; 16:5;

or with it as here, 8:25; 13:4; 14:3; 17:17; 23:31; 25:4. \Oun\ connects with what precedes as the result of Peter's sermon while \men\ points forward to what is to follow. **{Were baptized}** (*ebaptisth^san*\). First aorist passive indicative, constative aorist. Note that only those who had already received the word and were converted were baptized. **{There were added}** (*proseteth^san*\). First aorist passive indicative of \prostith^mi\, old verb to add, to join to. Luke means that the 3,000 were added to the 120 already enlisted. It is not stated they were all baptized by Peter or the twelve or all on the same day, though that is the natural implication of the language. The numerous pools in Jerusalem afforded ample opportunity for such wholesale baptizing and Hackett notes that the habit of orientals would place no obstacle in the way of the use of the public reservoirs. Furneaux warns us that all the 3,000 may not have been genuine converts and that many of them were pilgrims at the passover who returned home. **{Souls}** (*psuchai*\). Persons as in verse 43.

2:42 **{They continued steadfastly}** (*^san proskarturountes*\). Periphrastic active imperfect of \proskarture“\ as in Ac 1:14 (*same participle in verse 46*). **{Fellowship}** (*koin“nifi*\). Old word from \koin“nos\ (*partner, sharer in common interest*) and this from \koinos\ what is common to all. This partnership involves participation in, as the blood of Christ (*Php 2:1*) or co-operation in the work of the gospel (*Php 1:5*) or contribution for those in need (*2Co 8:4; 9:13*). Hence there is wide diversity of opinion concerning the precise meaning of \koin“nia\ in this verse. It may refer to the distribution of funds in verse 44 or to the oneness of spirit in the community of believers or to the Lord's Supper (*as in 1Co 10:16*) in the sense of communion or to the fellowship in the common meals or \agapae\ (*love-feasts*). **{The breaking of bread}** (*t^i klasei tou artou*\). The word \klasis\ is an old word, but used only by Luke in the N.T. (*Lu 24:35; Ac 2:42*), though the verb \kla“\ occurs in other parts of the N.T. as in verse 46. The problem here is whether Luke refers to the ordinary meal as in Lu 24:35 or to the Lord's Supper. The same verb \kla“\ is used of breaking bread at the ordinary meal (*Lu 24:30*) or the Lord's Supper (*Lu 22:19*). It is generally supposed that the early disciples attached so much significance to the breaking of bread at the ordinary meals, more than our saying grace, that they followed the meal with the Lord's Supper at first, a combination called

\agapai\ or love-feasts. "There can be no doubt that the Eucharist at this period was preceded uniformly by a common repast, as was the case when the ordinance was instituted" (**Hackett**). This led to some abuses as in 1Co 11:20. Hence it is possible that what is referred to here is the Lord's Supper following the ordinary meal. "To simply explain \tⁱ klasei tou artou\ as='The Holy Communion' is to pervert the plain meaning of words, and to mar the picture of family life, which the text places before us as the ideal of the early believers" (**Page**). But in Ac 20:7 they seem to have come together especially for the observance of the Lord's Supper. Perhaps there is no way to settle the point conclusively here. {**The prayers**} (\tais proseuchais\). Services where they prayed as in 1:14, in the temple (**Ac 3:1**), in their homes (**4:23**).

2:43 {**Came**} (\egineto\). Imperfect middle, kept on coming. {**Were done**} (\egineto\). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on \pari passu\, the more wonders the more fear.

2:44 {**Were together**} (\^{san epi to auto}\). Some MSS. \^{san kai}\ (**were and**). But they were together in the same place as in 2:1. {**And had**} (\kai eichon\). Imperfect active, kept on having, a habit in the present emergency. {**Common**} (\koina\). It was not actual communism, but they held all their property ready for use for the common good as it was needed (**4:32**). This situation appears nowhere else except in Jerusalem and was evidently due to special conditions there which did not survive permanently. Later Paul will take a special collection for the poor saints in Jerusalem.

2:45 {**Sold**} (\epipraskon\). Imperfect active, a habit or custom from time to time. Old and common verb, \piprask“. {**Parted**} (\diemerizon\). Imperfect again of \diameriz“, old verb for dividing or distributing between (\dia\) people. {**According as any man had need**} (\kathoti an tis chreian eichen\). Regular Greek idiom for comparative clause with \an\ and imperfect indicative corresponding precisely with the three preceding imperfects (**Robertson, _Grammar_, p. 967**).

2:46 {**With one accord in the temple**} (\homothumadon en tⁱ hierⁱ\). See on 1:14 for \homothumadon\. They were still worshipping in the temple for no breach had yet come between Christians and Jews. Daily they were here and daily breaking

bread at home (*\kat' oikon*) which looks like the regular meal. **{They did take their food}** (*\metelambanon troph^s*). Imperfect tense again and clearly referring to the regular meals at home. Does it refer also to the possible *\agapai* or to the Lord's Supper afterwards as they had common meals "from house to house" (*\kat' oikon*)? We know there were local churches in the homes where they had "worship rooms," the church in the house. At any rate it was "with singleness" (*\aphelot^ti*) of heart. The word occurs only here in the N.T., though a late *_Koin,_* word (*papyri*). It comes from *\aphel^s*, free from rock (*\phelleus\ is stony ground*), smooth. The old form was *\apheleia*.

2:47 **{Having favor}** (*\echontes charin*). Cf. Lu 2:52 of the Boy Jesus. **{Added}** (*\prosetitheî*). Imperfect active, kept on adding. If the Lord only always "added" those who join our churches. Note verse 41 where same verb is used of the 3,000. **{To them}** (*\epi to auto*). Literally, "together." Why not leave it so? "To the church" (*\t^i ekkl^sifi*) is not genuine. Codex Bezae has "in the church." **{Those that were being saved}** (*\tous s^zomenous*). Present passive participle. Probably for repetition like the imperfect *\prosetitheî*. Better translate it "those saved from time to time." It was a continuous revival, day by day. *\S^z^* like *\s^t^ria* is used for "save" in three senses (*beginning, process, conclusion*), but here repetition is clearly the point of the present tense.

[\[Previous\]](#) [\[Next\]](#)

3:1 {**Were going up**} (*anebainon*\). Descriptive imperfect active. They were ascending the terraces to the temple courts. {**The ninth**} (*tⁿ enatⁿ*\). Our three o'clock in the afternoon, the time of the evening sacrifice. Peter and John like Paul later kept up the Jewish worship, but not as a means of sacramental redemption. There were three hours of prayer (*third, sixth, ninth*).

3:2 {**Was carried**} (*ebastazeto*\). Imperfect passive, picturing the process as in verse 1. {**Laid daily**} (*etithoun kath' h^hmeran*\). Imperfect again describing their custom with this man. {**Beautiful**} (*H^hraian*\). This gate is not so called elsewhere. It may have been the Gate of Nicanor on the east side looking towards Kidron described by Josephus (*_Ant_*. *XV. 11, 3*; *_War_* *V. 5, 3*) as composed chiefly of Corinthian brass and very magnificent.

3:3 {**Asked**} (*r^htf*\). Began to ask, inchoative imperfect. It was his chance.

3:4 {**Fastening his eyes**} (*atenisas*\). First aorist (*ingressive*) active participle of *ateniz*\. For this verb see on Lu 4:20; Ac 1:10. Peter fixed his eyes on the beggar and invited him to look (*blepson*\) on them.

3:5 {**Gave heed unto them**} (*epeichen autois*\). Imperfect active of *epech*\, to hold to. For the idiom with \ton noun\ understood see 7:14; 1Ti 4:16. He held his eyes right on Peter and John with great eagerness "expecting to receive something" (*prosdok^hti labein*\). He took Peter's invitation as a promise of a large gift.

3:6 {**In the name**} (*en t^hi onomati*\). The healing power is in that name (*Page*) and Peter says so. Cf. Lu 9:49; 10:17; Ac 4:7,10; 19:27; 16:18. {**Walk**} (*peripatei*\). Present imperative, inchoative idea, begin to walk and then go on walking. But the beggar does not budge. He knows that he cannot walk.

3:7 {**Took him by the right hand**} (*piasas auton t^hs dexifs*

cheiros\). Doric form \piaz“\ for \piez“\. Genitive of the part affected. Peter had to pull him up on his feet before he would try to walk.

3:8 **{Leaping up}** (\exallomenos\). Present middle participle, leaping out repeatedly after Peter pulled him up. Only here in the N.T. **{He stood}** (\est^\. Second aorist active. **{Walked}** (\periepatei\). Went on walking, imperfect active. He came into the temple repeating these new exercises (*walking, leaping, praising God*).

3:10 **{They took knowledge of him}** (\epegin“skon\). Imperfect active, inchoative, began to perceive. **{Were filled}** (\epl^sth^san\). Effective first aorist passive. **{At that which had happened}** (\t“i sumbeb^koti\). Perfect active participle of \sumbain“\.

3:11 The Codex Bezae adds "as Peter and John went out." **{As he held}** (\kratountos autou\). Genitive absolute of \krate“\, to hold fast, with accusative rather than genitive to get hold of (*Ac 27:13*). Old and common verb from \kratos\ (*strength, force*). Perhaps out of gratitude and partly from fear (*Lu 8:38*). **{In the porch that is called Solomon's}** (\epi t^i stofi t^i kaloumen^i Solom“ntos\). The adjective Stoic (\stoikos\) is from this word \stoa\ (*porch*). It was on the east side of the court of the Gentiles (*Josephus, _Ant_. XX. 9, 7*) and was so called because it was built on a remnant of the foundations of the ancient temple. Jesus had once taught here (*Joh 10:23*). **{Greatly wondering}** (\ekthamboi\). Wondering out of (\ek\ measure, already filled with wonder (\thambous\, *verse 10*). Late adjective. Construction according to sense (*plural, though laos\ singular*) as in 5:16; 6:7; 11:1, etc.

3:12 **{Answered}** (\apekrinato\). First aorist middle indicative. The people looked their amazement and Peter answered that. **{Ye men of Israel}** (\Andres Isra^leitai\). Covenant name and so conciliatory, the stock of Israel (*Php 3:5*). **{At this man}** (\epi tout“i\). Probably so, though it could be "at this thing." **{Fasten you your eyes}** (\atenizete\). The very verb used about Peter in verse 4. **{On us}** (\h^min\). Dative case, emphatic proleptical position before \ti atenizete\. **{On us why do ye fasten your eyes? As though}** (\h“s\). \H“s\ with the participle gives the alleged reason, not always the true one. **{Power}** (\dunamei\). Instrumental case, _causa effectiva_. **{Godliness}**

(\eusebeifi\). _Causa meritoria_. {**Had made**} (\pepoi`kosin\). Perfect active participle of \poie`\ . {**To walk**} (\tou peripatein\). Articular infinitive in the genitive case of result, purpose easily shading off into result (*ecbatic infinitive*) as here as is true also of \hina\.

3:13 {**His servant Jesus**} (\ton paida I`soun\). This phrase occurs in Isa 42:1; 52:13 about the Messiah except the name "Jesus" which Peter adds, the first part of the quotation is from Ex 3:6; 5:30. The LXX translated the Hebrew _ebhedh_ by \pais\, the servant of Jehovah being a Messianic designation. But the phrase "servant of God" (\pais theou\) is applied also to Israel (*Lu 1:54*) and to David (*Lu 1:69; Ac 4:25*). Paul terms himself \doulos theou\ (*Tit 1:1*). \Pais\ is just child (*boy or girl*), and it was also used of a slave (*Mt 8:6,8,13*). But it is not here \huios\ (*son*) that Peter uses, but \pais\ . Luke quotes Peter as using it again in this Messianic sense in Ac 3:26; 4:27,30. {**Whom ye delivered up**} (\hon humeis men pared`kate\). Note emphatic use of \humeis\ (*ye*). No \de\ to correspond to \men\ . First aorist active (\k\ *aorist*) plural indicative of \paradid`mi\ (*usual form \paredote\ , second aorist*). {**When he**} (\ekeinou\). Emphatic pronoun, that one, in contrast with "ye" (\humeis\), genitive absolute with \krinantos\, here the nearest word (*Pilate*), the latter.

3:14 {**But ye**} (\humeis de\). In contrast with Pilate (\ekeinou\). {**Murderer**} (\andra phonea\). A man a murderer. In contrast with "the Holy and Righteous One." {**To be granted**} (\charisth`nai\). As a favour (\charis\). First aorist passive infinitive of \charizomai\; So also 25:11; 27:24.

3:15 {**But the Prince of life ye killed**} (\ton de arch`gon t`s z`^s apekteinate\). "The magnificent antithesis" (*Bengel*) Peter here draws between their asking for a murderer and killing the Prince (*or Author*) of life. Peter pictures Jesus as the source of all life as is done in Joh 1:1-18; Col 1:14-20; Heb 1:2f. \Arch`gos\ (\arch^, *beginning*, \ag`^, *to lead*) is an adjective "furnishing the first cause or occasion" in Euripides, Plato. Thence substantive, the originator, the leader, the pioneer as of Jesus both Beginner and Finisher (*Heb 12:2*). See also Heb 2:10; Ac 5:31 where it is applied to Jesus as "Prince and Saviour." But God raised him from the dead in contrast to what they had done. {**Whereof we are witnesses**} (\hou h`meis martures esmen\). Of which fact (*the resurrection*) or of whom as risen,

\hou\ having the same form in the genitive singular for masculine or neuter. Peter had boldly claimed that all the 120 have seen the Risen Christ. There is no denial of that claim.

3:16 **{By faith in his name}** (\tⁱ pistei tou onomatos autou\). Instrumental case of \pistei\ (*Aleph and B do not have* \epi\) and objective genitive of \onomatos\. **{His name}** (\to onoma autou\). Repeats the word name to make the point clear. Cf. verse 6 where Peter uses "the name of Jesus Christ of Nazareth" when he healed the man. **{Made strong}** (\estere"sen\). Same verb used in verse 7 (*and 16:5*). Nowhere else in the N.T. Old verb from \stereos\, firm, solid. **{Through him}** (\di' autou\). Through Jesus, the object of faith and the source of it. **{Perfect soundness}** (\holokl^{rian}\). Perfect in all its parts, complete, whole (*from* \holos\, *whole*, \kl^{ros}\, *allotment*). Late word (*Plutarch*) once in LXX (*Isa 1:6*) and here alone in the N.T., but adjective \holokl^{ros}\, old and common (*Jas 1:4; 1Th 5:23*).

3:17 **{And now}** (\kai nun\). Luke is fond of these particles of transition (*7:34; 10:5; 20:25; 22:16*) and also \kai ta nun\ (*4:29; 5:38; 22:32; 27:22*), and even \kai nun idou\ (*13:11; 20:22*). **{I wot}** (\oida\). Old English for "I know." **{In ignorance}** (\kata agnoian\). This use of \kata\ occurs in the _Koin,_. See also Phm 1:14. One may see Lu 23:34 for the words of the Saviour on the Cross. "They had sinned, but their sin was not of so deep a dye that it could not have been still more heinous" (*Hackett*). If they had known what they were doing, they would not knowingly have crucified the Messiah (*1Co 2:8*).

3:18 **{Foreshewed}** (\prokat^{ggeilen}\). First aorist active indicative of \prokataggell"\, late compound to announce fully beforehand. Only twice in the N.T. in the critical text (*Ac 3:18; 7:52*). **{That his Christ should suffer}** (\pathein ton *Christon autou*\). Accusative of general reference with the aorist active infinitive (\pathein\ of \pasch"\) in indirect discourse (*predictive purpose of God*). Their crime, though real, was carrying out God's purpose (*2:23; Joh 3:16*). See the same idea in Ac 17:3; 26:23. This "immense paradox" (*Page*) was a stumbling block to these Jews as it is yet (*1Co 1:23*). Peter discusses the sufferings of Christ in 1Pe 4:13; 5:1.

3:19 **{Repent therefore}** (\metano^{sate oun}\). Peter repeats to this new crowd the command made in Ac 2:38 which see. God's purpose and patience call for instant change of attitude on their

part. Their guilt does not shut them out if they will turn. {**And turn again**} (*\kai epistrepseate*). Definitely turn to God in conduct as well as in mind. {**That your sins may be blotted out**} (*\pros to exaliphth^nai hum^nas hamartias*). Articular infinitive (*first aorist passive of \exaleiph^{\, to wipe out, rub off, erase, smear out, old verb, but in the N.T. only here and Col 2:14}*) with the accusative of general reference and with \pros\ and the accusative to express purpose. {**That so**} (*\hop^s an*). Final particle with \an\ and the aorist active subjunctive \elth^sin\ (*come*) and not "when" as the Authorized Version has it. Some editors put this clause in verse 20 (*Westcott and Hort, for instance*). {**Seasons of refreshing**} (*\kairoi anapsuxe^s*). The word \anapsuxis\ (*from \anapsuch^{\, to cool again or refresh, 2Ti 1:16}*) is a late word (*LXX*) and occurs here alone in the N.T. Surely repentance will bring "seasons of refreshing from the presence of the Lord."

3:20 {**And that he may send the Christ who hath been appointed for you, even Jesus**} (*\kai aposteil^i ton prokecheirismenon humin Christon I^soun*). First aorist active subjunctive with \hop^s an\ as in 15:17 and Lu 2:35. There is little real difference in idea between \hop^s an\ and \hina an\. There is a conditional element in all purpose clauses. The reference is naturally to the second coming of Christ as verse 21 shows. Knowling admits "that there is a spiritual presence of the enthroned Jesus which believers enjoy as a foretaste of the visible and glorious Presence of the \Parousia\." Jesus did promise to be with the disciples all the days (*Mt 28:20*), and certainly repentance with accompanying seasons of refreshing help get the world ready for the coming of the King. The word \prokecheirismenon\ (*perfect passive participle of \procheiriz^{\, from \procheiros\, at hand, to take into one's hands, to choose}*) is the correct text here, not \prokek^rugmenon\. In the N.T. only here and Ac 22:14; 26:16. It is not "Jesus Christ" here nor "Christ Jesus," but "the Messiah, Jesus," identifying Jesus with the Messiah. See the Second Epiphany of Jesus foretold also in 1Ti 6:15 and the First Epiphany described in 1Pe 1:20.

3:21 {**Restoration**} (*\apokatastase^s*). Double compound (*\apo, kata, hist^mi*), here only in the N.T., though common in late writers. In papyri and inscriptions for repairs to temples and this phrase occurs in Jewish apocalyptic writings, something like the new heaven and the new earth of Re 21:1. Paul has a

mystical allusion also to the agony of nature in Ro 8:20-22. The verb \apokathistēmi\ is used by Jesus of the spiritual and moral restoration wrought by the Baptist as Elijah (*Mt 17:11; Mr 9:12*) and by the disciples to Jesus in Ac 1:6. Josephus uses the word of the return from captivity and Philo of the restitution of inheritances in the year of jubilee. As a technical medical term it means complete restoration to health. See a like idea in \palingenesia\ (*renewal, new birth*) in Mt 19:28; Tit 3:5. This universalism of Peter will be clearer to him after Joppa and Caesarea.

3:22 {**Like unto me**} (\h' s eme\). As me, literally; Moses (*De 18:14-18*) claims that God raised him up as a prophet and that another and greater one will come, the Messiah. The Jews understood Moses to be a type of Christ (*Joh 1:21*). God spoke to Moses face to face (*Ex 33:11*) and he was the greatest of the prophets (*De 34:10*).

3:23 {**That prophet**} (\tou prophē tou ekeinou\). Emphasizes the future prophet as on "him" (\autou\) before "hearken." They had refused to "hearken" to Moses and now, alas, many had refused to "hearken" to Christ. {**Shall be utterly destroyed**} (\exolethreuthēsetai\). First future passive of \exole- (\o\)\threu" , a late verb, to destroy utterly (\ex\), only here in the N.T., common in the LXX.

3:24 {**From Samuel**} (\apo Samou' l\). Schools of prophets arose in his time, few before him (*1Sa 3:1*).

3:25 {**Ye**} (\Humeis\). Emphatic position. {**The covenant which God made**} (\t' s diathēk' s h' s ho theos dietheto\). Literally, "the covenant which God covenanted." \Diathēk' and \dietheto\ (*second aorist middle indicative of \diathēmi*) are the same root. See on Mt 26:28. The covenant (*agreement between two, \dia, tithēmi*) was with Abraham (*Ge 12:1-3*) and repeated at various times (*Ge 18:18; 22:18; 26:4, etc.*). In Heb 9:15-18 the word is used both for covenant and will. The genitive relative \h' s\ attracted to case of the antecedent.

3:26 {**Unto you first**} (\Humin prōton\). The Jews were first in privilege and it was through the Jews that the Messiah was to come for "all the families of the earth." {**His servant**} (\ton paida autou\). As in verse 13, the Messiah as God's Servant. {**To bless you**} (\eulogounta humas\). Present active participle to

express purpose, blessing you (*Robertson, _Grammar_, p. 991*). In turning away (*ἐν τῇ ἀποστρέφειν*). Articular infinitive in the locative case, almost preserved in the English.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Acts: Chapter 3*)

[\[Previous\]](#) [\[Next\]](#)

4:1 **{The captain of the temple}** (*\ho strat^gos tou hierou*). Twenty-four bands of Levites guarded the temple, one guard at a time. They watched the gates. The commander of each band was called captain (*\strat^gos*). Josephus names this captain of the temple police next to the high priest (*_War_. VI. 5, 3*). **{The Sadducees}** (*\hoi Saddoukaioi*). Most of the priests were Sadducees now and all the chief priests since John Hyrcanus I deserted the Pharisees (*Josephus, _Ant_. XVII. 10, 6; XVIII. 1, 4; XX. 9, 1*). The Sadducees were slow to line up with the Pharisees against Jesus, but they now take the lead against Peter and John. **{Came upon them}** (*\epest^san autois*). Second aorist active indicative (*intransitive*). Burst upon them suddenly or stood by them in a hostile attitude here (*Lu 20:1; 24:4; Ac 6:12; 17:5; 22:20; 23:11*).

4:2 **{Being sore troubled}** (*\diaponoumenoi*). Present passive participle of old verb *\diapone^* (*perfective use of \dia*) to be worked up, indignant. In the N.T. only here and 16:8. **{Because}** (*\dia to*). The articular infinitive with two accusatives, one the object (*the people*), the other ("*they*") of general reference. **{In Jesus}** (*\en I^sou*). In the case of Jesus, an actual instance of resurrection which the Sadducees denied (*Mt 22:23*). This same use of *\en* appears in 1Co 4:6 (*in us*). The Sadducees were also aristocrats and political ecclesiastics who disliked popular disturbances. In particular, they resented the claim about Jesus whom they had helped crucify.

4:3 **{In ward}** (*\eis t^r^sin*). Probably in one of the chambers of the temple. In safe keeping (*from \t^re^*, *to guard*). Old word, in the N.T. only here and Ac 5:18; 1Co 7:19. So in papyri. **{Now eventide}** (*\hespera ^d^*). Hence no trial could take place before the next day, a regulation violated in the case of Jesus.

4:4 **{Men}** (*\andr^"n*). Strictly, men and not women, for *\anthr^"pos* is the term for both men and women. But in Lu 11:31 *\andres* seems to include both men and women and that is possible here, though by no means certain, for see Mt 14:21 where the women and children are expressly excepted.

4:5 {**Rulers and elders and scribes**} (\tous archontas kai tous presbuterous kai tous grammateis\). The three classes composing the Sanhedrin (*rulers=chief priests who were Sadducees, the scribes usually Pharisees, the elders not in either class: 24 priests, 24 elders, 22 scribes*). {**Were gathered together**} (\sunachth^{nai}\). First aorist passive infinitive of \sunag^{ai}\ with accusative of general reference and the subject of \egeneto\.

4:6 {**Annas**} (\Hannas\). One of the rulers or chief priests, ex-high priest (*A.D. 7-14*) and father-in-law of {**Caiaphas**} (\Kaiaphas\) who was actual high priest at that time, though the title clung to Annas as here (*both so called in Lu 3:2*), Caiaphas so by Roman law, Annas so in the opinion of the Jews. They with John and Alexander are the leaders among the Sadducees in pressing the case against Peter and John.

4:7 {**In the midst**} (\en tⁱ mesⁱ\). The Sanhedrin sat in a semicircle. {**They inquired**} (\epunthanonto\). Imperfect middle, began to inquire. {**Or in what name**} (\^en poiⁱ onomati\). As if by some magical formula such as exorcists practised (*Ac 19:13*) as if to catch them by (*De 13:1*). {**Have ye done this**} (\epoi^{sate} touto humeis\). Note emphatic use of \humeis\ (*ye*).

4:8 {**Filled with the Holy Spirit**} (\pl^stheis pneumatos hagiou\). For this occasion and so above all fear as in verse 31 and as in 2:4.

4:9 {**Concerning a good deed done to an impotent man**} (\epi euergesifi anthr^{pou asthenous}\). Objective genitive. Note \euergesia\ (*old word, in the N.T. only here and 1Ti 6:2*), as a benefactor, not a malefactor. Skilful turn made by Peter. {**Is made whole**} (\ses^{stai}\). Perfect passive indicative of \s^z\, stands whole.

4:10 {**Be it known**} (\gn^{ston est}\). Imperative present active third singular of \eimi\, to be, and the verbal adjective \gn^{ston}\. {**Whom ye crucified**} (\hon humeis estaur^{sate}\). Too good a chance to miss, and so Peter boldly charges the Sanhedrin with responsibility for the death of Jesus. Note \humeis\ (*ye*) again. {**Whom God raised from the dead**} (\hon ho theos ^{geiren} ek nekrⁿ\). Note repetition of \hon\ (*whom*). This is God's answer to their act of crucifixion. {**In him doth this man stand**} (\en

tout“*i houtos parest^{ken}*”). Rather (*note play on \houtos*), "In this one (*\hon, hon*) this one stands (*present perfect active indicative, intransitive*).” In Jesus this man stands before you whole (*\hugi^s*). It was a centre shot.

4:11 {**Of you the builders**} (*\huph' hum“n t“n oikodom“n*). The experts, the architects, had rejected Jesus for their building (*Ps 118:22*) as Jesus himself had pointed out (*Mt 21:42; Lu 21:17*). This very Rejected Stone God had made the head of the corner (*either the highest corner stone right under the roof or the corner stone under the building, Isa 28:16*) as Jesus showed, as Peter here declares and repeats later (*1Pe 2:6f.*).

4:12 {**Salvation**} (*\h[^] s“t[^]ria*). The Messianic salvation as in 5:31; 17:11 and as Jesus meant in Joh 4:22. It is amazing to see Peter speaking thus to the Sanhedrin and proclaiming the necessity of salvation (*\dei s“th[^]nai*) in the name of Jesus Christ and in no other. If this was true then, it is true today. There is no second (*\heteron*) name to go beside that of Jesus in India, China, Japan, or America.

4:13 {**The boldness**} (*\t[^]n parr[^]sian*). Telling it all (*\pan, r[^]sia*). See also verses 29,31. Actually Peter had turned the table on the Sanhedrin and had arraigned them before the bar of God. {**Had perceived**} (*\katalabomenoi*). Second aorist middle participle of *\katalamban“*, common verb to grasp strongly (*\kata*), literally or with the mind (*especially middle voice*), to comprehend. The rulers recalled Peter and John from having seen them often with Jesus, probably during the temple teaching, etc. {**They were unlearned**} (*\agrammatoi eisin*). Present indicative retained in indirect discourse. Unlettered men without technical training in the professional rabbinical schools of Hillel or Shammai. Jesus himself was so regarded (*Joh 7:15, "not having learned letters"*). {**And ignorant**} (*\kai idi“tai*). Old word, only here in the N.T. and 1Co 14:24; 2Co 11:6. It does not mean "ignorant," but a layman, a man not in office (*a private person*), a common soldier and not an officer, a man not skilled in the schools, very much like *\agrammatos*. It is from *\idios* (*one's own*) and our "idiosyncrasy" is one with an excess of such a trait, while "idiot" (*this very word*) is one who has nothing but his idiosyncrasy. Peter and John were men of ability and of courage, but they did not belong to the set of the rabbis. {**They marvelled**} (*\ethaumazon*). Imperfect (*inchoative*) active, began to wonder and kept it up. {**Took knowledge of them**}

(\epegin“skon autous\). Imperfect (*inchoative*) active again, they began to recognize them as men that they had seen with Jesus.

4:14 {**They could say nothing against it**} (\ouden eichon anteipein\). Imperfect again, they kept on having nothing to say against it. The lame man was standing there before their eyes in proof of what Peter had said.

4:15 {**They conferred among themselves**} (\suneballon pros all^lous\). Imperfect active again. With Peter and John and the lame man outside, they began to compare (\sun, ball“\) notes and take stock of their predicament.

4:16 {**What shall we do?**} (\Ti poi^s“men\). Deliberative aorist active subjunctive (*ingressive and urgent aorist*). {**Notable miracle**} (\gn“ston s^meion\). Or sign. It was useless to deny it with the man there. {**We cannot deny it**} (\ou dunametha arneisthai\). That is, it will do no good.

4:17 {**That it spread no further**} (\hina m^ epi pleion dianem^th^i\). First aorist passive subjunctive of \dianem“\, to distribute with \hina m^, negative purpose. {**Let us threaten them**} (\apeil^s“metha autois\). Hortatory aorist middle subjunctive of \apeile“, old verb (*note middle voice*). In the N.T. only here and 1Pe 2:23. {**That they speak henceforth to no man in this name**} (\m^keti lalein epi t^i onomati tout“i m^deni anthr“p“n\). Indirect command with the infinitive and double negative (\m^keti, m^deni\). They will not say "Jesus," but make a slur at "this name," contemptuous use of \houtos\, though they apparently do mention the name "Jesus" in verse 18.

4:18 {**Not to speak at all**} (\katholou m^ phtheggesthai\). Same construction as above, infinitive in indirect command with negative \m^ (and \m^de\).

4:20 {**For we cannot but speak**} (\ou dunametha gar h^meis--m^ lalein\). Both negatives hold here, "For we (*note emphatic* \h^meis\) are not able not to speak" (*what we saw and heard*). This is defiance of the civil and ecclesiastical authorities that was justified, for the temple authorities stepped in between the conscience and God. Peter and John were willing to pay the price of this defiance with their lives. This is the courage of martyrs through all the ages.

4:21 **{When they had further threatened them}** (*\prosapeil^samenoì*). The "further" is in "pros" (*in addition*), **{Finding nothing how they might punish them}** (*\m^den heuriskontes to p^s kolas^ntai autous*). Note the article "to" before *\p^s* (*how*), "the how." Aorist middle deliberative subjunctive *\kolas^ntai* in indirect question after *\p^s* from *\kolaz^\",* to lop (*\kolos*, *lopped*), to curb, to prune, to correct, to punish. Old verb, in the N.T. only here and 2Pe 2:9. **{Glorified God}** (*\edoxazon ton theon*). Imperfect active, kept on glorifying God while the Sanhedrin were threatening Peter and John. It was to laugh at the helplessness of the Sanhedrin.

4:22 **{Was wrought}** (*\gegoneì*). Second past perfect active without augment from *\ginomai*.

4:23 **{To their own company}** (*\pros tous idious*). Their own people as in Joh 1:11; 13:1; Ac 24:23; 1Ti 5:8; Tit 3:14, not merely the apostles (*all the disciples*). In spite of Peter's courageous defiance he and John told the brotherhood all that had been said by the Sanhedrin. They had real apprehension of the outcome.

4:24 **{With one accord}** (*\homothumadon*). A concert of voices as already seen by the word in 1:14; 2:46 and later in 5:12; 7:57; 15:25. **{O Lord}** (*\Despota*). Our word despot. Old word for relation of master to slaves or household servants (*1Ti 6:1; 2Ti 2:21; Tit 2:9; 1Pe 2:18*). Simeon thus addressed God (*Lu 2:29*). So in 2Pe 2:1; Jude 1:4; Re 6:10. See "slaves" in verse 29.

4:25 **{By the mouth of our father David}** (*\tou patros h^m^n dia pneumatou hagiou stomatos Dauid*). From Ps 2:1f. here ascribed to David. Baumgarten suggests that the whole company sang the second Psalm and then Peter applied it to this emergency. The Greek MSS. do not have *\dia* (*by*) here before *\stomatos*, but only *\dia* before *\pneumatou hagiou* (*the Holy Spirit*). Hort calls this a "primitive error" perhaps due to an early scribe who omitted this second *\dia* so close to the first *\dia* (*Robertson, Introduction to the Textual Criticism of the N.T., p. 238*). A small list of such primitive errors is there given as suggested by Dr. Hort. **{Why}** (*\hina ti*). This Greek idiom calls for *\gen^tai* (*second aorist middle subjunctive*), **{That what may happen}**. **{The Gentiles}** (*\ethn^h*). So always in LXX, while *\laoi* (*peoples*) can include Jews. **{Did rage}** (*\ephruaxan*). First aorist active indicative of *\pneuass^\",* late word, to neigh like

a horse, to prance or stamp the ground, to put on lofty airs.
Only here in the N.T. in this quotation from Ps 2:1. **{Imagine}** (*\emelet^san*). First aorist active indicative of *\meleta^*. Old verb from *\melet^* (*care*), to practise, to caution, as orators and rhetoricians. Only here in the N.T. in this quotation.

4:26 **{Set themselves in array}** (*\parest^san*). Literally, stood by. **{Against his Anointed}** (*\kata tou Christou autou*). Against his Messiah, his Christ.

4:27 **{Both Herod and Pontios Pilate}** (*\H^r^'id^s te kai Pontius Peilatos*). Luke alone (*Lu 23:12*) tells of the reconciliation between Herod and Pilate at the trial of Jesus. So Peter and the rest interpret this prophecy as directly fulfilled in their conduct towards Jesus Christ. **{Whom thou didst anoint}** (*\hon echrisas*). As in verse 26 (*cf. Lu 4:18; Isa 61:1*). Inaugurated as King Messiah.

4:28 **{Foreordained}** (*\pro^'risen*). First aorist active indicative of *\prooriz^*, "They rise above sight and seem to see the Hand which 'shapes men's ends, rough hew them how they will'" (*Furneaux*).

4:29 **{And now}** (*\kai ta nun*). "And as to (*accusative of general reference*) the now things (*the present situation*)." Only in the Acts in the N.T. (*5:38; 17:30; 20:32; 27:22*). **{Grant}** (*\dos*). Second aorist active imperative of *\did^mi*, urgency of the aorist, Do it now. **{To speak thy word with all boldness}** (*\meta parr^sias pas^s lalein ton logon sou*). Literally, "with all boldness to go on speaking (*present active infinitive*) thy word." Peter and John had defied the Sanhedrin in verse 20, but all the same and all the more they pray for courage in deed to live up to their brave words. A wholesome lesson.

4:30 **{While thou stretchest forth thy hand}** (*\en t^'i t^'n cheira ekteinein se*). Luke's favourite idiom, "In the stretching out (*articular present active infinitive*) the hand as to thee" (*accusative of general reference*), the second allusion to God's "hand" in this prayer (*verse 28*). **{To heal}** (*\eis iasin*). For healing. See verse 22. **{And that signs and wonders may be done}** (*\kai s^meia kai terata ginesthai*). Either to be taken as in the same construction as *\ekteinein* with *\en t^'i* as Revised Version has it here or to be treated as subordinate purpose to *\en t^'i ekteinein* (*as Knowling, Page, Wendt, Hackett*). The latter most

likely true. They ask for a visible sign or proof that God has heard this prayer for courage to be faithful even unto death.

4:31 **{The place was shaken}** (\esaleuth[^] ho topos\). By an earthquake most likely as in 16:26, but none the less a token of God's presence and power (*Ps 114:7; Isa 2:19,21; Heb 12:26f.*). **{Were gathered together}** (\[^]san sun[^]gmenoi\). Periphrastic past perfect passive of \sunag“\ . **{They spake}** (\elaloun\). Imperfect active indicative, began to speak, after being filled (\ep^lsth[^]san\, *aorist passive indicative*) with the Holy Spirit. Luke uses the very words of the prayer in verse 29 to describe their conduct.

4:32 **{Of one heart and soul}** (\kardia kai psuch[^] mia\). It is not possible to make sharp distinction between heart and soul here (*see Mr 12:30*), only that there was harmony in thought and affection. But the English translation is curiously unlike the Greek original. "There was one heart and soul (*nominative case, not genitive as the English has it*) in the multitude (\tou pl[^]thous\, *subjective genitive*) of those who believed." **{Not one of them}** (\oude heis\). More emphatic than \oudeis\, "not even one." **{Common}** (\koina\). In the use of their property, not in the possession as Luke proceeds to explain. The word \koinos\ is kin to \sun\ (*together with*)=\xun\ (*Epic*) and so \xunos=koinos\ . See this word already in 2:44. The idea of unclean (*Ac 10:15*) is a later development from the original notion of common to all.

4:33 **{Gave their witness}** (\apedidoun to marturion\). Imperfect active of \apodid“mi\, old verb to give back, to pay back a debt (*Lu 7:42*), but a late omega form instead of the usual \apedidosan\ . They kept on giving their witness with power after the answer to their prayer (*verse 31*). **{Of the resurrection}** (\t[^]s anastase“s\). It was on this issue that the Sadducees had arrested them (*4:1-3*).

4:34 **{That lacked}** (\ende[^]s\). Literally, in need, old adjective, here only in the N.T. **{Were}** (\hup[^]rchon\). Imperfect active of \huparch“\, to exist. **{Sold them and brought}** (\p“lountes epheron\). Present active participle and imperfect active indicative. Selling they brought from time to time, as there was occasion by reason of need. Hence the wants were kept supplied. **{Laid them}** (\etithoun\). Imperfect active again, _repetition_, of \tith[^]mi\, late omega form for the usual \etithesan\.

4:35 {**Distribution was made**} (\diedideto\). Imperfect passive of \diadid“mi\, late omega form for \diedidoto\ (*the stem vowel* \o\ *displaced by* \e\). Impersonal use of the verb here. {**According as any one had need**} (\kathoti an tis chreian eichen\). Imperfect active of \ech“\ with \kathoti\ and \an\ with the notion of customary repetition in a comparative clause (*Robertson, _Grammar_, p. 967*).

4:36 {**Barnabas**} (\Barnabas\). His name was Joseph (*correct text, and not Jesus*) and he is mentioned as one illustration of those in verse 34 who selling brought the money. The apostles gave him the nickname Barnabas by which later he was known because of this noble deed. This fact argues that all did not actually sell, but were ready to do so if needed. Possibly Joseph had a larger estate than some others also. The meaning of the nickname is given by Luke as "son of consolation or exhortation" (\huios parakl^{se}“s\). Doubtless his gifts as a preacher lay along this same line. Rackham thinks that the apostles gave him this name when he was recognized as a prophet. In Ac 11:23 the very word \parekalei\ (*exhorted*) is used of Barnabas up at Antioch. He is the type of preacher described by Paul in 1Co 14:3. Encouragement is the chief idea in \parakl^{sis}\ though exhortation, comfort, consolation are used to render it (*Ac 9:31; 13:15; 15:31*). See also 16:9; 20:12. It is not necessary to think that the apostles coined the name Barnabas for Joseph which originally may have come from \Barnebous\ (*Deissmann, _Bible Studies_, pp. 308-10*), son of Nebo, or even the Hebrew _Bar Nebi_ (*son of a prophet*). But, whatever the origin, the popular use is given by Luke. He was even called apostle along with Paul (*Ac 14:14*) in the broad sense of that word.

4:37 {**Having a held**} (\huparchontos aut“i agrou\). Genitive absolute with present active participle of \huparch“\ and dative of possession. {**Sold it and brought**} (\p“l^{sas} ^negken\). Aorist active participle of \p“le“\ and second aorist active indicative of \pher“\ because a single definite instance. So also with \eth^{ken}\ (*laid*), first aorist active.

5:1 **{Sold}** (*\ep“t’sen*). Aorist active indicative again, for a single case.

5:2 **{Kept back}** (*\enosphisato*). First aorist middle indicative of *\nosphiz“*, old verb from *\nosphi*, afar, apart, and so to set apart, to separate for oneself, but only here, verse 3; Tit 2:10 in the N.T. **{His wife also being privy to it}** (*\suneidui’s kai t’s gunaikos*). Genitive absolute with second perfect participle of *\sunoida*, to know together with one, "his wife also knowing it together with him." **{Brought a certain part}** (*\enegkas meros ti*). Aorist active participle of *\pher“*, for a definite act. The praise of Joseph was too much for Ananias, but he was not willing to turn over all. He wanted praise for giving all and yet he took care of himself by keeping some. Thus he started the Ananias Club that gave a new meaning to his lovely name (*God is gracious*).

5:3 **{Filled}** (*\epI^r“sen*). The very verb used of the filling by the Holy Spirit (**4:31**). Satan the adversary is the father of lies (**Joh 8:44**). He had entered into Judas (**Lu 22:3; Joh 13:27**) and now he has filled the heart of Ananias with a lie. **{To lie to the Holy Spirit}** (*\pseusasthai se to pneuma to hagion*). Infinitive (*aorist middle*) of purpose with accusative of general reference (*\se*) and the accusative of the person (*object*) as often in Greek writers, though here only in the N.T. with this verb. Usual dative of the person in verse 4 (*\anthr“pois\, men, \t“i the“i\, God*). The Holy Spirit had been given them to guide them into truth (**Joh 15:13**).

5:4 **{Whiles it remained}** (*\menon*). Present active participle of *mend, unsold*, Peter means. **{After it was sold}** (*\prathen*). First aorist passive of *\piprask“*, to sell. **{How is that thou hast conceived}** (*\Ti hoti ethou*). *_Quid est quod_*. See Lu 2:49. See also Ac 5:9. Second aorist middle indicative second person singular of *\tith^mi*. The devil filled his heart (**verse 3**), but all the same Ananias did it too and is wholly responsible.

5:5 **{Hearing}** (*\akou“n*). Present active participle of *\akou“*,

while hearing. **{Fell down}** (*\pes“n*). Second aorist active participle of *\pipt“*, fell all of a sudden while listening. **{Gave up the ghost}** (*\exepsuxen*). First aorist active indicative of *\ekpsuch“*, late verb in LXX and Hippocrates, to breathe out, to expire. In the N.T. only here, verse 10; 12:23. It is needless to blame Peter for the death of Ananias. He had brought the end upon himself. It was the judgment of God. Physically the nervous shock could have caused the collapse.

5:6 **{The young men}** (*\hoi ne“teroi*). Literally the younger men (*contrast with \hoi presbuteroi\, the elder men*). Same as *\neaniskoi* in verse 10 and so no order in the young church. Perhaps these young men were acting as ushers or actual pallbearers. **{Wrapped him round}** (*\sunesteilan*). First aorist active indicative of *\sustell“*, old verb, to draw together, or contract (*1Co 7:29*), to roll together, to wrap with bandages, to enshroud as here. Nowhere else in the N.T. Frequent in medical writers. They may have used their own mantles. The time for burial was short in Jerusalem for sanitary reasons and to avoid ceremonial defilement.

5:7 **{And it was about the space of three hours after}** (*\egeneto de h“s h“r“n tri“n diast^ma*). Literally "Now there came an interval (*\diast^ma\, distance, space between*) of about (*\h“s*) three hours." **{When}** (*\kai*). This use of *\kai* after *\egeneto* is characteristic of Luke's style in the Gospel. **{Not knowing}** (*\m^eiduia*). Feminine singular of second perfect active participle of *\oida*. *\M^* usual negative of the participle in the *_Koin,_*.

5:8 **{For so much}** (*\tosoutou*). Genitive of price. Perhaps Peter pointed to the pile of money at the feet of the apostles (*verse 2*). The use of *\ei* in direct questions appears in Luke (*Lu 13:23; 22:49*) as in the LXX like the Hebrew *_im_* and in Ac 1:6; 19:2, etc.

5:9 **{Ye have agreed together}** (*\suneph“n^th^humin*). First aorist passive indicative of *\sumph“ne“* (*to voice together, symphony*), impersonal with dative; It was agreed together by you (*or for you*). "Your souls were allured together respecting this deceit" (*Vincent*). **{To tempt the Spirit of the Lord}** (*\peirasai to pneuma kuriou*). Like "Thou shalt not tempt the Lord thy God." It was close to the unpardonable sin which was attributing the manifest work of the Holy Spirit to Beelzebub. **{The feet}** (*\hoi*

podes\). Graphic picture by Peter as he heard the steps of the young men at the door.

5:10 **{Immediately}** (\parachr^{ma}\). Hence her death was regarded as supernatural like that of Ananias. **{By her husband}** (\pros ton andra aut^s\). Face to face to her husband.

5:11 **{Upon the whole church}** (\eph' holⁿ tⁿ ekkl^{sian}\). Here \ekkl^{sia}\ for the first time in Acts of the believers in Jerusalem. Twice already in the Gospels, once of the whole body of believers or the Kingdom (*Mt 16:18*), the other of the local body (*Mt 18:17*). In Ac 7:38 it is used of the whole congregation of Israel while in 19:32 it is used of a public assembly in Ephesus. But already in Ac 8:3 it is applied to the church which Saul was persecuting in their homes when not assembled. So here the etymological meaning of "assembly" disappears for "the church" were now the scattered saints hiding in their separate homes. The whole body of believers in Jerusalem and all who heard of the fate of Ananias and Sapphira (*beautiful, her name means*) were in awe and dread. It was already a dangerous thing to be a follower of Christ unless one was willing to walk straight.

5:12 **{Were wrought}** (\egineto\). Imperfect middle, wrought from time to time. **{With one accord}** (\homothumadon\). As already in 1:14; 2:46; 4:24 and later 7:57; 8:6; 12:20; 15:25; 18:21; 19:29, old adverb and only in Acts in the N.T. Here "all" is added. In Solomon's Porch again as in 3:11 which see.

5:13 **{Durst}** (\etolma\). Imperfect active of \tolma“, old verb, not to fear or shun through fear, boldly to take a stand. The fate of Ananias and Sapphira continued to hold many in check. **{Join}** (\kollasthai\). Present middle infinitive of \kolla“, old verb to cleave to like glue as in Lu 15:15 which see. Seven times in Acts (*9:26; 10:28; 17:34*). The outsiders (*the rest*) preferred, many of them, to remain outside for the present, especially the rulers. **{Howbeit the people}** (\all'--ho laos\). Probably individuals among the people, the populace as distinct from the rulers and hostile outsiders.

5:14 **{Were the more added}** (\mflon prosetithento\). Rather (\mflon\) instead of decrease as one might expect. Imperfect passive indicative of \prostith^{mi}\ common \mi\ verb, kept on being added. **{Both of men and women}** (\andrⁿ te kai gunaikⁿ\).

The distinction between \andres\ and \gunaikes\ and to be considered in connection with \andres\ in 4:4 which see.

5:15 {**Insomuch that**} (\h^{ste}\). With the present infinitive \ekpherein\ and \tithenai\, regular Greek idiom for result. {**Into the streets**} (\eis tas plateias\). Supply \hodous\ (*ways*), into the broad ways. {**On beds and couches**} (\epi klinariⁿ kai krabattⁿ\). Little beds (\klinaria\ *diminutive of* \klin[^]\) and camp beds or pallets (*see on Mr 2:4,9,11*). {**As Peter came by**} (\erchomenou Petrou\). Genitive absolute with present middle participle. {**At the least his shadow might overshadow**} (\kan h^{skia episkiasei}\). Future active indicative with \hina\ (*common with* \hop^s\ *in ancient Greek*) and \kan\ (*crasis for* \kai ean\=*even if*), even if only the shadow. The word for shadow (\skia\, *like our "sky"*) is repeated in the verb and preserved in our "overshadow." There was, of course, no virtue or power in Peter's shadow. That was faith with superstition, of course, just as similar cases in the Gospels occur (*Mt 9:20; Mr 6:56; Joh 9:5*) and the use of Paul's handkerchief (*Ac 19:12*). God honours even superstitious faith if it is real faith in him. Few people are wholly devoid of superstition.

5:16 {**Came together**} (\sun^{rcheto}\). Imperfect middle, kept on coming. {**Round about**} (\perix\). Old adverb, strengthened form of \peri\, only here in the N.T. {**Vexed**} (\ochloumenous\). Present passive participle of \ochle[^]\, to excite a mob (\ochlos\) against one, to trouble, annoy. Old word, only here in the N.T., though \enochle[^]\ in Lu 6:18. {**Were healed every one**} (\etherapeuonto hapantes\). Imperfect passive, were healed one at a time, repetition.

5:17 {**Which is the sect of the Sadducees**} (\h^{ousa hairesis tⁿ Saddoukaiⁿ}\). Literally, "the existing sect of the Sadducees" or "the sect which is of the Sadducees," \h[^]\ being the article, not the relative. \Hairesis\ means a choosing, from \haireomai\, to take for oneself, to choose, then an opinion chosen or tenet (*possibly 2Pe 2:1*), then parties or factions (*Gal 5:20; 1Co 11:19; possibly 2Pe 2:1*). It is applied here to the Sadducees; to the Pharisees in Ac 15:5; 26:5; to the Christians in 24:5-14; 28:22. Already Luke has stated that the Sadducees started the persecution of Peter and John (*Ac 4:1f.*). Now it is extended to "the apostles" as a whole since Christianity has spread more rapidly in Jerusalem than before it began.

5:18 {**With jealousy**} (\z^lou\). Genitive case. Old word from ze“, to boil, our zeal. In itself it means only warmth, ardour, zeal, but for a bad cause or from a bad motive, jealousy, envy, rivalry results (*Ac 13:45*). Common in the epistles. {**In public ward**} (\en t^r^sei d^mosifi\). As in 4:3 only with \d^mosifi\ (*public*) added, in the public prison, perhaps not the "common" prison, but any prison is bad enough. In verse 19 it is called "the prison" (\t^s phulak^s\), the guardhouse.

5:20 {**And stand**} (\kai stathentes\). First aorist passive participle (*intransitive, ingressive aorist*), take a stand. Bold and pictorial command. {**All the words of this life**} (\panta ta rh^mata t^s z^“^s taut^s\). Not just a Hebraism for "all these words of life." Probably "this life" which the Sadducees deny and of which the angel is now speaking, this eternal life. (*Joh 6:63,68; 1Co 15:19*).

5:21 {**About daybreak**} (\hupo ton orthron\). From \ornumi\, to stir up, to arouse, so the dawn (*Lu 24:1; Joh 8:2*). Old word, but in the N.T. only these three passages. "Under the dawn" or "about dawn." _Sub lucem_. The temple doors would be open for early worshippers and traffickers (*Joh 2:14*). {**Taught**} (\edidaskon\). Imperfect active, began to teach. {**The council**} (\to sunedrion\). The Sanhedrin. {**The senate**} (\t^n gerousian\). From \ger^“n\, an old man, just as the Latin _senatus_ is from _senex_, old. Like the \gerontes\ in Homer and the Elder Statesmen in Japan. Apparently the senate of the people were also part of the Sanhedrin and the use of "and" (\kai\) is explanatory and adds this item in particular. Page thinks that this group of elders were not members of the Sanhedrin at all. {**To the prison house**} (\eis to desm^“t^rion\), another word for prison (\t^r^sis d^mosia\ in verse 18, \h^ phulak^ in verse 19). See also verses 22,23,25. This from \desmos\, bond, and \t^re^“, to keep, place where bound men are kept.

5:22 {**The officers**} (\hoi hup^retai\). Under-rowers, literally (*Mt 5:25*). The servants or officers who executed the orders of the Sanhedrin. {**Shut**} (\kekleisamenon\). Perfect passive participle of \klei^“. Shut tight. {**Standing at the doors**} (\hest^“tas epi t^“n thur^“n\). Graphic picture of the sentinels at the prison doors.

5:24 {**They were much perplexed**} (\di^poroun\). Imperfect active of \diapore^“ old verb by Luke only in the N.T. See already on

Ac 2:12. They continued puzzled. {**Whereunto this would grow**} (\ti an genoito touto\). More exactly, {**As to what this would become**}. Second aorist middle optative of \ginomai\ with \an\, the conclusion of a condition of the fourth class (*undetermined with less likelihood of determination*), the unexpressed condition being "if the thing should be allowed to go on." The indirect question simply retains the optative with \an\ (*Robertson, _Grammar_, pp. 1021, 1044*). If they had only known how this grain of mustard seed would grow into the greatest tree on earth and how dwarfed the tree of Judaism would be beside it!

5:26 {**Brought**} (\^gen\). Imperfect active of \ag\, was bringing (*leading*), slowly no doubt, and solemnly. {**But without violence**} (\ou meta bias\). Literally, not with violence. {**For they feared**} (\ephobounto gar\). Imperfect middle, still feared, kept on fearing. {**Lest they be stoned**} (\m^ lithasth^sin\). Negative purpose with \m^ (like \hina m^), probably with "not with violence," though possible with "they feared." They handled the apostles gently for fear of being stoned themselves by the people. First aorist passive subjunctive of \lithaz\ (*from \lithos\, stone*), old verb to pelt with stones (*Ac 14:19; Joh 10:31-33*).

5:27 {**They set them**} (\est^san\). First aorist active indicative (*transitive*) of \hist^mi\.

5:28 {**We straitly charged**} (\Paraggelifi par^ggeilamen\). Like the Hebrew idiom (*common in the LXX*), though found in Greek, with charging (*instrumental case*) we charged (*cf. same idiom in Lu 22:15*). Somewhat like the cognate accusative. The command referred to occurs in Ac 4:17,18 and the refusal of Peter and John in 4:20. {**To bring upon us**} (\epagagein eph' h^mfs\). Note repetition of \epi\. Second aorist active infinitive of \epag\, old verb, but in the N.T. only here and 2Pe 2:1,5. The Sanhedrin gladly took the blood of Christ on their heads and their children to Pilate (*Mt 27:25*). Paul tried to save the Jews (*Ac 18:6; 22:20*). "{**This man**}" (\tou anthr^pou toutou\). Contemptuous slur and refusal to call the name of Jesus as in the Talmud later.

5:29 {**We must**} (\dei\). Moral necessity left them no choice. They stood precisely where Peter and John were when before the Sanhedrin before (*Ac 4:20*). {**Obey**} (\peitharchein\). Old verb from \peithomai\ and \arch^, to obey a ruler. Only by Luke and

Paul in the N.T.

5:30 {**Ye slew**} (\diecheirisasthe\). First aorist middle indicative of \diacheirizomai\, old verb from \dia\ and \cheir\ (*hand*), to take in hand, manage, to lay hands on, manhandle, kill. In the N.T. only here and Ac 26:21. {**Hanging him upon a tree**} (\kremasantes epi xulou\). First aorist active participle of \kremannumi\ (\kremannu“\ *seen already in Mt 18:6 and Lu 23:39*). Peter refers to De 21:23 as Paul does in Ga 3:13, the curse pronounced on every one who "hangs upon a tree."

5:31 {**Exalt**} (\ups“sen\). In contrast to their murder of Christ as in 2:23f. Peter repeats his charges with increased boldness. {**With his right hand**} (\t^i dexifi autou\). So instrumental case, or at his right hand (*locative case*), or even "to his right hand" (*dative case*) as in 2:33. {**Prince and Saviour**} (\arch^gon kai s“t^ra\). See on 3:15. Clearly "Prince" here. {**To give**} (\tou dounai\). Genitive of articular infinitive (*second aorist active of \did“mi*) of purpose.

5:32 {**We are witnesses**} (\h^meis esmen martures\). As in 2:32. {**Things**} (\rh^mat“n\). Literally, sayings, but like the Hebrew _dabhar_ for "word" it is here used for "things." {**And so is the Holy Ghost**} (\kai to pneuma to hagion\). The word for "is" (\estin\) is not in the Greek, but this is plainly the meaning. Peter claims the witness of the Holy Spirit to the raising of Jesus Christ, God's Son, by the Father.

5:33 {**Were cut to the heart**} (\dieprionto\). Imperfect passive of \diapri“\ old verb (\dia, pri“\), to saw in two (\dia\), to cut in two (*to the heart*). Here it is rage that cuts into their hearts, not conviction of sin as in Ac 2:37. Only here and Ac 7:54 (*after Stephen's speech*) in the N.T. (*cf. Simeon's prophecy in Lu 2:35*). {**Were minded**} (\eboulonto\). Imperfect middle of \boulomai\. They were plotting and planning to kill (\anelein\, *as in Ac 2:23; Lu 23:33 which see*) then and there. The point in 4:7 was whether the apostles deserved stoning for curing the cripple by demoniacal power, but here it was disobedience to the command of the Sanhedrin which was not a capital offence. "They were on the point of committing a grave judicial blunder" (*Furneaux*).

5:34 {**Gamaliel**} (\Gamali^l\). The grandson of Hillel, teacher of Paul (Ac 22:3), later president of the Sanhedrin, and the first

of the seven rabbis termed "Rabban." It is held by some that he was one of the doctors who heard the Boy Jesus in the temple (*Lu 2:47*) and that he was a secret disciple like Joseph of Arimathea and Nicodemus, but there is no evidence of either position. Besides, he appears here as a loyal Pharisee and "a doctor of the law" (*\nomodidaskalos*). This word appears already in *Lu 5:17* of the Pharisaic doctors bent on criticizing Jesus, which see. Paul uses it of Judaizing Christians (*1Ti 1:7*). Like other great rabbis he had a great saying: "Procure thyself a teacher, avoid being in doubt; and do not accustom thyself to give tithes by guess." He was a man of judicial temper and not prone to go off at a tangent, though his brilliant young pupil Saul went to the limit about Stephen without any restraint on the part of Gamaliel so far as the record goes. Gamaliel champions the cause of the apostles as a Pharisee to score a point against the Sadducees. He acts as a theological opportunist, not as a disciple of Christ. He felt that a temporizing policy was best. There are difficulties in this speech of Gamaliel and it is not clear how Luke obtained the data for the address. It is, of course, possible that Saul was present and made notes of it for Luke afterwards. {**Had in honour of all the people**} (*\timios panti t“i la“i*). Ethical dative. *\Timios* from *\tim^*, old word meaning precious, dear. {**The men**} (*\tous anthr“pous*). Correct text as in verse 35, not "the apostles" as Textus Receptus.

5:35 {**Take heed**} (*\prosechete heautois*). Hold your mind (*\noun*, *unexpressed*) for or on yourselves (*dative case*), the usual idiom.

5:36 {**Theudas**} (*\Theudas*). Luke represents Gamaliel here about A.D. 35 as speaking of a man who led a revolt before that of Judas the Galilean in connection with the enrolment under Quirinius (*Cyrenius*) in A.D. 6. But Josephus (*_Ant_. XX. 5, 1*) tells of a Theudas who led a similar insurrection in the reign of Claudius about A.D. 44 or 45. Josephus (*_Ant_. XVIII. 1, 6; XX. 5, 2; _War_ ii. 8, 1 and 17, 8*) also describes Judas the Galilean or Gaulonite and places him about A.D. 6. It is not certain that Josephus and Luke (*Gamaliel*) refer to the same Theudas as the name is an abbreviation of Theodosus, a common name. "Josephus gives an account of four men named Simon who followed each other within forty years, and of three named Judas within ten years, who were all instigators of rebellion" (*Hackett*). If the same Theudas is meant, then either Josephus or Luke (*Gamaliel*) has the wrong historical order. In that case one will credit Luke or

Josephus according to his estimate of the two as reliable historians. **{To be somebody}** (\einaí tina\). Indirect assertion with the infinitive and the accusative of general reference (\heauton\) and \tina\, predicate accusative. \Tina\ could be "anybody" or "somebody" according to context, clearly "somebody" of importance here. **{Joined themselves}** (\proseklith^). Correct text and not \prosekoll^th^ (\Textus Receptus). First aorist passive indicative of \prosklin^, old verb to lean towards, to incline towards. Here only in the N.T. **{Was slain}** (\an^ireth^). First aorist passive of \anaire^ (cf. verse 33). **{Obeyed}** (\epeithonto\). Imperfect middle, kept on obeying. **{Were dispersed}** (\dieluth^san\). First aorist passive indicative (effective aorist) of \dialu^, old verb to dissolve, to go to pieces. Here only in the N.T.

5:37 **{Of the enrolment}** (\t^s apograph^s\). Described by Josephus (_Ant_. XV. 1, 1). The same word used by Luke of the first enrolment started by Augustus B.C. 8 to 6 (**Lu 2:2**). See the discussion on Lu 2:2. This is the second enrolment in the fourteen year cycle carried on for centuries as shown by numerous dated papyri. Ramsay (_The Bearing of Recent Discovery on the Trustworthiness of the N.T._) has produced proof from inscriptions that Quirinius was twice in Syria as Luke reports (**Robertson, _Luke the Historian in the Light of Research_**). **{Drew away}** (\apest^se\). Causative sense of the first aorist active indicative of \aphist^mi\, made people (\laon\, *no need of "some of the"*) to revolt (*apostatize*) with him. **{He also}** (\kakeinos\, *crasis for kai ekeinos*). That one, also. **{Were scattered abroad}** (\dieskorpisth^san\). First aorist (effective) passive indicative of \diaskorpiz^, old verb to disperse. Used of sheep (**Mr 14:27**), of property (**Lu 15:13**). Aorist here after imperfect (\epeithonto\) as in verse 36.

5:38 **{Refrain from}** (\apost^te apo\). Second aorist (ingressive) active imperative of \aphist^mi\ of verse 37. Do ye stand off from these men. "Hands off" was the policy of Gamaliel. **{For if--be}** (\hoti ean--^i\). \Hoti\ gives the reason for the advice. Gamaliel presents two alternatives in terms of two conditional clauses. The first one is stated as a condition of the third class, \ean\ with the present subjunctive ^i\, undetermined with prospect of determination. Assuming that it is from men, "it will be overthrown" (\kataluth^setai\, *first future passive of katalu^*, *to loosen down like a falling house*) as was true of

the following of Theudas and Judas the Galilean.

5:39 **{But if it is of God}** (*\ei de ek theou estin*). The second alternative is a condition of the first class, determined as fulfilled, *\ei* with the present indicative. By the use of this idiom Gamaliel does put the case more strongly in favor of the apostles than against them. This condition *_assumes_* that the thing is so without *_affirming_* it to be true. On the basis of this alternative Gamaliel warns the Sanhedrin that they cannot "overthrow" (*\katalusai*) these men for they in that case must "overthrow" God, **{lest haply ye be found}** (*\m^pote--hureth^te*, *negative purpose with first aorist passive subjunctive*) **{even to be fighting against God}** (*\kai theomachoi*, *late adjective from \theos\ and \machomai*, in *LXX and here only in the N.T.*).

5:40 **{To him they agreed}** (*\epeisth^san aut^i*). First aorist passive indicative of *\peith^{*, to persuade, the passive to be persuaded by, to listen to, to obey. Gamaliel's shrewd advice scored as against the Sadducaic contention (*verse 17*). **{Not to speak}** (*\m^lalein*). The Sanhedrin repeated the prohibition of 4:18 which the apostles had steadily refused to obey. The Sanhedrin stood by their guns, but refused to shoot. It was a "draw" with Gamaliel as tactical victor over the Sadducees. Clearly now the disciples were set free because only the Sadducees had become enraged while the Pharisees held aloof.

5:41 **{They therefore}** (*\hoi men oun*). No answering *\de*. **{They were counted worthy to suffer dishonour for the Name}** (*\kat^xi^th^san huper tou onomatos atimasth^nai*). First aorist passive indicative of *\kataxio^{*, old verb to count worthy. Three times in N.T. (*Lu 20:35; Ac 5:41; 2Th 1:5*). First aorist passive infinitive of *\atimaz^{*, old verb to make one dishonoured (*\atimos*). Forms here an oxymoron (*\oxus*, *sharp*, *\moros*, *foolish*) pointedly foolish saying "which is witty or impressive through sheer contradiction or paradox as laborious idleness, sublime indifference" (*Vincent*). The apostles felt honoured by dishonour. Note the same use of "the Name" as in Jas 2:7; 3Jo 1:7. With the Jews this absolute use of "the Name" meant Jehovah. The Christians now apply it to Jesus.

5:42 **{Every day}** (*\pfsan h^meran*). Accusative of extent of time, all through every day. **{In the temple and at home}** (*\en t^i hier^i kai kat' oikon*). This was a distinct triumph to go back to the temple where they had been arrested (*verse 25*) and at

home or from house to house, as it probably means (*cf. 2:46*). It was a great day for the disciples in Jerusalem. {**They ceased not**} (\ouk epauonto\). Imperfect middle. They kept it up. {**Jesus as the Christ**} (\ton Christon I'soun\). Jesus is the direct object of the participles \didaskontes\ (*teaching*) and \euaggelizomenoi\ (*preaching or evangelizing*) while "the Christ" (\ton Christon\) is the predicate accusative. These words give the substance of the early apostolic preaching as these opening chapters of Acts show, that Jesus of Nazareth is the Messiah of promise. Gamaliel had opened the prison doors for them and they took full advantage of the opportunity that now was theirs.

Robertson's New Testament Word Studies
(Acts: Chapter 5)

[\[Previous\]](#) [\[Next\]](#)

6:1 {**When the number of the disciples was multiplying**} (*\pl^thunont^“n t^“n math^t^“n*). Genitive absolute of *\pl^thun^“*, old verb from *\pl^thos*, fulness, to increase. The new freedom from the intercession of Gamaliel was bearing rich fruit. {**A murmuring of the Grecian Jews**} (*\goggusmos t^“n Hell^nist^“n*). Late onomatopoeitic word (**LXX**) from the late verb *\gogguz^“*, to mutter, to murmur. The substantive occurs also in Joh 7:12; Php 2:14; 1Pe 4:9. It is the secret grumblings that buzz away till they are heard. These "Grecian Jews" or Hellenists are members of the church in Jerusalem who are Jews from outside of Palestine like Barnabas from Cyprus. These Hellenists had points of contact with the Gentile world without having gone over to the habits of the Gentiles, the Jews of the Western Dispersion. They spoke Greek. {**Against the Hebrews**} (*\pros tous Ebraious*). The Jewish Christians from Jerusalem and Palestine. The Aramaean Jews of the Eastern Dispersion are usually classed with the Hebrew (*speaking Aramaic*) as distinct from the Grecian Jews or Hellenists. {**Were neglected**} (*\parethe^“rounto*). Imperfect passive of *\parathe^“re^“*, old verb, to examine things placed beside (*\para*) each other, to look beyond (*\para\ also*), to overlook, to neglect. Here only in the N.T. These widows may receive daily (*\kath^merin^i*, late adjective from *\kath' h^meran*, only here in the N.T.) help from the common fund provided for all who need it (**Ac 4:32-37**). The temple funds for widows were probably not available for those who have now become Christians. Though they were all Christians here concerned, yet the same line of cleavage existed as among the other Jews (**Hebrew or Aramaean Jews and Hellenists**). It is not here said that the murmuring arose among the widows, but because of them. Women and money occasion the first serious disturbance in the church life. There was evident sensitiveness that called for wisdom.

6:2 {**The multitude**} (*\to pl^thos*). The whole church, not just the 120. {**Fit**} (*\areston*). Pleasing, verbal adjective from *\aresk^“*, to please, old word, but in the N.T. only here and Ac 12:3; Joh 8:29; 1Jo 3:22. _Non placet_. {**Should forsake**} (*\kataleipsantas*). Late first aorist active participle for usual second aorist *\katalipontas* from *\kataleip^“*, to leave behind.

{Serve tables} (*\diakonein trapezais*). Present active infinitive of *\diakone“* from *\diakonos* (*\dia\ and \konis\, dust*), to raise a dust in a hurry, to serve, to minister either at table (*Joh 12:20*), or other service (*Joh 12:25f.*), to serve as deacon (*1Ti 3:10,13*). "Tables" here hardly means money-tables as in Joh 2:15, but rather the tables used in the common daily distribution of the food (*possibly including the love-feasts, Ac 2:43-47*). This word is the same root as *\diakonia* (*ministration*) in verse 1 and *\diakonos* (*deacon*) in Php 1:1; 1Ti 3:8-13. It is more frequently used in the N.T. of ministers (*preachers*) than of deacons, but it is quite possible, even probable, that the office of deacon as separate from bishop or elder grew out of this incident in Ac 6:1-7. Furneaux is clear that these "seven" are not to be identified with the later "deacons" but why he does not make clear.

6:3 {Of good report} (*\marturoumenous*). Present passive participle of *\marture“*, to bear witness to. Men with a good reputation as well as with spiritual gifts (*the Holy Spirit and wisdom*). **{We may appoint}** (*\katast^somen*). Future active indicative of *\kathist^mi*, we shall appoint. The action of the apostles follows the choice by the church, but it is promised as a certainty, not as a possibility. The Textus Receptus has a first aorist active subjunctive here (*\katast^s“men*).

6:4 {But we} (*\hemeis de*). In contrast to the work given the seven. **{The ministry of the word}** (*\t^i diakonifi tou logou*). The same word *\diakonifi* employed in verse 1, but here about preaching as the special ministry with which the apostles were concerned. For "continue steadfastly" (*\proskarter^somen*) see on 2:42.

6:5 {Pleased} (*\^resen*). Aorist active indicative of *\aresk“* like Latin *_placuit_* when a vote was taken. The use of *\en“pion* before "the whole multitude" is like the LXX. **{They chose}** (*\exelexanto*). First aorist middle indicative of *\ekleg“*, to pick out for oneself. Each one of the seven has a Greek name and was undoubtedly a Hellenist, not an Aramaean Jew. Consummate wisdom is here displayed for the murmuring had come from the Hellenists, seven of whom were chosen to take proper care of the widows of Hellenists. This trouble was settled to stay settled so far as we know. Nothing is here told of any of the seven except Stephen who is "a man full of faith and the Holy Spirit" and Nicolas "a proselyte of Antioch" (*who was not then born a Jew,*

but had come to the Jews from the Greek world).

6:6 {**They laid their hands on them**} (\epeth^{kan} autois tas cheiras\). First aorist active indicative of \epitith^{mi}\.

Probably by the apostles who ratified the choice (*verse 3*). The laying on of hands "was a symbol of the impartation of the gifts and graces which they needed to qualify them for the office. It was of the nature of a prayer that God would bestow the necessary gifts, rather than a pledge that they were actually conferred" (*Hackett*).

6:7 {**Increased**} (\^{uxanen}\). Imperfect active, kept on growing all the more because the apostles were now relieved from the daily ministration of the food. {**Multiplied**} (\epl^{thuneto}\). Imperfect passive. The two imperfects kept pace with each other. {**Of the priests**} (\t^{n hier}ⁿ\). Who were usually Sadducees. It was a sad day for Annas and Caiaphas and all the sect of the Sadducees (*5:17*). {**Were obedient to**} (\hup^{kouon}\). Imperfect active of \hupakou^o\, repetition, one after another. {**The faith**} (\t^{i pistei}\). Here meaning the gospel, the faith system as in Ro 1:5; Ga 1:23; Jude 1:3, etc. Here the word means more than individual trust in Christ.

6:8 {**Wrought**} (\epoiei\). Imperfect active, repeatedly wrought. Evidently a man like Stephen would not confine his "ministry" to "serving tables." He was called in verse 5 "full of faith and the Holy Spirit." Here he is termed "full of grace (*so the best MSS., not faith*) and power." The four words give a picture of remarkable attractiveness. The grace of God gave him the power and so "he kept on doing great wonders and signs among the people." He was a sudden whirlwind of power in the very realm of Peter and John and the rest.

6:9 {**The synagogue of the Libertines**} (\ek t^s sunag^gs t^s legomen^s Libertinⁿ\). The Libertines (*Latin _libertinus_, a freedman or the son of a freedman*) were Jews, once slaves of Rome (*perhaps descendants of the Jews taken to Rome as captives by Pompey*), now set free and settled in Jerusalem and numerous enough to have a synagogue of their own. Schuerer calls a Talmudic myth the statement that there were 480 synagogues in Jerusalem. There were many, no doubt, but how many no one knows. These places of worship and study were in all the cities of the later times where there were Jews enough to maintain one. Apparently Luke here speaks of five such synagogues in Jerusalem

(*that of the Libertines, of the Cyrenians, of the Alexandrians, of Cilicia, and of Asia*). There probably were enough Hellenists in Jerusalem to have five such synagogues. But the language of Luke is not clear on this point. He may make only two groups instead of five since he uses the article \t“n\ twice (*once before \Libertin“n kai Kur^nai“n kai Alexandre“n\, again before \apo Kilikias kai Asias*). He also changes from the genitive plural to \apo\ before Cilicia and Asia. But, leaving the number of the synagogues unsettled whether five or two, it is certain that in each one where Stephen appeared as a Hellenist preaching Jesus as the Messiah he met opposition. Certain of them "arose" (\anest^san\)) "stood up" after they had stood all that they could from Stephen, "disputing with Stephen" (\sunz^tountes t“i Stephan“i\)). Present active participle of \sunz^te“\, to question together as the two on the way to Emmaus did (*Lu 24:15*). Such interruptions were common with Jews. They give a skilled speaker great opportunity for reply if he is quick in repartee. Evidently Stephen was fully equipped for the emergency. One of their synagogues had men from Cilicia in it, making it practically certain that young Saul of Tarsus, the brilliant student of Gamaliel, was present and tried his wits with Stephen. His ignominious defeat may be one explanation of his zest in the stoning of Stephen (*Ac 8:1*).

6:10 {**They were not able to withstand**} (\ouk ischuon antist^nai\)). Imperfect active of \ischu“\, to have strength, and ingressive second aorist active (*intransitive*) infinitive of \anthist^mi\). They continued unable (*without strength enough*) to take a stand against. Stephen knocked them down, Saul included, as fast as they got up. Stephen was like a battery charged and in action. {**The wisdom and spirit**} (\t^i sophifi kai pneumatì\)). Dative case. They stood up against Stephen's wisdom and the Holy Spirit "by whom he spoke" (\h“i elalei\)). Instrumental case and the relative agrees with "Spirit." He kept on speaking so (\elalei\, *imperfect active*). It was a desperate situation.

6:11 {**Then they suborned men**} (\tote hupebalon andras\)). Second aorist active indicative of \hupoball“\, old verb, but here only in the N.T., to put under like a carpet, to bring men under one's control by suggestion or by money. One recalls the plight of Caiaphas in the trial of Jesus when he sought false witnesses. _Subornaverunt_. They put these men forward in an underhand way for fraud. {**Blasphemous words against Moses and God**} (\blasph^ma

eis M'us'n kai ton theon). The punishment for blasphemy was stoning to death. See Mt 12:31 for discussion of the word \blasph'mia, blasphemē, blasphemō, all in the N.T. from \blaptō, to harm, and \ph'mō, speech, harmful speech, or \blaxō, stupid, and \ph'mō. But the charge against Stephen was untrue. Please note that Moses is here placed before God and practically on a par with God in the matter of blasphemy. The purpose of this charge is to stir the prejudices of the people in the matter of Jewish rights and privileges. It is the Pharisees who are conducting this attack on Stephen while the Sadducees had led them against Peter and John. The position of Stephen is critical in the extreme for the Sadducees will not help him as Gamaliel did the apostles.

6:12 **{They stirred up the people}** (*\sunekin^san ton laon*). They shook the people together like an earthquake. First aorist active indicative of *\sunkine^*“\, to throw into commotion. Old verb, but here only in the N.T. The elders and the scribes (***Pharisees***) are reached, but no word about the Sadducees. This is the first record of the hostility of the masses against the disciples (***Vincent***). **{Came upon him}** (*\epistantes*). Second aorist (***ingressive***) active participle of *\ephist^mi*“\, Rushed at him. **{Seized}** (*\sun^rpan*). Effective aorist active of *\sunarpaz^*“\ as if they caught him after pursuit.

6:13 **{False witnesses}** (*\marturas pseudeis*). Just as Caiaphas did with Jesus. **{Ceaseth not}** (*\ou pauetai*). Wild charge just like a false witness that Stephen talks in the synagogues against the law and the holy temple.

6:14 {**We have heard him say**} (*ak^koamen autou legontos*). The only direct testimony and evidently wrong. Curiously like the charge brought against Jesus before Caiaphas that he would destroy the temple and build it again in three days. Undoubtedly Stephen had said something about Christianity before as meant for others besides Jews. He had caught the spirit of Jesus about worship as shown to the woman at Sychar in Joh 4 that God is spirit and to be worshipped by men anywhere and everywhere without having to come to the temple in Jerusalem. It was inflammable material surely and it was easy to misrepresent and hard to clear up. {**This Jesus of Nazareth**} (*I^sous ho Naz^raios houtos*). With contempt.

6:15 {As if the face of an angel} (*h“sei pros“pon aggelou*).

Even his enemies saw that, wicked as they were. See Ex 34:30 for the face of Moses when he came down from Sinai (**2Co 3:7**). Page quotes Tennyson: "God's glory smote him on the face." Where were Peter and John at this crisis? Apparently Stephen stands alone before the Sanhedrin as Jesus did. But he was not alone for he saw Jesus standing at the right hand of God (**Ac 7:56**). There was little that Peter and John could have done if they had been present. Gamaliel did not interpose this time for the Pharisees were behind the charges against Stephen, false though they were as Gamaliel could have found out.

Robertson's New Testament Word Studies
(*Acts: Chapter 6*)

[\[Previous\]](#) [\[Next\]](#)

7:1 {**Are these things so?**} (\ei tauta hout“s echei\). On this use of \ei\ in a direct question see on 1:6. Literally "Do these things hold thus?" A formal question by the high priest like our "Do you plead guilty, or not guilty?" (*Furneaux*). The abrupt question of the high priest would serve to break the evident spell of the angelic look on Stephen's face. Two charges had been made against Stephen (**1**) speaking against the holy temple, (**2**) changing the customs which Moses had delivered. Stephen could not give a yes or no answer to these two charges. There was an element of truth in each of them and a large amount of error all mixed together. So he undertakes to explain his real position by the historical method, that is to say, by a rapid survey of God's dealing with the people of Israel and the Gentiles. It is the same method adopted by Paul in Pisidian Antioch (*Ac 13:16ff.*) after he had become the successor of Stephen in his interpretation of the universal mission of Christianity. If one is disposed to say that Luke made up this speech to suit Stephen's predicament, he has to explain how the style is less Lukan than the narrative portions of Acts with knowledge of Jewish traditions that a Greek would not be likely to know. Precisely how Luke obtained the data for the speech we do not know, but Saul heard it and Philip, one of the seven, almost certainly. Both could have given Luke help about it. It is even possible that some one took notes of this important address. We are to remember also that the speech was interrupted at the end and may not include all that Stephen meant to say. But enough is given to give us a good idea of how Stephen met the first charge "by showing that the worship of God is not confined to Jerusalem or the Jewish temple" (*Page*). Then he answers the second charge by proving that God had many dealings with their fathers before Moses came and that Moses foretold the coming of the Messiah who is now known to be Jesus. It is at this point (*verse 51*) that Stephen becomes passionate and so powerful that the wolves in the Sanhedrin lose all self-control. It is a great and masterful exposition of the worldwide mission of the gospel of Christ in full harmony with the Great Commission of Christ. The apostles had been so busy answering the Sadducees concerning the Resurrection of Christ and maintaining their freedom to teach and

preach that they had not pushed the world-wide propaganda of the gospel as Jesus had commanded after they had received the Promise of the Father. But Stephen had proclaimed the same message of Christ and was now facing the same fate. Peter's mind had been enlightened by the Holy Spirit so that he could rightly interpret Joel and David in the light of Pentecost. "So Stephen read the history of the Old Testament with new eyes in the light of the life and death of Jesus" (*Furneaux*).

7:2 {**Brethren and fathers**} (\andres adelphoi kai pateres\). The spectators (*brethren*) and members of the Sanhedrin (*fathers*) as Paul in Ac 22:1. {**Hearken**} (\akousate\). First aorist (*ingressive*) active imperative, Give me your attention now. {**The God of glory**} (\Ho theos t's dox's\). The God characterized by glory (*genitive case, genus or kind*) as seen in the Shekinah, the visible radiance of God. Jesus is also called "the Glory"=the Shekinah in Jas 2:1. Cf. Ex 25:22; 40:34; Le 9:6; Heb 9:5. By these words Stephen refutes the charge of blasphemy against God in Ac 6:11. {**Appeared**} (\phth\). First aorist passive indicative of \hora\'. See on Lu 23:43. Before there was temple or tabernacle and away over in Mesopotamia (*Ur of the Chaldees, Ge 11:31*), even before (\prin ^\ *with the infinitive*) he dwelt in Haran (\Charran\, *or Carrae not far from Edessa, where Crassus met death after his defeat by the Parthians B.C. 53*).

7:3 {**Which I shall shew thee**} (\h^n an soi deix'\). Indefinite relative clause with \an\ and the aorist active subjunctive (*same form in first person singular as the future active indicative*). Abraham followed on as God led him.

7:4 {**When his father was dead**} (\meta to apothanein auton\). \Meta\ with the accusative of the articular infinitive and the accusative of general reference (\auton\), regular Greek idiom. In Ge 11:32 it is stated that Terah died at Haran at the age of 205. There are various explanations of the discrepancy, but no one that seems certain. It is possible (*Hackett, Felten*) that Abraham is mentioned first in Ge 11:26 because he became the most prominent and was really younger than Haran his brother who died before the first migration who was really sixty years older than Abraham. According to this view Terah was 130 years old at the birth of Abraham, leaving Abraham 75 at the death of Terah (*205*). {**Wherein ye now dwell**} (\eis h^n humeis nun katoikeite\). Note \eis\ in the sense of \en\ as often. Note also emphatic use of \humeis\ (*ye*) and now (\nun\).

7:5 **{Not so much as to set his foot on}** (*\oude b^ma podos*). From De 2:5. Old word from *\bain^*, to go, to step. "Stepping of a foot," only instance of this original meaning in the N.T. From this it comes to mean a platform reached by steps, official seat of a judge (*Mt 27:19*). The field purchased by Abraham (*Ge 23:9-17*) was not a gift from God. **{Promised}** (*\ep^ggeilato*). First aorist middle indicative of *\epaggell^*, common verb. See Ge 12:7; 17:8; 48:4 for this promise. So God appeared again to Abraham in a strange land. **{In possession}** (*\eis kataschesin*). Late word, in LXX, and in N.T. only here and verse 45. From *\katech^*, to hold back, then to hold fast (*or down*), to possess. It was fulfilled in the descendants of Abraham. **{When as yet he had no child}** (*\ouk ontos aut^i teknou*). Genitive absolute with negative *\ouk* rather than *\m^* to emphasize actual absence of a child. He had only the promise of God about the land and the child.

7:6 **{On this wise}** (*\hout^s*). A free quotation from Ge 15:13. **{Should sojourn}** (*\estai paroikon*). Shall be a sojourner, *\Paroikos* (*\para\, beside\, \oikos\, home*), one dwelling near one's home, but not of it, so a stranger, foreigner, old word, often in LXX, temporary residence without full rights of citizenship (*7:29; 13:17*), and descriptive of Christians (*Eph 2:19; 1Pe 1:17; 2:11*). **{In a strange land}** (*\en g^i allotrifi*). In a land not one's own, that belongs to another, alien as in Mt 17:25f., which see. **{Four hundred years}** (*\et^ tetrakosia*). Accusative of duration of time. As in Ge 15:13, but a round number as in Ex 12:40 the time is 430 years. But in Ga 3:17 Paul, following the LXX in Ex 12:40, takes the 430 years to cover the period in Canaan and the stay in Egypt, cutting the sojourn in Egypt to about half. Josephus gives it both ways. Hackett suggests two solutions, one that there were two ways of reckoning the period among the Jews with no way of settling it, the other that by the 430 years in Egypt the writers meant to include Canaan also as merely the preliminary to the period in Egypt.

7:7 **{Will I judge}** (*\krin^ eg^*). Future (*accent on ^*) active indicative of *\krin^* and *\eg^* (*I*) expressed is emphatic. **{In this place}** (*\en t^i top^i tout^i*). Quoted from Ex 3:12 and referring to Sinai or Horeb, but Stephen applies it to the Promised Land.

7:8 {**The covenant of circumcision**} (\diath^k^n peritom^s\). A covenant marked by (*genitive*) circumcision (*no article*) of which circumcision is the sign (**Ro 4:11**) as set forth in Ge 17:9-14. In the ancient Greek \diath^k^\ was usually will (*Latin, _testamentum_*) and \sunth^k^\ was used for covenant (\sun\, *together, rather than dia\, between*). But the LXX and the N.T. use \diath^k^\ for covenant (*will in Heb 9:15f.*) as Lightfoot on Ga 3:16 says: "The LXX translation and New Testament writers probably preferred \diath^k^\ as better expressing the {**free grace**} of God than \sunth^k^\." {**And so**} (\kai hout^s\). After the covenant was made and as a sign and seal of it.

7:9 {**Moved with jealousy**} (\z^l^santes\). First aorist active participle of \z^lo^s\, old verb from \z^los\ (**Ac 5:17**), to burn or boil with zeal, and then with envy as here (**17:5, etc.**) and Ge 37:11.

7:10 {**Delivered him out**} (\exeilato auton ek\). First aorist middle indicative of \exaire^s\, old verb to take out, snatch out. Note repetition of ek\. {**Pharaoh King of Egypt**} (\Phara^basile^s Aiguptou\). Pharaoh is not a name, but a title, the Egyptian _perff_ meaning great house.

7:11 {**Found no sustenance**} (\ouch h^uriskon chortasmata\). Imperfect active, kept on not finding. {**Chortasmata**} is from {**chortaz^s**}, originally to feed with grass (\chortos\) or herbs. Old word, but only here in the N.T. and includes food for both men and animals. In Ge 24:25,32 it is fodder for the cattle, a first necessity for owners of herds of cattle.

7:12 {**That there was corn**} (\onta sitia\). Participle (*present active of eimi*) in indirect discourse, after \akousas\, "heard of corn being in Egypt." \Sitia\ is diminutive of \sitos\ and means grain (*wheat, barley, not our maize or Indian corn*), old word also for provisions, victuals, here only in the N.T. {**The first time**} (\pr^ton\). While Jacob himself remained in Canaan before he went down to Egypt and died there (*verse 15f.*).

7:13 {**At the second time**} (\en t^i deuter^i\). This expression only here in the N.T. This second visit is recorded in Ge 45:1ff. {**Became manifest**} (\phaneron egeneto\). In Ge 41:12 the fact that Joseph was a Hebrew had been incidentally mentioned to Pharaoh, but now it was made clear to him.

7:14 {**Three-score and fifteen souls**} (\en psuchais hebdom^{konta} pente\). Stephen follows the LXX which counts some grandchildren of Joseph and so makes it 75 whereas Ge 46:26 has 66 and then the next verse makes it 70 including Jacob and Joseph with his two sons. The use of \en\ means "consisting in."

7:16 {**They were carried over unto Shechem**} (\meteteth^{san eis} Suchem\). First aorist passive of \metatith^{mi}\, only here in the N.T. in this sense of changing places. Jacob was buried in the cave of Machpelah (*Ge 50:13*). The O.T. does not say where the sons of Jacob were buried save that Joseph was buried in Shechem (*Jos 24:32*). Possibly only "our fathers" without Jacob is the subject of "were carried." {**Which Abraham bought**} (\hⁱ "n^{sato} Abraam\). Hackett is sure that our present text is wrong. Hort notes some sixty "primitive errors" in the critical text of the N.T. It is possible that this is also one. If "Jacob" is substituted for "Abraham," the matter is cleared up. "It is quite as likely, judging *a priori*, that the word producing the error escaped from some early copyist as that so glaring an error was committed by Stephen" (*Hackett*). At any rate Abraham bought a burying-place, the cave of Machpelah, from Ephron the Hittite at Hebron (*Ge 23:16*), while Jacob bought a field from the sons of Hamor at Shechem (*Ge 33:19; Jos 24:32*). Abraham had built an altar at Shechem when he entered Canaan (*Ge 12:6f.*). It is possible, of course, that Abraham also bought the ground on which the altar stood. {**In Shechem**} (\en Suchem\). This is the reading of Aleph B C instead of the Textus Receptus \tou Suchem\ which makes it "Hamar the father of Sichem." "In Shechem" is the true reading.

7:17 {**Drew nigh**} (\^{ggizen}\). Imperfect active, was drawing nigh.

7:18 {**Another king**} (\basileus heteros\). A different kind of king also, probably a king of the new dynasty after the shepherd kings had been expelled from Egypt. {**Who knew not Joseph**} (\hos ouk^{idei ton I^sph}\). Second past perfect of \oida\ used like an imperfect. Joseph's history and services meant nothing to the new king. "The previous dynasty had been that of the Hyksos: the new king was Ahmes who drove out the Hyksos" (*Knobel*).

7:19 {**Dealt subtilly**} (\katasophisamenos\). First aorist middle participle of \katasophizomai\, late compound (\kata\ and \sophiz^{ai}\, *old verb, to make wise, to become wise, then to play*

the sophist), perfective use of \kata\. In the LXX, but here only in the N.T. To use fraud, craft, deceit. {**That they should cast out their babes**} (\tou poiein ta breph[^] ektheta\). \Tou poiein\ (*genitive of the articular present infinitive*) can be either design or result. The Revised Version here takes it as purpose while the Authorized as result. In either case Pharaoh required the Israelites to expose their children to death, a possible practice done voluntarily in heathen China and by heathen in so-called Christian lands. But the Israelites fought against such an iniquity. The word \ektheta\ (*exposed, cast out*) is a verbal adjective from \ektith[^]mi\. It is an old word, but here only in the N.T. and not in the LXX. {**To the end they might not live**} (\eis to m[^]z[^]ogoneisthai\). Purpose with \eis\ and the articular infinitive (*present middle*). This compound verb is from \z[^]ogonos\ (*from \z[^]os\, alive, and \gen[^]\, to bear*) and is used by late writers and the LXX. It is three times in the N.T. (*here, Lu 17:33; 1Ti 6:13*) in the sense to preserve alive.

7:20 {**Exceeding fair**} (\asteios t[^]i the[^]i\). Ethical dative, fair to God (*as God looked at him*). \Asteios\ is from \astu\, city, and so means "of the city," with city manners and polish. Old word, only twice in the N.T. (*here and Heb 11:23*) and both times about Moses and taken from Ex 2:2. {**He was nourished**} (\anetrph[^]\). Second aorist passive indicative of \anatreph[^]\. He was brought up at home for three months in defiance of the new Pharaoh.

7:21 {**When he was cast out**} (\ektethentos autou\). Genitive absolute with first aorist passive participle of \ektith[^]mi\.

{**Took up**} (\aneilato\). Second aorist middle indicative (*with first aorist vowel |a| instead of |e| as often in the _Koin,_*) of \anaire[^]\, common in the N.T. in the sense of take up and make away with, to kill as in verse 28, but here only in the N.T. in the original sense of taking up from the ground and with the middle voice (*for oneself*). Quoted here from Ex 2:5. The word was used of old for picking up exposed children as here. Vincent quotes Aristophanes (*_Clouds_, 531*): "I exposed (*the child*), and some other women, having taken it, adopted (\aneileto\) it." Vulgate has _sustulit_. "Adopted" is the idea here. "After the birth of a child the father took it up to his bosom, if he meant to rear it; otherwise it was doomed to perish" (*Hackett*).

{**Nourished him for her own son**} (\anethrepsato auton heaut[^]i eis huion\). Literally, "she nursed him up for herself (\heaut[^]i\

besides middle voice) as a son." This use of \eis\=as occurs in the old Greek, but is very common in the LXX as a translation of the Hebrew *_le_*. The tradition is that she designed Moses for the throne as the Pharaoh had no son (*Josephus, _Ant_. ii. 9, 7*).

7:22 {**Was instructed**} (\epaideuth^). First aorist passive indicative of \paideu^, to train a child (\pais\), the usual idea in ancient Greek as here. The notion of chastisement (*Heb 12:6*) is also in the old Greek and especially in the LXX and the N.T. Here with instrumental case (\pas^i sophifi\) or the locative. The accusative would usually be retained after this verb. The priestly caste in Egypt was noted for their knowledge of science, astronomy, medicine, and mathematics. This reputation was proverbial (*IKi 4:30*). Modern discoveries have thrown much light on the ancient civilization of Egypt. Moses, like Paul, was a man of the schools. {**Mighty in his words and works**} (\dunatos en logois kai ergois autou\). The same phrase used of Jesus in Lu 24:19. The adjective \dunatos\ is employed of Apollos as an interpreter of the Scriptures (*Ac 18:24*). Moses did not have the rhetorical skill or eloquence of Aaron (*Ex 4:10*), but his words like his deeds carried weight and power.

7:23 {**When he was well-nigh forty years old**} (\H^s epl^routo aut^i tessarakontaet^s chronos\). A rather awkward Greek idiom for the English: "When a forty year old time (*same idiom in Ac 13:18 and only twice in the N.T.*) was being fulfilled (\epl^routo\, *imperfect passive*) for him (*dative case*)." The life of Moses is divided into three periods of forty years each (*in Egypt 40 years, in Midian 40, governed Israel 40, 120 when he died, De 34:7*). {**It came into his heart**} (\aneb^ epi t^n kardian autou\). Second aorist active indicative of \anabain^, common verb. Came up as if from the lower depths of his nature. This Hebrew image occurs in Jer 3:16; Isa 65:17; 1Co 2:9. {**To visit**} (\episkepsasthai\). First aorist middle infinitive of \episkeptomai\, old verb to go to see for oneself, with his own eyes, to help if possible. Used of God visiting his people (*Lu 7:16*). Our "visit" is from Latin *_video_*, to see, *_visito_*, to go to see. During the Welsh mining troubles the Prince of Wales made a sympathetic visit to see for himself the actual condition of the coal miners. Moses desired to know first hand how his kinsmen were faring.

7:24 {**Suffer wrong**} (\adikoumenon\). Present passive participle of \adik^o\). By blows (*Ex 2:11*). {**Avenged**} (\epoi^sen

ekdik^{sin}). First aorist active indicative of \poie“. This idiom occurs in Lu 18:7 with \ekdik^{sin} (*this from ekdike“ and that from ekdikos without right or law dik^ and then exacting law of right out of ek one, exacting vengeance*). {**Him that was oppressed**} (\t“i kataponoumen“i). Present passive articular participle in the dative case of \kataponeo\, to tire down with toil, to treat roughly, common in late Greek, in the N.T. only here and 2Pe 2:7 (*sore distressed*). The man was on the point of being overcome. {**Smiting**} (\pataxas\). First aorist active participle of \patass“, in the old Greek the beat of the heart, only in the LXX and N.T. to smite a deadly blow as here like \pl^{ss}“.

7:25 {**He supposed**} (\enomizen\). Imperfect active of \nomiz“. He was supposing, Stephen explains, when he smote the Egyptian. {**That his brethren understood**} (\sunienai tous adelphous\). Present active infinitive of \suni^{mi}\, to send (*put*) together, to grasp, to comprehend, in indirect discourse with the accusative of general reference. {**By his hand was giving them deliverance**} (\dia cheiros autou did“sin sot^{rian} autois\). Picturesque use of "hand" as in 2:23, present active indicative of \did“mi\ retained in indirect discourse after imperfect \enomizen\. But they understood not (\hoi de ou sun^{kan}\). Page notes "the rhetorical power of these words" from Stephen. \Sun^{kan} (*first aorist indicative, k| aorist*) refers to \sunienai\ just before.

7:26 {**The day following**} (\tⁱ epiousⁱ h^{merfi}\). Locative case, "on the following day" (*from epeimi, to come upon, to approach, present active participle epi“n -ousa, -on*). Common phrase in old Greek both with \h^{mera} (*day*) as here and without as 16:11. Only in Acts in the N.T. {**Appeared**} (\“phth^). First aorist passive indicative of \hora“\ not with idea that only a vision but rather that it was sudden or unexpected. {**As they strove**} (\machomenois\). Present middle participle of \machomai\, actually fighting. {**Would have set them at one again**} (\sun^{llassen} autous eis eir^{nen}\). Better, he tried to reconcile them (*or change them into peace*). It is the conative imperfect active as in Mt 3:14 of \sunallass“, only here in the N.T. though common in the old Greek. Vulgate has _reconciliabat_. The usual word in the N.T. for reconcile is \katallass“. {**Do ye wrong one to another**} (\adikeite all^{lous}\). The same word used in verse 24 of the wrong done one of the Hebrews by the

Egyptian, but here both are "brethren."

7:27 {**Thrust him away**} (\ap“sato auton\). First aorist middle indicative (_Koin, _for Attic \ape“sato\) of \ap“the“, to push away from oneself in middle voice as here, common in old Greek. Again in verse 39; 13:46; Ro 11:1; 1Ti 1:19. It is always the man who is doing the wrong who is hard to reconcile.

7:28 {**Wouldest thou kill me?**} (\m^ anelein me su theleis\). Expecting the answer no, but a thrust direct at Moses, Do you wish to kill me (*note \me su\ right together, {me thou}*). See Ex 2:14 quoted by Stephen.

7:29 {**Sojourner**} (\paroikos\). Temporary dweller (*cf. Abraham in verse 6*) in Midian though for forty years.

7:30 Sentence begins with genitive absolute again. {**In a flame of fire in a bush**} (\en phlogi puros batou\). Horeb in Ex 3:1; but Sinai and Horeb were "probably peaks of one mountain range" (*Page*), Horeb "the mountain of the dried-up ground," Sinai "the mountain of the thorns." Literally, "in the flame of fire of a bush" (*two genitives, \puros\ and \batou\ dependent on \phlogi\, flame*). Descriptive genitives as in 9:15; 2Th 1:8. \Batos\ (*bush*) is the wild acacia (_mimosa nilotica _). In Ex 3:20 it is Jehovah who speaks. Hence "angel" here with Stephen is understood to be the Angel of the Presence, the Eternal Logos of the Father, the Angel of Jehovah.

7:31 {**The sight**} (\to horama\). Used of visions in the N.T. as in Mt 17:9. {**As he drew near**} (\proserchomenou autou\). Genitive absolute with present middle participle of \proserchomai\. {**A voice of the Lord**} (\ph“n^ kuriou\). Here the angel of Jehovah of verse 30 is termed Jehovah himself. Jesus makes powerful use of these words in his reply to the Sadducees in defence of the doctrine of the resurrection and the future life (*Mr 12:26; Mt 22:32; Lu 20:37f.*) that God here describes himself as the God of the living. {**Trembled**} (\entromos genomenos\). Literally, becoming tremulous or terrified. The adjective \entromos\ (_en, tromos\ from \trem“, to tremble, to quake) occurs in Plutarch and the LXX. In the N.T. only here and Ac 16:29. {**Durst not**} (\ouk etolma\). Imperfect active, was not daring, negative conative imperfect.

7:33 {**Holy ground**} (\g^ hagia\). The priests were barefooted when

they ministered in the temple. Moslems enter their mosques barefooted today. Cf. Jos 5:15. **{Sandal}** (*\hupod^ma*, *bound under*) is here "a distributive singular" (*Hackett*). Even the ground near the bush was "holy," a fine example for Stephen's argument.

7:34 **{I have surely seen}** (*\id^"n eidon*). Imitation of the Hebrew infinitive absolute, (*Ex 3:7*) "Seeing I saw" (*cf. Heb 6:14*). **{The affliction}** (*\t^"n kak^"sin*). From *\kako^"*, to treat evilly (*from \kakos*, *evil*). Old word, here only in the N.T. and from *Ex 3:7*. **{Groaning}** (*\stenagmou*). Old word from *\stenaz^"*, to sigh, to groan. In the N.T. only here and *Ro 8:26*. Root *\sten* in our word stentorian. **{I am come down}** (*\kateb^"n*). Second aorist active indicative of *\katabain^"*, I came down. **{To deliver}** (*\exelesthai*). Second aorist middle infinitive of *\exaire^"*, to take out for myself. **{I will send}** (*\aposteil^"*). First aorist active subjunctive (*hortatory of \apostell^"*, *"Let me send"*).

7:35 **{This Moses}** (*\Touton ton M^"us^"n*). Rhetorical repetition follows this description of Moses (*five times, anaphora, besides the use here, six cases of \houtos\ here about Moses: verse 35 twice, 36,37,38,40*). Clearly Stephen means to draw a parallel between Moses and Jesus. They in Egypt **{denied}** (*\^"rn^"santo*) Moses as now you the Jews denied (*\^"rn^"sasthe*, *3:13*) Jesus. Those in Egypt scouted Moses as "ruler and judge" (*verses 27,35, \archonta kai dikast^"n*) and God "hath sent" (*\apestalken*, *perfect active indicative, state of completion*) Moses "both a ruler and a deliverer" (*\archonta kai lutr^"t^"n*) as Jesus was to be (*Lu 1:68; 2:38; Heb 9:12; Tit 2:14*). "Ransomer" or "Redeemer" (*\lutr^"t^"s*) is not found elsewhere, *\lutron* (*ransom*), *\lutro^"*, to ransom, and *\lutr^"sis*, ransoming or redemption, are found often. In *Ac 5:31* Christ is termed "Prince and Saviour." **{With the hand}** (*\sun cheiri*). So the correct text. The Pharisees had accused Stephen of blaspheming "against Moses and God" (*6:11*). Stephen here answers that slander by showing how Moses led the people out of Egypt in co-operation (*\sun*) with the hand of the Angel of Jehovah.

7:37 **{Like unto me}** (*\h^"s eme*). This same passage Peter quoted to the crowd in Solomon's Porch (*Ac 3:22*). Stephen undoubtedly means to argue that Moses was predicting the Messiah as a prophet like himself who is no other than Jesus so that these Pharisees are in reality opposing Moses. It was a neat turn.

7:38 {**In the church in the wilderness**} (\en tⁱ ekkl^hsifi en tⁱ er^m“i\). Better rendered "congregation" here as in Heb 2:12 (**Ps 22:22**), the people of Israel gathered at Mt. Sinai, the whole nation. Moses is here represented as receiving the law from an angel as in Heb 2:2; Ga 3:19 (**De 33:2, LXX**) and so was a mediator (\mesit^s\) or middle man between the angel and the people whereas Jesus is the Mediator of a better covenant (**Heb 8:6**). But Exodus does not speak of an angel. {**Living oracles**} (\logia z^h“nta\). A \logion\ is a little word (*diminutive of* \logos\). Common in the old Greek, LXX, Philo, in ecclesiastical writers for sayings of Christ, Papias (*for instance*) saying that Matthew wrote in Hebrew (**Aramaic**) "Logia of Jesus." Oxyrhynchus papyri fragments called "Logia of Jesus" are of much interest though only fragments. The Greeks used it of the "oracles" or brief sayings from Delphi. In the N.T. the word occurs only four times (**Ac 7:38; Ro 3:2; Heb 5:12; 1Pe 4:11**). Here the participle \z^h“nta\, living, is the same used by Peter (**1Pe 2:4f.**), stone (\lithos\) of Christ and Christians. The words from God to Moses are still "living" today. In 1Pe 4:11 the word is applied to one who speaks \logia theou\ (**oracles of God**). In Ro 3:2 Paul refers to the substance of the law and of prophecy. In Heb 5:12 the writer means the substance of the Christian religious teaching.

7:39 {**To whom**} (\h^h“i\). That is Moses, this Moses. {**Would not be**} (\ouk ^hthel^hsan genesthai\). Aorist active, negative aorist, were unwilling to become (\genesthai\) obedient. {**Thrust him from them**} (\ap^h“santo\). Indirect middle of the very verb used of the man (**verse 27**) who "thrust" Moses away from him. {**Turned back**} (\estraph^hsan\). Second aorist passive indicative of \streph^h“, to turn. They yearned after the fleshpots of Egypt and even the gods of Egypt. It is easy now to see why Stephen has patiently led his hearers through this story. He is getting ready for the home-thrust.

7:40 {**Gods which shall go before us**} (\theous hoi proporeusontai h^hm“n\). Ex 32:1. As guides and protectors, perhaps with some allusion to the pillar of fire and of cloud that had gone before them (**Ex 13:21**). The future indicative here with \hoi\ (*relative*) expresses purpose. {**Ye wot not**} (\ouk oidamen\). We do not know. How quickly they had forgotten both God and Moses while Moses was absent in the mount with God. {**Become of him**} (\egeneto aut^h“i\). Happened to him. "This" (\houtos\) here is a

contemptuous allusion to Moses by the people.

7:41 **{They made a calf}** (*\emoschopoi^san*). First aorist active indicative of *\moschopoie^{\}*, here only in the N.T. and unknown elsewhere. The LXX (*Ex 32:3*) has *\epoi^se moschon* from which phrase the word is evidently made. Aaron made the calf, but so did the people (*Ex 32:35*). **{The idol}** (*\t^i eid^i*). Stephen calls it by the right name. The people said it was their way of worshipping Jehovah! So the Egyptians worshipped the bull Apis at Memphis as the symbol of Osiris (*the sun*). They had another sacred bull Mnevis at Leontopolis. *\Eid^lon* (*from \eid^os\, form or figure*) is the image or likeness of anything. The heathen worship the god through the image or idol. **{Rejoiced}** (*\euphrainonto*). Imperfect, middle, kept on rejoicing (*Ex 32:6,18*) or making merry.

7:42 **{Gave them up}** (*\pared^ken*). First aorist active indicative of *\paradid^mi*. This same form occurs three times like clods on a coffin in a grave in Ro 1:24,26,28 where Paul speaks of God giving the heathen up to their lusts. **{To serve the host of heaven}** (*\latreuein t^i stratifi tou ouranou*). The verb *\latreu^{\}* is used of the worship of God (*Mt 4:10*) as well as of idols as here (*from \latron\, hire, \latris\, hireling, then to serve*). But the worship of the host of heaven (*De 17:3; 2Ki 17:16; 21:3; 2Ch 33:3,5; Jer 8:2; 19:13*) is Sabaism or worship of the host (*\stratia*) of heaven (*sun, moon, and stars*) instead of the Lord of hosts. This star-worship greatly injured the Jews. **{In the book of the prophets}** (*\en bibl^i t^i n proph^i n*). That is the twelve minor prophets which the Jews counted as one book (*cf. Ac 13:40*). This quotation is from Am 5:25-27. The greater prophets were Isaiah, Jeremiah, Ezekiel. **{Slain beasts}** (*\sphagia*). Here only in the N.T. (*from Am 5:25*) *\sphag^{\}*, slaughter, *\sphaz^{\}*, to slay.

7:43 **{The tabernacle of Moloch}** (*\t^i n sk^i n^i tou Moloch*). Or tent of Moloch which they took up after each halt instead of the tabernacle of Jehovah. Moloch was the god of the Amorites to whom children were offered as live sacrifices, an ox-headed image with arms outstretched in which children were placed and hollow underneath so that fire could burn underneath. **{The star of the god Rephan}** (*\to astron tou theou Rompha*). Spelled also Romphan and Remphan. Supposed to be Coptic for the star Saturn to which the Egyptians, Arabs, and Phoenicians gave worship. But some scholars take the Hebrew *_Kiyyoon_* to mean statues and not a

proper name at all, "statues of your gods" carried in procession, making "figures" (*\tupous*) with both "tabernacle" and "star" which they carried in procession. **{I will carry}** (*\metoiki*). Attic future of *\metoikis* from *\metoikiz*. **{Beyond Babylon}** (*\epekeina Babul*^{nos}). The Hebrew and the LXX have "beyond Damascus." An adverbial preposition (*\ep' ekeina* **with** *\mer* **understood**) used in the old Greek and the LXX with the ablative case and meaning "beyond." Here only in the N.T. in quotation from Am 5:27.

7:44 **{The tabernacle of the testimony}** (*\h^ sk^ n^ tou marturiou*). Probably suggested by the mention of "the tabernacle of Moloch" (**verse 43**). See on ⁷Mt 17:4 for discussion of *\sk^ n^* (**from** *\skia*, **shadow**, **root** *\ska*, **to cover**). This first sanctuary was not the temple, but the tent in the wilderness. "Stephen passes on from the conduct of the Israelites to his other argument that God is not necessarily worshipped in a particular spot" (**Page**). **{According to the figure}** (*\kata ton tupon*). According to the type or pattern. *\Tupos* is from *\tupt*, to strike, to smite, and is the print of the blow (**Joh 20:25**), then the figure formed by a blow or impression like our type, a model or example. Quoted from Ex 25:40. Common word in the old Greek. **{That he had seen}** (*\hon he*^{rakei}). Past perfect active of *\hora*, to see (**double reduplication**).

7:45 **{Which}** (*\h^ n*). Agreeing with *\sk^ n^ n*, not with *\tupon*. **{In their turn}** (*\diadexamenoi*). First aorist middle participle of *\diadechomai*, to receive through another, to receive in succession or in turn. Late Greek, only here in N.T. Deissmann (*Bible Studies*, p. 115) argues from a second century B.C. papyrus that *\diadochos* means rather deputy or court official than successor. **{With Joshua}** (*\meta I^sou*). With Jesus, the Greek form of Joshua (**contracted from Jehoshua, Mt 1:21**), as in Heb 4:8. **{When they entered on the possession of the nations}** (*\en t^ i kataschesei t^ n ethn^ n*). Literally "in (**or at the time of**) the possession of the nations." See on ⁷7:5 for the only other N.T. instance of *\kataschesis*. **{Which}** (*\h^ n*). The nations, genitive by attraction to case of *\ethn^ n*. **{Thrust out}** (*\ex*^{sen}). First aorist active indicative of *\ex*^{the}, to push out, common verb, here, only in N.T. save some MSS. in Ac 27:39.

7:46 **{Asked}** (*\it^ sato*). Aorist middle (**indirect**) indicative,

asked for himself (*as a favour to himself*). Cf. 2Sa 7:2f. {**A habitation**} (\sk^n"ma\). Like Ps 132:5, but it was a house that David proposed to build (2Sa 7:2), not a tent (\sk^n^) which already existed. \Sk^n"ma\ here means a more permanent abode (\oikon\, *house, in verse 47*), though from the same root as \sk^n^).

7:48 {**Howbeit**} (\all'). By contrast with what Solomon did and David planned. Note emphatic position of "not" (\all' ouch\), "But not does the Most High dwell." The presence of the Most High is not confined in any building, even one so splendid as Solomon's Temple as Solomon himself foresaw and acknowledged in his prayer (1Ki 8:27; 2Ch 6:18). {**In houses made with hands**} (\en cheiropoi^tois\). No word here for "houses" or "temples" in correct text (\naois\ *temples in Textus Receptus*). Literally, "In things made with hands" (\cheir\, *hand*, \poi^tos\, *verbal adjective of poie*^"). It occurs in Mr 14:58 of the temple and of the sanctuary of Moab (Isa 16:12). It occurs also in Ac 7:24; Heb 9:11,24; Eph 2:11. Common in the old Greek. {**The prophet**} (\ho proph^t^s\). Isa 66:1. Isaiah taught plainly that heaven is God's throne.

7:49 {**What manner of house**} (\Poion oikon\). What sort of a house? This interrogative is sometimes scornful as in 4:7; Lu 6:32ff. (*Page*). So Stephen shows by Isaiah that Solomon was right that the temple was not meant to "confine" God's presence and that Jesus had rightly shown that God is a spirit and can be worshipped anywhere by any individual of any race or land. It is a tremendous argument for the universality and spirituality of Christianity free from the shackles of Jewish racial and national limitations, but its very strength only angered the Sanhedrin to desperation.

7:51 {**Stiffnecked**} (\skl^rotrach^loi\). From \skl^ros\ (*hard*) and \trach^los\, neck, both old words, but this compound only in the LXX and here alone in the N.T. Critics assume that Stephen was interrupted at this point because of the sharp tone of the speech. That may be true, but the natural climax is sufficient explanation. {**Uncircumcised in heart**} (\aperitm^toi kardiais\). Late adjective common in LXX and here only in the N.T. Verbal of \peritemn^"\, to cut around and \a\ privative. Both of these epithets are applied to the Jews in the O.T. (*Ex 32:9; 33:3,5; 34:9; Le 26:41; De 9:6; Jer 6:10*). \Kardiais\ is locative plural like \^sin\ (*ears*), but some MSS. have genitive singular

\kardias\ (*objective genitive*). No epithet could have been more galling to these Pharisees than to be turned "uncircumcised in heart" (**Ro 2:29**). They had only the physical circumcision which was useless. {**Ye always**} (\humeis aei\). Emphatic position of humeis and "always" looks backward over the history of their forefathers which Stephen had reviewed. {**Resist**} (\antipiptete\). Old word to fall against, to rush against. Only here in the N.T., but used in the O.T. which is here quoted (**Nu 27:14**). Their fathers had made "external worship a substitute for spiritual obedience" (*Furneaux*). Stephen has shown how God had revealed himself gradually, the revelation sloping upward to Christ Jesus. "And as he saw his countrymen repeating the old mistake--clinging to the present and the material, while God was calling them to higher spiritual levels--and still, as ever, resisting the Holy Spirit, treating the Messiah as the patriarchs had treated Joseph, and the Hebrews Moses--the pity of it overwhelmed him, and his mingled grief and indignation broke out in words of fire, such as burned of old on the lips of the prophets" (*Furneaux*). Stephen, the accused, is now the accuser, and the situation becomes intolerable to the Sanhedrin.

7:52 {**Which of the prophets**} (\tina t'n proph^t'n\). Jesus (**Lu 11:47; Mt 23:29-37**) had charged them with this very thing. Cf. 2Ch 36:16. {**Which shewed before**} (\prokataggeilantas\). The very prophets who foretold the coming of the Messiah their fathers killed. {**The coming**} (\t's eleuse"s\). Not in ancient Greek or LXX and only here in the N.T. (*in a few late writers*). {**Betrayers**} (\prodotai\). Just like Judas Iscariot. He hurled this old biting word at them. In the N.T. only here and Lu 6:16; 2Ti 3:4. It cut like a knife. It is blunter than Peter in Ac 3:13. {**Murderers**} (\phoneis\). The climax with this sharp word used of Barabbas (**3:14**).

7:53 {**Ye who**} (\hoitines\). The very ones who, _quippe qui_, often in Acts when the persons are enlarged upon (**8:15; 9:35; 10:41,47**). {**As it was ordained by angels**} (\eis diatagas aggel'n\). About angels see on 7:38. \Diatag^ (\from \diatass^, to arrange, appoint) occurs in late Greek, LXX, inscriptions, papyri, Deissmann, _Light from the Ancient East_, pp. 89ff., and in N.T. only here and Ro 13:2. At (*or as*) the appointment of angels (*cf. Mt 10:41; 12:41 for this use of \eis*). {**And kept it not**} (\kai ouk ephulaxate\). Like a whipcracker these words cut to the quick. They gloried in

possessing the law and openly violated it (*Ro 2:23*).

7:54 {**When they heard**} (\akouontes\). Present active participle of \akou“, while hearing. {**They were cut to the heart**} (\dieprionto tais kardiais\). See 5:33 where the same word and form (*imperfect passive of \diapri“*) is used of the effect of Peter's speech on the Sadducees. Here Stephen had sent a saw through the hearts of the Pharisees that rasped them to the bone. {**They gnashed on him with their teeth**} (\ebruchon tous odontas ep' auton\). Imperfect (*inchoative*) active of \bruch“ (Attic \bruk“), to bite with loud noise, to grind or gnash the teeth. Literally, They began to gnash their teeth at (\ep'\) him (*just like a pack of hungry, snarling wolves*). Stephen knew that it meant death for him.

7:55 {**And Jesus standing**} (\kai I'soun hest“ta\). Full of the Holy Spirit, gazing steadfastly into heaven, he saw God's glory and Jesus "standing" as if he had risen to cheer the brave Stephen. Elsewhere (*save verse 56 also*) he is pictured as sitting at the right hand of God (*the Session of Christ*) as in Mt 26:64; Mr 16:19; Ac 2:34; Eph 1:20; Col 3:1; Heb 1:3.

7:56 {**Opened**} (\di^noigmenous\). Perfect passive predicate participle of \dianoignumi\ (*cf. Mt 3:16; Lu 3:21*). {**The son of man**} (\ton huion tou anthr“pou\). Elsewhere in the N.T. in Christ's own words. Here Stephen may refer to the words of Jesus as preserved in Mt 26:64.

7:57 {**Stopped their ears**} (\suneschon ta “ta aut“n\). Second aorist active of \sunech“, to hold together. They held their ears together with their hands and affected to believe Stephen guilty of blasphemy (*cf. Mt 26:65*). {**Rushed upon him with one accord**} (\h“rm^san homothumadon ep' auton\). Ingressive aorist active indicative of \horma“, to rush impetuously as the hogs did down the cliff when the demons entered them (*Lu 8:33*). No vote was taken by the Sanhedrin. No scruple was raised about not having the right to put him to death (*Joh 8:31*). It may have taken place after Pilate's recall and before his successor came or Pilate, if there, just connived at such an incident that did not concern Rome. At any rate it was mob violence like modern lynching that took the law into the hands of the Sanhedrin without further formalities. {**Out of the city**} (\ek t^s pole“s\). To keep from defiling the place with blood. But they sought to kill Paul as soon as they got him out of the temple area (*Ac*

21:30f.). {Stoned} (*\elithoboloun*). Imperfect active indicative of *\lithobole“*, began to stone, from *\lithobolos* (*\lithos*, **stone**, *\ball“*, **to throw**), late Greek verb, several times in the N.T. as Lu 13:34. Stoning was the Jewish punishment for blasphemy (**Le 24:14-16**). **{The witnesses}** (*\hoi martures*). The false testifiers against Stephen suborned by the Pharisees (**Ac 6:11,13**). These witnesses had the privilege of casting the first stones (**De 13:10; 17:7**) against the first witness for Christ with death (*_martyr_ in our modern sense of the word*). **{At the feet of a young man named Saul}** (*\para tous podas neaniou kaloumenou Saulou*). Beside (*\para*) the feet. Our first introduction to the man who became the greatest of all followers of Jesus Christ. Evidently he was not one of the "witnesses" against Stephen, for he was throwing no stones at him. But evidently he was already a leader in the group of Pharisees. We know from later hints from Saul (**Paul**) himself that he had been a pupil of Gamaliel (**Ac 22:3**). Gamaliel, as the Pharisaic leader in the Sanhedrin, was probably on hand to hear the accusations against Stephen by the Pharisees. But, if so, he does not raise his voice against this mob violence. Saul does not seem to be aware that he is going contrary to the views of his master, though pupils often go further than their teachers.

7:59 {They stoned} (*\elithoboloun*). Same verb and tense repeated, they kept on stoning, they kept it up as he was calling upon the Lord Jesus and making direct prayer to him as "Lord Jesus" (*\Kurie I'sou*). **{Receive my spirit}** (*\dexai to pneuma mou*). Aorist middle imperative, urgency, receive it now. Many have followed Stephen into death with these words upon their dying lips. See, 9:14,21; 22:16.

7:60 {Kneeled down} (*\theis ta gonata*). Second aorist active participle of *\tith^mi*, placing the knees (**on the ground**). This idiom is not in the old Greek for kneeling, but Luke has it five times (**Lu 22:41; Ac 7:60; 9:40; 22:36; 21:5**) and Mark once (**15:19**). Jesus was standing at the right hand of God and Stephen knelt before him in worship and called on him in prayer. **{Lay not this sin to their charge}** (*\m^ st^s^is autois taut^n t^n hamartian*). First aorist (*ingressive*) active subjunctive with *\m^*, regular Greek idiom, Place not to them or against them (*dative \autois*) this sin. The very spirit of Jesus towards his enemies as he died upon the Cross (**Lu 23:34**). **{He fell asleep}** (*\ekoim^th^*). First aorist passive indicative of *\koima“*, to

put to sleep. Old verb and the metaphor of sleep for death is common in all languages, but it is peculiarly appropriate here as Jesus used it of Lazarus. See also Ac 13:36; 1Co 15:18, etc. Our word cemetery (*koim^ht^hrion*\) is the sleeping place of the dead. Knowling calls \ekoim^hth^h\ here "a picture word of rest and calmness which stands in dramatic contrast to the rage and violence of the scene."

Robertson's New Testament Word Studies
(*Acts: Chapter 7*)

[\[Previous\]](#) [\[Next\]](#)

8:1 {**Was consenting**} (\ⁿ suneudokⁿ\). Periphrastic imperfect of \suneudokeⁿ\, a late double compound (\sun, eu, dokeⁿ\) that well describes Saul's pleasure in the death (\anairesis\, *taking off, only here in the N.T., though old word*) of Stephen. For the verb see on ̳Lu 23:32. Paul himself will later confess that he felt so (Ac 22:20), coolly applauding the murder of Stephen, a heinous sin (Ro 1:32). It is a gruesome picture. Chapter 7 should have ended here. {**On that day**} (\en ekeinⁱ tⁱ h^{merfi}\). On that definite day, that same day as in 2:41. {**A great persecution**} (\di^{gmos} megas\). It was at first persecution from the Sadducees, but this attack on Stephen was from the Pharisees so that both parties are now united in a general persecution that deserves the adjective "great." See on ̳Mt 13:21 for the old word \di^{gmos}\ from \di^k\, to chase, hunt, pursue, persecute. {**Were all scattered abroad**} (\pantes diespar^{san}\). Second aorist passive indicative of \diaspeirⁿ\, to scatter like grain, to disperse, old word, in the N.T. only in Ac 8:1,4; 11:19. {**Except the apostles**} (\plⁿ tⁿ apostolⁿ\). Preposition \plⁿ\ (*adverb from \pleon\, more*) with the ablative often in Luke. It remains a bit of a puzzle why the Pharisees spared the apostles. Was it due to the advice of Gamaliel in Ac 5:34-40? Or was it the courage of the apostles? Or was it a combination of both with the popularity of the apostles in addition?

8:2 {**Devout**} (\eulabeis\). Only four times in the N.T. (Lu 2:25; Ac 2:5; 8:2; 22:12). Possibly some non-Christian Jews helped. The burial took place before the Christians were chiefly scattered. {**Buried**} (\sunekomisan\). Aorist active indicative of \sunkomizⁿ\, old verb to bring together, to collect, to join with others in carrying, to bury (*the whole funeral arrangements*). Only here in the N.T. {**Lamentation**} (\kopeton\). Late word from \koptomai\, to beat the breast, in LXX, Plutarch, etc., only here in the N.T.

8:3 {**Laid waste**} (\elumaineto\). Imperfect middle of \lumainomai\, old verb (*from \lumⁿ\, injury*), to dishonour, defile, devastate, ruin. Only here in the N.T. Like the laying waste of a vineyard by a wild boar (Ps 79:13). Picturesque

description of the havoc carried on by Saul now the leader in the persecution. He is victor over Stephen now who had probably worsted him in debate in the Cilician synagogue in Jerusalem. **{Into every house}** (\kata tous oikous\). But Luke terms it "the church" (\t^n ekkl^sian\). Plainly not just an "assembly," but an organized body that was still "the church" when scattered in their own homes, "an unassembled assembly" according to the etymology. Words do not remain by the etymology, but travel on with usage. **{Haling}** (\sur^"n\). Literally, dragging forcibly (=hauling). Present active participle of \sur^", old verb. **{Men and women}** (\andras kai gunaikas\). A new feature of the persecution that includes the women. They met it bravely as through all the ages since (*cf.* 9:2; 22:4). This fact will be a bitter memory for Paul always. **{Committed}** (\paredidou\). Imperfect active of \paradid^mi\, old verb, kept on handing them over to prison.

8:4 **{They therefore}** (\hoi men oun\). Demonstrative \hoi\ as often (1:6, etc.) though it will make sense as the article with the participle \diasparentes\. The general statement is made here by \men\ and a particular instance (\de\) follows in verse 5. The inferential particle (\oun\) points back to verse 3, the persecution by young Saul and the Pharisees. Jesus had commanded the disciples not to depart from Jerusalem till they received the Promise of the Father (1:4), but they had remained long after that and were not carrying the gospel to the other peoples (1:8). Now they were pushed out by Saul and began as a result to carry out the Great Commission for world conquest, that is those "scattered abroad" (\diasparentes\, *second aorist passive participle of diaspeir^"*). This verb means disperse, to sow in separate or scattered places (\dia\) and so to drive people hither and thither. Old and very common verb, especially in the LXX, but in the N.T. only in Ac 8:1,4; 11:19. **{Went about}** (\di^lthon\). Constative second aorist active of \dierchomai\, to go through (*from place to place*, \dia\). Old and common verb, frequent for missionary journeys in the Acts (5:40; 8:40; 9:32; 11:19; 13:6). **{Preaching the word}** (\euaggelizomenoi ton logon\). Evangelizing or gospelizing the word (*the truth about Christ*). In 11:19 Luke explains more fully the extent of the labours of these new preachers of the gospel. They were emergency preachers, not ordained clergymen, but men stirred to activity by the zeal of Saul against them. The blood of the martyrs (*Stephen*) was already becoming the seed of the church. "The violent

dispersion of these earnest disciples resulted in a rapid diffusion of the gospel" (*Alvah Hovey*).

8:5 {**Philip**} (*Philippos*\). The deacon (6:5) and evangelist (21:8), not the apostle of the same name (*Mr 3:18*). {**To the city of Samaria**} (*eis tⁿ polin t^s Samarias*\). Genitive of apposition. Samaria is the name of the city here. This is the first instance cited of the expansion noted in verse 4. Jesus had an early and fruitful ministry in Samaria (*Joh 4*), though the twelve were forbidden to go into a Samaritan city during the third tour of Galilee (*Mt 10:5*), a temporary prohibition withdrawn before Jesus ascended on high (*Ac 1:8*). {**Proclaimed**} (*ek^russen*\). Imperfect active, began to preach and kept on at it. Note \euaggelizomenoi\ in verse 4 of missionaries of good news (*Page*) while \ek^russen\ here presents the preacher as a herald. He is also a teacher (*didaskalos*\) like Jesus. Luke probably obtained valuable information from Philip and his daughters about these early days when in his home in Caesarea (*Ac 21:8*).

8:6 {**Gave heed**} (*proseichon*\). Imperfect active as in verses 10,11, there with dative of the person (*autⁱ*\), here with the dative of the thing (*tois legomenois*\). There is an ellipse of \noun\ (*mind*). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word. {**When they heard**} (*en tⁱ akouein autous*\). Favourite Lukan idiom, \en\ and the locative case of the articular infinitive with the accusative of general reference "in the hearing as to them." {**Which he did**} (*ha epoiei*\). Imperfect active again, which he kept on doing from time to time. Philip wrought real miracles which upset the schemes of Simon Magus.

8:7 {**For many**} (*polloi gar*\). So the correct text of the best MSS., but there is an anacoluthon as this nominative has no verb with it. It was "the unclean spirits" that "came out" (*ex^rchonto*\, *imperfect middle*). The margin of the Revised Version has it "came forth," as if they came out of a house, a rather strained translation. The loud outcry is like the demons cast out by Jesus (*Mr 3:11; Lu 4:41*). {**Palsied**} (*paralelumenoi*\, *perfect passive participle*). Luke's usual word, loosened at the side, with no power over the muscles. Furneaux notes that "the servant was reaping where the Master had sown. Samaria was the mission field white for the harvest (*Joh 4:35*)." The Samaritans who had been bewitched by Simon are now

carried away by Philip.

8:9 {**Simon**} (\Sim“n\). One of the common names (*Josephus*, *Ant.* *XX. 7, 2*) and a number of messianic pretenders had this name. A large number of traditions in the second and third centuries gathered round this man and Baur actually proposed that the Simon of the Clementine Homilies is really the apostle Paul though Paul triumphed over the powers of magic repeatedly (*Ac 13:6-12; 19:11-19*), "a perfect absurdity" (*Spitta*, *Apostelgeschichte*, *p. 149*). One of the legends is that this Simon Magus of Acts is the father of heresy and went to Rome and was worshipped as a god (*so Justin Martyr*). But a stone found in the Tiber A.D. 1574 has an inscription to *_Semoni Sanco Deo Fidio Sacrum_* which is (*Page*) clearly to Hercules, Sancus being a Sabine name for Hercules. This Simon in Samaria is simply one of the many magicians of the time before the later gnosticism had gained a foothold. "In his person Christianity was for the first time confronted with superstition and religious imposture, of which the ancient world was at this period full" (*Furneaux*). {**Which beforetime used sorcery**} (\proup^rchen mageu“n\). An ancient idiom (*periphrastic*), the present active participle \mageu“n\ with the imperfect active verb from \prouparch“, the idiom only here and Lu 23:12 in the N.T. Literally "Simon was existing previously practising magic." This old verb \mageu“\ is from \magos\ (*a \magus\, seer, prophet, false prophet, sorcerer*) and occurs here alone in the N.T. {**Amazed**} (*existan“n*). Present active participle of the verb \existan“, later form of \exist^mi\, to throw out of position, displace, upset, astonish, chiefly in the Gospels in the N.T. Same construction as \mageu“n\. {**Some great one**} (\tina megan\). Predicate accusative of general reference (*infinitive in indirect discourse*). It is amazing how gullible people are in the presence of a manifest impostor like Simon. The Magi were the priestly order in the Median and Persian empires and were supposed to have been founded by Zoroaster. The word \magoi\ (*magi*) has a good sense in Mt 2:1, but here and in Ac 13:6 it has the bad sense like our "magic."

8:10 {**That power of God which is called Great**} (\h^ Dunamis tou theou h^ kaloumen^ Megal^). Apparently here already the oriental doctrine of emanations or aeons so rampant in the second century. This "power" was considered a spark of God himself and Jerome (*in Mt 24*) quotes Simon (*Page*) as saying: *_Ego sum sermo Dei, ... ego omnipotens, ego omnia Dei_*. Simon claimed to *_impersonate*

God_.

8:11 {**Because that of long time he had amazed them with his sorceries**} (\dia to hikan“i chron“i tais magiais exestakenai autous\). Causal use of \dia\ with the accusative articular infinitive (*perfect active _Koin, _form and transitive, \exestakenai*). Same verb as in verse 9 participle \existan“n\ and in verse 13 imperfect passive \existato\ (*cf. also 2:7 already*). \Chron“i\ is associative instrumental and \magiais\ instrumental case.

8:12 {**They were baptized**} (\ebaptizonto\). Imperfect passive (*repetition, from time to time*), while {**believed**} (\episteusan\) is constative aorist antecedent to the baptism. Note dative case of Philip with \episteusan\. Note the gospel of Philip "concerning the kingdom of God, and the name of Jesus Christ."

8:13 {**And Simon also himself believed**} (\Ho de Sim“n kai autos episteusen\). Note the same verb in the aorist tense \episteusen\. What did he believe? Evidently that Jesus was this "power of God" not himself (*Simon*). He saw that the miracles wrought by Philip in the name of Christ were genuine while he knew that his own were frauds. He wanted this power that Philip had to add to his own pretensions. "He was probably half victim of self-delusion, half conscious impostor" (*Furneaux*). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (\baptistheis\, *first aorist passive participle of \baptiz“*), clear proof that baptism does not convey salvation. {**He continued with Philip**} (\^n proskarter“n t“i Philipp“i\). Periphrastic imperfect of the verb \proskartere“\ (*see on 2:46*). He stuck to Philip (*dative case*) to find out the secret of his power. {**Beholding**} (\the“r“n\). Watching the signs and miracles (*powers, \dunameis\ that threw his "power" in the shade*) as they were wrought (\ginomenas\, *present middle participle of \ginomai*). The more he watched the more the wonder grew (\existato\). He had "amazed" (*verse 9*) the people by his tricks and he was himself more "amazed" than they by Philip's deeds.

8:14 {**That Samaria had received**} (\hoti dedektai h^ Samaria\). The district here, not the city as in verse 5. Perfect middle indicative of \dechomai\ retained in indirect discourse. It was a major event for the apostles for now the gospel was going into Samaria as Jesus had predicted (*1:8*). Though the Samaritans

were nominally Jews, they were not held so by the people. The sending of Peter and John was no reflection on Philip, but was an appropriate mission since "many Christian Jews would be scandalized by the admission of Samaritans" (*Furneaux*). If Peter and John sanctioned it, the situation would be improved. John had once wanted to call down fire from heaven on a Samaritan village (*Lu 9:54*).

8:15 {**That they might receive**} (*\hop“s lab“sin*). Second aorist active subjunctive of *\lamban“*, final clause with *\hop“s*. Did they wish the Samaritan Pentecost to prove beyond a doubt that the Samaritans were really converted when they believed? They had been baptized on the assumption that the Holy Spirit had given them new hearts. The coming of the Holy Spirit with obvious signs (*cf. 10:44-48*) as in Jerusalem would make it plain.

8:16 {**He was fallen**} (*\^n epipept“kos*). Periphrastic past perfect active of *\epipipt“*, old verb. The participle is neuter here because of the grammatical gender of *\pneuma*, but the translation should be "he" (*natural gender*), not "it." We should not use "it" for the Holy Spirit. {**Only they had been baptized**} (*\monon de babaptismenoi hup^rchon*). Periphrastic past perfect passive of *\baptiz“* with *\huparch“* (*see verse 9* *\proup^rchon*), instead of *\^san*. {**Into the name**} (*\eis to onoma*). Better, in the name (*see on 2:38*).

8:17 {**Laid they their hands**} (*\epetithesan tas cheiras*). Imperfect active, repetition. The laying on of hands did not occur at the great Pentecost (*2:4,33*) nor in 4:31; 10:44 nor is it mentioned in 1Co 12; 14. It is mentioned in Ac 6:7 about the deacons and in 13:3 when Barnabas and Saul left Antioch. And in Saul's case it was Ananias who laid his hands on him (*9:17*). Hence it cannot be concluded that the Holy Spirit was received only by the laying on of the hands of the apostles or by the hands of anyone. The so-called practice of "confirmation" appeals to this passage, but inconclusively. {**They received**} (*\elambanon*). Imperfect active, repetition as before and *\pari passu* with the laying on of the hands.

8:18 {**When Simon saw**} (*\Id“n de ho Sim“n*). This participle (*second aorist active of \hora“*) shows plainly that those who received the gift of the Holy Spirit spoke with tongues. Simon now saw power transferred to others. Hence he was determined to get this new power. {**He offered them money**} (*\pros^negken*

chr^mata). Second aorist active indicative of \prospher“. He took Peter to be like himself, a mountebank performer who would sell his tricks for enough money. Trafficking in things sacred like ecclesiastical preferments in England is called "Simony" because of this offer of Simon.

8:19 {**Me also**} (\kamoi). This is the whole point with this charlatan. He wants the power to pass on "this power." His notion of "The Holy Spirit" was on this low level. He regarded spiritual functions as a marketable commodity. Money "can buy diamonds, but not wisdom, or sympathy, or faith, or holiness" (*Furneaux*).

8:20 {**Perish with thee**} (\sun soi ei^ eis ap^leian). Literally, Be with thee for destruction. Optative for a future wish. The use of \eis\ with the accusative in the predicate is especially common in the LXX. The wish reveals Peter's indignation at the base offer of Simon. Peter was no grafter to accept money for spiritual power. He spurned the temptation. The natural meaning of Peter's language is that Simon was on the road to destruction. It is a warning and almost a curse on him, though verse 22 shows that there was still room for repentance. {**To obtain**} (\ktfsthai). To acquire. Usual meaning of the present tense (*infinitive middle*) of \ktaomai\.

8:21 {**Lot**} (\kl^ros). Same idea as "part" (\meris), only as a figure. {**Matter**} (\logoi). Literally, word or subject (*as in Lu 1:4; Ac 15:6*), the power of communicating the Holy Spirit. This use of \logos\ is in the ancient Greek. {**Straight**} (\eutheia). Quotation from Ps 78:37. Originally a mathematically straight line as in Ac 9:11, then moral rectitude as here.

8:22 {**Wickedness**} (\kakias). Only here in Luke's writings, though old word and in LXX (*cf. 1Pe 2:1,16*). {**If perhaps**} (\ei ara). _Si forte_. This idiom, though with the future indicative and so a condition of the first class (*determined as fulfilled*), yet minimizes the chance of forgiveness as in Mr 11:13. Peter may have thought that his sin was close to the unpardonable sin (*Mt 12:31*), but he does not close the door of hope. {**The thought**} (\h^ epinoia). Old Greek word from \epinoe“, to think upon, and so purpose. Only here in the N.T.

8:23 {**That thou art**} (\se onta). Participle in indirect discourse after \hor“ (*I see*). {**In the gall of bitterness**} (\eis chol^ n pikrias). Old word from \cholas\ either from \che“, to

pour, or \chlo^, yellowish green, bile or gall. In the N.T. only in Mt 27:34 and here. In LXX in sense of wormwood as well as bile. See De 29:18; 32:32; La 3:15; Job 16:14. "Gall and bitterness" in De 29:18. Here the gall is described by the genitive \pikrias\ as consisting in "bitterness." In Heb 12:15 "a root of bitterness," a bitter root. This word \pikria\ in the N.T. only here and Heb 12:15; Ro 3:14; Eph 4:31. The "bond of iniquity" (\sundesmon adikias\) is from Isa 58:6. Paul uses this word of peace (*Eph 4:3*), of love (*Col 3:14*), of the body (*Col 2:19*). Peter describes Simon's offer as poison and a chain.

8:24 **{Pray ye for me}** (\De^th^te humeis huper emou\). Emphasis on \humeis\ (*you*). First aorist passive imperative. Simon is thoroughly frightened by Peter's words, but shows no sign of personal repentance or change of heart. He wants to escape the penalty for his sin and hopes that Peter can avert it. Peter had clearly diagnosed his case. He was an unconverted man in spite of his profession of faith and baptism. There is no evidence that he ever changed his life at all. **{Which}** (\h^"n\). Genitive by attraction of the accusative relative \ha\ to case of the unexpressed antecedent \tout^"n\ (*of those things*), a common Greek idiom.

8:25 **{They therefore}** (\hoi men oun\). Demonstrative \hoi\ with \men\ (*no following de*) and the inferential \oun\ (*therefore*) as often in Acts (*1:6, etc.*). **{Returned}** (\hupestrephon\). Imperfect active picturing the joyful journey of preaching (\eu^ggelizonto\, *imperfect middle*) to the Samaritan villages. Peter and John now carried on the work of Philip to the Samaritans. This issue was closed.

8:26 **{Toward the South}** (\kata mes^mbrian\). Old word from \mesos\ and \h^mera\, midday or noon as in Ac 22:16, the only other example in the N.T. That may be the idea here also, though "towards the South" gets support from the use of \kata liba\ in Ac 27:12. **{The same is desert}** (\haut^ estin er^mos\). Probably a parenthetical remark by Luke to give an idea of the way. One of the ways actually goes through a desert. Gaza itself was a strong city that resisted Alexander the Great five months. It was destroyed by the Romans after war broke out with the Jews.

8:27 **{A eunuch of great authority}** (\eunouchos dunast^s\). Eunuchs were often employed by oriental rulers in high posts.

Dynasty comes from this old word \dunast^s\ used of princes in Lu 1:52 and of God in 1Ti 6:15. Eunuchs were not allowed to be Jews in the full sense (**De 23:1**), but only proselytes of the gate. But Christianity is spreading to Samaritans and to eunuchs. {**Candace**} (**Kandak**^s\). Not a personal name, but like Pharaoh and Ptolemy, the title of the queens of Ethiopia. This eunuch apparently brought the gospel to Ethiopia. {**Treasure**} (**gaz**^s\). Persian word, common in late Greek and Latin for the royal treasure, here only in the N.T. {**For to worship**} (**proskun**^s^“n\). Future active participle expressing purpose, a common idiom in the ancient Greek, but rare in the N.T. (**Robertson, _Grammar_, p. 1128**).

8:28 {**Was reading**} (**anegin**^“**sken**\). Imperfect active descriptive, not periphrastic like the two preceding verbs (*was returning and sitting*). He was reading aloud as Philip "heard him reading" (**kousen auton anagin**^“**skontos**\), a common practice among orientals. He had probably purchased this roll of Isaiah in Jerusalem and was reading the LXX Greek text. See imperfect again in verse 32.

8:29 {**Join thyself**} (**koll**^**th**^**ti**\). See this vivid word (*be glued to, first aorist passive imperative*) already in 5:13; Lu 10:11; 15:15. Philip probably jumped on the running board on the side of the chariot.

8:30 {**Understandest thou what thou readest?**} (**Ara ge gin**^“**skeis ha anagin**^“**skeis?**\) The interrogative particle \ara\ and the intensive particle \ge\ indicate doubt on Philip's part. The play (**paranomasia**\) upon the words in the Greek is very neat: {**Do you know what you know again (read)?**} The verb for read (**anagin**^“**sko**\) means to know the letters again, recognize, read. The famous comment of Julian about the Christian writings is often quoted: \Anegn^“n, egn^“n, kategn^“n\ (**I read, I understood, I condemned**). The keen retort was: \Anegn^“s, all'ouk egn^“s, ei gar egn^“s, ouk an kategn^“s\ (**You read, but did not understand; for if you had understood, you would not have condemned**).

8:31 {**How can I, except some one shall guide me?**} (**P**^“**s gar an dunaim**^**n ean me tis hod**^**g**^**sei me?**\). This is a mixed condition, the conclusion coming first belongs to the fourth class (*undetermined with less likelihood of being determined*) with \an\ and the optative, but the condition (**ean**\, *instead of the usual* \ei\, *and the future indicative*) is of the first class

(*determined or fulfilled. Robertson, _Grammar_, p. 1022*), a common enough phenomenon in the _Koin,_. The eunuch felt the need of some one to guide (*\hod^ge“\ from \hod^gos\, guide, and that from \hodos\, way, and \hegeomai\, to lead*).

8:32 {**The place**} (*\he perioch^*). See the verb *\periechei* so used in 1Pe 2:6. The word is used either of the section as in Codex A before the beginning of Mark or the contents of a passage. He was here reading one particular passage (*Isa 53:7f.*). The quotation is from the LXX which has some variations from the Hebrew.

8:33 {**Was taken away**} (*\^rth^*). First aorist passive indicative of *\air“*, to take away. It is not clear what the meaning is here either in the Hebrew or the LXX. Knowling suggests that the idea is that justice was withheld, done away with, in his death, as it certainly was in the death of Christ.

8:34 {**Of whom**} (*\peri tinos*). Concerning whom, a pertinent inquiry surely and one that troubles many critics today.

8:35 {**Beginning from this scripture**} (*\arxamenos apo t^s graph^s taut^s*). As a text. Philip needed no better opening than this Messianic passage in Isaiah. {**Preached unto him Jesus**} (*\eu^ggelisato aut^i ton I^soun*). Philip had no doubt about the Messianic meaning and he knew that Jesus was the Messiah. There are scholars who do not find Jesus in the Old Testament at all, but Jesus himself did (*Lu 24:27*) as Philip does here. Scientific study of the Old Testament (*historical research*) misses its mark if it fails to find Christ the Center of all history. The knowledge of the individual prophet is not always clear, but after events throw a backward light that illumines it all (*1Pe 1:11f.; 2Pe 1:19-21*).

8:36 {**What doth hinder me to be baptized?**} (*\Ti k^“luei me baptisth^nai?*). Evidently Philip had said something about baptism following faith and conversion. Verse 37 is not a genuine part of Acts, a western addition. Later baptismal liturgies had it.

8:39 {**Out of the water**} (*\ek tou hudatos*). Not from the edge of the water, but up out of the water as in Mr 1:10. {**Caught away**} (*\h^rpasen*). Suddenly and miraculously, for *\harpaz“*, like the Latin *_rapio_*, means to carry off. Cf. 2Co 12:2; 1Th 4:17.

{Went on his way} (*\eporeueto*). Kept on going, imperfect active.

8:40 **{He preached the gospel}** (*\eu^ggelizeto*). Imperfect middle describing the evangelistic tour of Philip "till he came to Caesarea" (*\he"s tou elthein auton*, *genitive articular infinitive with the preposition \he"s\ and the accusative of general reference*) where he made his home and headquarters thereafter (*Ac 21:28*) and was known as the Evangelist.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Acts: Chapter 8*)

9:1 {**Yet**} (\eti\). As if some time elapsed between the death of Stephen as is naturally implied by the progressive persecution described in 8:3. The zeal of Saul the persecutor increased with success. {**Breathing threatening and slaughter**} (\enpneⁿ apeil^s kai phonou\). Present active participle of old and common verb. Not "breathing out," but "breathing in" (*inhaling*) as in Aeschylus and Plato or "breathing on" (*from Homer on*). The partitive genitive of \apeil^s\ and \phonou\ means that threatening and slaughter had come to be the very breath that Saul breathed, like a warhorse who sniffed the smell of battle. He breathed on the remaining disciples the murder that he had already breathed in from the death of the others. He exhaled what he inhaled. Jacob had said that "Benjamin shall ravin as a wolf" (*Ge 49:27*). This greatest son of Benjamin was fulfilling this prophecy (*Furneaux*). The taste of blood in the death of Stephen was pleasing to young Saul (*8:1*) and now he revelled in the slaughter of the saints both men and women. In 26:11 Luke quotes Paul as saying that he was "exceedingly mad against them."

9:2 {**Asked**} (\it^sato\). First aorist middle indicative, the indirect middle, asked for himself (*as a favour to himself*). Felten notes that "Saul as a Pharisee makes request of a Sadducee" (*the high priest*) either Caiaphas if before A.D. 35, but if in 36 Jonathan, son of Caiaphas or if in 37 Theophilus, another son of Caiaphas. {**Letters**} (\epistolas\). Julius Ceasar and Augustus had granted the high priest and Sanhedrin jurisdiction over Jews in foreign cities, but this central ecclesiastical authority was not always recognized in every local community outside of Judea. Paul says that he received his authority to go to Damascus from the priests (*Acts 26:10*) and "the estate of the elders" (*22:5*), that is the Sanhedrin. {**To Damascus**} (\eis Damaskon\). As if no disciples of importance (*outside the apostles in Jerusalem*) were left in Judea. Damascus at this time may have been under the rule of Aretas of Arabia (*tributary to Rome*) as it certainly was a couple of years later when Saul escaped in a basket (*2Co 11:32*). This old city is the most enduring in the history of the world (*Knowling*). It is some 150 miles Northeast from Jerusalem and watered by the river Abana

from Anti-Lebanon. Here the Jews were strong in numbers (**10,000 butchered by Nero later**) and here some disciples had found refuge from Saul's persecution in Judea and still worshipped in the synagogues. Paul's language in Ac 26:11 seems to mean that Damascus is merely one of other "foreign cities" to which he carried the persecution. **{If he found}** (\ean heurⁱ\). Third class condition with aorist subjunctive retained after secondary tense (*asked*). **{The Way}** (\t^s hodou\). A common method in the Acts for describing Christianity as the Way of life, absolutely as also in 19:9,23; 22:4; 24:14,22 or the way of salvation (**16:17**) or the way of the Lord (**18:25**). It is a Jewish definition of life as in Isa 40:3 "the way of the Lord," Ps 1:6 "the way of the righteous," "the way of the wicked." Jesus called himself "the way" (**Joh 14:6**), the only way to the Father. The so-called Epistle of Barnabas presents the Two Ways. The North American Indians call Christianity the Jesus Road. **{That he might bring them bound}** (\hop^s dedemenous agagⁱ\). Final clause with \hop^s (\less common than \hina\ and aorist (*effective*) subjunctive (\agagⁱ\, *reduplicated aorist of* \ag^s\, *common verb*) and perfect passive participle (\dedemenous\) of \de^s\, in a state of sheer helplessness like his other victims both men and women. Three times (**8:3; 9:2; 22:4**) this fact of persecuting women is mentioned as a special blot in Paul's cruelty (*the third time by Paul himself*) and one of the items in his being chief of sinners (**1Ti 1:15**).

9:3 **{As he journeyed}** (\en tⁱ poreuesthai\). Luke's common idiom for a temporal clause (*in the journeying*), \en\ with the locative articular middle infinitive. **{Drew nigh}** (\eggizein\). Present active infinitive, was drawing nigh. **{Shone round about him}** (\auton peri^sstrapsen\). First aorist (*ingressive*) active indicative of \periastrapt^s\, late compound verb common in LXX and Byzantine writers, here and 22:6 alone in the N.T. "A light from heaven suddenly flashed around him." It was like a flash of lightning. Paul uses the same verb in 22:5, but in 26:13 he employs \perilampsan\ (*shining around*). There are numerous variations in the historical narrative of Saul's conversion in 9:3-18 and Luke's report of Paul's two addresses, one on the steps of the Tower of Antonia facing the murderous mob (**22:6-16**), the other before Festus and Agrippa (**26:12-20**). A great deal of capital has been made of these variations to the discredit of Luke as a writer as if he should have made Paul's two speeches conform at every point with his own narrative. This

objection has no weight except for those who hold that Luke composed Paul's speeches freely as some Greek writers used to do. But, if Luke had notes of Paul's speeches or help from Paul himself, he naturally preserved the form of the two addresses without trying to make them agree with each other in all details or with his own narrative in chapter 9. Luke evidently attached great importance to the story of Saul's conversion as the turning point not simply in the career of the man, but an epoch in the history of apostolic Christianity. In broad outline and in all essentials the three accounts agree and testify to the truthfulness of the account of the conversion of Saul. It is impossible to overestimate the worth to the student of Christianity of this event from every angle because we have in Paul's Epistles his own emphasis on the actual appearance of Jesus to him as the fact that changed his whole life (*1Co 15:8; Ga 1:16f.*). The variations that appear in the three accounts do not mar the story, when rightly understood, as we shall see. Here, for instance, Luke simply mentions "a light from heaven," while in 22:6 Paul calls it "a great (*\hikanon*) light" "about noon" and in 26:13 "above the brightness of the sun," as it would have to be "at midday" with the sun shining.

9:4 {**He fell upon the earth**} (*\pes“n epi t^n g^n*). Second aorist active participle. So in 22:7 Paul says: "I fell unto the ground" (*\epesa eis to edaphos*) using an old word rather than the common *\g^n*. In 26:14 Paul states that "we were all fallen to the earth" (*\pant“n katapesont“n h^m“n eis t^n g^n*, *genitive absolute construction*). But here in verse 7 "the men that journeyed with him stood speechless" (*\hist^keisan eneoì*). But surely the points of time are different. In 26:14 Paul refers to the first appearance of the vision when all fell to the earth. Here in verse 7 Luke refers to what occurred after the vision when both Saul and the men had risen from the ground. {**Saul, Saul**} (*\Saoul, Saoul*). The Hebrew form occurs also in 22:7; 26:14 where it is expressly stated that the voice was in the Hebrew (*Aramaic*) tongue as also in 9:17 (*Ananias*). Deissmann (*_Bible Studies_, p. 316*) terms this use of *\Saoul* "the historian's sense of liturgical rhythm." For the repetition of names by Jesus note Lu 10:41 (*Martha, Martha*), Lu 22:31 (*Simon, Simon*). {**Me**} (*\me*). In persecuting the disciples, Saul was persecuting Jesus, as the words of Jesus in verse 5 made plain. Christ had already spoken of the mystic union between himself and his followers (*Mt 10:40; 25:40,45; Joh 15:1-5*). The

proverb (*Pindar*) that Jesus quotes to Saul about kicking against the goad is genuine in 26:14, but not here.

9:5 {**Lord**} (\kurie\). It is open to question if \kurie\ should not here be translated "Sir" as in 16:30 and in Mt 21:29,30; Joh 5:7; 12:21; 20:15; and should be so in Joh 9:36. It is hardly likely that at this stage Saul recognized Jesus as Lord, though he does so greet him in 22:10 "What shall I do, Lord?" Saul may have recognized the vision as from God as Cornelius says "Lord" in 10:4. Saul surrendered instantly as Thomas did (*Joh 20:28*) and as little Samuel (*1Sa 3:9*). This surrender of the will to Christ was the conversion of Saul. He saw a real Person, the Risen Christ, to whom he surrendered his life. On this point he never wavered for a moment to the end.

9:6 The best MSS. do not have "trembling and astonished," and "What wilt thou have me to do, Lord?" The Textus Receptus put these words in here without the authority of a Greek codex. See 22:10 above for the genuine text. {**It shall be told thee**} (\lalthsetai\). Future passive indicative of \lale\ . It is hardly likely that Luke records all that Jesus said to Saul, but more was to come on his arrival in Damascus. Saul had received all that he could bear just now (*Joh 16:12*). {**What**} (\hoti\). Rare in _Koin_, use of this indefinite neuter relative in an indirect question, the only example in the N.T. (*Robertson, _Grammar_, p. 731*). Human agents like Ananias can finish what Jesus by supernatural manifestation has here begun in Saul.

9:7 {**That journeyed with him**} (\hoi sunodeuontes autⁱ\). Not in the older Greek, but in the _Koin_, with the associative instrumental. {**Speechless**} (\eneoi\). Mute. Only here in N.T., though old word. {**Hearing the voice, but beholding no man**} (\akouontes men t^s phⁿs, m^{dena} de the^{rountes}\). Two present active participles in contrast (\men, de\). In 22:9 Paul says that the men "beheld the light" (\to men ph^s etheasant\), but evidently did not discern the person. Paul also says there, "but they heard not the voice of him that spake to me" (\tⁿ de phⁿ ouk^{kousan} tou lalountos moi\). Instead of this being a flat contradiction of what Luke says in 9:7 it is natural to take it as being likewise (*as with the "light" and "no one"*) a distinction between the "sound" (*original sense of \phⁿ as in Joh 3:8*) and the separate words spoken. It so happens that \akou\ is used either with the accusative (*the extent of the hearing*) or the genitive (*the specifying*). It is possible that

such a distinction here coincides with the two senses of \ph“n^\. They heard the sound (**9:7**), but did not understand the words (**22:9**). However, this distinction in case with \akou“, though possible and even probable here, is by no means a necessary one for in Joh 3:8 where \ph“n^n\ undoubtedly means "sound" the accusative occurs as Luke uses \^kousen ph“n^n\ about Saul in Ac 9:4. Besides in 22:7 Paul uses \^kousa ph“n^s\ about himself, but \^kousa ph“n^n\ about himself in 76:14, interchangeably.

9:8 {He saw nothing} (\ouden eblepen\). Imperfect active indicative, was seeing nothing. "The glory of that light" (**22:11**) when he saw Jesus had blinded his eyes now wide open (\ane“igmen“n\, *perfect passive participle of \anoig“\ with double reduplication*). The blindness was proof that something had happened to him and that it was no hallucination that he had seen the Risen Christ. Saul arose after the others were on their feet. **{They led him by the hand}** (\cheirag“gountes\). From \cheirag“gos\ (\cheir\, *hand and \ag“\, to lead*). Only here in the N.T., but in LXX and late writers though not in the old Greek. It was a pathetic picture to see the masterful Saul, victorious persecutor and conqueror of the disciples, now helpless as a child.

9:9 {Not seeing} (\m^ blep“n\). The usual negative \m^ of the participle. It was a crisis for Saul, this sudden blindness for three days (\h^meras treis\, *accusative of extent of time*). Later (**Ga 4:15**) Paul has an affection of the eyes which may have been caused by this experience on the road to Damascus or at least his eyes may have been predisposed by it to weakness in the glare of the Syrian sun in the land where today so much eye trouble exists. He neither ate nor drank anything, for his appetite had gone as often happens in a crisis of the soul. These must have been days of terrible stress and strain.

9:10 {Ananias} (\Hananias\). Name common enough (*cf. 5:1 for another Ananias*) and means "Jehovah is gracious." _Nomen et omen_ (*Knowling*). This Ananias had the respect of both Jews and Christians in Damascus (**22:12**). **{In a vision}** (\en horamati\). Zeller and others scout the idea of the historicity of this vision as supernatural. Even Furneaux holds that "it is a characteristic of the Jewish Christian sources to point out the Providential ordering of events by the literary device of a vision," as "in the early chapters of Matthew's and Luke's Gospels." He is content with this "beautiful expression of the

belief" with no interest in the actual facts. But that is plain illusion, not to say delusion, and makes both Paul and Luke deceived by the story of Ananias (**9:10-18; 22:12-16,26**). One MS. of the old Latin Version does omit the vision to Ananias and that is basis enough for those who deny the supernatural aspects of Christianity.

9:11 **{To the street}** (\epi tⁿ rhumⁿ\). See on ⁷Lu 14:21. A run way (*from* \rheⁿ\, *to run*) between the houses. So were the narrow lanes or alleys called streets and finally in later Greek the word is applied to streets even when broad. **{Straight}** (\eutheian\). Most of the city lanes were crooked like the streets of Boston (*old cow-paths, people say*), but this one still runs "in a direct line from the eastern to the western gate of the city" (*Vincent*). Since the ancients usually rebuilt on the same sites, it is probable that the line of the street of that name today is the same, though the actual level has been much raised. Hence the identification of the house of Ananias and the house of Judas are very precarious.

9:12 **{Coming in and laying}** (\eiselthonta kai epithenta\). Second aorist (*ingressive*) active participles picturing the punctiliar act as a sort of indirect discourse after verbs of sensation (*Robertson, _Grammar_, pp. 1040-2*). Some ancient documents do not have "in a vision" here. **{Receive his sight}** (\anablepsei\). First aorist active subjunctive with \hopⁿs\ (*purpose*). See again as in 9:17.

9:13 **{How much evil}** (\hosa kaka\). How many evil things. Saul's reputation (**26:10**) as a persecutor had preceded him. **{To thy saints}** (\tois hagiois\). Dative of disadvantage. "Used here for the first time as a name for the Christians" (*Knowling*), but it came to be the common and normal (*Hackett*) term for followers of Christ (**9:32,41; 26:10; 1Co 1:2, etc.**). This common word is from \to hagos\, religious awe or reverence and is applied to God's name (*Lu 1:49*), God's temple (*Mt 24:15*), God's people as set apart for God (*Lu 1:70; 2:23; Ro 1:7, etc.*). Ananias in his ignorance saw in Saul only the man with an evil reputation while Jesus saw in Saul the man transformed by grace to be a messenger of mercy.

9:14 **{Hath authority}** (\echei exousian\). Probably Ananias had received letters from the Christians left in Jerusalem warning him of the coming of Saul. The protest of Ananias to Jesus

against any dealing with Saul is a fine illustration of our own narrow ignorance in our rebellious moods against the will of God.

9:15 **{A chosen vessel}** (\s^keuos eklog^ˆs\). A vessel of choice or selection. The genitive of quality is common in the Hebrew, as in the vernacular *_Koin, _*. Jesus chose Saul before Saul chose Jesus. He felt of himself that he was an earthen vessel (*2Co 4:7*) unworthy of so great a treasure. It was a great message that Ananias had to bear to Saul. He told it in his own way (*9:17; 22:14f.*) and in 26:16f. Paul blends the message of Jesus to Ananias with that to him as one. **{Before the Gentiles}** (\en^ˆˈpion t^ˆˈn ethn^ˆn\). This was the chief element in the call of Saul. He was to be an apostle to the Gentiles (*Eph 3:6-12*).

9:16 **{I will shew}** (\hupodeix^ˆ\). Beforehand as a warning as in Lu 3:7 and from time to time. **{He must suffer}** (\dei auton pathein\). Constative aorist active infinitive (\pathein\, *from pasch^ˆ*\) covering the whole career of Saul. Suffering is one element in the call that Saul receives. He will learn "how many things" (\hosa\) are included in this list by degrees and by experience. A glance at 2Co 10-12 will show one the fulfilment of this prophecy. But it was the "gift" of Christ to Paul to go on suffering (\paschein\, *present infinitive, Php 1:39*).

9:17 **{Laying his hands on him}** (\epitheis ep' auton tas cheiras\). As in the vision Saul saw (*verse 12*). **{Brother Saul}** (\Saoul adelphe\). All suspicion has vanished and Ananias takes Saul to his heart as a brother in Christ. It was a gracious word to Saul now under suspicion on both sides. **{The Lord, even Jesus}** (\ho kurios, I^ˆsous\). Undoubted use of \kurios\ as Lord and applied to Jesus. **{Who appeared}** (\ho ophtheis\). First aorist passive participle of \hora^ˆ\, was seen as in 26:16 and with the dative also (\soi\). **{Thou camest}** (\rchou\). Imperfect indicative middle, "thou wert coming." **{Be filled with the Holy Spirit}** (\pl^ˆstheis pneumatos hagiou\). This enduement of special power he will need as an apostle (*Hackett*) and as promised by Jesus (*1:8; Ga 2:7*).

9:18 **{Fell off}** (\apepesan\). Second aorist active indicative (*note--an ending like first aorist*) of \apopipt^ˆ\, old verb, but here alone in the N.T. **{As if it were scales}** (\h^ˆs lepidēs\). Chiefly late word (*LXX*) from \lep^ˆ\, to peel, and only here in the N.T. See Tobit 11:13, "The white film peeled from his eyes" (\elepisth^ˆ\). Luke does not say that actual "scales" fell from

the eyes of Saul, but that it felt that way to him as his sight returned, "as if" (*h^s*). Medical writers use the word *\lepis* for pieces of the skin that fall off (*Hobart, _Medical Language of St. Luke_, p. 39*). Luke may have heard Paul tell of this vivid experience. **{Was baptized}** (*ebaptisth[^]*). First aorist passive indicative. Apparently by Ananias (*22:16*) as a symbol of the new life in Christ already begun, possibly in the pool in the house of Judas as today water is plentiful in Damascus or in Abana or Pharpar (*Furneaux*), better than all the waters of Israel according to Naaman (*2Ki 5:12*).

9:19 **{Was strengthened}** (*enischuth[^]*). First aorist passive indicative of *\enischu[^]*, to receive strength (*ischus[^]*), comparatively late verb and here only in the N.T. save Lu 22:43 where it is doubtful. Poor verse division. This clause belongs in sense to verse 18. **{Some days}** (*h[^]meras tinas[^]*). An indefinite period, probably not long, the early period in Damascus before Saul left for Arabia (*Ga 1:13-24*).

9:20 **{He proclaimed Jesus}** (*ek[^]russen ton I[^]soun[^]*). Imperfect indicative, inchoative, began to preach. Jesus, not Christ, is the correct text here. He did this first preaching in the Jewish synagogues, a habit of his life when possible, and following the example of Jesus. **{That he is the Son of God}** (*hoti houtos estin ho huios tou theou[^]*). This is Paul's platform as a Christian preacher, one that he always occupied to the very end. It was a complete reversal of his previous position. Jesus had turned him completely around. It is the conclusion that Saul now drew from the vision of the Risen Christ and the message through Ananias. By "the Son of God" Saul means the Messiah of promise and hope, the Messianic sense of the Baptist (*Joh 1:34*) and of Nathanael (*Joh 1:49*) for Saul is now proclaiming his faith in Jesus in the very synagogues where he had meant to arrest those who professed their faith in him. Peter laid emphasis on the Resurrection of Jesus as a glorious fact and proclaimed Jesus as Lord and Christ. Paul boldly calls Jesus the Son of God with full acknowledgment of his deity from the very start. Thomas had come to this place slowly (*Joh 20:28*). Saul begins with this truth and never leaves it. With this faith he can shake the world. There is no power in any other preaching.

9:21 **{Were amazed}** (*existanto[^]*). Imperfect middle indicative of *\exist[^]mi[^]*. They continued to stand out of themselves in astonishment at this violent reversal in Saul the persecutor.

{Made havock} (\porthˆsas\). First aorist active participle of \portheˆ“, to lay waste, an old verb, but only here and Ga 1:13,23 by Paul, an interesting coincidence. It is the old proverb about Saul among the prophets (*1Sa 10:12*) revived with a new meaning (*Furneaux*). **{Had come}** (\elˆluthei\). Past perfect indicative active. **{Might bring}** (\agagˆi\). Second aorist (*effective*) active subjunctive of \agˆ“ with \hina\ (*purpose*). **{Bound}** (\dedemenous\). Perfect passive participle of \deˆ“. Interesting tenses.

9:22 **{Increased the more}** (\mflon enedunamouto\). Imperfect passive indicative of \endunamoˆ“, to receive power (*late verb*), progressive increase in strength as opposition grew. Saul's recantation stirred controversy and Saul grew in power. See also Paul in Php 4:13; 1Ti 1:12; 2Ti 2:1; 4:17; Ro 4:20. Christ, the dynamo of spiritual energy, was now pouring power (*Ac 1:8*) into Paul who is already filled with the Holy Spirit (*Ac 9:17*). **{Confounded}** (\sunechunnen\). Imperfect active indicative of \sunchunnˆ“ (*late form of \suncheˆ“, to pour together, commingle, make confusion.*) The more Saul preached, the more the Jews were confused. **{Proving}** (\sunbibazˆn\). Present active participle of \sunbibazˆ“, old verb to make go together, to coalesce, to knit together. It is the very word that Luke will use in 16:10 of the conclusion reached at Troas concerning the vision of Paul. Here Saul took the various items in the life of Jesus of Nazareth and found in them the proof that he was in reality "the Messiah" (\ho Christos\). This method of argument Paul continued to use with the Jews (*Ac 17:3*). It was irresistible argument and spread consternation among the Jews. It was the most powerful piece of artillery in the Jewish camp that was suddenly turned round upon them. It is probable that at this juncture Saul went into Arabia for several years (*Ga 1:12-24*). Luke makes no mention of this important event, but he leaves ample room for it at this point.

9:23 **{When many days were fulfilled}** (\Hˆs eplˆrouto hˆmerai hikanai\). Imperfect passive indicative of \plˆroˆ“, old and common verb, were in process of being fulfilled. How "many" (*considerable, \hikanai\, common word for a long period*) Luke does not say nor does he say that Saul spent all of this period in Damascus, as we know from Ga 1:16-18 was not the case. Paul there states definitely that he went away from Damascus to Arabia and returned there before going back to Jerusalem and that the

whole period was about "three years" which need not mean three full years, but at least portions of three. Most of the three years was probably spent in Arabia because of the two explosions in Damascus (*before his departure and on his return*) and because he was unknown in Jerusalem as a Christian on his arrival there. It cannot be argued from the frequent lacunae in the Acts that Luke tells all that was true or that he knew. He had his own methods and aims as every historian has. We are at perfect liberty to supplement the narrative in the Acts with items from Paul's Epistles. So we must assume the return of Saul from Arabia at this juncture, between verses 22,23, when Saul resumed his preaching in the Jewish synagogues with renewed energy and grasp after the period of mature reflection and readjustment in Arabia.

{Took counsel together} (\sunebouleusanto\). First aorist (*effective*) middle indicative of \sunbouleu“, old and common verb for counselling (\bouleu“) together (\sun\). Things had reached a climax. It was worse than before he left for Arabia. Paul was now seeing the fulfilment of the prophecy of Jesus about him (9:16). **{To kill him}** (\anelein auton\). Second aorist (*effective*) active infinitive of \anaire“, to take up, to make away with, to kill (*Lu 23:32; Ac 12:1, etc.*). The infinitive expresses purpose here as is done in verse 24 by \hop“s\ and the aorist active subjunctive of the same verb (\anel“sin\). Saul now knew what Stephen had suffered at his hands as his own life was in peril in the Jewish quarter of Damascus. It was a picture of his old self. He may even have been scourged here (*2Co 11:24*).

9:24 **{Plot}** (\epiboul^). Old word for a plan (\boul^) against (\epi) one. In the N.T. only in Acts (9:24; 20:3,19; 23:30). **{They watched}** (\paret^routo\). Imperfect middle indicative of \parat^re“, common verb in late Greek for watching beside (\para) or insidiously or on the sly as in Lu 6:7, they kept on watching by day and night to kill him. In 2Co 11:32 Paul says that the Ethnarch of Aretas "kept guard" (\ephrourei, *imperfect active of \phroure“*) to seize him. Probably the Jews obtained the consent of the Ethnarch and had him appoint some of them as guards or watchers at the gate of the city.

9:25 **{Through the wall}** (\dia tou teichous\). Paul in 2Co 11:33 explains \dia tou teichous\ as being \dia thuridos\ (*through a window*) which opened into the house on the inside of the wall as is true today in Damascus as Hackett saw there. See Jos 2:15f.

(*cf. 1Sa 19:12*) for the way that Rahab let out the spies "by a cord through the window." {**Lowering him**} (*\auton chalasantes*). First aorist active participle of *\chala^*, old and common verb in a nautical sense (*Ac 27:17,30*) as well as otherwise as here. Same verb used by Paul of this experience (*2Co 11:33*). {**In a basket**} (*\en sphuridi*). The word used when the four thousand were fed (*Mr 8:8; Mt 15:37*). A large basket plaited of reeds and distinguished in *Mr 8:19f. (Mt 16:9f.)* from the smaller *\kophinos*. Paul uses *\sargan^*, a basket made of ropes. This escape by night by the help of the men whom he had come to destroy was a shameful memory to Paul (*2Co 11:33*). Wendt thinks that the coincidences in language here prove that Luke had read II Corinthians. That, of course, is quite possible.

9:26 {**He assayed**} (*\epeirazen*). Imperfect active of conative action. {**To join himself**} (*\kollasthai*). Present middle (*direct*) infinitive of conative action again. Same word *\kolla^* in *Lu 15:15; Ac 10:28*. See on *^Mt 19:5* for discussion. {**Were all afraid of him**} (*\pantes ephobounto auton*). They were fearing him. Imperfect middle picturing the state of mind of the disciples who had vivid recollections of his conduct when last here. What memories Saul had on this return journey to Jerusalem after three years. He had left a conquering hero of Pharisaism. He returns distrusted by the disciples and regarded by the Pharisees as a renegade and a turncoat. He made no effort to get in touch with the Sanhedrin who had sent him to Damascus. He had escaped the plots of the Jews in Damascus only to find himself the object of suspicion by the disciples in Jerusalem who had no proof of his sincerity in his alleged conversion. {**Not believing**} (*\m^ pisteuontes*). They had probably heard of his conversion, but they frankly disbelieved the reports and regarded him as a hypocrite or a spy in a new role to ruin them. {**Was**} (*\estin*). The present tense is here retained in indirect discourse according to the common Greek idiom.

9:27 {**Took him**} (*\epilabomenos*). Second aorist middle (*indirect*) participle of *\epilamban^*, common verb to lay hold of. Barnabas saw the situation and took Saul to himself and listened to his story and believed it. It is to the credit of Barnabas that he had the insight and the courage to stand by Saul at the crucial moment in his life when the evidence seemed to be against him. It is a pleasing hypothesis that this influential disciple from Cyprus had gone to the University of Tarsus where he met Saul. If

so, he would know more of him than those who only knew his record as a persecutor of Christians. That fact Barnabas knew also, but he was convinced that Jesus had changed the heart of Saul and he used his great influence (*Ac 4:36; 11:22*) to win the favour of the apostles, Peter in particular (*Ga 1:19*) and James the half-brother of Jesus. The other apostles were probably out of the city as Paul says that he did not see them. **{To the apostles}** (*\pros tous apostolous*). Both Barnabas and James are termed apostles in the general sense, though not belonging to the twelve, as Paul did not, though himself later a real apostle. So Barnabas introduced Saul to Peter and vouched for his story, declared it fully (*\di^g^sato*, *in detail*) including Saul's vision of Jesus (*\eiden ton kurion*) as the vital thing and Christ's message to Saul (*\elal^sen aut^i*) and Saul's bold preaching (*\^parr^siasato*, *first aorist middle indicative of \parr^siaz^“* *from \pan--r^sia* *telling it all as in Ac 2:29*). Peter was convinced and Saul was his guest for two weeks (*Ga 1:18*) with delightful fellowship (*\histor^sai*). He had really come to Jerusalem mainly "to visit" (*to see*) Peter, but not to receive a commission from him. He had that from the Lord (*Ga 1:1f.*). Both Peter and James could tell Saul of their special experiences with the Risen Christ. Furneaux thinks that Peter was himself staying at the home of Mary the mother of John Mark (*Ac 12:12*) who was a cousin of Barnabas (*Col 4:10*). This is quite possible. At any rate Saul is now taken into the inner circle of the disciples in Jerusalem.

9:28 **{Going in and going out}** (*\eisporeuomenos kai ekporeuomenos*). Barnabas and Peter and James opened all the doors for Saul and the fear of the disciples vanished.

9:29 **{Preaching boldly}** (*\parr^siazomenos*). For a while. Evidently Saul did not extend his preaching outside of Jerusalem (*Ga 1:22*) and in the city preached mainly in the synagogues of the Hellenists (*\pros tous Hellenistas*) as Stephen had done (*Ac 8:9*). As a Cilician Jew he knew how to speak to the Hellenists. **{Disputed}** (*\sunez^tei*). Imperfect active of *\sunz^te^“*, the very verb used in 6:9 of the disputes with Stephen in these very synagogues in one of which (*Cilicia*) Saul had probably joined issue with Stephen to his own discomfort. It was intolerable to these Hellenistic Jews now to hear Saul taking the place of Stephen and using the very arguments that Stephen had employed. **{But they went about to kill him}** (*\Hoi de epecheiroun*

anelein auton\). Demonstrative \hoi\ with \de\ and the conative imperfect of \epicheire“\, to put the hand to, to try, an old verb used in the N.T. only three times (*Lu 1:1; Ac 9:29; 19:3*). They offer to Saul the same conclusive answer that he gave to Stephen, death. Paul tells how the Lord Jesus appeared to him at this juncture in a vision in the temple (*Ac 22:17-21*) with the distinct command to leave Jerusalem and how Paul protested that he was willing to meet the fate of Stephen in whose death he had a shameful part. That is to Saul's credit, but the Lord did not want Saul to be put to death yet. His crown of martyrdom will come later.

9:30 {**Knew it**} (\epignontes\). Second aorist active participle of \epigin“sk“\, to know fully. The disciples saw it clearly, so they {**conducted**} (\kat^gagon\, *effective second aorist active indicative of \katag“*\). {**Sent forth**} (\exapesteilan\). Double compound (\ex\, *out*, \apo\, *away or off*). Sent him out and off {**to Tarsus**} (\eis Tarson\). Silence is preserved by Luke. But it takes little imagination to picture the scene at home when this brilliant young rabbi, the pride of Gamaliel, returns home a preacher of the despised Jesus of Nazareth whose disciples he had so relentlessly persecuted. What will father, mother, sister think of him now?

9:31 {**So the church**} (\H^men oun ekkl^sia\). The singular \ekkl^sia\ is undoubtedly the true reading here (*all the great documents have it so*). By this time there were churches scattered over Judea, Galilee, and Samaria (*Ga 1:22*), but Luke either regards the disciples in Palestine as still members of the one great church in Jerusalem (*instance already the work of Philip in Samaria and soon of Peter in Joppa and Caesarea*) or he employs the term \ekkl^sia\ in a geographical or collective sense covering all of Palestine. The strictly local sense we have seen already in 8:1,3 (*and Mt 18:17*) and the general spiritual sense in Mt 16:18. But in Ac 8:3 it is plain that the term is applied to the organization of Jerusalem Christians even when scattered in their homes. The use of \men oun\ (*so*) is Luke's common way of gathering up the connection. The obvious meaning is that the persecution ceased because the persecutor had been converted. The wolf no longer ravined the sheep. It is true also that the effort of Caligula A.D. 39 to set up his image in the temple in Jerusalem for the Jews to worship greatly excited the Jews and gave them troubles of their own (*Josephus, _Ant_. XVIII.*

8, 2-9). {**Had peace**} (\eichen eir^{\n^{\n}}\). Imperfect active. Kept on having peace, enjoying peace, because the persecution had ceased. Many of the disciples came back to Jerusalem and the apostles began to make preaching tours out from the city. This idiom (\ech^{\n^{\n}}\) occurs again in Ro 5:1 (\eir^{\n^{\n}}ech^{\n^{\n}}\, *present active subjunctive*) where it has been grievously misunderstood. There it is an exhortation to keep on enjoying the peace with God already made, not to make peace with God which would be \eir^{\n^{\n}}sch^{\n^{\n}}\ (*ingressive aorist subjunctive*). {**Edified**} (\oikodomoumen^{\n^{\n}}\). Present passive participle, linear action also. One result of the enjoyment of peace after the persecution was the continued edification (*Latin word _aedificatio_ for building up a house*), a favourite figure with Paul (*1Co 14; Eph 3*) and scattered throughout the N.T., old Greek verb. In 1Pe 2:5 Peter speaks of "the spiritual house" throughout the five Roman provinces being "built up" (*cf. Mt 16:18*). {**In the comfort of the Holy Spirit**} (\t^{\i} parakl^{\n^{\n}}sei tou hagiou pneumatou\). Either locative (*fin*) or instrumental case (*by*). The Holy Spirit had been promised by Jesus as "another Paraclete" and now this is shown to be true. The only instance in Acts of the use of \parakl^{\n^{\n}}sis\ with the Holy Spirit. The word, of course, means calling to one's side (\parakale^{\n^{\n}}\) either for advice or for consolation. {**Was multiplied**} (\epl^{\n^{\n}}thuneto\). Imperfect middle passive. The multiplication of the disciples kept pace with the peace, the edification, the walking in the fear of the Lord, the comfort of the Holy Spirit. The blood of the martyrs was already becoming the seed of the church. Stephen had not borne his witness in vain.

9:32 {**Lydda**} (\Ludda\). In O.T. Lod (*1Ch 8:12*) and near Joppa. Later Diospolis.

9:33 {**Aenias**} (\Ainean\). Old Greek name and so probably a Hellenistic Jew. He was apparently a disciple already (*the saint, verse 32*). Luke the physician notes that he had been bed ridden for eight years. See on ^5:15 for "bed" (\krabattou\) and ^8:7; Lu 5:18 for "paralyzed" (\paralelumenos\, *perfect passive participle of paralu^{\n^{\n}} with ^{\n^{\n}}\, periphrastic past perfect passive*).

9:34 {**Healeth**} (\iftai\). Aoristic present middle indicative, heals here and now. {**Make thy bed**} (\str^{\n^{\n}}son seaut^{\n^{\n}}i\). First aorist (*ingressive*) active imperative of \str^{\n^{\n}}numi\ (\-u^{\n^{\n}}\). Old word with "bed" (\krabaton\) understood as the object.

Literally, spread thy bed for thyself (*dative case*), what others for eight years have done for thee.

9:35 {**Sharon**} (\Sar“na\). The Plain of Sharon, not a town. Thirty miles long from Joppa to Caesarea.

9:36 {**At Joppa**} (\En Iopp“i\). The modern Jaffa, the port of Jerusalem (2Ch 2:16). {**Disciple**} (\math“tria\). Feminine form of \math“t“s\, a learner from \manthan“, to learn, a late word and only here in the N.T. {**Tabitha**} (\Tabeitha\). Aramaic form of the Hebrew _Tsebi_ and, like the Greek word {**Dorcas**} (\Dorkas\), means Gazelle, "the creature with the beautiful look" (*or eyes*), from \derkomai\. The gazelle was a favourite type for beauty in the orient (*Song of Solomon 2:9,17; 4:5; 7:3*). She may have had both the Aramaic and the Greek name, Tabitha Dorcas like John Mark. There is nothing said about a husband and so she was probably unmarried. She is the second woman mentioned by name after Pentecost (*Sapphira the other*). She did her beautiful deeds by herself. She did not have a Dorcas society. {**Did**} (\epoiei\). Imperfect active, her habit.

9:37 {**In an upper chamber**} (\en huper“i“i\). See on 1:13. Also in verse 39. In that house. This service was rendered by the women, though Luke has \lousantes\ (*masculine plural aorist active participle of \lou“*), a general way of saying "they washed." The interment was not hurried as in Jerusalem (*Ananias and Sapphira*) and the upper room is where the body was usually placed.

9:38 {**Delay not**} (\m^ okn“s“is\). Ingressive aorist active subjunctive in prohibition. Direct discourse and not indirect as late MSS. have (*aorist active infinitive, \okn“sai*). Possibly the two messengers started before Dorcas was quite dead, though we do not know. Peter had recently healed Aeneas and the disciples may have had faith enough to believe that he could raise the dead by the power of Christ. W. M. Ramsay doubts if Dorcas was really dead, but why see legends in these supernatural events?

9:39 {**Stood by him**} (\parest“san aut“i\). Second aorist active indicative, intransitive, of \parist“mi\). Vivid picture of this group of widows as they stood around Peter, weeping (\klaiousai\) and showing (\epideiknumenai\, *present middle as belonging to themselves, pointing with pride to*) the very inner garments

(\chit“nas\)) and outer garments (\himatia\), like the Latin _tunica_ and _toga_, which she made from time to time (\epoiei\, *imperfect active, repeated action*). It was a heart-breaking scene.

9:40 **{Put them all forth}** (\ekbal“n ex“ pantas\). Second aorist (*effective*) active participle of \ekball“\, a rather strong word, perhaps with some difficulty. Cf. Mr 5:40 which incident Peter may have recalled. The words are not genuine in Lu 8:54.

Peter's praying alone reminds one of Elijah (*1Ki 17:20*) and the widow's son and Elisha for the Shunammite's son (*2Ki 4:33*).

{Tabitha, arise} (\Tabeitha, anast^{thi}\). With sublime faith like \Taleitha koum\ of Jesus in Mr 5:41. **{She sat up}** (\anekathisen\). Effective aorist active indicative of \anakathiz“\. Often in medical writers, only here in the N.T. and Lu 7:15 where Westcott and Hort have in the margin the uncompounded form \ekathisen\. Vivid picture.

9:41 **{Raised her up}** (\anest^{sen autⁿ}\). First aorist active indicative, transitive, of \anist^{mi}\. **{Presented}** (\parest^{sen}\). First aorist active indicative, transitive of \parist^{mi}\ (*cf. intransitive second aorist in verse 39 above*). It was a joyful time for Peter, the widows, all the saints, and for Dorcas.

9:43 **{Many days}** (\h^{meras hikanas}\). See on verse 23. Luke is fond of the phrase and uses it for time, number, size. It might be "ten days, ten months, or ten years" (*Page*). **{With one Simon a tanner}** (\para tini Sim“ni bursei\). The use of \para\ is usual for staying with one (*by his side*). "The more scrupulous Jews regarded such an occupation as unclean, and avoided those who pursued it. The conduct of Peter here shows that he did not carry his prejudices to that extent" (*Hackett*). One of the rabbis said: "It is impossible for the world to do without tanners; but woe to him who is a tanner." A Jewess could sue for divorce if she discovered that her husband was a tanner. And yet Peter will have scruples on the housetop in the tanner's house about eating food considered unclean. "The lodging with the tanner was a step on the road to eating with a Gentile" (*Furneaux*).

[\[Previous\]](#) [\[Next\]](#)

10:1 {**Cornelius**} (\Korn`lios\). The great Cornelian family of Rome may have had a freedman or descendant who is {**centurion**} (\hekaton-tarch`^s\, *leader of a hundred, Latin _centurio_*). See on Mt 8:5. These Roman centurions always appear in a favourable light in the N.T. (*Mt 8:5; Lu 7:2; 23:47; Ac 10:1; 22:25; 27:3*). Furneaux notes the contrasts between Joppa, the oldest town in Palestine, and Caesarea, built by Herod; the Galilean fisherman lodging with a tanner and the Roman officer in the seat of governmental authority. {**Of the band called the Italian**} (\ek speir`^s t`^s kaloumen`^s Italik`^s\). A legion had ten cohorts or "bands" and sixty centuries. The word \speir`^s\ (*note genitive in -es\ like the Ionic instead of -as*) is here equal to the Latin _cohors_. In the provinces were stationed cohorts of Italic citizens (*volunteers*) as an inscription at Carnuntum on the Danube (*Ramsay*) has shown (*epitaph of an officer in the second Italic cohort*). Once more Luke has been vindicated. The soldiers could, of course, be Roman citizens who lived in Caesarea. But the Italian cohorts were sent to any part of the empire as needed. The procurator at Caesarea would need a cohort whose loyalty he could trust, for the Jews were restless.

10:2 {**Devout**} (\euseb`^s\). Old word from \eu\ (*well*) and \sebomai\ (*to worship, to reverence*), but rare in the N.T. (*Ac 10:2,7; 2Pe 2:1*). It might refer to a worshipful pagan (*Ac 17:23*, \sebasmata\, *objects of worship*), but connected with "one that feared God" (\phoboumenos ton theon\). Luke describes "a God-fearing proselyte" as in 10:22,35. This is his usual term for the Gentile seekers after God (*13:16, 26; 17:4,17, etc.*), who had come into the worship of the synagogue without circumcision, and were not strictly proselytes, though some call such men "proselytes of the gate" (*cf. Ac 13:43*); but clearly Cornelius and his family were still regarded as outside the pale of Judaism (*10:28,34; 11:1,8; 15:7*). They had seats in the synagogue, but were not Jews. {**Gave much alms**} (\poi`n eleemosunas pollas\). Doing many alms (*the very phrase in Mt 6:2*), a characteristic mark of Jewish piety and from a Gentile to the Jewish people. {**Prayed**} (\deomenos\). Begging of God. Almsgiving and prayer were two of the cardinal points with the

Jews (*Jesus adds fasting in his picture of the Pharisee in Mt 6:1-18*).

10:3 {**Coming in**} (\eiselthonta\). Ingressive second aorist active participle, not present. So punctiliar, "saw come," not "saw coming." So also "say" or "speak," not "saying." Luke repeats the account of this vision to Cornelius twice (*10:30; 11:13*) and also the story of the vision to Peter (*10:1-16,28; 11:5*).

10:4 {**Lord**} (\kurie\). Cornelius recognizes the angel of God (*verse 3*) as God's messenger. {**Are gone up**} (\aneb^san\). Timeless second aorist active indicative of \anabain^\. Gone up like the smoke of incense in sacrifices. {**For a memorial**} (\eis mn^mosunon\). Old word from \mn^m^n\. The only other instance in the N.T. is by Jesus about the act of Mary of Bethany (*Mt 26:13; Mr 14:9*). His prayers and his alms proved his sincerity and won the ear of God.

10:5 {**Fetch**} (\metapempsai\). First aorist middle (*indirect, for one's self*) imperative of \metapemp^\. usual voice in ancient Greek with this verb in sense of sending another for one's own sake. Only in Acts in the N.T. See also 10:22.

10:6 {**Lodgeth**} (\xenizetai\). Present passive indicative of \xeniz^\. old verb from \xenos\, a stranger as a guest. So to entertain a guest as here or to surprise by strange acts (*Ac 17:20; 1Pe 4:4*). {**Whose**} (\h^i\). To whom, dative of possession. {**By the seaside**} (\para thalassan\). Along by the sea. Note accusative case. Outside the city walls because a tanner and to secure water for his trade. Some tanneries are by the seashore at Jaffa today.

10:8 {**Rehearsed**} (\ex^g^samenos\). See on ^Lu 24:35. All the details about the vision. The soldier was "devout" like Cornelius and would protect the two household servants (\oiket^n\).

10:9 {**On the morrow**} (\t^i epaurion\). Locative case of article with the compound adverb (\h^merfi\ *day being understood*), the second day after leaving Caesarea, 28 miles from Joppa. The third day (*the next morrow, verse 23*) they start back home and the fourth day (*on the morrow again, verse 24*) they reach Caesarea. {**As they**} (\ekein^n\). The party of three from Caesarea. Genitive absolute with present participle \hodoiporount^n\ (*journeying*) and \eggizont^n\ (*drew nigh*). {**The housetop**} (\to d^ma\). Old

word and in Gospels (*Lu 3:19, etc.*), but only here in Acts. From \dem“, to build, and so any part of the building (*hall, dining room, and then roof*). The roof was nearly flat with walls around and so was a good place for meditation and prayer and naps.

10:10 {**Hungry**} (\prospeinos\). Only instance of the word known, a \hapax legomenon\.. Probably "very hungry" (\pros|=besides, in addition). {**Desired**} (\thelen\). Imperfect active. Was longing to eat. It was about twelve o'clock noon and Peter may even have smelt the savory dishes, "while they made ready" (\paraskeuazont“n\). "The natural and the supernatural border closely on one another, with no definable limits" (*Furneaux*). {**He fell into a trance**} (\egeneto ep' auton ekstasis\). More exactly, "An ecstasy came upon him," in which trance he passed out of himself (\ekstasis\, from \exist^mi\)) and from which one came to himself (*12:11*). Cf. also 11:5; 22:17. It is thus different from a vision (\horama\)) as in verse 3.

10:11 {**Beholdeth**} (\the“rei\). Vivid historical present and change from past time. {**Opened**} (\ane“igmenon\, perfect passive participle with double reduplication, state of completion). {**Descending**} (\katabainon\). Present active participle describing the process. {**Sheet**} (\othon^n\). Old word for linen cloth and only here in the N.T. Accusative case in apposition with \skeuos\ (*vessel*). {**Let down**} (\Kathimenon\). Present passive participle of \Kathi^mi\.. Old verb, but in the N.T. only here and Lu 5:19; Ac 9:25. Linear action here picturing the process, "being let down." {**By four corners**} (\tessarsin archais\). Instrumental case of \arch^\", beginning. We say "end" or extremity for this use of the word. The picture is the sheet held up by four cords to which the sheet is fastened. Isa 11:12 had said that Israel would be gathered from the four corners of the earth. Knowling follows Hobart in taking the four corners of the sheet to be a medical phrase for bandage (*the end of a bandage*).

10:12 {**Were**} (\hup^rchen\). Imperfect of \huparch“\ in sense of ^n\, to exist, be. Fish are not mentioned, perhaps because the sheet had no water, though they were clean and unclean also (*Le 11:9; De 14:9*). {**All manner of**} (\panta\). Literally, all, but clearly all varieties, not all individuals. Both clean and unclean animals are in the sheet.

10:14 {**Not so, Lord**} (\M^dam“s, kurie\). The negative \m^dam“s\

calls for the optative \ei^\ (*may it not be*) or the imperative \est^\ (*let it be*). It is not \oudam"s^\, a blunt refusal (*I shall not do it*). And yet it is more than a mild protest as Page and Furneaux argue. It is a polite refusal with a reason given. Peter recognizes the invitation to slay (\thuson^\) the unclean animals as from the Lord (\kurie^\) but declines it three times. **{For I have never eaten anything}** (\hoti oudepote ephagon pan^\). Second aorist active indicative, I never did anything like this and I shall not do it now. The use of \pan^\ (*everything*) with \oudepote^\ (*never*) is like the Hebrew (*lo--k"l*) though a like idiom appears in the vernacular *_Koin*, (*Robertson, _Grammar_, p. 752*). **{Common and unclean}** (\koinon kai akatharton^\). \Koinos^\ from epic \xunos^\ (*xun, sun*, *together with*) originally meant common to several (*Latin _communis_*) as in Ac 2:44; 4:32; Tit 1:4; Jude 1:3. The use seen here (*also Mr 7:2,5; Ro 14:14; Heb 10:29; Re 21:27; Ac 10:28; 11:8*), like Latin *_vulgaris_* is unknown in ancient Greek. Here the idea is made plain by the addition of \akatharton^\ (*unclean*), ceremonially unclean, of course. We have the same double use in our word "common." See on Mr 7:18f. where Mark adds the remarkable participle \kathariz"n^\ (*making all meats clean*), evidently from Peter who recalls this vision. Peter had been reared from childhood to make the distinction between clean and unclean food and this new proposal even from the Lord runs against all his previous training. He did not see that some of God's plans for the Jews could be temporary. This symbol of the sheet was to show Peter ultimately that Gentiles could be saved without becoming Jews. At this moment he is in spiritual and intellectual turmoil.

10:15 **{Make not thou common}** (\su m^ koinou^\). Note emphatic position of \su^\ (*thou*). Do thou stop making common what God cleansed (\ekatharisen^\). The idiom of \m^\ with the present active imperative \koinou^\ means precisely this. Peter had just called "common" what God had invited him to slay and eat.

10:16 **{Thrice}** (\epitris^\). For three times. Peter remained unconvinced even by the prohibition of God. Here is a striking illustration of obstinacy on the part of one who acknowledges the voice of God to him when the command of the Lord crosses one's preferences and prejudices. There are abundant examples today of precisely this thing. In a real sense Peter was maintaining a pose of piety beyond the will of the Lord. Peter was defiling what God had cleansed. **{Was received up}** (\anel^mphth^\). First

aorist passive indicative of \analamban“, to take up. The word used of the Ascension (**1:22**).

10:17 {**Was much perplexed in himself**} (\en heaut“i di^porei\). Imperfect active of \diapore“, intensive compound (\dia\, **thoroughly, and** \a\ **privative and** \poros\, **way**), to be completely at a loss to know what road to take. Old verb, but in N.T. only in Luke and Acts. Page notes that Luke is singularly fond of verbs compounded with \dia\. See on ˘Lu 9:7 and Ac 2:12. When out of the ecstasy he was more puzzled than ever. {**Might be**} (\an ei^˘\). Optative with \an\ in indirect question simply retained from the direct (**Robertson, _Grammar_, pp. 1021, 1044**). See Ac 17:18, for the direct and Lu 1:62 for the indirect (\an theloi\ **both times**). It is the conclusion of a fourth class condition. {**Having made inquiry**} (\dier“t^santes\). First aorist active participle of \dier“ta“, another compound of \dia\, to ask one after another, to ask through, old verb, but only here in the N.T. It took diligent inquiry to find the obscure house of Simon the tanner. {**Stood before the gate**} (\epest^san epi ton pul“na\). Second aorist active indicative of \ephist^mi\, intransitive. Note repetition of \epi\. The messengers stopped right at the folding gates of the passage (\pul“na\) which led from the street to the inner court or house.

10:18 {**Called**} (\ph“n^santes\). In a loud voice that those inside the house might hear. {**Asked**} (\epunthanonto\). Imperfect middle of \punthanomai\, old verb to make inquiry especially with an indirect question as here. Kept on inquiring. Westcott and Hort follow B C here and read \eputhonto\ (**second aorist middle, effective aorist**). Either makes sense, though the imperfect is more picturesque. {**Were lodging**} (\xenizetai\). Present middle indicative retained in indirect question. See on verse ˘6 for the verb.

10:19 {**Thought**} (\dienthumoumenou\). Genitive absolute of present middle participle of \dienthumeomai\, a double compound (\dia\ **and** \en- \ **with** \thumos\) and another \hapax legomenon\ save in ecclesiastical writers, though \enthumeomai\ is common enough and Textus Receptus so reads here. Peter was revolving in his mind, through and through, in and out, to find the meaning of the strange vision.

10:20 {**But**} (\alla\). So usually, though it is open to question whether \alla\ is adversative here and not rather, "Now then."

{Get thee down} (*\katab^{thi}*). Second aorist active imperative, at once. **{Go}** (*\poreuou*). Present middle imperative, go on. **{Nothing doubting}** (*\m^{den} diakrinomenos*). Another compound of *\dia*, old and common verb for a divided mind (*\dia\ like \duo\, two*). Note usual negative of the present middle participle, the subjective *\m^{den}*. The notion of wavering (*Jas 1:6*) is common with this verb in the middle voice. In Ac 11:12 the aorist active (*\m^{den} diakrinanta*) is used perhaps with the idea of conduct towards others rather than his own internal doubt as here (*Page*). **{For I}** (*\hoti eg^{ai}*). The Holy Spirit assumes responsibility for the messengers from Cornelius and thus connects their mission with the vision which was still troubling Peter. Peter had heard his name called by the man (*verse 19*).

10:21 **{Cause}** (*\aitia*). Or reason. Common in this sense. See on Mt 19:3.

10:22 **{Righteous}** (*\dikaios*). In the Jewish sense as in Lu 1:6; 2:25. **{Well reported of}** (*\martouroumenos*). Present passive participle as in 6:3. Cf. the other centurion in Lu 7:4. **{Nation}** (*\ethnous*). Not *\laou*, for the speakers are Gentiles. **{Was warned}** (*\echr^{matisth}*). First aorist passive of *\chr^{matiz}*, old word for doing business, then consulting an oracle, and here of being divinely (*word God not expressed*) warned as in Mt 2:12,22; Lu 2:26; Heb 11:7. Then to be called or receive a name from one's business as in Ac 11:26; Ro 7:3.

10:23 **{Lodged them}** (*\exenisen*). Active voice here rather than passive as in 10:6. **{Accompanied him}** (*\sun^{lthan} aut^{ai}*). Associative instrumental case after verb. The wisdom of having these half dozen Jewish Christians from Joppa with Peter in the house of Cornelius in Caesarea becomes manifest in Jerusalem (*11:12*).

10:24 **{Was waiting}** (*\ⁿ prosdokⁿ*). Periphrastic imperfect active, in eager expectation and hope, directing the mind (*\doka^{ai}*) towards (*\pros*) anything. Old and common verb. **{Near}** (*\anagkaious*). Only instance in the N.T. of this sense of *\anagkaios* from *\anagk^{ai}*, necessity, what one cannot do without, necessary (*1Co 12:22*), duty (*Ac 13:46*), or blood relations as here. The ancient Greek writers combined these two words (*\suggeneis\, kinsmen\, anagkaious\, necessary friends*) as here. It was a homogeneous group of Gentiles close to Cornelius and predisposed to hear Peter favourably.

10:25 **{That Peter entered}** (*tou eiselthein ton Petron*\). This is a difficult construction, for the subject of \egeneto\ (*it happened*) has to be the articular genitive infinitive \tou eiselthein\ with the accusative of general reference \ton Petron\. Most commentators consider it inexplicable. It is probably an extension of the ordinary articular infinitive under the influence of the Hebrew infinitive construct without regard to the case, regarding it as a fixed case form and so using it as nominative. Precisely this construction of \tou\ and the infinitive as the subject of a verb occurs in the LXX (*2Ch 6:7, etc.*). See Robertson, *_Grammar_*, pp. 1067f. for full discussion of this obvious Hebraism. Somewhat similar examples appear in Ac 20:3; 27:1. But the Codex Bezae avoids this awkward idiom by the genitive absolute (\proseggizontos tou Petrou\) and some additional details (*one of the servants ran forward and announced that he was come*). **{Worshipped him}** (\prosekun^{sen}\). "Cornelius was not an idolator and would not have honoured Peter as a god" (*Furneaux*). The word probably means here reverence like old English usage (*Wycliff*) and not actual worship, though Peter took it that way (*verse 26*). Jesus accepted such worship (*Mt 8:2; Lu 5:8 by Peter*).

10:27 **{As he talked with him}** (\sunomil^{n aut}ⁱ\). Present active participle of \sunomile^a\, rare compound and here alone in the N.T., with associative instrumental case. The uncompounded verb is common enough though in the N.T. only in Lu 24:14 which see and Ac 20:11; 24:26. **{Findeth}** (\heuriskei\). Vivid historical present indicative active. **{Come together}** (\sunel^{luthotas}\). Second perfect active participle of \sunerchomai\. It was an expectant group of Gentiles eager for Peter's interpretation of the vision of Cornelius.

10:28 **{How that it is an unlawful thing}** (\h^s *athemiton estin*\). The conjunction \h^s\ is sometimes equivalent to \hoti\ (*that*). The old form of \athemitos\ was \athemistos\ from \themisto\ (\themiz^a, *themis*, *law custom*) and \a\ privative. In the N.T. only here and 1Pe 4:3 (*Peter both times*). But there is no O.T. regulation forbidding such social contact with Gentiles, though the rabbis had added it and had made it binding by custom. There is nothing more binding on the average person than social custom. On coming from the market an orthodox Jew was expected to immerse to avoid defilement (*Edersheim, _Jewish Social Life_, pp. 26-28; Taylor's _Sayings of the Jewish Fathers_, pp. 15, 26, 137, second*

edition). See also Ac 11:3; Ga 2:12. It is that middle wall of partition between Jew and Gentile (*Eph 2:14*) which Jesus broke down. {**One of another nation**} (\allop^{hul}“i\). Dative case of an old adjective, but only here in the N.T. (\allos\, *another*, \phulon\, *race*). Both Juvenal (*Sat.* XIV. 104, 105) and Tacitus (*History*, V. 5) speak of the Jewish exclusiveness and separation from Gentiles. {**And yet unto**} (\kamoi\). Dative of the emphatic pronoun (*note position of prominence*) with \kai\ (\crasis\) meaning here "and yet" or adversative "but" as often with \kai\ which is by no means always merely the connective "and" (*Robertson, Grammar*, pp. 1182f.). Now Peter takes back both the adjectives used in his protest to the Lord (*verse 14*) "common and unclean." It is a long journey that Peter has made. He here refers to "no one" (\m^dena\), not to "things," but that is great progress.

10:29 {**Without gainsaying**} (\anantirrhˆtˆˈs\). \A\ privative with compound adverb from \anti\ (**back, in return, against**) and verbal \rhˆtos\ (**from |errhˆthˆn|, to speak**). Late and rare and here only in the N.T., but the adjective in 19:36. Without answering back. That is true after the Holy Spirit expressly told Peter to go with the messengers of Cornelius (**10:19-23**). Peter's objections were made to the Lord in the vision which he did not understand. But that vision prepared him for this great step which he had now taken. He had stepped over the line of Jewish custom. {**With what intent**} (\tini logˆi\). More exactly, "for what reason" as in Plato, _Gorgias_ 512 C.

10:30 **{Four days ago}** (*\apo tetart^s h^{meras}*). From the fourth day, reckoning backwards from this day. **{I was keeping the ninth hour of prayer}** (*\mⁿ tⁿ enatⁿ proseuchomenos*). Periphrastic middle imperfect and accusative of extension of time (*all the ninth hour*).

10:31 **{Is heard}** (*|eis^kousth^|*). Sort of timeless first aorist passive indicative as is "are had in remembrance" (*|emn^sth^san|*). *See verse 4 "are gone up for a memorial"*).

10:32 **{In the house of Simon}** (\en oikifi Sim“nos\). See 9:43 for \para Sim“ni\ with same idea.

10:33 {**And thou hast well done that thou art come**} (*|su te kal“s epoîˆsas paragenomenos|*). "And thou didst well in coming." A regular formula for expressing thanks as in Php 4:14; 3Jo 1:6;

2Pe 1:19. The participle completes the idea of \kal“s poie“\ neatly. Cornelius commends Peter for his courage in breaking away from Jewish custom and takes no offence at the implied superiority of the Jews over the Gentiles. Cornelius and his circle of kinsmen and close friends are prepared soil for a new era in the history of Christianity. The Samaritans were now nominal Jews and the Ethiopian eunuch was a single case, but here Peter the chief apostle, not Philip the preaching deacon (*evangelist*), was involved. It was a crisis. Cornelius reveals an open mind for the message of God through Peter. **{Commanded thee}** (\prostetagma*na soi*). Perfect passive participle with the dative case (\soi). Cornelius is a military man and he employs a military term (\prostass“, *old word to command*). He is ready for orders from the Lord.

10:34 **{Opened his mouth}** (\anoixas to stoma\). Solemn formula for beginning his address (8:35; 18:14; Mt 5:2; 13:35). But also good elocution for the speaker. **{I perceive}** (\katalambanomai\). Aoristic present middle of \katalamban“, to take hold of, the middle noting mental action, to lay hold with the mind (Ac 4:13; 10:34; 25:25; Eph 3:18). It had been a difficult thing for Peter to grasp, but now "of a truth" (\ep' al[^]theias\) the light has cleared away the fogs. It was not until Peter had crossed the threshold of the house of Cornelius in the new environment and standpoint that he sees this new and great truth. **{Respecter of persons}** (\pros“pol[^]mpt^s\). This compound occurs only here and in Chrysostom. It is composed of \pros“pon\ face or person (\pros\ and \ops\, *before the eye or face*) and \lamban“. The abstract form \pros“pol[^]mpsia\ occurs in Jas 2:1 (*also Ro 2:11; Eph 6:9; Col 3:25*) and the verb \pros“polempte“\ in Jas 2:9. The separate phrase (\lambanein pros“pon\) occurs in Lu 20:21; Ga 2:6. The phrase was already in the LXX (*De 10:17; 2Ch 19:7; Ps 82:6*). Luke has simply combined the two words into one compound one. The idea is to pay regard to one's looks or circumstances rather than to his intrinsic character. The Jews had come to feel that they were the favourites of God and actually sons of the kingdom of heaven because they were descendants of Abraham. John the Baptist rebuked them for this fallacy.

10:35 **{Acceptable to him}** (\dektos aut“i\). Verbal adjective from \dechomai\. _Acceptabilis_. That is to say, a Gentile would not have to become a Jew in order to become a Christian. Evidently

Peter had not before perceived this fact. On the great Day of Pentecost when he spoke of the promise "to all those afar off" (2:39) Peter understood that they must first become Jews and then Christians. The new idea that now makes a revolution in Peter's outlook is precisely this that Christ can and will save Gentiles like this Cornelius group without their becoming Jews at all.

10:36 {**The word which he sent**} (\ton logon hon apesteilen\). Many ancient MSS. (so *Westcott and Hort*) read merely \ton logon apesteilen\ (*he sent the word*). This reading avoids the anacoluthon and inverse attraction of \logon\ to the case of the relative \hon\ (*which*). {**Preaching good tidings of peace through Jesus Christ**} (\euaggelizomenos eir^hn^h dia I^{sou} Christou\). Gospelizing peace through Jesus Christ. There is no other way to have real peace between individuals and God, between races and nations, than by Jesus Christ. Almost this very language occurs in Eph 2:17 where Paul states that Jesus on the cross "preached (*gospelized*) peace to you who are afar off and peace to you who are near." Peter here sees what Paul will see later with great clearness. {**He is Lord of all**} (\houtos estin pant^hn kurios\). A triumphant parenthesis that Peter throws in as the reason for his new truth. Jesus Christ is Lord of all, both Jews and Gentiles.

10:37 {**Ye know**} (\humeis oidate\). Peter reminds his Gentile audience that the main facts concerning Jesus and the gospel were known to them. Note emphatic expression of \humeis\ (*you*). {**Beginning**} (\arxamenos\). The Textus Receptus has \arxamenon\ (*accusative*), but the nominative is given by Aleph A B C D E H and is certainly correct. But it makes a decided anacoluthon. The accusative would agree with \rh^hma\ used in the sense of message or story as told by the disciples. The nominative does not agree with anything in the sentence. The same phrase occurs in Lu 23:5. Here is this aorist middle participle almost used like an adverb. See a similar loose use of \arxamenos\ in the same sense by Peter in Ac 1:22. The baptism of John is given as the _terminus a quo_. The story began with a skip to Galilee after the baptism just like the Gospel of Mark. This first message of Peter to the Gentiles (10:37-44) corresponds in broad outline with Mark's Gospel. Mark heard Peter preach many times and evidently planned his Gospel (*the Roman Gospel*) on this same model. There is in it nothing about the birth and childhood of Jesus nor about the intervening ministry supplied by John's

Gospel for the period (*a year*) between the baptism and the Galilean Ministry. Peter here presents an objective statement of the life, death, and resurrection of Jesus with proof from the Scriptures that he is the Messiah. It is a skilful presentation.

10:38 **{Jesus of Nazareth}** (*Iˆsoun ton apo Nazareth*). Jesus the one from Nazareth, the article before the city identifying him clearly. The accusative case is here by \prolepsis\, Jesus being expressed for emphasis before the verb "anointed" and the pronoun repeated pleonastically after it. "Jesus transfers the mind from the gospel-history to the personal subject of it" (*Hackett*). **{God anointed him}** (*echrisen, auton, ho theos*). First aorist active of the verb \chriˆ\, to anoint, from which the verbal \Christos\ is formed (*Ac 2:36*). The precise event referred to by Peter could be the Incarnation (*Lu 1:35f.*), the Baptism (*Lu 3:22*), the Ministry at Nazareth (*Lu 4:14*). Why not to the life and work of Jesus as a whole? **{Went about doing good}** (*diˆlthen euergetˆn*). Beautiful description of Jesus. Summary (*constative*) aorist active of \dierehomai\, to go through (*dia*) or from place to place. The present active participle \euergetˆn\ is from the old verb \euergeteˆ\ (*eu*, *well*, *ergon*, *work*) and occurs only here in the N.T. The substantive \euergetˆs\ (*benefactor*) was often applied to kings like Ptolemy Euergetes and that is the sense in Lu 22:25 the only N.T. example. But the term applies to Jesus far more than to Ptolemy or any earthly king (*Cornelius a Lapide*). **{And healing}** (*kai iˆmenos*). And in particular healing. Luke does not exclude other diseases (*cf. Lu 13:11,16*), but he lays special emphasis on demoniacal possession (*cf. Mr 1:23*). **{That were oppressed}** (*tous katadunasteuomenous*). Present passive articular participle of \katadunasteuˆ\, to oppress. A late verb in LXX and papyri. In the N.T. only here and Jas 2:6 (*best MSS.*). One of the compounds of \kata\ made transitive. The reality of the devil (*the slanderer, diabolos*) is recognized by Peter. **{For God was with him}** (*hoti ho theos ˆn met' autou*). Surely this reason does not reveal "a low Christology" as some charge. Peter had used the same language in Ac 7:9 and earlier in Lu 1:28,66 as Nicodemus does in Joh 3:2.

10:39 **{And we are witnesses}** (*kai hˆmeis martures*). Compare "ye yourselves know" (*verse 37*). Peter thus appeals to what the audience know and to what the disciples know. He made the same claim about personal witnesses of the Resurrection of Jesus at

Pentecost (2:32). Here Peter affirms full knowledge of the work of Jesus in Judea (*for whole country including Galilee and Perea*) and Jerusalem (*given mainly in John's Gospel*). In the Greek \h“n\ (*which*) is attracted into the genitive case to agree with the antecedent \pant“n\ (*all*), a common enough idiom. {**Whom also they slew**} (\hon kai aneilan\). Second aorist active indicative of \anaire“\ with \a\ as often in Acts (2:23; 5:30). But note \kai\ (*also*) in the old MSS., not in the Textus Receptus. They "also" slew him, went that far, "this crowning atrocity" (*Vincent*), \kai\ could here be "even." {**Hanging him on a tree**} (\kremasantes epi xulou\). This same expression used by Peter in 5:30 which see for discussion.

10:40 {**Gave him to be made manifest**} (\ed“ken auton emphan^ genesthai\). Peculiar phrase, here only in the N.T. and in Ro 10:20 (*quoted from Isa 65:1*). \Emphan^, predicate accusative after infinitive \genesthai\ agreeing with \auton\ object of \ed“ken\.

10:41 {**Chosen before**} (\prokecheiroton^menois\). Perfect passive participle dative plural from \procheirotone“, to choose or designate by hand (\cheirotone“, *cheir*, *hand*, and \tein“, *to stretch, as in Ac 14:23; 2Co 8:19*), beforehand (\pro\), a double compound as old as Plato, but here alone in the N.T. Peter is evidently stating the thing as it happened and not trying to make a convincing story by saying that both friends and foes saw him after his resurrection. It is the "historian's candour" (*Paley*) in Luke here that adds to the credibility of the narrative. The sceptical Jews would not have believed and Jesus was kept from open contact with the world of sin after his Passion. {**To us who did eat and drink with him**} (\h^min hoitines sunephagomen kai sunepiomen aut“i\). The "who" (\hoitines\) is first person agreeing with "us" (\h^min\). Second aorist active indicative of the common verbs \sunesthi“\ and \sumpin“. \Aut“i\ is associative instrumental case. There are difficulties to us in understanding how Jesus could eat and drink after the resurrection as told here and in Lu 24:41-3, but at any rate Peter makes it clear that it was no hallucination or ghost, but Jesus himself whom they saw after he rose from the dead, "after the rising as to him" (\meta to anast^nai auton\, \meta\ *with the accusative articular infinitive second aorist active and the accusative \auton\ of general reference*). Furneaux dares to think that the disciples misunderstood Jesus about eating after the

resurrection. But that is to deny the testimony merely because we cannot explain the transition state of the body of Jesus.

10:42 **{He charged}** (\par^ggeilen\). First aorist active indicative as in 1:4. There Jesus is the subject and so probably here, though Page insists that \ho theos\ (**God**) is here because of verse 40. **{To testify}** (\diamarturasthai\). First aorist middle infinitive. See on 2:40. **{Ordained}** (\h^rismenos\). Perfect passive participle of \horiz^, old verb, to mark out, to limit, to make a horizon. **{Judge}** (\krit^s\). The same point made by Peter in 1Pe 4:5. He does not use the word "Messiah" to these Gentiles though he did say "anointed" (\echrisen\)) in verse 38. Peter's claim for Jesus is that he is the Judge of Jew and Gentile (*living and dead*).

10:43 **{Every one that believeth}** (\panta ton pisteuonta\). This accusative active participle of general reference with the infinitive in indirect discourse is the usual idiom. Only \labein\ (*second aorist active infinitive of lamban^*) is not indirect statement so much as indirect command or arrangement. The prophets bear witness to Jesus Christ to this effect. It is God's plan and no race distinctions are drawn. Peter had already said the same thing at Pentecost (2:38), but now he sees himself that Gentiles do not have to become Jews, but have only to believe in Jesus as Messiah and Judge as foretold by the prophets. It was glorious news to Cornelius and his group. **{Through his name}** (\dia tou onomatos autou\), not as a _title_ or magic formula (Ac 18:13), but the power of Christ himself represented by his name.

10:44 **{While Peter yet spake}** (\eti lalountos tou Petrou\). Genitive absolute of present participle, still going on. **{The Holy Ghost fell}** (\epepesen to pneuma to hagion\). Second aorist active indicative of \epipt^, old verb to fall upon, to recline, to come upon. Used of the Holy Spirit in 8:16; 10:44; 11:15. It appears that Peter was interrupted in his sermon by this remarkable event. The Jews had received the Holy Spirit (2:4), the Samaritans (8:17), and now Gentiles. But on this occasion it was before baptism, as was apparently true in Paul's case (9:17f.). In 8:16; 19:5 the hands of the apostles were also placed after baptism on those who received the Holy Spirit. Here it was unexpected by Peter and by Cornelius and was indubitable proof of the conversion of these Gentiles who had accepted Peter's message and had believed on Jesus Christ as

Saviour.

10:45 {**They of the circumcision which believed**} (*hoi ek peritom[^]s pistoi*\). The believing ones of the circumcision, more exactly. {**Were amazed**} (*exest[^]san*\). Second aorist active indicative, intransitive, of \exist[^]mi\. They stood out of themselves. {**On the Gentiles also**} (*kai epi ta ethn[^]*\). Or, even upon the Gentiles. {**Was poured out**} (*ekkechutai*\). Present perfect passive retained in indirect discourse of \ekche“\ or \ekchun“, old verb, used metaphorically of the Holy Spirit also in 2:17 (*from Joe 2:28f.*), Ac 2:33.

10:46 {**They heard**} (*kouon*\). Imperfect active, were hearing, kept on hearing. {**Speak**} (*lalount[^]n*\). Present active participle, speaking, for they kept it up. {**With tongues**} (*gl[^]ssais*\). Instrumental case as in 2:4,11 which see. The fuller statement there makes it clear that here it was new and strange tongues also as in 19:6; 1Co 14:4-19. This sudden manifestation of the Holy Spirit's power on uncircumcised Gentiles was probably necessary to convince Peter and the six brethren of the circumcision that God had opened the door wide to Gentiles. It was proof that a Gentile Pentecost had come and Peter used it effectively in his defence in Jerusalem (*Ac 11:15*).

10:47 {**Can any man forbid the water?**} (*M[^]ti to hud[^]r dunatai k[^]l-sai tis?*\). The negative \m[^]ti\ expects the answer _No_. The evidence was indisputable that these Gentiles were converted and so were entitled to be baptized. See the similar idiom in Lu 6:39. Note the article with "water." Here the baptism of the Holy Spirit had preceded the baptism of water (*Ac 1:5; 11:16*). "The greater had been bestowed; could the lesser be withheld?" (*Knowing*). {**That these should not be baptized**} (*tou m[^]baptisth[^]nai toutous*\). Ablative case of the articular first aorist passive infinitive of \baptiz“\ with the redundant negative after the verb of hindering (*k[^]l-sai*\) and the accusative of general reference (*toutous*\). The redundant negative after the verb of hindering is not necessary though often used in ancient Greek and in the _Koin_, (*papyri*). Without it see Mt 19:14; Ac 8:36 and with it see Lu 4:42; 24:16; Ac 14:18. Cf. Robertson, _Grammar_, pp. 1061, 1094, 1171. The triple negatives here are a bit confusing to the modern mind (*m[^]ti in the question, k[^]l-sai, to hinder or to cut off, m[^] with baptisth[^]nai*\). Literally, Can any one cut off the water

from the being baptized as to these? Meyer: "The water is in this animated language conceived as the element offering itself for the baptism." {**As well as we**} (\h"s kai h^meis\). The argument was conclusive. God had spoken. Note the query of the eunuch to Philip (*Ac 8:36*).

10:48 {**Commanded**} (\prosetaxen\). First aorist active indicative. Peter himself abstained from baptizing on this occasion (*cf. Paul in 1Co 1:14*). Evidently it was done by the six Jewish brethren. {**Them to be baptized**} (\autous baptisth^nai\). Accusative of general reference with the first aorist passive infinitive. {**In the name of Jesus Christ**} (\en t"i onomati I^sou Christou\). The essential name in Christian baptism as in 2:38; 19:5. But these passages give the authority for the act, not the formula that was employed (*Alvah Hovey in Hackett's _Commentary_. See also chapter on the Baptismal Formula in my _The Christ of the Logia_*). "Golden days" (\aurei dies\, *Bengel*) were these for the whole group.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Acts: Chapter 10)

11:1 {**In Judea**} (\kata tⁿ Ioudaia\). Throughout Judea (*probably all Palestine*), distributive use of \kata\. The news from Caesarea spread like wildfire among the Jewish Christians. The case of the Samaritans was different, for they were half Jews, though disliked. But here were real Romans even if with Jewish affinities. {**Had received**} (\edexanto\). First aorist middle indicative. The English idiom requires "had" received, the Greek has simply "received."

11:2 {**They that were of the circumcision**} (\hoi ek peritom^s\). Literally, those of circumcision (*on the side of circumcision, of the circumcision party*). The phrase in 10:46 is confined to the six brethren with Peter in Caesarea (**11:12**). That can hardly be the meaning here for it would mean that they were the ones who brought the charge against Peter though Hort takes this view. All the disciples in Jerusalem were Jews so that it can hardly mean the whole body. In Ga 2:12 the phrase has the narrower sense of the Judaizing or Pharisaic wing of the disciples (**Ac 15:5**) who made circumcision necessary for all Gentile converts. Probably here by anticipation Luke so describes the beginning of that great controversy. The objectors probably did not know of Peter's vision at Joppa, but only of the revolutionary conduct of Peter in Caesarea. These extremists who spoke probably had abundant sympathy in their protest. The apostles are mentioned in verse 1, but are not referred to in verse 2. Apparently they are in contrast with the circumcision party in the church. {**Contended**} (\diekrinonto\). Imperfect middle of the common verb \diakrin\, to {**separate**}. Here to separate oneself apart (\dia\), to take sides against, to make a cleavage (\dia\, *two, in two*) as in Jude 1:9. So Peter is at once put on the defensive as the contention went on. It is plain that Peter was not regarded as any kind of pope or overlord.

11:3 {**Thou wentest in**} (\eis^lthes\). Direct form, but Westcott and Hort have it \eis^lthen\ (*he went in*), indirect form. So with \sunephages\ (*didst eat*) and \sunephagen\ (*did eat*). The direct is more vivid. {**Men uncircumcised**} (\andras akrobustian echontas\). "Men having uncircumcision." It is a contemptuous

expression. They did not object to Peter's preaching to the Gentiles, but to his going into the house of Cornelius and eating with them, violating his supposed obligations as a Jew (*Hackett*). It was the same complaint in principle that the Pharisees had made against Jesus when he ate with publicans and sinners (*Lu 15:12*). The Jews had not merely the Mosaic regulations about clean and unclean food, but also the fact that at a Gentile table some of the meat may have been an idol sacrifice. And Peter himself had similar scruples when the vision came to him at Joppa and when he entered the house of Cornelius in Caesarea 10:28). Peter had been led beyond the circumcision party.

11:4 {**Began**} (*\arxamenos*). Not pleonastic here, but graphically showing how Peter began at the beginning and gave the full story of God's dealings with him in Joppa and Caesarea. {**Expounded**} (*\exetitheto*). Imperfect middle of *\ektith^mi*, to set forth, old verb, but in the N.T. only in Acts (*7:21; 11:4; 18:26; 28:23*), a deliberate and detailed narrative "in order" (*\kathex^s*). Old word for in succession. In the N.T. only in Lu 1:2; 8:1; Ac 3:24; 11:14; 18:23. Luke evidently considered this defence of Peter important and he preserves the marks of authenticity. It came originally from Peter himself (*verses 5,6,15,16*). "The case of Cornelius was a test case of primary importance" (*Page*), "the first great difficulty of the early Church." Part of the story Luke gives three times (*10:3-6,30-32; 11:13f.*). See the discussion chapter 10 for details given here.

11:5 {**Let down**} (*\kathienen^n*). Here agreeing with the "sheet" (*\othon^n*, *feminine*), not with "vessel" (*\skeuos*, *neuter*) as in 10:11. {**Even unto me**} (*\achri emou*). Vivid detail added here by Peter.

11:6 {**When I had fastened my eyes**} (*\atenisas*). This personal touch Peter adds from his own experience. See on Lu 4:20; Ac 3:4,12 for this striking verb *\ateniz^s*, to stretch the eyes towards, first aorist active participle here. {**I considered**} (*\katanoe^s*). Imperfect active of *\kataneo^s* to put the mind down on, to ponder, I was pondering. {**And saw**} (*\kai eidon*). Second aorist active indicative, saw in a flash.

11:7 {**A voice saying**} (*\ph^s legous^s*). Genitive case after *\^kousa* (*cf. 9:7 and accusative 9:4 which see for discussion*). Participle *\legous^s* (*present active of \leg^s*) agreeing with *\ph^s*, a kind of indirect discourse use of the

participle.

11:8 {**Came into my mouth**} (*\eis^lthen eis to stoma mou*). Instead of *\ephagon\ (I ate)* in 10:14. Different phrase for the same idea.

11:10 {**Was drawn up**} (*\anespsth^*). Instead of *\anel^mpth^* (*was taken up*) in 10:16. First aorist passive indicative of *\anaspa^*, old verb, but in N.T. only in Lu 14:5 and here.

11:12 {**Making no distinction**} (*\m^den diakrinanta*). So Westcott and Hort (*first aorist active participle*) instead of *\m^den diakrinomenon* "nothing doubting" (*present middle participle*) like 10:20. The difference in voice shows the distinction in meaning. {**We entered into the man's house**} (*\eis^lthomen eis ton oikon tou andros*). Peter confesses it, but shows that the other six went in also. He avoids mention of Cornelius's name and office.

11:13 {**Standing and saying**} (*\stathenta kai eiponta*). More precisely, "stand and say" (*punctiliar act, first aorist passive and second aorist active participles*). {**Fetch Simon**} (*\metapempsai Sim^na*). First aorist middle imperative. Third time mentioned (*10:5,22; 11:13*). Perhaps Peter is anxious to make it plain that he did not go of his own initiative into the house of Cornelius. He went under God's direct orders.

11:14 {**Whereby thou shalt be saved, thou and all thy house**} (*\en hois s^th^s^i su kai pfs ho oikos sou*). Future passive indicative of *\s^z^*, to save. Clearly Cornelius was unsaved in spite of his interest in Jewish worship. Clearly also the household of Cornelius would likewise be won to Christ by the words of Simon Peter. This is household conversion before the household baptism (*10:48; 11:17*).

11:15 {**As I began to speak**} (*\en t^i arxasthai me lalein*). *\En* with the locative of the articular aorist infinitive *\arxasthai\ (punctiliar action simply)* and the accusative of general reference. The second infinitive *\lalein\ (to speak)* is dependent on *\arxasthai*, "In the beginning to speak as to me." {**Even as on us at the beginning**} (*\h^sper kai eph' h^mfs en arch^i*). Peter recalls vividly the events at Pentecost, the speaking with tongues and all. It is noteworthy that Peter does not here repeat his sermon. "He rests his defence, not on what he said, but on

what God did" (*Furneaux*).

11:16 {**I remembered**} (*\emn^sth^{\n}*). First aorist passive indicative of the common verb *\mimn^sk^{\n}*, to remind. Peter recalls the very words of Jesus as reported in Ac 1:5. Peter now understands this saying of Jesus as he had not done before. That is a common experience with us all as new experiences of grace open richer veins in God's truth (*Joh 12:16*). Peter clearly sees that the water baptism is merely the symbol or picture of the spiritual baptism in the heart.

11:17 {**The like gift**} (*\t^{\n} is^{\n} d^{\n} rean^{\n}*). The equal gift, equal in quality, rank, or measure. Common word. {**When we believed**} (*\pisteusas^{\n}*). First aorist active participle of *\pisteu^{\n}* in the dative case. It agrees both with *\h^{\min}* (*unto us*) and with *\autois^{\n}* (*unto them*), "having believed on the Lord Jesus Christ." Both classes (*Gentiles and Jews*) trusted in Christ, and both received the Holy Spirit. {**Who was I**} (*\eg^{\n} tis^{\n} m^{\n}*). Note order, "_I_, who was I." "{**That I could withstand God**}" (*\dunatos^{\n} k^{\n} l^{\n} sai^{\n} ton^{\n} theon^{\n}*). Literally, "able to withstand or hinder God." It is a rhetorical question, really two questions. Who was I? Was I able to hinder God? Peter's statement of the facts made an unanswerable defence. And yet Peter (*Ga 2:11*) will later in Antioch play the coward before emissaries from Jerusalem on this very point of eating with Gentile Christians.

11:18 {**Held their peace**} (*\h^{\n} suchasan^{\n}*). Ingressive aorist active indicative of *\h^{\n} suchaz^{\n}*, old verb to be quiet, to keep quiet. The wrangling (*verse 2*) ceased. The critics even "glorified God" (*\edoxasan^{\n}*, *ingressive aorist again*). {**Then to the Gentiles also**} (*\Ara kai tois^{\n} ethnesin^{\n}*). *\Ergo^{\n}* as in Lu 11:20,48 and like *\ara^{\n} oun^{\n}* in Ro 5:18. In ancient Greek inferential *\ara^{\n}* cannot come at the beginning of a clause as here. It was reluctant acquiescence in the undoubted fact that God had "granted repentance unto life" to these Gentiles in Caesarea, but the circumcision party undoubtedly looked on it as an exceptional case and not to be regarded as a precedent to follow with other Gentiles. Peter will see in this incident (*Ac 15:8*) the same principle for which Paul contends at the Jerusalem Conference. Furneaux suggests that this conduct of Peter in Caesarea, though grudgingly acquiesced in after his skilful defence, decreased his influence in Jerusalem where he had been leader and helped open the way for the leadership of James the Lord's brother.

11:19 {**They therefore that were scattered abroad**} (*\hoi men oun diasparentes*). Precisely the same words used in 8:4 about those scattered by Saul (*which see*) and a direct reference to it is made by the next words, "upon the tribulation that arose about Stephen" (*\apo t^s thlipse"s t^s genomen^s epi Stephan"i*). As a result of (*\apo*), in the case of (*\epi*) Stephen. From that event Luke followed Saul through his conversion and back to Jerusalem and to Tarsus. Then he showed the activity of Peter outside of Jerusalem as a result of the cessation of the persecution from the conversion of Saul with the Gentile Pentecost in Caesarea and the outcome in Jerusalem. Now Luke starts over again from the same persecution by Saul and runs a new line of events up to Antioch parallel to the other, probably partly following. {**Except to Jews only**} (*\ei m^ monon Ioudaiois*). Clearly these disciples did not know anything about the events in Caesarea and at first their flight preceded that time. But it was a wonderful episode, the eager and loyal preaching of the fleeing disciples. The culmination in Antioch was probably after the report of Peter about Caesarea. This Antioch by the Orontes was founded 300 B.C. by Seleucus Nicator and was one of five cities so named by the Seleucides. It became the metropolis of Syria though the Arabs held Damascus first. Antioch ranked next to Rome and Alexandria in size, wealth, power, and vice. There were many Jews in the cosmopolitan population of half a million. It was destined to supplant Jerusalem as the centre of Christian activity.

11:20 {**Spake**} (*\elaloun*). Inchoative imperfect active, began to speak. For them it was an experiment. {**Unto the Greeks also**} (*\kai pros tous Hell^nas*). This is undoubtedly the correct reading in spite of Hellenists (*\Hell^nistas*) or Grecian Jews in B E H L P. \Hell^nas\ is read by A and D and a corrector of Aleph. The presence of "also" or "even" (*\kai*) in Aleph A B makes no sense unless "Greeks" is correct. Hellenists or Grecian Jews as Christians were common enough as is seen in Ac 2; 6. Saul also had preached to the Hellenists in Jerusalem (**9:29**). Hellenists were merely one kind of Jews in contrast with those who spoke Aramaic (**Ac 6**). It is true that the case of Cornelius was first in importance, but it is not clear that it was before the work in Antioch. Probably the report of the work among the Greeks in Antioch reached Jerusalem after Peter's defence in 11:1-18. That explains the calm tone about it and also why Barnabas and not Peter was sent to investigate. Peter and John

(**Ac 8**) had condoned Philip's work in Samaria and Peter was the agent in the work among the Romans in Caesarea. His position was now well-known and his services discounted for this new crisis. These Greeks in Antioch were apparently in part pure heathen and not "God-fearers" like Cornelius. A man of wisdom was called for. These preachers were themselves Hellenists (*verse 19*) and open to the lessons from their environment without a vision such as Peter had at Joppa. "It was a departure of startling boldness" (*Furneaux*) by laymen outside of the circle of official leaders.

11:21 {**The hand of the Lord was with them**} (\^n cheir kuriou met' aut"n\). This O.T. phrase (*Ex 9:3; Isa 59:1*) is used by Luke (*Lu 1:66; Ac 4:28,30; 13:11*). It was proof of God's approval of their course in preaching the Lord Jesus to Greeks. {**Turned unto the Lord**} (\epestrepsen epi ton kurion\). First aorist active indicative of \epistreph" , common verb to turn. The usual expression for Gentiles turning to the true God (*14:15; 15:3,19; 26:18,20; 1Th 1:9*). Here "Lord" refers to "the Lord Jesus" as in verse 20, though "the hand of the Lord" is the hand of Jehovah, clearly showing that the early disciples put Jesus on a par with Jehovah. His deity was not a late development read back into the early history.

11:22 {**Came to the ears**} (\^kousth^ eis ta "ta\). First aorist passive indicative of \akou" , was heard in the ears. {**Of the church which was in Jerusalem**} (\t^s ekkl^sias t^s en Ierousal^m\). Not yet was the term "church" applied to the group of disciples in Antioch as it is in 11:26; 13:1. {**They sent forth**} (\exapesteilan\). First aorist active indicative of the double compound verb \ex-apo-stell" , to send out and away. The choice of Barnabas was eminently wise. He already had a position of leadership in Jerusalem because of his generosity (*4:36f.*) and his championship of Saul after his conversion (*9:27*). He was originally from Cyprus and probably had personal friends among some of the leaders in this new movement. He was to investigate the work of the travelling preachers (*verse 19*) all the way to Antioch (\he"s Antiocheias\).

11:23 {**The grace of God, was glad**} (\t^n charin t^n tou theou echar^). Note repetition of the article, "the grace that of God." The verb (*second aorist passive indicative of \chair"*) has the same root as \charis\ . See the same _suavis paronomasia_ in Lu 1:28. "Grace brings gladness" (*Page*). "A smaller man would have raised difficulties as to circumcision or baptism"

(*Furneaux*). {**He exhorted**} (\parekalei\). Imperfect active, picturing the continuous encouragement from Barnabas. {**With purpose of heart**} (\t^i prothesei t^s kardias\). Placing before (from \pro-tith^mi\), old word for set plan as in Ac 27:13; Ro 8:28. The glow of the first enthusiasm might pass as often happens after a revival. Barnabas had a special gift (**4:36**) for work like this. {**Cleave unto the Lord**} (\prosmenein [en] t^i kuri^i\). Dative case (*locative if \en\ is genuine*) of \kurios\ (*here Jesus again*) after \prosemenein\ to keep on remaining loyal to (*present active infinitive*). Persistence was needed in such a pagan city.

11:24 {**For**} (\hoti\). Because. This is the explanation of the conduct of Barnabas. The facts were opposed to the natural prejudices of a Jew like Barnabas, but he rose above such racial narrowness. He was a really good man (\agathos\). See Ro 5:7 for distinction between \agathos\ and \dikaios\, righteous, where \agathos\ ranks higher than \dikaios\. Besides, Barnabas was full of the Holy Spirit (*like Peter*) and of faith and so willing to follow the leading of God's Spirit and take some risks. This is a noble tribute paid by Luke. One wonders if Barnabas was still living when he wrote this. Certainly he was not prejudiced against Barnabas though he will follow the fortunes of Paul after the separation (**15:36; 41**). {**Was added unto the Lord**} (\proseteth^ t^i kuri^i\). First aorist passive indicative of \prostith^mi\, common verb to add to. These people were added to the Lord Jesus before they were added to the church. If that were always true, what a difference it would make in our churches.

11:25 {**To seek for Saul**} (\anaz^t^sai Saulon\). First aorist (*effective*) active infinitive of purpose. \Anaz^te^ is a common verb since Plato, but in the N.T. only here and Lu 2:44,45, to seek up and down (\ana\), back and forth, to hunt up, to make a thorough search till success comes. It is plain from Ga 1:21 that Saul had not been idle in Cilicia. Tarsus was not very far from Antioch. Barnabas probably knew that Saul was a vessel of choice (**Ac 9:15**) by Christ for the work among the Gentiles. He knew, of course, of Saul's work with the Hellenists in Jerusalem (**9:29**) and echoes of his work in Cilicia and Syria had probably come to him. So to Tarsus he goes when he saw the need for help. "He had none of the littleness which cannot bear the presence of a possible rival" (*Furneaux*). Barnabas knew his own limitations and knew where the man of destiny for this crisis was, the man

who already had the seal of God upon him. The hour and the man met when Barnabas brought Saul to Antioch. The door was open and the man was ready, far more ready than when Jesus called him on the road to Damascus. The years in Cilicia and Syria were not wasted for they had not been idle. If we only knew the facts, it is probable that Saul also had been preaching to Hellenes as well as to Hellenists. Jesus had definitely called him to work among the Gentiles (**9:15**). In his own way he had come to the same place that Peter reached in Caesarea and that Barnabas now holds in Antioch. God always has a man prepared for a great emergency in the kingdom. The call of Barnabas was simply the repetition of the call of Christ. So Saul came.

11:26 {**Even for a whole year**} (*\kai eniauton holon*). Accusative of extent of time, probably the year A.D. 44, the year preceding the visit to Jerusalem (**11:30**), the year of the famine. The preceding years with Tarsus as headquarters covered A.D. 37 (**39**) to 44. {**They were gathered together with the church**} (*\sunachth^nai en t^i ekkl^sifi*). First aorist passive infinitive of *\sunag^*, old verb, probably here to meet together as in Mt 28:12. In Ac 14:27 the verb is used of gathering together the church, but here *\en t^i ekkl^sifi* excludes that idea. Barnabas met together "in the church" (*note first use of the word for the disciples at Antioch*). This peculiar phrase accents the leadership and co-operation of Barnabas and Saul in teaching (*\didaxai*, *first aorist active infinitive*) much people. Both infinitives are in the nominative case, the subject of *\egeneto* (*it came to pass*). {**And that the disciples were called Christians first in Antioch**} (*\chr^matisai te pr^t^s en Antiocheifi tous math^tas Christianous*). This first active infinitive *\chr^matisai* is also a subject of *\egeneto* and is added as a separate item by the use of *\te* rather than *\kai*. For the word itself in the sense of divine command see on ⁷Mt 2:12,22; Lu 2:26; Ac 10:22. Here and in Ro 7:3 it means to be called or named (*assuming a name from one's business*, *\chr^ma*, *from \chraomai*, *to use or to do business*). Polybius uses it in this sense as here. *\Tous math^tas* (*the disciples*) is in the accusative of general reference with the infinitive. *\Christianous* (*Christians*) is simply predicate accusative. This word is made after the pattern of *\Herodianus* (**Mt 22:16**, *\Her^idianoì*, *followers of Herod*), *\Caesarianus*, a follower of Caesar (*Deissmann, _Light from the Ancient East_, p. 377, gives papyri examples of the genitive \Kaisaros\ meaning also*

"belonging to Caesar" like the common adjective \Caesarianus\).

It is made thus like a Latin adjective, though it is a Greek word, and it refers to the Hebrew belief in a Messiah (*Page*). The name was evidently given to the followers of Christ by the Gentiles to distinguish them from the Jews since they were Greeks, not Grecian Jews. The Jews would not call them Christians because of their own use of \Christos\ the Messiah. The Jews termed them Galileans or Nazarenes. The followers of Christ called themselves disciples (*learners*), believers, brethren, saints, those of the Way. The three uses of Christian in the N.T. are from the heathen standpoint (*here*), Ac 26:28 (*a term of contempt in the mouth of Agrippa*), and 1Pe 4:16 (*persecution from the Roman government*). It is a clear distinction from both Jews and Gentiles and it is not strange that it came into use first here in Antioch when the large Greek church gave occasion for it. Later Ignatius was bishop in Antioch and was given to the lions in Rome, and John Chrysostom preached here his wonderful sermons.

11:27 {**Prophets**} (*proph^htai*\). Christian prophets these were (*cf. 13:1*) who came from Jerusalem (*the headquarters, 8:15*). Judas and Silas are called prophets (*14:4; 15:32*). They were not just fore-tellers, but forth-tellers. The prophet had inspiration and was superior to the speaker with tongues (*1Co 14:3*). John was a prophet (*Lu 7:26*). We need prophets in the ministry today.

11:28 {**Signified**} (*es^hmainen*\). Imperfect active in Westcott and Hort, but aorist active *es^hmfnen*\ in the margin. The verb is an old one from *s^hma*\ (*s^hmeion*\) a sign (*cf. the symbolic sign in 21:11*). Here Agabus (*also in 21:10*) does predict a famine through the Holy Spirit. {**Should be**} (*mellein esesthai*\). \Mell“\ occurs either with the present infinitive (*16:27*), the aorist infinitive (*12:6*), or the future as here and 24:15; 27:10. {**Over all the world**} (*eph' holⁿ tⁿ oikoumenⁿ*\). Over all the inhabited earth (*gⁿ*\, *understood*). Probably a common hyperbole for the Roman empire as in Lu 2:1. Josephus (*_Ant_. VIII. 13, 4*) appears to restrict it to Palestine. {**In the days of Claudius**} (*epi Klaudiou*\). He was Roman Emperor A.D. 41-44. The Roman writers (*Suetonius, Dio Cassius, Tacitus*) all tell of dearths (*_assiduae sterilitates_*) during the brief reign of Claudius who was preceded by Caligula and followed by Nero.

11:29 {**Every man according to his ability**} (*kath^s euporeito*

tis\). Imperfect middle of \eupore“, to be well off (*from euporos*\), old verb, but here alone in the N.T., "as any one was well off." The sentence is a bit tangled in the Greek from Luke's rush of ideas. Literally, "Of the disciples, as any one was able (*or well off*), they determined (*h“risan*\, *marked off the horizon*) each of them to send relief (*eis diakonian*\, *for ministry*) to the brethren who dwelt in Judaea." The worst of the famine came A.D. 45. The warning by Agabus stirred the brethren in Antioch to send the collection on ahead.

11:30 {**Sending**} (\aposteilantes\). First aorist active participle of \apostell“, coincident action with \epoi^san\ (*did*). {**To the elders**} (\pros tous presbuterous\). The first use of that term for the Christian preachers. In 20:17,28 "elders" and "bishops" are used interchangeably as in Tit 1:5,7. The term probably arose gradually and holds a position in the church similar to the same term in the synagogue. The apostles were apparently absent from Jerusalem at this time and they were no longer concerned with serving tables. In 21:18 Paul presented the later collection also to the elders. Since Peter and James (*till his death*) were in Jerusalem during the persecution in chapter 12 it is probable that the visit of Barnabas and Saul to Jerusalem came really after that persecution for Peter left Jerusalem (*12:17*). The elders here mentioned may include the preachers in Judea also outside of Jerusalem (*26:20*).

12:1 {**About that time**} (\kat' ekeinon ton kairon\). Same phrase in Ro 9:9. That is, the early part of A.D. 44 since that is the date of Herod's death. As already suggested, Barnabas and Saul came down from Antioch to Jerusalem after the persecution by Herod at the end of 44 or the beginning of 45. {**Herod the king**} (\H^r“id^s ho basileus\). Accurate title at this particular time. Herod Agrippa I, grandson of Herod the Great, was King of Palestine A.D. 42 to 44; only for these three years was a Herod king over Palestine since the death of Herod the Great and never afterwards. Archelaus never actually became king though he had the popular title at first (*Mt 2:22*). {**Put forth his hands**} (\epebalen tas cheiras\). Second aorist active indicative of \epiball^, old verb, to cast upon or against. The same idiom with \tas cheiras\ (*the hands, common Greek idiom with article rather than possessive pronoun*) in 4:3; 5:18. {**To afflict**} (\kak“sai\). First aorist active infinitive of \kako^, old word to do harm or evil to (\kakos\), already in 7:6,19. Outside of Acts in the N.T. only 1Pe 5:13. Infinitive of purpose. Probably the first who were afflicted were scourged or imprisoned, not put to death. It had been eight years or more since the persecution over the death of Stephen ceased with the conversion of Saul. But the disciples were not popular in Jerusalem with either Sadducees or Pharisees. The overtures to the Gentiles in Caesarea and Antioch may have stirred up the Pharisees afresh (*cf. 6:14*). Herod Agrippa I was an Idumean through his grandfather Herod the Great and a grandson of Mariamne the Maccabean princess. He was a favourite of Caligula the Roman Emperor and was anxious to placate his Jewish subjects while retaining the favour of the Romans. So he built theatres and held games for the Romans and Greeks and slew the Christians to please the Jews. Josephus (*_Ant_. XIX. 7, 3*) calls him a pleasant vain man scrupulously observing Jewish rites. Here we have for the first time political power (*after Pilate*) used against the disciples.

12:2 {**James the brother of John**} (\Iak“bon ton adelphon I“anou\). He had been called by Jesus a son of thunder along with his brother John. Jesus had predicted a bloody death for both of them (*Mr 10:38ff.; Mt 20:23*). James is the first of the apostles to

die and John probably the last. He is not James the Lord's brother (*Ga 1:19*). We do not know why Luke tells so little about the death of James and so much about the death of Stephen nor do we know why Herod selected him as a victim. Eusebius (*H.E.*, ii. 9) quotes Clement of Alexandria as saying that a Jew made accusations against James and was converted and beheaded at the same time with him. **{Killed with the sword}** (*\aneilen machair^i*). The verb is a favourite one with Luke (*Ac 2:33; 5:33,36; 7:28; 9:23-29; 10:39, etc.*). Instrumental case and Ionic form of *\machaira*. The Jews considered beheading a shameful death as in the case of the Baptist (*Mt 14:10*).

12:3 **{That it pleased the Jews}** (*\hoti areston estin tois Ioudaiois*). Indirect assertion with the present tense *\estin* retained. *\Areston* is the verbal adjective from *\aresk^i* followed by the dative as in Joh 8:29. **{Proceeded to seize}** (*\prosetheto sullabein*). A patent Hebraism in Lu 20:11f. already, and nowhere else in the N.T. It occurs in the LXX (*Ge 4:2; 8:12; 18:29, etc.*). Second aorist middle indicative of *\prostith^mi* and the second aorist active infinitive of *\sullamban^i*. Literally, he added to seize, he seized Peter in addition to James. **{The days of unleavened bread}** (*\h^merai t^i n azum^i n*). By this parenthesis Luke locates the time of the year when Peter was arrested, the passover. It was a fine occasion for Agrippa to increase his favour among the crowds of Jews there by extra zeal against the Christians. It is possible that Luke obtained his information about this incident from John Mark for at his Mother's house the disciples gathered (*12:12*).

12:4 **{When he had taken him}** (*\piasas*). See on 3:7 for same form. **{He put him in prison}** (*\etheto eis phulak^i n*). Second aorist middle indicative of *\tith^mi*, common verb. This is the third imprisonment of Peter (*4:3; 5:18*). **{To four quaternions of soldiers}** (*\tessarsin tetradiis strati^i t^i n*). Four soldiers in each quaternion (*\tetradion\ from \tetras\, four*), two on the inside with the prisoner (*chained to him*) and two on the outside, in shifts of six hours each, sixteen soldiers in all, the usual Roman custom. Probably Agrippa had heard of Peter's previous escape (*5:19*) and so took no chances for connivance of the jailors. **{After the passover}** (*\meta to pascha*). The passover feast of eight days. "The stricter Jews regarded it as a profanation to put a person to death during a religious festival" (*Hackett*). So Agrippa is more scrupulous than the Sanhedrin was

about Jesus. **{To bring him forth}** (*\anagagein auton*). Second aorist active infinitive of *\anag“*, to lead up, old verb, used literally here. Peter was in the inner prison or lower ward and so would be led up to the judgment seat where Herod Agrippa would sit (*cf. Joh 19:13*). **{To the people}** (*\t“i la“i*). Ethical dative, in the presence of and for the pleasure of the Jewish people.

12:5 **{Therefore}** (*\men oun*). Because of the preceding situation. **{Was kept}** (*\et^reito*). Imperfect passive, continuously guarded, waiting for the feast to be over. **{But prayer was made earnestly}** (*\proseuch^ de ^n ekten“s ginomen^*). Probably *\de* here is not adversative (*but*), merely parallel (*and*) as Page argues. It was a crisis for the Jerusalem church. James had been slain and Peter was to be the next victim. Hence "earnestly" (*late adverb from \ekten^s\, strained, from \ektein“\, to stretch. In the N.T. only here, Lu 22:44; 1Pe 1:22*) prayer was **{going up}** (*\ginomen^*, *present middle participle, periphrastic imperfect with \^n*). It looked like a desperate case for Peter. Hence the disciples prayed the more earnestly.

12:6 **{Was about to bring him forth}** (*\^mellen prosagagein\ or \proagagein*). The MSS. vary, but not *\anagagein* of verse 4. **{The same night}** (*\t^i nukti ekein^i*). Locative case, **{on that (very) night}**. **{Was sleeping}** (*\^n koim“menos*). Periphrastic middle imperfect. **{Bound with two chains}** (*\dedemenos halusesin dusin*). Perfect passive participle of *\de“*, to bind, followed by instrumental case. One chain was fastened to each soldier (*one on each side of Peter*). **{Kept}** (*\et^roun*). Imperfect active, were keeping. Two guards outside before the door and two inside, according to Roman rule. Did Peter recall the prophecy of Jesus that he should be put to death in his old age (*Joh 21:18*)? Jesus had not said, as Furneaux does, that he would die by crucifixion.

12:7 **{Stood by him}** (*\epest^ *). Ingressive second aorist active indicative of *\ephist^mi*, intransitive. This very form occurs in Lu 2:9 of the sudden appearance of the angel of the Lord to the shepherds. Page notes that this second aorist of *\ephist^mi* occurs seven times in the Gospel of Luke, eight times in the Acts, and nowhere else in the N.T. Note also the same form *\apest^ * (*departed from, from \aphist^mi\, stood off from*) of the disappearance of the angel in verse 10. **{In the cell}** (*\en t“i oik^mati*). Literally, a dwelling place or habitation (*from*

\oike“\, *to dwell*, \oikos\, *house*), but here not the prison as a whole as in Thucydides, but the room in the prison (*cell*) where Peter was chained to the two guards. Old word, but only here in the N.T. {**He smote Peter on the side**} (\pataxas tⁿ pleuran tou Petrou\). More exactly, "smote the side of Peter." Strongly enough to wake Peter up who was sound asleep and yet not rouse the two guards. It was probably between 3 A.M. and 6 A.M., hours when changes in the guards were made. {**Rise up**} (\anasta\). Short form (_**Koin**,_) of \anast^{hi}\, second aorist active imperative of \anist^{mi}\, intransitive. So also Ac 9:11 (*Westcott and Hort text*); Eph 5:14. {**Fell off**} (\exepesan\). Second aorist active with \a\ ending like first aorist of \expipt“\, old verb. This miracle was necessary if Peter was to escape without rousing the two guards.

12:8 {**Gird thyself**} (\z“sai\). Direct middle first aorist (*ingressive*) imperative (*Robertson, _Grammar_, pp. 806f.*) from \z“nnumi\ (\z“nnu“\). Old verb, but in the N.T. only here and Joh 21:18 (*twice to Peter*) where the active voice and the reflexive pronoun occur in the first example. The girdle was worn round the \chit“n\ or undergarment. {**Bind on**} (\hupod^{sai}\). Indirect middle (*by yourself or for yourself*) first aorist imperative of \hupode“\, to bind under, old verb, only three times in the N.T. (*Mr 6:9; Ac 12:8; Eph 6:15 (middle)*). {**Sandals**} (\sandalia\). Persian word common from Herodotus on, a sole made of wood or leather covering the bottom of the foot and bound on with thongs. In the N.T. only here and Mr 6:9. In the LXX used indiscriminately with \hupod^{ma}\. {**Cast about thee**} (\peribalou\). Second aorist middle (*indirect*) imperative of \periball“\, old and common verb to throw around, especially clothing around the body as here. The \himation\ (*outer garment*) was put over the \chit“n\. It was not a hurried flight. {**Follow me**} (\akolouthei moi\). Present (*linear*) active imperative, keep on following me (*associative instrumental case*).

12:9 {**Wist not**} (\ouk ^{idei}\). Past perfect of \oida\ used as imperfect, did not know. {**Followed**} (\^{kolouthei}\). Imperfect active, kept on following as the angel had directed (*verse 8*). That it was true (\hoti al^{thes} estin\). Indirect assertion and so present tense retained. Note "true" (\al^{thes}\) in the sense of reality or actuality. {**Which was done**} (\to ginomenon\). Present middle participle, that which was happening. {**Thought he saw a vision**} (\edokei horama blepein\). Imperfect active, kept

on thinking, puzzled as he was. \Blepein\ is the infinitive in indirect assertion without the pronoun (*he*) expressed which could be either nominative in apposition with the subject as in Ro 1:22 or accusative of general reference as in Ac 5:36; 8:9 (*Robertson, _Grammar_, pp. 1036-40*). Peter had had a vision in Joppa (*10:10*) which Luke describes as an "ecstasy," but here is objective fact, at least Luke thought so and makes that distinction. Peter will soon know whether he is still in the cell or not as we find out that a dream is only a dream when we wake up.

12:10 {**When they were past**} (\dielthontes\). Second aorist active participle of \dierchomai\, transitive with \dia\ in composition. {**The first and the second ward**} (\pr“tˆn phulakˆn kai deuteran\). It is not clear to what this language refers. Some take it to mean single soldiers, using \phulakˆn\ in the sense of a guard (*one before the door, one at the iron gate*). But it seems hardly likely that the two soldiers with whom Peter had been stationed are meant. Probably the "first ward" means the two soldiers of the quaternion stationed by the door and the second ward some other soldiers, not part of the sixteen, further on in the prison by the iron gate. However understood, the difficulties of escape are made plain. {**Unto the iron gate that leadeth into the city**} (\epi tˆn pulˆn tˆn sidˆrfn tˆn pherousan eis tˆn polin\). Note the triple use of the article (*the gate the iron one the one leading into the city*). For this resumptive use of the article see Robertson, _Grammar_, pp. 762, 764. This iron gate may have opened from a court out into the street and effectually barred escape. {**Opened to them**} (\ˆnoigˆ autois\). Second aorist passive indicative of \anoigˆ\, the usual later form though \ˆnoichthˆ\ (*first aorist passive*) occurs also, was opened. {**Of its own accord**} (\automatˆ\). Old compound adjective (\autos\, *self, obsolete* \maˆ\, *to desire eagerly, feminine form though masculine* \automatos\ *also used as feminine*). In the N.T. only here and Mr 4:28. It was a strange experience for Peter. The Codex Bezae adds here "went down the seven steps" (\katebˆsan tous hepta bathmous\), an interesting detail that adds to the picture. {**One street**} (\rhumˆn mian\). The angel saw Peter through one of the narrow streets and then left him. We have no means of knowing precisely the location of the prison in the city. On "departed" (\apestˆ\) see on verse ˆ7.

12:11 {**Was come to himself**} (\en heaut“i genomenos\). Second

aorist middle participle of \ginomai\ with \en\ and the locative case, "becoming at himself." In Lu 15:17 we have \eis heauton elth"n\ (*coming to himself, as if he had been on a trip away from himself*). {**Now I know of a truth**} (\nun oida al"th"s\). There was no further confusion of mind that it was an ecstasy as in 10:10. But he was in peril for the soldiers would soon learn of his escape, when the change of guards came at 6 A.M. {**Delivered me**} (\exeilato me\). Second aorist middle indicative of \exaire"\. The Lord rescued me of himself by his angel. {**Expectation**} (\prosdokias\). Old word from \prosdoka"\, to look for. In the N.T. only here and Lu 21:26. James had been put to death and the Jewish people were eagerly waiting for the execution of Peter like hungry wolves.

12:12 {**When he had considered**} (\sunid"n\). Second aorist active participle of \suneidon\ (*for the defective verb \sunora"*), to see together, to grasp as a whole, old verb, but in the N.T. only here and 14:6, save the perfect indicative \sunoida\ (**1Co 4:4**) and participle (**Ac 5:2**). It is the word from which \suneid"sis\ (*conscience*) comes (**Ro 2:15**). Peter's mind worked rapidly and he decided what to do. He took in his situation clearly. {**To the house of Mary**} (\epi t"n oikian t"s Marias\). Another Mary (*the others were Mary the mother of Jesus, Mary of Bethany, Mary Magdalene, Mary wife of Cleopas, Mary the mother of James and Joses*). She may have been a widow and was possessed of some means since her house was large enough to hold the large group of disciples there. Barnabas, cousin of John Mark her son (**Col 4:10**), was also a man of property or had been (**Ac 4:36f.**). It is probable that the disciples had been in the habit of meeting in her house, a fact known to Peter and he was evidently fond of John Mark whom he afterwards calls "my son" (**1Pe 5:13**) and whom he had met here. The upper room of Ac 1:13 may have been in Mary's house and Mark may have been the man bearing a pitcher of water (**Lu 22:10**) and the young man who fled in the Garden of Gethsemane (**Mr 14:51f.**). There was a gate and portress here as in the house of the highpriest (**Joh 18:16**). Peter knew where to go and even at this early hour hoped to find some of the disciples. Mary is one of the many mothers who have become famous by reason of their sons, though she was undoubtedly a woman of high character herself. {**Were gathered together and were praying**} (\^san sun"throismenoi kai proseuchomenoi\). Note difference in the tenses, one periphrastic past perfect passive (\sunathroiz" old verb, in the N.T. here

only and 19:25 and the uncompounded \throiz“\ in Lu 24:33)
and the periphrastic imperfect. The praying apparently had been going on all night and a large number (*many*, \hikanoi\) of the disciples were there. One recalls the time when they had gathered to pray (*4:31*) after Peter had told the disciples of the threats of the Sanhedrin (*4:23*). God had rescued Peter then. Would he let him be put to death now as James had been?

12:13 {**When he knocked at the door of the gate**} (\krousantos autou t^*n* thuran tou pul“nos\). Genitive absolute with aorist active participle of \krou“\, common verb to knock or knock at. So from the outside (*Lu 13:25*). \Pul“n\ here is the gateway or passageway from the door (\thura\) that leads to the house. In verse 14 it is still the passageway without the use of \thura\ (*door, so for both door and passageway*). {**To answer**} (\hupakousai\). To listen under before opening. First aorist active infinitive of \hupakou“\, common verb to obey, to hearken. {**A maid**} (\paidisk^). Portress as in Joh 18:17. A diminutive of \pais\, a female slave (*so on an ostrakon of second century A.D., Deissmann, _Light from the Ancient East_, p. 200*). {**Rhoda**}. A rose. Women can have such beautiful names like Dorcas (*Gazelle*), Euodia (*Sweet Aroma*), Syntyche (*Good Luck*). Mark or Peter could tell Luke her name.

12:14 {**When she knew**} (\epignousa\). Second aorist (*ingressive*) active participle of \epigin“sk“\, to know fully or in addition (\epi\), to recognize. She knew Peter and his voice from his frequent visits there. {**For joy**} (\apo t^s charfs\). From her joy (*ablative case*), life-like picture of the maid who left Peter standing outside with the door to the passageway unopened. Note the aorist tenses for quick action (\ouk ^noixen\), \eisdramousa\ (*from \eistrech“\, defective verb, only here in the N.T.*), \ap^ggeilen\). {**Stood**} (\hestanai\). Second perfect active infinitive of \hist^mi\, intransitive, in indirect assertion with \ton Petron\ (*Peter*) accusative of general reference. The slave girl acted as if she were a member of the family (*Furneaux*), but she left Peter in peril.

12:15 {**Thou art mad**} (\main^i\). Present middle indicative second person singular. Old verb, only in the middle voice. Festus used the same word to Paul (*26:24*). The maid was undoubtedly excited, but it was a curious rebuff from those who had been praying all night for Peter's release. In their defence it may be said that Stephen and James had been put to death and many others

by Saul's persecution. **{She confidently affirmed}** (*\diischurizeto*). Imperfect middle of *\diischurizomai*, an old word of vigorous and confident assertion, originally to lean upon. Only here in the N.T. The girl stuck to her statement. **{It is his angel}** (*\Ho aggelos estin autou*). This was the second alternative of the disciples. It was a popular Jewish belief that each man had a guardian angel. Luke takes no position about it. No scripture teaches it.

12:16 **{Continued knocking}** (*\epemenen krou“n*). Imperfect active and present participle. Now all heard the knocking. **{When they had opened}** (*\anoixantes*). First aorist active participle of *\anoig“* or *\-numi*. The whole group rushed out to the courtyard this time to make sure. **{They were amazed}** (*\exest^san*). The frequent second aorist active (*intransitive*) indicative of *\exist^mi*.

12:17 There were probably loud exclamations of astonishment and joy. **{Beckoning with the hand}** (*\kataseisas t^i cheiri*). First aorist active participle of *\katasei“*, old verb to signal or shake down with the hand (*instrumental case \cheiri*). In the N.T. only in Ac 12:17; 13:16; 19:33; 21:40. The speaker indicates by a downward movement of the hand his desire for silence (*to hold their peace, \sigfin\, present active infinitive, to keep silent*). Peter was anxious for every precaution and he wanted their instant attention. **{Declared}** (*\di^g^sato*). First aorist middle of *\di^geomai*, old verb to carry through a narrative, give a full story. See also Ac 9:27 of Barnabas in his defence of Saul. Peter told them the wonderful story. **{Unto James and the brethren}** (*\Iak“b“i kai tois adelphois*). Dative case after *\apaggeilate* (*first aorist active imperative*). Evidently "James and the brethren" were not at this meeting, probably meeting elsewhere. There was no place where all the thousands of disciples in Jerusalem could meet. This gathering in the house of Mary may have been of women only or a meeting of the Hellenists. It is plain that this James the Lord's brother, is now the leading presbyter or elder in Jerusalem though there were a number (**11:30; 21:18**). Paul even terms him apostle (**Gal 1:19**), though certainly not one of the twelve. The twelve apostles probably were engaged elsewhere in mission work save James now dead (**Ac 12:2**) and Peter. The leadership of James is here recognized by Peter and is due, partly to the absence of the twelve, but mainly to his own force of character.

He will preside over the Jerusalem Conference (*Ac 15:13*). {**To another place**} (\(*eis heteron topon*\). Probably Luke did not know the place and certainly it was prudent for Peter to conceal it from Herod Agrippa. Probably Peter left the city. He is back in Jerusalem at the Conference a few years later (*Ac 15:7*) and after the death of Herod Agrippa. Whether Peter went to Rome during these years we do not know. He was recognized later as the apostle to the circumcision (*Gal 2:7; 1Pe 1:1*) and apparently was in Rome with John Mark when he wrote the First Epistle (*1Pe 5:13*), unless it is the real Babylon. But, even if Peter went to Rome during this early period, there is no evidence that he founded the church there. If he had done so, in the light of 2Co 10:16 it would be strange that Paul had not mentioned it in writing to Rome, for he was anxious not to build on another man's foundation (*Ro 15:20*). Paul felt sure that he himself had a work to do in Rome. Unfortunately Luke has not followed the ministry of Peter after this period as he does Paul (*appearing again only in chapter Ac 15*). If Peter really left Jerusalem at this time instead of hiding in the city, he probably did some mission work as Paul says that he did (*1Co 9:5*).

12:18 {**As soon as it was day**} (\(*Genomen^s h^meras*\). Genitive absolute, day having come. {**No small stir**} (\(*tarachos ouk oligos*\). Litotes (\(*ouk oligos*\), occurs eight times in the Acts as in 15:2, and nowhere else in the N.T. \Tarachos\ (*stir*) is an old word from \tarass^, to agitate. In the N.T. only here and 19:23. Probably all sixteen soldiers were agitated over this remarkable escape. They were responsible for the prisoner with their lives (*cf. Ac 16:27; 27:42*). Furneaux suggests that Manaen, the king's foster-brother and a Christian (*13:1*), was the "angel" who rescued Peter from the prison. That is not the way that Peter looked at it. {**What was become of Peter**} (\(*ti ara ho Petros egeneto*\). An indirect question with the aorist indicative retained. \Ara\ adds a syllogism (*therefore*) to the problem as in Lu 1:66. The use of the neuter \ti\ (*as in Ac 13:25*) is different from \tis\, though nominative like \Petros\, literally, "what then Peter had become," "what had happened to Peter" (*in one idiom*). See the same idiom in Joh 21:21 (\(*houtos de ti*\). {**But this one what**} (*verb \gen^setai\ not used*).

12:19 {**He examined**} (\(*anakrinas*\). First aorist active participle of \anakrin^, old verb to sift up and down, to question thoroughly, in a forensic sense (*Lu 23:14; Ac 4:9; 12:19;*

28:18). {That they should be put to death} (\apachth^{nai}\).

First aorist passive infinitive (*indirect command*) of \apag[“]\, old verb to lead away, especially to execution as in Mt 27:31.

Here it is used absolutely. This was the ordinary Roman routine and not a proof of special cruelty on the part of Herod Agrippa.

{Tarried} (\dietriben\). Imperfect active. Herod Agrippa made his home in Jerusalem, but he went to Caesarea to the public games in honour of Emperor Claudius.

12:20 {Was highly displeased} (\ⁿ thumomach^{“n}\). Periphrastic

imperfect active of \thumomache[“]\, late compound of \thumos\

(*passionate heat*) and \machomai\, to fight. Only here in the

N.T., to fight desperately, to have a hot quarrel. Whether it was open war with the Phoenicians or just violent hostility we do not

know, save that Phoenicia belonged to Syria and Herod Agrippa had no authority there. The quarrel may have been over commercial

matters. **{They came with one accord} (\homothumadon par^{san}\).**

The representatives of Tyre and Sidon. See on 1:14 for

\homothumadon\. Tyre was a colony of Sidon and had become one of the chief commercial cities of the world by reason of the

Phoenician ships. **{The king's chamberlain} (\ton epi tou koit^{“nos}**

tou basileos\). The one over the bedchamber (\koit^{“nos}\, *late*

word from \koit[“]\, *bed, here only in the N.T.*). **{Made their**

friend} (\peisantes\). First aorist active participle of

\peith[“]\, to persuade. Having persuaded (*probably with bribes as*

in Mt 28:14). **{They asked for peace} (\^{itounto eirⁿⁿ}\).**

Imperfect middle of \aite[“]\, kept on asking for peace. **{Because**

their country was fed} (\dia to trephesthai aut^{“n tⁿ choran\).}

Causal sentence with \dia\ and the articular infinitive (*present*

passive of \treph[“]\, *to nourish or feed*) and the accusative of

general reference, "because of the being fed as to their

country." Tyre and Sidon as large commercial cities on the coast

received large supplies of grain and fruits from Palestine. Herod

had cut off the supplies and that brought the two cities to

action.

12:21 {Upon a set day} (\taktⁱ h^{merfi}\). Locative case and the

verbal adjective of \tass[“]\, to arrange, appoint, old word, here

only in the N.T. Josephus (*Ant.* XVII. 6, 8; XIX. 8, 2) gives a

full account of the occasion and the death of Herod Agrippa. It

was the second day of the festival in honour of the Emperor

Claudius, possibly his birthday rather than the *Quinquennalia*.

The two accounts of Luke and Josephus supplement each other with

no contradiction. Josephus does not mention the name of Blastus. **{Arrayed himself in royal apparel}** (*\endusamenos esth^ta basilik^n*). First aorist middle (*indirect*) participle of *\endun^{\}* or *\endu^{\}*, common verb to put on. Literally, having put royal apparel on himself (*a robe of silver tissue, Josephus says*). The rays of the sun shone on this brilliant apparel and the vast crowd in the open amphitheatre became excited as Herod began to speak. **{Made an oration}** (*\ed^m^gorei*). Imperfect active of *\d^m^gore^{\}*, old verb from *\d^m^goros* (*haranguer of the people*), and that from *\d^mos* (*people*) and *\agoreu^{\}*, to harangue or address the people. Only here in the N.T. He kept it up.

12:22 **{Shouted}** (*\epeph^nei*). Imperfect active, kept on shouting, calling out to him. Old verb, but only four times in the N.T. and all by Luke. The heathen crowd (*\d^mos*) repeated their flattering adulation to gain Herod's favour. **{The voice of a god}** (*\theou ph^n^{\}*). In the pagan sense of emperor worship, not as the Supreme Being. But it was pleasing to Herod Agrippa's vanity.

12:23 **{Smote him}** (*\epataxen auton*). Effective aorist active indicative of *\patass^{\}*, old verb, used already in verse 7 of gentle smiting of the angel of the Lord, here of a severe stroke of affliction. Like Nebuchadnezzar (*Da 4:30*) pride went before a fall. He was struck down in the very zenith of his glory. **{Because}** (*\anth' h^{\}*). *\Anti* with the genitive of the relative pronoun, "in return for which things." He accepted the impious flattery (*Hackett*) instead of giving God the glory. He was a nominal Jew. **{He was eaten of worms}** (*\genomenos sk^l^kobr^tos*). Ingressive aorist middle participle, "becoming worm-eaten." The compound verbal adjective (*\sk^l^x*, worm, *\br^tos*, eaten, from *\bibr^sk^{\}*) is a late word (*II Macc. 9:9*) of the death of Antiochus Epiphanes, used also of a tree (*Theophrastus*), here only in the N.T. The word *\sk^l^x* was used of intestinal worms and Herodotus (*IV. 205*) describes Pheretima, Queen of Cyrene, as having swarms of worms which ate her flesh while still alive. Josephus (*_Ant_. XIX. 8, 2*) says that Herod Agrippa lingered for five days and says that the rotting of his flesh produced worms, an item in harmony with the narrative in Luke. Josephus gives further details, one a superstitious sight of an owl sitting on one of the ropes of the awning of the theatre while the people flattered him, an omen of his death to him. Luke puts it simply

that God smote him. {**Gave up the ghost**} (\exepsuxen\). Effective aorist active of \ekpsuch“, to breathe out, late verb, medical term in Hippocrates, in the N.T. only in Ac 5:5,10; 12:23. Herod was carried out of the theatre a dying man and lingered only five days.

12:24 {**Grew and multiplied**} (\uxanen kai epl^thuneto\). Imperfect active and passive. Cf. 6:1. The reaction from the death of James and the imprisonment of Peter.

12:25 {**From Jerusalem**} (\ex Ierousal^m\). Probably correct text, though D has \apo\. Westcott and Hort follow Aleph B in reading \eis\ (**to**) Jerusalem, an impossible reading contradicted by 11:29f.; 13:1. The ministration (\diakonian\) referred to is that in 11:29f. which may have taken place, in point of time, after the death of Herod. {**Taking with them**} (\sunparalabontes\). Taking along (\para\) with (\sun\) them, John Mark from Jerusalem (**12:12**) to Antioch (**13:1**). The aorist participle does not express subsequent action as Rackham here argues (**Robertson, _Grammar_, pp. 861-863**).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Acts: Chapter 12)

[\[Previous\]](#) [\[Next\]](#)

13:1 {**In the church that was there**} (\kata tⁿ ousan ekkl^{sian}\). Possibly distributed throughout the church (*note "in the church" 11:26*). Now a strong organization there. Luke here begins the second part of Acts with Antioch as the centre of operations, no longer Jerusalem. Paul is now the central figure instead of Peter. Jerusalem had hesitated too long to carry out the command of Jesus to take the gospel to the whole world. That glory will now belong to Antioch. {**Prophets and teachers**} (\proph^{tai} kai didaskaloi\). All prophets were teachers, but not all teachers were prophets who were for-speakers of God, sometimes fore-speakers like Agabus in 11:28. The double use of \te\ here makes three prophets (*Barnabas, Symeon, Lucius*) and two teachers (*Manaen and Saul*). Barnabas heads the list (*11:22*) and Saul comes last. Symeon Niger may be the Simon of Cyrene who carried the Saviour's cross. Lucius of Cyrene was probably one of the original evangelists (*11:20*). The name is one of the forms of Luke, but it is certainly not Luke the Physician. Manaen shows how the gospel was reaching some of the higher classes (*home of Herod Antipas*). {**Foster-brother**} (\suntrophos\). Old word for nourished with or brought up with one _collactaneus_ (*Vulgate*). These are clearly the outstanding men in the great Greek church in Antioch.

13:2 {**As they ministered to the Lord**} (\leitourgountⁿ autⁿ toi kuriⁱ\). Genitive absolute of \leitourgeⁿ\, old verb, used of the Attic orators who served the state at their own cost \le^s\ or \laos\, people, and \ergon\, work or service). Common in the LXX of the priests who served in the tabernacle (*Ex 28:31,39*) like \leitourgia\ (*Lu 1:23*) which see. So in Heb 10:11. In Ro 15:27 of aiding others in poverty. Here of worship (*prayer, exhortation, fasting*). The word liturgy grows out of this use. {**And fasted**} (\kai nⁿ steuontⁿ\). Genitive absolute also. Christian Jews were keeping up the Jewish fast (*Lu 18:12*). Note fasting also in the choice of elders for the Mission Churches (*Ac 14:23*). Fasting was not obligatory on the Christians, but they were facing a great emergency in giving the gospel to the Gentile world. {**Separate me**} (\aphorizate dⁿ moi\). First aorist active imperative of \aphorizⁿ\, old verb to mark off boundaries

or horizon, used by Paul of his call (**Ro 1:1; Ga 1:15**). The Greek has \d^, a shortened form of \d^ and like Latin _jam_ and German _doch_, now therefore. It ought to be preserved in the translation. Cf. Lu 2:15; Ac 15:36; 1Co 6:20. \Moi\ is the ethical dative. As in verse 1 Barnabas is named before Saul. Both had been called to ministry long ago, but now this call is to the special campaign among the Gentiles. Both had been active and useful in such work. **{Whereunto}** (\ho\). Here \eis\ has to be repeated from \eis to ergon\ just before, "for which" as Jesus sent the twelve and the seventy in pairs, so here. Paul nearly always had one or more companions.

13:3 **{When they had fasted}** (\n^steusantes\). Either finishing the same fast in verse 2 or another one (**Hackett**), but clearly a voluntary fast. **{Laid their hands upon them}** (\epithentes tas cheiras autois\). Second aorist active participle of \epitith^mi\. Not ordination to the ministry, but a solemn consecration to the great missionary task to which the Holy Spirit had called them. Whether the whole church took part in this ceremony is not clear, though in 15:40 "the brethren" did commend Paul and Silas. Perhaps some of them here acted for the whole church, all of whom approved the enterprise. But Paul makes it plain in Php 4:15 that the church in Antioch did not make financial contribution to the campaign, but only goodwill. But that was more than the church at Jerusalem would have done as a whole since Peter had been arraigned there for his activities in Caesarea (**Ac 11:1-18**). Clearly Barnabas and Saul had to finance the tour themselves. It was Philippi that first gave money to Paul's campaigns. There were still heathen enough in Antioch, but the church approved the going of Barnabas and Saul, their very best.

13:4 **{So they}** (\autoi men oun\). They themselves indeed therefore. No contrast is necessary, though there is a slight one in verses 5,6. Luke again refers to the Holy Spirit as the source of their authority for this campaign rather than the church at Antioch. **{Sent forth}** (\ekpempthentes\). Old verb from \ekpemp^ and first aorist passive participle, but in the N.T. only here and Ac 17:10. **{Sailed}** (\apepleusan\). Effective aorist active indicative of \apople^, old verb to sail away, depart from. In the N.T. only here and 14:26; 20:15; 27:1. Barnabas was from Cyprus where there were many Jews.

13:5 **{Proclaimed}** (\kat^ggellon\). Imperfect active of

\kataggell“\, inchoative, began to proclaim. This was Paul's rule of procedure, "to the Jew first" (*Ro 1:16; Ac 13:46; 17:2; 18:4,19; 19:8*). {**They had also**} (\eichon de kai\). Imperfect active, descriptive. {**As their attendant**} (\hup^ret^n\). Literally, "under-rower" (\hupo, ^ret^s\) in the trireme. Probably here minister (\chazzan\) or assistant in the synagogue as in Lu 4:20. Cf. Mt 5:25. It is not clear what John Mark did, though he was evidently selected by Barnabas as his cousin. He may have helped in the baptizing. There were probably others also in the company (*verse 13*). The "also" may mean that Mark did some preaching. Barnabas was probably the leader in the work in these Jewish synagogues.

13:6 {**Unto Paphos**} (\achri Paphou\). The new Paphos at the other end of the island, reached by a fine Roman road, some eight miles north of the old Paphos famous for the worship of Venus. {**A certain sorcerer, a false prophet, a Jew**} (\andra tina magon pseudoproph^t^n Ioudaion\). Literally, "a certain man" (\andra tina\) with various descriptive epithets. The word \magon\ does not necessarily mean "sorcerer," but only a \magus\ (*Mt 2:1,7,10 which see*). The bad sense occurs in Ac 8:9,11 (*Simon Magus*) and is made plain here by "false prophet." In verse 8 here Barjesus (*Son of Jesus*) is called "Elymas the sorcerer (*or Magian*)," probably his professional title, as Luke interprets the Arabic or Aramaic word Elymas. These Jewish mountebanks were numerous and had great influence with the uneducated. In Ac 19:13 the seven sons of Sceva, Jewish exorcists, tried to imitate Paul. If one is surprised that a man like Sergius Paulus should fall under the influence of this fraud, he should recall what Juvenal says of the Emperor Tiberius "sitting on the rock of Capri with his flock of Chaldaeans around him."

13:7 {**With the proconsul Sergius Paulus**} (\sun t^i anthupat^i Sergi^i Paul^i\). Luke used to be sharply criticized for applying this term to Sergius Paulus on the ground that Cyprus was a province under the appointment of the emperor with the title of proprætor and not under the control of the senate with the title of proconsul. That was true B.C. 30, but five years later it was changed to proconsul by Augustus and put under the control of the Senate. Two inscriptions have been found with the date A.D. 51 and 52 with the names of proconsuls of Cyprus and one is in the Cesnola Collection, an inscription found at Soli with the name of Paulus as Proconsul, undoubtedly this very man, though no date

occurs. {**A man of understanding**} (\andri sunet“i\). All the more amazing that he should be a victim of Barjesus. He had given up idolatry at any rate and was eager to hear Barnabas and Saul.

13:8 {**Withstood them**} (\anthistato autois\). Imperfect middle of \anthist^mi\, to stand against (*face to face*). Dative case (\autois\). He persisted in his opposition and was unwilling to lose his great prize. There may have been a public discussion between Elymas and Saul. {**To turn aside**} (\diastrepsai\). First aorist active infinitive of \diastreph“\, old verb to turn or twist in two, to distort, to pervert (*cf. Mt 17:17; Lu 23:2*).

13:9 {**But Saul, who is also called Paul**} (\Saulos de, ho kai Paulos\). By this remarkably brief phrase Luke presents this epoch in the life of Saul Paul. The "also" (\kai\) does not mean that the name Paul was given now for the first time, rather than he had always had it. As a Jew and a Roman citizen, he undoubtedly had both names all the time (*cf. John Mark, Symeon Niger, Barsabbas Justus*). Jerome held that the name of Sergius Paulus was adopted by Saul because of his conversion at this time, but this is a wholly unlikely explanation, "an element of vulgarity impossible to St. Paul " (*Farrar*). Augustine thought that the meaning of the Latin _paulus_ (*little*) would incline Saul to adopt, "but as a proper name the word rather suggested the glories of the Aemilian family, and even to us recalls the name of another Paulus, who was 'lavish of his noble life'" (*Page*). Among the Jews the name Saul was naturally used up to this point, but from now on Luke employs Paul save when there is a reference to his previous life (*Ac 22:7; 26:14*). His real career is work among the Gentiles and Paul is the name used by them. There is a striking similarity in sound between the Hebrew Saul and the Roman Paul. Paul was proud of his tribe of Benjamin and so of King Saul (*Php 3:5*). {**Filled with the Holy Spirit**} (\pl^stheis pneumatos hagiou\). First aorist (*ingressive*) passive participle of \pimpl^mi\ with the genitive case. A special influx of power to meet this emergency. Here was a cultured heathen, typical of the best in Roman life, who called forth all the powers of Paul plus the special help of the Holy Spirit to expose the wickedness of Elymas Barjesus. If one wonders why the Holy Spirit filled Paul for this emergency rather than Barnabas, when Barnabas was named first in 13:2, he can recall the sovereignty of the Holy Spirit in his choice of agents (*1Co 12:4-11*) and also the special call of Paul by Christ (*Ac 9:15; 26:17f.*).

{Fastened his eyes} (*\atenisas*). As already in Lu 4:20; 22:56; Ac 3:4,12; 6:15; 10:4.

13:10 **{Of all guile}** (*\pantos dolou*). From *\del“*, to catch with bait, old word, already seen in Mt 26:4; Mr 7:22; 14:1. Paul denounces Elymas as a trickster. **{All villainy}** (*\pfs^s rhfidiourgias*). Late compound from *\rhfidiourgos* (*\rhfidios*, *easy, facile, \ergon*, *deed, one who does a thing adroitly and with ease*). So levity in Xenophon and unscrupulousness in Polybius, Plutarch, and the papyri. Only here in the N.T., though the kindred word *\rhfidiourg^ma* occurs in Ac 18:14. With deadly accuracy Paul pictured this slick rascal. **{Thou son of the devil}** (*\huie diabolou*). Damning phrase like that used by Jesus of the Pharisees in Joh 8:44, a slanderer like the *\diabolos*. This use of son (*\huios*) for characteristic occurs in Ac 3:25; 4:36, a common Hebrew idiom, and may be used purposely by Paul in contrast with the name Barjesus (*son of Jesus*) that Elymas bore (13:6). **{Enemy of all righteousness}** (*\echthre pfs^s dikaiosun^s*). Personal enemy to all justice, sums up all the rest. Note triple use of "all" (*\pantos, pfs^s, pfs^s*), total depravity in every sense. **{Wilt thou not cease?}** (*\ou paus^i*). An impatient rhetorical question, almost volitive in force (*Robertson, _Grammar_, p. 874*). Note *\ou*, not *\m^*, **{To pervert}** (*\diastreph“n*). Present active participle describing the actual work of Elymas as a perverter or distorter (*see verse 8*). More exactly, Wilt thou not cease perverting? **{The right ways of the Lord}** (*\tas hodous tou kuriou tas eutheias*). The ways of the Lord the straight ones as opposed to the crooked ways of men (*Isa 40:4; 42:16; Lu 3:5*). The task of John the Baptist as of all prophets and preachers is to make crooked paths straight and to get men to walk in them. This false prophet was making even the Lord's straight ways crooked. Elymas has many successors.

13:11 **{Upon thee}** (*\epi se*). The use of *\epi* with the accusative is rich and varied, the precise shade of meaning depending on the content. The "hand of the Lord" might be kindly (*Ac 11:21*) or hostile (*Heb 10:31*), but when God's hand touches one's life (*Job 19:21*) it may be in judgment as here with Elymas. He has not humbled himself under the mighty hand of God (*1Pe 5:6*). **{Not seeing}** (*\m^ blep“n*). Repeating with negative participle the negative idea in "blind" (*\tuphlos*). "It was a judicial infliction; blindness for blindness, darkness without for wilful darkness within" (*Furneaux*). He was an example

of the blind leading the blind that was to cease and Sergius Paulus was to be led into the light. The blindness was to be "for a season" (*\achri kairou*), *Lu 4:13*), if it should please God to restore his sight. Paul apparently recalls his own blindness as he entered Damascus. {**A mist**} (*\achlus*). Especially a dimness of the eyes, old poetic word and late prose, in LXX, only here in N.T. Galen uses it of the opacity of the eye caused by a wound. {**He went about seeking some one to lead him by the hand**} (*\periag“n ez^tei cheirag“gous*). A rather free rendering. Literally, "going about (*\periag“n*), *present active participle of \periag“*) he was seeking (*\ez^tei*), *imperfect active of \z^te“*) guides (*\cheirag“gous*), *from \cheir*, *hand*, and *\ag“gos*, *guide*, *from \ag“*, *one who leads by the hand*)." The very verb *\cheirag“ge“*, to lead by the hand, Luke uses of Paul in 9:8, as he entered Damascus.

13:12 {**Believed**} (*\episteusen*). Ingressive aorist active indicative. Renan considers it impossible that a Roman proconsul could be converted by a miracle. But it was the teaching about the Lord (*\tou kuriou*), *objective genitive*) by which he was astonished (*\ekpl^ssomenos*), *present passive participle of \ekpl^ss“*, *see on Mt 7:28*) or struck out as well as by the miracle. The blindness came "immediately" (*\paraehr^ma*) upon the judgment pronounced by Paul. It is possible that Sergius Paulus was converted to Christ without openly identifying himself with the Christians as his baptism is not mentioned as in the case of Cornelius. But, even if he was baptized, he need not have been deposed from his proconsulship as Furneaux and Rackham argue because his office called for "official patronage of idolatrous worship." But that could have been merely perfunctory as it probably was already. He had been a disciple of the Jewish magician, Elymas Barjesus, without losing his position. Imperial persecution against Christianity had not yet begun. Furneaux even suggests that the conversion of a proconsul to Christianity at this stage would have called for mention by the Roman and Greek historians. There is the name Sergia Paullina in a Christian cemetery in Rome which shows that one of his family was a Christian later. One will believe what he wills about Sergius Paulus, but I do not see that Luke leaves him in the category of Simon Magus who "believed" (*8:13*) for revenue only.

13:13 {**Paul and his company**} (*\hoi peri Paulon*). Neat Greek idiom as in Plato, Cratylus 440 C *\hoi peri Herakleiton*. On this

idiom see Gildersleeve, *_Syntax_*, p. 264. It means a man and his followers, "those around Paul." Now Paul ranks first always in Acts save in 14:2; 15:12,25 for special reasons. Heretofore Saul (***Paul***) held a secondary position (***9:27; 11:30; 13:1f.***). "In nothing is the greatness of Barnabas more manifest than in his recognition of the superiority of Paul and acceptance of a secondary position for himself" (***Furneaux***). {**Set sail**} (***\anachthentes***). First aorist passive participle of *\anag*. Thirteen times in the Acts and Lu 8:22 which see. They sailed up to sea and came down (***\katalog\, katabain***) to land. So it looks. {**Departed from them**} (***\apoch\`r^sas ap' aut\`n***). First aorist active participle of *\apoch\`re*, old verb to withdraw, go away from. In the N.T. only here and Mt 7:23; Lu 9:39. He is called John there as in verse 5 and Mark in 15:39, though John Mark in 12:12,25. This may be accidental or on purpose (***Deissmann, _Bible Studies_, p. 317***). Luke is silent on John's reasons for leaving Paul and Barnabas. He was the cousin of Barnabas and may not have relished the change in leadership. There may have been change in plans also now that Paul is in command. Barnabas had chosen Cyprus and Paul has led them to Perga in Pamphylia and means to go on into the highlands to Antioch in Pisidia. There were perils of many sorts around them and ahead (***2Co 11:26***), perils to which John Mark was unwilling to be exposed. Paul will specifically charge him at Antioch with desertion of his post (***Ac 15:39***). It is possible, as Ramsay suggests, that the mosquitoes at Perga gave John malaria. If so, they bit Paul and Barnabas also. He may not have liked Paul's aggressive attitude towards the heathen. At any rate he went home to Jerusalem instead of to Antioch, *_zu seiner Mutter_* (***Holtzmann***). It was a serious breach in the work, but Paul and Barnabas stuck to the work.

13:14 {**Passing through**} (***\dielthontes***). It is not clear why Paul and Barnabas left Perga so soon nor why they went to Antioch in Pisidia. Ramsay suggests malaria that spurred them on to the hills after the desertion of John Mark. They preached at Perga on the return (***14:25***) and apparently hurried away now. Farrar thinks that the hot weather had driven the population to the hills. At any rate it is not difficult to imagine the perils of this climb over the rough mountain way from Perga to Pisidian Antioch to which Paul apparently refers in 2Co 11:26. {**Sat down**} (***\ekathisan***). Ingressive aorist active indicative, took their seats as visiting Jews, possibly in the seats of the rabbis

(J. Lightfoot). Whether they expected to be called on or not, they were given the opportunity as prominent visitors. The Pisidian Antioch was really in Phrygia, but towards Pisidia to distinguish it from Antioch on the Maeander (**Ramsay, *Church in the Roman Empire*, p. 25**). It was a colony like Philippi and so a free city. If Paul is referring to South Galatia and not North Galatia in Ga 4:13 when he says that his preaching in Galatia at first was due to illness, then it was probably here at Pisidian Antioch. What it was we have no means of knowing, though it was a temptation in his flesh to them so severe that they were willing to pluck out their eyes for him (**Ga 4:14f.**). Ophthalmia, malaria, epilepsy have all been suggested as this stake in the flesh (**2Co 12:7**). But Paul was able to preach with power whatever his actual physical condition was.

13:15 {**After the reading of the law and the prophets**} (\meta tⁿ anagn^{“sin tou nomou kai tⁿ proph^t“n}\). The law was first read in the synagogues till B.C. 163 when Antiochus Epiphanes prohibited it. Then the reading of the prophets was substituted for it. The Maccabees restored both. There was a reading from the law and one from the prophets in Hebrew which was interpreted into the Aramaic or the Greek *_Koin,* for the people. The reading was followed by the sermon as when Jesus was invited to read and to preach in Nazareth (**Lu 4:16f.**). For the service in the synagogue see Schuerer, *_History of the Jewish People*, Div. II, Vol. II, pp. 79ff. It was the duty of the rulers of the synagogue (\archisunag^{“goi}\) to select the readers and the speakers for the service (**Mr 5:22,35-38; Lu 8:49; 13:14; Ac 13:15; 18:8,17**). Any rabbi or distinguished stranger could be called on to speak. {**If ye have any word of exhortation for the people**} (\ei tis estin en humin logos parakl^{se}^{“s pros ton laon}\). Literally, if there is among you any word of exhortation for the people. It is a condition of the first class and assumed to be true, a polite invitation. On "exhortation" (\parakl^{sis}\) see 9:31. It may be a technical phrase used in the synagogue (**Heb 13:22; 1Ti 4:13**).

13:16 {**Paul stood up**} (\anastas Paulos\). The Jewish custom was to sit while speaking (**Lu 4:20**), but the Greek and Roman was to stand (**Ac 17:22**). It is possible as Lewin (*_Life of St. Paul*, Vol. 1, p. 141) suggests that here Paul stepped upon the platform and then took his seat as he began to speak or he may have followed the Greek and Roman custom. Paul is the leader now and the more gifted speaker (**Ac 14:12**), so that he responds to the

courteous invitation of the rulers. **{Beckoning}** (*\kataseisas*). First aorist active participle of *\katasei“*, old verb to shake down, a dramatic gesture for quiet and order like Peter in 12:17 and Paul on the steps of the tower of Antonia (**21:40**). **{And ye that fear God}** (*\kai hoi phoboumenoi ton theon*). Evidently large numbers of these Gentiles like Cornelius in Caesarea were present. They offered Paul a great opportunity for reaching the purely pagan Gentiles. This (**verses 16-41**) is the first full report of a sermon of Paul's that Luke has preserved for us. He is now a practised preacher of the gospel that he began proclaiming at Damascus, that Jesus of Nazareth is the Messiah of promise and the Saviour of the whole world both Jew and Gentile if they will only believe on him and be saved. It is possible that Paul here based his sermon on the passages of the law and the prophets that had just been read. He uses two words from the LXX, one in verse 19 from De 1:31 *\etrophophor^sen* (**as a nursing-father bare he them**), the reading of many old MSS. and the one preferred by the American Committee, the other in verse 17 from Isa 1:2 *\hups“sen* (**exalted**). At any rate it is clear that Paul spoke in Greek so that all could understand his sermon. He may have written out notes of this sermon afterwards for Luke. The keynotes of Paul's theology as found in his Epistles appear in this sermon. It is interesting to observe the steady growth of Paul's Christology as he faced the great problems of his day. Here we see Paul's gospel for the Jews and the God-fearers (**Gentiles friendly to the Jews**).

13:17 **{Chose}** (*\exelexato*). First aorist middle (**indirect**), selected for himself. Israel was the chosen people. **{Exalted}** (*\hups“sen*). From *\hupso“*, late verb from *\hupsos* so often used of Christ. **{When they sojourned}** (*\en t^i paroikifi*). In the sojourn. Late word from *\paroikos* (**sojourner, dweller, Ac 7:6**) common in LXX. In N.T. only here and 1Pe 1:17. **{With a high arm}** (*\meta brachionos hups^lou*). Vivid picture from the LXX (**Ex 6:1,6; De 5:15; Ps 136:12**).

13:18 **{Suffered he their manners}** (*\etropophor^sen*). First aorist active indicative of *\tropophore“*, late word from *\tropos*, manner, and *\pher“*, reading of Aleph B D and accepted by Westcott and Hort. But A C Sahidic Bohairic read *\etrophophor^sen* from *\trophophore“* (**trophos\, a nurse, and pher“**), late word (**II Macc. 7:27**), probably correct word here and De 1:31.

13:19 {**When he had destroyed**} (*kathel*“*n*\). Second aorist active participle of \kathaire“, to tear down, old verb. {**He gave them for an inheritance**} (*katekl*“*ronom*“*sen*\). First aorist active indicative of the double compound verb \kata-kl“ro-nome“, late verb in LXX (*Nu 34:18; De 3:28; Jos 14:1*) and only here in the N.T., to distribute by lot, to distribute as an inheritance. This is the correct reading and not \katekl“rodote“ from \katakl“rodote“ of the Textus Receptus. These two verbs were confused in the MSS. of the LXX as well as here. {**For about four hundred and fifty years**} (*h*“*s etesin tetrakosiois kai pent*“*konta*\). Associative instrumental case with an expression of time as in 8:11; Lu 8:29 (*Robertson, _Grammar_, p. 527*). The oldest MSS. (*Aleph A B C Vg Sah Boh*) place these figures before "after these things" and so in verse 19. This is the true reading and is in agreement with the notation in 1Ki 6:1. The difficulty found in the Textus Receptus (*King James Version*) thus disappears with the true text. The four hundred and fifty years runs therefore from the birth of Isaac to the actual conquest of Canaan and does not cover the period of the Judges. See on Ac 7:6.

13:20 {**And after these things**} (*kai meta tauta*\). That is, the time of the Judges then began. Cf. Jud 2:16. {**Until Samuel the prophet**} (*he*“*s Samou*“*l proph*“*tou*\). The *_terminus ad quem_*. He was the last of the judges and the first of the prophets who selected the first king (*Saul*) under God's guidance. Note the absence of the Greek article with \proph“*tou*\.

13:21 {**They asked**} (*it*“*santo*\). First aorist indirect middle indicative, they asked for themselves. They were tired of a theocracy. Cf. 1Sa 8:5; 10:1. Paul mentions with pride that Benjamin was the tribe of Saul (*his name also*), but he does not allude to Saul's sin (*Furneaux*). {**For the space of forty years**} (*et*“*tesserakonta*\). Accusative of extent of time. Not in the O.T., but in Josephus, *_Ant_*. VI. 14, 9.

13:22 {**When he had removed him**} (*metast*“*sas auton*\). First aorist active participle of \methist“*mi*\, old verb to transfer, to transpose (*note force of meta*\). This verb occurs in Lu 16:4 by the unjust steward about his removal from office. Cf. 1Sa 15:16. {**To be**} (*eis*\). As or for, Greek idiom like the Hebrew *_le_*, common in the LXX. {**A man after my heart**} (*andra kata t*“*n kardian mou*\). The words quoted by Paul as a direct

saying of God are a combination of Ps 89:20, 21; 1Sa 13:14 (*the word of the Lord to Samuel about David*). Knowling thinks that this free and rather loose quotation of the substance argues for the genuineness of the report of Paul's sermon. Hackett observes that the commendation of David is not absolute, but, as compared with the disobedient Saul, he was a man who did God's will in spite of the gross sin of which he repented (*Ps 51*). Note "wills" (*thel^mata*\), plural, of God.

13:23 {**Of this man's seed**} (*toutou apo tou spermatos*\). Emphatic position of *toutou*\. Of this one from the (*his*) seed. {**According to promise**} (*kat' epaggelian*\). This phrase in Ga 3:29; 2Ti 1:1. See the promise in 2Sa 7:2; Ps 132:11; Isa 11:1,10; Jer 23:5f.; Zec 3:8. In Zec 3:8 the verb \ag^ is used of the sending of the Messiah as here. {**A Saviour Jesus**} (*S^t^ra I^soun*\). Jesus is in apposition with Saviour (*accusative case*) and comes at the end of the sentence in contrast with "this man" (*David*) at the beginning. Paul goes no further than David because he suggests to him Jesus, descendant in the flesh from David. By "Israel" here Paul means the Jewish people, though he will later enlarge this promise to include the spiritual Israel both Gentile and Jew (*Ro 9:6f.*).

13:24 {**When John had first preached**} (*prok^ruxantos I^anou*\). Literally, John heralding beforehand, as a herald before the king (*Lu 3:3*). Genitive absolute of first aorist active participle of \prok^russ^, old verb to herald beforehand, here alone in the N.T., though Textus Receptus has it also in Ac 3:20. {**Before his coming**} (*pro pros^ pou t^s eisodou autou*\). Literally, before the face of his entering in (*here act of entrance as 1Th 1:9, not the gate as in Heb 10:19*). See Mal 3:1 quoted in Mt 11:10 (*Lu 7:27*) for this Hebrew phrase and also Lu 1:76. {**The baptism of repentance**} (*baptisma metanoias*\). Baptism marked by, characterized by (*genitive case, case of kind or species*) repentance (*change of mind and life*). The very phrase used of John's preaching in Mr 1:4; Lu 3:3. It is clear therefore that Paul understood John's ministry and message as did Peter (*Ac 2:38; 10:37*).

13:25 {**As John was fulfilling his course**} (*h^s epl^rou I^an^s ton dromon*\). Imperfect active of \pl^ro^, describing his vivid ministry without defining the precise period when John asked the question. Paul uses this word \dromos\ (*course*) of his own race (*Ac 20:24; 2Ti 4:7*). {**What suppose ye that I am?**} (*Ti eme*

huponoeite einai?) Note \ti\ (*neuter*), not \tina\ (*masculine*), {what} not {who}, character, not identity. It is indirect discourse (*the infinitive \einai\ and the accusative of general reference*). {Huponoe} (\hupo, noe) is to think secretly, to suspect, to conjecture. {I am not he} (\ouk eimi eg). These precise words are not given in the Gospels, but the idea is the same as the disclaimers by the Baptist in Joh 1:19-27 (*cf. also Mt 3:11; Mr 1:7; Lu 3:16*). Paul had a true grasp of the message of the Baptist. He uses the very form \l-sai\ (*first aorist active infinitive of \lu*) found in Mr 1:7; Lu 3:16 and the word for shoes (\hupod^ma\, *singular*) in all three. His quotation is remarkably true to the words in the Synoptic Gospels. How did Paul get hold of the words of the Baptist so clearly?

13:26 {To us} (\h^min\). Both Jews and Gentiles, both classes in Paul's audience, dative of advantage. {Is sent forth} (\exapestal^). Second aorist passive indicative of the double compound verb \exapostell^, common verb to send out (\ex\ and forth (\apo\). It is a climacteric or culminative aorist tense. It has come to us in one day, this glorious promise. {The word of this salvation} (\ho logos t^s s^t^rias taut^s\). The message of Jesus as Saviour (*verse 23*), long ago promised and now come to us as Saviour.

13:27 {Because they knew him not} (\touton agno^santes\). First aorist active participle (*causal*) of \agnoe^, old verb, not to know. Peter gives "ignorance" (\agnoia\) as the excuse of the Jews in the death of Christ (3:17) and Paul does the same about his conduct before his conversion (1Ti 1:13). This ignorance mitigated the degree of their guilt, but it did not remove it, for it was willing ignorance and prejudice. {The voices of the prophets which are read} (\tas ph^nas t^n proph^t^n tas anagin^skomenas\). Object also of \agno^santes\, though it could be the object of \epl^r^san\ (*fulfilled*) if \kai\ is taken as "also". The "voices" were heard as they were read aloud each Sabbath in the synagogue. In their ignorant condemnation they fulfilled the prophecies about the suffering Messiah.

13:28 {Though they found no cause of death} (\m^demian aitian thanatou heurontes\). Second aorist active with usual negative of the participle. As a matter of fact the Sanhedrin did charge Jesus with blasphemy, but could not prove it (*Mt 26:65; 27:24; Lu 23:22*). At this time no Gospel had probably been written, but Paul knew that Jesus was innocent. He uses this same idiom about

his own innocence (*Ac 28:18*). **{That he should be slain}** (*\anaireth^nai auton*). First aorist passive infinitive, the accusative case, the direct object of *\it^santo* (*first aorist middle indicative, asked as a favour to themselves*).

13:29 **{From the tree}** (*\apo tou xulou*). Not here strictly a tree, but wood as already in 5:30; 10:29 and later in Ga 3:13. Strictly speaking, it was Joseph of Arimathea and Nicodemus who took the body of Jesus down from the cross, though the Jews had asked Pilate to have the bones of Jesus broken that his body should not remain on the cross during the Sabbath (*Joh 19:31*). Paul does not distinguish the details here. **{Laid}** (*\eth^kan*). First (*kappa*) aorist active indicative third plural of *\tith^mi* in place of *\ethesan* the usual second aorist active plural form. **{Tomb}** (*\mn^meion*). Memorial, common in the Gospels.

13:30 **{But God raised him from the dead}** (*\ho de theos ^geiren ek nekr^“n*). This crucial fact Paul puts sharply as he always did.

13:31 **{Was seen for many days}** (*\“phth^ epi h^meras pleious*). The common verb (*first aorist passive indicative of \hora^“\, to see*) for the appearance of the Risen Christ, the one used by Paul of his own vision of Christ (*1Co 15:8*), which is not reported by Luke here. For more days (*than a few*), the language means, forty in all (*1:3*). **{Of them that came up with him}** (*\tois sunanabfsin aut^“i*). Dative (*after \“phth^*) articular participle (*second aorist active of \sunanabain^“*) with associative instrumental case (*\aut^“i*), the very men who knew him best and who could not be easily deceived about the reality of his resurrection. But this fact rules Paul out on this point, for he had not fellowshiped with Jesus from Galilee to Jerusalem. **{Who are now his witnesses}** (*\hoitines nun eisin martures autou*). The very point that Peter used to clinch his argument with such powerful effect (*2:32; 3:15*).

13:32 **{We bring you good tidings of the promise}** (*\h^meis humfs euaggelizometha t^“n epaggelian*). Two accusatives here (*person and thing*), old Greek did not use accusative of the person with this verb as in 16:10; Lu 3:18. Note "we you" together. Here the heart of Paul's message on this occasion.

13:33 **{Hath fulfilled}** (*\ekpepl^r^“ken*). Hath filled out (*\ek*). **{Unto our children}** (*\tois teknois h^m^“n*). The MSS. vary greatly

here about \h^m^“n\ (*our*), some have \aut^“n\, some \aut^“n h^min\. Westcott and Hort consider these readings "a primitive error" for \h^min\ (*to us*) taken with \anast^sas I^soun\ (*having for us raised up Jesus*). This raising up (*from* \anist^mi\, *set up*) as in 3:22; 7:37 refers not to resurrection (*verse 34*), but to the sending of Jesus (*two raisings up*). {**In the second psalm**} (\en t^“i psalm^“i t^“i deuter^“i\). Ps 2:7. D has \pr^“t^“i\ because the first psalm was often counted as merely introductory.

13:34 {**Now no more to return to corruption**} (\m^keti mellonta hupostrephain eis diaphthoran\). No longer about to return as Lazarus did. Jesus did not die again and so is the first fruits of the resurrection (*1Co 15:23; Ro 6:9*). {**He hath spoken**} (\eir^ken\). Present perfect active indicative, common way of referring to the permanent utterances of God which are on record in the Scriptures. {**The holy and sure blessings of David**} (\ta hosia Daueid ta pista\). See 2Sa 7:13. Literally, "the holy things of David the trustworthy things." He explains "the holy things" at once.

13:35 {**Because**} (\dioti\). Compound conjunction (\dia, hoti\) like our "because that." The reason for the previous statement about "the holy things." {**Thou wilt not give thy holy one to see corruption**} (\ou d^“seis ton hosion sou idein diaphthoran\). Quotation from Ps 16:10 to show that Jesus did not see corruption in his body, a flat contradiction for those who deny the bodily resurrection of Jesus.

13:36 {**His own generation**} (\idifi genefi\). Either locative case, "in his own generation" or dative object of \hup^ret^sas\ (*served*). {**The counsel of God**} (\t^i tou theou boul^i\). So here, either the dative, the object of \hup^ret^sas\ if \genefi\ is locative, or the instrumental case "by the counsel of God" which again may be construed either with \hup^ret^sas\ (*having served*) or after \ekoim^th^ (fell on sleep). Either of the three ways is grammatical and makes good sense. \Koimaomai\ for death we have already had (*Ac 7:60*). So Jesus (*Joh 11:11*) and Paul (*1Co 15:6,51*). {**Was laid**} (\proseteth^). Was added unto (*first aorist passive indicative of* \prostith^mi\). See the verb in 2:47; 5:14. This figure for death probably arose from the custom of burying families together (*Ge 15:15; Jud 2:10*). {**Saw corruption**} (\eiden diaphthoran\). As Jesus did not (*Ac 2:31*) as he shows in verse 37.

13:38 {**Through this man**} (\(*dia toutou*\)). This very man whom the Jews had crucified and whom God had raised from the dead. Remission of sins (\(*aphesis hamarti*“*n*\)) is proclaimed (\(*kataggelletai*\)) to you. This is the keynote of Paul's message as it had been that of Peter at Pentecost (*2:38; 5:31; 10:43*). Cf. 26:18. This glorious message Paul now presses home in his exhortation.

13:39 {**And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses**} (\(*kai apo pant*“*n h*“*n ouk* *^dun**^th**^te en nom*“*i M*“*use*“*s dikaioth**^nai en tout*“*i pfs ho pisteu*“*n dikaioutai*\)). This is a characteristic Greek sentence with the principal clause at the end and Pauline to the core. A literal rendering as to the order would be: "And from all the things from (\(*apo*\) *not repeated in the Greek, but understood, the ablative case being repeated*) which ye were not able to be justified in this one every one who believes is justified." The climax is at the close and gives us the heart of Paul's teaching about Christ. "We have here the germ of all that is most characteristic in Paul's later teaching. It is the argument of the Epistle to Galatians and Romans in a sentence" (*Furneaux*). The failure of the Mosaic law to bring the kind of righteousness that God demands is stated. This is made possible in and by (\(*en*\)) Christ alone. Paul's favourite words occur here, \pisteu“\, believe, with which \pistis\, faith, is allied, \dikaio“\, to set right with God on the basis of faith. In Ro 6:7 Paul uses \apo\ also after \dikaio“\ . These are key words (\(*pisteu*“\ and \(*dikaio*“\)) in Paul's theology and call for prolonged and careful study if one is to grasp the Pauline teaching. \Dikaio“\ primarily means to make righteous, to declare righteous like \axio“\, to deem worthy (\(*axios*\)). But in the end Paul holds that real righteousness will come (*Ro 6-8*) to those whom God treats as righteous (*Ro 3-5*) though both Gentile and Jew fall short without Christ (*Ro 1-3*). This is the doctrine of grace that will prove a stumbling block to the Jews with their ceremonial works and foolishness to the Greeks with their abstract philosophical ethics (*1Co 1:23-25*). It is a new and strange doctrine to the people of Antioch.

13:40 {**Beware therefore**} (\(*blepete oun*\)). The warning is pertinent. Perhaps Paul noticed anger on the faces of some of the rabbis. {**Lest there come upon you**} (\(*m**^ epelth**^i*\)). Second aorist active subjunctive with the negative final conjunction \m^\. {**In**

the prophets} (*\en tois proph^tais*). The quotation is from the LXX text of Hab 1:5. The plural here refers to the prophetic collection (*Lu 24:44; Ac 24:14*). "The Jews of Habakkuk's day had refused to believe in the impending invasion by the Chaldeans, and yet it had come" (*Furneaux*).

13:41 **{Ye despisers}** (*\hoi kataphron^tai*). Not in the Hebrew, but in the LXX. It is pertinent for Paul's purpose. **{Perish}** (*\aphanisth^te*). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew. **{If one declare it unto you}** (*\ean tis ekdi^g^tai humin*). Condition of third class with present middle subjunctive, if one keep on outlining (*double compound*, *\ek-di-^geomai*) it unto you. Paul has hurled a thunderbolt at the close.

13:42 **{And as they went out}** (*\Exiont^“n de aut^“n*). Genitive absolute with present active participle of *\exeimi*, to go out, old verb, in the N.T. only in Ac 12:42; 17:15; 20:7; 27:43. As they (*Paul and Barnabas*) were going out with all the excitement and hubbub created by the sermon. **{They besought}** (*\parekaloun*). Imperfect active, inchoative, began to beseech. The Textus Receptus inserts wrongly *\ta ethn^ (the Gentiles)* as if the Jews were opposed to Paul from the first as some doubtless were. But both Jews and Gentiles asked for the repetition of the sermon (*\lal^th^nai*, *first aorist passive infinitive object of \parekaloun\ with accusative of general reference*). **{The next Sabbath}** (*\eis to metaxu sabbaton*). Late use (*Josephus, Plutarch, etc.*) of *\metaxu* (*\meta\ and \xun\=|sun*) in sense of after or next instead of between (*sense of \meta\ prevailing*). Note use of *\eis* for "on" or "by."

13:43 **{When the synagogue broke up}** (*\lutheis^s t^s sunag^g^s*). Genitive absolute of first aorist passive participle of *\lu^“*. Apparently Paul and Barnabas had gone out before the synagogue was formally dismissed. **{Of the devout proselytes}** (*\t^“n sebomen^“n pros^lut^“n*). Of the worshipping proselytes described in verses 16,25 as "those who fear God" (*cf. 16:14*) employed usually of the uncircumcised Gentiles who yet attended the synagogue worship, but the word *\pros^lutoi* (*\pros, ^lutos\ verbal from \erchomai\, a new-comer*) means usually those who had become circumcised (*proselytes of righteousness*). Yet the rabbis used it also of proselytes of the gate who had not yet become circumcised, probably the idea here. In the N.T. the word occurs only in Mt 23:15; Ac 2:10; 6:5; 13:43. Many (*both Jews and*

proselytes) followed (*\kolouth^san*), *ingressive aorist active indicative of \akolouthē*) Paul and Barnabas to hear more without waiting till the next Sabbath. So we are to picture Paul and Barnabas speaking (*\proslalountes*), *late compound, in N.T. only here and 28:20* to eager groups. {**Urged**} (*\epeithon*). Imperfect active of *\peithō*, either descriptive (*were persuading*) or conative (*were trying to persuade*). Paul had great powers of persuasion (*18:4; 19:8,26; 26:28; 28:23; 2Co 5:11; Ga 1:10*). These Jews "were beginning to understand for the first time the true meaning of their national history" (*Furneaux*), "the grace of God" to them.

13:44 {**The next Sabbath**} (*\t^i erchomen^i sabbat^i*). Locative case, on the coming (*\erchomen^i*), *present middle participle of \erchomai*) Sabbath. So the best MSS., though some have *\echomen^i* (*present middle participle of \echō in sense of near, bordering, following as in Lu 13:33; Ac 29:15*). {**Almost**} (*\schedon*). Old word, but in N.T. only here, Ac 19:26; Heb 9:22. {**Was gathered together**} (*\sun^chthē*). First aorist (*effective*) passive indicative of *\sunagō*, old and common verb. The "whole city" could hardly all gather in the synagogue. Perhaps Paul spoke in the synagogue and Barnabas to the overflow outside (*see verse 46*). It was an eager and earnest gathering "to hear (*\akousai*), *first aorist active infinitive of purpose*) the word of God" and a great opportunity for Paul and Barnabas. The Codex Bezae has it "to hear Paul." It was the new preacher (*Paul*) that drew the big crowd. It was a crowd such as will later hang on the words of John Wesley and George Whitfield when they preach Jesus Christ.

13:45 {**The Jews**} (*\hoi Ioudaioi*). Certainly not the proselytes of verse 43. Probably many of the Jews that were then favourably disposed to Paul's message had reacted against him under the influence of the rabbis during the week and evidently on this Sabbath very many Gentiles (*"almost the whole city," "the multitudes" \tous ochlous*) had gathered, to the disgust of the stricter Jews. Nothing is specifically stated here about the rabbis, but they were beyond doubt the instigators of, and the ringleaders in, the opposition as in Thessalonica (*17:5*). No such crowds (*\ochlous*) came to the synagogue when they were the speakers. {**With jealousy**} (*\z^lou*). Genitive case of *\zēlos* (*from \zeō, to boil*) after *\epi^sth^san* (*effective first aorist passive indicative of \pimplēmi*). Envy and jealousy arise

between people of the same calling (*doctors towards doctors, lawyers towards lawyers, preachers towards preachers*). So these rabbis boiled with jealousy when they saw the crowds gathered to hear Paul and Barnabas. **{Contradicted}** (\antelegon\). Imperfect active of \antileg“, old verb to speak against, to say a word in opposition to (\anti\, *face to face*). It was interruption of the service and open opposition in the public meeting. Paul and Barnabas were guests by courtesy and, of course, could not proceed further, when denied that privilege. **{Blasphemed}** (\blasph^{mountes}\). Blaspheming. So the correct text without the addition \antilegontes\ (*repeated from \antelegon\ above*). Common verb in the Gospels for saying injurious and harmful things. Doubtless these rabbis indulged in unkind personalities and made it plain that Paul and Barnabas were going beyond the limitations of pure Judaism in their contacts with Gentiles.

13:46 **{Spake out boldly}** (\parr^{siasamenoi}\). First aorist middle participle of \parr^{siazomai}\, to use freedom in speaking, to assume boldness. Both Paul and Barnabas accepted the challenge of the rabbis. They would leave their synagogue, but not without a word of explanation. **{It was necessary to you first}** (\Huminⁿ anagkaion pr^{ton}\). They had done their duty and had followed the command of Jesus (1:8). They use the very language of Peter in 3:26 (\humin pr^{ton}\) "to you first." This position Paul as the apostle to the Gentiles will always hold, the Jew first in privilege and penalty (*Ro 1:16; 2:9,10*). **{Ye thrust it from you}** (\ap^{theisthe auton}\). Present middle (*indirect, from yourselves*) indicative of \ap^{the}\, to push from. Vigorous verb seen already in Ac 7:27,39 which see. **{Judge yourselves unworthy}** (\ouk axios krinete heautous\). Present active indicative of the common verb \krin“, to judge or decide with the reflexive pronoun expressed. Literally, Do not judge yourselves worthy. By their action and their words they had taken a violent and definite stand. **{Lo, we turn to the Gentiles}** (\idou strephometha eis ta ethnⁿ\). It is a crisis (\idou\, lo): "Lo, we turn ourselves to the Gentiles." Probably also aoristic present, we now turn (*Robertson, _Grammar_, pp. 864-70*). \Strephometha\ is probably the direct middle (*Robertson, _Grammar_, pp. 806-08*) though the aorist passive \estraphⁿ\ is so used also (7:39). It is a dramatic moment as Paul and Barnabas turn from the Jews to the Gentiles, a prophecy of the future history of Christianity. In Ro 9-11 Paul will discuss at length the rejection of Christ by the Jews and the calling of the

Gentiles to be the real (*the spiritual*) Israel.

13:47 {**For so hath the Lord commanded us**} (\hout“s gar entetaltai h[^]min ho kurios\). Perfect middle indicative of \entell“\, poetic (*Pindar*) and late verb to enjoin (*I:2*). The command of the Lord Paul finds in Isa 49:6 quoted by Simeon also (*Lu 2:32*). The conviction of Paul's mind was now made clear by the fact of the rejection by the Jews. He could now see more clearly the words of the prophet about the Gentiles: The Messiah is declared by God in Isaiah to be "a light to the Gentiles" (\ethn“n\, *objective genitive*), "a light for revelation to the Gentiles" (\ph“s eis apokalupsin ethn“n\, *Lu 2:32*). So Paul is carrying out the will of God in turning to the Gentiles. He will still appeal to the Jews elsewhere as they allow him to do so, but not here. {**That thou shouldest be**} (\tou einai se\). Genitive articular infinitive of purpose with the accusative of general reference. This is all according to God's fixed purpose (\tetheika\, *perfect active indicative of tith[^]mi*\). {**Unto the uttermost part of the earth**} (\he“s eschatou t[^]s g[^]s\). Unto the last portion (*genitive neuter, not feminine*) of the earth. It is a long time from Paul to now, not to say from Isaiah to now, and not yet has the gospel been carried to half of the people of earth. God's people are slow in carrying out God's plans for salvation.

13:48 {**As the Gentiles heard this they were glad**} (\akouonta ta ethn[^] echairon\). Present active participle of \akou“\ and imperfect active of \chair“\, linear action descriptive of the joy of the Gentiles. {**Glorified the word of God**} (\edoxazon ton logon tou theou\). Imperfect active again. The joy of the Gentiles increased the fury of the Jews. "The synagogue became a scene of excitement which must have been something like the original speaking with tongues" (*Rackham*). The joy of the Gentiles was to see how they could receive the higher blessing of Judaism without circumcision and other repellent features of Jewish ceremonialism. It was the gospel of grace and liberty from legalism that Paul had proclaimed. Whether Ga 4:13 describes this incident or not (*the South Galatian theory*), it illustrates it when Gentiles received Paul as if he were Christ Jesus himself. It was triumph with the Gentiles, but defeat with the Jews. {**As many as were ordained to eternal life**} (\hosoi [^]san tetagmenoi eis z““n ai“nion\). Periphrastic past perfect passive indicative of \tass“\, a military term to place in orderly arrangement. The word "ordain" is not the best translation here.

"Appointed," as Hackett shows, is better. The Jews here had voluntarily rejected the word of God. On the other side were those Gentiles who gladly accepted what the Jews had rejected, not all the Gentiles. Why these Gentiles here ranged themselves on God's side as opposed to the Jews Luke does not tell us. This verse does not solve the vexed problem of divine sovereignty and human free agency. There is no evidence that Luke had in mind an *_absolutum decretum_* of personal salvation. Paul had shown that God's plan extended to and included Gentiles. Certainly the Spirit of God does move upon the human heart to which some respond, as here, while others push him away. **{Believed}** (*\episteusan*). Summary or constative first aorist active indicative of *\pisteu*. The subject of this verb is the relative clause. By no manner of legerdemain can it be made to mean "those who believe were appointed." It was saving faith that was exercised only by those who were appointed unto eternal life, who were ranged on the side of eternal life, who were thus revealed as the subjects of God's grace by the stand that they took on this day for the Lord. It was a great day for the kingdom of God.

13:49 **{Was spread abroad}** (*\diephereto*). Imperfect passive of *\diapher*, to carry in different directions (*\dia*). By the recent converts as well as by Paul and Barnabas. This would seem to indicate a stay of some months with active work among the Gentiles that bore rich fruit. **{Throughout all the region}** (*\di' hol's t's ch'ras*). Antioch in Pisidia as a Roman colony would be the natural centre of a Roman *_Regio_*, an important element in Roman imperial administration. There were probably other *_Regiones_* in South Galatia (*Ramsay, _St. Paul the Traveller and Roman Citizen_, pp. 102-12*).

13:50 **{Urged on}** (*\par'trunan*). First aorist (*effective*) active of *\par-otrun*, old verb, but here alone in the N.T., to incite, to stir up. The Jews were apparently not numerous in this city as they had only one synagogue, but they had influence with people of prominence, like "the devout women of honourable estate" (*\tas sebomenas gunaikas tas eusch'monas*), the female proselytes of high station, a late use of an old word used about Joseph of Arimathea (*Mr 15:43*). The rabbis went after these Gentile women who had embraced Judaism (*cf. Ac 17:4 in Thessalonica*) as Paul had made an appeal to them. The prominence of women in public life here at Antioch is quite in accord with what we know of conditions in the cities of Asia Minor. "Thus women were

appointed under the empire as magistrates, as presidents of the games, and even the Jews elected a woman as Archisynagogos, at least in one instance at Smyrna" (*Knowling*). In Damascus Josephus (*War II. 20, 21*) says that a majority of the married women were proselytes. Strabo (*VIII. 2*) and Juvenal (*VI. 542*) speak of the addition of women to the Jewish religion. {**The chief men of the city**} (*\tous pr“tous t’s pole“s*). Probably city officials (*the Duumviri, the Praetors, the First Ten in the Greek Cities of the east*) or other "foremost" men, not officials. The rabbis were shrewd enough to reach these men (*not proselytes*) through the women who were proselytes of distinction. {**Stirred up a persecution**} (*\ep^geiran di“gmon*). First aorist active indicative of *\epegeir“*, old verb, but in the N.T. only here and 14:2. Paul seems to allude to this persecution in 2Ti 3:11 "persecutions, sufferings, what things befell me at Antioch, at Iconium, at Lystra, what persecutions I endured." Here Paul had perils from his own countrymen and perils from the Gentiles after the perils of rivers and perils of robbers on the way from Perga (*2Co 11:26*). He was thrice beaten with rods (*\tris erhabdisth^n\, 2Co 11:25*) by Roman lictors in some Roman colony. If that was here, then Paul and Barnabas were publicly scourged by the lictors before they left. Probably the Jews succeeded in making the Roman officials look on Paul and Barnabas as disturbers of the public peace. So "they cast them out of their borders" (*\exebalon autous apo t“n hori“n aut“n*). Second aorist active indicative of *\ekball“*, forcible expulsion plainly as public nuisances. Just a few days before they were the heroes of the city and now!

13:51 {**But they shook off the dust of their feet against them**} (*\Hoi de ektinaxamenoi ton koniorton t“n pod“n ep' autous*). First aorist middle (*indirect*) participle of *\ektinass“*, to shake out or off. Homer uses it for knocking out teeth. In the papyri. The middle aorist participle occurs again in 18:6 and the active imperative with the dust of the feet in Mr 6:11 (*Lu 10:11 has \apomassometha*). and Mt 10:14 (*command of Jesus*). It is a dramatic gesture that forbids further intercourse. "As a protest against the injustice which cast them out. The sandal was taken off and the dust shaken out as a symbolic token that the very soil of the country was defiling" (*Furneaux*). {**Unto Iconium**} (*\eis Ikonion*). About 45 miles southeast from Antioch in Pisidia, at the foot of the Taurus mountains. At various times it was reckoned also in Pisidia or Phrygia as well as Lycaonia,

Phrygian in population and distinguished by Luke (*Ac 14:6*) from Lystra and Derbe, cities of Lycaonia. As compared with Antioch (*a Roman colony*) it was a native Phrygian town. When the province of Galatia was divided, Iconium became the capital of Lycaonia and eclipsed Antioch in Pisidia. Strictly speaking at this time Lystra and Derbe were cities of Lycaonia-Galatica while Iconium was in Phrygia-Galatica (*all three in the Roman Province of Galatia*). It was at the meeting place of several Roman roads and on the highway from east to west. It is still a large town Konieh with 30,000 population.

13:52 {**And the disciples**} (*\hoi te\ or \hoi de math^tai*). The Gentile Christians in Antioch in Pisidia. Persecution had precisely the opposite effect to the intention of the Jews for they "were filled with joy and the Holy Spirit" (*\epl^rounto charas kai pneumatos hagiou*). Imperfect passive, they kept on being filled. It had been so before (*Ac 4:31; 8:4; 9:31; 12:24*). The blood of the martyrs is still the seed of the church.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Acts: Chapter 13)

14:1 {**They entered together**} (*\kata to auto eiselthein*). Like *\epi to auto* in 3:1. The infinitive *\eiselthein* is the subject of *\egeneto*. {**So spake that**} (*\lal^sai hout^s h^ste*). Infinitive again parallel to *\eiselthein*. With the result that, actual result here stated with *\h^ste* and the aorist infinitive *\pisteusai* (**Robertson, _Grammar_, pp. 999f.**) rather than *\h^ste* and the indicative like Joh 3:16. It was a tremendous first meeting.

14:2 {**That were disobedient**} (*\hoi apeith^santes*). First aorist active articular participle, not the present *\apeithountes* as the Textus Receptus has it. But the meaning is probably the Jews that disbelieved, rather than that disobeyed. Strictly *\apeithe^s* does mean to disobey and *\apistes^s* to disbelieve, but that distinction is not observed in Joh 3:36 nor in Ac 19:9; 28:24. The word *\apeithe^s* means to be *\apeith^s*, to be unwilling to be persuaded or to withhold belief and then also to withhold obedience. The two meanings run into one another. To disbelieve the word of God is to disobey God. {**Made them evil affected**} (*\ekak^san*). First aorist active indicative of *\kako^s*, old verb from *\kakos*, to do evil to, to ill-treat, then in later Greek as here to embitter, to exasperate as in Ps 105:32 and in Josephus. In this sense only here in the N.T. Evidently Paul preached the same message as in Antioch for it won both Jews and Gentiles, and displeased the rabbis. Codex Bezae adds here that "the chiefs of the synagogue and the rulers" brought persecution upon Paul and Barnabas just as was argued about Antioch. Outside the synagogue the Jews would poison the minds of the Gentiles against Paul and Barnabas. "The story of Thecla suggests a means, and perhaps the apostles were brought before the magistrates on some charge of interference with family life. The magistrates however must have seen at once that there was no legal case against them; and by a sentence of acquittal or in some other way the Lord gave peace" (**Rackham**). As we have it, the story of Paul and Thecla undoubtedly has apocryphal features, though Thecla may very well be an historical character here at Iconium where the story is located. Certainly the picture of Paul herein drawn cannot be considered authentic though a true

tradition may underlie it: "bald, bowlegged, strongly built, small in stature, with large eyes and meeting eyebrows and longish nose; full of grace; sometimes looking like a man, sometimes having the face of an angel."

14:3 {**Long time therefore**} (\hikanon men oun chronon\).

Accusative of duration of time (*possibly six months*) and note \men oun\. There is an antithesis in \eschisth^ de\ (*verse 4*) and in verse 5 (\egeneto de\). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (\parr^siazomenoi\ as in 13:46 at Antioch in Pisidia, "in the Lord" (\epi t^i kuri^i\), upon the basis of the Lord Jesus as in 4:17f. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (\didonti s^meia kai terata ginesthai dia t^n cheir^n aut^n\). Present participle (\didonti\) and present infinitive (\ginesthai\) repetition of both signs and wonders (*note both words*) just as had happened with Peter and John and the other apostles (2:43; 4:29f.; 5:12; cf. Heb 2:4). The time of peace could not last forever with such a work of grace as this. A second explosion of persecution was bound to come and some of the MSS. actually have \ek deuteron\ (*a second time*).

14:4 {**But the multitude of the city was divided**} (\eschisth^ de to pl^thos t^s pole^s\). First aorist passive indicative of \schiz^, old verb to split, to make a schism or factions as Sadducees and Pharisees (23:7). This division was within the Gentile populace. Part held (\hoi men ^san\), literally "some were with the Jews" (\sun tois Ioudaiois\), part with the apostles (\hoi de sun tois apostolois\). Common demonstrative of contrast (\hoi men, hoi de\, Robertson, *Grammar*, p. 694). The Jewish leaders made some impression on the Gentiles as at Antioch in Pisidia and later at Thessalonica (17:4f.). This is the first time in the Acts that Paul and Barnabas are termed "apostles" (*see also verse 14*). Elsewhere in the Acts the word is restricted to the twelve. Certainly Luke does not here employ it in that technical sense. To have followed Jesus in his ministry and to have seen the Risen Christ was essential to the technical use (1:22f.). Whether Barnabas had seen the Risen Christ we do not know, but certainly Paul had (1Co 9:1f.; 15:8). Paul claimed to be an apostle on a par with the twelve (Ga 1:1,16-18). The word originally means simply one sent (Joh

13:16) like messengers of the churches with the collection (**2Co 8:23**). The Jews used it of those sent from Jerusalem to collect the temple tribute. Paul applies the word to James the Lord's brother (**Ga 1:19**), to Epaphroditus (**Php 2:25**) as the messenger of the church in Philippi, to Silvanus and Timothy (**1Th 2:6; Ac 18:5**), apparently to Apollos (**1Co 4:9**), and to Andronicus and Junias (**Ro 16:6f.**). He even calls the Judaizers "false apostles" (**2Co 11:13**).

14:5 {**An onset**} (**\horm^**). A rush or impulse as in Jas 3:4. Old word, but only twice in the N.T. (**here and James**). It probably denotes not an actual attack so much as the open start, the co-operation of both Jews and Gentiles (**the disaffected portion**), "with their rulers" (**\sun tois archousin aut^n**), that is the rulers of the Jewish synagogue (**13:27**). The city officials would hardly join in a mob like this, though Hackett and Rackham think that the city magistrates were also involved as in Antioch in Pisidia (**13:50**). {**To entreat them shamefully**} (**\hubrisai**). First aorist active infinitive of **\hubriz^**, old verb to insult insolently. See on **Mt 22:6; Lu 18:32**. {**To stone**} (**\lithobol^sai**). First aorist active infinitive of **\lithobole^**, late verb from **\lithobolos** (**\lithos**, **stone**, **ball^**, **to throw**) to pelt with stones, the verb used of the stoning of Stephen (**7:58**). See on **Mt 21:35**. The plan to stone them shows that the Jews were in the lead and followed by the Gentile rabble. "Legal proceedings having failed the only resource left for the Jews was illegal violence" (**Rackham**).

14:6 {**They became aware of it**} (**\sunidontes**). Second aorist (**ingressive**) active participle of **\sunora^** (**\suneidon**), old word to see together, to become conscious of as already in **12:12**. In the N.T. only by Luke and Paul. {**Fled**} (**\kataphugon**). Second aorist (**effective**) active indicative of **\katapheug^**, old verb, but in the N.T. only here and Heb 6:18. Paul and Barnabas had no idea of remaining to be stoned (**lynched**) by this mob. It is a wise preacher who always knows when to stand his ground and when to leave for the glory of God. Paul and Barnabas were following the directions of the Lord Jesus given to the twelve on their special tour of Galilee (**Mt 10:23**). Lystra and Derbe, cities of Lycaonia (**still part of the Province of Galatia, though in another Regio**), not far from the base of the Black Mountain. Professor Sterrett has apparently identified Lystra by an inscription about six hours (**18 miles**)

south-southwest from Iconium near the village Khatyn Serai and Derbe probably near the village Losta or Zosta though its location is really not known. Lystra had been made a colony in B.C. 6 and Derbe was the frontier city of the Roman empire in the southeast. These are the only cities mentioned, but they were of importance and show that Paul kept to his plan of going to centres of influence. The new imperial road from Antioch and Iconium reached these cities. **{The region round about}** (*\t^np^{erich}ron*) was "a high table land, ill-watered, bleak, but suited for sheep pasture" (*Page*).

14:7 **{And there they preached the gospel}** (*\kakei euaggelizomenoi^{san}*). Periphrastic imperfect middle. We are to think of extensive evangelistic work perhaps with the assistance of disciples from Antioch and Iconium since Paul and Barnabas could not speak Lycaonian. *\Kakei* is crasis for *\kai ekei*.

14:8 **{At Lystra}** (*\en Lustrois*). Neuter plural as in 16:2; 2Ti 3:11 while feminine singular in 14:6,21; 16:1. There was apparently no synagogue in Lystra and so not many Jews. Paul and Barnabas had to do open-air preaching and probably had difficulty in being understood by the natives though both Greek and Latin inscriptions were discovered here by Professor Sterrett in 1885. The incident narrated here (*verses 8-18*) shows how they got a real hearing among these rude heathen. **{There sat}** (*\ekath^to*). Imperfect middle of *\kath^mai*. Was sitting. This case is very much like that in 3:1-11, healed by Peter. Possibly outside the gate (*verse 13*) or some public place. **{Impotent in his feet}** (*\adunatos tois posin*). Old verbal, but only here in the N.T. in this sense except figuratively in Ro 15:1. Elsewhere it means "impossible" (*Mt 19:26*). Locative case. Common in medical writers in the sense of "impotent." So Tobit 2:10; 5:9. **{Had walked}** (*\periepat^sen*). So best MSS., first aorist active indicative "walked," not *\periepepat^kei*, "had walked" (*past perfect active*).

14:9 **{The same}** (*\houtos*). Just "this one." **{Heard}** (*\^kouen*). Imperfect active, was listening to Paul speaking (*\lalountos*). Either at the gate or in the market place (*17:17*) Paul was preaching to such as would listen or could understand his Greek (*_Koin, _*). Ramsay (*_St. Paul the Traveller_, pp. 114, 116*) thinks that the cripple was a proselyte. At any rate he may have heard of the miracles wrought at Iconium (*verse 3*) and Paul may have spoken of the work of healing wrought by Jesus. This man was "no

mendicant pretender," for his history was known from his birth. **{Fastening his eyes upon him}** (*\atenisas aut“i*). Just as in 13:9 of Paul and 1:10 which see. Paul saw a new hope in the man's eyes and face. **{He had faith}** (*\echei pistin*). Present active indicative retained in indirect discourse. **{To be made whole}** (*\tou s“thˆnai*). Genitive of articular first aorist passive infinitive (*purpose and result combined*) of *\s“z“*, to make sound and also to save. Here clearly to make whole or well as in Lu 7:50 (*cf. Ac 3:16; 4:10*).

14:10 **{Upright}** (*\orthos*). Predicate adjective. In this sense Galen and Hippocrates frequently use *\orthos* (*erect, straight*). Paul spoke in a loud (*\megalˆi*) voice so that all could hear and know. **{He leaped up and walked}** (*\hˆlato kai periepatei*). Rather, He leaped up with a single bound and began to walk. The second aorist middle indicative (*with first aorist vowel \a*) of *\hallomai* (*late verb, in papyri*) and inchoative imperfect active of *\peripate“*, common verb to walk around. This graphic picture is concealed by the usual English rendering. It is possible that Luke obtained the vivid report of this incident from Timothy who may have witnessed it and who was probably converted during Paul's stay here (*16:3*). His father was a prominent Greek and his mother Eunice, possibly a widow, may have lived here with her mother Lois (*2Ti 1:5*).

14:11 **{Lifted up their voice}** (*\epˆran tˆn ph“nˆn aut“n*). First aorist active of *\epair“*. In their excitement they elevated their voices. **{In the speech of Lycaonia}** (*\Lukaonisti*). Adverb from verb *\lukaoniz“*, to use the language of Lycaonia found here alone, but formed regularly like *\Ebraisti* (*Joh 5:2*), *\Hellˆnisti* (*Ac 21:37*), *\R“maisti* (*Joh 19:20*). Paul was speaking in Greek, of course, but the excitement of the crowd over the miracle made them cry out in their native tongue which Paul and Barnabas did not understand. Hence it was not till preparations for offering sacrifice to them had begun that Paul understood the new role in which he and Barnabas were held. **{In the likeness of men}** (*\homoi“thentes anthr“pois*). First aorist passive participle of *\homoi“*, to liken, with the associative instrumental case. In this primitive state the people hold to the old Graeco-Roman mythology. The story of Baucis and Philemon tells how Jupiter (*Zeus*) and Mercury (*Hermes*) visited in human form the neighbouring region of Phrygia (*Ovid, _Meta_. VIII. 626*). Jupiter (*Zeus*) had a temple in Lystra.

14:12 **{They called}** (\ekaloun\). Inchoative imperfect began to call. **{Barnabas, Jupiter}** (\ton Barnaban Dia\). Because Barnabas was the older and the more imposing in appearance. Paul admits that he was not impressive in looks (2Co 10:10). **{And Paul, Mercury}** (\ton de Paulon Herm^n\). Mercury (\Herm^s\ was the messenger of the gods, and the spokesman of Zeus. \Herm^s\ was of beautiful appearance and eloquent in speech, the inventor of speech in legend. Our word hermeneutics or science of interpretation comes from this word (Heb 7:2; Joh 1:38). **{Because he was the chief speaker}** (\epeid^ autos ^n ho h^goumenos tou logou\). Paul was clearly "the leader of the talk." So it seemed a clear case to the natives. If preachers always knew what people really think of them! Whether Paul was alluding to his experience in Lystra or not in Ga 4:14, certainly they did receive him as an angel of God, as if "Mercury" in reality.

14:13 **{Whose temple was before the city}** (\tou ontos pro t^s p^le^s\). The god (Zeus) is identified with his temple. He had a statue and temple there. **{Oxen and garlands}** (\taurous kai stemmata\). Probably garlands to put on the oxen before they were slain. It was common to sacrifice bullocks to Jupiter and Mercury. **{Would have done sacrifice}** (\^thelen thuein\). Imperfect indicative, wanted to offer sacrifice. He was planning to do it, and his purpose now became plain to Paul and Barnabas.

14:14 **{Having heard}** (\akousantes\). Such elaborate preparation "with the multitudes" (\sun tois ochlois\ spread rumours and some who spoke Greek told Paul and Barnabas. It is possible that the priest of Jupiter may have sent a formal request that the visiting "gods" might come out to the statue by the temple gates to make it a grand occasion. They rent their garments (\diarr^xantes\). First aorist active participle from \diarr^gnumi\, old verb to rend in two. Like the high priest in Mt 26:65 as if an act of sacrilege was about to be committed. It was strange conduct for the supposed gods! **{Sprang forth}** (\exep^d^san\). First aorist (ingressive) active indicative of \ekp^da^ (\note \ek\), old verb, here only in the N.T. It was all a sign of grief and horror with loud outcries (\krazontes\).

14:15 **{Sirs}** (\andres\). Literally, Men. Abrupt, but courteous. **{We also are men of like passions with you}** (\kai h^meis homoiopatheis esmen humin anthr^poi\). Old adjective from

\homoios\ (*like*) and \pasch\, to experience. In the N.T. only here and Jas 5:17. It means "of like nature" more exactly and affected by like sensations, not "gods" at all. Their conduct was more serious than the obeisance of Cornelius to Peter (*10:25f.*). \Humin\ is associative instrumental case. **{And bring you good tidings}** (\euaggelizomenoi\). No "and" in the Greek, just the present middle participle, "gospelizing you." They are not gods, but evangelists. Here we have Paul's message to a pagan audience without the Jewish environment and he makes the same line of argument seen in Ac 17:21-32; Ro 1:18-23. At Antioch in Pisidia we saw Paul's line of approach to Jews and proselytes (*Ac 13:16-41*). **{That ye should turn from these vain things}** (\apo toutⁿ tⁿ mataiⁿ epistrephein\). He boldly calls the worship of Jupiter and Mercury and all idols "vain" or empty things, pointing to the statues and the temple. **{Unto the living God}** (\epi theon zⁿta\). They must go the whole way. Our God is a live God, not a dead statue. Paul is fond of this phrase (*2Co 6:16; Ro 9:26*). **{Who made}** (\hos epoi^{sen}\). The one God is alive and is the Creator of the Universe just as Paul will argue in Athens (*Ac 17:24*). Paul here quotes Ps 146:6 and has Ge 1:1 in mind. See also 1Th 1:9 where a new allegiance is also claimed as here.

14:16 **{In the generations gone by}** (\en tais par^{ich}menais geneais\). Perfect middle participle from \paroichomai\, to go by, old verb, here alone in the N.T. **{Suffered}** (\eiasen\). Constative aorist active indicative of \ea\ (*note syllabic augment*). Paul here touches God in history as he did just before in creation. God's hand is on the history of all the nations (*Gentile and Jew*), only with the Gentiles he withdrew the restraints of his grace in large measure (*Ac 17:30; Ro 1:24,26,28*), judgment enough for their sins. **{To walk in their ways}** (\poreuesthai tais hodois autⁿ\). Present middle infinitive, to go on walking, with locative case without \en\.

This philosophy of history does not mean that God was ignorant or unconcerned. He was biding his time in patience.

14:17 **{And yet}** (\kaitoi\). Old Greek compound particle (\kai toi\). In the N.T. twice only, once with finite verb as here, once with the participle (*Heb 4:3*). **{Without witness}** (\amarturon\). Old adjective (\a\ *privative and* \martus\, *witness*), only here in the N.T. **{Left}** (\aph^{ken}\). First aorist active (\k\ *aorist indicative of* \aphi^{mi}\). **{In that he did**

good} (\agathourgⁿ\). Present active causal participle of \agathourgeⁿ\, late and rare verb (*also* \agathoergeⁿ\ *1Ti 6:18*), reading of the oldest MSS. here for \agathopoieⁿ\, to do good. Note two other causal participles here parallel with \agathourgⁿ\, viz., \didous\ ("*giving you*") present active of \did^{mi}\, empiplⁿ\ ("*filling*") present active of \empimplaⁿ\ (*late form of* \empimpl^{mi}\). This witness to God (*his doing good, giving rains and fruitful seasons, filling your hearts with food and gladness*) they could receive without the help of the Old Testament revelation (*Ro 1:20*). Zeus was regarded as the god of rain (*Jupiter Pluvius*) and Paul claims the rain and the fruitful (\karpophorous, karpos\, and \pherⁿ\, *fruit bearing, old word, here alone in N.T.*) seasons as coming from God. Lycaonia was often dry and it would be an appropriate item. "Mercury, as the God of merchandise, was also the dispenser of food" (*Vincent*). Paul does not talk about laws of nature as if they governed themselves, but he sees the living God "behind the drama of the physical world" (*Furneaux*). These simple country people could grasp his ideas as he claims everything for the one true God. **{Gladness}** (\euphrosun^s\). Old word from \euphrⁿ\ (\eu\ and \phrⁿ\), good cheer. In the N.T. only Ac 2:28 and here. Cheerfulness should be our normal attitude when we consider God's goodness. Paul does not here mention Christ because he had the single definite purpose to dissuade them from worshipping Barnabas and himself.

14:18 **{Scarce}** (\molis\). Adverb in same sense as old \mogis\, from \molos\, toil. **{Restrained}** (\katepausan\). Effective first aorist active indicative of \katapauⁿ\, old verb in causative sense to make abstain from. **{From doing sacrifice unto them}** (\tou m^{thuein autois}\). Ablative case of the articular infinitive with redundant negative after \katepausan\, regular Greek idiom (*Robertson, _Grammar_, pp. 1094, 1171*). It had been a harrowing and well-nigh a horrible ordeal, but finally Paul had won. If only nobody else had interposed!

14:19 **{But there came thither Jews from Antioch and Iconium}** (\Ep^{lthan de apo Antiocheias kai Ikoniou Ioudaioi}\). Came to or upon them, \ep^{lthan}\, second aorist (*ingressive*) indicative of \eperchomai\. Whether news of the miracle had reached those cities we do not know. These may have been travelling grain merchants. At any rate there was an interval in which Paul and Barnabas won some disciples (*verse 22*). There would be a

natural reaction, even revulsion, in the minds of many who had come so near to worshipping Paul and Barnabas. The pendulum swings easily from one extreme to the other. The hostile Jews from Antioch and Iconium may even have followed Paul and Barnabas along the fine Roman road on purpose to keep them on the run. They had driven them out of Antioch and out of Iconium and now appear at Lystra at an opportune moment for their work. **{Having persuaded the multitudes}** (*\peisantes tous ochlous*). First aorist (*effective*) active participle of *\peith“*. They had complete success with many and struck at the psychological moment. **{They stoned Paul}** (*\lithasantes ton Paulon*). First aorist active participle of *\lithaz“*, late verb from *\lithos* for throwing stones (*used by Paul referring to this one incident when alone he was stoned, 2Co 11:25*). The wounds inflicted may have left some of the scars (*\stigmata*) mentioned in Ga 6:17. They stoned Paul as the chief speaker (*Mercury*) and passed by Barnabas (*Jupiter*). It was a Jewish mode of punishment as against Stephen and these Jews knew that Paul was the man that they had to deal with. Hackett notes that the Jews with two exceptions incited the persecutions which Paul endured. The exceptions were in Philippi (*16:16-40*) and Ephesus (*19:23-41*). **{Dragged him out of the city}** (*\esuron ex“ t^s pole“s*). They hurled Stephen outside of the city before stoning him (*\7:58*). It was a hurried and irregular proceeding, but they were dragging (*imperfect active of \sur“*, *old verb*) Paul out now. **{Supposing that he were dead}** (*\nomizontes auton tethn^kenai*). Present active participle with infinitive (*second perfect active of \thn^sk“*) in indirect discourse with accusative of general reference. The Jews are jubilant this time with memories of Paul's escape at Antioch and Iconium. The pagan mob feel that they have settled accounts for their narrow escape from worshipping two Jewish renegade preachers. It was a good day's work for them all. Luke does not say that Paul was actually dead.

14:20 **{Stood round about him}** (*\kukl“sant“n auton*). Genitive absolute with first aorist active participle of *\kuklo“*, old verb from *\kuklos* (*circle, cycle*) to make a circle round, to encircle. The would-be murderers left and a group of disciples gathered round to see if Paul was dead or alive and, if dead, to bury him. In that group Timothy may very well have been along with Eunice and Barnabas. Timothy, a lad of about fifteen, would not soon forget that solemn scene (*2Ti 3:11*). But Paul suddenly (*apparently a miraculous recovery*) rose up (*\anastas*) and

entered the city to the surprise and joy of the disciples who were willing to brave persecution with Paul. **{With Barnabas}** (*\sun t“i Barnabfi*). With the assistance of Barnabas. It was plainly unwise to continue in Lystra so that they set out on the next day (*t“i epaurion*, *ten times in Acts*), shaken and bruised as Paul was. Derbe was some forty miles distant, near the pass to the Cilician Gates.

14:21 **{When they had preached the gospel to that city}** (*\euaggelisamenoi t“n polin ekein“n*). Having evangelized (*first aorist middle participle*) that city, a smaller city and apparently with no trouble from the Jews. **{Had made many disciples}** (*\math^teusantes hikanous*). First aorist active participle of *\math^teu“* from *\math^t“s*, a learner or disciple. Late verb in Plutarch, to be a disciple (*Mt 27:57 like Joh 19:38*) and then to disciple (*old English, Spenser*), to make a disciple as in Mt 28:19 and here. Paul and Barnabas were literally here obeying the command of Jesus in discipling people in this heathen city. **{They returned to Lystra and to Iconium, and to Antioch}** (*\hupestrepsan eis t“n Lustran kai eis Ikonion kai eis Antiocheian*). Derbe was the frontier city of the Roman empire. The quickest way to return to Antioch in Syria would have been by the Cilician Gates or by the pass over Mt. Taurus by which Paul and Silas will come to Derbe in the second tour (*Ac 15:41-16:1*), but difficult to travel in winter. But it was necessary to revisit the churches in Lystra, Iconium, Antioch in Pisidia and to see that they were able to withstand persecution. Paul was a Roman citizen though he had not made use of this privilege as yet for his own protection. Against mob violence it would count for little, but he did not hesitate. Paul had been stoned in Lystra, threatened in Iconium, expelled in Antioch. He shows his wisdom in conserving his work.

14:22 **{Confirming}** (*\epist“rizontes*). Late verb (*in LXX*), in N.T. only in Ac 14:22; 15:32,41, to make more firm, to give additional (*\epi*) strength. Each time in Acts the word is used concerning these churches. **{To continue in the faith}** (*\emmenein t“i pistei*). To remain in with locative, old verb. It is possible that *\pistis* here has the notion of creed as Paul uses it later (*Col 1:23 with \epimen“*; *1Ti 5:8*). It seems to be here more than trust or belief. These recent converts from heathenism were ill-informed, were persecuted, had broken family and social ties, greatly needed encouragement if they were to

hold out. {**We must**} (\dei h^mfs\). It does not follow from this use of "we" that Luke was present, since it is a general proposition applying to all Christians at all times (**2Ti 3:12**). Luke, of course, approved this principle. Knowling asks why Timothy may not have told Luke about Paul's work. It all sounds like quotation of Paul's very language. Note the change of construction here after \parakalountes\ (**infinitive of indirect command**, \emmenein\, **but** \hoti dei\, **indirect assertion**). They needed the right understanding of persecution as we all do. Paul frankly warned these new converts in this heathen environment of the many tribulations through which they must enter the Kingdom of God (**the culmination at last**) as he did at Ephesus (**Ac 20:20**) and as Jesus had done (**Joh 16:33**). These saints were already converted.

14:23 {**And when they had appointed for them elders in every church**} (\cheiroton^santes de autois kat' ekkl^sian presbuterous\). They needed also some form of organization, though already churches. Note distributive use of \kata\ with \ekkl^sian\ (**2:46; 5:42; Tit 1:5**). \Cheirotone^{\ (**from** \cheirotonos\, **extending the hand**, \cheir\, **hand**, and \tein^{\, **to stretch**) is an old verb that originally meant to vote by show of the hands, finally to appoint with the approval of an assembly that chooses as in 2Co 8:19, and then to appoint without regard to choice as in Josephus (**_Ant_. XIII. 2, 2**) of the appointment of Jonathan as high priest by Alexander. So in Ac 10:41 the compound \procheiratone^{\ is used of witnesses appointed by God. But the seven (**deacons**) were first selected by the Jerusalem church and then appointed (\katast^somen\) by the apostles. That is probably the plan contemplated by Paul in his directions to Titus (**Tit 1:5**) about the choice of elders. It is most likely that this plan was the one pursued by Paul and Barnabas with these churches. They selected the elders in each instance and Paul and Barnabas "ordained" them as we say, though the word \cheirotone^{\ does not mean that. "Elders" were mentioned first in 11:30. Later Paul will give the requirements expected in these "elders" or "bishops" (**Php 1:1**) as in 1Ti 3:1-7; Tit 1:5-9. It is fairly certain that these elders were chosen to correspond in a general way with the elders in the Jewish synagogue after which the local church was largely copied as to organization and worship. Paul, like Jesus, constantly worshipped and spoke in the synagogues. Already it is plain, as at Antioch in Syria (**11:26**), that the Christians can no longer count on

the use of the Jewish synagogue. They must have an organization of their own. The use of the plural here implies what was true at Philippi (*Php 1:1*) and Ephesus (*Ac 20:17,28*) that each church (*one in each city*) "had its college of elders" (*Hackett*) as in Jerusalem (*21:18*). Elder (*\presbuteros*) was the Jewish name and bishop (*\episkopos*) the Greek name for the same office. "Those who are called elders in speaking of Jewish communities are called bishops in speaking of Gentile communities" (*Hackett*). Hovey rightly holds against Hackett that teaching was a normal function of these elders, pastors or bishops as they were variously called (*1Ti 3:2; Tit 1:9; 1Co 12:28,30; Eph 4:11*). **{Had prayed with fasting}** (*\proseuxamenoi meta n^stei^'n*). It was a serious matter, this formal setting apart of these "elders" in the churches. So it was done in a public meeting with prayer and fasting as when Paul and Barnabas were sent forth from Antioch in Syria (*13:3*) on this mission tour. **{They commended them to the Lord}** (*\parethento autous t^'i kuri^'i*). Second aorist middle indicative of *\paratith^mi*. Old and solemn word, to entrust, to deposit as in a bank (*1Ti 1:18; 2Ti 2:2*). Cf. *\parath^k^* in *1Ti 6:20; 2Ti 1:12,14*. It was all that they could now do, to commit them to the Lord Jesus. Jesus used this word on the cross (*Lu 22:32*). **{On whom they had believed}** (*\eis hon pepisteukeisan*). Past perfect indicative (*without augment*) of *\pisteu^'\'*. They had "trusted" in Jesus (*2Ti 1:12*) and Paul now "entrusts" them to him with confidence. It was a solemn and serious occasion in each instance as it always is to set apart men for the ministry. These men may not have been ideal men for this service, but they were the only ones available and they were chosen from the actual membership in each instance, men who knew local conditions and problems.

14:24 **{When they had spoken the word in Perga}** (*\lal^santes en Perg^'i ton logon*). Now they stopped and preached in Perga which they had apparently not done before (*see 13:13f.*). After leaving Antioch they passed on through Pisidia, as if Antioch was not strictly in Pisidia (*see on 13:14*) and into Pamphylia. They crossed from Perga to Attaleia, the port of Perga, sixteen miles down the Cestus, and capital of Pamphylia, to find a ship for Antioch in Syria. It is now called Adala and for long was the chief harbour of the south coast of Asia Minor. We do not know why they did not revisit Cyprus, perhaps because no permanent Gentile churches were founded there.

14:26 {**They sailed away to Antioch**} (*\apepleusan eis Antiocheian*). Effective aorist active indicative of *\apople“*, to sail off. They had been gone some eighteen months. {**They had been committed**} (*\^san paradedomenoi*). Periphrastic past perfect passive of *\paradid“mi*, old and common verb. High and serious thoughts filled the hearts of these first returned missionaries as they neared home. The grace of God had been with them. They had fulfilled (*\epI^r“san*) the work to which they had been set apart by the Holy Spirit with the prayers of the Antioch church. They now had a wondrous story to tell.

14:27 {**Gathered the church together**} (*\sunagagontes t^nekkl^sian*). Second aorist active participle of *\sunag“*. It "was the first missionary meeting in history" (*Furneaux*). It was not hard to get the church together when the news spread that Paul and Barnabas had returned. "The suitability of the Gospel to become the religion of the world had not before been put to the test" (*Furneaux*). Doubtless many "wise-acres" had predicted failure as they did for William Carey and for Adoniram Judson and Luther Rice. {**Rehearsed**} (*\an^ggellon*). Imperfect active. It was a long story for they had many things to tell of God's dealings "with them" (*\met' aut“n*) for God had been "with them" all the while as Jesus had said he would be (*Mt 28:20, \meth' h-m“n*). Paul could recount some of the details given later in 2Co 11. {**And how**} (*\kai hoti*). Or "and that" in particular, as the upshot of it all. {**He had opened a door of faith unto the Gentiles**} (*\^noixen tois ethnesin thuran piste“s*). Three times in Paul's Epistles (*1Co 16:9; 2Co 2:12; Col 4:3*) he employed the metaphor of "door," perhaps a reminiscence of the very language of Paul here. This work in Galatia gained a large place in Paul's heart (*Ga 4:14f.*). The Gentiles now, it was plain, could enter the kingdom of God (*verse 22*) through the door of faith, not by law or by circumcision or by heathen philosophy or mythology.

14:28 {**And they tarried no little time**} (*\diatribon de chronon ouk oligon*). Imperfect active of *\diatrib“*, old verb to rub hard, to consume, with accusative of extent of time. It was a happy time of fellowship. The experiment entered upon by the church of Antioch was now a pronounced success. It was at the direct command of the Holy Spirit, but they had prayed for the absent missionaries and rejoiced at their signal success. There is no sign of jealousy on the part of Barnabas when Paul returns

as the chief hero of the expedition. A new corner has been turned in the history of Christianity. There is a new centre of Christian activity. What will Jerusalem think of the new developments at Antioch? Paul and Barnabas made no report to Jerusalem.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Acts: Chapter 14)

15:1 {**And certain men came down from Judea**} (*kai tines katelthontes apo t^hs Ioudaias*\). Evidently the party of the circumcision in the church in Jerusalem (**11:2**) had heard of the spread of the gospel among the Gentiles in Cyprus, Pamphylia, and South Galatia (**Phrygia, Pisidia, Lycaonia**). Possibly John Mark after his desertion at Perga (**13:13**) told of this as one of his reasons for coming home. At any rate echoes of the jubilation in Antioch in Syria would be certain to reach Jerusalem. The Judaizers in Jerusalem, who insisted that all the Gentile Christians must become Jews also, had acquiesced in the case of Cornelius and his group (**11:1-18**) after plain proof by Peter that it was the Lord's doing. But they had not agreed to a formal campaign to turn the exception into the rule and to make Christianity mainly Gentile with a few Jews instead of mainly Jewish with a few Gentiles. Since Paul and Barnabas did not come up to Jerusalem, the leaders among the Judaizers decided to go down to Antioch and attack Paul and Barnabas there. They had volunteered to go without church action in Jerusalem for their activity is disclaimed by the conference (**Ac 15:24**). In Ga 2:4 Paul with some heat describes these Judaizers as "false brethren, secretly introduced who sneaked in to spy out our liberty." It is reasonably certain that this visit to Jerusalem described in Ga 2:1-10 is the same one as the Jerusalem Conference in Acts 15:5-29 in spite of the effort of Ramsay to identify it with that in 11:29f. Paul in Galatians is not giving a list of his visits to Jerusalem. He is showing his independence of the twelve apostles and his equality with them. He did not see them in 11:29f., but only "the elders." In Ac 15 Luke gives the outward narrative of events, in Ga 2:1-10 Paul shows us the private interview with the apostles when they agreed on their line of conduct toward the Judaizers. In Ga 2:2 by the use of "them" (*autois*\) Paul seems to refer to the first public meeting in Acts before the private interview that came in between verses 15:5-6. If we recall the difficulty that Peter had on the subject of preaching the gospel to the heathen (**10:1-11:18**), we can the better understand the attitude of the Judaizers. They were men of sincere convictions without a doubt, but they were obscurantists and unable and unwilling to receive

new light from the Lord on a matter that involved their racial and social prejudices. They recalled that Jesus himself had been circumcised and that he had said to the Syro-Phoenician woman that he had come only save to the lost sheep of the house of Israel (*Mt 15:24ff.*). They argued that Christ had not repealed circumcision. So one of the great religious controversies of all time was begun, that between spiritual religion and ritualistic or ceremonial religion. It is with us yet with baptism taking the place of circumcision. These self-appointed champions of circumcision for Gentile Christians were deeply in earnest. **{Taught the brethren}** (*\edidaskon tous adelphous*). Inchoative imperfect active, began to teach and kept it up. Their attitude was one of supercilious superiority. They probably resented the conduct of Barnabas, who, when sent by the Church in Jerusalem to investigate the conversion of the Greeks in Antioch (*11:20-26*), did not return and report till a strong church had been established there with the help of Saul and only then with a big collection to confuse the issue. Paul and Barnabas were on hand, but the Judaizers persisted in their efforts to force their views on the church in Antioch. It was a crisis. **{Except ye be circumcised after the custom of Moses, ye cannot be saved}** (*\ean me peritm^th^te t^i ethei M^use^s, ou dunasthe s^th^nai*). There was the dictum of the Judaizers to the Gentiles. Paul and Barnabas had been circumcised. This is probably the precise language employed, for they spoke in Greek to these Greeks. It is a condition of the third class (*undetermined, but with prospect of being determined*, *\ean\ plus the first aorist passive subjunctive of \peritemn^{\}*). There was thus hope held out for them, but only on condition that they be circumcised. The issue was sharply drawn. The associative instrumental case (*\t^i ethei*) is customary. "Saved" (*\s^th^nai*) here is the Messianic salvation. This doctrine denied the efficacy of the work of Christ.

15:2 **{When Paul and Barnabas had no small dissension and questioning with them}** (*\Genomen^s stase^s kai z^t^se^s ouk olig^s t^i Paul^i kai Barnabfi pros autous*). Genitive absolute of second aorist middle participle of *\ginomai*, genitive singular agreeing with first substantive *\stase^s*. Literally, "No little (*litotes for much*) strife and questioning coming to Paul and Barnabas (*dative case*) with them " (*\pros autous\, face to face with them*). Paul and Barnabas were not willing to see this Gentile church brow-beaten and treated as heretics by these

self-appointed regulators of Christian orthodoxy from Jerusalem. The work had developed under the leadership of Paul and Barnabas and they accepted full responsibility for it and stoutly resisted these Judaizers to the point of sedition (*riot, outbreak in Lu 23:25; Ac 19:40*) as in 23:7. There is no evidence that the Judaizers had any supporters in the Antioch church so that they failed utterly to make any impression. Probably these Judaizers compelled Paul to think through afresh his whole gospel of grace and so they did Paul and the world a real service. If the Jews like Paul had to believe, it was plain that there was no virtue in circumcision (*Ga 2:15-21*). It is not true that the early Christians had no disagreements. They had selfish avarice with Ananias and Sapphira, murmuring over the gifts to the widows, simony in the case of Simon Magus, violent objection to work in Caesarea, and now open strife over a great doctrine (*grace vs. legalism*). {**The brethren appointed**} (*\etaxan*). "The brethren" can be supplied from verse 1 and means the church in Antioch. The church clearly saw that the way to remove this deadlock between the Judaizers and Paul and Barnabas was to consult the church in Jerusalem to which the Judaizers belonged. Paul and Barnabas had won in Antioch. If they can win in Jerusalem, that will settle the matter. The Judaizers will be answered in their own church for which they are presuming to speak. The verb *\etaxan* (*\tass*, *to arrange*) suggests a formal appointment by the church in regular assembly. Paul (*Ga 2:2*) says that he went up by revelation (*\kat' apokalupsin*), but surely that is not contradictory to the action of the church. {**Certain others of them**} (*\tinas allous*). Certainly Titus (*Ga 2:1,3*), a Greek and probably a brother of Luke who is not mentioned in Acts. Rackham thinks that Luke was in the number. {**The apostles and elders**} (*\tous apostolous kai presbuterous*). Note one article for both (*cf. "the apostles and the brethren" in 11:1*). "Elders" now (*11:30*) in full force. The apostles have evidently returned now to the city after the death of Herod Agrippa I stopped the persecution.

15:3 {**They therefore**} (*\hoi men oun*). Luke's favourite method of resumptive narrative as we have seen (*11:19, etc.*), demonstrative *\hoi* with *\men* (*indeed*) and *\oun* (*therefore*). {**Being brought on their way by the church**} (*\propemphentes hupo t's ekkl^sias*). First aorist passive participle of *\propemp*, old verb, to send forward under escort as a mark of honour as in 20:38; 21:5; 3Jo 1:6. They were given a grand send-off by the

church in Antioch. **{Passed through}** (*\di^rchonto*). Imperfect middle describing the triumphal procession through both (*\te kai*) Phoenicia and Samaria. **{The conversion}** (*\t^nepistroph^n*). The turning. **{They caused great joy}** (*\epoioun charan megal^n*). Imperfect active. They were raising a constant paean of praise as they proceeded toward Jerusalem. Probably the Judaizers had gone on or kept still.

15:4 **{Were received}** (*\paredechth^san*). First aorist passive indicative of *\paradechomai*, old verb, to receive, to welcome. Here it was a public reception for Paul and Barnabas provided by the whole church including the apostles and elders, at which an opportunity was given to hear the story of Paul and Barnabas about God's dealings with them among the Gentiles. This first public meeting is referred to by Paul in Ga 2:2 "I set before them (*\autois*) the gospel, etc."

15:5 **{But there rose up}** (*\exanest^san de*). Second aorist active indicative (*\intransitive*). Note both *\ex* and *\an*. These men rose up out of the crowd at a critical moment. They were believers in Christ (*\pepisteukotes*, *having believed*), but were still members of "the sect of the Pharisees" (*\t^s haireses t^"n Pharisai^"n*). Evidently they still held to the Pharisaic narrowness shown in the attack on Peter (*11:2f.*). Note the dogmatism of their "must" (*\dei*) after the opposition of Paul and Barnabas to their "except" (*\ean me*) at Antioch (*15:1*). They are unconvinced and expected to carry the elders with them. Codex Bezae says that they had appealed to the elders (*15:2,5*). At any rate they have made the issue in open meeting at the height of the jubilation. It is plain from verse 6 that this meeting was adjourned, for another gathering came together then. It is here that the private conference of which Paul speaks in Ga 2:1-10 took place. It was Paul's chance to see the leaders in Jerusalem (*Peter, James, and John*) and he won them over to his view of Gentile liberty from the Mosaic law so that the next public conference (*Ac 15:6-29*) ratified heartily the views of Paul, Barnabas, Peter, James, and John. It was a diplomatic triumph of the first order and saved Christianity from the bondage of Jewish ceremonial sacramentalism. So far as we know this is the only time that Paul and John met face to face, the great spirits in Christian history after Jesus our Lord. It is a bit curious to see men saying today that Paul surrendered about Titus and had him circumcised for the sake of peace, the very

opposite of what he says in Galatians, "to whom I yielded, no not for an hour." Titus as a Greek was a red flag to the Judaizers and to the compromisers, but Paul stood his ground.

15:6 **{Were gathered together}** (*\sun^chth^san*). First aorist (*effective*) passive indicative. The church is not named here as in verse 4, but we know from verses 12-22 that the whole church came together this time also along with the apostles and elders. **{Of this matter}** (*\peri tou logou toutou*). Same idiom in 8:21; 19:38. They realized the importance of the issue.

15:7 **{When there had been much questioning}** (*\poll^s z^t^se^s genomen^s*). Genitive absolute with second aorist middle participle of *\ginomai*. Evidently the Judaizers were given full opportunity to air all their grievances and objections. They were allowed plenty of time and there was no effort to shut off debate or to rush anything through the meeting. **{Peter rose up}** (*\anastas Petros*). The wonder was that he had waited so long. Probably Paul asked him to do so. He was the usual spokesman for the apostles and his activities in Jerusalem were well-known. In particular his experience at Caesarea (*Ac 10*) had caused trouble here in Jerusalem from this very same party of the circumcision (*Ac 11:1-18*). It was fitting that Peter should speak. This is the last time that Peter appears in the Acts. **{A good while ago}** (*\aph' h^mer^"n archai^"n*). From ancient days. The adjective *\archaios* is from *\arch^*, beginning, and its actual age is a matter of relativity. So Mnason (*Ac 21:16*) is termed "an ancient disciple." It was probably a dozen years since God "made choice" (*\exelexato*) to speak by Peter's mouth to Cornelius and the other Gentiles in Caesarea. His point is that what Paul and Barnabas have reported is nothing new. The Judaizers made objection then as they are doing now.

15:8 **{Which knoweth the heart}** (*\kardiogn^"st^s*). Late word from *\kardia* (*heart*) and *\gn^"st^s* (*known*, *\gin^"sk^"*). In the N.T. only here and 1:24 which see. **{Giving them the Holy Spirit}** (*\dous to pneuma to hagion*). And before their baptism. This was the Lord's doing. They had accepted (*11:18*) this witness of God then and it was true now of these other Gentile converts.

15:9 **{He made no distinction between us and them}** (*\outhen diekrinen metaxu h^m^"n te kai aut^"n*). He distinguished nothing (*first aorist active ind.*) between (*both* *\dia* and *\metaxu*) both (*te kai*) us and them. In the matter of faith and conversion God

treated us Jews as heathen and the heathen as Jews. **{Cleansing their hearts by faith}** (*\t^i pistei katharisas tas kardias aut^“n*). Not by works nor by ceremonies. Peter here has a thoroughly Pauline and Johannine idea of salvation for all both Jew and Greek. Cf. 10:15.

15:10 **{Why tempt ye God?}** (*\ti peirazete ton theon;*). By implying that God had made a mistake this time, though right about Cornelius. It is a home-thrust. They were refusing to follow the guidance of God like the Israelites at Massah and Meribah (*Ex 17:7; De 6:16; 1Co 10:9*). **{That ye should put}** (*\epitheinai*). Second aorist active infinitive of *\epitith^mi*, epexegetic, explaining the tempting. **{A yoke upon the neck}** (*\zugon epi ton trach^lon*). Familiar image of oxen with yokes upon the necks. Paul's very image for the yoke of bondage of the Mosaic law in Ga 5:1. It had probably been used in the private interview. Cf. the words of Jesus about the Pharisees (*Mt 23:4*) and how easy and light his own yoke is (*Mt 11:30*). **{Were able to bear}** (*\ischusamen bastasai*). Neither our fathers nor we had strength (*\ischu^“*) to carry this yoke which the Judaizers wish to put on the necks of the Gentiles. Peter speaks as the spiritual emancipator. He had been slow to see the meaning of God's dealings with him at Joppa and Caesarea, but he has seen clearly by now. He takes his stand boldly with Paul and Barnabas for Gentile freedom.

15:11 **{That we shall be saved}** (*\s^“th^nai*). First aorist passive infinitive in indirect discourse after *\pisteuomen*. More exactly, "We believe that we are saved through the grace of the Lord Jesus in like manner as they also." This thoroughly Pauline note shows that whatever hopes the Judaizers had about Peter were false. His doctrine of grace is as clear as a bell. He has lifted his voice against salvation by ceremony and ritualism. It was a great deliverance.

15:12 **{Kept silence}** (*\esig^sen*). Ingressive first aorist active of *\siga^“*, old verb, to hold one's peace. All the multitude became silent after Peter's speech and because of it. **{Hearkened}** (*\^kouon*). Imperfect active of *\akou^“*, descriptive of the rapt attention, were listening. **{Unto Barnabas and Paul}** (*\Barnaba kai Paulou*). Note placing Barnabas before Paul as in verse 25, possibly because in Jerusalem Barnabas was still better known than Paul. **{Rehearsing}** (*\ex^goumen^“n*). Present middle participle of *\ex^geomai*, old verb, to go through or lead out a

narrative of events as in Lu 24:35; Ac 10:8 which see. Three times (**14:27; 15:4,12**) Paul is described as telling the facts about their mission work, facts more eloquent than argument (**Page**). One of the crying needs in the churches is fuller knowledge of the facts of mission work and progress with enough detail to give life and interest. The signs and wonders which God had wrought among the Gentiles set the seal of approval on the work done through (*\dia*) Barnabas and Paul. This had been Peter's argument about Cornelius (**11:17**). This same verb (*\ex^g^sato*) is used by James in verse 14 referring to Peter's speech.

15:13 {After they had held their peace} (*\meta to sig^sai autous*). Literally, "after the becoming silent (*ingressive aorist active of the articular infinitive*) as to them (*Barnabas and Paul, accusative of general reference*)." **{James answered}** (*\apekrith^ Iak^bos*). First aorist passive (*deponent*) indicative. It was expected that James, as President of the Conference, would speak last. But he wisely waited to give every one an opportunity to speak. The challenge of the Judaizers called for an opinion from James. Furneaux thinks that he may have been elected one of the twelve to take the place of James the brother of John since Paul (**Ga 1:19**) calls him apostle. More likely he was asked to preside because of his great gifts and character as chief of the elders.

15:14 {Hearken unto me} (*\akousate mou*). Usual appeal for attention. James was termed James the Just and was considered a representative of the Hebraic as opposed to the Hellenistic wing of the Jewish Christians (**Ac 6:1**). The Judaizers had doubtless counted on him as a champion of their view and did later wrongfully make use of his name against Peter at Antioch (**Ga 2:12**). There was instant attention when James began to speak. **{Symeon}** (*\Sume^'n*). The Aramaic form of Simon as in 2Pe 2:1. This little touch would show his affinities with the Jewish Christians (*not the Judaizers*). This Aramaic form is used also in Lu 2:25,34 of the old prophet in the temple. Possibly both forms (*Symeon, Aramaic, and Simon, Greek*) were current in Jerusalem. **{How}** (*\kath^'s*). Strictly, "according as," here like *\hos* in indirect discourse somewhat like the epexegetic or explanatory use in 3Jo 1:3. **{First}** (*\pr^'ton*). Told by Peter in verse 7. James notes, as Peter did, that this experience of Barnabas and Paul is not the beginning of work among the

Gentiles. {**Did visit**} (\epeskepsato\). First aorist middle indicative of \episkeptomai\, old verb to look upon, to look after, provide for. This same verb occurs in Jas 1:27 and is one of various points of similarity between this speech of James in Acts and the Epistle of James as shown by Mayor in his *_Commentary on James_*. Somehow Luke may have obtained notes of these various addresses. {**To take from the Gentiles a people for his name**} (\labein ex ethn“n laon t“i onomati autou\). Bengel calls this *_egregium paradoxon_*, a chosen people (\laon\) out of the Gentiles (\ethn“n\). This is what is really involved in what took place at Caesarea at the hands of Peter and the campaign of Barnabas and Paul from Antioch. But such a claim of God's purpose called for proof from Scripture to convince Jews and this is precisely what James undertakes to give. This new Israel from among the Gentiles is one of Paul's great doctrines as set forth in Ga 3; Ro 9-11. Note the use of God's "name" here for "the Israel of God" (*Ga 6:16*).

15:15 {**To this agree**} (\tout“i sumph“nousin\). Associative instrumental case (\tout“i\) after \sumph“nousin\ (*voice together with, symphony with, harmonize with*), from \sumph“ne“, old verb seen already in Mt 18:19; Lu 5:36; Ac 5:9 which see. James cites only Am 9:11,12 from the LXX as an example of "the words of the prophets" (\hoi logoi t“n proph“t“n\) to which he refers on this point. The somewhat free quotation runs here through verses 16-18 of Ac 15 and is exceedingly pertinent. The Jewish rabbis often failed to understand the prophets as Jesus showed. The passage in Amos refers primarily to the restoration of the Davidic empire, but also the Messiah's Kingdom (*the throne of David his father, " Lu 1:32*).

15:16 {**I will build again**} (\anoikodom“s“\). Here LXX has \anast“s“. Compound (\ana\, *up or again*) of \oikodome“, the verb used by Jesus in Mt 16:18 of the general church or kingdom as here which see. {**The tabernacle of David**} (\t“n sk“n“n Daueid\), a poetical figure of the throne of David (*2Sa 7:12*) now "the fallen tent" (\t“n pept“kuian\), perfect active participle of \pipt“, state of completion. {**The ruins thereof**} (\ta katestrammena aut“s\). Literally, "the ruined portions of it." Perfect passive participle of \katastreph“, to turn down. It is a desolate picture of the fallen, torn down tent of David. {**I will let it up**} (\anorth“s“\). Old verb from \anortho“ (\ana, orthos\), to set upright. See on Lu 3:13 of the old woman whose

crooked back was set straight.

15:17 {**That the residue of men may seek after the Lord**} (\hop“s *an ekzˆtˆs“sin hoi kataloipoi tˆn anthr“pˆn ton kurion*\). The use of \hop“s\ with the subjunctive (*effective aorist active*) to express purpose is common enough and note \an\ for an additional tone of uncertainty. On the rarity of \an\ with \hop“s\ in the _Koin,_ see Robertson, _Grammar_, p. 986. Here the Gentiles are referred to. The Hebrew text is quite different, "that they may possess the remnant of Edom." Certainly the LXX suits best the point that James is making. But the closing words of this verse point definitely to the Gentiles both in the Hebrew and the LXX, "all the Gentiles" (\panta ta ethn^). Another item of similarity between this speech and the Epistle of James is in the phrase "my name is called" (\epikeklˆtai to onoma mou) and Jas 2:7. The purpose of God, though future, is expressed by this perfect passive indicative \epikeklˆtai\ from \epi-kale“\, to call on. It is a Jewish way of speaking of those who worship God.

15:18 {**From the beginning of the world**} (\ap' ai“nos\). Or, "from of old." James adds these words, perhaps with a reminiscence of Isa 45:21. His point is that this purpose of God, as set forth in Amos, is an old one. God has an Israel outside of and beyond the Jewish race, whom he will make his true "Israel" and so there is no occasion for surprise in the story of God's dealings with the Gentiles as told by Barnabas and Paul. God's eternal purpose of grace includes all who call upon his name in every land and people (*Isa 2:1; Mic 4:1*). This larger and richer purpose and plan of God was one of the mysteries which Paul will unfold in the future (*Ro 16:25; Eph 3:9*). James sees it clearly now. God is making it known (\poi“n tauta gn“sta\), if they will only be willing to see and understand. It was a great deliverance that James had made and it exerted a profound influence on the assembly.

15:19 {**Wherefore**} (\dio\). "Because of which," this plain purpose of God as shown by Amos and Isaiah. {**My judgment is**} (\eg“krin“\). Note expression of \eg“\, {**I give my judgment**}. (\Ego censeo\). James sums up the case as President of the Conference in a masterly fashion and with that consummate wisdom for which he is noted. It amounts to a resolution for the adoption by the assembly as happened (*verse 33*). {**That we trouble not**} (\m^ parenochlein\). Present active infinitive with \m^ in an indirect command (*Robertson, _Grammar_, p. 1046*) of

\parenochle“, a common late verb, occurring here alone in the N.T. This double compound (\para, en\) is from the old compound \enochle“\ (\en\ and \ochlos\, *crowd, annoyance*) seen in Lu 6:18; Heb 12:15, and means to cause trouble beside (\para\) one or in a matter. This is the general point of James which he explains further concerning "those who are turning from the Gentiles unto God," the very kind of people referred to in Amos.

15:20 {**But that we write unto them**} (\alla episteilai autois\).

By way of contrast (\alla\). First aorist active infinitive of \epistell“\, old verb to send to one (*message, letter, etc.*). Our word \epistle\ (\epistol“\ *as in verse 30*) comes from this verb. In the N.T. only here, He 13:22, and possibly Ac 21:25.

{**That they abstain from**} (\tou apechesthai\). The genitive of the articular infinitive of purpose, present middle (*direct*) of \apech“\, old verb, to hold oneself back from. The best old MSS. do not have \apo\, but the ablative is clear enough in what follows. James agrees with Peter in his support of Paul and Barnabas in their contention for Gentile freedom from the Mosaic ceremonial law. The restrictions named by James affect the moral code that applies to all (*idolatry, fornication, murder*).

Idolatry, fornication and murder were the outstanding sins of paganism then and now (*Re 22:15*). Harnack argues ably against the genuineness of the word \pniktou\ (*strangled*) which is absent from D Irenaeus, Tertullian, Cyprian. It is a nice point, though the best MSS. have it in accord with Le 17:10-16. The problem is whether the words were added because "blood" was understood as not "murder," but a reference to the Mosaic regulation or whether it was omitted to remove the ceremonial aspect and make it all moral and ethical. The Western text omits the word also in verse 29. But with the word retained here and in verse 29 the solution of James is not a compromise, though there is a wise concession to Jewish feeling. {**Pollutions of idols**}

(\alig^{mat}“n\). From \aligē“\ only in the LXX and this substantive nowhere else. The word refers to idolatrous practices (*pollutions*) and things sacrificed to idols (\eid“luth“n\) in verse 29, not to sacrificial meat sold in the market (*1Co 10:27*), a matter not referred to here. Cf. Le 17:1-9. All the four items in the position of James (*accepting* \pniktou\) are mentioned in Le 17,18.

15:21 {**For Moses**} (\M“us’s gar\). A reason why these four necessary things (*verse 28*) are named. In every city are

synagogues where rabbis proclaim (*k^h russontas*) these matters. Hence the Gentile Christians would be giving constant offence to neglect them. The only point where modern Christian sentiment would object would be about "things strangled" and "blood" in the sense of any blood left in the animals, though most Christians probably agree with the feeling of James in objecting to blood in the food. If "blood" is taken to be "murder," that difficulty vanishes. Moses will suffer no loss for these Gentile Christians are not adherents of Judaism.

15:22 **{Then it seemed good}** (*Tote edoxen*). First aorist active indicative of *\doke*“\ . A regular idiom at the beginning of decrees. This Eirenicon of James commended itself to the whole assembly. Apparently a vote was taken which was unanimous, the Judaizers probably not voting. The apostles and the elders (*tois apostolois kai tois presbuterois*, *article with each, dative case*) probably all vocally expressed their position. **{With the whole church}** (*sun holei tⁱ ekkl^sifi*). Probably by acclamation. It was a great victory. But James was a practical leader and he did not stop with speeches and a vote. **{To choose men out of their company}** (*eklezamenous andras ex autⁿ*). Accusative case, though dative just before (*tois apostolois*, *etc.*), of first aorist middle participle of *\ekleg*“\, to select. This loose case agreement appears also in *\grapsantes* in verse 23 and in MSS. in verse 25. It is a common thing in all Greek writers (*Paul, for instance*), especially in the papyri and in the Apocalypse of John. **{Judas called Barsabbas}** (*Ioudan ton kaloumenon Barsabban*). Not otherwise known unless he is a brother of Joseph Barsabbas of 1:23, an early follower of Jesus. The other, Silas, is probably a shortened form of Silvanus (*Silouanos*, *1Pe 5:12*), the companion of Paul in his second mission tour (*Ac 15:32,41; 16:25*). **{Chief men}** (*h^goumenous*). Leaders, leading men (*participle from h^ggeomai*, *to lead*).

15:23 **{And they wrote}** (*grapsantes*). First aorist active participle of *\graph*“\ and the nominative as if a principal verb *\epempsan* had been used instead of *\pempasai*, the first aorist active infinitive (*anacoluthon*). This committee of four (*Judas, Silas, Barnabas, Paul*) carried the letter which embodied the decision of the Conference. This letter is the writing out of the judgment of James and apparently written by him as the President. **{The apostles and the elders, brethren}** (*hoi apostoloi kai hoi presbuteroi, adelphoi*). So the oldest and best MSS. without

\kai\ (**and**) before "brethren." This punctuation is probably correct and not "elder brethren." The inquiry had been sent to the apostles and elders (**verse 2**) though the whole church joined in the welcome (**verse 4**) and in the decision (**verse 22**). The apostles and elders send the epistle, but call themselves "brothers to brothers," *_Fratres Fratibus Salutem_*. "The brothers" (*\tois adelphois*) addressed (**dative case**) are of the Gentiles (*\ex ethn“n*) and those in Antioch, Syria, and Cilicia, because they were immediately involved. But the decision of this Conference was meant for Gentile Christians everywhere (**16:4**). **{Greeting}** (*\Chairein*). The customary formula in the beginning of letters, the absolute infinitive (**usually** *\chairein*) with the nominative absolute also as in Jas 1:1; Ac 23:26 and innumerable papyri (**Robertson, _Grammar_, pp. 1902f.**).

15:24 **{Certain which went from us}** (*\tines ex h^m“n*, **Aleph B omit** *\exelthontes*). A direct blow at the Judaizers, put in delicate language (**we heard** *\^kousamen*) as if only at Antioch (**15:1**), and not also in Jerusalem in open meeting (**15:5**). **{Have troubled you with words}** (*\etaraxan humas logos*). What a picture of turmoil in the church in Antioch, words, words, words. Aorist tense of the common verb *\tarass“*, to agitate, to make the heart palpitate (**Joh 14:1,27**) and instrumental case of *\logos*. **{Subverting your souls}** (*\anaskeuazontes tas psuchas hum“n*). Present active participle of *\anaskeuaz“*, old verb (*\ana\ and \skeuos*, **baggage**) to pack up baggage, to plunder, to ravage. Powerful picture of the havoc wrought by the Judaizers among the simple-minded Greek Christians in Antioch. **{To whom we gave no commandment}** (*\hois ou diesteilametha*). First aorist middle indicative of *\diastell“*, old verb to draw asunder, to distinguish, to set forth distinctly, to command. This is a flat disclaimer of the whole conduct of the Judaizers in Antioch and in Jerusalem, a complete repudiation of their effort to impose the Mosaic ceremonial law upon the Gentile Christians.

15:25 **{It seemed good unto us}** (*\edoxen h^min*). See statement by Luke in verse 22, and now this definite decision is in the epistle itself. It is repeated in verse 28. **{Having come to one accord}** (*\genomenois homothumadon*). On this adverb, common in Acts, see on 1:14. But *\genomenois* clearly means that the final unity was the result of the Conference (**private and public talks**). The Judaizers are here brushed to one side as the defeated disturbers that they really were who had lacked the

courage to vote against the majority. **{To choose out men and send them}** (*\eklexamenois andras pempesai\ A B L, though Aleph C D read \eklexamenous\ as in verse 22*). Precisely the same idiom as in verse 22, "having chosen out to send." **{With our beloved Barnabas and Paul}** (*\sun tois agap^tois h^m^"n Barnabfi kai Paul^"i*). The verbal adjective *\agap^tois* (*common in the N.T.*) definitely sets the seal of warm approval on Barnabas and Paul. Paul (*Ga 2:9*) confirms this by his statement concerning the right hand of fellowship given.

15:26 **{Have hazarded their lives}** (*\paraded^"kosi tas psuchas aut^"n*). Perfect active participle dative plural of *\paradid^"mi*, old word, to hand over to another, and with *\psuchas*, to hand over to another their lives. The sufferings of Paul and Barnabas in Pisidia and Lycaonia were plainly well-known just as the story of Judson in Burmah is today. On the use of "name" here see on 3:6.

15:27 **{Who themselves also shall tell you the same things by word of mouth}** (*\kai autous dia logou apaggellontas ta auta*). Literally, "they themselves also by speech announcing the same things." The present participle, as here, sometimes is used like the future to express purpose as in 3:26 *\eulogounta* after *\apesteilen* and so here *\apaggellontas* after *\apestalkamen* (*Robertson, Grammar, p. 1128*). Judas and Silas are specifically endorsed (*perfect active indicative of \apostell^"i*) as bearers of the epistle who will also verbally confirm the contents of the letter.

15:28 **{To the Holy Spirit and to us}** (*\t^"i pneumati t^"i hagi^"i kai h^min*). Dative case after *\edoxen* (*third example, verses 22,25,28*). Definite claim that the church in this action had the guidance of the Holy Spirit. That fact was plain to the church from what had taken place in Caesarea and in this campaign of Paul and Barnabas (*verse 8*). Jesus had promised that the Holy Spirit would guide them into all truth (*Joh 16:13*). Even so the church deliberated carefully before deciding. What a blessing it would be if this were always true! But even so the Judaizers are only silenced for the present, not convinced and only waiting for a better day to start over again. **{No greater burden}** (*\m^den pleon baros*). The restrictions named did constitute some burden (*cf. Mt 20:12*), for the old word *\baros* means weight or heaviness. Morality itself is a restraint upon one's impulses as is all law a prohibition against license.

15:29 {**Than these necessary things**} (\pl^*n* tout^*n* t^*n* epanagkes\). This old adverb (*from* \epi\ *and* \anagk^\) means on compulsion, of necessity. Here only in the N.T. For discussion of these items see on verses 20,21. In comparison with the freedom won this "burden" is light and not to be regarded as a compromise in spite of the arguments of Lightfoot and Ramsay. It was such a concession as any converted Gentile would be glad to make even if "things strangled" be included. This "necessity" was not a matter of salvation but only for fellowship between Jews and Gentiles. The Judaizers made the law of Moses essential to salvation (15:16). {**It shall be well with you**} (\eu praxete\). Ye shall fare well. A classical idiom used here effectively. The peace and concord in the fellowship of Jews and Gentiles will justify any slight concession on the part of the Gentiles. This letter is not laid down as a law, but it is the judgment of the Jerusalem Christians for the guidance of the Gentiles (16:4) and it had a fine effect at once (15:30-35). Trouble did come later from the Judaizers who were really hostile to the agreement in Jerusalem, but that opposition in no way discredits the worth of the work of this Conference. No sane agreement will silence perpetual and professional disturbers like these Judaizers who will seek to unsettle Paul's work in Antioch, in Corinth, in Galatia, in Jerusalem, in Rome. {**Fare ye well**} (\Err^*s*the\). _Valete_. Perfect passive imperative of \rh^*n*numi\, to make strong. Common at the close of letters. Be made strong, keep well, fare well. Here alone in the N.T. though some MSS. have it in 23:30.

15:30 {**So they**} (\hoi men oun\). As in verse 3. {**When they were dismissed**} (\apoluthentes\). First aorist passive participle of \apolu^*n*\, common verb to loosen, to dismiss. Possibly (*Hackett*) religious services were held as in verse 33 (*cf.* 13:3) and perhaps an escort for part of the way as in verse 3. {**The multitude**} (\to pl^*thos*\). Public meeting of the church as in verses 1-3. Deissmann (*_Bible Studies_, p. 232*) gives illustrations from the inscriptions of the use of \pl^*thos*\ for official, political, and religious gatherings. The committee formally "delivered" (\eped^*kan*\) the epistle to the church authorities.

15:31 {**When they had read it**} (\anagnontes\). Second aorist active participle of \anagin^*sk*^\. Public reading, of course, to the church. {**They rejoiced**} (\echar^*san*\). Second aorist (*ingressive*) passive indicative of \chair^*n*^. They burst into

exultant joy showing clearly that they did not consider it a weak compromise, but a glorious victory of Gentile liberty. **{For the consolation}** (\epi t'i parakl'sei\). The encouragement, the cheer in the letter. See \parekalesan\ in verse 32. Consolation and exhortation run into one another in this word.

15:32 **{Being themselves also prophets}** (\kai autoi proph'tai ontes\). As well as Paul and Barnabas and like Agabus (**11:27-30**), for-speakers for Christ who justify the commendation in the letter (**verse 27**) "with many words" (\dia logou pollou\), "with much talk," and no doubt with kindly words concerning the part played at the Conference by Paul and Barnabas. **{Confirmed}** (\epest'rixan\). See on 14:22. It was a glorious time with no Judaizers to disturb their fellowship as in 1-3.

15:33 **{Some time}** (\chronon\). Accusative after \poi'santes\, "having done time." How long we do not know.

15:34 **{But it seemed good unto Silas to abide there}** (\edoxe de Silfi epimeinai autou\). This verse is not in the Revised Version or in the text of Westcott and Hort, being absent from Aleph A B Vulgate, etc. It is clearly an addition to help explain the fact that Silas is back in Antioch in verse 40. But the "some days" of verse 36 afforded abundant time for him to return from Jerusalem. He and Judas went first to Jerusalem to make a report of their mission.

15:35 **{Tarried}** (\dietribon\). Imperfect active of \diatrib'~, old verb to pass time, seen already in 12:19; 14:3,28. **{With many others also}** (\meta kai heter'~n poll'~n\). A time of general revival and naturally so after the victory at Jerusalem. It is at this point that it is probable that the sad incident took place told by Paul in Ga 2:11-21. Peter came up to see how things were going in Antioch after Paul's victory in Jerusalem. At first Peter mingled freely with the Greek Christians without the compunctions shown at Caesarea and for which he had to answer in Jerusalem (**Ac 11:1-18**). Rumours of Peter's conduct reached Jerusalem and the Judaizers saw a chance to reopen the controversy on the line of social customs, a matter not passed on at the Jerusalem Conference. These Judaizers threaten Peter with a new trial and he surrenders and is followed by Barnabas and all the Jewish brethren in Antioch to the dismay of Paul who boldly rebuked Peter and Barnabas and won them back to his view. It was

a crisis. Some would even date the Epistle to the Galatians at this time also, an unlikely hypothesis.

15:36 **{Let us return now and visit the brethren}** (*\epistrepsantes de episkeps“metha tous adelphous*). Paul takes the initiative as the leader, all the more so if the rebuke to Peter and Barnabas in Ga 2:11-21 had already taken place. Paul is anxious, like a true missionary, to go back to the fields where he has planted the gospel. He uses the hortatory subjunctive (*\episkeps“metha*) for the proposal (*see on 15:14 for this verb*). Note the repeated *\epi* (*\epi-strepsantes\ and \episkeps“metha*). There is special point in the use of *\d^* (*shortened form of \^d^*), now at this juncture of affairs (*cf. 13:2*). **{How they fare}** (*\p“s echousin*). Indirect question, "how they have it." The precariousness of the life of new converts in pagan lands is shown in all of Paul's Epistles (*Furneaux*). So he wanted to go city by city (*\kata polin pfsan*).

15:37 **{Was minded to take with them}** (*\ebouletō sunparalabein*). Imperfect middle (*\ebouletō*), not aorist middle *\ebouleusato* of the Textus Receptus. Barnabas willed, wished and stuck to it (*imperfect tense*). *\Sunparalabein* is second aorist active infinitive of the double compound *\sunparalamban“*, old verb to take along together with, used already about John Mark in 12:25 and by Paul in Ga 2:1 about Titus. Nowhere else in the N.T. Barnabas used the ingressive aorist in his suggestion.

15:38 **{But Paul thought not good to take with them}** (*\Paulos de ^xiou--m^ sunparalambanein touton*). The Greek is far more effective than this English rendering. It is the imperfect active of *\axio“*, old verb to think meet or right and the present active infinitive of the same verb (*\sunparalamban“*) with negative used with this infinitive. Literally, "But Paul kept on deeming it wise not to be taking along with them this one." Barnabas looked on it as a simple punctiliar proposal (*aorist infinitive*), but Paul felt a lively realization of the problem of having a quitter on his hands (*present infinitive*). Each was insistent in his position (*two imperfects*). Paul had a definite reason for his view describing John Mark as "him who withdrew from them from Pamphylia" (*\ton apostanta ap' aut“n apo Pamphulias*). Second aorist active articular participle of *\aphist^mi*, intransitive use, "the one who stood off from, apostatized from" (*our very word "apostasy"*). And also as the one who "went not with them to the work" (*\kai m^ sunelthonta autois*

eis to ergon\). At Perga Mark had faced the same task that Paul and Barnabas did, but he flinched and flickered and quit. Paul declined to repeat the experiment with Mark.

15:39 {**A sharp contention**} (\paroxusmos\). Our very word paroxysm in English. Old word though only twice in the N.T. (*here and Heb 10:24*), from \paroxun“, to sharpen (\para, oxus\) as of a blade and of the spirit (*Ac 17:16; 1Co 13:5*). This "son of consolation" loses his temper in a dispute over his cousin and Paul uses sharp words towards his benefactor and friend. It is often so that the little irritations of life give occasion to violent explosions. If the incident in Ga 2:11-21 had already taken place, there was a sore place already that could be easily rubbed. And if Mark also joined with Peter and Barnabas on that occasion, Paul had fresh ground for irritation about him. But there is no way to settle differences about men and we can only agree to disagree as Paul and Barnabas did. {**So that they parted asunder from one another**} (\h“ste apoch“risth^nai autous ap' all^l“n\). Actual result here stated by \h“ste\ and the first aorist passive infinitive of \apoch“riz“, old verb to sever, to separate, here only and Re 6:4 in the N.T. The accusative of general reference (\autous\) is normal. For construction with \h“ste\ see Robertson, *_Grammar_*, pp. 999f. {**And Barnabas took Mark with him and sailed away to Cyprus**} (\ton te Barnaban paralabonta ton Markon ekpleusai eis Kupron\). Second infinitival clause \ekpleusai\ after \h“ste\ connected by \te\. The same participle is used here minus \sun, paralabonta\ (*second aorist active*). Barnabas and Mark sailed out (\ekpleusai\ from \ekple“) from the harbour of Antioch. This is the last glimpse that Luke gives us of Barnabas, one of the noblest figures in the New Testament. Paul has a kindly reference to him in 1Co 9:6. No one can rightly blame Barnabas for giving his cousin John Mark a second chance nor Paul for fearing to risk him again. One's judgment may go with Paul, but one's heart goes with Barnabas. And Mark made good with Barnabas, with Peter (*1Pe 5:13*) and finally with Paul (*Col 4:10; 2Ti 4:11*). See my little book on John Mark (*_Making Good in the Ministry_*). Paul and Barnabas parted in anger and both in sorrow. Paul owed more to Barnabas than to any other man. Barnabas was leaving the greatest spirit of the time and of all times.

15:40 {**Chose**} (\epilexamenos\). First aorist middle (*indirect*) participle of \epileg“, choosing for himself, as the successor

of Barnabas, not of Mark who had no place in Paul's plans at this time. {**Commended**} (\paradotheis\). First aorist passive of \paradid“mi\, the same verb employed about Paul and Barnabas (**14:26**) on their return from the first tour. It is clear now that the sympathy of the church at Antioch is with Paul rather than with Barnabas in the cleavage that has come. The church probably recalled how in the pinch Barnabas flickered and went to the side of Peter and that it was Paul who for the moment stood _Paulus contra mundum_ for Gentile liberty in Christ against the threat of the Judaizers from Jerusalem. Silas had influence in the church in Jerusalem (*verse 22*) and was apparently a Roman citizen (**16:37**) also. He is the Silas or Silvanus of the epistles (**1Th 1:1; 2Th 1:1; 2Co 1:19; 1Pe 5:12**). It is remarkable that Peter mentions both Mark and Silas as with him (**1Pe 5:12f.**) at the same time.

15:41 {**Went through**} (\di^rcheto\). Imperfect middle. So Paul went forth on his second mission tour with heart-aches and high hopes mingled together. {**Syria and Cilicia**} (\t^*n* Surian kai t^*n* Kilikian\). He took the opposite course from the first tour, leaving Cyprus to Barnabas and Mark. Probably Paul had established these churches while in Tarsus after leaving Jerusalem (**Ac 9:30; Ga 1:21**). Paul would go "by the Gulf of Issus through the Syrian Gates, a narrow road between steep rocks and the sea, and then inland, probably past Tarsus and over Mt. Taurus by the Cilician gates" (**Page**). This second tour will occupy Luke's story in Acts through 18:22.

[\[Previous\]](#) [\[Next\]](#)

16:1 {**And he came also to Derbe and Lystra**} (*\kat^nt^sen de kai eis Derb^h kai eis Lustran*). First aorist active of *\katanta^*“\, late verb to come down to, to arrive at. He struck Derbe first of the places in the first tour which was the last city reached then. {**Timothy**} (*\Timotheos*). Apparently a native of Lystra ("*there*," *\ekei*), his Hebrew mother named Eunice and grandmother Lois (*2Ti 1:5*) and his Greek father's name not known. He may have been a proselyte, but not necessarily so as Timothy was taught the Scriptures by his mother and grandmother (*2Ti 3:15*), and, if a proselyte, he would have had Timothy circumcised. It is idle to ask if Paul came on purpose to get Timothy to take Mark's place. Probably Timothy was about eighteen years of age, a convert of Paul's former visit a few years before (*1Ti 1:2*) and still young twelve years later (*1Ti 4:12*). Paul loved him devotedly (*1Ti 1:3; 5:23; 2Ti 3:15; Php 2:19f.*). It is a glorious discovery to find a real young preacher for Christ's work.

16:2 {**Was well reported of**} (*\emartureito*). Imperfect passive. It was a continuous witness that was borne the young disciple both in his home town of Lystra and in Derbe. Already he had so borne himself that his gifts and graces for the ministry were recognized. It is a wise precaution that the approval of the local church is necessary for the licensing and the ordaining of a preacher. If God has called a man for the work signs of it will be manifest to others.

16:3 {**Him would Paul have to go forth with him**} (*\touton^thel^sen ho Paulos sun aut^i exelthein*). This one (*note emphatic position*) Paul wanted (*first aorist active indicative of \thel^*“\ *with temporal augment as if from \ethel^*“\ *the old form*). Here was a gifted young man who was both Jew and Greek. {**He took and circumcised him**} (*\lab^h n perietemen auton*). Any one could perform this rite. Paul had stoutly resisted circumcision in the case of Titus, a pure Greek (*Ga 2:3,5*), because the whole principle of Gentile liberty was at stake. But Timothy was both Jew and Greek and would continually give offence to the Jews with no advantage to the cause of Gentile freedom. So here for the

sake of expediency, "because of the Jews" (*\dia tous Ioudaious*), Paul voluntarily removed this stumbling-block to the ministry of Timothy. Otherwise Timothy could not have been allowed to preach in the synagogues. *_Idem non est semper idem_*. But Timothy's case was not the case of Titus. Here it was a question of efficient service, not an essential of salvation. Hovey notes that Timothy was circumcised because of Jewish unbelievers, not because of Jewish believers. **{Was a Greek}** (*\Hell^n hup^rchen*). Imperfect active in indirect assertion where ordinarily the present *\huparchei* would be retained, possibly indicating that his father was no longer living.

16:4 **{They delivered them}** (*\paredidosan autois*). Imperfect active, kept on delivering to them in city after city. This is a proof of Paul's loyalty to the Jerusalem compact (*Knowling*). The circumcision of Timothy would indicate also that the points involved were under discussion and that Paul felt no inconsistency in what he did. **{The decrees}** (*\ta dogmata*). Old word from *\doke*, to give an opinion. It is used of public decrees of rulers (*Lu 2:1; Ac 17:7*), of the requirements of the Mosaic law (*Col 2:14*), and here of the regulations or conclusions of the Jerusalem Conference. Silas was with Paul and his presence gave added dignity to the passing out of the decrees, a charter of Gentile freedom, since he was one of the committee from Jerusalem to Antioch (*15:22,27,32*). **{Which had been ordained}** (*\ta kekrimena*). Perfect passive articular participle of *\krin*, to judge, emphasizing the permanence of the conclusions reached by the apostles and elders in Jerusalem. **{For to keep}** (*\phulassein*). This present active infinitive likewise accents that it is a charter of liberty for continual living, not a temporary compromise.

16:5 **{Were strengthened}** (*\estereounto*). Imperfect passive of *\stereo*, old verb to make firm and solid like the muscles (*Ac 3:7,16*), these three the only examples in the N.T. **{Increased}** (*\eperisseuon*). Imperfect active of the old and common verb *\perisseu* from *\perissos* (*overplus*). The blessing of God was on the work of Paul, Silas, and Timothy in the form of a continuous revival.

16:6 **{The region of Phrygia and Galatia}** (*\t^n Phrugian kai Galatik^n ch^ran*). This is probably the correct text with one article and apparently describes one "Region" or District in The Province of Galatia which was also Phrygian (*the old-ethnographic*

name with which compare the use of Lycaonia in 14:6). Strictly speaking Derbe and Lystra, though in the Province of Galatia, were not Phrygian, and so Luke would here be not resumptive of the record in verses 1-5; but a reference to the country around Iconium and Antioch in Pisidia in North Galatia is not included. This verse is hotly disputed at every point by the advocates of the North Galatian theory as represented by Chase and the South Galatian theory by Ramsay. Whatever is true in regard to the language of Luke here and in 18:23, it is still possible for Paul in Ga 1:2 to use the term Galatia of the whole province of that name which could, in fact, apply to either South or North Galatia or to both. He could, of course, use it also in the ethnographic sense of the real Gauls or Celts who dwelt in North Galatia. Certainly the first tour of Paul and Barnabas was in the Province of Galatia though touching only the Regions of Pisidia, Phrygia, and Lycaonia, which province included besides the Gauls to the north. In this second tour Lycaonia has been already touched (*Derbe and Lystra*) and now Phrygia. The question arises why Luke here and in 18:23 adds the term "of Galatia" (*Galatikⁿ*) though not in 13:14 (*Pisidian Antioch*) nor in 14:6 (*cities of Lycaonia*). Does Luke mean to use "of Galatia" in the same ethnographic sense as "of Phrygia" or does he here add the province (*Galatia*) to the name of the Region (*Phrygia*)? In itself either view is possible and it really matters very little except that the question is raised whether Paul went into the North Galatian Region on this occasion or later (*18:23*). He could have done so and the Epistle be addressed to the churches of South Galatia, North Galatia, or the province as a whole. But the Greek participle *κ^ατα^νυ^νθ^ην^{τες}* ("*having been forbidden*") plays a part in the argument that cannot be overlooked whether Luke means to say that Paul went north or not. This aorist passive participle of *κ^ατα^νυ^νθ^ημι*, to hinder, can only express simultaneous or antecedent action, not subsequent action as Ramsay argues. No example of the so-called subsequent use of the aorist participle has ever been found in Greek as all Greek grammarians agree (*Robertson, Grammar*, pp. 860-63, 1112-14). The only natural meaning of *κ^ατα^νυ^νθ^ην^{τες}* is that Paul with Silas and Timothy "passed through the region of Phrygia and Galatia" because they were hindered by the Holy Spirit from speaking the word in Asia (*the Province of Asia of which Ephesus was the chief city and west of Derbe and Lystra*). This construction implies that the country called "the region of Phrygia and Galatia" is not in the direct line west toward Ephesus. What follows in verse

7 throws further light on the point.

16:7 **{Over against Mysia}** (*\kata tⁿ Musian*). This was an ill-defined region rather north and west of Phrygia. The Romans finally absorbed most of it in the Province of Asia. **{They assayed to go into Bithynia}** (*\epeirazon eis tⁿ Bithunian poreuth^{nai}*). Conative imperfect of *\peiraz“* and ingressive aorist passive infinitive of *\poreuomai*. Now Bithynia is northeast of Mysia and north of Galatia (*province*). Clearly Luke means to say that Paul had, when hindered by the Holy Spirit from going west into Asia, gone north so as to come in front of Bithynia. This journey would take him directly through Phrygia and the North Galatian country (*the real Gauls or Celts*). This is, to my mind, the strongest argument for the North Galatian view in these verses 6,7. The grammar and the topography bring Paul right up to Bithynia (*north of the old Galatia*). It is verses 6,7 that make me pause before accepting the plausible arguments of Ramsay for the South Galatian theory. In itself the problem is nothing like so important or so determinative as he makes it. But shall we smash Luke's grammar to pieces to bolster up a theory of criticism? **{And the Spirit of Jesus suffered them not}** (*\kai ouk eiasen autous to pneuma I^{sou}*). The same Spirit who in verse 6 had forbidden going into Asia now closed the door into Bithynia. This expression occurs nowhere else, but we have the spirit of Christ (*Ro 8:9*) and the Spirit of Jesus Christ (*Php 1:19*). *\Eiasen* is first aorist active indicative of *\ea“*, old verb to allow.

16:8 **{Passing by Mysia}** (*\parelthontes tⁿ Musian*). Literally, passing alongside or skirting Mysia, neglecting it without preaching there. Strictly they passed through part of it to reach Troas. **{To Troas}** (*\eis Troiada*). This city, named Alexandria Troas after Alexander the Great, was the seaport of Mysia, though a Roman colony and not counted as part of either Asia or Bithynia. New Ilium, on the site of the old Troy, was four miles farther north. It was the place to take ship for Philippi. Twice again Paul will be here (*2Co 2:12; Ac 20:6*).

16:9 **{A vision}** (*\horama*). Old word, eleven times in Acts, once in Mt 17:9. Twice Paul had been hindered by the Holy Spirit from going where he wanted to go. Most men would have gone back home with such rebuffs, but not so Paul. Now the call is positive and not negative, to go "far hence to the Gentiles" (*22:21*). He had little dreamed of such a call when he left Antioch. Paul's

frequent visions always came at real crises in his life. **{A man of Macedonia}** (*\an^r Maked^'n*). Ramsay follows Renan in the view that this was Luke with whom Paul had conversed about conditions in Macedonia. Verse 10 makes it plain that Luke was now in the party, but when he joined them we do not know. Some hold that Luke lived at Antioch in Syria and came on with Paul and Silas, others that he joined them later in Galatia, others that he appeared now either as Paul's physician or new convert. Ramsay thinks that Philippi was his home at this time. But, whatever is true about Luke, the narrative must not be robbed of its supernatural aspect (**10:10; 22:17**). **{Was standing}** (*\^n hest^'s*). Second perfect active participle of *\hist^mi*, intransitive, periphrastic imperfect. Vivid picture. **{Help us}** (*\bo^th^son h^min*). Ingressive first aorist active imperative of *\bo^the^'* (*\bo^, the^'*), to run at a cry, to help. The man uses the plural for all including himself. It was the cry of Europe for Christ.

16:10 **{We sought}** (*\ez^t^samen*). This sudden use of the plural, dropped in 17:1 when Paul leaves Philippi, and resumed in 20:5 when Paul rejoins Luke in Philippi, argues conclusively that Luke, the author, is in the party (*"we" portions of Acts*) and shows in a writer of such literary skill as Luke that he is not copying a document in a blundering sort of way. Paul told his vision to the party and they were all ready to respond to the call. **{Concluding}** (*\sunbibazontes*). A very striking word, present active participle of *\sunbibaz^'*, old verb to make go together, to coalesce or knit together, to make this and that agree and so to conclude. Already in 9:22 of Paul's preaching. This word here gives a good illustration of the proper use of the reason in connection with revelation, to decide whether it is a revelation from God, to find out what it means for us, and to see that we obey the revelation when understood. God had called them to preach to the Macedonians. They had to go.

16:11 **{Setting sail}** (*\anachthentes*). Same word in 13:13 which see. **{We made a straight course}** (*\euthudrom^samen*). First aorist active indicative of compound verb *\euthudrome^'* (*in Philo*) from adjective *\euthudromos* (*in Strabo*), running a straight course (*\euthus, dromos*). In the N.T. only here and 21:1. It is a nautical term for sailing before the wind. Luke has a true feeling for the sea. **{To Samothrace}** (*\eis Samothrfik^'n*). A small island in the Aegean about halfway

between Troas and Neapolis. **{The day following}** (*\t^i epious^i*). Locative case of time with *\h^merfi* (**day**) to be supplied (**7:26; 20:15; 21:18; 23:11**). With adverse winds it took five days to make the run of 125 miles (**20:6**). **{To Neapolis}** (*\eis Nean Polin*). To New Town (*Newton, Naples, Neapolis*). The port of Philippi ten miles distant, Thracian, but reckoned as Macedonian after Vespasian.

16:12 **{To Philippi}** (*\eis Philippous*). The plural like *\Ath^nai* (*Athens*) is probably due to separate sections of the city united (*Winer-Moulton, _Grammar_, p. 220*). The city (*ancient name Krenides or Wells*) was renamed after himself by Philip, the father of Alexander the Great. It was situated about a mile east of the small stream Gangites which flows into the river Strymon some thirty miles away. In this valley the Battle of Philippi was fought B.C. 42 between the Second Triumvirate (*Octavius, Antonius, Lepidus*) and Brutus and Cassius. In memory of the victory Octavius made it a colony (*\kol^nia*) with all the privileges of Roman citizenship, such as freedom from scourging, freedom from arrest save in extreme cases, and the right of appeal to the emperor. This Latin word occurs here alone in the N.T. Octavius planted here a colony of Roman veterans with farms attached, a military outpost and a miniature of Rome itself. The language was Latin. Here Paul is face to face with the Roman power and empire in a new sense. He was a new Alexander, come from Asia to conquer Europe for Christ, a new Caesar to build the Kingdom of Christ on the work of Alexander and Caesar. One need not think that Paul was conscious of all that was involved in destiny for the world. Philippi was on the Egnatian Way, one of the great Roman roads, that ran from here to Dyrrachium on the shores of the Adriatic, a road that linked the east with the west. **{The first of the district}** (*\pr^t^s meridos*). Philippi was not the first city of Macedonia nor does Luke say so. That honour belonged to Thessalonica and even Amphipolis was larger than Philippi. It is not clear whether by *\meris* Luke means a formal division of the province, though the *_Koin,_* has examples of this geographical sense (*papyri*). There is no article with *\pr^t^s* and Luke may not mean to stress unduly the position of Philippi in comparison with Amphipolis. But it was certainly a leading city of this district of Macedonia. **{We were tarrying}** (*\^men diatribontes*). Periphrastic imperfect active.

16:13 **{By a river side}** (*\para potamon*). The little river

Gangites (*or Gargites*) was one mile west of the town. Philippi as a military outpost had few Jews. There was evidently no synagogue inside the city, but "without the gates" (*\ex“ tˆs pulˆs*) they had noticed an enclosure "where we supposed" (*\hou enomizomen*, *correct text, imperfect active*), probably as they came into the city, "was a place of prayer" (*\proscuchˆn einai*). Infinitive with accusative of general reference in indirect discourse. *\Proseuchˆ* is common in the LXX and the N.T. for the act of prayer as in Ac 2:42 then for a place of prayer either a synagogue (*III Macc. 7:20*) or more often an open air enclosure near the sea or a river where there was water for ceremonial ablutions. The word occurs also in heathen writers for a place of prayer (*Schurer, _Jewish People_, Div. II, Vol. II, p. 69, Engl. Tr.*). Deissmann (*_Bible Studies_, p. 222*) quotes an Egyptian inscription of the third century B.C. with this sense of the word and one from Panticapaeum on the Black Sea of the first century A.D. (*_Light from the Ancient East_, p. 102*). Juvenal (*III. 296*) has a sneering reference to the Jewish *\proseucha*. Josephus (*_Ant_. XIV. 10, 23*) quotes a decree of Halicarnassus which allowed the Jews "to make their prayers (*\proseuchas*) on the seashore according to the custom of their fathers." There was a synagogue in Thessalonica, but apparently none in Amphipolis and Apollonia (*Ac 17:1*). The rule of the rabbis required ten men to constitute a synagogue, but here were gathered only a group of women at the hour of prayer. In pioneer days in this country it was a common thing to preach under bush arbours in the open air. John Wesley and George Whitfield were great open air preachers. Paul did not have an inspiring beginning for his work in Europe, but he took hold where he could. The conjecture was correct. It was a place of prayer, but only a bunch of women had come together (*\tais sunelthousais gunaixin*), excuse enough for not preaching to some preachers, but not to Paul and his party. The "man of Macedonia" turned out to be a group of women (*Furneaux*). Macedonian inscriptions show greater freedom for women in Macedonia than elsewhere at this time and confirm Luke's story of the activities of women in Philippi, Thessalonica, Berea. {**We sat down and spake**} (*\kathisantes elaloumen*). Having taken our seats (*aorist active participle of \kathizˆ*) we began to speak or preach (*inchoative imperfect of \laleˆ\, often used for preaching*). Sitting was the Jewish attitude for public speaking. It was not mere conversation, but more likely conversational preaching of an historical and expository character. Luke's use of the first person plural implies that each of the four (*Paul,*

Silas, Timothy, Luke) preached in turn, with Paul as chief speaker.

16:14 {**Lydia**} (\Ludia\). Her birthplace was Thyatira in Lydia. She may have been named after the land, though Lydia is a common female name (*see Horace*). Lydia was itself a Macedonian colony (*Strabo, XIII. 4*). Thyatira (*note plural form like Philippi and one of the seven churches of Asia here Re 2:18*) was famous for its purple dyes as old as Homer (*Iliad, IV. 141*) and had a guild of dyers (\hoi bapheis\) as inscriptions show. {**A seller of purple**} (\porphurop^lis\). A female seller of purple fabrics (\porphura, p^lis\). Late word, masculine form in an inscription. There was a great demand for this fabric as it was used on the official toga at Rome and in Roman colonies. We still use the term "royal purple." See on Lu 16:19. Evidently Lydia was a woman of some means to carry on such an important enterprise from her native city. She may have been a freed-woman, since racial names were often borne by slaves. {**One that worshipped God**} (\sebomen^ton theon\). A God-fearer or proselyte of the gate. There was a Jewish settlement in Thyatira which was especially interested in the dyeing industry. She probably became a proselyte there. Whether this was true of the other women we do not know. They may have been Jewesses or proselytes like Lydia, probably all of them employees of hers in her business. When Paul writes to the Philippians he does not mention Lydia who may have died meanwhile and who certainly was not Paul's wife. She was wealthy and probably a widow. {**Heard us**} (\^kouen\). Imperfect active of \akou^, was listening, really listening and she kept it up, listening to each of these new and strange preachers. {**Opened**} (\di^noixen\). First aorist active indicative of \dianoig^, old word, double compound (\dia, ana, oig^\) to open up wide or completely like a folding door (*both sides*, \dia, two). Only the Lord could do that. Jesus had opened (*the same verb*) the mind of the disciples to understand the Scriptures (*Lu 24:45*). {**To give heed**} (\prosechein\). To hold the mind (\ton noun\ understood), present active infinitive. She kept her mind centred on the things spoken by Paul whose words gripped her attention. She rightly perceived that Paul was the foremost one of the group. He had personal magnetism and power of intellect that the Spirit of God used to win the heart of this remarkable woman to Christ. It was worth coming to Philippi to win this fine personality to the Kingdom of God. She will be the chief spirit in this church that will give Paul more joy and co-operation than

any of his churches. It is not stated that she was converted on the first Sabbath, though this may have been the case. "One solitary convert, a woman, and she already a seeker after God, and a native of that very Asia where they had been forbidden to preach" (*Furneaux*). But a new era had dawned for Europe and for women in the conversion of Lydia.

16:15 {**And when she was baptized**} (*\h“s de ebaptisth^*). First aorist passive indicative of *\baptiz“*. The river Gangites was handy for the ordinance and she had now been converted and was ready to make this public declaration of her faith in Jesus Christ. {**And her household**} (*\kai ho oikos aut^s*). Who constituted her "household"? The term *\oikos*, originally means the building as below, "into my house" and then it includes the inmates of a house. There is nothing here to show whether Lydia's "household" went beyond "the women" employed by her who like her had heard the preaching of Paul and had believed. "Possibly Euodia and Syntyche and the other women, Php 4:2,3, may have been included in the family of Lydia, who may have employed many slaves and freed women in her trade" (*Knowling*). "This statement cannot be claimed as any argument for infant baptism, since the Greek word may mean her servants or her work-people" (*Furneaux*). In the household baptisms (*Cornelius, Lydia, the jailor, Crispus*) one sees "infants" or not according to his predilections or preferences. {**If ye have judged me**} (*\ei kekrikate me*). Condition of the first class, assumed to be true (*\ei and the indicative, here perfect active of \krin“*). She had confessed her faith and submitted to baptism as proof that she was "faithful to the Lord" (*\pist^n t“i kuri“i*), believing on the Lord. "If she was fit for that, surely she was fit to be their hostess" (*Furneaux*). And Paul and his party had clearly no comfortable place to stay while in Philippi. The ancient hotels or inns were abominable. Evidently Paul demurred for there were four of them and he did not wish to sacrifice his independence or be a burden even to a woman of wealth. {**And she constrained us**} (*\kai parebiasato h^mas*). Effective first aorist middle of *\parabiazomai*, late word, in the N.T. only here and Lu 24:29. Some moral force (*\bia*) or hospitable persuasion was required (*cf. 1Sa 28:23*), but Lydia had her way as women usually do. So he accepted Lydia's hospitality in Philippi, though he worked for his own living in Thessalonica (*2Th 3:8*) and elsewhere (*2Co 11:9*). So far only women have been won to Christ in Philippi. The use of "us" shows that Luke was not a householder in

Philippi.

16:16 {**A spirit of divination**} (\pneuma puth“na\). So the correct text with accusative (*apparition, a spirit, a python*), not the genitive (\puth“nos\). Hesychius defines it as \daimonion manikon\ (*a spirit of divination*). The etymology of the word is unknown. Bengel suggests \puthesthai\ from \punthanomai\, to inquire. Python was the name given to the serpent that kept guard at Delphi, slain by Apollo, who was called \Puthios Apollo\ and the prophetess at Delphi was termed Pythia. Certainly Luke does not mean to credit Apollo with a real existence (*1Co 8:4*). But Plutarch (*A.D. 50-100*) says that the term \puth“nes\ was applied to ventriloquists (\eggastrimuthoi\). In the LXX those with familiar spirits are called by this word ventriloquists (*Le 19:31; 20:6,27, including the witch of Endor 1Sa 28:7*). It is possible that this slave girl had this gift of prophecy "by soothsaying" (\manteuomen^). Present middle participle of \manteuomai\, old heathen word (*in contrast with \proph^teu“*) for acting the seer (\mantis\) and this kin to \mainomai\, to be mad, like the howling dervishes of later times. This is the so-called instrumental use of the circumstantial participles. {**Brought**} (\pareichen\). Imperfect active of \parech“, a steady source of income. {**Much gain**} (\ergasian poll^n\). Work, business, from \ergazomai\, to work. {**Her masters**} (\tois kuriois aut^s\). Dative case. Joint owners of this poor slave girl who were exploiting her calamity, whatever it was, for selfish gain, just as men and women today exploit girls and women in the "white slave" trade. As a fortune-teller she was a valuable asset for all the credulous dupes of the community. Simon Magus in Samaria and Elymas Barjesus in Cyprus had won power and wealth as soothsayers.

16:17 {**The Most High God**} (\tou theou tou hupsistou\). Pagan inscriptions use this language for the Supreme Being. It looks like supernatural testimony like that borne by the demoniacs to Jesus as "son of the Most High God" (*Lu 8:28. Cf; also Mr 1:24; 3:11; Mt 8:29; Lu 4:41, etc.*). She may have heard Paul preach about Jesus as the way of salvation. {**The way of salvation**} (\hodon s“t^rias\). A way of salvation, strictly speaking (*no article*). There were many "ways of salvation" offered to men then as now.

16:18 {**She did**} (\epoiei\). Imperfect active, kept it up for many days. The strange conduct gave Paul and the rest an unpleasant

prominence in the community. **{Being sore troubled}** (*\diapon^ˆtheis*). First aorist passive of *\diapone^ˆ*, old verb, to work laboriously, then in passive to be "worked up," displeased, worn out. In the N.T. only here and 4:2 which see (*there of the Sadducees about Peter's preaching*). Paul was grieved, annoyed, indignant. He wanted no testimony from a source like this any more than he did the homage of the people of Lystra (**14:14**). **{That very hour}** (*\aut^ˆi t^ˆi h^ˆ“rfi*). Locative case of time and familiar Lukan idiom in his Gospel, "at the hour itself." The cure was instantaneous. Paul, like Jesus, distinguished between the demon and the individual.

16:19 **{Was gone}** (*\ex^ˆlthen*). Was gone out of the slave girl, second aorist active indicative of *\exerchomai*. "The two most important social revolutions worked by Christianity have been the elevation of woman and the abolition of slavery" (*Furneaux*). Both are illustrated here (*Lydia and this slave girl*). "The most sensitive part of 'civilized' man is the pocket" (*Ramsay*). **{Laid hold on}** (*\epilabomenoi*). Second aorist middle participle of *\epilamban^ˆ* as in 9:27; 17:19, but here with hostile intent. **{Dragged}** (*\heilkusan*). First aorist active indicative of *\helku^ˆ*, late form of the old verb *\helk^ˆ* (*also in Jas 2:6*) to draw as a sword, and then to drag one forcibly as here and 21:30. It is also used of spiritual drawing as by Jesus in Joh 12:32. Here it is by violence. **{Into the marketplace}** (*\eis t^ˆn agoran*). Into the Roman forum near which would be the courts of law as in our courthouse square, as in 17:17. Marketing went on also (**Mr 7:4**), when the crowds collect (**Mr 6:56**), from *\ageir^ˆ*, to collect or gather. **{Unto the rulers}** (*\epi tous archontas*). General Greek term for "the magistrates."

16:20 **{Unto the magistrates}** (*\tois strat^ˆgois*). Greek term (*\stratos, ag^ˆ*) for leader of an army or general. But in civic life a governor. The technical name for the magistrates in a Roman colony was *_duumviri_* or *duumvirs*, answering to consuls in Rome. *\Strat^ˆgoi* here is the Greek rendering of the Latin *_praetores_* (*praetors*), a term which they preferred out of pride to the term *_duumviri_*. Since they represented consuls, the praetors or duumvirs were accompanied by lictors bearing rods (*verse 35*). **{These men}** (*\houtoi hoi anthr^ˆ“poi*). Contemptuous use. **{Being Jews}** (*\Ioudaioi huparchontes*). The people of Philippi, unlike those in Antioch (**11:26**), did not recognize any distinction between Jews and Christians. These four men were

Jews. This appeal to race prejudice would be especially pertinent then because of the recent decree of Claudius expelling Jews from Rome (**18:2**). It was about A.D. 49 or 50 that Paul is in Philippi. The hatred of the Jews by the Romans is known otherwise (*Cicero, _Pro Flacco_, XXVIII; Juvenal, XIV. 96-106*). {**Do exceedingly trouble**} (\ektarassousin\). Late compound (*effective use of \ek\ in composition*) and only here in the N.T.

16:21 {**Customs which it is not lawful for us to receive, or to observe, being Romans**} (\eth^ha ouk estin h^min paradechesthai oude poiein R^maiois ousin\). Note the sharp contrast between "being Jews" in verse 20 and "being Romans" here. This pose of patriotism is all sound and fury. It is love of money that moves these "masters" far more than zeal for Rome. As Roman citizens in a colony they make full use of all their rights of protest. Judaism was a _religio licita_ in the Roman empire, only they were not allowed to make proselytes of the Romans themselves. No Roman magistrate would pass on abstract theological questions (**18:15**), but only if a breach of the peace was made (\ektarassousin h^m^"n t^n polin\) or the formation of secret sects and organizations. Evidently both of these last points are involved by the charges of "unlawful customs" by the masters who are silent about their real ground of grievance against Paul and Silas. \Ethos\ (*kin to \^thos\, 1Co 15:33*) is from \eth^"\, to be accustomed or used to a thing. The Romans granted toleration to conquered nations to follow their religious customs provided they did not try to win the Romans. But the Jews had made great headway to favour (*the God-fearers*) with increasing hatred also. Emperor worship had in store grave peril for both Jews and Christians. The Romans will care more for this than for the old gods and goddesses. It will combine patriotism and piety.

16:22 {**Rose up together**} (\sunepest^\. Second aorist (*ingressive*) active of the double compound \sunephist^mi\, intransitive, old verb, but only here in the N.T. (*cf. \katepest^san\ in 18:12*). There was no actual attack of the mob as Paul and Silas were in the hands of the officers, but a sudden and violent uprising of the people, the appeal to race and national prejudice having raised a ferment. {**Rent their garments off them**} (\perir^xantes aut^"n ta himatia\). First aorist active participle of \perir^gnumi\, old verb, to break off all around, to strip or rend all round. Here only in the N.T. The duumvirs probably gave orders for Paul and Silas to be stripped of their

outer garments (*\himatia*), though not actually doing it with their own hands, least of all not stripping off their own garments in horror as Ramsay thinks. That would call for the middle voice. In II Macc. 4:38 the active voice is used as here of stripping off the garments of others. Paul in 1Th 2:2 refers to the shameful treatment received in Philippi, "insulted" (*\hubristhentas*). As a Roman citizen this was unlawful, but the duumvirs looked on Paul and Silas as vagabond and seditious Jews and "acted with the highhandedness characteristic of the fussy provincial authorities" (*Knowling*). {**Commanded**} (*\ekeleuon*). Imperfect active, repeatedly ordered. The usual formula of command was: "Go, lictors; strip off their garments; let them be scourged." {**To beat them with rods**} (*\rhabdizein*). Present active infinitive of *\rhabdiz*, old verb, but in the N.T.=*_virgis caedere_* only here and 2Co 11:25 where Paul alludes to this incident and two others not given by Luke (*\triserhabdisth^n*). He came near getting another in Jerusalem (*Ac 22:25*). Why did not Paul say here that he was a Roman citizen as he does later (*verse 37*) and in Jerusalem (*22:26f.*)? It might have done no good in this hubbub and no opportunity was allowed for defence of any kind.

16:23 {**When they had laid**} (*\epithentes*). Second aorist (*constative*) active participle of *\epitith^mi*, to place upon. {**Many stripes**} (*\pollas pl^gas*). The Jewish law was forty stripes save one (*2Co 11:24*). The Roman custom depended on the caprice of the judge and was a terrible ordeal. It was the custom to inflict the stripes on the naked body (*back*) as Livy 2.5 says: "*_Missique lictores ad sumendum supplicium, nudatos virgis caedunt_*." On *\pl^gas* (*from \pl^ss*, to strike a blow) see on *Lu 10:30; 12:47f.* {**The jailor**} (*\t^i desmophulaki*). Late word (*\desmos, phulax*, keeper of bonds), in the N.T. only here (*verses 23,27,36*). The LXX has the word *\archidesmophulax* (*Ge 39:21-23*). Chrysostom calls this jailor Stephanus, he was of Achaia (*1Co 16:15*). {**To keep safely**} (*\asphal^s t^rein*). Present active infinitive, to keep on keeping safely, perhaps "as dangerous political prisoners" (*Rackham*). He had some rank and was not a mere turnkey.

16:24 {**Into the inner prison**} (*\eis t^n es^teran phulak^n*). The comparative form from the adverb *\es^s* (*within*), Ionic and old Attic for *\eis^s*. In the LXX, but in the N.T. only here and Heb 6:19. The Roman public prisons had a vestibule and outer prison

and behind this the inner prison, a veritable dungeon with no light or air save what came through the door when open. One has only to picture modern cells in our jails, the dungeons in feudal castles, London prisons before the time of Howard, to appreciate the horrors of an inner prison cell in a Roman provincial town of the first century A.D. **{Made their feet fast}** (*\tous podas ^sphalisato aut“n*). First aorist (*effective*) middle of *\asphaliz“*, from *\asphal^s* (*safe*), common verb in late Greek, in the N.T. only here and Mt 24:64ff. The inner prison was safe enough without this refinement of cruelty. **{In the stocks}** (*\eis to xulon*). *\Xulon*, from *\xu“*, to scrape or plane, is used for a piece of wood whether a cross or gibbet (*Ac 5:30; 10:39; 13:29; Ga 3:13; 1Pe 2:24*) or a log or timber with five holes (*four for the wrists and ankles and one for the neck*) or two for the feet as here, *\xuloped^*, Latin *_vervus_*, to shackle the feet stretched apart (*Job 33:11*). This torment was practiced in Sparta, Athens, Rome, and Adonirom Judson suffered it in Burmah. *\Xulon* is also used in the N.T. for stick or staff (*Mt 26:47*) and even a tree (*Lu 23:31*). Tertullian said of Christians in the stocks: *_Nihil crus sentit in vervo, quum animus in caelo est_* (*Nothing the limb feels in the stocks when the mind is in heaven*).

16:25 **{About midnight}** (*\kata de mesonuktion*). Middle of the night, old adjective seen already in Mr 13:35; Lu 11:5 which see. **{Were praying and singing}** (*\proseuchomenoi humnoun*). Present middle participle and imperfect active indicative: Praying they were singing (*simultaneously, blending together petition and praise*). *\Humne“* is an old verb from *\humnos* (*cf. Isa 12:4; Da 3:23*). Paul and Silas probably used portions of the Psalms (*cf. Lu 1:39f., 67f.; 2:28f.*) with occasional original outbursts of praise. **{Were listening to them}** (*\ep^kro“nto aut“n*). Imperfect middle of *\epakroaomai*. Rare verb to listen with pleasure as to a recitation or music (*Page*). It was a new experience for the prisoners and wondrously attractive entertainment to them.

16:26 **{Earthquake}** (*\seismos*). Old word from *\sei“*, to shake. Luke regarded it as an answer to prayer as in 4:31. He and Timothy were not in prison. **{So that the foundations of the prison house were shaken}** (*\h“ste saleuth^nai ta themelia tou desm“t^riou*). Regular construction of the first aorist passive infinitive and the accusative of general reference with *\h“ste*

for actual result just like the indicative. This old word for prison house already in Mt 11:2; Ac 5:21,23 which see. \Themelia\ is neuter plural of the adjective \themelios\, from \thema\ (***thing laid down from tith^{mi}***). So already in Lu 6:48; 14:29. If the prison was excavated from rocks in the hillside, as was often the case, the earthquake would easily have slipped the bars of the doors loose and the chains would have fallen out of the walls. **{Were opened}** (\^{ne}“***ichth^{san}***\). First aorist passive indicative of \anoig“\ (***or -numi***\) with triple augment (\^e, “\), while there is no augment in \aneth“\ (***first aorist passive indicative of ani^{mi}, were loosed***), old verb, but in the N.T. only here and 27:40; Eph 6:9; Heb 13:5.

16:27 **{Being roused out of sleep}** (***exupnos genomenos***\). Becoming \exupnos\ (***rare word, only here in N.T., in LXX and Josephus***). An earthquake like that would wake up any one. **{Open}** (***ane“igmenos***\). Perfect passive participle with double reduplication in predicate position, standing open. **{Drew his sword}** (***spasamenos tⁿ machairan***\). First aorist middle participle of \spa“\, to draw, as in Mr 14:47, drawing his own sword himself. Our word spasm from this old word. **{Was about}** (\^{mellen}\). Imperfect active of \mell“\ with both syllabic and temporal augment and followed here by present infinitive. He was on the point of committing suicide as Brutus had done near here. Stoicism had made suicide popular as the escape from trouble like the Japanese _harikari_. **{Had escaped}** (***ekpepheugenai***\). Second perfect active infinitive of \ekpheug“\, old verb with perfective force of \ek\, to flee out, to get clean away. This infinitive and accusative of general reference is due to indirect discourse after \nomiz““n\). Probably the prisoners were so panic stricken by the earthquake that they did not rally to the possibility of escape before the jailor awoke. He was responsible for the prisoners with his life (***12:19; 27:42***).

16:28 **{Do thyself no harm}** (***m^{den} prax^{is} seaut“i kakon***\). The usual construction (***m[^] and the aorist subjunctive***) for a prohibition not to **{begin}** to do a thing. The older Greek would probably have used \poi^s“is\ here. The later Greek does not always preserve the old distinction between \poie“\, to do a thing, and \prass“\, to practice, though \prassete\ keeps it in Php 4:9 and \poie“\ is rightly used in Lu 3:10-14. As a matter of fact \prass“\ does not occur in Matthew or in Mark, only twice in John, six times in Luke's Gospel, thirteen in Acts,

and elsewhere by Paul. **{Sprang in}** (*\eisp^d^sen*). First aorist active of *\eisp^da^*, old verb, but here only in the N.T. Cf. *\ekp^da^* in 14:14. The jailor was at the outer door and he wanted lights to see what was inside in the inner prison.

16:29 **{Trembling for fear}** (*\entromos genomenos*). "Becoming terrified." The adjective *\entromos* (*in terror*) occurs in N.T. only here and 7:32; Heb 12:21. **{Fell down}** (*\prosepesen*). Second aorist active indicative of *\prospipt^*, old verb. An act of worship as Cornelius before Peter (**10:25**), when *\prosekun^sen* is used.

16:30 **{Brought them out}** (*\progag^"n autous ex^*). Second aorist active participle of *\proag^*, to lead forward. He left the other prisoners inside, feeling that he had to deal with these men whom he had evidently heard preach or had heard of their message as servants of the Most High God as the slave girl called them. There may have been superstition behind his fear, but there was evident sincerity.

16:31 **{To be saved}** (*\hina s^"th^*). Final clause with *\hina* and first aorist passive subjunctive. What did he mean by "saved"? Certainly more than escape from peril about the prisoners or because of the earthquake, though these had their influences on him. Cf. way of salvation in verse 17. **{Believe on the Lord Jesus}** (*\Pisteuson epi ton kurion I^soun*). This is what Peter told Cornelius (**10:43**). This is the heart of the matter for both the jailor and his house.

16:32 **{They spake the word of God}** (*\elal^san ton logon tou theou*). So Paul and Silas gave fuller exposition of the way of life to the jailor "with all that were in his house." It was a remarkable service with keenest attention and interest, the jailor with his warden, slaves, and family.

16:33 **{Washed their stripes}** (*\elousen apo t^"n pl^g^"n*). Deissmann (*Bible Studies*, p. 227) cites an inscription of Pergamum with this very construction of *\apo* and the ablative, to wash off, though it is an old verb. This first aorist active indicative of *\lou^*, to bathe, succinctly shows what the jailor did to remove the stains left by the rods of the lictors (**verse 22**). *\Nipt^* was used for washing parts of the body. **{And was baptized, he and all his, immediately}** (*\kai ebaptisth^ autos kai hoi autou hapantes parachr^ma*). The verb is in the singular

agreeing with \autos\, but it is to be supplied with \hoi autou\, and it was done at once.

16:34 **{He brought them up}** (\anagag“n\). Second aorist active participle of \anag“\. It looks as if his house was above the prison. The baptism apparently took place in the pool or tank in which he bathed Paul and Silas (*De Wette*) or the rectangular basin (*_impluvium_*) in the court for receiving the rain or even in a swimming pool or bath (*kolumb^thra*) found within the walls of the prison (*Kuinoel*). Meyer: "Perhaps the water was in the court of the house; and the baptism was that of immersion, which formed an essential part of the symbolism of the act." **{Set meat}** (\pareth^ken trapezan\). Set a "table" before them with food on it. They had probably had no food for a day. **{With all his house}** (\panoikei\). Adverb, once in Plato, though usually \panoikifi\. In LXX, but here alone in the N.T. It is in an amphibolous position and can be taken either with "rejoiced" (\^galliasato\) or "having believed" (\pepisteuk“s\, *perfect active participle, permanent belief*), coming between them. The whole household (*family, warden, slaves*) heard the word of God, believed in the Lord Jesus, made confession, were baptized, and rejoiced. Furneaux considers the haste in baptism here "precipitate" as in the baptism of the eunuch. But why delay?

16:35 **{The serjeants}** (\tous rhabdouchous\). Fases-bearers, regular Greek word (\rhabdos, ech“\) for Latin *_lictores_* though Cicero says that they should carry *_baculi_*, not *_fasces_*. Was this message because of the earthquake, the influence of Lydia, or a belated sense of justice on the part of the magistrates (*praetors*)? Perhaps a bit of all three may be true. The Codex Bezae expressly says that the magistrates "assembled together in the market place and recollecting the earthquake that had happened they were afraid."

16:36 **{Now therefore}** (\nun oun\). Note both particles (*time and inference*). It was a simple matter to the jailor and he was full of glee over this happy outcome.

16:37 **{Unto them}** (\pros autous\). The lictors by the jailor. The reply of Paul is a marvel of brevity and energy, almost every word has a separate indictment showing the utter illegality of the whole proceeding. **{They have beaten us}** (\deirantes h^mas\). First aorist active participle of \der“\, old verb to flay, to skin, to smite. The *_Lex Valeria_* B.C. 509 and the *_Lex Poscia_*

B.C. 248 made it a crime to inflict blows on a Roman citizen. Cicero says, "To fetter a Roman citizen was a crime, to scourge him a scandal, to slay him--parricide." Claudius had "deprived the city of Rhodes of its freedom for having crucified some citizen of Rome" (*Rackham*). {**Publicly**} (\d^ˆmosifi\). This added insult to injury. Common adverb (\hod^ˆi\) supplied with adjective, associative instrumental case, opposed to \idifi\ or \kat' oikous\, Ac 20:20) {**Uncondemned**} (\akatakritous\). This same verbal adjective from \kata-krin^ˆ\ with \a\ privative is used by Paul in 22:25 and nowhere else in the N.T. Rare in late Greek like \akatagn^ˆstos\, but in late _Koin,_ (*papyri, inscriptions*). The meaning is clearly "without being tried." Paul and Silas were not given a chance to make a defence. They were sentenced unheard (**25:16**). Even slaves in Roman law had a right to be heard. {**Men that are Romans**} (\anthr^ˆpous Romaious huparchontas\). The praetors did not know, of course, that Paul and Silas were Roman citizens any more than Lysias knew it in Ac 22:27. Paul's claim is not challenged in either instance. It was a capital offence to make a false claim to Roman citizenship. {**Have cast us into prison**} (\ebalan eis phulak^ˆn\). Second aorist active indicative of \ball^ˆ\, old verb, with first aorist ending as often in the _Koin,_ (\-an\, *not* \-on\). This was the climax, treating them as criminals. {**And now privily**} (\kai nun lathrfi\). Paul balances their recent conduct with the former. {**Nay verily, but**} (\ou gar, alla\). No indeed! It is the use of \gar\ so common in answers (\ge+ara\) as in Mt 27:23. \Alla\ gives the sharp alternative. {**Themselves**} (\autoi\). As a public acknowledgment that they had wronged and mistreated Paul and Silas. Let them come themselves and lead us out (\exagaget^ˆsan\, *third person plural second aorist active imperative of* \exag^ˆ\). It was a bitter pill to the proud praetors.

16:39 {**They feared**} (\ephob^ˆth^ˆsan\). This is the explanation. They became frightened for their own lives when they saw what they had done to Roman citizens. {**They asked**} (\r^ˆt^ˆn\). Imperfect active of \er^ˆta^ˆ\. They kept on begging them to leave for fear of further trouble. The colonists in Philippi would turn against the praetors if they learned the facts, proud as they were of being citizens. This verb in the _Koin,_ is often used as here to make a request and not just to ask a question.

16:40 {**Into the house of Lydia**} (\pros t^ˆn Ludian\). No word in the Greek for "house," but it means the house of Lydia. Note "the

brethren" here, not merely Luke and Timothy, but other brethren now converted besides those in the house of the jailor. The four missionaries were guests of Lydia (*verse 15*) and probably the church now met in her home. {**They departed**} (\ex^lthan\). Paul and Silas, but not Luke and Timothy. Note "they" here, not "we." Note also the \-an\ ending instead of \-on\ as above. The movements of Timothy are not perfectly clear till he reappears at Berea (*17:15*). It seems unlikely that he came to Thessalonica with Paul and Silas since only Paul and Silas obtained security there (*17:9*) and were sent on to Berea (*17:10*). Probably Timothy was sent to Thessalonica from Philippi with gifts of which Paul spoke later (*Php 4:15f.*). Then he followed Paul and Silas to Berea.

[\[Previous\]](#) [\[Next\]](#)

17:1 {**When they had passed through**} (\diodeusantes\). First aorist active participle of \diodeu“, common verb in the _Koin_,_ (*Polybius, Plutarch, LXX, etc.*), but in the N.T. only here and Lu 8:1. It means literally to make one's way (\hodos\) through (\dia\). They took the Egnatian Way, one of the great Roman roads from Byzantium to Dyrrachium (*over 500 miles long*) on the Adriatic Sea, opposite Brundisium and so an extension of the Appian Way. {**Amphipolis**} (\t^n Amphipolin\). So called because the Strymon flowed almost around (\amphi\) it, the metropolis of Macedonia Prima, a free city, about 32 miles from Philippi, about three miles from the sea. Paul and Silas may have spent only a night here or longer. {**Apollonia**} (\t^n Apoll“nian\). Not the famous Apollonia in Illyria, but 32 miles from Amphipolis on the Egnatian Way. So here again a night was spent if no more. Why Paul hurried through these two large cities, if he did, we do not know. There are many gaps in Luke's narrative that we have no way of filling up. There may have been no synagogues for one thing. {**To Thessalonica**} (\eis Thessalonik^n\). There was a synagogue here in this great commercial city, still an important city called Saloniki, of 70,000 population. It was originally called Therma, at the head of the Thermaic Gulf. Cassander renamed it Thessalonica after his wife, the sister of Alexander the Great. It was the capital of the second of the four divisions of Macedonia and finally the capital of the whole province. It shared with Corinth and Ephesus the commerce of the Aegean. One synagogue shows that even in this commercial city the Jews were not very numerous. As a political centre it ranked with Antioch in Syria and Caesarea in Palestine. It was a strategic centre for the spread of the gospel as Paul later said for it sounded (*echoed*) forth from Thessalonica throughout Macedonia and Achaia (*1Th 1:8*).

17:2 {**As his custom was**} (\kata to ei“thos t“i Paul“i\). The same construction in Lu 4:16 about Jesus in Nazareth (\kata to ei“thos aut“i\) with the second perfect active participle neuter singular from \eth“. Paul's habit was to go to the Jewish synagogue to use the Jews and the God-fearers as a springboard for his work among the Gentiles. {**For three Sabbaths**} (\epi

sabbata tria\). Probably the reference is to the first three Sabbaths when Paul had a free hand in the synagogue as at first in Antioch in Pisidia. Luke does not say that Paul was in Thessalonica only three weeks. He may have spoken there also during the week, though the Sabbath was the great day. Paul makes it plain, as Furneaux shows, that he was in Thessalonica a much longer period than three weeks. The rest of the time he spoke, of course, outside of the synagogue. Paul implies an extended stay by his language in 1Th 1:8. The church consisted mainly of Gentile converts (*2Th 3:4,7,8*) and seems to have been well organized (*1Th 5:12*). He received help while there several times from Philippi (*Php 4:16*) and even so worked night and day to support himself (*1Th 2:9*). His preaching was misunderstood there in spite of careful instruction concerning the second coming of Christ (*1Th 4:13-5:5; 2Th 2:1-12*). {**Reasoned**} (\dielexato\). First aorist middle indicative of \dialegomai\, old verb in the active to select, distinguish, then to revolve in the mind, to converse (*interchange of ideas*), then to teach in the Socratic ("*dialectic*") method of question and answer (*cf. dielegeto*\ in verse 17), then simply to discourse, but always with the idea of intellectual stimulus. With these Jews and God-fearers Paul appealed to the Scriptures as text and basis (\apo\) of his ideas.

17:3 {**Opening and alleging**} (\dianoig“n kai paratithemenos\). Opening the Scriptures, Luke means, as made plain by the mission and message of Jesus, the same word (\dianoig“) used by him of the interpretation of the Scriptures by Jesus (*Lu 24:32*) and of the opening of the mind of the disciples also by Jesus (*Lu 24:45*) and of the opening of Lydia's heart by the Lord (*16:14*). One cannot refrain from saying that such exposition of the Scriptures as Jesus and Paul gave would lead to more opening of mind and heart. Paul was not only "expounding" the Scriptures, he was also "propounding" (*the old meaning of "allege"*) his doctrine or setting forth alongside the Scriptures (\para-tithemenos\), quoting the Scripture to prove his contention which was made in much conflict (*1Th 2:2*), probably in the midst of heated discussion by the opposing rabbis who were anything but convinced by Paul's powerful arguments, for the Cross was a stumbling-block to the Jews (*1Co 1:23*). {**That it behoved the Christ to suffer**} (\hoti ton Christon edei pathein\). The second aorist active infinitive is the subject of \edei\ with \ton Christon\, the accusative of general reference. This is

Paul's major premise in his argument from the Scriptures about the Messiah, the necessity of his sufferings according to the Scriptures, the very argument made by the Risen Jesus to the two on the way to Emmaus (***Lu 24:25-27***). The fifty-third chapter of Isaiah was a passage in point that the rabbis had overlooked. Peter made the same point in Ac 3:18 and Paul again in Ac 26:23. The minor premise is the resurrection of Jesus from the dead. **{To rise again from the dead}** (*\anast^{nai} ek nekrⁿ*). This second aorist active infinitive *\anast^{nai}* is also the subject of *\edei*. The actual resurrection of Jesus was also a necessity as Paul says he preached to them (***1Th 4:14***) and argued always from Scripture (***1Co 15:3-4***) and from his own experience (***Ac 9:22; 22:7; 26:8,14; 1Co 15:8***). **{This Jesus is the Christ}** (*\houtos estin ho Christos, ho I^{sous}*). More precisely, "This is the Messiah, viz., Jesus whom I am proclaiming unto you." This is the conclusion of Paul's line of argument and it is logical and overwhelming. It is his method everywhere as in Damascus, in Antioch in Pisidia, here, in Corinth. He spoke as an eye-witness.

17:4 **{Some of them}** (*\tines ex autⁿ*). That is of the Jews who were evidently largely afraid of the rabbis. Still "some" were persuaded (*\epeisth^{san}*, ***effective first aorist passive indicative***) and "consorted with" (*\prosekl^rth^{san}*). This latter verb is also first aorist passive indicative of *\proskl^{ro}*, a common verb in late Greek (***Plutarch, Lucian***), but only here in the N.T., from *\pros* and *\kl^{ros}*, to assign by lot. So then this small group of Jews were given Paul and Silas by God's grace. **{And of the devout Greeks a great multitude}** (*\tⁿ te sebomenⁿ Hellⁿ pl^{thos} polu*). These "God-fearers" among the Gentiles were less under the control of the jealous rabbis and so responded more readily to Paul's appeal. In 1Th 1:9 Paul expressly says that they had "turned to God from idols," proof that this church was mainly Gentile (***cf. also 1Th 2:14***). **{And of the chief women not a few}** (*\gunaikⁿ te tⁿ pr^t n ouk oligai*). Literally, "And of women the first not a few." That is, a large number of women of the very first rank in the city, probably devout women also like the men just before and like those in 13:50 in Antioch in Pisidia who along with "the first men of the city" were stirred up against Paul. Here these women were openly friendly to Paul's message, whether proselytes or Gentiles or Jewish wives of Gentiles as Hort holds. It is noteworthy that here, as in Philippi, leading women take a bold stand for Christ. In Macedonia women had more freedom than

elsewhere. It is not to be inferred that all those converted belonged to the higher classes, for the industrial element was clearly large (*1Th 4:11*). In 2Co 8:2 Paul speaks of the deep poverty of the Macedonian churches, but with Philippi mainly in mind. Ramsay thinks that Paul won many of the heathen not affiliated at all with the synagogue. Certain it is that we must allow a considerable interval of time between verses 4,5 to understand what Paul says in his Thessalonian Epistles.

17:5 {**Moved with jealousy**} (\z^l^“*santes*\). Both our English words, {**zeal**} and {**jealousy**}, are from the Greek \z^los\. In 13:45 the Jews (*rabbis*) "were filled with jealousy" (\epI^sth^san z^lou\). That is another way of saying the same thing as here. The success of Paul was entirely too great in both places to please the rabbis. So here is jealousy of Jewish preachers towards Christian preachers. It is always between men or women of the same profession or group. In 1Th 2:3-10 Paul hints at some of the slanders spread against him by these rabbis (*deceivers, using words of flattery as men-pleasers, after vain-glory, greed of gain, etc.*). {**Took unto them**} (\proslabomenoi\). Second aorist middle (*indirect, to themselves*) participle of \proslamban“, old and common verb. {**Certain vile fellows of the rabble**} (\t^“n agorai^“n andras tinas pon^rous\). The \agora\ or market-place was the natural resort for those with nothing to do (*Mt 20:4*) like the court-house square today or various parks in our cities where bench-warmers flock. Plato (*_Protagoras_ 347 C*) calls these \agorai\ (*common word, but in N.T. only here and 19:38*) idlers or good-for-nothing fellows. They are in every city and such "bums" are ready for any job. The church in Thessalonica caught some of these peripatetic idlers (*2Th 3:10f.*) "doing nothing but doing about." So the Jewish preachers gather to themselves a choice collection of these market-loungers or loafers or wharf-rats. The Romans called them _subrostrani_ (*hangers round the rostrum or _subbasilicari_*). {**Gathering a crowd**} (\ochlopoi^santes\). Literally, making or getting (\poie“) a crowd (\ochlos\), a word not found elsewhere. Probably right in the \agora\ itself where the rabbis could tell men their duties and pay them in advance. Instance Hyde Park in London with all the curious gatherings every day, Sunday afternoons in particular. {**Set the city on an uproar**} (\ethoruboun\). Imperfect active of \thorube“, from \thorubos\ (*tumult*), old verb, but in the N.T. only here and 20:10; Mt 9:23; Mr 4:39. They kept up the din, this combination of rabbis

and rabble. {**Assaulting the house of Jason**} (\epistantes tⁱ oikifi Iasonos\). Second aorist (*ingressive*) active of \ephist^{mi}\, taking a stand against, rushing at, because he was Paul's host. He may have been a Gentile (*Jason the name of an ancient king of Thessaly*), but the Jews often used it for Joshua or Jesus (*II Macc. 1:7*). {**They sought**} (\ez^{toun}\). Imperfect active. They burst into the house and searched up and down. {**Them**} (\autous\). Paul and Silas. They were getting ready to have a lynching party.

17:6 {**When they found them not**} (\m^{heurontes}\). Usual negative \m^{he}\ with the participle in the _Koin,_, second aorist (*effective*) active participle, complete failure with all the noise and "bums." {**They dragged**} (\esuron\). Imperfect active, vivid picture, they were dragging (*literally*). See already 8:3; 16:19. If they could not find Paul, they could drag Jason his host and some other Christians whom we do not know. {**Before the rulers of the city**} (\epi tous politarchas\). This word does not occur in Greek literature and used to be cited as an example of Luke's blunders. But now it is found in an inscription on an arch in the modern city preserved in the British Museum. It is also found in seventeen inscriptions (*five from Thessalonica*) where the word or the verb \politarche“\ occurs. It is a fine illustration of the historical accuracy of Luke in matters of detail. This title for city officers in Thessalonica, a free city, is correct. They were burgomasters or "rulers of the city." {**Crying**} (\bo^{ntes}\). Yelling as if the house was on fire like the mob in Jerusalem (21:28). {**These that have turned the world upside down**} (\hoi tⁿ oikoumenⁿ anastat^{santes}\). The use of \oikoumenⁿ (\supply \gen\ or \ch^{ran}\, *the inhabited earth, present passive participle of \oike“*) means the Roman Empire, since it is a political charge, a natural hyperbole in their excitement, but the phrase occurs for the Roman Empire in Lu 2:1. It is possible that news had come to Thessalonica of the expulsion of the Jews from Rome by Claudius. There is truth in the accusation, for Christianity is revolutionary, but on this particular occasion the uproar (*verse 5*) was created by the rabbis and the hired loafers. The verb \anastato“\ (*here first aorist active participle*) does not occur in the ancient writers, but is in LXX and in Ac 17:6; 21:38; Ga 5:12. It occurs also in Harpocraton (*A.D. 4th cent.*) and about 100 B.C. \exanastato“\ is found in a fragment of papyrus (*Tebtunis no. 2*) and in a Paris Magical Papyrus l. 2243f. But in an Egyptian letter of Aug. 4, 41

A.D. (*Oxyrhynchus Pap. no. 119, 10*) "the bad boy" uses it = "he upsets me" or "he drives me out of my senses" (*\anastatoi me*). See Deissmann, *Light from the Ancient East*, pp. 84f. It is not a "Biblical word" at all, but belongs to the current *_Koin, _*. It is a vigorous and graphic term.

17:7 {**Whom Jason hath received**} (*\hous hupodedektai Ias“n*).

Present perfect middle indicative of *\hupodechomai*, to entertain, old verb, but in N.T. only in Lu 10:38; 19:6; Ac 17:7; Jas 2:25. This is Jason's crime and he is the prisoner before the politarchs. {**These all**} (*\houtoi pantes*). Jason, the "brethren" of verse 6, Paul and Silas, and all Christians everywhere. {**Contrary**} (*\apenanti*). Late compound preposition (*\apo, en, anti*) found in Polybius, LXX, here only in the N.T. {**The decrees of Caesar**} (*\t“n dogmat“n Kaisaros*). This was a charge of treason and was a sure way to get a conviction.

Probably the Julian *_Leges Majestatis_* are in mind rather than the definite decree of Claudius about the Jews (*Ac 18:2*).

{**Saying that there is another king, one Jesus**} (*\Basilea heteron legontes einai I’soun*). Note the very order of the words in the

Greek indirect discourse with the accusative and infinitive after *\legontes*. *\Basilea heteron* comes first, a different king, another emperor than Caesar. This was the very charge that the smart student of the Pharisees and Herodians had tried to catch Jesus on (*Mr 12:14*). The Sanhedrin made it anyhow against Jesus to Pilate (*Lu 23:2*) and Pilate had to notice it. "Although the emperors never ventured to assume the title *_rex_* at Rome, in the Eastern provinces they were regularly termed *_basileus_*" (*Page*). The Jews here, as before Pilate (*Joh 19:15*), renounce their dearest hope of a Messianic king. It is plain that Paul had preached about Jesus as the Messiah, King of the Kingdom of God over against the Roman Empire, a spiritual kingdom, to be sure, but the Jews here turn his language to his hurt as they did with Jesus. As a matter of fact Paul's preaching about the kingdom and the second coming of Christ was gravely misunderstood by the Christians at Thessalonica after his departure (*1Th 4:13-5:4; 2Th 2*). The Jews were quick to seize upon his language about Jesus Christ to his own injury. Clearly here in Thessalonica Paul had faced the power of the Roman Empire in a new way and pictured over against it the grandeur of the reign of Christ.

17:8 {**They troubled the multitude and the rulers**} (*\etaraxan ton ochlon kai tous politarchas*). First aorist active of *\tarass“*,

old verb to agitate. The excitement of the multitude "agitated" the politarchs still more. To the people it meant a revolution, to the politarchs a charge of complicity in treason if they let it pass. They had no way to disprove the charge of treason and Paul and Silas were not present.

17:9 {**When they had taken security**} (\labontes to hikanon\). A Greek idiom=Latin _satis accipere_, to receive the sufficient (*bond*), usually money for the fulfilment of the judgment. Probably the demand was made of Jason that he see to it that Paul and Silas leave the city not to return. In 1Th 2:17f. Paul may refer to this in mentioning his inability to visit these Thessalonians again. The idiom \lambanein to hikanon\ now is found in two inscriptions of the second century A.D. (*O. G. I. S. 484, 50 and 629, 101*). In Vol. III Oxyrhynchus Papyri no. 294 A.D. 22 the corresponding phrase \dounai heikanon\ ("*to give security*") appears. {**They let them go**} (\apelusan autous\). The charge was serious but the proof slim so that the politarchs were glad to be rid of the case.

17:10 {**Immediately by night**} (\euthe"s dia nuktos\). Paul's work had not been in vain in Thessalonica (*1Th 1:7f.; 2:13,20*). Paul loved the church here. Two of them, Aristarchus and Secundus, will accompany him to Jerusalem (*Ac 20:4*) and Aristarchus will go on with him to Rome (*27:2*). Plainly Paul and Silas had been in hiding in Thessalonica and in real danger. After his departure severe persecution came to the Christians in Thessalonica (*1Th 2:14; 3:1-5; 2Th 1:6*). It is possible that there was an escort of Gentile converts with Paul and Silas on this night journey to Beroea which was about fifty miles southwest from Thessalonica near Pella in another district of Macedonia (*Emathia*). There is a modern town there of some 6,000 people. {**Went**} (\apⁱesan\). Imperfect third plural active of \apeimi\, old verb to go away, here alone in the N.T. A literary, almost Atticistic, form instead of \ap^lthon\. {**Into the synagogue of the Jews**} (\eis tⁿ sunag^gn tⁿ Ioudaiⁿ\). Paul's usual custom and he lost no time about it. Enough Jews here to have a synagogue.

17:11 {**More noble than those**} (\eugenesteroi tⁿ\). Comparative form of \eugen^s\, old and common adjective, but in N.T. only here and Lu 19:12; 1Co 1:26. Followed by ablative case tⁿ as often after the comparative. {**With all readiness of mind**} (\meta pfs^s prothumias\). Old word from \prothumos\ (\pro, thumos\) and means eagerness, rushing forward. In the N.T. only here and 2Co

8:11-19; 9:2. In Thessalonica many of the Jews out of pride and prejudice refused to listen. Here the Jews joyfully welcomed the two Jewish visitors. {**Examining the Scriptures daily**} (*\kath' h^meran anakrinontes tas graphas*). Paul expounded the Scriptures daily as in Thessalonica, but the Bereans, instead of resenting his new interpretation, examined (*\anakrin^“\ means to sift up and down, make careful and exact research as in legal processes as in Ac 4:9; 12:19, etc.*) the Scriptures for themselves. In Scotland people have the Bible open on the preacher as he expounds the passage, a fine habit worth imitating. {**Whether these things were so**} (*\ei echoi tauta hout^“s*). Literally, "if these things had it thus." The present optative in the indirect question represents an original present indicative as in Lu 1:29 (*Robertson, _Grammar_, pp. 1043f.*). This use of *\ei* with the optative may be looked at as the condition of the fourth class (*undetermined with less likelihood of determination*) as in Ac 17:27; 20:16; 24:19; 27:12 (*Robertson, _Grammar_, p. 1021*). The Bereans were eagerly interested in the new message of Paul and Silas but they wanted to see it for themselves. What a noble attitude. Paul's preaching made Bible students of them. The duty of private interpretation is thus made plain (*Hovey*).

17:12 {**Many therefore**} (*\Polloi men oun*). As a result of this Bible study. {**Also of the Greek women of honourable estate**}. The word *\Hell^nis* means Greek woman, but the word *\gun^“* is added. In particular women of rank (*\eusche^mon^“n\, from \eu\ and \ech^“\, graceful figure and the honourable standing*) as in 13:50 (*Mr 15:43*). Probably Luke means by implication that the "men" (*\andr^“n*) were also noble Greeks though he does not expressly say so. So then the Jews were more open to the message, the proselytes or God-fearers followed suit, with "not a few" (*\ouk oligoi*) real Greeks (*both men and women*) believing. It was quick and fine work.

17:13 {**Was proclaimed**} (*\kat^ggel^“*). Second aorist passive indicative of *\kataggeil^“*, common late verb as in Ac 16:21. {**Of Paul**} (*\hupo Paulou*). By Paul, of course. {**Stirring up and troubling the multitudes**} (*\saleuontes kai tarassontes tous ochlous*). Shaking the crowds like an earthquake (*4:31*) and disturbing like a tornado (*17:8*). Success at Thessalonica gave the rabbis confidence and courage. The attack was sharp and swift. The Jews from Antioch in Pisidia had likewise pursued Paul to Iconium and Lystra. How long Paul had been in Berea Luke does

not say. But a church was established here which gave a good account of itself later and sent a messenger (*Ac 20:4*) with their part of the collection to Jerusalem. This quiet and noble town was in a whirl of excitement over the attacks of the Jewish emissaries from Thessalonica who probably made the same charge of treason against Paul and Silas.

17:14 {**And then immediately**} (*\euthe“s de tote*). They acted swiftly as in Thessalonica. {**Sent forth**} (*\exapesteilan*). Double compound (*\ex, apo\, both out and away*) common in late Greek. First aorist active indicative (*\exapostell“\, liquid verb*). Same form in 9:30. {**As far as to the sea**} (*\he“s epi tˆn thalassan*). It is not clear whether Paul went all the way to Athens by land or took ship at Dium or Pydna, some sixteen miles away, and sailed to Athens. Some even think that Paul gave the Jews the slip and went all the way by land when they expected him to go by sea. At any rate we know that Paul was grieved to cut short his work in Macedonia, probably not over six months in all, which had been so fruitful in Philippi, Thessalonica, and Beroea. Silas and Timothy (*note his presence*) remained behind in Beroea and they would keep the work going. Paul no doubt hoped to return soon. Silas and Timothy in Beroea would also serve to screen his flight for the Jews wanted his blood, not theirs. The work in Macedonia spread widely (*1Th 1:7f.*).

17:15 {**But they that conducted Paul**} (*\hoi de kathistanontes ton Paulon*). Articular present active participle of *\kathistan“* (*late form in A B of \kathistˆmi\ or \kathista“*), an old verb with varied uses to put down, to constitute, to conduct, etc. This use here is in the LXX (*Jos 6:23*) and old Greek also. {**To Athens**} (*\he“s Athˆn“n*). To make sure of his safe arrival. {**That they should come to him with all speed**} (*\hina h“s tachista elth“sin pros auton*). Note the neat Greek idiom *\h“s tachista* as quickly as possible (*good Attic idiom*). The indirect command and purpose (*\hina-elth“sin\, second aorist active subjunctive*) is also neat Greek (*Robertson, _Grammar_, p. 1046*). {**Departed**} (*\exˆiesan*). Imperfect active of *\exeimi*, old Greek word, but rare in N.T. All in Acts (*13:42; 17:15; 20:7; 27:43*)

17:16 {**Now while Paul waited for them in Athens**} (*\En de tais Athˆnais ekdechomenou autous tou Paulou*). Genitive absolute with present middle participle of *\ekdechomai*, old verb to receive, but only with the sense of looking out for, expecting found here and elsewhere in N.T. We know that Timothy did come to Paul in

Athens (*1Th 3:1,6*) from Thessalonica and was sent back to them from Athens. If Silas also came to Athens, he was also sent away, possibly to Philippi, for that church was deeply interested in Paul. At any rate both Timothy and Silas came from Macedonia to Corinth with messages and relief for Paul (*Ac 18:5; 2Co 11:8f.*). Before they came and after they left, Paul felt lonely in Athens (*1Th 3:1*), the first time on this tour or the first that he has been completely without fellow workers. Athens had been captured by Sulla B.C. 86. After various changes Achaia, of which Corinth is the capital, is a separate province from Macedonia and A.D. 44 was restored by Claudius to the Senate with the Proconsul at Corinth. Paul is probably here about A.D. 50. Politically Athens is no longer of importance when Paul comes though it is still the university seat of the world with all its rich environment and traditions. Rackham grows eloquent over Paul the Jew of Tarsus being in the city of Pericles and Demosthenes, Socrates and Plato and Aristotle, Sophocles and Euripides. In its Agora Socrates had taught, here was the Academy of Plato, the Lyceum of Aristotle, the Porch of Zeno, the Garden of Epicurus. Here men still talked about philosophy, poetry, politics, religion, anything and everything. It was the art centre of the world. The Parthenon, the most beautiful of temples, crowned the Acropolis. Was Paul insensible to all this cultural environment? It is hard to think so for he was a university man of Tarsus and he makes a number of allusions to Greek writers. Probably it had not been in Paul's original plan to evangelize Athens, difficult as all university seats are, but he cannot be idle though here apparently by chance because driven out of Macedonia. {**Was provoked**} (\par"xuneto\). Imperfect passive of \paroxun"\, old verb to sharpen, to stimulate, to irritate (*from \para, oxus*), from \paroxusmos\ (*Ac 15:39*), common in old Greek, but in N.T. only here and 1Co 13:5. It was a continual challenge to Paul's spirit when he beheld (\the"rountos\, *genitive of present participle agreeing with \autou\ (his), though late MSS. have locative \the"rounti\ agreeing with \en aut"i*). {**The city full of idols**} (\kateid"lon ousan t^n polin\). Note the participle \ousan\ not preserved in the English (*either the city being full of idols or that the city was full of idols, sort of indirect discourse*). Paul, like any stranger was looking at the sights as he walked around. This adjective \kateid"lon\ (*perfective use of \kata\ and \eid"lon\ is found nowhere else, but it is formed after the analogy of \katampelos, katadendron*), full of idols. Xenophon (*_de Republ. Ath._*) calls the city \hol^ bomos, hol^

thuma theois kai anath^{ma}\ (*all altar, all sacrifice and offering to the gods*). These statues were beautiful, but Paul was not deceived by the mere art for art's sake. The idolatry and sensualism of it all glared at him (*Ro 1:18-32*). Renan ridicules Paul's ignorance in taking these statues for idols, but Paul knew paganism better than Renan. The superstition of this centre of Greek culture was depressing to Paul. One has only to recall how superstitious cults today flourish in the atmosphere of Boston and Los Angeles to understand conditions in Athens. Pausanias says that Athens had more images than all the rest of Greece put together. Pliny states that in the time of Nero Athens had over 30,000 public statues besides countless private ones in the homes. Petronius sneers that it was easier to find a god than a man in Athens. Every gateway or porch had its protecting god. They lined the street from the Piraeus and caught the eye at every place of prominence on wall or in the agora.

17:17 {**So he reasoned**} (\dielegeto men oun\). Accordingly therefore, with his spirit stirred by the proof of idolatry. Imperfect middle of \dialegeto\, same verb used in verse 2 which see. First he reasoned in the synagogue at the services to the Jews and the God-fearers, then daily in the agora or marketplace (*southwest of the Acropolis, between it and the Areopagus and the Pnyx*) to the chance-comers, "them that met him" (\pros tous paratugchanontas\). Simultaneously with the synagogue preaching at other hours Paul took his stand like Socrates before him and engaged in conversation with (\pros\) those who happened by. This old verb, \paratugchan\, occurs here alone in the N.T. and accurately pictures the life in the agora. The listeners to Paul in the agora would be more casual than those who stop for street preaching, a Salvation Army meeting, a harangue from a box in Hyde Park. It was a slim chance either in synagogue or in agora, but Paul could not remain still with all the reeking idolatry around him. The boundaries of the agora varied, but there was always the \Poikil^ē Stoa\ (*the Painted Porch*), over against the Acropolis on the west. In this \Stoa\ (*Porch*) Zeno and other philosophers and rhetoricians held forth from time to time. Paul may have stood near this spot.

17:18 {**And certain also of the Epicurean and Stoic philosophers encountered him**} (\tines de kai t^ēn Epikouri^ēn kai St^{ōi}k^ēn philosoph^{ōn} suneballon aut^ōi\). Imperfect active of \sunball\, old verb, in the N.T. only by Luke, to bring or put together in

one's mind (*Lu 2:19*), to meet together (*Ac 20:14*), to bring together aid (*18:27*), to confer or converse or dispute as here and already 4:15 which see. These professional philosophers were always ready for an argument and so they frequented the agora for that purpose. Luke uses one article and so groups the two sects together in their attitude toward Paul, but they were very different in fact. Both sects were eager for argument and both had disdain for Paul, but they were the two rival practical philosophies of the day, succeeding the more abstruse theories of Plato and Aristotle. Socrates had turned men's thought inward (*Gn⁴“thi Seauton*, *Know Thyself*) away from the mere study of physics. Plato followed with a profound development of the inner self (*metaphysics*). Aristotle with his cyclopaedic grasp sought to unify and relate both physics and metaphysics. Both Zeno and Epicurus (*340-272 B.C.*) took a more practical turn in all this intellectual turmoil and raised the issues of everyday life. Zeno (*360-260 B.C.*) taught in the *\Stoa* (*Porch*) and so his teaching was called Stoicism. He advanced many noble ideas that found their chief illustration in the Roman philosophers (*Seneca, Epictetus, Marcus Aurelius*). He taught self-mastery and hardness with an austerity that ministered to pride or suicide in case of failure, a distinctly selfish and unloving view of life and with a pantheistic philosophy. Epicurus considered practical atheism the true view of the universe and denied a future life and claimed pleasure as the chief thing to be gotten out of life. He did not deny the existence of gods, but regarded them as unconcerned with the life of men. The Stoics called Epicurus an atheist. Lucretius and Horace give the Epicurean view of life in their great poems. This low view of life led to sensualism and does today, for both Stoicism and Epicureanism are widely influential with people now. "Eat and drink for tomorrow we die," they preached. Paul had doubtless become acquainted with both of these philosophies for they were widely prevalent over the world. Here he confronts them in their very home. He is challenged by past-masters in the art of appealing to the senses, men as skilled in their dialectic as the Pharisaic rabbis with whom Paul had been trained and whose subtleties he had learned how to expose. But, so far as we know, this is a new experience for Paul to have a public dispute with these philosophical experts who had a natural contempt for all Jews and for rabbis in particular, though they found Paul a new type at any rate and so with some interest in him. "In Epicureanism, it was man's sensual nature which arrayed itself against the claims of the gospel; in

Stoicism it was his self-righteousness and pride of intellect" (**Hackett**). Knowing calls the Stoic the Pharisee of philosophy and the Epicurean the Sadducee of philosophy. Socrates in this very agora used to try to interest the passers-by in some desire for better things. That was 450 years before Paul is challenged by these superficial sophistical Epicureans and Stoics. It is doubtful if Paul had ever met a more difficult situation. **{What would this babblers say?}** (*Ti an theloi ho spermologos houtos legein?*). The word for "babblers" means "seed-picker" or picker up of seeds (*sperma*, *seed*, *leg*, *to collect*) like a bird in the agora hopping about after chance seeds. Plutarch applies the word to crows that pick up grain in the fields. Demosthenes called Aeschines a *spermologos*. Eustathius uses it of a man hanging around in the markets picking up scraps of food that fell from the carts and so also of mere rhetoricians and plagiarists who picked up scraps of wisdom from others. Ramsay considers it here a piece of Athenian slang used to describe the picture of Paul seen by these philosophers who use it, for not all of them had it (*"some," tines*). Note the use of *an* and the present active optative *theloi*, conclusion of a fourth-class condition in a rhetorical question (**Robertson, Grammar, p. 1021**). It means, What would this picker up of seeds wish to say, if he should get off an idea? It is a contemptuous tone of supreme ridicule and doubtless Paul heard this comment. Probably the Epicureans made this sneer that Paul was a charlatan or quack. **{Other some}** (*hoi de*). But others, in contrast with the "some" just before. Perhaps the Stoics take this more serious view of Paul. **{He seemeth to be a setter forth of strange gods}** (*zen "n daimoni "n dokei kataggeleus einai*). This view is put cautiously by *dokei* (*seems*). *Kataggeleus* does not occur in the old Greek, though in ecclesiastical writers, but Deissmann (**Light from the Ancient East, p. 99**) gives an example of the word "on a marble stele recording a decree of the Mitylenaens in honour of the Emperor Augustus," where it is the herald of the games. Here alone in the N.T. *Daimonion* is used in the old Greek sense of deity or divinity whether good or bad, not in the N.T. sense of demons. Both this word and *kataggeleus* are used from the Athenian standpoint. *Xenos* is an old word for a guest-friend (**Latin hospes**) and then host (**Ro 16:23**), then for foreigner or stranger (**Mt 25:31; Ac 17:21**), new and so strange as here and Heb 13:9; 1Pe 4:12, and then aliens (**Eph 2:12**). This view of Paul is the first count against Socrates: Socrates does wrong, introducing new deities (*adikei S "krat's, kaina daimonia*

eispher“n\, *Xen. _Mem_. I*). On this charge the Athenians voted the hemlock for their greatest citizen. What will they do to Paul? This Athens was more sceptical and more tolerant than the old Athens. But Roman law did not allow the introduction of a new religion (*_religio illicita_*). Paul was walking on thin ice though he was the real master philosopher and these Epicureans and Stoics were quacks. Paul had the only true philosophy of the universe and life with Jesus Christ as the centre (*Col 1:12-20*), the greatest of all philosophers as Ramsay justly terms him. But these men are mocking him. {**Because he preached Jesus and the resurrection**} (\hoti ton I^soun kai t^n anastasin eu^ggelizato\). Reason for the view just stated. Imperfect middle indicative of \euaggeliz“\, to "gospelize." Apparently these critics considered \anastasis\ (**Resurrection**) another deity on a par with Jesus. The Athenians worshipped all sorts of abstract truths and virtues and they misunderstood Paul on this subject. They will leave him as soon as he mentions the resurrection (*verse 32*). It is objected that Luke would not use the word in this sense here for his readers would not understand him. But Luke is describing the misapprehension of this group of philosophers and this interpretation fits in precisely.

17:19 {**And they took hold of him**} (\epilabomenoi de autou\). Second aorist middle participle of \epilamban“\, old verb, but in the N.T. only in the middle, here with the genitive \autou\ to lay hold of, but with no necessary sense of violence (*Ac 9:27; 23:27; Mr 8:23*), unless the idea is that Paul was to be tried before the Court of Areopagus for the crime of bringing in strange gods. But the day for that had passed in Athens. Even so it is not clear whether "{**unto the Areopagus**} (\epi ton Areion Pagon\') means the Hill of Mars (*west of the Acropolis, north of the agora and reached by a flight of steps in the rock*) or the court itself which met elsewhere as well as on the hills, usually in fact in the Stoa Basilica opening on the agora and near to the place where the dispute had gone on. Raphael's cartoon with Paul standing on Mars Hill has made us all familiar with the common view, but it is quite uncertain if it is true. There was not room on the summit for a large gathering. If Paul was brought before the Court of Areopagus (*commonly called the Areopagus as here*), it was not for trial as a criminal, but simply for examination concerning his new teaching in this university city whether it was strictly legal or not. Paul was really engaged in proselytism to turn the Athenians away from their old gods to Jesus Christ.

But "the court of refined and polished Athenians was very different from the rough provincial magistrates of Philippi, and the philosophers who presented Paul to their cognizance very different from the mob of Thessalonians" (*Rackham*). It was all very polite. {**May we know?**} (\Dunametha gn“nai\). Can we come to know (*ingressive second aorist active infinitive*). {**This new teaching**} (\h^ kain^ haut^ didach^). On the position of \haut^ see Robertson, *_Grammar_*, pp. 700f. The question was prompted by courtesy, sarcasm, or irony. Evidently no definite charge was laid against Paul.

17:20 {**For thou bringest certain strange things**} (\xenizonta gar tina eispherei\). The very verb used by Xenophon (*_Mem_. I*) about Socrates. \Xenizonta\ is present active neuter plural participle of \xeniz“\ and from \xenos\ (*verse 18*), "things surprising or shocking us." {**We would know therefore**} (\boulometha oun gn“nai\). Very polite still, we wish or desire, and repeating \gn“nai\ (*the essential point*).

17:21 {**Spent their time**} (\^ukairoun\). Imperfect active of \eukaire“\. A late word to have opportunity (\eu, kairos\) from Polybius on. In the N.T. only here and Mr 6:31. They had time for, etc. This verse is an explanatory parenthesis by Luke. {**Some new thing**} (\ti kainoteron\). Literally "something newer" or "fresher" than the new, the very latest, the comparative of \kainos\. Demosthenes (*_Philipp_. I. 43*) pictures the Athenians "in the agora inquiring if anything newer is said" (\punthanomenoi kata t^ n agoran ei ti legetai ne“teron\). The new soon became stale with these itching and frivolous Athenians.

17:22 {**Stood in the midst of the Areopagus**} (\statheis en mes“i tou Areiou Pagou\). First aorist passive of \hist^mi\ used of Peter in 2:14. Majestic figure whether on Mars Hill or in the Stoa Basilica before the Areopagus Court. There would be a crowd of spectators and philosophers in either case and Paul seized the opportunity to preach Christ to this strange audience as he did in Caesarea before Herod Agrippa and the crowd of prominent people gathered by Festus for the entertainment. Paul does not speak as a man on trial, but as one trying to get a hearing for the gospel of Christ. {**Somewhat superstitious**} (\h“s deisidaimonesterous\). The Authorized Version has "too superstitious," the American Standard "very religious." \Deisidaim“n\ is a neutral word (*from* \deid“, *to fear, and* \daim“n\, *deity*). The Greeks used it either in the good sense of

pious or religious or the bad sense of superstitious. Thayer suggests that Paul uses it "with kindly ambiguity." Page thinks that Luke uses the word to represent the religious feeling of the Athenians (*_religiosus_*) which bordered on superstition. The Vulgate has *_superstitiosiores_*. In 25:19 Festus uses the term *\deisidaimonia* for "religion." It seems unlikely that Paul should give this audience a slap in the face at the very start. The way one takes this adjective here colours Paul's whole speech before the Council of Areopagus. The comparative here as in verse 21 means more religions than usual (*Robertson, _Grammar_, pp. 664f.*), the object of the comparison not being expressed. The Athenians had a tremendous reputation for their devotion to religion, "full of idols" (*verse 16*).

17:23 {**For**} (*\gar*). Paul gives an illustration of their religiousness from his own experiences in their city. {**The objects of your worship**} (*\ta sebasmata hum“n*). Late word from *\sebazomai*, to worship. In N.T. only here and 2Th 2:4. The use of this word for temples, altars, statues, shows the conciliatory tone in the use of *\deisidaimonesterous* in verse 22. {**An altar**} (*\b“mon*). Old word, only here in the N.T. and the only mention of a heathen altar in the N.T. {**With this inscription**} (*\en h“i epegegrapto*). On which had been written (*stood written*), past perfect passive indicative of *\epigraph“*, old and common verb for writing on inscriptions (*\epigraph“*, *Lu 23:38*). {**To an Unknown God**} (*\AGNOSTO THEO*). Dative case, dedicated to. Pausanias (*I. 1, 4*) says that in Athens there are "altars to gods unknown" (*\b“moi the“n agn“st“n*). Epimenides in a pestilence advised the sacrifice of a sheep to the befitting god whoever he might be. If an altar was dedicated to the wrong deity, the Athenians feared the anger of the other gods. The only use in the N.T. of *\agn“stos*, old and common adjective (*from \a\ privative and \gn“stos\ verbal of \gin“sk“\, to know*). Our word agnostic comes from it. Here it has an ambiguous meaning, but Paul uses it though to a stern Christian philosopher it may be the "confession at once of a bastard philosophy and of a bastard religion" (*Hort, _Hulsean Lectures_, p. 64*). Paul was quick to use this confession on the part of the Athenians of a higher power than yet known to them. So he gets his theme from this evidence of a deeper religious sense in them and makes a most clever use of it with consummate skill. {**In ignorance**} (*\agnoountes*). Present active participle of *\agnoe“*, old verb from same root as *\agn“stos* to which Paul refers by using it.

{This set I forth unto you} (*\touto ego kataggell“ humin*). He is a *\kataggeleus* (**verse 18**) as they suspected of a God, both old and new, old in that they already worship him, new in that Paul knows who he is. By this master stroke he has brushed to one side any notion of violation of Roman law or suspicion of heresy and claims their endorsement of his new gospel, a shrewd and consummate turn. He has their attention now and proceeds to describe this God left out of their list as the one true and Supreme God. The later MSS. here read *\hon--touton* (**whom--this one**) rather than *\ho--touto* (**what--this**), but the late text is plainly an effort to introduce too soon the personal nature of God which comes out clearly in verse 24.

17:24 {The God that made the world} (*\Ho theos ho poiˆsas ton kosmon*). Not a god for this and a god for that like the 30,000 gods of the Athenians, but the one God who made the Universe (*\kosmos\ on the old Greek sense of orderly arrangement of the whole universe*). **{And all things therein}** (*\kai panta ta en aut“i*). All the details in the universe were created by this one God. Paul is using the words of Isa 42:5. The Epicureans held that matter was eternal. Paul sets them aside. This one God was not to be confounded with any of their numerous gods save with this "Unknown God." **{Being Lord of heaven and earth}** (*\ouranou kai gˆs huparch“n kurios*). *\Kurios* here owner, absolute possessor of both heaven and earth (**Isa 45:7**), not of just parts. **{Dwelleth not in temples made with hands}** (*\ouken cheiropoiˆtois naois katoikei*). The old adjective *\cheiropoiˆtos* (*\cheir, poie“*) already in Stephen's speech (**7:48**). No doubt Paul pointed to the wonderful Parthenon, supposed to be the home of Athene as Stephen denied that God dwelt alone in the temple in Jerusalem.

17:25 {As though he needed anything} (*\prosdeomenos tinos*). Present middle participle of *\prosdeomai*, to want besides, old verb, but here only in the N.T. This was strange doctrine for the people thought that the gods needed their offerings for full happiness. This self-sufficiency of God was taught by Philo and Lucretius, but Paul shows that the Epicurean missed it by putting God, if existing at all, outside the universe. **{Seeing he himself giveth to all}** (*\autos didous pasin*). This Supreme Personal God is the source of life, breath, and everything. Paul here rises above all Greek philosophers.

17:26 {And he made of one} (*\epoiˆsen te ex henos*). The word

\haimatos\ (**blood**) is absent from Aleph A B and is a later explanatory addition. What Paul affirms is the unity of the human race with a common origin and with God as the Creator. This view runs counter to Greek exclusiveness which treated other races as barbarians and to Jewish pride which treated other nations as heathen or pagan (**the Jews were** \laos\, **the Gentiles** \ethn^). The cosmopolitanism of Paul here rises above Jew and Greek and claims the one God as the Creator of the one race of men. The Athenians themselves claimed to be \antochthonous\ (**indigenous**) and a special creation. Zeno and Seneca did teach a kind of cosmopolitanism (**really pantheism**) far different from the personal God of Paul. It was Rome, not Greece, that carried out the moral ideas of Zeno. Man is part of the universe (**verse 24**) and God created (\epoi^sen\) man as he created (\poi^sas\) the all. {**For to dwell**} (\katoikein\). Infinitive (**present active**) of purpose, so as to dwell. {**Having determined**} (\horisas\). First aorist active participle of \horiz^~, old verb to make a horizon as already in 19:42 which see. Paul here touches God's Providence. God has revealed himself in history as in creation. His hand appears in the history of all men as well as in that of the Chosen People of Israel. {**Appointed seasons**} (\prostetagmenous kairous\). Not the weather as in 14:17, but "the times of the Gentiles" (\kairoi ethn^~n\) of which Jesus spoke (**Lu 21:24**). The perfect passive participle of \prostass^~, old verb to enjoin, emphasizes God's control of human history without any denial of human free agency as was involved in the Stoic Fate (\Heirmarmen^). {**Bounds**} (\horothesias\). Limits? Same idea in Job 12:23. Nations rise and fall, but it is not blind chance or hard fate. Thus there is an interplay between God's will and man's activities, difficult as it is for us to see with our shortened vision.

17:27 {**That they should seek God**} (\Z^tein ton theon\). Infinitive (**present active**) of purpose again. Seek him, not turn away from him as the nations had done (**Ro 1:18-32**). {**If haply they might feel after him**} (\ei ara ge ps^laph^seian auton\). First aorist active (**Aeolic form**) optative of \ps^lapha^~, old verb from \psa^~, to touch. So used by the Risen Jesus in his challenge to the disciples (**Lu 24:39**), by the Apostle John of his personal contact with Jesus (**IJo 1:1**), of the contact with Mount Sinai (**Heb 12:18**). Here it pictures the blind groping of the darkened heathen mind after God to "find him" (\heuroien\, **second aorist active optative**) whom they had lost. One knows what

it is in a darkened room to feel along the walls for the door (*De 28:29; Job 5:14; 12:25; Isa 59:10*). Helen Keller, when told of God, said that she knew of him already, groping in the dark after him. The optative here with \ei\ is due to the condition of the fourth class (*undetermined, but with vague hope of being determined*) with aim also present (*Robertson, _Grammar_, p. 1021*). Note also \ara ge\ the inferential particle \ara\ with the delicate intensive particle \ge\. {**Though he is not far from each one of us**} (\kai ge ou makran apo henos hekastou h^m“n huparchonta\). More exactly with B L (\kai ge\ *instead of* \kaitoi\ or \kaitoi ge\), "and yet being not far from each one of us," a direct statement rather than a concessive one. The participle \huparchonta\ agrees with \auton\ and the negative \ou\ rather than the usual \me\ with the participle makes an emphatic negative. Note also the intensive particle \ge\.

17:28 {**For in him**} (\en autⁱ gar\). Proof of God's nearness, not stoic pantheism, but real immanence in God as God dwells in us. The three verbs (\z[“]men, kinoumetha, esmen\) form an ascending scale and reach a climax in God (*life, movement, existence*). \Kinoumetha\ is either direct middle present indicative (*we move ourselves*) or passive (*we are moved*). {**As certain even of your own poets**} (\h^s kai tines tⁿ kath' humfs poi^t“n\). "As also some of the poets among you." Aratus of Soli in Cilicia (*ab. B.C. 270*) has these very words in his _Ta Phainomena_ and Cleanthes, Stoic philosopher (*300-220 B.C.*) in his _Hymn to Zeus_ has \Ek sou gar genos esmen\. In 1Co 15:32 Paul quotes from Menander and in Tit 1:12 from Epimenides. J. Rendel Harris claims that he finds allusions in Paul's Epistles to Pindar, Aristophanes, and other Greek writers. There is no reason in the world why Paul should not have acquaintance with Greek literature, though one need not strain a point to prove it. Paul, of course, knew that the words were written of Zeus (*Jupiter*), not of Jehovah, but he applies the idea in them to his point just made that all men are the offspring of God.

17:29 {**We ought not to think**} (\ouk opheilomen nomizein\). It is a logical conclusion (\oun\, *therefore*) from the very language of Aratus and Cleanthes. {**That the Godhead is like**} (\to theion einai homoion\). Infinitive with accusative of general reference in indirect discourse. \To theion\ is strictly "the divine" nature like \theiot^s\ (*Ro 1:20*) rather than like \theot^s\ (*Col 2:9*). Paul may have used \to theion\ here to get back

behind all their notions of various gods to the real nature of God. The Athenians may even have used the term themselves. After \homoios\ (*like*) the associative instrumental case is used as with \chrus“i, argur“i, lith“i\.

{Graven by art and device of man} (\charagmati techn“s kai enthum“se“s anthr“pou\). Apposition with preceding and so \charagmati\ in associative instrumental case. Literally, graven work or sculpture from \charass“\, to engrave, old word, but here alone in N.T. outside of Revelation (*the mark of the beast*). Graven work of art (\techn“s\) or external craft, and of thought or device (\enthum“se“s\) or internal conception of man.

17:30 **{The times of ignorance}** (\tous chronous t“s agnoias\). The times before full knowledge of God came in Jesus Christ. Paul uses the very word for their ignorance (\agnoountes\) employed in verse 23. **{Overlooked}** (\huperid“n\). Second aorist active participle of \huperora“\ or \hupereid“\, old verb to see beyond, not to see, to overlook, not "to wink at" of the Authorized Version with the notion of condoning. Here only in the N.T. It occurs in the LXX in the sense of overlooking or neglecting (*Ps 18:62; 55:1*). But it has here only a negative force. God has all the time objected to the polytheism of the heathen, and now he has made it plain. In Wisdom 11:23 we have these words: "Thou overlookest the sins of men to the end they may repent." **{But now}** (\ta nun\). Accusative of general reference, "as to the now things or situation." All is changed now that Christ has come with the full knowledge of God. See also 27:22. **{All everywhere}** (\pantas pantachou\). No exceptions anywhere. **{Repent}** (\metanoein\). Present active infinitive of \metanoe“\ in indirect command, a permanent command of perpetual force. See on \metanoe“\ -Ac 2:38 and the Synoptic Gospels. This word was the message of the Baptist, of Jesus, of Peter, of Paul, this radical change of attitude and life.

17:31 **{Inasmuch as}** (\kathoti\). According as (\kata, hoti\). Old causal conjunction, but in N.T. only used in Luke's writings (*Lu 1:7; 19:9; Ac 2:45; 4:35; 17:31*). **{Hath appointed a day}** (\est“sen h“meran\). First aorist active indicative of \hist“mi\, to place, set. God did set the day in his counsel and he will fulfil it in his own time. **{Will judge}** (\mellei krinein\). Rather, is going to judge, \mell“\ and the present active infinitive of \krin“\.

Paul here quotes Ps 9:8 where \krinei\ occurs. **{By the man whom he hath ordained}** (\en andri h“i

h^orisen). Here he adds to the Psalm the place and function of Jesus Christ, a passage in harmony with Christ's own words in Mt 25. \H^oi\ (*whom*) is attracted from the accusative, object of \h^orisen\ (*first aorist active indicative of* \horiz^o\) to the case of the antecedent \andri\. It has been said that Paul left the simple gospel in this address to the council of the Areopagus for philosophy. But did he? He skilfully caught their attention by reference to an altar to an Unknown God whom he interprets to be the Creator of all things and all men who overrules the whole world and who now commands repentance of all and has revealed his will about a day of reckoning when Jesus Christ will be Judge. He has preached the unity of God, the one and only God, has proclaimed repentance, a judgment day, Jesus as the Judge as shown by his Resurrection, great fundamental doctrines, and doubtless had much more to say when they interrupted his address. There is no room here for such a charge against Paul. He rose to a great occasion and made a masterful exposition of God's place and power in human history. **{Whereof he hath given assurance}** (*pistin parasch^on*). Second aorist active participle of \parech^o\, old verb to furnish, used regularly by Demosthenes for bringing forward evidence. Note this old use of \pistis\ as conviction or ground of confidence (*Heb 11:1*) like a note or title-deed, a conviction resting on solid basis of fact. All the other uses of \pistis\ grow out of this one from \peith^o\, to persuade. **{In that he hath raised him from the dead}** (*anast^osas auton ek nekr^on*). First aorist active participle of \anist^omi\, causal participle, but literally, "having raised him from the dead." This Paul knew to be a fact because he himself had seen the Risen Christ. Paul has here come to the heart of his message and could now throw light on their misapprehension about "Jesus and the Resurrection" (*verse 18*). Here Paul has given the proof of all his claims in the address that seemed new and strange to them.

17:32 **{The resurrection of the dead}** (*anastasin nekr^on*). Rather, "a resurrection of dead men." No article with either word. The Greeks believed that the souls of men lived on, but they had no conception of resurrection of the body. They had listened with respect till Paul spoke of the actual resurrection of Jesus from the dead as a fact, when they did not care to hear more. **{Some mocked}** (*hoi men echleuazon*). Imperfect active of \chleuaz^o\, a common verb (*from* \chleu^o\, *jesting, mockery*). Only here in the N.T. though late MSS. have it in 2:13 (*best MSS.*

\diachleuaz“\). Probably inchoative here, began to mock. In contempt at Paul's statement they declined to listen further to "this babblers" (*verse 18*) who had now lost what he had gained with this group of hearers (*probably the light and flippant Epicureans*). {**But others**} (\hoi de\). A more polite group like those who had invited him to speak (*verse 19*). They were unconvinced, but had better manners and so were in favour of an adjournment. This was done, though it is not clear whether it was a serious postponement or a courteous refusal to hear Paul further (*probably this*). It was a virtual dismissal of the matter. " It is a sad story--the noblest of ancient cities and the noblest man of history--and he never cared to look on it again" (*Furneaux*).

17:33 {**Thus Paul went out from among them**} (\hout“s ho Paulos ex`lthen ek mesou aut“n\). No further questions, no effort to arrest him, no further ridicule. He walked out never to return to Athens. Had he failed?

17:34 {**Clave unto him and believed**} (\koll`thentes aut“i episteusan\). First aorist passive of this strong word \kolla“\, to glue to, common in Acts (*5:13; 8:29; 9:26; 10:28*) No sermon is a failure which leads a group of men (\andres\) to believe (*ingressive aorist of \pisteu“*) in Jesus Christ. Many so-called great or grand sermons reap no such harvest. {**Dionysius the Areopagite**} (\Dionusios ho Areopagit`s\). One of the judges of the Court of the Areopagus. That of itself was no small victory. He was one of this college of twelve judges who had helped to make Athens famous. Eusebius says that he became afterwards bishop of the Church at Athens and died a martyr. {**A woman named Damaris**} (\gun`onomati Damaris\). A woman by name Damaris. Not the wife of Dionysius as some have thought, but an aristocratic woman, not necessarily an educated courtesan as Furneaux holds. And there were "others" (\heteroi\) with them, a group strong enough to keep the fire burning in Athens. It is common to say that Paul in 1Co 2:1-5 alludes to his failure with philosophy in Athens when he failed to preach Christ crucified and he determined never to make that mistake again. On the other hand Paul determined to stick to the Cross of Christ in spite of the fact that the intellectual pride and superficial culture of Athens had prevented the largest success. As he faced Corinth with its veneer of culture and imitation of philosophy and sudden wealth he would go on with the same gospel of the Cross, the only

gospel that Paul knew or preached. And it was a great thing to give the world a sermon like that preached in Athens.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Acts: Chapter 17)

18:1 **{To Corinth}** (*\eis Korinthon*). Mummius had captured and destroyed Corinth B.C. 146. It was restored by Julius Caesar B.C. 46 as a boom town and made a colony. It was now the capital of the province of Achaia and the chief commercial city of Greece with a cosmopolitan population. It was only fifty miles from Athens. The summit of Acrocorinthus was 1,800 feet high and the ports of Cenchreae and Lechaem and the Isthmus across which ships were hauled gave it command of the trade routes between Asia and Rome. The temple of Aphrodite on the Acrocorinthus had a thousand consecrated prostitutes and the very name to Corinthianize meant immorality. Not the Parthenon with Athene faced Paul in Corinth, but a worse situation. Naturally many Jews were in such a mart of trade. Philippi, Thessalonica, Beroea, Athens, all had brought anxiety to Paul. What could he expect in licentious Corinth?

18:2 **{Aquila}** (*\Akulan*). Luke calls him a Jew from Pontus, apparently not yet a disciple, though there were Jews from Pontus at the great Pentecost who were converted (**2:9**). Aquila who made the famous A.D. translation of the O.T. was also from Pontus. Paul "found" (*\heur“n*, **second aorist active participle of \heurisk“**) though we do not know how. Edersheim says that a Jewish guild always kept together whether in street or synagogue so that by this bond they probably met. **{Latently come from Italy}** (*\prospat“s el`luthota apo t`s Italias*). Second perfect participle of *\erchomai*. *_Koin_,* adverb, here only in the N.T., from adjective *\prospatos* (*\pro, spha“\ or \sphaz“*, **to kill**), lately slaughtered and so fresh or recent (**Heb 10:20**). **{With his wife Priscilla}** (*\kai Priskillan gunaika autou*). Diminutive of *\Priska* (**Ro 16:3; 1Co 16:19**). Prisca is a name in the Acilian family and the Prisci was the name of another noble clan. Aquila may have been a freedman like many Jews in Rome. Her name comes before his in verses 18,26; Ro 16:3; 2Ti 4:9. **{Because Claudius had commanded}** (*\dia to diatetachenai Klaudion*). Perfect active articular infinitive of *\diatass“*, old verb to dispose, arrange, here with accusative of general reference. *\Dia* here is causal sense, "because of the having ordered as to Claudius." This was about A.D. 49, done, Suetonius says

(*Claudius* C. 25), because "the Jews were in a state of constant tumult at the instigation of one Chrestus" (*probably among the Jews about Christ so pronounced*). At any rate Jews were unpopular in Rome for Tiberius had deported 4,000 to Sardinia. There were 20,000 Jews in Rome. Probably mainly those implicated in the riots actually left.

18:3 {**Because he was of the same trade**} (*dia to homotechnon einai*). Same construction with *dia* as above. *Homotechnon* is an old word (*homos, techn*), though here alone in N.T. Rabbi Judah says: "He that teacheth not his son a trade, doth the same as if he taught him to be a thief." So it was easy for Paul to find a home with these "tentmakers by trade" (*sk^hnoipoioi tⁱ technⁱ*). Late word from *sk^hn^h* and *poie^a*, here only in the N.T. They made portable tents of leather or of cloth of goat's hair. So Paul lived in this home with this noble man and his wife, all the more congenial if already Christians which they soon became at any rate. They worked as partners in the common trade. Paul worked for his support elsewhere, already in Thessalonica (*1Th 2:9; 2Th 3:8*) and later at Ephesus with Aquila and Priscilla (*Ac 18:18,26; 20:34; 1Co 16:19*). They moved again to Rome (*Ro 16:3*) and were evidently a couple of considerable wealth and generosity. It was a blessing to Paul to find himself with these people. So he "abode" (*emenen*, *imperfect active*) with them and "they wrought" (*rgazonto*, *imperfect middle*), happy and busy during week days.

18:4 {**He reasoned**} (*dielegeto*). Imperfect middle, same form as in 17:17 about Paul's work in Athens, here only on the Sabbaths. {**Persuaded**} (*epeithen*). Imperfect active, conative, he tried to persuade both Jews and Greeks (*God-fearers who alone would come*).

18:5 {**Was constrained by the word**} (*suneicheto tⁱ log^ai*). This is undoubtedly the correct text and not *tⁱ pneumatⁱ* of the Textus Receptus, but *suneicheto* is in my opinion the direct middle imperfect indicative, not the imperfect passive as the translations have it (*Robertson, Grammar, p. 808*). Paul held himself together or completely to the preaching instead of just on Sabbaths in the synagogue (*verse 4*). The coming of Silas and Timothy with the gifts from Macedonia (*1Th 3:6; 2Co 11:9; Php 4:15*) set Paul free from tent-making for a while so that he began to devote himself (*inchoative imperfect*) with fresh consecration to preaching. See the active in 2Co 5:14. He was

now also assisted by Silas and Timothy (**2Co 1:19**). {**Testifying to the Jews that Jesus was the Christ**} (\d**iamarturomenos tois Ioudaiois einai ton Christon I'soun**\). Paul's witness everywhere (**9:22; 17:3**). This verb \d**iamarturomenos**\ occurs in 2:40 (**which see**) for Peter's earnest witness. Perhaps daily now in the synagogue he spoke to the Jews who came. \Einai\ is the infinitive in indirect discourse (**assertion**) with the accusative of general reference. By \ton Christon\ Paul means "the Messiah." His witness is to show to the Jews that Jesus of Nazareth is the Messiah.

18:6 {**When they opposed themselves**} (\a**ntitassomen“n aut“n**\). Genitive absolute with present middle (**direct middle again**) of \a**ntitass“**\, old verb to range in battle array (\t**ass“**\) face to face with or against (\a**nti**\). In the N.T. only here and Ro 13:2; Jas 4:6; 1Pe 5:5. Paul's fresh activity roused the rabbis as at Antioch in Pisidia and at Thessalonica in concerted opposition and railing (**blasphemy**). {**He shook out his raiment**} (\e**ktinaxamenos ta himatia**\). First aorist middle of \e**ktinass“**\, old verb, in the N.T. only here as in 13:51 (**middle**) and Mr 6:11; Mt 10:15 where active voice occurs of shaking out dust also. Vivid and dramatic picture here like that in Ne 5:13, "undoubtedly a very exasperating gesture" (**Ramsay**), but Paul was deeply stirred. {**Your blood be upon your own heads**} (\T**o haima hum“n epi t^n kephal^n hum“n**\). As in Eze 3:18f., 33:4,8f.; 2Sa 1:16. Not as a curse, but "a solemn disclaimer of responsibility" by Paul (**Page**) as in Ac 20:26. The Jews used this very phrase in assuming responsibility for the blood of Jesus (**Mt 27:25**). Cf. Mt 23:35. {**I am clean**} (\k**atharos eg“**\). Pure from your blood. Repeats the claim made in previous sentence. Paul had done his duty. {**From henceforth**} (\a**po tou nun**\). Turning point reached in Corinth. He will devote himself to the Gentiles, though Jews will be converted there also. Elsewhere as in Ephesus (**19:1-10**) and in Rome (**Ac 28:23-28**) Paul will preach also to Jews.

18:7 {**Titus Justus**} (\T**itou Ioustou**\). So Aleph E Vulgate, while B has \T**itiau Ioustou**\, while most MSS. have only \Ioustou\). Evidently a Roman citizen and not Titus, brother of Luke, of Ga 2:1. We had Barsabbas Justus (**Ac 1:23**) and Paul speaks of Jesus Justus (**Co 4:11**). The Titii were a famous family of potters in Corinth. This Roman was a God-fearer whose house "joined hard to the synagogue" (\^**n sunomoroussa t^i sunag“g^i**\).

Periphrastic imperfect active of \sunomore“, a late (*Byzantine*) word, here only in the N.T., followed by the associative instrumental case, from \sunomoros\ (*\sun*, *\homoros\ from \homos\, joint, and \horos\, boundary*) having joint boundaries, right next to. Whether Paul chose this location for his work because it was next to the synagogue, we do not know, but it caught the attendants at the synagogue worship. In Ephesus when Paul had to leave the synagogue he went to the school house of Tyrannus (*19:9f.*). The lines are being drawn between the Christians and the Jews, drawn by the Jews themselves.

18:8 {**Crispus**} (*\Krispos*). Though a Jew and ruler of the synagogue (*cf. 13:15*), he had a Latin name. Paul baptized him (*1Co 1:14*) himself, perhaps because of his prominence, apparently letting Silas and Timothy baptize most of the converts (*1Co 1:14-17*). Probably he followed Paul to the house of Titus Justus. It looked like ruin for the synagogue. {**With all his house**} (*\sun hol“i t“i oik“i autou*). Another household conversion, for Crispus "believed (*\episteusen*) in the Lord with all his house." {**Hearing believed and were baptized**} (*\akouontes episteuon kai ebaptizonto*). Present active participle and imperfect indicatives active and passive, expressing repetition for the "many" others who kept coming to the Lord in Corinth. It was a continual revival after Silas and Timothy came and a great church was gathered here during the nearly two years that Paul laboured in Corinth (*possibly A.D. 51 and 52*).

18:9 {**Be not afraid, but speak, and hold not thy peace**} (*\M^ phobou, alla lalei kai m^ si“p^s^is*). Literally, "stop being afraid (*\m^ \ with present middle imperative of \phobe“*), but go on speaking (*present active imperative of \lale“*) and do not become silent (*\m^ and first aorist active of \si“pa“\, ingressive aorist*)." Evidently there were signs of a gathering storm before this vision and message from the Lord Jesus came to Paul one night. Paul knew only too well what Jewish hatred could do as he had learned it at Damascus, Jerusalem, Antioch in Pisidia, Iconium, Lystra, Derbe, Thessalonica, Beroea. He had clearly moments of doubt whether he had not better move on or become silent for a while in Corinth. Every pastor knows what it is to have such moods and moments. In 2Th 3:2 (*written at this time*) we catch Paul's dejection of spirits. He was like Elijah (*1Ki 19:4*) and Jeremiah (*Jer 15:15ff.*).

18:10 {**Because I am with thee**} (*\dioti eg“ eimi meta sou*). Jesus

had given this promise to all believers (*Mt 28:20*) and here he renews it to Paul. This promise changes Paul's whole outlook. Jesus had spoken to Paul before, on the way to Damascus (*9:4*), in Jerusalem (*22:17f.*), in Troas (*16:9*), in great crises of his life. He will hear him again (*23:11; 27:23*). Paul knows the voice of Jesus. {**No man shall set on thee to harm thee**} (*\oudeis epith^setai soi tou kak"sai se*). Future direct middle indicative of *\epitith^mi*, old and common verb, here in direct middle to lay or throw oneself upon, to attack. Jesus kept that promise in Corinth for Paul. *\Tou kak"sai* is genitive articular infinitive of purpose of *\kako"*, to do harm to. Paul would now face all the rabbis without fear. {**I have much people**} (*\laos estin moi polus*). Dative of personal interest. "There is to me much people," not yet saved, but who will be if Paul holds on. There is the problem for every preacher and pastor, how to win the elect to Christ.

18:11 {**A year and six months**} (*\eniauton kai m^nas hex*). Accusative of extent of time. How much time before this incident he had been there we do not know. He was in Corinth probably a couple of years in all. His work extended beyond the city (*2Co 11:10*) and there was a church in Cenchreae (*Ro 16:1*).

18:12 {**When Gallio was proconsul of Achaia**} (*\Galli"nos de anthupatou ontos t^s Achaias*). Genitive absolute of present participle *\ontos*. Brother of Seneca the Stoic (*Nero's tutor*) and uncle of Lucan the author of the *\Pharsalia*. His original name was M. Annaeus Novatus till he was adopted by Gallio the rhetorician. The family was Spanish. Gallio was a man of culture and refinement and may have been chosen proconsul of Achaia for this reason. Statius calls him "*_dulcis Gallio_*." Seneca says of him: *_Nemo enim mortalium uni tam dulcis quam hic omnibus_* (*No one of mortals is so pleasant to one person as he is to all*).

Luke alone among writers says that he was proconsul, but Seneca speaks of his being in Achaia where he caught fever, a corroboration of Luke. But now a whitish grey limestone inscription from the Hagios Elias quarries near Delphi (*a letter of Claudius to Delphi*) has been found which definitely names Gallio as proconsul of Achaia (*\authupatos t^s Achaias*). The province of Achaia after various shifts (*first senatorial, then imperial*) back and forth with Macedonia, in A.D. 44 Claudius gave back to the Senate with proconsul as the title of the governor. It is amazing how Luke is confirmed whenever a new discovery is

made. The discovery of this inscription has thrown light also on the date of Paul's work in Corinth as it says that Gallio came in the 26th acclamation of Claudius as Emperor in A.D. 51, that would definitely fix the time of Paul in Corinth as A.D. 50 and 51 (*or 51 and 52*). Deissmann has a full and able discussion of the whole matter in Appendix I to his *_St. Paul_*. **{Rose up}** (*\katepest^san*). Second aorist active of *\kat-eph-ist^mi*, intransitive, to take a stand against, a double compound verb found nowhere else. They took a stand (*\est^san*) against (*\kata*, *down on*, *\epi*, *upon*), they made a dash or rush at Paul as if they would stand it no longer. **{Before the judgment seat}** (*\epi to b^ma*). See on 12:21. The proconsul was sitting in the basilica in the forum or agora. The Jews had probably heard of his reputation for moderation and sought to make an impression as they had on the praetors of Philippi by their rush (*\sunepest^*, **16:22**). The new proconsul was a good chance also (**25:2**). So for the second time Paul faces a Roman proconsul (*Sergius Paulus*, **13:7**) though under very different circumstances.

18:13 **{Contrary to the law}** (*\para ton nomon*). They did not accuse Paul of treason as in Thessalonica, perhaps Paul had been more careful in his language here. They bring the same charge here that the owners of the slave-girl brought in Philippi (**16:21**) Perhaps they fear to go too far with Gallio, for they are dealing with a Roman proconsul, not with the politarchs of Thessalonica. The Jewish religion was a *_religio licita_* and they were allowed to make proselytes, but not among Roman citizens. To prove that Paul was acting contrary to Roman law (*for Jewish law had no standing with Gallio though the phrase has a double meaning*) these Jews had to show that Paul was making converts in ways that violated the Roman regulations on that subject. The accusation as made did not show it nor did they produce any evidence to do it. The verb used *\anapeithei* means to stir up by persuasion (*old verb here only in the N.T.*), a thing that he had a right to do.

18:14 **{When Paul was about to open his mouth}** (*\mellontos tou Paulou anoigein to stoma*). Genitive absolute again. Before Paul could speak, Gallio cut in and ended the whole matter. According to their own statement Paul needed no defence. **{Wrong}** (*\adik^ma*). *_Injuria_*. Old word, a wrong done one. In N.T. only here, Ac 24:20; Re 18:5. Here it may mean a legal wrong to the state. **{Wicked villainy}** (*\rhfidiourg^ma*). A crime, act of a

criminal, from \rhfidourgos\ (\rhfidios\, *easy*, \ergon\, *work*), one who does a thing with ease, adroitly, a "slick citizen."
{Reason would that I should bear with you} (\kata logon an aneschomⁿ humⁿ\). Literally, "according to reason I should have put up with you (*or held myself back from you*)." This condition is the second class (*determined as unfulfilled*) and means that the Jews had no case against Paul in a Roman court. The verb in the conclusion (\aneshomⁿ\) is second aorist middle indicative and means with the ablative \humⁿ\ "I should have held myself back (*direct middle*) from you (*ablative*). The use of \an\ makes the form of the condition plain.

18:15 **{Questions}** (\z^tˆmata\). Plural, contemptuous, "a parcel of questions" (*Knowling*). **{About words}** (\peri logou\). Word, singular, talk, not deed or fact (\ergon, *factum*\). **{And names}** (\kai onomatⁿ\). As to whether "Jesus" should also be called "Christ" or "Messiah." The Jews, Gallio knew, split hairs over words and names. **{And your own law}** (\kai nomou tou kath' humfs\). Literally, "And law that according to you." Gallio had not been caught in the trap set for him. What they had said concerned Jewish law, not Roman law at all. **{Look to it yourselves}** (\opsesthe autoi\). The volitive future middle indicative of \horaⁿ\ often used (*cf. Mt 27:4*) where an imperative could be employed (*Robertson, _Grammar_, p. 874*). The use of \autoi\ (*yourselves*) turns it all over to them. **{I am not minded}** (\ou boulomai\). I am not willing, I do not wish. An absolute refusal to allow a religious question to be brought before a Roman civil court. This decision of Gallio does not establish Christianity in preference to Judaism. It simply means that the case was plainly that Christianity was a form of Judaism and as such was not opposed to Roman law. This decision opened the door for Paul's preaching all over the Roman Empire. Later Paul himself argues (*Ro 9-11*) that in fact Christianity is the true, the spiritual Judaism.

18:16 **{He drave them}** (\ap^ˆlasen autous\). First aorist active indicative of \apelaunⁿ\, old word, but here alone in the N.T. The Jews were stunned by this sudden blow from the mild proconsul and wanted to linger to argue the case further, but they had to go.

18:17 **{They all laid hold on Sosthenes}** (\epilabomenoi pantes S^ˆsthenⁿ\). See 16:19; 17:19 for the same form. Here is violent hostile reaction against their leader who had failed so

miserably. **{Beat him}** (*\etupton*). Inchoative imperfect active, began to beat him, even if they could not beat Paul. Sosthenes succeeded Crispus (*verse 8*) when he went over to Paul. The beating did Sosthenes good for he too finally is a Christian (*1Co 1:1*), a co-worker with Paul whom he had sought to persecute. **{And Gallio cared for none of these things}** (*\kai ouden tout“n t“i Galli“ni emelen*). Literally, "no one of these things was a care to Gallio." The usually impersonal verb (*\melei, emelen\, imperfect active*) here has the nominative as in Lu 10:40. These words have been often misunderstood as a description of Gallio's lack of interest in Christianity, a religious indifferentist. But that is quite beside the mark. Gallio looked the other way with a blind eye while Sosthenes got the beating which he richly deserved. That was a small detail for the police court, not for the proconsul's concern. Gallio shows up well in Luke's narrative as a clear headed judge who would not be led astray by Jewish subterfuges and with the courage to dismiss a mob.

18:18 **{Having tarried after this yet many days}** (*\eti prosmeinas h^meras hikanas*). First aorist (*constative*) active participle of *\prosmen“*, old verb, to remain besides (*\pros\ as in 1Ti 1:3*) and that idea is expressed also in *\eti\ (yet)*. The accusative is extent of time. On Luke's frequent use of *\hikanos* see 8:11. It is not certain that this period of "considerable days" which followed the trial before Gallio is included in the year and six months of verse 11 or is in addition to it which is most likely. Vindicated as Paul was, there was no reason for haste in leaving, though he usually left after such a crisis was passed. **{Took his leave}** (*\apotaxamenos*). First aorist middle (*direct*), old verb, to separate oneself, to bid farewell (*Vulgate _valefacio_*), as in verse 21; Mr 6:46. **{Sailed thence}** (*\exeplei*). Imperfect active of *\ekple“*, old and common verb, inchoative imperfect, started to sail. Only Priscilla and Aquila are mentioned as his companions though others may have been in the party. **{Having shorn his head}** (*\keiramenos t^h kephal^h*). First aorist middle (*causative*) of *\keir“*, old verb to shear (*sheep*) and the hair as also in 1Co 11:6. The participle is masculine and so cannot refer to Priscilla. Aquila comes next to the participle, but since mention of Priscilla and Aquila is parenthetical and the two other participles (*\prosmeinas, apotaxamenos*) refer to Paul it seems clear that this one does also. **{For he had a vow}** (*\eichen gar euch^h*). Imperfect active

showing the continuance of the vow up till this time in Cenchreae, the port of Corinth when it expired. It was not a Nazarite vow which could be absolved only in Jerusalem. It is possible that the hair was only polled or trimmed, cut shorter, not "shaved" (\xura“\ *as in 21:24*) for there is a distinction as both verbs are contrasted in 1Co 11:6 (\keirfsthai ^ xurfsthai\). It is not clear what sort of a vow Paul had taken nor why he took it. It may have been a thank offering for the outcome at Corinth (*Hackett*). Paul as a Jew kept up his observance of the ceremonial law, but refused to impose it on the Gentiles.

18:19 {**Came**} (\kat^nt^san\). Came down, as usual in speaking of coming to land (*16:1*). {**To Ephesus**} (\eis *Epheson*\). This great city on the Cayster, the capital of the Province of Asia, the home of the worship of Diana (*Artemis*) with a wonderful temple, Paul at last had reached, though forbidden to come on the way out on this tour (*16:6*). Here Paul will spend three years after his return from Jerusalem. {**He left them there**} (\kakeinous katelipen autou\). That is, Priscilla and Aquila he left (*second aorist active indicative*) here (\autou\). But Luke mentions the departure by way of anticipation before he actually went away (*verse 21*). {**But he himself**} (\autos de\). Paul again the leading person in the narrative. On this occasion he may have gone alone into the synagogue. {**He reasoned**} (\dielexato\). Luke's favourite word for Paul's synagogue discourses (*17:2,17; 18:4 which see*) as also 19:8,9.

18:20 {**When they asked him**} (\er“t“nt“n aut“n\). Genitive absolute of present participle of \er“ta“, old verb to ask a question, common in _Koin,_ to make a request as here. {**He consented not**} (\ouk epeneusen\). First aorist active indicative of \epineu“, old verb to express approval by a nod, only here in the N.T.

18:21 {**I shall return**} (\anakamps“\). Future active indicative of \anakampt“, old verb to bend back, turn back (*Mt 2:2*). {**If God will**} (\tou theou thelontos\). Genitive absolute of present active participle. This expression (\ean\ *with subjunctive*) occurs also in 1Co 4:19; 16:7; Jas 4:15. Such phrases were common among Jews, Greeks, and Romans, and are today. It is simply a recognition that we are in God's hands. The Textus Receptus has here a sentence not in the best MSS.: "I must by all means keep this feast that cometh in Jerusalem." This addition by

D and other documents may have been due to a desire to give a reason for the language in verse 22 about "going up" to Jerusalem. Whether Paul said it or not, it was in the spring when he made this journey with a company of pilgrims probably going to the feast of Pentecost in Jerusalem. We know that later Paul did try to reach Jerusalem for Pentecost (**20:16**) and succeeded. As the ship was leaving, Paul had to go, but with the hope of returning soon to Ephesus as he did.

18:22 {He went up and saluted the church} (*\anabas kai aspamenos tⁿ ekkl^{sian}*). The language could refer to the church in Caesarea where Paul had just landed, except for several things. The going up (*\anabas\, second aorist active participle of \anabain*) is the common way of speaking of going to Jerusalem which was up from every direction save from Hebron. It was the capital of Palestine as people in England today speaking of going up to London. Besides "he went down to Antioch" (*\kateb^{eis} Antiocheian\, second aorist active indicative of \katabain*) which language suits better leaving Jerusalem than Caesarea. Moreover, there was no special reason for this trip to Caesarea, but to Jerusalem it was different. Here Paul saluted the church in the fourth of his five visits after his conversion (**9:26; 11:30; 15:4; 18:22; 21:17**). The apostles may or may not have been in the city, but Paul had friends in Jerusalem now. Apparently he did not tarry long, but returned to Antioch to make a report of his second mission tour as he had done at the close of the first when he and Barnabas came back (**14:26-28**). He had started on this tour with Silas and had picked up Timothy and Luke, but came back alone. He had a great story to tell.

18:23 {Having spent some time} (*\poi^{sas} chronon tina*). Literally, having done some time. How long we do not know, probably not long. There are those who place the visit of Peter here to which Paul alludes in Ga 2:11ff. and which we have located while Paul was here the last time (**Ac 15:35**). **{He departed}** (*\ex^{lthen}*). Thus simply and alone Paul began the third mission tour without a Barnabas or a Silas. **{Went through}** (*\dierchomenos*). Present middle participle, going through. **{The region of Galatia and Phrygia}** (*\ten Galatikⁿ ch^{ran} kai Phrygian*). See on ^{Ac} 16:6 for discussion of this phrase, here in reverse order, passing through the Galatic region and then Phrygia. Does Luke mean Lycaonia (**Derbe and Lystra**) and Phrygia (**Iconium and Pisidian Antioch**)? Or does he mean the route west

through the old Galatia and the old Phrygia on west into Asia?
 The same conflict exists here over the South Galatian and the North Galatian theories. Phrygia is apparently distinguished from the Galatic region here. It is apparently A.D. 52 when Paul set out on this tour. {**In order**} (\kathex^s\). In succession as in 11:4, though the names of the cities are not given.

{**Stabliſhing**} (\st^riz^“n\). As he did in the second tour (15:41, \epist^riz^“n\, *compound of this same verb*) which see.

18:24 {**Apolloſ**} (\Apoll^“s\). Genitive \-“\ Attic second declension. Probably a contraction of \Apollonios\ as D has it here. {**An Alexandrian**} (\Alexandreus\). Alexander the Great founded this city B.C. 332 and placed a colony of Jews there which flourished greatly, one-third of the population at this time. There was a great university and library there. The Jewish-Alexandrian philosophy developed here of which Philo was the chief exponent who was still living. Apolloſ was undoubtedly a man of the ſchools and a man of parts. {**A learned man**} (\an^r logios\). Or eloquent, as the word can mean either a man of words (*like one "wordy," verbose*) or a man of ideas, ſince \logos\ was uſed either for reaſon or ſpeech. Apolloſ was doubtleſſ both learned (*mighty in the Scriptures*) and eloquent, though eloquence varies greatly in people's ideas. {**Mighty in the Scriptures**} (\dunatos ^“n en tais graphais\). Being powerful (\dunatos\ *verbal of \dunamai\ and ſame root as \dunamis\, dynamite, dynamo*) in the Scriptures (*in the knowledge and the uſe of the Scriptures*), as ſhould be true of every preacher. There is no excuſe for ignorance of the Scriptures on the part of preachers, the profeſſed interpreters of the word of God. The laſt lecture made to the New Teſtament Engliſh claſſ in Southern Baſtiſt Theological Seminary by John A. Broaduſ was on this paſſage with a plea for hiſ ſtudentſ to be mighty in the Scriptures. In Alexandria Clement of Alexandria and Origen taught in the Chriſtian theological ſchool.

18:25 {**Had been inſtructed in the way of the Lord**} (\^n kat^ch^menos t^“n hodon tou kuriou\). Periphratic paſt perfect paſſive of \kat^che^“\, rare in the old Greek and not in the LXX from \kata\ and ^che^“\ (\^ch^“\, *ſound*) as in Lu 1:4, to re-ſound, to re-echo, to teach by repeated dinning into the earſ as the Arabſ do now, to teach orally by word of mouth (*and ear*). Here the accuſative of the thing (*the word*) is retained in the paſſive like with \didask^“\, to teach (*Robertſon, _Grammar_, p.*

485). Being fervent in spirit (*\ze“n t“i pneumatī*). Boiling (*from \ze“\, to boil, old and common verb, in N.T. only here and Ro 12:11*) like boiling water or yeast. The Latin verb *_ferveo_* means to boil or ferment. Locative case after it. **{Taught carefully}** (*\edidasken akrib“s*). Imperfect active, was teaching or inchoative, began teaching, accurately. He taught accurately what he knew, a fine gift for any preacher. **{Only the baptism of John}** (*\monon to baptisma I“anou*). It was a **{baptism of repentance}** (*marked by repentance*) as Paul said (*13:24; 19:4*), as Peter said (*2:38*) and as the Gospels tell (*Mr 1:4, etc.*). That is to say, Apollos knew only what the Baptist knew when he died, but John had preached the coming of the Messiah, had baptized him, had identified him as the Son of God, had proclaimed the baptism of the Holy Spirit, but had not seen the Cross, the Resurrection of Jesus, nor the great Day of Pentecost.

18:26 **{They took him unto them}** (*\proselabonto*). Second aorist middle (*indirect*) indicative of *\proslamban“*, old verb, to their home and heart as companion (*cf. the rabbis and the ruffians in 17:5*). Probably for dinner after service. **{Expounded}** (*\exethento*). Second aorist (*effective*) middle indicative of *\ektithēmi* seen already in 11:4, to set forth. **{More carefully}** (*\akribesteron*). Comparative adverb of *\akrib“s*. More accurately than he already knew. Instead of abusing the young and brilliant preacher for his ignorance they (*particularly Priscilla*) gave him the fuller story of the life and work of Jesus and of the apostolic period to fill up the gaps in his knowledge. It is a needed and delicate task, this thing of teaching gifted young ministers. They do not learn it all in schools. More of it comes from contact with men and women rich in grace and in the knowledge of God's ways. He was not rebaptized, but only received fuller information.

18:27 **{Encouraged him}** (*\protrepsamenoi*). First aorist middle participle of *\protrep“*, old verb, to urge forward, to push on, only here in the N.T. Since Apollos wanted (*\boulomenou autou\, genitive absolute*) to go into Achaia, the brethren (*including others besides Priscilla and Aquila*) wrote (*\egrapsan*) a letter of introduction to the disciples in Corinth to receive him (*\apodexasthai auton*), a nice letter of recommendation and a sincere one also. But Paul will refer to this very letter later (*2Co 3:1*) and observe that he himself needed no such letter of commendation. The Codex Bezae adds here that certain Corinthians

who had come to Ephesus heard Apollos and begged him to cross over with them to Corinth. This may very well be the way that Apollos was led to go. Preachers often receive calls because visitors from other places hear them. Priscilla and Aquila were well known in Corinth and their approval would carry weight. But they did not urge Apollos to stay longer in Ephesus. **{Helped them much}** (\sunebaletō polu\). Second aorist middle indicative of \sunball\ used in 17:18 for "dispute," old verb to throw together, in the N.T. always in the active save here in the middle (*common in Greek writers*) to put together, to help. **{Through grace}** (\dia t̃s charitos\). This makes sense if taken with "believed," as Hackett does (*cf. 13:48; 16:14*) or with "helped" (*1Co 3:10; 15:10; 2Co 1:12*). Both are true as the references show.

18:28 **{Powerfully}** (\euton̄s\). Adverb from \eutonos\ (\eu, *well*, \tein̄, *to stretch*), well-strung, at full stretch. **{Confuted}** (\diakat̄legcheto\). Imperfect middle of the double compound verb \dia-kat-elegchomai\, to confute with rivalry in a contest, here alone. The old Greek has \dielegch̄, to convict of falsehood, but not this double compound which means to argue down to a finish. It is the imperfect tense and does not mean that Apollos convinced these rabbis, but he had the last word. **{Publicly}** (\d̄mosifi\). See 5:18; 16:37. In open meeting where all could see the victory of Apollos. **{Shewing}** (\epideiknus\). Present active participle of \epideiknumi\, old verb to set forth so that all see. **{By the Scriptures}** (\dia t̄n graph̄n\). In which Apollos was so "mighty" (*verse 24*) and the rabbis so weak for they knew the oral law better than the written (*Mr 7:8-12*). **{That Jesus was the Christ}** (\einai ton Christon Īsoun\). Infinitive and the accusative in indirect assertion. Apollos proclaims the same message that Paul did everywhere (*17:3*). He had not yet met Paul, but he had been instructed by Priscilla and Aquila. He is in Corinth building on the foundation laid so well by Paul (*1Co 3:4-17*). Luke has here made a brief digression from the story of Paul, but it helps us understand Paul better. There are those who think that Apollos wrote Hebrews, a guess that may be correct.

[\[Previous\]](#) [\[Next\]](#)

19:1 {**While Apollos was at Corinth**} (\en t“i ton Apoll“ einai en *Korinth“i*). Favourite idiom with Luke, \en\ with the locative of the articular infinitive and the accusative of general reference (*Lu 1:8; 2:27, etc.*). {**Having passed through the upper country**} (\dielthonta ta an“terika mer^). Second aorist active participle of \dierchomai\, accusative case agreeing with \Paulon\, accusative of general reference with the infinitive \elthein\, idiomatic construction with \egeneto\. The word for "upper" (\an“terika\) is a late form for \an“tera\ (*Lu 14:10*) and occurs in Hippocrates and Galen. It refers to the highlands (*cf. Xenophon's _Anabasis_*) and means that Paul did not travel the usual Roman road west by Colossae and Laodicea in the Lycus Valley, cities that he did not visit (*Col 2:1*). Instead he took the more direct road through the Cayster Valley to Ephesus. Codex Bezae says here that Paul wanted to go back to Jerusalem, but that the Holy Spirit bade him to go into Asia where he had been forbidden to go in the second tour (*16:6*). Whether the upper "parts" (\mer^\) here points to North Galatia is still a point of dispute among scholars. So he came again to Ephesus as he had promised to do (*18:21*). The province of Asia included the western part of Asia Minor. The Romans took this country B.C. 130. Finally the name was extended to the whole continent. It was a jewel in the Roman empire along with Africa and was a senatorial province. It was full of great cities like Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea (*the seven churches of Re 2:3*), Colossae, Hierapolis, Apamea, to go no further. Hellenism had full sway here. Ephesus was the capital and chief city and was a richer and larger city than Corinth. It was located at the entrance to the valley of the Maeander to the east. Here was the power of Rome and the splendour of Greek culture and the full tide of oriental superstition and magic. The Temple of Artemis was one of the seven wonders of the world. While in Ephesus some hold that Paul at this time wrote the Epistle to the Galatians after his recent visit there, some that he did it before his recent visit to Jerusalem. But it is still possible that he wrote it from Corinth just before writing to Rome, a point to discuss later. {**Certain disciples**} (\tinas math^tas\). Who were they? Apollos had already gone to Corinth.

They show no connection with Priscilla and Aquila. Luke calls them "disciples" or "learners" (*\math^tas*) because they were evidently sincere though crude and ignorant. There is no reason at all for connecting these uninformed disciples of the Baptist with Apollos. They were floating followers of the Baptist who drifted into Ephesus and whom Paul found. Some of John's disciples clung to him till his death (*Joh 3:22-25; Lu 7:19; Mt 14:12*). Some of them left Palestine without the further knowledge of Jesus that came after his death and some did not even know that, as turned out to be the case with the group in Ephesus.

19:2 {**Did ye receive the Holy Spirit when ye believed?**} (*\ei pneuma hagion elabete pisteusantes?*). This use of *\Pi* in a direct question occurs in 1:6, is not according to the old Greek idiom, but is common in the LXX and the N.T. as in Lu 13:23 which see (*Robertson, _Grammar_, p. 916*). Apparently Paul was suspicious of the looks or conduct of these professed disciples. The first aorist active participle *\pisteusantes* is simultaneous with the second aorist active indicative *\elabete* and refers to the same event. {**Nay, we did not so much as hear whether the Holy Spirit was**} (*All' oude ei pneuma hagion estin^kousamen*). The reply of these ignorant disciples is amazing. They probably refer to the time of their baptism and mean that, when baptized, they did not hear whether (*\ei in indirect question*) the Holy Spirit was (*\estin retained as in Joh 7:39*). Plain proof that they knew John's message poorly.

19:3 {**Into what**} (*\eis ti*). More properly, {**Unto what**} or {**on what basis**} (*Robertson, _Grammar_, p. 592*). Clearly, Paul felt they had received a poor baptism with no knowledge of the Holy Spirit. {**John's baptism**} (*\to I^anou baptisma*). Last mention of John the Baptist in the N.T. They had been dipped in other words, but they had not grasped the significance of the ordinance.

19:4 {**With the baptism of repentance**} (*\baptisma metanoias*). Cognate accusative with *\ebaptisen* and the genitive *\metanoias* describing the baptism as marked by (*case of species or genus*), not as conveying, repentance just as in Mr 1:4 and that was the work of the Holy Spirit. But John preached also the baptism of the Holy Spirit which the Messiah was to bring (*Mr 1:7f.; Mt 3:11f.; Lu 3:16*). If they did not know of the Holy Spirit, they had missed the point of John's baptism. {**That they should believe on him that should come after him, that is on Jesus**} (*\eis ton*

erchomenon met' auton hina pisteus“*sin, tout' estin eis ton I'soun*”). Note the emphatic prolepsis of \eis ton erchomenon met' auton\ before \hina pisteus“sin\ with which it is construed. This is John's identical phrase, "the one coming after me" as seen in Mr 1:7; Mt 3:11; Lu 3:16; Joh 1:15. It is not clear that these "disciples" believed in a Messiah, least of all in Jesus. They were wholly unprepared for the baptism of John. Paul does not mean to say that John's baptism was inadequate, but he simply explains what John really taught and so what his baptism signified.

19:5 {**The name of the Lord Jesus**} (\to onoma ton kuriou I'sou\).

Apollos was not rebaptized. The twelve apostles were not rebaptized. Jesus received no other baptism than that of John. The point here is simply that these twelve men were grossly ignorant of the meaning of John's baptism as regards repentance, the Messiahship of Jesus, the Holy Spirit. Hence Paul had them baptized, not so much again, as really baptized this time, in the name or on the authority of the Lord Jesus as he had himself commanded (*Mt 28:19*) and as was the universal apostolic custom. Proper understanding of "Jesus" involved all the rest including the Trinity (*Father, Son, and Holy Spirit*). Luke does not give a formula, but simply explains that now these men had a proper object of faith (*Jesus*) and were now really baptized.

19:6 {**When Paul had laid his hands upon them**} (\epithentos autois tou Paulou cheiras\).

Genitive absolute of second aorist active participle of \epitithēmi\). This act of laying on of the hands was done in Samaria by Peter and John (*8:16*) and in Damascus in the case of Paul (*9:17*) and was followed as here by the descent of the Holy Spirit in supernatural power. {**They spake with tongues**} (\elaloun gl'ssais\). Inchoative imperfect, began to speak with tongues as in Jerusalem at Pentecost and as in Caesarea before the baptism. {**Prophesied**} (\eprophēteuon\). Inchoative imperfect again, began to prophesy. The speaking with tongues and prophesying was external and indubitable proof that the Holy Spirit had come on these twelve uninformed disciples now fully won to the service of Jesus as Messiah. But this baptism in water did not "convey" the Holy Spirit nor forgiveness of sins. Paul was not a sacramentalist.

19:8 {**Spake boldly**} (\eparrēsiazeto\). Imperfect middle, kept on at it for three months. Cf. same word in 18:26. {**Persuading**} (\peithēn\). Present active conative participle of \peithēn\,

trying to persuade (28:23). Paul's idea of the Kingdom of God was the church of God which he (*Jesus, God's Son*) had purchased with his own blood (Ac 20:28, *calling Christ God*). Nowhere else had Paul apparently been able to speak so long in the synagogue without interruption unless it was so at Corinth. These Jews were already interested (18:30).

19:9 {**But when some were hardened**} (\h“s de tines eskl`runonto\).

Imperfect passive of \skl`run“\, causative like _hiphil_ in

Hebrew, to make hard (\skl`ros\), or rough or harsh (Mt 25:24).

In LXX and Hippocrates and Galen (*in medical writings*). In N.T.

only here and Ro 9:18 and 4 times in Heb 3:8,13,15; 4:7,8

quoting and referring to Ps 95:8 about hardening the heart like

a gristle. The inevitable reaction against Paul went on even in

Ephesus though slowly. {**Disobedient**} (\epeithoun\). Imperfect

again, showing the growing disbelief and disobedience

(\apeith`s\), both ideas as in 14:2; 17:5, first refusal to

believe and then refusal to obey. Both \skl`run“\ and \apeithe“\

occur together, as here, in Ecclus. 30:12. {**Speaking evil of the**

Way} (\kakologountes t`n hodon\). Late verb from \kakologos\

(*speaker of evil*) for the old \kak“s leg“\. Already in Mr 7:10;

9:39; Mt 15:4. Now these Jews are aggressive opponents of Paul

and seek to injure his influence with the crowd. Note "the Way"

as in 9:2 for Christianity. {**He departed from them**} (\apostas

ap' aut`n\). Second aorist active participle of \aphist`mi\, made

an "apostasy" (*standing off, cleavage*) as he did at Corinth

(18:7, \metabas\, *making a change*). {**Separated the disciples**}

(\aph`risen tous math`tas\). First aorist active indicative of

\aphoriz“\, old verb to mark limits (*horizon*) as already in

13:2. Paul himself was a spiritual Pharisee "separated" to

Christ (Ro 1:1). The Jews regarded this withdrawal as apostasy,

like separating the sheep from the goats (Mt 25:32). Paul now

made a separate church as he had done at Thessalonica and

Corinth. {**In the school of Tyrannus**} (\en t`i schol`i Turannou\).

\Schol` (our school) is an old word from \schein\ (\ech“\)

to hold on, leisure and then in later Greek (*Plutarch, etc.*) a place

where there is leisure as here. Only this example in the N.T.

This is the Greek notion of "school," the Jewish being that of

"yoke" as in Mt 11:29. The name Tyrannus (*our tyrant*) is a

common one. It is an inscription in the Columbarium of the

Empress Livia as that of a physician in the court. Furneaux

suggests the possibility that a relative of this physician was

lecturing on medicine in Ephesus and so as a friend of Luke, the

physician, would be glad to help Paul about a place to preach. It was probably a public building or lecture hall with this name whether hired by Paul or loaned to him. The pagan sophists often spoke in such halls. The Codex Bezae adds "from the fifth hour to the tenth" as the time allotted Paul for his work in this hall, which is quite possible, from just before midday till the close of the afternoon (*from before the noon meal till two hours before sunset*) each day. Here Paul had great freedom and a great hearing. As the church grows there will be other places of meeting as the church in the house of Aquila and Priscilla (*1Co 16:19*).

19:10 {**For two years**} (*\epi et^ duo*). Note *\epi* with accusative for extent of time as in verse 8, *\epi m^nas treis* and often. But in 20:31 Paul said to the Ephesian elders at Miletus that he laboured with them for the space of "three years." That may be a general expression and there was probably a longer period after the "two years" in the school of Tyrannus besides the six months in the synagogue. Paul may have preached thereafter in the house of Aquila and Priscilla for some months, the "for a while" of verse 22. {**So that all they which dwelt in Asia heard**} (*\h^ste pantas tous katoikountas t^n Asian akousai*). Actual result with *\h^ste* and the infinitive with accusative of general reference as is common (*also verse 11*) in the *_Koin_,* (*Robertson, _Grammar_, pp. 999f.*). Paul apparently remained in Ephesus, but the gospel spread all over the province even to the Lycus Valley including the rest of the seven churches of Re 1:11; 2; 3. Demetrius in verse 26 will confirm the tremendous influence of Paul's ministry in Ephesus on Asia. Forty years after this Pliny in his famous letter to Trajan from Bithynia will say of Christianity: "For the contagion of this superstition has not only spread through cities, but also through villages and country places." It was during these years in Ephesus that Paul was greatly disturbed over the troubles in the Corinthian Church. He apparently wrote a letter to them now lost to us (*1Co 5:9*), received messages from the household of Chloe, a letter from the church, special messengers, sent Timothy, then Titus, may have made a hurried trip himself, wrote our First Corinthians, was planning to go after the return of Titus to Troas where he was to meet him after Pentecost, when all of a sudden the uproar raised by Demetrius hurried Paul away sooner than he had planned. Meanwhile Apollos had returned from Corinth to Ephesus and refused to go back (*1Co 16:12*). Paul doubtless had helpers like

Epaphras and Philemon who carried the message over the province of Asia, Tychicus, and Trophimus of Asia who were with him on the last visit to Jerusalem (*verses 22,29; 20:4*). Paul's message reached Greeks, not merely Hellenists and God-fearers, but some of the Greeks in the upper circles of life in Ephesus.

19:11 {**Special miracles**} (\dunameis ou tas tuchousas\). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" (\dunameis\) are supernatural and out of the ordinary, but here God regularly wrought (\epoiei\), imperfect active) wonders beyond those familiar to the disciples and completely different from the deeds of the Jewish exorcists. This phrase is peculiar to Luke in the N.T. (*also 28:2*), but it occurs in the classical Greek and in the _Koin,_ as in III Macc. 3:7 and in papyri and inscriptions (*Deissmann, _Bible Studies_, p. 255*). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Paul's person.

19:12 {**Handkerchiefs**} (\soudaria\). Latin word for \sudor\ (*sweat*). Used in Lu 19:20; Joh 11:44; 20:7. In two papyri marriage-contracts this word occurs among the toilet articles in the dowry (*Deissmann, _Bible Studies_, p. 223*). {**Aprons**} (\simikinthia\). Latin word also, _semicinctilum_ (\semi, cingo\). Only here in the N.T. Linen aprons used by servants or artisans (*Martial XIV. 153*). Paul did manual work at Ephesus (*20:34*) and so wore these aprons. {**Departed**} (\apallalsethai\). Present passive infinitive with \h“ste\ for actual result as in verse 10. If one wonders how God could honour such superstitious faith, he should remember that there is no power in superstition or in magic, but in God. If God never honoured any faith save that entirely free from superstition, how about Christian people who are troubled over the number 13, over the moon, the rabbit's foot? The poor woman with an issue of blood touched the hem of Christ's garment and was healed (*Lu 8:44-46*) as others sought to do (*Mt 14:36*). God condescends to meet us in our ignorance and weakness where he can reach us. Elisha had a notion that some of the power of Elijah resided in his mantle (*2Ki 2:13*). Some even sought help from Peter's shadow (*Ac*

5:15).

19:13 {**Of the strolling Jews, exorcists**} (\t“n perierchomen“n Ioudai“n exorkist“n\). These exorcists travelled around (\peri\) from place to place like modern Gypsy fortune-tellers. The Jews were especially addicted to such practices with spells of sorcery connected with the name of Solomon (*Josephus, Ant. VIII. 2.5*). See also Tobit 8:1-3. Jesus alludes to those in Palestine (*Mt 12:27; Lu 11:19*). The exorcists were originally those who administered an oath (*from \exorkiz“\, to exact an oath*), then to use an oath as a spell or charm. Only instance here in the N.T. These men regarded Paul as one of their own number just as Simon Magus treated Simon Peter. Only here these exorcists paid Paul the compliment of imitation instead of offering money as Magus did. {**To name over**} (\onomazein epi\). They heard what Paul said and treated his words as a magic charm or spell to drive the evil spirits out. {**I adjure you by Jesus whom Paul preacheth**} (\Horkiz“ humas ton I'soun hon Paulos k^russei\). Note two accusatives with the verb of swearing (*cf. Mr 5:7*) as a causative verb (*Robertson, Grammar, p. 483*). The papyri furnish numerous instances of \horkiz“\ in such constructions (*Deissmann, Bible Studies, p. 281*). Note also the article with Jesus, "the Jesus," as if to identify the magic word to the demons with the addition "whom Paul preaches." They thought that success turned on the correct use of the magical formula. The Ephesian mysteries included Christianity, so they supposed.

19:14 {**Seven sons of Sceva**} (\Skeuf hepta huioi\). Who this Sceva was we do not know. If a high priest, he was highly connected in Jerusalem (*cf. 5:24*). Some MSS. have ruler instead of priest. His name may be Latin in origin. \Skeuf\ has Doric form of genitive. But that he had seven sons in this degraded business shows how Judaism had fared poorly in this superstitious city. Did they imagine there was special power in the number seven?

19:15 {**Jesus I know**} (\ton I'soun gin“sk“\). "The (*whom you mention*) Jesus I recognize (\gin“sk“\)" and "the (*whom you mentioned*) Paul I am acquainted with (\ton Paulon epistamai\)." Clear distinction between \gin“sk“\ and \epistamai\. {**But who are ye?**} (\humeis de tines este?\). But you, who are you? Emphatic prolepsis.

19:16 {**Leaped on them**} (\ephalomenos ep' autous\). Second aorist (*ingressive*) middle participle of \ephallomai\, old verb to

spring upon like a panther, here only in the N.T. **{Mastered}** (*\katakurieusas*). First aorist (*effective*) active participle of *\katakurieu“*, late verb from *\kata* and *\kurios*, to become lord or master of. **{Both}** (*\amphoter“n*). Papyri examples exist where *\amphoterai* means "all" or more than "two" (*Robertson, _Grammar_, p. 745*). So here *\amphoterai* includes all seven. "Both" in old English was used for more than two. **{So that}** (*\h“ste*). Another example (*verses 10,11*) of *\h“ste* with the infinitive for result. **{Naked}** (*\gumnous*). Probably with torn garments, **{Wounded}** (*\tetraumatismenous*). Perfect passive participle of *\traumatiz“*, old verb to wound, from *\trauma* (*a wound*). In the N.T. only here and Lu 20:12.

19:17 **{Was magnified}** (*\emegaluneto*). Imperfect passive. To make great. It was a notable victory over the powers of evil in Ephesus.

19:18 **{Came}** (*\rchonto*). Imperfect middle, kept coming, one after another. Even some of the believers were secretly under the spell of these false spiritualists just as some Christians today cherish private contacts with so-called occult powers through mediums, seances, of which they are ashamed. **{Confessing}** (*\exomologoumenoi*). It was time to make a clean breast of it all, to turn on the light, to unbosom their secret habits. **{Declaring their deeds}** (*\anagellontes tas praxeis aut“n*). Judgment was beginning at the house of God. The dupes (*professing believers, alas*) of these jugglers or exorcists now had their eyes opened when they saw the utter defeat of the tricksters who had tried to use the name of Jesus without his power. The boomerang was tremendous. The black arts were now laid bare in their real character. Gentile converts had a struggle to shake off their corrupt environment.

19:19 **{Not a few of them that practised curious arts}** (*\hikanoi t“n ta perierga praxant“n*). Considerable number of the performers or exorcists themselves who knew that they were humbugs were led to renounce their evil practices. The word *\perierga* (*curious*) is an old word (*\peri, erga*) originally a piddler about trifles, a busybody (*ITi 5:13*), then impertinent and magical things as here. Only two examples in the N.T. It is a technical term for magic as the papyri and inscriptions show. Deissmann (*_Bible Studies_, p. 323*) thinks that these books here burned were just like the Magic Papyri now recovered from Egypt. **{Burned them in the sight of all}** (*\katekaion en“pion pant“n*).

Imperfect active of \katakai“. It probably took a good while to do it, burned them completely (*up, we say; down, the Greeks say, perfective use of |kata|*). These Magical Papyri or slips of parchment with symbols or magical sentences written on them called \Ephesia Grammata\ (*Ephesian Letters*). These Ephesian Letters were worn as amulets or charms. {**They brought them together**} (\sunenegkantes\). Second aorist active participle of \sunpher“. What a glorious conflagration it would be if in every city all the salacious, blasphemous, degrading books, pamphlets, magazines, and papers could be piled together and burned. {**They counted**} (\suneps^phisan\). First aorist active indicative of \sunps^phiz“, to reckon together. In LXX (*Jer 29:49*). Only here in N.T. \Sunkataps^phiz“ in 1:26. {**Fifty thousand pieces of silver**} (\arguriou murias pentē\). Five ten thousand (\murias\) pieces of silver. Ephesus was largely Greek and probably the silver pieces were Greek drachmae or the Latin denarius, probably about ten thousand dollars or two thousand English pounds.

19:20 {**Mightily**} (\kata kratos\). According to strength. Only here in N.T., common military term in Thucydides. Such proof of a change counted. {**Grew and prevailed**} (\uxanen kai ischuen\). Imperfect actives, kept growing and gaining strength. It was a day of triumph for Christ in Ephesus, this city of vast wealth and superstition. Ephesus for centuries will be one of the centres of Christian power. Timothy will come here and John the Apostle and Polycarp and Irenaeus.

19:21 {**Purposed in the spirit**} (\etheto en t“i pneumatī\). Second aorist middle indicative for mental action and "spirit" expressed also. A new stage in Paul's career begins here, a new division of the Acts. {**Passed through**} (\dielth“n\). Word (\dierchomai\) used ten times in Acts (*cf. 19:1*) of missionary journeys (*Ramsay*). {**Macedonia and Achaia**} (\t^n Makedonian kai Achaian\). This was the way that he actually went, but originally he had planned to go to Achaia (*Corinth*) and then to Macedonia, as he says in 2Co 1:15f., but he had now changed that purpose, perhaps because of the bad news from Corinth. Already when he wrote I Corinthians he proposed to go first to Macedonia (*1Co 16:5-7*). He even hoped to spend the winter in Corinth "if the Lord permit" and to remain in Ephesus till Pentecost, neither of which things he did. {**I must also see Rome**} (\dei me kai R“m^n idein\). This section of Acts begins with Rome in the horizon of Paul's plans and the book

closes with Paul in Rome (***Rackham***). Here he feels the necessity of going as in Ro 1:15 he feels himself "debtor" to all including "those in Rome" (***Ro 1:16***). Paul had long desired to go to Rome (***Rom 1:10***), but had been frequently hindered (***Ro 1:13***), but he has definitely set his face to go to Rome and on to Spain (***Ro 15:23-29***). Paley calls sharp attention to this parallel between Ac 19:21 and Ro 1:10-15; 15:23-29. Rome had a fascination for Paul as the home of Aquila and Priscilla and numerous other friends (***Ro 16***), but chiefly as the capital of the Roman Empire and a necessary goal in Paul's ambition to win it to Jesus Christ. His great work in Asia had stirred afresh in him the desire to do his part for Rome. He wrote to Rome from Corinth not long after this and in Jerusalem Jesus in vision will confirm the necessity (\dei) that Paul see Rome (***Acts 23:11***).

19:22 {**Timothy and Erastus**} (\Timotheon kai Eraston\). Paul had sent Timothy to Corinth (***1Co 4:17***) and had requested kindly treatment of this young minister in his difficult task of placating the divided church (***1Co 16:10-11***) that he might return to Paul as he evidently had before Paul leaves Ephesus. He then despatched Titus to Corinth to finish what Timothy had not quite succeeded in doing with instructions to meet him in Troas. Now Timothy and Erastus (***cf. Ro 16:23; 2Ti 4:20***) go on to Macedonia to prepare the way for Paul who will come on later. {**He himself stayed in Asia for a while**} (\autos epeschen chronon eis t^n Asian\). Literally, He himself had additional time in Asia. Second aorist active indicative of \epech"\, old and common idiom, only here in the N.T. in this sense and the verb only in Luke and Paul. The reason for Paul's delay is given by him in 1Co 16:8f., the great door wide open in Ephesus. Here again Luke and Paul supplement each other. Pentecost came towards the end of May and May was the month of the festival of Artemis (***Diana***) when great multitudes would come to Ephesus. But he did not remain till Pentecost as both Luke and Paul make plain.

19:23 {**No small stir**} (\tarachos ouk oligos\). Same phrase in 12:18 and nowhere else in the N.T. Litotes. {**Concerning the Way**} (\peri t^s hodou\). See this phrase for Christianity in 9:2; 19:9; 24:22 which see, like the "Jesus Way" of the Indians. There had already been opposition and "stir" before this stage (***cf. 19:11-20***). The fight with wild beasts in 1Co 15:32 (***whatever it was***) was before that Epistle was written and so before this new uproar. Paul as a Roman citizen could not be

thrown to wild beasts, but he so pictured the violent opponents of Christ in Ephesus.

19:24 {**Demetrius, a silversmith**} (*\D^m^trios argurokopos*). The name is common enough and may or may not be the man mentioned in 3Jo 1:12 who was also from the neighbourhood of Ephesus. There is on an inscription at Ephesus near the close of the century a Demetrius called *\neopoios Artemidos* a temple warden of Artemis (*Diana*). Zoeckler suggests that Luke misunderstood this word *\neopoios* and translated it into *\argurokopos*, a beater (*\kopt^“*, *to beat*) of silver (*\arguros*, *silver*), "which made silver shrines of Artemis" (*\poi^“n naous* (*\argurous*) *\Artemidos*). It is true that no silver shrines of the temple have been found in Ephesus, but only numerous terra-cotta ones. Ramsay suggests that the silver ones would naturally be melted down. The date is too late anyhow to identify the Demetrius who was *\neopoios* with the Demetrius *\argurokopos* who made little silver temples of Artemis, though B does not have the word *\argurous*. The poor votaries would buy the terra-cotta ones, the rich the silver shrines (*Ramsay, _Paul the Traveller_, p. 278*). These small models of the temple with the statue of Artemis inside would be set up in the houses or even worn as amulets. It is a pity that the Revised Version renders Artemis here. Diana as the Ephesian Artemis is quite distinct from the Greek Artemis, the sister of Apollo, the Diana of the Romans. This temple, built in the 6th century B.C., was burnt by Herostratus Oct. 13 B.C. 356, the night when Alexander the Great was born. It was restored and was considered one of the seven wonders of the world. Artemis was worshipped as the goddess of fertility, like the Lydian Cybele, a figure with many breasts. The great festival in May would offer Demetrius a golden opportunity for the sale of the shrines. {**Brought no little business**} (*\pareicheto ouk olig^“n ergasian*). Imperfect middle, continued to bring (*furnish, provide*). The middle accents the part that Demetrius played as the leader of the guild of silversmiths, work for himself and for them. {**Unto the craftsmen**} (*\tais technitais*). The artisans from *\techn^“* (*craft, art*). Trade guilds were common in the ancient world. Demetrius had probably organized this guild and provided the capital for the enterprise.

19:25 {**Whom he gathered together**} (*\hous sunathroisas*). First aorist active participle of *\sunathroiz^“*, old verb to assemble together (*\athroos*, *a crowd*), in the N.T. only here and Ac

12:12. **{With the workmen of like occupation}** (*\kai tous peri ta toiauta ergatas*). "And the workmen concerning such things," apparently those who made the marble and terra-cotta shrines who would also be affected in the same way. It was a gathering of the associated trades, not for a strike, for employer and employees met together, but in protest against the preaching of Paul. **{We have our wealth}** (*\h^ euporia h^min estin*). The wealth is to us (*dative of possession*). This old word for wealth occurs here alone in the N.T. It is from *\eu* and *\poros*, easy to pass through, easy to accomplish, to be well off, wealthy, welfare, weal, well-being, rich. Demetrius appeals to this knowledge and self-interest of the artisans as the basis for their zeal for Artemis, piety for revenue.

19:26 **{At Ephesus}** (*\Ephesou*). Genitive of place as also with *\Asias* (*Asia*). Cf. Robertson, *_Grammar_*, pp. 494f. **{This Paul}** (*\ho Paulos houtos*). Contemptuous use of *\houtos*. **{Hath turned away}** (*\metest^sen*). Changed, transposed. First aorist active indicative, did change. Tribute to Paul's powers as a preacher borne out by Luke's record in 19:10. There may be an element of exaggeration on the part of Demetrius to incite the workmen to action, for the worship of Artemis was their wealth. Paul had cut the nerve of their business. There had long been a Jewish colony in Ephesus, but their protest against idolatry was as nothing compared with Paul's preaching (*Furneaux*). **{Which are made with hands}** (*\hoi dia cheir^ n ginomenoi*). Note the present tense, made from time to time. No doubt Paul had put the point sharply as in Athens (*Ac 17:29*). Isaiah (*Isa 44:9-17*) had pictured graphically the absurdity of worshipping stocks and stones, flatly forbidden by the Old Testament (*Ex 20:4; Ps 135:15-18*). The people identified their gods with the images of them and Demetrius reflects that point of view. He was jealous of the brand of gods turned out by his factory. The artisans would stand by him on this point. It was a reflection on their work.

19:27 **{This our trade}** (*\touto to meros*). Part, share, task, job, trade. **{Come into disrepute}** (*\eis apelegmon elthein*). Not in the old writers, but in LXX and *_Koin, _*. Literally, reputation, exposure, censure, rejection after examination, and so disrepute. Their business of making gods would lose caste as the liquor trade (*still called the trade in England*) has done in our day. They felt this keenly and so Demetrius names it first. They felt it in their pockets. **{Of the great goddess Artemis}**

(\t^s *megal^s theas Artemidos*\). She was generally known as the Great (\h[^] *Megal[^]*\). An inscription found at Ephesus calls her "the greatest god" (\h[^] *megist[^] theos*\). The priests were eunuchs and there were virgin priestesses and a lower order of slaves known as temple-sweepers (\ne[^] "koroi", *verse 35*). They had wild orgiastic exercises that were disgraceful with their Corybantic processions and revelries. **{Be made of no account}** (\eis *outhen logisth[^] nai*\). Be reckoned as nothing, first aorist passive infinitive of \logizomai\ and \eis\. **{Should even be deposed of her magnificence}** (\mellein *te kai kathaireisthai t^s megaleiot^s aut^s*\). Note the present infinitive after \mellein\, ablative case (*so best MSS.*) after \kathaire[^]\, to take down, to depose, to deprive of. The word \megaleiot^s\ occurs also in Lu 9:43 (*the majesty of God*) and in 2Pe 1:16 of the transfiguration of Christ. It is already in the LXX and Deissmann (*Light from the Ancient East*, p. 363) thinks that the word runs parallel with terms used in the emperor-cult. **{All Asia and the world}** \hol[^] (*h[^]*) Asia kai (*h[^]*) oikoumen[^]\. See 11:28 for same use of \oikoumen[^]\. An exaggeration, to be sure, but Pausanias says that no deity was more widely worshipped. Temples of Artemis have been found in Spain and Gaul. *Multitudo errantium non efficit veritatem* (*Bengel*). Even today heathenism has more followers than Christianity. To think that all this splendour was being set at naught by one man and a despised Jew at that!

19:28 **{They were filled with wrath}** (\genomenoi *plereis thumou*\). Having become full of wrath. **{Cried out}** (\ekrazon\). Inchoative imperfect, began to cry out and kept it up continuously. Repetition was characteristic of the orgiastic exercises. The Codex Bezae adds after \thumou\ (*wrath*): \Dramontes eis tⁿ amphodon\ (*running into the street*), which they certainly did after the speech of Demetrius. **{Great is Artemis of the Ephesians}** (\Megal[^] *h[^] Artemis Ephesi[^] n*\). D (*Codex Bezae*) omits \h[^]\ (*the*) and makes it read: "Great Artemis of the Ephesians." This was the usual cry of the votaries in their orgies as the inscriptions show, an ejaculatory outcry or prayer instead of an argument as the other MSS. have it. That is vivid and natural (*Ramsay, Church in the Roman Empire*, pp. 135ff.). Yet on this occasion the artisans were making an argumentative protest and plea against Paul. An inscription at Dionysopolis has "Great is Apollo."

19:29 {**With the confusion**} (*t^hs sugchuse^s*). Genitive case after *ep^lsth^h*. An old word, but in the N.T. only here, from verb *sugche^s*, to pour together like a flood (***only in Acts in the N.T.***). Vivid description of the inevitable riot that followed "the appearance of such a body in the crowded agora of an excitable city" (***Rackham***) "vociferating the city's watch-word." {**They rushed**} (*h^hrm^hsan*). Ingressive aorist active indicative of *horma^s*, old verb for impetuous dashing, a case of mob psychology (***mob mind***), with one accord (***homothumadon*** *as in Ac 1:14, etc.*). {**Into the theatre**} (*eis to theatron*). A place for seeing (*theaomai*) spectacles, originally for dramatic representation (***Thucydides, Herodotus***), then for the spectators, then for the spectacle or show (***1Co 4:9***). The theatre (***amphitheatre***) at Ephesus can still be traced in the ruins (***Wood, _Ephesus_***) and shows that it was of enormous size capable of seating fifty-six thousand persons (***some estimate it only 24,500***). It was the place for large public gatherings of any sort out of doors like our football and baseball parks. In particular, gladiatorial shows were held in these theatres. {**Having seized Gaius and Aristarchus men of Macedonia**} (*sunarpasantes Gaion kai Aristarchon Makedonas*). See 6:12 for this same verb. They wanted some victims for this "gladiatorial" show. These two men were "Paul's companions in travel" (*sunekd^hmous Paulou*), together (*sun*) with Paul in being abroad, away from home or people (*ek-d^hmous*, ***late word, in the N.T. only here and 2Co 8:19***). How the mob got hold of Gaius (***Ac 20:4***) and Aristarchus (***20:4; 27:2; Col 4:10; Phm 1:24***) we do not know whether by accidental recognition or by search after failure to get Paul. In Ro 16:4 Paul speaks of Priscilla and Aquila as those "who for my life laid down their own necks." Paul lived with them in Ephesus as in Corinth. It is possible that Demetrius led the mob to their house and that they refused to allow Paul to go or to be seized at the risk of their own lives. Paul himself may have been desperately ill at this time as we know was the case once during his stay in Ephesus when he felt the answer of death in himself (***2Co 1:9***) and when God rescued him. That may mean that, ill as he was, Paul wanted to go and face the mob in the theatre, knowing that it meant certain death.

19:30 {**And when Paul was minded to enter in unto the people**} (*Paulou de boulomenou eiselthein eis ton d^hmon*). Genitive absolute. Plainly Paul wanted to face the howling mob, whether it was the occasion pictured in 2Co 1:9 or not. "St. Paul was not

the man to leave his comrades in the lurch" (*Knowling*). {**Suffered him not**} (\ouk ei“n auton\). Imperfect of \ea“, common verb to allow, what Gildersleeve called the negative imperfect (*Robertson, _Grammar_, p. 885*), denoting resistance to pressure. The more Paul insisted on going the more the disciples refused to agree to it and they won.

19:31 {**Certain also of the chief officers of Asia**} (\tines de kai t“n Asiarch“n\). These "Asiarchs" were ten officers elected by cities in the province who celebrated at their own cost public games and festivals (*Page*). Each province had such a group of men chosen, as we now know from inscriptions, to supervise the funds connected with the worship of the emperor, to preside at games and festivals even when the temple services were to gods like Artemis. Only rich men could act, but the position was eagerly sought. {**Being his friends**} (\ontes aut“i philoi\). Evidently the Asiarchs had a high opinion of Paul and were unwilling for him to expose his life to a wild mob during the festival of Artemis. They were at least tolerant toward Paul and his preaching. "It was an Asiarch who at Smyrna resisted the cry of the populace to throw Polycarp to the lions" (*Furneaux*). {**Besought him**} (\parekaloun auton\). Imperfect active, showing that the messengers sent had to insist over Paul's protest. "{**Not to adventure himself**}" (\m^ dounai heauton\). It was a hazard, a rash adventure "to give himself" (*second aorist active infinitive of \did“mi*). Just this sense of "adventure" with the idiom occurs only here in the N.T., though in Polybius V., 14, 9. But the phrase itself Paul uses of Jesus who gave himself for our sins (*Ga 1:4; 1Ti 2:6; Tit 2:14*). It is not the first time that friends had rescued Paul from peril (*Ac 9:25,30; 17:10,14*). The theatre was no place for Paul. It meant certain death.

19:32 {**Some therefore cried one thing and some another**} (\alloi men oun allo ti ekrazon\). This classical use of \allos allo\ (*Robertson, _Grammar_, p. 747*) appears also in 2:12; 21:34. Literally, "others cried another thing." The imperfect shows the repetition (*kept on crying*) and confusion which is also distinctly stated. {**For the assembly was in confusion**} (\^n gar h^ ekkl^sia sunkechumen^). The reason for the previous statement. Periphrastic past perfect passive of \sugche“, sugchun“ (-unn“)\, to pour together, to commingle as in verse 29 (\sugchuse“s\). It was not an "assembly" (\ekkl^sia, ek, kale“, to call out), but a wholly irregular, disorganized mob in

a state (*perfect tense*) of confusion. There was "a lawful assembly" (*verse 39*), but this mob was not one. Luke shows his contempt for this mob (*Furneaux*). {**Had come together**} (\sunel^llutheisan\). Past perfect active of \sunerchomai\. It was an assembly only in one sense. For some reason Demetrius who was responsible for the mob preferred now to keep in the background, though he was known to be the ring-leader of the gathering (*verse 38*). It was just a mob that shouted because others did.

19:33 {**And they brought Alexander out of the crowd**} (\ek de tou ochlou sunebibasan Alexandron\). The correct text (*Aleph A B*) has this verb \sunebibasan\ (*from \sunbibaz“\, to put together*) instead of \proebibasan\ (*from \probibaz“\, to put forward*). It is a graphic word, causal of \bain“\, to go, and occurs in Ac 16:10; Col 2:19; Eph 4:16. Evidently some of the Jews grew afraid that the mob would turn on the Jews as well as on the Christians. Paul was a Jew and so was Aristarchus, one of the prisoners. The Jews were as strongly opposed to idolatry as were the Christians. {**The Jews putting him forward**} (\probalont“*n auton t“n Ioudai“n*\). Genitive absolute of the second aorist active participle of \proball“\, old verb to push forward as leaves in the spring (*Lu 21:30*). In the N.T. only in these two passages. Alexandria had already disgraceful scenes of Jew-baiting and there was real peril now in Ephesus with this wild mob. So Alexander was pushed forward as the champion to defend the Jews to the excited mob. He may be the same Alexander the coppersmith who did Paul much evil (*2Ti 4:14*), against whom Paul will warn Timothy then in Ephesus. "The Jews were likely to deal in the copper and silver required for the shrines, so he may have had some trade connexion with the craftsmen which would give him influence" (*Furneaux*). {**Beckoned with the hand**} (\kataseisas tⁿ cheira\). Old verb \katasei“\, to shake down, here the hand, rapidly waving the hand up and down to get a hearing. In the N.T. elsewhere only in Ac 12:17; 13:16; 21:40 where "with the hand" (\tⁱ cheiri\, *instrumental case*) is used instead of \tⁿ cheira\ (*the accusative*). {**Would have made a defence unto the people**} (\^hthelen apologeisthai t“i d^m“i\). Imperfect active, wanted to make a defence, tried to, started to, but apparently never got out a word. \Apologeisthai\ (*present middle infinitive, direct middle, to defend oneself*), regular word for formal apology, but in N.T. only by Luke and Paul (*twice in Gospel, six times in Acts, and in Ro 2:15; 2Co 12:19*).

19:34 {**When they perceived**} (\epignontes\). Recognizing, coming to know fully and clearly (\epi-), second aorist (*ingressive*) active participle of \epigin“sk“. The masculine plural is left as nominative absolute or \pendens\ without a verb. The rioters saw at once that Alexander was (\estin\, *present tense retained in indirect assertion*) a Jew by his features. {**An with one voice cried out**} (\ph“n^ egeneto mia ek pant“n krazont“n\). Anacoluthon or construction according to sense. Literally, "one voice arose from all crying." \Krazont“n\ agrees in case (*ablative*) with \pant“n\, but Aleph A have \krazontes\. This loose construction is not uncommon (*Robertson, _Grammar_, pp. 436f.*). Now at last the crowd became unanimous (*one voice*) at the sight of a hated Jew about to defend their attacks on the worship of Artemis. The unanimity lasted "about the space of two hours" (\hosei epi h“ras duo\), "as if for two hours." Their creed centred in this prolonged yell: "Great is Artemis of the Ephesians" with which the disturbance started (*verse 28*).

19:35 {**The town-clerk**} (\ho grammateus\). Ephesus was a free city and elected its own officers and the recorder or secretary was the chief magistrate of the city, though the proconsul of the province of Asia resided there. This officer is not a mere secretary of another officer or like the copyists and students of the law among the Jews, but the most influential person in Ephesus who drafted decrees with the aid of the \strat^goi\, had charge of the city's money, was the power in control of the assembly, and communicated directly with the proconsul. Inscriptions at Ephesus give frequently this very title for their chief officer and the papyri have it also. The precise function varied in different cities. His name appeared on the coin at Ephesus issued in his year of office. {**Had quieted the multitude**} (\katasteilas ton ochlon\). First aorist active participle of \katastell“, to send down, arrange dress (*Euripides*), lower (*Plutarch*), restrain (*papyrus example*), only twice in the N.T. (*here and verse 36, be quiet*), but in LXX and Josephus. He evidently took the rostrum and his very presence as the city's chief officer had a quieting effect on the billowy turmoil and a semblance of order came. He waited, however, till the hubbub had nearly exhausted itself (*two hours*) and did not speak till there was a chance to be heard. {**Saith**} (\ph^sin\). Historical present for vividness. {**How that**}. Merely participle \ousan\ and accusative \polin\ in indirect discourse, no conjunction at all (*Robertson, _Grammar_, pp. 1040ff.*), common idiom after

\gin“sk“\, to know. {**Temple-keeper**} (\ne“koron\). Old word from \ne“s\ (\naos\), temple, and \kore“\, to sweep. Warden, verger, cleaner of the temple, a sacristan. So in Xenophon and Plato. Inscriptions so describe Ephesus as \ne“koron t^s Artemidos\ as Luke has it here and also applied to the imperial _cultus_ which finally had several such temples in Ephesus. Other cities claimed the same honour of being \ne“koros\, but it was the peculiar boast of Ephesus because of the great temple of Artemis. A coin of A.D. 65 describes Ephesus as \ne“koros\. There are papyri examples of the term applied to individuals, one to Priene as \ne“koros\ of the temple in Ephesus (*Moulton and Milligan, _Vocabulary_*). {**And of the image which fell down from Jupiter**} (\kai tou diopetous\). Supply \agalma\ (*image*), "the from heaven-fallen image." From Zeus (\Dios\) and \pet“\ (\pipt“, *pipet“*), to fall. Zeus (*Jupiter*) was considered lord of the sky or heaven and that is the idea in \diopetous\ here. The legend about a statue fallen from heaven occurs concerning the statue of Artemis at Tauris, Minerva at Athens, etc. Thus the recorder soothed the vanity (*Rackham*) of the crowd by appeal to the world-wide fame of Ephesus as sacristan of Artemis and of her heaven-fallen image.

19:36 {**Cannot be gainsaid**} (\anantir^t“n oun ont“n\). Genitive absolute with \oun\ (*therefore*). Undeniable (\an, anti, r^tos\), verbal adjective. Occasionally in late Greek (*Polybius, etc.*), only here in N.T., but adverb \anantir^t“s\ in Ac 10:29. These legends were accepted as true and appeased the mob. {**Ye ought**} (\deon estin\). It is necessary. Periphrastic present indicative instead of \dei\ like 1Pe 1:6; 1Ti 5:13f. {**Be quiet**} (\katestalmenous\). Perfect passive participle of \katastell“\ (*see verse 35*). {**Rash**} (\propetes\). Old adjective from \pro\ and \pet“\, to fall forward, headlong, precipitate. In the N.T. only here and 2Ti 3:4, though common in the _Koin,_. Better look before you leap.

19:37 {**Neither robbers of temples**} (\oute hierosulous\). Common word in Greek writers from \hieron\, temple, and \sula“\, to rob, be guilty of sacrilege. The word is found also on inscriptions in Ephesus. The Jews were sometimes guilty of this crime (*Ro 2:22*), since the heathen temples often had vast treasures like banks. The ancients felt as strongly about temple-robbing as westerners used to feel about a horse-thief. {**Nor blasphemers of our goddess**} (\oute blasph^mountas t^n theon h^m“n\). Nor those

who blasphemed our goddess. That is to say, these men (*Gaius and Aristarchus*) as Christians had so conducted themselves (*Col 4:5*) that no charge could be placed against them either in act (*temple-robbery*) or word (*blasphemy*). They had done a rash thing since these men are innocent. Paul had used tact in Ephesus as in Athens in avoiding illegalities.

19:38 {**Have a matter against any one**} (\echousin pros tina logon\). For this use of \ech“ logon\ with \pros\ see Mt 5:32; Col 3:13. The town-clerk names Demetrius and the craftsmen (\technitai\)) as the parties responsible for the riot. {**The courts are open**} (\agoraioi agontai\). Supply \h^merai\ (*days*), court days are kept, or \sunodoi\, court-meetings are now going on, Vulgate _conventus forenses aguntur_. Old adjective from \agora\ (*forum*) marketplace where trials were held. Cf. Ac 17:4. There were regular court days whether they were in session then or not. {**And there are proconsuls**} (\kai anthupatoi eisin\). Asia was a senatorial province and so had proconsuls (*general phrase*) though only one at a time, "a rhetorical plural" (*Lightfoot*). Page quotes from an inscription of the age of Trajan on an aqueduct at Ephesus in which some of Luke's very words occur (\ne“koros, anthupatos, grammateus, d^mos\). {**Let them accuse one another**} (\egkaleit“san all^lois\). Present active imperative of \egkale“\ (\en, kale“\), old verb to call in one's case, to bring a charge against, with the dative. Luke uses the verb six times in Acts for judicial proceedings (*19:38,40; 23:28,29; 26:2,7*). The town-clerk makes a definite appeal to the mob for orderly legal procedure as opposed to mob violence in a matter where money and religious prejudice unite, a striking rebuke to so-called lynch-law proceedings in lands today where Christianity is supposed to prevail.

19:39 {**Anything about other matters**} (\ti peraiter“\). Most MSS. here have \ti peri heter“n\, but B b Vulgate read \ti peraiter“\ as in Plato's \Phaedo\. Several papyri examples of it also. It is comparative \peraiteros\ of \pera\, beyond. Note also \epi\ in \epiz^teite\). Charges of illegal conduct (*Page*) should be settled in the regular legal way. But, if you wish to go further and pass resolutions about the matter exciting you, "it shall be settled in the regular assembly" (\en t“i ennom“i ekkl^sifi\). "In the lawful assembly," not by a mob like this. Wood (_*Ephesus*_) quotes an inscription there with this very phrase "at every lawful assembly" (\kata pfsan ennomon ekkl^sian\). The Roman officials

alone could give the sanction for calling such a lawful or regular assembly. The verb \epilu“\ is an old one, but in the N.T. only here and Mr 4:34 (*which see*) where Jesus privately opened or disclosed the parables to the disciples. The papyri give examples of the verb in financial transactions as well as of the metaphorical sense. The solution will come in the lawful assembly, not in a riot like this. See also 2Pe 1:20 where the substantive \epilusis\ occurs for disclosure or revelation (*prophecy*).

19:40 {**For indeed we are in danger to be accused concerning this day's riot**} (\kai gar kinduneuomen egkaleisthai stase“s peri t^s s^meron\). The text is uncertain. The text of Westcott and Hort means "to be accused of insurrection concerning today's assembly." The peril was real. \Kinduneuomen\, from \kindunos\, danger, peril. Old verb, but in the N.T. only here and Lu 8:23; 1Co 15:30. {**There being no cause for it**} (\m^denos aitiou huparchontos\). Genitive absolute with \aitios\, common adjective (*cf.* \aitia\, *cause*) though in N.T. only here and Heb 5:9; Lu 23:4,14,22. {**And as touching it**} (\peri hou\). "Concerning which." But what? No clear antecedent, only the general idea. {**Give an account of this concourse**} (\apodounai logon peri t^s sustroph^s taut^s\). _Rationem reddere_. They will have to explain matters to the proconsul. \Sustroph^“\ (*from* \sun\, *together*, \streph^“\, *to turn*) is a late word for a conspiracy (*Ac 23:12*) and a disorderly riot as here (*Polybius*). In *Ac 28:12* \sustreph^“\ is used of gathering up a bundle of sticks and of men combining in Mt 17:22. Seneca says that there was nothing on which the Romans looked with such jealousy as a tumultuous meeting.

19:41 {**Dismissed the assembly**} (\apelusen t^n ekkl^sian\). The town-clerk thus gave a semblance of law and order to the mob by formally dismissing them, this much to protect them against the charge to which they were liable. This vivid, graphic picture given by Luke has all the earmarks of historical accuracy. Paul does not describe the incidents in his letters, was not in the theatre in fact, but Luke evidently obtained the details from one who was there. Aristarchus, we know, was with Luke in Caesarea and in Rome and could have supplied all the data necessary. Certainly both Gaius and Aristarchus were lively witnesses of these events since their own lives were involved.

[\[Previous\]](#) [\[Next\]](#)

20:1 {**After the uproar was ceased**} (\meta to pausasthai ton thorubon\). Literally, after the ceasing (*accusative of articular aorist middle infinitive of \pau“\, to make cease*) as to the uproar (*accusative of general reference*). Noise and riot, already in Mt 26:5; 27:24; Mr 5:38; 14:2; and see in Ac 21:34; 24:18. Pictures the whole incident as bustle and confusion. {**Took leave**} (\aspamenos\). First aorist middle participle of \aspazomai\, old verb from \a\ intensive and \spa“\, to draw, to draw to oneself in embrace either in greeting or farewell. Here it is in farewell as in 21:6. Salutation in 21:7,19. {**Departed for to go into Macedonia**} (\ex^lthen poreuesthai eis Makedonian\). Both verbs, single act and then process. Luke here condenses what was probably a whole year of Paul's life and work as we gather from II Corinthians, one of Paul's "weighty and powerful" letters as his enemies called them (**2Co 10:10**). "This epistle more than any other is a revelation of S. Paul's own heart: it is his spiritual autobiography and _apologia pro vita sua_."

20:2 {**Those parts**} (\ta mer^ ekeina\). We have no way of knowing why Luke did not tell of Paul's stay in Troas (**2Co 2:12f.**) nor of meeting Titus in Macedonia (**2Co 2:13-7:16**) nor of Paul's visit to Illyricum (**Ro 15:19f.**) to give time for II Corinthians to do its work (**2Co 13**), one of the most stirring experiences in Paul's whole career when he opened his heart to the Corinthians and won final victory in the church by the help of Titus who also helped him round up the great collection in Achaia. He wrote II Corinthians during this period after Titus arrived from Corinth. The unity of II Corinthians is here assumed. Paul probably met Luke again in Macedonia, but all this is passed by except by the general phrase: "had given them much exhortation" (\parakalesas autous log“i poll“i\). Literally, "having exhorted them (*the Macedonian brethren*) with much talk" (*instrumental case*). {**Into Greece**} (\eis t^n Hellada\). That is, Achaia (**18:12; 19:21**), and particularly Corinth, whither he had at last come again after repeated attempts, pauses, and delays (**2Co 13:1**). Now at last the coast was clear and Paul apparently had an open door in Corinth during these three months, so completely had Titus at last done away with the opposition of the

Judaizers there.

20:3 {**When he had spent three months there**} (\poi^ˆˆsas m^ˆnas treis\). Literally, "having done three months," the same idiom in Ac 14:33; 18:23; Jas 5:13. During this period Paul may have written Galatians as Lightfoot argued and certainly did Romans. We do not have to say that Luke was ignorant of Paul's work during this period, only that he did not choose to enlarge upon it. {**And a plot was laid against him by the Jews**} (\genomen^ˆs epiboul^ˆs aut^ˆi hupo t^ˆn Ioudai^ˆn\). Genitive absolute, "a plot by the Jews having come against him." \Epiboul^ˆ\ is an old word for a plot against one. In the N.T. only in Acts (9:24; 20:3,19; 23:30). Please note that this plot is by the Jews, not the Judaizers whom Paul discusses so vehemently in 2Co 10-13. They had given Paul much anguish of heart as is shown in I Cor. and in 2Co 1-7, but that trouble seems now past. It is Paul's old enemies in Corinth who had cherished all these years their defeat at the hands of Gallio (Ac 18:5-17) who now took advantage of Paul's plans for departure to compass his death if possible. {**As he was about to set sail for Syria**} (\mellonti anagesthai eis t^ˆn Surian\). The participle \mellonti\ agrees in case (*dative*) with \aut^ˆi\. For the sense of intending see also verse 13. \Anagesthai\ (*present middle infinitive*) is the common word for putting out to sea (*going up, they said, from land*) as in 13:13. {**He determined**} (\egeneto gn^ˆm^ˆs\). The best MSS. here read \gn^ˆm^ˆs\ (*predicate ablative of source like \epiluse^ˆs\, 2Pe 1:20, Robertson, _Grammar_, p. 514*), not \gn^ˆm^ˆ\ (*nominative*). "He became of opinion." The Jews had heard of Paul's plan to sail for Syria and intended in the hurly-burly either to kill him at the docks in Cenchreae or to push him overboard from the crowded pilgrim ship bound for the passover. Fortunately Paul learned of their plot and so eluded them by going through Macedonia. The Codex Bezae adds here that "the Spirit bade him return into Macedonia."

20:4 {**Accompanied him**} (\suneipeto aut^ˆi\). Imperfect of \sunepomai\, old and common verb, but only here in the N.T. The singular is used agreeing with the first name mentioned \S^ˆpatros\ and to be supplied with each of the others. Textus Receptus adds here "into Asia" (\achri t^ˆs Asias\, *as far as Asia*), but the best documents (*Aleph B Vulg. Sah Boh*) do not have it. As a matter of fact, Trophimus went as far as Jerusalem (Ac 21:29) and Aristarchus as far as Rome (27:2; Col 4:10), The

phrase could apply only to Sopatros. It is not clear though probable that Luke means to say that these seven brethren, delegates of the various churches (**2Co 8:19-23**) started from Corinth with Paul. Luke notes the fact that they accompanied Paul, but the party may really have been made up at Philippi where Luke himself joined Paul, the rest of the party having gone on to Troas (**20:5f.**). These were from Roman provinces that shared in the collection (**Galatia, Asia, Macedonia, Achaia**). In this list three were from Macedonia, Sopater of Beroea, Aristarchus and Secundus of Thessalonica; two from Galatia, Gaius of Derbe and Timothy of Lystra; two from Asia, Tychicus and Trophimus. It is a bit curious that none are named from Achaia. Had Corinth failed after all (**2Co 8; 9**) to raise its share of the collection after such eager pledging? Rackham suggests that they may have turned their part over directly to Paul. Luke joined Paul in Philippi and could have handled the money from Achaia. It was an important event and Paul took the utmost pains to remove any opportunity for scandal in the handling of the funds.

20:5 {Were waiting for us in Troas} (*emenon h^mfs en Troiadi*\). Here again we have "us" for the first time since chapter 16 where Paul was with Luke in Philippi. Had Luke remained all this time in Philippi? We do not know, but he is with Paul now till Rome is reached. The seven brethren of verse 4 went on ahead from Philippi to Troas while Paul remained with Luke in Philippi.

20:6 {After the days of unleavened bread} (*meta tas h^merfs t^"n azum^"n*\). Paul was a Jew, though a Christian, and observed the Jewish feasts, though he protested against Gentiles being forced to do it (**Ga 4:10; Col 2:16**). Was Luke a proselyte because he notes the Jewish feasts as here and in Ac 27:9? He may have noted them merely because Paul observed them. But this passover was a year after that in Ephesus when Paul expected to remain there till Pentecost (**1Co 16:8**). He was hoping now to reach Jerusalem by Pentecost (**Ac 20:16**) as he did. We do not know the precise year, possibly A.D. 56 or 57. **{In five days}** (*achri h^mer^"n pente*\). Up to five days (*cf. Lu 2:37*). D has \pemptaioi\, "fifth day men," a correct gloss. Cf. \deuteraioi\, second-day men (**Ac 28:13**). In Ac 16:11 they made the voyage in two days. Probably adverse winds held them back here. **{Seven days}** (*hepta h^meras*\). To atone for the short stay in Troas before (**2Co 2:12f.**) when Paul was so restless. Now he preaches

a week to them.

20:7 {**Upon the first day of the week**} (*\en de mifi t“n sabbat“n*). The cardinal *\mifi* used here for the ordinal *\pr“t^i* (**Mr 16:9**) like the Hebrew *_ehadh_* as in Mr 16:2; Mt 28:1; Lu 24:1; Joh 20:1 and in harmony with the *_Koin,_* idiom (**Robertson, _Grammar_, p. 671**). Either the singular (**Mr 16:9**) *\sabbatou* or the plural *\sabbaton* as here was used for the week (*sabbath to sabbath*). For the first time here we have services mentioned on the first day of the week though in 1Co 16:2 it is implied by the collections stored on that day. In Re 1:10 the Lord's day seems to be the day of the week on which Jesus rose from the grave. Worship on the first day of the week instead of the seventh naturally arose in Gentile churches, though Joh 20:26 seems to mean that from the very start the disciples began to meet on the first (*or eighth*) day. But liberty was allowed as Paul makes plain in Ro 14:5f. {**When we were gathered together**} (*\sun^gmen“n h^m“n*). Genitive absolute, perfect passive participle of *\sunag“*, to gather together, a formal meeting of the disciples. See this verb used for gatherings of disciples in Ac 4:31; 11:26; 14:27; 15:6,30; 19:7,8; 1Co 5:4. In Heb 10:25 the substantive *\episunag“g^n* is used for the regular gatherings which some were already neglecting. It is impossible for a church to flourish without regular meetings even if they have to meet in the catacombs as became necessary in Rome. In Russia today the Soviets are trying to break up conventicles of Baptists. They probably met on our Saturday evening, the beginning of the first day at sunset. So these Christians began the day (**Sunday**) with worship. But, since this is a Gentile community, it is quite possible that Luke means our Sunday evening as the time when this meeting occurs, and the language in Joh 20:19 "it being evening on that day the first day of the week" naturally means the evening following the day, not the evening preceding the day. {**To break bread**} (*\klasai arton*). First aorist active infinitive of purpose of *\kla“*. The language naturally bears the same meaning as in 2:42, the Eucharist or the Lord's Supper which usually followed the *\Agap^*. See 1Co 10:16. The time came, when the *\Agap^* was no longer observed, perhaps because of the abuses noted in 1Co 11:20ff. Rackham argues that the absence of the article with bread here and its presence (*\ton arton*) in verse 11 shows that the *\Agap^* is] referred to in verse 7 and the Eucharist in verse 11, but not necessarily so because *\ton arton* may merely refer to *\arton* in verse 7. At any rate it

should be noted that Paul, who conducted this service, was not a member of the church in Troas, but only a visitor. **{Discoursed}** (*\dielegeto*). Imperfect middle because he kept on at length. **{Intending}** (*\mell“*). Being about to, on the point of. **{On the morrow}** (*\t^i epaurion*). Locative case with *\h^merfi* understood after the adverb *\epaurion*. If Paul spoke on our Saturday evening, he made the journey on the first day of the week (*our Sunday*) after sunrise. If he spoke on our Sunday evening, then he left on our Monday morning. **{Prolonged his speech}** (*\Pareteinen ton logon*). Imperfect active (*same form as aorist*) of *\paratein“*, old verb to stretch beside or lengthwise, to prolong. Vivid picture of Paul's long sermon which went on and on till midnight (*\mechri mesonuktiou*). Paul's purpose to leave early next morning seemed to justify the long discourse. Preachers usually have some excuse for the long sermon which is not always clear to the exhausted audience.

20:8 **{Many lights}** (*\lampades hikanai*). It was dark at night since the full moon (*passover*) was three weeks behind. These lamps were probably filled with oil and had wicks that flickered and smoked. They would not meet in the dark. **{In the upper room}** (*\en t“i huper“i“i*). As in 1:13 which see.

20:9 **{Sat}** (*\kathezomenos*). Sitting (*present middle participle describing his posture*). **{In the window}** (*\epi t^s thuridos*). Old word diminutive from *\thura*, door, a little door. Latticed window (*no glass*) opened because of the heat from the lamps and the crowd. Our window was once spelt *_windore_* (*Hudibras*), perhaps from the wrong idea that it was derived from *_wind_* and *_door_*. Eutychus (*a common slave name*) was sitting on (*\epi*) the window sill. Ahaziah "fell down through a lattice in his upper chamber" (*2Ki 1:2*). In the N.T. *\thuris* only here and 2Co 11:33 (*\dia thuridos*) through which Paul was let down through the wall in Damascus. **{Borne down with deep sleep}** (*\katapheromenos hupn“i bathei*). Present passive participle of *\katapher“*, to bear down, and followed by instrumental case (*\hupn“i*). Describes the gradual process of going into deep sleep. Great medical writers use *\bathus* with *\hupnos* as we do today (*deep sleep*). D here has *\basei* (*heavy*) for *\bathei* (*deep*). **{As Paul discoursed yet longer}** (*\dialegomenou tou Paulou epi pleion*). Genitive absolute of present middle participle of *\dialegomai* (*cf. verse 7*). with *\epi pleion*. Eutychus struggled bravely to keep awake, vainly hoping that Paul would

finish. But he went on "for more." **{Being born down by his sleep}** (*\katenechtheis apo tou hupnou*). First aorist (*effective*) passive showing the final result of the process described by *\katapheromenos*, finally overcome as a result of (*\apo*) the (*note article \tou*) sleep (*ablative case*). These four participles (*\kathezomenos, katapheromenos, dialegomenou, katenechtheis*) have no connectives, but are distinguished clearly by case and tense. The difference between the present *\katapheromenos* and the aorist *\katenechtheis* of the same verb is marked. **{Fell down}** (*\epesen kat^*). Effective aorist active indicative of *\pipt^* with the adverb *\kat^*, though *\katapipt^* (*compound verb*) could have been used (*Ac 26:14; 28:6*). Hobart (*Medical Language of St. Luke*) thinks that Luke shows a physician's interest in the causes of the drowsiness of Eutychus (*the heat, the crowd, the smell of the lamps, the late hour, the long discourse*). Cf. Lu 22:45. **{From the third story}** (*\apo tou tristegou*). From *\treis* (*three*) and *\steg^* (*roof*), adjective *\tristegos* having three roofs. **{Was taken up dead}** (*\rth^\ nekros*). First aorist passive indicative of *\air^*. Luke does not say *\h^\s* (*as*) or *\h^\sei* (*Mr 9:26 as if*). The people considered him dead and Luke the physician seems to agree with that view.

20:10 **{Fell on him}** (*\epepesen aut^\i*). Second aorist active indicative of *\epipt^* with dative case as Elijah did (*1Ki 17:21*) and Elisha (*2Ki 4:34*). **{Embracing}** (*\sunperilamban^*). Second aorist active participle of *\sunperilamban^*, old verb to embrace completely (*take hold together round*), but only here in the N.T. In Ezr 5:3. **{Make ye no ado}** (*\m^\ thorubeisthe*). Stop (*\m^*) and present middle imperative of *\thorube^* making a noise (*\thorubos*) as the people did on the death of Jairus's daughter (*Mt 9:23 \thoruboumenou\ and Mr 5:38 \thorubou*) when Jesus asked *\Ti thorubeisthe?* **{For his life is in him}** (*\h^\ gar psuch^\ autou en aut^\i estin*). This language is relied on by Ramsay, Wendt, Zockler to show that Eutychus had not really died, but had merely swooned. Paul's language would suit that view, but it suits equally well the idea that he had just been restored to life and so is indecisive. Furneaux urges also the fact that his friends did not bring him back to the meeting till morning (*verse 12*) as additional evidence that it was a case of swooning rather than of death. But this again is not conclusive as they would naturally not take him back at once. One will believe here as the facts appeal to him.

20:11 {**When he was gone up**} (\anabas\). Second aorist active participle in sharp contrast to \katabas\ (*went down*) of verse 10. {**Had broken bread**} (\klasas ton arton\). Probably the Eucharist to observe which ordinance Paul had come and tarried (*verse 7*), though some scholars distinguish between what took place in verse 7 and verse 11, needlessly so as was stated on verse 7. {**And eaten**} (\kai geusamenos\). The word is used in 10:10 of eating an ordinary meal and so might apply to the \Agap^, but it suits equally for the Eucharist. The accident had interrupted Paul's sermon so that it was observed now and then Paul resumed his discourse. {**And had talked with them a long while**} (\ep'h' hikanon te homil^sas\). Luke, as we have seen, is fond of \hikanos\ for periods of time, for a considerable space of time, "even till break of day" (\achri aug^s\). Old word for brightness, radiance like German _Auge_, English eye, only here in the N.T. Occurs in the papyri and in modern Greek for dawn. This second discourse lasted from midnight till dawn and was probably more informal (*as in 10:27*) and conversational (\homil^sas\, *though our word homiletics comes from \homile^*) than the discourse before midnight (\dialegomai\, *verses 7,9*). He had much to say before he left. {**So he departed**} (\hout^s ex^lthen\). Thus Luke sums up the result. Paul left (*went forth*) only after all the events narrated by the numerous preceding participles had taken place. Effective aorist active indicative \exelthen\. \Hout^s\ here equals \tum demum\, now at length (*Ac 27:7*) as Page shows.

20:12 {**They brought the lad alive**} (\^gagon ton paida z^nta\). Second aorist active indicative of \ag^\. Evidently the special friends of the lad who now either brought him back to the room or (*Rendall*) took him home to his family. Knowling holds that \z^nta\ (*living*) here is pointless unless he had been dead. He had been taken up dead and now they brought him living. {**Not a little**} (\ou metri^s\). Not moderately, that is a great deal. Luke is fond of this use of the figure _litotes_ (*use of the negative*) instead of the strong positive (*1:5, etc.*). D (*Codex Bezae*) has here instead of \^gagon\ these words: \alpazomen^n de aut^n ^gagen ton neaniskon z^nta\ (*while they were saying farewell he brought the young man alive*). This reading pictures the joyful scene over the lad's restoration as Paul was leaving.

20:13 {**To the ship**} (\epi to ploion\). Note article. It is possible that Paul's party had chartered a coasting vessel from

Philippi or Troas to take them to Patara in Lycia. Hence the boat stopped when and where Paul wished. That is possible, but not certain, for Paul could simply have accommodated himself to the plans of the ship's managers. **{To take in Paul}** (*\analambanein ton Paulon*). So in verse 14. Same use in 2Ti 4:11: "Picking up Mark" (*\Markon analab“n*). Assos was a seaport south of Troas in Mysia in the province of Asia. **{He had appointed}** (*\diatetagmenos ^n*). Past perfect periphrastic middle of *\diatass“*, old verb to give orders (*military in particular*). **{To go by land}** (*\pezeuein*). Present active infinitive of *\pezeu“*, old verb to go on foot, not on horse back or in a carriage or by ship. Here only in the N.T. It was about twenty miles over a paved Roman road, much shorter (*less than half*) than the sea voyage around Cape Lectum. It was a beautiful walk in the spring-time and no doubt Paul enjoyed it whatever his reason was for going thus to Assos while the rest went by sea. Certainly he was entitled to a little time alone, this one day, as Jesus sought the Father in the night watches (*Mt 14:23*).

20:14 **{Met us}** (*\suneballen h^min*). Imperfect active where the aorist (*\sunebalen*, as *C D have it*) would seem more natural. It may mean that as soon as (*h“s*) Paul "came near or began to meet us" (*inchoative imperfect*), we picked him up. Luke alone in the N.T. uses *\sunball“* to bring or come together either in a friendly sense as here or as enemies (*Lu 14:31*). **{To Mitylene}** (*\eis Mitul^nn*). The capital of Lesbos about thirty miles from Assos, an easy day's sailing.

20:15 **{We came over against Chios}** (*\kat^nt^samen antikrus Chiou*). Luke uses this *_Koin,_* verb several times (*16:1; 18:19*), meaning to come right down in front of and the notion of *\anta* is made plainer by *\antikrus*, face to face with, common "improper" preposition only here in the N.T. They probably lay off the coast (*anchoring*) during the night instead of putting into the harbour. The Island of Chios is about eight miles from the mainland. **{The next day}** (*\t^i heterfi*). The third day in reality from Assos (*the fourth from Troas*), in contrast with *\t^i epious^i* just before for Chios. **{We touched at Samos}** (*\parebalomen eis Samon*). Second aorist active of *\paraball“*, to throw alongside, to cross over, to put in by. So Thucydides III. 32. Only here in the N.T. though in Textus Receptus in Mr 4:30. The word parable (*\parabol^i*) is from this verb. The Textus Receptus adds here *\kai meinantes en Trogulli“i* (*and*

remaining at Trogyllium), but clearly not genuine. In passing from Chios to Samos they sailed past Ephesus to save time for Pentecost in Jerusalem (*verse 16*), if in control of the ship, or because the captain allowed Paul to have his way. The island of Samos is still further down the coast below Chios. It is not stated whether a stop was made here or not. **{The day after}** (*t̃i echomeñi*). The day holding itself next to the one before. Note Luke's three terms in this verse (*t̃i epious̃i, t̃i heterfi, t̃i echomeñi*). This would be the fourth from Assos. **{To Miletus}** (*eis Mil̃ton*). About 28 miles south of Ephesus and now the site is several miles from the sea due to the silt from the Maeander. This city, once the chief city of the Ionian Greeks, was now quite eclipsed by Ephesus.

20:16 **{For Paul had determined}** (*kekrikei gar ho Paulos*). Past perfect active (*correct text*) of *\kriñ*“ and not the aorist *\ekrine*. Either Paul controlled the ship or the captain was willing to oblige him. **{To sail past Ephesus}** (*parapleusai t̃n Epheson*). First aorist active infinitive of *\paraple*“, old verb to sail beside, only here in the N.T. **{That he might not have}** (*hop̃s m̃ geñtai aut̃i*). Final clause (*negative*) with aorist middle subjunctive of *\ginomai* and dative "that it might not happen to him." **{To spend time}** (*chronotrib̃sai*). First aorist active of the late compound verb *\chronotribē*“ (*\chronos*, *time*, *\trib*“, *to spend*), only here in the N.T. The verb *\trib*“, to rub, to wear out by rubbing, lends itself to the idea of wasting time. It was only a year ago that Paul had left Ephesus in haste after the riot. It was not expedient to go back so soon if he meant to reach Jerusalem by Pentecost. Paul clearly felt (*Ro 15*) that the presentation of this collection at Pentecost to the Jewish Christians would have a wholesome influence as it had done once before (*Ac 11:30*). **{He was hastening}** (*espeuden*). Imperfect active of *\speud*“, old verb to hasten as in Lu 2:16; 19:56. **{If it were possible for him}** (*ei dunaton eĩ aut̃i*). Condition of the fourth class (*optative mode*), if it should be possible for him. The form is a remote possibility. It was only some thirty days till Pentecost. **{The day of Pentecost}** (*t̃n h̃meran t̃s pent̃kost̃s*). Note the accusative case. Paul wanted to be there for the whole day. See Ac 2:1 for this very phrase.

20:17 **{Called to him}** (*metekalesato*). Aorist middle (*indirect*) indicative of *\metakale*“, old verb to call from one place to another (*\meta* for "change"), middle to call to oneself, only in

Acts in the N.T. (7:14; 10:32; 20:17; 24:25). Ephesus was some thirty miles, a stiff day's journey each way. They would be with Paul the third day of the stay in Miletus. {**The elders of the church**} (*tous presbuterous t^hs ekkl^hsias*). The very men whom Paul terms "bishops" (*episkopous*) in verse 28 just as in Tit 1:5,7 where both terms (*presbuterous, ton episkopon*) describe the same office. The term "elder" applied to Christian ministers first appears in Ac 11:30 in Jerusalem and reappears in 15:4,6,22 in connection with the apostles and the church. The "elders" are not "apostles" but are "bishops" (*cf. Php 1:1*) and with "deacons" constitute the two classes of officers in the early churches. Ignatius shows that in the early second century the office of bishop over the elders had developed, but Lightfoot has shown that it was not so in the first century. Each church, as in Jerusalem, Philippi, Ephesus, had a number of "elders" ("*bishops*") in the one great city church. Hackett thinks that other ministers from the neighbourhood also came. It was a noble group of preachers and Paul, the greatest preacher of the ages, makes a remarkable talk to preachers with all the earmarks of Pauline originality (*Spitta, _Apostelgeschichte_, p. 252*) as shown by the characteristic Pauline words, phrases, ideas current in all his Epistles including the Pastoral (*testify, course, pure, take heed, presbyter, bishop, acquire, apparel*). Luke heard this address as he may and probably did hear those in Jerusalem and Caesarea (*Ac 21-26*). Furneaux suggests that Luke probably took shorthand notes of the address since Galen says that his students took down his medical lectures in shorthand: "At any rate, of all the speeches in the Acts this contains most of Paul and least of Luke. ... It reveals Paul as nothing else does. The man who spoke it is no longer a man of eighteen centuries ago: he is of yesterday; of today. He speaks as we speak and feels as we feel; or rather as we fain would speak and feel." We have seen and listened to Paul speak to the Jews in Antioch in Pisidia as Luke pictures the scene, to the uneducated pagans at Lystra, to the cultured Greeks in Athens. We shall hear him plead for his life to the Jewish mob in Jerusalem, to the Roman governor Felix in Caesarea, to the Jewish "King" Herod Agrippa II in Caesarea, and at last to the Jews in Rome. But here Paul unbosoms himself to the ministers of the church in Ephesus where he had spent three years (*longer than with any other church*) and where he had such varied experiences of prowess and persecution. He opens his heart to these men as he does not to the average crowd even of believers. It is Paul's *_Apologia pro sua Vita_*. He will probably

not see them again and so the outlook and attitude is similar to the farewell discourse of Jesus to the disciples in the upper room (*Joh 13-17*). He warns them about future perils as Jesus had done. Paul's words here will repay any preacher's study today. There is the same high conception of the ministry here that Paul had already elaborated in 2Co 2:12-6:10 (*see my _Glory of the Ministry_*). It is a fitting time and occasion for Paul to take stock of his ministry at the close of the third mission tour. What wonders had God wrought already.

20:18 {**Ye yourselves know**} (*\humeis epistasthe*). Pronoun expressed and emphatic. He appeals to their personal knowledge of his life in Ephesus. {**From the first day that**} (*\apo pr“t’s h^meras aph’ h^s*). "From first day from which." He had first "set foot" (*\epeb^n*, *second aorist active indicative of old verb \epibain“*, *to step upon or step into*) in Ephesus four years ago in the spring of 51 or 52, but had returned from Antioch that autumn. It is now spring of 54 or 55 so that his actual ministry in Ephesus was about two and a half years, roughly three years (*verse 31*).

{**After what manner I was with you**} (*\p“s meth’ h–m“n egenom^n*). Literally, "How I came (*from Asia and so was*) with you." Cf. 1Th 1:5; 2Th 2:1-10 where Paul likewise dares to refer boldly to his life while with them "all the time" (*\ton panta chronon*). Accusative of duration of time. So far as we know, Paul stuck to Ephesus the whole period. He had devoted himself consecratedly to the task in Ephesus. Each pastor is bishop of his field and has a golden opportunity to work it for Christ. One of the saddest things about the present situation is the restlessness of preachers to go elsewhere instead of devoting themselves wholly to the task where they are. 19. {**Serving the Lord**} (*\douleu“n t“i kuri“i*). It was Paul's glory to be the *\doulos* (*bond-slave*) as in Ro 1:1; Php 1:1. Paul alone, save Jesus in Mt 6:24; Lu 16:13, uses *\douleu“* six times for serving God (*Page*). {**With all lowliness of mind**} (*\meta pas^s tapeinophrosun^s*). Lightfoot notes that heathen writers use this word for a grovelling, abject state of mind, but Paul follows Christ in using it for humility, humble-mindedness that should mark every Christian and in particular the preacher. {**With tears**} (*\dakru“n*). Construed with *\meta*. Paul was a man of the deepest emotion along with his high intellectuality. He mentions his tears again in verse 31, tears of sorrow and of anxiety. He refers to his tears in writing the

sharp letter to the church in Corinth (**2Co 2:4**) and in denouncing the sensual apostates in Php 3:18. Adolphe Monod has a wonderful sermon on the tears of Paul. Consider also the tears of Jesus. {**Trials which befell me**} (\peirasm“n t“n sumbant“n moi\). Construed also with \meta\. Second aorist active participle of \sunbain“\, to walk with, to go with, to come together, to happen, to befall. Very common in this sense in the old Greek (*cf. Ac 3:10*). {**By the plots of the Jews**} (\en tais epiboulais t“n Ioudai“n\). Like the plot (\epiboul^\) against him in Corinth (**20:3**) as well as the earlier trial before Gallio and the attacks in Thessalonica. In Ac 19:9 Luke shows the hostile attitude of the Jews in Ephesus that drove Paul out of the synagogue to the school of Tyrannus. He does not describe in detail these "plots" which may easily be imagined from Paul's own letters and may be even referred to in 1Co 4:10; 15:30ff.; 16:9; 2Co 1:4-10; 7:5; 11:23. In fact, one has only to dwell on the allusions in 2Co 11 to picture what Paul's life was in Ephesus during these three years. Luke gives in Ac 19 the outbreak of Demetrius, but Paul had already fought with "wild-beasts" there.

20:20 {**How that I shrank not**} (\h“s ouden hupesteilamen\). Still indirect discourse (*question*) after \epistasthe\ (*ye know*) with \h“s\ like \p“s\ in verse 18. First aorist middle of \hupostell“\, old verb to draw under or back. It was so used of drawing back or down sails on a ship and, as Paul had so recently been on the sea, that may be the metaphor here. But it is not necessarily so as the direct middle here makes good sense and is frequent, to withdraw oneself, to cower, to shrink, to conceal, to dissemble as in Hab 2:4 (**Heb 10:38**). Demosthenes so used it to shrink from declaring out of fear for others. This open candour of Paul is supported by his Epistles (**1Th 2:4,11; 2Co 4:2; Ga 1:10**). {**From declaring unto you**} (\tou m^ anaggeilai humin\). Ablative case of the articular first aorist active infinitive of \anaggell“\ with the redundant negative after verbs of hindering, etc. (*Robertson, _Grammar_, p. 1094*). {**Anything that was profitable**} (t“n sumpheront“n\). Partitive genitive after \ouden\ of the articular present active participle of \sumpher“\, to bear together, be profitable. {**Publicly**} (\d`mosifi\, *adverb*) {**and from house to house**} (\kai kat' oikous\). By (*according to*) houses. It is worth noting that this greatest of preachers preached from house to house and did not make his visits merely social calls. He was doing kingdom business all the while as in the house of Aquila and Priscilla

(1Co 16:19).

20:21 {**Testifying**} (\dⁱamarturomenos\). As Peter did (Ac 2:40) where Luke uses this same word thoroughly Lucan and Pauline. So again in verses 23,24. Paul here as in Ro 1:16 includes both Jews and Greeks, to the Jew first. {**Repentance toward God**} (\tⁿeis theon metanoian\) {**and faith toward our Lord Jesus**} (\kai pistin eis ton kurion h^m“n I^soun\). These two elements run through the Epistle to the Romans which Paul had recently written and sent from Corinth. These two elements appear in all Paul's preaching whether "to Jews or Gentiles, to philosophers at Athens or to peasants at Lystra, he preached repentance toward God and faith toward the Lord Jesus" (**Knowling**).

20:22 {**Bound in the spirit**} (\dedemenos tⁱ pneumati\). Perfect passive participle of \de“\, to bind, with the locative case. "Bound in my spirit" he means, as in 19:21, from a high sense of duty. The mention of "the Holy Spirit" specifically in verse 23 seems to be in contrast to his own spirit here. His own spirit was under the control of the Holy Spirit (**Ro 8:16**) and the sense does not differ greatly. {**Not knowing**} (\m[^]eid“s\). Second perfect active participle of \oida\ with \m[^]\. {**That shall befall me**} (\ta sunant[^]son^ta emoi\). Articular future active participle of \sunanta“\, to meet with (Ac 10:25), to befall (**with associative instrumental case**) and compare with \sumbant“n\ (**befell**) in verse 19. One of the rare instances of the future participle in the N.T.

20:23 {**Save that**} (\plⁿ hoti\). The \hoti\ clause is really in the ablative case after \plⁿ\, here a preposition as in Php 1:18, this idiom \plⁿ hoti\ occasionally in ancient Greek. {**In every city**} (\kata polin\). Singular here though plural in \kat' oikous\ (**verse 20**). {**Bonds and afflictions**} (\desma kai thlipseis\). Both together as in Php 1:17; 2Co 1:8. Literal bonds and actual pressures. {**Abide me**} (\me menousin\). With the accusative as in verse 5 (\emenon h^mas\) and nowhere else in the N.T.

20:24 {**But I hold not my life of any account**} (\all' oudenos logou poioumai tⁿ psuch[^]n\). Neat Greek idiom, accusative \psuch[^]n\ and genitive \logou\ and then Paul adds "dear unto myself" (\timian emaut[^]i\ in apposition with \psuch[^]n\ (**really a combination of two constructions**). {**So that I may accomplish my course**} (\h“s telei“s“ dromon mou\). Rather, "In order that"

(*purpose, not result*). Aleph and B read \telei“s“\ here (*first aorist active subjunctive*) rather than \telei“sai\ (*first aorist active infinitive*). It is the lone instance in the N.T. of \h“s\ as a final particle (*Robertson, _Grammar_, p. 987*). Paul in Ac 13:25 in his sermon at Antioch in Pisidia described John as fulfilling his course and in 2Ti 4:7 he will say: "I have finished my course" (*ton dromon teteleka*). He will run the race to the end. {**Which I received from the Lord Jesus**} (*h^ⁿ elabon para tou kuriou I^sou*). Of that fact he never had a doubt and it was a proud boast (*Gal 1:1; Ro 11:13*). {**The gospel of the grace of God**} (*to euaggelion t^s charitos tou theou*). To Paul the gospel consisted in the grace of God. See this word "grace" (*charis*) in Romans and his other Epistles.

20:25 {**And now, behold**} (*kai nun, idou*). Second time and solemn reminder as in verse 22. {**I know**} (*eg“ oida*). Emphasis on \eg“\ which is expressed. {**Ye all**} (*humeis pantes*). In very emphatic position after the verb \opsesthe\ (*shall see*) and the object (*my face*). Twice Paul will write from Rome (*Php 2:24; Phm 1:22*) the hope of coming east again; but that is in the future, and here Paul is expressing his personal conviction and his fears. The Pastoral Epistles show Paul did come to Ephesus again (*1Ti 1:3; 3:14; 4:13*) and Troas (*2Ti 4:13*) and Miletus (*2Ti 4:20*). There need be no surprise that Paul's fears turned out otherwise. He had reason enough for them. {**Among whom I went about**} (*en hois di^lthon*). Apparently Paul here has in mind others beside the ministers. They represented the church in Ephesus and the whole region where Paul laboured.

20:26 {**I testify**} (*marturomai*). Elsewhere in the N.T. only in Paul's Epistles (*Ga 5:3; Eph 4:17; 1Th 2:12*). It means "I call to witness" while \marture“\ means "I bear witness." {**This day**} (*en t^i s^^hmeron h^^hmerfi*). The today day, the last day with you, our parting day. {**I am pure from the blood of all men**} (*katharos eimi apo tou haimatos pant“n*). Paul was sensitive on this point as in Corinth (*Ac 18:6*). It is much for any preacher to claim and it ought to be true of all. The papyri also give this use of \apo\ with the ablative rather than the mere ablative after \katharos\.

20:27 Paul here repeats the very words and idioms used in verse 20, adding "the whole counsel of God" (*pfsan t^ⁿ boul^ⁿ tou theou*). All the counsel of God that concerned Paul's work and nothing inconsistent with the purpose of God of redemption

through Christ Jesus (*Page*).

20:28 {**Take heed unto yourselves**} (\prosechete heautois\). The full phrase had \ton noun\, hold your mind on yourselves (*or other object in the dative*), as often in old writers and in Job 7:17. But the ancients often used the idiom with \noun\ understood, but not expressed as here and Ac 5:35; Lu 12:1; 17:3; 21:34; 1Ti 1:4; 3:8; 4:13. \Epeche\ is so used in 1Ti 4:16. {**To all the flock**} (\panti t*“i poimni“i*\). Contracted form of \poimenion = poimn[^]\ (*Joh 10:16*) already in Lu 12:32 and also in Ac 20:29; 1Pe 5:2,3. Common in old Greek. {**Hath made**} (\etheto\). Did make, second aorist middle indicative of \tith[^]mi\, did appoint. Paul evidently believed that the Holy Spirit calls and appoints ministers. {**Bishops**} (\episkopous\). The same men termed elders in verse 17 which see. {**To shepherd**} (\poimainein\). Present active infinitive of purpose of \poimain[“]\, old verb to feed or tend the flock (\poimn[^], *poimnion*\), to act as shepherd (\poim[^]n\). These ministers are thus in Paul's speech called elders (*verse 17*), bishops (*verse 28*), and shepherds (*verse 28*). Jesus had used this very word to Peter (*Joh 21:16, twice \boske\, feed, 21:15,17*) and Peter will use it in addressing fellow-elders (*1Pe 5:2*) with memories, no doubt of the words of Jesus to him. The "elders" were to watch over as "bishops" and "tend and feed as shepherds" the flock. Jesus is termed "the shepherd and bishop of your souls" in 1Pe 2:25 and "the great Shepherd of the sheep" in Heb 13:20. Jesus called himself "the good Shepherd" in Joh 10:11. {**The church of God**} (\t[^]n ekkl[^]sian tou theou\). The correct text, not "the church of the Lord" or "the church of the Lord and God" (*Robertson, _Introduction to Textual Criticism of the N.T._, p. 189*). {**He purchased**} (\periepoi[^]sato\). First aorist middle of \peripoie[“]\, old verb to reserve, to preserve (*for or by oneself, in the middle*). In the N.T. only in Luke 17:33; Ac 20:28; 1Ti 3:13. The substantive \peripoi[^]sin\ (*preservation, possession*) occurs in 1Pe 2:9 ("*a peculiar people*" = *a people for a possession*) and in Eph 1:14. {**With his own blood**} (\dia tou haimatos tou idiou\). Through the agency of (\dia\ his own blood. Whose blood? If \tou theou\ (*Aleph B Vulg.*) is correct, as it is, then Jesus is here called "God" who shed his own blood for the flock. It will not do to say that Paul did not call Jesus God, for we have Ro 9:5; Col 2:9; Tit 2:13 where he does that very thing, besides Col 1:15-20; Php 2:5-11.

20:29 {**After my departing**} (\meta tⁿ aphixin mou\). Not his death, but his departure from them. From \aphikneomai\ and usually meant arrival, but departure in Herodotus IX. 17, 76 as here. {**Grievous wolves**} (\lukoi bareis\). \Bareis\ is heavy, rapacious, harsh. Jesus had already so described false teachers who would raven the fold (*Joh 10:12*). Whether Paul had in mind the Judaizers who had given him so much trouble in Antioch, Jerusalem, Galatia, Corinth or the Gnostics the shadow of whose coming he already foresaw is not perfectly clear. But it will not be many years before Epaphras will come to Rome from Colossae with news of the new peril there (*Epistle to the Colossians*). In writing to Timothy (*1Ti 1:20*) Paul will warn him against some who have already made shipwreck of their faith. In Re 2:2 John will represent Jesus as describing false apostles in Ephesus. {**Not sparing the flock**} (\m^h pheidomenoi tou poimniou\). Litotes again as so often in Acts. Sparing the flock was not the fashion of wolves. Jesus sent the seventy as lambs in the midst of wolves (*Lu 10:3*). In the Sermon on the Mount Jesus had pictured the false prophets who would come as ravening wolves in sheep's clothing (*Mt 7:15*).

20:30 {**From among your own selves**} (\ex humⁿ autⁿ\). In sheep's clothing just as Jesus had foretold. The outcome fully justified Paul's apprehensions as we see in Colossians, Ephesians, I and II Timothy, Revelation. False philosophy, immorality, asceticism will lead some astray (*Col 2:8,18; Eph 4:14; 5:6*). John will picture "antichrists" who went out from us because they were not of us (*1Jo 2:18f.*). There is a false optimism that is complacently blind as well as a despondent pessimism that gives up the fight. {**Perverse things**} (\diestrammena\). Perfect passive participle of \diastreph^a\, old verb to turn aside, twist, distort as in Ac 13:8,10. {**To draw away**} (\tou apospfin\). Articular genitive present active participle of purpose from \apospa^a\, old verb used to draw the sword (*Mt 26:51*), to separate (*Lu 22:41; Ac 21:1*). The pity of it is that such leaders of dissension can always gain a certain following. Paul's long residence in Ephesus enabled him to judge clearly of conditions there.

20:31 {**Wherefore watch ye**} (\dio gr^h goreite\). Paul has concluded his defence of himself and his warning. Now he exhorts on the basis of it (\dio\) because of which thing. The very command of Jesus concerning the perils before his return as in Mr 13:35

(\gr̂goreite\), the very form (*late present imperative from the second perfect* |egr̂gora| of |egeir̂“, to arouse). Stay awake. {**I ceased not to admonish**} (\ouk epausam̂n nouthet̂“n\). Participle describes Paul, I did not cease admonishing, night and day (\nukta kai ĥmeran\, *accusative of extent of time, for three years* |trietian\, *accusative of extent of time also*). \Nouthet̂“n\ is from \nouthetê“, to put sense into one. So Paul kept it up with tears (*verse 19*) if so be he could save the Ephesians from the impending perils. Forewarned is to be forearmed. Paul did his duty by them.

20:32 {**And now**} (\kai ta nun\). Same phrase as in verses 22,25 save that \idou\ (*behold*) is wanting and the article \ta\ occurs before \nun\, accusative of general reference. And as to the present things (*or situation*) as in 4:29. {**I commend**} (\paratithemai\). Present middle indicative of \paratitĥmi\, old verb to place beside, middle, to deposit with one, to interest as in 1Ti 1:18; 2Ti 2:2. Paul can now only do this, but he does it hopefully. Cf. 1Pe 4:19. {**The word of his grace**} (\t̂“i loĝ“i t̂s charitos autou\). The instrumentality through preaching and the Holy Spirit employed by God. Cf. Col 4:6; Eph 4:29. {**Which is able to build up**} (\t̂“i dunamen̂“i oikodom̂sai\). God works through the word of his grace and so it is able to build up (*edify*); a favourite Pauline word (*1Co 3:10-14; 3:9; 2Co 5:1; Eph 2:20-22; 2Ti 3:15; etc.*), and Jas 1:21. The very words "build" and "inheritance among the sanctified" will occur in Eph 1:11; 2:30; 3:18 and which some may recall on reading. Cf. Col 1:12. Stephen in Ac 7:5 used the word "inheritance" (\kl̂ronomian\), nowhere else in Acts, but in Eph 1:14,18; 5:5. In Eph 1:18 the very expression occurs "his inheritance among the saints " (\t̂n kl̂ronomian autou en tois hagiois\).

20:33 {**No man's silver or gold or apparel**} (\arguriou ^chrusiou ^himatismou oudenos\). Genitive case after \epethum̂sa\. One of the slanders against Paul was that he was raising this collection, ostensibly for the poor, really for himself (*2Co 12:17f.*). He includes "apparel" because oriental wealth consisted largely in fine apparel (*not old worn out clothes*). See Ge 24:53; 2Ki 5:5; Ps 45:13f.; Mt 6:19. Paul did not preach just for money.

20:34 {**Ye yourselves**} (\autoi\). Intensive pronoun. Certainly they knew that the church in Ephesus had not supported Paul while there. {**These hands**} (\hai cheires hautai\). Paul was not above

manual labour. He pointed to his hands with pride as proof that he toiled at his trade of tent-making as at Thessalonica and Corinth for his own needs (*\chreiais*) and for those with him (*probably Aquila and Priscilla*) with whom he lived and probably Timothy because of his often infirmities (*1Ti 5:23*).

{Ministered} (*\hup^ret^san*). First aorist active of *\hup^rete^*“, to act as under rower, old verb, but in the N.T. only in Ac 13:36; 20:34; 24:23. While in Ephesus Paul wrote to Corinth: "We toil, working with our own hands" (*1Co 4:12*). "As he held them up, they saw a tongue of truth in every seam that marked them" (*Furneaux*).

20:35 **{I gave you an example}** (*\hupedeixa*). First aorist active indicative of *\hupodeiknumi*, old verb to show under one's eyes, to give object lesson, by deed as well as by word (*Lu 6:47*). *\Hupodeigma* means example (*Joh 13:15; Jas 5:10*). So Paul appeals to his example in 1Co 11:1; Php 3:17. *\Panta* is accusative plural of general reference (*in all things*). **{So labouring ye ought to help}** (*\hout^s kopi^ntas dei antilambanesthai*). So, as I did. Necessity (*\dei*). Toiling (*\kopi^ntas*) not just for ourselves, but to help (*\antilambanesthai*), to take hold yourselves (*middle voice*) at the other end (*\anti*). This verb common in the old Greek, but in the N.T. only in Lu 1:54; Ac 20:35; 1Ti 6:2. This noble plea to help the weak is the very spirit of Christ (*1Th 5:14; 1Co 12:28; Ro 5:6; 14:1*). In 1Th 5:14 *\antechesthe t^n asthenount^n* we have Paul's very idea again. Every Community Chest appeal today re-echoes Paul's plea. **{He himself said}** (*\autos eipen*). Not in the Gospels, one of the sayings of Jesus in current use that Paul had received and treasured. Various other *_Agrapha_* of Jesus have been preserved in ancient writers and some in recently discovered papyri which may be genuine or not. We are grateful that Paul treasured this one. This Beatitude (*on \makarion\ see on Mt 5:3-11*) is illustrated by the whole life of Jesus with the Cross as the culmination. Aristotle (*Eth. IV. I*) has a saying somewhat like this, but assigns the feeling of superiority as the reason (*Page*), an utterly different idea from that here. This quotation raises the question of how much Paul personally knew of the life and sayings of Jesus.

20:36 **{He kneeled down}** (*\theis ta gonata autou*). Second aorist active participle of *\tith^mi*, to place. The very idiom used in 7:60 of Stephen. Not in ancient writers and only six times in

the N.T. (*Mr 15:19; Lu 22:41; Ac 7:60; 9:40; 20:36; 21:5*).

Certainly kneeling in prayer is a fitting attitude (*cf. Jesus, Lu 22:41*), though not the only proper one (*Mt 6:5*). Paul apparently prayed aloud (*\pros^uxato*).

20:37 {**They all wept sore**} (*\hikanos klauthmos egeneto pant^n*).

Literally, There came considerable weeping of all (*on the part of all, genitive case*). {**Kissed him**} (*\katephiloun auton*).

Imperfect active of *\kataphile^*, old verb, intensive with *\kata* and repetition shown also by the tense: They kept on kissing or kissed repeatedly, probably one after the other falling on his neck. Cf. also Mt 26:49.

20:38 {**Sorrowing**} (*\odun^menoi*). Present middle participle of *\oduna^*, old verb to cause intense pain, to torment (*Lu 16:24*), middle to distress oneself (*Lu 2:48; Ac 20:38*).

Nowhere else in N.T. {**Which he had spoken**} (*\h^i eir^kei*).

Relative attracted to the case of the antecedent *\log^i* (*word*).

Past perfect indicative of *\eipon*. {**They brought him on his way**} (*\proepempon auton*). Imperfect active of *\propemp^*, old verb to send forward, to accompany as in Ac 15:3; 20:38; 21:5; 1Co 16:6,11; 2Co 1:16; Tit 3:13; 3Jo 1:6. Graphic picture of Paul's departure from this group of ministers.

[\[Previous\]](#) [\[Next\]](#)

21:1 {**Were parted from them**} (*\apospasthentas ap' aut' n*). First aorist passive participle of *\apospa'* same verb as in 20:30; Lu 22:41. {**Had set sail**} (*\anachth nai*). First aorist passive of *\anag'*, the usual verb to put out (*up*) to sea as in verse 2 (*\an chth men*). {**We came with a straight course**} (*\euthudrom santes lthomen*). The same verb (*aorist active participle of \euthudrome'*) used by Luke in 16:11 of the voyage from Troas to Samothrace and Neapolis, which see. {**Unto Cos**} (*\eis t n Ko*). Standing today, about forty nautical miles south from Miletus, island famous as the birthplace of Hippocrates and Apelles with a great medical school. Great trading place with many Jews. {**The next day**} (*\t i hex s*). Locative case with *\h merfi* (*day*) understood. The adverb *\hex s* is from *\ech'* (*future \hex'*) and means successively or in order. This is another one of Luke's ways of saying "on the next day" (*cf. three others in 20:15*). {**Unto Rhodes**} (*\eis t n Rhodon*). Called the island of roses. The sun shone most days and made roses luxuriant. The great colossus which represented the sun, one of the seven wonders of the world, was prostrate at this time. The island was at the entrance to the Aegean Sea and had a great university, especially for rhetoric and oratory. There was great commerce also. {**Unto Patara**} (*\eis Patara*). A seaport on the Lycian coast on the left bank of the Xanthus. It once had an oracle of Apollo which rivalled that at Delphi. This was the course taken by hundreds of ships every season.

21:2 {**Having found a ship**} (*\heurontes ploion*). Paul had used a small coasting vessel (*probably hired*) that anchored each night at Cos, Rhodes, Patara. He was still some four hundred miles from Jerusalem. But at Patara Paul caught a large vessel (*a merchantman*) that could sail across the open sea. {**Crossing over unto Phoenicia**} (*\diaper n eis Phoinik n*). Neuter singular accusative (*agreeing with \ploion*) present active participle of *\diapera'*, old verb to go between (*\dia*) and so across to Tyre. {**We went aboard**} (*\epibantes*). Second aorist active participle of *\epibain'*.

21:3 {**When we had come in sight of Cyprus**} (*\anaphanantes t n*

Kupron\). First aorist active participle of \anaphain“\ (**Doric form** \-phanfntes\ **rather than the Attic** \-ph^hantes\), old verb to make appear, bring to light, to manifest. Having made Cyprus visible or rise up out of the sea. Nautical terms. In the N.T. only here and Lu 19:11 which see. **{On the left hand}** (\eu“numon\). Compound feminine adjective like masculine. They sailed south of Cyprus. **{We sailed}** (\epleomen\). Imperfect active of common verb \ple“\, kept on sailing till we came to Syria. **{Landed at Tyre}** (\kat^hlthomen eis Turon\). Came down to Tyre. Then a free city of Syria in honour of its former greatness (*cf. the long siege by Alexander the Great*). **{There}** (\ekeise\). Thither, literally. Only one other instance in N.T., 22:5 which may be pertinent = \ekei\ (*there*). **{Was to unlade}** (\ⁿapophortizomenon\). Periphrastic imperfect middle of \apophortiz“\, late verb from \apo\ and \phortos\, load, but here only in the N.T. Literally, "For thither the boat was unloading her cargo," a sort of "customary" or "progressive" imperfect (*Robertson, _Grammar_, p. 884*). **{Burden}** (\gomon\). Cargo, old word, from \gem“\, to be full. Only here and Re 18:11f. in N.T. Probably a grain or fruit ship. It took seven days here to unload and reload.

21:4 **{Having found}** (\aneurontes\). Second aorist active participle of \aneurisk“\, to seek for, to find by searching (\ana\). There was a church here, but it was a large city and the number of members may not have been large. Probably some of those that fled from Jerusalem who came to Phoenicia (*Ac 11:19*) started the work here. Paul went also through Phoenicia on the way to the Jerusalem Conference (*15:3*). As at Troas and Miletus, so here Paul's indefatigable energy shows itself with characteristic zeal. **{Through the Spirit}** (\dia tou pneumatos\). The Holy Spirit undoubtedly who had already told Paul that bonds and afflictions awaited him in Jerusalem (*20:23*). **{That he should not set foot in Jerusalem}** (\m^h epibainein eis Ierosoluma\). Indirect command with \m^h\ and the present active infinitive, not to keep on going to Jerusalem (*Robertson, _Grammar_, p. 1046*). In spite of this warning Paul felt it his duty as before (*20:22*) to go on. Evidently Paul interpreted the action of the Holy Spirit as information and warning although the disciples at Tyre gave it the form of a prohibition. Duty called louder than warning to Paul even if both were the calls of God.

21:5 **{That we had accomplished the days}** (\exartisai h^hmfs tas

h^meras\). First aorist active infinitive of \exartiz^{\}, to furnish perfectly, rare in ancient writers, but fairly frequent in the papyri. Only twice in the N.T., here and 2Ti 3:17. Finish the exact number of days (*seven*) of verse 4. The accusative of general reference \h^mfs\ is the usual construction and the infinitive clause is the subject of \egeneto\). We departed and went on our journey (\exelthontes eporeuometha\). Sharp distinction between the first aorist active participle \exelthontes\ (*from* \exerchomai\, *to go out*) and the imperfect middle \eporeuometha\ from \poreu^{\} (*we were going on*). {**And they all, with wives and children, brought us on our way**} (\propempont^{\} n h^mfs pant^{\} n sun gunaixi kai teknois\). No "and" in the Greek, simply genitive absolute, "They all with wives and children accompanying us," just as at Miletus (20:28), same verb \propemp^{\} which see. The first mention of children in connection with the apostolic churches (*Vincent*). Vivid picture here as at Miletus, evident touch of an eyewitness. {**Till we were out of the city**} (\he^{\} s ex^{\} t^{\} s pole^{\} s\). Note both adverbial prepositions (\he^{\} s ex^{\}) clear outside of the city.

21:6 {**Beach**} (\aigialon\). As in Mt 13:2 which see. This scene is in public as at Miletus, but they did not care. {**Bade each other farewell**} (\apespasametha all^{\} lous\). First aorist middle of \apaspazomai\). Rare compound, here alone in the N.T. Tender scene, but "no bonds of long comradeship, none of the clinging love" (*Furneaux*) seen at Miletus (*Ac 20:37f.*). {**Home again**} (\eis ta idia\). To their own places as of the Beloved Disciple in Joh 19:27 and of Jesus in Joh 1:11. This idiom in the papyri also.

21:7 {**Had finished**} (\dianusantes\). First aorist active participle of \dianu^{\}, old verb to accomplish (\anu^{\}) thoroughly (\dia\), only here in the N.T. {**From Tyre**} (\apo Turou\). Page takes (*Hackett also*) with \kat^{\} nt^{\} samen\ (*we arrived*) rather than with "\ton ploun\" (*the voyage*) and with good reason: "And we, having (*thereby*) finished the voyage, arrived from Tyre at Ptolemais." Ptolemais is the modern Acre, called Accho in Jud 1:31. The harbour is the best on the coast of Palestine and is surrounded by mountains. It is about thirty miles south of Tyre. It was never taken by Israel and was considered a Philistine town and the Greeks counted it a Phoenician city. It was the key to the road down the coast between Syria and Egypt and had successively the rule of the

Ptolemies, Syrians, Romans. **{Saluted}** (*\aspasamenoi*). Here greeting as in 21:19 rather than farewell as in 20:1. The stay was short, one day (*\h^meran mian\, accusative*), but "the brethren" Paul and his party found easily. Possibly the scattered brethren (*Ac 11:19*) founded the church here or Philip may have done it.

21:8 **{On the morrow}** (*\t^i epaurion*). Another and the more common way of expressing this idea of "next day" besides the three in 20:15 and the one in 21:1. **{Unto Caesarea}** (*\eis Kaisarian*). Apparently by land as the voyage (*\ploun*) ended at Ptolemais (*verse 7*). Caesarea is the political capital of Judea under the Romans where the procurators lived and a city of importance, built by Herod the Great and named in honour of Augustus. It had a magnificent harbour built Most of the inhabitants were Greeks. This is the third time that we have seen Paul in Caesarea, on his journey from Jerusalem to Tarsus (*Ac 9:30*), on his return from Antioch at the close of the second mission tour (*18:22*) and now. The best MSS. omit *\hoi peri Paulou* (*we that were of Paul's company*) a phrase like that in 13:13. **{Into the house of Philip the evangelist}** (*\eis ton oikon Philippou tou euaggelistou*). Second in the list of the seven (*6:5*) after Stephen and that fact mentioned here. By this title he is distinguished from "Philip the apostle," one of the twelve. His evangelistic work followed the death of Stephen (*Ac 8*) in Samaria, Philistia, with his home in Caesarea. The word "evangelizing" (*\eu^ggelizeto*) was used of him in 8:40. The earliest of the three N.T. examples of the word "evangelist" (*Ac 21:8; Eph 4:11; 2Ti 4:5*). Apparently a word used to describe one who told the gospel story as Philip did and may have been used of him first of all as John was termed "the baptizer" (*\ho baptiz^n\, Mr 1:4*), then "the Baptist" (*\ho baptist^s\, Mt 3:1*). It is found on an inscription in one of the Greek islands of uncertain date and was used in ecclesiastical writers of later times on the Four Gospels as we do. As used here the meaning is a travelling missionary who "gospelized" communities. This is probably Paul's idea in 2Ti 4:5. In Eph 4:11 the word seems to describe a special class of ministers just as we have them today. Men have different gifts and Philip had this of evangelizing as Paul was doing who is the chief evangelist. The ideal minister today combines the gifts of evangelist, herald, teacher, shepherd. **"{We abode with him}"** (*\emeinamen par' aut^i*). Constative aorist active indicative. *\Par aut^i* (*by his*

side) is a neat idiom for "at his house." What a joyful time Paul had in conversation with Philip. He could learn from him much of value about the early days of the gospel in Jerusalem. And Luke could, and probably did, take notes from Philip and his daughters about the beginnings of Christian history. It is generally supposed that the "we" sections of Acts represent a travel document by Luke (*notes made by him as he journeyed from Troas to Rome*). Those who deny the Lukan authorship of the whole book usually admit this. So we may suppose that Luke is already gathering data for future use. If so, these were precious days for him.

21:9 {**Virgins which did prophesy**} (\parthenoi proph^{teusai}). Not necessarily an "order" of virgins, but Philip had the honour of having in his home four virgin daughters with the gift of prophecy which was not necessarily predicting events, though that was done as by Agabus here. It was more than ordinary preaching (*cf. 19:6*) and was put by Paul above the other gifts like tongues (*1Co 14:1-33*). The prophecy of Joel (*2:28f.*) about their sons and daughters prophesying is quoted by Peter and applied to the events on the day of Pentecost (*Ac 2:17*). Paul in *1Co 11:5* gives directions about praying and prophesying by the women (*apparently in public worship*) with the head uncovered and sharply requires the head covering, though not forbidding the praying and prophesying. With this must be compared his demand for silence by the women in *1Co 14:34-40*; *1Ti 2:8-15* which it is not easy to reconcile. One wonders if there was not something known to Paul about special conditions in Corinth and Ephesus that he has not told. There was also Anna the prophetess in the temple (*Lu 2:36*) besides the inspired hymns of Elizabeth (*Lu 1:42-45*) and of Mary (*Lu 1:46-55*). At any rate there was no order of women prophets or official ministers. There were Old Testament prophetesses like Miriam, Deborah, Huldah. Today in our Sunday schools the women do most of the actual teaching. The whole problem is difficult and calls for restraint and reverence. One thing is certain and that is that Luke appreciated the services of women for Christ as is shown often in his writings (*Lu 8:1-3, for instance*) before this incident.

21:10 {**As we tarried**} (\epimenont^{n h^mn}). Genitive absolute. Note \epi\ (*additional*) with \menⁿ as in *12:16*. {**Many days**} (\h^{meras pleious}). More days (*than we expected*), accusative of time. {**A certain prophet named Agabus**} (\proph^{ts onomati}

Agabos\). A prophet like the daughters of Philip, mentioned already in connection with the famine predicted by him (**Ac 11:28**), but apparently not a man of prominence like Barnabas, and so no allusion to that former prophecy.

21:11 **{Coming}** (\elth“n\, *second aorist active participle of \erchomai*\), taking (\aras\, *first aorist active participle of \air“\, to take up*\), **{binding}** (\d^sas\, *first aorist active participle of \de“\, to bind*\). Vivid use of three successive participles describing the dramatic action of Agabus. **{Paul's girdle}** (\t^nz“n^ntou Paulou\). Old word from \z“nnumi\, to gird. See on 12:8. **{His own feet and hands}** (\heautou tous podas kai tas cheiras\). Basis for the interpretation. Old Testament prophets often employed symbolic deeds (**1Ki 22:11; Jas 2:2; Jer 13:1-7; Eze 4:1-6**). Jesus interpreted the symbolism of Peter's girding himself (**Joh 21:18**). **{So}** (\hout“s\). As Agabus had bound himself. Agabus was just from Jerusalem and probably knew the feeling there against Paul. At any rate the Holy Spirit revealed it to him as he claims. **{Shall deliver}** (\parad“sousin\). Like the words of Jesus about himself (**Mt 20:19**). He was "delivered" into the hands of the Gentiles and it took five years to get out of those hands.

21:12 **{Both we and they of that place}** (\h^meis te kai hoi entopioi\). Usual use of \te kai\ (*both--and*). \Entopioi\, old word, only here in N.T. **{Not to go up}** (\tou m^anabainein\). Probably ablative of the articular present active infinitive with redundant negative \me\ after \parekaloumen\ (*imperfect active, conative*). We tried to persuade him from going up. It can be explained as genitive, but not so likely: We tried to persuade him in respect to not going up. Vincent cites the case of Regulus who insisted on returning from Rome to Carthage to certain death and that of Luther on the way to the Diet of Worms. Spalatin begged Luther not to go on. Luther said: "Though devils be as many in Worms as tiles upon the roofs, yet thither will I go." This dramatic warning of Agabus came on top of that in Tyre (**21:4**) and Paul's own confession in Miletus (**20:23**). It is small wonder that Luke and the other messengers together with Philip and his daughters (*prophetesses versus prophet?*) joined in a chorus of dissuasion to Paul.

21:13 **{What are you doing weeping?}** (\Ti poieite klaiontes?\) Strong protest as in Mr 11:5. **{Breaking my heart}** (\sunthruptontes mou t^nkardian\). The verb \sunthrupt“\, to

crush together, is late *_Koin_* for \apothrupt“, to break off, both vivid and expressive words. So to enervate and unman one, weakening Paul's determination to go on with his duty. **{I am ready}** (*Eg“ hetoim“s ech“*\). I hold (*myself*) in readiness (*adverb*, \hetoim“s\). Same idiom in 2Co 12:14. **{Not only to be bound}** (\ou monon deth^nai\). First aorist passive infinitive of \de“\ and note \ou monon\ rather than \m^ monon\, the usual negative of the infinitive because of the sharp contrast (*Robertson, _Grammar_, p. 1095*). Paul's readiness to die, if need be, at Jerusalem is like that of Jesus on the way to Jerusalem the last time. Even before that Luke (9:51) said that "he set his face to go on to Jerusalem." Later the disciples will say to Jesus, "Master, the Jews were but now seeking to stone thee; and goest thou thither?" (*Joh 11:8*). The stature of Paul rises here to heroic proportions "for the name of the Lord Jesus" (\huper tou onomatos tou kuriou I^sou\).

21:14 **{When he would not be persuaded}** (\m^ peithomenou autou\). Genitive absolute of the present passive participle of \peith“\, Literally, "he not being persuaded." That was all. Paul's will (\kardia\) was not broken, not even bent. **{We ceased}** (\h^suchasamen\). Ingressive aorist active indicative of \h^suchaz“, old verb to be quiet, silent. **{The will of the Lord be done}** (\tou kuriou to thel^ma gimesth“\). Present middle imperative of \ginomai\, There is a quaint naivete in this confession by the friends of Paul. Since Paul would not let them have their way, they were willing for the Lord to have his way, acquiescence after failure to have theirs.

21:15 **{We took up our baggage}** (\episkeuasamenoi\). First aorist middle participle of \episkeuaz“, old verb to furnish (\skeuos, *epi*\) with things necessary, to pack up, saddle horses here Ramsay holds. Here only in the N.T. **{Went up}** (\anebainomen\). Inchoative imperfect active of \anabain“, we started to go up.

21:16 **{Certain of the disciples}** (\t^“n math^t^“n\). The genitive here occurs with \tines\ understood as often in the Greek idiom, the partitive genitive used as nominative (*Robertson, _Grammar_, p. 502*). **{Bringing}** (\agontes\). Nominative plural participle agreeing with \tines\ understood, not with case of \math^t^“n\, **{One Mnason of Cyprus, an early disciple, with whom we should lodge}** (\par h^“i xenisth“men Mnas“ni tini Kupri“i archai“i math^t^i\). A thoroughly idiomatic Greek idiom, incorporation and attraction of the antecedent into the relative clause (*Robertson,*

Grammar, p. 718). \Mnas“ni\ is really the object of \agontes\ or the accusative with \para\ or \pros\ understood and should be accusative, but it is placed in the clause after the relative and in the same locative case with the relative \h“i\ (*due to \par“\, beside, with*). Then the rest agrees in case with \Mnas“ni\. He was originally from Cyprus, but now in Caesarea. The Codex Bezae adds \eis tina k“m^n\ (*to a certain village*) and makes it mean that they were to lodge with Mnason at his home there about halfway to Jerusalem. This may be true. The use of the subjunctive \xenisth“men\ (*first aorist passive of \xeniz“\, to entertain strangers as in Ac 10:6,23,32 already*) may be volitive of purpose with the relative (*Robertson, _Grammar_, pp. 955, 989*). The use of \archai“i\ for "early" may refer to the fact that he was one of the original disciples at Pentecost as Peter in 15:7 uses \h^mer“n archai“n\ (*early days*) to refer to his experience at Caesarea in Ac 10. "As the number of the first disciples lessened, the next generation accorded a sort of honour to the survivors" (*Furneaux*).

21:17 {**When we were come**} (\genomen“n h^m“n\). Genitive absolute again, "we having come." {**Received**} (\apedexanto\).

\Apodechomai\, to receive from. This old compound only in Luke in the N.T. {**Gladly**} (\asmen“s\). Old adverb \h^smen“s\ from \h^domai\, to be pleased. Here only in the N.T. Perhaps this first glad welcome was from Paul's personal friends in Jerusalem.

21:18 {**The day following**} (\t^i epious^i\). As in 20:15 which see. {**Went in**} (\eis^iei\). Imperfect active of \eiseimi\, old classic verb used only four times in the N.T. (*Ac 3:3; 21:18,26; Heb 9:6*), a mark of the literary style rather than the colloquial *_Koin_* use of \eiserchomai\. Together with us to James (\sun h^min pros Iak“bon\). So then Luke is present. The next use of "we" is in 27:1 when they leave Caesarea for Rome, but it is not likely that Luke was away from Paul in Jerusalem and Caesarea. The reports of what was done and said in both places is so full and minute that it seems reasonable that Luke got first hand information here whatever his motive was for so full an account of these legal proceedings to be discussed later. There are many details that read like an eye witness's story (*21:30,35,40; 22:2,3; 23:12, etc.*). It was probably the house of James (\pros\ and \para\ so used often). {**And all the elders were present**} (\pantes te paregenonto hoi presbuteroi\). Clearly James is the leading elder and the others are his guests in a

formal reception to Paul. It is noticeable that the apostles are not mentioned, though both elders and apostles are named at the Conference in chapter 15. It would seem that the apostles are away on preaching tours. The whole church was not called together probably because of the known prejudice against Paul created by the Judaizers.

21:19 **{He rehearsed}** (*\ex^geito*). Imperfect middle of *\ex^geomai*, old verb to lead out, to draw out in narrative, to recount. So Paul is pictured as taking his time for he had a great story to tell of what had happened since they saw him last. **{One by one}** (*\kath' hena hekaston*). According to each one (*item*) and the adverbial phrase used as an accusative after the verb *\ex^geito* as Demosthenes does (**1265**), though it could be like *\kath' hena hekastos* in Eph 5:33. **{Which}** (*\h^'n*). Genitive attracted from *\ha* (*accusative*) into the case of the unexpressed antecedent *\tout^'n*. **{God had wrought}** (*\epoi^sen ho theos*). Summary constative aorist active indicative that gathers up all that God did and he takes pains to give God the glory. It is possible that at this formal meeting Paul observed an absence of warmth and enthusiasm in contrast with the welcome accorded by his friends the day before (**verse 17**). Furneaux thinks that Paul was coldly received on this day in spite of the generous offering brought from the Gentile Christians. "It looks as though his misgiving as to its reception (**Ro 15:31**) was confirmed. Nor do we hear that the Christians of Jerusalem later put in so much as a word on his behalf with either the Jewish or the Roman authorities, or expressed any sympathy with him during his long imprisonment at Caesarea" (*Furneaux*). The most that can be said is that the Judaizers referred to by James do not appear actively against him. The collection and the plan proposed by James accomplished that much at any rate. It stopped the mouths of those lions.

21:20 **{Glorified}** (*\edoxazon*). Inchoative imperfect, began to glorify God, though without special praise of Paul. **{How many thousands}** (*\posai muriades*). Old word for ten thousand (**Ac 19:19**) and then an indefinite number like our "myriads" (*this very word*) as Lu 12:1; Ac 21:20; Jude 1:14; Re 5:11; 9:16. But it is a surprising statement even with allowable hyperbole, but one may recall Ac 4:4 (*number of the men--not women--about five thousand*); 5:14 (*multitudes both of men and women*); 6:7. There were undoubtedly a great many thousands of believers in

Jerusalem and all Jewish Christians, some, alas, Judaizers (**Ac 11:2; 15:1,5**). This list may include the Christians from neighbouring towns in Palestine and even some from foreign countries here at the Feast of Pentecost, for it is probable that Paul arrived in time for it as he had hoped. But we do not have to count the hostile Jews from Asia (*verse 27*) who were clearly not Christians at all. {**All zealous for the law**} (\pantes z^l“tai tou nomou\). Zealots (*substantive*) rather than zealous (*adjective*) with objective genitive (\tou nomou\). The word zealot is from \z^lo“, to burn with zeal, to boil. The Greek used \z^l“tˆs\ for an imitator or admirer. There was a party of Zealots (*developed from the Pharisees*), a group of what would be called "hot-heads," who brought on the war with Rome. One of this party, Simon Zelotes (**Ac 1:13**), was in the number of the twelve apostles. It is important to understand the issues in Jerusalem. It was settled at the Jerusalem Conference (**Ac 15; Ga 2**) that the Mosaic ceremonial law was not to be imposed upon Gentile Christians. Paul won freedom for them, but it was not said that it was wrong for Jewish Christians to go on observing it if they wished. We have seen Paul observing the passover in Philippi (**Ac 20:6**) and planning to reach Jerusalem for Pentecost (**20:16**). The Judaizers rankled under Paul's victory and power in spreading the gospel among the Gentiles and gave him great trouble in Galatia and Corinth. They were busy against him in Jerusalem also and it was to undo the harm done by them in Jerusalem that Paul gathered the great collection from the Gentile Christians and brought it with him and the delegates from the churches. Clearly then Paul had real ground for his apprehension of trouble in Jerusalem while still in Corinth (**Ro 15:25**) when he asked for the prayers of the Roman Christians (*verses 30-32*). The repeated warnings along the way were amply justified.

21:21 {**They have been informed concerning thee**} (\kat^{ch}ˆthˆsan peri sou\). First aorist passive indicative of \kat^{ch}e“. A word in the ancient Greek, but a few examples survive in the papyri. It means to sound (*echo, from* \ˆch“, *our word*) down (\kata\), to resound, re-echo, to teach orally. Oriental students today (*Arabs learning the Koran*) often study aloud. In the N.T. only in Lu 1:4 which see; Ac 18:25; 21:21; 1Co 14:19; Ga 6:6; Ro 2:18. This oral teaching about Paul was done diligently by the Judaizers who had raised trouble against Peter (**Ac 11:2**) and Paul (**15:1,5**). They had failed in their attacks on Paul's world campaigns. Now they try to undermine him at home. In Paul's long

absence from Jerusalem, since 18:22, they have had a free hand, save what opposition James would give, and have had great success in prejudicing the Jerusalem Christians against Paul. So James, in the presence of the other elders and probably at their suggestion, feels called upon to tell Paul the actual situation. **{That thou teachest all the Jews which are among the Gentiles to forsake Moses}** (\hoti apostasian didaskeis apo M^{use}s tous kata ta ethn[^] pantas Ioudaious\). Two accusatives with \didaskeis\ (*verb of teaching*) according to rule. Literally, "That thou art teaching all the Jews among (\kata\ the Gentiles (*the Jews of the dispersion as in 2:9*) apostasy from Moses." That is the point, the dreadful word \apostasian\ (*our apostasy*), a late form (*I Macc. 2:15*) for the earlier \apostasis\ (*cf. 2Th 2:3 for \apostasia*). "In the eyes of the church at Jerusalem this was a far more serious matter than the previous question at the Conference about the status of Gentile converts" (*Furneaux*). Paul had brought that issue to the Jerusalem Conference because of the contention of the Judaizers. But here it is not the Judaizers, but the elders of the church with James as their spokesman on behalf of the church as a whole. They do not believe this false charge, but they wish Paul to set it straight. Paul had made his position clear in his Epistles (*I Corinthians, Galatians, Romans*) for all who cared to know. **{Telling them not to circumcise their children}** (\legⁿ m[^] peritemnein autous ta tekna\). The participle \legⁿ\ agrees with "thou" (*Paul*), the subject of \didaskeis\. This is not indirect assertion, but indirect command, hence the negative \m[^]\ instead of \ou\ with the infinitive (*Robertson, _Grammar_, p.1046*). The point is not that Paul stated what the Jewish Christians in the dispersion do, but that he says that they (\autous\ *accusative of general reference*) are not to go on circumcising (\peritemnein\, *present active infinitive*) their children. Paul taught the very opposite (*1Co 7:18*) and had Timothy circumcised (*Ac 16:3*) because he was half Jew and half Greek. His own practice is stated in 1Co 9:19 ("*to the Jews as a Jew*"). **{Neither to walk after the customs}** (\m[^]de tois ethesin peripatein\). Locative case with infinitive \peripatein\. The charge was here enlarged to cover it all and to make Paul out an enemy of Jewish life and teachings. That same charge had been made against Stephen when young Saul (*Paul*) was the leader (*6:14*): "Will change the customs (\eth[^]\ *the very word used here*) which Moses delivered unto us." It actually seemed that some of the Jews cared more for Moses than for God (*Ac 6:11*). So much for the charge of the Judaizers.

21:22 **{What is it therefore?}** (\Ti oun estin?). See this form of question by Paul (*1Co 14:15,26*). What is to be done about it? Clearly James and the elders do not believe these misrepresentations of Paul's teaching, but many do. **{They will certainly hear}** (\pant"s akousontai\). \Pant"s\ is old adverb, by all means, altogether, wholly, certainly as here and 28:4; Lu 4:23; 1Co 9:10. This future middle of \akou"s\ is the usual form instead of \akous"s\ . There was no way to conceal Paul's arrival nor was it wise to do so. B C and several cursives omit \dei pl^thos sunelthein\ (*The multitude must needs come together*).

21:23 **{Do therefore this}** (\touto oun poi^son\). The elders had thought out a plan of procedure by which Paul could set the whole matter straight. **{We have}** (\eisin h^min\). "There are to us" (*dative of possession as in 18:10*). Apparently members of the Jerusalem church. **{Which have a vow on them}** (\euch^n echontes aph'-- or \eph' heaut^n\). Apparently a temporary Nazarite vow like that in Nu 6:1-21 and its completion was marked by several offerings in the temple, the shaving of the head (*Nu 6:13-15*). Either Paul or Aquila had such a vow on leaving Cenchreae (*Ac 18:18*). "It was considered a work of piety to relieve needy Jews from the expenses connected with this vow, as Paul does here" (*Page*). The reading \aph' heaut^n\ would mean that they had taken the vow voluntarily or of themselves (*Lu 12:57; 2Co 3:5*), while \eph' heaut^n\ means that the vow lies on them still.

21:24 **{These take}** (\toutous paralab^s\). Second aorist active participle of \paralamban"s\ . Taking these alone. **{Purify thyself with them}** (\hagnisth^ti sun autois\). First aorist passive imperative of \hagniz"s\ , old verb to purify, to make pure (\hagnos\). See the active voice in Jas 4:8; 1Pe 1:22; 1Jo 3:3. It is possible to see the full passive force here, "Be purified." But a number of aorist passives in the _Koin,_ supplant the aorist middle forms and preserve the force of the middle (*Robertson, _Grammar_, p. 819*). That is possible here. Hence, "Purify thyself" is allowable. The word occurs in Nu 6:1 for taking the Nazarite vow. The point is that Paul takes the vow with them. Note \hagnismou\ in verse 26. **{Be at charges for them}** (\dapan^son ep' autois\). First aorist active imperative of old verb \dapana"s\ , to incur expense, expend. Spend (*money*) upon (\ep') them. Ramsay (*_St. Paul the Traveller_, etc., p. 310*) argues that Paul had use of considerable money at this period, perhaps from his father's estate. The charges for five men would

be considerable. "A poor man would not have been treated with the respect paid him at Caesarea, on the voyage, and at Rome" (*Furneaux*). {**That they may shave their heads**} (\hina xur^hsontai tⁿ kephalⁿ). Note \tⁿ kephalⁿ\, the head (*singular*). Future middle indicative of \xura^h\, late form for the old \xure^h\, to shave, middle to shave oneself or (*causative*) to get oneself shaved. This use of \hina\ with the future indicative is like the classic \hop^hs\ with the future indicative and is common in the N.T. as in the _Koin_, (*Robertson, _Grammar_, p. 984*). {**And all shall know**} (\kai gn^hsontai\). This future middle indicative of \gin^hsk^h\ (*cf. \akousontai\ in verse 22*) may be independent of \hina\ or dependent on it like \xur^hsontai\, though some MSS. (*HL P*) have \gn^hsin\ (*second aorist subjunctive, clearly dependent on \hina*). {**Of which**} (\h^hn\). Genitive plural of the relative \ha\ (*accusative*) object of the perfect passive verb \kat^hch^hntai\ (*cf. verse 21 \kat^hch^hth^hsan*) attracted into the case of the omitted antecedent \tout^hn\. The instruction still in effect. {**But that thou thyself walkest orderly**} (\alla stoicheis kai autos\). \Stoicheis\ is an old verb to go in a row (*from \stoichos\, row, rank, series*), to walk in a line or by rule. In the N.T. only here and Ga 5:25; Ro 4:12; Php 3:16. The rule is the law and Paul was not a sidestepper. The idea of the verb is made plain by the participle \phulass^hn ton nomon\ (*keeping or observing the law*).

21:25 {**We wrote**} (\epesteilamen\). First aorist active of \epistell^h\, to send to and so to write like our epistle (\epistol^h\). Old verb, but in the N.T. only here and Ac 15:20; Heb 13:22. It is the very word used by James in this "judgment" at the Conference (*Ac 15:20, \episteilai*). B D here read \apesteilamen\ from \apostell^h\, to send away, to give orders. Wendt and Schuerer object to this as a gloss. Rather is it an explanation by James that he does not refer to the Gentile Christians whose freedom from the Mosaic ceremonial law was guaranteed at the Jerusalem Conference. James himself presided at that Conference and offered the resolution that was unanimously adopted. James stands by that agreement and repeats the main items (*four: anything sacrificed to idols, blood, anything strangled, fornication, for discussion see Ac 15*) from which they are to keep themselves (*direct middle \phulassesthai\ of \phulass^h\, indirect command after \krinantes\ with accusative, \autous\, of general reference*). James has thus again cleared the air about the Gentiles who have believed (\pepisteukot^hn\,

perfect active participle genitive plural of \pisteu“). He asks that Paul will stand by the right of Jewish Christians to keep on observing the Mosaic law. He has put the case squarely and fairly.

21:26 {**Took the men**} (*\paralab“n tous andras*). The very phrase used in verse 24 to Paul. {**The next day**} (*\t^i echomen^i*). One of the phrases in 20:15 for the coming day. Locative case of time. {**Purifying himself with them**} (*\sun autois hagnistheis*, *first aorist passive participle of \hagniz“*). The precise language again of the recommendation in verse 24. Paul was conforming to the letter. {**Went into the temple**} (*\eis^iei eis to hieron*). Imperfect active of *\eiseimi* as in verse 18 which see. Went on into the temple, descriptive imperfect. Paul joined the four men in their vow of separation. {**Declaring**} (*\diaggell“n*). To the priests what day he would report the fulfilment of the vow. The priests would desire notice of the sacrifice. This verb only used by Luke in N.T. except Ro 11:17 (*quotation from the LXX*). It is not necessary to assume that the vows of each of the five expired on the same day (*Rackham*). {**Until the offering was offered for every one of them**} (*\he“s hou pros^nechth^ huper henos hekastou aut“n h^ prosphora*). This use of *\he“s hou* (*like \he“s*, *alone*) with the first aorist passive indicative *\pros^nechth^* of *\prospher“*, to offer, contemplates the final result (*Robertson, _Grammar_, pp. 974f.*) and is probably the statement of Luke added to Paul's announcement. He probably went into the temple one day for each of the brethren and one for himself. The question arises whether Paul acted wisely or unwisely in agreeing to the suggestion of James. What he did was in perfect harmony with his principle of accommodation in 1Co 9:20 when no principle was involved. It is charged that here on this occasion Paul was unduly influenced by considerations of expediency and was willing for the Jewish Christians to believe him more of a Jew than was true in order to placate the situation in Jerusalem. Furneaux calls it a compromise and a failure. I do not so see it. To say that is to obscure the whole complex situation. What Paul did was not for the purpose of conciliating his opponents, the Judaizers, who had diligently spread falsehoods about him in Jerusalem as in Corinth. It was solely to break the power of these "false apostles" over the thousands in Jerusalem who have been deluded by Paul's accusers. So far as the evidence goes that thing was accomplished. In the trouble that comes in Jerusalem and Caesarea

the Judaizers cut no figure at all. The Jewish Christians do not appear in Paul's behalf, but there was no opportunity for them to do so. The explosion that came on the last day of Paul's appearance in the temple was wholly disconnected from his offerings for the four brethren and himself. It must be remembered that Paul had many kinds of enemies. The attack on him by these Jews from Asia had no connexion whatever with the slanders of the Judaizers about Paul's alleged teachings that Jewish Christians in the dispersion should depart from the Mosaic law. That slander was put to rest forever by his following the advice of James and justifies the wisdom of that advice and Paul's conduct about it.

21:27 **{The seven days}** (*\hai hepta h^merai*). For which Paul had taken the vow, though there may be an allusion to the pentecostal week for which Paul had desired to be present (**20:16**). There is no necessary connexion with the vow in 18:15. In 24:17 Paul makes a general reference to his purpose in coming to Jerusalem to bring alms and offerings (*\prosphoras*, *sacrifices*). Paul spent seven days in Troas (**20:6**), Tyre (**21:4**), and had planned for seven here if not more. It was on the last of the seven days when Paul was completing his offerings about the vows on all five that the incident occurred that was to make him a prisoner for five years. **{When they saw him in the temple}** (*\theasamenoi auton en t^i hier^i*). First aorist middle participle of *\theaomai* (*from \thea*, *a view*, *cf. theatre*) to behold. In the very act of honouring the temple these Jews from Asia raise a hue and cry that he is dishonouring it. Paul was not known by face now to many of the Jerusalem Jews, though once the leader of the persecution after the death of Stephen and the outstanding young Jew of the day. But the Jews in Ephesus knew him only too well, some of whom are here at the pentecostal feast. They had plotted against him in Ephesus to no purpose (**Ac 19:23-41; 20:19**), but now a new opportunity had come. It is possible that the cry was led by Alexander put forward by the Jews in Ephesus (**19:33**) who may be the same as Alexander the coppersmith who did Paul so much harm (**2Ti 4:14**). Paul was not in the inner sanctuary (*\ho naos*), but only in the outer courts (*\to hieron*). **{Stirred up all the multitude}** (*\sunecheon panta ton ochlon*). Imperfect (*kept on*) active of *\sunche^o* or *\sunchun^o* (*\-unn^o*), to pour together, to confuse as in Ac 2:6; 9:22; 19:31,32; 21:31 and here to stir up by the same sort of confusion created by Demetrius in Ephesus where the same word is

used twice (**19:31,32**). The Jews from Ephesus had learned it from Demetrius the silversmith. **{Laid hands on him}** (*\epebalan ep' auton tas cheiras*). Second aorist (*ingressive, with endings of the first aorist, -an*) active indicative of *\epiball“*, old verb to lay upon, to attack (*note repetition of \epi*). They attacked and seized Paul before the charge was made.

21:28 **{Help}** (*\bo^theite*). Present active imperative of *\bo^the“*, to run (*\the“*) at a cry (*\bo^“*), as if an outrage had been committed like murder or assault. **{All men everywhere}** (*\panta pantach^i*). Alliterative. *\Pantach^i* is a variation in MSS., often *\pantachou*, and here only in the N.T. The charges against Paul remind one of those against Stephen (**Ac 6:13**) in which Paul had participated according to his confession (**22:20**). Like the charges against Stephen and Jesus before him truth and falsehood are mixed. Paul had said that being a Jew would not save a man. He had taught the law of Moses was not binding on Gentiles. He did hold, like Jesus and Stephen, that the temple was not the only place to worship God. But Paul gloried himself in being a Jew, considered the Mosaic law righteous for Jews, and was honouring the temple at this very moment. **{And moreover also he brought Greeks also into the temple}** (*\eti te kai Hell^nas eis^gagen eis to hieron*). Note the three particles (*\eti te kai*), **{and}** (*\te*) **{still more}** (*\eti*) **{also}** or **{even}** (*\kai*). Worse than his teaching (*\didask“n*) is his dreadful deed: he actually brought (*\eis^gagen*, *second aorist active indicative of \eisag“*). This he had a right to do if they only went into the court of the Gentiles. But these Jews mean to imply that Paul had brought Greeks beyond this court into the court of Israel. An inscription was found by Clermont-Ganneau in Greek built into the walls of a mosque on the Via Dolorosa that was on the wall dividing the court of Israel from the court of the Gentiles. Death was the penalty to any Gentile who crossed over into the Court of Israel (*_The Athenaeum_, July, 1871*). **{Hath defiled this holy place}** (*\kekoin^ken ton hagion topon touton*). Present perfect active of *\koino“*, to make common (*see on ~10:14*). Note vivid change of tense, the defilement lasts (*state of completion*). All this is the substance of the call of these shrewd conspirators from Ephesus, Jews (*not Jewish Christians, not even Judaizers*) who hated him for his work there and who probably "spoke evil of the Way before the multitude" there so that Paul had to separate the disciples from the synagogue and go to the School of Tyrannus (**19:9f.**). These

enemies of Paul had now raised the cry of "fire" and vanish from the scene completely (**24:19**). This charge was absolutely false as we shall see, made out of inferences of hate and suspicion.

21:29 **{For}** (\gar\). Luke adds the reason for the wild charges made against Paul. **{They had before seen}** (\^san proe“rakotes\). Periphrastic past perfect of \proora“, old verb to see before, whether time or place. Only twice in the N.T., here and Ac 2:25 quoted from Ps 15:8. Note the double reduplication in \-e“-\ as in Attic (*Robertson, _Grammar_, p. 364*). **{With him in the city Trophimus the Ephesian}** (\Trophimon ton Ephesion en t^i polei sun aut“i\). The Jews from Asia (*Ephesus*) knew Trophimus by sight as well as Paul. One day they saw both of them together (\sun\) in the city. That was a fact. They had just seized Paul in the temple (\hieron\). That was another fact. **{They supposed}** (\enomizon\). Imperfect active of \nomiz“, common to think or suppose. Perfectly harmless word, but they did, as so many people do, put their supposed inference on the same basis with the facts. They did not see Trophimus with Paul now in the temple, nor had they ever seen him there. They simply argued that, if Paul was willing to be seen down street with a Greek Christian, he would not hesitate to bring him (*therefore, did bring him, eis^gagen\ as in verse 28*) into the temple, that is into the court of Israel and therefore both Paul and Trophimus were entitled to death, especially Paul who had brought him in (*if he had*) and, besides, they now had Paul. This is the way of the mob-mind in all ages. Many an innocent man has been rushed to his death by the fury of a lynching party.

21:30 **{All the city was shaken}** (\ekin^th^ h^ polis hol^). First aorist passive of \kine“, common verb for violent motion and emotion. See also 24:5 where the word is used by Tertullus of Paul as the stirrer up of riots! **{The people ran together}** (\egeneto sundrom^ tou laou\). Rather, There came a running together (\sun-drom^ \from \sun-trech“\ of the people. The cry spread like wildfire over the city and there was a pell-mell scramble or rush to get to the place of the disturbance. **{They laid hold on Paul}** (\epilabomenoi tou Paulou\). Second aorist middle participle of \epilambanomai\ with the genitive (*cf. epebalan\ in verse 27*). **{Dragged}** (\heilkon\). Imperfect active of \helk“\ (*and also \helku“*), old verb to drag or draw. Imperfect tense vividly pictures the act as going on. They were saving the temple by dragging Paul outside. Curiously enough both

\epilabomenoi\ and \heilkusan\ occur in 16:19 about the arrest of Paul and Silas in Philippi. **{Straightway the doors were shut}** (\euthe“s ekleisth^san hai thurai\). With a bang and at once. First aorist (*effective*) passive of \klei“\ . The doors between the inner court and the court of the Gentiles. But this was only the beginning, the preparation for the real work of the mob. They did not wish to defile the holy place with blood. The doors were shut by the Levites.

21:31 **{As they were seeking to kill him}** (\z^tount“n aut“n\). Genitive absolute of \z^te“, to seek, without \aut“n\ (*they*). This was their real purpose. **{Tidings}** (\phasis\). From \phain“, to show. Old word for the work of informers and then the exposure of secret crime. In LXX. Here only in the N.T. **{Came up}** (\aneb^)\. Naturally in the wild uproar. The Roman guard during festivals was kept stationed in the Tower of Antonia at the northwest corner of the temple overlooking the temple and connected by stairs (*verse 35*). **{To the chief captain}** (\t“i chiliarch“i\). Commander of a thousand men or cohort (*Mr 15:16*). His name was Claudius Lysias. **{Of the band}** (\t^s speir^s\). Each legion had six tribunes and so each tribune (*chiliarch*) had a thousand if the cohort had its full quota. See on 10:1; 27:1. The word is the Latin _spira_ (*anything rolled up*). Note the genitive \speir^s\ instead of \speiras\ (*Attic*). **{Was in confusion}** (\sunchunnetai\). Present passive indicative of \sunchunn“\ (*see verse 27*, \sunecheon\). This is what the conspirators had desired.

21:32 **{Forthwith}** (\exaut^s\). Common in the _Koin,_ (\ex aut^s\, *supply* \h“ras\, *hour*). **{He took}** (\paralab“n\). See verses 24,26. **{Centurions}** (\hekatontarchas\). See on 1 Lu 7:2 for discussion. Plural shows that Lysias the chiliarch took several hundred soldiers along (*a centurion with each hundred*). **{Ran down}** (\katedramen\). Effective second aorist active indicative of \katatrech“. From the tower of Antonia, vivid scene. **{And they}** (\hoi de\). Demonstrative use of \hoi\ . The Jewish mob who had begun the work of killing Paul (*verse 31*). **{Left off beating Paul}** (\epausanto tuptontes ton Paulon\). The participle with \pauomai\ describes what they were already doing, the supplementary participle (*Robertson, _Grammar_, p. 1121*). They stopped before the job was over because of the sudden onset of the Roman soldiers. Some ten years before in a riot at the passover the Roman guard marched down and in the panic several

hundred were trampled to death.

21:33 {**Came near**} (\eggisas\). First aorist active participle of \eggiz“\, to draw near, _Koin,_ verb from \eggus\, near, and common in the N.T. {**Laid hold on him**} (\epelabeto antou\). See same verb in verse 30. {**To be bound**} (\deth^nai\). First aorist passive infinitive of \de“\ (*see verse 11*). {**With two chains**} (\halusesi dusi\). Instrumental case of \halusis\, old word from \a\ privative and \lu“\ (*not loosening, i.e. chaining*). With two chains as a violent and seditious person, probably leader of a band of assassins (*verse 38*). See on ^Mr 5:4. {**Inquired**} (\epunthaneto\). Imperfect middle of \punthanomai\, old and common verb used mainly by Luke in the N.T. Lysias repeated his inquiries. {**Who he was**} (\tis ei\). Present active optative of \eimi\ changed from \estin\ (*present indicative*) in the indirect question, a change not obligatory after a past tense, but often done in the older Greek, rare in the N.T. (*Robertson, _Grammar_, p. 1043f.*). {**And what he had done**} (\kai ti estin pepoi^k“s\). Periphrastic perfect active indicative of \poie“\ here retained, not changed to the optative as is true of \ei^ from \estin\ in the same indirect question, illustrating well the freedom about it.

21:34 {**Some shouting one thing, some another**} (\alloi allo ti epeph“noun\). Same idiom of \alloi allo\ as in 19:32 which see. The imperfect of \epiph“ne“\, to call out to, suits well the idiom. This old verb occurs in the N.T. only in Luke and Acts (*already in 12:22*). {**When he could not know**} (\m^ dunamenou autou gn“nai\). Genitive absolute of present middle participle of \dunamai\ with negative \m^ and second aorist active infinitive of \gin“sk“\, to know. {**The certainty**} (\to asphales\). Neuter articular adjective from \a\ privative and \sphall“\, to make totter or fall. Old word, in the N.T. only in Ac 21:34; 22:30; 25:26; Php 3:1; Heb 6:19. {**Into the castle**} (\eis t^ n parembol^ n\). _Koin,_ word from \paremball“\, to cast in by the side of, to assign soldiers a place, to encamp (*see on ^Lu 19:43*). So \parembol^ comes to mean an interpolation, then an army drawn up (*Heb 11:34*), but mainly an encampment (*Heb 13:11,13*), frequent in Polybius and LXX. So here barracks of the Roman soldiers in the tower of Antonia as in verse 37; 22:24; 23:10,16,32.

21:35 {**Upon the stairs**} (\epi tous anabathmous\). From \ana\, up, and \bain“\, to go. Late word, in LXX and _Koin,_ writers. In the N.T. only here and verse 40. {**So it was**} (\suneb^ \). Second

aorist active of \sumbain“, to happen (*see on 20:19*) with infinitive clause as subject here as often in the old Greek. {**He was borne**} (\b**astazesthai auton**). Accusative of general reference with this subject infinitive, present passive of \bastaz“, to take up with the hands, literally as here. {**Violence**} (\b**ian**). See on Ac 5:26. \Biaz“, to use force, is from \bia\.

21:36 {**Followed after**} (\k**olouthēi**). Imperfect active of \akoluthe“, was following. Cheated of their purpose to lynch Paul, they were determined to have his blood. {**Crying out**} (\k**razontes**). Construction according to sense, plural masculine participle agreeing with neuter singular substantive \pl^hthos\ (*Robertson, Grammar, p. 401*). {**Away with him**} (\A**ire auton**). The very words used by the mob to Pilate when they chose Barabbas in preference to Jesus (*Lu 23:18, Aire touton*). He will hear it again from this same crowd (*Ac 22:22*). It is the present imperative (\a**ire**) as in Lu 23:18, but some may have used the urgent aorist active imperative as also in the case of Jesus Joh 19:15, \fron, fron\ with \staur“son\ added). Luke does not say that this mob demanded crucifixion for Paul. He was learning what it was to share the sufferings of Christ as the sullen roar of the mob's yells rolled on and on in his ears.

21:37 {**May I say something unto thee?**} (\E**i exestin moi eipein ti pros se?**). On this use of \ei\ in a direct question see on 1:6. The calm self-control of Paul in the presence of this mob is amazing. His courteous request to Lysias was in Greek to the chiliarch's amazement. {**Dost thou know Greek?**} (\H**ellⁿisti gin^{skeis?}**). Old Greek adverb in \-i\ from \Hellⁿiz“, meaning "in Greek." "Do you know it in Greek?" In the N.T. only here and Joh 19:20. {**Art thou not then the Egyptian?**} (\O**uk ara su ei ho Aiguptios?**). Expects the answer _Yes_ and \ara\ argues the matter (*therefore*). The well-known (\h**o**) Egyptian who had given the Romans so much trouble. {**Stirred up to sedition**} (\a**nastat^{sas}**). First aorist active participle of \anastato“, a late verb from \anastatos\, outcast, and so to unsettle, to stir up, to excite, once known only in LXX and Ac 17:6 (*which see*); 21:38; Ga 5:12, but now found in several papyri examples with precisely this sense to upset. {**Of the Assassins**} (\tⁿ**sikariⁿ**). Latin word _sicarius_, one who carried a short sword \sica\ under his cloak, a cutthroat. Josephus uses this very word for bands of robbers under this Egyptian (*War II. 17,6 and*

13,5; _Ant_. XX. 8,10). Josephus says that there were 30,000 who gathered on the Mount of Olives to see the walls of Jerusalem fall down and not merely 4,000 as Lysias does here. But Lysias may refer to the group that were armed thus (*banditti*) the core of the mob of 30,000. Lysias at once saw by Paul's knowledge of Greek that he was not the famous Egyptian who led the Assassins and escaped himself when Felix attacked and slew the most of them.

21:39 {**I am**} (\Eg“ *men eimi*\). In contrast with the wild guess of Lysias Paul uses \men\ and \de\. He tells briefly who he is: {**a Jew**} (\Ioudaios\ by race, {**of Tarsus in Cilicia**} (\Tarseus t^s Kilikias\ by country, belonging to Tarsus (*this adjective* \Tarseus\ *only here and Ac 9:11*), and proud of it, one of the great cities of the empire with a great university. {**A citizen of no mean city**} (\ouk as^mou pole“s polit^s\). Litotes again, "no mean" (\as^mos\, *old adjective, unmarked, \a\ privative and \s^ma\, mark, insignificant, here only in the N.T.*). This same litotes used by Euripides of Athens (_Ion_ 8). But Paul calls himself a citizen (\polit^s\ of Tarsus. Note the "effective assonance" (*Page*) in \pole“s polit^s\. Paul now (\de\) makes his request (\deomai\) of Lysias. {**Give me leave**} (\epitrepson moi\). First aorist active imperative of \epitrep“, old and common verb to turn to, to permit, to allow. It was a strange request and a daring one, to wish to speak to this mob howling for Paul's blood.

21:40 {**When he had given him leave**} (\epitrepsantos autou\). Genitive absolute of aorist active participle of the same verb \epitrep“. {**Standing on the stairs**} (\hest“s epi t“n anabathm“n\). Second perfect active participle of \hist^mi\, to place, but intransitive to stand. Dramatic scene. Paul had faced many audiences and crowds, but never one quite like this. Most men would have feared to speak, but not so Paul. He will speak about himself only as it gives him a chance to put Christ before this angry Jewish mob who look on Paul as a renegade Jew, a turncoat, a deserter, who went back on Gamaliel and all the traditions of his people, who not only turned from Judaism to Christianity, but who went after Gentiles and treated Gentiles as if they were on a par with Jews. Paul knows only too well what this mob thinks of him. {**Beckoned with the hand**} (\kateseise t^i cheiri\). He shook down to the multitude with the hand (*instrumental case \cheiri*), while Alexander, Luke says

(19:33), "shook down the hand" (*accusative with the same verb, which see*). In 26:1 Paul reached out the hand (*\ekteinas t^n cheira*). {**When there was made a great silence**} (*\poll^s sig^s genomen^s*). Genitive absolute again with second aorist middle participle of *\ginomai*, "much silence having come." Paul waited till silence had come. {**In the Hebrew language**} (*t^i Ebraidī dialekt^i*). The Aramaean which the people in Jerusalem knew better than the Greek. Paul could use either tongue at will. His enemies had said in Corinth that "his bodily presence was weak and his speech contemptible" (2Co 10:10). But surely even they would have to admit that Paul's stature and words reach heroic proportions on this occasion. Self-possessed with majestic poise Paul faces the outraged mob beneath the stairs.

22:1 {**Brethren and fathers**} (\Andres adelphoi kai pateres\) Men, brethren, and fathers. The very language used by Stephen (7:2) when arraigned before the Sanhedrin with Paul then present. Now Paul faces a Jewish mob on the same charges brought against Stephen. These words are those of courtesy and dignity (*_amoris et honoris nomina_, Page*). These men were Paul's brother Jews and were (*many of them*) official representatives of the people (*Sanhedrists, priests, rabbis*). Paul's purpose is conciliatory, he employs "his ready tact" (*Rackham*). {**The defence which I now make unto you**} (\mou t's pros humas nuni apologias\). Literally, My defence to you at this time. \Nuni\ is a sharpened form (*by -i*) of \nun\ (*now*), just now. The term \apologia\ (*apology*) is not our use of the word for apologizing for an offence, but the original sense of defence for his conduct, his life. It is an old word from \apologeomai\, to talk oneself off a charge, to make defence. It occurs also in Ac 25:16 and then also in 1Co 9:3; 2Co 7:11; Php 1:7,16; 2Ti 4:16; 1Pe 3:15. Paul uses it again in Ac 25:16 as here about his defence against the charges made by the Jews from Asia. He is suspected of being a renegade from the Mosaic law and charged with specific acts connected with the alleged profanation of the temple. So Paul speaks in Aramaic and recites the actual facts connected with his change from Judaism to Christianity. The facts make the strongest argument. He first recounts the well-known story of his zeal for Judaism in the persecution of the Christians and shows why the change came. Then he gives a summary of his work among the Gentiles and why he came to Jerusalem this time. He answers the charge of enmity to the people and the law and of desecration of the temple. It is a speech of great skill and force, delivered under remarkable conditions. The one in chapter Ac 26 covers some of the same ground, but for a slightly different purpose as we shall see. For a discussion of the three reports in Acts of Paul's conversion see chapter Ac 9. Luke has not been careful to make every detail correspond, though there is essential agreement in all three.

22:2 {**He spake**} (\proseph"nei\). Imperfect active, was speaking. See aorist active \proseph"n^sen\ in 21:40. {**They were the more**

quiet} (\mflon pareschon h^{suchian}\). Literally, The more (\mflon\) they furnished or supplied (*second aorist active indicative of \parech“*) quietness (\h^{suchian}\, *old word, in the N.T. only here and 2Th 3:12; 1Ti 2:11ff.*). Precisely this idiom occurs in Plutarch (_Cor_. 18) and the LXX (*Job 34:29*). Knowing notes the fondness of Luke for words of silence (\sig[^], *sigā“*, *h^{suchaz“}*) as in Lu 14:4; 15:26; Ac 11:18; 12:17; 15:12; 21:14,40. It is a vivid picture of the sudden hush that swept over the vast mob under the spell of the Aramaic. They would have understood Paul's _Koin_, Greek, but they much preferred the Aramaic. It was a masterstroke.

22:3 **{I am a Jew}** (\Eg“ *eimi an^r Ioudaios*\). Note use of \Eg“\ for emphasis. Paul recounts his Jewish advantages or privileges with manifest pride as in Ac 26:4f.; 2Co 11:22; Ga 1:14; Php 3:4-7. **{Born}** (\gegenn[^]menos\). Perfect passive participle of \genna“\, to nurse up, to nurse up, to nurse up, to nurse up, common old verb, but in the N.T. only here, 7:20ff., and MSS. in Lu 4:16. The implication is that Paul was sent to Jerusalem while still young, "from my youth" (**26:4**), how young we do not know, possibly thirteen or fourteen years old. He apparently had not seen Jesus in the flesh (**2Co 5:16**). **{At the feet of Gamaliel}** (\pros tous podas Gamali^l\). The rabbis usually sat on a raised seat with the pupils in a circle around either on lower seats or on the ground. Paul was thus nourished in Pharisaic Judaism as interpreted by Gamaliel, one of the lights of Judaism. For remarks on Gamaliel see chapter 5:34ff. He was one of the seven Rabbis to whom the Jews gave the highest title \Rabban\ (*our Rabbi*). \Rabbi\ (*my teacher*) was next, the lowest being \Rab\ (*teacher*). "As Aquinas among the schoolmen was called _Doctor Angelicus_, and Bonaventura _Doctor Seraphicus_, so Gamaliel was called _the Beauty of the Law_" (*Conybeare and Howson*). **{Instructed}** (\pepaideumenos\). Perfect passive participle again (*each participle beginning a clause*), this time of \paideu“\, old verb to train a child (\pais\ as in 7:22 which see. In this sense also in 1Ti 1:20; Tit 2:12. Then to chastise as in Lu 23:16,22 (*which see*); 2Ti 2:25; Heb 12:6f. **{According to the strict manner}** (\kata akribeian\). Old word, only here in N.T. Mathematical accuracy, minute exactness as seen in the adjective in 26:5. See also Ro 10:2; Gal 1:4; Php

3:4-7. **{Of our fathers}** (\patr“iou\). Old adjective from \pater\, only here and 24:14 in N.T. Means descending from father to son, especially property and other inherited privileges. \Patrikos\ (*patrician*) refers more to personal attributes and affiliations. **{Being zealous for God}** (\z^l“t^s huparch“n tou theou\). Not adjective, but substantive **{zealot}** (*same word used by James of the thousands of Jewish Christians in Jerusalem, 21:20 which see*) with objective genitive \tou theou\ (*for God*). See also verse 14; 28:17; 2Ti 1:3 where he makes a similar claim. So did Peter (*Ac 3:13; 5:30*) and Stephen (*7:32*). Paul definitely claims, whatever freedom he demanded for Gentile Christians, to be personally "a zealot for God" "even as ye all are this day" (\kath“s pantes humeis este s^meron\). In his conciliation he went to the limit and puts himself by the side of the mob in their zeal for the law, mistaken as they were about him. He was generous surely to interpret their fanatical frenzy as zeal for God. But Paul is sincere as he proceeds to show by appeal to his own conduct.

22:4 **{And I}** (\hos\). **{I who}**, literally. **{This Way}** (\taut^n t^h hodon\). The very term used for Christianity by Luke concerning Paul's persecution (*9:2*), which see. Here it "avoids any irritating name for the Christian body" (*Furneaux*) by using this Jewish terminology. **{Unto the death}** (\achri thanatou\). Unto death, actual death of many as 26:10 shows. **{Both men and women}** (\andras te kai gunaikas\). Paul felt ashamed of this fact and it was undoubtedly in his mind when he pictured his former state as "a blasphemer, and a persecutor, and injurious (*1Ti 1:13*), the first of sinners" (*1Ti 1:15*). But it showed the lengths to which Paul went in his zeal for Judaism.

22:5 **{Doth bear me witness}** (\marturei moi\). Present active indicative as if still living. Caiaphas was no longer high priest now, for Ananias is at this time (*23:2*), though he may be still alive. **{All the estate of the elders}** (\pan to presbuterion\). All the eldership or the Sanhedrin (*4:5*) of which Paul was probably then a member (*26:10*). Possibly some of those present were members of the Sanhedrin then (*some 20 odd years ago*). **{From whom}** (\par' h“n\). The high priest and the Sanhedrin. **{Letters unto the brethren}** (\epistalas pros tous adelphous\). Paul still can tactfully call the Jews his "brothers" as he did in Ro 9:3. There is no bitterness in his heart. **{Journeyed}** (\eporeuom^h\). Imperfect middle indicative of \poreuomai\, and a vivid reality

to Paul still as he was going on towards Damascus. **{To bring also}** (\ax“n kai\). Future active participle of \ag“, to express purpose, one of the few N.T. examples of this classic idiom (*Robertson, _Grammar_, p. 1118*). **{Them which were there}** (\tous ekeise ontas\). _Constructio praegnans_. The usual word would be \ekei\ (*there*), not \ekeise\ (*thither*). Possibly the Christians who had fled to Damascus, and so were there (*Robertson, _Grammar_, p. 548*). **{In bonds}** (\dedemenous\). Perfect passive participle of \de“, predicate position, "bound." **{For to be punished}** (\hina tim“r^th“sin\). First aorist passive subjunctive of \tim“re“, old verb to avenge, to take vengeance on. In the N.T. only here, and 26:11. Pure final clause with \hina\. He carried his persecution outside of Palestine just as later he carried the gospel over the Roman empire.

22:6 **{And it came to pass}** (\egeneto de\). Rather than the common \kai egeneto\ and with the infinitive (\periastrapsai\), one of the three constructions with \kai (*de*) egeneto\ by Luke (*Robertson, _Grammar_, pp. 1042f.*), followed by \kai\, by finite verb, by subject infinitive as here. **{As I made my journey}** (\moi poreuomen“i\). To me (*dative after \egeneto\, happened to me*) journeying (*participle agreeing with \moi*). See this same idiom in verse 17. Luke uses \egeneto de\ seventeen times in the gospel and twenty-one in the Acts. **{Unto Damascus}** (\t^i Damask“i\). Dative after \eggizonti\ (*drawing nigh to*). **{About noon}** (\peri mes^mbrian\). Mid (\mesos\) day (\h^mera\), old word, in the N.T. only here and 8:26 which see where it may mean "toward the south." An item not in ch. 9. **{Shone round about me}** (\periastrapsai peri eme\). First aorist active infinitive of \periastrapt“, to flash around, in LXX and late Greek, in the N.T. only here and 9:3 which see. Note repetition of \peri\. **{A great light}** (\ph“s hikanon\). Luke's favourite word \hikanon\ (*considerable*). Accusative of general reference with the infinitive.

22:7 **{I fell}** (\epesa\). Second aorist active indicative with \-a\ rather than \epeson\, the usual form of \pipt“. **{Unto the ground}** (\eis to edaphos\). Old word, here alone in N.T. So the verb \edaphiz“, is in Lu 19:44 alone in the N.T. **{A voice saying}** (\ph“n^s legous^s\). Genitive after \^kousa\, though in 26:14 the accusative is used after \^kousa\, as in 22:14 after \akousai\, either being allowable. See on 9:7 for discussion of the difference in case. Saul's name repeated each

time (**9:4; 22:7; 26:14**). Same question also in each report: "Why persecuted thou me?" (*\Ti me di“keis?*). These piercing words stuck in Paul's mind.

22:8 {Of Nazareth} (*\ho Naz“raios*). The Nazarene, not in 9:5; 26:15 and here because Jesus is mentioned now for the first time in the address. The form *\Naz“raios* as in Mt 2:23 (*which see*) is used also in 24:5 for the followers of Jesus instead of *\Nazar^nos* as in Mr 1:24, etc. (*which see*).

22:9 {But they heard not the voice} (*\t^n de ph“n^ n ouk ^kousan*). The accusative here may be used rather than the genitive as in verse 7 to indicate that those with Paul did not understand what they heard (**9:7**) just as they beheld the light (**22:9**), but did not see Jesus (**9:7**). The difference in cases allows this distinction, though it is not always observed as just noticed about 22:14; 26:14. The verb *\akou“* is used in the sense of understand (**Mr 4:33; 1Co 14:2**). It is one of the evidences of the genuineness of this report of Paul's speech that Luke did not try to smooth out apparent discrepancies in details between the words of Paul and his own record already in ch. 9. The Textus Receptus adds in this verse: "And they became afraid" (*\kai emphoboi egenonto*). Clearly not genuine.

22:10 {Into Damascus} (*\eis Damaskon*). In 9:6 simply "into the city" (*\eis t^n polin*). **{Of all things which}** (*\peri pant“n h“n*). *\H“n*, relative plural attracted to genitive of antecedent from accusative *\ha*, object of *\poi^sai* (*do*). **{Are appointed for thee}** (*\tetaktai soi*). Perfect passive indicative of *\tass“*, to appoint, to order, with dative *\soi*. Compare with *\hoti se dei* of 9:6. The words were spoken to Paul, of course, in the Aramaic, Saoul, Saoul.

22:11 {I could not see} (*\ouk eneblepon*). Imperfect active of *\emblep“*, I was not seeing, same fact stated in 9:8. Here the reason as "for the glory of that light" (*\apo t^s dox^s tou ph“tos ekeinou*). **{Being led by the hand}** (*\cheirag“goumenos*). Present passive participle of *\cheirag“ge“*, the same verb used in 9:8 (*\cheirag“gountes*) which see. Late verb, in the N.T. only in these two places. In LXX.

22:12 {A devout man according to the law} (*\eulab^s kata ton nomon*). See on 2:5; 8:2; Lu 2:25 for the adjective *\eulab^s*. Paul adds "according to the law" to show that he was introduced

to Christianity by a devout Jew and no law-breaker (*Lewin*).

22:13 {**I looked up on him**} (\anablepsa eis auton\). First aorist active indicative and same word as \anablepso\ (*Receive thy sight*). Hence here the verb means as the margin of the Revised Version has it: "I received my sight and looked upon him." For "look up" see Joh 9:11.

22:14 {**Hath appointed thee**} (\proecheirisato\). First aorist middle indicative of \procheirizo\, old verb to put forth into one's hands, to take into one's hands beforehand, to plan, propose, determine. In the N.T. only in Ac 3:20; 22:14; 26:16. Three infinitives after this verb of God's purpose about Paul: {**to know**} (\gn'nai\, *second aorist active of gin'sk*\) his will, {**to see**} (\idein\, *second aorist active of hora*\) the Righteous One (*cf. 3:14*), {**to hear**} (\akousai\, *first aorist active of akou*\) a voice from his mouth.

22:15 {**A witness for him**} (\martus aut'i\). As in 1:8. {**Of what**} (\h'n\). Attraction of the accusative relative \ha\ to the genitive case of the unexpressed antecedent \tout'n\. {**Thou hast seen and heard**} (\he'rakas\, *present perfect active indicative kai kousas*\, *first aorist active indicative*). This subtle change of tense is not preserved in the English. Blass properly cites the perfect \he'raka\ in 1Co 9:1 as proof of Paul's enduring qualification for the apostleship.

22:16 {**By baptized**} (\baptisai\). First aorist middle (*causative*), not passive, Get thyself baptized (*Robertson, _Grammar_, p. 808*). Cf. 1Co 10:2. Submit yourself to baptism. So as to \apolousai\, Get washed off as in 1Co 6:11. It is possible, as in 2:38, to take these words as teaching baptismal remission or salvation by means of baptism, but to do so is in my opinion a complete subversion of Paul's vivid and picturesque language. As in Ro 6:4-6 where baptism is the picture of death, burial and resurrection, so here baptism pictures the change that had already taken place when Paul surrendered to Jesus on the way (*verse 10*). Baptism here pictures the washing away of sins by the blood of Christ.

22:17 {**When I had returned**} (\moi hupostrepsanti\), {**while I prayed**} (\proseuchomenou mou\), {**I fell**} (\genesthai me\). Note dative \moi\ with \egeneto\ as in verse 6, genitive \mou\ (*genitive absolute with proseuchomenou*\), accusative of general

reference \me\ with \genesthai\, and with no effort at uniformity, precisely as in 15:22,23 which see. The participle is especially liable to such examples of anacolutha (**Robertson, _Grammar_, p. 439**).

22:18 {**Saw him saying**} (\idein auton legonta\). The first visit after his conversion when they tried to kill him in Jerusalem (9:29). {**Because**} (\dioti, dia\ and \hoti\), {**for that**}.

22:19 {**Imprisoned and beat**} (\m^n phulakiz^“n kai der^“n\). Periphrastic imperfect active of \phulakiz^“\ (**LXX and late _Koin,_, here alone in the N.T.**) and \der^“\ (**old verb to skin, to beat as in Mt 21:35 which see**). {**In every synagogue**} (\kata tas sunagogas\). Up and down (\kata\) in the synagogues.

22:20 {**Was shed**} (\exechunneto\). Imperfect passive of \ekchunn^“\ (**see on Mt 23:35**), was being shed. {**Witness**} (\marturos\). And "martyr" also as in Re 2:13; 17:6. Transition state for the word here. {**I also was standing by**} (\kai autos m^n ephest^“s\). Periphrastic second past perfect in form, but imperfect (**linear**) in sense since \hest^“s=histamenos\ (**intransitive**). {**Consenting**} (\suneudok^“n\). The very word used by Luke in Ac 8:1 about Paul. _Koin, _ word for being pleased at the same time with (**cf. Lu 11:48**). Paul adds here the item of "guarding the clothes of those who were slaying (\anairount^“n\ **as in Lu 23:32; Ac 12:2**) him" (**Stephen**). Paul recalls the very words of protest used by him to Jesus. He did not like the idea of running away to save his own life right where he had helped slay Stephen. He is getting on dangerous ground.

22:21 {**I will send thee forth far hence unto the Gentiles**} (\Eg^“ eis ethn^ makran exapostel^“ se\). Future active of the double (\ex\, out, \apo\, off or away) compound of \exapostell^“\, common word in the _Koin, _ (**cf. Lu 24:49**). This is a repetition by Jesus of the call given in Damascus through Ananias (9:15). Paul had up till now avoided the word Gentiles, but at last it had to come, "the fatal word" (**Farrar**).

22:22 {**They gave him audience**} (\kouon\). Imperfect active, they kept on listening, at least with respectful attention. {**Unto this word**} (\achri toutou tou logou\). But "this word" was like a spark in a powder magazine or a torch to an oil tank. The explosion of pent-up indignation broke out instantly worse than at first (21:30). {**Away with such a fellow from the earth**}

(\Aire apo t's g's ton toiouton\). They renew the cry with the very words in 21:36, but with "from the earth" for vehemence. **{For it is not fit}** (\ou gar kath^ken\). Imperfect active of \kath^k^, old verb to come down to, to become, to fit. In the N.T. only here and Ro 1:28. The imperfect is a neat Greek idiom for impatience about an obligation: It was not fitting, he ought to have been put to death long ago. The obligation is conceived as not lived up to like our "ought" (*past of owe*). See Robertson, *_Grammar_*, p. 886.

22:23 **{As they cried out}** (\kraugazont^"n aut^"n\). Genitive absolute with present active participle of \kraugaz^, a rare word in the old Greek from \kraug^ (\a cry). See on Mt 12:19. Two other genitive absolutes here, \rhiptount^"n (\throwing off, present active participle, frequent active variation of \rhipt^") and \ballont^"n (\present active participle of \ball^, flinging). These present participles give a lively picture of the uncontrolled excitement of the mob in their spasm of wild rage.

22:24 **{That he be examined by scourging}** (\mastixin anetazesthai auton\). The present passive infinitive of \anetaz^ in indirect command after \eipas\ (bidding). This verb does not occur in the old Greek (which used \exetaz^ as in Mt 2:8), first in the LXX, in the N.T. only here and verse 29, but Milligan and Moulton's *_Vocabulary_* quotes an Oxyrhynchus papyrus of A.D. 127 which has a prefect using the word directing government clerks to "examine" (\anetazein) documents and glue them together into volumes (\tomoi\). The word was evidently in use for such purposes. It was a kind of "third degree" applied to Paul by the use of scourges (\mastixin), instrumental plural of \mastix, old word for whip, as in Heb 11:36. But this way of beginning an inquiry by torture (inquisition) was contrary to Roman law (*Page*): *_Non esse a tormentis incipiendum, Divus Augustus statuit_*. **{That he might know}** (\hina epign^i\). Final clause with \hina\ and second aorist active subjunctive of \epign^sk^ (\full knowledge). Lysias was as much in the dark as ever, for Paul's speech had been in Aramaic and this second explosion was a mystery to him like the first. **{They so shouted}** (\houtos epeph^noun\). Imperfect active progressive imperfect had been so shouting.

22:25 **{When they had tied him up}** (\hos proeteinan auton\). First aorist active indicative of \protein^, old verb to stretch forward, only here in the N.T. Literally, "When they stretched

him forward." {**With the thongs**} (\tois himasin\). If the instrumental case of \himas\, old word for strap or thong (*for sandals as Mr 1:7, or for binding criminals as here*), then Paul was bent forward and tied by the thongs to a post in front to expose his back the better to the scourges. But \tois himasin\ may be dative case and then it would mean "for the lashes." In either case it is a dreadful scene of terrorizing by the chiliarch. {**Unto the centurion that stood by**} (\pros ton hest^{ta} hekatontarchon\). He was simply carrying out the orders of the chiliarch (*cf. Mt 27:54*). Why had not Paul made protest before this? {**Is it lawful?**} (\ei exestin?\). This use of \ei\ in indirect questions we have had before (*1:6*). {**A Roman and uncondemned**} (\Romaion kai akatakriton\). Just as in 16:37 which see. Blass says of Paul's question: _Interrogatio subironica est confidentiae plena_.

22:26 {**What art thou about to do?**} (\Ti melleis poiein?\). On the point of doing, sharp warning.

22:27 {**Art thou a Roman?**} (\Su Romaios ei?\). {**Thou**} (*emphatic position*) a Roman? It was unbelievable.

22:28 {**With a great sum**} (\pollou kephalaiou\). The use of \kephalaiou\ (*from \kephal[^], head*) for sums of money (*principal as distinct from interest*) is old and frequent in the papyri. Our word capital is from \caput\ (*head*). The genitive is used here according to rule for price. "The sale of the Roman citizenship was resorted to by the emperors as a means of filling the exchequer, much as James I. made baronets" (*Page*). Dio Cassius (*LX., 17*) tells about Messalina the wife of Claudius selling Roman citizenship. Lysias was probably a Greek and so had to buy his citizenship. {**But I am a Roman born**} (\Eg^{de} kai gegenn^{mai}\). Perfect passive indicative of \genna[^]\. The word "Roman" not in the Greek. Literally, "But I have been even born one," (*i.e. born a Roman citizen*). There is calm and simple dignity in this reply and pardonable pride. Being a citizen of Tarsus (*21:39*) did not make Paul a Roman citizen. Tarsus was an _urbs libera_, not a _colonia_ like Philippi. Some one of his ancestors (*father, grandfather*) obtained it perhaps as a reward for distinguished service. Paul's family was of good social position. "He was educated by the greatest of the Rabbis; he was at an early age entrusted by the Jewish authorities with an important commission; his nephew could gain ready access to the Roman tribunal; he was treated as a person of consequence by

Felix, Festus, Agrippa, and Julius" (*Furneaux*).

22:29 {**Departed from him**} (\apest^{san ap' autou}\). Second aorist active indicative (*intransitive*) of \aphist^{mi}\, stood off from him at once. {**Was afraid**} (\ephobth\). Ingressive aorist passive indicative of \phobeomai\, became afraid. He had reason to be. {**That he was a Roman**} (\hoti *Romaioi estin*\). Indirect assertion with tense of \estin\ retained. {**Because he had bound him**} (\hoti auton ^{n dedek}“s\). Causal \hoti\ here after declarative \hoti\ just before. Periphrastic past perfect active of \de“\, to bind.

22:30 {**To know the certainty**} (\gn^{nai to asphales}\). Same idiom in 21:34 which see. {**Wherefore he was accused**} (\to ti *kategoreitai*\). Epexegetical after to \asphales\. Note article (*accusative case*) with the indirect question here as in Lu 22:1,23,24 (*which see*), a neat idiom in the Greek. {**Commanded**} (\ekeleusen\). So the Sanhedrin had to meet, but in the Tower of Antonia, for he brought Paul down (\katagagⁿ\, *second aorist active participle of* \katag[“]\). {**Set him**} (\est^{sen}\). First aorist active (*transitive*) indicative of \hist^{mi}\, not the intransitive second aorist \est[“]\. Lysias is determined to find out the truth about Paul, more puzzled than ever by the important discovery that he has a Roman citizen on his hands in this strange prisoner.

23:1 {**Looking steadfastly**} (*atenisas*\). See on this word 1:10; 3:12; 6:15; 7:55; 13:9. Paul may have had weak eyes, but probably the earnest gaze was to see if he recognized any faces that were in the body that tried Stephen and to which he apparently once belonged. {**I have lived before God**} (*pepoliteumai t*^*i the*^*i*\). Perfect middle indicative of \politeu^α\, old verb to manage affairs of city (*polis*\) or state, to be a citizen, behave as a citizen. In the N.T. only here and Php 1:27. The idea of citizenship was Greek and Roman, not Jewish. "He had lived as God's citizen, as a member of God's commonwealth" (*Rackham*). God (*the*^*i*\) is the dative of personal interest. As God looked at it and in his relation to God. {**In all good conscience unto this day**} (*pas*^*i suneid[^]sei agath*^*i achri taut*^*s t*^*s h*^*meras*\). This claim seems to lack tact, but for brevity's sake Paul sums up a whole speech in it. He may have said much more than Luke here reports along the line of his speech the day before, but Paul did not make this claim without consideration. It appears to contradict his confession as the chief of sinners (*1Ti 1:13-16*). But that depends on one's interpretation of "good conscience." The word \suneid[^]sis\ is literally "joint-knowledge" in Greek, Latin (*_conscientia_*) and English "conscience" from the Latin. It is a late word from \sunoida\, to know together, common in O.T., Apocrypha, Philo, Plutarch, New Testament, Stoics, ecclesiastical writers. In itself the word simply means consciousness of one's own thoughts (*Heb 10:2*), or of one's own self, then consciousness of the distinction between right and wrong (*Ro 2:15*) with approval or disapproval. But the conscience is not an infallible guide and acts according to the light that it has (*1Co 8:7,10; 1Pe 2:19*). The conscience can be contaminated (*Heb 10:22, evil* \pon[^]rfs\). All this and more must be borne in mind in trying to understand Paul's description of his motives as a persecutor. Alleviation of his guilt comes thereby, but not removal of guilt as he himself felt (*1Ti 1:13-16*). He means to say to the Sanhedrin that he persecuted Christians as a conscientious (*though mistaken*) Jew (*Pharisee*) just as he followed his conscience in turning from Judaism to Christianity. It is a pointed disclaimer against the charge that he is a renegade Jew, an opposer of the law, the

people, the temple. Paul addresses the Sanhedrin as an equal and has no "apologies" (*in our sense*) to make for his career as a whole. The golden thread of consistency runs through, as a good citizen in God's commonwealth. He had the consolation of a good conscience (*1Pe 3:16*). The word does not occur in the Gospels and chiefly in Paul's Epistles, but we see it at work in Joh 8:9 (*the interpolation 7:53-8:11*).

23:2 {**Ananias**} (*\Hananias*). Not the one in Lu 3:2; Joh 18:13; Ac 4:7, but the son of Nebedaeus, nominated high priest by Herod, King of Chalcis, A.D. 48 and till A.D. 59. He was called to Rome A.D. 52 to answer "a charge of rapine and cruelty made against him by the Samaritans, but honourably acquitted" (*Page*). Though high priest, he was a man of bad character. {**Them that stood by him**} (*\tois parest"sin aut"i*). Dative case of second perfect participle of *\paristemi*, to place, and intransitive. See the same form in verse 4 (*\parest"tes*). {**To smite him on the mouth**} (*\tuptein autou to stoma*). See on 12:45; 18:17. Cf. the treatment of Jesus (*Joh 18:22*). Ananias was provoked by Paul's self-assertion while on trial before his judges. "The act was illegal and peculiarly offensive to a Jew at the hands of a Jew" (*Knowling*). More self-control might have served Paul better. Smiting the mouth or cheek is a peculiarly irritating offence and one not uncommon among the Jews and this fact gives point to the command of Jesus to turn the other cheek (*Lu 6:29 where \tupt" is also used*).

23:3 {**Thou whited wall**} (*\toiche kekoniamene*). Perfect passive participle of *\konias* (*from \konias\, dust or lime*). The same word used in Mt 23:27 for "whited sepulchres" (*\taphoi kekoniamenoi*) which see. It is a picturesque way of calling Ananias a hypocrite, undoubtedly true, but not a particularly tactful thing for a prisoner to say to his judge, not to say Jewish high priest. Besides, Paul had hurled back at him the word *\tuptein* (*smite*) in his command, putting it first in the sentence (*\tuptein se mellei ho theos*) in strong emphasis. Clearly Paul felt that he, not Ananias, was living as a good citizen in God's commonwealth. {**And sittest thou to judge me?**} (*\Kai su kath"i krin"n me?*) Literally, "And thou (*being what thou art*) art sitting (*\kath"i\, second person singular middle of \kath'mai\, late form for \kath'sai\, the uncontracted form*) judging me." Cf. Lu 22:30. *\Kai su* at the beginning of a question expresses indignation. {**Contrary to the law**}

(\paranom“n\). Present active participle of \paranome“\, old verb to act contrary to the law, here alone in the N.T., "acting contrary to the law."

23:4 {**Of God**} (\tou theou\). As God's representative in spite of his bad character (*De 17:8f.*). Here was a charge of irreverence, to say the least. The office called for respect.

23:5 {**I wist not**} (\ouk ^idein\). Second past perfect of \oida\ used as an imperfect. The Greek naturally means that Paul did not know that it was the high priest who gave the order to smite his mouth. If this view is taken, several things may be said by way of explanation. The high priest may not have had on his official dress as the meeting was called hurriedly by Lysias. Paul had been away so long that he may not have known Ananias on sight. And then Paul may have had poor eyesight or the high priest may not have been sitting in the official seat. Another way of explaining it is to say that Paul was so indignant, even angry, at the command that he spoke without considering who it was that gave the order. The Greek allows this idea also. At any rate Paul at once recognizes the justice of the point made against him. He had been guilty of irreverence against the office of high priest as the passage from Ex 22:18 (*LXX*) shows and confesses his fault, but the rebuke was deserved. Jesus did not threaten (*IPe 2:23*) when smitten on the cheek (*Joh 18:22*), but he did protest against the act and did not turn the other cheek.

23:6 {**But when Paul perceived**} (\gnous de ho Paulos\). Perceiving (*second aorist ingressive of* \gin“sk“\). Paul quickly saw that his cause was ruined before the Sanhedrin by his unwitting attack on the high priest. It was impossible to get a fair hearing. Hence, Vincent says, "Paul, with great tact, seeks to bring the two parties of the council into collision with each other." So Alford argues with the motto "divide and conquer." Farrar condemns Paul and takes 24:21 as a confession of error here, but that is reading into Paul's word about the resurrection more than he says. Page considers Luke's report meagre and unsatisfactory. Rackham thinks that the trial was already started and that Paul repeated part of his speech of the day before when "the Sadducees received his words with ostentatious scepticism and ridicule: this provoked counter-expressions of sympathy and credulity among the Pharisees." But all this is inference. We do not have to adopt the Jesuitical principle that the end justifies the means in order to see shrewdness and hard sense in what Paul

said and did. Paul knew, of course, that the Sanhedrin was nearly evenly divided between Pharisees and Sadducees, for he himself had been a Pharisee. {**I am a Pharisee, a son of Pharisees**} (*Eg“**Pharisaios eimi huios Pharisai**“n*). This was strictly true as we know from his Epistles (*Php 3:5*). {**Touching the hope and resurrection of the dead I am called in question**} (*peri elpidos kai anastase“s nekr“n krinomai*). This was true also and this is the point that Paul mentions in 24:21. His failure to mention again the fact that he was a Pharisee throws no discredit on Luke's report here. The chief point of difference between Pharisees and Sadducees was precisely this matter of the resurrection. And this was Paul's cardinal doctrine as a Christian minister. It was this fact that convinced him that Jesus was the Messiah and was "the very centre of his faith" (*Page*) and of his preaching. It was not a mere trick for Paul to proclaim this fact here and so divide the Sanhedrin. As a matter of fact, the Pharisees held aloof when the Sadducees persecuted Peter and the other apostles for preaching resurrection in the case of Jesus and even Gamaliel threw cold water on the effort to punish them for it (*Ac 5:34-39*). So then Paul was really recurring to the original cleavage on this point and was able to score a point against the Sadducees as Gamaliel, his great teacher, had done before him. Besides, "Paul and Pharisaism seem to us such opposite ideas that we often forget that to Paul Christianity was the natural development of Judaism" (*Page*). Paul shows this in Ga 3; Ro 9-11.

23:7 {**When he had so said**} (*touto autou lalountos*). Genitive absolute of present participle (*Westcott and Hort*) rather than aorist (*eipontos*). While he was saying this. {**A dissension**} (*stasis*). This old word for standing or station (*Heb 9:8*) from *histēmi*, to place, we have seen already to mean insurrection (*Ac 19:40 which see*). Here it is strife as in 15:2. {**Was divided**} (*eschisthē*). See on 14:4.

23:8 {**There is no resurrection, neither angel, nor spirit**} (*m[^] einai anastasin m[^]te aggelon m[^]te pneuma*). Infinitive with negative *m[^]* in indirect assertion. These points constitute the chief doctrinal differences between the Pharisees and the Sadducees. {**Both**} (*amphotera*). Here used though three items of belief are mentioned as in 19:16 where the seven sons of Sceva are thus described. This idiom is common enough in papyri and Byzantine Greek (*Robertson, _Grammar_, p. 745*).

23:9 {**Strove**} (\diemachonto\). Imperfect middle of \diamachomai\, old Attic verb, to fight it out (*between, back and forth, fiercely*). Here only in the N.T. It was a lively scrap and Luke pictures it as going on. The Pharisees definitely take Paul's side. {**And what if a spirit hath spoken to him or an angel?**} (\ei de pneuma elal^sen aut^i ^aggelos?\). This is aposiopesis, not uncommon in the N.T., as in Lu 13:9; Joh 6:62 (*Robertson, _Grammar_, p. 1203*). See one also in Ex 32:32.

23:10 {**When there arose a great dissension**} (\poll^s t^s ginomen^s stase^s\). Present middle participle (*genitive absolute*). Literally, "dissension becoming much." {**Lest Paul should be torn in pieces by them**} (\m^ diaspasth^i ho Paulos\). First aorist passive subjunctive of \diaspa^s\, to draw in two, to tear in pieces, old verb, in the N.T. only here and Mr 5:4 of tearing chains in two. The subjunctive with \m^ is the common construction after a verb of fearing (*Robertson, _Grammar_, p. 995*). {**The soldiers**} (\to strateuma\). The army, the band of soldiers and so in verse 27. {**To go down**} (\kataban\). Second aorist active participle of \katabain^s\, having gone down. {**Take him by force**} (\harpasai\). To seize. The soldiers were to seize and save Paul from the midst of (\ek mesou\) the rabbis or preachers (*in their rage to get at each other*). Paul was more of a puzzle to Lysias now than ever.

23:11 {**The night following**} (\t^i epious^i nukti\). Locative case, on the next (*following*) night. {**The Lord**} (\ho kurios\). Jesus. Paul never needed Jesus more than now. On a previous occasion the whole church prayed for Peter's release (*12:5*), but Paul clearly had no such grip on the church as that, though he had been kindly welcomed (*21:18*). In every crisis Jesus appears to him (*cf. Ac 18:9*). It looked dark for Paul till Jesus spoke. Once before in Jerusalem Jesus spoke words of cheer (*22:18*). Then he was told to leave Jerusalem. Now he is to have "cheer" or "courage" (\tharsei\). Jesus used this very word to others (*Mt 9:2,22; Mr 10:49*). It is a brave word. {**Thou hast testified**} (\diemartur^s\). First aorist middle indicative second person singular of \diamarturomai\, strong word (*see on 22:18*). {**Must thou**} (\se dei\). That is the needed word and on this Paul leans. His hopes (*19:21*) of going to Rome will not be in vain. He can bide Christ's time now. And Jesus has approved his witness in Jerusalem.

23:12 **{Banded together}** (\poi^ˆsantes sustroph^ˆn\). See on 19:40 (*riot*), but here conspiracy, secret combination, binding together like twisted cords. **{Bound themselves under a curse}** (\anethematisan heautous\). First aorist active indicative of \anathematiz^ˆ\, a late word, said by Cremer and Thayer to be wholly Biblical or ecclesiastical. But Deissmann (*Light from the Ancient East*, p. 95) quotes several examples of the verb in an Attic cursing tablet from Megara of the first or second century A.D. This proof shows that the word, as well as \anathema\ (*substantive*) from which the verb is derived, was employed by pagans as well as by Jews. Deissmann suggests that Greek Jews like the seven sons of Sceva may have been the first to coin it. It occurs in the LXX as well as Mr 14:71 (*which see and Luke 21:5*); Ac 23:12,14,21. They placed themselves under an anathema or curse, devoted themselves to God (*cf. Le 27:28f.; 1Co 16:22*). **{Drink}** (\pein=piein\). Second aorist active infinitive of \pin^ˆ\. For this shortened form see Robertson, *Grammar*, p. 343. **{Till they had killed}** (\he^ˆs hou apoktein^ˆsin\). First aorist active subjunctive of \apoktein^ˆ\, common verb. No reason to translate "had killed," simply "till they should kill," the aorist merely punctiliar action, the subjunctive retained instead of the optative for vividness as usual in the *Koin*, (*Robertson, Grammar*, pp. 974-6). Same construction in verse 14. King Saul took an "anathema" that imperilled Jonathan (*1Sa 14:24*). Perhaps the forty felt that the rabbis could find some way to absolve the curse if they failed. See this verse repeated in verse 21.

23:13 **{More than forty}** (\pleious tesserakonta\). Without "than" (\^\) as in verse 21; 24:11 and often in the ancient Greek. **{Conspiracy}** (\sun^ˆmosian\). Old word from \sunomnumi\, to swear together. Only here in the N.T.

23:14 **{Came to the chief priests and the elders}** (\proselthontes tois archiereusin kai tois presbuterois\). The Sanhedrin, just as Judas did (*Lu 22:4*). **{With a great curse}** (\anathemati\). This use of the same word as the verb repeated in the instrumental case is in imitation of the Hebrew absolute infinitive and common in the LXX, the very idiom and words of De 13:15; 20:17, an example of translation Greek, though found in other languages (*Robertson, Grammar*, p. 531). See on Lu 21:5 for the distinction between \anathema\ and \anath^ˆma\. Jesus had foretold: "Whoso killeth you will think that he doeth God

service" (*Joh 16:2*).

23:15 {**Ye**} (*\humeis*). Emphatic. {**Signify**} (*\emphanisate*). First aorist active imperative of *\emphaniz*. Make plain from *\emphan^s*, chiefly in Acts. Repeated in verse 22. The authority is with the chiliarch not with the Sanhedrin, but he had appealed to the Sanhedrin for advice. {**As though ye would judge of his case more exactly**} (*\h^s mellontas diagin^skein akribesteron ta peri autou*). *\H^s* with the participle gives the alleged reason as here. So also in verse 20. *\Diagnosk^s*, old verb to distinguish accurately, only here in N.T. and 24:22. {**Or ever come near**} (*\pro tou eggisai auton*). "Before the coming near as to him." *\Pro* and the genitive of the articular infinitive of *\eggiz* with accusative of general reference. {**We are ready to slay him**} (*\hetoimoi esmen tou anelein auton*). Genitive of purpose of the articular infinitive after the adjective *\hetoimoi* (*Robertson, _Grammar_, p. 1061*). *\Anelein*, second aorist active of *\anaire*.

23:16 {**Their lying in wait**} (*\t^n enedran*). Old word from *\en* (*in*) and *\hedra* (*seat*), ambush. In N.T. only here and 25:3. Accusative object of *\akousas*. {**He came**} (*\paragenomenos*). Second aorist middle participle of *\paraginomai*. It may mean, "having come upon them" and so discount their plot, a graphic touch. Vincent thinks that some Pharisee, since Paul was a Pharisee and so a member of the "guild," told his nephew of the plot. Perhaps, and perhaps not. {**Told Paul**} (*\ap^ggeilen t^i Paul^i*). This nephew is not known otherwise. He may be a student here from Tarsus as Paul once was. Anyhow he knows what to do when he catches on to the conspirators. He had enough address to get into the barracks where Paul was. He ran the risk of death if discovered.

23:17 {**Called unto him**} (*\proskalesamenos*). First aorist participle indirect middle, calling to himself. Paul laid his plans as energetically as if Jesus had not promised that he would see Rome (23:11). {**Bring**} (*\apage*). "Take away."

23:18 {**Paul the prisoner**} (*\ho desmios Paulos*). Bound (*\desmios*) to a soldier, but not with two chains (21:33), and with some freedom to see his friends as later (28:16), in military custody (*_custodia militaris_*). This was better than *_custodia publica_* (*public custody*), the common prison, but more confining. {**Who hath something to say to thee**} (*\echonta ti*

lal'sai soi). Same idiom as in verse 17,19, but \lal^sai\ here instead of \apaggeilai\.

23:19 **{Took him by the hand}** (\epilabomenos t^s cheiros autou\). Kindly touch in Lysias, _ut fiduciam adolescentis confirmaret_ (*Bengel*). Note genitive with the second aorist middle (*indirect, to himself*) of \epilamban^ as in Lu 8:54 with \krat^sas\ which see. How old the young man (\neanias\) was we do not know, but it is the very word used of Paul in 7:58 when he helped in the killing of Stephen, a young man in the twenties probably. See also 20:9 of Eutychus. He is termed \neaniskos\ in verse 22. **{Asked him privately}** (\kat' idian epunthaneto\). Imperfect middle, began to ask (*inchoative*).

23:20 **{The Jews}** (\hoi Ioudaioi\). As if the whole nation was in the conspiracy and so in verse 12. The conspirators may have belonged to the Zealots, but clearly they represented the state of Jewish feeling toward Paul in Jerusalem. **{Have agreed}** (\sunethento\). Second aorist middle indicative of \suntith^mi\, old verb to join together, to agree. Already this form in Lu 22:5 which see. See also Joh 9:22; Ac 24:9. **{To bring down}** (\hop^s katagag^is\). Very words of the conspirators in verse 15 as if the young man overheard. Second aorist active subjunctive of \katag^ with \hop^s\ in final clause, still used, but nothing like so common as \hina\ though again in verse 23 (*Robertson, _Grammar_, p. 985*). **{As though thou wouldest inquire}** (\h^s mell^ n punthanesthai\). Just as in verse 15 except that here \mell^ n\ refers to Lysias instead of to the conspirators as in verse 15. The singular is used by the youth out of deference to the authority of Lysias and so modifies a bit the scheming of the conspirators, not "absurd" as Page holds.

23:21 **{Do not therefore yield unto them}** (\Su oun m^ peisth^is autois\). First aorist passive subjunctive of \peith^, common verb, here to be persuaded by, to listen to, to obey, to yield to. With negative and rightly. Do not yield to them (*dative*) at all. On the aorist subjunctive with \m^ in prohibitions against committing an act see Robertson, _Grammar_, pp. 851-4. **{For there lie in wait}** (\enedreuusin gar\). Present active indicative of \enedreu^, old verb from \enedra\ (*verse 16*), in the N.T. only here and Lu 11:54 which see. **{Till they have slain him}** (\he^s hou anel^ sin auton\). Same idiom as in verse 12 save that here we have \anel^ sin\ (*second aorist active subjunctive*) instead of \apoktein^ sin\ (*another word for kill*), "till they slay him."

{Looking for the promise from thee} (\prosdechomenoi tⁿ apo sou epaggelian\). This item is all that is needed to put the scheme through, the young man shrewdly adds.

23:22 **{Tell no man}** (\m[^]deni eklal[^]sai\). Indirect command (_oratio obliqua_) after \paraggeilas\ (*charging*) with first aorist active infinitive of \eklale“\ (*in ancient Greek, but here only in N.T.*), but construction changed to direct in rest of the sentence (_oratio recta_) as in 1:4, "that thou hast signified these things to me" (\hoti tauta enephanisas pros eme\). Same verb here as in verse 15. This change is common in the N.T. (*Robertson, _Grammar_, p. 1047*).

23:23 **{Two}** (\tinias duo\). "Some two" as in Lu 7:19, indicating (*Page*) that they were not specially chosen. **{Soldiers}** (\strati“tas\), **{horsemen}** (\hippeis\), **{spearmen}** (\dexiolabous\). The three varieties of troops in a Roman army like the cohort of Lysias (*Page*). The \strati“tai\ were the heavy-armed legionaries, the \hippeis\ belonged to every legion, the \dexiolaboi\ were light-armed supplementary troops who carried a lance in the right hand (\dexios\, *right*, \lamban“\, *to take*). Vulgate, _lancearios_. At the third hour of the night (\apo trit[^]s h“ras t[^]s nuktos\). About nine in the evening.

23:24 **{Provide beasts}** (\kten[^] parast[^]sai\). Change from direct to indirect discourse just the opposite of that in verse 22. **{Beasts}** (\kt[^]n^). For riding as here or for baggage. See on ̄Lu 10:34. Asses or horses, but not war-horses. Since Paul was chained to a soldier, another animal would be required for baggage. It was also seventy miles and a change of horses might be needed. The extreme precaution of Lysias is explained in some Latin MSS. as due to fear of a night attack with the result that he might be accused to Felix of bribery. Luke also probably accompanied Paul. **{To bring safe}** (\hina dias“s“sin\). Final clause with \hina\ and the first aorist active subjunctive of \dias“z“\, old verb, to save through (\dia\) to a finish. Eight times in the N.T. (*Mt 14:36; Lu 7:3; Ac 23:24; 27:43,44; 28:1,4; 1Pe 3:20*). **{Unto Felix the governor}** (\pros Ph[^]lika ton h[^]gemonas\). Felix was a brother of Pallas, the notorious favourite of Claudius. Both had been slaves and were now freedmen. Felix was made procurator of Judea by Claudius A.D. 52. He held the position till Festus succeeded him after complaints by the Jews to Nero. He married Drusilla the daughter of Herod Agrippa I with the hope of winning the favour of the Jews. He was

one of the most depraved men of his time. Tacitus says of him that "with all cruelty and lust he exercised the power of a king with the spirit of a slave." The term "governor" (*\h^gem“n*) means "leader" from *\h^geomai*, to lead, and was applied to leaders of all sorts (*emperors, kings, procurators*). In the N.T. it is used of Pilate (*Mt 27:2*), of Felix, (*Ac 23:24,26,33; 24:1*), of Festus (*26:30*).

23:25 {**And he wrote**} (*\grapsas*). First aorist active participle of *\graph“*, agreeing with the subject (*Lysias*) of *\eipen* (*said*) back in verse 23 (*beginning*). {**After this form**} (*\echousan ton tupon touton*). Textus Receptus has *\periechousan*. The use of *\tupon* (*type or form*) like *_exemplum_* in Latin (*Page who quotes Cicero _Ad Att_. IX. 6. 3*) may give merely the purport or substantial contents of the letter. But there is no reason for thinking that it is not a genuine copy since the letter may have been read in open court before Felix, and Luke was probably with Paul. The Roman law required that a subordinate officer like Lysias in reporting a case to his superior should send a written statement of the case and it was termed *_elogium_*. A copy of the letter may have been given Paul after his appeal to Caesar. It was probably written in Latin. The letter is a "dexterous mixture of truth and falsehood" (*Furneaux*) with the stamp of genuineness. It puts things in a favourable light for Lysias and makes no mention of his order to scourge Paul.

23:26 {**Most excellent**} (*\kratist“i*). See on *Lu 1:3* to Theophilus though not in *Ac 1:1*. It is usual in addressing men of rank as here, like our "Your Excellency" in *24:3* and Paul uses it to Festus in *26:25*. {**Greeting**} (*\chairein*). Absolute infinitive with independent or absolute nominative (*\Klaudios Lusias*) as is used in letters (*Ac 15:23; Jas 1:1*) and in countless papyri (*Robertson, _Grammar_, p. 1092*).

23:27 {**Was seized**} (*\sull^mphthenta*). First aorist passive participle of *\sullamban“*. {**Rescued him having learned that he was a Roman**} (*\exeilamen math“n hoti Romaioi estin*). Wendt, Zockler, and Furneaux try to defend this record of two facts by Lysias in the wrong order from being an actual lie as Bengel rightly says. Lysias did rescue Paul and he did learn that he was a Roman, but in this order. He did not first learn that he was a Roman and then rescue him as his letter states. The use of the aorist participle (*\math“n\ from \manthan“*) after the principal verb *\exeilamen* (*second aorist middle of \exaire“\, to take out*

to oneself, to rescue) can be either simultaneous action or antecedent. There is in Greek no such idiom as the aorist participle of subsequent action (*Robertson, Grammar, pp. 1112-14*). Lysias simply reversed the order of the facts and omitted the order for scourging Paul to put himself in proper light with Felix his superior officer and actually poses as the protector of a fellow Roman citizen.

23:28 {**To know**} (\epign“nai\). To know fully, \epi\, second aorist active infinitive. {**They accused him**} (\enekaloun aut“i\). Imperfect active indicative, were accusing him (*dative*), repeating their charges.

23:29 {**Concerning questions of their law**} (\peri z“t“mata tou nomou aut“n\). The very distinction drawn by Gallio in Corinth (*Ac 18:14f.*). On the word see on 15:2. {**But to have nothing laid to his charge worthy of death or of bonds**} (\m“den de axion thanatou ^desm“n echonta enkl“ma\). Literally, "having no accusation (*or crime*) worthy of death or of bonds." This phrase here only in the N.T. \Egkl“ma\ is old word for accusation or crime from \egkale“\ used in verse 28 and in the N.T. only here and 25:16. Lysias thus expresses the opinion that Paul ought to be set free and the lenient treatment that Paul received in Caesarea and Rome (*first imprisonment*) is probably due to this report of Lysias. Every Roman magistrate before whom Paul appears declares him innocent (*Gallio, Lysias, Felix, Festus*).

23:30 {**When it was shown to me that there would be a plot**} (\m“nutheis“s moi epiboul“s esesthai\). Two constructions combined; genitive absolute (\m“nutheis“s epiboul“s\, *first aorist passive participle of* \m“nu“\ and future infinitive (\esesthai\ *as if* \epiboul“n\ *accusative of general reference used*) in indirect assertion after \m“nu“\ (*Robertson, Grammar, p. 877*). {**Charging his accusers also**} (\paraggeilas kai tois kat“gorois\). First aorist active participle of \paraggell“\ with which compare \math“n\ above (*verse 27*), not subsequent action. Dative case in \kat“gorois\. {**Before thee**} (\epi sou\). Common idiom for "in the presence of" when before a judge (*like Latin apud*) as in 24:20,21; 25:26; 26:2. What happened to the forty conspirators we have no way of knowing. Neither they nor the Jews from Asia are heard of more during the long five years of Paul's imprisonment in Caesarea and Rome.

23:31 {**As it was commanded them**} (\kata to diatetagmenon

autois\). "According to that which was commanded them," perfect passive articular participle of \diatass“\, {**By night**} (\dia *nuktos*\). Through the night, travelling by night forty miles from Jerusalem to Antipatris which was founded by Herod the Great and was on the road from Jerusalem to Caesarea, a hard night's ride.

23:33 {**And they**} (\hoitines\). Which very ones, the cavalry, the horsemen of verse 31. {**Delivered**} (\anadontes\). Second aorist active participle of \anadid“mi\, old verb to give up, to hand over, here only in the N.T. {**Presented Paul also**} (\parest^san kai ton Paulon\). First aorist active (*transitive, not second aorist intransitive*) indicative of \parist^mi\, common verb to present or place beside. What would Paul's friends in Caesarea (*Philip and his daughters*) think of the prophecy of Agabus now so quickly come true.

23:34 {**When he had read it**} (\anagnous\). Second aorist active participle of \anagin“sk“\, to know again, to read. {**Of what province he was**} (\ek poias eparcheias estin\). Tense of \estin\ (*is*) retained in indirect question. \Poias\ is strictly "of what kind of" province, whether senatorial or imperial. Cilicia, like Judea, was under the control of the propraeor of Syria (*imperial province*). Paul's arrest was in Jerusalem and so under the jurisdiction of Felix unless it was a matter of insurrection when he could appeal to the propraeor of Syria.

23:35 {**I will hear thy cause**} (\diakousomai\). "I will hear thee fully" (\dia\). {**When--are come**} (\paragen“ntai\). Second aorist middle subjunctive of \paraginomai\ with temporal conjunction \hotan\, indefinite temporal clause of future time (*Robertson, _Grammar_, p. 972*), "whenever thine accusers come." {**In Herod's palace**} (\en t“i prait“ri“i\). The Latin word \praetorium\, The word meant the camp of the general, then the palace of the governor as here and Mt 27:27 which see, and then the camp of praetorian soldiers or rather the praetorian guard as in Php 1:13.

[\[Previous\]](#) [\[Next\]](#)

24:1 {**And with an Orator, one Tertullus**} (\kai rh^ˆtoros Tertullou tinou\). A deputation of elders along with the high priest Ananias, not the whole Sanhedrin, but no hint of the forty conspirators or of the Asian Jews. The Sanhedrin had become divided so that now it is probably Ananias (*mortally offended*) and the Sadducees who take the lead in the prosecution of Paul. It is not clear whether after five days is from Paul's departure from Jerusalem or his arrival in Caesarea. If he spent nine days in Jerusalem, then the five days would be counted from then (*verse 11*). The employment of a Roman lawyer (*Latin _orator_*) was necessary since the Jews were not familiar with Roman legal procedure and it was the custom in the provinces (*Cicero _pro Cael_ 30*). The speech was probably in Latin which Paul may have understood also. \Rh^ˆt^ˆr\ is a common old Greek word meaning a forensic orator or advocate but here only in the N.T. The Latin _rhetor_ was a teacher of rhetoric, a very different thing. Tertullus is a diminutive of Tertius (*Ro 16:22*). {**Informed**} (\enephanisan\). Same verb as in 23:15,22, somewhat like our modern "indictment," certainly accusations "against Paul" (\kata tou Paulou\). They were down on Paul and the hired barrister was prosecuting attorney. For the legal form see _Oxyrhynchus Papyri_, Vol. II., p. 162, line 19.

24:2 {**When he (Paul) was called**} (\kl^ˆthentos autou\). Genitive absolute (*as so often in Acts*) with first aorist passive participle of \kale^ˆ\. Seeing that by thee we enjoy much peace (\poll^ˆs eir^ˆn^ˆs tugchanontes dia sou\). Literally, obtaining much peace by thee. A regular piece of flattery, _captatio benevolentiae_, to ingratiate himself into the good graces of the governor. Felix had suppressed a riot, but Tacitus (*_Ann_ XII. 54*) declares that Felix secretly encouraged banditti and shared the plunder for which the Jews finally made complaint to Nero who recalled him. But it sounded well to praise Felix for keeping peace in his province, especially as Tertullus was going to accuse Paul of being a disturber of the peace. {**And that by thy providence**} (\kai dia t^ˆs pronoias\). Forethought, old Greek word from \pronoos\ (\prone^ˆ\ *in 1Ti 5:8; Ro 12:17; 2Co 8:21*), in N.T. only here and Ro 13:14. "Providence" is Latin

Providentia (*foreseeing, provideo*). Roman coins often have _Providentia Caesaris_. Post-Augustan Latin uses it of God (*Deus*). {**Evils are corrected for this nation**} (\diorth“mat“n ginomen“n t“i ethnei tout“i\). Genitive absolute again, \ginomen“n\, present middle participle describing the process of reform going on for this nation (*dative case of personal interest*). \Diorth“ma\ (*from \diortho“\, to set right*) occurs from Aristotle on of setting right broken limbs (*Hippocrates*) or reforms in law and life (*Polybius, Plutarch*). "Reform continually taking place for this nation." Felix the Reform Governor of Judea! It is like a campaign speech, but it doubtless pleased Felix.

24:3 {**In all ways and in all places**} (\pant“i te kai pantachou\). \Pant“i\, old adverb of manner only here in N.T. \Pantachou\ also old adverb of place, several times in N.T. But these adverbs most likely go with the preceding clause about "reforms" rather than as here translated with "we accept" (\apodechometha\). But "with all gratitude" (\meta pas“s eucharistias\) does naturally go with \apodechometha\.

24:4 {**That I be not further tedious unto thee**} (\hina m“ epi pleion se enkopt“\). _Koin,_ verb (*Hippocrates, Polybius*) to cut in on (*or into*), to cut off, to impede, to hinder. Our modern telephone and radio illustrate it well. In the N.T. (*Ac 24:4; 1Th 2:18; Ga 5:7; Ro 15:22; 1Pe 3:7*). "That I may not cut in on or interrupt thee further (\epi pleion\) in thy reforms." Flattery still. {**Of thy clemency**} (\t“i s“i epieikeifi\). Instrumental case of old word from \epieik“s\ and this from \epi\ and \eikos\ (*reasonable, likely, fair*). "Sweet Reasonableness" (*Matthew Arnold*), gentleness, fairness. An \epieik“s\ man is "one who makes reasonable concessions" (*Aristotle, _Eth_. V. 10*), while \dikaiois\ is "one who insists on his full rights" (*Plato, _Leg_. 757 D*) as translated by Page. {**A few words**} (\suntom“s\). Old adverb from \suntemn“\, to cut together (*short*), abbreviate. Like \dia brache“n\ in Heb 13:22. In N.T. only here and Mr 16 (*shorter conclusion*).

24:5 {**For we have found**} (\heurontes gar\). Second aorist active participle of \heurisk“\, but without a principal verb in the sentence. Probably we have here only a "summary of the charges against Paul" (*Page*). {**A pestilent fellow**} (\loimon\). An old word for pest, plague, pestilence, Paul the pest. In N.T. only here and Lu 21:11 (\loimoi kai limoi\, *pestilences and famines*)

which see. Latin *_pestis_*. Think of the greatest preacher of the ages being branded a pest by a contemporary hired lawyer. {**A mover of insurrections**} (*\kinounta staseis*). This was an offence against Roman law if it could be proven. "Plotted against at Damascus, plotted against at Jerusalem, expelled from Pisidian Antioch, stoned at Lystra, scourged and imprisoned at Philippi, accused of treason at Thessalonica, haled before the proconsul at Corinth, cause of a serious riot at Ephesus, and now finally of a riot at Jerusalem" (*Furneaux*). Specious proof could have been produced, but was not. Tertullus went on to other charges with which a Roman court had no concern (*instance Gallio in Corinth*). {**Throughout the world**} (*\kata t^ⁿ oikoumen^ⁿ*). The Roman inhabited earth (*\g^ⁿ*) as in 17:6. {**A ringleader of the sect of the Nazarenes**} (*\pr^^otostat^ⁿ t^^s t^ⁿ Naz^^orai^ⁿ haires^^es*). *\Pr^^otostat^^s* is an old word in common use from *\pr^^otos* and *\hist^^{mi}*, a front-rank man, a chief, a champion. Here only in the N.T. This charge is certainly true. About "sect" (*\hairesis*) see on 5:17. *\Naz^^oraioi* here only in the plural in the N.T., elsewhere of Jesus (*Mt 2:23; 26:71; Lu 18:37; Joh 18:5,7; 19:19; Ac 2:22; 3:6; 4:10; 6:14; 22:8; 26:9*). The disciple is not above his Master. There was a sneer in the term as applied to Jesus and here to his followers.

24:6 {**Assayed to profane**} (*\epeirasen beb^^l^^osai*). A flat untruth, but the charge of the Asian Jews (*21:28-30*). *_Verbum optum ad calumnian_* (*Bengel*). {**We seized**} (*\ekrat^^{samen}*). As if the Sanhedrin had arrested Paul, Tertullus identifying himself with his clients. But it was the mob (*21:28-31*) that attacked Paul and Lysias who rescued him (*21:32ff.*).

24:7 This whole verse with some words at the end of verse 6 and the beginning of verse 8 in the Textus Receptus ("*And would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee*") is absent from Aleph A B H L P 61 (*many other cursives*) Sahidic Bohairic. It is beyond doubt a later addition to the incomplete report of the speech of Tertullus. As the Revised Version stands, verse 8 connects with verse 6. The motive of the added words is clearly to prejudice Felix against Lysias and they contradict the record in Ac 21. Furneaux holds them to be genuine and omitted because contradictory to Ac 21. More likely they are a clumsy attempt to complete the speech of Tertullus.

24:8 {**From whom**} (\par' hou\). Referring to Paul, but in the Textus Receptus referring to Lysias. {**By examining him thyself**} (\autos anakrinas\). Not by torture, since Paul was a Roman citizen, but by hearing what Paul has to say in defence of himself. \Anakrin“\ is to examine thoroughly up and down as in Lu 23:14.

24:9 {**Joined in the charge**} (\sunepethento\). Second aorist middle indicative of \sunepitith^mi\, old verb, double compound, to place upon (\epi\) together with (\sun\), to make a joint attack, here only in the N.T. {**Affirming**} (\phaskontes\). Alleging, with the accusative in indirect assertion as in 25:19; Ro 1:22 (*nominative with infinitive, Robertson, _Grammar_, p. 1038*). {**Were so**} (\hout“s echein\), "held thus," common idiom.

24:10 {**When the governor had beckoned to him**} (\neusantos aut“i tou h^gemonos\). Genitive absolute again with first aorist active participle of \neu“\, to give a nod, old word, in N.T. only here and Joh 13:24. "The governor nodding to him." {**Forasmuch as I know**} (\epistamenos\). Knowing, from \epistamai\. {**That thou hast been of many years a judge**} (\ek poll“n et“n onta se krit^n\). The participle in indirect assertion after \epistamenos\ (*Robertson, _Grammar_, p. 1041*). Paul goes as far as he can in the way of a compliment. For seven years Felix has been governor, \onta\ being a sort of progressive present participle with \ek poll“n et“n\ (*Robertson, _Grammar_, p. 892*). {**Cheerfully**} (\euthum“s\). Old adverb from \euthumos\ (\eu\ and \thumos\, *good spirit*), here only in N.T. {**Make my defence**} (\apologoumai\). Old and regular word for this idea as in Lu 21:14 which see.

24:11 {**Seeing that thou canst take knowledge**} (\dunamenou sou epign“nai\). Genitive absolute again. The same word and form (\epign“nai\) used by Tertullus, if in Greek, in verse 8 to Felix. Paul takes it up and repeats it. {**Not more than twelve days**} (\ou pleious h^merai d“deka\). Here \^ (than) is absent without change of case to the ablative as usually happens. But this idiom is found in the _Koin_, (*Robertson, _Grammar_, p. 666*). {**Since**} (\aph' h^s\). Supply \h^meras\, "from which day." {**To worship**} (\proskun^s“n\). One of the few examples of the future participle of purpose so common in the old Attic.

24:12 {**Disputing**} (\dialegomenon\). Simply conversing, discussing, arguing, and then disputing, common verb in old Greek

and in N.T. (*especially in Acts*). {**Stirring up a crowd**} (*\epistasin poiounta ochlou*). *\Epistasis* is a late word from *\ephist^mi*, to make an onset or rush. Only twice in the N.T., 2Co 11:28 (*the pressure or care of the churches*) and here (*making a rush of a crowd*). The papyri give examples also for "onset." So Paul denies the two charges that were serious and the only one that concerned Roman law (*insurrection*).

24:13 {**Prove**} (*\parast^sai*). First aorist active infinitive of *\parist^mi*, to place beside. They have made "charges," mere assertions. They have not backed up these charges with proof, "nor can they," says Paul. {**Now**} (*\nuni*). As if they had changed their charges from the cries of the mob in Jerusalem which is true. Paul has no hired lawyer to plead for him, but he has made a masterly plea for his freedom.

24:14 {**I confess**} (*\homolog^ai*). The only charge left was that of being a ringleader of the sect of the Nazarenes. This Paul frankly confesses is true. He uses the word in its full sense. He is "guilty" of that. {**After the Way**} (*\kata t^h hodon*). This word Paul had already applied to Christianity (22:4). He prefers it to "sect" (*\hairesin* *which means a choosing, then a division*). Paul claims Christianity to be the real (*whole, catholic*) Judaism, not a "sect" of it. But he will show that Christianity is not a deviation from Judaism, but the fulfilment of it (*Page*) as he has already shown in Ga 3; Ro 9. {**So serve I the God of our fathers**} (*\hout^s latreu^s t^i patr^i^i the^i*). Paul has not stretched the truth at all. He has confirmed the claim made before the Sanhedrin that he is a spiritual Pharisee in the truest sense (23:6). He reasserts his faith in all the law and the prophets, holding to the Messianic hope. A curious "heretic" surely! {**Which these themselves also look for**} (*\h^h kai autoi houtoi prosdechontai*). Probably with a gesture towards his accusers. He does not treat them all as Sadducees. See Tit 2:13 for similar use of the verb (*\prosdechomenoi t^h makarian elpida*, *looking for the happy hope*).

24:15 {**That there shall be a resurrection**} (*\anastasin mellein esesthai*). Indirect assertion with infinitive and accusative of general reference (*\anastasin*) after the word *\elpida* (*hope*). The future infinitive *\esesthai* after *\mellein* is also according to rule, *\mell^ai* being followed by either present, aorist, or future infinitive (*Robertson, _Grammar_, pp. 870, 877, 878*). {**Both of the just and the unjust**} (*\dikai^s n te kai*

adik“n\). Apparently at the same time as in Joh 5:29 (*cf. Ac 17:31f.*). Gardner thinks that Luke here misrepresents Paul who held to no resurrection save for those "in Christ," a mistaken interpretation of Paul in my opinion. The Talmud teaches the resurrection of Israelites only, but Paul was more than a Pharisee.

24:16 {**Herein**} (\i en tout“i\). His whole confession of belief in verses 14,15. {**Do I also exercise myself**} (\kai autos ask“\). "Do I also myself take exercise," take pains, labour, strive. Old word in Homer to work as raw materials, to adorn by art, then to drill. Our word ascetic comes from this root, one who seeks to gain piety by rules and severe hardship. Paul claims to be equal to his accusers in efforts to please God. {**Void of offence**} (\aproskopon\). This word belongs to the papyri and N.T. (*only in Paul*), not in the ancient writers. The papyri examples (*Moulton Milligan, _Vocabulary_*) use the word to mean "free from hurt or harm." It is a privative and \proskopt“\ (*to cut or stumble against*). Page likes "void of offence" since that can be either active "not stumbling" as in Php 1:10 or passive "not stumbled against" as in 1Co 10:32 (*the first toward God and the second toward men*), the only other N.T. examples. Hence the word here appears in both senses (*the first towards God, the second towards men*). Paul adds "alway" (\dia pantos\), a bold claim for a consistent aim in life. "Certainly his conscience acquitted him of having caused any offence to his countrymen" (*Rackham*). Furneaux thinks that it must have been wormwood and gall to Ananias to hear Paul repeat here the same words because of which he had ordered Paul to be smitten on the mouth (*23:1f.*).

24:17 {**After many years**} (\di' et“n pleion“n\). "At an interval (\dia\ of more (\pleion“n\ years" (*than a few, one must add*), not "after many years." If, as is likely Paul went up to Jerusalem in Ac 18:22, that was some five years ago and would justify "\pleion“n\" (*several years ago or some years ago*). {**To bring alms**} (\ele^mosunas poi^son\). Another (*see \proskun^s“n\ in verse 11*) example of the future participle of purpose in the N.T. These "alms" (*on \ele^mosunas\ see on ^Mt 6:1,4; Ac 10:2, common in Tobit and is in the papyri*) were for the poor saints in Jerusalem (*1Co 16:1-4; 2Co 8; 9; Ro 15:26*) who were none the less Jews. "And offerings" (\kai prosporas\). The very word used in 21:26 of the offerings or sacrifices made by Paul for the four brethren and himself. It does not follow that it was Paul's

original purpose to make these "offerings" before he came to Jerusalem (*cf.* 18:18). He came up to worship (*verse 11*) and to be present at Pentecost (20:16).

24:18 {**Amidst which**} (\en hail\). That is, "in which offerings" (*in presenting which offerings, 21:27*). {**They found me**} (*my accusers here present, \heuron me*), {**purified in the temple**} (\h^gnismenon en t^i hier^i\). Perfect passive participle of \hagniz^ (same verb in 21:24,26) state of completion of the Jewish sacrifices which had gone on for seven days (21:27), the very opposite of the charges made. {**With no crowd**} (\ou meta ochlou\). "Not with a crowd" till the Asiatic Jews gathered one (21:27). {**Nor yet with tumult**} (\oude meta thorubou\). They made the tumult (27:30), not Paul. Till they made the stir, all was quiet.

24:19 {**But certain Jews from Asia**} (\tines de apo t^s Alias Ioudaioi\). No verb appears in the Greek for these words. Perhaps he meant to say that "certain Jews from Asia charged me with doing these things." Instead of saying that, Paul stops to explain that they are not here, a thoroughly Pauline anacoluthon (2Co 7:5) as in 26:9. "The passage as it stands is instinct with life, and seems to exhibit the abruptness so characteristic of the Pauline Epistles" (*Page*). {**Who ought to have been here before thee**} (\hous edei epi sou pareinai\). This use of \epi\ with genitive of the person is common. The imperfect indicative with verbs of necessity and obligation to express failure to live up to it is common in Greek (*Robertson, _Grammar_, pp. 919-21*). "The accusers who were present had not witnessed the alleged offence: those who could have given evidence at first-hand were not present" (*Furneaux*). There was no case in a Roman court. These Asiatic Jews are never heard of after the riot, though they almost succeeded in killing Paul then. {**If they had aught against me**} (\ei ti echoien pros eme\). A condition of the fourth class or undetermined with less likelihood of being determined (\ei\ *with the optative, Robertson, _Grammar_, p. 1021*). This is a "mixed condition" (*_op.cit._, p. 1022*) with a conclusion of the second class.

24:20 {**These men themselves**} (\autoi houtoi\). Since the Asiatic Jews are not present and these men are. {**Wrong doing**} (\adik^ma\). Or misdeed. Old word from \adike^, to do wrong. In the N.T. only here and Ac 18:14; Re 18:5. Paul uses "\adik^ma\" from the standpoint of his accusers. "To a less sensitive

conscience his action before the Sanhedrin would have seemed venial enough" (*Furneaux*). {**When I stood**} (\stantos mou\). Genitive absolute, second aorist active participle of \hist^mi\ (*intransitive*), "when I took my stand." {**Before the council**} (\epi tou sunedriou\). Same use of \epi\ with genitive as in verse 19.

24:21 {**Except it be**} (\e\). Literally, "than," but after interrogative \ti = ti allo\ "what else than." {**For this one voice**} (\peri mias taut^s ph^"n^s\). The normal Greek idiom with the attributive use of \houtos\ calls for the article before \mias\, though some inscriptions show it as here (*Robertson, _Grammar_, p. 702*). {**That**} (\h^s\). Genitive of the relative attracted to the case of the antecedent {ph^"n^s}. {**I cried**} (\ekekraxa\). Reduplicated aorist as is usual with this verb in the LXX (*Jud 3:15*). *Robertson, _Grammar_, p. 348*. {**Touching**} (\peri\). Concerning (*around, about*). {**I am called in question**} (\krinomai\). As in 23:6. {**Before you**} (\eph' hum^"n\). Same idiom as in verses 19,20.

24:22 {**Having more exact knowledge**} (\akribesteron eid^"s\). "Knowing" (*second perfect active participle of \oida*) "more accurately" (*comparative of adverb \akrib^"s*). More accurately than what? Than the Sanhedrin supposed he had "concerning the Way" (\ta peri t^s hodou\, *the things concerning the Way, common in Acts for Christianity*). How Felix had gained this knowledge of Christianity is not stated. Philip the Evangelist lived here in Caesarea and there was a church also. Drusilla was a Jewess and may have told him something. Besides, it is wholly possible that Felix knew of the decision of Gallio in Corinth that Christianity was a _religio licita_ as a form of Judaism. As a Roman official he knew perfectly well that the Sanhedrin with the help of Tertullus had failed utterly to make out a case against Paul. He could have released Paul and probably would have done so but for fear of offending the Jews whose ruler he was and the hope that Paul (*note "alms" in verse 17*) might offer him bribes for his liberty. {**Deferred them**} (\anebaletō autous\). Second aorist middle indicative of \anaball^"\, old verb (*only here in N.T.*) to throw or toss up, to put back or off, in middle to put off from one, to delay, to adjourn. Felix adjourned the case without a decision under a plausible pretext, that he required the presence of Lysias in person, which was not the case. Lysias had already said that Paul was innocent and was never summoned to Caesarea,

so far as we know. Since Paul was a Roman citizen, Lysias could have thrown some light on the riot, if he had any. **{Shall come down}** (\katab^hi\). Second aorist active subjunctive of \katabain^h\. **{I will determine your matter}** (\diagn^h“somai ta kath' humfs\). Future middle of \diagin^h“sk^h\, old and common verb to know accurately or thoroughly (\dia\). In the N.T. only here (*legal sense*) and 23:15. "The things according to you" (*plural, the matters between Paul and the Sanhedrin*).

24:23 **{And should have indulgence}** (\echein te anesin\). From \ani^hmi\, to let loose, release, relax. Old word, in the N.T. only here and 2Th 1:7; 2Co 2:13; 7:5; 8:13. It is the opposite of strict confinement, though under guard, "kept in charge" (\t^hreisthai\). **{Forbid}** (\k^h“luein\). To hinder "no one of his friends" (\m^hdena t^h“n idi^h“n\). No one of Paul's "own" (*cf. 4:23; Joh 1:11*) or intimates. Of these we know the names of Luke, Aristarchus, Trophimus, Philip the Evangelist.

24:24 **{With Drusilla his wife}** (\sun Drousill^hi t^hi idifi gunaiki\). Felix had induced her to leave her former husband Aziz, King of Emesa. She was one of three daughters of Herod Agrippa I (*Drusilla, Mariamne, Bernice*). Her father murdered James, her great-uncle Herod Antipas slew John the Baptist, her great-grandfather (*Herod the Great*) killed the babes of Bethlehem. Perhaps the mention of Drusilla as "his own wife" is to show that it was not a formal trial on this occasion. Page thinks that she was responsible for the interview because of her curiosity to hear Paul. **{Sent for}** (\metepempsato\). First aorist middle of \metapemp^h\ as usual (*Ac 10:5*).

24:25 **{Was terrified}** (\emphobos genomenos\). Ingressive aorist middle of \ginomai\, "becoming terrified." \Emphobos\ (\en\ and \phobos\) old word, in the N.T. only Lu 24:5; Ac 10:5; 24:25; Re 11:13. Paul turned the tables completely around and expounded "the faith in Christ Jesus" as it applied to Felix and Drusilla and discoursed (\dialegomenou autou\, *genitive absolute*) concerning "righteousness" (\dikaiosun^hs\) which they did not possess, "self-control" or temperance (\egkrateias\) which they did not exhibit, and "the judgment to come" (\tou krimatos tou mellontos\) which was certain to overtake them. Felix was brought under conviction, but apparently not Drusilla. Like another Herodias her resentment was to be feared (*Knowling*). **{Go thy way for this time}** (\to nun echon poreuou\). The ancient Greek has this use of \to nun echon\ (*Tobit 7:11*) in the accusative of

time, "as for the present or holding the now." {**When I have a convenient season**} (*\kairon metalab“n*). Second aorist active participle of the old verb *\metalamban“*, to find a share in, to obtain. It was his "excuse" for dodging the personal turn that Paul had given.

24:26 {**He hoped withal**} (*\hama kai elpiz“n*). "At the same time also hoping." Paul had mentioned the "alms" (24:17) and that excited the avarice of Felix for "money" (*\chr^mata*). Roman law demanded exile and confiscation for a magistrate who accepted bribes, but it was lax in the provinces. Felix had doubtless received them before. Josephus (*_Ant_. XX. 8, 9*) represents Felix as greedy for money. {**The oftener**} (*\puknoteron*). Comparative adverb of *\puknos*, old word, in N.T. only here and Lu 5:33 which see and 1Ti 5:23. Kin to *\pugm^\" (Mr 7:3) which see from \puk“\, thick, dense, compact. Paul kept on not offering a bribe, but Felix continued to have hopes (present tense \elpiz“n\), kept on sending for him (present tense \metapempomenos\), and kept on communing (imperfect active \h“milei\ from \homile“\, old word as in Ac 20:11; Lu 24:14, which see, only N.T. examples of this word). But he was doomed to disappointment. He was never terrified again.*

24:27 {**But when two years were fulfilled**} (*\dietias de pl^r“theis^s*). Genitive absolute first aorist passive of *\pl^ro“*, common verb to fill full. *\Dietia*, late word in LXX and Philo, common in the papyri, in N.T. only here and Ac 28:30. Compound of *\dia*, two (*\duo, dis*) and *\etos*, year. So Paul lingered on in prison in Caesarea, waiting for the second hearing under Felix which never came. Caesarea now became the compulsory headquarters of Paul for two years. With all his travels Paul spent several years each at Tarsus, Antioch, Corinth, Ephesus, though not as a prisoner unless that was true part of the time at Ephesus for which there is some evidence though not of a convincing kind. We do not know that Luke remained in Caesarea all this time. In all probability he came and went with frequent visits with Philip the Evangelist. It was probably during this period that Luke secured the material for his Gospel and wrote part or all of it before going to Rome. He had ample opportunity to examine the eyewitnesses who heard Jesus and the first attempts at writing including the Gospel of Mark (*Lu 1:1-4*). {**Was succeeded by**} (*\elaben diadochon*). Literally, "received as successor." *\Diadochos* is an old word from

\diadechomai\, to receive in succession (*dia, duo*\, *two*) and occurs here alone in the N.T. Deissmann (*Bible Studies*, p. 115) gives papyri examples where \hoi diadochoi\ means "higher officials at the court of the Ptolemies," probably "deputies," a usage growing out of the "successors" of Alexander the Great (*Moulton and Milligan's Vocabulary*), though here the original notion of "successor" occurs (*cf. Josephus, Ant. XX. 8, 9*). Luke does not tell why Felix "received" a successor. The explanation is that during these two years the Jews and the Gentiles had an open fight in the market-place in Caesarea. Felix put the soldiers on the mob and many Jews were killed. The Jews made formal complaint to the Emperor with the result that Felix was recalled and Porcius Festus sent in his stead. **{Porcius Festus}** (*Porkion Phston*\). We know very little about this man. He is usually considered a worthier man than Felix, but Paul fared no better at his hands and he exhibits the same insincerity and eagerness to please the Jews. Josephus (*Ant. XX. 8, 9*) says that "Porcius Festus was sent as a successor to Felix." The precise year when this change occurred is not clear. Albinus succeeded Festus by A.D. 62, so that it is probable that Festus came A.D. 58 (*or 59*). Death cut short his career in a couple of years though he did more than Felix to rid the country of robbers and *sicarii*. Some scholars argue for an earlier date for the recall of Felix. Nero became Emperor Oct. 13, A.D. 54. Poppaea, his Jewish mistress and finally wife, may have had something to do with the recall of Felix at the request of the Jews. **{Desiring to gain favour with the Jews}** (*thelⁿ te charita katathesthai tois Ioudaiou*\). Reason for his conduct. Note second aorist (*ingressive*) middle infinitive \katathesthai\ from \katatith^{mi}\, old verb to place down, to make a deposit, to deposit a favour with, to do something to win favour. Only here and 25:9 in N.T., though in some MSS. in Mr 15:46. It is a banking figure. **{Left Paul in bonds}** (*katelipe ton Paulon dedemenon*\). Effective aorist active indicative of \kataleip^o\, to leave behind. Paul "in bonds" (*dedemenon*\, *perfect passive participle of de^o*\, *to bind*) was the "deposit" (*katathesthai*\) for their favour. Codex Bezae adds that Felix left Paul in custody "because of Drusilla" (*dia Drousillan*\). She disliked Paul as much as Herodias did John the Baptist. So Pilate surrendered to the Jews about the death of Jesus when they threatened to report him to Caesar. Some critics would date the third group of Paul's Epistles (*Philippians, Philemon, Colossians, Ephesians*) to the imprisonment here in Caesarea, some even to one in Ephesus. But

the arguments for either of these two views are more specious than convincing. Furneaux would even put 2Ti 4:9-22 here in spite of the flat contradiction with Ac 21:29 about Trophimus being in Jerusalem instead of Miletus (**2Ti 4:20**), a "mistake" which he attributes to Luke! That sort of criticism can prove anything.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Acts: Chapter 24)

[\[Previous\]](#) [\[Next\]](#)

25:1 **{Having come into the province}** (\epibas t'i eparcheifi\). Second aorist active participle of \epibain\, to set foot upon. Literally, "Having set foot upon his province." \Eparcheia\ is a late word for province, in N.T. only here and 23:34. Judea was not strictly a province, but a department (**Page**) of the province of Syria which was under a _propraetor_ (\legatus Caesaris\), while Judea was under a _procurator_ (\epitropos\). **{After three days}** (\meta treis h^meras\). So in Ac 28:17 in Rome. That is on the third day, with a day of rest in between. Precisely the language used of the resurrection of Jesus "after three days" = "on the third day." So by common usage then and now.

25:2 **{The principal men}** (\hoi pr^toi\). The first men, the leading men of the city, besides the chief priests. In verse 15 we have "the chief priests and the elders." These chief men among the Jews would desire to pay their respects to the new Procurator on his first visit to Jerusalem. There was another high priest now, Ishmael in place of Ananias. **{Informed him against Paul}** (\enephanisan aut^i kata tou Paulou\). "This renewal of the charge after two years, on the very first opportunity, is a measure, not only of their unsleeping hatred, but of the importance which they attached to Paul's influence" (**Furneaux**). **{Besought}** (\parekaloun\). Imperfect active, kept on beseeching as a special favour to the Jews.

25:3 **{Asking favour against him}** (\aitoumenoi charin kat' autou\). A favour to themselves (**middle voice**), not to Paul, but "against" (\kat', **down, against**) him. **{That he would send for}** (\hop^s metapemps^tai\). First aorist middle subjunctive of \metapemp\ (see 24:24,26) with final particle \hop^s\ like \hina\, Aorist tense for single case. **{Laying wait}** (\enedran poiountes\). See on 23:16 for the word \enedra\, Old idiom (**Thucydides**) for laying a plot or ambush as here. Only these two uses of \enedra\ in N.T. Two years before the Sanhedrin had agreed to the plot of the forty conspirators. Now they propose one on their own initiative. **{On the way}** (\kata t^h hodon\). Down along, up and down along the way. Plenty of opportunity would occur between Caesarea and Jerusalem for ambush and

surprise attacks.

25:4 {**Howbeit**} (\men oun\). No antithesis expressed, though Page considers \de\ in verse 6 to be one. They probably argued that it was easier for one man (**Paul**) to come to Jerusalem than for many to go down there. But Festus was clearly suspicious (**verse 6**) and was wholly within his rights to insist that they make their charges in Caesarea where he held court. {**Was kept in charge**} (\t^reisthai\). Present passive infinitive of \t^re\ in indirect assertion. \Hoti\ with finite verb is more common after \apokrinomai\, but the infinitive with the accusative of general reference is proper as here (**Robertson, _Grammar_, p. 1036**). {**Shortly**} (\en tachei\). In quickness, in speed. Old and common usage, seen already in Lu 18:8; Ac 12:7; 22:18. Festus is clearly within his rights again since his stay in Caesarea had been so brief. He did go down in "eight or ten days" (**verse 6**). Luke did not consider the matter important enough to be precise.

25:5 {**Them therefore which are of power among you**} (\hoi oun en humin dunatoi\). "The mighty ones among you," "the men of power" (\dunatoi\), and authority, "the first men," the Sanhedrin, in other words. Note change here by Luke from indirect discourse in verse 4, to direct in verse 5 (\ph^sin\, **says he**). {**Go down with me**} (\sunkatabantes\). Double compound (\sun, kata\), second aorist active participle of \sunkatabain\). It was a fair proposal. {**If there is anything amiss in the man**} (\ei ti estin en t^i andri atopon\). Condition of the first class, assuming that there is (**to be courteous to them**), but not committing himself on the merits of the case. \Atopon\ is an old word, specially common in Plato, meaning "out of place." In N.T. only here and Lu 23:41 which see; Ac 28:6; 2Th 3:2. Note present tense active voice of \kat^goreit^san\ (**imperative**) of \kat^gore\, repeat their accusations.

25:6 {**On the morrow**} (\t^i epaurion\). Locative case of the article with \h^merfi\ understood (\epaurion\, **adverb, tomorrow**). Festus lost no time for the chief men had come down with him. {**Sat on the judgment seat**} (\kathisas epi tou b^matos\). A legal formality to give weight to the decision. Ingressive aorist active participle. For this use of \b^ma\ for judgment seat see on ^Mt. 27:19; Joh 19:13; Acts 12:21; 18:12; 25:10,17. Same phrase repeated in 25:17. {**To be brought**} (\achth^nai\). First aorist passive infinitive of \ag^ after \ekeleusen\ (**commanded**). Same words repeated in 25:17 by Festus.

25:7 {**When he was come**} (\paragenomenou autou\). Genitive absolute of common verb \paraginomai\ (*cf. 24:24*). {**Which had come down**} (\hoi katabeb^kotes\). Perfect active participle of \katabain^\. They had come down on purpose at the invitation of Festus (*verse 5*), and were now ready. {**Stood round about him**} (\periest^san auton\). Second aorist (*ingressive*) active (*intransitive*) of \periist^mi\, old verb, "Took their stand around him," "_periculum intentantes_" (*Bengel*). Cf. Lu 23:10 about Christ. They have no lawyer this time, but they mass their forces so as to impress Festus. {**Bringing against him**} (\katapherontes\). Bearing down on. See on ^20:9; 26:10, only N.T. examples of this ancient verb. {**Many and grievous charges**} (\polla kai barea aiti^mata\). This word \aiti^ma\ for old form \aitiama\ is found in one papyrus (*Moulton and Milligan's _Vocabulary_*) in sense of "blame." But the charges were no "heavier" than those made by Tertullus (*24:5-8*). Paul's reply proves this and they were also probably on court record (*Furneaux*). See this adjective \barus\ (*heavy*) used with \lukoi\ (*wolves*) in 20:29. {**Which they could not prove**} (\ha ouk ischuon apodeixai\). Imperfect active of \ischu^\. to have strength or power as in 19:16,20. Repetition and reiteration and vehemence took the place of proof (\apodeixai\, *first aorist active infinitive of \apodeiknumi\, to show forth, old verb, in N.T. only here, Ac 2:22 which see and 1Co 4:9*).

25:8 {**While Paul said in his defence**} (\tou Paulou apologoumenou\). Genitive absolute again, present middle participle of \apologeomai\, old verb to make defence as in 19:33; 24:10; 26:1,2. The recitative \hoti\ of the Greek before a direct quotation is not reproduced in English. {**Have I sinned at all**} (\ti h^marton\). Constative aorist active indicative of \hamartan^\. to miss, to sin. The \ti\ is cognate accusative (*or adverbial accusative*). Either makes sense. Paul sums up the charges under the three items of law of the Jews, the temple, the Roman state (*Caesar*). This last was the one that would interest Festus and, if proved, would render Paul guilty of treason (\majestas\). Nero was Emperor A.D. 54-68, the last of the emperors with any hereditary claim to the name "Caesar." Soon it became merely a title like Kaiser and Czar (*modern derivatives*). In Acts only "Caesar" and "Augustus" are employed for the Emperor, not "King" (\Basileus\) as from the time of Domitian. Paul's denial is complete and no proof had been presented. Luke

was apparently present at the trial.

25:9 {**Desiring to gain favour with the Jews**} (*\thel“n tois Ioudaiois charin katathesthai*). Precisely the expression used of Felix by Luke in 24:27 which see. Festus, like Felix, falls a victim to fear of the Jews. {**Before me**} (*\ep' emou*). Same use of *\epi* with the genitive as in 23:30; 24:19,21. Festus, seeing that it was unjust to condemn Paul and yet disadvantageous to absolve him (*Blass*), now makes the very proposal to Paul that the rulers had made to him in Jerusalem (*verse 3*). He added the words "*\ep' emou*" (*before me*) as if to insure Paul of justice. If Festus was unwilling to give Paul justice in Caesarea where his regular court held forth, what assurance was there that Festus would give it to him at Jerusalem in the atmosphere of intense hostility to Paul? Only two years ago the mob, the Sanhedrin, the forty conspirators had tried to take his life in Jerusalem. Festus had no more courage to do right than Felix, however plausible his language might sound. Festus also, while wanting Paul to think that he would in Jerusalem "be judged of these things before me," in reality probably intended to turn Paul over to the Sanhedrin in order to please the Jews, probably with Festus present also to see that Paul received justice (*\me presente*). Festus possibly was surprised to find that the charges were chiefly against Jewish law, though one was against Caesar. It was not a mere change of venue that Paul sensed, but the utter unwillingness of Festus to do his duty by him and his willingness to connive at Jewish vengeance on Paul. Paul had faced the mob and the Sanhedrin in Jerusalem, two years of trickery at the hands of Felix in Caesarea, and now he is confronted by the bland chicanery of Festus. It is too much, the last straw.

25:10 {**I am standing before Caesar's judgment-seat**} (*\Hest“s epi tou b^matos Kaisaros eimi*). Periphrastic present perfect indicative (*\hest“s eimi*), second perfect participle *\hest“s* of *\hist^mi* (*intransitive*). Paul means to say that he is a Roman citizen before a Roman tribunal. Festus was the representative of Caesar and had no right to hand him over to a Jewish tribunal. Festus recognized this by saying to Paul "wilt thou" (*\theleis*). {**Where I ought to be judged**} (*\hou me dei krinesthai*). Rather, "Where I must be judged," for *\dei* expresses necessity (*it is necessary*). Paul exposes the conduct of Festus with merciless precision. {**As thou also very well knowest**} (*\h“s kai su kallion*

epigin“*skeis*”). "As thou also dost understand (*hast additional knowledge*, \epigin“*skeis*”) better" (*than thou art willing to admit*). That this is Paul's meaning by the use of the comparative \kallion\ (*positive* \kal“*s*”) is made plain by the confession of Festus to Agrippa in verse 18. Paul says that Festus knows that he has done no wrong to the Jews at all (\ouden *^dik^ka*) and yet he is trying to turn him over to the wrath of the Jews in Jerusalem.

25:11 {**If I am a wrong-doer**} (\ei men oun adik“\). Condition of the first class with \ei\ and the present active indicative of \adike“\ (\a\ *privative and* \dik^): "If I am in the habit of doing injustice," assuming it to be true for the sake of argument. {**And have committed anything worthy of death**} (\kai axion thanatou pepracha\). Same condition with the difference in tense (\pepracha\, *perfect active indicative*) of a single case instead of a general habit. Assuming either or both Paul draws his conclusion. {**I refuse not to die**} (\ou paraitoumai to apothanein\). Old verb to ask alongside, to beg from, to deprecate, to refuse, to decline. See on ṽLu 14:18f. Josephus (*Life*_, 29) has \thanein ou paraitoumai\. Here the articular second aorist active infinitive is in the accusative case the object of \paraitoumai\: "I do not beg off dying from myself." {**But if none of these things is**} (\ei de ouden estin\). \De\ here is contrasted with \men\ just before. No word for "true" in the Greek. \Estin\ ("*is*") in the Greek here means "exists." Same condition (*first class, assumed as true*). {**Whereof these accuse me**} (\h“*n houtoi kat^gorousin mou*”). Genitive of relative \hon\ by attraction from \ha\ (*accusative with* \kat^gorousin\) to case of the unexpressed antecedent \tout“*n*\ ("*of these things*"). \Mou\ is genitive of person after \kat^gorousin\. {**No man can give me up to them**} (\oudeis me dunatai autois charisasthai\). "Can" legally. Paul is a Roman citizen and not even Festus can make a free gift (\charisasthai\) of Paul to the Sanhedrin. {**I appeal unto Caesar**} (\Kaisara epikaloumai\). Technical phrase like Latin _Caesarem appello_. Originally the Roman law allowed an appeal from the magistrate to the people (*_provocatio ad populum_*), but the emperor represented the people and so the appeal to Caesar was the right of every Roman citizen. Paul had crossed the Rubicon on this point and so took his case out of the hands of dilatory provincial justice (*really injustice*). Roman citizens could make this appeal in capital offences. There would be expense connected with it, but better that with some hope than

delay and certain death in Jerusalem. Festus was no better than Felix in his vacillation and desire to curry favour with the Jews at Paul's expense. No doubt Paul's long desire to see Rome (**19:21; Ro 15:22-28**) and the promise of Jesus that he would see Rome (**Ac 23:11**) played some part in Paul's decision. But he made it reluctantly for he says in Rome (**Ac 28:19**): "I was constrained to appeal." But acquittal at the hands of Festus with the hope of going to Rome as a free man had vanished.

25:12 {**When he had conferred with the council**} (*\sunlal^ˆˆsas meta tou sumbouliou*). The word *\sumboulion* in the N.T. usually means "counsel" as in Mt 12:14, but here alone as an assembly of counsellors or council. But the papyri (*Milligan and Moulton's _Vocabulary_*) furnish a number of instances of this sense of the word as "council." Here it apparently means the chief officers and personal retinue of the procurator, his assessors (*\assessores consilarii*). These local advisers were a necessity. Some discretion was allowed the governor about granting the appeal. If the prisoner were a well-known robber or pirate, it could be refused. {**Thou hast appealed unto Caesar**} (*\Kaisara epikekl^ˆsai*). The same technical word, but the perfect tense of the indicative. {**Unto Caesar thou shalt go**} (*\epi Kaisara poreus^ˆi*). Perhaps the volitive future (*Robertson, _Grammar_, p. 874*). Bengel thinks that Festus sought to frighten Paul with these words. Knowling suggests that "they may have been uttered, if not with a sneer, yet with the implication 'thou little knowest what an appeal to Caesar means.'" But embarrassment will come to Festus. He has refused to acquit this prisoner. Hence he must formulate charges against him to go before Caesar.

25:13 {**When certain days were passed**} (*\H^ˆmer^ˆˆn diagenomenon*). Genitive absolute of *\diaginomai*, to come between, "days intervening." {**Agrippa the King**} (*\Agrippas ho basileus*). Agrippa II son of Agrippa I of Ac 12:20-23. On the death of Herod King of Chalcis A.D. 48, Claudius A.D. 50 gave this Herod Agrippa II the throne of Chalcis so that Luke is correct in calling him king, though he is not king of Judea. But he was also given by Claudius the government of the temple and the right of appointing the high priest. Later he was given also the tetrarchies of Philip and Lysanias. He was the last Jewish king in Palestine, though not king of Judea. He angered the Jews by building his palace so as to overlook the temple and by frequent

changes in the high priesthood. He made his capital at Caesarea Philippi which he called Neronias in honour of Nero. Titus visited it after the fall of Jerusalem. **{Bernice}** (*\Bernik^*). He was her brother and yet she lived with him in shameful intimacy in spite of her marriage to her uncle Herod King of Chalcis and to Polemon King of Cilicia whom she left. Schuerer calls her both a Jewish bigot and a wanton. She afterwards became the mistress of Titus. **{Arrived at Caesarea}** (*\kat^nt^san eis Kaisarian^*). Came down (*first aorist active of \katanta^*) to Caesarea from Jerusalem. **{And saluted Festus}** (*\aspasamenoi ton Ph^ston^*). The Textus Receptus has *\aspasomenoi^* the future participle, but the correct text is the aorist middle participle *\aspasamenoi^* which cannot possibly mean subsequent action as given in the Canterbury Revision "and saluted." It can only mean contemporaneous (*simultaneous*) action "saluting" or antecedent action like the margin "having saluted." But antecedent action is not possible here, so that simultaneous action is the only alternative. It is to be noted that the salutation synchronized with the arrival in Caesarea (*note \kata^\, down, the effective aorist tense*), not with the departure from Jerusalem, nor with the whole journey. Rightly understood the aorist participle here gives no trouble at all (*Robertson, _Grammar_, pp. 861-3*).

25:14 **{Tarried}** (*\diatribon^*). Imperfect active of *\diatrib^*, common verb for spending time (*Ac 12:19, etc.*). **{Many days}** (*\pleious h^meras^*). More days (*than a few*). Accusative case for extent of time. **{Laid Paul's case}** (*\anetheto ta kata ton Paulon^*). Second aorist middle indicative of *\anatith^mi^*, old verb to set before, to place up, as if for consultation in conference. Only twice in N.T. here and Ga 2:2. The motive of Festus is not given, though it was natural enough in view of the quandary of Festus about Paul (*the things about Paul*) and Agrippa's interest in and responsibility for Jewish worship in the temple in Jerusalem. It is quite possible that Festus had a bit of *\ennui^* over the visit of these Jewish dignitaries as "more days" went by. Hence the tone of Festus about Paul in this proposal for the entertainment of Agrippa and Bernice is certainly one of superficial and supremely supercilious indifference. **{Left a prisoner}** (*\katalelimmenos desmios^*). Perfect passive participle of *\kataleip^*, to leave behind. Paul is one of Felix's left overs (*left behind*), a sort of "junk" left on his hands. This cowardly Roman procurator thus pictures the greatest of living men and the greatest preacher of all time to

this profligate pair (*brother and sister*) of sinners. Undoubtedly today in certain circles Christ and his preachers are held up to like contempt.

25:15 {**Informed**} (\enephanisan\). Same word as in 23:15,22; 25:2 which see. {**Asking for sentence against him**} (\aitoumenoi kat' autou katadik^n\). Only N.T. example of this old word (*penalty, fine, condemnation*) from \kata\ and \dik^ (\i>justice against).

25:16 {**It is not the custom of the Romans**} (\hoti ouk estin ethos R^maiois\). If a direct quotation, \hoti\ is recitative as in Authorized Version. Canterbury Revision takes it as indirect discourse after \apekrith^n\ (*I answered*), itself in a relative clause (\pros hous\) with the present tense (\estin\, *is*) preserved as is usual. There is a touch of disdain (*Furneaux*) in the tone of Festus. He may refer to a demand of the Jews before they asked that Paul be brought to Jerusalem (25:3). At any rate there is a tone of scorn towards the Jews. {**Before that the accused have**} (\prin ^ ho kat^goroumenos echoi\). This use of the optative in this temporal clause with \prin ^\ instead of the subjunctive \an ech^i\ is in conformity with literary Greek and occurs only in Luke's writings in the N.T. (*Robertson, Grammar*, p. 970). This sequence of modes is a mark of the literary style occasionally seen in Luke. It is interesting here to note the succession of dependent clauses in verses 14-16. {**The accusers face to face**} (\kata pros^pon tous kat^gorous\). Same word \kat^goros\ as in 23:30,35; 25:18. This all sounds fair enough. {**And have had opportunity to make his defence concerning the matter laid against him**} (\topon te apologias laboi peri tou egkl^matos\). Literally, "And should receive (\laboi\ optative for same reason as \echoi\ above, second aorist active of \lamban^") opportunity for defence (*objective genitive*) concerning the charge" (\egkl^matos\ in N.T. only here and 23:19 which see).

25:17 {**When they were come together here**} (\sunelthont^enthade\). Genitive absolute of second aorist active participle of \sunerchomai\, but without \aut^n\ (*they*), merely understood. {**Delay**} (\anabol^n\). Old word from \anaball^, only here in N.T.

25:18 {**Brought**} (\epheron\). Imperfect active of \pher^, referring to their repeated charges. {**Of such evil things as I supposed**} (\h^n eg^ hupenoon pon^r^n\). Incorporation of the

antecedent \pon^r“n\ into the relative clause and change of the case of the relative from the accusative \ha\ object of \hupenoooun\ to the genitive like \pon^r“n\ (*Robertson, _Grammar_, p. 719*). Note the imperfect active \hupenoooun\ of \huponoe“\ to emphasize Festus's state of mind about Paul before the trial. This old verb only three times in the N.T. (*here, Ac 13:25 which see; 27:27*).

25:19 {**But had**} (\de eichon\). Descriptive imperfect active of \ech“\ and \de\ of contrast (*but*). {**Concerning their own religion**} (\peri t^s idias deisidaimonias\). See on ^17:22 for discussion of this word. Festus would hardly mean "superstition," whatever he really thought, because Agrippa was a Jew. {**And of one Jesus**} (\kai peri tinos I^sou\). This is the climax of supercilious scorn toward both Paul and "one Jesus." {**Who was dead**} (\tethn^kotos\). Perfect active participle of \thn^sk“\ agreeing with \I^sou\ (*genitive*). As being dead. {**Whom Paul affirmed to be alive**} (\hon ephasken ho Paulos z^in\). Imperfect active of \phask“\, old form of \ph^mi\ to say, in the N.T. only here and Ac 24:9; Ro 1:22. Infinitive \z^in\ in indirect discourse with \hon\ (*whom*) the accusative of general reference. With all his top-loftical airs Festus has here correctly stated the central point of Paul's preaching about Jesus as no longer dead, but living.

25:20 {**Being perplexed**} (\aporoumenos\). Present middle participle of the common verb \apore“\ (\a\ *privative and* \poros\ *way*), to be in doubt which way to turn, already in Mr 6:20 which see and Lu 24:4. The Textus Receptus has \eis\ after here, but critical text has only the accusative which this verb allows (*Mr 6:20*) as in Thucydides and Plato. {**How to inquire concerning these things**} (\t^n peri tout“n z^t^sin\). Literally, "as to the inquiry concerning these things." This is not the reason given by Luke in verse 9 (*wanting to curry favour with the Jews*), but doubtless this motive also actuated Festus as both could be true. {**Whether he would go to Jerusalem**} (\ei bouloito poreuesthai eis Ierosoluma\). Optative in indirect question after \elegon\ (*asked or said*) imperfect active, though the present indicative could have been retained with change of person: "Dost thou wish, etc.," (\ei boul^i\, *etc.*). See Robertson, _Grammar_, pp. 1031, 1044. This is the question put to Paul in verse 9 though \theleis\ is there used.

25:21 {**When Paul had appealed**} (\tou Paulou epikalesamenou\).

Genitive absolute with first aorist middle participle of \epikaleomai\, the technical word for appeal (*verses 11,12*). The first aorist passive infinitive \t^hr^hth^hnai\ (*to be kept*) is the object of the participle. {**For the decision of the emperor**} (\eis tⁿ tou Sebastou diagn^hsin\). \Diagn^hsin\ (*cf. diagn^hsomai* 24:22, *I will determine*) is the regular word for a legal examination (\cognitio\), thorough sifting (\dia\), here only in N.T. Instead of "the Emperor" it should be "the Augustus," as \Sebastos\ is simply the Greek translation of _Augustus_, the adjective (*Revered, Reverent*) assumed by Octavius B.C. 27 as the \agnomen\ that summed up all his various offices instead of _Rex_ so offensive to the Romans having led to the death of Julius Caesar. The successors of Octavius assumed _Augustus_ as a title. The Greek term \Sebastos\ has the notion of worship (*cf. sebasma* in Acts 17:25). In the N.T. only here, verse 25; 27:1 (*of the legion*). It was more imposing than "Caesar" which was originally a family name (*always official in the N.T.*) and it fell in with the tendency toward emperor-worship which later played such a large part in Roman life and which Christians opposed so bitterly. China is having a revival of this idea in the insistence on bowing three times to the picture of Sun-Yat-Sen. {**Till I should send him to Caesar**} (\he^s anapemp^hs auton pros Kaisara\). Here \anapemp^hs\ can be either future indicative or first aorist subjunctive (*identical in first person singular*), aorist subjunctive the usual construction with \he^s for future time (*Robertson, Grammar, p. 876*). Literally, "send up" (\ana\ to a superior (*the emperor*). Common in this sense in the papyri and _Koin_, writers. Here "Caesar" is used as the title of Nero instead of "Augustus" as \Kurios\ (*Lord*) occurs in verse 26.

25:22 {**I also could wish**} (\eboulomⁿ kai autos\). The imperfect for courtesy, rather than the blunt \boulomai\, I wish, I want. Literally, "I myself also was wishing" (*while you were talking*), a compliment to the interesting story told by Festus. The use of \an\ with the imperfect would really mean that he does not wish (*a conclusion of the second class condition, determined as unfulfilled*). \An\ with the optative would show only a languid desire. The imperfect is keen enough and yet polite enough to leave the decision with Festus if inconvenient for any reason (*Robertson, Grammar, pp. 885-7*). Agrippa may have heard much about Christianity.

25:23 {**When Agrippa was come and Bernice**} (\elthontos tou Agrippa kai t^hs Bernik^hs\). Genitive absolute, the participle agreeing in number and gender (*masculine singular*, \elthontos\) with \Agrippa\, \Bernik^hs\ being added as an afterthought. {**With great pomp**} (\meta poll^hs phantasias\). \Phantasia\ is a *_Koin, _* word (*Polybius, Diodorus, etc.*) from the old verb \phantaz“\ (*Heb 12:21*) and it from \phain“\, common verb to show, to make an appearance. This is the only N.T. example of \phantasia\, though the kindred common word \phantasma\ (*appearance*) occurs twice in the sense of apparition or spectre (*Mt 14:26; Mr 6:49*). Herodotus (*VII. 10*) used the verb \phantaz“\ for a showy parade. Festus decided to gratify the wish of Agrippa by making the "hearing" of Paul the prisoner (*verse 22*) an occasion for paying a compliment to Agrippa (*Rackham*) by a public gathering of the notables in Caesarea. Festus just assumed that Paul would fall in with this plan for a grand entertainment though he did not have to do it. {**Into the place of hearing**} (\eis to akroat^hion\). From \akroamai\ (*to be a hearer*) and, like the Latin *_auditorium_*, in Roman law means the place set aside for hearing, and deciding cases. Here only in the N.T. Late word, several times in Plutarch and other *_Koin, _* writers. The hearing was "semi-official" (*Page*) as is seen in verse 26. {**With the chief captains**} (\sun te chiliarchois\). \Chiliarchs\, each a leader of a thousand. There were five cohorts of soldiers stationed in Caesarea. {**And the principal men of the city**} (\kai andrasin tois kat' exoch^hn\). The use of \kat' exoch^hn\, like our French phrase *_par excellence_*, occurs here only in the N.T., and not in the ancient Greek, but it is found in inscriptions of the first century A.D. (*Moulton and Milligan's _Vocabulary_*). \Exoch^h\ in medical writers is any protuberance or swelling. Cf. our phrase "outstanding men." {**At the command of Festus**} (\keleusantos tou Ph^hstou\). Genitive absolute again, "Festus having commanded."

25:24 {**Which are here present with us**} (\hoi sunparontes h^hmin\). Present articular participle of \sunpareimi\ (*only here in N.T.*) with associative instrumental case \h^hmin\. {**Made suit to me**} (\enetuchon moi\). Second aorist active indicative of \entugchan“\, old verb to fall in with a person, to go to meet for consultation or supplication as here. Common in old Greek and *_Koin, _*. Cf. Ro 8:27,34. See \enteuxis\ (*petition*) 1Ti 2:1. Papyri give many examples of the technical sense of \enteuxis\ as petition (*Deissmann, _Bible Studies_, p. 121*). Some MSS. have

plural here \enetuchon\ rather than the singular \enetuchen\.

{**Crying**} (\bo“ntes\). Yelling and demanding with loud voices.

{**That he ought not to live any longer**} (\m^ dein auton z^in m^keti\). Indirect command (*demand*) with the infinitive \dein\ for \dei\ (*it is necessary*). The double negative (\m^--m^keti\) with \z^in\ intensifies the demand.

25:25 {**But I found**} (\eg“ de katelabom^n\). Second aorist middle of \katalamban“\, to lay hold of, to grasp, to comprehend as in 4:13; 10:34. {**That he had committed nothing worthy of death**} (\m^den axion auton thanatou peprachenai\). Perfect active infinitive of \prass“\ in indirect assertion with negative \m^ and accusative \auton\ of general reference, the usual idiom. Verse 25 repeats the statement in verse 21, perhaps for the benefit of the assembled dignitaries.

25:26 {**No certain thing**} (\asphales ti--ou\). Nothing definite or reliable (\a\ privative, \sphall“\, to trip). All the charges of the Sanhedrin slipped away or were tripped up by Paul. Festus confesses that he had nothing left and thereby convicts himself of gross insincerity in his proposal to Paul in verse 9 about going up to Jerusalem. By his own statement he should have set Paul free. The various details here bear the marks of the eyewitness. Luke was surely present and witnessed this grand spectacle with Paul as chief performer. {**Unto my lord**} (\t“i kuri“i\). Augustus (*Octavius*) and Tiberius refused the title of \kurios\ (*lord*) as too much like _rex_ (*king*) and like master and slave, but the servility of the subjects gave it to the other emperors who accepted it (*Nero among them*). Antoninus Pius put it on his coins. Deissmann (*Light from the Ancient East*, p. 105) gives an ostrakon dated Aug. 4, A.D. 63 with the words "in the year nine of Nero the lord" (\enatou Ner“nos tou kuriou\). Deissmann (*op. cit.*, pp. 349ff.) runs a most interesting parallel "between the cult of Christ and the cult of Caesar in the application of the term \kurios\, lord" in ostraca, papyri, inscriptions. Beyond a doubt Paul has all this fully in mind when he says in 1Co 12:3 that "no one is able to say \Kurios I^sous\ except in the Holy Spirit" (*cf. also Php 2:11*). The Christians claimed this word for Christ and it became the test in the Roman persecutions as when Polycarp steadily refused to say " Lord Caesar" and insisted on saying "Lord Jesus" when it meant his certain death. {**Before you**} (\eph' hum“n\). The whole company. In no sense a new trial, but an examination in the presence of these

prominent men to secure data and to furnish entertainment and pleasure to Agrippa (*verse 22*). {**Especially before thee**} (*\malista epi sou*). Out of courtesy. It was the main reason as verse 22 shows. Agrippa was a Jew and Festus was glad of the chance to see what he thought of Paul's case. {**After examination had**} (*\t^s anakrise^s genomen^s*). Genitive absolute, "the examination having taken place." *\Anakrisis* from *\anakrin^s* (*cf. 12:19; 24:8; 28:18*) is a legal term for preliminary examination. Only here in the N.T. Inscriptions and papyri give it as examination of slaves or other property. {**That I may have somewhat to write**} (*\hop^s sch^ ti graps^s*). Ingressive aorist subjunctive *\sch^s* (*may get*) with *\hop^s* (*final particle like \hina*). *\Ti graps^s* in indirect question after *\sch^s* is either future indicative or aorist subjunctive (*Robertson, _Grammar_, p. 1045*). Festus makes it plain that this is not a "trial," but an examination for his convenience to help him out of a predicament.

25:27 {**Unreasonable**} (*\alogon*). Old word from *\a* privative and *\logos* (*reason, speech*). "Without reason" as of animals (*Jude 1:10; 2Pe 2:12*), "contrary to reason" here. These the only N.T. instances and in harmony with ancient usage. {**In sending**} (*\pempon^ta*). Note accusative case with the infinitive *\s^mfna^i* though *\moi* (*dative*) just before. Cf. same variation in 15:22f.; 22:17. {**Signify**} (*\s^mfna^i*). First aorist active infinitive (*not \s^m^nai\, the old form*) of *\s^main^s*, to give a sign (*\s^meion^s*). {**The charges**} (*\tas aitias*). This naive confession of Festus reveals how unjust has been his whole treatment of Paul. He had to send along with the appeal of Paul *_litterae dimissoriae_* (*\apostoli^s*) which would give a statement of the case (*Page*).

[\[Previous\]](#) [\[Next\]](#)

26:1 {**Thou art permitted**} (\epitrepetai soi\). Literally, It is permitted thee. As if Agrippa were master of ceremonies instead of Festus. Agrippa as a king and guest presides at the grand display while Festus has simply introduced Paul. {**For thyself**} (\huper seautou\). Some MSS. have \peri\ (*concerning*). Paul is allowed to speak in his own behalf. No charges are made against him. In fact, Festus has admitted that he has no real proof of any charges. {**Stretched forth his hand**} (\ekteinas t^n cheira\). Dramatic oratorical gesture (*not for silence as in 12:17; 13:16*) with the chain still upon it (*verse 29*) linking him to the guard. First aorist active participle of \ektein\, to stretch out. {**Made his defence**} (\apelogeito\). Inchoative imperfect of \apologeomai\ (*middle*), "began to make his defence." This is the fullest of all Paul's defences. He has no word of censure of his enemies or of resentment, but seizes the opportunity to preach Christ to such a distinguished company which he does with "singular dignity" (*Furneaux*). He is now bearing the name of Christ "before kings" (*Ac 9:15*). In general Paul follows the line of argument of the speech on the stairs (*chapter Ac 22*).

26:2 {**I think myself happy**} (\h^g^mai emauton makarion\). See on ^Mt 5:3 for \makarios\. Blass notes that Paul, like Tertullus, begins with _captatio benevolentiae_, but _absque adulatione_. He says only what he can truthfully speak. For \h^g^mai\ see Php 3:7; 1Ti 6:1 (*perfect middle indicative of \h^geomai*), I have considered. {**That I am to make my defence**} (\mell^"n apologeisthai\). Literally, "being about to make my defence." {**Whereof I am accused**} (\h^"n egkaloumai\). Genitive with \egkaloumai\ as in 19:40 or by attraction from accusative of relative (\ha\) to case of antecedent (\pant^"n\).

26:3 {**Especially because thou art expert**} (\malista gn^"st^"n onta se\). Or like the margin, "because thou art especially expert," according as \malista\ is construed. \Gn^"st^"n\ is from \gin^"sk^"\ and means a knower, expert, connoisseur. Plutarch uses it and Deissmann (*Light, etc., p. 367*) restores it in a papyrus. Agrippa had the care of the temple, the appointment of the high

priest, and the care of the sacred vestments. But the accusative \onta se\ gives trouble here coming so soon after \sou\ (*genitive with epi*). Some MSS. insert \epistamenos\ or \eid“s\ (*knowing*) but neither is genuine. Page takes it as "governed by the sense of thinking or considering." Knowling considers it an anacoluthon. Buttmann held it to be an accusative absolute after the old Greek idiom. \Tuchon\ is such an instance though used as an adverb (*1Co 16:6*). It is possible that one exists in Eph 1:18. See other examples discussed in Robertson's *Grammar*, pp. 490f. **{Customs and questions}** (\eth“n te kai z^t^mat“n\). Both *_consuetudinum in practicis_* and *_quaestionum in theoreticis_* (*Bengel*). Agrippa was qualified to give Paul an understanding and a sympathetic hearing. Paul understands perfectly the grand-stand play of the whole performance, but he refused to be silent and chose to use this opportunity, slim as it seemed, to get a fresh hearing for his own case and to present the claims of Christ to this influential man. His address is a masterpiece of noble apologetic. **{Patiently}** (\makrothum“s\). Adverb from \makrothumos\. Only here in the N.T., though \makrothumia\ occurs several times. Vulgate has *_longanimiter_*. Long spirit, endurance, opposite of impatience. So Paul takes his time.

26:4 **{My manner of life}** (\t^h men oun bi“sin mou\). With \men oun\ Paul passes from the *_captatio benevolentiae_* (*verses 1,2*) "to the *_narratio_* or statement of his case" (*Page*). \Bi“sis\ is from \bio“\ (*1Pe 4:2*) and that from \bios\ (*course of life*). This is the only instance of \bi“sis\ yet found except the Prologue (*10*) of Ecclesiasticus and an inscription given in Ramsay's *Cities and Bishoprics of Phrygia*, Vol II, p. 650. **{Know}** (*isfsi*). Literary form instead of the vernacular *_Koin_*, \oidasin\. Paul's early life in Tarsus and Jerusalem was an open book to all Jews.

26:5 **{Having knowledge of me from the first}** (\progin“skontes me an“then\). Literally, "knowing me beforehand" (*both pro\ and an“then*), from the beginning of Paul's public education in Jerusalem (*Knowling*). Cf. 2Pe 3:17. **{If they be willing to testify}** (\ean thel“sin marturein\). Condition of third class (\ean\ *and subjunctive*). A neat turning of the tables on the distinguished audience about Paul's Jerusalem reputation before his conversion. **{After the straitest sect}** (\t^h akribestat^h hairesin\). This is a true superlative (*not elative*) and one of the three (*also hagi“tatos*, *Jude 1:20*, *timi“tatos* *Re*

18:12; 21:11) superlatives in \-tatos\ in the N.T. (*Robertson, _Grammar_, pp. 279f., 670*), though common enough in the LXX and the papyri. \Hairesin\ (*choosing*) is properly used here with Pharisees (*Josephus, _Life_, 38*). {**Religion**} (\thr^skeias\). From \thr^skeu^ and this from \thr^skos\ (*Jas 1:26*), old word for religious worship or discipline, common in the papyri and inscriptions (*Moulton and Milligan's _Vocabulary_*) for reverent worship, not mere external ritual. In N.T. only here, Jas 1:26f.; Col 2:18. {**I lived a Pharisee**} (\ez^sa Pharisaios\). Emphatic position. Paul knew the rules of the Pharisees and played the game to the full (*Ga 1:14; Php 3:5f.*). The Talmud makes it plain what the life of a Pharisee was. Paul had become one of the leaders and stars of hope for his sect.

26:6 {**And now**} (\kai nun\). Sharp comparison between his youth and the present. {**To be judged for the hope**} (\ep' elpidi--krinomenos\). The hope of the resurrection and of the promised Messiah (*13:32*). Page calls verses 6-8 a parenthesis in the course of Paul's argument by which he shows that his life in Christ is a real development of the best in Pharisaism. He does resume his narrative in verse 9, but verses 6-8 are the core of his defence already presented in Ga 3; Ro 9-11 where he proves that the children of faith are the real seed of Abraham.

26:7 {**Our twelve tribes**} (\to d^dekaphulon h^m^"n\). A word found only here in N.T. and in Christian and Jewish writings, though \d^dekam^non\ (*twelve month*) is common in the papyri and \dekaphulos\ (*ten tribes*) in Herodotus. Paul's use of this word for the Jewish people, like Jas 1:1 (\tais d^deka phulais\, *the twelve tribes*), shows that Paul had no knowledge of any "lost ten tribes." There is a certain national pride and sense of unity in spite of the dispersion (*Page*). {**Earnestly**} (\en ekteneifi\). A late word from \ektein^, to stretch out, only here in N.T., but in papyri and inscriptions. Page refers to Simeon and Anna (*Lu 2:25-28*) as instances of Jews looking for the coming of the Messiah. Note the accusative of \nukta kai h^meran\ as in 20:31. {**Hope to attain**} (\elpizei katant^sai\). This Messianic hope had been the red thread running through Jewish history. Today, alas, it is a sadly worn thread for Jews who refuse to see the Messiah in Jesus. {**I am accused by Jews**} (\egkaloumai hupo Ioudai^"n\). The very word used in 23:28 (\enekaloun\ which see, and by Jews of all people in the world whose mainspring was this very "hope." It is a tremendously effective turn.

26:8 **{Incredible with you}** (\apiston par' humin\). This old word \apiston\ (\a\ *privative and* \pistos\) means either unfaithful (*Lu 12:46*), unbelieving (*Joh 20:27*), or unbelievable as here). Paul turns suddenly from Agrippa to the audience (\par' *humin*\, *plural*), most of whom were probably Gentiles and scouted the doctrine of the resurrection as at Athens (*17:32*). **{If God doth raise the dead}** (\ei ho theos nekrous egeirei\). Condition of the first class assuming that God does raise dead people. Only God can do it. This rhetorical question needs no answer, though the narrative resumed in verse 9 does it in a way.

26:9 **{I verily thought with myself}** (\eg“ *men oun edoxa emaut“i*\). Personal construction instead of the impersonal, a touch of the literary style. Paul's "egoism" is deceived as so often happens. **{I ought}** (\dein\). Infinitive the usual construction with \doke“. Necessity and a sense of duty drove Paul on even in this great sin (*see on 23:1*), a common failing with persecutors. **{Contrary}** (\enantia\). Old word (*adjective*), over against, opposite (*Ac 27:4*), then hostile to as here.

26:10 **{I both shut up many}** (\pollous te katekleisa\). Effective aorist active of \kataklei“, old word to shut down like a trap door, in N.T. only here and *Lu 3:20*. Double use of \te\ (*both--and*). **{Having received authority from the chief priests}** (\t^n para t“n archiere“n exousian lab“n\). "The authority," he says. Paul was the official persecutor of the saints under the direction of the Sanhedrin. He mentions "chief priests" (*Sadducees*), though a Pharisee himself. Both parties were co-operating against the saints. **{And when they were put to death}** (\anairoumen“n te aut“n\). Genitive absolute with present passive participle of \anaire“. **{I gave my vote against them}** (\kat^negka ps^phon\). "I cast down my pebble" (*a black one*). The ancient Greeks used white pebbles for acquittal (*Re 2:17*), black ones for condemnation as here (*the only two uses of the word in the N.T.*). Paul's phrase (*not found elsewhere*) is more vivid than the usual \kataps^phiz“\ for voting. They literally cast the pebbles into the urn. Cf. \sumps^phiz“\ in *Ac 19:19*, \sugkatapsephizo\ in *Ac 1:26*. If Paul's language is taken literally here, he was a member of the Sanhedrin and so married when he led the persecution. That is quite possible, though he was not married when he wrote *1Co 7:7f.*, but a widower. It is possible to take the language figuratively for approval, but not so natural.

26:11 **{Punishing}** (*\tim“r“n*). Old word *\tim“re“* originally to render help, to succor (*\tim“ros\, from \tim^ and \ouros*), then to avenge (*for honour*). In N.T. only here and 22:5. **{I strove to make them blaspheme}** (*\^nagkazon blasph^mein*). Conative imperfect active of *\anagkaz“*, old verb from *\anagk^* (*necessity, compulsion*). The tense, like the imperfect in Mt 3:14; Lu 1:59, leaves room to hope that Paul was not successful in this effort, for he had already said that he brought many "unto death" (22:4). **{I persecuted}** (*\edi“kon*). Imperfect active again, repeated attempts. The old verb *\di“k“* was used to run after or chase game and then to chase enemies. The word "persecute" is the Latin *_persequor_*, to follow through or after. It is a vivid picture that Paul here paints of his success in hunting big game, a grand heresy hunt. **{Even unto foreign cities}** (*\kai eis ex“poleis*). We know of Damascus, and Paul evidently planned to go to other cities outside of Palestine and may even have done so before the fateful journey to Damascus.

26:12 **{Whereupon}** (*\en hois*). "In which things" (*affairs of persecution*), "on which errand." Cf. 24:18. Paul made them leave Palestine (11:19) and followed them beyond it (9:2). **{With the authority and commission}** (*\met' exousias kai epitrop^s*). Not merely "authority" (*\exousia*), but express appointment (*\epitrop^, old word, but here only in N.T., derived from \epitropos\, steward, and that from \epitrep“\, to turn over to, to commit*).

26:13 **{At midday}** (*\h^meras mes^s*). Genitive of time and idiomatic use of *\mesos*, in the middle of the day, more vivid than *\mes^mbrian* (22:6). **{Above the brightness of the sun}** (*\huper t^n lamprot^ta tou h^liou*). Here alone not in Ac 9; 22, though implied in 9:3; 22:6, "indicating the supernatural character of the light" (*Knowling*). Luke makes no effort to harmonize the exact phrases here with those in the other accounts and Paul here (*verse 16*) blends together what Jesus said to him directly and the message of Jesus through Ananias (9:15). The word *\lamprot^s*, old word, is here alone in the N.T. **{Shining round about me}** (*\perilampsan me*). First aorist active participle of *\perilamp“*, common *_Koin_* verb, in N.T. only here and Lu 2:9.

26:14 **{When we were all fallen}** (*\pant“n katapesont“n h^m“n*). Genitive absolute with second aorist active participle of

\katapipt“\). In the Hebrew language (\(t^i Ebraidi dialekt“i\)). Natural addition here, for Paul is speaking in Greek, not Aramaic as in 22:2. **{It is hard for thee to kick against the goad}** (\(skl^ron soi pros kentra laktizein\)). Genuine here, but not in chapters 9,22. A common proverb as Aeschylus _Ag_. 1624: \Pros kentra m^ laktize\. "It is taken from an ox that being pricked with a goad kicks and receives a severer wound" (*Page*). Cf. the parables of Jesus (*Mt 13:35*). Blass observes that Paul's mention of this Greek and Latin proverb is an indication of his culture. Besides he mentions (*not invents*) it here rather than in chapter 22 because of the culture of this audience. \Kentron\ means either sting as of bees (*II Macc. 14:19*) and so of death (*1Co 15:55*) or an iron goad in the ploughman's hand as here (*the only two N.T. examples*). Note plural here (*goads*) and \laktizein\ is present active infinitive so that the idea is "to keep on kicking against goads." This old verb means to kick with the heel (*adverb lax\, with the heel*), but only here in the N.T. There is a papyrus example of kicking (\(laktiz“\)) with the feet against the door.

26:16 **{Arise and stand}** (\(anast^thi kai st^thi\)). "Emphatic assonance" (*Page*). Second aorist active imperative of compound verb (\(anist^mi\)) and simplex (\(hist^mi\)). "Stand up and take a stand." **{Have I appeared unto thee}** (\(“phth^n soi\)). First aorist passive indicative of \hora“\. See on Lu 22:43. **{To appoint thee}** (\(procheirisasthai se\)). See 3:30; 22:14 for this verb. **{Both of the things wherein thou hast seen me}** (\(h“n te eides me\)). The reading \me\ (*not in all MSS.*) makes it the object of \eides\ (*didst see*) and \h“n\ is genitive of \ha\ (*accusative of general reference*) attracted to the case of the unexpressed antecedent \tout“n\. Paul is thus a personal eyewitness of the Risen Christ (*Lu 1:1; 1Co 4:1; 9:1*). **{And of the things wherein I will appear unto thee}** (\(h“n te ophth^somai soi\)). Here again \h“n\ is genitive of the accusative (*general reference*) relative \ha\ attracted to the case of the antecedent \tout“n\ or \ekein“n\ as before. But \ophth^somai\ is first future passive of \hora“\ and cannot be treated as active or middle. Page takes it to mean "the visions in which I shall be seen by you," the passive form bringing out the agency of God. See those in Ac 18:9; 23:11; 2Co 12:2. The passive voice, however, like \apekrith^n\ and \ephob^th^n\, did become sometimes transitive in the _Koin_, (*Robertson, _Grammar_, p. 819*).

26:17 **{Delivering thee}** (\exairoumenos se\). Present middle participle of \exaire“\, old verb and usually so rendered, but the old Greek also uses it for "choose" as also in LXX (*Isa 48:10*). The papyri give examples of both meanings and either makes good sense here. God was continually rescuing Paul "out of the hands of Jews and Gentiles and Paul was a chosen vessel" (*9:15*). Modern scholars are also divided.

26:18 **{To open}** (\anoixai\). First aorist active infinitive of purpose. **{That they may turn}** (\tou epistrepsai\). Another infinitive of purpose first aorist active (*genitive case and articular*), epexegetic to \anoixai\ **{That they may receive}** (\tou labein\). Another genitive articular infinitive of purpose subordinate (*epexegetic*) to \tou epistrepsai\ **{Sanctified by faith in me}** (\h^giasmenois pistei t^i eis eme\). Perfect passive participle of \hagiaz“\, instrumental case of \pistei\, article before \eis eme\ ("*by faith, that in me*"). These important words of Jesus to Paul give his justification to this cultured audience for his response to the command of Jesus. This was the turning point in Paul's career and it was a step forward and upward.

26:19 **{Wherefore}** (\hothen\). This relative adverb (*cf. 14:26; 28:13*) gathers up all that Paul has said. **{I was not disobedient}** (\ouk egenom^h apeith^s\). Litotes again, "I did not become (*second aorist middle indicative of \ginomai*) disobedient" (\apeith^s\, *old word already in Lu 1:17*). **{Unto the heavenly vision}** (\t^i ourani“i optasifi\). A later form of \opsis\, from \optaz“\, in LXX, and in N.T. (*Lu 1:22; 24:23; Ac 26:19; 2Co 12:1*). Only time that Paul uses it about seeing Christ on the Damascus road, but no reflection on the reality of the event.

26:20 **{But declared}** (\alla ap^ggellon\). Imperfect active of \apaggell“\, repeatedly. **{Throughout all the country of Judea}** (\pfsan te t^h ch“ran t^s Ioudaias\). The accusative here in the midst of the datives (\tois en Damask“i, Ierosolumois, tois ethnesin\)) seems strange and Page feels certain that \eis\ should be here even though absent in Aleph A B. But the accusative of extent of space will explain it (*Robertson, _Grammar_, p. 469*). **{Doing works worthy of repentance}** (\axia t^s metanoias erga prassontas\). Accusative case of present active participle \prassontas\ because of the implied \autous\ with the present infinitive \metanoein\ (*repent*) and \epistrephein\ (*turn*), though the dative \prassousin\ could have been used to agree with

\ethnesin\ (*Gentiles*). Cf. Mt 3:8 for similar language used of the Baptist. Paul, the greatest of theologians, was an interesting practical preacher.

26:21 {**Assayed to kill me**} (\epeir“*nto diacheirisasthai*\).

Conative imperfect middle of \peira“, the old form of the later _Koin, _ \peiraz“\ so common in the _Koin,_, but in N.T. here only. Some MSS. have it in Ac 9:26; Heb 4:15. The old verb \diacheiriz“, to take in hand, middle to lay hands on, to slay, occurs in N.T. only here and 5:30 which see.

26:22 {**Having therefore obtained**} (\oun tuch“*n*\). Second aorist

active participle of old verb \tugchan“. {**The help that is from God**} (\epikourias t“s apo tou theou\). Old word from \epikoure“, to aid, and that from \epikouros\, ally, assister. Only here in N.T. God is Paul's ally. All of the plots of the Jews against Paul had failed so far. {**I stand**} (\hest“*ka*\). Second perfect of

\hist“*mi*\, to place, intransitive to stand. Picturesque word (*Page*) of Paul's stability and fidelity (*cf. Php 4:1; Eph 6:13*). {**Both to small and great**} (\mikr“*i te kai megal“i*\).

Dative singular (*rather than instrumental, taking* \marturoumenos\ *middle, not passive*) and use of \te kai\ links the two adjectives together in an inclusive way. These two adjectives in the singular (*representative singular rather than plural*) can apply

to age (*young and old*) or to rank (*Re 11:18*) as is specially suitable here with Festus and Agrippa present. In Ac 8:10 (*Heb 8:11*) the phrase explains \pantes\ (*all*). {**Saying nothing but what**} (\ouden ektos leg“*n h“n*\). "Saying nothing outside of those things which." The ablative relative \h“*n*\ is attracted into the case of the unexpressed antecedent \tout“*n*\ and so ablative after \ektos\ (*adverbial preposition common in LXX, the papyri. In N.T. here and 1Co 6:18; 15:27; 2Co 12:2f.*). Cf. Lu 16:29 about Moses and the prophets.

26:23 {**How that the Christ must suffer**} (\ei path“*tos ho Christos*\).

Literally, "if the Messiah is subject to suffering."

\Ei\ can here mean "whether" as in Heb 7:15. This use of a verbal in \-tos\ for capability or possibility occurs in the N.T. alone in \path“*tos*\ (*Robertson, _Grammar_, p. 157*). This word occurs in Plutarch in this sense. It is like the Latin

patibilis and is from _pasch“_. Here alone in N.T. Paul is speaking from the Jewish point of view. Most rabbis had not rightly understood Isa 53. When the Baptist called Jesus "the Lamb of God" (*Joh 1:29*) it was a startling idea. It is not then

"must suffer" here, but "can suffer." The Cross of Christ was a stumbling-block to the rabbis. {**How that he first by the resurrection of the dead**} (\ei pr^otos ex anastase^s nekr^on\). Same construction with \ei\ (*whether*). This point Paul had often discussed with the Jews: "whether he (*the Messiah*) by a resurrection of dead people." Others had been raised from the dead, but Christ is the first (\pr^otos\) who arose from the dead and no longer dies (**Ro 6:19**) and proclaims light (\ph^os mellei kataggellein\). Paul is still speaking from the Jewish standpoint: "is about to (*going to*) proclaim light." See verse 18 for "light" and Lu 2:32. {**Both to the people and to the Gentiles**} (\t^oi te la^oi kai tois ethnesin\). See verse 17. It was at the word Gentiles (\ethn^o\) that the mob lost control of themselves in the speech from the stairs (**22:21f.**). So it is here, only not because of that word, but because of the word "resurrection" (\anastasis\).

26:24 {**As he thus made his defence**} (\tauta autou apologoumenou\). Genitive absolute again with present middle participle. Paul was still speaking when Festus interrupted him in great excitement. {**With a loud voice**} (\megalⁱ tⁱ ph^onⁱ\). Associative instrumental case showing manner (*Robertson, _Grammar_, p. 530*) and the predicate use of the adjective, "with the voice loud" (*elevated*). {**Thou art mad**} (\mainⁱ\). Old verb for raving. See also Joh 10:20; Ac 12:15; 1Co 14:23. The enthusiasm of Paul was too much for Festus and then he had spoken of visions and resurrection from the dead (*verse 8*). "Thou art going mad" (*linear present*), Festus means. {**Thy much learning doth turn thee to madness**} (\ta polla se grammata eis manian peritrepei\). "Is turning thee round." Old verb \peritrep^o\, but only here in N.T. Festus thought that Paul's "much learning" (= "*many letters*," cf. **Joh 7:15 of Jesus**) of the Hebrew Scriptures to which he had referred was turning his head to madness (*wheels in his head*) and he was going mad right before them all. The old word \mania\ (*our mania, frenzy, cf. maniac*) occurs here only in N.T. Note unusual position of \se\ between \polla\ and \grammata\ (*Robertson, _Grammar_, pp. 418, 420*)

26:25 {**But speak forth**} (\alla apophtheggomai\). Verb for dignified and elevated discourse, a word from the literary _Koin_, not the vernacular. In N.T. only here and 2:4,14 which see. It occurs three times in Vettius Valens in a "mantic" sense. Paul was not ruffled by the rude and excited interruption of

Festus, but speaks with perfect courtesy in his reply "words of truth and soberness." The old word \s^{phrosun}\ (*soundness of mind*) from \s^{phr}ⁿ\ (*and that from* \s^s\ *and* \phrⁿ\) is directly opposed to "madness" (*mania*\) and in N.T. occurs only here and 1Ti 2:15.

26:26 {**For the king knoweth of these things**} (\epistatai gar peri toutⁿ ho basileus\). \Epistatai\ (*present middle probably Ionic form of* \ephist^{mi}\) is a literary word and suits well here (*cf.* 24:10). {**Freely**} (\parr^{siazomenos}\). Present middle participle, speaking fully, making a clean breast of it. From \parr^{sia}\ (\pan, rh^{sis}\) (*cf.* 13:46). {**Is hidden from him**} (\lanthanein auton\). Escapes his notice. Infinitive in indirect discourse after \peithomai\ (*I am persuaded*).

26:27 {**I know that thou believest**} (\oida hoti pisteueis\). Paul had "cornered" Agrippa by this direct challenge. As the Jew in charge of the temple he was bound to confess his faith in the prophets. But Paul had interpreted the prophets about the Messiah in a way that fell in with his claim that Jesus was the Messiah risen from the dead. To say, "Yes" would place himself in Paul's hands. To say "No" would mean that he did not believe the prophets. Agrippa had listened with the keenest interest, but he slipped out of the coils with adroitness and a touch of humour.

26:28 {**With but little persuasion thou wouldest fain make me a Christian**} (\en oligⁱ me peitheis Christianon poi^{sai}\). The Authorized rendering is impossible: "Almost thou persuadest me to be a Christian." \En oligⁱ\ does not mean "almost." That would require \oligou, par' oligon\, or \dei oligou\. It is not clear, however, precisely what \en oligoi\ does mean. It may refer to time (*in little time*) or a short cut, but that does not suit well \en megalⁱ\ in verse 29. Tyndale and Crammer rendered it "somewhat" (*in small measure or degree*). There are, alas, many "somewhat" Christians. Most likely the idea is "in (*or with*) small effort you are trying to persuade (\peitheis\, *conative present active indicative*) me in order to make me a Christian." This takes the infinitive \poi^{sai}\ to be purpose (*Page renders it by "so as"*) and thus avoids trying to make \poi^{sai}\ like \genesthai\ (*become*). The aorist is punctiliar action for single act, not "perfect." The tone of Agrippa is ironical, but not unpleasant. He pushes it aside with a shrug of the shoulders. The use of "Christian" is natural here as in the other two instances (11:26; 1Pe 4:16).

26:29 **{I would to God}** (\euxaim[^]n an t[^]i the[^]i\). Conclusion of fourth-class condition (*optative with* \an\), undetermined with less likelihood, the so-called potential optative (*Robertson, _Grammar_, p. 1021*). Polite and courteous wish (*first aorist middle optative of* \euchomai\). **{Whether with little or with much}** (\kai en mikr[^]i kai en megal[^]i\). Literally, "both in little and in great," or "both with little and with great pains" or "both in some measure and in great measure." Paul takes kindly the sarcasm of Agrippa. **{Such as I am}** (\toioutous hopoios kai eg[^]eimi\). Accusative \toioutous\ with the infinitive \genesthai\. Paul uses these two qualitative pronouns instead of repeating the word "Christian." **{Except these bonds}** (\parektos t[^]n desm[^]n tout[^]n\). Ablative case with \parektos\ (*late preposition for the old* \parek\). Paul lifts his right manacled hand with exquisite grace and good feeling.

26:30 **{Rose up}** (\anest[^]\). Second aorist active of \anist[^]mi\ (*intransitive*), agreeing only with "the king" (\ho basileus\). The entertainment was over.

26:31 **{They spake one to another}** (\elaloun pros all[^]lous\). Imperfect active, describing the eager conversation of the dignitaries about Paul's wonderful speech. **{Nothing worthy of death or bonds}** (\ouden thanatou ^ desm[^]n axion\). This is the unanimous conclusion of all these dignitaries (*Romans, Jews, Greeks*) as it was of Festus before (25:25). But Paul had not won any of them to Christ. The conclusion leaves Festus in a predicament. Why had he not set Paul free before this?

26:32 **{This man might have been set at liberty}** (\Apoelusthai edunato ho anthr[^]pos houtos\). Conclusion of the second class condition (*determined as unfulfilled*) without \an\ as in 24:19 because of \edunato\ (*verb of possibility, Robertson, _Grammar_, p. 1014*). Note perfect passive infinitive \apolelusthai\ from \apolu[^]\. He certainly "could have been set free." Why was it not done? **{If he had not appealed unto Caesar}** (\ei m[^]epekekl[^]to Kaisara\). Condition of the second class with the past perfect middle indicative (*_op. cit._, p. 1015*) of \epikale[^]\ (*cf. 25:11f.*). But Paul _only_ appealed to Caesar after Festus had tried to shift him back to Jerusalem and had refused to set him free in Caesarea. Festus comes out with no honour in the case. Since Agrippa was a favourite at court perhaps Festus would be willing to write favourably to Caesar.

27:1 {**That we should sail**} (*\tou apoplein h^mas*). This genitive articular infinitive with \ekrith^ like the LXX construction translating the Hebrew infinitive construct is awkward in Greek. Several similar examples in Lu 17:1; Ac 10:25; 20:3 (**Robertson, _Grammar_, p. 1068**). Luke alone uses this old verb in N.T. He uses nine compounds of \ple^, to sail. Note the reappearance of "we" in the narrative. It is possible, of course, that Luke was not with Paul during the series of trials at Caesarea, or at least, not all the time. But it is natural for Luke to use "we" again because he and Aristarchus are travelling with Paul. In Caesarea Paul was the centre of the action all the time whether Luke was present or not. The great detail and minute accuracy of Luke's account of this voyage and shipwreck throw more light upon ancient seafaring than everything else put together. Smith's *_Voyage and Shipwreck of St. Paul_* is still a classic on the subject. Though so accurate in his use of sea terms, yet Luke writes like a landsman, not like a sailor. Besides, the character of Paul is here revealed in a remarkable fashion. {**They delivered**} (*\paredidou*). Imperfect active \^mega\ form rather than the old \-mi\ form \paredidosan\ as in 4:33, from \paradid^mi\. Perhaps the imperfect notes the continuance of the handing over. {**Certain other prisoners**} (*\tinias heterous desm^tas*). Bound (*\desm^tas*) like Paul, but not necessarily appellants to Caesar, perhaps some of them condemned criminals to amuse the Roman populace in the gladiatorial shows, most likely pagans though \heterous\ does not have to mean different kind of prisoners from Paul. {**Of the Augustan band**} (*\speir^s Sebast^s*). Note Ionic genitive \speir^s\, not \speiras\. See on ^Mt 27:1; Ac 10:1. \Cohortis Augustae\. We do not really know why this cohort is called "Augustan." It may be that it is part of the imperial commissariat (*_frumentarii_*) since Julius assumes chief authority in the grain ship (**verse 11**). These legionary centurions when in Rome were called *_peregrini_* (**foreigners**) because their work was chiefly in the provinces. This man Julius may have been one of them.

27:2 {**In a ship of Adramyttium**} (*\ploi^i Hadramunt^ni*). A boat belonging to Adramyttium, a city in Mysia in the province of

Asia. Probably a small coasting vessel on its way home for the winter stopping at various places (*\topous*). Julius would take his chances to catch another ship for Rome. The usual way to go to Rome was to go to Alexandria and so to Rome, but no large ship for Alexandria was at hand. **{We put to sea}** (*\an^chth^men*). First aorist passive of *\anag^*, usual word in Luke.

{Aristarchus, a Macedonian of Thessalonica, being with us} (*\ontos sun h^min Aristarchou Makedonos Thessalonike^s*). Genitive absolute. Ramsay suggests that Luke and Aristarchus accompanied Paul as his slaves since they would not be allowed to go as his friends. But Luke was Paul's physician and may have gained permission on that score.

27:3 **{The next day}** (*\t^i heterfi*). Locative case with *\h^merfi* understood. **{We touched}** (*\kat^chth^men*). First aorist passive of *\katag^*, the usual term for "coming down" from the seas as *\anag^* above (*and verse 4*) is for "going up" to sea. So it looks to sailors. Sidon was 67 miles from Caesarea, the rival of Tyre, with a splendid harbour. The ship stopped here for trade. **{Treated Paul kindly}** (*\philanthr^p^s t^i Paul^i chr^samenos*). "Using (*\chr^samenos*, *first aorist middle participle of \chraomai*, to use) Paul (*instrumental case used with this verb*) kindly" (*\philanthr^p^s*, "*philanthropically*," *adverb from \phil-anthr^pos*, *love of mankind*). He was kindly to Paul throughout the voyage (*verse 43; 28:16*), taking a personal interest in his welfare. **{Refresh himself}** (*\epimeleias tuchein*). Second aorist active infinitive of *\tugchan^* (*to obtain*) with the genitive *\epimeleias*, old word from *\epimel^s*, careful, only here in the N.T. Whether it was mere hospitality we do not know. It may have been medical attention required because of Paul's long confinement. This is Paul's first visit to Sidon, but Christians were already in Phoenicia (*11:19*) and so Paul had "friends" here.

27:4 **{We sailed under the lee of Cyprus}** (*\hupepleusamen t^n Kupron*). First aorist active indicative of *\hupole^*, to sail under. Cyprus was thus on the left between the ship and the wind from the northwest, under the protection of Cyprus. **{Because the winds were contrary}** (*\dia to tous anemous einai enantious*). The articular infinitive after *\dia* and the accusative of general reference (*\anemous*) with predicate accusative (*\enantious*, *facing them, in their very teeth if they went that way*). The Etesian winds were blowing from the northwest so that they could

not cut straight across from Sidon to Patara with Cyprus on the right. They must run behind Cyprus and hug the shore of Cilicia and Pamphylia.

27:5 {**When we had sailed across**} (\diapleusantes\). First aorist active participle of \diaple“\ (*another compound of \ple“*). {**The sea which is off Cilicia and Pamphylia**} (\to pelagos to kata t^*n* Kilikian kai Pamphulian\). \Pelagos\ is properly the high sea as here. In Mt 18:6 (*which see*) Jesus uses it of "the depth of the sea." Only these examples in the N.T. The current runs westward along the coast of Cilicia and Pamphylia and the land would protect from the wind. {**We came to Myra of Lycia**} (\kat^lthamen eis Murra t^s Lukias\). Literally, "We came down." This town was two and a half miles from the coast of Lycia. The port Andriace had a fine harbour and did a large grain business. No disciples are mentioned here nor at Lasea, Melita, Syracuse, Rhegium.

27:6 {**Sailing for Italy**} (\pleon eis t^*n* Italian\). This was the opportunity for which Lysias had been looking. So he put (\enebibasen\, *first aorist active of \embibaz“*, *to cause to enter*. Cf. \epibantes\ in verse 2) prisoners and soldiers on board. This was a ship of Alexandria bound for Rome, a grain ship (38) out of its course because of the wind. Such grain ships usually carried passengers.

27:7 {**When we had sailed slowly**} (\braduploountes\). Present active participle of \braduploe“\ (\bradus\, *slow*, \plous\, *voyage*). Literally, "sailing slowly," not "having or had sailed slowly." Only here and in Artemidorus (*sec. cent. A.D.*). It may mean "tacking" before the wind. Polybius uses \tachuploe“\, *to sail swiftly*. {**Many days**} (\en hikanais h^merais\). See on ^Lu 7:6 for \hikanos\. Literally, "in considerable days." {**With difficulty**} (\molis\). Used in old Greek, like \mogis\ (*Lu 9:39*) from \molos\, *toil* (*see Ac 14:18*). {**Over against Cnidus**} (\kata t^*n* Knidon\). "Down along Cnidus." A hundred and thirty miles from Myra, the southwest point of Asia Minor and the western coast. Here the protection of the land from the northwest wind ceased. {**The wind not further suffering us**} (\m^prose“ntos h^mfs tou anemou\). Genitive absolute with present active participle of \prosea“\, one of the few words still "not found elsewhere" (*Thayer*). Regular negative \m^ with participles. They could not go on west as they had been doing since leaving Myra. {**We sailed under the lee of Crete**} (\hupepleusamen t^*n* Kr^t^*n*\). See under verse ^4. Instead of going to the right of Crete as

the straight course would have been they sailed southwest with Crete to their right and got some protection against the wind there. **{Over against Salmone}** (*\kata Salm“n^{\n}*). Off Cape Salmone, a promontory on the east of the island.

27:8 **{Coasting along}** (*\paralegomenoi*). Present middle participle of *\paraleg“*, to lay beside, not from *\leg“*, to collect or *\leg“*, to say. Diodorus Siculus uses *\paralegamai* in precisely this sense of coasting along, like Latin *_legere oram_*. In N.T. only here and verse 13. **{Fair Havens}** (*\Kalous Limenas*). This harbour is named Kalus Limeonas, a small bay two miles east of Cape Matala. It opens to the East and Southeast, but is not fit to winter in. This harbour would protect them for a time from the winds. **{The city of Lasea}** (*\polis Lasea*). Neither Lasea nor Fair Havens is mentioned by any ancient writer, two of the hundred cities of Crete.

27:9 **{Where much time was spent}** (*\Hikanou chronou diagenomenou*). Genitive absolute again with second aorist middle participle of *\diaginomai*, to come in between (*\dia*). "Considerable time intervening," since they became weatherbound in this harbour, though some take it since they left Caesarea. **{And the voyage was now dangerous}** (*\kai ontos ^d^ episphalous*). Genitive absolute, "and the voyage being already (*\^d^*=Latin *_jam_*) dangerous" (old word from *\epi* and *\sphall“*, to trip, to fall, and so prone to fall, here only in N.T.). **{Because the Fast was now already gone by}** (*\dia to kai t^{\n} n^{\steian} ^d^ parel^{\luthenai}*). Accusative (after *\dia*) of the articular infinitive perfect active of *\parerchomai*, to pass by, with the accusative of general reference (*\n^{\steian}*, the great day of atonement of the Jews, *Le 16:29ff.*) occurring about the end of September. The ancients considered navigation on the Mediterranean unsafe from early October till the middle of March. In A.D. 59 the Fast occurred on Oct. 5. There is nothing strange in Luke using this Jewish note of time as in 20:6 though a Gentile Christian. Paul did it also (*1Co 16:8*). It is no proof that Luke was a Jewish proselyte. We do not know precisely when the party left Caesarea (possibly in August), but in ample time to arrive in Rome before October if conditions had been more favourable. But the contrary winds had made the voyage very slow and difficult all the way (verse 7) besides the long delay here in this harbour of Fair Havens. **{Paul admonished them}** (*\par^{\in}^{\i} ho Paulos*). Imperfect active of *\paraine“*, old word to exhort

from \para\ and \aine“\, to praise (**3:8**), only here and verse 22 in N.T. It is remarkable that a prisoner like Paul should venture to give advice at all and to keep on doing it (*imperfect tense inchoative, began to admonish and kept on at it*). Paul had clearly won the respect of the centurion and officers and also felt it to be his duty to give this unasked for warning. {**I perceive**} (\the“r“\). Old word from \the“ros\, a spectator. See Lu 10:18. Paul does not here claim prophecy, but he had plenty of experience with three shipwrecks already (**2Co 11:25**) to justify his apprehension. {**Will be**} (\mellein esesthai\). Infinitive in indirect assertion followed by future infinitive after \mellein\ in spite of \hoti\ which would naturally call for present indicative \mellei\, an anacoluthon due to the long sentence (*Robertson, _Grammar_, p. 478*). {**With injury**} (\meta hubre“s\). An old word from \huper\ (*above, upper, like our "uppishness"*) and so pride, insult, personal injury, the legal word for personal assault (*Page*). Josephus (*_Ant_. III. 6, 4*) uses it of the injury of the elements. {**Loss**} (\z^mian\). Old word, opposite of \kerdos\, gain or profit (*Php 3:7f.*). Nowhere else in N.T. {**Lading**} (\phortiou\). Diminutive of \phortos\ (*from pher“\, to bear*) only in form. Common word, but in N.T. only here in literal sense, as metaphor in Mt 11:30; 23:4; Lu 11:46; Ga 6:5. {**But also of our lives**} (\alla kai t“n psuch“n\). Common use of \psuch^ for life, originally "breath of life" (*Ac 20:10*), and also "soul" (**14:2**). Fortunately no lives were lost, though all else was. But this outcome was due to the special mercy of God for the sake of Paul (*verse 24*), not to the wisdom of the officers in rejecting Paul's advice. Paul begins now to occupy the leading role in this marvellous voyage.

27:11 {**Gave more heed**} (\mflon epeitheto\). Imperfect middle of \peith“\, to yield to (*with the dative case*). The "Frumentarian" centurion ranked above the captain and owner. As a military officer the centurion was responsible for the soldiers, the prisoners, and the cargo of wheat. It was a government ship. Though the season was not advanced, the centurion probably feared to risk criticism in Rome for timidity when the wheat was so much needed in Rome (*Knowling*). {**To the master**} (\t“i kubern^t^i\). Old word from \kuberna“\, to steer, and so steersman, pilot, sailing-master. Common in this sense in the papyri. In N.T. only here and Re 18:17. {**And to the owner of the ship**} (\kai t“i naukl^r“i\). Old word compounded of \naus\ and \kl^ros\ and used for owner of the ship who acted as his own skipper or captain.

The papyri examples (*Moulton and Milligan's _Vocabulary_*) all have the meaning "captain" rather than "owner."

27:12 {**Because the haven was not commodious to winter in**} (*\aneuthetou tou limenos huparchontos pros paracheimasian*). Genitive absolute again present tense of *\huparch“*: "The harbour being unfit (*\aneuthetou*, *this compound not yet found elsewhere, simplex in Lu 9:62; 14:35; Heb 6:7*) for wintering" (*\paracheimasia*, *only here in N.T., but in Polybius and Diodorus, in an inscription A.D. 48, from \paracheimaz“*). {**The more part advised**} (*\hoi pleiones ethento boul^n*). Second aorist middle indicative of *\tith^mi*, ancient idiom with *\boul^n*, to take counsel, give counsel. Lysias held a council of the officers of the ship on the issue raised by Paul. {**If by any means they could reach Phoenix and winter there**} (*\ei p^s dunainto katant^santes eis Phoinika paracheimasai*). The optative *\dunainto* (*present middle of \dunamai*) here with *\ei* is a condition of the fourth class with the notion of purpose implied and indirect discourse (*Robertson, _Grammar_, p. 1021*). "We vote for going on the chance that we may be able" (*Page*). Phoenix is the town of palms (*Joh 12:13*), the modern Lutro, the only town in Crete on the southern coast with a harbour fit for wintering, though Wordsworth and Page argue for Phineka which suits Luke's description better. The verb *\paracheimaz“*, to winter, is from *\para* and *\cheim“n* (*see also 28:11*). Used in several *_Koin,_* writers. {**Looking northeast and southeast**} (*\bleponta kata liba kai kata ch^ron*). There are two ways of interpreting this language. *\Lips* means the southwest wind and *\ch^ros* the northwest wind. But what is the effect of *\kata* with these words? Does it mean "facing" the wind? If so, we must read "looking southwest and northwest." But *\kata* can mean down the line of the wind (*the way the wind is blowing*). If so, then it is proper to translate "looking northeast and southeast." This translation suits Lutro, the other suits Phoenike. Ramsay takes it to be Lutro, and suggests that sailors describe the harbour by the way it looks as they go into it (*the subjectivity of the sailors*) and that Luke so speaks and means Lutro which faces northeast and southeast. On the whole Lutro has the best of the argument.

27:13 {**When the south wind blew softly**} (*\hupopneusantos notou*). Genitive absolute with aorist active participle of *\hupopne“*, old verb to blow under, then to blow gently, here only in N.T. "A

south wind having blown gently," in marked contrast to the violent northwest wind that they had faced so long. They were so sure of the wisdom of their decision that they did not even draw up the small boat attached by a rope to the vessel's stern (*verse 16*). It was only some forty miles to Lutro. **{Their purpose}** (*t's prothese"s*), *set before them, from* (*protith'mi*), genitive after *\krate"* (*kekrat'kenai*), *perfect active infinitive in indirect discourse*. **{They weighed anchor}** (*frantes*). First aorist active participle of *\air"*, old verb used in technical sense with *\tas agkuras* (*anchors*) understood as in Thucydides I. 52; II. 23, "having lifted the anchors." Page takes it simply as "moving." **{Sailed along Crete}** (*parelegonto t'n Kr't'n*). Imperfect middle. See verse 8, "were coasting along Crete." **{Close in shore}** (*fsson*). Comparative adverb of *\agki*, near, and so "nearer" to shore. Only here in N.T.

27:14 **{After no long time}** (*met' ou polu*). Litotes again. **{Beat down from it}** (*ebalen kat' aut's*). Second aorist active indicative of *\ball"*, to throw. Here "dashed" (*intransitive*). *\Aut's* is in the ablative, not genitive case, beat "down from it" (*Crete*), not "against it or on it." (*Robertson, _Grammar_, p. 606*). *\Aut's* cannot refer to *\ploion* (*boat*) which is neuter. So the ablative case with *\kata* as in Mr 5:13, Homer also. The Cretan mountains are over 7,000 feet high. **{A tempestuous wind which is called Euraquilo}** (*anemos tuph"nikos ho kaloumenos Eurakul'n*). *\Tuph"n=Tuph"s* was used for the typhoon, a violent whirlwind (*turbo*) or squall. This word gives the character of the wind. The *\Eurakul'n* (*reading of Aleph A B against the Textus Receptus* *\Euroklud"n*) has not been found elsewhere. Blass calls it a hybrid word compounded of the Greek *\euros* (*east wind*) and the Latin *\aquilo* (*northeast*). It is made like *\euronotos* (*southeast*). The Vulgate has *_euroaquilo_*. It is thus the east north east wind. Page considers Euroclydon to be a corruption of Euraquilo. Here the name gives the direction of the wind.

27:15 **{When the ship was caught}** (*sunarpasthentos tou ploiou*). Genitive absolute again with first aorist passive of *\sunarpaz"*, old word, in N.T. only Lu 8:29; Ac 6:12; 19:29, and here. Graphic picture as if the ship was seized by a great monster. **{Face the wind}** (*antophthalmein t"i anem"i*). Dative case with the vivid infinitive of *\antophthalme"* from *\antophthalmos*, looking in the eye, or eye to eye (*anti*), *facing and*

\o^{phthal}mos\, eye). Eyes were painted on the prows of vessels. The ship could not face the wind enough to get to Phoenix. Modern sailors talk of sailing into the eye of the wind. We were not able to look the wind in the eye. _Koin,_ verb used by Polybius. Some MSS. have it in Ac 6:11, but only here in N.T. In Wisdom of Sol. 12:14 it is used of a prince who cannot look God in the face. Clement of Rome 34 uses it of an idle workman not able to look his employer in the face (*Milligan and Moulton's Vocabulary*). {We gave way} (\epidontes\). Second aorist active participle of \epidid“mi\, giving way to the wind. {Were driven} (\epherometha\). Imperfect passive of \pher“\, "we were being borne along." We "scudded before the gale" (*Page*). "The suddenness of the hurricane gave no time to furl the great mainsail" (*Furneaux*).

27:16 {Running under the lee of} (\hupodramontes\). Second aorist active participle of \hupotrech“\ . Same use of \hupo\ as in \hupepleusamen\ (*verses 4,8*) for "under the lee", under the protection of. \N^sion\ is diminutive of \n^sos\, a small island. The MSS. vary between Cauda (*B*) and Clauda (*Aleph*). {To secure the boat} (\perikrateis genesthai t^s skaph^s\). "To become masters (\perikrateis\ from \peri\ and \kratos\, power over, found in *Susannah and ecclesiastical writers, and here only in N.T.*) of the boat ("dug out," like Indian boats, literally, from \skapt“\, to dig, old word, here only in N.T. and verses 30,32). The smooth water behind the little island enabled them to do this. {When they had hoisted it up} (\h^ⁿ frantes\). "Which (*the little boat*) having hoisted up (\arantes\, verse 13)." Even so it was "with difficulty" (\molis\). Perhaps the little boat was waterlogged. {Used helps} (\bo^^{the}iais echr“^{nto}\). Imperfect middle of \chraomai\ with instrumental case. The "helps" were ropes or chains, no doubt. {Under-girding the ship} (\hupo^z“^{nnuntes to ploion}\). Present active participle of \hupo^z“^{nnumi}\. Old verb, here only in N.T. Probably cables (\hupo^z“^{mata}\) or ropes were used under the hull of the ship laterally or even longitudinally, tightly secured on deck. This "frapping" was more necessary for ancient vessels because of the heavy mast. The little island made it possible to do this also. {Lest we be cast upon the Syrtis} (\m^^{eis t^ⁿ Surtin ekpes}“^{sin}\). Final clause after verb of fearing (\phoboumenoi\ with \m^ and the second aorist active subjunctive of \ekpipt“\, old verb to fall out or off, to be cast away. So here and verses 26,29, a classical use of the verb for a ship driven out of its

course on to shoals or rocks (*Page who cites Xenophon, _Anab_. VII. 5, 12*). The Syrtis was the name for two quicksands between Carthage and Cyrenaica, this clearly being the Syrtis Major most dangerous because of the sandbanks (*\surtis\, from \sur“*). The wind would drive the ship right into this peril if something were not done. **{They lowered the gear}** (*\chalasantes to skeuos*). First aorist active participle of *\chala“* (*cf. Lu 5:4 for lowering the nets*). *\Skeuos* means vessel or gear. They slackened or reduced sail, especially the mainsail, but leaving enough to keep the ship's head as close to the wind as was practicable. **{So were driven}** (*\hout“s epheronto*). Imperfect passive indicative again as in verse 15 with the addition of *\hout“s* (*thus*). The ship was now fixed as near to the wind (*E N E*) as possible (*seven points*). That would enable the ship to go actually W by N and so avoid the quicksands. J. Smith has shown that, a day being lost around Cauda, the ship going 36 miles in 24 hours in 13 days would make 468 miles. The Island of Malta (*Melita*) is precisely in that direction (*W by N*) from Cauda and is 480 miles. Page sees a difficulty about this explanation of the steady drift of the ship in the word *\diapheromenon* in verse 27, but that was at the end of the drifting and the varied winds could have come then and not before. The whole narrative as explained carefully in Smith's *_Voyage and Shipwreck of St. Paul_* is a masterpiece of precise and accurate scholarship. A resume of his results appears in my *_Luke the Historian in the Light of Research_*.

27:18 **{As we laboured exceedingly with the storm}** (*\sphodr“s cheimazomen“n h^m“n*). Genitive absolute with present passive participle of *\cheimaz“*, old verb to afflict with a tempest (*\cheima\, stormy weather*), to toss upon the waves, here alone in N.T. **{They began to throw overboard}** (*\ekbal^n epoiounto*). Literally, "They began to make (*inchoative imperfect middle of \poie“*) a casting out" (*\ekbol^n\ from \ekball“\, to cast out, old word, only here in N.T.*). Cf. Latin *_jacturam facere_*. This to lighten the ship by throwing overboard the cargo. The grain in the ship would shift and make it list and so added to the danger. **{They cast out}** (*\eripsan*). Third person plural aorist active of *\ript“*, not *\eripsamen* as Textus Receptus. **{With their own hands}** (*\autocheires*). Old word (*\autos, cheir*) but here alone in N.T. Vivid and graphic touch by Luke who, of course, watched every movement day by day. **{The tackling}** (*\t^n skeu^“n*). The furniture of the ship that could be spared. It was becoming desperate.

27:20 {**When neither sun nor stars shone upon us**} (*\m^te h^liou m^te astr^“n epiphainont^“n*). Genitive absolute again. {**For many days**} (*\epi pleionas h^meras*). For more days than a few. {**No small tempest**} (*\cheimonos ouk oligou*). Litotes again. {**All hope that we should be saved was now taken away**} (*\loipon peri^ireito elpis pfsa tou s^“zesthai h^mas*). "For the rest (*or future*) there began to be taken from around us (*\peri^ireito\ inchoative imperfect and see use of the verb in 2Co 13:16 of the veil*) all hope of the being saved so far as we were concerned." Despair was beginning to settle like a fog on all their hopes. Had Paul lost hope?

27:21 {**When they had been long without food**} (*\poll^s te asitias huparchous^s*). Genitive absolute, the old word *\asitia* from *\asitos* (*verse 33*) *\a* privative and *\sitos*, food, here alone in N.T. Literally, "There being much abstinence from food." They had plenty of grain on board, but no appetite to eat (*sea-sickness*) and no fires to cook it (*Page*). "Little heart being left for food" (*Randall*). Galen and other medical writers use *\asitia* and *\asitos* for want of appetite. {**Stood forth**} (*\statheis*). As in 1:15; 2:14; 17:22. Pictorial word (*Page*) that sets forth the vividness and solemnity of the scene (*Knowling*). {**Ye should have hearkened unto me**} (*\edei men peitharch^santas moi*). Literally, "It was necessary for you hearkening unto me not to set sail (*\m^ anagesthai*)." It was not the "I told you so" of a small nature, "but a reference to the wisdom of his former counsel in order to induce acceptance of his present advice" (*Furneaux*). The first aorist active participle is in the accusative of general reference with the present infinitive *\anagesthai*. {**And have gotten this injury and loss**} (*\kerd^sai te t^“n hubrin taut^“n kai t^“n z^mian*). This Ionic form *\kerd^sai* (*from \kerda^“*) rather than *\kerd^nai* or *\kerdfnai* is common in late Greek (*Robertson, _Grammar_, p. 349*). The Revised Version thus carries over the negative *\m^* to this first aorist active infinitive *\kerd^sai* from *\kerda^“* (*cf. on Mt 16:26*). But Page follows Thayer in urging that this is not exact, that Paul means that by taking his advice they ought to have escaped this injury and loss. "A person is said in Greek 'to gain a loss' when, being in danger of incurring it, he by his conduct saves himself from doing so." This is probably Paul's idea here.

27:22 {**And now**} (*\kai ta nun*). Accusative plural neuter article

of general reference in contrast with \men\ in verse 21. Paul shows modesty (*Bengel*) in the mild contrast. {**No loss of life**} (\apobol^{psuch}'s oudemia\). Old word from \apoball'', to throw away, only twice in N.T. Ro 11:15 (*rejection*) and here. He had foretold such loss of life as likely (*verse 10*), but he now gives his reason for his changed view.

27:23 {**For there stood by me**} (\parest^{gar moi}\). Second aorist active (*intransitive*) indicative of \parist^{mi}\ with the locative case (*beside me*). The very form used by Paul of his trial (*2Ti 4:17*) when "the Lord stood by me" (\ho de kurios moi parest^{gar moi}\) when others deserted him. This angel of the God whom Paul serves (*in distinction from the heathen gods*) is the reason for Paul's present confidence.

27:24 {**Thou must stand before Caesar**} (\Kaisari se dei parast^{nai}\). Note the same \dei\ (*must*) as in 23:11 when Jesus appeared to Paul in Jerusalem and the same verb \parast^{nai}\ (*second aorist active infinitive*) used in verse 23. {**Hath granted thee**} (\kecharistai soi\). Perfect middle indicative of \charizomai\ and that from \charis\, a gift or grace. The lives of those that sailed with Paul God had spared as a gift (\charis\) to Paul.

27:25 {**Wherefore be of good cheer**} (\dio euthumeite\). God had spoken. That was enough. This old verb from \euthumos\ in the N.T. only here, verse 25; Jas 5:13. See the adjective 27:36. {**For I believe God**} (\pisteu^{gar t' i the}'i\). This is Paul's reason for his own good cheer and for his exhortation to confidence in spite of circumstances so untoward. Paul had doubtless prayed for his own life and for the lives of all. He was sure that he was to bear his witness in Rome.

27:26 {**We must be cast**} (\dei h^{mfs} ekpesein\). It is necessary for us to fall out (\ekpesein\, *second aorist active infinitive of* \ekpipt^{ai}\). It was not revealed to Paul what island it would be.

27:27 {**As we were driven to and fro**} (\diapheromen^{n h'm}'n\). Genitive absolute with present passive participle of \diapher^{ai}\, old verb to bear different ways (\dia=duo\, *two*), this way and that. Continued to be tossed to and fro in the rough seas. It would seem so to those on board. It does not necessarily mean that the wind had changed. The fourteenth night is reckoned from

the time they left Fair Havens. {**In the sea of Adria**} (\en tⁱ **Hadri**fi\). Not the Adriatic Sea as we now call the sea between Italy and the mainland of Illyricum, but all the lower Mediterranean between Italy and Greece. Luke's usage is like that of Strabo. {**Surmised**} (\hupenooun\). Imperfect active indicative of \huponoe“, inchoative, began to suspect. {**That they were drawing near to some country**} (\prosagein tina autois ch[“]ran\). Infinitive with accusative of general reference in indirect assertion. \Prosag“ is here used intransitively and Luke writes from the sailor's standpoint that a certain land was drawing near to them (\autois\, **dative**). The sailors heard the sound of breakers and grew uneasy.

27:28 {**They sounded**} (\bolisantes\). First aorist active participle of \boliz“\ rare verb only here and in Eustathius who says it was familiar in ancient Greek. Apparently from \bolis\, a missile or dart, and so to throw down the lead into the sea, to heave the lead, to take soundings. The inscriptions give \bolimos\ for "leaden." {**Twenty fathoms**} (\orguias eikosi\). This old word, from \oreg“, to stretch, means the distance from one outstretched middle finger tip to the other likewise out-stretched. {**After a little space**} (\brachu diast[^]santes\). Literally, "standing apart a little" (*second aorist active participle of* \diist[^]mi\), that is, the ship going a short distance further on. A ship today approaching St. Paul's Bay by the rocky point of Koura would pass first twenty, then fifteen fathoms (**Furieux**).

27:29 {**Lest haply we should be cast ashore on rocky ground**} (\m[^] pou kata tracheis topous ekpes[“]men\). The usual construction after a verb of fearing (\m[^] and the aorist subjunctive \ekpes[“]men\). Literally, "Lest somewhere (\pou\) we should fall out down against (\kata\) rocky places." The change in the soundings made it a very real fear. \Tracheis\ (**rough**) is old adjective, but in the N.T. only here and Lu 3:5 (*from Isa 40:4*). {**Four anchors**} (\agkuras tessaras\). Old word from \agk[^]\. In N.T. only in this chapter, with \rhipt[“]\ here, with \ektein[“]\ in verse 30, with \periaire[“]\ in verse 40; and Heb 6:19 (*figuratively of hope*). {**From the stern**} (\ek prumn[^]s\). Old word, but in N.T. only in Mr 4:38; here and 41 in contrast with \pr[“]ira\ (**pro**w). The usual practice was and is to anchor by the bows. "With a view to running the ship ashore anchoring from the stern would, it is said, be best" (**Page**).

Nelson is quoted as saying that he had been reading Ac 27 the morning of the Battle of Copenhagen (*April, 1801*) where he anchored his ships from the stern. **{Wished for the day}** (*\uchonto*). Imperfect middle, kept on praying for "day to come" (*\h^meran genesthai*) before the anchors broke under the strain of the storm or began to drag. If the ship had been anchored from the prow, it would have swung round and snapped the anchors or the stern would have faced the beach.

27:30 **{The sailors}** (*\t^“n naut^“n*). Old word from *\naus* (*ship*), in N.T. only here, verse 30; Re 18:17. **{Were seeking}** (*\z^tount^“n*). Genitive absolute again with present active participle of *\z^te^“* to seek. **{Had lowered}** (*\chalasant^“n*). Aorist active participle of *\chalaz^“*. **{Under colour}** (*\prophasei*). Possibly the same word as "prophecy" (*from \pro-ph^mi\, to speak forth*), but here pretence, pretext, although it may come from *\prophain^“*, to show forth. The use here is an old one and appears also in Mr 12:40; Lu 20:47; 1Th 2:5; Php 1:18. **{As though}** (*\h^“s*). The alleged reason, a common Greek idiom with *\h^“s* and the participle (*Robertson, _Grammar_, p. 966*). Here with *\mellont^“n*. **{From the foreship}** (*\ek pr^“ir^s*). Old word for prow of the ship. In the N.T. only here and verse 41. Note here *\ekteinein* (*lay out, stretch out*) rather than *\rhipsantes* (*casting*) in verse 29, for they pretended to need the small boat to stretch out or lay out the anchors in front.

27:31 **{Except these abide in the ship}** (*\Ean m^ houtoi mein^“sin en t^“i ploi^“i*). Condition of the third class (*undetermined, but with hope, etc.*). Paul has no hesitancy in saying this in spite of his strong language in verse 24 about God's promise. He has no notion of lying supinely down and leaving God to do it all. Without the sailors the ship could not be properly beached.

27:32 **{The ropes}** (*\ta schoinia*). Diminutive of *\schoinos*, old word, but in N.T. only here and Joh 2:15. Paul is now saviour of the ship and the soldiers quickly cut loose the skiff and "let her fall off" (*\eiasan aut^“n ekpesein*) rather than be the means of the escape of the sailors who were needed. This dastardly scheme of the sailors would have brought frightful loss of life.

27:33 **{While the day was coming on}** (*\achri hou h^mera ^mellen ginesthai*). More likely here *\achri hou* (*for \achri toutou h^“i*) with the imperfect *\^mellen*, has its usual meaning, "until

which time day was about to come on (*\ginesthai\, present middle infinitive, linear action*). That is Paul kept on exhorting or beseeching (*\parekalei\, imperfect active*) them until dawn began to come on (*cf. verse 39 when day came*). In Heb 3:13 *\achri hou* with the present indicative has to mean "so long as" or while, but that is not true here (*Robertson, _Grammar_, p. 975*). See on *\Ac 2:46* for the same phrase for partaking food (*\metalamban\ "troph^s\, genitive case*) as also in 27:34. Paul wanted them to be ready for action when day really came. "Fourteenth day" repeated (*verse 27*), only here in the accusative of duration of time (*\h^meran*). It is not clear whether the "waiting" (*\prosdok\ "ntes\, present active participle predicate nominative complementary participle after \diateleite\, Robertson, _Grammar_, p. 1121*) means fourteen days of continuous fasting or only fourteen successive nights of eager watching without food. Galen and Dionysius of Halicarnassus employ the very idiom used here by Luke (*\asitos diatele*). **{Having taken nothing}** (*\m^then proslabomenoi*). Second aorist middle participle of *\proslamban* with the accusative *\m^then* rather than the more usual *\m^den*. Probably Paul means that they had taken no regular meals, only bits of food now and then.

27:34 **{For this is for your safety}** (*\touto gar pros t^s humeteras s^t^rias huparchei*). Note *\s^t^ria* in sense of "safety," literal meaning, not spiritual salvation. This is the only instance in the N.T. of the use of *\pros* with the ablative meaning "from the side of" your safety, though a classic idiom (*Robertson, _Grammar_, p. 623*), an example of Luke's literary style. **{Perish}** (*\apoleitai*). Future middle (*intransitive*) of *\apollumi (-u\)*, to destroy. So the oldest MSS. rather than *\peseitai* from *\pipt*, to fall. This proverbial expression occurs also in Lu 21:18 which see and in 1Sa 14:45; 2Sa 14:11; 1Ki 1:52.

27:35 **{Gave thanks to God}** (*\eucharist^sen t^i the^i*). First aorist active indicative of *\euchariste* from which our word "Eucharist" comes. It was saying grace like the head of a Hebrew family and the example of Paul would encourage the others to eat. Probably Paul, Luke, and Aristarchus had memories of the Lord's supper (*Ac 2:42*) while to others it was only an ordinary meal (*Lu 24:30*).

27:36 **{Then were they all of good cheer}** (*\euthumoi de genomenoi*). More exactly, "Then all becoming cheerful," because

of Paul's words and conduct. **{Took food}** (\proselabonto troph^ˆs\). Partitive genitive here (*some food*), not accusative as verse 33. Paul's courage was contagious.

27:37 **{Two hundred three-score and sixteen souls}** (\diakosiai hebdom^ˆkonta hex\). The Vatican Manuscript (*B*) has \h^ˆs\ in place of \diakosiai\ (*two hundred*) which Westcott and Hort put in the margin. But Alford is probably correct in suggesting that the scribe of B wrote \h^ˆs\ by repeating the omega in \ploi^ˆi\ with \s\ = 200 (*Greek numeral*). If the number 276 seems large, it is to be remembered that we do not know the size of the ship. Josephus (*Life*, 3) says that there were 600 on the ship that took him to Italy. The grain ships were of considerable size. The number included sailors, soldiers, and prisoners. A muster or roll call may have been made.

27:38 **{When they had eaten enough}** (\koresthentes troph^ˆs\). First aorist passive of \korennumi\, old verb to satisfy, to satiate, with the genitive. Literally, "Having been satisfied with food." Here only in the N.T. **{They lightened}** (\ekouphizon\). Inchoative imperfect active, began to lighten. Old verb from \kouphos\ and originally to be light, but transitive to lighten, as here, from Hippocrates on. **{Throwing out the wheat}** (\ekballomenoi ton siton\). The cargo of wheat. The second \ekbol^ˆ\ (*verse 18*) or casting out and overboard which was only partially done at first.

27:39 **{They knew not}** (\ouk epegin^ˆskon\). Imperfect active of \epigin^ˆsk^ˆ\, to recognize. Probably conative, tried to recognize and could not (*Conybeare and Howson*). The island was well-known (*28:1*, \epegn^ˆmen\), but St. Paul's Bay where the wreck took place was some distance from the main harbour (*Valetta*) of Melita (*Malta*). **{They perceived}** (\katenoooun\). Imperfect active of \katanoe^ˆ\, gradually perceived after some effort as in 11:16. This beach seemed their only hope. **{They took counsel}** (\ebouleuonto\). Imperfect middle showing the process of deliberation and doubt. The bay "having a beach" (\echonta aigialon\) is a phrase found in Xenophon's *Anabasis* VI. 4, 4. **{Whether they could drive}** (\ei dunainto eks^ˆsai\). This use of the optative with \ei\ in questions of this sort (*implied indirect*) is a neat Greek idiom (*Robertson, Grammar*, p. 1021). B C Bohairic read \eks^ˆsai\ (*first aorist active infinitive of* \eks^ˆz^ˆ\), to save out (*so Westcott and Hort*), instead of \ex^ˆsai\ (*from* \ex^ˆthe^ˆ\, to push out, as *Textus Receptus*).

27:40 **{Casting off}** (*\perielontes*). Second aorist active of *\periaire*. Literally, "Having taken away from around," that is all four anchors from around the stern. Cf. the other verbs with *\agkuras* in verse 29,30. **{They left them in the sea}** (*\ei“n eis t^ⁿ thalassan*). Imperfect active of *\ea“*, either descriptive or inchoative. They let the anchors go and the ropes fell down into the sea. **{At the same time loosing the bands of the rudders}** (*\hama anentes tas zeukt^ⁿ rias t“n p^ⁿ dali“n*). On the use of *\hama* with the participle, old Greek idiom see Robertson, *_Grammar_*, p. 1139. The second aorist active participle of *\ani^ⁿ mi*, to relax, loosen up. Old verb, in N.T. Ac 16:26; 27:40; Eph 6:9; Heb 13:5. Thayer notes that *\zeukt^ⁿ rias* (*bands*) occurs nowhere else, but several papyri use it of yokes and waterwheels (*Moulton and Milligan's _Vocabulary_*). The word for rudders (*\p^ⁿ dalion*) is an old one (*from \p^ⁿ don\, the blade of an oar*), but in the N.T. only here and Jas 3:4. Page notes that the ancient ships had a pair of paddle rudders like those of the early northmen, one on each quarter. The paddle rudders had been fastened while the ship was anchored. **{Hoisting up the foresail to the wind}** (*\eparantes ton artem“na t^ⁱ pneous^ⁱ*). Supply *\aurfi* (*breeze*) after *\pneous^ⁱ* (*blowing*). It is not clear what "sail" is meant by "*\artem“na*." No other example in Greek is known, though the scholiast to Juvenal XII. 68 explains *\velo prora suo* by *_artemone solo_*. Hence "foresail" is probably correct. **{They made for the beach}** (*\kateichon eis ton aigialon*). Imperfect active of *\katech“*, to hold down, perhaps inchoative. "They began to hold the ship steadily for the beach."

27:41 **{But lighting upon}** (*\peripesontes de*). Second aorist active participle of *\peripipt“*, old verb to fall into and so be encompassed by as in Lu 10:30; Jas 1:2. There is a current on one side of St. Paul's Bay between a little island (*Salmonetta*) and Malta which makes a sand bank between the two currents. Unexpectedly the ship stuck in this sandbar. **{Where two seas met}** (*\dithalasson*). Used in Strabo and Dio Chrysostom for divided seas (*\dis, thalassa*). **{They ran the vessel aground}** (*\epekeilan t^ⁿ naun*). First aorist active indicative of old verb *\epikell“*, to run a ship ashore. Only here in N.T. Here also we have the only N.T. use of *\naus* for ship (*from \na“, ne“\, to swim*) so common in ancient Greek. Our word navy is from this word through the Latin. **{Struck}** (*\ereisasa*). First aorist active participle of *\ereid“*, old verb to fix firmly. Only here in N.T.

{Unmoveable} (\asaleutos\). From \a\ privative and \saleu“\ to shake. Old word. In N.T. only here and Heb 12:28. **{Began to break up}** (\elueto\). Inchoative imperfect passive of the old verb \lu“\, to loosen. The prow was stuck in the sand-bar, and the stern was breaking to pieces by the opposing waves lashing on both sides. It was a critical moment.

27:42 **{Counsel was to kill}** (\boul^ egeneto hina--apoktein“sin\). The soldiers did not relish the idea of the escape of the prisoners. Hence there came this "counsel" (\boul^). Regular Greek idiom for purpose (\hina\ *and aorist active subjunctive of \apoktein“\, to kill*). Soldiers were responsible for the lives of prisoners (*Ac 12:19*). **{Swim out}** (\ekkolumb^sas\). First aorist active participle of \ekkolumba“\, old verb to swim out and so away. **{Escape}** (\diaphug^i\). Second aorist (*effective*) active subjunctive of \diapheug“\, to make a clean (\dia\) escape.

27:43 **{To save Paul}** (\dias“sai ton Paulon\). Effective first aorist active infinitive of \dias“z“\. And no wonder for the centurion knew now how much they all owed to Paul. **{Stayed them from their purpose}** (\ek“leusen autous tou boul^matos\.) Ablative case of \boul^ma\ after \ek“leusen\ (*from \k“leu“\, to hinder, common verb*). **{And get first to land}** (\pr“tous eis t^n g^n exienai\). This classic verb \exeimi\ occurs four times in Acts (*13:42; 17:15; 20:7; 27:32*) and nowhere else in the N.T. It was a wise command.

27:44 **{Some on planks}** (\hous men epi sanisin\). Common Greek idiom (\hous men--hous de\) for "some--some." The only N.T. instance of the old Greek word \sanis\ for board or plank. The breaking of the ship gave scraps of timber which some used. **{They all escaped safe}** (\pantas dias“th^nai\). First aorist passive infinitive of \dias“z“\ (*the very word used for the desire of the centurion about Paul*) with accusative of general reference, the clause being subject of \egeneto\. So Luke in this marvellous narrative, worthy of any historian in any age, shows how Paul's promise was fulfilled (*verse 24*). Paul the prisoner is the hero of the voyage and shipwreck, a wonderful example of God's providential care.

[\[Previous\]](#) [\[Next\]](#)

28:1 {**Then we knew**} (\tote epegn“men\). Second aorist (*ingressive*) active indicative of \epigin“sk“. Then we recognized. See 27:39. {**Was called**} (\kaleitai\). Present passive indicative retained in indirect discourse. {**Melita**} (\Melit^). Not \Miletē\ as only B reads, a clerical error, but retained in the text of Westcott and Hort because of B. Page notes that the island was Malta as is shown from the name, the location, the presence of a ship from Alexandria bound for Rome wintering there (*verse 11*), and the mention of Syracuse as the next stop after leaving (*verse 12*).

28:2 {**The barbarians**} (\hoi barbaroi\). The Greeks called all men "barbarians" who did not speak Greek (*Ro 1:14*), not "barbarians" in our sense of rude and uncivilized, but simply "foreign folk." Diodorus Siculus (*V. 12*) says that it was a colony of the Phoenicians and so their language was Punic (*Page*). The word originally meant an uncouth repetition (\barbar\) not understood by others (*1Co 14:11*). In Col 3:11 Paul couples it with Scythian as certainly not Christian. These are (*with verse 4 below*) the only N.T. instances. {**Showed us**} (\pareichan\). Imperfect active of \parech“\ with \-an\ instead of \-on\ as \eichan\ in Mr 8:7 (*Robertson, _Grammar_, p. 339*). It was their habit on this occasion, Luke means, they kept on showing. {**No common kindness**} (\ou t^n tuchousan philanthr“pian\). The old word \philanthr“pia\ (\philos\, \anthr“pos\), love of mankind, occurs in the N.T. only here and Tit 3:4 (*adverb in 27:3*). See on 19:11 for this use of \ou t^n tuchousan\, "not the kindness that happens every day." They were not "wreckers" to take advantage of the calamity. {**They kindled a fire**} (\hapsantes puran\). The only N.T. example and verse 3 of the old word \pura\ (*from \pur\, fire*), a pile of burning fuel (*sticks*). First aorist active participle of \hapt“, to set fire to, to kindle. Cf. \anapt“\ in Lu 12:49. {**Received us all**} (\proselabonto pantas h^mfs\). Second aorist middle (*indirect indicative of \proslamban“*.) They took us all to themselves (*cf. Ac 18:26*). {**The present**} (\ton ephest“ta\). Second perfect active participle (*intransitive*) of \ephist^mi\, "the rain that stood upon them" (*the pouring rain*). Only in Luke and Paul in N.T.

28:3 {**When Paul had gathered**} (\sustrepsantos tou Paulou\). Genitive absolute with first aorist active participle of \sustreph^{\,}, old verb to twist or turn together or roll into a bundle. In N.T. only here and Mt 17:22. {**A bundle of sticks**} (\phrugaⁿ ti pl^thos\). "Some multitude (*or pile*) of dry twigs" (\phrugaⁿ \from \phrug^{\,} or \phruss^{\,}, to dry. Only here in N.T.). {**Laid**} (\epithentos\). So genitive absolute again with second aorist active participle of \epitith^mi\, to place upon. Few things show Paul to better advantage than this incident. {**By reason of the heat**} (\apo t^s therm^s\). Old word, only here in N.T. Ablative case with \apo\ (*from the heat*). The viper was in a state of torpor in the bundle of sticks. The heat wakened him. {**A viper**} (\echidna\). The old word used by the Baptist of the Pharisees (*Mt 3:7; Lu 3:7*) and by Jesus also (*Mt 12:34; 23:33*). It is objected that there is little wood in the island today and no vipers, though Lewin as late as 1853 believes that he saw a viper near St. Paul's Bay. But the island now has 1,200 people to the square mile and snakes of any kind have a poor chance. The viper has also disappeared from Arran as the island became more frequented (*Knowling*). Ramsay thinks that the small constrictor (*Coronella Austriaca*) which still exists in the island may be the "viper," though it has no poison fangs, but clings and bites. The natives thought that it was a poisonous viper. {**Fastened on his hand**} (\kath^pse t^s cheiros autou\). First aorist active indicative of \kathapt^{\,}, to fasten down on with the genitive case. Old verb, here only in N.T. Cf. Mr 16:18.

28:4 {**The beast**} (\to th^rion\). Diminutive of \th^r\ and so little beast. See on Mr 1:13. Aristotle and the medical writers apply the word to venomous serpents, the viper in particular (*Knowling*), as Luke does here. Vincent calls attention to the curious history of our word "_treacle_" for molasses (*Latin theriaca*) from \th^riak^{\,}, an antidote made from the flesh of vipers. Coverdale translates Jer 8:22: "There is no more treacle in Gilead." Jeremy Taylor: "We kill the viper and make treacle of him." {**Hanging from his hand**} (\kremamenon ek t^s cheiros autou\). Vivid picture of the snake dangling from Paul's hand. Present middle participle of \kremamai\, late form for \kremannumi\, to hang up, to suspend (*cf. Ga 3:13*). {**No doubt**} (\pant^s\). Literally, By all means, old adverb. Cf. 21:22; Lu 4:23; 1Co 9:22. Only by Luke and Paul in the N.T. "They _knew_

that he was a prisoner being taken to Rome on some grave charge, and _inferred_ that the charge was murder" (*Page*). {**Though he hath escaped**} (\dias“*thenta*\). First aorist passive participle of \dias“z“\ (*same verb used in 24:43,44; 28:1*), so-called concessive use of the participle (*Robertson, _Grammar_, p. 1129*). {**Yet Justice**} (\dik^\). An abstraction personified like the Latin _Justitia_ (*Page*). The natives speak of \Dik^\ as a goddess, but we know nothing of such actual worship in Malta, though the Greeks worshipped abstractions as in Athens. {**Hath not suffered**} (\ouk eiasen\). Did not suffer. They look on Paul as a doomed man as good as dead. These people thought that calamity was proof of guilt, poor philosophy and worse theology.

28:5 {**Shook off**} (\apotinaxas\). First aorist active participle of \apotinass“\, to shake off. Rare word (*Euripides, Galen, LXX*). In N.T. only here and Lu 9:5.

28:6 {**But they expected**} (\hoi de prosedok“n\). Imperfect active, were expecting, continued to expect. {**That he would have swollen**} (\auton mellein pimprasthai\). More exactly, "Expecting him to be about (*or that he was about*) to swell up." \Pimprasthai\ is present middle infinitive from \pimpr^mi\, to blow, to burn, to inflame, to cause to swell. \Pr^th“\, to swell, seems connected and both use the aorist \epr^sa\. Our word "inflammation" likewise means a burning and a swelling. This verb is a common medical term used as Luke has it. It occurs here only in N.T. {**Or fallen down dead suddenly**} (\^katapiptein aphn“ nekron\). Rather, "or was about to fall down dead suddenly." The two common results of a bite by a viper or other poisonous snake, both medical terms used by Luke. {**But when they were long in expectation**} (\epi polu de aut“n prosdok“nt“n\). Genitive absolute. "But while they were expecting for much time." {**Nothing amiss come to him**} (\m^den atupon eis auton ginomenon\). "Nothing out of place coming to him" (*present middle participle*). \M^den\ the usual negative of the participle and the accusative case the object of \the“rount“n\ (*genitive absolute*). {**Changed their minds**} (\metabalomenoi\). Aorist middle (*direct*) participle of \metaball“\, old verb to turn about or around, turning themselves about, changing their minds. Plato uses this very verb in middle voice for changing the mind. {**That he was a god**} (\auton einai theon\). Accusative and infinitive in indirect discourse. At Lystra Paul was first received as a god (*Mercury*) and then they stoned him to kill him (*Ac 14:11,19*). So fickle is popular

favour.

28:7 **{To the chief man of the island}** (\t*“i pr“t“i t^hs n^hsou*\). An official title correct in Malta (*Ramsay, _St. Paul_, p. 343*). An inscription in Malta calls Prudens "Primate of the Maltese" (\pr*“tos Melitai“n*\). Here it is plainly a title and not the common use seen in 13:50; 25:2; 28:17. **{Publius}** (\Popli*“i*\). This Greek name (\praenomen\) can be derived either from \Popilius\ or \Publius\ (*cf. \publicus\ for \populicus\ from \populus*). Entertained us (\exenisen h^hmfs\). Paul and his companions (*Luke and Aristarchus*). Was Julius included? On \xeniz“\ see Ac 10:23. **{Courteously}** (\philophron*“s*\). This old adverb from \philophr“n\ (\philos, phren\, *friendly mind*) occurs here alone in the N.T. In a kindly or friendly manner, all the more so because of the original suspicion of Paul as a criminal.

28:8 **{Lay}** (\katakeisthai\). Common verb for the sick (*Mr 1:30; Joh 5:6*). **{Sick}** (\sunechomenon\). "Held together." Common verb again for the sick as in Lu 4:38. **{Of fever}** (\puretois\). Instrumental case, and plural "fevers," medical term for intermittent attacks of fever (*Demosthenes, Lucian, medical writers*). **{Dysentery}** (\dusenteri*“i*\). Instrumental case also. Late form of the older \dusenteria\ and only here in N.T. Our very word _dysentery_. Another medical term of which Luke uses so many. Hippocrates often mentions these two diseases together. **{Laying his hands on him healed him}** (\epitheis tas cheiras aut*“i iasato auton*\). Either like the laying on of hands in Jas 5:14, the gift of healing (*1Co 12:9f.*), or the tender interest of Jesus when he took hold of the hand of Peter's mother-in-law (*Mr 1:31*). Ramsay argues that \iaomai\ is employed here of the miraculous healing by Paul while \therapeu“\ is used of the cures by Luke the physician (*verse 9*). This is a general distinction and it is probably observed here, but in Lu 6:18 (*which see*) both verbs are employed of the healings by Jesus. **{Came and were healed}** (\pros^hrchonto kai etherapeuonto\). Imperfect middle and imperfect passive. A regular stream of patients came during these months. Luke had his share in the honours, "us" (\h^hmfs\), and no doubt his share in the cures. **{With many honours}** (\pollais timais\). Instrumental case. The word was often applied to payment for professional services as we today speak of an honorarium. **{They put on board}** (\epethento\). Second aorist middle indicative of \epitith^hmi\, to put on. The idea of "on board" is merely suggested by \anagomenois\ (*when we sailed*) "the

things for our needs" (*ta pros tas chreias*).

28:11 {**Which had wintered**} (*parakeheimakoti*). Perfect active participle of *paracheimaz*, to pass the winter. Old verb, in N.T. only 27:12; 28:11; 1Co 16:6; Tit 3:12. The locative case agreeing with *ploi*. Navigation in the Mediterranean usually opened up in February (*always by March*), spring beginning on Feb. 9 (*Page*). {**Whose sign was the Twin Brothers**} (*paras^m^i Dioskourois*). The word *paras^m^i* can be either a substantive (*as Revised Version has it*) or an adjective "marked by the sign," examples of both uses common in ancient Greek. *Dioskourois* is in apposition with *paras^m^i*. The word means the twin sons (*kouros* or *koros*) of Zeus (*Dios*, *genitive of Zeus*) and Leda, viz., Castor and Pollux. The Attic used the dual, *t^ Dioskor*. Castor and Pollux were the tutelary deities of sailors whose figures were painted one on each side of the prow of the ship. This sign was the name of the ship. So they start in another grain ship of Alexandria bound for Rome.

28:12 {**Touching**} (*katachthentes*). First aorist passive participle of *katag*, to go down to land, just the opposite of *an^chth^men* in verse 11 from *anag*, to go up to sea. {**At Syracuse**} (*eis Surakousas*). The chief city of Sicily and eighty miles from Malta. Perhaps open weather and a southerly wind helped them across. Here it was that Alcibiades wrecked the power and glory of Athens. Why the ship spent three days we do not know.

28:13 {**We made a circuit**} (*perielthontes*). Second aorist active of *perierchomai*, to go around, old verb, already in 19:13. See also Heb 11:37; 1Ti 5:13. But Westcott and Hort read *perielontes* after Aleph B (*from periaire*) as in 27:40, though here it could only mean casting loose, for which no other authority exists. At any rate the ship had to tack to reach Rhegium and was not able to make a straight course (*enthudrome*, 16:11). {**Rhegium**} (*Rh^gion*) is from *rh^gnumi*, to break off, the place where the land breaks off, the southern entrance to the straits of Messina. {**A south wind sprang up**} (*epigenomenou notou*). Genitive absolute again, and for all the world like that fatal south wind in 27:13, but with no bad results this time, though the weather was plainly treacherous at this early season. {**On the second day**} (*deuteraioi*). This is the classical use of the predicate adjective, "We second day men" as in Lu 24:22; Joh 11:39; Php

3:5 instead of the adverb (*Robertson, _Grammar_, p. 657*). {**To Puteoli**} (\eis Potiolous\). It was 182 miles from Rhegium and would require 26 hours (*Page*). It was eight miles northwest from Neapolis (*Naples*) and the chief port of Rome, the regular harbour for the Alexandrian ships from Rome. Portions of the great mole are said to be still visible.

28:14 {**Where we found brethren**} (\hou heurontes adelphous\). Possibly from Alexandria, but, as Blass observes, it is no more strange to find "brethren" in Christ in Puteoli when Paul arrives than in Rome. There was a large Jewish quarter. {**Seven days**} (\h^meras hepta\). Accusative of extent of time. Paul and his party remained so long at the urgent request of the brethren. He was still a prisoner, but clearly Julius was only too glad to show another courtesy to Paul to whom they all owed their lives. It was 130 miles by land from Puteoli to Rome over one of the great Roman roads. {**And so we came to Rome**} (\kai hout^s eis t^n Rom^n ^lthamen\). So at last. Luke is exultant as Page observes: _Paulus Romae captivus: triumphus unicus_. It is the climax of the book of Acts (*19:21; 23:11*), but not the close of Paul's career. Page rightly remarks that a new paragraph should begin with verse 15, for brethren came from Rome and this part of the journey is touched with the flavour of that incident. The great event is that Paul reached Rome, but not as he had once hoped (*Ro 15:22-29*).

28:15 {**When they heard of us**} (\akousantes ta peri h^m^n\). How "they heard the things concerning us" we do not know. Good news had its way of travel even before the days of telegraph, telephone, daily papers. Possibly Julius had to send on special couriers with news of his arrival after the shipwreck. Possibly some of the brethren in Puteoli at once (*beginning of the week*) sent on news to the brethren in Rome. The church in Rome had long ago received Paul's letter from Corinth at the hands of Phoebe. {**To meet us**} (\eis apant^sin h^min\). Idiomatic phrase, "for meeting with us" (*associative instrumental case*). _Koin,_ word \apant^sis\ from verb \apanta^s\, to meet, in N.T. only here; Mt 25:6; 1Ti 4:17. Use after \eis\ rather than infinitive like a translation Hebraism (*Robertson, _Grammar_, p. 91*). {**As far as the Market of Appius**} (\achri Appiou Phorou\). The Forum of Appius, 90 miles from Puteoli, 40 from Rome, on the great Appian Way. The Censor Appius Claudius had constructed this part of the road, B.C. 312. Paul probably struck the Appian Way at Capua.

Portions of this great stone highway are still in use. If one wishes to tread where Paul trod, he can do it here. Appii Forum had a bad reputation, the haunt of thieves, thugs, and swindlers. What would this motley crowd think of Paul chained to a soldier? **{Three Taverns}** (*\Tri“n Tabern“n*). Genitive case after *\achri* like *\Appiou Phorou*. About 30 miles from Rome. *_Tres Tabernae_*. **{Whom}** (*\hous*). Two groups of the disciples came (*one Gentile, one Jewish, Rackham thinks*), one to Appii Forum, the other to Three Taverns. It was a joyous time and Julius would not interfere. **{Took courage}** (*\elabe tharsos*). The old substantive *\tharsos* is here alone in the N.T. Jesus himself had exhorted Paul to be of good courage (*\tharsei\ Ac 23:11*) as he had done the disciples (*Joh 16:33*). Paul had passed through enough to cause depression, whether he was depressed or not, but he deeply appreciated this kindly sympathy.

28:16 **{Paul was suffered to abide by himself}** (*\epetrap^ t“i Paul“i menein kath' heauton*). Second aorist passive of *\epitrepo*, to permit or allow. Literally, "It was permitted to Paul to abide by himself." Some late documents (*Textus Receptus*) here add: "The centurion delivered the prisoners to the captain of the guard" (*or the \stratopedarch*). This officer used to be considered Burrus who was Prefect of the Praetorian Guard A.D. 51-62. But it is by no means certain that Julius turned the prisoners over to this officer. It seems more likely that Julius would report to the captain of the Peregrini. If so, we may be sure that Julius would give a good report of Paul to this officer who would be kindly disposed and would allow Paul comparative freedom (*living by himself, in his lodging, verse 23, his own hired house verse 30, though still chained to a soldier*). **{With the soldier that guarded him}** (*\sun t“i phulassonti auton strati“t“i*). Probably a new soldier every day or night, but always with this soldier chained to his right hand day and night. Now that Paul is in Rome what can he do for Christ while he awaits the outcome of his own appeal to Nero?

28:17 **{Those that were the chief of the Jews}** (*\tous ontas t“n Ioudai“n pr“tous*). This use of *\pr“tos* for the leading men of a city or among the Jews we have already had in 13:50; 25:2; Lu 19:47. Literally, "Those that were first among the Jews." The position of the participle *\ontas* between the article and the adjective *\pr“tous* is regular (*Robertson, _Grammar_, p. 777*). **{When they were come together}** (*\sunelthont“n aut“n*). Genitive

absolute again. Paul could not go to the synagogue, as his custom was, being a bound prisoner. So he invited the Jewish leaders to come to his lodging and hear his explanation of his presence in Rome as a prisoner with an appeal to Caesar. He is anxious that they may understand that this appeal was forced upon him by Festus following Felix and lot because he has come to make an attack on the Jewish people. He was sure that false reports had come to Rome. These non-Christian Jews accepted Paul's invitation. **{Nothing against}** (*\ouden enantion*). Adjective here as in 26:9, not preposition as in 7:10; 8:32. From *\en* and *\antios* (*\anti*), face to face. Concessive participle *\poi^sas* as in verse 4 (*\dias“thenta*) which see. **{Yet was I delivered prisoner from Jerusalem into the hands of the Romans}** (*\desmios ex Ierosolum“n paredoth^ n eis tas cheiras t^ n Romai“n*). This condensed statement does not explain how he "was delivered," for in fact the Jews were trying to kill him when Lysias rescued him from the mob (22:27-36). The Jews were responsible for his being in the hands of the Romans, though they had hoped to kill him first.

28:18 **{When they had examined me}** (*\anakrinantes me*). First aorist active participle of *\anakrin“*, the same verb used already in 24:8; 25:6,26 of the judicial examinations by Felix and Festus. **{Desired}** (*\eboulonto*). Imperfect middle of attempted action or picture of their real attitude. This is a correct statement as the words of both Felix and Festus show. **{Because there was}** (*\dia to--huparchein*). Accusative case with *\dia* (*causal use*) with the articular infinitive, "Because of the being no cause of death in me" (*\en emoi*, *in my case*, *\aitia*, *usual word for crime or charge of crime*).

28:19 **{When the Jews spake against it}** (*\antilegont“n t^ n Ioudai“n*). Genitive absolute again, *\antilegont“n* (*\antileg“*) common verb for speaking against as in 13:45. _Clementer dicit_ (*Bengel*). "The word is a mild one to describe the bitter enmity of the Jews" (*Knowling*). **{I was constrained}** (*\^nagkasth^ n*). "I was compelled," first aorist passive indicative of *\anagkaz“*, the very word used of Paul's efforts to get the Christians to blaspheme (26:11) which see. Paul was compelled to appeal to Caesar (*see 25:11,12 for this phrase*), unless Paul was willing to be the victim of Jewish hate when he had done no wrong. **{Not that I had ought to accuse my nation of}** (*\ouch h“s tou ethnous mou ech“n ti kat^gorein*). This use of *\h“s* with a participle

(\ech“n\) is common in Greek for the alleged reason. The genitive case with the infinitive \kat^gorein\ is regular. Paul says \ethnos\ instead of \laos\ as in 24:17; 26:4.

28:20 {**Did I intreat**} (\parekalesa\). Did I invite you. {**Because of the hope of Israel**} (\heineken t^s elpidos tou Israel\). Genitive with preposition \heineken\. The hope of the Messiah is his point as in 26:6. {**I am bound with this chain**} (\t^nhalusin taut^nh perikeimai\). This old verb means to lie around as in Lu 17:2; Heb 12:1. But it is also used as the passive of \peritith^mi\, to place around with the accusative of \peritith^mi\ retained. It is a transitive passive. Paul does not lie around the chain, but the chain lies around him, a curious reversal of the imagery (*Robertson, _Grammar_, p. 815*).

28:21 {**Letters**} (\grammata\). Official documents from the Sanhedrin about the charges against Paul. {**Any harm of thee**} (\ti peri sou pon^ron\). {**Evil**} (\pon^ron\). The three aorists (\edexametha, ap^ggeilen, elal^sen\) cover the past. These Jews do not mean to say that they had never heard of Paul. It is hardly likely that they had heard of his appeal to Caesar, "for how could the news have reached Rome before Paul?" (*Page*).

28:22 {**But we desire**} (\axioumen de\). Old verb \axio“, to deem worthy, to think right or proper as in 15:38 which see. They think it only fair to hear Paul's side of his case. {**Concerning this sect**} (\peri t^s hairesē“s taut^s\). Paul had identified Christianity with Judaism (*verse 20*) in its Messianic hope. The language seems to imply that the number of Christians in Rome was comparatively small and mainly Gentile. If the edict of Claudius for the expulsion of the Jews from Rome (*Ac 18:2*) was due to disturbance over Christ (\Chr^stus\), then even in Rome the Jews had special reason for hostility towards Christians. {**Everywhere spoken against**} (\pantachou antilegetai\). Cf. verse 19. The line of cleavage between Jew and Christian was now sharply drawn everywhere.

28:23 {**Appointed**} (\taxamenoi\). First aorist middle participle of \tass“. Formal arrangement as in Mt 28:16 when Jesus appointed the mountain for his meeting in Galilee. {**In great number**} (\pleiones\). Comparative of \polus\, "more than a few." {**Expounded**} (\exetitheto\). Imperfect middle of \ektith^mi\, to set forth, as in 11:4; 18:26. He did it with detail and care and spent all day at it, "from morning till evening" (\apo pr“i

he“s hesperas\). In N.T. only here, 4:3 and Lu 24:29, though common word. {**Persuading them concerning Jesus**} (\peith“*n autous peri tou I’sou*\). Conative present active participle, trying to persuade. It was only about Jesus that he could make good his claim concerning the hope of Israel (*verse 20*). It was Paul's great opportunity. So he appealed both to Moses and to the prophets for proof as it was his custom to do.

28:24 {**Some believed**} (\hoi men epeithonto\). Imperfect passive indicative of \peith“\, More exactly, "some began to be persuaded" (*inchoative*). {**Some disbelieved**} (\hoi de ^pistoun\). Imperfect active of \apiste“\, to disbelieve, continued to disbelieve. It is usually so.

28:25 {**When they agreed not**} (\asumph“*noi ontes*\). Old adjective, only here in N.T., double compound (\a\ *privative*, \sum, ph“*n^*\), without symphony, out of harmony, dissonant, discordant. It was a triumph to gain adherents at all in such an audience. {**They departed**} (\apeluonto\). Imperfect middle (*direct*) indicative, "They loosed themselves from Paul." Graphic close. {**After that Paul had spoken one word**} (\eipontos tou Paulou rh^ma hen\). Genitive absolute. One last word (*like a preacher*) after the all day exposition. {**Well**} (\kal“*s*\). Cf. Mt 14:7; Mr 7:6,9 (*irony*). Here strong indignation in the very position of the word (*Page*). {**To your fathers**} (\pros tous pateras hum“*n*\). So Aleph A B instead of \h^m“*n*\ (*our*) like Stephen in 7:52 whose words Paul had heard. By mentioning the Holy Spirit Paul shows (*Knowing*) that they are resisting God (7:52).

28:26 {**Say**} (\eipon\). Second aorist active imperative instead of the old form \eipe\, The quotation is from Isa 6:9,10. This very passage is quoted by Jesus (*Mt 13:14,15; Mr 4:12; Lu 8:10*) in explanation of his use of parables and in Joh 12:40 the very point made by Paul here, "the disbelief of the Jews in Jesus" (*Page*). See on Matthew for discussion of the language used. Here the first time ("*go to this people and say*") does not occur in Matthew. It is a solemn dirge of the doom of the Jews for their rejection of the Messiah foreseen so long ago by Isaiah.

28:28 {**This salvation**} (\touto to s“*t^rion*\). Adjective from \s“*t^r*\ (*Saviour*), saving, bringing salvation. Common in the old Greek. The neuter as here often in LXX (*as Ps 67:2*) as substantive like \s“*t^ria*\ (*cf. Lu 3:6*). {**They will also hear**} (\autoi kai akousontai\). \Autoi\ as opposed to the rejection by

the Jews, "vivid and antithetical" (*Page*).

28:30 {**Two whole years**} (\dietian hol^{\}). Only here in N.T. and 24:27 which see. During these busy years in Rome Paul wrote Philippians, Philemon, Colossians, Ephesians, Epistles that would immortalize any man, unless, forsooth, one or more of them was written from Ephesus or Caesarea, which has not yet been proven. {**In his own hired dwelling**} (\en idi^i misth^{\}mati^{\}). Old word, here only in N.T., that which is hired for a price (*from* \mistho^{\} and that from \misthos^{\}, hire). {**Received**} (\apedecheto^{\}). Imperfect middle of \apodechomai^{\}, received from time to time as they came, all that came (\eisporeuomenous^{\}) from time to time. {**Preaching**} (\keruss^{\}n^{\}), {**teaching**} (\didask^{\}n^{\}), the two things that concerned Paul most, doing both as if his right hand was not in chains, to the amazement of those in Rome and in Philippi (*Php 1:12-14*). {**None forbidding him**} (\ak^{\}lut^{\}s^{\}). Old adverb from \a^{\} privative and the verbal adjective \k^{\}lutos^{\} (*from* \k^{\}lu^{\}, to hinder), here only in the N.T. Page comments on "the rhythmic cadence of the concluding words." Page rejects the notion that the book is an unfinished work. It closes with the style of a concluded work. I agree with Harnack that Luke wrote the Acts during this period of two years in Rome and carried events no further because they had gone no further. Paul was still a prisoner in Rome when Luke completed the book. But he had carried Paul to "Rome, the capital of the world, _Urbi et Orbi_" (*Page*). The gospel of Christ has reached Rome. For the fate of Paul we must turn elsewhere. But Luke had the presence of Paul while he carried the Acts to its triumphant conclusion. Ramsay can give a good deal in proof of his claim that Luke is the greatest of all historians. Beyond a doubt his rank is high and the world can never repay its debt to this cultured physician who wrote the Gospel and the Acts.

1:1 **{To the Romans}** (\pros R^{maious}\). This is the title in Aleph A B C, our oldest Greek MSS. for the Epistle. We do not know whether Paul gave any title at all. Later MSS. add other words up to the Textus Receptus: The Epistle of Paul to the Romans. The Epistle is put first in the MSS. because it is the most important of Paul's Epistles.

{Paul} (\Paulos\). Roman name (\Paulus\). See on [~]Ac 13:9 for the origin of this name by the side of Saul. **{Servant}** (\doulos\). Bond-slave of Jesus Christ (*or Christ Jesus as some MSS. give it and as is the rule in the later Epistles*) for the first time in the Epistles in the opening sentence, though the phrase already in Ga 1:10. Recurs in Php 1:1 and \desmios\ (*bondsman*) in Phm 1:1. **{Called to be an apostle}** (\kl^{tos} apostolos\). An apostle by vocation (*Denney*) as in 1Co 1:1. In Ga 1:1 \kl^{tos}\ is not used, but the rest of the verse has the same idea. **{Separated}** (\aph^{rismenos}\). Perfect passive participle of \aphoriz[~]\ for which verb see on [~]Ga 1:15. Paul is a spiritual Pharisee (*etymologically*), separated not to the oral tradition, but to God's gospel, a chosen vessel (**Ac 9:15**). By man also (**Ac 13:2**). Many of Paul's characteristic words like \euaggelion\ have been already discussed in the previous Epistles that will call for little comment from now on.

1:2 **{He promised afore}** (\proep^{ggeilato}\). First aorist middle of \proepaggell[~]\ for which verb see on [~]2Co 9:5. **{By}** (\dia\). Through, by means of, intermediate agency like Mt 1:22 which see. **{In the holy scriptures}** (\en graphais hagiais\). No article, yet definite. Perhaps the earliest use of the phrase (*Sanday and Headlam*). Paul definitely finds God's gospel in the Holy Scriptures.

1:3 **{Concerning his Son}** (\peri tou huiou autou\). Just as Jesus found himself in the O.T. (**Lu 24:27,46**). The deity of Christ here stated. **{According to the flesh}** (\kata sarka\). His real humanity alongside of his real deity. For the descent from David see Mt 1:1,6,20; Lu 1:27; Joh 7:42; Ac 13:23, etc.

1:4 {**Who was declared**} (\(*tou horisthentos*\)). Articular participle (*first aorist passive*) of \horiz“\ for which verb see on ̳Lu 22:22; Ac 2:23. He was the Son of God in his preincarnate state (*2Co 8:9; Php 2:6*) and still so after his Incarnation (*verse 3, "of the seed of David"*), but it was the Resurrection of the dead (\(*ex anastase“s nekr“n*\, *the general resurrection implied by that of Christ*) that definitely marked Jesus off as God's Son because of his claims about himself as God's Son and his prophecy that he would rise on the third day. This event (*cf. 1Co 15*) gave God's seal "with power" (\(*en dunamei*\), "in power," declared so in power (*2Co 13:4*). The Resurrection of Christ is the miracle of miracles. "The resurrection only declared him to be what he truly was" (*Denney*). {**According to the spirit of holiness**} (\(*kata pneuma hagi“sun^s*\). Not the Holy Spirit, but a description of Christ ethically as \kata sarka\ describes him physically (*Denney*). \Hagi“sun^s\ is rare (*1Th 3:13; 2Co 7:1 in N.T.*), three times in LXX, each time as the attribute of God. "The \pneuma hagi“sun^s\, though not the Divine nature, is that in which the Divinity or Divine Personality Resided " (*Sanday and Headlam*). {**Jesus Christ our Lord**} (\(*I’sou Christou tou kuriou h^m“n*\). These words gather up the total personality of Jesus (*his deity and his humanity*).

1:5 {**Unto obedience of faith**} (\(*eis hupako^n piste“s*\). Subjective genitive as in 16:26, the obedience which springs from faith (*the act of assent or surrender*).

1:6 {**Called to be Jesus Christ's**} (\(*kl^toi I’sou Christou*\). Predicate genitive after \kl^toi\ (*verbal adjective from \kale“\, to call*), though it is possible to consider it the ablative case, "called of (*or from*) Jesus Christ."

1:7 {**In Rome**} (\(*en R“m^i*\). One late uncial (*G of tenth century*) and a cursive omit these words here and one or two other late MSS. omit \en R“m^i\ in verse 15. This possibly proves the Epistle was circulated as a circular to a limited extent, but the evidence is late and slight and by no means shows that this was the case in the first century. It is not comparable with the absence of \en Ephes“i\ in Eph 1:1 from Aleph and B (*the two oldest and best MSS.*). {**Beloved of God**} (\(*agap^tois theou*\). Ablative case of \theou\ after the verbal adjective like \didaktoi theou\ (*taught of God*) in Joh 6:45 (*Robertson, _Grammar_, p. 516*). {**From God our Father and the Lord Jesus Christ**} (\(*apo theou patros h^m“n kai kuriou I’sou Christou*\).

"St. Paul, if not formally enunciating a doctrine of the Divinity of Christ, held a view which cannot really be distinguished from it" (*Sanday and Headlam*). Paul's theology is clearly seen in the terms used in verses 1-7.

1:8 **{First}** (\pr^{ton} men\). Adverb in the accusative case, but no \epeita de\ (*in the next place*) as in Heb 7:2 or \epeita\ as in Jas 3:17 follows. The rush of thoughts crowds out the balanced phraseology as in Ro 3:2; 1Co 11:18. **{Through}** (\dia\). As the mediator or medium of thanksgiving as in 7:25. **{For}** (\peri\). Concerning, about. **{That}** (\hoti\). Or because. Either declarative or causal \hoti\ makes sense here. **{Your faith}** (\h^{pistis} humⁿ\). "Your Christianity" (*Sanday and Headlam*). **{Is proclaimed}** (\kataggelletai\). Present passive indicative of \kataggell^{ai}\, to announce (\aggell^{ai}\) up and down (\kata\). See also \anaggell^{ai}\, to bring back news (*Joh 5:15*), \apaggell^{ai}\, to announce from one as the source (*Mt 2:8*), \prokataggell^{ai}\, to announce far and wide beforehand (*Ac 3:18*). **{Throughout all the world}** (\en holⁱ tⁱ kosmⁱ\). Natural hyperbole as in Col 1:6; Ac 17:6. But widely known because the church was in the central city of the empire.

1:9 **{I serve}** (\latreu^{ai}\). Old verb from \latron\, hire, and \latris\, hireling, so to serve for hire, then to serve in general gods or men, whether sacred services (*Heb 9:9; 10:2*) or spiritual service as here. Cf. Ro 12:1; Php 3:3. **{Unceasingly}** (\adialeipt^{os}\). Late adverb for which see 1Th 1:2f.; 2:13; 5:17, only other N.T. examples. **{Always}** (\pantote\). One might think that Paul prayed for no others, but he uses both adverbs in 1Th 1:2. He seems to have had prayer lists. He never omitted the Romans.

1:10 **{If by any means now at length}** (\ei p^{os} ^d^h pote\). A condition of the first class in the form of an indirect question (*aim*) or elliptical condition like Ac 27:12 (*Robertson, _Grammar_, p. 1024*). Note the four particles together to express Paul's feelings of emotion that now at length somehow it may really come true. **{I may be prospered}** (\euod^{ai} th^{somai}\). First future passive indicative of \euodo^{ai}\ for which verb see on 1Co 16:2. **{By the will of God}** (\en tⁱ thel^{mati} tou theou\). Paul's way lay "in" God's will.

1:11 **{Impart}** (\metad^{ai}\). Second aorist active subjunctive of \metadid^{ai}\, to share with one. See on 1Lu 3:11; 1Th 2:8. **{To**

the end ye may be established} (\eis to st^{richth}^nai humas\). Final clause (*common in Paul*) with \eis to\ and the first aorist passive infinitive of \st^{riz}“\ for which verb see on ̄Lu 22:32; 1Th 3:3,13.

1:12 **{That is}** (\touto de estin\). "An explanatory correction" (*Denney*). The \de\ should not be ignored. Instead of saying that he had a spiritual gift for them, he wishes to add that they also have one for him. **{That I with you may be comforted}** (\sunparaklth^nai en humin\). "My being comforted in you (\en humin\ together (\sun-\) with you," a mutual blessing to each party (*you and me*).

1:13 **{Oftentimes I purposed}** (\pollakis proethemⁿ\). Second aorist middle of \protith^{mi}\, old verb to place, to propose to oneself, in N.T. only here, 3:25; Eph 1:9. See Ac 19:21 for this purpose. **{And was hindered}** (\kai ek^{luth}^n\). "But was hindered," adversative use of \kai\. **{That I might have some fruit}** (\hina tina karpon sch[“]\). Second aorist (*ingressive*), active of \ech[“]\, to have, and here means "might get (*ingressive aorist*) some fruit."

1:14 On **{debtor}** (\opheilet^s\) see Ga 5:3. **{Both to Greeks and to Barbarians}** (\Hell^{sin} te kai barbarois\). The whole human race from the Greek point of view, Jews coming under \barbarois\. On this word see Ac 18:2,4; 1Co 4:11; Col 3:11 (*only N.T. instances*). The Greeks called all others barbarians and the Jews termed all others Gentiles. Did Paul consider the Romans as Greeks? They had absorbed the Greek language and culture.

1:15 **{So as much as in me is I am ready}** (\hout[“] to kat' eme prothumon\). Literally, "Thus the according to me affair is ready" (\prothumos\, *old adjective*, \pro, thumos\). It is an awkward idiom like to \ex hum[“]n\ in 12:18. The plural \ta kat' eme\ we find in Php 1:12; Col 4:7; Eph 6:21.

1:16 **{It is the power of God}** (\dunamis theou estin\). This Paul knew by much experience. He had seen the dynamite of God at work. **{To the Jew first, and also to the Greek}** (\Ioudaiⁱ te pr[“]ton kai Hellⁿⁱ\). Jesus had taught this (*Joh 4:22; 10:16; Lu 24:47; Ac 1:8*). The Jew is first in privilege and in penalty (*Ro 2:9f.*). It is not certain that \pr[“]ton\ is genuine, but it is in 2:9f.

1:17 {**For therein**} (\gar en aut“i\). In the gospel (*verse 16*) of which Paul is not ashamed. {**A righteousness of God**} (\dikaiosun^ theou\). Subjective genitive, "a God kind of righteousness," one that each must have and can obtain in no other way save "from faith unto faith" (\ek piste“s eis pistin\), faith the starting point and faith the goal (*Lightfoot*). {**Is revealed**} (\apokaluptetai\). It is a revelation from God, this God kind of righteousness, that man unaided could never have conceived or still less attained. In these words we have Paul's statement in his own way of the theme of the Epistle, the content of the gospel as Paul understands it. Every word is important: \s“t^rian\ (*salvation*), \euaggelion\ (*gospel*), \apokaluptetai\ (*is revealed*), \dikaiosun^ theou\ (*righteousness of God*), \pistis\ (*faith*) and \pisteuonti\ (*believing*). He grounds his position on Hab 2:4 (*quoted also in Ga 3:11*). By "righteousness" we shall see that Paul means both "justification" and "sanctification." It is important to get a clear idea of Paul's use of \dikaiosun^ here for it controls the thought throughout the Epistle. Jesus set up a higher standard of righteousness (\dikaiosun^) in the Sermon on the Mount than the Scribes and Pharisees taught and practised (*Mt 5:20*) and proves it in various items. Here Paul claims that in the gospel, taught by Jesus and by himself there is revealed a God kind of righteousness with two ideas in it (*the righteousness that God has and that he bestows*). It is an old word for quality from \dikaios\, a righteous man, and that from \dik^, right or justice (*called a goddess in Ac 28:4*), and that allied with \deiknumi\, to show, to point out. Other allied words are \dikaio“, to declare or make \dikaios\ (*Ro 3:24,26*), \dikai“ma\, that which is deemed \dikaios\ (*sentence or ordinance as in 1:32; 2:26; 8:4*), \dikai“sis\, the act of declaring \dikaios\ (*only twice in N.T., 4:25; 5:18*). \Dikaiosun^ and \dikaio“ are easy to render into English, though we use justice in distinction from righteousness and sanctification for the result that comes after justification (*the setting one right with God*). Paul is consistent and usually clear in his use of these great words.

1:18 {**For the wrath of God is revealed**} (\apokaluptetai gar org^ theou\). Note in Romans Paul's use of \gar\, now argumentative, now explanatory, now both as here. There is a parallel and antecedent revelation (*see verse 17*) of God's wrath corresponding to the revelation of God's righteousness, this an

unwritten revelation, but plainly made known. \Org^ is from \orga^, to teem, to swell. It is the temper of God towards sin, not rage, but the wrath of reason and law (*Shedd*). The revelation of God's righteousness in the gospel was necessary because of the failure of men to attain it without it, for God's wrath justly rested upon all both Gentiles (*1:18-32*) and Jews (*2:1-3:20*). {**Ungodliness**} (\asebeian\). Irreligion, want of reverence toward God, old word (*cf. 2Ti 2:16*). {**Unrighteousness**} (\adikian\). Lack (\a\ *privative and* \dik^\) of right conduct toward men, injustice (*Ro 9:14; Lu 18:6*). This follows naturally from irreverence. The basis of ethical conduct rests on the nature of God and our attitude toward him, otherwise the law of the jungle (*cf. Nietzsche, "might makes right"*). {**Hold down the truth**} (\t^*n* al^theian katechont^*n*\). Truth (\al^theia, al^th^s\, *from* \a\ *privative and* \l^th^*n* or \lanthan^, to conceal) is out in the open, but wicked men, so to speak, put it in a box and sit on the lid and "hold it down in unrighteousness." Their evil deeds conceal the open truth of God from men. Cf. 2Th 2:6f. for this use of \katech^, to hinder.

1:19 {**Because**} (\dioti\). Gives the reason (\dia, hoti\ *like our "for that"*) for the revelation of God's wrath. {**That which may be known of God**} (\to gn^*ston tou theou*\). Verbal adjective from \gin^sk^, either "the known" as elsewhere in N.T. (*Ac 1:19; 15:18, etc.*) or "the knowable" as usual in ancient Greek, that is "the knowledge" (\h^ gn^*sis*\) of God. See Php 3:8. Cf. same use of the verbal \chr^*ston* in Ro 2:4, \ametatheton in Heb 6:17. {**Manifest in them**} (\phaneron en autois\). In their hearts and consciences. {**God manifested**} (\ho theos ephaner^*sen*\). First aorist active indicative of \phanero^\. Not mere tautology. See 2:14-16.

1:20 {**The invisible things of him**} (\ta aorata autou\). Another verbal adjective (\a\ *privative and* \hora^, to see), old word, either unseen or invisible as here and elsewhere in N.T. (*Col 1:15f., etc.*). The attributes of God's nature defined here as "his everlasting power and divinity" (\h^ te aidios autou dunamis kai theiot^s\). \Aidios\ is for \aaidios\ from \aei\ (*always*), old word, in N.T. only here and Jude 1:6, common in Philo (\z^ *aidios*\), elsewhere \ai^*nios*\. \Theiot^s\ is from \theios\ (*from* \theos\) quality of \theos\ and corresponds more to Latin *_divinitas_* from *_divus_*, divine. In Col 2:9 Paul uses \theot^s\ (*Latin _deitas_ from _deus_*) {**deity**}, both old words

and nowhere else in the N.T. \Theot^s\ is Divine Personality, \theiot^s\, Divine Nature and properties (*Sanday and Headlam*). **{Since the creation of the world}** (\apo ktise^s kosmou\). He means by God and unto God as antecedent to and superior to the world (*cf. Col 1:15f. about Christ*). **{Are clearly seen}** (\kathoratai\). Present passive indicative of \kathora^a\ (*perfective use of \kata-*), old word, only here in N.T., with direct reference to \aorata\. **{Being perceived}** (\nooumena\). Present passive participle of \noe^a\, to use the \nous\ (*intellect*). **{That they may be without excuse}** (\eis to einai autous anapolog^{tous}\). More likely, "so that they are without excuse." The use of \eis to\ and the infinitive (*with accusative of general reference*) for result like \h^aste\ is reasonably clear in the N.T. (*Moulton, _Prolegomena_, p. 219; Robertson, _Grammar_, p. 1003*). \Anapolog^{tous}\ is another verbal with \an\ from \apologeomai\. Old word, in N.T. only here and Ro 2:1 (*"inexcusable" here*).

1:21 **{Because that}** (\dioti\). As in verse 19. **{Knowing God}** (\gnontes ton theon\). Second aorist active participle of \gin^ask^a\, to know by personal experience. Definite statement that originally men had some knowledge of God. No people, however degraded, have yet been found without some yearning after a god, a seeking to find the true God and get back to him as Paul said in Athens (*Ac 17:27*). **{Glorified not as God}** (\ouch h^as theon edoxasan\). They knew more than they did. This is the reason for the condemnation of the heathen (*2:12-16*), the failure to do what they know. **{Their senseless heart}** (\h^a asunetos aut^an kardia\). \Kardia\ is the most comprehensive term for all our faculties whether feeling (*Ro 9:2*), will (*1Co 4:5*), intellect (*Ro 10:6*). It may be the home of the Holy Spirit (*Ro 5:5*) or of evil desires (*1:24*). See Mr 7:21f. for list of vices that come "out of the heart." \Asunetos\ is a verbal adjective from \suni^{mi}\, to put together, and \a\ privative, unintelligent, not able to put together the manifest evidence about God (*verse 20*). So darkness settled down on their hearts (\eskotisth^a\, *first aorist ingressive passive of \skotiz^a\, to darken*).

1:22 **{Professing themselves to be wise}** (\phaskontes einai sophoi\). \Sophoi\ is predicate nominative with \einai\ in indirect discourse agreeing with \phaskontes\ (*old verb, from \ph^ami\, to say, rare in N.T.*) in case and number according to regular Greek idiom (*Robertson, _Grammar_, p. 1038*). **{Became**

vain} (\ematai“th^san\). Ingressive first aorist passive indicative of \mataio“\ from \mataios\ (*empty*). Empty reasonings as often today. **{Became fools}** (\em“ranth^san\). Ingressive first aorist passive of \m“rain“, to be a fool, old word from \m“ros\, a fool. An oxymoron or sharp saying, true and one that cuts to the bone. **{For the likeness of an image}** (\en homoi“mati eikonos\). Both words, "a likeness which consists in an image or copy" (*Lightfoot*). See Php 2:7 for "likeness of men" and Col 1:15 for "image of God." Paul shows indignant contempt for these grotesque efforts to present pictures of a deity that had been lost (*Denney*). Why is it that heathen images of gods in the form of men and beasts are so horrible to look upon?

1:24 **{Wherefore}** (\dio\). Paul's inexorable logic. See it also in verse 26 with the same verb and in verse 28 \kai\ like "and so." **{God gave them up}** (\pared“ken autous ho theos\). First aorist active indicative of \paradid“mi\, old and common verb to hand over (*beside*, \para\) to one's power as in Mt 4:12. These people had already wilfully deserted God who merely left them to their own self-determination and self-destruction, part of the price of man's moral freedom. Paul refers to this stage and state of man in Ac 17:30 by "overlooked" (\huperid“n\). The withdrawal of God's restraint sent men deeper down. Three times Paul uses \pared“ken\ here (*verses 24,26,28*), not three stages in the giving over, but a repetition of the same withdrawal. The words sound to us like clods on the coffin as God leaves men to work their own wicked will. **{That their bodies should be dishonoured}** (\tou atimazesthai ta s“mata aut“n\). Contemplated result expressed by \tou\ (*genitive article*) and the passive infinitive \atimazesthai\ (*from* \atimos\, \a\ *privative and* \timos\, *dishonoured*) with the accusative of general reference. Christians had a new sense of dignity for the body (*1Th 4:4; 1Co 6:13*). Heathenism left its stamp on the bodies of men and women.

1:25 **{Exchanged}** (\met^llaxan\). First aorist active indicative of \metallass“, old word for exchanging trade, only here and verse 26 in N.T. What a bargain they made, "the truth of God for (\en\) the (\t“i\ lie." "The price of mythology" (*Bengel*). **{Worshipped}** (\esebasth^san\). First aorist passive (*used transitively*) of \sebazomai\, old verb, used in late Greek like \sebomai\, to worship. **{Rather than the Creator}** (\para ton ktisanta\). Placed side by side (\para\, *the Creator and the creature*, \ktisis\) they preferred the creature. **{Who is blessed**

forever. Amen} (*hos estin eulog^{tos}. Amⁿ*\). One of Paul's doxologies which may come at any moment when he is greatly stirred, as in 9:5. \Eulog^{tos}\ is verbal of \euloge“\.

1:26 {**Unto vile passions**} (*eis path^{atimias}*\). Unto passions of dishonour. \Pathos\, old word from \pasch“\, to experience, originally meant any feeling whether good or bad, but in N.T. always in bad sense as here, 1Th 4:5; Col 3:5 (*only N.T. examples*). {**That which is against nature**} (*tⁿ para phusin*\). The degradation of sex is what Paul here notes as one of the results of heathenism (*the loss of God in the life of man*). They passed by the Creator.

1:27 {**Turned**} (*exekauth^{san}*\). First aorist passive indicative, causative aorist, of \ekkai“\, old verb, to burn out, to set on fire, to inflame with anger or lust. Here only in N.T. {**Lust**} (*orexei*\). Only here in N.T. {**Unseemliness**} (*asch^{mosunⁿ}*\). Old word from \asch^{mon}\ (*deformed*). In N.T. only here and Re 16:15. {**Recompense**} (*antimisthian*\). See on 2Co 6:13 for only other N.T. instance of this late Pauline word, there in good sense, here in bad. {**Which was due**} (*hⁿ edei*\). Imperfect active for obligation still on them coming down from the past. This debt will be paid in full (*apolambanontes*\, *pay back as in Lu 6:34, and due as in Lu 23:41*). Nature will attend to that in their own bodies and souls.

1:28 {**And even as they refused**} (*kai kath“s ouk edokimasan*\). "And even as they rejected" after trial just as \dokimaz“\ is used of testing coins. They tested God at first and turned aside from him. {**Knowledge**} (*epign“sei*\). Full knowledge (*epi^{additional}, gn“sis*\). They had a dim memory that was a caricature. {**Unto a reprobate mind**} (*eis adokimon noun*\). Play on \ouk edokimasan\). They rejected God and God rejected their mental attitude and gave them over (*verses 24,26,28*). See this adjective already in 1Co 9:27; 2Co 13:5-7. Like an old abandoned building, the home of bats and snakes, left "to do those things which are not fitting" (*poiein ta m^{kath^{konta}}*\), like the night clubs of modern cities, the dives and dens of the underworld, without God and in the darkness of unrestrained animal impulses. This was a technical term with Stoics (*II Macc. 6:4*).

1:29 {**Being called with**} (*pepl^r“menous*\). Perfect passive participle of the common verb \pl^{ro}“\, state of completion,

"filled to the brim with" four vices in the associative instrumental case (\adikifi\, *unrighteousness as in verse 18*, \pon^{ri}fi\, *active wickedness as in Mr 7:22*, \pleonexifi\, *covetousness as in 1Th 2:5; Lu 12:15*, \kakifi\, *maliciousness or inward viciousness of disposition as in 1Co 5:8*). Note asyndeton, no connective in the lists in verses 29-31. Dramatic effect. The order of these words varies in the MSS. and \porneifi\, fornication, is not genuine here (*absent in Aleph A B C*). {**Full of**} (\mestous\). Paul changes from participle to adjective. Old adjective, rare in the N.T., like \mesto“, to fill full (*only in Ac 2:13 in N.T.*), stuffed full of (*with genitive*). Five substantives in the genitive (\phthonou\, *envy, as in Ga 5:21*, \phonou\, *murder, and so a paronomasia or combination with \phthonou\, of like sounding words*, \eridos\, *strife, as in 2Co 12:16*, \kako^{thias}\, *malignty, and here only in N.T. though old word from \kakoths\ and that from \kakos\ and \^{thos}\, a tendency to put a bad construction on things, depravity of heart and malicious disposition.*)

1:30 Paul changes the construction again to twelve substantives and adjectives that give vivid touches to this composite photograph of the God abandoned soul. {**Whisperers**} (\psithuristas\). Old word from \psithuriz“, to speak into the ear, to speak secretly, an onomatopoetic word like \psithurismos\ (*2Co 12:20*) and only here in N.T. {**Backbiters**} (\katalalous\). Found nowhere else except in Hermas, compound like \katalale“, to talk back (*Jas 4:11*), and \katalalia\, talking back (*2Co 12:20*), talkers back whether secretly or openly. {**Hateful to God**} (\theostugeis\). Old word from \theos\ and \stuge“. All the ancient examples take it in the passive sense and so probably here. So \stug^{tos}\ (*Tit 3:13*). Vulgate has _deo odibiles_. {**Insolent**} (\hubristas\). Old word for agent from \hubriz“, to give insult to, here alone in N.T. save 1Ti 1:13. {**Haughty**} (\huper^{phanous}\). From \huper\ and \phainomai\, to appear above others, arrogant in thought and conduct, "stuck up." {**Boastful**} (\alazonas\). From \al“, wandering. Empty pretenders, swaggerers, braggarts. {**Inventors of evil things**} (\epheuretas kakⁿ\). Inventors of new forms of vice as Nero was. Tacitus (*_Ann_. IV. ii*) describes Sejanus as _facinorum omnium repertor_ and Virgil (*_Aen_. ii. 163*) _scelerum inventor_. {**Disobedient to parents**} (\goneusin apeitheis\). Cf. 1Ti 1:9; 2Ti 3:2. An ancient and a modern trait.

1:31 **{Without understanding}** (\asunetous\). Same word in verse 21. **{Covenant-breakers}** (\asunthetous\). Another paronomasia or pun. \A\ privative and verbal \sunthetos\ from \suntith^mi\, to put together. Old word, common in LXX (*Jer 3:7*), men "false to their engagements" (*Sanday and Headlam*), who treat covenants as "a scrap of paper." **{Without natural affection}** (\astorgous\). Late word, \a\ privative and \storg^, love of kindred. In N.T. only here and 2Ti 3:3. **{Unmerciful}** (\anele^monas\). From \a\ privative and \ele^m^"n\, merciful. Late word, only here in N.T. Some MSS. add \aspondous\, implacable, from 2Ti 3:3. It is a terrible picture of the effects of sin on the lives of men and women. The late Dr. R. H. Graves of Canton, China, said that a Chinaman who got hold of this chapter declared that Paul could not have written it, but only a modern missionary who had been to China. It is drawn to the life because Paul knew Pagan Graeco-Roman civilization.

1:32 **{The ordinance of God}** (\to dikai^ma tou theou\). The heathen knows that God condemns such evil practices. **{But also consent with them}** (\alla kai suneudokousin\). Late verb for hearty approval as in Lu 11:48; Ac 8:1; 1Co 7:12. It is a tragedy of American city government that so many of the officials are proven to be hand in glove with the underworld of law-breakers.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Romans: Chapter 1*)

2:1 **{Wherefore}** (\dio\). See 1:24,26 for this relative conjunction, "because of which thing." **{Without excuse}** (\anapolog^{tos}\). See on 1:21. **{Whosoever thou art that judgest}** (\pas ho krinⁿ\). Literally, "every one that judgest," vocative case in apposition with \anthr^{pe}\. Paul begins his discussion of the failure of the Jew to attain to the God-kind of righteousness (**2:1-3:20**) with a general statement applicable to all as he did (**1:18**) in the discussion of the failure of the Gentiles (**Lightfoot**). The Gentile is readily condemned by the Jew when he sins and equally so is the Jew condemned by the Gentile in like case. \Krinⁿ\ does not of itself mean to condemn, but to pick out, separate, approve, determine, pronounce judgment, condemn (**if proper**). **{Another}** (\ton heteron\). Literally, "the other man." The notion of two in the word, one criticizing the other. **{Thou condemnest thyself}** (\seauton katakrineis\). Note \kata\ here with \krinⁿ\, to make plain the adverse judgment. **{For}** (\gar\). Explanatory reason for the preceding statement. The critic **{practises}** (\prasseis, *not single acts* \poieⁿ\, *but the habit* \prassⁿ\) the same things that he condemns.

2:2 **{Judgment}** (\krima\). Decision rendered whether good or bad. **{According to}** (\kata\ *with accusative*). As the rule of measure. Cf. Joh 7:24.

2:3 **{And doest the same}** (\kai poiⁿ auta\). "And doest them occasionally." **{That thou shalt escape}** (\su ekpheuxⁱ\). Emphasis on \su\, "thou conceited Jew expecting to escape God's \krima\ because thou art a Jew." Cf. Mt 3:8f. Paul justifies the bitter words of the Baptist to the Pharisees and Sadducees. The future middle of the old verb \ekpheugⁿ\ (**cf. 1Th 5:3**). The Jew posed as immune to the ordinary laws of ethics because a Jew. Alas, some Christians affect the same immunity.

2:4 **{Or despiseth thou?}** (\[^]kataphroneis?\). Another alternative, that of scorn of God's kindness (\chr^{stot}^{tos}\, **2Co 6:6**) and forbearance (\anoch^s\, *old word, holding back from* \anechⁿ\, *only here in N.T.*) and longsuffering (\makrothumias\, *late word for which see 2Co 6:4,6*).

\Kataphrone“\ is old verb to think down on (*kata, phrone*“) as in Mt 6:24; 1Co 11:22. This upstart Jew actually thinks down on God. And then "the riches" (*tou ploutou*\) of all that comes from God. {**Leadeth thee to repentance**} (*eis metanoian se agei*\). The very kindness (*to chrston*\, *the kindly quality*) of God is trying to lead (*conative present* *agei*\) thee to a right-about face, a change of mind and attitude (*metanoian*\) instead of a complacent self-satisfaction and pride of race and privilege.

2:5 {**After thy hardness**} (*kata tⁿ skl^{rot}ta sou*\). "According to thy hardness (*old word from* *skl^{ros}*\, *hard, stiff, only here in N.T.*) will God's judgment be." {**And impenitent heart**} (*kai ametano^{ton} kardian*\). See \metanoian\ just before. "Thy unreconstructed heart," "with no change in the attitude of thy heart." {**Treasurest up for thyself**} (*th^{saurizeis} seautⁱ*\). See for \th^{sauriz}“\ on Mt 6:19f.; Lu 12:21; 2Co 12:14. Dative case \seautⁱ“\ (*for thyself*) with a touch of irony (*Vincent*). {**Wrath**} (*orgⁿ*\). For such a Jew as already stated for the Gentile (**1:18**). There is a revelation (*apokalypse*“s\) of God's wrath for both in the day of wrath and righteous judgment (*dikaio^{krisias}*\, *a late compound word, in LXX, two examples in the Oxyrhynchus papyri, only here in N.T.*). See 2Th 1:5 for \dikaia^s krise^s“s\ . Paul looks to the judgment day as certain (*cf. 2Co 5:10-12*), the day of the Lord (*2Co 1:14*).

2:6 {**Who will render**} (*hos apod^{sei}*\). Paul quotes Pr 24:12 as in 2Ti 4:14. See also Mt 16:27; Re 22:12. The rendering will be in accord with the facts.

2:7 {**To them that seek**} (*tois men--z^{tousin}*\). Dative plural of the articular present active participle of \z^{te}“\ with \men\ on the one hand. {**Eternal life**} (*zⁿ ai^{nion}*\). Accusative case object of \apod^{sei}“\ above.

2:8 {**But unto them that are factious and obey not the truth but obey unrighteousness**} (*tois de ex eritheias kai apeithousin tⁱ al^{theifi} peithomenois de adikifi*\). The other side with \de\ and the articular present participles in the dative again, only with \ex eritheias\, there is no participle \ousin\ . But the construction changes and the substantives that follow are not the object of \apod^{sei}“\ like \zⁿ ain^{nion}“\ above, but are in the nominative as if with \esontai\ (*shall be*) understood (*anger and wrath, both* *orgⁿ*\ *and* *thumos*\, *tribulation and anguish, again a pair* *thlipsis kai stenoch^{ria}*\ *on which see 2Co 5:4; 12:10*).

2:9 **{Every soul of man}** (\pasan psuchⁿ anthr^o pou\). See 13:1 for this use of \psuchⁿ for the individual. **{Of the Jew first and also of the Greek}** (\Ioudaiou te pr^oton kai Hellⁿos\). See on 1:16. First not only in penalty as here, but in privilege also as in 2:11; 1:16.

2:11 **{Respect of persons}** (\pros^o pol^l mpsia\). Milligan (*_Vocabulary_*) considers this word (*in N.T. only here, Col 3:25; Eph 6:9*) and \pros^o pol^l mpt^s (Ac 10:34) and \pros^o pol^l mpte^o (Jas 2:9) the earliest definitely known Christian words, not in LXX or non-Christian writings. See on Ac 10:34 for the formation in imitation of the Hebrew to take note of the face (\pros^o pon, lamban^o\), to judge by the face or appearance.

2:12 **{Have sinned}** (\h^o marton\). Constativ aorist active indicative, "sinned," a timeless aorist. **{Without law}** (\anom^o s\). Old adverb "contrary to law," "unjustly," but here in ignorance of the Mosaic law (*or of any law*). Nowhere else in N.T. **{Shall also perish without law}** (\anom^o s kai apolountai\). Future middle indicative of \apollumi\, to destroy. This is a very important statement. The heathen who sin are lost, because they do not keep the law which they have, not because they do not have the Mosaic law or Christianity. **{Under law}** (\en nom^o i\). In the sphere of the Mosaic law. **{By the law}** (\dia nomou\). The Jew has to stand or fall by the Mosaic law.

2:13 **{Not the hearers--but the doers}** (\ou gar hoi akroatai--all' hoi poi^o tai\). The law was read in the synagogue, but there was no actual virtue in listening. The virtue is in doing. See a like contrast by James between "hearers" and "doers" of the gospel (Jas 1:22-25). **{Before God}** (\para t^o i the^o i\). By God's side, as God looks at it. **{Shall be justified}** (\dikai^o th^o sontai\). Future passive indicative of \dikaio^o\, to declare righteous, to set right. "Shall be declared righteous." Like Jas 1:22-25.

2:14 **{That have no law}** (\ta m^o nomon echonta\). Better, "that have not the law" (*the Mosaic law*). **{By nature}** (\phusei\). Instrumental case of \phusis\, old word from \phu^o\, to beget. The Gentiles are without the Mosaic law, but not without some knowledge of God in conscience and when they do right "they are a law to themselves" (\heautois eisin nomos\). This is an obvious reply to the Jewish critic.

2:15 **{In that they}** (*\hoitines*). "The very ones who," qualitative relative. **{Written in their hearts}** (*\grapton en tais kardiais aut“n*). Verbal adjective of *\graph“*, to write. When their conduct corresponds on any point with the Mosaic law they practise the unwritten law in their hearts. **{Their conscience bearing witness therewith}** (*\sunmarturous^s aut“n t^s suneid^se“s*). On conscience (*\suneid^sis*) see on *1Co 8:7; 10:25f.; 2Co 1:12*. Genitive absolute here with present active participle *\sunmarturous^s* as in *9:1*. The word *\suneid^sis* means co-knowledge by the side of the original consciousness of the act. This second knowledge is personified as confronting the first (*Sanday and Headlam*). The Stoics used the word a great deal and Paul has it twenty times. It is not in the O.T., but first in this sense in *Wisdom 17:10*. All men have this faculty of passing judgment on their actions. It can be over-scrupulous (*1Co 10:25*) or "seared" by abuse (*1Ti 4:12*). It acts according to the light it has. **{Their thoughts one with another accusing or also excusing them}** (*\metaxu all^l“n t“n logism“n kat^gorount“n ^ kai apologoumen“n*). Genitive absolute again showing the alternative action of the conscience, now accusing, now excusing. Paul does not say that a heathen's conscience always commends everything that he thinks, says, or does. In order for one to be set right with God by his own life he must always act in accord with his conscience and never have its disapproval. That, of course, is impossible else Christ died for naught (*Ga 2:21*). Jesus alone lived a sinless life. For one to be saved without Christ he must also live a sinless life.

2:16 **{According to my gospel}** (*\kata to euaggelion mou*). What Paul preaches (*1Co 15:1*) and which is the true gospel

2:17 **{Bearest the name}** (*\eponomaz^i*). Present passive indicative in condition of first class of *\eponomaz“*, old word, to put a name upon (*\epi*), only here in N.T. "Thou art surnamed Jew" (*Lightfoot*). Jew as opposed to Greek denoted nationality while Hebrew accented the idea of language. **{Restest upon the law}** (*\epanapau^i nom“i*). Late and rare double compound, in LXX and once in the Didache. In N.T. only here and *Lu 10:6* which see. It means to lean upon, to refresh oneself back upon anything, here with locative case (*\nom“i*). It is the picture of blind and mechanical reliance on the Mosaic law. **{Gloriest in God}** (*\kauchfsai en the“i*). *_Koin,_* vernacular form for *\kauchfi* (*\kauchaesai, kauchfsai*) of *\kauchaomai* as in verse

23; 1Co 4:7 and \katakauchfsai\ in Ro 11:18. The Jew gloried in God as a national asset and private prerogative (**2Co 10:15; Ga 6:13**). {**Approvest the things that are excellent**} (\dokimazeis ta diapheronta\). Originally, "Thou testest the things that differ," and then as a result comes the approval for the excellent things. As in Php 1:10 it is difficult to tell which stage of the process Paul has in mind. {**Instructed out of the law**} (\kat^choumenos ek tou nomou\). Present passive participle of \kat^che\, a rare verb to instruct, though occurring in the papyri for legal instruction. See on ^Lu 1:4; 1Co 14:19. The Jew's "ethical discernment was the fruit of catechetical and synagogical instruction in the Old Testament" (*Shedd*).

2:19 {**A guide of the blind**} (\hod^gon tuphl^"n\). Accusative \hod^gon\ in predicate with \einai\ to agree with \seauton\, accusative of general reference with infinitive \einai\ in indirect discourse after \pepoithas\. Late word (*Polybius, Plutarch*) from \hodos\, way, and \h^geomai\, to lead, one who leads the way. \Tuphl^"n\ is objective genitive plural. The Jews were meant by God to be guides for the Gentiles, for salvation is of the Jews (**Joh 4:22**). {**A light**} (\ph^"s\). "A light for those in darkness" (\t^"n en skotei\, *objective genitive again*). But this intention of God about the Jews had resulted in conceited arrogance on their part.

2:20 {**A corrector of the foolish**} (\paideut^"n aphron^"n\). Old word (*from \paideu^"*) for instructor, in Plato, and probably so here, though corrector or chastiser in Heb 12:9 (*the only N.T. instances*). See Lu 23:16. Late inscriptions give it as instructor (*Preisigke*). \Aphron^"n\ is a hard word for Gentiles, but it is the Jewish standpoint that Paul gives. Each termed the other "dogs." {**Of babes**} (\n^pi^"n\). Novitiates or proselytes to Judaism just as in Ga 4:1. Paul used it of those not of legal age. {**The form**} (\t^"n morph^"sin\). Rare word only in Theophrastus and Paul (*here and 2Ti 3:5*). Pallis regards it as a Stoical term for education. Lightfoot considers the \morph^"sis\ as "the rough-sketch, the pencilling of the \morph^", the outline or framework, and in 2Ti 3:5 "the outline without the substance." This is Paul's picture of the Jew as he sees himself drawn with consummate skill and subtle irony.

2:21 {**Thou therefore that teachest another**} (\ho oun didask^"n heteron\). Paul suddenly breaks off (*anacoluthon*) the long sentence that began in verse 17 and starts over again with a

phrase that gathers it all up in small compass (*teachest*) and drives it home (*therefore*) on the Jew (*thysself*). {**Not to steal**} (\m[^]kleptein\). Infinitive with \m[^]\ in indirect command (*indirect discourse*) after \keruss“n\, {**Dost thou steal?**} (\klepteis?\). The preaching (\keruss“n\ was fine, but the practice? A home-thrust. {**Should not commit adultery**} (\m[^]moicheuein\). Infinitive in direct command again after \leg“n\, "The Talmud charges the crime of adultery upon the three most illustrious Rabbins" (*Vincent*).

2:22 {**That abhorrest**} (\ho bdelussomenos\). Old word to make foul, to stink, to have abhorrence for. In LXX, in N.T. only here and Re 21:8. The very word used by Jesus to express their horror of idols (\eid“la\, see on *Ac 7:41; 1Co 12:2*). See Mt 24:15 for "abomination." {**Dost thou rob temples?**} (\hierosuleis?\). Old verb from \hierosulos\ (*Ac 19:37*) and that from \hieron\, temple, and \sula“, to rob. The town clerk (*Ac 19:37*) said that these Jews (*Paul and his companions*) were "not robbers of temples," proof that the charge was sometimes made against Jews, though expressly forbidden the Jews (*Josephus, Ant. IV. 8, 10*). Paul refers to the crime of robbing idol temples in spite of the defilement of contact with idolatry.

2:23 {**Through thy transgression of the law**} (\dia t[^]s parabase“s tou nomou\). Old word for stepping across a line. Trench calls attention to "the mournfully numerous group of words" for the varieties of sin like \agno[^]ma\, ignorance, \anomia\, violation of law, \hamartia\, missing the mark, \hett[^]ma\, falling short, \parabasis\, passing over the line, \parako[^]\, disobedience to a voice, \paranomia\, putting the law aside, \parapt“ma\, falling down, \pl[^]mmeleia\, discord.

2:24 {**Because of you**} (\di' humas\). Free quotation from the LXX of Isa 52:5. The Jews were jealous for the Name of God and would not pronounce the Tetragrammaton and yet acted so that the Gentiles blasphemed that Name.

2:25 {**If thou be a doer of the law**} (\ean nomon prasseis\). Condition of third class and the present (*continued action*) subjunctive of \prass“, a verb meaning to do as a habit. {**Is become uncircumcision**} (\akrobusia gegonen\). The Jew is then like the Gentile, with no privilege at all. Circumcision was simply the seal of the covenant relation of Israel with God.

2:26 **{Keep}** (\phulass^i\). Present subjunctive with \ean\, condition of third class, mere supposition like that in verse 25, "keep on keeping" perfectly, Paul means. **{For}** (\eis\). As often in N.T.

2:27 **{If it fulfill the law}** (\ton nomon telousa\). Present active participle (*conditional use of the participle*) of \tele^, to finish, continually fulfilling to the end (*as would be necessary*). **{Judge thee}** (\krinei--se\). Unusual position of \se\ (*thee*) so far from the verb \krinei\. **{With the letter and circumcision}** (\dia grammatos kai peritom^s\). \Dia\ means here accompanied by, with the advantage of.

2:28 **{Which is one outwardly}** (\ho en t^i phaner^i\). \Ioudaios\ (*Jew*) has to be repeated (*ellipse*) with the article, "the in the open Jew" (*circumcision, phylacteries, tithes, etc.*). Likewise repeat \peritom^ (circumcision).

2:29 **{Who is one inwardly}** (\ho en t^i krupt^i\). Repeat \Ioudaios\ (*Jew*) here also, "the in the inward part Jew" (*circumcision of the heart* \peritom^ kardias\ *and not a mere surgical operation as in Col 2:11, in the spirit* \en pneumat^i\, *with which compare 2Co 3:3,6*). This inward or inside Jew who lives up to his covenant relation with God is the high standard that Paul puts before the merely professional Jew described above. **{Whose praise}** (\hou ho epainos\). The antecedent of the relative \hou\ is \Ioudaios\ (*Jew*). Probably (*Gifford*) a reference to the etymology of Judah (*praise*) as seen in Ga 49:8.

3:1 {**What advantage then hath the Jew?**} (\ti oun to perisson tou Ioudaiou?). Literally, "What then is the overplus of the Jew?" What does the Jew have over and above the Gentile? It is a pertinent question after the stinging indictment of the Jew in chapter 2. {**The profit**} (\h^ "phelia). The help. Old word, only here in N.T. See Mr 8:36 for \“phelei, the verb to profit.

3:2 {**Much every way**} (\polu kata panta). \Polu\ points back to \to perisson\. So it means the overplus of the Jew is much from every angle. {**First of all**} (\pr^“ton men). As in 1:8; 1Co 11:18 Paul does not add to his "first." He singles out one privilege of the many possessed by the Jew. {**They were intrusted with**} (\episteuth^san). First aorist passive indicative of \pisteu^“, to intrust, with accusative of the thing and dative of the person in the active. In the passive as here the accusative of the thing is retained as in 1Th 2:4. {**The oracles of God**} (\ta logia tou theou). In the accusative case, therefore, the object of \episteuth^san\. \Logion\ is probably a diminutive of \logos\, word, though the adjective \logios\ also occurs (**Ac 18:24**). The word was early used for "oracles" from Delphi and is common in the LXX for the oracles of the Lord. But from Philo on it was used of any sacred writing including narrative. It occurs four times in the N.T. (**Ac 7:38, which see; Ro 3:2; Heb 5:12; 1Pe 4:11**). It is possible that here and in Ac 7:38 the idea may include all the Old Testament, though the commands and promises of God may be all.

3:3 {**For what if?**} (\ti gar ei?). But Westcott and Hort print it, \Ti gar? ei\. See Php 1:18 for this exclamatory use of \ti gar\ (**for how? How stands the case?**). {**Some were without faith**} (\^pist^san). First aorist active indicative of \apisteu^“, old verb, to disbelieve. This is the common N.T. meaning (**Lu 24:11,41; Ac 28:24; Ro 4:20**). Some of them "disbelieved," these "depositories and guardians of revelation" (**Denney**). But the word also means to be unfaithful to one's trust and Lightfoot argues for that idea here and in 2Ti 2:13. The Revised Version renders it "faithless" there. Either makes sense here and both ideas are true of some of the Jews, especially concerning the Messianic

promises and Jesus. {**The faithfulness of God**} (*tⁿ pistin tou theou*). Undoubtedly *\pistin* has this sense here and not "faith." God has been faithful (*2Ti 2:13*) whether the Jews (*some of them*) were simply disbelievers or untrue to their trust. Paul can use the words in two senses in verse 3, but there is no real objection to taking *\pist^{san}, apistian, pistin*, all to refer to faithfulness rather than just faith.

3:4 {**Let God be found true**} (*ginesth^h ho theos alths*). "Let God continue to be true" (*present middle imperative*). {**But every man a liar**} (*pfs de anthr^{pos} pseust^s*). The contrast in *\de* really means, "though every man be found a liar." Cf. Ps 116:12. {**As it is written**} (*kath^s gegraptai*). Ps 51:6. {**That thou mightest be justified**} (*hop^s an dikaithis*). *\Hop^s* rather than the common *\hina* for purpose and *\an* with the first aorist passive subjunctive of *\dikaio^o*. Used of God this verb here has to mean "declared righteous," not "made righteous." {**Mightest prevail**} (*nik^{seis}*). Future active indicative with *\hop^s* of *\nika^o*, to win a victory, though B L have *\nik^sis* (*first aorist active subjunctive, the usual construction*). {**When thou comest into judgement**} (*en tⁱ krinesthai se*). "In the being judged as to thee" (*present passive infinitive or, if taken as middle, "in the entering upon trial as to thee"*). Common construction in the LXX from the Hebrew infinitive construct.

3:5 {**What shall we say?**} (*ti eroumen?*). Rhetorical question, common with Paul as he surveys the argument. {**Commendeth**} (*sunist^{sin}*). This common verb *\sunist^{mi}*, to send together, occurs in the N.T. in two senses, either to introduce, to commend (*2Co 3:1; 4:2*) or to prove, to establish (*2Co 7:11; Ga 2:18; Ro 5:8*). Either makes good sense here. {**Who visiteth the wrath**} (*ho epipherⁿ tⁿ orgⁿ*). "Who brings on the wrath," "the inflicter of the anger" (*Vaughan*). {**I speak as a man**} (*kata anthr^{pon}*). See Ga 3:15 for same phrase. As if to say, "pardon me for this line of argument." Tholuck says that the rabbis often used *\kata anthr^{pon}* and *\ti eroumen*. Paul had not forgotten his rabbinical training.

3:6 {**For then how**} (*epei p^s*). There is a suppressed condition between *\epei* and *\p^s*, an idiom occurring several times in the N.T. (*1Co 15:29; Ro 11:6,22*). "Since, if that were true, how."

3:7 {**Through my lie**} (*en tⁱ emⁱ pseusmati*).] Old word from

\pseudomai\, to lie, only here in N.T. Paul returns to the imaginary objection in verse 5. The MSS. differ sharply here between \ei de\ (*but if*) and \ei gar\ (*for if*). Paul "uses the first person from motives of delicacy" (*Sanday and Headlam*) in this supposable case for argument's sake as in 1Co 4:6. So here he "transfers by a fiction" (*Field*) to himself the objection.

3:8 {**And why not**} (\kai m^). We have a tangled sentence which can be cleared up in two ways. One is (*Lightfoot*) to supply \gen^tai\ after \m^ and repeat \ti\ (\kai ti m^ gen^tai\, *deliberative subjunctive in a question*): And why should it not happen? The other way (*Sanday and Headlam*) is to take \m^ with \poi^s"men\ and make a long parenthesis of all in between. Even so it is confusing because \hoti\ also (*recitative* \hoti\)) comes just before \poi^s"men\. The parenthesis is necessary anyhow, for there are two lines of thought, one the excuse brought forward by the unbeliever, the other the accusation that Paul affirms that very excuse that we may do evil that good may come. Note the double indirect assertion (*the accusative and the infinitive* \h^mfs legein\ after \phasin\ and then the direct quotation with *recitative* \hoti\ after \legein\, a direct quotation dependent on the infinitive in indirect quotation.) {**Let us do evil that good may come**} (\poi^s"men ta kaka hina elth^i ta agatha\). The volitive aorist subjunctive (\poi^s"men\)) and the clause of purpose (\hina\ and the aorist subjunctive \elth^i\). It sounds almost uncanny to find this maxim of the Jesuits attributed to Paul in the first century by Jews. It was undoubtedly the accusation of Antinomianism because Paul preached justification by faith and not by works.

3:9 {**What then?**} (\ti oun?). Paul's frequent query, to be taken with verses 1,2. {**Are we in worse case than they?**} (\proechometha?). The American Revisers render it: "Are we in better case than they?" There is still no fresh light on this difficult and common word though it occurs alone in the N.T. In the active it means to have before, to excel. But here it is either middle or passive. Thayer takes it to be middle and to mean to excel to one's advantage and argues that the context demands this. But no example of the middle in this sense has been found. If it is taken as passive, Lightfoot takes it to mean, "Are we excelled" and finds that sense in Plutarch. Vaughan takes it as passive but meaning, "Are we preferred?" This suits the context, but no other example has been found. So the point

remains unsettled. The papyri throw no light on it. {**No, in no wise**} (\ou pant“s\). "Not at all." See 1Co 5:10. {**We before laid to the charge**} (\pro^itiasametha\). First aorist middle indicative of \proaitiaomai\, to make a prior accusation, a word not yet found anywhere else. Paul refers to 1:18-32 for the Greeks and 2:1-29 for the Jews. The infinitive \einai\ with the accusative \pantas\ is in indirect discourse. {**Under sin**} (\hupo hamartian\). See Ga 3:22; Ro 7:14.

3:10 {**As it is written**} (\kath“s gegraptai hoti\). Usual formula of quotation as in verse 4 with recitative \hoti\ added as in verse 8. Paul here uses a catena or chain of quotations to prove his point in verse 9 that Jews are in no better fix than the Greeks for all are under sin. Dr. J. Rendel Harris has shown that the Jews and early Christians had _Testimonia_ (*quotations from the Old Testament*) strung together for certain purposes as proof-texts. Paul may have used one of them or he may have put these passages together himself. Verses 10-12 come from Ps 14:1-3; first half of 13 as far as \edoliousan\ from Ps 4:9, the second half from Ps 140:3; verse 14 from Ps 10:7; 15-17 from an abridgment of Isa 59:7f.; verse 18 from Ps 35:1. Paul has given compounded quotations elsewhere (*2Co 6:16; Ro 9:25f.,27f; 11:26f.,34f.; 12:19f.*). Curiously enough this compounded quotation was imported bodily into the text (*LXX*) of Ps 14 after verse 4 in Aleph B, etc. {**There is none righteous, no, not one**} (\ouk estin dikaios oude heis\). "There is not a righteous man, not even one." This sentence is like a motto for all the rest, a summary for what follows.

3:11 {**That understandeth**} (\suni“n\). Present active participle of \suni“\, late omega form of \-mi\ verb \suni^mi\, to send together, to grasp, to comprehend. Some MSS. have the article \ho\ before it as before \ekz^t“n\ (*seeking out*).

3:12 {**They are together become unprofitable**} (\hama^chre“th^san\). First aorist passive indicative of \achreo“\. Late word in Polybius and Cilician inscription of first century A.D. Some MSS. read \^chrei“th^san\ from \achreios\, useless (\a\ *privative and* \achreios\, *useful*) as in Lu 17:10; Mt 25:30, but Westcott and Hort print as above from the rarer spelling \achreos\. Only here in N.T. The Hebrew word means to go bad, become sour like milk (*Lightfoot*). {**No, not so much as one**} (\ouk estin he“s henos\). "There is not up to one."

3:13 {**Throat**} (\larugx\). Old word, larynx. {**Open sepulchre**} (\taphos ane“igmenos\). Perfect passive participle of \anoig“\, "an opened grave." Their mouth (*words*) like the odour of a newly opened grave. "Some portions of Greek and Roman literature stink like a newly opened grave" (*Shedd*). {**They have used deceit**} (\edoliousan\). Imperfect (*not perfect or aorist as the English implies*) active of \dolio“\, only in LXX and here in the N.T. from the common adjective \dolios\, deceitful (*2Co 11:13*). The regular form would be \edolioun\. The \-osan\ ending for third plural in imperfect and aorist was once thought to be purely Alexandrian because so common in the LXX, but it is common in the Boeotian and Aeolic dialects and occurs in \eichosan\ in the N.T. (*Joh 15:22,24*). "They smoothed their tongues" in the Hebrew. {**Poison**} (\ios\). Old word both for rust (*Jas 5:3*) and poison (*Jas 3:8*). {**Of asps**} (\aspid“n\). Common word for round bowl, shield, then the Egyptian cobra (*a deadly serpent*). Often in LXX. Only here in the N.T. The poison of the asp lies in a bag under the lips (\cheil“\), often in LXX, only here in N.T. Genitive case after \gemei\ (*is full*).

3:15 {**To shed**} (\ekcheai\). First aorist active infinitive of \ekche“\, to pour out, old verb with aorist active \exechea\.

3:16 {**Destruction**} (\suntrimma\). Rare word from \suntrib“\, to rub together, to crush. In Le 21:19 for fracture and so in papyri. Only here in N.T. {**Misery**} (\talaip“ria\). Common word from \talaip“ros\ (*Ro 7:24*), only here in the N.T.

3:17 {**The way of peace**} (\hodon eir^n^s\). Wherever they go they leave a trail of woe and destruction (*Denney*).

3:18 {**Before**} (\apenanti\). Late double compound (\apo, en, anti\) adverbial preposition in LXX and Polybius, papyri and inscriptions. With genitive as here.

3:19 {**That every mouth may be stopped**} (\hina pfn stoma phrag^i\). Purpose clause with \hina\ and second aorist passive subjunctive of \phrass“\, old verb to fence in, to block up. See 2Co 11:10. Stopping mouths is a difficult business. See Tit 1:11 where Paul uses \epistomizein\ (*to stop up the mouth*) for the same idea. Paul seems here to be speaking directly to Jews (\tois en t“i nom“i\), the hardest to convince. With the previous proof on that point he covers the whole ground for he made the case against the Gentiles in 1:18-32. {**May be brought under the**

judgement of God} (*\hupodikos gen^{tai} tⁱ theⁱ*). "That all the world (*Jew as well as Gentile*) may become (*\gen^{tai}*) answerable (*\hupodikos*, *old forensic word, here only in N.T.*) to God (*dative case tⁱ theⁱ*)." Every one is "liable to God," in God's court.

3:20 **{Because}** (*\dioti*, *again, \dia, hoti*). **{By the works of the law}** (*\ex ergⁿ nomou*). "Out of works of law." Mosaic law and any law as the source of being set right with God. Paul quotes Ps 43:2 as he did in Ga 2:16 to prove his point. **{The knowledge of sin}** (*\epign^{sis} hamartias*). The effect of law universally is rebellion to it (*1Co 15:56*). Paul has shown this carefully in Ga 3:19-22. Cf. Heb 10:3. He has now proven the guilt of both Gentile and Jew.

3:21 **{But now apart from the law}** (*\nuni de ch^{ris} nomou*). He now (*\nuni\ emphatic logical transition*) proceeds carefully in verses 21-31 the **{nature}** of the God-kind of righteousness which stands manifested (*\dikaiousun^{theou} pephaner^{tai}*, *perfect passive indicative of \phanero^a*, *to make manifest*), the **{necessity}** of which he has shown in 1:18-3:20. This God kind of righteousness is "apart from law" of any kind and all of grace (*\chariti*) as he will show in verse 24. But it is not a new discovery on the part of Paul, but "witnessed by the law and the prophets" (*\marturoumen^{en}*, *present passive participle, \hupo tou nomou kai tⁿ proph^t n*), made plain continuously by God himself.

3:22 **{Even}** (*\de*). Not adversative here. It defines here. **{Through faith in Jesus Christ}** (*\dia piste^s [I^{sou}] Christou*). Intermediate agency (*\dia*) is faith and objective genitive, "in Jesus Christ," not subjective "of Jesus Christ," in spite of Haussleiter's contention for that idea. The objective nature of faith in Christ is shown in Ga 2:16 by the addition *\eis Christon I^{sou}n episteusamen* (*we believed in Christ*), by *t^s eis Christon piste^s humⁿ* (*of your faith in Christ*) in Col 2:5, by *\en pistei tⁱ en Christⁱ I^{sou}* (*in faith that in Christ Jesus*) in 1Ti 3:13, as well as here by the added words "unto all them that believe" (*\eis pantas tous pisteuontas*) in Jesus, Paul means. **{Distinction}** (*\diastol^{en}*). See on 1Co 14:7 for the difference of sounds in musical instruments. Also in Ro 10:12. The Jew was first in privilege as in penalty (*2:9f.*), but justification or setting right with God is offered to both on the same terms.

3:23 **{Sinned}** (\h^{rm}arton\). Constativ second aorist active indicative of \hamartan“\ as in 5:12. This tense gathers up the whole race into one statement (*a timeless aorist*). **{And fall short}** (\kai husterountai\). Present middle indicative of \hustere“\, to be \husteros\ (*comparative*) too late, continued action, still fall short. It is followed by the ablative case as here, the case of separation.

3:24 **{Being justified}** (\dikaiousmenoi\). Present passive participle of \dikaio“\, to set right, repeated action in each case, each being set right. **{Freely}** (\d^{rean}\). As in Ga 2:21. **{By his grace}** (\tⁱ autou chariti\). Instrumental case of this wonderful word \charis\ which so richly expresses Paul's idea of salvation as God's free gift. **{Through the redemption}** (\dia t^s apolutr^{se}“s\). A releasing by ransom (\apo, lutr^{sis}\ from \lutro“\ and that from \lutron\, ransom). God did not set men right out of hand with nothing done about men's sins. We have the words of Jesus that he came to give his life a ransom (\lutron\) for many (*Mr 10:45; Mt 20:28*). \Lutron\ is common in the papyri as the purchase-money in freeing slaves (*Deissmann, Light from the Ancient East*, pp. 327f.). **{That is in Christ Jesus}** (\tⁱ en Christⁱ I^{sou}\). There can be no mistake about this redemption. It is like Joh 3:16.

3:25 **{Set forth}** (\proetheto\). Second aorist middle indicative. See on 1:13 for this word. Also in Eph 1:9, but nowhere else in N.T. God set before himself (*purposed*) and did it publicly before (\pro\) the whole world. **{A propitiation}** (\hilast^{rion}\). The only other N.T. example of this word is in Heb 9:5 where we have the "cherubim overshadowing the mercy seat" (\to hilast^{rion}\). In Hebrews the adjective is used as a substantive or as "the propitiatory place " But that idea does not suit here. Deissmann (*Bible Studies*, pp. 124-35) has produced examples from inscriptions where it is used as an adjective and as meaning "a votive offering" or "propitiatory gift." Hence he concludes about Ro 3:25: "The crucified Christ is the votive gift of the Divine Love for the salvation of men." God gave his Son as the means of propitiation (*1Jo 2:2*). \Hilast^{rion}\ is an adjective (\hilast^{rios}\) from \hilaskomai\, to make propitiation (*Heb 2:17*) and is kin in meaning to \hilasmos\, propitiation (*1Jo 2:2; 4:10*). There is no longer room for doubting its meaning in Ro 3:25. **{Through faith, by his blood}** (\dia piste^s en tⁱ autou haimati\). So probably, connecting \en toi haimati\ (*in his*

blood) with \proetheto\. {**To show his righteousness**} (\eis endeixin t's dikaiosun^s autou\). See 2Co 8:24. "For showing of his righteousness," the God-kind of righteousness. God could not let sin go as if a mere slip. God demanded the atonement and provided it. {**Because of the passing over**} (\dia t^n paresin\). Late word from \pari^mi\, to let go, to relax. In Dionysius Hal., Xenophon, papyri (*Deissmann, _Bible Studies_, p. 266*) for remission of punishment, especially for debt, as distinct from \aphesis\ (*remission*). {**Done aforetime**} (\progegonot^"n\). Second perfect active genitive participle of \proginomai\. The sins before the coming of Christ (*Ac 14:16; 17:30; Heb 9:15*). {**Forbearance**} (\anoch^i\). Holding back of God as in 2:4. In this sense Christ tasted death for every man (*Heb 2:9*).

3:26 {**For the shewing**} (\pros t^n endeixin\). Repeats point of \eis endeixin\ of 25 with \pros\ instead of \eis\. {**At this present season**} (\en t^"i nun kair^"i\). "In the now crisis," in contrast with "done aforetime." {**That he might himself be**} (\eis to einai auton\). Purpose with \eis\ to and the infinitive \einai\ and the accusative of general reference. {**Just and the justifier of**} (\dikaion kai dikaiounta\). "This is the key phrase which establishes the connexion between the \dikaiosun^ theou\ and the \dikaiosun^ ek piste^s\" (*Sanday and Headlam*). Nowhere has Paul put the problem of God more acutely or profoundly. To pronounce the unrighteous righteous is unjust by itself (*Ro 4:5*). God's mercy would not allow him to leave man to his fate. God's justice demanded some punishment for sin. The only possible way to save some was the propitiatory offering of Christ and the call for faith on man's part.

3:27 {**It is excluded**} (\exekleisth^). First aorist (*effective*) passive indicative. "It is completely shut out." Glorifying is on man's part. {**Nay; but by a law of faith**} (\ouchi, alla dia nomou piste^s\). Strong negative, and note "law of faith," by the principle of faith in harmony with God's love and grace.

3:28 {**We reckon therefore**} (\logizometha oun\). Present middle indicative. Westcott and Hort read \gar\ instead of \oun\. "My fixed opinion" is. The accusative and infinitive construction occurs after \logizometha\ here. On this verb \logizomai\, see 2:3; 4:3f.; 8:18; 14:14. Paul restates verses 21f.

3:29 {**Of Gentiles also**} (\kai ethn^"n\). Jews overlooked it then and some Christians do now.

3:30 **{If so be that God is one}** (\eiper heis ho theos\). Correct text rather than \epeiper\. It means "if on the whole." "By a species of rhetorical politeness it is used of that about which there is no doubt" (*Thayer. Cf. 1Co 8:5; 15:15; Ro 8:9. {By faith}* (\ek piste"s\). "Out of faith," springing out of. **{Through faith}** (\dia t^s piste"s\). "By means of the faith" (*just mentioned*). \Ek\ denotes source, \dia\ intermediate agency or attendant circumstance.

3:31 **{Nay, we establish the law}** (\alla nomon histanomen\). Present indicative active of late verb \histan^ from \hist^mi\. This Paul hinted at in verse 21. How he will show in chapter 4 how Abraham himself is an example of faith and in his life illustrates the very point just made. Besides, apart from Christ and the help of the Holy Spirit no one can keep God's law. The Mosaic law is only workable by faith in Christ.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Romans: Chapter 3)

4:1 **{What then shall we say?}** (*\ti oun eroumen?*). Paul is fond of this rhetorical question (**4:1; 6:1; 7:7; 8:31; 9:14,30**).

{Forefather} (*\propatora*). Old word, only here in N.T.

Accusative case in apposition with *\Abraam* (**accusative of general reference with the infinitive**). **{Hath found}**

(*\heur^kenai*). Westcott and Hort put *\heur^kenai* in the margin because B omits it, a needless precaution. It is the perfect active infinitive of *\heurisk^{\}* in indirect discourse after *\eroumen*. The MSS. differ in the position of *\kata sarka*.

4:2 **{The Scripture}** (*\h^ graph^{\}*). Ge 15:6. **{Was justified by works}** (*\ex erg^{\}n edikai^{\}th^{\}*). Condition of first class, assumed as true for the sake of argument, though untrue in fact. The rabbis had a doctrine of the merits of Abraham who had a superfluity of credits to pass on to the Jews (**Lu 3:8**). **{But not towards God}** (*\all' ou pros theon*). Abraham deserved all the respect from men that came to him, but his relation to God was a different matter. He had there no ground of boasting at all.

4:3 **{It was reckoned unto him for righteousness}** (*\elogisth^ eis dikaiosun^{\}*). First aorist passive indicative of *\logizomai*, old and common verb to set down accounts (**literally or metaphorically**). It was set down on the credit side of the ledger "for" (*\eis\ as often*) righteousness. What was set down? His believing God (*\episteusen t^{\}i the^{\}i*).

4:4 **{But as of debt}** (*\alla kata opheil^{\}ma*). An illustration of the workman (*\ergazomen^{\}i*) who gets his wages due him, "not as of grace" (*\ou kata charin*).

4:5 **{That justifieth the ungodly}** (*\ton dikaiounta ton aseb^{\}*). The impious, irreverent man. See 1:25. A forensic figure (**Shedd**). The man is taken as he is and pardoned. "The whole Pauline gospel could be summed up in this one word-- God who justifies the ungodly" (**Denney**).

4:6 **{Pronounceth blessing}** (*\legei ton makarismon*). old word from *\makariz^{\}*, to pronounce blessed (**Lu 1:48**), felicitation, congratulation, in N.T. only here, verse 9; Ac 4:15.

4:7 **{Blessed}** (\makarioi\). See on Mt 5:3. **{Are forgiven}** (\apheth^{san}\). First aorist passive indicative of \aphi^{mi}\, without augment (\apheith^{san}\, *regular form*). Paul quotes Ps 32:1f. and as from David. Paul thus confirms his interpretation of Ge 15:6. **{Iniquities}** (\anomia\). Violations of law whereas \hamartiai\ (*sins*) include all kinds. **{Are covered}** (\epikalupth^{san}\). First aorist passive of \epikalupt^{ai}\, old verb, to cover over (*upon*, \epi\) as a shroud. Only here in N.T.

4:8 **{To whom}** (\hⁱ\). But the best MSS. read \hou\ like the LXX and so Westcott and Hort, "whose sin." **{Will not reckon}** (\ou m^o logis^{tai}\). Strong negation by double negative and aorist middle subjunctive.

4:9 **{Is this blessing then pronounced?}** (\ho makarismos oun houtos?\). "Is this felicitation then?" There is no verb in the Greek. Paul now proceeds to show that Abraham was said in Ge 15:6 to be set right with God by faith *before* he was circumcised.

4:10 **{When he was in circumcision}** (\en peritomⁱ ontⁱ\). Dative masculine singular of the present active participle of \eimi\; "to him being in a state of circumcision or in a state of uncircumcision?" A pertinent point that the average Jew had not noticed.

4:11 **{The sign of circumcision}** (\s^{meion} peritom^s\). It is the genitive of apposition, circumcision being the sign. **{A seal of the righteousness of the faith}** (\sphragida t^s dikaiosun^s t^s piste^s\). \Sphragis\ is old word for the seal placed on books (*Re 5:1*), for a signet-ring (*Re 7:2*), the stamp made by the seal (*2Ti 2:19*), that by which anything is confirmed (*1Co 9:2*) as here. The circumcision did not convey the righteousness, but only gave outward confirmation. It came by faith and "the faith which he had while in uncircumcision" (\t^s en tⁱ akrobustifi\), "the in the state of uncircumcision faith." Whatever parallel exists between baptism and circumcision as here stated by Paul argues for faith before baptism and for baptism as the sign and seal of the faith already had before baptism. **{That he might be}** (\eis to einai auton\). This idiom may be God's purpose (*contemplated result*) as in \eis to logisth^{nai}\ below, or even actual result (*so that he was*) as in 1:20. **{Though they be in uncircumcision}** (\di' akrobustias\). Simply, "of those who

believe while in the condition of uncircumcision."

4:12 {**The father of circumcision**} (*\patera peritom^s*). The accusative with *\eis to einai* to be repeated from verse 11. Lightfoot takes it to mean, not "a father of a circumcised progeny," but "a father belonging to circumcision," a less natural interpretation. {**But who also walk**} (*\alla kai tois stoichousin*). The use of *\tois* here is hard to explain, for *\ou monon* and *\alla kai* both come after the preceding *\tois*. All the MSS. have it thus. A primitive error in a copyist is suggested by Hort who would omit the second *\tois*. Lightfoot regards it less seriously and would repeat the second *\tois* in the English: "To those who are, I do not say of circumcision only, but also to those who walk." {**In the steps**} (*\tois ichnesin*). Locative case. See on ²Co 12:18. *\Stoiche^s* is military term, to walk in file as in Ga 5:25; Php 3:16.

4:13 {**That he should be the heir of the world**} (*\to kl^hronomon auton einai kosmou*). The articular infinitive (*\to einai*) with the accusative of general reference in loose apposition with *\h^h epaggelia* (*the promise*). But where is that promise? Not just Ge 12:7, but the whole chain of promises about his son, his descendants like the stars in heaven, the Messiah and the blessing to the world through him. In these verses (**13-17**) Paul employs (*Sanday and Headlam*) the keywords of his gospel (*faith, promise, grace*) and arrays them against the current Jewish theology (*law, works, merit*).

4:14 {**Be heirs**} (*\kl^hronomoi*). No predicate in the Greek (*\eisin*). See on ²Ga 4:1. If legalists are heirs of the Messianic promise to Abraham (*condition of first class, assumed as true for argument's sake*), the faith is emptied of all meaning (*\keken^stai*, *perfect passive indicative of \keno^s*) and the promise to Abraham is made permanently idle (*\kat^hrg^htai*).

4:15 {**Worketh wrath**} (*\org^hn katergazetai*). Because of disobedience to it. {**Neither is there transgression**} (*\oude parabasis*). There is no responsibility for the violation of a non-existent law.

4:16 {**Of faith**} (*\ek piste^s*). As the source. {**According to grace**} (*\kata charin*). As the pattern. {**To the end that**} (*\eis to einai*). Purpose again as in 11. {**Sure**} (*\bebaian*). Stable, fast, firm. Old adjective from *\bain^s*, to walk. {**Not to that**

only which is of the law} (\ou t*“i ek tou nomou monon*\). Another instance where \monon\ (*see verse 12*) seems in the wrong place. Normally the order would be, \ou monon t*“i ek tou nomou, alla kai ktl*\.

4:17 **{A father of many nations}** (\patera poll*“n ethn“n*\).

Quotation from Ge 17:5. Only true in the sense of spiritual children as already explained, father of believers in God.

{Before him whom he believed even God} (\katenanti hou episteusen theou\). Incorporation of antecedent into the relative clause and

attraction of the relative \h*“i*\ into \hou\.

See Mr 11:2 for \katenanti\, "right in front of."

{Calleth the things that are not as though they were} (\kalountos ta m*^*onta h*“s onta*\).

"Summons the non-existing as existing." Abraham's body was old and decrepit. God rejuvenated him and Sarah (*Heb 11:19*).

4:18 **{In hope believed against hope}** (\par' elpida ep' elpidi episteusen\).

"Past hope in (*upon*) hope he trusted." Graphic

picture. **{To the end that he might become}** (\eis to genesthai

auton\). Purpose clause again with \eis\ to and the infinitive as

in verses 11-16.

4:19 **{Without being weakened in faith}** (\m*^* asthen*^*sas t*“i* pistei\).

"Not becoming weak in faith." Ingressive first aorist

active participle with negative \m*^*\. **{Now as good as dead}** (*d' nenekr“menon*\).

Perfect passive participle of \nekro*“*\, "now

already dead." B omits *d'*\. He was, he knew, too old to become

father of a child. **{About}** (\pou\). The addition of \pou\

(*somewhere, about*) "qualifies the exactness of the preceding

numeral" (*Vaughan*). The first promise of a son to Abraham and

Sarah came (*Ge 15:3f.*) before the birth of Ishmael (*86 when*

Ishmael was born). The second promise came when Abraham was 99

years old (*Ge 17:1*), calling himself 100 (*Ge 17:17*).

4:20 **{He wavered not through unbelief}** (\ou diekrith*^* t*“i* apistifi\).

First aorist passive indicative of old and common

verb \diakrin*“*\, to separate, to distinguish between, to decide

between, to desert, to dispute, to be divided in one's own mind.

This last sense occurs here as in Mt 21:22; Mr 11:23; Ro 14:23;

Jas 1:6. "He was not divided in his mind by unbelief"

(*instrumental case*). **{Waxed strong through faith}** (\enedunam*“th^*

t*“i pistei*\). First aorist passive again of \endunamo*“*\, late

word to empower, to put power in, in LXX and Paul and Ac 9:22.

4:21 **{Being fully assured}** (*\pl^rophor^theis*). First aorist passive participle of *\pl^rophore^{\}*, from *\pl^rophoros* and this from *\pl^r^s* and *\pher^{\}*, to bear or bring full (*full measure*), to settle fully. Late word, first in LXX but frequent in papyri in sense of finishing off or paying off. See on *Lu 1:1*; *Ro 14:5*. **{What he had promised}** (*\ho ep^ggeltai*). Perfect middle indicative of *\epaggellomai*, to promise, retained in indirect discourse according to usual Greek idiom. **{He was able}** (*\dunatos estin*). Present active indicative retained in indirect discourse. The verbal adjective *\dunatos* with *\estin* is here used in sense of the verb *\dunatai* (*Lu 14:31; Ac 11:17*).

4:23 **{That}** (*\hoti*). Either recitative or declarative *\hoti*. It makes sense either way.

4:24 **{Him that raised up Jesus}** (*\ton egeiranta I^soun*). First aorist active articular participle of *\egeir^{\}*, to raise up. The fact of the Resurrection of Jesus is central in Paul's gospel (*1Co 15:4ff.*).

4:25 **{For our justification}** (*\dia t^{\hat{n}} dikai^{\hat{sin}} h^{\hat{m}} n^{\hat{}}*). The first clause (*\paredoth^{\hat{dia}} ta parapt^{\hat{mata}}*) is from Isa 53:12. The first *\dia* with *\parapt^{\hat{mata}}* is probably retrospective, though it will make sense as prospective (*to make atonement for our transgressions*). The second *\dia* is quite clearly prospective with a view to our justification. Paul does not mean to separate the resurrection from the death of Christ in the work of atonement, but simply to show that the resurrection is at one with the death on the Cross in proof of Christ's claims.

[\[Previous\]](#) [\[Next\]](#)

5:1 **{Being therefore justified by faith}** (*\dikai“thentes oun ek piste“s*). First aorist passive participle of *\dikaio“*, to set right and expressing antecedent action to the verb *\ech“men*. The *\oun* refers to the preceding conclusive argument (*chapters 1 to 4*) that this is done by faith. **{Let us have peace with God}** (*\eir^n^n ech“men pros ton theon*). This is the correct text beyond a doubt, the present active subjunctive, not *\echomen* (*present active indicative*) of the Textus Receptus which even the American Standard Bible accepts. It is curious how perverse many real scholars have been on this word and phrase here. Godet, for instance. Vincent says that "it is difficult if not impossible to explain it." One has only to observe the force of the *_tense_* to see Paul's meaning clearly. The mode is the volitive subjunctive and the present tense expresses linear action and so does not mean "make peace" as the ingressive aorist subjunctive *\eir^n^n sch“men* would mean. A good example of *\sch“men* occurs in Mt 21:38 (*\sch“men t^n kl'ronomian autou*) where it means: "Let us get hold of his inheritance." Here *\eir^n^n ech“men* can only mean: "Let us enjoy peace with God" or "Let us retain peace with God." We have in Ac 9:31 *\eichen eir^n^n* (*imperfect and so linear*), the church "enjoyed peace," not "made peace." The preceding justification (*\dikai“thentes*) "made peace with God." Observe *\pros* (*face to face*) with *\ton theon* and *\dia* (*intermediate agent*) with *\tou kuriou*.

5:2 **{We have had}** (*\esch^kamen*). Perfect active indicative of *\ech“* (*same verb as \ech“men*), still have it. **{Our access}** (*\ten prosag“g^n*). Old word from *\prosag“*, to bring to, to introduce. Hence "introduction," "approach." Elsewhere in N.T. only Eph 2:18; 3:12. **{Wherein we stand}** (*\en h^i hest^kamen*). Perfect active (*intransitive*) indicative of *\hist^mi*. Grace is here present as a field into which we have been introduced and where we stand and we should enjoy all the privileges of this grace about us. **{Let us rejoice}** (*\kauch“metha*). "Let us exult." Present middle subjunctive (*volitive*) because *\ech“men* is accepted as correct. The exhortation is that we keep on enjoying peace with God and keep on exulting in hope of the glory of God.

5:3 **{But let us also rejoice in our tribulations}** (*\alla kai kauch“metha en tais thlipsesin*). Present middle subjunctive of same verb as in verse 2. *\Kauch“mai* is more than "rejoice," rather "glory," "exult." These three volitive subjunctives (*\ech“men, kauch“metha\, twice*) hold up the high ideal for the Christian after, and because of, his being set right with God. It is one thing to submit to or endure tribulations without complaint, but it is another to find ground of glorying in the midst of them as Paul exhorts here.

5:4 **{Knowing}** (*\eidotes*). Second perfect participle of *\eidon* (*\oida*), giving the reason for the previous exhortation to glory in tribulations. He gives a linked chain, one linking to the other (*tribulation \thlipsis\, patience \hupomon^, experience \dokim^, hope \elpis*) running into verse 5. On *\dokim^*, see 2Co 2:9.

5:5 **{Hath been shed abroad}** (*\ekkechutai*). Perfect passive indicative of *\ekche“*, to pour out. "Has been poured out" in our hearts.

5:6 **{For}** (*\eti gar*). So most documents, but B reads *\ei ge* which Westcott and Hort use in place of *\gar*. **{While we were yet weak}** (*\ont“n h^m“n asthen“n eti*). Genitive absolute. The second *\eti* (*yet*) here probably gave rise to the confusion of text over *\eti gar* above. **{In due season}** (*\kata kairon*). Christ came into the world at the proper time, the fulness of the time (*Ga 4:4; Eph 1:10; Tit 1:3*). **{I or the ungodly}** (*\huper aseb“n*). In behalf, instead of. See about *\huper* on Ga 3:13 and also verse 7 here.

5:7 **{Scarcely}** (*\molis*). Common adverb from *\molos*, toil. See on Ac 14:18. As between *\dikaios*, righteous, and *\agathos*, good, Lightfoot notes "all the difference in the world" which he shows by quotations from Plato and Christian writers, a difference of sympathy mainly, the *\dikaios* man being "absolutely without sympathy" while the *\agathos* man "is beneficent and kind." **{Would even dare}** (*\kai tolmi*). Present active indicative of *\tolma“*, to have courage. "Even dares to." Even so in the case of the kindly sympathetic man courage is called for to make the supreme sacrifice. **{Perhaps}** (*\tachai*). Common adverb (*perhaps instrumental case*) from *\tachus* (*swift*). Only here in N.T.

5:8 {**His own love**} (*t^hn heautou agapⁿ*). See Joh 3:16 as the best comment here. {**While we were yet sinners**} (*eti hamart^lⁿ ontⁿ*). Genitive absolute again. Not because we were Jews or Greeks, rich or poor, righteous or good, but plain sinners. Cf. Lu 18:13, the plea of the publican, "\moi tⁱ hamart^lⁱ\".

5:9 {**Much more then**} (*pollⁱ oun mallon*). Argument from the greater to the less. The great thing is the justification in Christ's blood. The final salvation (*sth sometha*), *future passive indicative*) is less of a mystery.

5:10 {**We were reconciled to God**} (*kat^llag^{men} tⁱ theⁱ*). Second aorist passive indicative of \katallass^α for which great Pauline word see on 2Co 5:18f. The condition is the first class. Paul does not conceive it as his or our task to reconcile God to us. God has attended to that himself (*Ro 3:25f.*). We become reconciled to God by means of the death of God's Son. "Much more" again we shall be saved "by his life" (*en tⁱ zⁱ autou*). "In his life," for he does live, "ever living to intercede for them" (*Heb 7:25*).

5:11 {**But also glorying in God**} (*alla kai kauch^{menoi} en tⁱ theⁱ*). Basis of all the exultation above (*verses 1-5*).

{**Through whom we have now received the reconciliation**} (*di hou nun tⁿ katallagⁿ elabomen*). Second aorist active indicative of \lamban^α, looked at as a past realization, "now" (*nun*) in contrast with the future consummation and a sure pledge and guarantee of it.

5:12 {**Therefore**} (*dia touto*). "For this reason." What reason? Probably the argument made in verses 1-11, assuming our justification and urging exultant joy in Christ because of the present reconciliation by Christ's death and the certainty of future final salvation by his life. {**As through one man**} (*h^{sper} di' henos anthr^{pou}*). Paul begins a comparison between the effects of Adam's sin and the effects of the redemptive work of Christ, but he does not give the second member of the comparison. Instead of that he discusses some problems about sin and death and starts over again in verse 15. The general point is plain that the effects of Adam's sin are transmitted to his descendants, though he does not say how it was done whether by the natural or the federal headship of Adam. It is important to note that Paul does not say that the whole race receives the full benefit of Christ's atoning death, but only those who do. Christ

is the head of all believers as Adam is the head of the race. In this sense Adam "is a figure of him that was to come." {**Sin entered into the world**} (*\h^ hamartia eis ton kosmon eis^lthen*). Personification of sin and represented as coming from the outside into the world of humanity. Paul does not discuss the origin of evil beyond this fact. There are some today who deny the fact of sin at all and who call it merely "an error of mortal mind" (*a notion*) while others regard it as merely an animal inheritance devoid of ethical quality. {**And so death passed unto all men**} (*\kai hout^s eis pantas anthr^pous di^lthen*). Note use of *\dierchomai* rather than *\eiserchomai*, just before, second aorist active indicative in both instances. By "death" in Ge 2:17; 3:19 physical death is meant, but in verses 17,21 eternal death is Paul's idea and that lurks constantly behind physical death with Paul. {**For that all sinned**} (*\epi^ h^i pantes h^marton*). Constative (*summary*) aorist active indicative of *\hamartan^s*, gathering up in this one tense the history of the race (*committed sin*). The transmission from Adam became facts of experience. In the old Greek *\epi^ h^i* usually meant "on condition that," but "because" in N.T. (*Robertson, _Grammar_, p. 963*).

5:13 {**Until the law**} (*\achri nomou*). Until the Mosaic law. Sin was there before the Mosaic law, for the Jews were like Gentiles who had the law of reason and conscience (*2:12-16*), but the coming of the law increased their responsibility and their guilt (*2:9*). {**Sin is not imputed**} (*\hamartia de ouk ellogetai*). Present passive indicative of late verb *\ellogea^s* (*|-e^s*) from *\en* and *\logos*, to put down in the ledger to one's account, examples in inscription and papyri. {**When there is no law**} (*\m^ontos nomou*). Genitive absolute, no law of any kind, he means. There was law *_before_* the Mosaic law. But what about infants and idiots in case of death? Do they have responsibility? Surely not. The sinful nature which they inherit is met by Christ's atoning death and grace. No longer do men speak of "elect infants."

5:14 {**Even over them that had not sinned after the likeness of Adam's transgression**} (*\kai epi tous m^ hamart^santas epi t^i homoi^mati t^s parabase^s Adam*). Adam violated an express command of God and Moses gave the law of God clearly. And yet sin and death followed all from Adam on till Moses, showing clearly that the sin of Adam brought terrible consequences upon the race. Death has come upon infants and idiots also as a result of sin,

but one understands Paul to mean that they are not held responsible by the law of conscience. {**A figure**} (\tupos\). See on ᾠAc 7:43; 1Th 1:7; 2Th 3:9; 1Co 10:6 for this word. Adam is a type of Christ in holding a relation to those affected by the headship in each case, but the parallel is not precise as Paul shows.

5:15 {**But not as the trespass**} (\all' ouch hˆs\). It is more contrast than parallel: "the trespass" (\to paraptˆˆma\, *the slip, fall to one side*) over against the free gift (\to charisma\, *of grace* \charis\). {**Much more**} (\pollˆˆi mallon\). Another _a fortiori_ argument. Why so? As a God of love he delights {**much more**} in showing mercy and pardon than in giving just punishment (*Lightfoot*). The gift surpasses the sin. It is not necessary to Paul's argument to make "the many" in each case correspond, one relates to Adam, the other to Christ.

5:16 {**Through one that sinned**} (\di' henos hamartˆˆsantos\). "Through one having sinned." That is Adam. Another contrast, difference in source (\ek\). {**Of one**} (\ex henos\). Supply \paraptˆˆmatos\, Adam's one transgression. {**Of many trespasses**} (\ek pollˆˆˆn paraptˆˆˆmatˆˆˆn\). The gift by Christ grew out of manifold sins by Adam's progeny. {**Justification**} (\dikaiˆˆˆma\). Act of righteousness, result, ordinance (1:32; 2:26; 8:4), righteous deed (5:18), verdict as here (*acquittal*).

5:17 {**Much more**} (\pollˆˆˆi mallon\). Argument _a fortiori_ again. Condition of first class assumed to be true. Note balanced words in the contrast (*transgression* \paraptˆˆˆmati\, *grace* \charitos\; *death* \thanatos\, *life* \zˆˆˆi\; *the one or* {*Adam*} \tou henos\, *the one* {*Jesus Christ*}; *reign* \basileuˆˆ\ *in both*).

5:18 {**So then**} (\ara oun\). Conclusion of the argument. Cf. 7:3,25; 8:12, etc. Paul resumes the parallel between Adam and Christ begun in verse 12 and interrupted by explanation (13f.) and contrast (15-17). {**Through one trespass**} (\di' henos paraptˆˆˆmatos\). That of Adam. {**Through one act of righteousness**} (\di' henos dikaiˆˆˆmatos\). That of Christ. The first "unto all men" (\eis pantas anthrˆˆˆpous\ as in verse 12, the second as in verse 17 "they that receive, etc."

5:19 Here again we have "the one" (\tou henos\ with both Adam and Christ, but "disobedience" (\parakoˆˆs\, *for which see 2Co 10:6*) contrasted with "obedience" (\hupakoˆˆs\), the same verb

\kathist^{mi}\, old verb, to set down, to render, to constitute
(\katestath^{san}\, *first aorist passive indicative*,
\katastath^{sontai}\, *future passive*), and "the many" (\hoi
polloi\ in both cases (*but with different meaning as with "all
men" above*).

5:20 {**Came in beside**} (\pareis^{lthen}\). Second aorist active
indicative of double compound \pareiserchomai\, late verb, in
N.T. only here and Ga 2:4 which see. See also \eis^{lthen}\ in
verse 12. The Mosaic law came into this state of things, in
between Adam and Christ. {**That the trespass might abound**} (\hina
pleonas^{i to parapt^{ma}}\). It is usual to explain \hina\ here as
final, as God's ultimate purpose. So Denney who refers to Ga
3:19ff.; Ro 7:7f. But Chrysostom explains \hina\ here as
\ekbasis\ (*result*). This is a proper use of \hina\ in the _Koin,_
as we have seen. If we take it so here, the meaning is "so that
the trespass abounded" (*aorist active subjunctive of \pleonaz^{ma}*,
late verb, see on 2Th 1:3; 2Co 8:15). This was the actual
effect of the Mosaic law for the Jews, the necessary result of
all prohibitions. {**Did abound more exceedingly**}
(\huperperisseusen\). First aorist active indicative of
\hyperperisseu^{ma}\. Late verb, in N.T. only here and 2Co 7:4
which see. A strong word. If \pleonaz^{ma}\ is comparative (\pleon\)
\perisseu^{ma}\ is superlative (*Lightfoot*) and then \hyperperisseu^{ma}\
goes the superlative one better. See \hyperpleonaz^{ma}\ in 1Ti
1:14. The flood of grace surpassed the flood of sin, great as
that was (*and is*).

5:21 {**That--even so grace might reign**} (\hina--houtos kai h^{charis basileusⁱ}\). Final \hina\ here, the purpose of God and
the goal for us through Christ. Lightfoot notes the force of the
aorist indicative (\ebasileusen\, *established its throne*) and the
aorist subjunctive (\basileusⁱ\, *might establish its throne*),
the ingressive aorist both times. "This full rhetorical close has
almost the value of a doxology" (*Denney*).

6:1 **{What shall we say then?}** (\ti oun eroumen?\). "A debater's phrase" (*Morison*). Yes, and an echo of the rabbinical method of question and answer, but also an expression of exultant victory of grace versus sin. But Paul sees the possible perversion of this glorious grace. **{Shall we continue in sin?}** (\epimen“men t^i hamartifi?\). Present active deliberative subjunctive of \epimen“, old verb to tarry as in Ephesus (*1Co 16:8*) with locative case. The practice of sin as a habit (*present tense*) is here raised. **{That grace may abound}** (\hina h^ charis pteonas^i\). Final clause with ingressive aorist subjunctive, to set free the superfluity of grace alluded to like putting money in circulation. Horrible thought (\m^ genoito\) and yet Paul faced it. There are occasionally so-called pietists who actually think that God's pardon gives them liberty to sin without penalty (*cf. the sale of indulgences that stirred Martin Luther*).

6:2 **{Died to sin}** (\apethanomen t^i hamartifi\). Second aorist active of \apothn^sk“\ and the dative case. When we surrendered to Christ and took him as Lord and Saviour. Qualitative relative (\hoitines\, *we the very ones who*). **{How}** (\p“s\). Rhetorical question.

6:3 **{Were baptized into Christ}** (\ebaptisth^men eis Christon\). First aorist passive indicative of \baptiz“\ . Better, "were baptized unto Christ or in Christ." The translation "into" makes Paul say that the union with Christ was brought to pass by means of baptism, which is not his idea, for Paul was not a sacramentarian. \Eis\ is at bottom the same word as \en\ . Baptism is the public proclamation of one's inward spiritual relation to Christ attained before the baptism. See on ^Ga 3:27 where it is like putting on an outward garment or uniform. **{Into his death}** (\eis ton thanaton autou\). So here "unto his death," "in relation to his death," which relation Paul proceeds to explain by the symbolism of the ordinance.

6:4 **{We were buried therefore with him by means of baptism unto death}** (\sunetaph^men oun aut“i dia tou baptismatos eis ton thanaton\). Second aorist passive indicative of \sunthapt“\ , old

verb to bury together with, in N.T. only here and Col 2:12. With associative instrumental case (*\aut“i*) and "by means of baptism unto death" as in verse 3. **{In newness of life}** (*\enkainot“ti z““s*). The picture in baptism points two ways, backwards to Christ's death and burial and to our death to sin (*verse 1*), forwards to Christ's resurrection from the dead and to our new life pledged by the coming out of the watery grave to walk on the other side of the baptismal grave (*F. B. Meyer*). There is the further picture of our own resurrection from the grave. It is a tragedy that Paul's majestic picture here has been so blurred by controversy that some refuse to see it. It should be said also that a symbol is not the reality, but the picture of the reality.

6:5 **{For if we have become united with him by the likeness of his death}** (*\ei gar sumphutoi gegonamen t“i homoi“mati tou thanatou autou*). Condition of the first class, assumed to be true.

\Sumphutoi is old verbal adjective from *\sumphu“*, to grow together. Baptism as a picture of death and burial symbolizes our likeness to Christ in his death. **{We shall be also united in the likeness of his resurrection}** (*\alla kai t“s anastase“s esometha*). The conclusion to the previous condition introduced by *\alla kai* as often and *\toi homoi“mati* (*in the likeness*) must be understood before *t“s anastase“s* (*of his resurrection*). Baptism is a picture of the past and of the present and a prophecy of the future, the matchless preacher of the new life in Christ.

6:6 **{Our old man}** (*\ho palaios h“m“n anthr“pos*). Only in Paul (*here, Col 3:9; Eph 4:22*). **{Was crucified with him}** (*\sunestaur“th^)*. See on *“Ga 2:19* for this boldly picturesque word. This took place not at baptism, but only pictured there. It took place when "we died to sin" (*verse 1*). **{The body of sin}** (*\to s“ma t“s hamartias*). "The body of which sin has taken possession" (*Sanday and Headlam*), the body marked by sin. **{That so we should no longer be in bondage to sin}** (*\tou m“keti douleuein h“mas t“i hamartifi*). Purpose clause with *\tou* and the present active infinitive of *\douleu“*, continue serving sin (*as slaves*). Adds "slavery" to living in sin (*verse 2*).

6:7 **{Is justified}** (*\dedikai“tai*). Perfect passive indicative of *\dikaio“*, stands justified, set free from, adding this great word to death and life of verses 1,2.

6:8 **{With Christ}** (\sun Christ“i\). As pictured by baptism, the crucifixion with Christ of verse 6.

6:9 **{Dieth no more}** (\ouketi apothn^skei\). "Christ's particular death occurs but once" (*Shedd*). See Heb 10:10. A complete refutation of the "sacrificial" character of the "mass."

6:10 **{The death that he died}** (\ho apethanen\). Neuter relative, cognative accusative with \apethanen\. **{Once}** (\ephapax\). Once and once only (*Heb 9:26f.*), not \pote\ (*once upon a time*). **{The life that he liveth}** (\ho z^i\). Cognate accusative of the relative.

6:11 **{Reckon ye also yourselves}** (\kai humeis logizesthe\). Direct middle imperative of \logizomai\ and complete proof that Paul does not mean that baptism makes one dead to sin and alive to God. That is a spiritual operation "in Christ Jesus" and only pictured by baptism. This is a plea to live up to the ideal of the baptized life.

6:12 **{Reign}** (\basileuet“\). Present active imperative, "let not sin continue to reign" as it did once (*5:12*). **{Mortal}** (\thn^toi\). Verbal adjective from \thn^sk“\, subject to death. The reign of sin is over with you. Self-indulgence is inconsistent with trust in the vicarious atonement. **{That ye should obey}** (\eis to hupakouein\). With a view to obeying.

6:13 **{Neither present}** (\m^de paristanete\). Present active imperative in prohibition of \paristan“\, late form of \parist^mi\, to place beside. Stop presenting your members or do not have the habit of doing so, "do not go on putting your members to sin as weapons of unrighteousness." **{Instruments}** (\hopla\). Old word for tools of any kind for shop or war (*Joh 18:3; 2Co 6:7; 10:4; Ro 13:12*). Possibly here figure of two armies arrayed against each other (*Ga 5:16-24*), and see \hopla dikaiosun^s\ below. The two sets of \hopla\ clash. **{But present yourselves unto God}** (\alla parast^sate heautous t“i the“i\). First aorist active imperative of \parist^mi\, same verb, but different tense, do it now and completely. Our "members" (\mel^\) should be at the call of God "as alive from the dead."

6:14 **{Shall not have dominion}** (\ou kurieusei\). Future active indicative of \kurieu“\, old verb from \kurios\, "shall not lord it over you," even if not yet wholly dead. Cf. 2Co 1:24.

6:15 **{What then?}** (\ti oun?). Another turn in the argument about the excess of grace. **{Shall we sin?}** (\hamartes“men?). First aorist active deliberative subjunctive of \hamartan“. "Shall we commit sin" (*occasional acts of sin as opposed to the life of sin as raised by \epimen“men t^i hamartifi\ in verse 1*)? **{Because}** (\hoti). The same reason as in verse 1 and taken up from the very words in verse 14. Surely, the objector says, we may take a night off now and then and sin a little bit "since we are under grace."

6:16 **{His servants ye are whom ye obey}** (\douloi este h“i hupakouete). Bondservants, slaves of the one whom ye obey, whatever one's profession may be, traitors, spies sometimes they are called. As Paul used the figure to illustrate death to sin and resurrection to new life in Christ and not in sin, so now he uses slavery against the idea of occasional lapses into sin. Loyalty to Christ will not permit occasional crossing over to the other side to Satan's line.

6:17 **{Whereas ye were}** (\^te). Imperfect but no "whereas" in the Greek. Paul is not grateful that they were once slaves of sin, but only that, though they once were, they turned from that state. **{To that form of doctrine whereunto ye were delivered}** (\eis hon paredoth^te tupon didach^s). Incorporation of the antecedent (\tupon didach^s) into the relative clause: "to which form of doctrine ye were delivered." See on 5:14 for \tupon\. It is hardly proper to take "form" here to refer to Paul's gospel (2:16), possibly an allusion to the symbolism of baptism which was the outward sign of the separation.

6:18 **{Ye became servants of righteousness}** (\edoul“th^te t^i dikaiosun^i). First aorist passive indicative of \doulo“, to enslave. "Ye were made slaves to righteousness." You have simply changed masters, no longer slaves of sin (*set free from that tyrant*), but ye are slaves of righteousness. There is no middle ground, no "no man's land" in this war.

6:19 **{I speak after the manner of men}** (\anthr“pinon leg“). "I speak a human word." He begs pardon for using "slaving" in connection with righteousness. But it is a good word, especially for our times when self-assertiveness and personal liberty bulk so large in modern speech. See 3:5; Ga 3:15 where he uses \kata anthr“pon\. **{Because of the infirmity of your flesh}** (\dia t^n

astheneian t's sarkos hum“*n*”). Because of defective spiritual insight largely due to moral defects also. {**Servants to uncleanness**} (*\doula t'i akatharsifi*”). Neuter plural form of *\doulos* to agree with *\mel*“ (members). Patently true in sexual sins, in drunkenness, and all fleshly sins, absolutely slaves like narcotic fiends. {**So now**} (*\hout*“*s nun*”). Now that you are born again in Christ. Paul uses twice again the same verb *\paristemi*, to present (*\parest^sate, parast^sate*”). {**Servants to righteousness**} (*\doula t'i dikaiosun^i*”). Repeats the idea of verse 18. {**Unto sanctification**} (*\eis hagasmon*”). This the goal, the blessed consummation that demands and deserves the new slavery without occasional lapses or sprees (*verse 15*). This late word appears only in LXX, N.T., and ecclesiastical writers so far. See on 1Th 4:3; 1Co 1:30. Paul includes sanctification in his conception of the God-kind (*1:17*) of righteousness (*both justification, 1:18-5:21 and sanctification, chapters 6-8*). It is a life process of consecration, not an instantaneous act. Paul shows that we ought to be sanctified (*6:1-7:6*) and illustrates the obligation by death (*6:1-14*), by slavery (*6:15-23*), and by marriage (*7:1-6*).

6:20 {**Free in regard of righteousness**} (*\eleutheroi t'i dikaiosun^i*”). Ye wore no collar of righteousness, but freely did as ye pleased. They were "free." Note dative case, personal relation, of *\dikaiosun^i*”).

6:21 {**What fruit then had ye at that time?**} (*\tina oun karpon eichete tote?*”). Imperfect active, used to have. A pertinent question. Ashes in their hands now. They are ashamed now of the memory of them. The end of them is death.

6:22 {**Ye have your fruit unto sanctification**} (*\echete ton karpon hum“n eis hagasmon*”). Freedom from sin and slavery to God bring permanent fruit that leads to sanctification. {**And the end eternal life**} (*\to de telos z“^n ai“nion*”). Note accusative case *\z“^n ai“nion*”, object of *\echete* (ye have), though *\thanatos* in contrast above is nominative.

6:23 {**Wages**} (*\ops“nia*”). Late Greek for wages of soldier, here of sin. See on Lu 3:14; 1Co 9:7; 2Co 11:8. Sin pays its wages in full with no cut. But eternal life is God's gift (*\charisma*”), not wages. Both *\thanatos* and *\z“^n* are {**eternal**} (*\ai“nion*”).

7:1 {**To men that know the law**} (\gin“skousin nomon\). Dative plural of present active participle of \gin“sk“. The Romans, whether Jews or Gentiles, knew the principle of law. {**A man**} (\tou anthr“pou\). "The person," generic term \anthr“pos\, not \an^r\.

7:2 {**The wife that hath a husband**} (\h^ hupandros gun^). Late word, under (*in subjection to*) a husband. Here only in N.T. {**Is bound**} (\dedetail\). Perfect passive indicative, stands bound. {**By law**} (\nom“i\). Instrumental case. {**To the husband while he liveth**} (\t“i z“nti andri\). "To the living husband," literally. {**But if the husband die**} (\ean de apothan^i ho an^r\). Third class condition, a supposable case (*ean\ and the second aorist active subjunctive*). {**She is discharged**} (\kat^rg^tai\). Perfect passive indicative of \katarge“, to make void. She stands free from the law of the husband. Cf. 6:6.

7:3 {**While the husband liveth**} (\z“ntos tou andros\). Genitive absolute of present active participle of \za“. {**She shall be called**} (\chr^matisei\). Future active indicative of \chr^matiz“, old verb, to receive a name as in Ac 11:26, from \chr^ma\, business, from \chraomai\, to use, then to give an oracle, etc. {**An adulteress**} (\moichalis\). Late word, in Plutarch, LXX. See on Mt 12:39. {**If she be joined**} (\ean gen^tai\). Third class condition, "if she come to." {**So that she is no adulteress**} (\tou m^ einai aut^n moichalida\). It is a fact that \tou\ and the infinitive is used for result as we saw in 1:24. Conceived result may explain the idiom here.

7:4 {**Ye also were made to the law**} (\kai humeis ethanat“th^te\). First aorist indicative passive of \thanato“, old verb, to put to death (*Mt 10:21*) or to make to die (*extinct*) as here and Ro 8:13. The analogy calls for the death of the law, but Paul refuses to say that. He changes the structure and makes them dead to the law as the husband (*6:3-6*). The relation of marriage is killed "through the body of Christ" as the "propitiation" (*3:25*) for us. Cf. Col 1:22. {**That we should be joined to another**} (\eis to genesthai heter“i\). Purpose clause with \eis

to\ and the infinitive. First mention of the saints as wedded to Christ as their Husband occurs in 1Co 6:13; Ga 4:26. See further Eph 5:22-33. {**That we might bring forth fruit unto God**} (*hina karpophor^s“men t“i the“i*). He changes the metaphor to that of the tree used in 6:22.

7:5 **{In the flesh}** (\en t*ˆ*i sarki\). Same sense as in 6:19 and 7:18,25. The "flesh" is not inherently sinful, but is subject to sin. It is what Paul means by being "under the law." He uses \sarx\ in a good many senses. **{Sinful passions}** (\ta path*ˆ*mata t*ˆ*ˆn hamarti*ˆ*ˆn\). "Passions of sins" or marked by sins. **{Wrought}** (\energeito\). Imperfect middle of \energe*ˆ*ˆ\, "were active." **{To bring forth fruit unto death}** (\eis to karpophor*ˆ*sai t*ˆ*ˆi thanat*ˆ*ˆi\). Purpose clause again. Vivid picture of the seeds of sin working for death.

7:6 {**But now**} (\nuni de\). In the new condition. {**Wherein we were holden**} (\en h“i kateichometha\). Imperfect passive of \katech“, picture of our former state (*same verb in 1:18*). {**In newness of spirit**} (\en kainot“ti pneumatosis\). The death to the letter of the law (*the old husband*) has set us free to the new life in Christ. So Paul has shown again the obligation on us to live for Christ.

7:7 **{Is the law sin?}** (*\ho nomos hamartia?*). A pertinent query in view of what he had said. Some people today oppose all inhibitions and prohibitions because they stimulate violations. That is half-baked thinking. **{I had not known sin}** (*\t^h hamartian ouk egn^h*). Second aorist indicative of *\gin^hsk^h*, to know. It is a conclusion of a second class condition, determined as unfulfilled. Usually *\an^h* is used in the conclusion to make it plain that it is second class condition instead of first class, but occasionally it is not employed when it is plain enough without as here (*Joh 16:22,24*). See on *\Ga 4:15*. So as to **{I had not known coveting}** (*lust*), *\epithumian ouk ^hidein^h*. But all the same the law is not itself sin nor the cause of sin. Men with their sinful natures turn law into an occasion for sinful acts.

7:8 **{Finding occasion}** (\aphorm^n labousa\). See 2Co 5:12; 11:12; Ga 5:13 for \aphorm^n\, a starting place from which to rush into acts of sin, excuses for doing what they want to do. Just so drinking men use the prohibition laws as "occasions" for violating them. **{Wrought in me}** (\kateirgasato en emoi\). First aorist active middle indicative of the intensive verb

\katergazomai\, to work out (*to the finish*), effective aorist.
The command not to lust made me lust more. {Dead} (\nekra\).
Inactive, not non-existent. Sin in reality was there in a dormant state.

7:9 {I was alive} (\ez“n\). Imperfect active. Apparently, "the lost paradise in the infancy of men" (*Denney*), before the conscience awoke and moral responsibility came, "a seeming life" (*Shedd*). {Sin revived} (\h^ hamartia anez^sen\). Sin came back to life, waked up, the blissful innocent stage was over, "the commandment having come" (\elthous^s t^s entol^s\, *genitive absolute*). {But I died} (\eg“ de apethanon\). My seeming life was over for I was conscious of sin, of violation of law. I was dead before, but I did not know. Now I found out that I was spiritually dead.

7:10 {This I found unto death} (\heureth^ moi--haut^ eis thanaton\). Literally, "the commandment the one for (*meant for*) life, this was found for me unto death." First aorist (*effective*) passive indicative of \heurisk“\, to find, not active as the English has it. It turned out so for me (*ethical dative*).

7:11 {Beguiled me} (\ex^pat^sen me\). First aorist active indicative of \exapata“\, old verb, completely (\ex\) made me lose my way (\a\ *privative*, \pate“\, *to walk*). See on 1Co 3:18; 2Co 11:3. Only in Paul in N.T. {Slew me} (\apekteinen\). First aorist active indicative of \apoktein“\, old verb. "Killed me off," made a clean job of it. Sin here is personified as the tempter (*Ge 3:13*).

7:12 {Holy, and righteous, and good} (\hagia kai dikaia kai agath^). This is the conclusion (*wherefore*, \h“ste\) to the query in verse 7. The commandment is God's and so holy like Him, just in its requirements and designed for our good. The modern revolt against law needs these words.

7:13 {Become death unto me?} (\emoi egeneto thanatos?\). Ethical dative \emoi\ again. New turn to the problem. Admitting the goodness of God's law, did it issue in death for me? Paul repels (\m^ genoito\) this suggestion. It was sin that (*But sin*, \alla h^ hamartia\) "became death for me." {That it might be shown} (\hina phan^i\). Final clause, \hina\ and second aorist passive subjunctive of \phain“\, to show. The sinfulness of sin is revealed in its violations of God's law. {By working death to me}

(\moi katergazomen^ thanaton\). Present middle participle, as an incidental result. {**Might become exceedingly sinful**} (\gen^tai kath' huperbol^n hamart^'los\). Second aorist middle subjunctive of \ginomai\ with \hina\ in final clause. On \kath' huperbol^n\, see on 1Co 12:31. Our _hyperbole_ is the Greek \huperbol^\. The excesses of sin reveal its real nature. Only then do some people get their eyes opened.

7:14 {**Spiritual**} (\pneumatikos\). Spirit-caused and spirit-given and like the Holy Spirit. See 1Co 10:3f. {**But I am carnal**} (\eg^' de sarkinos eimi\). "Fleshen" as in 1Co 3:1 which see, more emphatic even than \sarkikos\, "a creature of flesh." {**Sold under sin**} (\pepramenos hupo t^n hamartian\). Perfect passive participle of \piprask^', old verb, to sell. See on Mt 13:46; Ac 2:45, state of completion. Sin has closed the mortgage and owns its slave.

7:15 {**I know not**} (\ou gin^'sk^'\). "I do not recognize" in its true nature. My spiritual perceptions are dulled, blinded by sin (2Co 4:4). The dual life pictured here by Paul finds an echo in us all, the struggle after the highest in us ("what I really wish," \ho thel^', to practise it steadily, \prass^') and the slipping into doing (\poi^') "what I really hate" (\ho mis^') and yet sometimes do. There is a deal of controversy as to whether Paul is describing his struggle with sin before conversion or after it. The words "sold under sin" in verse 14 seem to turn the scale for the pre-conversion period. "It is the unregenerate man's experience, surviving at least in memory into regenerate days, and read with regenerate eyes" (Denney).

7:16 {**I consent unto the law**} (\sunph^mi t^'i nom^'i\). Old verb, here only in N.T., with associative instrumental case. "I speak with." My wanting (\thel^') to do the opposite of what I do proves my acceptance of God's law as good (\kalos\).

7:17 {**So now**} (\nuni de\). A logical contrast, "as the case really stands." {**But sin that dwelleth in me**} (\all' h^' enoikousa en emoi hamartia\). "But the dwelling in me sin." Not my true self, my higher personality, but my lower self due to my slavery to indwelling sin. Paul does not mean to say that his whole self has no moral responsibility by using this paradox. "To be saved from sin, a man must at the same time own it and disown it" (Denney).

7:18 **{In me}** (*\en emoi*). Paul explains this by "in my flesh" (*\en t'i sarki mou*), the unregenerate man "sold under sin" of verse 14. **{No good thing}** (*\ouk--agathon*). "Not absolutely good." This is not a complete view of man even in his unregenerate state as Paul at once shows. **{For to will is present with me}** (*\to gar thelein parakeitai moi*). Present middle indicative of *\parakeimai*, old verb, to lie beside, at hand, with dative *\moi*. Only here in N.T. **{The wishing}** is the better self, **{the doing not}** the lower self.

7:19 **{But the evil which I would not}** (*\alla ho ou thel' kakon*). Incorporation of the antecedent into the relative clause, "what evil I do not wish." An extreme case of this practise of evil is seen in the drunkard or the dope-fiend.

7:20 **{It is no more I that do it}** (*\ouketi eg' katergazomai auto*). Just as in verse 17, "no longer do I do it" (*the real Ego\, my better self*), and yet there is responsibility and guilt for the struggle goes on.

7:21 **{The law}** (*\ton nomon*). The principle already set forth (*\ara\, accordingly*) in verses 18,19. This is the way it works, but there is no surcease for the stings of conscience.

7:22 **{For I delight in}** (*\sun^domai gar*). Old verb, here alone in N.T., with associative instrumental case, "I rejoice with the law of God," my real self "after the inward man" (*\kata ton es' anthr'pon*) of the conscience as opposed to "the outward man" (*2Co 4:16; Eph 3:16*).

7:23 **{A different law}** (*\heteron nomon*). For the distinction between *\heteros* and *\allos*, see Ga 1:6f. **{Warring against}** (*\antistrateuomenon*). Rare verb (*_Xenophon_*) to carry on a campaign against. Only here in N.T. **{The law of my mind}** (*\t'i nom' i tou noos*). The reflective intelligence Paul means by *\noos*, "the inward man" of verse 22. It is this higher self that agrees that the law of God is good (*12,16,22*). **{Bringing me into captivity}** (*\aichmal'tizonta*). See on this late and vivid verb for capture and slavery Lu 21:24; 2Co 10:5. Surely it is a tragic picture drawn by Paul with this outcome, "sold under sin" (*14*), "captivity to the law of sin" (*23*). The ancient writers (*Plato, Ovid, Seneca, Epictetus*) describe the same dual struggle in man between his conscience and his deeds.

7:24 **{O wretched man that I am}** (*\talaip“ros eg“ anthr“pos*). "Wretched man I." Old adjective from \tla“\, to bear, and \p“ros\, a callus. In N.T. only here and Re 3:17. "A heart-rending cry from the depths of despair" (*Sanday and Headlam*). **{Out of the body of this death}** (*\ek tou s“matos tou thanatou toutou*). So the order of words demands. See verse 13 for "death" which finds a lodgment in the body (*Lightfoot*). If one feels that Paul has exaggerated his own condition, he has only to recall 1Ti 1:15 when he describes himself a chief of sinners. He dealt too honestly with himself for Pharisaic complacency to live long.

7:25 **{I thank God}** (*\charis t“i the“i*). "Thanks to God." Note of victory over death through Jesus Christ our Lord." **{So then I myself}** (*\ara oun autos eg“*). His whole self in his unregenerate state gives a divided service as he has already shown above. In 6:1-7:6 Paul proved the obligation to be sanctified. In 7:7-8:11 he discusses the possibility of sanctification, only for the renewed man by the help of the Holy Spirit.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Romans: Chapter 7)

8:1 {**Therefore now**} (\ara nun\). Two particles. Points back to the triumphant note in 7:25 after the preceding despair. {**No condemnation**} (\ouden katakrima\). As sinners we deserved condemnation in our unregenerate state in spite of the struggle. But God offers pardon "to those in Christ Jesus (\tois en *Christ*"i I'sou\). This is Paul's Gospel. The fire has burned on and around the Cross of Christ. There and there alone is safety. Those in Christ Jesus can lead the consecrated, the crucified, the baptized life.

8:2 {**The law of the Spirit of life**} (\ho nomos tou pneumatou t's z'ous\). The principle or authority exercised by the Holy Spirit which bestows life and which rests "in Christ Jesus." {**Made me free**} (\leuthero"sen me\). First aorist active indicative of the old verb \eleuthero" for which see Ga 5:1. Aleph B have \se\ (*thee*) instead of \me\. It matters little. We are pardoned, we are free from the old law of sin and death (**7:7-24**), we are able by the help of the Holy Spirit to live the new life in Christ.

8:3 {**That the law could not do**} (\to adunaton tou nomou\). Literally, "the impossibility of the law" as shown in 7:7-24, either nominative absolute or accusative of general reference. No syntactical connection with the rest of the sentence. {**In that**} (\en h'i\). "Wherein." {**It was weak**} (\sthenei\). Imperfect active, continued weak as already shown. {**In the likeness of sinful flesh**} (\en homoi"mati sarkos hamartias\). For "likeness" see Php 2:7, a real man, but more than man for God's "own Son." Two genitives "of flesh of sin" (*marked by sin*), that is the flesh of man is, but not the flesh of Jesus. {**And for sin**} (\kai peri hamartias\). Condensed phrase, God sent his Son also concerning sin (*our sin*). {**Condemned sin in the flesh**} (\katekrine t'n hamartian en t'i sarki\). First aorist active indicative of \katakrin". He condemned the sin of men and the condemnation took place in the flesh of Jesus. If the article t'n\ had been repeated before \en t'i sarki\ Paul would have affirmed sin in the flesh of Jesus, but he carefully avoided that (*Robertson, Grammar, p. 784*).

8:4 **{The ordinance of the law}** (*\to dikai“ma tou nomou*). "The requirement of the law." **{Might be fulfilled}** (*\hina pler“th^i*). Purpose of the death of Christ by *\hina* and first aorist passive subjunctive of *\pl^ro“*. Christ met it all in our stead (3:21-26). **{Not after the flesh, but after the Spirit}** (*\m^kata sarka alla kata pneuma*). The two laws of life (*\kata sarka\ in 7:7-24, \kata pneuma\ 8:1-11*). Most likely the Holy Spirit or else the renewed spirit of man.

8:5 **{Do mind}** (*\phronousin*). Present active indicative of *\phrone“*, to think, to put the mind (*\phr^n*) on. See Mt 16:23; Ro 12:16. For the contrast between *\sarx* and *\pneuma*, see Ga 5:16-24.

8:6 **{The mind}** (*\to phron^ma*). The bent or will of the flesh is death as shown in 7:7-24. **{Life}** (*\z“^l*). In contrast with "death." **{Peace}** (*\eir^n^l*). As seen in 5:1-5.

8:7 **{Is not subject}** (*\ouch hupotassetai*). Present passive indicative of *\hupotass“*, late verb, military term for subjection to orders. Present tense here means continued insubordination. **{Neither indeed can it be}** (*\oude gar dunatai*). "For it is not even able to do otherwise." This helpless state of the unregenerate man Paul has shown above apart from Christ. Hope lies in Christ (7:25) and the Spirit of life (8:2).

8:8 **{Cannot please God}** (*\the“i aresai ou dunantai*). Because of the handicap of the lower self in bondage to sin. This does not mean that the sinner has no responsibility and cannot be saved. He is responsible and can be saved by the change of heart through the Holy Spirit.

8:9 **{Not in the flesh}** (*\ouk en sarki*). Not sold under sin (7:14) any more. **{But in the spirit}** (*\alla en pneumatil*). Probably, "in the Holy Spirit." It is not Pantheism or Buddhism that Paul here teaches, but the mystical union of the believer with Christ in the Holy Spirit. **{If so be that}** (*\eiper*). "If as is the fact" (*cf. 3:30*). **{The Spirit of Christ}** (*\pneuma Christou*). The same as "the Spirit of God" just before. See also Php 1:19; 1Pe 1:11. Incidental argument for the Deity of Christ and probably the meaning of 2Co 3:18 "the Spirit of the Lord." Condition of first class, assumed as true.

8:10 {**The body is dead**} (\to men s“*ma nekron*\). Has the seeds of death in it and will die "because of sin." {**The spirit is life**} (\to de *pneuma* z““\). The redeemed human spirit. He uses \z““\ (*life*) instead of \z“sa\ (*living*), "God-begotten, God-sustained life" (*Denney*), if Christ is in you.

8:11 {**Shall quicken**} (\z“*opoi^sei*\). Future active indicative of \z“opoie“, late verb from \z“opoios\, making alive. See on 1Co 15:22. {**Through his Spirit**} (\dia tou *pneumatos*\). B D L have \dia to pneuma\ (*because of the Spirit*). Both ideas are true, though the genitive is slightly more probably correct.

8:12 {**We are debtors**} (\opheiletai esmen\). See on 1Ga 5:3; Ro 1:14. {**Not to the flesh**} (\ou t^i sarki\). Negative \ou\ goes with preceding verb and \t^i sarki\, not with the infinitive \tou z^in\.

8:13 {**Ye must die**} (\mellete apothn^skein\). Present indicative of \mell“, to be about to do and present active infinitive of \apothn^sk“, to die. "Ye are on the point of dying." Eternal death. {**By the spirit**} (\pneumati\). Holy Spirit, instrumental case. {**Ye shall live**} (\z^sesthe\). Future active indicative of \za“. Eternal life.

8:14 {**Sons of God**} (\huioi theou\). In the full sense of this term. In verse 16 we have \tekna theou\ (*children of God*). Hence no great distinction can be drawn between \huios\ and \teknon\. The truth is that \huios\ is used in various ways in the New Testament. In the highest sense, not true of any one else, Jesus Christ is God's Son (8:3). But in the widest sense all men are "the offspring" (\genos\) of God as shown in Ac 17:28 by Paul. But in the special sense here only those are "sons of God" who are led by the Spirit of God, those born again (*the second birth*) both Jews and Gentiles, "the sons of Abraham" (\huioi Abraam\, Ga 3:7), the children of faith.

8:15 {**The spirit of adoption**} (\pneuma huiiothesias\). See on this term \huiiothesia\, Ga 4:5. Both Jews and Gentiles receive this "adoption" into the family of God with all its privileges. "{**Whereby we cry, Abba, Father**}" (\en h^i krazomen Abbf ho pat^r\). See Ga 4:6 for discussion of this double use of Father as the child's privilege.

8:16 {**The Spirit himself**} (\auto to pneuma\). The grammatical

gender of \pneuma\ is neuter as here, but the Greek used also the natural gender as we do exclusively as in Joh 16:13 \ekeinos\ (*masculine {he}*), \to pneuma\ (*neuter*). See also Joh 16:26 (\ho--ekeinos\). It is a grave mistake to use the neuter "it" or "itself" when referring to the Holy Spirit. **{Beareth witness with our spirit}** (\summarturei tⁱ pneumatⁱ h^m“n\). See on ̄Ro 2:15 for this verb with associative instrumental case. See 1Jo 5:10f. for this double witness.

8:17 **{Joint-heirs with Christ}** (\sunkl^ronomoi Christou\). A late rare double compound, in Philo, an Ephesian inscription of the imperial period (*Deissmann, _Light from the Ancient East_, p. 92*), papyri of the Byzantine period. See 8:29 for this idea expanded. Paul is fond of compounds of \sun\, three in this verse (\sunkl^ronomoi, sunpasch“men, sundoxasth“men\). The last (*first aorist passive subjunctive of \sundoxaz“\ with \hina\ (purpose)*), late and rare, here only in N.T.

8:18 **{To us-ward}** (\eis h^mfs\). We shall be included in the radiance of the coming glory which will put in the shadow the present sufferings. Precisely the same idiom here with \mellousan doxan\ (*aorist passive infinitive of \apokalupth^{nai}*) occurs in Ga 3:23 with \mellousan pistin\, which see.

8:19 **{The earnest expectation of creation}** (\h^{apokaradokia} t^s ktise“s\). This substantive has so far been found nowhere save here and Php 1:20, though the verb \apokaradoke“\ is common in Polybius and Plutarch. Milligan (*_Vocabulary_*) thinks that Paul may have made the substantive from the verb. It is a double compound (\apo\, *off from*, \kara\, *head*, \doke“\, *Ionic verb, to watch*), hence to watch eagerly with outstretched head. **{Waiteth for}** (\apekdechetai\). See on ̄1Co 1:7; Ga 5:5 for this rare word (*possibly formed by Paul, Milligan*). "To wait it out" (*Thayer*). **{The revealing of the sons of God}** (\tⁿ apokalupsin tⁿ hui“n tou theou\). Cf. 1Jo 3:2; 2Th 2:8; Col 3:4. This mystical sympathy of physical nature with the work of grace is beyond the comprehension of most of us. But who can disprove it?

8:20 **{Was subjected}** (\hupetag^h\). Second aorist passive indicative of \hupatass“\ (*cf. verse 7*). **{To vanity}** (\tⁱ mataiot^{ti}\). Dative case. Rare and late word, common in LXX. From \mataios\, empty, vain. Eph 4:17; 2Pe 2:18. **{Not of its own will}** (\ouch hekousa\). Common adjective, in N.T. only here and 1Co 9:27. It was due to the effect of man's sin. **{But by**

reason of him} (\alla dia ton\). Because of God. **{In hope that}** (\eph' helpidi hoti\). Note the form \helpidi\ rather than the usual \elpidi\ and so \eph\. \Hoti\ can be causal "because" instead of declarative "that."

8:21 **{The creation itself}** (\aut^ h^ ktisis\). It is the hope of creation, not of the Creator. Nature "possesses in the feeling of her unmerited suffering a sort of presentiment of her future deliverance" (*Godet*).

8:22 **{Groaneth and travaileth in pain}** (\sunstenazei kai sun"diinei\). Two more compounds with \sun\. Both rare and both here alone in N.T. Nature is pictured in the pangs of childbirth.

8:23 **{The first fruits}** (\t^ n aparch^ n\). Old and common metaphor. **{Of the Spirit}** (\tou pneumatos\). The genitive of apposition. The Holy Spirit came on the great Pentecost and his blessings continue as seen in the "gifts" in 1Co 12-14, in the moral and spiritual gifts of Ga 5:22f. And greater ones are to come (*1Co 15:44ff.*). **{Even we ourselves}** (\kai autoi\). He repeats for emphasis. We have our "groaning" (\stenazomen\) as well as nature. **{Waiting for}** (\apekdechomenoi\). The same verb used of nature in verse 19. **{Our adoption}** (\huiiothesian\). Our full "adoption" (*see verse 15*), "the redemption of our body" (\t^ n apolutr"sin tou s"matos h^ m"n\). That is to come also. Then we shall have complete redemption of both soul and body.

8:24 **{For by hope were we saved}** (\t^ i gar elpidi es"th^ men\). First aorist passive indicative of \s"z". The case of \elpidi\ is not certain, the form being the same for locative, instrumental and dative. Curiously enough either makes good sense in this context: "We were saved in hope, by hope, for hope" (*of the redemption of the body*).

8:25 **{With patience}** (\di' hupomon^ s\). Paul repeats the verb \apekdechomai\ of verse 23.

8:26 **{Helpeth our infirmity}** (\sunantilambanetai t^ i astheneifi h^ m"n\). Present middle indicative of \sunantilambanomai\, late and striking double compound (*Diodorus, LXX, Josephus, frequent in inscriptions, Deissmann, Light, etc., p. 87*), to lend a hand together with, at the same time with one. Only twice in N.T., here and Lu 10:40 in Martha's plea for Mary's help. Here beautifully Paul pictures the Holy Spirit taking hold at our side

at the very time of our weakness (*associative instrumental case*) and before too late. {**How to pray**} (\to ti proseux“metha\). Articular clause object of \oidamen\ (*we know*) and indirect question with the deliberative aorist middle subjunctive \proseux“metha\, retained in the indirect question. {**As we ought**} (\katho dei\). "As it is necessary." How true this is of all of us in our praying. {**Maketh intercession**} (\huperentugchanei\). Present active indicative of late double compound, found only here and in later ecclesiastical writers, but \entugchan“\ occurs in verse 27 (*a common verb*). It is a picturesque word of rescue by one who "happens on" (\entugchanei\) one who is in trouble and "in his behalf" (\huper\) pleads "with unuttered groanings" (*instrumental case*) or with "sighs that baffle words" (*Denney*). This is work of our Helper, the Spirit himself.

8:27 {**He that searcheth**} (\ho eraun“n\). God (*1Sa 16:7*). {**According to the will of God**} (\kata theon\). See 2Co 7:9-11 for this phrase \kata theon\ (*according to God*). The Holy Spirit is the "other Paraclete" (*Joh 14:16*) who pleads God's cause with us as Christ is our Paraclete with the Father (*1Jo 2:1*). But more is true as here, for the Holy Spirit interprets our prayers to God and "makes intercession for us in accord with God's will."

8:28 {**All things work together**} (\panta sunergei\). A B have \ho theos\ as the subject of \sunergei\ (*old verb, see on 1Co 16:16; 2Co 6:1*). That is the idea anyhow. It is God who makes "all things work together" in our lives "for good" (\eis agathon\), ultimate good. {**According to his purpose**} (\kata prothesin\). Old word, seen already in Ac 27:13 and for "shewbread" in Mt 12:4. The verb \protith^mi\ Paul uses in 3:24 for God's purpose. Paul accepts fully human free agency but behind it all and through it all runs God's sovereignty as here and on its gracious side (*9:11; 3:11; 2Ti 1:9*).

8:29 {**Foreknew**} (\proegn“\). Second aorist active indicative of \progin“sk“, old verb as in Ac 26:5. See Ps 1:6 (*LXX*) and Mt 7:23. This fore-knowledge and choice is placed in eternity in Eph 1:4. {**He foreordained**} (\pro“risen\). First aorist active indicative of \prooriz“, late verb to appoint beforehand as in Ac 4:28; 1Co 2:7. Another compound with \pro- (for *eternity*). {**Conformed to the image**} (\summorphous t^s eikonos\). Late adjective from \sun\ and \morph^ and so an inward and not merely superficial conformity. \Eik“n\ is used of Christ as the

very image of the Father (**2Co 4:4; Col 1:15**). See Php 2:6f. for \morph^\. Here we have both \morph^ and \eik“n\ to express the gradual change in us till we acquire the likeness of Christ the Son of God so that we ourselves shall ultimately have the family likeness of sons of God. Glorious destiny. **{That he might be}** (\eis to einai auton\). Common idiom for purpose. **{First born among many brethren}** (\pr“totokon en pollois adelphois\). Christ is "first born" of all creation (**Col 1:15**), but here he is "first born from the dead" (**Col 1:18**), the Eldest Brother in this family of God's sons, though "Son" in a sense not true of us.

8:30 **{Called}** (\ekalesen\) **{--Justified}** (\edikai“sen\) **{--Glorified}** (\edoxasen\). All first aorist active indicatives of common verbs (\kale“, dikaio“, doxaz“\). But the glorification is stated as already consummated (*constative aorists, all of them*), though still in the future in the fullest sense. "The step implied in \edoxasen\ is both complete and certain in the Divine counsels" (*Sanday and Headlam*).

8:31 **{For these things}** (\pros tauta\). From 8:12 on Paul has made a triumphant presentation of the reasons for the certainty of final sanctification of the sons of God. He has reached the climax with glorification (\edoxasen\ *in verse 30*). But Paul lets the objector have his say as he usually does so that in verses 31-39 he considers the objections. **{If God is for us, who is against us?}** (\ei ho theos huper h^m“n, tis kath' h^m“n?\). This condition of the first class carries Paul's challenge to all doubters. There is no one on a par with God. Note the two prepositions in contrast (\huper\, *over*, \kata\, *down or against*).

8:32 **{He that}** (\hos ge\). "Who as much as this" (\ge\ *here magnifying the deed, intensive particle*). **{Spared not}** (\ouk epheisato\). First aorist middle of \pheidomai\, old verb used about the offering of Isaac in Ge 22:16. See Ac 20:29. **{Also with him}** (\kai sun aut“i\). The gift of "his own son" is the promise and the pledge of the all things for good of verse 28. Christ is all and carries all with him.

8:33 **{Who shall lay anything to the charge of God's elect?}** (\tis egkalesei kata eklekt“n theou?\). Future active indicative of \egkale“, old verb, to come forward as accuser (*forensic term*) in case in court, to impeach, as in Ac 19:40; 23:29; 26:2, the

only N.T. examples. Satan is the great Accuser of the brethren.
{It is God that justifieth} (\theos ho dikai“n\). God is the Judge who sets us right according to his plan for justification (**3:21-31**). The Accuser must face the Judge with his charges.

8:34 **{Shall condemn}** (\katakryn“n\). Can be either present active participle (*condemns*) or the future (*shall condemn*). It is a bold accuser who can face God with false charges or with true ones for that matter for we have an "Advocate" at God's Court (**1Jo 2:1**), "who is at the right hand of God" (\hos estin en dexifi tou theou\) "who also maketh intercession for us" (\hos kai entugchanei huper h^m“n\). Our Advocate paid the debt for our sins with his blood. The score is settled. We are free (**8:1**).

8:35 **{Shall separate}** (\ch“risei\). Future active of old verb \choriz“\ from adverb \ch“ris\ and that from \ch“ra\, space. Can any one put a distance between Christ's love and us (*objective genitive*)? Can any one lead Christ to cease loving us? Such things do happen between husband and wife, alas. Paul changes the figure from "who" (\tis\) to "what" (\ti\). The items mentioned will not make Christ love us less. Paul here glories in tribulations as in 5:3ff.

8:36 **{Even as it is written}** (\kath“s gegraptai\). He quotes Ps 44:23. **{We are killed}** (\thanatoumetha\). Present passive indicative of \thanato“\ for which see on 7:4. Same idea of continuous martyrdom in 1Co 15:31. **{As sheep for the slaughter}** (\h“s probata sphag^s\). Objective genitive (\sphag^s\).

8:37 **{Nay}** (\alla\). On the contrary, we shall not be separated. **{We are more than conquerors}** (\hupernik“men\). Late and rare compound. Here only in N.T. "We gain a surpassing victory through the one who loved us."

8:38 **{For I am persuaded}** (\pepeismai gar\). Perfect passive participle of \peith“\, "I stand convinced." The items mentioned are those that people dread (*life, death, supernatural powers, above, below, any creature to cover any omissions*).

8:39 **{To separate us}** (\h^mfs ch“risai\). Aorist active infinitive of \choriz“\ (*same verb as in 35*). God's love is victor over all possible foes, "God's love that is in Christ Jesus." Paul has reached the mountain top. He has really completed his great argument concerning the God-kind of

righteousness save for its bearing on some special problems. The first of these concerns the fact that the Jews (*God's chosen people*) have so largely rejected the gospel (*chapters 9-11*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Romans: Chapter 8)

[\[Previous\]](#) [\[Next\]](#)

9:1 **{In Christ}** (\en Christ“i\). Paul really takes a triple oath here so strongly is he stirred. He makes a positive affirmation in Christ, a negative one (*not lying*), the appeal to his conscience as co-witness (\sunmarturous^s\, *genitive absolute as in 2:15 which see*) "in the Holy Spirit."

9:2 **{Sorrow}** (\lup^). Because the Jews were rejecting Christ the Messiah. "We may compare the grief of a Jew writing after the fall of Jerusalem" (*Sanday and Headlam*). **{Unceasing pain in my heart}** (\adialeiptos odun^ t^i kardifi\). Like _angina pectoris_. \Odun^ is old word for consuming grief, in N.T. only here and 1Ti 6:10. **{Unceasing}** (\adialeiptos\). Late and rare adjective (*in an inscription 1 cent. B.C.*), in N.T. only here and 2Ti 1:3. Two rare words together and both here only in N.T. and I and II Timothy (*some small argument for the Pauline authorship of the Pastoral Epistles*).

9:3 **{I could wish}** (\^uchom^n\). Idiomatic imperfect, "I was on the point of wishing." We can see that \euchomai\ (*I do wish*) would be wrong to say. \An^uchom^n\ would mean that he does not wish (*conclusion of second class condition*). \An^uchom^n\ would be conclusion of fourth class condition and too remote. He is shut up to the imperfect indicative (*Robertson, _Grammar_, p. 886*). **{Anathema}** (\anathema\). See for this word as distinct from \anath^ma\ (*offering*) 1Co 12:3; Ga 1:8f. **{I myself}** (\autos eg^). Nominative with the infinitive \einai\ and agreeing with subject of \^uchom^n\, **{According to the flesh}** (\kata sarka\). As distinguished from Paul's Christian brethren.

9:4 **{Who}** (\hoitines\). The very ones who, inasmuch as they. **{Israelites}** (\Isra^leitai\). Covenant name of the chosen people. **{Whose}** (\h^“n\). Predicate genitive of the relative, used also again with \hoi pateres\, For "the adoption" (\h^ huiiothesia\ see 8:15. **{The glory}** (\h^ doxa\). The Shekinah Glory of God (3:23) and used of Jesus in Jas 2:1. **{The covenants}** (\hai diath^kai\). Plural because renewed often (*Ge 6:18; 9:9; 15:18; 17:2,7,9; Ex 2:24*). **{The giving of the law}** (\h^ nomothesia\). Old word, here only in N.T., from \nomos\ and \tith^mi\, **{The**

service} (*h[^] latreia*). The temple service (*Heb 9:1,6*). **{The fathers}** (*hoi pateres*). The patriarchs (*Ac 3:13; 7:32*).

9:5 **{Of whom}** (*ex h[^]n*). Fourth relative clause and here with *\ex* and the ablative. **{Christ}** (*ho Christos*). The Messiah. **{As concerning the flesh}** (*to kata sarka*). Accusative of general reference, "as to the according to the flesh." Paul limits the descent of Jesus from the Jews to his human side as he did in 1:3f. **{Who is over all, God blessed for ever}** (*ho on epi pant[^]n theos eulog[^]tos*). A clear statement of the deity of Christ following the remark about his humanity. This is the natural and the obvious way of punctuating the sentence. To make a full stop after *\sarka* (*or colon*) and start a new sentence for the doxology is very abrupt and awkward. See *Ac 20:28; Tit 2:13* for Paul's use of *\theos* applied to Jesus Christ.

9:6 **{But it is not as though}** (*ouch hoion de hoti*). Supply *\estin* after *\ouch*: "But it is not such as that," an old idiom, here alone in N.T. **{Hath come to nought}** (*ekpept[^]ken*). Perfect active indicative of *\ekpipt[^]*, old verb, to fall out. **{For they are not all Israel, which are of Israel}** (*ou gar pantes hoi ex Isra[^]l houtoi Isra[^]l*). "For not all those out of Israel (*the literal Jewish nation*), these are Israel (*the spiritual Israel*)." This startling paradox is not a new idea with Paul. He had already shown (*Ga 3:7-9*) that those of faith are the true sons of Abraham. He has amplified that idea also in *Ro 4*. So he is not making a clever dodge here to escape a difficulty. He now shows how this was the original purpose of God to include only those who believed. **{Seed of Abraham}** (*sperma Abraam*). Physical descent here, but spiritual seed by promise in verse 8. He quotes *Ge 21:12f*.

9:8 **{The children of the promise}** (*ta tekna t[^]s epaggelias*). Not through Ishmael, but through Isaac. Only the children of the promise are "children of God" (*tekna tou theou*) in the full sense. He is not speaking of Christians here, but simply showing that the privileges of the Jews were not due to their physical descent from Abraham. Cf. *Lu 3:8*.

9:9 **{A word of promise}** (*epaggelias ho logos houtos*). Literally, "this word is one of promise." Paul combines *Ge 18:10,14* from the LXX.

9:10 **{Having conceived of one}** (*ex henos koit[^]n echousa*). By

metonymy with cause for the effect we have this peculiar idiom (*\koit^ being bed, marriage bed*), "having a marriage bed from one" husband. One father and twins.

9:11 {**The children being not yet born**} (*\m^p^“ genn^thent^“n*). Genitive absolute with first aorist passive participle of *\genna^“*, to beget, to be born, though no word for children nor even the pronoun *\aut^“n* (*they*). {**Neither having done anything good or bad**} (*\m^de praxant^“n ti agathon ^ phaulon*). Genitive absolute again with first active participle of *\prass^“*. On *\phaulon*, see 2Co 5:10. {**The purpose of God**} (*\h^ prothesis tou theou*). See 8:28 for *\prothesis*. {**According to election**} (*\kat' eklog^“n*). Old word from *\ekleg^“*, to select, to choose out. See 1Th 1:4. Here it is the purpose (*\prothesis*) of God which has worked according to the principles of election. {**Not of works**} (*\ouk ex erg^“n*). Not of merit.

9:12 {**But of him that calleth**} (*\all' ek tou kalountos*). Present active articular participle of *\kale^“* in the ablative case after *\ek*. The source of the selection is God himself. Paul quotes Ge 25:33 (*LXX*).

9:13 Paul quotes Mal 1:2f. {**But Esau I hated**} (*\ton de Esau emis^sa*). This language sounds a bit harsh to us. It is possible that the word *\mise^“* did not always carry the full force of what we mean by "hate." See Mt 6:24 where these very verbs (*\mise^“ and \agapa^“*) are contrasted. So also in Lu 14:26 about "hating" (*\mise^“*) one's father and mother if coming between one and Christ. So in Joh 12:25 about "hating" one's life. There is no doubt about God's preference for Jacob and rejection of Esau, but in spite of Sanday and Headlam one hesitates to read into these words here the intense hatred that has always existed between the descendants of Jacob and of Esau.

9:14 {**Is there unrighteousness with God?**} (*\m^ adikia para t^“i the^“i?*). Paul goes right to the heart of the problem. *\M^“* expects a negative answer. "Beside" (*\para*) God there can be no injustice to Esau or to any one because of election.

9:15 {**For he says to Moses**} (*\t^“i M^“usei gar legei*). He has an Old Testament illustration of God's election in the case of Pharaoh (*Ex 33:19*). {**On whom I have mercy**} (*\hon an ele^“*). Indefinite relative with *\an* and the present active subjunctive of *\elea^“*, late verb only here and Jude 1:23 in N.T. "On

whomsoever I have mercy." The same construction in \hon an oikteir“\, "on whomsoever I have compassion."

9:16 {**So then**} (\ara oun\). In view of this quotation. {**It is not of**} (\ou\). We must supply \estin eleos\ with \ou\, "Mercy is not of." The articular participles (\tou thelontos, tou trechontos, tou ele“ntos\)) can be understood as in the genitive with \eleos\ understood (*mercy is not a quality of*) or as the predicate ablative of source like \epiluse“s\ in 2Pe 1:20. Paul is fond of the metaphor of running.

9:17 {**To Pharaoh**} (\t“i Phara“\). There is a national election as seen in verses 7-13, but here Paul deals with the election of individuals. He "lays down the principle that God's grace does not necessarily depend upon anything but God's will" (*Sanday and Headlam*). He quotes Ex 9:16. {**Might be published**} (\diaggel“i\). Second aorist passive subjunctive of \diaggel\.

9:18 {**He hardeneth**} (\skl“runei\). Pharaoh hardened his own heart also (*Ex 8:15,32; 9:34*), but God gives men up also (*1:24,26,28*). This late word is used by the Greek physicians Galen and Hippocrates. See on ᾠAc 19:9. Only here in Paul.

9:19 {**Why doth he still find fault?**} (\ti eti memphetai?\). Old verb, to blame. In N.T. only here and Heb 8:8. Paul's imaginary objector picks up the admission that God hardened Pharaoh's heart. "Still" (\eti\)) argues for a change of condition since that is true. {**Withstandeth his will**} (\t“i boul“mati autou anthest“ken\). Perfect active indicative of \anthist“mi\, old verb, maintains a stand (*the perfect tense*). Many have attempted to resist God's will (\boul“ma\, *deliberate purpose, in N.T. only here and Ac 27:43; 1Pe 4:3*). Elsewhere \thel“ma\ (*Mt 6:10*).

9:20 {**Nay, but, O man, who art thou?**} (\O anthr“pe, men oun ge su tis ei?\). "O man, but surely thou who art thou?" Unusual and emphatic order of the words, prolepsis of \su\ (*thou*) before \tis\ (*who*) and \men oun ge\ (*triple particle, men, indeed, oun, therefore, ge, at least*) at the beginning of clause as in Ro 10:18; Php 3:8 contrary to ancient idiom, but so in papyri. {**That repliest**} (\ho antapokrinomenos\). Present middle articular participle of double compound verb \antapokrinomai\, to answer to one's face (\anti-\) late and vivid combination, also in Lu 14:6, nowhere else in N.T., but in LXX. {**The thing formed**} (\to plasma\). Old word (*Plato, Aristophanes*) from

\plass“\, to mould, as with clay or wax, from which the aorist active participle used here (\t“*i plasanti*\) comes. Paul quotes these words from Isa 29:16 verbatim. It is a familiar idea in the Old Testament, the absolute power of God as Creator like the potter's use of clay (*Isa 44:8; 45:8-10; Jer 18:6*). \M^ expects a negative answer. {**Why didst thou make me thus?**} (\ti me *epoi^sas hout^s?*\). The original words in Isaiah dealt with the nation, but Paul applies them to individuals. This question does not raise the problem of the origin of sin for the objector does not blame God for that but why God has used us as he has, made some vessels out of the clay for this purpose, some for that. Observe "thus" (\hout^s\). The potter takes the clay as he finds it, but uses it as he wishes.

9:21 {**Or hath not the potter a right over the clay?**} (\^ouk *echei exousian ho kerameus tou p^lou?*\). This question, expecting an affirmative answer, is Paul's reply to the previous one, "Why didst thou make me thus?" \P^los\, old word for clay, is mud or wet clay in Joh 9:6,11,14f. The old word for potter (\kerameus\) in N.T. only here and Mt 27:7,10. {**Lump**} (\phuramatos\). Late word from \phura“, to mix (*clay, dough, etc.*). {**One part**} (\ho men\) {--another} (\ho de\). Regular idiom for contrast (\men--de\) with the old demonstrative \ho\ (*this*), "this vessel (\skeuos\, *old word as in Mr 11:16*) for honour, that for dishonour." Paul thus claims clearly God's sovereign right (\exousian\, *power, right, authority, from* \exesti\) to use men (*already sinners*) for his own purpose.

9:22 {**Willing**} (\thel^“n\). Concessive use of the participle, "although willing," not causal, "because willing" as is shown by "with much long-suffering" (\en poll^i makrothumifi\, *in much long-suffering*). {**His power**} (\to dunaton autou\). Neuter singular of the verbal adjective rather than the substantive \dunamin\). {**Endured**} (\^negken\). Constative second aorist active indicative of the old defective verb \pher“, to bear. {**Vessels of wrath**} (\skeu^ org^s\). The words occur in Jer 50:25 (*LXX Jer 27:25*), but not in the sense here (*objective genitive like* \tekna org^s\, *Eph 2:3, the objects of God's wrath*). {**Fitted**} (\kat^rtismena\). Perfect passive participle of \katartiz“, old verb to equip (*see Mt 4:21; 2Co 13:11*), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from 1Th 2:15f. {**Unto destruction**} (\eis ap^leian\). Endless perdition (*Mt 7:13; 2Th*

2:3; Php 3:19), not annihilation.

9:23 {**Vessels of mercy**} (\skeu[^] eleous\). Objective genitive like \skeu[^] org[^]s\. {**Afore prepared**} (\pro[^]toimasen\). First aorist active indicative of \proetoimaz“, old verb to make ready (*from* \hetoimos\, *ready*) and \pro\, before, in N.T. only here and Eph 2:10. But same idea in Ro 8:28-30.

9:24 {**But also from the Gentiles**} (\alla kai ex ethn“n\). Paul had already alluded to this fact in 9:6f. (*cf. Ga 3:7-9*). Now he proceeds to prove it from the Old Testament.

9:25 {**In Hosea**} (\en t“i H“s[^]e\). He quotes 2:23 with some freedom. Hosea refers to the ten tribes and Paul applies the principle stated there to the Gentiles. Hosea had a son named _Lo-ammi_ = \ou laos\. So here \ho ou laos mou\ "the not people of mine." \Ou\ with substantives obliterates the meaning of the substantive, an idiom seen in Thucydides and other Greek writers. See also Ro 10:19; 1Pe 2:10. {**Which was not beloved**} (\t[^]n ouk[^]gap[^]men[^]n\). The LXX rendering of _Lo-ruhamah_ (*not mercy, without mercy or love*), name of Hosea's daughter. The use of \ouk\ with the perfect passive participle is emphatic, since \m[^]\ is the usual negative of the participle in the _Koin,_.

9:26 {**Ye are not my people**} (\ou laos mou humeis\). Quotation from Ho 1:10 (*LXX Ho 2:1*). {**There**} (\ekei\). Palestine in the original, but Paul applies it to scattered Jews and Gentiles everywhere.

9:27 {**Isaiah**} (\Esaias\). Shortened quotation from Isa 10:22 (*LXX*). {**It is the remnant that shall be saved**} (\to hupoleimmas“th[^]setai\). First future passive of \s“z“. Literally, "the remnant will be saved." Late word from \hupoleip“, to leave behind (*II:3*), here only in N.T. Textus Receptus has \kataleimma\, but Aleph A B have \hupoleimma\. Isaiah cries in anguish over the outlook for Israel, but sees hope for the remnant.

9:28 {**Finishing it and cutting it short**} (\suntel“n kai suntemn“n\). Present active participles and note \sun-\ with each (*perfective use of the preposition, finishing completely as in Lu 4:13, cutting off completely or abridging and here only in N.T.*) The quotation is from Isa 28:22.

9:29 **{Hath said before}** (\proeir^ken\). Perfect active indicative of \proeipon\ (*defective verb*). Stands on record in Isa 1:9. **{Had left}** (\egkatelipen\). Second aorist active indicative of old verb \egkataleip^, to leave behind. Condition of second class, determined as unfulfilled, with \an egen^th^men\ and \an h^moi^th^men\ as the conclusions (*both first aorist passives of \ginomai\ and \homoio^, common verbs*). **{A seed}** (\sperma\). The remnant of verse 27.

9:30 **{Attained}** (\katelaben\). Second aorist active indicative of \katalamban^, old verb, to grasp, to seize, to overtake (*carrying out the figure in \di^k^ (to pursue)*). It was a curious paradox. **{Which is of faith}** (\t^n ek piste^s\). As Paul has repeatedly shown, the only way to get the God-kind of righteousness.

9:31 **{Did not arrive at that law}** (\eis nomon ouk ephthasen\). First aorist active indicative of \phthan^, old verb to anticipate (*1Th 4:15*), now just to arrive as here and 2Co 10:14. The word "that" is not in the Greek. Legal righteousness Israel failed to reach, because to do that one had to keep perfectly all the law.

9:32 We must supply the omitted verb \edi^xa\ (*pursued*) from verse 31. That explains the rest. **{They stumbled at the stone of stumbling}** (\prosekopsan t^i lith^i tou proskommatos\). The quotation is from Isa 8:14. \Proskopt^ means to cut (\kopt^ against (\pros\ as in Mt 4:6; Joh 11:9f. The Jews found Christ a \skandalon\ (*1Co 1:23*).

9:33 Paul repeats the phrase just used in the whole quotation from Isa 8:14 with the same idea in "a rock of offence" (\petran skandalou, "*a rock of snare, a rock which the Jews made a cause of stumbling*"). The rest of the verse is quoted from Isa 28:16. However, the Hebrew means "shall not make haste" rather than "shall not be put to shame." In 1Pe 2:8 we have the same use of these Scriptures about Christ. Either Peter had read Romans or both Paul and Peter had a copy of Christian _Testimonia_ like Cyprian's later.

[\[Previous\]](#) [\[Next\]](#)

10:1 **{Desire}** (\eudokia\). No papyri examples of this word, though \eudok^{sis}\ occurs, only in LXX and N.T., but no example for "desire" unless this is one, though the verb \eudoke\ is common in Polybius, Diodorus, Dion, Hal. It means will, pleasure, satisfaction (*Mt 11:26; 2Th 1:11; Php 1:15; 2:13; Eph 1:5,9*). **{Supplication}** (\de^{sis}\). Late word from \deomai\, to want, to beg, to pray. In the papyri. See Lu 1:13. It is noteworthy that, immediately after the discussion of the rejection of Christ by the Jews, Paul prays so earnestly for the Jews "that they may be saved" (\eis s^{t^{rian}}\), literally "unto salvation." Clearly Paul did not feel that the case was hopeless for them in spite of their conduct. Bengel says: _Non orasset Paul si absolute reprobati essent_ (*Paul would not have prayed if they had been absolutely reprobate*). Paul leaves God's problem to him and pours out his prayer for the Jews in accordance with his strong words in 9:1-5.

10:2 **{A zeal for God}** (\z^{lon theou}\). Objective genitive like Php 3:9, "through faith in Christ" (\dia piste^{s Christou}\). **{But not according to knowledge}** (\all' ou kat' epign^{sin}\). They had knowledge of God and so were superior to the Gentiles in privilege (*2:9-11*), but they sought God in an external way by rules and rites and missed him (*9:30-33*). They became zealous for the letter and the form instead of for God himself.

10:3 **{Being ignorant of God's righteousness}** (\agnoountes t^{n tou theou dikaiosunⁿ}\). A blunt thing to say, but true as Paul has shown in 2:1-3:20. They did not understand the God-kind of righteousness by faith (*1:17*). They misconceived it (*2:4*). **{They did not subject themselves}** (\ouch hupetag^{san}\). Second aorist passive indicative of \hupotass^{an}\, common _Koin,_ verb, to put oneself under orders, to obey, here the passive in sense of the middle (*Jas 4:7*) like \apekrithⁿ\, I answered.

10:4 **{The end of the law}** (\telos nomou\). Christ put a stop to the law as a means of salvation (*6:14; 9:31; Eph 2:15; Col 2:14*) as in Lu 16:16. Christ is the goal or aim of the law (*Gal 3:24*). Christ is the fulfilment of the law (*Mt 5:17; Ro*

13:10; 1Ti 1:5). But here (*Denney*) Paul's main idea is that Christ ended the law as a method of salvation for "every one that believeth" whether Jew or Gentile. Christ wrote *_finis_* on law as a means of grace.

10:5 **{Thereby}** (*\en aut^i*). That is by or in "the righteousness that is from law." He stands or falls with it. The quotation is from Le 18:5.

10:6 **{Saith thus}** (*\hout^s legei*). Paul personifies "the from faith righteousness" (*\h^ ek piste^s dikaiosun^ *). A free reproduction from De 30:11-14. Paul takes various phrases from the LXX and uses them for "his inspired conviction and experiences of the gospel" (*Denney*). He does not quote Moses as saying this or meaning this. **{Say not in thy heart}** (*\m^ eip^is en t^i kardifi sou*). Second aorist active subjunctive with *\m^ * like De 8:17. To say in the heart is to think (*Mt 3:9*). **{That is, to bring Christ down}** (*\tout' estin Christon katagagein*). Second aorist active infinitive of the common verb *\katag^ *, to bring or lead down. It is dependent on the preceding verb *\anab^setai* (*shall ascend*). *\Tout' estin* (*that is*) is what is called *_Midrash_* or interpretation as in 9:8. It occurs three times here (*verses 6-8*). Paul applies the words of Moses to Christ. There is no need for one to go to heaven to bring Christ down to earth. The Incarnation is already a glorious fact. Today some men scout the idea of the Deity and Incarnation of Christ.

10:7 **{Into the abyss}** (*\eis t^ n abusson*). See Lu 8:31 for this old Greek word (*\a\ privative and \bussos*) bottomless like sea (*Ps 106:26*), our abyss. In Re 9:1 it is the place of torment. Paul seems to refer to Hades or Sheol (*Ac 2:27,31*), the other world to which Christ went after death. **{To bring Christ up}** (*\Christon anagagein*). Second aorist active infinitive of *\anag^ * and dependent on *\katab^setai* (*shall descend*). Christ has already risen from the dead. The deity and resurrection of Christ are precisely the two chief points of attack today on the part of sceptics.

10:8 **{But what saith it?}** (*\alla ti legei?*). That is "the from faith righteousness." **{The word of faith}** (*\to r^ma t^s piste^s*). The gospel message concerning faith (*objective genitive*). Only here. In contrast to the law. **{Which we preach}** (*\ho k^russomen*). The living voice brings home to every one the faith kind of righteousness. Paul seizes upon the words of Moses

with the orator's instinct and with rhetorical skill (*Sanday and Headlam*) applies them to the facts about the gospel message about the Incarnation and Resurrection of Christ.

10:9 {**If thou shalt confess**} (\ean homolog^sis\). Third class condition (\ean\ *and first aorist active subjunctive of* \homologe“\). {**With thy mouth Jesus as Lord**} (\en t“i stomati sou Kurion I^{soun}\). This is the reading of nearly all the MSS. But B 71 Clem of Alex. read \to r^{ma} en t“i stomati sou hoti Kurios I^{sous}\ (*the word in thy mouth that Jesus is Lord*). The idea is the same, the confession of Jesus as Lord as in 1Co 12:3; Php 2:11. No Jew would do this who had not really trusted Christ, for \Kurios\ in the LXX is used of God. No Gentile would do it who had not ceased worshipping the emperor as \Kurios\. The word \Kurios\ was and is the touchstone of faith. {**And shalt believe**} (\kai pisteus^{is}\). Same construction. Faith precedes confession, of course.

10:10 {**Man believeth**} (\pisteuetai\). Impersonal construction, "it is believed" (*present passive indicative of* \pisteu“\). The order is reversed in this verse and the true order (*faith, then confession*). {**Confession is made**} (\homologeitai\). Impersonal construction again, "it is confessed," "man confesses." Both \kardifi\ (*heart*) and \stomati\ (*mouth*) are in the instrumental case.

10:11 {**Every one**} (\pfs\). Paul adds this word to the quotation from Isa 28:16 already made in 9:33.

10:12 {**Distinction**} (\diastol^\\). See on this word 3:22. Here it is followed by the ablative case \Ioudaiou te kai Hell^{nos}\ (*between Jew and Greek*). {**Lord of all**} (\Kurios pant“n\). See Ga 3:28. {**Rich**} (\plout“n\). Present active participle of \ploute“\\. See Eph 3:8 "the unsearchable riches of Christ."

10:13 Paul here quotes Joe 3:5 (*Joe 2:32 LXX*).

10:14 {**How then shall they call?**} (\p“s oun epikales“ntai?\\). Deliberative subjunctive (*first aorist middle*) of \epikaleomai\ (*see verses 12,13*). The antecedent of \eis hon\ (*in whom*) is not expressed. {**How shall they believe?**} (\pos pisteus“sin?\\). Deliberative subjunctive again (*first aorist active of* \pisteu“\\ *just used*). Each time Paul picks up the preceding verb and challenges that. Here again the antecedent \eis touton\ before

\hon\ is not expressed. {**How shall they hear?**} (\pos akous“sin?\). Deliberative subjunctive (*first aorist active of akou*“\). {**Without a preacher?**} (\ch“ris k^russontos?\). Preposition \ch“ris\ with ablative singular masculine present active participle of \k^russ“\, "without one preaching." {**How shall they preach?**} (\p“s k^rux“sin?\). Deliberative subjunctive again (*first aorist active k^russ*“\, *to preach*). {**Except they be sent?**} (\ean m^ apostal“sin?\). Second aorist passive deliberative subjunctive of \apostell“\, to send, from which verb \apostolos\ apostle comes. Negative condition of third class. In graphic style Paul has made a powerful plea for missions. It is just as true today as then.

10:15 {**How beautiful**} (\H“s h“raioi\). A quotation from Isa 52:7 more like the Hebrew than the LXX, picturing the messengers of the restoration from the Jewish captivity. Paul assumes that the missionaries (\apostoloi\) have been sent as implied in verse 14.

10:16 {**But they did not all hearken**} (\ou pantes hup^kousan\). They heard, but did not heed. Some disbelieve now (3:3) as they did then. On obedience and disobedience see 5:19; 1Th 2:13; Ga 3:2. He quotes Isa 53:1 to show how Isaiah felt. {**Report**} (\ako^i\). Literally, "hearing" (*Mt 14:1; Mr 13:7*).

10:17 {**By the word of Christ**} (\dia r^matos Christou\). "By the word about Christ" (*objective genitive*).

10:18 {**Did they not hear?**} (\m^ ouk ^kousan?\). Rather, "Did they fail to hear?" (*expecting the negative answer m^*, *while ouk blends with the verb*). See on 1Co 9:5 for this construction. {**Yea, verily**} (\menounge\). Triple particle (\men, oun, ge\) as in 9:20. {**Sound**} (\phthoggos\). Vibration of a musical string. See on 1Co 14:7. Only two N.T. examples. {**The world**} (\t^s oikoumen^s\). The inhabited earth as in Lu 2:1.

10:19 {**Did Israel not know?**} (\m^ Israel ouk egn“?\). "Did Israel fail to know?" See above. {**First**} (\pr“tos\). Moses first before any one else. LXX quotation De 32:21. See on 1Co 10:22 for \paraz^l“s“\ (*I will provoke you to jealousy*). {**With that which is no nation**} (\ep' ouk ethnei\). The Jews had worshipped "no-gods" and now God shows favours to a "no-nation" (*people*). {**Will I anger you**} (\parorgi“ humas\). Future active (*Attic future*) of \parorgiz“\, rare word, to rouse to wrath.

10:20 **{Is very bold}** (*\apotolmfi*). Present active indicative of *\apotolma*“\, old word, to assume boldness (*\apo*“, *off*) and only here in N.T. Isaiah "breaks out boldly" (*Gifford*). Paul cites Isa 65:1 in support of his own courage against the prejudice of the Jews. See 9:30-33 for illustration of this point. **{I was found}** (*\heureth^n*). First aorist passive indicative of *\heurisk*“\.

10:21 **{All the day long}** (*\hol^t^ h^meran*). Accusative of extent of time. He quotes Isa 65:2. **{Did I spread out}** (*\exepetasa*). First aorist active indicative of *\ekpetannumi*“, old verb, to stretch out, bold metaphor, only here in N.T. **{Unto a disobedient and a gainsaying people}** (*\pros laon apeithounta kai antilegonta*“\). "Unto a people disobeying and talking back." The two things usually go together. Contrary and contradictory (*Lu 13:34f.*).

[\[Previous\]](#) [\[Next\]](#)

11:1 **{I say then}** (\leg“oun\). As in verse 11. \Oun\ looks back to 9:16-33 and 10:19-21. **{Did God cast off?}** (\m^ap“sato ho theos?\). An indignant negative answer is called for by \m^\ and emphasized by \m^ genoito\ (**God forbid**). Paul refers to the promise in the O.T. made three times: 1Sa 12:22; Ps 94:14 (**Ps 93:14 LXX**); Ps 94:4. First aorist middle indicative (**without augment**) of \ap“the“, to push away, to repel, middle, to push away from one as in Ac 7:27. **{For I also}** (\kai gar eg“\). Proof that not all the Jews have rejected Christ. See Php 3:5 for more of Paul's pedigree.

11:2 **{Whom he foreknew}** (\hon proegn“\). The same form and sense as in 8:29, which see. Probably the Hebrew sense of choice beforehand. The nation of Israel was God's chosen people and so all the individuals in it could not be cast off. **{Wot ye not?}** (\ouk oidate?\). "Know ye not?" Why keep the old English "wot"? **{Of Elijah}** (\en Eleifi\). "In the case of Elijah." Cf. "in the bush" (**Mr 12:26**). **{He pleadeth}** (\entugchanei\). See on 7:27. \Entugchan“ means to happen on one and so to converse with (**Ac 25:24**), to plead for (**Ro 8:27,34**), to plead against as here with \kata\, but the "against" is in \kata\.

11:3 **{They have digged down}** (\kateskapsan\). First aorist active indicative of \kataskapt“, to dig under or down. Old verb, here only in N.T. (**critical text**). LXX has \katheilan\ "pulled down." Paul has reversed the order of the LXX of 1Ki 19:10,14,18. **{Altars}** (\thusiast^ria\). Late word (**LXX, Philo, Josephus, N.T. eccl. writers**) from \thusiaz“, to sacrifice. See Ac 17:23. **{And I am left alone}** (\kag“ hupeleiphth^n monos\). First aorist passive indicative of \hupoleip“, old word, to leave under or behind, here only in N.T. Elijah's mood was that of utter dejection in his flight from Jezebel. **{Life}** (\psuch^n\). It is not possible to draw a clear distinction between \psuch^ (soul) and \pneuma\ (**spirit**). \Psuch^ is from \psuch“, to breathe or blow, \pneuma\ from \pne“, to blow. Both are used for the personality and for the immortal part of man. Paul is usually dichotomous in his language, but sometimes trichotomous in a popular sense. We cannot hold Paul's terms to our modern

psychological distinctions.

11:4 {**The answer of God**} (*\ho chr^matismos*). An old word in various senses like \chr^matiz^, only here in N.T. See this use of the verb in Mt 2:12,22; Lu 2:26; Ac 10:22. {**To Baal**} (*\t^i Baal*). Feminine article. In the LXX the name \Baal\ is either masculine or feminine. The explanation is that the Jews put _Bosheth_ (*\aischun^*, *shame*) for Baal and in the LXX the feminine article occurs because \aischun^ is so, though here the LXX has the masculine \t^i\.

11:5 {**Remnant**} (*\limma*). Old word, but only here in N.T., but in papyri also and with this spelling rather than \leimma\. From \leip^, to leave. {**According to the election of grace**} (*\kat' eklog^ n charitos*). As in 9:6-13. The election is all of God. Verse 6 explains it further.

11:6 {**Otherwise**} (*\epeì*). Ellipse after \epeì (since), "since, in that case." {**Is no more**} (*\ouketi ginetai*). "No longer becomes" grace, loses its character as grace. Augustine: _Gratia nisi gratis sit gratia non est_.

11:7 {**What then?**} (*\ti oun?*). Since God did not push Israel away (*verse 1*), what is true? {**The election**} (*\h^ eklog^*). Abstract for concrete (*the elect*). {**Obtained**} (*\epetuchen*). Second aorist active indicative of \epitugchan^, old verb, to hit upon, only here in Paul. See 9:30-33 for the failure of the Jews. {**Were hardened**} (*\ep^r^ th^ san*). First aorist passive indicative of \p^ro^, late verb, to cover with thick skin (*\p^ros*). See on 2Co 3:14; Mr 3:5.

11:8 {**A spirit of stupor**} (*\pneuma katanuxe^s*). The quotation is a combination of De 19:4; Isa 29:10; 6:9f. This phrase is from Isa 29:10. \Katanuxis\ is a late and rare word from \katanuss^, to prick or stick (*Ac 2:37*), in LXX, here only in N.T., one example in _Pelagia-Legende_. The torpor seems the result of too much sensation, dulled by incitement into apathy. {**That they should not see**} (*\tou m^ blepein*). Genitive articular infinitive of negative purpose. {**That they should not hear**} (*\tou m^ akouein*). So here also. See Stephen's speech (*Ac 7:51f.*).

11:9 {**David says**} (*\Daueid legei*). From Ps 69:23f; (*68:23f LXX*); 34:8; 28:4 (*combined quotation*). {**Table**} (*\trapeza*). For what is on the table, "a feast." {**A snare**} (*\eis pagida*). From

\p^gnumi\, to make fast, old word for snares for birds and beasts. See on ̳Lu 21:35. \Eis\ in predicate with \ginomai\ is a translation-Hebraism. {**A trap**} (\eis th^ran\). Old word for hunting of wild beasts, then a trap. Only here in N.T. {**A stumbling-block**} (\eis skandalon\). A third word for trap, snare, trap-stick or trigger over which they fall. See on ̳1Co 1:23; Ro 9:33. {**A recompense**} (\eis antapodoma\). Late word from double compound verb \antapodid^mi\, to repay (*both* \anti\ *and* \apo\). Ancient Greeks used \antapodosis\. In LXX and Didache. In N.T. only here (*bad sense*) and Lu 14:12 (*good sense*).

11:10 {**Let their eyes be darkened**} (\skotisth^t^san hoi ophthalmoi aut^n\). First aorist passive imperative of \skotiz^{\, to darken. A terrible imprecation. {**That they may not see**} (\tou m^blepein\). Repeated from verse 8. {**Bow down**} (\sunkampson\). First aorist active imperative of \sunkampt^{\, old verb, to bend together as of captives whose backs (\n^ton\, *another old word, only here in N.T.*) were bent under burdens. Only here in N.T.

11:11 {**Did they stumble that they might fall?**} (\m^eptaisan hina pes^sin?\). Negative answer expected by \m^{\ as in verse 1. First aorist active indicative of \ptai^{\, old verb, to stumble, only here in Paul (*see Jas 3:2*), suggested perhaps by \skandalon\ in verse 9. If \hina\ is final, then we must add "merely" to the idea, "merely that they might fall" or make a sharp distinction between \ptai^{\, to stumble, and \pipt^{\, to fall, and take \pes^sin\ as effective aorist active subjunctive to fall completely and for good. \Hina\, as we know, can be either final, sub-final, or even result. See 1Th 5:4; 1Co 7:29; Ga 5:17. Paul rejects this query in verse 11 as vehemently as he did that in verse 1. {**By their fall**} (\t^i aut^n parapt^mati\). Instrumental case. For the word, a falling aside or a false step from \parapipt^{\, see 5:15-20. {**Is come**}. No verb in the Greek, but \ginetai\ or \gegonen\ is understood. {**For to provoke them to jealousy**} (\eis to paraz^l^sai\). Purpose expressed by \eis\ and the articular infinitive, first aorist active, of \paraz^lo^{\, for which verb see 1Co 10:22. As an historical fact Paul turned to the Gentiles when the Jews rejected his message (*Ac 13:45ff.; 28:28, etc.*). {**The riches of the world**} (\ploutos kosmou\). See 10:12. {**Their loss**} (\to h^tt^ma aut^n\). So perhaps in 1Co 6:7, but in Isa 31:8 defeat is the idea. Perhaps so here. {**Fulness**} (\pl^r^ma\). Perhaps "completion," though the word from \pl^ro^{\, to fill, has

a variety of senses, that with which anything is filled (*1Co 10:26,28*), that which is filled (*Eph 1:23*). {**How much more?**} (*\pos“i mallon*). Argument *_a fortiori_* as in verse 24. Verse 25 illustrates the point.

11:13 {**To you that are Gentiles**} (*\humin tois ethnesin*). "To you the Gentiles." He has a serious word to say to them. {**Inasmuch then**} (*\eph' hoson men oun*). Not temporal, *_quamdiu_*, "so long as" (*Mt 9:15*), but qualitative *_quatenus_* "in so far then as" (*Mt 25:40*). {**I glorify my ministry**} (*\t^ⁿ diakonian mou doxaz“*). As apostle to the Gentiles (*\ethn“ⁿ apostolos*, *objective genitive*). Would that every minister of Christ glorified his ministry. {**If by any means**} (*\ei p“^s*). This use of *\ei* with purpose or aim is a kind of indirect discourse. {**I may provoke**} (*\paraz^^l“^s*). Either future active indicative or first aorist active subjunctive, see same uncertainty in *Php 3:10* *\katant^^s*, but in *3:11* *\katalab“* after *\ei* is subjunctive. The future indicative is clear in *Ro 1:10* and the optative in *Ac 27:12*. Doubtful whether future indicative or aorist subjunctive also in *\s“^s* (*save*).

11:15 {**The casting away of them**} (*\h^^{apobol^ⁿ aut“ⁿ}*). Objective genitive (*\aut“ⁿ*) with *\apobol^ⁿ*, old word from *\apoball“*, to throw off (*Mr 10:50*), in N.T. only here and *Ac 27:22*. {**The reconciling of the world**} (*\katallag^^{kosmou}*). See 5:10f. for *\katallag^ⁿ* (*reconciling*). It explains verse 12. {**The receiving**} (*\h^^{prosl^^{mpsis}}*). Old word from *\proslamban“*, to take to oneself, only here in N.T. {**Life from the dead**} (*\z“^{ek nekr“ⁿ}*). Already the conversion of Jews had become so difficult. It is like a miracle of grace today, though it does happen. Many think that Paul means that the general resurrection and the end will come when the Jews are converted. Possibly so, but it is by no means certain. His language may be merely figurative.

11:16 {**First fruit**} (*\aparch^ⁿ*). See on *1Co 15:20,23*. The metaphor is from *Nu 15:19f*. The LXX has *\aparch^ⁿ phuramatos*, first of the dough as a heave offering. {**The lump**} (*\to phurama*). From which the first fruit came. See on *9:21*. Apparently the patriarchs are the first fruit. {**The root**} (*\h^^{riza}*). Perhaps Abraham singly here. The metaphor is changed, but the idea is the same. Israel is looked on as a tree. But one must recall and keep in mind the double sense of Israel in *9:6f*. (*the natural and the spiritual*).

11:17 {**Branches**} (\kladⁿ). From \klaⁿ, to break. {**Were broken off**} (\exeklasth^{san}). First aorist passive indicative of \ekklaⁿ. Play on the word \klados\ (*branch*) and \ekklaⁿ, to break off. Condition of first class, assumed as true. Some of the individual Jews (*natural Israel*) were broken off the stock of the tree (*spiritual Israel*). {**And thou**} (\kai su). An individual Gentile. {**Being a wild olive**} (\agrielaios ⁿ). This word, used by Aristotle, occurs in an inscription. Ramsay (*Pauline Studies*, pp. 219ff.) shows that the ancients used the wild-olive graft upon an old olive tree to reinvigorate the tree precisely as Paul uses the figure here and that both the olive tree and the graft were influenced by each other, though the wild olive graft did not produce as good olives as the original stock. But it should be noted that in verse 24 Paul expressly states that the grafting of Gentiles on to the stock of the spiritual Israel was "contrary to nature" (\para phusin). {**Wast grafted in**} (\enekentristh^s). First aorist passive indicative of \enkentrizⁿ, to cut in, to graft, used by Aristotle. Belongs "to the higher *Koin*," (*literary Koin*,) according to Milligan. {**Partaker**} (\sunkoin^{nos}). Co-partner. {**Fatness**} (\piot^{tos}). Old word from \piⁿ (*fat*), only here in N.T. Note three genitives here "of the root of the fatness of the olive."

11:18 {**Glory not over the branches**} (\mⁿ katakauchⁿ tⁿ kladⁿ). Genitive case after \kata\ . Present middle imperative second person singular of \katakauchaomai\ with negative \mⁿ, "stop glorying" or "do not have the habit of glorying over the branches." The conclusion of the preceding condition. {**Gloriest**} (\katakauchfsai). Late form \-aesai\ retaining \s\ . {**Not thou**} (\ou su). Very emphatic position. The graft was upon the stock and root, though each affected the other.

11:19 {**Thou wilt say then**} (\ereis oun). A presumptuous Gentile speaks. {**That I might be grafted in**} (\hina egⁿ enkentristhⁿ). Purpose clause with \hina\ and first aorist passive subjunctive. He shows contempt for the cast-off Jews.

11:20 {**Well**} (\kal^s). Perhaps ironical, though Paul may simply admit the statement (*cf. Mr 12:32*) and show the Gentile his real situation. {**By unbelief**} (\tⁱ apistifi) {**--by faith**} (\pistei). Instrumental case with both contrasted words (*by unbelief, by belief*).

11:21 {**Be not highminded**} (\mⁿ hups^{la} phronei). "Stop thinking

high (*proud*) thoughts." {Of God spared not} (\ei gar ho theos ouk epheisato\). It is not \ei m^\ (*unless*), but the \ouk\ negatives the verb \epheisato\ (*first aorist middle indicative of \pheidomai\, to spare. Condition of first class.*)

11:22 {The goodness and the severity of God} (\chr^stot^ta kai apotomian theou\). See on Ro 2:2 for \chr^stot^s\, kindness of God. \Apotomia\ (*here alone in the N.T.*) is from \apotomos\, cut off, abrupt, and this adjective from \apotemn^\, to cut off. This late word occurs several times in the papyri. {If thou continue} (\ean epimen^is\). Third class condition, \ean\ and present active subjunctive. {Otherwise} (\epeì\). Ellipse after \epeì\, "since if thou dost not continue." {Thou also} (\kai su\). Precisely as the Jewish branches of verse 17 were. {Shalt be cut off} (\ekkop^s^i\). Second future passive of \ekkopt^\, to cut out.

11:23 {If they continue not in their unbelief} (\ean m^ epimen^si t^i apistifi\). Third class condition with the same verb used in verse 22 of the Gentile. Locative case of \apistifi\ here (*same form as the instrumental in verse 20*). {For God is able} (\dunatos gar estin ho theos\). See this use of \dunatos estin\ in 4:21 rather than \dunatai\. This is the \crux\ of the whole matter. God is able.

11:24 {Contrary to nature} (\para phusin\). This is the gist of the argument, the power of God to do what is contrary to natural processes. He put the wild olive (*Gentile*) into the good olive tree (*the spiritual Israel*) and made the wild olive (*contrary to nature*) become the good olive (\kallielaios\, *the garden olive, kallos\ and elaia\ in Aristotle and a papyrus*). {Into their own olive tree} (\t^i idifi elaifi\). Dative case. Another argument _a fortiori_, "how much more" (\poll^i mallon\). God can graft the natural Israel back upon the spiritual Israel, if they become willing.

11:25 {This mystery} (\to must^rion touto\). Not in the pagan sense of an esoteric doctrine for the initiated (*from \mue^\, to blink, to wink*), unknown secrets (*2Th 2:7*), or like the mystery religions of the time, but the revealed will of God now made known to all (*1Co 2:1,7; 4:1*) which includes Gentiles also (*Ro 16:25; Col 1:26f.; Eph 3:3f.*) and so far superior to man's wisdom (*Col 2:2; 4:13; Eph 3:9; 5:32; 6:19; Mt 13:11; Mr 4:11*). Paul has covered every point of difficulty concerning the failure

of the Jews to accept Jesus as the Messiah and has shown how God has overruled it for the blessing of the Gentiles with a ray of hope still held out for the Jews. "In early ecclesiastical Latin \must^rion\ was rendered by *_sacramentum_*, which in classical Latin means *_the military oath_*. The explanation of the word *_sacrament_*, which is so often founded on this etymology, is therefore mistaken, since the meaning of sacrament belongs to \must^rion\ and not to *_sacramentum_* in the classical sense" (**Vincent**). {**Wise in your own conceits**} (\en heautois phronimoi\). "Wise in yourselves." Some MSS. read \par' heautois\ (**by yourselves**). Negative purpose here (\hina m^~te\), to prevent self-conceit on the part of the Gentiles who have believed. They had no merit in themselves {**A hardening**} (\p^r^~sis\). Late word from \p^ro^~ (11:7). Occurs in Hippocrates as a medical term, only here in N.T. save Mr 3:5; Eph 4:18. It means obtuseness of intellectual discernment, mental dulness. {**In part**} (\apo merous\). Goes with the verb \gegonen\ (**has happened in part**). For \apo merous\, see 2Co 1:14; 2:5; Ro 15:24; for \ana meros\, see 1Co 14:27; for \ek merous\, see 1Co 12:27; 13:9; for \kata meros\, see Heb 9:5; for \meros ti\ (**adverbial accusative**) partly see 1Co 11:18. Paul refuses to believe that no more Jews will be saved. {**Until the fulness of the Gentiles be come in**} (\achri hou to pl^r^~ma t^~n ethn^~n eiselth^i\). Temporal clause with \achri hou\ (**until which time**) and the second aorist active subjunctive of \eiserchomai\, to come in (**Mt 7:13,21**). {**For fulness of the Gentiles**} (\to pl^r^~ma t^~n ethn^~n\) see on verse ~12, the complement of the Gentiles.

11:26 {**And so**} (\kai hout^~s\). By the complement of the Gentiles stirring up the complement of the Jews (**verses 11f.**). {**All Israel**} (\pfs Isra^l\). What does Paul mean? The immediate context (**use of \pfs\ in contrast with \apo merous, pl^r^~ma\ here in contrast with \pl^r^~ma\ in verse 12**) argues for the Jewish people "as a whole." But the spiritual Israel (**both Jews and Gentiles**) may be his idea in accord with 9:6 (**Ga 6:16**) as the climax of the argument. At any rate we should strive for and pray for the conversion of Jews as a whole. Paul here quotes from Isa 59:20f.; 27:9. {**The Deliverer**} (\ho ruomenos\). Present middle articular participle of \ruomai\, to rescue, to deliver. See on ~1Th 1:10; 2Co 1:10. The Hebrew *_Goel_*, the Avenger, the Messiah, the Redeemer (**De 25:5-10; Job 19:25; Ru 3:12f.**). Paul interprets it of Jesus as Messiah.

11:27 **{My covenant}** (*\h^par' emou diath^k^*). "The from me covenant," "my side of the covenant I have made with them" (*Sanday and Headlam*). Cf. Jer 31:31ff. Not a political deliverance, but a religious and ethical one. **{When I shall take away}** (*\hotan aphel^mai*). Second aorist middle subjunctive of \aphaire^, old and common verb, to take away.

11:28 **{As touching the gospel}** (*\kata to euaggelion*). "According to (*kata* with the accusative) the gospel" as Paul has shown in verses 11-24, the gospel order as it has developed. **{Enemies}** (*\echthroï*). Treated as enemies (*of God*), in passive sense, because of their rejection of Christ (*verse 10*), just as \agap^toi (*beloved*) is passive. **{As touching the election}** (*\kata t^n eklog^n*). "According to the election" (*the principle of election, not as in verses 5f. the elect or abstract for concrete*). **{For the fathers' sake}** (*\dia tous pateras*). As in 9:4; 11:16f.

11:29 **{Without repentance}** (*\ametamel^ta*). See on 2Co 7:10 for this word (*a privative and \metamelomai, to be sorry afterwards*). It is not \ametano^ton (*Ro 2:5*) from \a privative and \metano^, to change one's mind. God is not sorry for his gifts to and calling of the Jews (*9:4f.*).

11:30 **{Ye in time past}** (*\humeis pote*). Ye Gentiles (*1:18-32*). **{Were disobedient}** (*\epeith^sate*). First aorist active indicative of \apeithe^, to disbelieve and then to disobey. "Ye once upon a time disobeyed God." **{By their disobedience}** (*\t^i tout^ n apeithifi*). Instrumental case, "by the disobedience of these" (*Jews*). Note "now" (*\nun*) three times in this sentence.

11:31 **{By the mercy shown to you}** (*\t^i humeter^ i eleei*). Objective sense of \humeteros (*possessive pronoun, your*). Proleptic position also for the words go with \ele^th^sin (*first aorist passive subjunctive of \elee^, from \eleos with \hina, purpose clause*). God's purpose is for the Jews to receive a blessing yet.

11:32 **{Hath shut up}** (*\sunekleisen*). First aorist active indicative of \sunklei^, to shut together like a net (*Lu 5:6*). See Ga 3:22 for this word with \hupo hamartian (*under sin*). This is a resultant (*effective*) aorist because of the disbelief and disobedience of both Gentile (*1:17-32*) and Jew (*2:1-3:20*). **{All}** (*\tous pantas*). "The all" (*both Gentiles and*

Jews). {**That he might have mercy**} (\hina--ele^si\). Purpose with \hina\ and aorist active subjunctive. No merit in anyone, but all of grace. "The all" again, who receive God's mercy, not that "all" men are saved.

11:33 {**O the depth**} (\O bathos\). Exclamation with omega and the nominative case of \bathos\ (*see on 2Co 8:2; Ro 8:39*). Paul's argument concerning God's elective grace and goodness has carried him to the heights and now he pauses on the edge of the precipice as he contemplates God's wisdom and knowledge, fully conscious of his inability to sound the bottom with the plummet of human reason and words. {**Unsearchable**} (\anexeraun^{ta}\). Double compound (\a\ privative and \ex\ verbal adjective of \ereuna^{ta}\ (*old spelling* -eu-), late and rare word (*LXX, Dio Cassius, Heraclitus*), only here in N.T. Some of God's wisdom can be known (*1:20f.*), but not all. {**Past tracing out**} (\anexichniastoi\).

Another verbal adjective from \a\ privative and \exichniast^{ai}\, to trace out by tracks (\ichnos\ *Ro 4:12*). Late word in Job (*Job 5:9; 9:10; 34:24*) from which use Paul obtained it here and Eph 3:8 (*only N.T. examples*). Also in ecclesiastical writers. Some of God's tracks he has left plain to us, but others are beyond us.

11:34 {**Who hath known?**} (\tis egn^{ta}?). Second aorist active indicative of \gin^{sk}\, a timeless aorist, did know, does know, will know. Quotation from Isa 40:13. Quoted already in 1Co 2:16. {**Counsellor**} (\sumboulos\). Old word from \sun\ and \boul\. Only here in N.T. {**His**} (\autou\). Objective genitive, counsellor to him (*God*). Some men seem to feel competent for the job.

11:35 {**First driven to him**} (\proed^{ken aut}i\). First aorist active indicative of \prodid^{mi}\, to give beforehand or first. Old verb, here alone in N.T. From Job 41:11, but not like the LXX, Paul's own translation. {**Shall be recompensed**} (\antapodoth^{setai}\). First future passive of double compound \antapodid^{mi}\, to pay back (*both anti\ and apo*), old word in good sense, as here and Lu 14:14; 1Th 3:9 and in bad sense as 2Th 1:6; Ro 12:19.

11:36 {**Of him**} (\ex autou\), {**through him**} (\di' autou\), {**unto him**} (\eis auton\). By these three prepositions Paul ascribes the universe (\ta panta\) with all the phenomena concerning creation, redemption, providence to God as the {**Source**} (\ex\), the {**Agent**}

(\di\), the {Goal} (\eis\). {For ever} (\eis tous ai“nas\). "For the ages." Alford terms this doxology in verses 33-36 "the sublimest apostrophe existing even in the pages of inspiration itself."

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Romans: Chapter 11)

[\[Previous\]](#) [\[Next\]](#)

12:1 **{Therefore}** (\oun\). This inferential participle gathers up all the great argument of chapters 1-11. Now Paul turns to exhortation (\parakal\), "I beseech you." **{By the mercies}** (\dia t' "n oiktirm"n\). "By means of the mercies of God" as shown in his argument and in our lives. See 2Co 1:3 for "the Father of mercies." **{To present}** (\parast^sai\). First aorist active infinitive of \parist^mi\, for which verb see 6:13, a technical term for offering a sacrifice (*Josephus, _Ant_. IV. 6, 4*), though not in the O.T. Used of presenting the child Jesus in the temple (*Lu 2:22*), of the Christian presenting himself (*Ro 6:13*), of God presenting the saved (*Eph 5:27*), of Christ presenting the church (*Col 1:28*). **{Bodies}** (\s"mata\). So literally as in 6:13,19; 2Co 5:10 and in contrast with \nous\ (*mind*) in verse 2. **{A living sacrifice}** (\thusian z"san\). In contrast with the Levitical sacrifices of slain animals. Cf. 6:8,11,13. Not a propitiatory sacrifice, but one of praise. **{Acceptable}** (\euareston\). "Well-pleasing." See on 2Co 5:9. **{Which is your reasonable service}** (\t^n logik^n hum"n latreian\). "Your rational (*spiritual*) service (*worship*)." For \latreia\, see on 9:4. \Logikos\ is from \logos\, reason. The phrase means here "worship rendered by the reason (*or soul*)." Old word, in N.T. only here and 1Pe 2:2 \to logikon gala\ (*not logical milk, but the milk nourishing the soul*).

12:2 **{Be not fashioned}** (\m^ sunsch^matizesthe\). Present passive imperative with \m^, stop being fashioned or do not have the habit of being fashioned. Late Greek verb \susch^matiz^, to conform to another's pattern (*1Co 7:31; Php 2:7f.*). In N.T. only here and 1Pe 1:14. **{According to this world}** (\t"i ai"ni tout"i\). Associative instrumental case. Do not take this age as your fashion plate. **{Be ye transformed}** (\metamorphousthe\). Present passive imperative of \metamorpho^, another late verb, to transfigure as in Mt 17:2 (*Mr 9:2*); 2Co 3:18, which see. On the distinction between \sch^ma\ and \morph^, see Php 2:7. There must be a radical change in the inner man for one to live rightly in this evil age, "by the renewing of your mind" (\t^i anakain"sei tou noos\). Instrumental case. The new birth, the new mind, the new (\kainos\) man. **{That ye may prove}** (\eis to

dokimazein\). Infinitive of purpose with \eis to\, "to test" what is God's will, "the good and acceptable and perfect" (\to *agathon kai euareston kai teleion*\).

12:3 {**Not to think of himself more highly than he ought to think**} (\m[^] *huperphronein par' ho dei phronein*\). Indirect negative command after \leg“\ (*I say*). Play on the two infinitives \phronein\, to think, and \huperphronein\ (*old verb from huperphr*“*n*\, *over-proud, here only in N.T.*) to "over-think" with \par' ho\ (*beyond what*) added. Then another play on \phronein\ and \s“phronein\ (*old verb from s*“*phr*“*n*\, *sober-minded*), to be in one's right mind (*Mr 5:15; 2Co 5:13*). Self-conceit is here treated as a species of insanity. {**A measure of faith**} (\metron *piste*“*s*\). Accusative case, the object of the verb \emerisen\). Each has his gift from God (*1Co 3:5; 4:7*). There is no occasion for undue pride. {**To each man**} (\hekast“*i*\). Emphatic position before \h“s\ (*as*) and emphasizes the diversity.

12:4 {**The same office**} (\t[^]n aut[^]n *praxin*\). Mode of acting or function. Cf. Ac 19:18; Ro 8:13.

12:5 {**And severally**} (\to de *kath' heis*\). A difficult late idiom where the preposition \kath'\ (\kata\ is treated adverbially with no effect on the nominative case \heis\ like \huper eg“\ (*2Co 11:23*). So \heis kath' heis\ (*Mr 14:19*) and in Modern Greek \katheis\ as a distributive pronoun. But we have \kath' hena\ in 1Co 14:31. The use of the neuter article here \to\ with \kath' heis\ is probably the accusative of general reference, "as to each one."

12:6 {**Differing**} (\diaphora\). Old adjective from \diapher“\, to differ, to vary. So Heb 9:10. {**According to the proportion of our faith**} (\kata t[^]n *analogian t*“*s piste*“*s*\). The same use of \pistis\ (*faith*) as in verse 3 "the measure of faith." Old word. \analogia\ (*our word "analogy"*) from \analogos\ (*analogous, conformable, proportional*). Here alone in N.T. The verb \proph[^]teu“men\ (*present active volitive subjunctive, let us prophesy*) must be supplied with which \echontes\ agrees. The context calls for the subjective meaning of "faith" rather than the objective and outward standard though \pistis\ does occur in that sense (*Ga 1:23; 3:23*).

12:7 {**Let us give ourselves**}. There is no verb in the Greek. We must supply \d“men heautous\ or some such phrase. {**Or he that**

teacheth} (\eite ho didask“n\). Here the construction changes and no longer do we have the accusative case like \diakonian\ (*general word for Christian service of all kinds including ministers and deacons*) as the object of \echontes\, but the nominative articular participle. A new verb must be supplied of which \ho didask“n\ is the subject as with the succeeding participles through verse 8. Perhaps in each instance the verb is to be repeated from the participle like \didasket“\ here (*let him teach*) or a general term \poieit“\ (*let him do it*) can be used for all of them as seems necessary before "with liberality" in verse 8 (\en haplot“ti\, *in simplicity, for which word, see Mt 6:22; 2Co 8:2; 9:11,13*). {**He that ruleth**} (\ho proistamenos\). "The one standing in front" for which see 1Th 5:12. {**With diligence**} (\en spoud“i\). "In haste" as if in earnest (*Mr 6:25; 2Co 7:11f., 8:8,16*), from \speud“\, to hasten. Again verse 11. {**With cheerfulness**} (\en hilarot“ti\). Late word, only here in N.T., from \hilaros\ (*2Co 9:7*) cheerful, hilarious.

12:9 {**Without hypocrisy**} (\anupokritos\). Late double compound adjective for which see 2Co 6:6. Hypocritical or pretended love is no love at all as Paul describes \agap“ in 1Co 13. {**Abhor**} (\apostugountes\). Old verb with intensive (\apo\) dislike, only here in N.T. The present active participle is here employed in the sense of the present active indicative as sometimes happens with the independent participle (*Robertson, _Grammar_, pp. 1132ff.*). This same idiom appears with \koll“menoi\ (*cleaving*) for which verb see on 1Co 6:17, with \pro“goumenoi\ (*preferring*) in verse 10 (*old verb here only in N.T.*), and with the participles in verses 11-13 and again in verses 16-18. One can supply \este\ if he prefers.

12:10 {**In love of the brethren**} (\t“i philadelphifi\). Late word for brotherly love for which see 1Th 4:9. {**Tenderly affectioned**} (\philostorgoi\). Old compound adjective from \philos\ and \storg“\ (*mutual love of parents and children*), here alone in N.T.

12:11 {**Slothful**} (\okn“roi\). Old adjective from \okne“\, to hesitate, to be slow. Slow and "poky" as in Mt 25:26.

12:12 {**Patient in tribulation**} (\t“i thlipsei hupomenontes\). So soon this virtue became a mark of the Christians.

12:13 {**Communicating**} (\koin“nountes\). "Contributing." From \koin“ne“\ for which see 2Co 9:13. Paul had raised a great collection for the poor saints in Jerusalem. {**Given to hospitality**} (\t^n philoxenian di“kontes\). "Pursuing (*as if in a chase or hunt*) hospitality" (\philoxenia\, *old word from philoxenos\, fond of strangers, philos\ and xenos\ as in 1Ti 3:2*). In N.T. only here and Heb 13:2. See 2Co 3:1. They were to pursue (\di“k“\) hospitality as their enemies pursued (\di“kontas\) them.

12:14 {**And curse not**} (\kai m^ katarfsthe\). Present middle imperative with \m^. Like Mt 5:44 in spirit, not a quotation, but a reminiscence of the words of Jesus. The negative addition gives emphasis. See Lu 6:28 for the old verb \kataraomai\ from \katara\ (*curse*).

12:15 {**Rejoice**} (\chairein\). Present active infinitive of \chair“\, absolute or independent use of the infinitive as if a finite verb as occurs sometimes (*Robertson, _Grammar_, pp. 1092ff.*). Literally here, "Rejoicing with rejoicing people, weeping with weeping people."

12:16 {**Be of the same mind**} (\to auto phronountes\). Absolute or independent use of the participle again as with all the participles through verse 18, "thinking the same thing." {**Set not your mind on high things**} (\m^ ta hups^la phronountes\). "Not thinking the high things" (\hups^los\ *from hupsos\, height*). Cf. 1Co 13:5. {**Condescend to things that are lowly**} (\tois tapeinois sunapagomenoi\). "Be carried away with (*borne along with*) the lowly things" (*in contrast with ta hups^la\, though the associative instrumental case may be masculine, "with lowly men."*) See Ga 2:13; 2Pe 3:17 for the only other N.T. examples of this old verb. {**Be not wise**} (\m^ ginsthe phronimoi\). "Do not have the habit of becoming (\ginsthe\) wise in your own conceits" (\par' heautois\, *beside yourselves*). Note the imperative in the midst of infinitives and participles.

12:17 {**Render to no man**} (\m^deni apodidontes\). "Giving back to no man." Independent participle again. {**Evil for evil**} (\kakou anti kakou\). Directly opposite to the law of retaliation of the Pharisees as in Mt 5:39; 1Th 5:15; 1Co 13:5f. {**Take thought of**} (\pronooumenoi\). "Taking thought beforehand." Old word. See 2Co 8:21.

12:18 {**As much as in you lieth**} (\to ex hum“n\). Accusative of general reference, "so far as what proceeds from you" ("*the from you part*"). See \to kat' eme\ in 1:15. This phrase explains "if it be possible" (\ei dunaton\). "All _your_ part is to be peace" (*Alford*). For "be at peace" (\eir^neuontes\) see 2Co 13:11.

12:19 {**Avenge not**} (\m^ ekdikountes\). Independent participle again of late verb \ekdike“\ from \ekdikos\, exacting justice (**13:4**). See already Lu 18:5; 2Co 10:6. {**But give place unto wrath**} (\alla dote topon t^i org^i\). Second aorist active imperative of \did“mi\, to give. "Give room for the (*note article as in 5:9; 1Th 2:16*) wrath" of God instead of taking vengeance in your own hands. See Eph 4:27 for \didote topon\. Paul quotes De 32:35 (*the Hebrew rather than the LXX*). So have Heb 10:30 and the Targum of Onkelos, but the relation between them and Paul we cannot tell. Socrates and Epictetus condemned personal vindictiveness as Paul does here. {**I will recompense**} (\antapod“s“\). Future active of the double compound verb quoted also in 11:35.

12:20 {**Feed him**} (\ps“mize auton\). Quotation from LXX text of Pr 25:21f. Present active imperative of verb from \ps“mos\, a morsel, and so to feed crumbs to babies, then to feed in general. In N.T. only here and 1Co 13:3. {**Thou shalt heap**} (\s“reuseis\). Future active of old verb \s“reu“\ from \s“ros\, a heap. In N.T. only here and 2Ti 3:6. {**Coals of fire**} (\anthrakas puros\). That is, burning or live coals. {**Anthrax**} (*our "anthracite"*) is an old word, only here in N.T. It is a metaphor for keen anguish. The Arabs have a proverb "coals in the heart," "fire in the liver." Such kindness may lead to repentance also.

12:21 {**Be not overcome of evil**} (\m^ nik“ hupo tou kakou\). Present passive imperative of \nika“\, to conquer. "Stop being conquered by the evil (*thing or man*)," {**But overcome evil with good**} (\alla nika en t^i agath“i to kakon\). "But keep on conquering the evil in the good." Drown the evil in the good. Seneca: _Vincit malos pertinax bonitas_.

[\[Previous\]](#) [\[Next\]](#)

13:1 **{Every soul}** (*\pfsa psuch^*). As in 2:9; Ac 2:43. A Hebraism for *\pfs anthr^* ("pos" (*every man*)). **{To the higher powers}** (*\exousiais huperechousais^*). Abstract for concrete. See Mr 2:10 for *\exousia^*. *\Huperech^* is an old verb to have or hold over, to be above or supreme, as in 1Pe 2:13. **{Except by God}** (*\ei m^ hupo theou^*). So the best MSS. rather than *\apo theou^* (*from God*). God is the author of order, not anarchy. **{The powers that be}** (*\hai ousai^*). "The existing authorities" (*supply \exousiai^*). Art ordained (*\tetagmenai eisin^*). Periphrastic perfect passive indicative of *\tass^*, "stand ordained by God." Paul is not arguing for the divine right of kings or for any special form of government, but for government and order. Nor does he oppose here revolution for a change of government, but he does oppose all lawlessness and disorder.

13:2 **{He that resisteth}** (*\ho antitassomenos^*). Present middle articular participle of *\antitass^*, old verb to range in battle against as in Ac 18:6, "he that lines himself up against." **{Withstandeth}** (*\anthes^ken^*). Perfect active indicative of *\anthist^mi^* and intransitive, "has taken his stand against." **{The ordinance of God}** (*\t^i tou theou diatag^i^*). Late word, but common in papyri (*Deissmann, Light, etc., p. 89*), in N.T. only here and Ac 7:53. Note repetition of root of *\tass^*. **{To themselves}** (*\heautois^*). Dative of disadvantage. See Mr 12:40 for "shall receive a judgment" (*\krina l^mpsontai^*). Future middle of *\lamban^*.

13:3 **{A terror}** (*\phobos^*). This meaning in Isa 8:13. Paul does not approve all that rulers do, but he is speaking generally of the ideal before rulers. Nero was Emperor at this time. **{From the same}** (*\ex aut^s^*). "From it" (*\exousia^*, *personified in verse 4*).

13:4 **{A minister of God}** (*\theou diakonos^*). General sense of *\diakonos^*. Of course even Nero was God's minister "to thee (*\soi^* *ethical dative*) for good (*\eis to agathon^*, *for the good*)." That is the ideal, the goal. **{Beareth}** (*\phorei^*). Present active indicative of *\phore^*, old frequentative form of

\pher“\, to bear, to wear. {**But if thou do**} (\|*ean de poi'is*\). Condition of third class, \ean\ and present active subjunctive of \poie“\, "if thou continue to do." {**Sword**} (\|*machairan*\). Symbol of authority as to-day policemen carry clubs or pistols. "The Emperor Trajan presented to a provincial governor on starting for his province, a dagger, with the words, '_For me_. If I deserve it, _in_ me'" (*Vincent*). {**An avenger**} (\|*ekdikos*\). Old adjective from \ek\ and \dik^ (\|*right*), "outside of penalty," unjust, then in later Greek "exacting penalty from one," in N.T. only here and 1Th 4:6.

13:5 {**Ye must needs**} (\|*anagk^*\). "There is necessity," both because of the law and because of conscience, because it is right (*2:15; 9:1*).

13:6 {**Ye pay**} (\|*teleite*\). Present active indicative (*not imperative*) of \tele“\, to fulfil. {**Tribute**} (\|*phorous*\). Old word from \pher“\, to bring, especially the annual tax on lands, etc. (*Lu 20:22; 23:1*). Paying taxes recognizes authority over us. {**Ministers of God's service**} (\|*leitourgoi theou*\). Late word for public servant (*unused* \|*leitros*\ *from Attic* \|*le's*\, *people, and* \|*erg*“\, *to work*). Often used of military servants, servants of the king, and temple servants (*Heb 8:2*). Paul uses it also of himself as Christ's \|*leitourgos*\ (*Ro 15:16*) and of Epaphroditus as a minister to him (*Php 2:25*). See \|*theou diakonos*\ in verse 4. {**Attending continually**} (\|*proskarterountes*\). Present active participle of the late verb \|*proskartere*“\ (\|*pros*\ *and* \|*kartere*“\ *from* \|*kartos*\ *or* \|*kratos*\, *strength*) to persevere. See on ^Ac 2:42; 8:13.

13:7 {**Dues**} (\|*opheilas*\). Debts, from \|*opheil*“\, to owe. Often so in the papyri, though not in Greek authors. In N.T. only here, Mt 18:32; 1Co 7:3. Paying debts needs emphasis today, even for ministers. {**To whom tribute is due**} (\|*t^i ton phoron*\). We must supply a participle with the article \|*t^i*\ like \|*apaitounti*\ ('*to the one asking tribute*'). So with the other words (*to whom custom*, \|*t^i to telos apaitounti*\; *to whom fear*, \|*t^i ton phobon apaitounti*\; *to whom honour*, \|*t^i t^ n tim^ n apaitounti*\). \|*Phoros*\ is the tribute paid to a subject nation (*Lu 20:22*), while \|*telos*\ is tax for support of civil government (*Mt 17:25*).

13:8 {**Save to love one another**} (\|*ei m^ to all^ lous agapfin*\). "Except the loving one another." This articular infinitive is in

the accusative case the object of \opheilete\ and partitive apposition with \m^den\ (**nothing**). This debt can never be paid off, but we should keep the interest paid up. {**His neighbour**} (\ton heteron\). "The other man," "the second man." "Just as in the relations of man and God \pistis\ has been substituted for \nomos\, so between man and man \agap^ takes the place of definite legal relations" (*Sanday and Headlam*). See Mt 22:37-40 for the words of Jesus on this subject. Love is the only solution of our social relations and national problems.

13:9 {**For this**} (\to gar\). For the article (\to\) pointing to a sentence see 8:26, here to the quotation. The order of the commandments here is like that in Lu 18:20; Jas 2:11 and in B for De 5, but different from that of the Hebrew in Ex 20; De 5. The use of \ou\ with the volitive future in prohibitions in place of \m^ and the imperative or subjunctive is a regular Greek idiom. {**And if there be any other**} (\kai ei tis hetera\). Paul does not attempt to give them all. {**It is summed up**} (\anakephalaiautai\). Present passive indicative of \anakephalaio^, late literary word or "rhetorical term" (\ana, *kephalaion*\, *head or chief as in Heb 8:1*). Not in the papyri, but \kephalaion\, quite common for sum or summary. In N.T. only here and Eph 1:10. {**Namely**} (\en t^i\). See \to gar\ at the beginning of the verse, though omitted by B F. The quotation is from Le 19:18. Quoted in Mt 5:43; 22:39; Mr 12:31; Lu 10:27; Ga 5:14; Jas 2:8 it is called \basilikos nomos\ (*royal law*). {**Thy neighbour**} (\ton pl^sion sou\). \Pl^sion\ is an adverb and with the article it means "the one near thee." See on ^Mt 5:43.

13:10 {**The fulfilment of the law**} (\pl^r^ma nomou\). "The filling up or complement of the law" like \pepl^r^ken\ (*perfect active indicative of \pl^ro^, stands filled up*) in verse 8. See 1Co 13 for the fuller exposition of this verse.

13:11 {**And this**} (\kai touto\). Either nominative absolute or accusative of general reference, a common idiom for "and that too" (*1Co 6:6,8, etc.*). {**Knowing**} (\eidotes\). Second perfect active participle, nominative plural without a principal verb. Either we must supply a verb like \poi^s^men\ (*let us do it*) or \poi^sate\ (*do ye do it*) or treat it as an independent participle as in 12:10f. {**The season**} (\ton kairon\). The critical period, not \chronos\ (*time in general*). {**High time**} (\h^ra\). Like our the "hour" has come, etc. MSS. vary between \h^mas\ (*us*) and \humfs\ (*you*), accusative of general reference with \egerth^nai\

(*first aorist passive infinitive of* \egeir“, *to awake, to wake up*), "to be waked up out of sleep" (\ex hupnou\). {**Nearer to us**} (\egguteron h^m“n\). Probably so, though \h^m“n\ can be taken equally well with \h^ s“t^ria\ (*our salvation is nearer*). Final salvation, Paul means, whether it comes by the second coming of Christ as they all hoped or by death. It is true of us all.

13:12 {**Is far spent**} (\proekopsen\). First aorist active indicative of \prokopt“, to cut forward, to advance, old word for making progress. See Lu 2:52; Ga 1:14; 2Ti 2:16; 3:9. {**Is at hand**} (\^ggiken\). Perfect active indicative, "has drawn nigh." Vivid picture for day-break. {**Let us therefore cast off**} (\apoth“metha oun\). Aorist middle subjunctive (*volitive*) of \apotith^mi\, to put off from oneself "the works of darkness" (\ta erga tou skotous\)) as we do our night-clothes. {**Let us put on**} (\endus“metha\). Aorist middle subjunctive (*volitive*) of \endu“, to put on. For this same contrast between putting off (\apotith^mi\ and \apekdu“) and putting on (\endu“) see Col 3:8-12. {**The armour of light**} (\ta hopla tou photos\). The weapons of light, that belong to the light (*to the day time*). For the metaphor of the Christian armour see 1Th 5:8; 2Co 6:7; Ro 6:13; Eph 6:13ff.

13:13 {**Honestly**} (\eusch^mon“s\). Paul is fond of the metaphor "walk" (\peripate“\), 33 times though not in the Pastoral Epistles. This old adverb (*from* \eusch^m“n\, *graceful*) occurs also in 1Th 4:12; 1Co 14:40. The English word "honest" means honourable (*Latin _honor_*) and so decent. Wycliff translates 1Co 12:32 by "unhonest," "honesty," "honest" for "less honourable, honour, honourable." {**Not in revelling**} (\m^ k“mois\). Plural "revellings." See on ^Ga 5:21. {**Drunkenness**} (\methais\). Plural again, "drunkennesses." See on ^Ga 5:21. {**In chambering**} (\koitais\). Plural also. See on ^Ro 9:10. {**Wantonness**} (\aselgeiais\). Plural likewise. See on ^2Co 12:21; Ga 5:19. {**Not in strife and jealousy**} (\m^ eridi kai z^l“i\). Singular here, but some MSS. have the plural like the previous words. Quarrelling and jealousy go with the other vices (*Shedd*).

13:14 {**But ye on**} (\endusasthe\). The same metaphor as in verse 12. The Lord Jesus Christ is the garment that we all need. See Ga 3:27 with baptism as the symbol. {**Provision**} (\pronoian\). Old word for forethought (*from* \pronoos\). In N.T. only here and Ac 24:2. {**For the flesh**} (\t^s sarkos\). Objective genitive. {**To fulfil the lusts thereof**} (\eis epithumias\). "For lusts." No

verb.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

14:1 **{Him that is weak}** (\ton asthenounta\). See on 1Co 8:7-12; 9:22; Ro 4:19. **{Receive ye}** (\proslambanesthe\). Present middle imperative (*indirect*), "take to yourselves." **{Yet not to doubtful disputations}** (\m^ eis diakriseis dialogism^n\). "Not for decisions of opinions." Note \dia\ (*between, two or \duo*) in both words. Discriminations between doubts or hesitations. For \diakrisis\, see 1Co 12:10; Heb 5:14 (*only N.T. examples*). For \dialogismos\ see Lu 2:35; 24:38; Php 2:14. The "strong" brother is not called upon to settle all the scruples of the "weak" brother. But each takes it on himself to do it.

14:2 **{One man}** (\hos men\). "This one," demonstrative pronoun \hos\ with \men\. **{Hath faith}** (\pisteuei\). Like \echei pistin\ (*Ac 14:9*). **{But he that is weak}** (\ho de asthen^n\). One would expect \hos de\ (*but that one*) in contrast with \hos men\. \Ho\ is demonstrative with \de\ sometimes, but here is probably just the article with \asthen^n\. **{Herbs}** (\lachana\). From \lachan^, to dig. Hence garden herbs or vegetables. Denney feels certain that Paul has in mind a party of vegetarians in Rome.

14:3 **{Set at nought}** (\exoutheneit^). Present active imperative of \exouthene^, to treat as nothing and so with contempt (*Lu 23:11; 1Th 5:20*). **{Judge}** (\krinet^). Present active imperative of \krin^, criticize. One side (*the meat-eaters*) despises the vegetarians, while the vegetarians criticize the meat-eaters. **{Received him}** (\auton proselabeto\). Aorist middle (*indirect*) of \proslamban^, same verb used in verse 1. God took both sides into his fellowship without requiring that they be vegetarians or meat-eaters.

14:4 **{Who art thou?}** (\su tis ei?). Proleptic position of \su\, "thou who art thou?" **{The servant of another}** (\allotrion oiket^n\). Not another (\allon\) servant (*household servant, \oiket^n*), but "another's servant." For the adjective \allotrios\, see Lu 16:12; 2Co 10:15f. **{Shall be made to stand}** (\stath^setai\). Future passive of \hist^mi\. In spite of your sharp criticisms of one another. **{Hath power}** (\dunatei\). Verb found only in Paul (*2Co 9:8; 13:3; Ro 14:4*), from verbal

adjective \dunatos\.

14:5 {**One man**} (*hos men*\), {**another**} (*hos de*\). Regular idiom of contrasted demonstratives (*this one, that one*). {**One day above another**} (*h^meran par' h^meran*\). "Day beyond day." For this use of \para\ (*beside*) in comparison see 1:25; Lu 13:2. {**Be fully assured**} (*pl^rophoreisth*^{\}). Present passive imperative of \pl^rophore^{\}, late compound verb for which see on ^Lu 1:1; Ro 4:21. {**In his own mind**} (*en t^i idi^i noi*\). Intelligent and honest decision according to the light possessed by each.

14:6 {**Regardeth**} (*phronei*\). "Thinks of," "esteems," "observes," "puts his mind on" (*from phr^n, mind*). The Textus Receptus has also "he that regardeth not," but it is not genuine. {**Unto the Lord**} (*kuri^i*\). Dative case. So as to t^i the^i\ (*unto God*). He eats unto the Lord, he eats not unto the Lord. Paul's principle of freedom in non-essentials is most important. The Jewish Christians still observed the Seventh day (*the Sabbath*). The Gentile Christians were observing the first day of the week in honour of Christ's Resurrection on that day. Paul pleads for liberty.

14:7 {**To himself**} (*heaut^i*\). Dative of advantage again. But to the Lord as he shows in verse 8. Life and death focus in the Lord.

14:8 {**Whether--or**} (*ean te--ean te*\). "Both if--and if" (*condition of third class with present subjunctive*) (*z^men--apothn^sk^men*\). Both living and dying are "to the Lord." Paul repeats the idiom (*ean te--ean te*\) with the conclusion "we are the Lord's" (*tou kuriou esmen*\). Predicate genitive, "we belong to the Lord."

14:9 {**And lived again**} (*kai ez^sen*\). First ingressive aorist active indicative of \za^{\}, "he came to life." {**Might be lord of**} (*kurieusei*\). Ingressive aorist active subjunctive of \kurieu^{\}, "become Lord of." Purpose clause with \hina\ (*that*). Old verb from \kurios\, lord. See Lu 22:25; Ro 6:9.

14:10 {**But thou, why dost thou judge?**} (*su de ti su krineis?*^{\}). Referring to the conduct of the "weak" brother in verse 3. {**Or thou again**} (*^kai su*\). Referring to the "strong" brother. {**Shall stand before**} (*parast^sometha*\). Future middle of \parist^mi\ and intransitive, to stand beside (*para*\) with the

locative case (*t'“i bemati*), *the judgment seat*) as in Ac 27:24. See the same figure of God in 2Co 5:10.

14:11 {**As I live**} (*z“ eg*). "I live." The LXX here (*Isa 45:23*) has *\kat' emautou omnu“*, "I swear by myself." {**Shall confess to God**} (*exomolog^setai t'“i the“i*). Future middle of *\exomologe“*, to confess openly (*\ex*) with the accusative as in Mt 3:6. With the dative as here the idea is to give praise to, to give gratitude to (*Mt 11:25*).

14:12 {**Shall give account**} (*logon d“sei*). So Aleph A C rather than *\apod“sei* of Textus Receptus. Common use of *\logos* for account (*bookkeeping, ledger*) as in Lu 16:2.

14:13 {**Let us not therefore judge one another any more**} (*m^keti oun all^lous krin“men*). Present active subjunctive (*volitive*). "Let us no longer have the habit of criticizing one another." A wonderfully fine text for modern Christians and in harmony with what the Master said (*Mt 7:1*). {**That no man put a stumbling block in his brother's way or an occasion of falling**} (*to m^ tithenai proskomma t'“i adelph“i ^ skandalon*). Articular present active infinitive of *\tith^mi* in apposition with *\touto*, accusative case after *\krinate*: "Judge this rather, the not putting a stumbling block (*see 9:32 for \proskomma*) or a trap (*\skandalon*, 9:33) for his brother" (*\adelph“i*, *dative of disadvantage*).

14:14 {**I know and am persuaded in the Lord Jesus**} (*oida kai pepeismai en kuri“i I^sou*). He knows it and stands persuaded (*perfect passive indicative of \peith“*, *to persuade*), but in the sphere of the Lord Jesus (*cf. 9:1*), not by mere rational processes. {**Unclean of itself**} (*kainon di' heautou*). So Paul takes his stand with the "strong" as in 1Co 8:4f., but he is not a libertine. Paul's liberty as to food is regulated by his life in the Lord. For this use of *\koinos*, not as common to all (*Ac 2:44; 4:32*), but unhallowed, impure, see on *Mr 7:2,5; Ac 10:14,28*. God made all things for their own uses. {**Save that**} (*ei m^*). The exception lies not in the nature of the food (*\di' heautou*), but in the man's view of it (*to him, \ekein“i*, *dative case*).

14:15 Because of meat (*\dia br“ma*). "Because of food." {**In love**} (*\kata agap^n*). "According to love" as the regulating principle of life. See 1Co 8 where Paul pleads for love in place of

knowledge on this point. **{Destroy not}** ($\backslash m^{\wedge} apollue \backslash$). Present active imperative of $\backslash apollu^{\wedge} \backslash$, the very argument made in 1Co 8:10f. **{With thy meat}** ($\backslash t^{\wedge} i br^{\wedge} mati sou \backslash$). Instrumental case, "with thy food." It is too great a price to pay for personal liberty as to food.

14:16 **{Your good}** ($\backslash hum^{\wedge} n to agathon \backslash$). "The good thing of you" = the liberty or Christian freedom which you claim. **{Be evil spoken of}** ($\backslash blasph^{\wedge} meisth^{\wedge} \backslash$). Present passive imperative of $\backslash blasph^{\wedge} me^{\wedge} \backslash$ for which see Mt 9:3; Ro 3:8.

14:17 **{The kingdom of God}** ($\backslash h^{\wedge} basileia tou theou \backslash$). Not the future kingdom of eschatology, but the present spiritual kingdom, the reign of God in the heart, of which Jesus spoke so often. See 1Co 4:21. Paul scores heavily here, for it is not found in externals like food and drink, but in spiritual qualities and graces.

14:18 **{Herein}** ($\backslash en tout^{\wedge} i \backslash$). "On the principle implied by these virtues" (*Sanday and Headlam*). **{Approved of men}** ($\backslash dokimos tois anthr^{\wedge} pois \backslash$). "Acceptable to men." Stands the test for men. See 1Co 11:19; 2Co 10:18; 2Ti 2:15.

14:19 **{So then}** ($\backslash ara oun \backslash$). Two inferential particles, "accordingly therefore." **{Let us follow after}** ($\backslash di^{\wedge} k^{\wedge} men \backslash$). Present active subjunctive (*volitive*). "Let us pursue." Some MSS. have present indicative, "we pursue." **{The things which make for peace}** ($\backslash ta t^{\wedge} s eir^{\wedge} n^{\wedge} s \backslash$). "The things of peace," literally, genitive case. So "the things of edification for one another" ($\backslash ta t^{\wedge} s oikodom^{\wedge} s t^{\wedge} s eis all^{\wedge} lous \backslash$).

14:20 **{Overthrow not}** ($\backslash m^{\wedge} katalue \backslash$). "Destroy not," "do not loosen down" (*carrying on the metaphor in $\backslash oikodom^{\wedge} \backslash$, building*). **{The work of God}** ($\backslash to ergon tou theou \backslash$). The brother for whom Christ died, verse 15. Perhaps with a side-glance at Esau and his mess of pottage. **{But it is evil}** ($\backslash alla kakon \backslash$). Paul changes from the plural $\backslash koina \backslash$ to the singular $\backslash kakon \backslash$. **{With offence}** ($\backslash dia proskommatos \backslash$). "With a stumbling-block" as in verse 13. This use of $\backslash dia \backslash$ (*accompaniment*) is common. So then it is addressed to the "strong" brother not to cause a stumbling-block by the way he eats and exercises his freedom.

14:21 **{Not to eat}** ($\backslash to m^{\wedge} phagein \backslash$). "The not eating." Articular infinitive (*second aorist active of $\backslash esthi^{\wedge} \backslash$*) and subject of

\kalon estin\ (*copula, understood*). {**Flesh**} (\kreas\). Old word, in N.T. only here and 1Co 8:13. {**To drink**} (\pein\). Shortened form for \piein\ (*second aorist active infinitive of \pin“*). {**Whereby**} (\en h“i\). "On which thy brother stumbleth" (\proskoptei\).

14:22 {**Have thou to thyself before God**} (\su--kata seauton eche en“pion tou theou\). Very emphatic position of \su\ at the beginning of the sentence, "Thou there." The old MSS. put \h^n\ (*relative "which"*) after \pistin\ and before \echeis\. This principle applies to both the "strong" and the "weak." He is within his rights to act "according to thyself," but it must be "before God" and with due regard to the rights of the other brethren. {**In that which he approveth**} (\en hoi dokimazei\). This beatitude cuts both ways. After testing and then approving (*1:28; 2:18*) one takes his stand which very act may condemn himself by what he says or does. "It is a rare felicity to have a conscience untroubled by scruples" (*Denney*).

14:23 {**He that doubteth**} (\ho diakrinomenos\). Present middle participle of \diakrin“, to judge between (\dia\), to hesitate. See Jas 1:6f. for this same picture of the double-minded man. Cf. Ro 4:20; Mr 11:23. {**Is condemned**} (\katakekritai\). Perfect passive indicative of \katakrin“, (*note \kata-*), "stands condemned." {**If he eat**} (\ean phag^i\). Third class condition, \ean\ and second aorist active subjunctive. If in spite of his doubt, he eat. {**Whatsoever is not of faith is sin**} (\pan ho ouk ek piste“s hamartia estin\). {**Faith**} (\pistis\ here is subjective, one's strong conviction in the light of his relation to Christ and his enlightened conscience. To go against this combination is sin beyond a doubt. Some MSS. (*A L etc.*) put the doxology here which most place in 16:25-27. But they all give chapters 15 and 16. Some have supposed that the Epistle originally ended here, but that is pure speculation. Some even suggest two editions of the Epistle. But chapter 15 goes right on with the topic discussed in chapter 14.

[\[Previous\]](#) [\[Next\]](#)

15:1 **{We the strong}** (*\h^meis hoi dunatoi*). Paul identifies himself with this wing in the controversy. He means the morally strong as in 2Co 12:10; 13:9, not the mighty as in 1Co 1:26. **{The infirmities}** (*\ta asthen^mata*). "The weaknesses" (*cf. \asthen^"n\ in 14:1,2*), the scruples "of the not strong" (*\t^"n adunat^"n*). See Ac 14:8 where it is used of the man weak in his feet (*impotent*). **{To bear}** (*\bastazein*). As in Ga 6:2, common in the figurative sense. **{Not to please ourselves}** (*\m^ heautois areskein*). Precisely Paul's picture of his own conduct in 1Co 10:33.

15:2 **{For that which is good}** (*\eis to agathon*). "For the good." As in 14:16,19. Not to please men just for popular favours, but for their benefit.

15:3 **{Pleased not himself}** (*\ouch heaut^"i ^resen*). Aorist active indicative of *\aresk^"n* with the usual dative. The supreme example for Christians. See 14:15. He quotes Ps 69:9 (*Messianic Psalm*) and represents the Messiah as bearing the reproaches of others.

15:4 **{Were written aforetime}** (*\proograph^"n*). Second aorist passive indicative of *\proograph^"n*, old verb, in N.T. only here, Ga 3:1 (*which see*); Eph 3:3; Jude 1:4. **{For our learning}** (*\eis t^"n h^meteran didaskalian*). "For the instruction of us." Objective sense of possessive pronoun *\h^meteros*. See Mt 15:9; 2Ti 3:16 for *\didaskalian* (*from \didask^"n\, to teach*). **{We might have hope}** (*\t^"n elpida ech^"men*). Present active subjunctive of *\ech^"n* with *\hina* in final clause, "that we might keep on having hope." One of the blessed uses of the Scriptures.

15:5 **{The God of patience and comfort}** (*\ho theos t^"s hupomon^"s kai t^"s parakl^"se^"s*). Genitive case of the two words in verse 4 used to describe God who uses the Scriptures to reveal himself to us. See 2Co 1:3 for this idea; Ro 15:13 for "the God of hope"; 15:33 for "the God of peace." **{Grant you}** (*\d^"i^"n humin*). Second aorist active optative (*_Koin_, _form for older \doi^"n*) as in 2Th 3:16; Eph 1:17; 2Ti 1:16,18; 2:25, though

MSS. vary in Eph 1:17; 2Ti 2:25 for \d“^i\ (*subjunctive*). The optative here is for a wish for the future (*regular idiom*). {**According to Christ Jesus**} (\kata Christon I^soun\). "According to the character or example of Christ Jesus" (2Co 11:17; Col 2:8; Eph 5:24).

15:6 {**With one accord**} (\homothumadon\). Here alone in Paul, but eleven times in Acts (Ac 1:14, etc.). {**With one mouth**} (\en heni stomati\). Vivid outward expression of the unity of feeling. {**May glorify**} (\doxaz^te\). Present active subjunctive of \doxaz“, final clause with \hina\ "that ye may keep on glorifying." For "the God and Father of our Lord Jesus Christ" see 2Co 1:3; 9:31 for discussion. It occurs also in Eph 1:3; 1Pe 1:3.

15:7 {**Receive ye**} (\proslambanesthe\ as in 14:1), {**received**} (\proselabeto\, here of Christ as in 14:3 of God). The repetition here is addressed to both the strong and the weak and the "us" (\h^mfs\) includes all.

15:8 {**A minister of the circumcision**} (\diakonon peritom^s\). Objective genitive, "a minister to the circumcision." \Diakonon\ is predicate accusative with \gegen^sthai\ (*perfect passive infinitive of \ginomai\ in indirect assertion after \leg“\, I say*) and in apposition with \Christon\, accusative of general reference with the infinitive. See Ga 4:4f. {**That he might confirm**} (\eis to bebai“sai\). Purpose clause with \eis to\ and the infinitive \bebai“sai\ (*first aorist active of \bebaio“\, to make stand*). {**The promises given unto the fathers**} (\tas epaggelias t^“n pater“^n\). No "given" in the Greek, just the objective genitive, "the promises to the fathers." See 9:4,5.

15:9 {**And that the Gentiles might praise**} (\ta de ethn^ doxasai\). Coordinate with \bebai“sai\ and \eis to\, to be repeated with \ta ethn^, the accusative of general reference and \ton theon\ the object of \doxasai\). Thus the Gentiles were called through the promise to the Jews in the covenant with Abraham (4:11f., 16f.). Salvation is of the Jews. Paul proves his position by a chain of quotations from the O.T., the one in verse 9 from Ps 18:50. For \exomologe“, see 14:10. {**I will sing**} (\psal“\). Future active of \psall“, for which verb see on 1Co 14:15.

15:10 {**Rejoice, ye Gentiles**} (\euphranth^te\). First aorist

passive imperative of \euphrain“, old word from \eu\, well and \phr^n\, mind. See Lu 15:32. Quotation from De 32:43 (**LXX**).

15:11 **{All the Gentiles}** (\panta ta ethn^). From Ps 117:1 with slight variations from the LXX text.

15:12 **{The root}** (\h^ riza\). Rather here, as in Re 5:5; 23:16, the sprout from the root. From Isa 11:10. **{On him shall the Gentiles hope}** (\ep' aut“i ethn^ elpiousin\). Attic future of \elpiz“\ for the usual \elpisousin\.

15:13 **{The God of hope}** (\ho theos t^s elpidos\). Taking up the idea in verse 12 as in verse 5 from 4. **{Fill you}** (\pl^r“sai humas\). Optative (*first aorist active of* \pl^ro“\ of wish for the future. Cf. \d“i^ in verse 5. **{In believing}** (\en t“i pisteuein\). "In the believing" (\en\ *with locative of the articular infinitive, the idiom so common in Luke's Gospel*). **{That ye may abound}** (\eis to perisseuein humas\). Purpose clause with \eis to\, as in verse 8, with \perisseuein\ (*present active infinitive of* \perisseu“\, *with accusative of general reference, \humas*). This verse gathers up the points in the preceding quotations.

15:14 **{I myself also}** (\kai autos eg“\). See 7:25 for a like emphasis on himself, here in contrast with "ye yourselves" (\kai autoi\). The argument of the Epistle has been completed both in the main line (*chapters 1-8*) and the further applications (*9:1-15:13*). Here begins the Epilogue, the personal matters of importance. **{Full of goodness}** (\mestoi agathosun^s\). See 2Th 1:11; Ga 5:22 for this LXX and Pauline word (*in ecclesiastical writers also*) made from the adjective \agathos\, good, by adding \-sun^ (common ending for words like \dikaiosun^). See 1:29 for \mestos\ with genitive and \pepl^r“menoi\ (*perfect passive participle of* \pl^ro“\ *as here*), but there with instrumental case after it instead of the genitive. Paul gives the Roman Christians (*chiefly Gentiles*) high praise. The "all knowledge" is not to be pressed too literally, "our Christian knowledge in its entirety" (*Sanday and Headlam*). **{To admonish}** (\nouthetein\). To put in mind (*from* \nouthet^s\ *and this from* \nous\ *and* \tith^mi\). See on 1Th 5:12,14. "Is it laying too much stress on the language of compliment to suggest that these words give a hint of St. Paul's aim in this Epistle?" (*Sanday and Headlam*). The strategic position of the church in Rome made it a great centre for radiating and echoing the gospel over the world as Thessalonica

did for Macedonia (*1Th 1:8*).

15:15 {**I write**} (*\egrapsa*). Epistolary aorist. {**The more boldly**} (*\tolm^roter^s*). Old comparative adverb from *\tolm^r^s*. Most MSS. read *\tolm^roteron*. Only here in N.T. {**In some measure**} (*\apo merous*). Perhaps referring to some portions of the Epistle where he has spoken plainly (*6:12,19; 8:9; 11:17; 14:3,4,10, etc.*). {**As putting you again in remembrance**} (*\hos epanamimn^sk^"n humas*). Delicately put with *\h^s* and *\epi* in the verb, "as if calling back to mind again" (*\epi*). This rare verb is here alone in the N.T.

15:16 {**That I should be**} (*\eis to einai me*). The *\eis to* idiom with the infinitive again (*verses 8,13*). {**Minister**} (*\leitourgon*). Predicate accusative in apposition with *\me* and see 13:6 for the word. "The word here derives from the context the priestly associations which often attach to it in the LXX" (*Denney*). But this purely metaphorical use does not show that Paul attached a "sacerdotal" character to the ministry. {**Ministering**} (*\hierourgounta*). Present active participle of *\hierourge^s*, late verb from *\hierourgos* (*\hieros, erg^s*), in LXX, Philo, and Josephus, only here in N.T. It means to work in sacred things, to minister as a priest. Paul had as high a conception of his work as a preacher of the gospel as any priest did. {**The offering up of the Gentiles**} (*\h^prosphora t^"n ethn^"n*). Genitive of apposition, the Gentiles being the offering. They are Paul's offering. See Ac 21:26. {**Acceptable**} (*\euprosdektos*). See 2Co 6:2; 8:12. Because "sanctified in the Holy Spirit" (*\h^giasmen^ en pneumatihagi^i*, *perfect passive participle of \hagiaz^s*).

15:17 {**In things pertaining to God**} (*\ta pros ton theon*). Accusative of general reference of the article used with the prepositional phrase, "as to the things relating to (*\pros*, *facing*) God."

15:18 {**Any things save those which Christ wrought through me**} (*\ti h^"n ou kateirgasato Christos di' emou*). Rather, "any one of those things which Christ did not work through me." The antecedent of *\h^"n* is the unexpressed *\tout^"n* and the accusative relative *\ha* (*object of \kateirgasato*) is attracted into the genitive case of *\tout^"n* after a common idiom. {**By word and deed**} (*\log^"i kai erg^"i*). Instrumental case with both words. By preaching and life (*Lu 24:19; Ac 1:1; 7:22; 2Co 10:11*).

15:19 **{In power of signs and wonders}** (*\en dunamei s^mei“n kai terat“n*). Note all three words as in Heb 2:4, only here *\dunamis* is connected with *\s^meia* and *\terata*. See all three words used of Paul's own work in 2Co 12:12 and in 2Th 2:9 of the Man of Sin. See 1Th 1:5; 1Co 2:4 for the "power" of the Holy Spirit in Paul's preaching. Note repetition of *\en dunamei* here with *\pneumatou hagiou*. **{So that}** (*\h“ste*). Result expressed by the perfect active infinitive *\pepl^r“kenai* (**from pl^ro“**) with the accusative *\me* (**general reference**). **{Round about even unto Illyricum}** (*\kukl“i mechri tou Illurikou*). "In a ring" (*\kukl“i*, **locative case of** *\kuklos*). Probably a journey during the time when Paul left Macedonia and waited for II Corinthians to have its effect before coming to Corinth. If so, see 2Co 13; Ac 20:1-3. When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (**Dalmatia**). Strabo says that the Egnatian Way passed through it. Arabia and Illyricum would thus be the extreme limits of Paul's mission journeys so far.

15:20 **{Yea}** (*\hout“s de*). "And so," introducing a limitation to the preceding statement. **{Making it my aim}** (*\philotimoumenon*). Present middle participle (**accusative case agreeing with** *\me*) of *\philotimeomai*, old verb, to be fond of honour (*\philos, tim^ *). In N.T. only here and 1Th 4:11; 2Co 5:9. A noble word in itself, quite different in aim from the Latin word for **{ambition}** (*\ambio*, **to go on both sides to carry one's point**). **{Not where}** (*\ouch hopou*). Paul was a pioneer preacher pushing on to new fields after the manner of Daniel Boone in Kentucky. **{That I might now build upon another man's foundation}** (*\hina m^ ep' allotrion themelion oikodom“ *). For *\allotrios* (**not** *\allos*) see 14:4. For *\themelion*, see Lu 6:48f.; 1Co 3:11. This noble ambition of Paul's is not within the range of some ministers who can only build on another's foundation as Apollos did in Corinth. But the pioneer preacher and missionary has a dignity and glory all his own.

15:21 **{As it is written}** (*\kath“s gegraptai*). From Isa 52:15. Paul finds an illustration of his word about his own ambition in the words of Isaiah. Fritzsche actually argues that Paul understood Isaiah to be predicting his (**Paul's**) ministry! Some scholars have argued against the genuineness of verses 9-21 on wholly subjective and insufficient grounds.

15:22 **{I was hindered}** (\enekoptomⁿ\). Imperfect passive (*repetition*) of \enkopt[“]\, late verb, to cut in, to cut off, to interrupt. Seen already in Ac 24:4; 1Th 2:18; Ga 5:7. Cf. modern telephone and radio and automobile. **{These many times}** (\ta polla\). "As to the many things." In 1:13 Paul used \pollakis\ (*many times*) and B D read it here. But Paul's work (\ta polla\) had kept him away. **{From coming to you}** (\tou elthein pros humas\). Ablative case (*after the verb of hindering*) of the articular infinitive, "from the coming."

15:23 **{Having no more any place in these regions}** (\m^ˆketi topon ech[“]n en tois klimasin\). Surprising frankness that the average preacher would hardly use on such a matter. Paul is now free to come to Rome because there is no demand for him where he is. For \klima\ (*from* \klin[“]\, *to incline*), slope, then tract of land, region, see already 2Co 11:10; Ga 1:21 (*the only N.T. examples*). **{A longing}** (\epipotheian\). A _hapax legomenon_, elsewhere \epipoth^ˆsis\ (*2Co 7:7,11*), from \epipothe[“]\ as in Ro 1:11. **{These many years}** (\apo hikan[“]n et[“]n\). "From considerable years." So B C, but Aleph A D have \poll[“]n\, "from many years."

15:24 **{Whensoever I go}** (\h[“]s an poreu[“]mai\). Indefinite temporal clause with \h[“]s an\ and the present middle subjunctive (*cf. 1Co 11:34; Php 2:23 with aorist subjunctive*). **{Into Spain}** (\eis tⁿ Spanian\). It was a Roman province with many Jews in it. The Greek name was \Iberia\, the Latin _Hispania_. The Textus Receptus adds here \eleusomai pros humas\ (*I shall come to you*), but it is not in Aleph A B C D and is not genuine. Without it we have a parenthesis (*or anacoluthon*) through the rest of verse 24. **{In my journey}** (\diaporeuomenos\). Present middle participle, "passing through." Paul planned only a brief stay in Rome since a strong church already existed there. **{To be brought on my way thitherward}** (\propemphth^ˆnai ekei\). "To be sent forward there." First aorist passive infinitive of \propemp[“]\, common word for escorting one on a journey (*1Co 16:6,11; 2Co 1:16; Tit 3:13; 2Jo 1:6*). **{If first in some measure I shall have been satisfied with your company}** (\ean hum[“]n prot[“]n apo merous empl^ˆsth[“]\). Condition of third class with \ean\ and first aorist passive subjunctive of \empimpl^ˆmi\, old verb, to fill up, to satisfy, to take one's fill. See Lu 6:25. Literally, "if I first in part be filled with you" (*get my fill of you*). delicate compliment for the Roman church.

15:25 **{But now}** (\nuni de\). Repeats the very words used in 23. **{I go}** (\poreuomai\). Futuristic present as in Joh 14:2. **{Ministering unto the saints}** (\diakonon tois hagiois\). Present active participle of purpose like \eulogounta\ in Ac 3:26. This collection had been one of Paul's chief cares for over a year now (*see 2Co 8; 9*). See 2Co 8:4.

15:26 **{For it hath been the good pleasure of Macedonia and Achaia}** (\^udok^san gar Makedonia kai Achaia\). "For Macedonia and Achaia took pleasure." The use of \^udok^san\ (*first aorist active indicative of \eudoke^s*) shows that it was voluntary (*2Co 8:4*). Paul does not here mention Asia and Galatia. **{A certain contribution}** (\koin^nian tina\). Put thus because it was unknown to the Romans. For this sense of \koin^nian\, see 2Co 8:4; 9:13. **{For the poor among the saints}** (\eis tous pt^chous t^n hagi^n\). Partitive genitive. Not all there were poor, but Ac 4:32-5:11; 6:1-6; 11:29f.; Ga 2:10 prove that many were.

15:27 **{Their debtors}** (\opheiletai aut^n\). Objective genitive: the Gentiles are debtors to the Jews. See the word \opheilet^s\ in 1:14; 8:12. **{For if}** (\ei gar\). Condition of the first class, assumed as true, first aorist active indicative (\ekoin^n^san\, *from \koin^ne^s*, *to share*) with associative instrumental case (\pneumatikois\, *spiritual things*). **{To minister unto}** (\leitourg^sai\, *first aorist active infinitive of \leitourge^s\ with dative case \autois*, *to them*), but here certainly with no "sacerdotal" functions (*cf. verse 16*). **{In carnal things}** (\en tois sarkikois\). Things which belong to the natural life of the flesh (\sarx\), not the sinful aspects of the flesh at all.

15:28 **{Have sealed}** (\sphragisamenos\). First aorist middle participle (*antecedent action, having sealed*) of \sphragiz^s\, old verb from \sphragis\, a seal (*Ro 4:11*), to stamp with a seal for security (*Mt 27:66*) or for confirmation (*2Co 1:22*) and here in a metaphorical sense. Paul was keenly sensitive that this collection should be actually conveyed to Jerusalem free from all suspicion (*2Co 8:18-23*). **{I will go on by you}** (\apeleusomai di' hum^n\). Future middle of \aperchomai\, to go off or on. Note three prepositions here (\ap^s\ *from Rome*, \di^s\ *by means of you or through you*, \eis\ *unto Spain*). He repeats the point of verse 24, his temporary stay in Rome with Spain as the objective. How little we know what is ahead of us and how grateful we should be

for our ignorance on this point.

15:29 {**When I come**} (\erchomenos\). Present middle participle of \erchomai\ with the time of the future middle indicative \eleusomai\ (*coming I shall come*). {**In the fulness of the blessing of Christ**} (\en pl^r^“mati eulogias Christou\). On \pl^r^“mati\, see 11:12. Paul had already (*1:11f.*) said that he had a \charisma pneumatikon\ (*spiritual blessing*) for Rome. He did bring that to them.

15:30 {**By**} (\dia\). The intermediate agents of the exhortation (*the Lord Jesus and the love of the Spirit*) as \dia\ is used after \parakal^“\ in 12:1. {**That ye strive together with me**} (\sunag^“nisasthai moi\). First aorist middle infinitive of \sunag^“ni zomai\, old compound verb, only here in N.T., direct object of \parakal^“\, and with associative instrumental case \moi\, the simplex \ag^“nizomenos\, occurring in Col 4:12 of the prayers of Epaphras. For Christ's agony in prayer see Mt 26:42; Lu 22:44.

15:31 {**That I may be delivered**} (\hina rusth^“\). First aorist passive subjunctive of \ruomai\, old verb to rescue. This use of \hina\ is the sub-final one after words of beseeching or praying. Paul foresaw trouble all the way to Jerusalem (*Ac 20:23; 21:4,13*). {**May be acceptable to the saints**} (\euprosdektos tois hagiois gen^tai\). "May become (*second aorist middle subjunctive of \ginomai*) acceptable to the saints." The Judaizers would give him trouble. There was peril of a schism in Christianity.

15:32 {**That**} (\hina\). Second use of \hina\ in this sentence, the first one sub-final (\hina rusth^“\), this one final with \sunanapaus^“mai\, first aorist middle subjunctive of the double compound verb \sunanapauomai\, late verb to rest together with, to refresh (\anapau^“\ *as in Mt 11:28*) one's spirit with (\sun\), with the associative instrumental case \humin\ (*with you*), only here in the N.T.

15:33 {**The God of peace**} (\ho theos t^s eir^“n^s\). One of the characteristics of God that Paul often mentions in benedictions (*1Th 5:23; 2Th 3:16; 2Co 13:11; Php 4:9; Ro 16:20*). Because of the "amen" here some scholars would make this the close of the Epistle and make chapter 16 a separate Epistle to the Ephesians. But the MSS. are against it. There is nothing strange at all in Paul's having so many friends in Rome though he had not yet been

there himself. Rome was the centre of the world's life as Paul realized (***1:15***). All men sooner or later hoped to see Rome.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Romans: Chapter 15)

[\[Previous\]](#) [\[Next\]](#)

16:1 **{I commend}** (\sunist^{mi}). The regular word for letters of commendation as in 2Co 3:1 (\sustatikⁿ *epistol*ⁿ). See also Ro 3:5. So here verses 1,2 constitute Paul's recommendation of Phoebe, the bearer of the Epistle. Nothing else is known of her, though her name (*Phoib*[^]) means bright or radiant. **{Sister}** (\adelphⁿ). In Christ, not in the flesh. **{Who is a servant of the church}** (\ousan diakonon t^s ekk^l^{sias}). The etymology of \diakonos\ we have had repeatedly. The only question here is whether it is used in a general sense or in a technical sense as in Php 1:1; 1Ti 3:8-13. In favour of the technical sense of "deacon" or "deaconess" is the addition of "t^s ekk^l^{sias}" (*of the church*). In some sense Phoebe was a servant or minister of the church in Cenchreae. Besides, right in the midst of the discussion in 1Ti 3:8-13 Paul has a discussion of \gunaikas\ (*verse 11*) either as women as deaconesses or as the wives of deacons (*less likely though possible*). The _Apostolic Constitutions_ has numerous allusions to deaconesses. The strict separation of the sexes made something like deaconesses necessary for baptism, visiting the women, etc. Cenchreae, as the eastern port of Corinth, called for much service of this kind. Whether the deaconesses were a separate organization on a par with the deacons we do not know nor whether they were the widows alluded to in 1Ti 5:9f.

16:2 **{Worthily of the saints}** (\axi^s tⁿ hagiⁿ). Adverb with the genitive as in Php 1:27 because the adjective \axios\ is used with the genitive (*Lu 3:8*). "Receive her in a way worthy of the saints." This word \hagios\ had come to be the accepted term for followers of Christ. **{Assist her}** (\parast^{te}). Second aorist (*intransitive*) active subjunctive of \parist^{mi}, to stand by, with the dative case ("*beside her*"), the very word used by Paul of the help of Jesus in his trial (\parest[^], *2Ti 4:17*). Used with \hina\ as \prosdex^{sthe}. **{In whatsoever matter}** (\en hⁱ pragmati). Incorporation of the antecedent (\pragmati) into the relative clause (\hⁱ). **{She may have need of you}** (\an humⁿ chr^{iz}ⁱ). Indefinite relative clause with \an\ and the present subjunctive of \chr^{iz}ⁿ with genitive. **{A succourer}** (\prostatis). Old and rare feminine form for the masculine

\prostat^s\, from \proist^{mi}\ (*\prostate*“\, *common, but not in the N.T.*), here only in the N.T. and not in the papyri. The word illustrates her work as \diakonon\ and is perhaps suggested here by \parast^{te}\, just before. **{Of mine own self}** (*\emou autou*\). "Of me myself."

16:3 In verses 3-16 Paul sends his greetings to various brethren and sisters in Rome. **{Prisca and Aquila}** (*\Priskan kai Akulan*\). This order always (*Ac 18:18,26; 2Ti 4:19, and here*) save in *Ac 18:2; 1Co 16:19*, showing that Prisca was the more prominent. Priscilla is a diminutive of Prisca, a name for women in the Acilian gens. She may have been a noble Roman lady, but her husband was a Jew of Pontus and a tent-maker by trade. They were driven from Rome by Claudius, came to Corinth, then to Ephesus, then back to Rome, and again to Ephesus. They were good travelling Christians. **{My fellow-workers}** (*\tous sunergous mou*\). Both in tent-making and in Christian service in Corinth and Ephesus.

16:4 **{Laid down their own necks}** (*\ton heautⁿ trachelon hupeth^{kan}*\). First aorist active of \hupotith^{mi}\, old verb to place under (*the axe of the executioner*), only here in N.T. in this sense, though in *1Ti 4:16* to suggest. If literal or figurative, the incident may be connected with the uproar created by Demetrius in Ephesus. Certainly Paul felt deep obligation toward them (*see Ac 20:34*). **{Not only I}** (*\ouk egⁿ monos*\). Rather, "not I alone" (*adjective \monos*\). The Gentile churches also (*great mission workers*).

16:5 **{The church that is in their house}** (*\tⁿ kat' oikon autⁿ ekkl^{sian}*\). The early Christians had no church buildings. See also *Ac 12:2; 1Co 16:19; Phm 1:2; Col 4:15*. The Roman Christians had probably several such homes where they would meet. **{Epainetus}** (*\Epaineton*\). Nothing is known of him except this item, "the first-fruits of Asia" (*\aparch^ts Asias*\). An early convert from the province of Asia. Cf. *Ac 2:9; 1Co 16:15 (about Stephanus and Achaia)*.

16:6 **{Mary}** (*\Marian*\). Some MSS. have \Mariam\, the Hebrew form. The name indicates a Jewish Christian in Rome. Paul praises her toil. See *Lu 5:5*.

16:7 **{Andronicus and Junias}** (*\Andronicou kai Iounian*\). The first is a Greek name found even in the imperial household. The

second name can be either masculine or feminine. **{Kinsmen}** (*\suggeneis*). Probably only fellow-countrymen as in 9:13. **{Fellow-prisoners}** (*\sunaichmalˈtus*). Late word and rare (*in Lucian*). One of Paul's frequent compounds with *\sun*. Literally, fellow captives in war. Perhaps they had shared one of Paul's numerous imprisonments (*2Co 11:23*). In N.T. only here, Phm 1:23; Col 4:10. **{Of note}** (*\epiˆmoi*). Stamped, marked (*\epi sˆma*). Old word, only here and Mt 27:16 (*bad sense*) in N.T. **{Among the apostles}** (*\en tois apostolois*). Naturally this means that they are counted among the apostles in the general sense true of Barnabas, James, the brother of Christ, Silas, and others. But it can mean simply that they were famous in the circle of the apostles in the technical sense. **{Who have been in Christ before me}** (*\hoi kai pro emou gegonan en Christˈi*). Andronicus and Junias were converted before Paul was. Note *\gegonan* (*_Koin, _form by analogy*) instead of the usual second perfect active indicative form *\gegonasin*, which some MSS. have. The perfect tense notes that they are still in Christ.

16:8 **{Ampliatius}** (*\Ampliaton*). Some MSS. have a contracted form *Amplias*.

16:9 **{Urbanus}** (*\Ourbanon*). "A common Roman slave name found among members of the household" (*Sanday and Headlam*). A Latin adjective from *_urbs_*, city (*city-bred*). **{Stachys}** (*\Stachun*). A Greek name, rare, but among members of the imperial household. It means a head or ear of grain (*Mt 12:1*).

16:10 **{Apelles}** (*\Apellˆn*). A name among Jews and a famous tragic actor also. **{The approved}** (*\ton dokimon*). The tried and true (*1Co 11:19; 2Co 10:18; 13:7*). **{Them which are of the household of Aristobulus}** (*\tous ek tˈn Aristoboulou*). The younger Aristobulus was a grandson of Herod the Great. Lightfoot suggests that some of the servants in this household had become Christians, Aristobulus being dead.

16:11 **{Herodion}** (*\Herˈˈidiˈna*). Probably one belonging to the Herod family like that above. **{Kinsman}** (*\suggenˆ*). Merely fellow-countryman. **{Them of the household of Narcissus}** (*\tous ek tˈn Narkissou*). "Narcissiani." There was a famous freedman of this name who was put to death by Agrippa. Perhaps members of his household.

16:12 **{Tryphaena and Tryphosa}** (*\Truphainan kai Truphˈˈsan*).

Probably sisters and possibly twins. Both names come from the same root, the verb \trupha“\, to live luxuriously (*Jas 5:5*). Denney suggests "Dainty and Disdain." {**Persis**} (*Persida*\). A freedwoman was so named. She is not Paul's "beloved," but the "beloved" of the whole church.

16:13 {**Rufus**} (*Rouphon*\). A very common slave name, possibly the Rufus of Mr 15:21. The word means "red." {**The chosen**} (*ton eklekton*\). Not "the elect," but "the select." {**And mine**} (*kai emou*\). Paul's appreciation of her maternal care once, not his real mother.

16:14 {**Asyncritus**} (*Asunkriton*\). There is an inscription of a freedman of Augustus with this name. {**Phlegon**} (*Phlegonta*\). No light on this name till the historian of the second century A.D. {**Hermes**} (*Hermⁿ*\). A very common slave name. {**Patrobas**} (*Patroban*\). Name of a freedman of Nero, abbreviated form of Patrobius. {**Hermas**} (*Hermfn*\). Not the author of the Shepherd of Hermas. Common as a slave name, shortened form of Hermagoras, Hermogenes, etc. {**The brethren that are with them**} (*tous sun autois adelphous*\). Perhaps a little church in the house of some one.

16:15 {**Philologus**} (*Philologon*\). Another common slave name. {**Julia**} (*Ioulian*\). The commonest name for female slaves in the imperial household because of Julius Caesar. Possibly these two were husband and wife. {**Nereus**} (*N^{rea}*\). Found in inscriptions of the imperial household. But the sister's name is not given. One wonders why. {**Olympas**} (*Olumpfn*\). Possibly an abbreviation for Olympiodorus. {**All the saints that are with them**} (*tous sun autois pantas hagiouis*\). Possibly another church in the house. These unnamed, the "and others," constitute the great majority in all our churches.

16:16 {**With a holy kiss**} (*en phil^{mati} hagiⁱ*\). The near-east mode of salutation as hand-shaking in the Western. In China one shakes hands with himself. Men kissed men and women kissed women. See 1Th 5 26; 1Co 16:20; 2Co 13:12.

16:17 {**Mark**} (*skopeite*\). Keep an eye on so as to avoid. \Skopos\ is the goal, \skope“\ means keeping your eye on the goal. {**Divisions**} (*dichostasias*\). Old word for "standings apart," cleavages. In N.T. only here and Ga 5:20. {**Those which are causing**} (*tous--poiountas*\). This articular participle

clause has within it not only the objects of the participle but the relative clause \hⁿ humeis emathete\ (*which you learned*), a thoroughly Greek idiom.

16:18 **{But their own belly}** (\alla tⁱ heautⁿ koilifi\). Dative case after \douleuousin\. A blunt phrase like the same picture in Php 3:19 "whose god is the belly," more truth than caricature in some cases. **{By their smooth and fair speech}** (\dia t^s chr^{stologias} kai eulogias\). Two compounds of \logos\ (*speech*), the first (*from* \chr^{stos} and \logos\) is very rare (*here only in N.T.*), the second is very common (\eu\ and \logos\). **{Beguile}** (\exapatⁿ sin\). Present active indicative of the double compound verb \exapataⁿ\ (*see 2Th 2:3; 1Co 3:18*). **{Of the innocent}** (\tⁿ akakⁿ\). Old adjective (\a\ *privative and* \kakos\), without evil or guile, in N.T. only here and Heb 7:26 (*of Christ*).

16:19 **{Is come abroad}** (\aphiketo\). Second aorist middle indicative of \aphikneomai\, old verb, to come from, then to arrive at, only here in N.T. **{Over you}** (\eph' humin\). "Upon you." Simple unto that which is evil (\akeraious eis to kakon\). Old adjective from \a\ privative and \kerannumi\, to mix. Unmixed with evil, unadulterated.

16:20 **{Shall bruise}** (\suntripsei\). Future active of \suntribⁿ\, old verb, to rub together, to crush, to trample underfoot. Blessed promise of final victory over Satan by "the God of peace." "Shortly" (\en tachei\). As God counts time. Meanwhile patient loyalty from us.

16:21 Verses 21-23 form a sort of postscript with greetings from Paul's companions in Corinth. Timothy was with Paul in Macedonia (*2Co 1:1*) before he came to Corinth. Lucius may be the one mentioned in Ac 13:1. Jason was once Paul's host (*Ac 17:5-9*) in Thessalonica, Sosipater may be the longer form of Sopater of Ac 20:4. They are all Paul's fellow-countrymen (\suggeneis\).

16:22 **{I Tertius}** (\egⁿ Tertios\). The amanuensis to whom Paul dictated the letter. See 2Th 3:17; 1Co 16:21; Col 4:18.

16:23 **{Gaius my host}** (\Gaios ho xenos mou\). Perhaps the same Gaius of 1Co 1:14 (*Ac 19:29; 20:4*), but whether the one of 3Jo 1:1 we do not know. \Xenos\ was a guest friend, and then

either a stranger (**Mt 25:35**) or a host of strangers as here. This Gaius was plainly a man of some means as he was the host of all the church. Erastus (**2Ti 4:20**) was "the treasurer of the city" (*\ho oikonomos t's pole"s*), one of the outstanding men of Corinth, the "steward" (*house-manager*) or city manager. See Lu 12:42; 16:1. He is probably the administrator of the city's property. **{Quartus}** (*\Kouartos*). Latin name for fourth.

16:24 Is not genuine, not in Aleph A B C Coptic.

16:25 Verses 25-27 conclude the noble Epistle with the finest of Paul's doxologies. **{To him that is able}** (*\t"i dunamen"i*). Dative of the articular participle of *\dunamai*. See similar idiom in Eph 3:20. **{To stablish}** (*\st^rixai*). First aorist active infinitive of *\st^riz"\'*, to make stable. **{According to my gospel}** (*\kata to euaggelion mou*). Same phrase in 2:16; 2Ti 2:8. Not a book, but Paul's message as here set forth. **{The preaching}** (*\to k^rugma*). The proclamation, the heralding. **{Of Jesus Christ}** (*\I^sou Christou*). Objective genitive, "about Jesus Christ." **{Revelation}** (*\apokalupsin*). "Unveiling." **{Of the mystery}** (*\must^riou*). Once unknown, but now revealed. **{Kept in silence}** (*\sesig^menou*). Perfect passive participle of *\siga"\'*, to be silent, state of silence. **{Through times eternal}** (*\chronois ai"niois*). Associative instrumental case, "along with times eternal" (*Robertson, _Grammar_, p. 527*). See 1Co 2:6,7,10.

16:26 **{But now is manifested}** (*\phaner"thentos de nun*). First aorist passive participle of *\phanero"\'*, to make plain, genitive case in agreement with *\must^riou*. **{By the scriptures of the prophets}** (*\dia graph"n proph^tik"n*). "By prophetic scriptures." Witnessed by the law and the prophets (**3:21**). This thread runs all through Romans. **{According to the command of the eternal God}** (*\kat' epitag^n tou ai"niou theou*). Paul conceives that God is in charge of the redemptive work and gives his orders (**1:1-5; 10:15f.**). The same adjective *\ai"nios* is here applied to God that is used of eternal life and eternal punishment in Mt 25:46. **{Unto obedience of faith}** (*\eis hupako^n t's piste"s*). See 1:5. **{Made known unto all the nations}** (*\eis panta ta ethn^gn"risthentos*). First aorist passive participle of *\gn"riz"\'*, still the genitive case agreeing with *\must^riou* in verse 25.

16:27 **{To the only wise God}** (*\mon"i soph"i the"i*). Better, "to God alone wise." See 1Ti 1:17 without *\soph"i*. **{To whom}**

(\b*h*“*i*”). Some MSS. omit.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Romans: Chapter 16)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**Called to be an apostle**} (*\kl^tos apostolos*). Verbal adjective *\kl^tos* from *\kale^“*, without *\einai*, to be. Literally, {**a called apostle**} (*Ro 1:1*), not so-called, but one whose apostleship is due not to himself or to men (*Ga 1:1*), but to God, {**through the will of God**} (*\dia thel^matos tou theou*). The intermediate (*\dia, duo*, *two*) agent between Paul's not being Christ's apostle and becoming one was God's will (*\thel^ma*, *something willed of God*), God's command (*1Ti 1:1*). Paul knows that he is not one of the twelve apostles, but he is on a par with them because, like them, he is chosen by God. He is an apostle of Jesus Christ or Christ Jesus (*MSS. vary here, later epistles usually Christ Jesus*). The refusal of the Judaizers to recognize Paul as equal to the twelve made him the more careful to claim his position. Bengel sees here Paul's denial of mere human authority in his position and also of personal merit: *_Namque mentione Dei excluditur auctoramentum humanum, mentione Voluntatis Dei, meritum Pauli_*. {**Our brother**} (*\ho adelphos*). Literally, the brother, but regular Greek idiom for our brother. This Sosthenes, now with Paul in Ephesus, is probably the same Sosthenes who received the beating meant for Paul in Corinth (*Ac 18:17*). If so, the beating did him good for he is now a follower of Christ. He is in no sense a co-author of the Epistle, but merely associated with Paul because they knew him in Corinth. He may have been compelled by the Jews to leave Corinth when he, a ruler of the synagogue, became a Christian. See 1Th 1:1 for the mention of Silas and Timothy in the salutation. Sosthenes could have been Paul's amanuensis for this letter, but there is no proof of it.

1:2 {**The church of God**} (*\t^i ekkl^sifi tou theou*). Belonging to God, not to any individual or faction, as this genitive case shows. In 1Th 1:1 Paul wrote "the church of the Thessalonians in God" (*\en the^“i*), but "the churches of God" in 1Th 2:14. See same idiom in 1Co 10:32; 11:16,22; 15:9; 2Co 1:1; Ga 1:13, etc. {**Which is in Corinth**} (*\t^i ous^i en Korinth^“i*). See on Ac 13:1 for idiom. It is God's church even in Corinth, *"_laetum et ingens paradoxon_"* (*Bengel*). This city, destroyed by Mummius B.C. 146, had been restored by Julius Caesar a hundred years later,

B.C. 44, and now after another hundred years has become very rich and very corrupt. The very word "to Corinthianize" meant to practise vile immoralities in the worship of Aphrodite (*Venus*). It was located on the narrow Isthmus of the Peloponnesus with two harbours (*Lechaeum and Cenchreae*). It had schools of rhetoric and philosophy and made a flashy imitation of the real culture of Athens. See Ac 18 for the story of Paul's work here and now the later developments and divisions in this church will give Paul grave concern as is shown in detail in I and II Corinthians. All the problems of a modern city church come to the front in Corinth. They call for all the wisdom and statesmanship in Paul.

{That are sanctified} (*h^{giasmenois}*). Perfect passive participle of *hagiaz*, late form for *hagiz*, so far found only in the Greek Bible and in ecclesiastical writers. It means to make or to declare *hagion* (*from hagos, awe, reverence, and this from haz, to venerate*). It is significant that Paul uses this word concerning the **{called saints}** or **{called to be saints}** (*kl^{tois} hagiois*) in Corinth. Cf. *kl^{tos} apostolos* in 1:1.

It is because they are sanctified **{in Christ Jesus}** (*en Christⁱ I^{sou}*). He is the sphere in which this act of consecration takes place. Note plural, construction according to sense, because *ekkl^{sia}* is a collective substantive. **{With all that call upon}** (*sun pfsin tois epikaloumenois*). Associative instrumental case with *sun* rather than *kai* (*and*), making a close connection with "saints" just before and so giving the Corinthian Christians a picture of their close unity with the brotherhood everywhere through the common bond of faith. This phrase occurs in the LXX (*Ge 12:8; Zec 13:9*) and is applied to Christ as to Jehovah (*2Th 1:7,9,12; Php 2:9,10*). Paul heard Stephen pray to Christ as Lord (*Ac 7:59*). Here "with a plain and direct reference to the Divinity of our Lord" (*Ellicott*). **{Their Lord and ours}** (*autⁿ kai h^mⁿ*). This is the interpretation of the Greek commentators and is the correct one, an afterthought and expansion (*epanorth^{sis}*) of the previous "our," showing the universality of Christ.

1:3 Identical language of 2Th 1:2 save absence of *h^mⁿ* (*our*), Paul's usual greeting. See on 1Th 1:1.

1:4 **{I thank my God}** (*eucharist^t i theⁱ*). Singular as in Ro 1:8; Php 1:3; Phm 1:4, but plural in 1Th 1:2; Col 1:3. The grounds of Paul's thanksgivings in his Epistles are worthy of study. Even in the church in Corinth he finds something to thank

God for, though in II Cor. there is no expression of thanksgiving because of the acute crisis in Corinth nor is there any in Galatians. But Paul is gracious here and allows his general attitude (*always, \pantote*) concerning (*\peri\, around*) the Corinthians to override the specific causes of irritation. **{For the grace of God which was given to you in Christ Jesus}** (*\epi t^i chariti tou theou t^i dotheis^i humin en Christ^i I^sou*). Upon the basis of (*\epi*) God's grace, not in general, but specifically given (*\dotheis^i\, first aorist passive participle of \did^mi*), in the sphere of (*\en\ as in verse 2*) Christ Jesus.

1:5 **{That}** (*\hoti*). Explicit specification of this grace of God given to the Corinthians. Paul points out in detail the unusual spiritual gifts which were their glory and became their peril (*chapters 1Co 12-14*). **{Ye were enriched in him}** (*\eploutisth^te en aut^i*). First aorist passive indicative of *\ploutiz^s*, old causative verb from *\ploutos*, wealth, common in Attic writers, dropped out for centuries, reappeared in LXX. In N.T. only three times and alone in Paul (*1Co 1:5; 2Co 6:10,11*). The Christian finds his real riches in Christ, one of Paul's pregnant phrases full of the truest mysticism. **{In all utterance and all knowledge}** (*\en panti log^i kai pas^i gn^sei*). One detail in explanation of the riches in Christ. The outward expression (*\log^i*) here is put before the inward knowledge (*\gn^sei*) which should precede all speech. But we get at one's knowledge by means of his speech. Chapters 1Co 12-14 throw much light on this element in the spiritual gifts of the Corinthians (*the gift of tongues, interpreting tongues, discernment*) as summed up in 1Co 13:1,2, the greater gifts of 12:31. It was a marvellously endowed church in spite of their perversions.

1:6 **{Even as}** (*\kath^s*). In proportion as (*1Th 1:5*) and so inasmuch as (*Php 1:7; Eph 1:4*). **{The testimony of Christ}** (*\to marturion tou Christou*). Objective genitive, the testimony to or concerning Christ, the witness of Paul's preaching. **{Was confirmed in you}** (*\ebebai^th^ en humin*). First aorist passive of *\bebaio^s*, old verb from *\bebaios* and that from *\bain^s*, to make to stand, to make stable. These special gifts of the Holy Spirit which they had so lavishly received (*ch. 1Co 12*) were for that very purpose.

1:7 **{So that ye come behind in no gift}** (*\h^ste humas m^ hustereisthai en m^deni charismati*). Consecutive clause with

\h“ste\ and the infinitive and the double negative. Come behind (*\hustereisthai*) is to be late (*\husteros*), old verb seen already in Mr 10:21; Mt 19:20. It is a wonderful record here recorded. But in 2Co 8:7-11; 9:1-7 Paul will have to complain that they have not paid their pledges for the collection, pledges made over a year before, a very modern complaint. **{Waiting for the revelation}** (*\apekdechomenous t^n apokalupsin*). This double compound is late and rare outside of Paul (*1Co 1:7; Ga 5:5; Ro 8:19,23,25; Php 3:20*), 1Pe 3:20; Heb 9:28. It is an eager expectancy of the second coming of Christ here termed revelation like the eagerness in \prosdechomenoi\ in Tit 2:13 for the same event. "As if that attitude of expectation were the highest posture that can be attained here by the Christian" (*F.W. Robertson*).

1:8 **{Shall confirm}** (*\bebai“sei*). Direct reference to the same word in verse 6. The relative \hos\ (*who*) points to Christ. **{Unto the end}** (*\he“s telous*). End of the age till Jesus comes, final preservation of the saints. **{That ye be unreprouvable}** (*\anegkl'tous*). Alpha privative and \egkale“, to accuse, old verbal, only in Paul in N.T. Proleptic adjective in the predicate accusative agreeing with \humas\ (*you*) without \h“ste\ and the infinitive as in 1Th 3:13; 5:23; Php 3:21. "Unimpeachable, for none will have the right to impeach" (*Robertson and Plummer*) as Paul shows in Ro 8:33; Col 1:22,28.

1:9 **{God is faithful}** (*\pistos ho theos*). This is the ground of Paul's confidence as he loves to say (*1Th 5:24; 1Co 10:13; Ro 8:36; Php 1:16*). God will do what he has promised. **{Through whom}** (*\di' hou*). God is the agent (*\di'*) of their call as in Ro 11:36 and also the ground or reason for their call (*\di' hon*) in Heb 2:10. **{Into the fellowship}** (*\eis koin“nian*). Old word from \koin“nos\, partner for partnership, participation as here and 2Co 13:13f.; Php 2:1; 3:10. Then it means fellowship or intimacy as in Ac 2:42; Ga 2:9; 2Co 6:14; 1Jo 1:3,7. And particularly as shown by contribution as in 2Co 8:4; 9:13; Php 1:5. It is high fellowship with Christ both here and hereafter.

1:10 **{Now I beseech you}** (*\parakal“ de humas*). Old and common verb, over 100 times in N.T., to call to one's side. Corresponds here to \eucharist“, **{I thank}**, in verse 4. Direct appeal after the thanksgiving. **{Through the name}** (*\dia tou onomatos*). Genitive, not accusative (*cause or reason*), as the medium or instrument of the appeal (*2Co 10:1; Ro 12:1; 15:30*). **{That}**

(\hina\). Purport (*sub-final*) rather than direct purpose, common idiom in *_Koin_,* (*Robertson, _Grammar_, pp.991-4*) like Mt 14:36. Used here with \leg^{te}, ⁱ, ^{te} kat^{rtismenoi}\, though expressed only once. **{All speak}** (\leg^{te} *pantes*\). Present active subjunctive, that ye all keep on speaking. With the divisions in mind. An idiom from Greek political life (*Lightfoot*). This touch of the classical writers argues for Paul's acquaintance with Greek culture. **{There be no divisions among you}** (\m[^] ⁱ en *humin schismata*\). Present subjunctive, that divisions may not continue to be (*they already had them*). Negative statement of preceding idea. \Schisma\ is from \schiz[“]\, old word to split or rend, and so means a rent (*Mt 9:16; Mr 2:21*). Papyri use it for a splinter of wood and for ploughing. Here we have the earliest instance of its use in a moral sense of division, dissension, see also 1Co 11:18 where a less complete change than \haireseis\; 12:25; Joh 7:43 (*discord*); 9:16; 10:19. "Here, faction, for which the classical word is \stasis\; division within the Christian community" (*Vincent*). These divisions were over the preachers (*1:12-4:21*), immorality (*5:1-13*), going to law before the heathen (*6:1-11*), marriage (*7:1-40*), meats offered to idols (*1Co 8-10*), conduct of women in church (*11:1-16*), the Lord's Supper (*11:17-34*), spiritual gifts (*1Co 12-14*), the resurrection (*1Co 15*). **{But that ye be perfected together}** (\^{te} de kat^{rtismenoi}\). Periphrastic perfect passive subjunctive. See this verb in Mt 4:21 (*Mr 1:19*) for mending torn nets and in moral sense already in 1Th 3:10. Galen uses it for a surgeon's mending a joint and Herodotus for composing factions. See 2Co 13:11; Ga 6:1. **{Mind}** (\noi\), **{judgment}** (\gn[“]mⁱ\). "Of these words \nous\ denotes the frame or state of mind, \gn[“]m[^]\ the judgment, opinion or sentiment, which is the outcome of \nous\" (*Lightfoot*).

1:11 **{For it hath been signified unto me}** (\ed^l[“]th[^] gar moi\). First aorist passive indicative of \d[^]lo[“]\ and difficult to render into English. Literally, It was signified to me. **{By them of Chloe}** (\hupo t[“]n Chlo^s\). Ablative case of the masculine plural article \t[“]n\, by the (*folks*) of Chloe (*genitive case*). The words "which are of the household" are not in the Greek, though they correctly interpret the Greek, "those of Chloe." Whether the children, the kinspeople, or the servants of Chloe we do not know. It is uncertain also whether Chloe lived in Corinth or Ephesus, probably Ephesus because to name her if in Corinth might get her into trouble (*Heinrici*). Already Christianity was

working a social revolution in the position of women and slaves. The name {**Chloe**} means tender verdure and was one of the epithets of Demeter the goddess of agriculture and for that reason Lightfoot thinks that she was a member of the freedman class like Phoebe (*Ro 16:1*), Hermes (*Ro 16:14*), Nereus (*Ro 16:15*). It is even possible that Stephanas, Fortunatus, Achaicus (*1Co 16:17*) may have been those who brought Chloe the news of the schisms in Corinth. {**Contentions**} (\erides\). Unseemly wranglings (*as opposed to discussing, \dialegomai*) that were leading to the {**schisms**}. Listed in works of the flesh (*Ga 5:19f.*) and the catalogues of vices (*2Co 12:20; Ro 1:19f.; 1Ti 6:4*).

1:12 {**Now this I mean**} (\leg“ de touto\). Explanatory use of \leg“\. Each has his party leader. \Apoll“\ is genitive of \Apoll“s\ (*Ac 18:24*), probably abbreviation of \Apoll“nius\ as seen in Codex Bezae for *Ac 18:24*. See on Acts for discussion of this "eloquent Alexandrian" (*Ellicott*), whose philosophical and oratorical preaching was in contrast "with the studied plainness" of Paul (*1Co 2:1; 2Co 10:10*). People naturally have different tastes about styles of preaching and that is well, but Apollos refused to be a party to this strife and soon returned to Ephesus and refused to go back to Corinth (*1Co 16:12*). \C`phf\ is the genitive of \C`phfs\, the Aramaic name given Simon by Jesus (*Joh 1:42*), \Petros\ in Greek. Except in *Ga 2:7,8* Paul calls him Cephas. He had already taken his stand with Paul in the Jerusalem Conference (*Ac 15:7-11; Ga 2:7-10*). Paul had to rebuke him at Antioch for his timidity because of the Judaizers (*Ga 2:11-14*), but, in spite of Baur's theory, there is no evidence of a schism in doctrine between Paul and Peter. If *2Pe 3:15f.* be accepted as genuine, as I do, there is proof of cordial relations between them and *1Co 9:5* points in the same direction. But there is no evidence that Peter himself visited Corinth. Judaizers came and pitted Peter against Paul to the Corinthian Church on the basis of Paul's rebuke of Peter in Antioch. These Judaizers made bitter personal attacks on Paul in return for their defeat at the Jerusalem Conference. So a third faction was formed by the use of Peter's name as the really orthodox wing of the church, the gospel of the circumcision. {**And I of Christ**} (\eg“ de Christou\). Still a fourth faction in recoil from the partisan use of Paul, Apollos, Cephas, with "a spiritually proud utterance" (*Ellicott*) that assumes a relation to Christ not true of the others. "Those who used this cry arrogated the common watchword as their _peculium_" (*Findlay*). This partisan use of

the name of Christ may have been made in the name of unity against the other three factions, but it merely added another party to those existing. In scouting the names of the other leaders they lowered the name and rank of Christ to their level.

1:13 **{Is Christ divided?}** (*\memeristai ho Christos;*). Perfect passive indicative, Does Christ stand divided? It is not certain, though probable, that this is interrogative like the following clauses. Hofmann calls the assertory form a "rhetorical impossibility." The absence of *\m^* here merely allows an affirmative answer which is true. The fourth or Christ party claimed to possess Christ in a sense not true of the others. Perhaps the leaders of this Christ party with their arrogant assumptions of superiority are the false apostles, ministers of Satan posing as angels of light (*2Co 11:12-15*). **{Was Paul crucified for you?}** (*\M^ Paulos estaur^th^ huper hum^an;*). An indignant "No" is demanded by *\m^*. Paul shows his tact by employing himself as the illustration, rather than Apollos or Cephas. Probably *\huper*, over, in behalf of, rather than *\peri* (*concerning, around*) is genuine, though either makes good sense here. In the *_Koin_*, *\huper* encroaches on *\peri* as in *2Th 2:1*. **{Were ye baptized into the name of Paul?}** (*\eis to onoma Paulou ebaptisth^te;*). It is unnecessary to say **{into}** for *\eis* rather than **{in}** since *\eis* is the same preposition originally as *\en* and both are used with *\baptiz^* as in *Ac 8:16; 10:48* with no difference in idea (*Robertson, _Grammar_, p. 592*). Paul evidently knows the idea in *Mt 28:19* and scouts the notion of being put on a par with Christ or the Trinity. He is no rival of Christ. This use of *\onoma* for the person is not only in the LXX, but the papyri, ostraca, and inscriptions give numerous examples of the name of the king or the god for the power and authority of the king or god (*Deissmann, _Bible Studies_, pp. 146ff., 196ff.; _Light from the Ancient East_, p. 121*).

1:14 **{I thank God}** (*\eucharist^ t^i the^i*). See verse 4, though uncertain if *\t^i the^i* is genuine here. **{Save Crispus and Gaius}** (*\ei m^ Krispon kai Gaion*). Crispus was the ruler of the synagogue in Corinth before his conversion (*Ac 18:8*), a Roman cognomen, and Gaius a Roman praenomen, probably the host of Paul and of the whole church in Corinth (*Ro 16:23*), possibly though not clearly the hospitable Gaius of *3Jo 1:5,6*. The prominence and importance of these two may explain why Paul baptized them.

1:15 {**Lest any man should say**} (\hina m[^] tis eip[^]i\). Certainly sub-final \hina\ again or contemplated result as in 7:29; Joh 9:2. Ellicott thinks that already some in Corinth were laying emphasis on the person of the baptizer whether Peter or some one else. It is to be recalled that Jesus himself baptized no one (**Joh 4:2**) to avoid this very kind of controversy. And yet there are those today who claim Paul as a sacramentalist, an impossible claim in the light of his words here.

1:16 {**Also the household of Stephanas**} (\kai ton Stephanf oikon\). Mentioned as an afterthought. Robertson and Plummer suggest that Paul's amanuensis reminded him of this case. Paul calls him a first-fruit of Achaia (**1Co 16:15**) and so earlier than Crispus and he was one of the three who came to Paul from Corinth (**16:17**), clearly a family that justified Paul's personal attention about baptism. {**Besides**} (\loipon\). Accusative of general reference, "as for anything else." Added to make clear that he is not meaning to omit any one who deserves mention. See also 1Th 4:1; 1Co 4:2; 2Co 13:11; 2Ti 4:8. Ellicott insists on a sharp distinction from \to loipon\ "as for the rest" (**2Th 3:1; Php 3:1; 4:8; Eph 6:10**). Paul casts no reflection on baptism, for he could not with his conception of it as the picture of the new life in Christ (**Ro 6:2-6**), but he clearly denies here that he considers baptism essential to the remission of sin or the means of obtaining forgiveness.

1:17 {**For Christ sent me not to baptize**} (\ou gar apesteilen me Christos baptizein\). The negative \ou\ goes not with the infinitive, but with \apesteilen\ (*from* \apostell[^]“, apostolos, apostle). {**For Christ did not send me to be a baptizer**} (*present active infinitive, linear action*) like John the Baptist. {**But to preach the gospel**} (\alla euaggelizesthai\). This is Paul's idea of his mission from Christ, as Christ's apostle, to be {**a gospelizer**}. This led, of course, to baptism, as a result, but Paul usually had it done by others as Peter at Caesarea ordered the baptism to be done, apparently by the six brethren with him (**Ac 10:48**). Paul is fond of this late Greek verb from \euaggelion\ and sometimes uses both verb and substantive as in 1Co 15:1 "the gospel which I gospelized unto you." {**Not in wisdom of words**} (\ouk en sophifi logou\). Note \ou\, not \m[^]\ (*the subjective negative*), construed with \apesteilen\ rather than the infinitive. Not in wisdom of speech (*singular*). Preaching was Paul's forte, but it was not as a pretentious

philosopher or professional rhetorician that Paul appeared before the Corinthians (**1Co 2:1-5**). Some who followed Apollos may have been guilty of a fancy for external show, though Apollos was not a mere performer and juggler with words. But the Alexandrian method as in Philo did run to dialectic subtleties and luxuriant rhetoric (*Lightfoot*). {**Lest the cross of Christ should be made void**} (\hina m^ ken“th^i ho stauros tou Christou\). Negative purpose (\hina m^\) with first aorist passive subjunctive, effective aorist, of \keno“, old verb from \kenos\, to make empty. In Paul's preaching the Cross of Christ is the central theme. Hence Paul did not fall into the snare of too much emphasis on baptism nor into too little on the death of Christ. "This expression shows clearly the stress which St. Paul laid on the death of Christ, not merely as a great moral spectacle, and so the crowning point of a life of self-renunciation, but as in itself the ordained instrument of salvation" (*Lightfoot*).

1:18 {**For the word of the cross**} (\ho logos gar ho tou staurou\). Literally, "for the preaching (*with which I am concerned as the opposite of {wisdom of word} in verse 17*) that (*repeated article* \ho\, *almost demonstrative*) of the cross." "Through this incidental allusion to preaching St. Paul passes to a new subject. The discussions in the Corinthian Church are for a time forgotten, and he takes the opportunity of correcting his converts for their undue exaltation of human eloquence and wisdom" (*Lightfoot*). {**To them that are perishing**} (\tois men apollumenois\). Dative of disadvantage (*personal interest*). Present middle participle is here timeless, those in the path to destruction (*not annihilation. See 2Th 2:10*). Cf. 2Co 4:3. {**Foolishness**} (\m“ria\). Folly. Old word from \m“ros\, foolish. In N.T. only in 1Co 1:18,21,23; 2:14; 3:19. {**But unto us which are being saved**} (\tois s“zomenois h^min\). Sharp contrast to those that are perishing and same construction with the articular participle. No reason for the change of pronouns in English. This present passive participle is again timeless. Salvation is described by Paul as a thing done in the past, "we were saved" (**Ro 8:24**), as a present state, "ye have been saved" (**Ep 2:5**), as a process, "ye are being saved" (**1Co 15:2**), as a future result, "thou shalt be saved" (**Ro 10:9**). {**The power of God**} (\dunamis theou\). So in Ro 1:16. No other message has this dynamite of God (**1Co 4:20**). God's power is shown in the preaching of the Cross of Christ through all the ages, now as always. No other preaching wins men and women from sin to

holiness or can save them. The judgment of Paul here is the verdict of every soul winner through all time.

1:19 **{I will destroy}** (*\apol“*). Future active indicative of *\apollumi*. Attic future for *\apoles“*. Quotation from Isa 29:14 (**LXX**). The failure of worldly statesmanship in the presence of Assyrian invasion Paul applies to his argument with force. The wisdom of the wise is often folly, the understanding of the understanding is often rejected. There is such a thing as the ignorance of the learned, the wisdom of the simple-minded. God's wisdom rises in the Cross sheer above human philosophizing which is still scoffing at the Cross of Christ, the consummation of God's power.

1:20 **{Where is the wise? Where is the scribe? Where is the disputer of this world?}** (*\Pou sophos; pou grammateus; pou sunz^t^t^s tou ai“nos toutou;*). Paul makes use of Isa 33:18 without exact quotation. The sudden retreat of Sennacherib with the annihilation of his officers. "On the tablet of Shalmaneser in the Assyrian Gallery of the British Museum there is a surprisingly exact picture of the scene described by Isaiah" (**Robertson and Plummer**). Note the absence of the Greek article in each of these rhetorical questions though the idea is clearly definite. Probably *\sophos* refers to the Greek philosopher, *\grammateus* to the Jewish scribe and *\sunz^t^t^s* suits both the Greek and the Jewish disputant and doubter (**Ac 6:9; 9:29; 17:18; 28:29**). There is a note of triumph in these questions. The word *\sunz^t^t^s* occurs here alone in the N.T. and elsewhere only in Ignatius, Eph. 18 quoting this passage, but the papyri give the verb *\sunz^te“* for disputing (**questioning together**). **{Hath not God made foolish?}** (*\ouchi em“ranen ho theos;*). Strong negative form with aorist active indicative difficult of precise translation, "Did not God make foolish?" The old verb *\m“rain“* from *\m“ros*, foolish, was to be foolish, to act foolish, then to prove one foolish as here or to make foolish as in Ro 1:22. In Mt 5:13; Lu 14:34 it is used of salt that is tasteless. **{World}** (*\kosmou*). Synonymous with *\ai“n* (**age**), orderly arrangement, then the non-Christian cosmos.

1:21 **{Seeing that}** (*\epeid^“*). Since (*\epeid\ and \d^“*) with explanatory *\gar*. **{Through its wisdom}** (*\dia t^s sophias*). Article here as possessive. The two wisdoms contrasted. **{Knew not God}** (*\ouk egn“*). Failed to know, second aorist (**effective**) active indicative of *\gin“sk“*, solemn dirge of doom on both

Greek philosophy and Jewish theology that failed to know God. Has modern philosophy done better? There is today even a godless theology (*Humanism*). "Now that God's wisdom has reduced the self-wise world to ignorance" (*Findlay*). {**Through the foolishness of the preaching**} (\dia t^s m[“]rias tou k[^]rugmatos\). Perhaps "proclamation" is the idea, for it is not \k[^]ruxis\, the act of heralding, but \k[^]rugma\, the message heralded or the proclamation as in verse 23. The metaphor is that of the herald proclaiming the approach of the king (*Mt 3:1; 4:17*). See also \k[^]rugma\ in 1Co 2:4; 2Ti 4:17. The proclamation of the Cross seemed foolishness to the wiseacres then (*and now*), but it is consummate wisdom, God's wisdom and good-pleasure (\eudok[^]san\). The foolishness of preaching is not the preaching of foolishness. {**To save them that believe**} (\s[“]sai tous pisteuontas\). This is the heart of God's plan of redemption, the proclamation of salvation for all those who trust Jesus Christ on the basis of his death for sin on the Cross. The mystery-religions all offered salvation by initiation and ritual as the Pharisees did by ceremonialism. Christianity reaches the heart directly by trust in Christ as the Saviour. It is God's wisdom.

1:22 {**Seeing that**} (\epeid[^]\). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of \de\ like \alla\ in the apodosis is not unusual. {**Ask for signs**} (\s[^]meia aitousin\). The Jews often came to Jesus asking for signs (*Mt 12:38; 16:1; Joh 6:30*). {**Seek after wisdom**} (\sophian z[^]tousin\). "The Jews claimed to _possess_ the truth: the Greeks were seekers, _speculators_" (*Vincent*) as in Ac 17:23.

1:23 {**But we preach Christ crucified**} (\h[^]meis de k[^]russomen *Christon estaur[“]menon*\). Grammatically stated as a partial result (\de\ of the folly of both Jews and Greeks, actually in sharp contrast. We proclaim, "we do not discuss or dispute" (*Lightfoot*). Christ (*Messiah*) as crucified, as in 2:2; Ga 3:1, "not a sign-shower nor a philosopher" (*Vincent*). Perfect passive participle of \stauro[“]\. {**Stumbling-block**} (\skandalon\). Papyri examples mean trap or snare which here tripped the Jews who wanted a conquering Messiah with a world empire, not a condemned and crucified one (*Mt 27:42; Lu 24:21*). {**Foolishness**} (\m[“]rian\). Folly as shown by their conduct in Athens (*Ac 17:32*).

1:24 **{But to them that are called}** (\autois de tois kl^{tois}\). Dative case, to the called themselves. **{Christ}** (\Christon\). Accusative case repeated, object of \k^{russomen}\, both **{the power of God}** (\theou dunamin\) and **{the wisdom of God}** (\theou sophian\). No article, but made definite by the genitive. Christ crucified is God's answer to both Jew and Greek and the answer is understood by those with open minds.

1:25 **{The foolishness of God}** (\to m^{ron} tou theou\). Abstract neuter singular with the article, the foolish act of God (*the Cross as regarded by the world*). **{Wiser than men}** (\soph^{teron} tⁿ anthr^pn\). Condensed comparison, wiser than the wisdom of men. Common Greek idiom (*Mt 5:20; Joh 5:36*) and quite forcible, brushes all men aside. **{The weakness of God}** (\to asthenes tou theou\). Same idiom here, **{the weak act of God}**, as men think, **{is stronger}** (\ischuroteron\). The Cross seemed God's defeat. It is conquering the world and is the mightiest force on earth.

1:26 **{Behold}** (\blepete\). Same form for imperative present active plural and indicative. Either makes sense as in Joh 5:39 \eraunate\ and 14:1 \pisteuete\. **{Calling}** (\kl^{sin}\). The act of calling by God, based not on the external condition of those called (\kl^{toi}\, *verse 2*), but on God's sovereign love. It is a clinching illustration of Paul's argument, an *_argumentum ad hominen_*. **{How that}** (\hoti\). Explanatory apposition to \kl^{sin}\. **{After the flesh}** (\kata sarka\). According to the standards of the flesh and to be used not only with \sophoi\ (*wise, philosophers*), but also \dunatoi\ (*men of dignity and power*), \eugeneis\ (*noble, high birth*), the three claims to aristocracy (*culture, power, birth*). **{Are called}**. Not in the Greek, but probably to be supplied from the idea in \kl^{sin}\.

1:27 **{God chose}** (\exelexato ho theos\). First aorist middle of \ekleg^a\, old verb to pick out, to choose, the middle for oneself. It expands the idea in \kl^{sin}\ (*verse 26*). Three times this solemn verb occurs here with the purpose stated each time. Twice the same purpose is expressed, **{that he might put to shame}** (\hina kataischunⁱ\, *first aorist active subjunctive with hina\ of old verb kataischun^a\, perfective use of kata*). The purpose in the third example is **{that he might bring to naught}** (\hina katarg^si\, *make idle, argos\, rare in old Greek, but frequent in Paul*). The contrast is complete in each paradox: **{the foolish things}** (\ta m^{ra}\), **{the wild men}** (\tous sophous\);

{the weak things} (*\ta asthen^*), {the strong things} (*\ta ischura*); {the things that are not} (*\ta m^ onta*), {and that are despised} (*\ta exouthen^mena*, *considered nothing, perfect passive participle of \exouthene^*), {the things that are} (*\ta onta*). It is a studied piece of rhetoric and powerfully put.

1:29 {That no flesh should glory before God} (*\hop^s m^ kauch^s^tai pfsa sarx en^pion tou theou*). This is the further purpose expressed by *\hop^s* for variety and appeals to God's ultimate choice in all three instances. The first aorist middle of the old verb *\kauchaomai*, to boast, brings out sharply that not a single boast is to be made. The papyri give numerous examples of *\en^pion* as a preposition in the vernacular, from adjective *\en^pious*, in the eye of God. One should turn to 2Co 4:7 for Paul's further statement about our having this treasure in earthen vessels that the excellency of the power may be of God and not of us.

1:30 {Of him} (*\ex autou*). Out of God. He chose you. {In Christ Jesus} (*\en Christ^i I^sou*). In the sphere of Christ Jesus the choice was made. This is God's wisdom. {Who was made unto us wisdom from God} (*\hos egen^th^ sophia h^min apo theou*). Note *\egen^th^*, became (*first aorist passive and indicative*), not *\^n*, was, the Incarnation, Cross, and Resurrection. Christ is the wisdom of God (*Co 2:2f.*) "both righteousness and sanctification and redemption" (*\dikaiousun^ te kai hagianismos kai apolutr^sis*), as is made plain by the use of *\te--kai--kai*. The three words (*\dikaiousun^*, *hagianismos*, *apolutr^sis*) are thus shown to be an epexegetical of *\sophia* (*Lightfoot*). All the treasures of wisdom and knowledge in Christ Jesus. We are made righteous, holy, and redeemed in Christ Jesus. Redemption comes here last for emphasis though the foundation of the other two. In Ro 1:17 we see clearly Paul's idea of the God kind of righteousness (*\dikaiousun^*) in Christ. In Ro 3:24 we have Paul's conception of redemption (*\apolutr^sis*, *setting free as a ransomed slave*) in Christ. In Ro 6:19 we have Paul's notion of holiness or sanctification (*\hagianismos*) in Christ. These great theological terms will call for full discussion in Romans, but they must not be overlooked here. See also Ac 10:35; 24:25; 1Th 4:3-7; 1Co 1:2.

1:31 {That} (*\hina*). Probably ellipse (*\gen^tai to be supplied*) as is common in Paul's Epistles (*2Th 2:3; 2Co 8:13; Ga 1:20; 2:9; Ro 4:16; 13:1; 15:3*). Some explain the imperative

\kauchasth“\ as an anacoluthon. The shortened quotation is from Jer 9:24. Deissmann notes the importance of these closing verses concerning the origin of Paul's congregations from the lower classes in the large towns as "one of the most important historical witnesses to Primitive Christianity" (*New Light on the N.T.*, p. 7; *Light from the Ancient East*, pp. 7, 14, 60, 142).

Robertson's New Testament Word Studies
(1 Corinthians: Chapter 1)

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

2:1 {**Not with excellency of speech or of wisdom**} (\ou kath' *huperochⁿ logou [^] sophias*\). \Huperochⁿ\ is an old word from the verb \huperechⁿ\ (*Php 4:7*) and means preeminence, rising above. In N.T. only here and 1Ti 2:2 of magistrates. It occurs in inscriptions of Pergamum for persons of position (*Deissmann, _Bible Studies_, p. 255*). Here it means excess or superfluity, "not in excellence of rhetorical display or of philosophical subtlety" (*Lightfoot*). {**The mystery of God**} (\to mustⁿ rion tou *theou*\). So Aleph A C Copt. like 2:7, but B D L P read \marturion\ like 1:6. Probably {**mystery**} is correct. Christ crucified is the mystery of God (*Col 2:2*). Paul did not hesitate to appropriate this word in common use among the mystery religions, but he puts into it his ideas, not those in current use. It is an old word from \mueⁿ\, to close, to shut, to initiate (*Php 4:12*). This mystery was once hidden from the ages (*Col 1:26*), but is now made plain in Christ (*1Co 2:7; Ro 16:25f.*). The papyri give many illustrations of the use of the word for secret doctrines known only to the initiated (*Moulton and Milligan's _Vocabulary_*).

2:2 {**For I determined not to know anything among you**} (\ou gar *ekrina ti eidenai en humin*\). Literally, "For I did not decide to know anything among you." The negative goes with \ekrina\, not with \ti\. Paul means that he did not think it fit or his business to know anything for his message beyond this "mystery of God." {**Save Jesus Christ**} (\ei mⁿ *I^soun Christon*\). Both the person and the office (*Lightfoot*). I had no intent to go beyond him and in particular, {**and him crucified**} (\kai touton *estaurⁿ menon*\). Literally, {**and this one as crucified**} (*perfect passive participle*). This phrase in particular (*1:18*) was selected by Paul from the start as the centre of his gospel message. He decided to stick to it even after Athens where he was practically laughed out of court. The Cross added to the \scandalon\ of the Incarnation, but Paul kept to the main track on coming to Corinth.

2:3 {**I was with you**} (\egenomⁿ *pros humas*\). Rather, "I came to you" (*not ⁿ, was*). "I not only eschewed all affectation of

cleverness or grandiloquence, but I went to the opposite extreme of diffidence and nervous self-effacement" (*Robertson and Plummer*). Paul had been in prison in Philippi, driven out of Thessalonica and Beroea, politely bowed out of Athens. It is a human touch to see this shrinking as he faced the hard conditions in Corinth. It is a common feeling of the most effective preachers. Cool complacency is not the mood of the finest preaching. See \phobos\ (*fear*) and \tromos\ (*trembling*) combined in 2Co 7:15; Php 2:12; Eph 6:5.

2:4 {**Not in persuasive words of wisdom**} (\ouk en pithois sophias logois\). This looks like a false disclaimer or mock modesty, for surely the preacher desires to be persuasive. This adjective \pithos\ (*MSS. \peithos*) has not yet been found elsewhere. It seems to be formed directly from \peith\, to persuade, as \pheidon\ (\i**phidos**\) is from \pheidomai\, to spare. The old Greek form \pithanos\ is common enough and is used by Josephus (*Ant. VIII. 9. 1*) of "the plausible words of the lying prophet" in 1Ki 13. The kindred word \pithanologia\ occurs in Col 2:4 for the specious and plausible Gnostic philosophers. And gullible people are easy marks for these plausible pulpiteers. Corinth put a premium on the veneer of false rhetoric and thin thinking. {**But in demonstration**} (\all' en apodeixei\). In contrast with the {**plausibility**} just mentioned. This word, though an old one from \apodeiknumi\, to show forth, occurs nowhere else in the New Testament. {**Spirit**} (\pneuma\) here can be the Holy Spirit or inward spirit as opposed to superficial expression and {**power**} (\dunamis\) is moral power rather than intellectual acuteness (*cf. 1:18*).

2:5 {**That your faith should not stand**} (\hina h[^] pistis hum[^]n m[^]i\). Purpose of God, but \m[^]i\ is "not be" merely. The only secure place for faith to find a rest is in God's power, not in the wisdom of men. One has only to instance the changing theories of men about science, philosophy, religion, politics to see this. A sure word from God can be depended on.

2:6 {**Among the perfect**} (\en tois teleiois\). Paul is not here drawing a distinction between exoteric and esoteric wisdom as the Gnostics did for their initiates, but simply to the necessary difference in teaching for babes (*3:1*) and adults or grown men (*common use of \teleios\ for relative perfection, for adults, as is in 1Co 14:20; Php 3:15; Eph 4:13; Heb 5:14*). Some were simply old babes and unable in spite of their years to digest

solid spiritual food, "the ample teaching as to the Person of Christ and the eternal purpose of God. Such 'wisdom' we have in the Epistles to the Ephesians and the Colossians especially, and in a less degree in the Epistle to the Romans. This 'wisdom' is discerned in the Gospel of John, as compared with the other Evangelists" (*Lightfoot*). These imperfect disciples Paul wishes to develop into spiritual maturity. {**Of this world**} (\(*tou ai*“*nos toutou*\)). This age, more exactly, as in 1:20. This wisdom does not belong to the passing age of fleeting things, but to the enduring and eternal (*Ellicott*). {**Which are coming to naught**} (\(*t*“*n katargoumen*“*n*\)). See on 1:28. Present passive participle genitive plural of \katarge“\ . The gradual nullification of these "rulers" before the final and certain triumph of the power of Christ in his kingdom.

2:7 {**God's wisdom in a mystery**} (\(*theou sophian en must*“*ri*“*i*\)). Two points are here sharply made. It is God's wisdom (*note emphatic position of the genitive theou*) in contrast to the wisdom of this age. Every age of the world has a conceit of its own and it is particularly true of this twentieth century, but God's wisdom is eternal and superior to the wisdom of any age or time. God's wisdom is alone absolute. See on 2:1 for mystery. It is not certain whether {**in a mystery**} is to be taken with {**wisdom**} or {**we speak**}. The result does not differ greatly, probably with {**wisdom**}, so long a secret and now at last revealed (*Col 1:26; 2Th 2:7*). {**That hath been hidden**} (\(*t*“*n apokekrummen*“*n*\)). See Ro 16:25; Col 1:26; Eph 3:5. Articular perfect passive participle of \apokrupt“\ , more precisely defining the indefinite \sophian\ (*wisdom*). {**Foreordained before the worlds**} (\(*pro*“*risen pro t*“*n ai*“*n*“*n*\)). This relative clause (\(*h*“*n*\)) defines still more closely God's wisdom. Note \pro\ with both verb and substantive (\(*ai*“*n*“*n*\)). Constative aorist of God's elective purpose as shown in Christ crucified (*1Co 1:18-24*). "It was no afterthought or change of plan" (*Robertson and Plummer*). {**Unto our glory**} (\(*eis doxan h*“*m*“*n*\)). "The glory of inward enlightenment as well as of outward exaltation" (*Lightfoot*).

2:8 {**Knoweth**} (\(*egn*“*ken*\)). Has known, has discerned, perfect active indicative of \gin“sk“\ . They have shown amazing ignorance of God's wisdom. {**For had they known it**} (\(*ei gar egn*“*san*\)). Condition of the second class, determined as unfulfilled, with aorist active indicative in both condition (\(*egn*“*san*\)) and

conclusion with \an\ (*ouk an estaur*“*san*”). Peter in the great sermon at Pentecost commented on the "ignorance" (*kata agnoian*) of the Jews in crucifying Christ (*Ac 3:17*) as the only hope for repentance on their part (*Ac 3:19*). {**The Lord of glory**} (*ton Kurion t^s dox^s*). Genitive case \dox^s\, means characterized by glory, "bringing out the contrast between the indignity of the Cross (*Heb 12:2*) and the majesty of the Victim (*Lu 22:69; 23:43*)" (*Robertson and Plummer*). See Jas 2:1; Ac 7:2; Eph 1:17; Heb 9:5.

2:9 {**But as it is written**} (*alla kath^s gegraptai*). Elliptical sentence like Rom 15:3 where \gegonen\ (*it has happened*) can be supplied. It is not certain where Paul derives this quotation as Scripture. Origen thought it a quotation from the _Apocalypse of Elias_ and Jerome finds it also in the _Ascension of Isaiah_. But these books appear to be post-Pauline, and Jerome denies that Paul obtained it from these late apocryphal books. Clement of Rome finds it in the LXX text of Isa 64:4 and cites it as a Christian saying. It is likely that Paul here combines freely Isa 64:4; 65:17; 52:15 in a sort of catena or free chain of quotations as he does in Ro 3:10-18. There is also an anacoluthon for \ha\ (*which things*) occurs as the direct object (*accusative*) with \eiden\ (*saw*) and \^kkousan\ (*heard*), but as the subject (*nominative*) with \aneb[^]\ (*entered, second aorist active indicative of anabain*“*, to go up*). {**Whatsoever**} (*hosa*). A climax to the preceding relative clause (*Findlay*). {**Prepared**} (*h[^]toimasen*). First aorist active indicative of \hetoimaz“\.

The only instance where Paul uses this verb of God, though it occurs of final glory (*Lu 2:31; Mt 20:23; 25:34; Mr 10:40; Heb 11:16*) and of final misery (*Mt 25:41*). But here undoubtedly the dominant idea is the present blessing to these who love God (*1Co 1:5-7*). {**Heart**} (*kardian*) here as in Ro 1:21 is more than emotion. The Gnostics used this passage to support their teaching of esoteric doctrine as Hegesippus shows. Lightfoot thinks that probably the apocryphal _Ascension of Isaiah_ and _Apocalypse of Elias_ were Gnostic and so quoted this passage of Paul to support their position. But the next verse shows that Paul uses it of what is now {**revealed**} and made plain, not of mysteries still unknown.

2:10 {**But unto us God revealed them**} (*h[^]min gar apekalupsen ho theos*). So with \gar\ B 37 Sah Cop read instead of \de\ of Aleph A C D. "\De\ is superficially easier; \gar\ intrinsically better"

(*Findlay*). Paul explains why this is no longer hidden, "for God revealed unto us" the wonders of grace pictured in verse 9. We do not have to wait for heaven to see them. Hence we can utter those things hidden from the eye, the ear, the heart of man. This revelation (*\apekalupsen*, *first aorist active indicative*) took place, at "the entry of the Gospel into the world," not "when we were admitted into the Church, when we were baptized" as Lightfoot interprets it. {**Through the Spirit**} (*\dia tou pneumatos*). The Holy Spirit is the agent of this definite revelation of grace, a revelation with a definite beginning or advent (*constative aorist*), an unveiling by the Spirit where "human ability and research would not have sufficed" (*Robertson and Plummer*), "according to the revelation of the mystery" (*Ro 16:25*), "the revelation given to Christians as an event that began a new epoch in the world's history" (*Edwards*). {**Searcheth all things**} (*\panta eraunfi*). This is the usual form from A.D. 1 on rather than the old *\erauna*. The word occurs (*Moulton and Milligan's _Vocabulary_*) for a professional searcher's report and *\eraun^tai*, searchers for customs officials. "The Spirit is the organ of understanding between man and God" (*Findlay*). So in *Ro 8:27* we have this very verb *\erauna* again of God's searching our hearts. The Holy Spirit not merely investigates us, but he searches "even the deep things of God" (*\kai ta bath^ tou theou*). *_Profunda Dei_ (Vulgate)*. Cf. "the deep things of Satan" (*Re 2:24*) and Paul's language in *Ro 11:33* "Oh the depth of the riches and wisdom and knowledge of God." Paul's point is simply that the Holy Spirit fully comprehends the depth of God's nature and his plans of grace and so is fully competent to make the revelation here claimed.

2:11 {**Knoweth**} (*\oiden, egn^ken*). Second perfect of root *\id-*, to see and so know, first perfect of *\gin^sk-*, to know by personal experience, has come to know and still knows. See First John for a clear distinction in the use of *\oida* and *\gin^sk*. {**The spirit of man that is in him**} (*\to pneuma tou anthr^pou to en aut^i*). The self-consciousness of man that resides in the man or woman (*generic term for mankind, \anthr^pos*). {**The Spirit of God**} (*\to pneuma tou theou*). Note the absence of *\to en aut^i*. It is not the mere self-consciousness of God, but the personal Holy Spirit in his relation to God the Father. Paul's analogy between the spirit of man and the Spirit of God does not hold clear through and he guards it at this vital point as he does elsewhere as in *Ro 8:26* and in the full Trinitarian benediction

in 2Co 13:13. \Pneuma\ in itself merely means breath or wind as in Joh 3:8. To know accurately Paul's use of the word in every instance calls for an adequate knowledge of his theology, and psychology. But the point here is plain. God's Holy Spirit is amply qualified to make the revelation claimed here in verses 6-10.

2:12 **{But we}** (*\h^{meis} de*). We Christians like **{us}** (*\h^{min}*) in verse 10 of the revelation, but particularly Paul and the other apostles. **{Received}** (*\elabomen*). Second aorist active indicative of \lamban“\ and so a definite event, though the constative aorist may include various stages. **{Not the spirit of the world}** (*\ou to pneuma tou kosmou*). Probably a reference to the wisdom of this age in verse 6. See also Ro 8:4,6,7; 1Co 11:4 (*\the pneuma heteron*). **{But the spirit which is of God}** (*\alla to pneuma to ek theou*). Rather, "from God" (*\ek*), which proceeds from God. **{That we might know}** (*\hina eid“men*). Second perfect subjunctive with \hina\ to express purpose. Here is a distinct claim of the Holy Spirit for understanding (*illumination*) the Revelation received. It is not a senseless rhapsody or secret mystery, but God expects us to understand "the things that are freely given us by God" (*\ta hupo tou theou charisthenta h^{min}*). First aorist passive neuter plural articular participle of \charizomai\, to bestow. God gave the revelation through the Holy Spirit and he gives us the illumination of the Holy Spirit to understand the mind of the Spirit. The tragic failures of men to understand clearly God's revealed will is but a commentary on the weakness and limitation of the human intellect even when enlightened by the Holy Spirit.

2:13 **{Which things also we speak}** (*\ha kai laloumen*). This onomatopoetic verb \lale“\ (*from \la-la*), to utter sounds. In the papyri the word calls more attention to the form of utterance while \leg“\ refers more to the substance. But \lale“\ in the N.T. as here is used of the highest and holiest speech. Undoubtedly Paul employs the word purposely for the utterance of the revelation which he has understood. That is to say, there is revelation (*verse 10*), illumination (*verse 12*), and inspiration (*verse 13*). Paul claims therefore the help of the Holy Spirit for the reception of the revelation, for the understanding of it, for the expression of it. Paul claimed this authority for his preaching (*1Th 4:2*) and for his epistles (*2Th 3:14*). **{Not in words which man's wisdom teacheth}** (*\ouk en*

didaktois anthr“*pin[^]s sophias logois*”). Literally, "not in words taught by human wisdom." The verbal adjective \didaktois\ (*from* \didask“, *to teach*) is here passive in idea and is followed by the ablative case of origin or source as in Joh 6:45, \esontai pantes didaktoi theou\ (*from Isa 54:13*), "They shall all be taught by God." The ablative in Greek, as is well known, has the same form as the genitive, though quite different in idea (*Robertson, _Grammar_, p. 516*). So then Paul claims the help of the Holy Spirit in the utterance (\laloumen\) of the words, "which the Spirit teacheth (\en didaktois pneumatos\), "in words taught by the Spirit" (*ablative* \pneumatos\ *as above*). Clearly Paul means that the help of the Holy Spirit in the utterance of the revelation extends to the words. No theory of inspiration is here stated, but it is not _mere_ human wisdom. Paul's own Epistles bear eloquent witness to the lofty claim here made. They remain today after nearly nineteen centuries throbbing with the power of the Spirit of God, dynamic with life for the problems of today as when Paul wrote them for the needs of the believers in his time, the greatest epistles of all time, surcharged with the energy of God. {**Comparing spiritual things with spiritual**} (\pneumatikois pneumatika sunkrinontes\). Each of these words is in dispute. The verb \sunkrin“, originally meant to combine, to join together fitly. In the LXX it means to interpret dreams (*Ge 40:8,22; 41:12*) possibly by comparison. In the later Greek it may mean to compare as in 2Co 10:12. In the papyri Moulton and Milligan (*_Vocabulary_*) give it only for "decide," probably after comparing. But "comparing," in spite of the translations, does not suit well here. So it is best to follow the original meaning to combine as do Lightfoot and Ellicott. But what gender is \pneumatikois\? Is it masculine or neuter like \pneumatika\? If masculine, the idea would be "interpreting (*like LXX*) spiritual truths to spiritual persons" or "matching spiritual truths with spiritual persons." This is a possible rendering and makes good sense in harmony with verse 14. If \pneumatikois\ be taken as neuter plural (*associative instrumental case after* \sun\ *in* \sunkrinontes\), the idea most naturally would be, "combining spiritual ideas (\pneumatika\) with spiritual words" (\pneumatikois\). This again makes good sense in harmony with the first part of verse 13. On the whole this is the most natural way to take it, though various other possibilities exist.

2:14 {**Now the natural man**} (\psuchikos de anthr“pos\). Note absence of article here, "A natural man" (*an unregenerate man*).

Paul does not employ modern psychological terms and he exercises variety in his use of all the terms here present as \pneuma\ and \pneumatikos, psuch^ and \psuchikos, sarx\ and \sarkinos\ and \sarkikos\.

A helpful discussion of the various uses of these words in the New Testament is given by Burton in his *New Testament Word Studies*, pp. 62-68, and in his **{Spirit, Soul, and Flesh}**. The papyri furnish so many examples of \sarx, pneuma\, and \psuch^ that Moulton and Milligan make no attempt at an exhaustive treatment, but give a few miscellaneous examples to illustrate the varied uses that parallel the New Testament.

\Psuchikos\ is a qualitative adjective from \psuch^ (*breath of life like anima, life, soul*). Here the Vulgate renders it by *_animalis_* and the German by *_sinnlich_*, the original sense of animal life as in Jude 1:19; Jas 3:15. In 1Co 15:44,46 there is the same contrast between \psuchikos\ and \pneumatikos\ as here. The \psuchikos\ man is the unregenerate man while the \pneumatikos\ man is the renewed man, born again of the Spirit of God. **{Receiveth not}** (\ou dechetai\). Does not accept, rejects, refuses to accept. In Ro 8:7 Paul definitely states the inability (\oude gar dunatai\) of the mind of the flesh to receive the things of the Spirit untouched by the Holy Spirit. Certainly the initiative comes from God whose Holy Spirit makes it possible for us to accept the things of the Spirit of God. They are no longer "foolishness" (\m^ria\) to us as was once the case (**1:23**). Today one notes certain of the *_intelligentsia_* who sneer at Christ and Christianity in their own blinded ignorance. **{He cannot know them}** (\ou dunatai gn^nai\). He is not able to get a knowledge (*ingressive second aorist active infinitive of gin^sk^*). His helpless condition calls for pity in place of impatience on our part, though such an one usually poses as a paragon of wisdom and commiserates the deluded followers of Christ. **{They are spiritually judged}** (\pneumatik^s anakrinetai\). Paul and Luke are fond of this verb, though nowhere else in the N.T. Paul uses it only in I Corinthians. The word means a sifting process to get at the truth by investigation as of a judge. In Ac 17:11 the Bereans scrutinized the Scriptures. These \psuchikoi\ men are incapable of rendering a decision for they are unable to recognize the facts. They judge by the \psuch^ (*mere animal nature*) rather than by the \pneuma\ (*the renewed spirit*).

2:15 **{Judgeth all things}** (\anakrinei panta\). The spiritual man (\ho pneumatikos\) is qualified to sift, to examine, to decide

rightly, because he has the eyes of his heart enlightened (*Eph 1:18*) and is no longer blinded by the god of this world (*2Co 4:4*). There is a great lesson for Christians who know by personal experience the things of the Spirit of God. Men of intellectual gifts who are ignorant of the things of Christ talk learnedly and patronizingly about things of which they are grossly ignorant. The spiritual man is superior to all this false knowledge. **{He himself is judged of no man}** (*\autos de hup' oudenos anakrinetai*). Men will pass judgment on him, but the spiritual man refuses to accept the decision of his ignorant judges. He stands superior to them all as Polycarp did when he preferred to be burnt to saying, "Lord Caesar" in place of "Lord Jesus." He was unwilling to save his earthly life by the worship of Caesar in place of the Lord Jesus. Polycarp was a *\pneumatikos* man.

2:16 **{For who hath known the mind of the Lord}** (*\Tis gar egn' noun Kurious*). Quotation from Isa 40:13. **{That he should instruct him}** (*\hos sunbibasei auton*). This use of *\hos* (*relative {who}*) is almost consecutive (*result*). The *\pneumatikos* man is superior to others who attempt even to instruct God himself. See on *\Ac 9:22; 16:10* for *\sunbibaz'*, to make go together. **{But we have the mind of Christ}** (*\h^meis de noun Christou echomen*). As he has already shown (*verses 6-13*). Thus with the mind (*\nous*. Cf. *Php 2:5; Ro 8:9,27*). Hence Paul and all *\pneumatikoi* men are superior to those who try to shake their faith in Christ, the mystery of God. Paul can say, "I know him whom I have believed." "I believe; therefore I have spoken."

[\[Previous\]](#) [\[Next\]](#)

3:1 {**But as unto carnal**} (\all' h"s sarkinois\). Latin *_carneus_*. "As men o' flesh," Braid Scots; "as worldlings," Moffatt. This form in \-inos\ like \lithinos\ in 2Co 3:3 means the material of flesh, "not on tablets of stone, but on fleshen tablets on hearts." So in Heb 7:16. But in Ro 7:14 Paul says, "I am fleshen (\sarkinos\) sold under sin," as if \sarkinos\ represented the extreme power of the \sarx\. Which does Paul mean here? He wanted to speak the wisdom of God among the adults (**1Co 2:6**), the spiritual (\hoi pneumatikoi\, **2:15**), but he was unable to treat them as \pneumatikoi\ in reality because of their seditions and immoralities. It is not wrong to be \sarkinos\, for we all live in the flesh (\en sarki\, **Ga 2:20**), but we are not to live according to the flesh (\kata sarka\, **Ro 8:12**). It is not culpable to a babe in Christ (\n^pios\, **1Co 13:11**), unless unduly prolonged (**1Co 14:20; Heb 5:13f.**). It is one of the tragedies of the minister's life that he has to keep on speaking to the church members "as unto babes in Christ" (\h"s n^piois en Christ"i\), who actually glory in their long babyhood whereas they ought to be teachers of the gospel instead of belonging to the cradle roll. Paul's goal was for all the babes to become adults (**Col 1:28**).

3:2 {**I fed you with milk, not with meat**} (\gala humas epotisa, ou br"ma\). Note two accusatives with the verb, \epotisa\, first aorist active indicative of \potiz"\, as with other causative verbs, that of the person and of the thing. In the LXX and the papyri the verb often means to irrigate. \Br"ma\ does not mean meat (**flesh**) as opposed to bread, but all solid food as in "meats and drinks" (**Heb 9:7**). It is a zeugma to use \epotisa\ with \br"ma\. Paul did not glory in making his sermons thin and watery. Simplicity does not require lack of ideas or dulness. It is pathetic to think how the preacher has to clip the wings of thought and imagination because the hearers cannot go with him. But nothing hinders great preaching like the dulness caused by sin on the part of auditors who are impatient with the high demands of the gospel.

3:3 {**For ye are yet carnal**} (\eti gar sarkikoi este\).

\Sarkikos\, unlike \sarkinos\, like \ikos\ formations, means adapted to, fitted for the flesh (\sax\), one who lives according to the flesh (\kata sarka\). Paul by \psuchikos\ describes the unregenerate man, by \pneumatikos\ the regenerate man. Both classes are \sarkinoi\ made in flesh, and both may be \sarkikoi\ though the \pneumatikoi\ should not be. The \pneumatikoi\ who continue to be \sarkinoi\ are still babes (\n^pioi\), not adults (\teleioi\), while those who are still \sarkikoi\ (*carnal*) have given way to the flesh as if they were still \psuchikoi\ (*unregenerate*). It is a bold and cutting figure, not without sarcasm, but necessary to reveal the Corinthians to themselves. {**Jealousy and strife**} (\z^los kai eris\). Zeal (\z^los\ from \ze^, to boil) is not necessarily evil, but good if under control. It may be not according to knowledge (*Ro 10:2*) and easily becomes jealousy (*same root through the French jaloux*) as zeal. Ardour may be like the jealousy of God (*2Co 11:2*) or the envy of men (*Ac 5:17*). \Eris\ is an old word, but used only by Paul in N.T. (*see on 1Co 1:11*). Wrangling follows jealousy. These two voices of the spirit are to Paul proof that the Corinthians are still \sarkikoi\ and walking according to men, not according to the Spirit of Christ.

3:4 {**For when one saith**} (\hotan gar leg^i tis\). Indefinite temporal clause with the present subjunctive of repetition (*Robertson, Grammar, p. 972*). Each instance is a case in point and proof abundant of the strife. {**Of Paul**} (\Paulou\). Predicate genitive, belong to Paul, on Paul's side. {**Of Apollos**} (\Apoll^). Same genitive, but the form is the so-called Attic second declension. See the nominative \Apoll^s\ in verse 5. {**Men**} (\anthr^poi\). Just mere human creatures (\anthr^poi\, *generic term for mankind*), in the flesh (\sarkinoi\), acting like the flesh (\sarkikoi\), not \pneumatikoi\, as if still \psuchikoi\). It was a home-thrust. Paul would not even defend his own partisans.

3:5 {**What then?**} (\ti oun;\). He does not say \tis\ (*who*), but \ti\ (*what*), neuter singular interrogative pronoun. {**Ministers**} (\diakonoi\). Not leaders of parties or sects, but merely servants through whom ye believed. The etymology of the word Thayer gives as \dia\ and \konis\ "raising dust by hastening." In the Gospels it is the servant (*Mt 20:26*) or waiter (*Joh 2:5*). Paul so describes himself as a minister (*Col 1:23,25*). The

technical sense of deacon comes later (*Php 1:1; 1Ti 3:8,12*).
{As the Lord gave to him} (*\h“s ho Kurios ed“ken*). Hence no minister of the Lord like Apollos and Paul has any basis for pride or conceit nor should be made the occasion for faction and strife. This idea Paul enlarges upon through chapters 1Co 3; 4 and it is made plain in chapter 1Co 12.

3:6 **{I planted}** (*\eg“ ephuteusa*). First aorist active indicative of old verb *\phuteu“*. This Paul did as Luke tells us in Ac 18:1-18. **{Apollos watered}** (*\Apoll“s epotisen*). Apollos irrigated the church there as is seen in Ac 18:24-19:1. Another aorist tense as in verse 2. **{But God gave the increase}** (*\alla ho theos ^uxanen*). Imperfect tense here (*active indicative*) for the continuous blessing of God both on the work of Paul and Apollos, co-labourers with God in God's field (*verse 9*). Reports of revivals sometimes give the glory to the evangelist or to both evangelist and pastor. Paul gives it all to God. He and Apollos cooperated as successive pastors.

3:7 **{So then neither--neither--but}** (*\H“ste oute--oute--all'*). Paul applies his logic relentlessly to the facts. He had asked **{what}** (*\ti*) is Apollos or Paul (*verse 5*). The answer is here. **{Neither is anything}** (*\ti*) **{the one who plants nor the one who waters}**. God is the whole and we are not anything.

3:8 **{Are one}** (*\hen eisin*). The neuter singular again (*\hen*, *not \heis*) as with the interrogative *\ti* and the indefinite *\ti*. By this bold metaphor which Paul expands he shows how the planter and the waterer work together. If no one planted, the watering would be useless. If no one watered, the planting would come to naught as the dreadful drouth of 1930 testifies while these words are written. **{According to his own labour}** (*\kata ton idion kopon*). God will bestow to each the reward that his labour deserves. That is the pay that the preacher is sure to receive. He may get too little or too much here from men. But the due reward from God is certain and it will be adequate however ungrateful men may be.

3:9 **{God's fellow-workers}** (*\theou sunergoi*). This old word (*co-workers of God*) has a new dignity here. God is the major partner in the enterprise of each life, but he lets us work with him. Witness the mother and God with the baby as the product. **{God's husbandry}** (*\theou ge“rgion*). God's tilled land (*\g^, ergon*). The farmer works with God in God's field. Without the

sun, the rains, the seasons the farmer is helpless. **{God's building}** (\theou oikodom^). God is the Great Architect. We work under him and carry out the plans of the Architect. It is building (\oikos\, *house*, \dem^, *to build*). Let us never forget that God sees and cares what we do in the part of the building where we work for him.

3:10 **{As a wise masterbuilder}** (\h^s sophos architekt^n\). Paul does not shirk his share in the work at Corinth with all the sad outcome there. He absolves Apollos from responsibility for the divisions. He denies that he himself is to blame. In doing so he has to praise himself because the Judaizers who fomented the trouble at Corinth had directly blamed Paul. It is not always wise for a preacher to defend himself against attack, but it is sometimes necessary. Factions in the church were now a fact and Paul went to the bottom of the matter. God gave Paul the grace to do what he did. This is the only New Testament example of the old and common word \architekt^n\, our architect. \Tekt^n\ is from \tik^, to beget, and means a begetter, then a worker in wood or stone, a carpenter or mason (*Mt 13:55; Mr 6:3*). \Archi- is an old inseparable prefix like \archaggelos\ (*archangel*), \archepiscopos\ (*archbishop*), \archiereus\ (*chiefpriest*). \Architekt^n\ occurs in the papyri and inscriptions in an even wider sense than our use of architect, sometimes of the chief engineers. But Paul means to claim primacy as pastor of the church in Corinth as is true of every pastor who is the architect of the whole church life and work. All the workmen (\tektones\, *carpenters*) work under the direction of the architect (*Plato, _Statesman_, 259*). "As a wise architect I laid a foundation" (\themelion eth^ka\). Much depends on the wisdom of the architect in laying the foundation. This is the technical phrase (*Lu 6:48; 14:29*), a cognate accusative for \themelion\. The substantive \themelion\ is from the same root \the\ as \eth^ka\ (\ti-th^mi\). We cannot neatly reproduce the idiom in English. "I placed a placing" does only moderately well. Paul refers directly to the events described by Luke in Ac 18:1-18. The aorist \eth^ka\ is the correct text, not the perfect \tetheika\.

{Another buildeth thereon} (\allos epoikodomei\). Note the preposition \epi\ with the verb each time (*10,11,12,14*). The successor to Paul did not have to lay a new foundation, but only to go on building on that already laid. It is a pity when the new pastor has to dig up the foundation and start all over again as if an earthquake had come.

{Take heed how he buildeth thereon} (\blepet^ p^s epoikodomei\).

The carpenters have need of caution how they carry out the plans of the original architect. Successive architects of great cathedrals carry on through centuries the original design. The result becomes the wonder of succeeding generations. There is no room for individual caprice in the superstructure.

3:11 **{Other foundation}** (*\themelion allon*). The gender of the adjective is here masculine as is shown by *\allon*. If neuter, it would be *\allo*. It is masculine because Paul has Christ in mind. It is not here *\heteron* a different kind of gospel (*\heteron euaggelion*, *Ga 1:6; 2Co 11:4*) which is not another (*\allo*, *Ga 1:7*) in reality. But another Jesus (*2Co 11:4, \allon I'soun*) is a reflection on the one Lord Jesus. Hence there is no room on the platform with Jesus for another Saviour, whether Buddha, Mahomet, Dowie, Eddy, or what not. Jesus Christ is the one foundation and it is gratuitous impudence for another to assume the role of Foundation. **{Than that which is laid, which is Christ Jesus}** (*\para ton keimenon, hos estin I'sous Christos*). Literally, "alongside (*\para*) the one laid (*\keimenon*)," already laid (*present middle participle of \keimai*, *used here as often as the perfect passive of \tithêmi\ in place of \tetheimenon*). Paul scouts the suggestion that one even in the interest of so-called "new thought" will dare to lay beside Jesus another foundation for religion. And yet I have seen an article by a professor in a theological seminary in which he advocates regarding Jesus as a landmark, not as a goal, not as a foundation. Clearly Paul means that on this one true foundation, Jesus Christ, one must build only what is in full harmony with the Foundation which is Jesus Christ. If one accuses Paul of narrowness, it can be replied that the architect has to be narrow in the sense of building here and not there. A broad foundation will be too thin and unstable for a solid and abiding structure. It can be said also that Paul is here merely repeating the claim of Jesus himself on this very subject when he quoted Ps 118:22f. to the members of the Sanhedrin who challenged his authority (*Mr 11:10f.; Mt 21:42-45; Lu 20:17f.*). Apostles and prophets go into this temple of God, but Christ Jesus is the chief corner stone (*\akrog "naios*, *Eph 2:20*). All believers are living stones in this temple (*1Pe 2:5*). But there is only one foundation possible.

3:12 **{Gold, silver, precious stones, wood, hay, stubble}** (*\chrusion, argurion, lithous timious, xula, chorton, kalam^n*).

The durable materials are three (*gold, silver, marble or precious stones*), perishable materials (*pieces of wood, hay, stubble*), "of a palace on the one hand, of a mud hut on the other" (*Lightfoot*). Gold was freely used by the ancients in their palaces. Their marble and granite pillars are still the wonder and despair of modern men. The wooden huts had hay (*\chortos*, *grass, as in Mr 6:39*) and stubble (*\kalam^*, *old word for stubble after the grain is cut, here alone in the N.T., though in LXX as Ex 5:12*) which were employed to hold the wood pieces together and to thatch the roof. It is not made clear whether Paul's metaphor refers to the persons as in God's building in verse 9 or to the character of the teaching as in verse 13. Probably both ideas are involved, for look at the penalty on shoddy work (*verse 15*) and shoddy men (*verse 17*). The teaching may not always be vicious and harmful. It may only be indifferent and worthless. A co-worker with God in this great temple should put in his very best effort.

3:13 {**The day**} (*\h^ h^mera*). The day of judgment as in 1Th 5:4 (*which see*), Ro 13:12; Heb 10:25. The work (*\ergon*) of each will be made manifest. There is no escape from this final testing. {**It is revealed in fire**} (*\en puri apokaluptetai*). Apparently "the day" is the subject of the verb, not the work, not the Lord. See 2Th 1:8; 2:8. This metaphor of fire was employed in the O.T. (*Da 7:9f.; Mal 4:1*) and by John the Baptist (*Mt 3:12; Lu 3:16f.*). It is a metaphor that must not be understood as purgatorial, but simple testing (*Ellicott*) as every fire tests (*{the fire itself will test}, \to pur auto dokimasei*) the quality of the material used in the building, {**of what sort it is**} (*\hopoion estin*), qualitative relative pronoun. Men today find, alas, that some of the fireproof buildings are not fireproof when the fire actually comes.

3:14 {**If any man's work shall abide**} (*\ei tinos to ergon menei*). Condition of the first class with future indicative, determined as fulfilled, assumed as true. When the fire has done its work, what is left? That is the fiery test that the work of each of us must meet. Suitable reward (*Mt 20:8*) will come for the work that stands this test (*gold, silver, precious stones*)

3:15 {**Shall be burned**} (*\kataka^setai*). First-class condition again, assumed as true. Second future (*late form*) passive indicative of *\katakai^*, to burn down, old verb. Note perfective use of preposition *\kata*, shall be burned down. We usually say

"burned up," and that is true also, burned up in smoke. **{He shall suffer loss}** (*\z^mi"th^setai*). First future passive indicative of *\z^mi"*, old verb from *\z^mia* (**damage, loss**), to suffer loss. In Mt 16:26; Mr 8:36; Lu 9:25 the loss is stated to be the man's soul (*\psuch^h^*) or eternal life. But here there is no such total loss as that. The man's work (*\ergon*) is burned up (**sermons, lectures, books, teaching, all dry as dust**). **{But he himself shall be saved}** (*\autos de s"th^setai*). Eternal salvation, but not by purgatory. His work is burned up completely and hopelessly, but he himself escapes destruction because he is really a saved man a real believer in Christ. **{Yet so as through fire}** (*\hout"s de h"s dia puros*). Clearly Paul means with his work burned down (**verse 15**). It is the tragedy of a fruitless life, of a minister who built so poorly on the true foundation that his work went up in smoke. His sermons were empty froth or windy words without edifying or building power. They left no mark in the lives of the hearers. It is the picture of a wasted life. The one who enters heaven by grace, as we all do who are saved, yet who brings no sheaves with him. There is no garnered grain the result of his labours in the harvest field. There are no souls in heaven as the result of his toil for Christ, no enrichment of character, no growth in grace.

3:16 **{Ye are a temple of God}** (*\naos theou este*). Literally, a sanctuary (*\naos*, **not \hieron\, the sacred enclosure, but the holy place and the most holy place**) of God. The same picture of building as in verse 9 (*\oikodom^h^*), only here the sanctuary itself. **{Dwelleth in you}** (*\en humin oikei*). The Spirit of God makes his home (*\oikei*) in us, not in temples made with hands (**Ac 7:48; 17:24**).

3:17 **{Destroyeth}** (*\phtheirei*). The outward temple is merely the symbol of God's presence, the Shechinah (**the Glory**). God makes his home in the hearts of his people or the church in any given place like Corinth. It is a terrible thing to tear down ruthlessly a church or temple of God like an earthquake that shatters a building in ruins. This old verb *\phtheir"* means to corrupt, to deprave, to destroy. It is a gross sin to be a church-wrecker. There are actually a few preachers who leave behind them ruin like a tornado in their path. **{Him shall God destroy}** (*\phtherei touton ho theos*). There is a solemn repetition of the same verb in the future active indicative. The condition is the first class and is assumed to be true. Then the

punishment is certain and equally effective. The church-wrecker God will wreck. What does Paul mean by "will destroy"? Does he mean punishment here or hereafter? May it not be both? Certainly he does not mean annihilation of the man's soul, though it may well include eternal punishment. There is warning enough here to make every pastor pause before he tears a church to pieces in order to vindicate himself. {**Holy**} (\hagios\). Hence deserves reverential treatment. It is not the building or house of which Paul speaks as "the sanctuary of God" (\ton naon tou theou\), but the spiritual organization or organism of God's people in whom God dwells, "which temple ye are" (\hoitines este humeis\). The qualitative relative pronoun \hoitines\ is plural to agree with \humeis\ (*ye*) and refers to the holy temple just mentioned. The Corinthians themselves in their angry disputes had forgotten their holy heritage and calling, though this failing was no excuse for the ringleaders who had led them on. In 6:19 Paul reminds the Corinthians again that the body is the temple (\naos\, *sanctuary*) of the Holy Spirit, which fact they had forgotten in their immoralities.

3:18 {**Let no man deceive himself**} (\M^deis heauton exapat\). A warning that implied that some of them were guilty of doing it (\m^ and the present imperative). Excited partisans can easily excite themselves to a pious phrenzy, hypnotize themselves with their own supposed devotion to truth. {**Thinketh that he is wise**} (\dokei sophos einai\). Condition of first class and assumed to be true. Predicate nominative \sophos\ with the infinitive to agree with subject of \dokei\ (*Robertson, _Grammar_, p. 1038*). Paul claimed to be "wise" himself in verse 10 and he desires that the claimant to wisdom may become wise (\hina gen^tai sophos\, *purpose clause with \hina\ and subjunctive*) by becoming a fool (\m^ros genesth\, *second aorist middle imperative of \ginomai*) as this age looks at him. This false wisdom of the world (*1:18-20,23; 2:14*), this self-conceit, has led to strife and wrangling. Cut it out.

3:19 {**Foolishness with God**} (\m^ria para t^i the^i\). Whose standard does a church (*temple*) of God wish, that of this world or of God? The two standards are not the same. It is a pertinent inquiry with us all whose idea rules in our church. Paul quotes Job 5:13. {**That taketh**} (\ho drassomenos\). Old verb \drassomai\, to grasp with the hand, is used here for the less vivid word in the LXX \katalamban^i\). It occurs nowhere else in

the N.T., but appears in the papyri to lay hands on. Job is quoted in the N.T. only here and in Ro 11:35 and both times with variations from the LXX. This word occurs in Ecclesiasticus 26:7; 34:2. In Ps 2:12 the LXX has \draxasthe paideias\, lay hold on instruction. {**Craftiness**} (\panourgifi\). The \panourgos\ man is ready for any or all work (*if bad enough*). So it means versatile cleverness (*Robertson and Plummer*), _astutia_ (*Vulgate*).

3:20 {**And again**} (\kai palin\). Another confirmatory passage from Ps 94:11. {**Reasonings**} (\dialogismous\). More than _cogitationes_ (*Vulgate*), sometimes disputations (*Php 2:14*). Paul changes "men" of LXX to wise (\soph“n) in harmony with the Hebrew context. {**Vain**} (\mataioi\). Useless, foolish, from \mat^, a futile attempt.

3:21 {**Wherefore let no one glory in men**} (\h“ste m^deis kauchasth“ en anthr“pois\). The conclusion (\h“ste\) from the self-conceit condemned. This particle here is merely inferential with no effect on the construction (\h“s+te\ = *and so*) any more than \oun\ would have, a paratactic conjunction. There are thirty such examples of \h“ste\ in the N.T., eleven with the imperative as here (*Robertson, _Grammar_, p. 999*). The spirit of glorying in party is a species of self-conceit and inconsistent with glorying in the Lord (*1:31*).

3:22 {**Yours**} (\hum“n\). Predicate genitive, belong to you. All the words in this verse and 23 are anarthrous, though not indefinite, but definite. The English reproduces them all properly without the definite article except \kosmos\ (*the world*), and even here just world will answer. Proper names do not need the article to be definite nor do words for single objects like world, life, death. Things present (\enest“ta\, *second perfect participle of* \enist^mi\)) and things to come divide two classes. Few of the finer points of Greek syntax need more attention than the absence of the article. We must not think of the article as "omitted" (*Robertson, _Grammar_, p. 790*). The wealth of the Christian includes all things, all leaders, past, present, future, Christ, and God. There is no room for partisan wrangling here.

4:1 **{Ministers of Christ}** (\hup^{retas} Christou\). Paul and all ministers (\diakonous\) of the New Covenant (1Co 3:5) are under-rowers, subordinate rowers of Christ, only here in Paul's Epistles, though in the Gospels (Lu 4:20 *the attendant in the synagogue*) and the Acts (Ac 13:5) of John Mark. The {so} (\hout^s\) gathers up the preceding argument (3:5-23) and applies it directly by the {as} (\h^s\) that follows. **{Stewards of the mysteries of God}** (\oikonomos must^{ri}ⁿ theou\). The steward or house manager (\oikos\, *house*, \nem^a\, *to manage*, *old word*) was a slave (\doulos\) under his lord (\kurios\, Lu 12:42), but a master (Lu 16:1) over the other slaves in the house (*menservants* \paidas\, *maidservants* \paidiskas\ Lu 12:45), an overseer (\epitropos\) over the rest (Mt 20:8). Hence the under-rower (\hup^{ret}^s\) of Christ has a position of great dignity as steward (\oikonomos\) of the mysteries of God. Jesus had expressly explained that the mysteries of the kingdom were open to the disciples (Mt 13:11). They were entrusted with the knowledge of some of God's secrets though the disciples were not such apt pupils as they claimed to be (Mt 13:51; 16:8-12). As stewards Paul and other ministers are entrusted with the mysteries (*see on 1Co 2:7 for this word*) of God and are expected to teach them. "The church is the \oikos\ (1Ti 3:15), God the \oikodespot^s\ (Mt 13:52), the members the \oikeioi\ (Ga 6:10; Eph 2:19)" (*Lightfoot*). Paul had a vivid sense of the dignity of this stewardship (\oikonomia\) of God given to him (Col 1:25; Eph 1:10). The ministry is more than a mere profession or trade. It is a calling from God for stewardship.

4:2 **{Here}** (\h^{de}\). Either here on earth or in this matter. It is always local. **{Moreover}** (\loipon\). Like \loipon\ in 1:16 which see, accusative of general reference, as for what is left, besides. **{It is required}** (\z^{teitai}\). It is sought. Many MSS. read \z^{teite}\, ye seek, an easy change as \ai\ and \e\ came to be pronounced alike (*Robertson, _Grammar_, p. 186*). **{That a man be found faithful}** (\hina pistos tis heurethⁱ\). Non-final use of \hina\ with first aorist passive subjunctive of \heurisk^a\, the result of the seeking (\z^{te}^a\). Fidelity is the essential requirement in all such human relationships, in other words,

plain honesty in handling money like bank-clerks or in other positions of trust like public office.

4:3 **{But with me}** (*emoi de*\). The ethical dative of personal relation and interest, "as I look at my own case." Cf. Php 1:21. **{It is a very small thing}** (*eis elachiston estin*\). This predicate use of \eis\ is like the Hebrew, but it occurs also in the papyri. The superlative \elachiston\ is elative, very little, not the true superlative, least. "It counts for very little with me." **{That I should be judged of you}** (*hina huph' hum*“*n anakrith*“\). Same use of \hina\ as in verse 2. For the verb (*first aorist passive subjunctive of* *anakrin*“\) see on 1Co 2:14f. Paul does not despise public opinion, but he denies "the competency of the tribunal" in Corinth (*Robertson and Plummer*) to pass on his credentials with Christ as his Lord. **{Or of man's judgement}** (*hupo anthr*“*pin's h'meras*\). Or "by human day," in contrast to the Lord's Day (*der Tag*) in 3:13. "That_ is the tribunal which the Apostle recognizes; a _human_ tribunal he does not care to satisfy" (*Robertson and Plummer*). **{Yea, I judge not mine own self}** (*all' oude emauton anakrin*“\). \Alla\ here is confirmatory, not adversative. "I have often wondered how it is that every man sets less value on his own opinion of himself than on the opinion of others" (*M. Aurelius, xii. 4. Translated by Robertson and Plummer*). Paul does not even set himself up as judge of himself.

4:4 **{For I know nothing against myself}** (*ouden gar emaut*“*i sunoida*\). Not a statement of fact, but an hypothesis to show the unreliability of mere complacent self-satisfaction. Note the use of \sunoida\ (*second perfect active indicative with dative (disadvantage) of the reflexive pronoun*) for guilty knowledge against oneself (*cf. Ac 5:2; 12:12; 14:6*). **{Yet}** (*all'*\). Adversative use of \alla\. **{Am I not hereby justified}** (*ouk en tout*“*i dedikai*“*mai*\). Perfect passive indicative of state of completion. Failure to be conscious of one's own sins does not mean that one is innocent. Most prisoners plead "not guilty." Who is the judge of the steward of the mysteries of God? It is the Lord "that judgeth me" (*ho anakrin*“*n me*\). Probably, who examines me and then passes on my fidelity (*pistos*\ *in verse 2*).

4:5 **{Wherefore}** (*h*“*ste*\). As in 3:21 which see. **{Judge nothing}** (*m^ ti krinete*\). Stop passing judgment, stop criticizing as they were doing. See the words of Jesus in Mt

7:1. The censorious habit was ruining the Corinthian Church. **{Before the time}** (*\pro kairou*). The day of the Lord in 3:13. "Do not therefore anticipate the great judgment (*\krisis*) by any preliminary investigation (*\anakrisis*) which must be futile and incomplete" (*Lightfoot*). **{Until the Lord come}** (*\he"s an elth^i ho kurios*). Common idiom of *\he"s* and the aorist subjunctive with or without *\an* for a future event. Simple futurity, but held forth as a glorious hope, the Second Coming of the Lord Jesus as Judge. **{Who will both bring to light}** (*\hos kai ph"tisei*). Future indicative of this late verb (*in papyri also*) from *\ph"s* (*light*), to turn the light on the hidden things of darkness. **{And make manifest}** (*\kai phaner"sei*). (*Ionic and late*) causative verb *\phanero"* from *\phaneros*. By turning on the light the counsels of all hearts stand revealed. **{His praise}** (*\ho epainos*). The praise (*note article*) due him from God (*Ro 2:29*) will come to each then (*\tote*) and not till then. Meanwhile Paul will carry on and wait for the praise from God.

4:6 **{I have in a figure transferred}** (*\metesch^matisa*). First aorist active (*not perfect*) indicative of *\meta-sch^matiz"*, used by Plato and Aristotle for changing the form of a thing (*from \meta\, after, and \sch^ma\, form or habit, like Latin _habitus_ from \ech"\ and so different from \morph^ as in Php 2:7; Ro 12:2*). For the idea of refashioning see Field, *_Notes_*, p. 169f. and Preisigke, *_Fachwörter_*). Both Greek and Latin writers (*Quintilian, Martial*) used *\sch^ma* for a rhetorical artifice. Paul's use of the word (*in Paul only in N.T.*) appears also further in 2Co 11:13-15 where the word occurs three times, twice of the false apostles posing and passing as apostles of Christ and ministers of righteousness, and once of Satan as an angel of light, twice with *\eis* and once with *\h"s*. In Php 3:21 the word is used for the change in the body of our humiliation to the body of glory. But here it is clearly the rhetorical figure for a veiled allusion to Paul and Apollos "for your sakes" (*\dia humas*). **{That in us ye may learn}** (*\hina en h^min math^te*). Final clause with *\hina* and the second aorist active subjunctive of *\manthan"*, to learn. As an object lesson in our cases (*\en h^min*). It is no more true of Paul and Apollos than of other ministers, but the wrangles in Corinth started about them. So Paul boldly puts himself and Apollos to the fore in the discussion of the principles involved. **{Not to go beyond the things which are written}** (*\to M^ huper ha gegraptai*). It is difficult to reproduce the Greek idiom in English. The article

\to\ is in the accusative case as the object of the verb \math^te\ (*learn*) and points at the words "\M^ huper ha gegraptai\," apparently a proverb or rule, and elliptical in form with no principal verb expressed with \m^\, whether "think" (*Auth.*) or "go" (*Revised*). There was a constant tendency to smooth out Paul's ellipses as in 2Th 2:3; 1Co 1:26,31. Lightfoot thinks that Paul may have in mind O.T. passages quoted in 1Co 1:19,31; 3:19,20. **{That ye be not puffed up}** (\hina m^ phusiousthe\). Sub-final use of \hina\ (*second use in this sentence*) with notion of result. It is not certain whether \phusiousthe\ (*late verb form like \phusia^, phusa^, to blow up, to inflate, to puff up*), used only by Paul in the N.T., is present indicative with \hina\ like \z^loute\ in Ga 4:17 (*cf. \hina gin^skomen\ in 1Jo 5:20*) or the present subjunctive by irregular contraction (*Robertson, _Grammar_, pp. 203, 342f.*), probably the present indicative. \Phusio^ is from \phusis\ (*nature*) and so meant to make natural, but it is used by Paul just like \phusa^ or \phusia^ (*from \phusa\, a pair of bellows*), a vivid picture of self-conceit. **{One for the one against the other}** (\heis huper tou henos kata tou heterou\). This is the precise idea of this idiom of partitive apposition. This is the rule with partisans. They are "for" (\huper\) the one and "against" (\kata\, *down on, the genitive case*) the other (\tou heterou\, *not merely another or a second, but the different sort, \heterodox*).

4:7 **{Maketh thee to differ}** (\se diakrinei\). Distinguishes thee, separates thee. \Diakrin^ means to sift or separate between (\dia\) as in Ac 15:9 (*which see*) where \metaxu\ is added to make it plainer. All self-conceit rests on the notion of superiority of gifts and graces as if they were self-bestowed or self-acquired. **{Which thou didst not receive}** (\ho ouk elabes\). "Another home-thrust" (*Robertson and Plummer*). Pride of intellect, of blood, of race, of country, of religion, is thus shut out. **{Dost thou glory}** (\kauchasai\). The original second person singular middle ending \-sai\ is here preserved with variable vowel contraction, \kauchaesai=kauchasai\ (*Robertson, _Grammar_, p. 341*). Paul is fond of this old and bold verb for boasting. **{As if thou hadst not received it}** (\h^s m^ lab^ n\). This neat participial clause (*second aorist active of \lamban^*) with \h^s\ (*assumption*) and negative \m^s\ punctures effectually the inflated bag of false pride. What pungent questions Paul has asked. Robertson and Plummer say of Augustine, "Ten years before

the challenge of Pelagius, the study of St. Paul's writings, and especially of this verse and of Ro 9:16, had crystallized in his mind the distinctively Augustinian doctrines of man's total depravity, of irresistible grace, and of absolute predestination." Human responsibility does exist beyond a doubt, but there is no foundation for pride and conceit.

4:8 {**Already are ye filled?**} ($\text{\textit{\textbackslash}d^{\text{\textasciitilde}}\text{\textasciitilde} kekoresmenoi\text{\textasciitilde} este?}$). Perfect passive indicative, state of completion, of $\text{\textit{\textbackslash}korennumi}$, old Greek verb to satiate, to satisfy. The only other example in N.T. is Ac 27:38 which see. Paul may refer to De 31:20; 32:15. But it is keen irony, even sarcasm. Westcott and Hort make it a question and the rest of the sentence also. {**Already ye are become rich**} ($\text{\textit{\textbackslash}d^{\text{\textasciitilde}}\text{\textasciitilde} eplout^{\text{\textasciitilde}}sate}$). Note change to ingressive aorist indicative of $\text{\textit{\textbackslash}ploute}$, old verb to be rich (*cf.* 2Co 8:9). "The aorists, used instead of perfects, imply indecent haste" (*Lightfoot*). "They have got a private millennium of their own" (*Robertson & Plummer*) with all the blessings of the Messianic Kingdom (*Lu* 22:29f.; *1Th* 2:12; *2Ti* 2:12). {**Ye have reigned without us**} ($\text{\textit{\textbackslash}ch^{\text{\textasciitilde}}\text{\textasciitilde}ris\text{\textasciitilde} h^{\text{\textasciitilde}}m^{\text{\textasciitilde}}\text{\textasciitilde}n\text{\textasciitilde} ebasileusate}$). Withering sarcasm. Ye became kings without our company. Some think that Paul as in 3:21 is purposely employing Stoic phraseology though with his own meanings. If so, it is hardly consciously done. Paul was certainly familiar with much of the literature of his time, but it did not shape his ideas. {**I would that ye did reign**} ($\text{\textit{\textbackslash}kai\text{\textasciitilde} ophelon\text{\textasciitilde} ge\text{\textasciitilde} ebasileusate}$). More exactly, "And would at least that ye had come to reign (*or become kings*)." It is an unfulfilled wish about the past expressed by $\text{\textit{\textbackslash}ophelon}$ and the aorist indicative instead of $\text{\textit{\textbackslash}ei\text{\textasciitilde} gar}$ and the aorist indicative (*the ancient idiom*). See Robertson, *_Grammar_*, p. 1003, for the construction with particle $\text{\textit{\textbackslash}ophelon}$ (*an unaugmented second aorist form*). {**That we also might reign with you**} ($\text{\textit{\textbackslash}hina\text{\textasciitilde} kai\text{\textasciitilde} h^{\text{\textasciitilde}}meis\text{\textasciitilde} humin\text{\textasciitilde} sunbasileus^{\text{\textasciitilde}}men}$). Ironical contrast to $\text{\textit{\textbackslash}ch^{\text{\textasciitilde}}\text{\textasciitilde}ris\text{\textasciitilde} h^{\text{\textasciitilde}}m^{\text{\textasciitilde}}\text{\textasciitilde}n\text{\textasciitilde} ebasileusate}$, just before. Associative instrumental case of $\text{\textit{\textbackslash}humin}$ after $\text{\textit{\textbackslash}sun-}$.

4:9 {**Hath set forth us the apostles last**} ($\text{\textit{\textbackslash}h^{\text{\textasciitilde}}mas\text{\textasciitilde} tous\text{\textasciitilde} apostolous\text{\textasciitilde} eschatous\text{\textasciitilde} apedeixen}$). The first aorist active indicative of $\text{\textit{\textbackslash}apodeiknumi}$, old verb to show, to expose to view or exhibit (*Herodotus*), in technical sense (*cf.* 2Th 2:4) for gladiatorial show as in $\text{\textit{\textbackslash}eth^{\text{\textasciitilde}}\text{\textasciitilde}riomach^{\text{\textasciitilde}}sa}$ (*1Co* 15:32). In this grand pageant Paul and other apostles come last ($\text{\textit{\textbackslash}eschatous}$, *predicate accusative after* $\text{\textit{\textbackslash}apedeixen}$) as a grand finale. {**As men doomed**

to die} (*\h“s epithanation*). Late word, here alone in N.T. The LXX (*Bel and the Dragon 31*) has it for those thrown daily to the lions. Dionysius of Halicarnassus (*_A.R_. vii. 35*) uses it of those thrown from the Tarpeian Rock. The gladiators would say *_morituri salutamus_*. All this in violent contrast to the kingly Messianic pretensions of the Corinthians. **{A spectacle}** (*\theatron*). Cf. Heb 11:33-40. The word, like our theatre, means the place of the show (*Ac 19:29,31*). Then, it means the spectacle shown there (*\theama\ or \thea*), and, as here, the man exhibited as the show like the verb *\theatrizomenoi*, made a spectacle (*Heb 10:33*). Sometimes it refers to the spectators (*\theatai*) like our "house" for the audience. Here the spectators include "the world, both to angels and men" (*\t“i kosm“i kai aggelois kai anthr“pois*), dative case of personal interest.

4:10 **{We--you}** (*\h^meis--humeis*). Triple contrast in keenest ironical emphasis. "The three antitheses refer respectively to teaching, demeanour, and worldly position" (*Robertson and Plummer*). The apostles were fools for Christ's sake (*2Co 4:11; Php 3:7*). They made "union with Christ the basis of worldly wisdom" (*Vincent*). There is change of order (*chiasm*) in the third ironical contrast. They are over strong in pretension. *\Endoxos*, illustrious, is one of the 103 words found only in Luke and Paul in the N.T. Notion of display and splendour.

4:11 **{Even unto this present hour}** (*\achri t^s arti h“ras*). *\Arti* (*just now, this very minute*) accents the continuity of the contrast as applied to Paul. Ten verbs and four participles from 11-13 give a graphic picture of Paul's condition in Ephesus when he is writing this epistle. **{We hunger}** (*\pein“men*), **{we thirst}** (*\dips“men*), **{are naked}** (*\gumniteuomen*), late verb for scant clothing from *\gumn^t^s*, **{are buffeted}** (*\kolaphizometha*), to strike a blow with the fist from *\kolaphos* and one of the few N.T. and ecclesiastical words and see on Mt 26:67, **{have no certain dwelling place}** (*\astatoumen*) from *\astatos*, strolling about and only here save Anthol. Pal. and Aquila in Isa 58:7. Field in *_Notes_*, p. 170 renders 1Co 4:11 "and are vagabonds" or spiritual hobos.

4:12 **{We toil}** (*\kopi“men*). Common late verb for weariness in toil (*Lu 5:5*), **{working with our own hands}** (*\ergazomenoi tais idiais chersin*) instrumental case *\chersin* and not simply for himself but also for Aquila and Priscilla as he explains in Ac

20:34. This personal touch gives colour to the outline. Paul alludes to this fact often (*1Th 2:9; 2Th 3:8; 1Co 9:6; 2Co 11:7*). "Greeks despised manual labour; St. Paul glories in it" (*Robertson and Plummer*). Cf. Deissmann, *Light, etc.*, p. 317. {**Being reviled we bless**} (*\loidoroumenoi eulogoumen*). Almost the language of Peter about Jesus (*1Pe 2:23*) in harmony with the words of Jesus in Mt 5:44; Lu 6:27. {**Being persecuted we endure**} (*\di'komenoi anechometha*). We hold back and do not retaliate. Turn to Paul's other picture of his experiences in the vivid contrasts in 2Co 4:7-10; 6:3-10 for an interpretation of his language here.

4:13 {**Being defamed we intreat**} (*\dusph^moumenoi parakaloumen*). The participle *\dusph^moumenoi* is an old verb (*in 1 Macc. 7:41*) to use ill, from *\dusph^mos*, but occurs here only in the N.T. Paul is opening his very heart now after the keen irony above. {**As the filth of the world**} (*\h's perikatharmata tou kosmou*). Literally, sweepings, rinsings, cleansings around, dust from the floor, from *\perikathair^{\prime}*, to cleanse all around (*Plato and Aristotle*) and so the refuse thrown off in cleansing. Here only in the N.T. and only twice elsewhere. *\Katharma* was the refuse of a sacrifice. In Pr 21:18 *\perikatharma* occurs for the scapegoat. The other example is Epictetus iii. 22,78, in the same sense of an expiatory offering of a worthless fellow. It was the custom in Athens during a plague to throw to the sea some wretch in the hope of appeasing the gods. One hesitates to take it so here in Paul, though Findlay thinks that possibly in Ephesus Paul may have heard some such cry like that in the later martyrdoms *_Christiani ad leones_*. At any rate in 1Co 15:32 Paul says "I fought with wild beasts" and in 2Co 1:9 "I had the answer of death." Some terrible experience may be alluded to here. The word shows the contempt of the Ephesian populace for Paul as is shown in Ac 19:23-41 under the influence of Demetrius and the craftsmen. {**The offscouring of all things**} (*\pant^{\prime}n perips^{\prime}ma*). Late word, here only in N.T., though in Tob. 5:18. The word was used in a formula at Athens when victims were flung into the sea, *\perips^{\prime}ma h^{\prime}m^{\prime}n genou* (*Became a \perips^{\prime}ma\ for us*), in the sense of expiation. The word merely means scraping around from *\peripsa^{\prime}*, offscrapings or refuse. That is probably the idea here as in Tob. 5:18. It came to have a complimentary sense for the Christians who in a plague gave their lives for the sick. But it is a bold figure here with Paul of a piece with *\perikatharmata*.

4:14 **{To shame you}** (\entrep“n\). Literally, shaming you (*present active participle of* \entrep“\), old verb to turn one on himself either middle or with reflexive pronoun and active, but the reflexive \heautois\ is not expressed here. See on 2Th 3:14. The harsh tone has suddenly changed.

4:15 **{To admonish}** (\nouthet“n\). Literally, admonishing (*present active participle of* \nouthete“\). See on 1Th 5:12,14. **{For though ye should have}** (\ean gar ech“te\). Third-class condition undetermined, but with prospect of being determined (\ean\ *and present subjunctive*), "for if ye have." **{Tutors}** (\paidag“gous\). This old word (\pais\, *boy*, \ag“gos\, *leader*) was used for the guide or attendant of the child who took him to school as in Ga 3:24 (*Christ being the schoolmaster*) and also as a sort of tutor who had a care for the child when not in school. The papyri examples (*Moulton and Milligan, _Vocabulary_*) illustrate both aspects of the paedagogue. Here it is the "tutor in Christ" who is the Teacher. These are the only two N.T. examples of the common word. **{I begot you}** (\humas egenn“sa\). Paul is their **{spiritual father}** in Christ, while Apollos and the rest are their **{tutors}** in Christ.

4:16 **{Be ye imitators of me}** (\mim“tai mou ginesthe\). "Keep on becoming (*present middle imperative*) imitators of me (*objective genitive*)." \Mim“t“s\ is an old word from \mimeomai\, to copy, to mimic (\mimos\). Paul stands for his rights as their spiritual father against the pretensions of the Judaizers who have turned them against him by the use of the names of Apollos and Cephas.

4:17 **{Have I sent}** (\epempsa\). First aorist active indicative. Probably Timothy had already gone as seems clear from 16:10f. Apparently Timothy came back to Ephesus and was sent on to Macedonia before the uproar in Ephesus (*Ac 19:22*). Probably also Titus was then despatched to Corinth, also before the uproar. **{In every church}** (\en pas“i ekkl“sifi\). Paul expects his teachings and practices to be followed in every church (*1Co 14:33*). Note his language here "my ways those in Christ Jesus." Timothy as Paul's spokesman **{will remind}** (\anamn“sei\) the Corinthians of Paul's teachings.

4:18 **{Some are puffed up}** (\ephusi“th“san\). First aorist (*effective*) passive indicative of \phusio“\ which see on verse 6. **{As though I were not coming to you}** (\h“s m“erchomenou mou

pros humas\). Genitive absolute with particle (*assuming it as so*) with \m^\ as negative.

4:19 **{If the Lord will}** (*ean ho kurios thel's^i*\). Third-class condition. See James 4:15; Ac 18:21; 1Co 16:7 for the use of this phrase. It should represent one's constant attitude, though not always to be spoken aloud. **{But the power}** (*alla t^n dunamin*\). The puffed up Judaizers did a deal of talking in Paul's absence. He will come and will know their real strength. II Corinthians gives many evidences of Paul's sensitiveness to their talk about his inconsistencies and cowardice (*in particular chs. 2 Co 1; 2; 10; 11; 12; 13*). He changed his plans to spare them, not from timidity. It will become plain later that Timothy failed on this mission and that Titus succeeded.

4:21 **{With a rod}** (*en rabd'“i*\). The so-called instrumental use of \en\ like the Hebrew (*1Sa 17:43*). The shepherd leaned on his rod, staff, walking stick. The paedagogue had his rod also. **{Shall I come?}** (*elth“;*\). Deliberative subjunctive. Paul gives them the choice. They can have him as their spiritual father or as their paedagogue with a rod.

[\[Previous\]](#) [\[Next\]](#)

5:1 **{Actually}** (*\hol's*). Literally, wholly, altogether, like Latin *_omnino_* and Greek *\pant's* (**1Co 9:22**). So papyri have it for "really" and also for "generally" or "everywhere" as is possible here. See also 6:7. With a negative it has the sense of "not at all" as in 15:29; Mt 5:34 the only N.T. examples, though a common word. **{It is reported}** (*\akouetai*). Present passive indicative of *\akoua*, to hear; so literally, it is heard. "Fornication is heard of among you." Probably the household of Chloe (**1:11**) brought this sad news (*Ellicott*). **{And such}** (*\kai toiaut^{*). Climactic qualitative pronoun showing the revolting character of this particular case of illicit sexual intercourse. *\Porneia* is sometimes used (**Ac 15:20,29**) of such sin in general and not merely of the unmarried whereas *\moicheia* is technically adultery on the part of the married (**Mr 7:21**). **{As is not even among the Gentiles}** (*\h^tis oude en tois ethnesin*). Height of scorn. The Corinthian Christians were actually trying to win pagans to Christ and living more loosely than the Corinthian heathen among whom the very word "Corinthianize" meant to live in sexual wantonness and license. See Cicero *_pro Cluentio_*, v. 14. **{That one of you hath his father's wife}** (*\h'ste gunaika tina tou patros echein*). "So as (*usual force of \h'ste*) for one to go on having (*\echein*, *present infinitive*) a wife of the (*his*) father." It was probably a permanent union (*concubine or mistress*) of some kind without formal marriage like Joh 4:8. The woman probably was not the offender's mother (*step-mother*) and the father may have been dead or divorced. The Jewish law prescribed stoning for this crime (**Le 18:8; 22:11; De 22:30**). But the rabbis (*Rabbi Akibah*) invented a subterfuge in the case of a proselyte to permit such a relation. Perhaps the Corinthians had also learned how to split hairs over moral matters in such an evil atmosphere and so to condone this crime in one of their own members. Expulsion Paul had urged in 2Th 3:6 for such offenders.

5:2 **{And ye are puffed up}** (*\kai humeis pephusi'menoi este*). Emphatic position of *\humeis* (*you*). It may be understood as a question. Perfect passive periphrastic indicative of the same verb *\phusioa* used already of the partisans in Corinth

(4:6,19,20). Those of the same faction with this scoundrel justified his rascality. {**Did not rather mourn**} (\kai ouchi mallon epenth^{^sate}\). Possibly question also and note strong negative form \ouchi\, which favours it. The very least that they could have done (\mallon\ *rather than be puffed up*) was to mourn for shame (\penthe[“]\, *old verb for lamentation*) as if for one dead. {**That he might be taken away**} (\hina arth^{^i}\). The sub-final use of \hina\ of desired result (1:15) so common in the _Koin,_. First aorist passive subjunctive of \air[“]\, to lift up, to carry off. Decent self-respect should have compelled the instant expulsion of the man instead of pride in his rascality.

5:3 {**For I verily**} (\eg[“] men gar\). Emphatic statement of Paul's own attitude of indignation, \eg[“]\ in contrast with \humeis\. He justifies his demand for the expulsion of the man. {**Being absent**} (\ap[“]n\). Although absent (*concessive participle*) and so of \par[“]n\ though present. Each with locative case (\t[“]i s[“]mati, t[“]i pneumatⁱ\). {**Have already judged**} (\^d[^] kekrika\). Perfect active indicative of \krin[“]\. I have already decided or judged, as though present (\h[“]s par[“]n\). Paul felt compelled to reach a conclusion about the case and in a sentence of much difficulty seems to conceive an imaginary church court where the culprit has been tried and condemned. There are various ways of punctuating the clauses in this sentence in verses 3-5. It is not merely Paul's individual judgment. The genitive absolute clause in verse 4, {**ye being gathered together**} (\sunachthent[“]n hum[“]n\, *first aorist passive participle of \sunag[“]\, in regular assembly*) {**and my spirit**} (\kai tou emou pneumatos\) with the assembly (*he means*) {**and meeting in the name of our Lord Jesus**} (\en t[“]i onomati tou Kuriou [h[^]m[“]n] I[^]sou\) with the power of the Lord Jesus (\sun t[^]i dunamei tou Kuriou h[^]m[“]n I[^]sou\), though this clause can be taken with the infinitive to deliver (\paradounai\). It makes good syntax and sense taken either way. The chief difference is that, if taken with "gathered together" (\sunachthent[“]n\) Paul assumes less apostolic prerogative to himself. But he did have such power and used it against Elymas (Ac 13:8ff.) as Peter did against Ananias and Sapphira (Ac 5:1ff.).

5:5 {**To deliver such an one unto Satan**} (\paradounai ton toiouton t[“]i Satanfi\). We have the same idiom in 1Ti 1:20 used of Hymenius and Alexander. In 2Co 12:7 Paul speaks of his own physical suffering as a messenger (\aggelos\) of Satan. Paul

certainly means expulsion from the church (*verse 2*) and regarding him as outside of the commonwealth of Israel (*Eph 2:11f.*). But we are not to infer that expulsion from the local church means the damnation of the offender. The wilful offenders have to be expelled and not regarded as enemies, but admonished as brothers (*2Th 3:14f.*). {**For the destruction of the flesh**} (*\eis olethron t^s sarkos*). Both for physical suffering as in the case of Job (*Job 2:6*) and for conquest of the fleshly sins, remedial punishment. {**That the spirit may be saved**} (*\hina to pneuma s^th i*). The ultimate purpose of the expulsion as discipline. Note the use of *\to pneuma* in contrast with *\sarx* as the seat of personality (*cf. 3:15*). Paul's motive is not merely vindictive, but the reformation of the offender who is not named here nor in 2Co 2:5-11 if the same man is meant, which is very doubtful. The final salvation of the man in the day of Christ is the goal and this is to be attained not by condoning his sin.

5:6 {**Not good**} (*\ou kalon*). Not beautiful, not seemly, in view of this plague spot, this cancer on the church. They needed a surgical operation at once instead of boasting and pride (*puffed up*). *\Kauch^ma* is the thing gloried in. {**A little leaven leaveneth the whole lump**} (*\mikra zum^ holon to phurama zumoi*). This proverb occurs *_verbatim_* in Ga 5:9. *\Zum^ (leaven)* is a late word from *\ze^*, to boil, as is *\zumo^*, to leaven. The contraction is regular (*\-oei=oi*) for the third person singular present indicative. See the parables of Jesus for the pervasive power of leaven (*Mt 13:33*). Some of the members may have argued that one such case did not affect the church as a whole, a specious excuse for negligence that Paul here answers. The emphasis is on the "little" (*\mikra\, note position*). Lump (*\phurama\ from \phura^, to mix, late word, in the papyri mixing a medical prescription*) is a substance mixed with water and kneaded like dough. Compare the pervasive power of germs of disease in the body as they spread through the body.

5:7 {**Purge out**} (*\ek katharate*). First aorist (*effective*) active imperative of *\ekkathair^*, old verb to cleanse out (*\ek*), to clean completely. Aorist tense of urgency, do it now and do it effectively before the whole church is contaminated. This turn to the metaphor is from the command to purge out the old (*\palaian\, now old and decayed*) leaven before the passover feast (*Ex 12:15f.; 13:7; Zep 1:12*). Cf. modern methods of disinfection

after a contagious disease. {**A new lump**} (*\neon phurama*). Make a fresh start as a new community with the contamination removed. \Neos\ is the root for \neaniskos\, a young man, not yet old (*\g^raios*). So new wine (*\oinon neon\ Mt 9:17*). \Kainos\ is fresh as compared with the ancient (*\palaaios*). See the distinction in Col 3:10; Eph 4:22ff.; 2Co 5:17. {**Unleavened**} (*\azumoi*). Without (*\a\ privative*) leaven, the normal and ideal state of Christians. Rare word among the ancients (*once in Plato*). They are a new creation (*\kain^ ktisis*), "exemplifying Kant's maxim that you should treat a man as if he were what you would wish him to be" (*Robertson and Plummer*). {**For our passover also hath been sacrificed, even Christ**} (*\kai gar to pascha h^m^"n etuth^ Christos*). First aorist passive indicative of \thu^, old verb to sacrifice. Euphony of consonants, \th\ to \t\ because of \-th^\. Reference to the death of Christ on the Cross as the Paschal Lamb (*common use of \pascha\ as Mr 14:12; Lu 22:7*), the figure used long before by the Baptist of Jesus (*Joh 1:29*). Paul means that the Lamb was already slain on Calvary and yet you have not gotten rid of the leaven.

5:8 {**Wherefore let us keep the feast**} (*\h^"ste heortaz^"men*). Present active subjunctive (*volitive*). Let us keep on keeping the feast, a perpetual feast (*Lightfoot*), and keep the leaven out. It is quite possible that Paul was writing about the time of the Jewish passover, since it was before pentecost (*1Co 16:8*). But, if so, that is merely incidental, and his language here is not a plea for the observance of Easter by Christians. {**With the leaven of malice and wickedness**} (*\en zum^i kakias kai pon^rias*). Vicious disposition and evil deed. {**With the unleavened bread of sincerity and truth**} (*\en azumois eilikrinias kai al^theias*). No word for "bread." The plural of \azumois\ may suggest "elements" or "loaves." \Eilikrinia\ (*sincerity*) does not occur in the ancient Greek and is rare in the later Greek. In the papyri it means probity in one example. The etymology is uncertain. Boisacq inclines to the notion of \heil^ or \hel^, sunlight, and \krin^, to judge by the light of the sun, holding up to the light. \Al^theia\ (*truth*) is a common word from \al^th^s\ (*true*) and this from \a\ privative and \l^th^ (i.e. *\lathein, lanthan^, to conceal or hide*) and so unconcealed, not hidden. The Greek idea of truth is out in the open. Note Ro 1:18 where Paul pictures those who are holding down the truth in unrighteousness.

5:9 {**I wrote unto you in my epistle**} (*\egrapsa humin en t^i*

epistol'i). Not the epistolary aorist, but a reference to an epistle to the Corinthians earlier than this one (*our First Corinthians*), one not preserved to us. What a "find" it would be if a bundle of papyri in Egypt should give it back to us? {**To have no company with fornicators**} (*m^sunanamignusthai pornois*). Present middle infinitive with \m^ in an indirect command of a late double compound verb used in the papyri to mix up with (*sun-ana-mignusthai*, a *mi* verb). It is in the N.T. only here and verse 11; 2Th 3:14 which see. It is used here with the associative instrumental case (*pornois*, *from pera*, *pern^mi*, *to sell, men and women who sell their bodies for lust*). It is a pertinent question today how far modern views try to put a veneer over the vice in men and women.

5:10 {**Not altogether**} (*ou pant^s*). Not absolutely, not in all circumstances. Paul thus puts a limitation on his prohibition and confines it to members of the church. He has no jurisdiction over the outsiders (*this world*, *tou kosmou toutou*). {**The covetous**} (*tois pleonektais*). Old word for the over-reachers, those avaricious for more and more (*pleon, ech*, *to have more*). In N.T. only here, 6:10; Eph 5:5. It always comes in bad company (*the licentious and the idolaters*) like the modern gangsters who form a combination of liquor, lewdness, lawlessness for money and power. {**Extortioners**} (*harpaxin*). An old adjective with only one gender, rapacious (*Mt 7:15; Lu 18:11*), and as a substantive robber or extortioner (*here and 6:10*). Bandits, hijackers, grafters they would be called today. {**Idolaters**} (*eid^lolastrais*). Late word for hirelings (*latris*) of the idols (*eid^lon*), so our very word idolater. See 6:9; 10:7; Eph 5:5; Re 21:8; 22:15. Nageli regards this word as a Christian formation. {**For then must ye needs**} (*epei "pheilete oun*). This neat Greek idiom of *epei* with the imperfect indicative (*"pheilete*, *from opheil*, *to be under obligation*) is really the conclusion of a second-class condition with the condition unexpressed (*Robertson, Grammar, p. 965*). Sometimes *an* is used also as in Heb 10:2, but with verbs of obligation or necessity *an* is usually absent as here (*cf. Heb 9:20*). The unexpressed condition here would be, "if that were true" (*including fornicators, the covetous, extortioners, idolaters of the outside world*). *Ara* means in that case.

5:11 {**But now I write unto you**} (*nun de egrapsa humin*). This is the epistolary aorist referring to this same epistle and not to a

previous one as in verse 9. As it is (*when you read it*) I did write unto you. {**If any man that is named a brother be**} (\lean tis adelphos onomazomenos ^i\). Condition of the third class, a supposable case. {**Or a reviler or a drunkard**} (\^loidoros ^methusos\). \Loidoros\ occurs in Euripides as an adjective and in later writings. In N.T. only here and 6:10. For the verb see 1Co 4:12. \Methusos\ is an old Greek word for women and even men (*cf.* \paroinos\, *of men, 1Ti 3:3*). In N.T. only here and 6:10. Cf. Ro 13:13. Deissmann (*Light from the Ancient East*, p. 316) gives a list of virtues and vices on counters for Roman games that correspond remarkably with Paul's list of vices here and in 6:10. Chrysostom noted that people in his day complained of the bad company given by Paul for revilers and drunkards as being men with more "respectable" vices! {**With such a one, no, not to eat**} (\t^i toiout^i m^de sunesthiein\). Associative instrumental case of \toiout^i\ after \sunisthiein\, "not even to eat with such a one." Social contacts with such "a brother" are forbidden

5:12 {**For what have I to do?**} (\ti gar moi;\). "For what is it to me (*dative*) to judge those without (\tous exo\)" They are outside the church and not within Paul's jurisdiction. God passes judgment on them.

5:13 {**Put away the wicked man**} (\exarate ton pon^ron\). By this quotation from De 17:7 Paul clinches the case for the expulsion of the offender (5:2). Note \ex\ twice and effective aorist tense.

[\[Previous\]](#) [\[Next\]](#)

6:1 **{Dare any of you?}** (*\tolmfi tis hum“n;*). Does any one of you dare? Rhetorical question with present indicative of *\tolma“*, old verb from *\tolma*, daring. Bengel: *_grandi verbo notatur laesa majestas Christianorum_*. "The word is an argument in itself" (*Robertson and Plummer*). Apparently Paul has an actual case in mind as in chapter 1Co 5 though no name is called. **{Having a matter against his neighbour}** (*\pragma ech“n pros ton heteron*). Forensic sense of *\pragma* (*from \prass“*, *to do, to exact, to extort as in Lu 3:13*), a case, a suit (*Demosthenes 1020, 26*), with the other or the neighbour as in 10:24; 14:17; Ga 6:4; Ro 2:1. **{Go to law}** (*\krinesthai*). Present middle or passive (*ch. Ro 3:4*) in the same forensic sense as *\krith^nai* in Mt 5:40. *\Krit^s*, judge, is from this verb. **{Before the unrighteous}** (*\epi t“n adik“n*). This use of *\epi* with the genitive for "in the presence of" is idiomatic as in 2Co 7:14, *\epi Titou*, in the case of Titus. The Jews held that to bring a lawsuit before a court of idolaters was blasphemy against the law. But the Greeks were fond of disputatious lawsuits with each other. Probably the Greek Christians brought cases before pagan judges.

6:2 **{Shall judge the world}** (*\ton kosmon krinousin*). Future active indicative. At the last day with the Lord Jesus (*Mt 19:28; Lu 22:30*). **{Are ye unworthy to judge the smallest matters?}** (*\anaxioi este krit^ri“n elachist“n;*). *\Anaxios* is an old word (*\an* and *\axios*), though only here in the N.T. There is dispute as to the meaning of *\krit^ria* here and in verse 4, old word, but nowhere else in N.T. save in Jas 2:6. Naturally, like other words in *\-t^rion* (*\akroat^rion*, *auditorium*, *Ac 25:23*), this word means the place where judgment is rendered, or court. It is common in the papyri in the sense of tribunal. In the *_Apost. Const.* ii. 45 we have *\m^ erchesth“ epi krit^rion ethnikon* (*Let him not come before a heathen tribunal*). Hence here it would mean, "Are ye unworthy of the smallest tribunals?" That is, of sitting on the smallest tribunals, of forming courts yourselves to settle such things?

6:3 **{How much more, things that pertain to this life?}** (*\M^ti ge*

bi“tika;\\). The question expects the answer no and \\ge\\ adds sharp point to Paul's surprised tone, "Need I so much as say?" It can be understood also as ellipsis, "let me not say" (*m^tigelē*“\\), not to say. \\Bi“tika\\ occurs first in Aristotle, but is common afterwards. In the papyri it is used of business matters. It is from \\bios\\ (*manner of life in contrast to* \\z“^\\, *life principle*).

6:4 {**If then ye have to judge things pertaining to this life**} (*bi“tika men oun krit^ria ean ech^te*\\). Note emphatic position (*proleptic*) of \\bi“tika krit^ria\\ (*tribunals pertaining to this life, as above*). "If ye have tribunals pertaining to this life" (*condition of third class, ean ech^te*\\). If \\kathizete\\ (*do ye set*) is indicative and interrogative, then by "who are of no account in the church" (*tous exouthen^menous en t^i ekkl^sifi*\\) Paul means the heathen as in verse 1. If \\kathizete\\ be imperative, then Paul means the least esteemed members of the church for such unwished for work. It is a harsh term for the heathen, but one of indignation toward Christians.

6:5 {**I say this to move you to shame**} (*pros entrop^n humin legē*“\\). Old word \\entrop^\\ from \\entrep“\\, to turn in (*1Co 4:14 which see*). In N.T. only here and 15:34. {**One wise man**} (*sophos*\\). From sarcasm to pathos Paul turns. {**Does there not exist**} (*eni*\\, *short form for enesti*\\)? With double negative \\ouk--oudeis\\, expecting the answer yes. Surely {**one**} such man exists in the church. {**Who**} (*hos*\\). Almost consecutive in idea, of such wisdom that he will be able. {**To decide between his brethren**} (*diakrinai ana meson tou adelphou autou*\\). \\Krinai\\ is to judge or decide (*first aorist active infinitive of* \\krinē“\\ and \\dia\\ (*two*) *carries on the idea of between. Then ana meson makes it still plainer, in the midst as* {*arbitrator*} *between brother and brother like ana meson emou kai sou*\\ (*Ge 23:15*). It is even so a condensed expression with part of it unexpressed (*ana meson kai tou adelphou autou*\\) between brother and his brother. The use of \\adelphos\\ has a sharp reflection on them for their going to heathen judges to settle disputes between brothers in Christ.

6:6 {**And that before unbelievers**} (*kai touto epi apist^“n*\\). Climactic force of \\kai\\. The accusative of general reference with \\touto\\, "That there should be disputes about \\bi“tika\\ is bad; that Christian should go to law with Christian is worse; that Christians should do this before unbelievers is worst of

all" (*Robertson and Plummer*).

6:7 {**Nay, already it is altogether a defect among you**} (\^d men
oun hol"s h^{tt}ma humin estin\). "Indeed therefore there is to
you already (*to begin with*, \^d\, *before any question of courts*)
wholly defeat." \H^{tt}ma\ (*from* \h^{ttaomai}\) is only here, Ro
11:12; Isa 31:8 and ecclesiastical writers. See \h^{ttaomai}\
(*from* \h^{tt}"n\, *less*) in 2Co 12:13; 2Pe 2:19f. \Nik^\ was
victory and \h^{tta}\ defeat with the Greeks. It is defeat for
Christians to have lawsuits (\krimata\, *usually decrees or*
judgments) with one another. This was proof of the failure of
love and forgiveness (*Col 3:13*). {**Take wrong**} (\adikeisthe\).
Present middle indicative, of old verb \adike"\ (*from* \adikos\,
not right). Better undergo wrong yourself than suffer {**defeat**} in
the matter of love and forgiveness of a brother. {**Be defrauded**}
(\apostereisthe\). Permissive middle again like \adikeisthe\.
Allow yourselves to be robbed (*old verb to deprive, to rob*)
rather than have a lawsuit.

6:8 {**Nay, but ye yourselves do wrong and defraud**} (\alla humeis
adikeite kai apostereite\). "But (*adversative* \alla\, *on the*
contrary) you (*emphatic*) do the wronging and the robbing" (*active*
voices) "and that your brethren" (\kai touto adelphous\). Same
idiom as at close of verse 6. The very climax of wrong-doings,
to stoop to do this with one's brethren in Christ.

6:9 {**The unrighteous**} (\adikoi\). To remind them of the verb
\adike"\ just used. {**The Kingdom of God**} (\theou basileian\).
Precisely, God's kingdom. {**Be not deceived**} (\m^{planfsthe}\).
Present passive imperative with negative \m^\. Do not be led
astray by plausible talk to cover up sin as mere animal
behaviourism. Paul has two lists in verses 9,10, one with
repetition of \oute\, neither (*fornicators, idolaters,*
adulterers, effeminate, or \malakoi\, *abusers of themselves with*
men or \arsenokoitai\ *or sodomites as in 1Ti 1:10 a late word*
for this horrid vice, thieves, covetous), the other with \ou\ not
(*drunkards, revilers, extortioners*). All these will fall short of
the kingdom of God. This was plain talk to a city like Corinth.
It is needed today. It is a solemn roll call of the damned even
if some of their names are on the church roll in Corinth whether
officers or ordinary members.

6:11 {**And such were some of you**} (\kai tauta tines ^te\). A sharp
homethrust. Literally, "And these things (\tauta\, *neuter plural*)

were ye (*some of you*). The horror is shown by \tauta\, but by \tines\ Paul narrows the picture to some, not all. But that was in the past (\te\, *imperfect indicative*) like Ro 6:17. Thank God the blood of Jesus does cleanse from such sins as these. But do not go back to them. **{But ye were washed}** (\apelousasthe\). First aorist middle indicative, not passive, of \apolou“. Either direct middle, ye washed yourselves, or indirect middle, as in Ac 22:16, ye washed your sins away (*force of apo*\). This was their own voluntary act in baptism which was the outward expression of the previous act of God in cleansing (\h^giasth^te\, *ye were sanctified or cleansed before the baptism*) and justified (\edikai^th^te\, *ye were put right with God before the act of baptism*). "These twin conceptions of the Christian state in its beginning appear commonly in the reverse order" (*Findlay*). The outward expression is usually mentioned before the inward change which precedes it. In this passage the Trinity appear as in the baptismal command in Mt 28:19.

6:12 **{Lawful}** (\exestin\). Apparently this proverb may have been used by Paul in Corinth (*repeated in 10:23*), but not in the sense now used by Paul's opponents. The "all things" do not include such matters as those condemned in chapter 1Co 5; 6:1-11. Paul limits the proverb to things not immoral, things not wrong _per se_. But even here liberty is not license. **{But not all things are expedient}** (\all' ou panta sumpherei\). Old word \sumpherei\, bears together for good and so worthwhile. Many things, harmless in themselves in the abstract, do harm to others in the concrete. We live in a world of social relations that circumscribe personal rights and liberties. **{But I will not be brought under the power of any}** (\all ouk eg^ exousiasth^somai hupo tinos\). Perhaps a conscious play on the verb \exestin\ for \exousiaz^ is from \exousia\ and that from \exestin\. Verb from Aristotle on, though not common (*Dion. of Hal., LXX and inscriptions*). In N.T. only here, 7:4; Lu 22:25. Paul is determined not to be a slave to anything harmless in itself. He will maintain his self-control. He gives a wholesome hint to those who talk so much about personal liberty.

6:13 **{But God shall bring to nought both it and them}** (\ho de theos kai taut^n kai tauta katarg^sei\). Another proverb about the adaptation of the belly (\koilia\ and food (\br^mata\, *not just flesh*), which had apparently been used by some in Corinth to justify sexual license (*fornication and adultery*). These Gentiles

mixed up matters not alike at all (*questions of food and sensuality*). " We have traces of this gross moral confusion in the circumstances which dictated the Apostolic Letter (*Ac 15:23-29*), where things wholly diverse are combined, as directions about meats to be avoided and a prohibition of fornication" (*Lightfoot*). Both the belly (*\taut^{\eta}n*) and the foods (*\tauta*) God will bring to an end by death and change. {**But the body is not for fornication, but for the Lord, and the Lord for the body**} (*\to de s^{\eta}ma ou t^{\eta}i porneifi alla t^{\eta}i kuri^{\eta}i, kai ho kurios t^{\eta}i s^{\eta}mati*). Paul here boldly shows the fallacy in the parallel about appetite of the belly for food. The human body has a higher mission than the mere gratification of sensual appetite. Sex is of God for the propagation of the race, not for prostitution. Paul had already stated that God dwells in us as the sanctuary of the Holy Spirit (*3:16f.*). This higher function of the body he here puts forward against the debased Greek philosophy of the time which ignored completely Paul's idea, "the body for the Lord and the Lord for the body" (*dative of personal interest in both cases*). "The Lord Jesus and *\porneia* contested for the bodies of Christian men; loyal to him they must renounce *_that_*, yielding to *_that_* they renounce him" (*Findlay*).

6:14 {**Will raise up us**} (*\h^{\eta}mas exegerei*). Future active indicative of *\exegeir^{\eta}* though the MSS. vary greatly, some having the present and some even the aorist. But the resurrection of the body gives added weight to Paul's argument about the dignity and destiny of the body (*_quanta dignitas_*, *Bengel*) which should not be prostituted to sensuality.

6:15 {**Members of Christ**} (*\mel^{\eta} Christou*). Old word for limbs, members. Even the Stoics held the body to be common with the animals (*Epictetus, _Diss_. l. iii. 1*) and only the reason like the gods. Without doubt some forms of modern evolution have contributed to the licentious views of animalistic sex indulgence, though the best teachers of biology show that in the higher animals monogamy is the rule. The body is not only adapted for Christ (*verse 13*), but it is a part of Christ, in vital union with him. Paul will make much use of this figure further on (*12:12-31; Eph 4:11-16; 5:30*). {**Shall I then take away?**} (*\arasoun;*). First aorist active participle of *\air^{\eta}*, old verb to snatch, carry off like Latin *_rapio_* (*our rape*). {**Make**} (*\poi^{\eta}s^{\eta}*). Can be either future active indicative or first aorist active subjunctive (*deliberative*). Either makes good

sense. The horror of deliberately taking "members of Christ" and making them "members of a harlot" in an actual union staggers Paul and should stagger us. **{God forbid}** (*\m^ genoito*). Optative second aorist in a negative wish for the future. **{May it not happen!}** The word "God" is not here. The idiom is common in Epictetus though rare in the LXX. Paul has it thirteen times and Luke once (*Lu 20:16*).

6:16 **{One body}** (*\hen s^ma*). With the harlot. That union is for the harlot the same as with the wife. The words quoted from Ge 2:24 describing the sexual union of husband and wife, are also quoted and explained by Jesus in Mt 19:5f. which see for discussion of the translation Hebraism with use of *\eis*. **{Saith he}** (*\ph^sin*). Supply either *\ho theos* (*God*) or *\h^ graph^ * (*the Scripture*).

6:17 **{One spirit}** (*\hen pneuma*). With the Lord, the inner vital spiritual union with the Lord Jesus (*Eph 4:4; 5:30*).

6:18 **{Flee}** (*\pheugete*). Present imperative. Have the habit of fleeing without delay or parley. Note abruptness of the asyndeton with no connectives. Fornication violates Christ's rights in our bodies (*verses 13-17*) and also ruins the body itself. **{Without the body}** (*\ektos tou s^matos*). Even gluttony and drunkenness and the use of dope are sins wrought on the body, not "within the body" (*\entos tou s^matos*) in the same sense as fornication. Perhaps the dominant idea of Paul is that fornication, as already shown, breaks the mystic bond between the body and Christ and hence the fornicator (*\ho porneu^ n*) **{sins against his own body}** (*\eis to idion s^ma hamartanei*) in a sense not true of other dreadful sins. The fornicator takes his body which belongs to Christ and unites it with a harlot. In fornication the body is the instrument of sin and becomes the subject of the damage wrought. In another sense fornication brings on one's own body the two most terrible bodily diseases that are still incurable (*gonorrhea and syphilis*) that curse one's own body and transmit the curse to the third and fourth generation. Apart from the high view given here by Paul of the relation of the body to the Lord no possible father or mother has the right to lay the hand of such terrible diseases and disaster on their children and children's children. The moral and physical rottenness wrought by immorality defy one's imagination.

6:19 **{Your body is a temple}** (*\to s^ma hum^ n naos estin*). A

sanctuary as in 3:16 which see. Our spirits dwell in our bodies and the Holy Spirit dwells in our spirits. Some of the Gnostics split hairs between the sins of the body and fellowship with God in the spirit. Paul will have none of this subterfuge. One's body is the very shrine for the Holy Spirit. In Corinth was the temple to Aphrodite in which fornication was regarded as consecration instead of desecration. Prostitutes were there as priestesses of Aphrodite, to help men worship the goddess by fornication. **{Ye are not your own}** (\ouk este heaut“n\). Predicate genitive. Ye do not belong to yourselves, even if you could commit fornication without personal contamination or self-violation. Christianity makes unchastity dishonour in both sexes. There is no double standard of morality. Paul's plea here is primarily to men to be clean as members of Christ's body.

6:20 **{For ye were bought with a price}** (\^gorasth^te gar tim^s\).

First aorist passive indicative of \agoraz“, old verb to buy in the marketplace (\agora\). With genitive of price. Paul does not here state the price as Peter does in 1Pe 1:19 (*the blood of Christ*) and as Jesus does in Mt 20:28 (*his life a ransom*). The Corinthians understood his meaning. **{Glorify God therefore in your body}** (\doxasate d^ ton theon en t“i s“mati hum“n\).

Passionate conclusion to his powerful argument against sexual uncleanness. \D^ is a shortened form of \^d^ and is an urgent inferential particle. See on ̄Lu 2:15. Paul holds to his high ideal of the destiny of the body and urges glorifying God in it. Some of the later Christians felt that Paul's words could be lightened a bit by adding "and in your spirits which are his," but these words are found only in late MSS. and are clearly not genuine. Paul's argument stands four-square for the dignity of the body as the sanctuary of the Holy Spirit united to the Lord Jesus.

7:1 {**Now concerning the things whereof ye wrote**} (\peri de h“n egrapsate\). An ellipsis of \peri tout“n\, the antecedent of \peri h“n\, is easily supplied as in papyri. The church had written Paul a letter in which a number of specific problems about marriage were raised. He answers them _seriatim_. The questions must be clearly before one in order intelligently to interpret Paul's replies. The first is whether a single life is wrong. Paul pointedly says that it is not wrong, but good (\kalon\). One will get a one-sided view of Paul's teaching on marriage unless he keeps a proper perspective. One of the marks of certain heretics will be forbidding to marry (*1Ti 4:3*). Paul uses marriage as a metaphor of our relation to Christ (*2Co 11:2; Ro 7:4; Eph 5:28-33*). Paul is not here opposing marriage. He is only arguing that celibacy may be good in certain limitations. The genitive case with \haptesthai\ (*touch*) is the usual construction.

7:2 {**Because of fornications**} (\dia tas porneias\). This is not the only reason for marriage, but it is a true one. The main purpose of marriage is children. Mutual love is another. The family is the basis of all civilization. Paul does not give a low view of marriage, but is merely answering questions put to him about life in Corinth.

7:3 {**Render the due**} (t^n opheil^n apodidot“\). Marriage is not simply not wrong, but for many a duty. Both husband and wife have a mutual obligation to the other. "This dictum defends marital intercourse against rigorists, as that of ver. 1 commends celibacy against sensualists" (*Findlay*).

7:4 {**The wife**} (h^ gun^). The wife is mentioned first, but the equality of the sexes in marriage is clearly presented as the way to keep marriage undefiled (*Heb 13:4*). "In wedlock separate ownership of the person ceases" (*Robertson and Plummer*).

7:5 {**Except it be by consent for a season**} (ei m^ti [an] ek sumph“nou pros kairon\). If \an\ is genuine, it can either be regarded as like \ean\ though without a verb or as loosely added

after \ei m^{ti}\ and construed with it. {**That ye may give yourselves unto prayer**} (\hina scholas^{te tⁱ proseuchⁱ\). First aorist active subjunctive of \scholaz^{te}\, late verb from \schol^{te}\, leisure (*our "school"*), and so to have leisure (*punctiliar act and not permanent*) for prayer. Note private devotions here. {**That Satan tempt you not**} (\hina m^{peirazⁱ}\). Present subjunctive, that Satan may not keep on tempting you. {**Because of your incontinency**} (\dia tⁿ akrasian [humⁿ]\). A late word from Aristotle on for \akrateia\ from \akrat^s\ (*without self-control, a privative and \krate^{te}\, to control, common old word*). In N.T. only here and Mt 23:25 which see.}

7:6 {**By way of permission**} (\kata sungn^{mⁿ}\). Old word for pardon, concession, indulgence. _Secundum indulgentiam_ (*Vulgate*). Only here in N.T., though in the papyri for pardon. The word means "knowing together," understanding, agreement, and so concession. {**Not of commandment**} (\ou kat' epitagⁿ\). Late word (*in papyri*) from \epitass^{te}\, old word to enjoin. Paul has not commanded people to marry. He has left it an open question.

7:7 {**Yet I would**} (\thel^{de}\). "But I wish." Followed by accusative and infinitive (\anthr^{pous einai}\). This is Paul's personal preference under present conditions (7:26). {**Even as I myself**} (\h^{s kai emauton}\). This clearly means that Paul was not then married and it is confirmed by 9:5. Whether he had been married and was now a widower turns on the interpretation of Ac 26:10 "I cast my vote." If this is taken literally (*the obvious way to take it*) as a member of the Sanhedrin, Paul was married at that time. There is no way to decide. {**His own gift from God**} (\idion charisma ek theou\). So each must decide for himself. See on 1:7 for \charisma\, a late word from \charizomai\.

7:8 {**To the unmarried and to the widows**} (\tois agamois kai tais ch^{rais}\). It is possible that by "the unmarried" (*masculine plural*) the apostle means only men since widows are added and since virgins receive special treatment later (*verse 25*) and in verse 32 \ho agamos\ is the unmarried man. It is hardly likely that Paul means only widowers and widows and means to call himself a widower by \h^{s kag^{te}}\ (*even as I*). After discussing marital relations in verses 2-7 he returns to the original question in verse 1 and repeats his own personal preference as in verse 7. He does not say that it is _better_ to be unmarried, but only that it is _good_ (\kalon\ *as in verse 1*) for them to remain unmarried. \Agamos\ is an old word and in N.T.

occurs only in this passage. In verses 11, 34 it is used of women where the old Greeks would have used \anandros\, without a husband.

7:9 {**But if they have not continency**} (\ei de ouk egkrateuontai\). Condition of the first class, assumed as true. Direct middle voice \egkrateuontai\, hold themselves in, control themselves. {**Let them marry**} (\gam^sat^san\). First aorist (*ingressive*) active imperative. Usual _Koin,_ form in \-t^san\ for third plural. {**Better**} (\kreitton\). Marriage is better than continued sexual passion. Paul has not said that celibacy is {**better**} than marriage though he has justified it and expressed his own personal preference for it. The metaphorical use of \purousthai\ (*present middle infinitive*) for sexual passion is common enough as also for grief (2Co 11:29).

7:10 {**To the married**} (\tois gegam^kosin\). Perfect active participle of \game^, old verb, to marry, and still married as the tense shows. {**I give charge**} (\paraggell^). Not mere wish as in verses 7,8. {**Not I, but the Lord**} (\ouk eg^ alla ho kurios\). Paul had no commands from Jesus to the unmarried (*men or women*), but Jesus had spoken to the married (*husbands and wives*) as in Mt 5:31f.; 19:3-12; Mr 10:9-12; Lu 16:18. The Master had spoken plain words about divorce. Paul reenforces his own inspired command by the command of Jesus. In Mr 10:9 we have from Christ: "What therefore God joined together let not man put asunder" (\m^ chorizet^). {**That the wife depart not from her husband**} (\gunaika apo andros m^ choristh^nai\). First aorist passive infinitive (*indirect command after* \paraggell^\) of \choriz^, old verb from adverbial preposition \ch^ris\, separately, apart from, from. Here used of divorce by the wife which, though unusual then, yet did happen as in the case of Salome (*sister of Herod the Great*) and of Herodias before she married Herod Antipas. Jesus also spoke of it (*Mr 10:12*). Now most of the divorces are obtained by women. This passive infinitive is almost reflexive in force according to a constant tendency in the _Koin,_ (*Robertson, Grammar, p. 817*).

7:11 {**But and if she depart**} (\ean de kai ch^risth^i\). Third class condition, undetermined. If, in spite of Christ's clear prohibition, she get separated (*ingressive passive subjunctive*), {**let her remain unmarried**} (\menet^ agamos\). Paul here makes no allowance for remarriage of the innocent party as Jesus does by implication. {**Or else be reconciled to her husband**} (\^t^i andri

katallag^h“\). Second aorist (*ingressive*) passive imperative of \katallass“\, old compound verb to exchange coins as of equal value, to reconcile. One of Paul's great words for reconciliation with God (*2Co 5:18-20; Ro 5:10*). \Diallass“\ (*Mt 5:24 which see*) was more common in the older Greek, but \katallass“\ in the later. The difference in idea is very slight, \dia-\ accents notion of exchange, \kat-\ the perfective idea (*complete reconciliation*). Dative of personal interest is the case of \andri\ . This sentence is a parenthesis between the two infinitives \ch“risth^hnai\ and \aphienai\ (*both indirect commands after \paraggell“*\). {**And that the husband leave not his wife**} (*kai andra m^h aphienai*\). This is also part of the Lord's command (*Mr 10:11*). \Apolu“\ occurs in Mark of the husband's act and \aphienai\ here, both meaning to send away. Bengel actually stresses the difference between \ch“risth^hnai\ of the woman as like *_separatur_* in Latin and calls the wife "pars ignobilior" and the husband "nobilior." I doubt if Paul would stand for that extreme.

7:12 {**But to the rest say I, not the Lord**} (*tois de loipois leg“ eg“*, *ouch ho Kurios*\). Paul has no word about marriage from Jesus beyond the problem of divorce. This is no disclaimer of inspiration. He simply means that here he is not quoting a command of Jesus. {**An unbelieving wife**} (*gunaika apiston*\). This is a new problem, the result of work among the Gentiles, that did not arise in the time of Jesus. The form \apiston\ is the same as the masculine because a compound adjective. Paul has to deal with mixed marriages as missionaries do today in heathen lands. The rest (*hoi loipoi*\) for Gentiles (*Eph 2:3*) we have already had in 1Th 4:13; 5:6 which see. The Christian husband married his wife when he himself was an unbeliever. The word \apistos\ sometimes means unfaithful (*Lu 12:46*), but not here (*cf. Joh 20:27*). {**She is content**} (*suneudokei*\). Late compound verb to be pleased together with, agree together. In the papyri. {**Let him not leave her**} (*m^h aphiet“ autⁿ*\). Perhaps here and in verses 11,13 \aphi^hmi\ should be translated "put away" like \apolu“\ in Mr 10:1. Some understand \aphi^hmi\ as separation from bed and board, not divorce.

7:13 {**Which hath an unbelieving husband**} (*h^htis echei andra apiston*\). Relative clause here, while a conditional one in verse 12 (*ei tis*\, *if any one*). Paul is perfectly fair in stating both sides of the problem of mixed marriages.

7:14 **{Is sanctified in the wife}** (*\h^giastai en t^i gunaiki*). Perfect passive indicative of *\hagiaz^*, to set apart, to hallow, to sanctify. Paul does not, of course, mean that the unbelieving husband is saved by the faith of the believing wife, though Hodge actually so interprets him. Clearly he only means that the marriage relation is sanctified so that there is no need of a divorce. If either husband or wife is a believer and the other agrees to remain, the marriage is holy and need not be set aside. This is so simple that one wonders at the ability of men to get confused over Paul's language. **{Else were your children unclean}** (*\epeí ara ta tekna akatharta*). The common ellipse of the condition with *\epeí*: "since, accordingly, if it is otherwise, your children are illegitimate (*\akatharta*).\" If the relations of the parents be holy, the child's birth must be holy also (*not illegitimate*). "He is not assuming that the child of a Christian parent would be baptized; that would spoil rather than help his argument, for it would imply that the child was not *\hagios* till it was baptized. The verse throws no light on the question of infant baptism" (*Robertson and Plummer*).

7:15 **{Is not under bondage}** (*\ou dedoul^tai*). Perfect passive indicative of *\doulo^*, to enslave, has been enslaved, does not remain a slave. The believing husband or wife is not at liberty to separate, unless the disbeliever or pagan insists on it. Wilful desertion of the unbeliever sets the other free, a case not contemplated in Christ's words in Mt 5:32; 19:9. Luther argued that the Christian partner, thus released, may marry again. But that is by no means clear, unless the unbeliever marries first. **{But God hath called us in peace}** (*\en de eir^n^i kekl^ken h^mas\ or \humas*). Perfect active indicative of *\kale^*, permanent call in the sphere or atmosphere of peace. He does not desire enslavement in the marriage relation between the believer and the unbeliever.

7:16 **{For how knowest thou?}** (*\ti gar oidas;*). But what does Paul mean? Is he giving an argument *_against_* the believer accepting divorce or *_in favour_* of doing so? The syntax allows either interpretation with *\ei* (*if*) after *\oidas*. Is the idea in *\ei* (*if*) *_hope_* of saving the other or *_fear_* of not saving and hence peril in continuing the slavery of such a bondage? The latter idea probably suits the context best and is adopted by most commentators. And yet one hesitates to interpret Paul as *_advocating_* divorce unless strongly insisted on by the

unbeliever. There is no problem at all unless the unbeliever makes it. If it is a hopeless case, acquiescence is the only wise solution. But surely the believer ought to be sure that there is no hope before he agrees to break the bond. Paul raises the problem of the wife first as in verse 10.

7:17 **{Only}** (*\ei m^*). This use of *\ei m^* as an elliptical condition is very common (7:5; *Ga 1:7,19; Ro 14:14*), "except that" like *\pl^n*. Paul gives a general principle as a limitation to what he has just said in verse 15. "It states the general principle which determines these questions about marriage, and this is afterwards illustrated by the cases of circumcision and slavery" (*Robertson and Plummer*). He has said that there is to be no compulsory slavery between the believer and the disbeliever (*the Christian and the pagan*). But on the other hand there is to be no reckless abuse of this liberty, no license. **{As the Lord hath distributed to each man}** (*\hekast^i h^s memeriken ho kurios*). Perfect active indicative of *\meriz^*, old verb from *\meros*, apart. Each has his lot from the Lord Jesus, has his call from God. He is not to seek a rupture of the marriage relation if the unbeliever does not ask for it. **{And so ordain I}** (*\kai hout^s diatassomai*). Military term, old word, to arrange in all the churches (*distributed, \dia-*). Paul is conscious of authoritative leadership as the apostle of Christ to the Gentiles.

7:18 **{Let him not become uncircumcized}** (*\m^ epispasth^*). Present middle imperative of *\epispa^*, old verb to draw on. In LXX (*I Macc. 1:15*) and Josephus (*_Ant_. XII, V. I*) in this sense. Here only in N.T. The point is that a Jew is to remain a Jew, a Gentile to be a Gentile. Both stand on an equality in the Christian churches. This freedom about circumcision illustrates the freedom about Gentile mixed marriages.

7:19 **{But the keeping of the commandments of God}** (*\alla t^r^sis entol^'n theou*). Old word in sense of watching (*Ac 4:3*). Paul's view of the worthlessness of circumcision or of uncircumcision is stated again in *Ga 5:6; 6:15; Ro 2:25-29 (only the inward or spiritual Jew counts)*.

7:20 **{Wherein he was called}** (*\h^i ekl^th^*). When he was called by God and saved, whether a Jew or a Gentile, a slave or a freeman.

7:21 **{Wast thou called being a bondservant?}** (*\doulos eklths;*). First aorist passive indicative. Wast thou, a slave, called? **{Care not for it}** (*\m^{soi melet}*). "Let it not be a care to thee." Third person singular (*impersonal*) of *\melei*, old verb with dative *\soi*. It was usually a fixed condition and a slave could be a good servant of Christ (*Col 3:22; Eph 6:5; Tit 2:9*), even with heathen masters. **{Use it rather}** (*\mallon chr^{sai}*). Make use of what? There is no "it" in the Greek. Shall we supply *\eleutherifi* (*instrumental case after \chr^{sai} or \douleifi*)? Most naturally *\eleutherifi*, freedom, from *\eleutheros*, just before. In that case *\ei kai* is not taken as although, but *\kai* goes with *\dunasai*, "But if thou canst also become free, the rather use your opportunity for freedom." On the whole this is probably Paul's idea and is in full harmony with the general principle above about mixed marriages with the heathen. *\Chr^{sai}* is second person singular aorist middle imperative of *\chraomai*, to use, old and common verb.

7:22 **{The Lord's freedman}** (*\apeleutheros Kuriou*). *\Apeleutheros* is an old word for a manumitted slave, *\eleutheros* from *\erchomai*, to go and so go free, *\ap-* from bondage. Christ is now the owner of the Christian and Paul rejoices to call himself Christ's slave (*\doulos*). But Christ set us free from sin by paying the ransom (*\lutron*) of his life on the Cross (*Mt 20:28; Ro 8:2; Ga 5:1*). Christ is thus the *_patronus_* of the *_libertus_* who owes everything to his *_patronus_*. He is no longer the slave of sin (*Ro 6:6,18*), but a slave to God (*Ro 6:22*). **{Likewise the freeman when called is Christ's slave}** (*\homoi^s ho eleutheros kl^{theis} doulos estin Christou*). Those who were not slaves, but freemen, when converted, are as much slaves of Christ as those who were and still were slaves of men. All were slaves of sin and have been set free from sin by Christ who now owns them all.

7:23 **{Ye were bought with a price}** (*\tim^s gorasth^{te}*). See on 6:20 for this very phrase, here repeated. Both classes (*slaves and freemen*) were purchased by the blood of Christ. **{Become not bondservants of men}** (*\m^{ginesthe douloi anthr^pn}*). Present middle imperative of *\ginomai* with negative *\m*. Literally, stop becoming slaves of men. Paul here clearly defines his opposition to human slavery as an institution which comes out so powerfully in the Epistle to Philemon. Those already free from human slavery should not become enslaved.

7:24 **{With God}** (\para the“i\). There is comfort in that. Even a slave can have God at his side by remaining at God's side.

7:25 **{I have no commandment of the Lord}** (\epitag^n Kuriou ouk ech“\). A late word from \epitass“\, old Greek verb to enjoin, to give orders to. Paul did have (*verse 10*) a command from the Lord as we have in Matthew and Mark. It was quite possible for Paul to know this command of Jesus as he did other sayings of Jesus (*Ac 20:35*) even if he had as yet no access to a written gospel or had received no direct revelation on the subject from Jesus (*1Co 11:23*). Sayings of Jesus were passed on among the believers. But Paul had no specific word from Jesus on the subject of virgins. They call for special treatment, young unmarried women only Paul means (*7:25,28,34,36-38*) and not as in Re 14:4 (*metaphor*). It is probable that in the letter (*7:1*) the Corinthians had asked about this problem. **{But I give my judgment}** (\gn“m^n de did“mi\). About mixed marriages (*12-16*) Paul had the command of Jesus concerning divorce to guide him. Here he has nothing from Jesus at all. So he gives no "command," but only "a judgment," a deliberately formed decision from knowledge (*2Co 8:10*), not a mere passing fancy. **{As one that hath obtained mercy of the Lord to be faithful}** (\h“s^le^menos hupo kuriou pistos einai\). Perfect passive participle of \elee“\, old verb to receive mercy (\eleos\). \Pistos\ is predicate nominative with infinitive \einai\). This language, so far from being a disclaimer of inspiration, is an express claim to help from the Lord in the forming of this duly considered judgment, which is in no sense a command, but an inspired opinion.

7:26 **{I think therefore}** (\nomiz“oun\). Paul proceeds to express therefore the previously mentioned judgment (\gn“m^n\) and calls it his opinion, not because he is uncertain, but simply because it is not a command, but advice. **{By reason of the present distress}** (\dia t^n enest“san anagk^n\). The participle \enest“san\ is second perfect active of \enist^mi\ and means "standing on" or "present" (*cf. Ga 1:4; Heb 9:9*). It occurs in 2Th 2:2 of the advent of Christ as not "present." Whether Paul has in mind the hoped for second coming of Jesus in this verse we do not certainly know, though probably so. Jesus had spoken of those calamities which would precede his coming (*Mt 24:8ff.*) though Paul had denied saying that the advent was right at hand (*2Th 2:2*). \Anagk^ is a strong word (*old and common*), either

for external circumstances or inward sense of duty. It occurs elsewhere for the woes preceding the second coming (*Lu 21:23*) and also for Paul's persecutions (*1Th 3:7; 2Co 6:4; 12:10*). Perhaps there is a mingling of both ideas here. {**Namely**}. This word is not in the Greek. The infinitive of indirect discourse (*\huparchein*) after *\nomiz“* is repeated with recitative *\hoti*, "That the being so is good for a man" (*\hoti kalon anthr“p“i to hout“s einai*). The use of the article *\to* with *\einai* compels this translation. Probably Paul means for one (*\anthr“p“i*, **generic term for man or woman**) to remain as he is whether married or unmarried. The copula *\estin* is not expressed. He uses *\kalon* (**good**) as in 7:1.

7:27 {**Art thou bound to a wife?**} (*\dedesai gunaiki;*). Perfect passive indicative of *\de“*, to bind, with dative case *\gunaiki*. Marriage bond as in Ro 7:2. {**Seek not to be loosed**} (*\m^z^tei lusin*). Present active imperative with negative *\m^\",* "Do not be seeking release" (*\lusin*) from the marriage bond, old word, here only in N.T. {**Seek not a wife**} (*\m^z^tei gunaika*). Same construction, Do not be seeking a wife. Bachelors as well as widowers are included in *\lelusai* (**loosed, perfect passive indicative of \lu“**). This advice of Paul he only urges "because of the present necessity" (**verse 26**). Whether he held on to this opinion later one does not know. Certainly he gives the noblest view of marriage in Eph 5:22-33. Paul does not present it as his opinion for all men at all times. Men feel it their duty to seek a wife.

7:28 {**But and if thou marry**} (*\ean de kai gam^s^is*). Condition of the third class, undetermined with prospect of being determined, with the ingressive first aorist (**late form**) active subjunctive with *\ean*: "But if thou also commit matrimony or get married," in spite of Paul's advice to the contrary. {**Thou hast not sinned**} (*\ouch h^martes*). Second aorist active indicative of *\hamartan“*, to sin, to miss a mark. Here either Paul uses the timeless (**gnomic**) aorist indicative or by a swift transition he changes the standpoint (**proleptic**) in the conclusion from the future (**in the condition**) to the past. Such mixed conditions are common (*Robertson, _Grammar_, pp. 1020, 1023*). Precisely the same construction occurs with the case of the virgin (*\parthenos*) except that the old form of the first aorist subjunctive (*\g^m^i*) occurs in place of the late *\gam^s^i* above. The MSS. interchange both examples. There is no special point in the

difference in the forms. {**Shall have tribulation in the flesh**} (*\thlipsin t̂i sarki hexousin*). Emphatic position of *\thlipsin* (*pressure*). See 2Co 12:7 *\skolops t̂i sarki* (*thorn in the flesh*). {**And I would spare you**} (*\eg“ de hum“n pheidomai*). Possibly conative present middle indicative, I am trying to spare you like *\agei* in Ro 2:4 and *\dikaiousathe* in Ga 5:4.

7:29 {**But this I say**} (*\touto de pĥmi*. Note *\pĥmi* here rather than *\leg“* (verses 8,12). A new turn is here given to the argument about the present necessity. {**The time is shortened**} (*\ho kairos sunestalmenos estin*). Perfect periphrastic passive indicative of *\sustell“*, old verb to place together, to draw together. Only twice in the N.T., here and Ac 5:6 which see. Found in the papyri for curtailing expenses. Calvin takes it for the shortness of human life, but apparently Paul pictures the foreshortening of time (*opportunity*) because of the possible nearness of and hope for the second coming. But in Philippians Paul faces death as his fate (*Php 1:21-26*), though still looking for the coming of Christ (*3:20*). {**That henceforth**} (*\to loipon hina*). Proleptic position of *\to loipon* before *\hina* and in the accusative of general reference and *\hina* has the notion of result rather than purpose (*Robertson, _Grammar_, p. 997*). {**As though they had none**} (*\h“s m̂ echontes*). This use of *\h“s* with the participle for an assumed condition is regular and *\m̂* in the *_Koin,_* is the normal negative of the participle. So the idiom runs on through verse 31.

7:30 {**As though they possessed not**} (*\h“s m̂ katechontes*). See this use of *\katech“*, old verb to hold down (*Lu 14:9*), to keep fast, to possess, in 2Co 6:10. Paul means that all earthly relations are to hang loosely about us in view of the second coming.

7:31 {**Those that use the world**} (*\hoi chr“menoi ton kosmon*). Old verb *\chraomai*, usually with the instrumental case, but the accusative occurs in some Cretan inscriptions and in late writers according to a tendency of verbs to resume the use of the original accusative (*Robertson, _Grammar_, p. 468*). {**As not abusing it**} (*\h“s m̂ katachr̂menoi*). Perfective use of *\kata* in composition, old verb, but here only in N.T., to use up, use to the full. Papyri give examples of this sense. This is more likely the idea than "abusing" it. {**For the fashion of this world passeth away**} (*\paragei gar to scĥma tou kosmou toutou*). Cf. 1Jo 2:17. *\Scĥma* is the *_habitus_*, the outward appearance,

old word, in N.T. only here and Php 2:7f. \Paragei\ (*old word*) means "passes along" like a moving panorama (*movie show!*). Used of Jesus passing by in Jericho (*Mt 20:30*).

7:32 {**Free from cares**} (\amerimnous\). Old compound adjective (\a\ *privative and* \merimna\, *anxiety*). In N.T. only here and Mt 28:14 which see. {**The things of the Lord**} (\ta tou Kuriou\). The ideal state (*so as to the widow and the virgin in verse 33*), but even the unmarried do let the cares of the world choke the word (*Mr 4:19*). {**How he may please the Lord**} (\p“s ares^i t“i Kuri“i\). Deliberative subjunctive with \p“s\ retained in an indirect question. Dative case of \Kuri“i\. Same construction in verse 33 with \p“s ares^i t^i gunaiki\ (*his wife*) and in 34 \p“s ares^i t“i andri\ (*her husband*).

7:34 {**And there is a difference also between the wife and the virgin**} (\kai memeristai kai h^ gun^ kai h^ parthenos\). But the text here is very uncertain, almost hopelessly so. Westcott and Hort put \kai memeristai\ in verse 33 and begin a new sentence with \kai h^ gun^\ and add \h^ agamos\ after \h^ gun^\, meaning "the widow and the virgin each is anxious for the things of the Lord" like the unmarried man (\ho agamos\, *bachelor or widow*) in verse 32. Possibly so, but the MSS. vary greatly at every point. At any rate Paul's point is that the married woman is more disposed to care for the things of the world. But, alas, how many unmarried women (*virgins and widows*) are after the things of the world today and lead a fast and giddy life.

7:35 {**For your own profit**} (\pros to hum“n aut“n sumphoron\). Old adjective, advantageous, with neuter article here as substantive, from verb \sumpher“\ . In N.T. here only and 10:33. Note reflexive plural form \hum“n aut“n\ . {**Not that I may cast a snare upon you**} (\ouch hina brochon humin epibal“\). \Brochon\ is a noose or slip-knot used for lassoing animals, old word, only here in N.T. Papyri have an example "hanged by a noose." \Epibal“\ is second aorist active subjunctive of \epiball“\, old verb to cast upon. Paul does not wish to capture the Corinthians by lasso and compel them to do what they do not wish about getting married. {**For that which is seemly**} (\pros to eusch^mon\). Old adjective (\eu\, *well*, \sch^m“n\, *shapely, comely, from* \sch^ma\, *figure*). For the purpose of decorum. {**Attend upon the Lord**} (\euparedron\). Adjective construed with \pros to\, before, late word (*Hesychius*) from \eu\, well, and \paredros\, sitting beside, "for the good position beside the Lord" (*associative instrumental*

case of \Kuri“i). Cf. Mary sitting at the feet of Jesus (*Lu 10:39*). {**Without distraction**} (*\aperispast“s*). Late adverb (*Polybius, Plutarch, LXX*) from the adjective *\aperispastos* (*common in the papyri*) from *\a* privative and *\perispa“*, to draw around (*Lu 10:40*).

7:36 {**That he behaveth himself unseemly**} (*\asch^monein*). Old verb, here only in N.T., from *\asch^m“n* (*1Co 12:23*), from *\a* privative and *\sch^ma*. Occurs in the papyri. Infinitive in indirect discourse after *\nomizei* (*thinks*) with *\ei* (*condition of first class, assumed as true*). {**If she be past the flower of her age**} (*\ean ^i huperakmos*). Old word, only here in N.T., from *\huper* (*over*) and *\akm^* (*prime or bloom of life*), past the bloom of youth, *_superadultus_ (Vulgate)*. Compound adjective with feminine form like masculine. Apparently the Corinthians had asked Paul about the duty of a father towards his daughter old enough to marry. {**If need so requireth**} (*\kai hout“s opheilei ginesthai*). "And it ought to happen." Paul has discussed the problem of marriage for virgins on the grounds of expediency. Now he faces the question where the daughter wishes to marry and there is no serious objection to it. The father is advised to consent. Roman and Greek fathers had the control of the marriage of their daughters. "My marriage is my father's care; it is not for me to decide about that" (*Hermione in Euripides' _Andromache_, 987*). {**Let them marry**} (*\gameit“san*). Present active plural imperative (*long form*).

7:37 {**To keep his own virgin daughter**} (*\t^rein t^n heautou parthenon*). This means the case when the virgin daughter does not wish to marry and the father agrees with her, {**he shall do well**} (*\kal“s poi^sei*).

7:38 {**Doeth well**} (*\kal“s poiei*). So Paul commends the father who gives his daughter in marriage (*\gamizei*). This verb *\gamiz“* has not been found outside the N.T. See on *^Mt 22:30*. {**Shall do better**} (*\kreisson poi^sei*). In view of the present distress (*7:26*) and the shortened time (*7:29*). And yet, when all is said, Paul leaves the whole problem of getting married an open question to be settled by each individual case.

7:39 {**For so long time as her husband liveth**} (*\eph' hoson chronon z^i ho an^r aut^s*). While he lives (*\t“i z“nti andri*) Paul says in Ro 7:2. This is the ideal and is pertinent today when husbands meet their ex-wives and wives meet their

ex-husbands. There is a screw loose somewhere. Paul here treats as a sort of addendum the remarriage of widows. He will discuss it again in 1Ti 5:9-13 and then he will advise younger widows to marry. Paul leaves her free here also to be married again, "only in the Lord" (*\monon en Kuri“i*). Every marriage ought to be "in the Lord." {**To be married**} (*\gam^th^nai*) is first aorist passive infinitive followed by the dative relative \h“i\ with unexpressed antecedent \tout“i\.

7:40 {**Happier**} (*\makari“terf*). Comparative of \makarios\ used in the Beatitudes (*Mt 5:3ff.*). {**After my judgment**} (*\kata t^n em^n gn“m^n*). The same word used in verse 25, not a command. {**I think**} (*\dok“*). From \doke“\, not \nomiz“\ of verse 26. But he insists that he has "the spirit of God" (*\pneuma theou*) in the expression of his inspired judgment on this difficult, complicated, tangled problem of marriage. But he has discharged his duty and leaves each one to decide for himself.

[\[Previous\]](#) [\[Next\]](#)

9:1 **{Am I not free?}** (\Ouk eimi eleutheros; \). Free as a Christian from Mosaic ceremonialism (*cf. 9:19*) as much as any Christian and yet he adapts his moral independence to the principle of considerate love in 8:13. **{Am I not an apostle?}** (\ouk eimi apostolos; \). He has the exceptional privileges as an apostle to support from the churches and yet he foregoes these. **{Have I not seen Jesus our Lord?}** (\ouchi I'soun ton Kurion h^m^"n heoraka; \). Proof (*15:8; Ac 9:17,27; 18:9; 22:14,17f.; 2Co 12:1ff.*) that he has the qualification of an apostle (*Ac 1:22*) though not one of the twelve. Note strong form of the negative \ouchi\ here. All these questions expect an affirmative answer. The perfect active \heoraka\ from \hora^"\, to see, does not here have double reduplication as in Joh 1:18.

{Are not ye?} (\ou humeis este; \). They were themselves proof of his apostleship.

9:2 **{Yet at least I am to you}** (\alla ge humin eimi\). An _argumentum ad hominem_ and a pointed appeal for their support. Note use of \alla ge\ in the apodosis (*cf. 8:6*).

9:3 **{My defence}** (\h^em^ apologia\). Original sense, not idea of apologizing as we say. See on ^Ac 22:1; 25:16. Refers to what precedes and to what follows as illustration of 8:13. **{To them that examine me}** (\tois eme anakrinousin\). See on ^1Co 2:15; 4:3. The critics in Corinth were "investigating" Paul with sharp eyes to find faults. How often the pastor is under the critic's spy-glass.

9:4 **{Have we no right?}** (\M^ ouk echomen exousian; \). Literary plural here though singular in 1-3. The \m^ in this double negative expects the answer "No" while \ouk\ goes with the verb \echomen\. "Do we fail to have the right?" Cf. Ro 10:18f. (*Robertson, _Grammar_, p. 1173*).

9:5 **{Have we no right?}** (\M^ ouk echomen exousian; \). Same idiom. **{To lead about a wife that is a believer?}** (\adelph^n gunaika periagein; \). Old verb \perieg^"\, intransitive in Ac 13:11. Two substantives in apposition, a sister a wife, a common Greek

idiom. This is a plea for the support of the preacher's wife and children. Plainly Paul has no wife at this time. **{And Cephas}** (*\kai K`phfs*). Why is he singled out by name? Perhaps because of his prominence and because of the use of his name in the divisions in Corinth (**1:12**). It was well known that Peter was married (**Mt 8:14**). Paul mentions James by name in Ga 1:19 as one of the Lord's brothers. All the other apostles were either married or had the right to be.

9:6 **{Have we not a right to forbear working?}** (*\ouk echomen exousian m` ergazesthai;*). By *\^* (*or*) Paul puts the other side about Barnabas (*the only allusion since the dispute in Ac 15:39, but in good spirit*) and himself. Perhaps (*Hofmann*) Paul has in mind the fact that in the first great mission tour (**Ac 13; 14**), Barnabas and Paul received no help from the church in Antioch, but were left to work their way along at their own charges. It was not till the Philippian Church took hold that Paul had financial aid (**Php 4:15**). Here both negatives have their full force. Literally, Do we not have (*\ouk echomen*, *expecting the affirmative reply*) the right not (*\m`*, *negative of the infinitive \ergazesthai*) to do manual labour (*usual meaning of \ergazomai\ as in 4:12*)?" There was no more compulsion on Paul and Barnabas to support themselves than upon the other workers for Christ. They renounced no rights in being voluntarily independent.

9:7 **{What soldier ever serveth?}** (*\tis strateuetai pote;*). "Who ever serves as a soldier?" serves in an army (*\stratos*). Present middle of old verb *\strateu`*. **{At his own charges}** (*\idiois ops`niois*). This late word *\ops`nion* (*from \opson\, cooked meat or relish with bread, and \`neomai\, to buy*) found in Menander, Polybius, and very common in papyri and inscriptions in the sense of rations or food, then for the soldiers' wages (*often provisions*) or the pay of any workman. So of the wages of sin (**Ro 6:23**). Paul uses *\lab`n ops`nion* (*receiving wages, the regular idiom*) in 2Co 11:8. See Moulton and Milligan, *_Vocabulary_*; Deissmann, *_Bible Studies_*, pp. 148,266; *_Light from the Ancient East_*, p. 168. To give proof of his right to receive pay for preaching Paul uses the illustrations of the soldier (*verse 7*), the husbandman (*verse 7*), the shepherd (*verse 7*), the ox treading out the grain (*8*), the ploughman (*verse 10*), the priests in the temple (*13*), proof enough in all conscience, and yet not enough for some churches who even

today starve their pastors in the name of piety. {**Who planteth a vineyard?**} (*\tis phuteuei ampel“na;*\). \Ampel“n\ no earlier than Diodorus, but in LXX and in papyri. Place of vines (*\ampelos*\), meaning of ending \-“n\. {**Who feedeth a flock?**} (*\tis poimainei poimn^“n;*\). Cognate accusative, both old words. Paul likens the pastor to a soldier, vinedresser, shepherd. He contends with the world, he plants churches, he exercises a shepherd's care over them (*Vincent*).

9:8 {**Do I speak these things after the manner of men?**} (*\M^ kata anthr“pon tauta lal“;*\). Negative answer expected. Paul uses \kata anthr“pon\ six times (*1Co 3:3; 9:8; 15:32; Gal 1:11; 3:15; Ro 3:5*). The illustrations from human life are pertinent, but he has some of a higher order, from Scripture. {**The law also**} (*\kai ho nomos*\). Perhaps objection was made that the Scripture does not support the practice of paying preachers. That objection is still made by the stingy.

9:9 {**Thou shalt not muzzle the ox when he treadeth out the corn**} (*\ou phim“seis boun alo“nta*\). Quotation from De 25:4. Prohibition by \ou\ and the volitive future indicative. \Phimo“\, to muzzle (*from \phimos*\, *a muzzle for dogs and oxen*), appears first in Aristophanes (*_Clouds_, 592*) and not again till LXX and N.T., though in the papyri also. Evidently a vernacular word, perhaps a slang word. See metaphorical use in Mt 22:12,34. \Alo“nta\ is present active participle of the old verb \aloe“\, occurs in the N.T. only here (*and verse 10*) and 1Ti 5:18 where it is also quoted. It is probably derived from \halos\ or \halon\, a threshing-floor, or the disc of a shield or of the sun and moon. The Egyptians according to the monuments, used oxen to thresh out the grain, sometimes donkeys, by pulling a drag over the grain. The same process may be found today in Andalusia, Italy, Palestine. A hieroglyphic inscription at Eileithyas reads:

"Thresh ye yourselves, O oxen,
Measures of grain for yourselves,
Measures of grain for your masters."

Note \m^ melei\ expects the negative answer, impersonal verb with dative and genitive cases (*\theoi*\, *God*, *\bo“n*\, *oxen*).

{**Altogether**} (*\pant“s*\). But here probably with the notion of doubtless or assuredly. The editors differ in the verse divisions here. The Canterbury Version puts both these questions in verse 10, the American Standard the first in verse 9, the second in

verse 10.

9:10 **{He that plougheth}** (*\ho arotri“n*). Late verb *\arotria“*, to plough, for the old *\aro“* from *\arotron* (*plough*), in LXX and rare in papyri. **{In hope of partaking}** (*\ep' elpidi tou metechain*). The infinitive *\alofin* is not repeated nor is *\opheilei* though it is understood, "He that thresheth ought to thresh in hope of partaking." He that ploughs hardly refers to the ox at the plough as he that threshes does. The point is that all the workers (*beast or man*) share in the fruit of the toil.

9:11 **{Is it a great matter?}** (*\mega;*). The copula *\estin* has to be supplied. Note two conditions of first class with *\ei*, both assumed to be true. On *\pneumatika* and *\sarkika* see on ²2:14; 3:3. This point comes out sharply also in Ga 6:6.

9:12 **{Over you}** (*\hum“n*). Objective genitive after *\exousian*. **{Do not we yet more?}** (*\ou mallon h^meis;*). Because of Paul's peculiar relation to that church as founder and apostle. **{But we bear all things}** (*\alla panta stegomen*). Old verb to cover (*\steg^, roof*) and so to cover up, to conceal, to endure (*1Co 13:7 of love*). Paul deliberately declined to use (*usual instrumental case with \chraomai*) his right to pay in Corinth. **{That we may cause no hindrance}** (*\hina m^ tina enkop^n d“men*). Late word *\enkop^, a cutting in (cf. _radio_ or telephone)* or hindrance from *\enkopt^, to cut in, rare word (like \ekkop^)* here only in N.T. and once in Vettius Valens. How considerate Paul is to avoid "a hindrance to the gospel of Christ" (*\t“i euaggeli“i tou Christou, dative case and genitive*) rather than insist on his personal rights and liberties, an eloquent example for all modern men.

9:13 **{Sacred things}** (*\ta hiera*). **{Of the temple}** (*\tou hierou*). Play on the same word *\hierou* (*sacred*). See Nu 18:8-20 for the details. This is a very pertinent illustration. **{They which wait upon the altar}** (*\hoi t“i thusiast^ri“i paredreuontes*). Old word *\paredreu“*, to sit beside, from *\par--edros*, like Latin *_assidere_*, and so constant attendance. Only here in the N.T. Locative case *\thusiast^ri“i*, late word found so far only in LXX, Philo, Josephus, N.T., and ecclesiastical writers. See on ²Mt 5:23.

9:14 **{Even so did the Lord ordain}** (*\hout“s kai ho Kurios dietaxen*). Just as God gave orders about the priests in the

temple, so did the Lord Jesus give orders for those who preach the gospel to live out of the gospel (*\ek tou euaggeliou z'in*). Evidently Paul was familiar with the words of Jesus in Mt 10:10; Lu 10:7f. either in oral or written form. He has made his argument for the minister's salary complete for all time.

9:15 {**For it were good for me to die, than that any man should make my glorying void**} (*\kalon gar moi mallon apothanein ^ to kauch^ma mou oudeis ken“sei*). The tangled syntax of this sentence reflects the intensity of Paul's feeling on the subject. He repeats his refusal to use his privileges and rights to a salary by use of the present perfect middle indicative (*\kechr^mai*). By the epistolary aorist (*\egrapsa*) he explains that he is not now hinting for a change on their part towards him in the matter, "in my case" (*\en emoi*). Then he gives his reason in vigorous language without a copula (*\^n\, were*): "For good for me to die rather than," but here he changes the construction by a violent anacoluthon. Instead of another infinitive (*\ken“sai*) after *\^* (*than*) he changes to the future indicative without *\hoti* or *\hina*, "No one shall make my glorying void," viz., his independence of help from them. *\Keno“* is an old verb, from *\kenos*, empty, only in Paul in N.T. See on 1Co 1:17.

9:16 {**For if I preach**} (*\ean gar euaggeliz“mai*). Third class condition, supposable case. Same construction in verse 16 (*\ean m^*). {**For necessity is laid upon me**} (*\anagk^ gar moi epikeitai*). Old verb, lies upon me (*dative case \moi*). Jesus had called him (*Ac 9:6,15; Ga 1:15f.; Ro 1:14*). He could do no other and deserves no credit for doing it. {**Woe is me**} (*\ouai gar moi*). Explaining the *\anagk^* (*necessity*). Paul had to heed the call of Christ that he had heard. He had a real call to the ministry. Would that this were the case with every modern preacher.

9:17 {**Of mine own will**} (*\hek“n*) {**--not of mine own will**} (*\ak“n*). Both common adjectives, but only here in N.T. save *\hek“n*, also in Ro 8:20. The argument is not wholly clear. Paul's call was so clear that he certainly did his work {**willingly**} and so had a reward (*see on Mt 6:1 for \misthos*); but the only {**reward**} that he had for his willing work (*Marcus Dods*) was to make the gospel {**free of expense**} (*\adapanon\, verse 18, rare word, here only in N.T., once in inscription at Priene*). This was his *\misthos*. It was glorying (*\kauch^ma\, to be able to say so as in Ac 20:33f.*). {**I have a stewardship**}

intrusted to me} (*\oikonomian pepisteumai*). Perfect passive indicative with the accusative retained. I have been intrusted with a stewardship and so would go on with my task like any *\oikonomos* (*steward*) even if *\ak“n* (*unwilling*).

9:18 **{So as not to use to the full}** (*\eis to m^ katachr^sasthai*). *\Eis to* for purpose with articular infinitive and perfective use of *\kata* (*as in 7:31*) with *\chr^sasthai* (*first aorist middle infinitive*).

9:19 **{I brought myself under bondage}** (*\emauton edoul“sa*). Voluntary bondage, I enslaved myself to all, though free. Causative verb in *\-o“* (*\doulo“\, from \doulos*). The more (*\tous pleionas*). Than he could have done otherwise. Every preacher faces this problem of his personal attitude and conduct. Note *\kerd^s“* (*as in verses 20,21,22, but once \hina kerdan“\ in 21, regular liquid future of \kerdain“*) with *\hina* is probably future active indicative (*Jas 4:13*), though Ionic aorist active subjunctive from *\kerda“* is possible (*Mt 18:15*). "He refuses payment in money that he may make the greater gain in souls" (*Edwards*).

9:20 **{As a Jew}** (*\h“s Ioudaios*). He was a Jew and was not ashamed of it (*Ac 18:18; 21:26*). **{Not being myself under the law}** (*\m^ “n autos hupo nomon*). He was emancipated from the law as a means of salvation, yet he knew how to speak to them because of his former beliefs and life with them (*Ga 4:21*). He knew how to put the gospel to them without compromise and without offence.

9:21 **{To them that are without law}** (*\tois anomois*). The heathen, those outside the Mosaic law (*Ro 2:14*), not lawless (*Lu 22:37; Ac 2:23; 1Ti 1:9*). See how Paul bore himself with the pagans (*Ac 14:15; 17:23; 24:25*), and how he quoted heathen poets. "Not being an outlaw of God, but an inlaw of Christ" (*Evans, Estius has it _exlex, inlex_, \m^ “n anomos theou, all' ennomos Christou*). The genitive case of *\theou* and *\Christou* (*specifying case*) comes out better thus, for it seems unusual with *\anomos* and *\ennomos*, both old and regular adjectives.

9:22 **{I became weak}** (*\egenom^ n asthen^s*). This is the chief point, the climax in his plea for the principle of love on the part of the enlightened for the benefit of the unenlightened (*chapter 1Co 8*). He thus brings home his conduct about renouncing pay for preaching as an illustration of love (*8:13*).

{All things} (\panta\). **{to all men}** (\tois pasin\, *the whole number*) **{by all means}** (\pant“s\). Pointed play on the word all, **{that I may save some}** (\hina tinas s“s“\). This his goal and worth all the cost of adaptation. In matters of principle Paul was adamant as about Titus the Greek (*Ga 2:5*). In matters of expediency as about Timothy (*Ac 16:3*) he would go half way to win and to hold. This principle was called for in dealing with the problem of eating meat offered to idols (*Ro 14:1; 15:1; 1Th 5:14*).

9:23 **{That I may be a joint partaker thereof}** (\hina sunkoin“nos autou gen“mai\). Literally, That I may become co-partner with others in the gospel. The point is that he may be able to share the gospel with others, his evangelistic passion. \Sunkoin“nos\ is a compound word (\sun\, *together with*, \koin“nos\, *partner or sharer*). We have two genitives with it in Php 1:7, though \en\ and the locative is used in Re 1:9. It is found only in the N.T. and a late papyrus. Paul does not wish to enjoy the gospel just by himself.

9:24 **{In a race}** (\en stadi“i\). Old word from \hist^mi\, to place. A stated or fixed distance, 606 3/4 feet, both masculine \stadion\ (*Mt 14:24; Lu 24:13*) and neuter as here. Most of the Greek cities had race-courses for runners like that at Olympia. **{The prize}** (\to brabeion\). Late word, in inscriptions and papyri. Latin _brabeum_. In N. T. only here and Php 3:14. The victor's prize which only one could receive. **{That ye may attain}** (\hina katalab^te\). Final use of \hina\ and perfective use of \kata-\ with \lab^te\ (*effective aorist active subjunctive, grasp and hold*). Old verb \katalamban“\ and used in Php 3:12ff.

9:25 **{That striveth in the games}** (\ho ag“nizomenos\). Common verb for contest in the athletic games (\ag“n\), sometimes with the cognate accusative, \ag“na ag“nizomai\ as in 1Ti 6:12; 2Ti 4:7. Probably Paul often saw these athletic games. **{Is temperate in all things}** (\panta egkrateuetai\). Rare verb, once in Aristotle and in a late Christian inscription, and 1Co 7:9 and here, from \egkrat^s\, common adjective for one who controls himself. The athlete then and now has to control himself (*direct middle*) in all things (*accusative of general reference*). This is stated by Paul as an athletic axiom. Training for ten months was required under the direction of trained judges. Abstinence from wine was required and a rigid diet and regimen of habits.

{**A corruptible crown**} (\phtharton stephanon\). \Stephanos\ (**crown**) is from \steph^, to put around the head, like the Latin _corona_, wreath or garland, badge of victory in the games. In the Isthmian games it was of pine leaves, earlier of parsley, in the Olympian games of the wild olive. "Yet these were the most coveted honours in the whole Greek world" (**Findlay**). For the crown of thorns on Christ's head see Mt 27:29; Mr 15:17; Joh 19:2,5. \Diad^ma\ (**diadem**) was for kings (**Re 12:3**). Favourite metaphor in N.T., the crown of righteousness (**2Ti 4:8**), the crown of life (**Jas 1:12**), the crown of glory (**1Pe 5:4**), the crown of rejoicing (**1Th 2:9**), description of the Philippians (**Php 4:1**). Note contrast between \phtharton\ (**verbal adjective from \phtheir^**, to corrupt) like the garland of pine leaves, wild olive, or laurel, and \aphtharton\ (**same form with \a\ privative**) like the crown of victory offered the Christian, the amaranthine (**unfading rose**) crown of glory (**1Pe 5:4**).

9:26 {**So**} (\hout^s\). Both with \trech^ (run) and \pukteu^ (fight). {**As not uncertainly**} (\h^s ouk ad^l^s\). Instead of exhorting them further Paul describes his own conduct as a runner in the race. He explains \hout^s\, \Ad^l^s\ old adverb, only here in N.T. His objective is clear, with Christ as the goal (**Php 3:14**). He kept his eye on Christ as Christ watched him. {**Fight**} (\pukteu^). Paul changes the metaphor from the runner to the boxer. Old verb (**only here in N.T.**) from \pukt^s\ (**pugilist**) and that from \pugm^ (fist). See on ^Mr 7:3). {**As not beating the air**} (\h^s ouk aera der^n\). A boxer did this when practising without an adversary (**cf. doing "the daily dozen"**) and this was called "shadow-fighting" (\skiamachia\). He smote something more solid than air. Probably \ou\ negatives \aera\, though it still occurs with the participle as a strong and positive negative.

9:27 {**But I buffet my body**} (\alla hup^piaz^ mou to s^ma\). In Aristophanes, Aristotle, Plutarch, from \hup^pion\, and that from \hupo\ and \ops\ (**in papyri**), the part of the face under the eyes, a blow in the face, to beat black and blue. In N.T. only here and Lu 18:5 which see. Paul does not, like the Gnostics, consider his \sarx\ or his \s^ma\ sinful and evil. But "it is like the horses in a chariot race, which must be kept well in hand by whip and rein if the prize is to be secured" (**Robertson and Plummer**). The boxers often used boxing gloves (\cestus\, **of ox-hide bands**) which gave telling blows. Paul was not willing for his body to be his master. He found good as the outcome of this

self-discipline (*2Co 12:7; Ro 8:13; Col 2:23; 3:5*). {**And bring it into bondage**} (*\kai doulag“g“*). Late compound verb from *\doulag“gos*, in Diodorus Siculus, Epictetus and substantive in papyri. It is the metaphor of the victor leading the vanquished as captive and slave. {**Lest by any means**} (*\m^p“s*). Common conjunction for negative purpose with subjunctive as here (*\gen“mai*, *second aorist middle*). {**After that I have preached to others**} (*\allois k^r-xas*). First aorist active participle of *\k^russ“* (*see on 1:23*), common verb to preach, from word *\k^rux* (*herald*) and that is probably the idea here. A *\k^rux* at the games announced the rules of the game and called out the competitors. So Paul is not merely a herald, but a competitor also. {**I myself should be rejected**} (*\autos adokimos gen“mai*). Literally, "I myself should become rejected." *\Adokimos* is an old adjective used of metals, coin, soil (*Heb 6:8*) and in a moral sense only by Paul in N.T. (*1Co 9:27; 2Co 13:5-7; Ro 1:28; Tit 1:16; 2Ti 3:8*). It means not standing the test (*\dokimos* *from \dokimaz“*). Paul means rejected for the {**prize**}, not for the entrance to the race. He will fail to win if he breaks the rules of the game (*Mt 7:22f.*). What is the prize before Paul? Is it that {**reward**} (*\misthos*) of which he spoke in verse 18, his glorying of preaching a free gospel? So Edwards argues. Most writers take Paul to refer to the possibility of his rejection in his personal salvation at the end of the race. He does not claim absolute perfection (*Php 3:12*) and so he presses on. At the end he has serene confidence (*2Ti 4:7*) with the race run and won. It is a humbling thought for us all to see this wholesome fear instead of smug complacency in this greatest of all heralds of Christ.

[\[Previous\]](#) [\[Next\]](#)

10:1 {**For**} (\gar\). Correct text, not \de\. Paul appeals to the experience of the Israelites in the wilderness in confirmation of his statement concerning himself in 9:26f. and as a powerful warning to the Corinthians who may be tempted to flirt with the idolatrous practices of their neighbours. It is a real, not an imaginary peril. {**All under the cloud**} (\pantes hupo tⁿ nephelⁿ\). They all marched under the pillar of cloud by day (*Ex 13:21; 14:19*) which covered the host (*Nu 14:14; Ps 95:39*). This mystic cloud was the symbol of the presence of the Lord with the people.

10:2 {**Were all baptized unto Moses in the cloud and in the sea**} (\pantes eis ton M^{us}^n ebaptisanto en tⁱ nephelⁱ kai en tⁱ thalassⁱ\). The picture is plain enough. The mystic cloud covered the people while the sea rose in walls on each side of them as they marched across. B K L P read \ebaptisanto\ (*causative first aorist middle, got themselves baptized*) while Aleph A C D have \ebaptisth^{san}\ (*first aorist passive, were baptized*). The immersion was complete for all of them in the sea around them and the cloud over them. Moses was their leader then as Christ is now and so Paul uses \eis\ concerning the relation of the Israelites to Moses as he does of our baptism in relation to Christ (*Ga 3:27*).

10:3 {**The same spiritual meat**} (\to auto pneumatikon br^{ma}\). Westcott and Hort needlessly bracket to \auto\. \Br^{ma}\ is food, not just flesh. The reference is to the manna (*Ex 16:13ff.*) which is termed "spiritual" by reason of its supernatural character. Jesus called himself the true bread from heaven (*Joh 6:35*) which the manna typified.

10:4 {**For they drank of a spiritual rock that followed them**} (\epinon ek pneumatik^s akolouthous^s petras\). Change to the imperfect \epinon\ shows their continual access to the supernatural source of supply. The Israelites were blessed by the water from the rock that Moses smote at Rephidim (*Ex 17:6*) and at Kadesh (*Nu 20:11*) and by the well of Beer (*Nu 21:16*). The rabbis had a legend that the water actually followed the

Israelites for forty years, in one form a fragment of rock fifteen feet high that followed the people and gushed out water. Baur and some other scholars think that Paul adopts this "Rabbinical legend that the water-bearing Rephidim rock journeyed onwards with the Israelites" (*Findlay*). That is hard to believe, though it is quite possible that Paul alludes to this fancy and gives it a spiritual turn as a type of Christ in allegorical fashion. Paul knew the views of the rabbis and made use of allegory on occasion (*Ga 4:24*). {**And the rock was Christ**} (*h^petra de ^n ho Christos*). He definitely states here in symbolic form the preexistence of Christ. But surely "we must not disgrace Paul by making him say that the pre-incarnate Christ followed the march of Israel in the shape of a lump of rock" (*Hofmann*). He does mean that Christ was the source of the water which saved the Israelites from perishing (*Robertson and Plummer*) as he is the source of supply for us today.

10:5 {**With most of them**} (*en tois pleiosin aut^n*). "A mournful understatement," for only two (*Caleb and Joshua*) actually reached the Promised Land (*Nu 14:30-32*). All the rest were rejected or *\adokimoi* (*9:27*). {**Were overthrown**} (*katestr^th^san*). First aorist passive indicative of *\katastr^nnumi*, old compound verb, to stretch or spread down as of a couch, to lay low (*Euripides*), as if by a hurricane. Powerful picture of the desolation wrought by the years of disobedience and wanderings in the desert by this verb quoted from *Nu 14:16*.

10:6 {**Were our examples**} (*tupoi h^m^en egen^th^san*). More exactly, examples for us (*objective genitive* *h^m^en*, *not subjective genitive, of us*). The word *\tupoi* (*our types*) comes from *\tupt^*, to strike, and meant originally the mark of a blow as the print of the nails (*Joh 20:25*), then a figure formed by a blow like images of the gods (*Ac 7:43*), then an example to be imitated (*1Pe 5:3; 1Ti 4:12; 1Th 1:7; 2Th 3:9*), or to be avoided as here, and finally a type in a doctrinal sense (*Ro 5:14; Heb 9:24*). {**To the intent we should not lust after**} (*eis to m^einai h^mas epithum^tas*). Purpose expressed by *\eis* with the articular infinitive *\to einai* and the accusative of general reference with *\epithum^tas* (*lusts*) in the predicate.

10:7 {**Neither be ye idolaters**} (*m^de eid^lolastrai ginesthe*). Literally, stop becoming idolaters, implying that some of them had already begun to be. The word *\eid^lolastr^s* seems to be a Christian formation to describe the Christian view. Eating *\ta*

eid“lothuta\ might become a stepping-stone to idolatry in some instances. {**Drink**} (\pein\). Short form for \piein\, sometimes even \pin\ occurs (*Robertson, _Grammar_, p. 204*). {**To play**} (\paizein\). This old verb to play like a child occurs nowhere else in the N.T., but is common in the LXX and it is quoted here from Ex 32:6. In idolatrous festivals like that witnessed by Moses when he saw the people singing and dancing around the golden calf (*Ex 32:18f.*).

10:8 {**Neither let us commit fornication**} (\m^de porneu“men\). More exactly, And let us cease practicing fornication as some were already doing (*1Co 6:11; 7:2*). The connection between idolatry and fornication was very close (*see Jowett, _Epistles of Paul_, II, p. 70*) and see about Baal-Peor (*Nu 25:1-9*). It was terribly true of Corinth where prostitution was part of the worship of Aphrodite. {**In one day**} (\mifi h^merfi\). An item that adds to horror of the plague in Nu 25:9 where the total number is 24,000 instead of 23,000 as here for one day.

10:9 {**Neither let us tempt the Lord**} (\m^de ekpeiraz“men ton Kurion\). So the best MSS. instead of Christ. This compound occurs in LXX and in N.T. always about Christ (*here and Mt 4:7; Lu 4:12; 10:25*). Let us cease sorely (\ek-) tempting the Lord by such conduct. {**And perished by the serpents**} (\kai hupo t“n ophe“n ap“llunto\). Vivid imperfect middle (*cf. aorist middle \ap“lonto\ in verse 10*), were perishing day by day. The story is told in Nu 21:6. The use of \hupo\ for agent with the intransitive middle of \apollumi\ is regular. Note the Ionic uncontracted genitive plural \ophe“n\ rather than \oph“n\.

10:10 {**Neither murmur ye**} (\m^de gogguzete\). Implying that some of them were murmuring. For this late picturesque onomatopoetic verb see on Mt 20:11. The reference seems to be to Nu 16:41f. after the punishment of Korah. {**By the destroyer**} (\hupo tou olothreutou\). This word, from \olothreu“\ (*late verb from \olethros\, destruction*) occurs only here, so far as known. The reference is to the destroying angel of Ex 12:23 (\ho olothreu“n\).

10:11 {**Now these things happened unto them**} (\tauta de sunebainon ekeinois\). Imperfect tense because they happened from time to time. {**By way of example**} (\tupik“s\). Adverb in sense of \tupoi\ in verse 6. Only instance of the adverb except in ecclesiastical writers after this time, but adjective \tupikos\

occurs in a late papyrus. {**For our admonition**} (\pros nouthesian h^m^“n\). Objective genitive (\h^m^“n\) again. \Nouthesia\ is late word from \nouthete“\ (*see on ̄Ac 20:31; 1Th 5:12,14*) for earlier \nouthet^sis\ and \nouthetia\). {**The ends of the ages have come**} (\ta tel^ t^“n ai^“n^“n kat^nt^ken\). Cf. Heb 9:26 \h^ sunteleia t^“n ai^“n^“n\, the consummation of the ages (*also Mt 13:40*). The plural seems to point out how one stage succeeds another in the drama of human history. \Kat^nt^ken\ is perfect active indicative of \katanta“, late verb, to come down to (*see on ̄Ac 16:1*). Does Paul refer to the second coming of Christ as in 7:26? In a sense the ends of the ages like a curtain have come down to all of us.

10:12 {**Lest he fall**} (\m^ pes^i\). Negative purpose with \m^ and second aorist active subjunctive of \pipt“\.

10:13 {**Hath taken**} (\eil^phen\). Perfect active indicative of \lamban“. {**But such as man can bear**} (\ei m^ anthr^“pinos\). Except a human one. Old adjective meaning falling to the lot of man. {**Above that ye are able**} (\huper ho dunasthe\). Ellipsis, but plain. There is comfort in that God is faithful, trustworthy (\pistos\). {**The way of escape**} (\t^“n ekbasin\). "The way out" is always there right along with (\sun\) the temptation. This old word only here in N.T. and Heb 13:7 about death. It is cowardly to yield to temptation and distrustful of God.

10:14 {**Wherefore**} (\dioper\). Powerfully Paul applies the example of the Israelites to the perilous state of the Corinthians about idolatry. See on verse ̄7 for word \eid^“lolatrea\.

10:15 {**As to wise men**} (\h^“s phronimois\). No sarcasm as in 2Co 11:19, but plea that they make proper use of the mind (\phren\) given them.

10:16 {**The cup of blessing**} (\to pot^rion t^s eulogias\). The cup over which we pronounce a blessing as by Christ at the institution of the ordinance. {**A communion of the blood of Christ**} (\koin^“nia tou haimatos tou Christou\). Literally, a participation in (*objective genitive*) the blood of Christ. The word \koin^“nia\ is an old one from \koin^“nos\, partner, and so here and Php 2:1; 3:10. It can mean also fellowship (*Ga 2:9*) or contribution (*2Co 8:4; Php 1:5*). It is, of course, a spiritual participation in the blood of Christ which is symbolized by the cup. Same meaning for \koin^“nia\ in reference

to "the body of Christ." {**The bread which we break**} (*\ton arton hon kl“men*). The loaf. Inverse attraction of the antecedent (*\arton*) to the case (*accusative*) of the relative (*\hon*) according to classic idiom (*Robertson, _Grammar_, p. 488*). *\Artos* probably from *\ar“*, to join or fit (*flour mixed with water and baked*). The mention of the cup here before the bread does not mean that this order was observed for see the regular order of bread and then cup in 11:24-27.

10:17 {**One bread**} (*\heis artos*). One loaf. {**Who are many**} (*\hoi polloi*). The many. {**We all**} (*\hoi pantes*). We the all, the whole number, *\hoi pantes* being in apposition with the subject {**we**} (*\h^meis\ unexpressed*). {**Partake**} (*\metechomen*). Have a part with or in, share in. See on 9:12; Heb 2:14; 5:13 (*partaking of milk*). {**Of the one bread**} (*\tou henos artou*). Of the one loaf, the article *\tou* referring to one loaf already mentioned. {**One body**} (*\hen s“ma*). Here the mystical spiritual body of Christ as in 12:12f., the spiritual kingdom or church of which Christ is head (*Col 1:18; Eph 5:23*).

10:18 {**After the flesh**} (*\kata sarka*). The literal Israel, the Jewish people, not the spiritual Israel (*\Isra^l kata pneuma*) composed of both Jews and Gentiles, the true children of faith (*Ro 2:28; 9:8; Gal 3:7*). {**Communion with the altar**} (*\koin“noi tou thusiast^riou*). Same idea in *\koin“noi* participators in, partners in, sharers in (*with objective genitive*). The word *\thusiast^rion* is from late verb *\thusiaz“*, to offer sacrifice, and that from *\thusia*, sacrifice, and that from *\thu“*, common verb to slay, to sacrifice (*verse 20*). The Israelites who offer sacrifices have a spiritual participation in the altar.

10:19 {**A thing sacrificed to idols**} (*\eid“lothuton*). See on 7:Ac 15:29; 1Co 8:1,4. {**Idol**} (*\eid“lon*). Image of a god. See on 7:Ac 7:41; 15:20; 1Co 8:4,7.

10:20 {**But I say that**} (*\all' hoti*). The verb *\ph^mi* (*I say*) must be repeated from verse 19 before *\hoti*. {**To demons, and not to God**} (*\daimoniois kai ou the“i*). Referring to LXX text of De 32:17. It is probable that by *\ou the“i* Paul means "to a no-god" as also in De 32:21 *\ep' ouk ethnei* (*by a no-people*). This is Paul's reply to the heathen who claimed that they worshipped the gods represented by the images and not the mere wood or stone or metal idols. The word *\daimonia* is an adjective *\daimonios* from *\daim“n*, an inferior deity, and with same idea

originally, once in this sense in N.T. (*Ac 17:18*). Elsewhere in N.T. it has the notion of evil spirits as here, those spiritual forces of wickedness (*Eph 6:12*) that are under the control of Satan. The word \daimonia\, so common in the Gospels, occurs in Paul's writings only here and 1Ti 4:1. Demonology is a deep and dark subject here pictured by Paul as the explanation of heathenism which is a departure from God (*Ro 1:19-23*) and a substitute for the worship of God. It is a terrible indictment which is justified by the licentious worship associated with paganism then and now.

10:21 **{Ye cannot}** (\ou dunasthe\). Morally impossible to drink the Lord's cup and the cup of demons, to partake of the Lord's table and the table of demons. **{Of the table of the Lord}** (\trapez[^]s Kuriou\). No articles, but definite idea. \Trapeza\ is from \tetra\ (*four*) and \peza\ (*a foot*), four-footed. Here **{table}** means, as often, what is on the table. See Lu 22:30 where Jesus says "at my table" (\epi t[^]s trapez[^]s mou\), referring to the spiritual feast hereafter. Here the reference is plainly to the Lord's Supper (\Kuriakon deipnon\, *1Co 11:20*). See allusions in O.T. to use of the table in heathen idol feasts (*Isa 65:11; Jer 7:18; Eze 16:18f.; 23:41*). The altar of burnt-offering is called the table of the Lord in Mal 1:7 (*Vincent*).

10:22 **{Provoke to jealousy}** (\paraz[^]loumen\). The very word used in De 32:21 of the insolence of the old Israelites. Quoted in Ro 10:19. Such double-dealing now will do this very thing. **{Stronger than he}** (\ischuroteroi autou\). Comparative adjective followed by the ablative.

10:23 See on ^6:12 for **{lawful}** (\exestin\) and **{expedient}** (\sumpherei\). **{Edify not}** (\ouk oikodomei\). Build up. Explanation of **{expedient}** (\sumpherei\).

10:24 **{Let no man seek his own}** (\m[^]deis to heautou z[^]teit[^]\). This is Paul's rule for social relations (*1Co 13:5; Ga 6:2; Ro 14:7; 15:2; Php 2:1ff.*) and is the way to do what is expedient and what builds up. **{His neighbour's good}** (\to tou heterou\). Literally, "the affair of the other man." Cf. \ton heteron\ in Ro 13:8 for this idea of \heteros\ like \ho pl[^]sion\ (*the nigh man, the neighbour*) in Ro 15:2. This is loving your neighbour as yourself by preferring your neighbour's welfare to your own (*Php 2:4*).

10:25 **{In the shambles}** (\en makellⁱ\). Only here in N.T. A transliterated Latin word _macellum_, possibly akin to \maceria\ and the Hebrew word for enclosure, though occurring in Ionic and Laconian and more frequent in the Latin. It occurs in Dio Cassius and Plutarch and in the papyri and inscriptions for "the provision market." Deissmann (*Light from the Ancient East*, p. 276) says: "In the Macellum at Pompeii we can imagine to ourselves the poor Christians buying their modest pound of meat in the Corinthian Macellum (*1Co 10:25*), with the same life-like reality with which the Diocletian maximum tariff called up the picture of the Galilean woman purchasing her five sparrows." **{Asking no questions for conscience sake}** (\m^{den} anakrinontes dia tⁿ suneid^{sin}\). As to whether a particular piece of meat had been offered to idols before put in the market. Only a part was consumed in the sacrifices to heathen gods. The rest was sold in the market. Do not be over-scrupulous. Paul here champions liberty in the matter as he had done in 8:4.

10:26 This verse gives the reason for Paul's advice. It is a quotation from Ps 24:1 and was a common form of grace before meals. **{Fulness}** (\pl^rma\). Old word from \pl^{ro}\, to fill, here that with which a thing is filled, whatever fills the earth.

10:27 **{Biddeth you}** (\kalei humas\). To a general banquet, but not to a temple feast (*8:10*) which is prohibited. If a pagan invites Christians to their homes to a banquet, one is to act like a gentleman.

10:28 **{But if any man say unto you}** (\ean de tis humin eipⁱ\). Condition of third class. Suppose at such a banquet a "weak" brother makes the point to you: "This hath been offered in sacrifice" (\touto hierothuton estin\). \Hierothuton\, late word in Plutarch, rare in inscriptions and papyri, only here in N.T. **{Eat not}** (\m^{esthiete}\). Present imperative with \m\ prohibiting the habit of eating then. Pertinent illustration to the point of doing what is expedient and edifying. **{That shewed it}** (\ton m^{nusanta}\). First aorist active articular participle (*accusative case because of* \dia\ from \m^{nu}\, old verb, to point out, to disclose. See Lu 20:37.

10:29 **{For why is my liberty judged by another conscience?}** (\hina ti gar h^{eleutheria} mou krinetai hupo all^s suneid^{se}s;\). Supply \gen^{tai}\ (*deliberative subjunctive*) after

\ti\ Paul deftly puts himself in the place of the strong brother at such a banquet who is expected to conform his conscience to that of the weak brother who makes the point about a particular piece of meat. It is an abridgment of one's personal liberty in the interest of the weak brother. Two individualities clash. The only reason is love which builds up (**8:2 and all of chapter 1Co 13**). There is this eternal collision between the forces of progress and reaction. If they work together, they must consider the welfare of each other.

10:30 Paul carries on the supposed objective to his principle of love. Why incur the risk of being evil spoken of (*\blasph[^]moumai*) for the sake of maintaining one's liberty? Is it worth it? See Ro 14:6 where Paul justifies the conscience of one who eats the meat and of one who does not. Saying grace over food that one should not eat seems inconsistent. We have this very word *_blaspheme_* in English.

10:31 **{To the glory of God}** (*\eis doxan theou*). This is the ruling motive in the Christian's life, not just having his own way about whims and preferences.

10:32 **{Give no occasion of stumbling}** (*\aproskopoi*). Late word and in papyri, only three times in N.T. (*here; Php 1:10; Ac 24:16*). See on Acts 24:16. Here in active sense, not tripping others by being a stumbling-block, as in Sirach 32:21, but passive in Ac 24:16.

10:33 **{Mine own profit}** (*\to emoutou sumpheron*). Old word from *\sumpher“*, to bear together, and explains use of verb in verse 23. **{That they may be saved}** (*\hina s“th“sin*). First aorist passive subjunctive of *\s“z“*, to save, with *\hina* purpose clause with same high motive as in 9:22. This is the ruling passion of Paul in his dealings with men.

11:1 **{Imitators of me}** (\mim^ˆtai mou\). In the principle of considerate love as so clearly shown in chapters 1Co 8-10 and in so far as (\kath^ˆs\ Paul is himself an imitator of Christ. The preacher is a leader and is bound to set an example or pattern (\tupos\ for others (*Tit 2:7*). This verse clearly belongs to the preceding chapter and not to chapter 11.

11:2 **{Hold fast the traditions}** (\tas paradoseis katechete\). Hold down as in 15:2. \Paradosis\ (*tradition*) from \paradid^ˆmi\ (\pared^ˆka\, *first aorist active indicative*) is an old word and merely something handed on from one to another. The thing handed on may be bad as in Mt 15:2f. (*which see*) and contrary to the will of God (*Mr 7:8f.*) or it may be wholly good as here. There is a constant conflict between the new and the old in science, medicine, law, theology. The obscurantist rejects all the new and holds to the old both true and untrue. New truth must rest upon old truth and is in harmony with it.

11:3 **{But I would have you know}** (\thel^ˆ de humas eidenai\). But I wish you to know, censure in contrast to the praise in verse 2. **{The head of Christ is God}** (\kephal^ˆ tou Christou ho theos\). Rather, God is the head of Christ, since \kephal^ˆ is anarthrous and predicate.

11:4 **{Having his head covered}** (\kata kephal^ˆs ech^ˆn\). Literally, having a veil (\kalumma\ *understood*) down from the head (\kephal^ˆs\ *ablative after* \kata\ *as with* \kata\ *in* *Mr 5:13; Ac 27:14*). It is not certain whether the Jews at this time used the _tallith_, "a four-corned shawl having fringes consisting of eight threads, each knotted five times" (*Vincent*) as they did later. Virgil (*Aeneid* _iii., 545) says: "And our heads are shrouded before the altar with a Phrygian vestment." The Greeks (*both men and women*) remained bareheaded in public prayer and this usage Paul commends for the men.

11:5 **{With her head unveiled}** (\akatakalupt^ˆi t^ˆi kephal^ˆi\). Associative instrumental case of manner and the predicative adjective (*compound adjective and feminine form same as*

masculine), "with the head unveiled." Probably some of the women had violated this custom. "Amongst Greeks only the \hetairai\, so numerous in Corinth, went about unveiled; slave-women wore the shaven head--also a punishment of the adulteress" (*Findlay*). Cf. Nu 5:18. **{One and the same thing as if she were shaven}** (*hen kai to auto t'i exur^men^i*\). Literally, "One and the same thing with the one shaven" (*associative instrumental case again, Robertson, Grammar_, p. 530*). Perfect passive articular participle of the verb \xura^, later form for the old \xure^\. It is public praying and prophesying that the Apostle here has in mind. He does not here condemn the act, but the breach of custom which would bring reproach. A woman convicted of adultery had her hair shorn (*Isa 7:20*). The Justinian code prescribed shaving the head for an adulteress whom the husband refused to receive after two years. Paul does not tell Corinthian Christian women to put themselves on a level with courtesans.

11:6 **{Let her also be shorn}** (*kai keirasth^*\). Aorist middle imperative of \keir^, to shear (*as sheep*). Let her cut her hair close. A single act by the woman. **{If it is a shame}** (*ei de aischron*\). Condition of first class assumed to be true. \Aischron\ is old adjective from \aischos\, bareness, disgrace. Clearly Paul uses such strong language because of the effect on a woman's reputation in Corinth by such conduct that proclaimed her a lewd woman. Social custom varied in the world then as now, but there was no alternative in Corinth. **{To be shorn or shaven}** (*to keirasthai kai xurasthai*\). Articular infinitives subject of copula \estin\ understood, \keirasthai\ first aorist middle, \xurasthai\ present middle. Note change in tense. **{Let her be veiled}** (*katakalyptesth^*\). Present middle imperative of old compound \kata-kalupt^, here alone in N.T. Let her cover up herself with the veil (*down, kata\, the Greek says, the veil hanging down from the head*).

11:7 **{The image and glory of God}** (*eik^ n kai doxa theou*\). Anarthrous substantives, but definite. Reference to Ge 1:28; 2:26 whereby man is made directly in the image (*eik^ n*\) of God. It is the moral likeness of God, not any bodily resemblance. Ellicott notes that man is the glory (*doxa*\) of God as the crown of creation and as endowed with sovereignty like God himself. **{The glory of the man}** (*doxa andros*\). Anarthrous also, man's glory. In Ge 2:26 the LXX has \anthr^pos\ (*Greek word for both male and female*), not \an^r\ (*male*) as here. But the woman

(\gun^\) was formed from the man (\an^r\). This priority of the male (*verse 8*) gives a certain superiority to the male. On the other hand, it is equally logical to argue that woman is the crown and climax of all creation, being the last.

11:9 **{For the woman}** (\dia t^n gunaika\). Because of (\dia\ *with accusative case*) the woman. The record in Genesis gives the man (\an^r\) as the origin (\ek\) of the woman and the reason for (\dia\) the creation (\ektisth^\, *first aorist passive of ktiz*“\, *old verb to found, to create, to form*) of woman.

11:10 **{Ought}** (\opheilei\). Moral obligation therefore (\dia touto\, *rests on woman in the matter of dress that does not* (\ouk opheilei\ *in verse 7*) *rest on the man.*) **{To have a sign of authority}** (\exousian echein\). He means \s^meion exousias\ (*symbol of authority*) by \exousian\, but it is the sign of authority of the man over the woman. The veil on the woman's head is the symbol of the authority that the man with the uncovered head has over her. It is, as we see it, more a sign of subjection (\hypotag^s\, *1Ti 2:10*) than of authority (\exousias\). **{Because of the angels}** (\dia tous angelous\). This startling phrase has caused all kinds of conjecture which may be dismissed. It is not preachers that Paul has in mind, nor evil angels who could be tempted (*Ge 6:1f.*), but angels present in worship (*cf. 1Co 4:9; Ps 138:1*) who would be shocked at the conduct of the women since the angels themselves veil their faces before Jehovah (*Isa 6:2*).

11:11 **{Howbeit}** (\pl^n\). This adversative clause limits the preceding statement. Each sex is incomplete without (\ch^ris\, *apart from, with the ablative case*) the other. **{In the Lord}** (\en Kuri^i\). In the sphere of the Lord, where Paul finds the solution of all problems.

11:12 **{Of}** (\ek\) **{--by}** (\dia\). Ever since the first creation man has come into existence by means of (\dia\ *with genitive*) the woman. The glory and dignity of motherhood. Cf. *_The Fine Art of Motherhood_* by Ella Broadus Robertson.

11:13 **{Is it seemly?}** (\prepon estin;\). Periphrastic present indicative rather than \prepei\). See on *^Mt 3:15*. Paul appeals to the sense of propriety among the Corinthians.

11:14 **{Nature itself}** (\h^ phusis aut^\). He reenforces the

appeal to custom by the appeal to nature in a question that expects the affirmative answer (*\oude*). *\Phusis*, from old verb *\phu“*, to produce, like our word nature (*Latin _natura_*), is difficult to define. Here it means native sense of propriety (*cf. Ro 2:14*) in addition to mere custom, but one that rests on the objective difference in the constitution of things.

11:15 **{Have long hair}** (*\komfi*). Present active subjunctive of *\koma“* (*from \kom^, hair*), old verb, same contraction (*\-a^i=fi*) as the indicative (*\aei = fi*), but subjunctive here with *\ean* in third class condition. Long hair is a glory to a woman and a disgrace to a man (*as we still feel*). The long-haired man! There is a papyrus example of a priest accused of letting his hair grow long and of wearing woollen garments. **{For a covering}** (*\anti peribolaïou*). Old word from *\periball“* to fling around, as a mantle (*Heb 1:12*) or a covering or veil as here. It is not in the place of a veil, but answering to (*\anti*, *in the sense of \anti\ in Joh 1:16*), as a permanent endowment (*\dedotai*, *perfect passive indicative*).

11:16 **{Contentious}** (*\philoneikos*). Old adjective (*\philos, neikos*), fond of strife. Only here in N.T. If he only existed in this instance, the disputatious brother. **{Custom}** (*\sun^theïan*). Old word from *\sun^th^s* (*\sun, ^thos*), like Latin *_consuetudo_*, intercourse, intimacy. In N.T. only here and 8:7 which see. "In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short" (*Vincent*).

11:17 **{This}** (*\touto*). Probably the preceding one about the head-dress of women, and transition to what follows. **{I praise you not}** (*\ouk epain“*). In contrast to the praise in 11:2. **{For the better}** (*\eis to kreisson*). Neuter articular comparative of *\kratus*, but used as comparative of *\kalos*, good. Attic form *\kreitton*. **{For the worse}** (*\eis to h^sson*). Old comparative from *\h^ka*, softly, used as comparative of *\kakos*, bad. In N.T. only here and 2Co 12:15.

11:18 **{First of all}** (*\pr“ton men*). There is no antithesis (*\deuteron de*, *secondly, or \epeita de*, *in the next place*) expressed. This is the primary reason for Paul's condemnation and the only one given. **{When ye come together in the church}** (*\sunerchomen“n h^m“n en ekkl^sifi*). Genitive absolute. Here *\ekkl^sia* has the literal meaning of assembly. **{Divisions}** (*\schismata*). Accusative of general reference with the

infinitive \huparchein\ in indirect discourse. Old word for cleft, rent, from \schiz“\ . Example in papyri for splinter of wood. See on 1:10. Not yet formal cleavages into two or more organizations, but partisan divisions that showed in the love-feasts and at the Lord's Supper. **{Partly}** (\meros ti\). Accusative of extent (*to some part*) like \panta\ in 10:33. He could have said \ek merous\ as in 13:9. The rumours of strife were so constant (*I keep on hearing*, \akou“\).

11:19 **{Must be}** (\dei einai\). Since moral conditions are so bad among you (*cf. chapters 1 to 6*). Cf. Mt 18:7. **{Heresies}** (\haireseis\). The schisms naturally become **{factions}** or **{parties}**. Cf. strifes (\erides\) in 1:11. See on ¯Ac 15:5 for \haireseis\, a choosing, taking sides, holding views of one party, heresy (*our word*). "Heresy is theoretical schism, schism practical heresy." Cf. Tit 3:10; 2Pe 2:1. In Paul only here and Ga 5:20. **{That}** (\hina\). God's purpose in these factions makes **{the proved ones}** (\hoi dokimoi\) become **{manifest}** (\phaneroi\). "These \haireseis\ are a magnet attracting unsound and unsettled minds" (*Findlay*). It has always been so. Instance so-called Christian Science, Russellism, New Thought, etc., today.

11:20 **{To eat the Lord's Supper}** (\Kuriakon deipnon phagein\). \Kuriakos\, adjective from \Kurios\, belonging to or pertaining to the Lord, is not just a biblical or ecclesiastical word, for it is found in the inscriptions and papyri in the sense of imperial (*Deissmann, _Light from the Ancient East_, p. 358*), as imperial finance, imperial treasury. It is possible that here the term applies both to the \Agap^ or Love-feast (*a sort of church supper or club supper held in connection with, before or after, the Lord's Supper*) and the Eucharist or Lord's Supper. \Deipnon\, so common in the Gospels, only here in Paul. The selfish conduct of the Corinthians made it impossible to eat a Lord's Supper at all.

11:21 **{Taketh before}** (\prolambanei\). Before others. Old verb to take before others. It was conduct like this that led to the complete separation between the Love-feast and the Lord's Supper. It was not even a common meal together (\koinon deipnon\), not to say a Lord's \deipnon\ . It was a mere **{grab-game}**. **{This one is hungry}** (\hos de peinfì\). Demonstrative \hos\ . Nothing is left for him at the love-feast. **{Another is drunken}** (\hos de methuei\). Such disgusting conduct was considered shameful in heathen club suppers. "Hungry poor meeting intoxicated rich, at

what was supposed to be a supper of the Lord" (*Robertson and Plummer*). On \methuˆˆ\, to be drunk, see on ˆMt 24:49; Ac 2:15.

11:22 {**What? Have ye not houses?**} (\Mˆ gar oikias ouk echete;|)
The double negative (\mˆ--ouk|) in the single question is like the idiom in 9:4f. which see. \Mˆ\ expects a negative answer while \ouk\ negatives the verb \echete|. "For do you fail to have houses?" Paul is not approving gluttony and drunkenness but only expressing horror at their sacrilege (*despising*, \kataphroneite|) of the church of God. {**That have not**} (\tous mˆ echontas|). Not those without houses, but those who have nothing, "the have-nots" (*Findlay*) like 2Co 8:12, in contrast with \hoi echontes\ "the haves" (*the men of property*). {**What shall I say to you?**} (\ti eipˆˆ humin;|) Deliberative subjunctive that well expresses Paul's bewilderment.

11:23 {**For I received of the Lord**} (\ego gar parelabon apo tou Kuriou|). Direct claim to revelation from the Lord Jesus on the origin of the Lord's Supper. Luke's account (*Lu 22:17-20*) is almost identical with this one. He could easily have read I Corinthians before he wrote his Gospel. See 15:3 for use of both \parelabon\ and \paredˆˆka|. Note \para\ in both verbs. Paul received the account from (\para--apo|) the Lord and passed it on from himself to them, a true \paradosis\ (*tradition*) as in 11:2. {**He was betrayed**} (\paredideto|). Imperfect passive indicative (*irregular form for \paredidoto*, *Robertson, Grammar*, p. 340). Same verb as \paredˆˆka\ (*first aorist active indicative just used for "I delivered"*).

11:24 {**When he had given thanks**} (\eucharistˆsas|). First aorist active participle of \eucharisteˆˆ\ from which word our word Eucharist comes, common late verb (*see on ˆ1:14*). {**Which is for you**} (\to huper humˆˆn|). \Klˆˆmenon\ (*broken*) of the Textus Receptus (*King James Version*) is clearly not genuine. Luke (*Lu 22:19*) has \didomenon\ (*given*) which is the real idea here. As a matter of fact the body of Jesus was not broken (*Joh 19:36*). The bread was broken, but not the body of Jesus. {**In remembrance of me**} (\eis tˆn emˆn anamnˆsin|). The objective use of the possessive pronoun \emˆn|. Not my remembrance of you, but your remembrance of me. \Anamnˆsis|, from \anamimnˆskˆˆ\, to remind or to recall, is an old word, but only here in N.T. save Lu 22:19 which see.

11:25 {**After supper**} (\meta to deipnˆsai|). \Meta\ and the

articulard aorist active infinitive, "after the dining" (*or the supping*) as in Lu 22:20. {**The new covenant**} (\h^kain^diath^k^). For \diath^k^ see on ^Mt 26:28. For \kainos see on ^Lu 5:38; 22:20. The position of \estin before \en t^i haimati (*in my blood*) makes it a secondary or additional predicate and not to be taken just with \diath^k^ (*covenant or will*). {**As oft as ye drink it**} (\hosakis an pin^te). Usual construction for general temporal clause of repetition (\an and the present subjunctive with \hosakis). So in verse 26.

11:26 {**Till he come**} (\achri hou elth^i). Common idiom (*with or without \an*) with the aorist subjunctive for future time (*Robertson, _Grammar_, p. 975*). In Lu 22:18 we have \he^s hou elth^i. The Lord's Supper is the great preacher (\kataggellete) of the death of Christ till his second coming (*Mt 26:29*).

11:27 {**Unworthily**} (\anaxi^s). Old adverb, only here in N.T., not genuine in verse 29. Paul defines his meaning in verse 29f. He does not say or imply that we ourselves must be "worthy" (\axioi) to partake of the Lord's Supper. No one would ever partake on those terms. Many pious souls have abstained from observing the ordinance through false exegesis here. {**Shall be guilty**} (\enochos estai). Shall be held guilty as in Mt 5:21f. which see. Shall be guilty of a crime committed against the body and blood of the Lord by such sacrilege (*cf. Heb 6:6; 10:29*).

11:28 {**Let a man prove himself**} (\dokimazet^ anthr^pos heauton). Test himself as he would a piece of metal to see if genuine. Such examination of one's motives would have made impossible the disgraceful scenes in verses 20ff.

11:29 {**If he discern not the body**} (\m^ diakrin^ n to s^ma). So-called conditional use of the participle, "not judging the body." Thus he eats and drinks judgment (\krima) on himself. The verb \dia-krin^ is an old and common word, our {**dis-criminate**}, to distinguish. Eating the bread and drinking the wine as symbols of the Lord's body and blood in death probes one's heart to the very depths.

11:30 {**And not a few sleep**} (\kai koim^ntai hikanoi). Sufficient number (\hikanoi) are already asleep in death because of their desecration of the Lord's table. Paul evidently had knowledge of specific instances. A few would be too many.

11:31 {**But if we discerned ourselves**} (\|*ei de heautous diekrinomen*\). This condition of the second class, determined as unfulfilled, assumes that they had not been judging themselves discriminatingly, else they would not be judged (\|*ekrinometha*\). Note distinction in the two verbs.

11:32 {**Ye are chastened of the Lord**} (\|*hupo tou Kuriou paideuometha*\). On this sense of \|paideu“, from \|pais\, child, to train a child (*Ac 7:22*), to discipline with words (*2Ti 2:25*), to chastise with scourges see on \|Lu 23:16 (*Heb 12:7*), and so by afflictions as here (*Heb 12:6*). \|Hupo tou Kuriou\ can be construed with \|krinomenoi\ instead of with \|paideuometha\.

{**With the world**} (\|*sun t“i kosm“i*\). Along with the world. Afflictions are meant to separate us from the doom of the wicked world. Final use of \|hina m^ \| here with \|katakrith“men\ (*first aorist passive subjunctive*).

11:33 {**Wait one for another**} (\|*all“lous ekdechesthe*\). As in Joh 5:3; Ac 17:16. That is common courtesy. Wait in turn. Vulgate has \|_invicem expectate_.

11:34 {**At home**} (\|*en oik“i*\). If so hungry as all that (*verse 22*). {**The rest**} (\|*ta loipa*\). He has found much fault with this church, but he has not told all. {**I will set in order**} (\|*diataxomai*\). Not even Timothy and Titus can do it all.

{**Whensoever I come**} (\|*h“s an elth“i*\). Common idiom for temporal clause of future time (*conjunction like \|h“s\ with \|an\ and aorist subjunctive \|elth“i*).

12:1 {**Now concerning spiritual gifts**} (\peri de t'n pneumatik'n\). Clearly one of the items asked about in the letter to Paul (7:1) and introduced precisely as the problem of meats offered to idols (8:1). This question runs to the end of chapter 14. Plainly much trouble had arisen in Corinth in the exercise of these gifts.

12:2 {**Ye were led away**} (\apagomenoi\). The copula \^te\ is not expressed (*common ellipsis*) with the participle (*periphrastic imperfect passive*), but it has to be supplied to make sense. Some scholars would change \hote\ (*when*) to \pote\ (*once*) and so remove the difficulty. {**Unto those dumb idols**} (\pros ta eid'la ta aph'na\). "Unto the idols the dumb." See Ps 95:5-7 for the voicelessness (\a-ph'na\, *old adjective, without voice*, \ph'n^\) of the idols. Pagans were led astray by demons (1Co 10:19f.). {**Howsoever ye might be led**} (\h's an ^gesthe\). Rather, "as often as ye were led." For this use of \h's an\ for the notion of repetition, regular _Koin,_ idiom, see Robertson, _Grammar_, p. 974. Cf. \hopou an\ in Mr 6:56.

12:3 {**Wherefore I give you to understand**} (\dio gn'riz' humin\). Causative idea (*only in Aeschylus in old Greek*) in papyri (*also in sense of recognize*) and N.T., from root \gn'\ in \gin'sk'\, to know. {**Speaking in the Spirit of God**} (\en pneumatī theou lal'n\). Either sphere or instrumentality. No great distinction here between \lale'\ (*utter sounds*) and \leg'\ (*to say*). {**Jesus is anathema**} (\anathema I'sous\). On distinction between \anathema\ (*curse*) and \anath^ma\ (*offering Lu 21:5*) see discussion there. In LXX \anath^ma\ means a thing devoted to God without being redeemed, doomed to destruction (*Le 27:28f.; Jos 6:17; 7:12*). See 1Co 16:22; Ga 1:8f.; Ro 9:3. This blasphemous language against Jesus was mainly by the Jews (*Ac 13:45; 18:6*). It is even possible that Paul had once tried to make Christians say \Anathema I'sous\ (*Ac 26:11*). {**Jesus is Lord**} (\Kurios I'sous\). The term \Kurios\, as we have seen, is common in the LXX for God. The Romans used it freely for the emperor in the emperor worship. "Most important of all is the early establishment of a polemical parallelism between the cult of

Christ and the cult of Caesar in the application of the term \Kurios\, 'lord.' The new texts have here furnished quite astonishing revelations" (*Deissmann, _Light from the Ancient East_, p. 349*). Inscriptions, ostraca, papyri apply the term to Roman emperors, particularly to Nero when Paul wrote this very letter (*_ib._, p. 353f.*): "One with 'Nero Kurios' quite in the manner of a formula (*without article, like the 'Kurios Jesus' in 1Co 12:3.*" "*The battle-cries of the spirits of error and of truth contending at Corinth*"(*Findlay*). One is reminded of the demand made by Polycarp that he say \Kurios Caesar\ and how each time he replied \Kurios I^sous\. He paid the penalty for his loyalty with his life. Lighthearted men today can say "Lord Jesus" in a flippant or even in an irreverent way, but no Jew or Gentile then said it who did not mean it.

12:4 {**Diversities**} (\diaireseis\). Old word for distinctions, differences, distributions, from \diaire"\, to distribute, as \diairoun\ (*dividing, distributing*) in verse 11. Only here in the N.T. {**Of gifts**} (\charismat^"n\). Late word and chiefly in Paul (*cf. Ro 12:6*) in N.T. (*except 1Pe 4:19*), but some examples in papyri. It means a favour (*from \charizomai*) bestowed or received without any merit as in Ro 1:11.

12:5 {**Of ministrations**} (\diakoni^"n\). This old word is from \diakonos\ and has a general meaning of service as here (*Ro 11:13*) and a special ministration like that of Martha (*Lu 10:40*) and the collection (*1Co 16:15; 2Co 8:4*).

12:6 {**Of workings**} (\energ^mat^"n\). Late word, here only in N.T., the effect of a thing wrought (*from \energe^"\, to operate, perform, energize*). Paul uses also the late kindred word \energeia\ (*Col 1:29; 2:12*) for efficiency. {**Who worketh all things in all**} (\ho energ^"n ta panta en pasin\). Paul is not afraid to say that God is the Energy and the Energizer of the Universe. "I say that the magnet floats in space by the will of God" (*Dr. W. R. Whitney, a world figure in science*). This is his philosophic and scientific theory of the Cosmos. No one has shown Paul's philosophy and science to be wrong. Here he is speaking only of spiritual gifts and results as a whole, but he applies this principle to the universe (\ta panta\) in Col 1:16 (*of Christ*) and in Ro 11:36 (*of God*). Note the Trinity in these verses: the same Spirit (*verse 4*), the same Lord (*Jesus*) in verse 5, the same God (*the Father*) in verse 6.

12:7 **{Manifestation}** (\phaner“sis\). Late word, in papyri, in N.T. only here and 2Co 4:2, from \phanero“\, to make manifest (\phaneros\). Each instance of the whole (*verse 6*) is repeatedly given (\didotai\, *present passive indicative of did“mi*\). **{To profit withal}** (\pros to sumpheron\). See on 6:12; 10:23,33 for Paul's guiding principle in such matters.

12:8 **{To one}** (\h“i men\). Demonstrative \hos\ with \men\ in dative case, to this one. The distribution or correlation is carried on by \all“i de\ (*verses 8,9,10*), \heter“i de\ (*verses 9,10*) for variety, nine manifestations of the Spirit's work in verses 8-10. **{The Word of wisdom}** (\logos sophias\). Old words. \Logos\ is reason, then speech. Wisdom is intelligence, then practical action in accord with it. Here it is speech full of God's wisdom (2:7) under the impulse of the Spirit of God. This gift is placed first (*revelation by the Spirit*). **{The word of knowledge}** (\logos gn“se“s\). This gift is insight (*illumination*) according to (\kata\) the same Spirit.

12:9 **{Faith}** (\pistis\). Not faith of surrender, saving faith, but wonder-working faith like that in 13:2 (*Mt 17:20; 21:21*). Note here \en t“i aut“i pneumatì\ (*in the same Spirit*) in contrast with \dia\ and \kata\ in verse 8. **{Gifts of healings}** (\charismata iamat“n\). \Iama\, old word from \iaomai\, common in LXX, in N.T. only in this chapter. It means acts of healing as in Ac 4:30 (*cf. Jas 5:14*) and Lu 7:21 (*of Jesus*). Note \en\ here as just before.

12:10 **{Workings of miracles}** (\energ“mata duname“n\). Workings of powers. Cf. \energ“n dunameis\ in Ga 3:5; Heb 2:4 where all three words are used (\s“meia\, *signs*, \terata\, *wonders*, \dunameis\, *powers*). Some of the miracles were not healings as the blindness on Elymas the sorcerer. **{Prophecy}** (\proph“teia\). Late word from \proph“t“s\ and \proph“mi\, to speak forth. Common in papyri. This gift Paul will praise most (*chapter 1Co 14*). Not always prediction, but a speaking forth of God's message under the guidance of the Holy Spirit. **{Discernings of spirits}** (\diakriseis pneumat“n\). \Diakrisis\ is old word from \diakrin“\ (*see 11:29*) and in N.T. only here; Ro 14:1; Heb 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (*cf. so-called "gifts" today*) or merely strange though natural or even diabolical (*1Ti 4:1; 1Jo 4:1f.*). **{Divers kinds of tongues}** (\gen“gl“ss“n\). No word for "divers" in the Greek. There has arisen a great deal of confusion

concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (*kinds*, \gen^) in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (**14:4**) and was intelligible to God (**14:2,28**). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (**14:13**): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on Ac 2:13-21; 10:44-46; 19:6. {**The interpretation of tongues**} (\herm^neia gl^ss^"n\). Old word, here only and 14:26 in N.T., from \herm^neu^" from \Herm^s\ (*the god of speech*). Cf. on \diern^neu^" in Lu 24:27; Ac 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

12:11 {**Worketh**} (\energei\). The same word that was used in verse 6 of God. {**Severally**} (\idifi\). Separately. {**Even as he will**} (\kath^s bouletai\). Hence there is no occasion for conceit, pride, or faction (**4:7**).

12:12 {**So also is Christ**} (\hout^s kai ho Christos\). One would naturally expect Paul here to say \hout^s kai to s^ma tou Christou\ (*so also is the body of Christ*). He will later call Christ the Head of the Body the Church as in Col 1:18,24; Eph 5:23,30. Aristotle had used \s^ma\ of the state as the body politic. What Paul here means is Christ as the Head of the Church has a body composed of the members who have varied gifts and functions like the different members of the human body. They are all vitally connected with the Head of the body and with each other. This idea he now elaborates in a remarkable manner.

12:13 {**Were we all baptized into one body**} (\h^meis pantes eis hen s^ma ebaptisth^men\). First aorist passive indicative of

\baptiz“\ and so a reference to a definite past event with each of them of different races, nations, classes, when each of them put on the outward badge of service to Christ, the symbol of the inward changes already wrought in them by the Holy Spirit (*Ga 3:27; Ro 6:2ff.*). {**And were all made to drink of one Spirit**} (\kai pantes hen pneuma epotisth^men\). First aorist passive indicative of \potiz“\, old verb, to give to drink. The accusative \hen pneuma\ is retained in the passive as often with verbs that in the active take two accusatives. The reference is to a definite act in the past, probably to the inward experience of the Holy Spirit symbolized by the act of baptism.

12:14 {**Is not one member**} (\ouk estin hen melos\). The point sounds like a truism, but it is the key to the whole problem of church life both local and general. Vincent refers to the fable of the body and the members by Menenius Agrippa (*Livy, II, 32*), but it was an old parable. Socrates pointed out how absurd it would be if feet and hands should work against one another when God made them to cooperate (*Xen., _Mem_. II. iii. 18*). Seneca alludes to it as does Marcus Aurelius and Marcus Antoninus.

12:15 {**If the foot shall say**} (\ean eip^i ho pous\). Condition of third class (\ean\ *and second aorist subjunctive* |eip^i\). In case the foot say. {**I am not of the body**} (\ouk eimi ek tou s^matos\). I am independent of the body, not dependent on the body. {**It is not therefore not of the body**} (\ou para touto ouk estin ek tou s^matos\). Thinking or saying so does not change the fact. \Para touto\ here means "alongside of this" (*cf. IV Macc. 10:19*) and so "because of," a rare use (*Robertson, _Grammar_, p. 616*). The two negatives (\ou--ouk\) do not here destroy one another. Each retains its full force.

12:16 Points explained precisely as in verse 15.

12:17 {**If the whole body were an eye**} (\ei holon to s^ma ophthalmos\). The eye is the most wonderful organ and supremely useful (*Nu 10:31*), the very light of the body (*Lu 11:34*). And yet how grotesque it would be if there were nothing else but a great round rolling eye! A big "I" surely! {**The smelling**} (\h^osphr^sis\). Old word from \osphrainomai\, to smell. Here alone in N.T.

12:18 {**But now**} (\nun de\). But as things are, in contrast to that absurdity. {**Hath God set**} (\ho theos etheto\). Second aorist

middle indicative. God did it and of himself. **{Even as it pleased him}** (*\kath“s ^thel^sen*). Why challenge God's will? Cf. Ro 9:20.

12:19 **{One member}** (*\hen melos*). Paul applies the logic of verse 17 to any member of the body. The application to members of the church is obvious. It is particularly pertinent in the case of a "church boss."

12:20 **{Many members, but one body}** (*\polla mel^, hen de s“ma*). The argument in a nutshell, in one epigram.

12:21 **{Cannot say}** (*\ou dunatai eipein*). And be truthful. The superior organs need the inferior ones (*the eye, the hand, the head, the feet*).

12:22 **{Nay, much rather}** (*\alla poll“i mallon*). Adversative sense of *\alla*, on the contrary. So far from the more dignified members like the eye and the head being independent of the subordinate ones like the hands and feet, they are "much more" (*_argumentum a fortiori_, "by much more" \poll“i mallon\, instrumental case*) in need of them. **{Those members of the body which seem to be more feeble are necessary}** (*\ta dokounta mel^ tou s“matos asthenestera huparchein anagkaia estin*). Things are not always what they seem. The vital organs (*heart, lungs, liver, kidneys*) are not visible, but life cannot exist without them.

12:23 **{We bestow}** (*\peritithemen*). Literally, We place around as if a garland (*Mr 15:17*) or a garment (*Mt 27:28*). **{More abundant comeliness}** (*\eusch^mosun^ n perissoteran*). One need only mention the mother's womb and the mother's breast to see the force of Paul's argument here. The word, common in old Greek, from *\eusch^m“n* (*\eu\, well, \sch^ma\, figure*), here only in N.T. One may think of the coal-miner who digs under the earth for the coal to keep us warm in winter. So *\asch^m“n* (*deformed, uncomely*), old word, here only in N.T., but see 7:36 for *\asch^mone“*.

12:24 **{Tempered the body together}** (*\sunekerasen to s“ma*). First aorist active indicative of *\sunkerannumi*, to mix together, old word, but in N.T. only here and Heb 4:2. Plato used this very word of the way God compounded (*\sunekerasato*) the various elements of the body in creating soul and body. Paul rejects the idea of the later Gnostics that matter is evil and the physical

organs degrading. He gives a noble picture of the body with its wonderful organs planned to be the temple of God's Spirit (6:19) in opposition to the Epicurean sensualists in Corinth. **{To that part which lacked}** (\t“i *husteroumen*“i\). It is a true instinct that gives superior honour to the unseen organs of life.

12:25 **{That there should be no schism}** (\hina m[^] i schisma\). Purpose of God in his plan for the body. Trouble in one organ affects the whole body. A headache may be due to trouble elsewhere and usually is. **{Have the same care}** (\to *auto merimn*“sin\). The very verb \merimna“\ used by Jesus of our anxiety (*Mt 6:27,31*). Paul here personifies the parts of the body as if each one is anxious for the others. The modern knowledge of the billions of cells in the body co-working for the whole confirms Paul's argument.

12:26 **{Suffer with it}** (\sunpaschei\). Medical term in this sense in Hippocrates and Galen. In N.T only here and Ro 8:17 (*of our suffering with Christ*). One of Solon's Laws allowed retaliation by any one for another's injuries. Plato (*Republic*, V, 462) says the body politic "feels the hurt" as the whole body feels a hurt finger. **{Rejoice with it}** (\sunchairei\). This is fortunately true also. One may tingle with joy all over the body thanks to the wonderful nervous system and to the relation between mind and matter. See 13:6 for joy of love with truth.

12:27 **{Severally}** (\ek merous\). See Ro 11:25 \apo merous\ (*in part*). Each has his own place and function in the body of Christ.

12:28 **{God hath set some}** (\hous men etheto ho theos\). See verse 18 for \etheto ho theos\. Note middle voice (*for his own use*). Paul begins as if he means to say \hous men apostolous, hous de proph[^]tas\ (*some apostles, some prophets*), but he changes the construction and has no \hous de\, but instead \pr“ton, deutron, epeita\ (*first, second, then, etc.*). **{In the church}** (\en t[^]i *ekkl[^]sifi*\). The general sense of \ekkl[^]sia\ as in Mt 16:18 and later in Col 1:18,24; Eph 5:23,32; Heb 12:23. See list also in Eph 4:11. See on Mt 10:2 for \apostolous\, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve. **{Prophets}** (\proph[^]tas\). For-speakers for God and Christ. See the list of prophets and teachers in Ac 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God. **{Teachers}** (\didaskalous\). Old word from

\didask“\, to teach. Used to the Baptist (*Lu 3:12*), to Jesus (*Joh 3:10; 13:13*), and of Paul by himself along with \apostolos\ (*1Ti 2:7*). It is a calamity when the preacher is no longer a teacher, but only an exhorter. See Eph 4:11. {**Then miracles**} (\epeita dunameis\). Here a change is made from the concrete to the abstract. See the reverse in Ro 12:7. See these words (\dunameis, iam^t“n, gl“ss“n\ in verses 9,10 with \gl“ss“n\, last again. But these two new terms (*helps, governments*). {**Helps**} (\antil^mpseis\). Old word, from \antilambanomai\, to lay hold of. In LXX, common in papyri, here only in N.T. Probably refers to the work of the deacons, help rendered to the poor and the sick. {**Governments**} (\kubern^seis\). Old word from \kuberna“\ (cf. \Kubern^t^s\ in *Ac 27:11*) like Latin _gubernare_, our govern. So a governing. Probably Paul has in mind bishops (\episcopoi\ or elders (\presbuteroi\), the outstanding leaders (\hoi proistamenoi\ in *1Th 5:12; Ro 12:8; hoi h^goumenoi\ in Ac 15:22; Heb 13:7,17,24*). Curiously enough, these two offices (*pastors and deacons*) which are not named specifically are the two that survive today. See Php 1:1 for both officers.

12:29 {**Are all**} (\m^pantes\). The \m^ expects a negative answer with each group.

12:30 {**Do all interpret?**} (\m^pantes dierm^neuousin?\). He adds this query to the list in 28, but it is in 10.

12:31 {**The greater gifts**} (\ta charismata ta meizona\). Paul unhesitatingly ranks some spiritual gifts above others. \Z^lo“\ here has good sense, not that of envy as in Ac 7:9; 1Co 13:4. {**And a still more excellent way**} (\kai eti kath' huperbol^nhodon\). In order to gain the greater gifts. "I show you a way _par excellence_, " beyond all comparison (*superlative idea in this adjunct, not comparative*), like \kath' huperbol^n eis huperbol^n\ (*2Co 4:17*). \Huperbol^ is old word from \huperball“\, to throw beyond, to surpass, to excel (*2Co 3:10; Eph 1:19*). "I show you a supremely excellent way." Chapter 1Co 13 is this way, the way of love already laid down in 8:1 concerning the question of meats offered to idols (cf. *1Jo 4:7*). Poor division of chapters here. This verse belongs with chapter 1Co 13.

[\[Previous\]](#) [\[Next\]](#)

13:1 {**With the tongues**} (\tais gl“ssais\). Instrumental case. Mentioned first because really least and because the Corinthians put undue emphasis on this gift. Plato (*Symposium*, 197) and many others have written on love, but Paul has here surpassed them all in this marvellous prose-poem. It comes like a sweet bell right between the jangling noise of the gifts in chapters 12 and 14. It is a pity to dissect this gem or to pull to pieces this fragrant rose, petal by petal. Fortunately Paul's language here calls for little comment, for it is the language of the heart. "The greatest, strongest, deepest thing Paul ever wrote" (*Harnack*). The condition (\ean\ *and present subjunctive*, \al“ kai m^ ech“\, *though the form is identical with present indicative*) is of the third class, a supposable case. {**But have not love**} (\agap^n de m^ ech“\). This is the *crux* of the chapter. Love is the way *par excellence* of 12:31. It is not yet clearly certain that \agap^ (a *back-formation from* \agapa“) occurs before the LXX and the N.T. Plutarch used \agap^sis\.

Deissmann (*Bible Studies*, p. 198) once suspected it on an inscription in Pisidia. It is still possible that it occurs in the papyri (*Prayer to Isis*). See *Light from the Ancient East*, p. 75 for details. The rarity of \agap^ made it easier for Christians to use this word for Christian love as opposed to \er“s\ (*sexual love*). See also Moffatt's *Love in the N.T.* (1930) for further data. The word is rare in the Gospels, but common in Paul, John, Peter, Jude. Paul does not limit \agap^ at all (*both toward God and man*). Charity (*Latin caritas*) is wholly inadequate. "Intellect was worshipped in Greece, and power in Rome; but where did St. Paul learn the surpassing beauty of love?" (*Robertson and Plummer*). Whether Paul had ever seen Jesus in the flesh, he knows him in the spirit. One can substitute Jesus for love all through this panegyric. {**I am become**} (\gegona\). Second perfect indicative in the conclusion rather than the usual future indicative. It is put vividly, "I am already become." Sounding brass (\chalchos ^ch“n\). Old words. Brass was the earliest metal that men learned to use. Our word *echoing* is ^ch“n\, present active participle. Used in Lu 21:25 of the roaring of the sea. Only two examples in N.T. {**Clanging cymbal**} (\kumbalon alalazon\). Cymbal old word, a

hollow basin of brass. \Alalaz“, old onomatopoetic word to ring loudly, in lament (**Mr 5:38**), for any cause as here. Only two N.T. examples.

13:2 The ecstatic gifts (*verse 1*) are worthless. Equally so are the teaching gifts (*prophecy, knowledge of mysteries, all knowledge*). Crasis here in \kan=kai ean\. Paul is not condemning these great gifts. He simply places love above them and essential to them. Equally futile is wonder-working faith "so as to remove mountains" (*h“ste or^ methistanein*) without love. This may have been a proverb or Paul may have known the words of Jesus (**Mt 17:20; 21:21**). {**I am nothing**} (\outhen eimi\). Not \outheis\, nobody, but an absolute zero. This form in \th\ rather than \d\ (\ouden\)) had a vogue for a while (**Robertson, _Grammar_, p. 219**).

13:3 {**Bestow to feed**} (\Ps“mis“\). First aorist active subjunctive of \ps“miz“, to feed, to nourish, from \ps“mos\, morsel or bit, and so to feed, by putting a morsel into the mouth like infant (*or bird*). Old word, but only here in N.T. {**To be burned**} (\hina kauth^s“mai\). First future passive subjunctive (*Textus Receptus*), but D \kauth^soma\ (*future passive indicative of \kai“, old word to burn*). There were even some who courted martyrdom in later years (*time of Diocletian*). This Byzantine future subjunctive does not occur in the old MSS. (**Robertson, _Grammar_, p. 876**). Aleph A B here read \kauch^s“mai\, first aorist middle subjunctive of \kauchaomai\ (*so Westcott and Hort*), "that I may glory." This is correct. {**It profiteth me nothing**} (\ouden “pheloumai\). Literally, I am helped nothing. \Ouden\ in the accusative case retained with passive verb. See two accusatives with \“phele“\ in 14:6. Verb is old and from \ophelos\ (*profit*).

13:4 Verses 4-7 picture the character or conduct of love in marvellous rhapsody. {**Suffereth long**} (\makrothumei\). Late _Koin,_ word (*Plutarch*) from \makros\, long, \thumos\, passion, ardour. Cf. Jas 5:7f. {**Is kind**} (\chr^steuetai\). From \chr^stos\ (*useful, gracious, kind*) and that from \chraomai\, to use. Not found elsewhere save in Clement of Rome and Eusebius. "Perhaps of Paul's coining" (*Findlay*). Perhaps a vernacular word ready for Paul. Gentle in behaviour. {**Envieth not**} (\ou z^loi\). Present active indicative of \z^lo“\ (*contraction \oei=oi\, same as subjunctive and optative forms*). Bad sense of \z^los\ from \ze“, to boil, good sense in 12:31. Love is neither jealous nor envious (*both ideas*). {**Vaunteth not itself**} (\ou

perpereuetai). From \perperos\, vainglorious, braggart (*Polybius, Epictetus*) like Latin *_perperus_*. Only here in N.T. and earliest known example. It means play the braggart. Marcus Anton. V. 5 uses it with \areskeuomai\, to play the toady. **{Is not puffed up}** (\ou phusioutai\). Present direct middle indicative of \phusio“\ from \phusis\ (*late form for \phusa“*, *phusia“* from \phusa\, *bellows*), to puff oneself out like a pair of bellows. This form in Herodas and Menander. Is not arrogant. See on 4:6.

13:5 **{Doth not behave itself unseemly}** (\ouk asch^hmonei\). Old verb from \asch^hm“n\ (*12:23*). In N.T. only here and 7:36. Not indecent. **{Seeketh not its own}** (\ou z^htei ta heaut^hs\). Its own interests (*10:24,33*). **{Is not provoked}** (\ou paroxunetai\). Old word. In N.T. only here and Ac 17:16 which see. Irritation or sharpness of spirit. And yet Paul felt it in Athens (*exasperation*) and he and Barnabas had \paroxusmos\ (*paroxysm*) in Antioch (*15:39*). See good sense of \paroxusmos\ in Heb 10:24. **{Taketh not account of evil}** (\ou logizetai to kakon\). Old verb from \logos\, to count up, to take account of as in a ledger or note-book, "the evil" (\to kakon\) done to love with a view to settling the account.

13:6 **{Rejoiceth not in unrighteousness}** (\ou chairei\). See Ro 1:32 for this depth of degradation. There are people as low as that whose real joy is in the triumph of evil. **{But rejoiceth with the truth}** (\sunchairei de t^hi al^htheifi\). Associative instrumental case after \sun-\ in composition. Truth personified as opposed to unrighteousness (*2Th 2:12; Ro 2:8*). Love is on the side of the angels. Paul returns here to the positive side of the picture (*verse 4*) after the remarkable negatives.

13:7 **{Beareth all things}** (\panta stegei\). \Steg“\ is old verb from \steg“\, roof, already in 1Co 9:12; 1Th 3:1,5 which see. Love covers, protects, forbears (*_suffert_, Vulgate*). See 1Pe 4:8 "because love covers a multitude of sins" (\hoti agap^h kaluptei ph^hthos hamarti“n\), throws a veil over. **{Believeth all things}** (\panta pisteuei\). Not gullible, but has faith in men. **{Hopeth all things}** (\panta elpizei\). Sees the bright side of things. Does not despair. \Endureth all things\ (\panta hupomenei\). Perseveres. Carries on like a stout-hearted soldier. If one knows Sir Joshua Reynolds's beautiful painting of the Seven Virtues (*the four cardinal virtues of the Stoics--temperance, prudence, fortitude, justice--and the three*

Christian graces--faith, hope, love), he will find them all exemplified here as marks of love (*the queen of them all*).

13:8 {**Love never faileth**} (\H^ agap^ oudepote piptei\). New turn for the perpetuity of love. \Piptei\ correct text, not \ekpiptei\, as in Lu 16:17. Love survives everything. {**They shall be done away**} (\katarg^th^sontai\). First future passive of \katarge“. Rare in old Greek, to make idle (\argos\), inoperative. All these special spiritual gifts will pass. It is amazing how little of human work lasts. {**They shall cease**} (\pausontai\). Future middle indicative of \pau“, to make cease. They shall make themselves cease or automatically cease of themselves.

13:9 {**In part**} (\ek merous\). See on 12:27. As opposed to the whole.

13:10 {**That which is perfect**} (\to teleion\). The perfect, the full-grown (\telos\, *end*), the mature. See on 2:6. \Hotan elth^i\ is second aorist subjunctive with \hotan\, temporal clause for indefinite future time.

13:11 {**A child**} (\n^pios\). See on 3:1 for \n^pios\ in contrast with \teleios\ (*adult*). {**I spake**} (\elaloun\). Imperfect active, I used to talk. {**I felt**} (\ephronoun\). Imperfect active, I used to think. Better, I used to understand. {**I thought**} (\elogizom^n\). Imperfect middle, I used to reason or calculate. {**Now that I am become**} (\hote gegona\). Perfect active indicative \gegona\, I have become a man (\an^r\ and remain so (*Eph 4:14*). {**I have put away**} (\kat^rg^ka\). Perfect active indicative. I have made inoperative (*verse 8*) for good.

13:12 {**In a mirror**} (\di' esoptrou\). By means of a mirror (\esoptron\, *from* \opt“, *old word, in papyri*). Ancient mirrors were of polished metal, not glass, those in Corinth being famous. {**Darkly**} (\en ainigmati\). Literally, in an enigma. Old word from \ainissomai\, to express obscurely. This is true of all ancient mirrors. Here only in N.T., but often in LXX. "To see a friend's face in a cheap mirror would be very different from looking at the friend" (*Robertson and Plummer*). {**Face to face**} (\pros“pon pros pros“pon\). Note triple use of \pros\ which means facing one as in Joh 1:1. \Pros“pon\ is old word from \pros\ and \ops\, eye, face. {**Shall I know**} (\epign“somai\). I shall fully (\epi-) know. Future middle indicative as \gin“sk“ (*I know*) is present

active and \epegñ“sth^ñ\ (*I was fully known*) is first aorist passive (*all three voices*).

13:13 {**Abideth**} (\menei\). Singular, agreeing in number with \pistis\ (*faith*), first in list. {**The greatest of these**} (\meiz“n tout“n\). Predicative adjective and so no article. The form of \meiz“n\ is comparative, but it is used as superlative, for the superlative form \megistos\ had become rare in the _Koin,_ (*Robertson, _Grammar_, pp. 667ff.*). See this idiom in Mt 11:11; 18:1; 23:11. The other gifts pass away, but these abide forever. Love is necessary for both faith and hope. Does not love keep on growing? It is quite worth while to call attention to Henry Drummond's famous sermon _The Greatest Thing in the World_ and to Dr. J.D. Jones's able book _The Greatest of These_. Greatest, Dr. Jones holds, because love is an attribute of God.

Robertson's New Testament Word Studies
(*1 Corinthians: Chapter 13*)

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

14:1 **{Follow after love}** (\di“kete tⁿ agapⁿ\). As if a veritable chase. Paul comes back to the idea in 12:31 (*same use of* \z^{loute}\) and proves the superiority of prophecy to the other spiritual gifts not counting faith, hope, love of 13:13. **{But rather that ye may prophesy}** (\mallon de hina proph^{teu}te\). Distinct aim in view as in verse 5. Old verb from \proph^ts\, common in N.T. Present subjunctive, "that ye may keep on prophesying."

14:2 **{For no man understandeth}** (\oudeis gar akouei\). Literally, hears, gets the sense, understands. Verb \akou“\ used either of hearing the sound only or getting the idea (*cf. Ac 9:7; 22:9*). **{Mysteries}** (\must^{ria}\). Unexplained mysteries (*1Co 2:7*).

14:3 **{Edification}** (\oikodomⁿ\). Building up. **{Comfort}** (\parakl^{sin}\). Encouragement, calling to one's side. **{Consolation}** (\paramuthian\). Old word (*from* \para, muthos, paramutheomai\ *1Th 2:12 which see, a stimulating word*), nowhere else in N.T., but \paramuthion\ in Php 2:1 with \parakl^{sis}\ as here. Edification, cheer, incentive in these words.

14:4 **{The church}** (\ekkl^{sian}\). No article, literally, "a church" (*local use*). Not \h^e ekkl^{sia}\.

14:5 **{Except he interpret}** (\ektos ei m^e dierm^{neu}i\). Pleonastic combination of \ektos\ (*preposition except*) and \ei m^e\ (*if not, unless*) as in 15:2; 1Ti 5:19. For use of \ei\ with subjunctive rather than \ean\ see Php 3:12 (*common enough in the _Koin_, _Robertson, _Grammar_, pp. 1017f., condition of third class*). On the verb see on 12:30; Lu 24:27; Ac 9:36. **{Receive}** (\labⁱ\). Second aorist (*ingressive*) active subjunctive of \lamban“\, may get edification.

14:6 **{If I come}** (\ean elth“\). Third class condition, supposable case (*aorist subjunctive*). **{What shall I profit you}** (\ti humas “phel^s“\). Two accusatives with this verb (*see 13:3*). **{Unless I speak}** (\ean m^e lal^s“\). Second condition (*also third class*) with the one conclusion (*cf. 1Ti 2:5*).

14:7 {**Things without life**} (\|*apsucha*\). Without a soul (\|*a*\| *privative*, \|*psuch*^\) or life. Old word only here in N.T. {**Pipe**} (\|*aulos*\). Old word (*from* \|*a*“, \|*au*“, \|*to blow*), only here in N.T. {**Harp**} (\|*kithara*\). Old word. Stringed instrument as pipe, a wind instrument. {**If they give not a distinction in the sounds**} (\|*ean diastol^ˆn tois phthoggois m^ d^“i*\). Third class condition with second aorist active subjunctive \|d^“i\ from \|did^“mi\. Common word in late Greek for difference (\|*diastell*“, \|*to send apart*). In N.T. only here and Ro 3:22; 10:12. \|Phthoggos\ old word (*from* \|*phtheggomai*\) for musical sounds vocal or instrumental. In N.T. only here and Ro 10:18.

14:8 {**An uncertain voice**} (\|*ad^lon ph^“n^ˆn*\). Old adjective (\|*a*\| *privative*, \|*d^los*\, \|*manifest*). In N.T. only here and Lu 11:44. Military trumpet (\|*salpigx*\) is louder than pipe or harp. {**Shall prepare himself**} (\|*paraskeuasetai*\). Direct middle future indicative of \|paraskeuaz^“\, old verb, in N.T. only here, 2Co 9:2ff.; Ac 10:10. From \|para, skeu^ (|*preparation*).

14:9 {**Unless ye utter speech easy to be understood**} (\|*ean m^ eus^mon logon d^“te*\). Condition of third class again (\|*ean*\| *and aorist subjunctive*). \|Eus^mon\ (\|*eu*\, \|*well*, \|*s^ma*\, \|*sign*) is old word, here only in N.T., well-marked, distinct, clear. Good enunciation, a hint for speakers. {**Ye will be speaking into the air**} (\|*esesthe eis aera lalountes*\). Periphrastic future indicative (*linear action*). Cf. \|aera der^“n\ (*beating the air*) in 9:26. Cf. our talking to the wind. This was before the days of radio.

14:10 {**It may be**} (\|*ei tuchoi*\). Condition of fourth class (\|*ei*\| *and aorist optative of* \|*tugchan*“, \|), if it should happen. Common enough idiom. Cf. \|tuchon\ in 16:6. {**Without signification**} (\|*aph^“non*\). Old adjective (\|*a*\| *privative and* \|*ph^“n^*\). Without the faculty of speech (*12:2; Ac 8:32; 2Pe 2:16*).

14:11 {**The meaning of the voice**} (\|*t^ˆn dunamin t^s ph^“n^s*\). The power (*force*) of the voice. {**A barbarian**} (\|*barbaros*\). Jargon, \|bar-bar\. The Egyptians called all \|barbarous\ who did not speak their tongue. The Greeks followed suit for all ignorant of Greek language and culture. They divided mankind into Hellenes and Barbarians. {**Unto me**} (\|*en emoi*\). In my case, almost like a dative.

14:12 {**Zealous of spiritual gifts**} (\|*z^l^“tai pneumat^“n*\). Zealots

for spirits. So it looked. {**That ye may abound**} (\hina perisseu^te\). Purpose clause with the object by prolepsis stated beforehand "for the edification of the church."

14:13 {**Let him pray that he may interpret**} (\proseuchesth^ hina dierm^neu^i\). Else he had better cease talking in a tongue.

14:14 {**But my understanding is unfruitful**} (\ho de nous mou akarpou\). My intellect (\nous\) gets no benefit (\akarpou\, *without fruit*) from rhapsodical praying that may even move my spirit (\pneuma\).

14:15 {**With the understanding also**} (\kai t^i nou\). Instrumental case of \nou\. Paul is distinctly in favour of the use of the intellect in prayer. Prayer is an intelligent exercise of the mind. {**And I will sing with the understanding also**} (\psal^ de kai t^i nou\). There was ecstatic singing like the rhapsody of some prayers without intelligent words. But Paul prefers singing that reaches the intellect as well as stirs the emotions. Solos that people do not understand lose more than half their value in church worship. \Psall^ originally meant to play on strings, then to sing with an accompaniment (*Eph 5:19*), and here apparently to sing without regard to an instrument.

14:16 {**Else if thou bless with the spirit**} (\epeí ean eulog^is en pneumatí\). Third class condition. He means that, if one is praying and praising God (*10:16*) in an ecstatic prayer, the one who does not understand the ecstasy will be at a loss when to say "amen" at the close of the prayer. In the synagogues the Jews used responsive amens at the close of prayers (*Neh 5:13; 8:6; 1Ch 16:36; Ps 106:48*). {**He that filleth the place of the unlearned**} (\ho anapl^r^ n ton topon tou idi^ tou\). Not a special part of the room, but the position of the \idi^ tou\ (*from idios*, *one's own*), common from Herodotus for private person (*Ac 4:13*), unskilled (*2Co 11:6*), uninitiated (*unlearned*) in the gift of tongues as here and verses 23f. {**At thy giving of thanks**} (\epi t^i s^i eucharistifi\). Just the prayer, not the Eucharist or the Lord's Supper, as is plain from verse 17.

14:18 {**More than you all**} (\pant^ n hum^ n mallon\). Ablative case after \mallon\. Astonishing claim by Paul that doubtless had a fine effect.

14:19 {**Howbeit in church**} (\alla en ekkl^sifi\). Private ecstasy

is one thing (*cf. 2Co 12:1-9*) but not in church worship. **{That I may instruct}** (*\hina kat^ch^s^*). Final clause with *\hina*. For the rare verb *\kat^che^* see on *Lu 1:4; Ac 18:25*.

14:20 **{Be not children in mind}** (*\m^ paidia gines^{the} tais phresin*). "Cease becoming children in your intellects," as some of them evidently were. Cf. Heb 5:11-14 for a like complaint of intellectual dulness for being old babies. **{In malice be ye babes}** (*\t^i kakifi n^piazete*). **{Be men}** (*\teleioi gines^{the}*). Keep on becoming adults in your minds. A noble and a needed command, pertinent today.

14:21 **{In the law it is written}** (*\en t^i nom^i gegraptai*). Isa 28:11f. Freely quoted.

14:22 **{For a sign}** (*\eis s^meion*). Like the Hebrew and occasional *_Koin_* idiom also.

14:23 **{Will they not say that ye are mad?}** (*\ouk erousin hoti maines^{the}?*). These unbelievers unacquainted (*\idi^tai*) with Christianity will say that the Christians are raving mad (*see on Ac 12:15; 26:24*). They will seem like a congregation of lunatics.

14:24 **{He is reproved by all}** (*\elegchetai hupo pant^n*). Old word for strong proof, is undergoing conviction. **{Is judged}** (*\anakrinetai*). Is tested. Cf. *1Co 2:15; 4:3f*.

14:25 **{That God is among you indeed}** (*\hoti ont^s en humin estin*). Recitative *\hoti* and direct quotation from Isa 45:15 (*Hebrew rather than the LXX*). "Really (*\ont^s\ Lu 24:34*) God is in you."

14:26 **{When ye come together}** (*\hotan sunerch^sthe*). Present middle subjunctive, repetition, whenever ye come together, in contrast with special case (*\ean sunelth^i\, second aorist subjunctive*) in verse 23.

14:27 **{By two}** (*\kata duo*). According to two, ratio. **{Or at most}** (*\^to pleiston*). Adverbial accusative, "or at the most." **{Three}** (*\treis*). *\Kata* to be repeated. **{And that in turn}** (*\kai ana meros*). One at a time and not over three in all.

14:28 **{But if there be no interpreter}** (*\ean de m^i dierm^neut^s*). Third class condition. Earliest known instance

and possibly made by Paul from verb in verse 27. Reappears in Byzantine grammarians. {**Keep silence in church**} (\sigat“ *en ekkl^hsifi*). Linear action (*present active imperative*). He is not even to speak in a tongue once. He can indulge his private ecstasy with God.

14:29 {**By two or three**} (\duo ^ treis\). No \kata\ here as in verse 27. Let two or three prophets speak. {**Let the others discern**} (\hoi alloi diakrinet“*san*). Whether what is said is really of the Spirit. Cf. 12:10 \diakriseis pneumat“*n*).

14:30 {**Let the first keep silence**} (\ho pr“*tos sigat“*\). To give the next one a chance.

14:31 {**One by one**} (\kath' *ena*\). Regular idiom.

14:32 {**The spirits of the prophets are subject to the prophets**} (\pneumata proph^ht“*n proph^htais hupotassetai*). A principle that some had forgotten.

14:33 {**Not of confusion**} (\ou--*katastasias*\). God is not a God of disorder, but of peace. We need this reminder today. {**As in all the churches of the saints**} (\h“*s en pasais tais ekkl^hsiais t“n hagi“n*\). Orderly reverence is a mark of the churches. This is a proper conclusion of his argument as in 11:16.

14:34 {**Keep silence in the churches**} (\en tais ekkl^hsiais sigat“*san*\). The same verb used about the disorders caused by speakers in tongues (*verse 28*) and prophets (*30*). For some reason some of the women were creating disturbance in the public worship by their dress (*11:2-16*) and now by their speech. There is no doubt at all as to Paul's meaning here. In church the women are not allowed to speak (\lalein\) nor even to ask questions. They are to do that {**at home**} (\en oik“*i*\). He calls it a shame (\aischron\) as in 11:6 (cf. *Eph 5:12; Tit 1:11*). Certainly women are still in subjection (\hupotassesth“*san*) to their husbands (*or ought to be*). But somehow modern Christians have concluded that Paul's commands on this subject, even 1Ti 2:12, were meant for specific conditions that do not apply wholly now. Women do most of the teaching in our Sunday schools today. It is not easy to draw the line. The daughters of Philip were prophetesses. It seems clear that we need to be patient with each other as we try to understand Paul's real meaning here.

14:37 {**The commandment of the Lord**} (*\Kuriou entol*). The prophet or the one with the gift of tongues or the disturbing woman would be quick to resent the sharp words of Paul. He claims inspiration for his position.

14:40 {**Decently and in order**} (*\eusch^{mon}“s kai kata taxin*). That is surely a good rule for all matters of church life and worship. It applies also to the function of women in church service.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 Corinthians: Chapter 14)

[\[Previous\]](#) [\[Next\]](#)

15:1 {**I make known**} (\gn“riz“\). See on 12:3 for this common verb. As if in reproach. {**The gospel which I preached unto you**} (\to euaggelion ho eu^ggelisam^h n humin\). Cognate accusative, "the gospel which I gospelized unto you." Note augment \^ after \eu-\ like compound verb with preposition. Note repetition of relative (\ho, en h“i, di hou, and \tini\ like relative) without \kai\ (*and*), asyndeton.

15:2 {**In what words I preached it unto you**} (\tini logoi eu^ggelisam^h n humin\). Almost certainly \tis\ (\tini logoi, locative or instrumental, in or with) here is used like the relative \hos\ as is common in papyri (*Moulton, Prolegomena, p. 93f.; Robertson, Grammar, p. 737f.*). Even so it is not clear whether the clause depends on \gn“riz“\ like the other relatives, but most likely so. {**If we hold it fast**} (\ei katechete\). Condition of first class. Paul assumes that they are holding it fast. {**Except ye believed in vain**} (\ektos ei m^ eik^i episteusate\). For \ektos ei m^ see on 14:5. Condition of first class, unless in fact ye did believe to no purpose (\eik^i, old adverb, only in Paul in N.T.). Paul holds this peril over them in their temptation to deny the resurrection.

15:3 {**First of all**} (\en pr“tois\). Among first things. _In primis_. Not to time, but to importance. {**Which I also received**} (\ho kai parelabon\). Direct revelation claimed as about the institution of the Lord's Supper (11:23) and same verbs used (\pared“ka, parelabon\). Four items given by Paul in explaining "the gospel" which Paul preached. Stanley calls it (*verses 1-11*) the creed of the early disciples, but "rather a sample of the exact form of the apostle's early teaching, than a profession of faith on the part of converts" (*Vincent*). The four items are presented by four verbs (*died*, \apethanen, *was buried*, \etaph^, *hath been raised*, \eg^gertai, *appeared*, \“phth^). {**Christ died**} (\Christos apethanen\). Historical fact and crucial event. {**For our sins**} (\huper t“n hamarti“n h^m“n\). \Huper\ means literally over, in behalf, even instead of (*Ga 3:13*), where used of persons. But here much in the sense of \peri\ (*Ga 1:14*) as is common in _Koin,_. In 1Pe 3:18 we have \peri hamarti“n, huper

adik“n\ {**According to the Scriptures**} (\k*ata tas graphas*\). As Jesus showed (*Lu 22:37; 24:25*) and as Peter pointed out (*Ac 2:25-27; 3:35*) and as Paul had done (*Ac 13:24f.; 17:3*). Cf. Ro 1:2ff.

15:4 {**And that he was buried**} (\k*ai hoti etaph*^). Note \hoti\ repeated before each of the four verbs as a separate item. Second aorist passive indicative of \thapt“\, old verb, to bury. This item is an important detail as the Gospels show. {**And that he hath been raised**} (\k*ai hoti eg*^*gertai*). Perfect passive indicative, not \^gerth^ like {**rose**} of the King James' Version. There is reason for this sudden change of tense. Paul wishes to emphasize the permanence of the resurrection of Jesus. He is still risen. {**On the third day**} (\t^i h^*merfi t*^i *trit*^i). Locative case of time. Whether Paul had seen either of the Gospels we do not know, but this item is closely identified with the fact of Christ's resurrection. We have it in Peter's speech (*Ac 10:40*) and Jesus points it out as part of prophecy (*Lu 24:46*). The other expression occasionally found "after three days" (*Mr 10:34*) is merely free vernacular for the same idea and not even Mt 12:40 disturbs it. See on ^Lu 24:1 for record of the empty tomb on the first day of the week (*the third day*).

15:5 {**And that he appeared to Cephas**} (\k*ai hoti “phth*^ *K*^*phfi*\). First aorist passive indicative of the defective verb \hora“\, to see. Paul means not a mere "vision," but actual appearance. John uses \ephaner“th^ (\i*oh 21:14*) from \phanero“\, to make manifest, of Christ's appearance to the seven by the Sea of Galilee. Peter was listed first (\p*r*“*tos*\) among the Apostles (*Mt 10:2*). Jesus had sent a special message to him (*Mr 16:7*) after his resurrection. This special appearance to Peter is made the determining factor in the joyful faith of the disciples (*Lu 24:34*), though mentioned incidentally here. Paul had told all these four facts to the Corinthians in his preaching. He gives further proof of the fact of Christ's resurrection. There are ten appearances given besides the one to Paul. Nine are in the Gospels (*Mary Magdalene in John and Mark, the other women in Matthew, the two going to Emmaus in Luke, Simon Peter in Luke and I Corinthians, the ten apostles and others in Luke and John and Mark, the eleven and others in John, the seven by the sea in John, to over five hundred in Galilee in Matthew and Paul and Mark, to the apostles in Jerusalem in Luke and Mark and Acts and I Corinthians*) and one in I Corinthians above (*to James*). It will

be seen that Paul mentions only five of the ten, one, that to James, not given elsewhere. What he gives is conclusive evidence of the fact, particularly when re-enforced by his own experience (*the sixth appearance mentioned by Paul*). The way to prove this great fact is to start with Paul's own witness given in this undoubted Epistle. The natural way to understand Paul's adverbs of time here is chronological: {then} (\eita\), {then} (\epeita\), {then} (\epeita\), {then} (\eita\), {last of all} (\eschaton pant“n\). {To the twelve} (\tois d“deka\). The technical name. Only ten were present, for Judas was dead and Thomas was absent (*Joh 20:24*).

15:6 {To above five hundred brethren at once} (\epan“pentakosiois adelphois ephapax\). \Epan“\ here is just an adverb with no effect on the case. As a preposition with the ablative see Mt 5:14. This incident is the one described in Mt 28:16 the prearranged meeting on the mountain in Galilee. The strength of this witness lies in the fact that the majority (\hoi pleious\) of them were still living when Paul wrote this Epistle, say spring of A.D. 54 or 55, not over 25 years after Christ's resurrection.

15:7 {To James} (\Iak“b“i\). The brother of the Lord. This fact explains the presence of the brothers of Jesus in the upper room (*Ac 1:14*). {To all the apostles} (\tois apostolois pasin\). The Ascension of Christ from Olivet.

15:8 {As unto one born out of due time} (\h“sperei t“i ektr“mati\). Literally, as to the miscarriage (*or untimely birth*). Word first occurs in Aristotle for abortion or miscarriage and occurs in LXX (*Nu 12:12; Job 3:16*) and papyri (*for miscarriage by accident*). The verb \titr“sk“\ means to wound and \ek\ is out. Paul means that the appearance to him came after Jesus had ascended to heaven.

15:9 {The least} (\ho elachistos\). True superlative, not relative. Explanation of the strong word \ektr“ma\ just used. See Eph 3:8 where he calls himself "less than the least of all saints" and 1Ti 1:15 the "chief" (\pr“tos\) of sinners. Yet under attack from the Judaizers Paul stood up for his rank as equal to any apostle (*2Co 11:5f.,23*). {Because I persecuted the church of God} (\edi“xa t^n ekkl’sian tou theou\). There were times when this terrible fact confronted Paul like a nightmare. Who does not understand this mood of contrition?

15:10 **{What I am}** (*\ho eimi*). Not, **{who}** (*\hos*), but **{what}** (*\ho*), neuter singular. His actual character and attainments. All "by the grace of God" (*\chariti theou*). **{I laboured more abundantly than they all}** (*\perissoteron aut“n pant“n ekopiasa*). This is sober fact as shown by the Acts and Paul's Epistles. He had tremendous energy and used it. Genius is work, Carlyle said. Take Paul as a specimen.

15:11 **{So we preach, and so ye believed}** (*\hout“s k^russomen, kai hout“s episteusate*). This is what matters both for preacher and hearers. This is Paul's gospel. Their conduct in response to his message was on record.

15:12 **{Is preached}** (*\k^russetai*). Personal use of the verb, Christ is preached. **{How say some among you?}** (*\p“s legousin en humin tines?*). The question springs naturally from the proof of the fact of the resurrection of Christ (*verses 1-11*) and the continual preaching which Paul here assumes by condition of the first class (*\ei--k^russetai*). There were sceptics in Corinth, possibly in the church, who denied the resurrection of dead people just as some men today deny that miracles happen or ever did happen. Paul's answer is the resurrection of Christ as a fact. It all turns on this fact.

15:13 **{Neither hath Christ been raised}** (*\oude Christos eg^gertai*). He turns the argument round with tremendous force. But it is fair.

15:14 **{Vain}** (*\kenon*). _Inanis_, Vulgate. Old word, empty. Both Paul's preaching and their faith are empty if Christ has not been raised. If the sceptics refuse to believe the fact of Christ's resurrection, they have nothing to stand on.

15:15 **{False witnesses of God}** (*\pseudomartures tou theou*). Late word, but *\pseudomarture“*, to bear false witness, old and common. The genitive (*\tou theou*) can be either subjective (*in God's service*) or objective (*concerning God*). Either makes good sense. **{Because we witnessed of God}** (*\hoti emartur^samen kata tou theou*). Vulgate has _adversus Deum_. This is the more natural way to take *\kata* and genitive, **{against God}** not as equal to *\peri* (*concerning*). He would indeed make God play false in that case, **{if so be that the dead are not raised}** (*\eiper ara nekroi ouk egeirontai*). Condition of first class, assumed as

true. Note both \per\ intensive particle **{indeed}** and \ara\ inferential particle **{therefore}**.

15:16 Repeats the position already taken in verse 13.

15:17 **{Vain}** (\mataia\). Old word from adverb \mat^n\ (**Mt 15:9**), devoid of truth, a lie. Stronger word than \kenon\ in verse 14. **{Ye are yet in your sins}** (\eti este en tais hamartiais hum^'n\). Because the death of Christ has no atoning value if he did not rise from the dead. In that case he was only a man like other men and did not die for our sins (**verse 3**).

15:18 **{Then also}** (\ara kai\). Inevitable inference. **{Have perished}** (\ap^'lonto\). Did perish. Second aorist middle indicative of \apollumi\, to destroy, middle, to perish (**delivered up to eternal misery**). Cf. 8:11.

15:19 **{We have hoped}** (\^lpikotes esmen\). Periphrastic perfect active indicative. Hope limited to this life even if "in Christ." **{Only}** (\monon\) qualifies the whole clause. **{Most pitiable}** (\eleeinoterai\). Comparative form, not superlative, of old adjective \eleeinos\, to be pitied, pitiable. If our hope is limited to this life, we have denied ourselves what people call pleasures and have no happiness beyond. The Epicureans have the argument on us. Paul makes morality turn on the hope of immortality. Is he not right? Witness the breaking of moral ties today when people take a merely animal view of life.

15:20 **{But now}** (\nuni de\). Emphatic form of \nun\ with \-i\ added (**cf. 12:18**). It is the logical triumph of Paul after the _reductio ad impossibile_ (**Findlay**) of the preceding argument. **{The first-fruits}** (\aparch^'\). Old word from \aparchomai\, to offer firstlings or first-fruits. In LXX for first-fruits. In papyri for legacy-duty, entrance-fee, and also first-fruits as here. See also verse 23; 16:15; Ro 8:23, etc. Christ is "first-born from the dead" (**Col 1:18**). Others raised from the dead died again, but not so Jesus. **{That sleep}** (\t^'n kekoim^'men^'n\). Perfect middle participle as in Mt 27:52 which see. Beautiful picture of death from which word (\koimaomai\) comes our \cemetery\.

15:21 **{By man also}** (\dai di' anthr^'pou\). That is Jesus, the God-man, the Second Adam (**Ro 5:12**). The hope of the resurrection of the dead rests in Christ.

15:22 {**Shall be made alive**} (\z“*opoithsontai*\). First future passive indicative of \z“*opoie“*\, late verb (*Aristotle*) to give life, to restore to life as here. In verse 36 \z“*opoieitai*\ is used in the sense of natural life as in Joh 5:21; 6:63 of spiritual life. It is not easy to catch Paul's thought here. He means resurrection (*restoration*) by the verb here, but not necessarily eternal life or salvation. So also \pantes\ may not coincide in both clauses. All who die die in Adam, all who will be made alive will be made alive (*restored to life*) in Christ. The same problem occurs in Ro 5:18 about "all," and in verse 19 about "the many."

15:23 {**Order**} (\tagmati\). Old military term from \tass“, to arrange, here only in N.T. Each in his own division, troop, rank. {**At his coming**} (\en tⁱ *parousifi*\). The word \parousia\ was the technical word "for the arrival or visit of the king or emperor" and can be traced from the Ptolemaic period into the second century A.D. (*Deissmann, Light from the Ancient East*, p. 368). "Advent-coins were struck after a parousia of the emperor." Paul is only discussing "those that are Christ's" (3:23; *Ga* 5:24) and so says nothing about judgment (*cf. 1Th* 2:19; 3:13; 4:15; 5:23).

15:24 {**Then cometh the end**} (\eita to telos\). No verb \ginetai\ in the Greek. Supply "at his coming," the end or consummation of the age or world (*Mt* 13:39,49; *1Pe* 4:7), {**When he shall deliver up**} (\hotan paradid“i\). Present active subjunctive (*not optative*) of \paradid“mi\ with \hotan\, whenever, and so quite indefinite and uncertain as to time. Present subjunctive rather than aorist \parad“i\ because it pictures a future proceeding. {**To God, even the Father**} (\t“i the“i kai patri\). Better, "to the God and Father" or to "His God and Father." The Kingdom belongs to the Father. {**When he shall have abolished**} (\hotan katarg“s“i\). First aorist active subjunctive with \hotan\, indefinite future time. Simply, "whenever he shall abolish," no use in making it future perfect, merely aorist subjunctive. On \katarge“\ see 1Co 6:13; 13:8,10,11. {**Rule**} (\arch“n\), {**authority**} (\exousian\), {**power**} (\dunamin\). All forms of power opposing the will of God. Constative aorist tense covering the whole period of conflict with final victory as climax.

15:25 {**Till he hath put**} (\achri hou th“i\). Second aorist active subjunctive of \tith“mi\, "till he put" (*no sense in saying "hath*

put," merely effective aorist tense for climax. \Achri (hou), mechri (hou), he"s (hou)\ all are used for the same idea of indefinite future time.)

15:26 {The last enemy that shall be abolished is death} (\eschatos echthros katargeitai ho thanatos\). A rather free translation. Literally, "death (*note article, and so subject*) is done away (*prophetic or futuristic use of present tense of same verb as in verse 24*), the last enemy" (*predicate and only one "last" and so no article as in 1Jo 2:18*).

15:27 {He put} (\hupetaxen\). First aorist active of \hupotass“, to subject. Supply God (\theos\ as subject (*Ps 8:7*). See Heb 2:5-9 for similar use. Cf. Ps 8. {But when he saith} (\hotan de eip^i\). Here Christ must be supplied as the subject if the reference is to his future and final triumph. The syntax more naturally calls for God as the subject as before. Either way makes sense. But there is no need to take \eip^i\ (*second aorist active subjunctive*) as _a futurum exactum_, merely "whenever he shall say." {Are put in subjection} (\hupotetaktai\). Perfect passive indicative, state of completion, final triumph. {It is evident that} (\d^lon hoti\). Supply \estin\ (*is*) before \hoti\.

{He is excepted who did subject} (\ektos tou hupotaxantos\). "Except the one (*God*) who did subject (*articular aorist active participle*) the all things to him (*Christ*)."

15:28 {And when all things have been subjected} (\hotan de hupotag^i ta panta\). Second aorist passive subjunctive of \hupotass“, not perfect. Merely, "when the all things are subjected unto him." The aorist subjunctive has given translators a deal of needless trouble in this passage. It is prophecy, of course. {That God may be all in all} (\hina ^i ho theos panta en pasin\). The final goal of all God's redemptive plans as Paul has so well said in Ro 11:36. Precisely this language Paul will use of Christ (*Col 3:11*).

15:29 {Else} (\epoi\). Otherwise, if not true. On this use of \epoi\ with ellipsis see on ^5:10; 7:14. {Which are baptized for the dead} (\hoi baptizomenoi huper t^"n nekr^"n\). This passage remains a puzzle. Stanley gives thirteen interpretations, no one of which may be correct. Over thirty have been suggested. The Greek expositors took it to be about the dead (\huper\ *in sense of \peri\ as often as in 2Co 1:6*) since baptism is a burial and a resurrection (*Ro 6:2-6*). Tertullian tells of some heretics

who took it to mean baptized in the place of dead people (*unsaved*) in order to save them. Some take it to be baptism over the dead. Others take it to mean that Paul and others were in peril of death as shown by baptism (*see verse 30*). {**At all**} (*hol“s*). See on 5:1.

15:30 {**Why do we also stand in jeopardy every hour?**} (*ti kai h^{meis} kinduneuomen pasan h“ran?*). We also as well as those who receive baptism which symbolizes death. Old verb from *kindunos* (*peril, danger*), in N.T. only here and Lu 8:23. Paul's Epistles and Acts (*especially chapter Ac 19*) throw light on Paul's argument. He was never out of danger from Damascus to the last visit to Rome. There are perils in Ephesus of which we do not know (*2Co 1:8f.*) whatever may be true as to an Ephesian imprisonment. G. S. Duncan (*St. Paul's Ephesian Ministry, 1930*) even argues for several imprisonments in Ephesus. The accusative of time (*pasan h“ran*) naturally means all through every hour (*extension*).

15:31 {**I protest by that glorying in you**} (*n^tn humeteran kauch^{sin}*). No word for "I protest." Paul takes solemn oath by the use of *n^t* (*common in Attic*) with the accusative. Only here in N.T., but in LXX (*Ge 42:15f.*). For other solemn oaths by Paul see 2Co 1:18,23; 11:10f.,31; Ro 9:1. For *kauch^{sis}* see on 1Th 2:19. The possessive pronoun (*humeteran*) is objective as *emⁿ* in 1Co 11:24. {**I die daily**} (*kath' h^{meran} apothn^{sk}*). I am in daily peril of death (*2Co 4:11; 11:23; Ro 8:36*).

15:32 {**After the manner of men**} (*kata anthr“pon*). Like men, for applause, money, etc. (*4:9ff.; Php 3:7*). {**If I fought with wild beasts at Ephesus**} (*ei eth^{riomach}sa en Ephes“i*). Late verb from *th^{riomachos}*, a fighter with wild beasts. Found in inscriptions and in Ignatius. Those who argue for an Ephesian imprisonment for Paul and Ephesus as the place where he wrote the imprisonment epistles (*see Duncan's book just mentioned*) take the verb literally. There is in the ruins of Ephesus now a place called St. Paul's Prison. But Paul was a Roman citizen and it was unlawful to make such a one be a *th^{riomachos}*. If he were cast to the lions unlawfully, he could have prevented it by claiming his citizenship. Besides, shortly after this Paul wrote II Corinthians, but he does not mention so unusual a peril in the list in 2Co 11:23f. The incident, whatever it was, whether literal or figurative language, took place before Paul wrote I

Corinthians. **{What doth it profit me?}** (*\ti moi to ophelos?*). What the profit to me? **{Let us eat and drink}** (*\phag“men kai pi“men*). Volitive second aorist subjunctives of *\esthi“* and *\pin“*. Cited from Isa 22:13. It is the outcry of the people of Jerusalem during the siege of Jerusalem by the Assyrians. At Anchiale near Tarsus is a statue of Sardanapalus with the inscription: "Eat, drink, enjoy thyself. The rest is nothing." This was the motto of the Epicureans. Paul is not giving his own view, but that of people who deny the resurrection.

15:33 **{Be not deceived}** (*\m^ planfsthe*). Do not be led astray (*\plana“*) by such a false philosophy of life. **{Evil company}** (*\homiliai kakai*). Evil companionships. Old word, *\homilia*, from *\homilos* (*a crowd, gang, bunch*). Only here in N.T. Good manners (*\^th^*). Old word (*kin to \ethos*) custom, usage, morals. Good morals here. This line of poetry (*iambic*) occurs in Menander. It may be a current proverb. Paul could have gotten it from either source.

15:34 **{Awake up righteously}** (*\ekn^psate dikai“s*). Wake up as if from drunkenness. *\Ekn^ph“*, only here in N.T. sin not (*\m^ hamartanete*). Stop sinning. **{No knowledge of God}** (*\agn“sian theou*). Old word for ignorance, in N.T. only here and 1Pe 2:15. Ignorance of God, agnosticism. Some today (*agnostics*) even take pride in it instead of shame (*\entrop^n\, turning in on oneself*). See on 7:5 for *\entrop^*.

15:35 **{But some one will say}** (*\alla erei tis*). Paul knows what the sceptics were saying. He is a master at putting the standpoint of the imaginary adversary. **{How}** (*\p“s*). This is still the great objection to the resurrection of our bodies. Granted that Jesus rose from the dead, for the sake of argument, these sceptics refuse to believe in the possibility of our resurrection. It is the attitude of Matthew Arnold who said, "Miracles do not happen." Scientifically we know the "how" of few things. Paul has an astounding answer to this objection. Death itself is the way of resurrection as in the death of the seed for the new plant (*verses 36f.*). **{With what manner of body}** (*\poi“i s“mati*). This is the second question which makes plainer the difficulty of the first. The first body perishes. Will that body be raised? Paul treats this problem more at length (*verses 38-54*) and by analogy of nature (*Cf. Butler's famous _Analogy_*). It is a spiritual, not a natural, body that is raised. *\S“ma* here is an organism. **{Flesh}** (*\sarx*) is the

\s“ma\ for the natural man, but there is spiritual
(\pneumatikon\)\s“ma\ for the resurrection.

15:36 {**Thou foolish one**} (\aphr“n\). Old word (\a\ *privative*,
\p hr^ n\), lack of sense. It is a severe term and justified by the
implication "that the objector plumes himself on his acuteness"
(*Robertson and Plummer*). Proleptic position of \su\ (*thou*)
sharpens the point. Sceptics (*agnostics*) pose as unusually
intellectual (*the intelligentsia*), but the pose does not make one
intelligent. {**Except it die**} (\ean m^ apothan^ i\). Condition of
third class, possibility assumed. This is the answer to the "how"
question. In plant life death precedes life, death of the seed
and then the new plant.

15:37 {**Not the body which shall be**} (\ou to s“ma to
gen^somenon\). Articular future participle of \ginomai\,
literally, "not the body that will become." The new {**body**}
(\s“ma\) is not yet in existence, but only the seed (\kokkos\,
grain, old word, as in Mt 13:31). {**It may chance**} (\ei
tuchoi\). Fourth class condition as in 14:10 which see. Paul is
rich in metaphors here, though usually not so (*Howson, _Metaphors
of St. Paul_*). Paul was a city man. We sow seeds, not plants
(*bodies*). The butterfly comes out of the dying worm.

15:38 {**A body of its own**} (\idion s“ma\). Even under the
microscope the life cells or germ plasm may seem almost
identical, but the plant is quite distinct. On \sperma\, seed,
old word from \speir“\, to sow, see on ~Mt 13:24f.

15:39 {**The same flesh**} (\h^ aut^ sarx\). Paul takes up animal
life to show the great variety there is as in the plant kingdom.
Even if evolution should prove to be true, Paul's argument
remains valid. Variety exists along with kinship. Progress is
shown in the different kingdoms, progress that even argues for a
spiritual body after the body of flesh is lost. {**Of beasts**}
(\kt^ n“n\). Old word, from \ktaomai\, to possess, and so
property. See Lu 10:34. {**Of birds**} (\pt^ n“n\). Old word from
\petomai\, to fly, winged, flying. Only here in N.T.

15:40 {**Celestial**} (\epourania\). Old word, from \epi\, upon,
\ouranos\, heaven, existing in heaven. Paul now rises higher in
the range of his argument, above the merely {**terrestrial**}
(\epigeia\, *upon earth*, \epi, ge\) bodies. He has shown
differences in the bodies here on earth in plants and in the

animal kingdom and now he indicates like differences to be seen in the heavens above us. **{Is one}** (*\hetera men*) **{--is another}** (*\hetera de*). Antithesis that admits glory for bodies on earth and bodies in the heavens. Experience does not argue against a glory for the spiritual body (*Php 3:21*).

15:41 **{For one star differeth from another star in glory}** (*\ast^r gar asteros diapherei en dox^i*). A beautiful illustration of Paul's point. *\Asteros* is the ablative case after *\diapherei* (*old verb \diapher^\", Latin _differo_, our _differ_, bear apart*). On *\ast^r* see Mt 2:7 and *\astron* Lu 21:25. Stars differ in magnitude and brilliancy. The telescope has added more force to Paul's argument. **{In glory}** (*\en dox^i*). Old word from *\doke^\",* to think, to seem. So opinion, estimate, then the shekinah glory of God in the LXX, glory in general. It is one of the great words of the N.T. Jesus is termed the glory in Jas 2:1.

15:42 **{So is the resurrection of the dead}** (*\hout^s kai h^ anastasis t^"n nekr^"n*). Paul now applies his illustrations to his argument to prove the kind of body we shall have after the resurrection. He does it by a series of marvellous contrasts that gather all his points. The earthly and the risen beings differ in duration, value, power (*Wendt*). **{It is sown}** (*\speiretai*). In death, like the seed (37). **{In incorruption}** (*\en aphtharsifi*). Late word from *\a* privative and *\phtheir^\",* to corrupt. In LXX, Plutarch, Philo, late papyrus of a Gnostic gospel, and quotation from Epicurus. Vulgate *_incorruptio_*. The resurrection body has undergone a complete change as compared with the body of flesh like the plant from the seed. It is related to it, but it is a different body of glory.

15:43 **{In weakness}** (*\en astheneifi*). Lack of strength as shown in the victory of death. **{In power}** (*\en dunamei*). Death can never conquer this new body, "conformed to the body of His glory" (*Php 3:21*).

15:44 **{A natural body}** (*\s^"ma psuchikon*). See on 2:14 for this word, a difficult one to translate since *\psuch^\"* has so many meanings. Natural is probably as good a rendering as can be made, but it is not adequate, for the body here is not all *\psuch^\"* either as soul or life. The same difficulty exists as to a spiritual body (*\s^"ma pneumatikon*). The resurrection body is not wholly *\pneuma*. Caution is needed here in filling out details concerning the *\psuch^\"* and the *\pneuma*. But certainly he means

to say that the "spiritual body" has some kind of germinal connection with the "natural body," though the development is glorious beyond our comprehension though not beyond the power of Christ to perform (**Php 3:21**). The force of the argument remains unimpaired though we cannot follow fully into the thought beyond us. **{If there is}** (\ei estin\). "If there exists" (\estin\ *means this with accent on first syllable*), a condition of first class assumed as true. **{There is also}** (\estin kai\). There exists also.

15:45 **{Became a living soul}** (\egeneto eis psuch^hn z^hsan\). Hebraistic use of \eis\ in predicate from LXX. God breathed a soul (\psuch^h\) into "the first man." **{The last Adam became a life-giving spirit}** (\ho eschatos Adam eis pneuma z^hopoion\). Supply \egeneto\ (*became*). Christ is the crown of humanity and has power to give us the new body. In Ro 5:12-19 Paul calls Christ the Second Adam.

15:46 **{Howbeit that is not first which is spiritual, but that which is natural}** (\all' ou pr^hton to pneumatikon, alla to psuchikon\). Literally, "But not first the spiritual, but the natural." This is the law of growth always.

15:47 **{Earthly}** (\cho^hkos\). Late rare word, from \chous\, dust. **{The second man from heaven}** (\ho deuterios anthr^hpos ex ouranou\). Christ had a human (\psuchikon\) body, of course, but Paul makes the contrast between the first man in his natural body and the Second Man in his risen body. Paul saw Jesus after his resurrection and he appeared to him "from heaven." He will come again from heaven.

15:48 **{As is the earthly}** (\hoios ho choikos\). Masculine gender because of \anthr^hpos\ and correlative pronouns (\hoios, toioutoi\) of character or quality. All men of dust (\cho^hkoi\) correspond to "the man of dust" (\ho cho^hkos\), the first Adam. **{As is the heavenly}** (\hoios ho epouranios\). Christ in his ascended state (**1Th 4:16; 2Th 1:7; Eph 2:6,20; Php 3:20f.**).

15:49 **{We shall also bear}** (\phoresomen kai\). Old MSS. (*so Westcott and Hort*) read \phores^hmen kai\. Volitive aorist active subjunctive, Let us also bear. Ellicott strongly opposes the subjunctive. It may be merely the failure of scribes to distinguish between long o and short o. Paul hardly means to say that our attaining the resurrection body depends on our own

efforts! A late frequentative form of \pher“\.

15:50 {**Cannot inherit**} (\kl^{ronom}sai ou dunantai\). Hence there must be a change by death from the natural body to the spiritual body. In the case of Christ this change was wrought in less than three days and even then the body of Jesus was in a transition state before the Ascension. He ate and could be handled and yet he passed through closed doors. Paul does not base his argument on the special circumstances connected with the risen body of Jesus.

15:51 {**A mystery**} (\must^{rion}\). He does not claim that he has explained everything. He has drawn a broad parallel which opens the door of hope and confidence. {**We shall not all sleep**} (\pantes ou koimthsometha\). Future passive indicative of \koimaomai\, to sleep. Not all of us shall die, Paul means. Some people will be alive when he comes. Paul does not affirm that he or any then living will be alive when Jesus comes again. He simply groups all under the phrase "we all." {**But we shall all be changed**} (\pantes de allag^{sometha}\). Second future passive indicative of \allass“\. Both living and dead shall be changed and so receive the resurrection body. See this same idea at more length in 1Th 4:13-18.

15:52 {**In a moment**} (\en atomⁱ\). Old word, from \a\ privative and \temn“\, to cut, indivisible: Scientific word for _atom_ which was considered indivisible, but that was before the day of electrons and protons. Only here in N.T. {**In the twinkling of an eye**} (\en ripⁱ ophthalmou\). Old word \rip^ from \ript“\, to throw. Only here in N.T. Used by the Greeks for the flapping of a wing, the buzz of a gnat, the quivering of a harp, the twinkling of a star. {**At the last trump**} (\en tⁱ eschatⁱ salpiggi\). Symbolical, of course. See on 1Th 4:16; Mt 24:31.

15:53 {**Must put on**} (\dei endusasthai\). Aorist (*ingressive*) middle infinitive, put on as a garment. {**Immortality**} (\athanasian\). Old word from \athanatos\, undying, and that from \a\ privative and \thn^{sk}“\, to die. In N.T. only here and 1Ti 6:16 where God is described as having immortality.

15:54 {**Shall have put on**} (\endus^{tai}\). First aorist middle subjunctive with \hotan\ whenever, merely indefinite future, no _futurum exactum_, merely meaning, "whenever shall put on," not "shall have put on." {**Is swallowed up**} (\katepoth^). First

aorist passive indicative of \katapin“, old verb to drink down, swallow down. Perfective use of \kata- where we say "up," "swallow up." Timeless use of the aorist tense. Paul changes the active voice \katepien in Isa 25:8 to the passive. Death is no longer victory. Theodotion reads the Hebrew verb (*_bulla_, for _billa_,*) as passive like Paul. It is the "final overthrow of the king of Terrors" (*Findlay*) as shown in Heb 2:15.

15:55 {**Victory**} (\nikos\). Late form of \nik^\. {**O death**} (\thanate\). Second instance. Here Paul changes Hades of the LXX for Hebrew Sheol (*Hos 13:14*) to death. Paul never uses Hades. {**Thy sting**} (\sou to kentron\). Old word from \kentre“, to prick, as in Ac 26:14. In Re 9:10 of the sting of locusts, scorpions. The serpent death has lost his poison fangs.

15:56 {**The power of sin**} (\h^ dunamis t^s hamartias\). See Ro 4:15; 5:20; 6:14; 7; Ga 2:16; 3:1-5:4 for Paul's ideas here briefly expressed. In man's unrenewed state he cannot obey God's holy law.

15:57 {**But thanks be to God**} (\t^i de the^i charis\). Exultant triumph through Christ over sin and death as in Ro 7:25.

15:58 {**Be ye steadfast, unmovable**} (\hedraioi ginesthe, ametakin^toi\). "Keep on becoming steadfast, unshaken." Let the sceptics howl and rage. Paul has given rational grounds for faith and hope in Christ the Risen Lord and Saviour. Note practical turn to this great doctrinal argument. {**Work**} (\ergon\), {**labour**} (\kopos\, *toil*). The best answer to doubt is work.

[\[Previous\]](#) [\[Next\]](#)

16:1 {**Now concerning the collection for the saints**} (\peri de t^s logias t^s eis tous hagious\). Paul has discussed all the problems raised by the Corinthians. Now he has on his own heart the collection for the saints in Jerusalem (*see chapters 2Co 8; 9*). This word \logia\ (*or* \-eia\) is now known to be derived from a late verb \logeu\, to collect, recently found in papyri and inscriptions (*Deissmann, Bible Studies_, p. 143*). The word \logia\ is chiefly found in papyri, ostraca, and inscriptions that tell of religious collections for a god or a temple (*Deissmann, Light from the Ancient East_, p. 105*). The introduction of this topic may seem sudden, but the Corinthians were behind with their part of it. They may even have asked further about it. Paul feels no conflict between discussion of the resurrection and the collection. {**So also do ye**} (\hout^s kai humas poi^{sate}\). Paul had given orders (\dietaxa\) to the churches of Galatia and now gives them like commands. As a matter of fact, they had promised a long time before this (*2Co 8:10; 9:1-5*). Now do what you pledged.

16:2 {**Upon the first day of the week**} (\kata mian sabbatou\). For the singular \sabbatou\ (*sabbath*) for week see Lu 18:12; Mr 16:9. For the use of the cardinal \mian\ in sense of ordinal \pr^tn\ after Hebrew fashion in LXX (*Robertson, Grammar_, p. 672*) as in Mr 16:2; Lu 24:1; Ac 20:7. Distributive use of \kata\ also. {**Lay by him in store**} (\par' heautⁱ tithetthsaurizⁿ\). By himself, in his home. Treasuring it (*cf. Mt 6:19f. for* \th^{sauriz}\). Have the habit of doing it, \tithet\ (*present imperative*). {**As he may prosper**} (\hoti ean euod^{tai}\). Old verb from \eu\, well, and \hodos\, way or journey, to have a good journey, to prosper in general, common in LXX. In N.T. only here and Ro 1:10; 3Jo 1:2. It is uncertain what form \euod^{tai}\ is, present passive subjunctive, perfect passive indicative, or even perfect passive subjunctive (*Moulton, Prolegomena_, p. 54*). The old MSS. had no accents. Some MSS. even have \euodthi\ (*first aorist passive subjunctive*). But the sense is not altered. \Hoti\ is accusative of general reference and \ean\ can occur either with the subjunctive or indicative. This rule for giving occurs also in 2Co 8:12. Paul wishes the collections to be made

before he comes.

16:3 {**When I arrive**} (*\hotan paragen“mai*). Whenever I arrive, indefinite temporal conjunction *\hotan* and second aorist middle subjunctive. {**Whomsoever ye shall approve by letters**} (*\hous ean dokimasˆte di' epistol“n*). Indefinite relative with *\ean* and aorist subjunctive of *\dokimaz“* (*to test and so approve as in Php 1:10*). "By letters" to make it formal and regular and Paul would approve their choice of messengers to go with him to Jerusalem (*2Co 8:20ff.*). Curiously enough no names from Corinth occur in the list in *Ac 20:4*. {**To carry**} (*\apenegkein*). Second aorist active infinitive of *\apopher“*, to bear away. {**Bounty**} (*\charin*). Gift, grace, as in *2Co 8:4-7*. As a matter of fact, the messengers of the churches (*\apostoloi ekkliˆsi“n\ 2Co 8:23*) went along with Paul to Jerusalem (*Ac 20:4f.*).

16:4 {**And if it be meet for me to go also**} (*\ean de axion ˆi tou kame poreuesthai*). "If the collection be worthy of the going as to me also." Condition of third class (*\ean--ˆi*) and the articular infinitive in the genitive (*\tou*) after *\axion*. The accusative of general reference (*\kame\, me also*) with the infinitive. So the awkward phrase clears up.

16:5 {**When I shall have passed through Macedonia**} (*\hotan Makedonian dielth“*). "Whenever I pass through (*second aorist active subjunctive of \dierchomai*) Macedonia" (*see construction in verse 3*). {**I do pass through**} (*\dierchomai*). I plan to pass through, futuristic use of present indicative.

16:6 {**It may be**} (*\tuchon*). Neuter accusative of second aorist active participle of *\tugchan“* used as an adverb (*in Plato and Xenophon, but nowhere else in N.T.*). {**Or even winter**} (*\ˆ kai paracheimas“*). Future active of late verb *\paracheimaz“* (*\cheim“n\, winter*). See on *Ac 27:12; 28:11; Tit 3:12*. He did stay in Corinth for three months (*Ac 20:3*), probably the coming winter. {**Whithersoever I go**} (*\hou ean poreu“mai*). Indefinite local clause with subjunctive. As a matter of fact, Paul had to flee from a conspiracy in Corinth (*Ac 20:3*).

16:7 {**Now by the way**} (*\arti en parod“i*). Like our "by the way" (*\parodos*), incidentally. {**If the Lord permit**} (*\ean ho Kurios epitrepsˆi*). Condition of the third class. Paul did everything *\en Kuri“i* (*Cf. Ac 18:21*).

16:8 {**Until Pentecost**} (*\he“s tˆs Pentˆkostˆs*). He writes them in the spring before pentecost. Apparently the uproar by Demetrius hurried Paul away from Ephesus (*Ac 20:1*).

16:9 {**For a great and effectual door is opened unto me**} (*\thura gar moi ane“igen megalˆ kai energˆs*). Second perfect active indicative of \anoigˆ\, to open. Intransitive, stands wide open at last after his years there (*Ac 20:31*). A wide open door. What does he mean by \energˆs\? It is a late word in the _Koin,_. In the papyri a medical receipt has it for "tolerably strong." The form \energus\ in the papyri is used of a mill "in working order," of "tilled land," and of "wrought iron." In the N.T. it occurs in Phm 1:6; Heb 4:12 of "the word of God" as "\energˆs\" (*powerful*). Paul means that he has at least a great opportunity for work in Ephesus. {**And there are many adversaries**} (*\kai antikeimenoi polloi*). "And many are lying opposed to me," lined up against me. These Paul mentions as a reason for staying in, not for leaving, Ephesus. Read Ac 19 and see the opposition from Jews and Gentiles with the explosion under the lead of Demetrius. And yet Paul suddenly leaves. He hints of much of which we should like to know more (*1Co 15:32; 2Co 1:8f.*).

16:10 {**That he be without fear**} (*\hina aphob“s genˆtai*). Evidently he had reason to fear the treatment that Timothy might receive in Corinth as shown in 4:17-21.

16:11 {**For I expect him**} (*\ekdechomai gar auton*). Apparently later Timothy had to return to Ephesus without much success before Paul left and was sent on to Macedonia with Erastus (*Ac 19:22*) and Titus sent to Corinth whom Paul then arranged to meet in Troas (*2Co 2:12*).

16:12 {**And it was not at all his will to come now**} (*\kai pant“s ouk ˆn thelˆma hina nun elthˆi*). Adversative use of \kai\ = "but." Apollos had left Corinth in disgust over the strife there which involved him and Paul (*1Co 1-4*). He had had enough of partisan strife over preachers.

16:13 {**Watch ye**} (*\grˆgoreite*). Stay awake. Late present from \egrˆgora\ second perfect of \egeirˆ\, to awake. {**Quit you like men**} (*\andrizeithe*). Play the man. Middle voice, show yourselves men. From \anˆr\, a man.

16:15 {**Ye know**} (*\oidate*). _Koin, _ form for second perfect

indicative used as present of \hora“. Parenthetical clause through rest of the verse. Stephanas is mentioned also in 1:16 and in 16:17. For \aparch“ see on 15:20,23. **{They have set themselves}** (\etaxan heautous\). Remarkable statement worthy of attention today. This noble family appointed themselves to be ministers to the saints that needed it (*the poor and needy*). Personal work for Christ is still the only way to win the world for Christ, voluntary personal work. If all Christians did it!

16:16 **{That ye also be in subjection unto such}** (\hina kai humeis hupotass^sthe tois toioutois\). This is the exhortation begun in verse 15. The family of Stephanas took the lead in good works. Do ye also follow such leaders. This is our great problem today, to find great leaders and many loyal followers. This would solve all church problems, great leadership and great following. Lend a hand.

16:17 **{At the coming}** (\epi t^i parousifi\). At the coming here of Stephanas, etc., the very word used of the \parousia\ of Christ (15:23). **{That which was lacking on your part they supplied}** (\to humeteron huster^ma houtoi anepl^r^san\). Either "these filled up my lack of you" or "these filled up your lack of me." Either makes perfectly good sense and both were true. Which Paul meant we cannot tell.

16:18 **{For they refreshed my spirit and yours}** (\anepausan gar to emon pneuma kai to hum^n\). They did both. The very verb used by Jesus in Mt 11:28 for the refreshment offered by him to those who come to him, fellowship with Jesus, and here fellowship with each other.

16:19 **{The churches of Asia}** (\hai ekkl^siai t^s Asias\). True of the Roman province (Ac 10:10,26; Col 1:6; 2:1; 4:13,16). The gospel spread rapidly from Ephesus. **{With the church that is in their house}** (\sun t^i kat' oikon aut^n ekkl^sifi\). Paul had long ago left the synagogue for the school house of Tyrannus (Ac 19:9). But Aquila and Prisca opened their house here for the services. The churches had to meet where they could. Paul had laboured and lived with this family in Corinth (Ac 18:2) and now again in Ephesus (Ac 18:19; 20:34). It was their habit wherever they lived (Ro 16:5).

16:20 **{With a holy kiss}** (\en phil^mati hagi^i\). In the synagogue men kissed men and women kissed women. This was the

Christian custom at a later date and apparently so here. See 1Th 5:26; 2Co 13:12; Ro 3:8; 1Pe 5:14. It seems never to have been promiscuous between the sexes.

16:21 {Of me Paul with mine own hand} (*t̃i em̃i cheiri Paulou*).

Literally, "With the hand of me Paul." The genitive *\Paulou* is in apposition with the possessive pronoun *\em̃i* which is in the instrumental case just as in 2Th 3:17, the sign in every Epistle. He dictated, but signed at the end. If we only had that signature on that scrap of paper.

16:22 *\Anathema*. The word seems a bit harsh to us, but the refusal to love Christ (*\ou philei*) on the part of a nominal Christian deserves *\anathema* (*see on 12:3 for this word*).

\Maran atha. This Aramaic phrase means "Our Lord (*\maran*) cometh (*\atha*)" or, used as a proleptic perfect, "has come." It seems to be a sort of watchword (*cf. 1Th 4:14ff.; Jas 5:7f.; Php 4:5; Re 1:7; 3:11; 22:20*), expressing the lively hope that the Lord will come. It was a curious blunder in the King James Version that connected *\Maran atha* with *\Anathema*.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 Corinthians: Chapter 16)

1:1 {**And Timothy**} (*\kai Timotheos*). Timothy is with Paul, having been sent on to Macedonia from Ephesus (**Ac 19:22**). He is in no sense co-author any more than Sosthenes was in 1Co 1:1. {**In all Achaia**} (*\en hol'i t'i Achaifi*). The Romans divided Greece into two provinces (*Achaia and Macedonia*). Macedonia included also Illyricum, Epirus, and Thessaly. Achaia was all of Greece south of this (*both Attica and the Peloponnesus*). The restored Corinth was made the capital of Achaia where the pro-consul resided (**Ac 18:12**). He does not mention other churches in Achaia outside of the one in Corinth, but only "saints" (*\hagiois*). Athens was in Achaia, but it is not clear that there was as yet a church there, though some converts had been won (**Ac 17:34**), and there was a church in Cenchreae, the eastern port of Corinth (**Ro 16:1**). Paul in 2Co 9:2 speaks of Achaia and Macedonia together. His language here would seem to cover the whole (*\hol'i*, *all*) of Achaia in his scope and not merely the environment around Corinth.

1:2 Identical with 1Co 1:3 which see.

1:3 {**Blessed**} (*\eulog'tos*). From old verb *\euloge'*, to speak well of, but late verbal in LXX and Philo. Used of men in Ge 24:31, but only of God in N.T. as in Lu 1:68 and chiefly in Paul (**2Co 11:31; Ro 1:25**). Paul has no thanksgiving or prayer as in 1Co 1:4-9, but he finds his basis for gratitude in God, not in them. {**The God and Father**} (*\ho theos kai pat'r*). So rightly, only one article with both substantives as in 2Pe 1:1. Paul gives the deity of Jesus Christ as our Lord (*\Kuriou*), but he does not hesitate to use the language here as it occurs. See 1Pe 1:3; Eph 1:3 where the language is identical with that here. {**The father of mercies**} (*\ho pat'r t' "n oiktirm' "n*) and God of all comfort (*\kai theos pas's parakl'se's*). Paul adds an item to each word. He is the compassionate Father characterized by mercies (*\oiktirm' "n*, *old word from \oikteir' "n*, *to pity, and here in plural, emotions and acts of pity*). He is the God of all comfort (*\parakl'se's*, *old word from \parakale' "n*, *to call to one's side, common with Paul*). Paul has already used it of God who gave eternal comfort (**2Th 2:16**). The English word comfort

is from the Latin *_confortis_* (***brave together***). The word used by Jesus of the Holy Spirit as the Comforter or Paraklete is this very word (***Joh 14:16; 16:7***). Paul makes rich use of the verb \parakale“\ and the substantive \parakl^sis\ in this passage (***3-7***). He urges all sorrowing and troubled hearts to find strength in God.

1:4 **{In all our affliction}** (\epi pas^i t^i thlipsei h^m“n\). \Thlipsis\ is from \thlib“, to press, old and common word, as tribulation is from Latin *_tribulum_* (***roller***). See on ^Mt 13:21 and 1Th 1:6. The English affliction is Latin *_afflictio_* from *_ad-fligere_*, to strike on. **{That we may be able to comfort}** (\eis to dunasthai h^mas parakalein\). Purpose clause with \eis\ and the articular infinitive with the accusative of general reference, a common idiom. Paul here gives the purpose of affliction in the preacher's life, in any Christian's life, to qualify him for ministry to others. Otherwise it will be professional and perfunctory. **{Wherewith}** (\h^s\). Genitive case of the relative attracted to that of the antecedent \parakl^se“s\). The case of the relative here could have been either the accusative \h^n\ with the passive verb retained as in Mr 10:38 or the instrumental \h^i\). Either is perfectly good Greek (***cf. Eph 1:6; 4:1***). Personal experience of God's comfort is necessary before we can pass it on to others.

1:5 **{The sufferings of Christ}** (\ta path^mata tou Christou\). Subjective genitive, Christ's own sufferings. **{Abound unto us}** (\perisseuei eis h^mas\). Overflow unto us so that we suffer like sufferings and become fellow sufferers with Christ (***4:10f.; Ro 8:17; Php 3:10; Col 1:24***). **{Through Christ}** (\dia tou Christou\). The overflow (\perisseuei\) of comfort comes also through Christ. Is Paul thinking of how some of the Jewish Christians in Corinth have become reconciled with him through Christ? Partnership with Christ in suffering brings partnership in glory also (***Ro 8:17; 1Pe 4:13***).

1:6 **{Whether}** (\eite\) **{--or}** (\eite\). The alternatives in Paul's experience (***afflicted*** \thlibometha\, ***comforted*** \parakaloumetha\) work out for their good when they are called on to endure like sufferings "which we also suffer" (\h“n kai h^meis paschomen\). The relative \h“n\ is attracted from neuter accusative plural \ha\ to genitive case of the antecedent \path^mat“n\ (***sufferings***).

1:7 **{Our hope for you}** (*\h^ elpis h^m“n huper hum“n*). The old word *\elpis*, from *\elpiz“*, to hope, has the idea of waiting with expectation and patience. So here it is "steadfast" (*\bebaia*, *stable, fast, from \bain“\, to plant the feet down*). **{Partakers}** (*\koin“noi*). Partners as in Lu 5:10.

1:8 **{Concerning our affliction}** (*\huper t^s thlipse“s h^m“n*). Manuscripts read also *\peri* for in the *_Koin,_ \huper\ (over)* often has the idea of *\peri\ (around)*. Paul has laid down his philosophy of afflictions and now he cites a specific illustration in his own recent experience. **{In Asia}** (*\en Asifi*). Probably in Ephesus, but what it was we do not know whether sickness or peril. We do know that the disciples and the Asiarchs would not allow Paul to face the mob in the amphitheatre gathered by Demetrius (*Ac 20:30f.*). In Ro 16:4 Paul says that Prisca and Aquila laid down their necks for him, risked their very lives for him. It may have been a later plot to kill Paul that hastened his departure from Ephesus (*Ac 20:1*). He had a trial so great that "we were weighed down exceedingly beyond our power" (*\kath' huperbol^ n huper dunamin ebar^th^men*). Old verb from *\baros*, weight, *\barus*, weighty. First aorist passive indicative. See on 1Co 12:31 for *\kath' huperbol^ n\ (cf. our hyperbole)*. It was beyond Paul's power to endure if left to himself. **{Insomuch that we despaired even of life}** (*\h“ste exapor^th^nai h^mas kai tou z^in*). Usual clause of result with *\h“ste* and the infinitive. First aorist passive infinitive *\exapor^th^nai*, late compound for utter despair (*perfective use of \ex\ and at a complete loss, \a\ privative and \poros\, way*). There seemed no way out. **{Of life}** (*\tou z^in*). Ablative case of the articular infinitive, of living.

1:9 **{Yea}** (*\alla*). Confirmatory use as in 7:11, rather than adversative. **{The answer of death}** (*\to apokrima tou thanatou*). This late word from *\apokrinomai*, to reply, occurs nowhere else in N.T., but is in Josephus, Polybius, inscriptions and papyri (*Deissmann, _Bible Studies_, p. 257; Moulton and Milligan's _Vocabulary_*), and always in the sense of decision or judgment rendered. But Vulgate renders it by *_responsum_* and that idea suits best here, unless Paul conceives God as rendering the decision of death. **{We ourselves have had within ourselves}** (*\autoi en heautois esch^kamen*). Regular perfect of *\ech“*, to have. And still have the vivid recollection of that experience. For this lively dramatic use of the present perfect indicative

for a past experience see also \esch^ka\ in 2:13 (*Moulton, _Prolegomena_, p. 143f.; Robertson, _Grammar_, p. 896f.*). {**That we should not trust in ourselves**} (\hina m^pepoithotes “men eph’ heautois\). A further purpose of God in affliction beyond that in verse 4. "This dreadful trial was sent to him in order to give him a precious spiritual lesson (**12:7-10**)" (*Robertson and Plummer*). Note periphrastic perfect active subjunctive of \peith^, to persuade. {**In**} (\epi\), upon, both ourselves and God.

1:10 {**Out of so great a death**} (\ek t^likoutou thanatou\). He had considered himself as good as dead. {**Delivered**} (\erusato\) {**--will deliver**} (\rusetai\). Old verb \ru^, middle, \ruomai\, draw oneself, as out of a pit, rescue. So Paul faces death without fear. {**On whom we have set our hope**} (\eis hon ^lpikamen\). Perfect active indicative of \elpiz^\. We still have that hope, emphasized by \eti rusetai\ (*he will still deliver*).

1:11 {**Ye also helping together on our behalf**} (\sunupourgount^ kai hum^ n huper h^m^ n\). Genitive absolute with present active participle of late compound verb (\sun\ and \hupourge^\. for \hupo\ and \ergon\). Paul relied on God and felt the need of the prayer of God's people. {**By means of many**} (\ek poll^ n pros^ p^ n\). \Pros^pon\ means face (\pros, ops\). The word is common in all Greek. The papyri use it for face, appearance, person. It occurs twelve times in II Corinthians. It certainly means face in eight of them (**3:7,13,18; 8:24; 10:1,7; 11:20**). In 5:12 it means outward appearance. It may mean face or person here, 2:10; 4:6. It is more pictorial to take it here as face "that out of many upturned faces" thanks may be given (\hina--eucharist^ th^ i\ first aorist passive subjunctive) for the gift to us by means of many (\dia pollon\). It is indeed a difficult sentence to understand.

1:12 {**Glorying**} (\kauch^sis\). Act of glorying, while in verse 14 \kauch^ma\ is the thing boasted of. {**The testimony of our conscience**} (\to marturion t^s suneid^se^s h^m^ n\). In apposition with \kauch^sis\. {**Sincerity of God**} (\eilikrineifi tou theou\). Like \dikaiousun^ theou\ (*Ro 1:17; 3:21*), the God-kind of righteousness. So the God-kind (*genitive case*) of sincerity. Late word from \eilikrin^s\. See on 1Co 5:8. {**Not in fleshly wisdom**} (\ouk en sophifi sarkik^ i\). See on 1Co 1:17; 2:4,13f. Paul uses \sarkikos\ five times and it occurs only twice elsewhere in N.T. See on 1Co 3:3. {**We behaved ourselves**} (\anestraph^men\).

Second aorist passive indicative of \anastreph“, old verb, to turn back, to turn back and forth, to walk. Here the passive is used as in late Greek as if middle. **{More abundantly to you-ward}** (\perissoter“s pros humas\). They had more abundant opportunity to observe how scrupulous Paul was (*Ac 18:11*).

1:13 **{Than what ye read}** (\all' ^ha anagin“skete\). Note comparative conjunction \^ (than) after \all\ and that after \alla\ (*other things, same word in reality*), "other than." Read in Greek (\anagin“sk“) is knowing again, recognizing. See on ~Ac 8:30. **{Or even acknowledge}** (\^ kai epigin“skete\). Paul is fond of such a play on words (\anagin“skete, epigin“skete\) or paronomasia. Does he mean "read between the lines," as we say, by the use of \epi\ (*additional knowledge*)? **{Unto the end}** (\he“s telous\). The report of Titus showed that the majority now at last understood Paul. He hopes that it will last (*1Co 1:8*).

1:14 **{As also ye did acknowledge us in part}** (\kath“s kai epegn“te h^mas apo merous\). Gracious acknowledgment (*second aorist active indicative of \epign“sk“*) to the original Pauline party (*1Co 1:12; 3:4*) that he had seemed to care so little for them. And now in his hour of victory he shows that, if he is their ground of glorying, they are his also (*cf. 1Th 2:19f.; Php 2:16*).

1:15 **{Confidence}** (\pepoith^sei\). This late word (*LXX Philo, Josephus*) is condemned by the Atticists, but Paul uses it a half dozen times (*3:4 also*). **{I was minded to come}** (\eboulom^n elthein\). Imperfect, I was wishing to come, picturing his former state of mind. **{Before unto you}** (\proteron pros humas\). This was his former plan (\proteron\) while in Ephesus to go to Achaia directly from Ephesus. This he confesses in verse 16 "and by you to pass into Macedonia." **{That ye might have a second benefit}** (\hina deuteran charin sch^te\). Or second "joy" if we accept \charan\ with Westcott and Hort. This would be a real second blessing (*or joy*) if they should have two visits from Paul.

1:16 **{And again}** (\kai palin\). This would have been the second benefit or joy. But he changed his plans and did not make that trip directly to Corinth, but came on to Macedonia first (*Ac 19:21; 20:1f.; 1Co 16:2; 2Co 2:12*). **{To be set forward by you}** (\huph' hum“n propemphth^nai\). First aorist passive infinitive of \propemp“. Paul uses this same verb in Ro 15:24 for the

same service by the Roman Christians on his proposed trip to Spain. The Corinthians, especially the anti-Pauline party, took advantage of Paul's change of plans to criticize him sharply for vacillation and flippancy. How easy it is to find fault with the preacher! So Paul has to explain his conduct.

1:17 **{Did I shew fickleness?}** (*\m^{ti} ara tⁱ elaphrifi?*). An indignant negative answer is called for by *\m^{ti}*. The instrumental case of *\elaphrifi* is regular after *\echr^{am}n* from *\chraomai*, to use. *\Elaphria* is a late word for levity from the old adjective, *\elaphros*, light, agile (**2Co 10:17; Mt 11:30**). Here only in N.T. **{Purpose}** (*\bouleuomai*). Paul raises the question of fickleness about any of his plans. **{Yea yea}** (*\Nai nai*) **{--nay nay}** (*\ou ou*). See a similar repetition in Mt 5:37. It is plain in Jas 5:12 where "the yea" is "yea" and "the nay" is "nay." That seems to be Paul's meaning here, "that the Yea may be yea and the Nay may be nay."

1:18 **{Is not yea and nay}** (*\ouk estin nai kai ou*). He is not a Yes and No man, saying Yes and meaning or acting No. Paul calls God to witness on this point.

1:19 **{Was not Yea and Nay}** (*\ouk egeneto nai kai ou*). "Did not become Yes and No." **{But in him is yea}** (*\alla Nai en autⁱ gegonen*). Rather, "But in him Yes has become yes," has proved true. So Paul appeals to the life of Christ to sustain his own veracity.

1:20 **{In him is the yea}** (*\en autⁱ to Nai*). Supply *\gegonen* from the preceding sentence, "In him was the Yea come true." This applies to all God's promises. **{The Amen}** (*\to Amⁿ*). In public worship (**1Co 14:16**).

1:21 **{Establishes}** (*\bebaiⁿ*). Present active participle from *\bebaios*, firm. An apt metaphor in Corinth where confirmation of a bargain often took place (*\bebai^{sis}*) as Deissmann shows (*_Bible Studies_, p. 109*) and as verse 22 makes plain. **{Anointed}** (*\chrisas*). From *\chriⁿ*, to anoint, old verb, to consecrate, with the Holy Spirit here as in 1Jo 2:20.

1:22 **{Sealed us}** (*\sphragisamenos h^{mas}*). From *\sphragizⁿ* old verb, common in LXX and papyri for setting a seal to prevent opening (**Da 6:17**), in place of signature (**1Ki 21:18**). Papyri examples show a wide legal use to give validity to documents, to

guarantee genuineness of articles as sealing sacks and chests, etc. (*Deissmann, _Bible Studies_, p. 238; Moulton and Milligan's _Vocabulary_*). {**The earnest of the Spirit**} (\ton arrab“na tou pneumatou\). A word of Semitic origin (*possibly Phoenician*) and spelled both \arab“n\ and \arrab“n\. It is common in the papyri as earnest money in a purchase for a cow or for a wife (*a dowry*). In N.T. only here; 5:5; Eph 1:14. It is part payment on the total obligation and we use the very expression today, "earnest money." It is God, says Paul, who has done all this for us and God is Paul's pledge that he is sincere. He will come to Corinth in due time. This earnest of the Spirit in our hearts is the witness of the Spirit that we are God's.

1:23 {**But I call God for a witness upon my soul**} (\Eg“ de martura ton theon epikaloumai epi t^n em^n psuch^n\). Solemn attestation, "calling heaven to witness is frequent in literature from Homer onwards" (*Plummer*). Thus God is described above (*cf. 1Th 2:5,10; Ro 1:9; Ga 1:20; Php 1:8*). {**To spare you**} (\pheidomenos hum“n\). Present middle participle (*causal rather than final*) of \pheidomai\, old verb, to hold back, to spare. Ablative case \hum“n\.

1:24 {**We have lordship over**} (\kurieuomen\). Old verb from \kurios\, to be lord of or over. See Lu 22:25. {**Helpers of your joy**} (\sunergoi t^s charas hum“n\). Co-workers (*1Co 3:8*) in your joy. A delicate correction to present misapprehension (\epanorth“sis\).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(2 Corinthians: Chapter 1)

[\[Previous\]](#) [\[Next\]](#)

2:1 {**That I would not come again to you with sorrow**} (\to m^
palin en lup^i pros humas elthein). Articular second aorist
active infinitive with negative \m^ in apposition with \touto\
(*this*) preceding. What does Paul mean by "again" (*palin*)? Had
he paid another visit besides that described in Ac 18 which was
in sorrow (*en lup^i*)? Or does he mean that having had one
joyful visit (*that in Ac 18*) he does not wish the second one to
be in sorrow? Either interpretation is possible as the Greek
stands and scholars disagree. So in 12:14 "The third time I am
ready to come" may refer to the proposed second visit (*1:15f.*)
and the present plan (*a third*). And so as to 13:1. There is
absolutely no way to tell clearly whether Paul had already made a
second visit. If he had done so, it is a bit odd that he did not
plainly say so in 1:15f. when he is apologizing for not having
made the proposed visit (*"a second benefit"*).

2:2 {**Who then?**} (\kai tis?). For this use of \kai see on Mr
10:26; Joh 9:36. The \kai accepts the condition (*first class*
ei--lup) and shows the paradox that follows. \Lupe is old
word from \lup^ (*sorrow*) in causative sense, to make sorry.
{**Maketh glad**} (\euphrain^*n*). Present active participle of old
word from \eu, well, and \phr^*n*, mind, to make joyful,
causative idea like \lupe.

2:3 {**I wrote this very thing**} (\egrapsa touto auto). Is this
(*and \egrapsa in verses 4,9,12*) the epistolary aorist
referring to the present letter? In itself that is possible as
the epistolary aorist does occur in the N.T. as in 8:18; 9:3
(*Robertson, Grammar, p. 854f.*). If not epistolary aorist as
seems improbable from the context and from 7:8-12, to what
Epistle does he refer? To 1Co 5 or to a lost letter? It is
possible, of course, that, when Paul decided not to come to
Corinth, he sent a letter. The language that follows in verses
3,4; 7:8-12 can hardly apply to I Corinthians. {**Should have**
sorrow} (\lup^*n sch*). Second aorist (*ingressive*) active
subjunctive of \ech, should get sorrow, after \hina m^
negative final particles. {**From them of whom**} (\aph' h^*n*).
Antecedent omitted, \apo tout^*n* aph' h^*n* (*from those from whom*).

{I ought} (\edei me\). Imperfect for unrealized present obligation as often and like English. **{Having confidence}** (\pepoith"s\). Second perfect active participle of \peith"\" (1:9).

2:4 **{Anguish}** (\sunoch^s\). Ablative case after \ek\ (*out of*). Old word from \sunech"\", to hold together. So contraction of heart (*Cicero*, *_contractio animi_*), a spiritual _angina pectoris_. In N.T. only here and Lu 21:25. **{With many tears}** (\dia poll"n dakru"n\). He dictated that letter "through tears" (*accompanied by tears*). Paul was a man of heart. He writes to the Philippians with weeping (\klai"n\) over the enemies of the Cross of Christ (*Php 3:18*). He twice mentions his tears in his speech at Miletus (*Ac 20:19-31*). **{But that ye might know the love}** (\alla t^n agap^n hina gn"te\). Proleptic position of \agap^n\ and ingressive second aorist active subjunctive \gn"te\", come to know.

2:5 **{If any}** (\ei tis\). Scholars disagree whether Paul refers to 1Co 5:1, where he also employs \tis, toioutos\, and \Satanfs\ as here, or to the ringleader of the opposition to him. Either view is possible. In both cases Paul shows delicacy of feeling by not mentioning the name. **{But in part}** (\alla apo merous\). "But to some extent to you all." The whole Corinthian Church has been injured in part by this man's wrongdoing. There is a parenthesis (*{that I press not too heavily}*, \hina m^ epibar"\") that interrupts the flow of ideas. \Epibare"\", to put a burden on (\epi, baros\), is a late word, only in Paul in N.T. (*here and 1Th 2:9; 2Th 3:8*). He does not wish to give pain by too severe language.

2:6 **{Punishment}** (\epitimia\). Late word for old Greek to \epitimion\ (*so papyri*), from \epitima"\", to show honour to, to award, to adjudge penalty. Only here in N.T. **{By the many}** (\hupo t"n pleion"n\). By the more, the majority. If Paul refers to the case in 1Co 5, they had taken his advice and expelled the offender.

2:7 **{So that on the contrary}** (\h"ste tounantion\). The natural result expressed by \h"ste\ and the infinitive. \Tounantion\ is by crasis for \to enantion\ and accusative of general reference. **{Rather}** (\mallon\). Absent in some MSS. **{Lest by any means}** (\m^ p"s\). Negative purpose. **{Swallowed up}** (\katapoth^i\). First aorist passive subjunctive of \katapin"\", to drink down (*1Co*

15:54). {With his overmuch sorrow} (\t^i perissoterfi lup^i\). Instrumental case, "by the more abundant sorrow" (*comparative of adjective* \perissos\).

2:8 {To confirm} (\kur^sai\). First aorist active infinitive of old verb \kuro^, to make valid, to ratify, from \kuros\ (*head, authority*). In N.T. only here and Ga 3:15.

2:9 {That I might know the proof of you} (\hina gn^ t^n dokim^ n hum^ n\). Ingressive second aorist active subjunctive, come to know. \Dokim^ is proof by testing. Late word from \dokimos\ and is in Dioscorides, medical writer in reign of Hadrian. Earliest use in Paul and only in him in N.T. (**2Co 2:9; 8:2; 9:13; 13:3; Ro 5:4; Php 2:22**). **{Obedient} (\hup^kooi\).** Old word from \hupakou^, to give ear. In N.T. only in Paul (**2Co 2:9; Php 2:8; Ac 7:39**).

2:10 {In the person of Christ} (\en pros^ p^ i Christou\). More exactly, "in the presence of Christ," before Christ, in the face of Christ. Cf. \en^ pion tou theou\ (**4:2**) in the eye of God, \en^ pion Kuriou\ (**8:21**).

2:11 {That no advantage may be gained over us} (\hina m^ pleonekt^ th^ men\). First aorist passive subjunctive after \hina m^ (\i>negative purpose) of \pleonekte^, old verb from \pleonekt^s\, a covetous man (**1Co 5:10f.**), to take advantage of, to gain, to overreach. In N.T. only in 1Th 4:6; 2Co 2:11; 7:2; 12:17f. "That we may not be overreached by Satan." **{His devices} (\autou ta no^ mata\).** \No^ ma\ from \noe^ to use the \nous\ is old word, especially for evil plans and purposes as here.

2:12 {To Troas} (\eis t^n Tr^ iada\). Luke does not mention this stop at Troas on the way from Ephesus to Macedonia (**Ac 20:1f.**), though he does mention two other visits there (**Ac 16:8; 20:6**). **{When a door was opened unto me} (\thuras moi ane^ igmen^ s\).** Genitive absolute with second perfect passive participle of \anoignumi\. Paul used this very metaphor in 1Co 16:9. He will use it again in Col 4:3. Here was an open door that he could not enter.

2:13 {I had no relief} (\ouk esch^ ka anesin\). Perfect active indicative like that in 1:9, vivid dramatic recital, not to be treated as "for" the aorist (**Robertson, _Grammar_, p. 896,**

898ff.). He still feels the shadow of that restlessness.

\Anesis\, from \ani^mi\, to let up, to hold back, is old word for relaxing or release (*Ac 24:34*). {**For my spirit**} (\t^i *pneumati mou*). Dative of interest. {**Because I found not Titus**} (\t^i *m^heurein me Titon*). Instrumental case of the articular infinitive with negative \m^ and accusative of general reference \me\, "by the not finding Titus as to me." {**Taking my leave of them**} (\apotaxamenos autois\). First aorist middle participle of \apotass^, old verb, to set apart, in middle in late Greek to separate oneself, to bid adieu to as in Mr 6:46.

2:14 {**But thanks be unto God**} (\t^i *de the^i charis*). Sudden outburst of gratitude in contrast to the previous dejection in Troas. Surely a new paragraph should begin here. In point of fact Paul makes a long digression from here to 6:10 on the subject of the Glory of the Christian Ministry as Bachmann points out in his *_Kommentar_ (p. 124)*, only he runs it from 2:12-7:1 (*_Aus der Tiefe in die Hohe_, Out of the Depths to the Heights*). We can be grateful for this emotional outburst, Paul's rebound of joy on meeting Titus in Macedonia, for it has given the world the finest exposition of all sides of the Christian ministry in existence, one that reveals the wealth of Paul's nature and his mature grasp of the great things in service for Christ. See my *_The Glory of the Ministry (An Exposition of II Cor. 2:12-6:10)_*. {**Always**} (\pantote\). The sense of present triumph has blotted out the gloom at Troas. {**Leadeth in triumph**} (\thriambeuonti\). Late common *_Koin_,* word from \thriambos\ (*Latin _triumphus_, a hymn sung in festal processions to Bacchus*). Verbs in \-eu^ (like \math^teu^, to make disciples) may be causative, but no example of \thriambeu^ has been found with this meaning. It is always to lead in triumph, in papyri sometimes to make a show of. Picture here is of Paul as captive in God's triumphal procession. {**The savour**} (\t^n osm^n). In a Roman triumph garlands of flowers scattered sweet odour and incense bearers dispensed perfumes. The knowledge of God is here the aroma which Paul had scattered like an incense bearer.

2:15 {**A sweet savour of Christ**} (\Christou eu^dia\). Old word from \eu\, well, and \oz^, to smell. In N.T. only here and Php 4:18; Eph 5:2. In spreading the fragrance of Christ the preacher himself becomes fragrant (*Plummer*). {**In them that are perishing**} (\en tois apollumenois\). Even in these if the preacher does his duty.

2:16 {**From death unto death**} (\ek thanatou eis thanaton\). From one evil condition to another. Some people are actually hardened by preaching. {**And who is sufficient for these things?**} (\kai pros tauta tis hikanos?\). Rhetorical question. In himself no one is. But some one has to preach Christ and Paul proceeds to show that he is sufficient. {**For we are not as the many**} (\ou gar esmen h“s hoi polloi\). A bold thing to say, but necessary and only from God (3:6).

2:17 {**Corrupting**} (\kap^leuontes\). Old word from \kap^los\, a huckster or peddler, common in all stages of Greek for huckstering or trading. It is curious how hucksters were suspected of corrupting by putting the best fruit on top of the basket. Note Paul's solemn view of his relation to God as a preacher ({*from God*} \ek theou\, {*in the sight of God*} \katenanti theou\, {*in Christ*} \en Christ“i\).

Robertson's New Testament Word Studies
(2 Corinthians: Chapter 2)

[\[Previous\]](#) [\[Next\]](#)

3:1 **{To commend ourselves?}** (*\heautous sunistanein?*). Late (*_Koin,_*) form of *\sunist^mi*, to place one with another, to introduce, to commend. Paul is sensitive over praising himself, though his enemies compelled him to do it. **{Epistles of commendation}** (*\sustatik^"n epistol^"n*). Late verbal adjective from *\sunist^mi* and often in the papyri and in just this sense. In the genitive case here after *\chr^izomen*. Such letters were common as seen in the papyri (*Deissmann, _Light from the Ancient East_, p. 226*). N.T. examples of commending individuals by letters occur in Ac 15:25f.; 18:27 (*Apollos*), 1Co 16:10f. (*Timothy*); Ro 16:1 (*Phoebe with the verb \sunist^mi*); Col 4:10 (*Mark*); 2Co 8:22f. (*Titus and his companion*).

3:2 **{Ye are our epistle}** (*\h^ epistol^ h^m^"n humeis este*). Bold turn. Paul was writing in their hearts. **{Known and read}** (*\gin^skomen^ kai anagin^skomen^*). Play on the word. Literally true. Professing Christians are the Bible that men read and know.

3:3 **{An epistle of Christ}** (*\epistol^ Christou*). He turns the metaphor round and round. They are Christ's letter to men as well as Paul's. **{Not with ink}** (*\ou melani*). Instrumental case of *\melas*, black. Plato uses *\to melan* for ink as here. See also 2Jo 1:12; 3Jo 1:13. **{Of stone}** (*\lithinai*). Composed of stone (*\lithos\ and ending -inos*). **{Of flesh}** (*\sarkinai*). "Fleshen" as in 1Co 3:1; Ro 7:14.

3:4 **{Through Christ}** (*\dia tou Christou*). It is not self-conceit on Paul's part, but through Christ.

3:5 **{Of ourselves}** (*\aph' heaut^"n*). Starting from ourselves (*reflexive pronoun*). **{As from ourselves}** (*\h^s ex haut^"n*). He says it over again with preposition *\ex* (*out of*). He has no originating power for such confidence. **{Sufficiency}** (*\hikanot^s*). Old word, only here in N.T.

3:6 **{Who also made us sufficient for such confidence}** (*\hos kai hikan^sen h^mas*). Late causative verb from *\hikanos* (*verse 5*) first aorist active indicative, "who (*God*) rendered us fit." In N.T. only here and Col 1:12. **{As ministers of a new covenant}**

(\diakonous kain^s diath^k^s\). Predicate accusative with \hikan^sen\). For \diath^k^s\ see on ^Mt 26:28 and for \diakonos\ on ^Mt 20:26 and for \kain^s\ (*fresh and effective*) on ^Lu 5:38. Only God can make us that.

3:7 {**Of death**} (\tou thanatou\). Subjective genitive, marked by death in its outcome (*cf. 1Co 15:56; Ga 3:10*). The letter kills. {**Engraven on stones**} (\entetup^men^ lithois\). Perfect passive participle of \entupo^, late verb, to imprint a figure (\tupos\). Used by Aristias (67) of the "inlaid" work on the table sent by Ptolemy Philadelphus to Jerusalem. \Lithois\ in locative case. {**Came with glory**} (\egen^th^ en dox^i\). In glory. As it did, condition of first class, assumed as true. See Ex 34:29,35. {**Look steadfastly**} (\atenisai\). Late verb from \aten^s\ (*stretched, intent, tein^ and |a| intensive*) as in Lu 4:20; Ac 3:4. {**Was passing away**} (\katargoumen^n\). Late verb, to render of no effect, and present passive participle here as in 1Co 2:6.

3:8 {**How shall not rather?**} (\p^s ouchi mallon?). _Argumentum a minore ad majus_ (*from the less to the greater*). {**Of the spirit**} (\tou pneumatou\). Marked by the spirit. Picture of the Christian ministry now.

3:9 {**Of condemnation**} (\t^s katakrise^s\). Genitive, that brings condemnation because unable to obey the law. {**Is glory**} (\doxa\). No copula, but makes the figure bolder. Paul freely admits the glory for the old dispensation. {**Of righteousness**} (\t^s dikaiosun^s\). Marked by and leading to righteousness. See 11:15. {**Much more**} (\poll^i mallon\). Instrumental case, by much more. {**Exceed**} (\perisseuei\). Overflow.

3:10 {**In this respect**} (\en tout^i t^i merei\). The glory on the face of Moses was temporary, though real, and passed away (*verse 7*), a type of the dimming of the glory of the old dispensation by the brightness of the new. The moon makes a dim light after the sun rises, "is not glorified" (\ou dedoxastai\, *perfect passive indicative of |doxaz^|*). {**By reason of the glory that surpasseth**} (\heineken t^s huperballous^s dox^s\). The surpassing (\huper-ball^, *throwing beyond*) glory. Christ as the Sun of Righteousness has thrown Moses in the shade. Cf. the claims of superiority by Christ in Mt 5-7.

3:11 {**Passeth away**} (\katargoumenon\). In process of disappearing

before the gospel of Christ. **{Remaineth}** (*\menon*). The new ministry is permanent. This claim may be recommended to those who clamour for a new religion. Christianity is still alive and is not dying. Note also *\en dox^i*, in glory, in contrast with *\dia dox^s*, with glory. **{Boldness}** (*\parr^sifi*). Instrumental case after *\chr^metha*. Old word, *\panr^sis=parr^sis*, telling it all, absolute unreservedness. Surely Paul has kept nothing back here, no mental reservations, in this triumphant claim of superiority.

3:13 **{Put a veil upon his face}** (*\etitheï kalumma epi to pros^pon autou*). Imperfect active of *\tith^mi*, used to put (*Ex 34:33*). **{That the children of Israel should not look steadfastly}** (*\pros to m^atenisai tous huious*). Purpose expressed by *\pros* and the articular infinitive with negative *\m^* and the accusative of general reference. The Authorized Version had a wrong translation here as if to hide the glory on his face.

3:14 **{But their minds were hardened}** (*\alla ep^r^th^ta no^mata aut^n*). Their thoughts (*\no^mata*) literally. *\P^ro^* (*first aorist passive indicative here*) is late verb from *\p^ros*, hard skin, to cover with thick skin (*callus*), to petrify. See on *Mr 6:52*; *8:17*. **{Of the old covenant}** (*\t^s palaias diath^k^s*). The Old Testament. *\Palaios* (*ancient*) in contrast to *\kainos* (*fresh, verse 6*). See *Mt 13:52*. **{The same veil}** (*\to auto kalumma*). Not that identical veil, but one that has the same effect, that blinds their eyes to the light in Christ. This is the tragedy of modern Judaism. **{Unlifted}** (*\m^ anakaluptomenon*). Present passive participle of *\anakalupt^*, old verb, to draw back the veil, to unveil. **{Is done away}** (*\katargeitai*). Same verb as in verses 7,11.

3:15 **{Whensoever Moses is read}** (*\h^nika an anagin^sk^tai M^us^s*). Indefinite temporal clause with *\h^nika* an and the present passive subjunctive. **{A veil lieth upon their heart}** (*\epi t^n kardian aut^n keitai*). Vivid and distressing picture, a fact that caused Paul agony of heart (*Ro 9:1-5*). With wilful blindness the rabbis set aside the word of God by their tradition in the time of Jesus (*Mr 7:8f.*).

3:16 **{It shall turn}** (*\epistrepsei*). The heart of Israel. **{The veil is taken away}** (*\periaireitai to kalumma*). Present passive indicative of *\periaire^*, old verb, to take from around, as of anchors (*Ac 27:40*), to cut loose (*Ac 28:13*), for hope to be taken away (*Ac 27:20*). Here Paul has in mind *Ex 34:34* where

we find of Moses that \peri^ireito to kalumma\ (*the veil was taken from around his face*) whenever he went before the Lord. After the ceremony the veil is taken from around (\peri-) the face of the bride.

3:17 {**Now the Lord is the Spirit**} (\ho de Kurios to pneuma estin\). Some, like E. F. Scott (*The Spirit in the N.T.*), take \Kurios\ here to be Christ and interpret Paul as denying the personality of the Holy Spirit, identifying Christ and the Holy Spirit. But is not Bernard right here in taking \Kurios\ (*Lord*) in the same sense here as in Ex 34:34 (\enanti Kuriou\, *before the Lord*), the very passage that Paul is quoting? Certainly, the Holy Spirit is interchangeably called in the N.T. the Spirit of God and the Spirit of Christ (*Ro 8:9f.*). Christ dwells in us by the Holy Spirit, but the language here in 2Co 3:17 should not be pressed unduly (*Plummer. See also P. Gardner, The Religious Experience of St. Paul, p. 176f.*). Note "the Spirit of the Lord" here. {**Liberty**} (\eleutheria\). Freedom of access to God without fear in opposition to the fear in Ex 34:30. We need no veil and we have free access to God.

3:18 {**We all**} (\h^meis pantes\). All of us Christians, not merely ministers. {**With unveiled face**} (\anakekalummen^i pros^p^i\). Instrumental case of manner. Unlike and like Moses. {**Reflecting as in a mirror**} (\katoptrizomenoi\). Present middle participle of \katoptriz^~, late verb from \katoptron\, mirror (\kata, optron\, *a thing to see with*). In Philo (*Legis Alleg. iii. 33*) the word means beholding as in a mirror and that idea suits also the figure in 1Co 13:12. There is an inscription of third century B.C. with \egkatoptrisasthai eis to hud^r\, to look at one's reflection in the water. Plutarch uses the active for mirroring or reflecting and Chrysostom takes it so here. Either makes good sense. The point that Paul is making is that we shall not lose the glory as Moses did. But that is true if we keep on beholding or keep on reflecting (*present tense*). Only here in N.T. {**Are transformed**} (\metamorphoumetha\). Present passive (*are being transformed*) of \metamorpho^~, late verb and in papyri. See on Mt 17:2; Mr 9:2 where it is translated "transfigured." It is the word used for heathen mythological metamorphoses. {**Into the same image**} (\t^n aut^n eikona\). Accusative retained with passive verb \metamorphoumetha\, Into the likeness of God in Christ (*1Co 15:48-53; Ro 8:17,29; Col 3:4; 1Jo 3:2*). {**As from the Lord the Spirit**} (\kathaper apo Kuriou pneumatos\). More

likely, "as from the Spirit of the Lord."

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(2 Corinthians: Chapter 3)

[\[Previous\]](#) [\[Next\]](#)

4:1 **{We faint not}** (*\ouk egkakoumen*). Present active indicative of *\egkake*, late verb (*\en, kakos*) to behave badly in, to give in to evil, to lose courage. In Symmachus (*LXX*), Polybius, and papyri. It is the faint-hearted coward. Paul speaks of himself (*literary plural*). Can he not speak for all of us?

4:2 **{But we have renounced}** (*\alla apeipametha*). Indirect middle second aorist (*timeless aorist*) indicative of *\apeipon* (*defective verb*) with *\a* of first aorist ending, to speak forth, to speak off or away from. Common verb in the active, but rare in middle and only here in N.T. **{The hidden things of shame}** (*\ta krupta t's aischun's*). They do attack the minister. His only safety is in instant and courageous defiance to all the powers of darkness. It is a terrible thing to see a preacher caught in the toils of the tempter. **{In craftiness}** (*\en panourgifi*). Old word from *\panourgos* (*\pan, ergon*), a doer of any deed (*good or bad*), clever, cunning, deceitful. See on *Lu 20:23*. **{Handling deceitfully}** (*\dolountes*). Present active participle of *\dolo*, from *\dolos*, deceit (*from \del*, *to catch with bait*), old and common verb, in papyri and inscriptions, to ensnare, to corrupt with error. Only here in N.T. Used of adulterating gold or wine. **{To every conscience of men}** (*\pros pfsan suneid'sin anthr'p'n*). Not to whim, foible, prejudice. See 3:1-6 for "commending" (*\sunistanontes*).

4:3 **{It is veiled in them that are perishing}** (*\en tois apollumenois estin kekalummenon*). Periphrastic perfect passive of *\kalupt*, to veil in both condition (*first class*) and conclusion. See on *2:15f.* for "the perishing."

4:4 **{The god of this world}** (*\ho theos tou ai'nos toutou*). "Age," more exactly, as in 1Co 1:20. Satan is "the god of this age," a phrase nowhere else in the N.T., but Jesus uses the same idea in Joh 12:31; 14:30 and Paul in Eph 2:2; 6:12 and John in 1Jo 5:19. Satan claimed the rule over the world in the temptations with Jesus. **{Blinded}** (*\etuphl'sen*). First aorist active of *\tuphlo*, old verb to blind (*\tuphlos*, *blind*). They refused to believe (*\apist'n*) and so Satan got the power to

blind their thoughts. That happens with wilful disbelievers. **{The light}** (*\ton ph“tismon*). The illumination, the enlightening. Late word from \photiz“, to give light, in Plutarch and LXX. In N.T. only in 2Co 4:4,6. Accusative case of general reference here with the articular infinitive (*\eis to m^ augasai\ that should not dawn*). That is, if \augasai\ is intransitive as is likely, though it is transitive in the old poets (*from \aug^*, **radiance**. Cf. *German _Auge_=eye*). If it is transitive, the idea would be "that they should not see clearly the illumination, etc."

4:5 **{For we preach not ourselves}** (*\ou gar heautous k^russomen*). Surely as poor and disgusting a topic as a preacher can find. **{But Christ Jesus as Lord}** (*\alla Christon I^soun Kurion*). \Kurion\ is predicate accusative in apposition. **{As your servants for Jesus' sake}** (*\doulous hum“n dia I^soun*). Your bond-slave for the sake of Jesus. This is the sufficient reason for any preacher's sacrifice, "for Jesus' sake."

4:6 **{God who said}** (*\ho theos ho eip“n*). Paraphrase of Ge 1:3. **{Who shined}** (*\hos elampsen*). Like a lamp in the heart (*cf. Mt 5:15*). Miners carry a lamp on the forehead, Christians carry one in their hearts lit by the Spirit of God. **{To give the light}** (*\pros ph“tismon*). For the illumination. **{In the face of Jesus Christ}** (*\en pros“p“i I^sou Christou*). The Christian who looks on the face of Jesus Christ as Moses looked upon the glory of God will be able to give the illumination of the knowledge of the glory of God. See 2:10 for \pros“pon\.

4:7 **{This treasure}** (*\ton th^sauron touton*). On \th^sauron\ see Mt 6:19-21. It is the power of giving the illumination of the knowledge of the glory of God (**verse 6**). "The power is limitless, but it is stored in very unlikely receptacles" (*Plummer*). This warning Paul gives in contrast (*\de*) with the exultation of verse 6 (*Bernard*). **{In earthen vessels}** (*\en ostrakinois skeuesin*). This adjective is common in the LXX with \skeuos, aggos\ and \aggeion\. It occurs again in 2Ti 2:20 with \skeu^\. It is found also in the papyri with \skeuos\ as here. It is from \ostrakon\, baked clay (*same root as \osteon\, bone*), so many fragments of which are found in Egypt with writing on them. We are but earthen jars used of God for his purposes (*Ro 9:20ff.*) and so fragile. **{The exceeding greatness}** (*\h^ huperbol^*). See on 1Co 12:31 for this word, "the preeminence of the power." This is God's purpose (*\hina--i*). God, not man,

is the **{dynamo}** (*\dunamis*). It comes from God (*\tou theou*, *ablative*) and does not originate with us (*\m^ex h^m^“n*).

4:8 **{Pressed}** (*\thlibomenoi*). From *\thlib^“*, to press as grapes, to contract, to squeeze. Series of present passive participles here through verse 9 that vividly picture Paul's ministerial career. **{Yet not straitened}** (*\all' ou stenoch^“roumenoi*). Each time the exception is stated by *\all' ou*. From *\stenoch^“re^“* (*\stenoch^“ros*, *from \stenos*, *narrow*, *\ch^“ros*, *space*), to be in a narrow place, to keep in a tight place. Late verb, in LXX and papyri. In N.T. only here and 2Co 6:12. **{Yet not unto despair}** (*\all' ouk exaporoumenoi*). Late perfective compound with *\ex-* of *\exapore^“*. A very effective play on words here, lost, but not lost out.

4:9 **{Forsaken}** (*\egkataleipomenoi*). Double compound of old verb *\eg-kata-leip^“*, to leave behind, to leave in the lurch. **{Smitten down}** (*\kataballomenoi*). As if overtaken. **{Destroyed}** (*\apollumenoi*). Perishing as in verse 3. Was Paul referring to Lystra when the Jews stoned him and thought him dead?

4:10 **{Bearing about}** (*\peripherontes*). Ignatius was called *\Theophoros*, God-bearer. See 1Co 15:31 where Paul says "I die daily" and Php 3:10; Col 1:24. **{The dying of Jesus}** (*\t^“n nekr^“sin tou I^sou*). Late word from *\nekro^“*, to put to death. In Galen. In N.T. only here and Ro 4:19.

4:11 **{Are alway delivered unto death}** (*\eis thanaton paradidometha*). This explains verse 10.

4:12 **{Death worketh in us}** (*\ho thanatos en h^min ενεργηται*). Middle voice present tense of the old verb to operate, be at work. Physical death works in him while spiritual life (*paradox*) works in them.

4:13 **{According to that which is written}** (*\kata to gegrammenon*). This formula in legal documents in the papyri (*_Bible Studies_, p. 250*). Paul makes adaptation of the words in Ps 95:1. **{We also believe}** (*\kai h^meis pisteuomen*). Like the Psalmist. And therefore can speak with effect. Otherwise useless. **{Shall present us with you}** (*\kai parast^sei sun h^min*). This shows that Paul was not certain that he would be alive when Jesus comes as has been wrongly inferred from 1Co 7:29; 10:11; 15:51.

4:15 {**Being multiplied through the many**} (\pleonasasa dia tⁿ pleionⁿ\). Late word \pleonazⁿ\ from \pleon\, more, "making more through the more," with play on \pleon\. One can think of Bunyan's *Grace Abounding*.

4:16 {**Wherefore we faint not**} (\dio ouk egkakoumen\). Repeats from verse 1. {**Our outward man**} (\ho exⁿ h^m anthr^{pos}\), {**our inward man**} (\ho esⁿ h^m anthr^{pos}\). In Ro 7:22; Col 3:9; Eph 4:22f., we have the inward man and the outward for the higher and the lower natures (*the spirit and the flesh*). "Here the decay (\diaphtheiretai\) of the bodily organism is set over against the growth in grace (\anakainoutai\, *is refreshed*) of the man himself" (*Bernard*). Plato (*Republ.* ix, p. 589) has \ho entos anthr^{pos}\. Cf. "the hidden man of the heart" (*1Pe 3:4*). {**Day by day**} (\h^m merfi kai h^m merfi\). This precise idiom is not in LXX nor rest of N.T. It may be colloquial use of locative in repetition.

4:17 {**Our light affliction which is for the moment**} (\to parautika elaphron t^s thlipse^s h^m anthr^{pos}\). Literally, "the for the moment (*old adverb* \parautika\, *here only in N.T.*) lightness (*old word, in N.T. only here and Mt 11:30*)." {**More and more exceedingly**} (\kath' huperbolⁿ eis huperbolⁿ\). Like piling Pelion on Ossa, "according to excess unto excess." See on 1Co 12:31. {**Eternal weight of glory**} (\aiⁿ nion baros dox^s\). Careful balancing of words in contrast (*affliction vs. glory, lightness vs. weight, for the moment vs. eternal*).

4:18 {**While we look not**} (\mⁿ skopountⁿ h^m anthr^{pos}\). Genitive absolute with participle of \skopeⁿ\ from \skopos\, goal. {**Temporal**} (\proskaira\). Rather temporary, for a season (\pros kairon\). Late word. See on Mt 13:21. See 1Co 13:12; Heb 11:1.

[\[Previous\]](#) [\[Next\]](#)

5:1 **{If--be dissolved}** (*\ean--kataluth^i*). Third class condition, *\ean* and first aorist passive subjunctive. The very word used (*\katalu^a*) for striking down a tent. **{The earthly house of our tabernacle}** (*\h^ epigeios h^m^ n oikia tou sk^nos*). Rather, "If our earthly (*see on 1Co 15:40 for \epigeios*) house of the tent (*\sk^nos*, *another form of \sk^n^*, *tent, from root \ska*, *to cover*)." Appositive genitive, the house (*\oikia*) is the tent. **{We have}** (*\echomen*). Present indicative. We possess the title to it now by faith. "Faith is the title-deed (*\hupostasis*) to things hoped for" (*Heb 11:7*). **{A building from God}** (*\oikodom^ n ek theou*). This *\oikodom^* (*found in Aristotle, Plutarch, LXX, etc., and papyri, though condemned by Atticists*) is more substantial than the *\sk^nos*. **{Not made with hands}** (*\acheiropoi^ton*). Found first in Mr 14:58 in charge against Jesus before the Sanhedrin (*both the common verbal \cheiropoi^ton\ and the newly made vernacular \acheiropoi^ton*, *same verbal with \a\ privative*). Elsewhere only here and Col 2:11. Spiritual, eternal home.

5:2 **{To be clothed upon with our habitation which is from heaven}** (*\to oik^t^rion h^m^ n to ex ouranou endusasthai*). First aorist middle infinitive of late verb *\ependu^a*, double compound (*\ep, en*) to put upon oneself. Cf. *\ependut^s* for a fisherman's linen blouse or upper garment (*Joh 21:7*). *\Oik^t^rion* is old word used here of the spiritual body as the abode of the spirit. It is a mixed metaphor (*putting on as garment the dwelling-place*).

5:3 **{Being clothed}** (*\endusamenoi*). First aorist middle participle, having put on the garment. **{Naked}** (*\gumnoi*). That is, disembodied spirits, "like the souls in Sheol, without form, and void of all power of activity" (*Plummer*).

5:4 **{Not for that we would be unclothed}** (*\eph' h^ i ou thelomen ekdusasthai*). Rather, "For that (*\eph' h^ i*) we do not wish to put off the clothing, but to put it on" (*\all' endusasthai*). The transposition of the negative *\ou* weakens the sense. Paul does not wish to be a mere disembodied spirit without his spiritual garment. **{That what is mortal may be swallowed up of**

life} (\hina katapothⁱ to thn^{ton} hupo t^s z^{“s}\). "Only what is mortal perishes; the personality, consisting of soul and body, survives," (*Plummer*). See on 1:22 for "the earnest of the spirit."

5:6 **{At home in the body}** (\end^{mountes} en tⁱ s^{“mati}\). Rare verb \end^{me}“\ from \end^{mos}\ (*one among his own people as opposed to* \ekd^{mos}\, *one away from home*). Both \ekd^{me}“\ (*more common in the old Greek*) and \end^{me}“\ occur in the papyri with the contrast made by Paul here.

5:7 **{By sight}** (\dia eidous\). Rather, by appearance.

5:8 **{We are of good courage}** (\tharroumen\). Good word for cheer and same root as \tharse“\ (*Mt 9:2,22*). Cheer up. **{Are willing rather}** (\eudokoumen\). Rather, "We are well-pleased, we prefer" if left to ourselves. Cf. Php 1:21f. Same \eudoke“\ used in Lu 3:22. **{To be at home with the Lord}** (\end^msai pros ton Kurion\). First aorist (*ingressive*) active infinitive, to attain that goal is bliss for Paul.

5:9 **{We make it our aim}** (\philotimoumetha\). Old and common verb, present middle, from \philotimos\ (\philos, tim[^]\, *fond of honour*), to act from love of honour, to be ambitious in the good sense (*1Th 4:11; 2Co 5:9; Ro 15:20*). The Latin *_ambitio_* has a bad sense from *_ambire_*, to go both ways to gain one's point. **{To be well-pleasing to him}** (\euairetoi autⁱ einai\). Late adjective that shows Paul's loyalty to Christ, his Captain. Found in several inscriptions in the *_Koin,_* period (*Deissmann, _Bible Studies_, p. 214; Moulton and Milligan's _Vocabulary_*).

5:10 **{Before the judgment-seat of Christ}** (\emprosthen tou b^{matos} tou Christou\). Old word \b^{ma}\, a step (*from* \bain[“]\), a platform, the seat of the judge (*Mt 27:19*). Christ is Saviour, Lord, and Judge of us all (\tous pantas\, *the all*). **{That each may receive}** (\hina komis^{tai} hekastos\). Receive as his due, \komiz[“]\ means, old verb. See on Mt 25:27. **{Bad}** (\phaulon\). Old word, akin to German *_faul_*, worthless, of no account, base, wicked.

5:11 **{The fear of the Lord}** (\ton phobon tou Kuriou\). Many today regard this a played-out motive, but not so Paul. He has in mind verse 10 with the picture of the judgment seat of Christ. **{We persuade}** (\peithomen\). Conative present active, we try to

persuade. It is always hard work. {**Unto God**} (\the*“i*\). Dative case. God understands whether men do or not. {**That we are made manifest**} (\pephaner*“sthai*\). Perfect passive infinitive of \phanero“\ in indirect discourse after \elpiz“\ . Stand manifested, state of completion.

5:12 {**As giving you occasion of glorying**} (\aphormⁿ didontes humin kauch^{matos}\). An old Greek word (\apo, horm[^]\, *onset, rush*), a base of operations, material with which to glory, as we say "a tip" only much more. {**That ye may have wherewith to answer**} (\hina ech^{te} te pros\). Literally, "That ye may have something against (*for facing those, etc.*)." Paul wishes his champions in Corinth to know the facts. {**In appearance, and not in heart**} (\en pros*“p“i kai m^{en} kardifi*\). He means the Judaizers who were braggarts about their orthodox Judaism.

5:13 {**Whether we are beside ourselves**} (\eite exest^{men}\). Second aorist active indicative of \exist^{mi}\, old verb, here to stand out of oneself (*intransitive*) from \ekstasis\, ecstasy, comes as in Mr 5:42. It is literary plural, for Paul is referring only to himself. See on 1:6 for \eite--eite\ . It is a condition of the first class and Paul assumes as true the charge that he was crazy (*if I was crazy*) for the sake of argument. Festus made it later (*Ac 26:24*). He spoke with tongues (*1Co 14:18*) and had visions (*2Co 12:1-6*) which probably the Judaizers used against him. A like charge was made against Jesus (*Mr 3:21*). People often accuse those whom they dislike with being a bit off.

5:14 {**The love of Christ**} (\h[^] agap[^] tou Christou\). Subjective genitive, Christ's love for Paul as shown by verse 15. {**Constraineth us**} (\sunechei h[^] mas\). Old and common verb, to hold together, to press the ears together (*Ac 7:57*), to press on every side (*Lu 8:45*), to hold fast (*Lu 22:63*), to hold oneself to (*Ac 18:5*), to be pressed (*passive, Lu 12:50; Php 1:23*). So here Paul's conception of Christ's love for him holds him together to his task whatever men think or say. {**Judging this**} (\krinantas touto\). Having reached this conclusion, ever since his conversion (*Ga 1:17f.*). {**One died for all**} (\heis huper pant*“n apethanen*\). This is the central tenet in Paul's theology and Christology. \Huper\ (*over*) here is used in the sense of substitution as in Joh 11:50; Ga 3:13, death in behalf so that the rest will not have to die. This use of \huper\ is common in the papyri (*Robertson, _Grammar_, p. 631*). In fact, \huper\ in this sense is more usual in Greek than \anti, pro\ or

any other preposition. **{Therefore all died}** (\ara hoi pantes apethanon\). Logical conclusion (\ara\, *corresponding*), the one died for the all and so the all died when he did, all the spiritual death possible for those for whom Christ died. This is Paul's gospel, clear-cut, our hope today.

5:15 **{Should no longer live unto themselves}** (\hina m^keti heautois z^sin\). The high doctrine of Christ's atoning death carries a correspondingly high obligation on the part of those who live because of him. Selfishness is ruled out by our duty to live "unto him who for their sakes died and rose again."

5:16 **{Henceforth}** (\apo tou nun\). From the time that we gained this view of Christ's death for us. **{After the flesh}** (\kata sarka\). According to the flesh, the fleshy way of looking at men. He, of course, knows men "in the flesh" (\en t^i sarki\), but Paul is not speaking of that. Worldly standards and distinctions of race, class, cut no figure now with Paul (*Ga 3:28*) as he looks at men from the standpoint of the Cross of Christ. **{Even though we have known Christ after the flesh}** (\ei kai egn^kamen kata sarka Christon\). Concessive clause (\ei kai\, *if even or also*) with perfect active indicative. Paul admits that he had once looked at Christ \kata sarka\, but now no longer does it. Obviously he uses \kata sarka\ in precisely the same sense that he did in verse 15 about men. He had before his conversion known Christ \kata sarka\, according to the standards of the men of his time, the Sanhedrin and other Jewish leaders. He had led the persecution against Jesus till Jesus challenged and stopped him (*Ac 9:4*). That event turned Paul clean round and he no longer knows Christ in the old way \kata sarka\. Paul may or may not have seen Jesus in the flesh before his death, but he says absolutely nothing on that point here.

5:17 **{A new creature}** (\kain^ ktisis\). A fresh start is made (\kain^). \Ktisis\ is the old word for the act of creating (*Ro 1:20*), but in N.T. by metonymy it usually bears the notion of \ktisma\, the thing created or creature as here. **{The old things are passed away}** (\ta archaia par^lthen\). Did pass by, he means. Second aorist active of \parerchomai\, to go by. The ancient (\archaia\)) way of looking at Christ among other things. And yet today there are scholars who are trying to revive the old prejudiced view of Jesus Christ as a mere man, a prophet, to give us "a reduced Christ." That was once Paul's view, but it passed by forever for him. It is a false view and leaves us no gospel

and no Saviour. {**Behold, they are become new**} (\idou, gegone kaina\). Perfect active indicative of \ginomai\, have become new (*fresh*, \kaina\) to stay so.

5:18 {**Who reconciled us to himself through Christ**} (\tou katallaxantos h^mas heaut^i dia Christou\). Here Paul uses one of his great doctrinal words, \katallass^\", old word for exchanging coins. \Diallass^\", to change one's mind, to reconcile, occurs in N.T. only in Mt 5:24 though in papyri (*Deissmann, _Light from the Ancient East_, p. 187*), and common in Attic. \Katallass^\" is old verb, but more frequent in later writers. We find \sunallass^\" in Ac 7:26 and \apokatallass^\" in Col 1:20f.; Eph 2:16 and the substantive \katallag^\" in Ro 5:11; 11:15 as well as here. It is hard to discuss this great theme without apparent contradiction. God's love (*Joh 3:16*) provided the means and basis for man's reconciliation to God against whom he had sinned. It is all God's plan because of his love, but God's own sense of justice had to be satisfied (*Ro 3:26*) and so God gave his Son as a propitiation for our sins (*Ro 3:25; Col 1:20; 1Jo 2:2; 4:10*). The point made by Paul here is that God needs no reconciliation, but is engaged in the great business of reconciling us to himself. This has to be done on God's terms and is made possible through (\dia\) Christ. {**And gave unto us the ministry of reconciliation**} (\kai dontos h^min t^n diakonian t^s katallag^s\). It is a ministry marked by reconciliation, that consists in reconciliation. God has made possible through Christ our reconciliation to him, but in each case it has to be made effective by the attitude of each individual. The task of winning the unreconciled to God is committed to us. It is a high and holy one, but supremely difficult, because the offending party (*the guilty*) is the hardest to win over. We must be loyal to God and yet win sinful men to him.

5:19 {**To wit, that**} (\h^s hoti\). Latin puts it _quoniam quidem_. It is an unclassical idiom, but occurs in the papyri and inscriptions (*Moulton, _Prol_, p. 212; Robertson, _Grammar_, p. 1033*). It is in Es 4:14. See also 2Co 11:21; 2Th 2:2. It probably means "how that." {**Not reckoning**} (\m^ logizomenos\). What Jesus did (*his death for us*) stands to our credit (*Ro 8:32*) if we make our peace with God. This is our task, "the word of reconciliation," that we may receive "the righteousness of God" and be adopted into the family of God.

5:20 {**We are ambassadors therefore on behalf of Christ**} (\huper

Christou oun presbeuomen\). Old word from \presbus\, an old man, first to be an old man, then to be an ambassador (*here and Eph 6:20 with \en halus`i\ in a chain added*), common in both senses in the Greek. "The proper term in the Greek East for the Emperor's Legate" (*Deissmann, _Light from the Ancient East_, p. 374*), in inscriptions and papyri. So Paul has a natural pride in using this dignified term for himself and all ministers. The ambassador has to be _persona grata_ with both countries (*the one that he represents and the one to which he goes*). Paul was Christ's _Legate_ to act in his behalf and in his stead. {**As though God were intreating by us**} (\h`s tou theou parakalountos di' h`m`n\). Genitive absolute with \h`s\ used with the participle as often to give the reason (*apparent or real*). Here God speaks through Christ's Legate. {**Be ye reconciled to God**} (\katallag`te t`i the`i\). Second aorist passive imperative of \katallass`\ and used with the dative case. "Get reconciled to God," and do it now. This is the ambassador's message as he bears it to men from God.

5:21 {**Him who knew no sin**} (\ton m` gnonta hamartian\). Definite claim by Paul that Jesus did not commit sin, had no personal acquaintance (\m` gnonta\, *second aorist active participle of \gin`sk`*) with it. Jesus made this claim for himself (*Joh 8:46*). This statement occurs also in 1Pe 2:22; Heb 4:15; 7:26; 1Jo 3:5. Christ was and is "a moral miracle" (*Bernard*) and so more than mere man. {**He made to be sin**} (\hamartian epoi`sen\). The words "to be" are not in the Greek. "Sin" here is the substantive, not the verb. God "treated as sin" the one "who knew no sin." But he knew the contradiction of sinners (*Heb 12:3*). We may not dare to probe too far into the mystery of Christ's suffering on the Cross, but this fact throws some light on the tragic cry of Jesus just before he died: "My God, My God, why didst thou forsake me?" (*Mt 27:46*). {**That we might become**} (\hina h`meis gen`metha\). Note "become." This is God's purpose (\hina\) in what he did and in what Christ did. Thus alone can we obtain God's righteousness (*Ro 1:17*).

6:1 **{Working together with him}** (\sunergountes\). We are co-workers, partners with God (*1Co 3:9*), in this work of grace. **{In vain}** (\eis kenon\). Into emptiness. The plan of God, the work of Christ on the Cross, the pleas of the ambassador may all be nullified by the recipient of the message.

6:2 **{Behold, now is the acceptable time}** (\idou nun kairos euprosdektos\). Here is another "Pauline parenthesis" (*Plummer*) as in 5:7 by the quotation from Isa 49:8. The LXX has \dektos\ (\dektoi\) verbal of \dechomai\, but Paul employs the double compound (\eu, pros, dektos\), well-received. It occurs in Aristophanes, Plutarch, inscription, etc.

6:3 **{Giving no occasion of stumbling in any thing}** (\m^demian en m^deni didontes proskop^n\). \Proskop^, late word (*Polybius, LXX*), from \proskopt^, to strike against, to stumble. Only here in N.T. Note double negative in the Greek. **{That the ministry be not blamed}** (\hina m^ m^m^th^i h^ diakonia\). Negative purpose (\hina m^). First aorist passive subjunctive of old verb \m^maomai\ from \m^mos\, blot, blemish. One can read with profit J. A. Hutton's Warrack Lectures, *_That the Ministry Be Not Blamed_*.

6:4 **{But in everything commending ourselves}** (\all' en panti sunistanontes heautous\). Paul gives a marvellous summary of his argument about the dignity and glory of ministers of Christ as **{ministers of God}** (\h^s theou diakonoi\) under three aspects, the first with **{in}** (\en\) verses 3-7a, the second with **{by}** (\dia\) verses 7b,8, the third with **{as}** (\h^s\) verses 9-10. The negative view with \en\ we have in verse 3, then the positive in verses 4-7a. Each word carries a story that can be filled in from Paul's own life as a preacher with an echo in that of us all. **{In distresses}** (\en stenoch^riais\). In tight places (*12:10*). Late word from \stenoch^re^ (see on 4:8).

6:5 **{In stripes}** (\en pl^gais\). In blows, wounds (*Lu 10:30; 12:48; Ac 16:23,33*). Our plague. **{In tumults}** (\en akatastasiais\). See on 1Co 14:33). Instabilities, often from

politics. **{In watchings}** (\en agrupniais\). In sleeplessnesses, instances of insomnia. Old word, in N.T. only here and 11:27. Paul knew all about this.

6:6 **{In love unfeigned}** (\en agap^i anupokrit^i\). Late and rare word (\a\ *privative and* \hupokritos\, *from* \hupokrinomai\). This is the only love that is worth while (*Ro 12:9*).

6:7 **{On the right hand and on the left}** (\t^"n dexi^"n kai arister^"n\). Offensive weapons (\hopl^"n\ on the right, defensive on the left. See 1Th 5:8; Eph 6:11 for Paul's description of the panoply of God and Ro 6:13 for the phrase "weapons of righteousness," the only kind that will stand the strain. See also Book of Wisdom 5:18ff.

6:8 **{By glory and dishonour}** (\dia dox^s kai atimias\). Here \dia\ is no longer instrument, but state or condition. \Doxa\ here is glory. See Ro 9:21; 2Ti 2:20 for contrast between honour and dishonour (\tim^, atimia\). **{By evil report and good report}** (\dia dusph^mias kai euph^mias\). Play on the words with prefixes \dus-\ and \eu-\ and \ph^m^\. \Dusph^mia\ is a late word, only here in N.T. \Euph^mia\, old and common word, only here in N.T. **{As deceivers and yet true}** (\h^"s planoι kai al^theis\). Paul takes up \h^"s\ now in place of \dia\ which succeeded \en\. Note use of \kai\ in sense of "and yet" (*adversative*). \Planos\ is late word (*Diodorus, Josephus*) for wandering, vagabond, impostor (*cf. \plana^"\", to lead astray, used of Christ, Joh 7:12*). In N.T. only here; Mt 27:63 (*of Christ by Pharisees*); 2Jo 1:7. "In the Clementines St. Paul is expressly described by his adversaries as \planos\ and as disseminating deceit (\plan^"n\)" (*Bernard*). Such slander from one's enemies is praise.

6:9 **{As unknown and yet well known}** (\h^"s agnooumenoi kai epiginoskomenoi\). "As ignored (*as nonentities, obscure, without proper credentials 3:2*) and yet fully recognized (*by all who really matter as in 11:6*)." **{And behold, we live}** (\kai idou z^"men\). Cf. the hazards of his life (*1:8; 4:10; 11:23*). His whole career is full of paradox).

6:10 **{Always rejoicing}** (\aei chairontes\). Even in sorrow (*11:9; 1Th 5:16; Ro 5:3-5; 9:2; Php 2:18,27; 3:1; 4:4,15*). **{Yet making many rich}** (\pollous de ploutizontes\). Old word from \ploutos\ (*wealth*), to enrich. Spiritual riches Paul has in mind

as in 1Co 1:5 (*cf. Mt 5:37*). {**As having nothing and yet possessing all things**} (*\hˆs mˆden echontes kai panta katechontes*). Contrast between *\mˆden* (*nothing*) and *\panta* (*all things, cf. 1Co 3:22*) and *\echˆ* (*to have*) and *\katechˆ* (*to hold down, to hold fast*). Play on words (*simple and compound*) as in 3:2; 4:8. Climax of Paul's panegyric on the Christian ministry. He now resumes the thread of the story broken off in 2:14.

6:11 {**Our mouth is open unto you**} (*\to stoma hˆmˆn aneˆˆigen pros humas*). Second perfect active indicative of *\anoigˆ* and intransitive, stand open. He has kept back nothing in his portrayal of the glory of the ministry as the picture of the open mouth shows. {**Our heart is enlarged**} (*\hˆ kardia hˆmˆn peplatuntai*). Perfect passive indicative of old verb *\platunˆ*, to broaden, from *\platus*, broad. In N T. only here and Mt 23:5 (*cf. phylacteries*). Hence his freedom of speech for "out of the abundance of the heart the mouth speaks" (*Mt 12:34*).

6:12 {**Ye are not straitened in us**} (*\ou stenochˆˆreisthe en hˆmin*). The same figure as in verse 11. See on 4:8 for *\stenochˆˆreˆ*. There is no restraint in me (*my heart*). My adversaries may have caused some of you to tighten up your affections (*\splugchna\ for affection as in Jas 5:11; 1Pe 3:8*).

6:13 {**Now for a recompense in like kind**} (*\tˆn de autˆn antimisthian*). No example of this expressive word outside of this passage and Ro 1:27 and later Christian writers. Paul may have found it in use in the _Koin,_ vernacular or he may have coined it from *\antimisthos*, remunerating (*paying back*). There is no verb here to explain the accusative which may be the accusative of general reference or the object of a verb not expressed. {**Be ye also enlarged**} (*\platunthˆte kai humeis*). As I have been (*verse 11*). First aorist passive imperative of *\platunˆ*.

6:14 {**Be not unequally yoked with unbelievers**} (*\mˆ ginesthe heterozugountes apistois*). No other example of this verb has yet been found, though the adjective from which it is apparently formed, *\heterozugos* (*yoked with a different yoke*) occurs in Le 19:19 of the union of beasts of different kinds. In De 22:10 we read: "Thou shalt not plough with an ox and an ass together." Literally, "Stop becoming (*\mˆ ginesthe\ present imperative, not \mˆ genˆsthe\ aorist subj.*) unequally yoked with unconverted

heathen (*unbelievers*). Some were already guilty. Marriage is certainly included, but other unions may be in mind. Cf. Eph 5:7. Paul gives as the reason (*gar*) for this prohibition five words in questions to distinguish the contrasts. {**Fellowship**} (*metoch*). Sharing with and followed by associative instrumental case of *dikaïosunē* (*righteousness*) and iniquity (*anomia*). A pertinent challenge today when church members wink at violations of laws of the land and laws of God. {**Communion**} (*koinōnia*). Partnership to light (*phōtī dative case*) with (*pros*), facing darkness.

6:15 {**Concord**} (*sumphōnēsis*). Symphony. Late word from *sumphōnē*, only here and ecclesiastical writers, though *sumphōnēma* in the papyri. {**Belial**} (*Belial*). Transliteration of Hebrew word for worthlessness and applied to Satan (*Book of Jubilees* 1.20) as here. Paul graphically sums up the contrast between Christ and Belial (*Satan*), the heads of the contending forces of good and evil. {**Portion**} (*meris*). The fourth of the words. Here by "unbeliever" (*apistou*) Paul means "disbeliever," not just an unconverted man who yet approves Christ.

6:16 {**Agreement**} (*sunkatathesis*). Fifth of these words. Late word, but common, though here only in N.T. Approved by putting together the votes. In the papyri *ek sunkatatheseōs* means "by agreement." On the temple of God and idols see 1Co 10:14-22. See Lu 23:51 for the verb *sunkatatithēmi*. {**For we are the temple of the living God**} (*hēmeis gar naos theou esmen zōntos*). We, not temples (*Ac 7:48; 17:24; 1Co 3:16; 6:19*). {**As God said**} (*kath' hōs eipen ho theos*). A paraphrase and catena of quotations, what J. Rendel Harris calls *Testimonia* (*from Le 26:11f.; Isa 52:11; Eze 20:34; 37:27; 2Sa 7:8,14*). Plummer notes that at the beginning "I will dwell in them" (*enoikēs en autois*) is not in any of them. "As God said" points to Le 26:12; Eze 37:27.

6:17 {**Saith the Lord**} (*legei Kurios*). Isa 52:5; Eze 20:33. Cf. Re 18:4. {**Unclean thing**} (*akathartou*). Or unclean person. Genitive case is the same for both.

6:18 {**Saith the Lord Almighty**} (*legei Kurios pantokratōr*). 2Sa 7:8. This use of *eis* is a Hebraism for Hebrew *le* instead of predicate nominative. *Pantokratōr* (*pfs, krateō, Ruler of all*) is common in the LXX. Occurs also in the inscriptions and papyri. In the N.T. only here and in Revelation.

[\[Previous\]](#) [\[Next\]](#)

7:1 {**These promises**} (\tautas tas epaggelias\). So many and so precious (2Pe 2:4 \epaggelmata\; Heb 11:39f.). {**Let us cleanse ourselves**} (\katharis“men heautous\). Old Greek used \kathair“\ (in N.T. only in Joh 15:2, to prune). In _Koin, _\kathariz“\ occurs in inscriptions for ceremonial cleansing (Deissmann, _Bible Studies_, p. 216f.). Paul includes himself in this volitive aorist subjunctive. {**From all defilement**} (\apo pantos molusmou\). Ablative alone would have done, but with \apo\ it is plainer as in Heb 9:14. \Molusmos\ is a late word from \molun“\, to stain (see on 1Co 8:7), to pollute. In the LXX, Plutarch, Josephus. It includes all sorts of filthiness, physical, moral, mental, ceremonial, "of flesh and spirit." Missionaries in China and India can appreciate the atmosphere of pollution in Corinth, for instance. {**Perfecting holiness**} (\epitelountes hagiosun^{\n}\). Not merely negative goodness (cleansing), but aggressive and progressive (present tense of \epitele“\) holiness, not a sudden attainment of complete holiness, but a continuous process (1Th 3:13; Ro 1:4; 1:6).

7:2 {**Open your hearts to us**} (\ch“r^{\sate h^{\mas}\). Old verb (from \ch“ros\, place), to leave a space, to make a space for, and transitive here as in Mt 19:11. He wishes no further \stenoch“ria\, tightness of heart, in them (6:12). "Make room for us in your hearts." He makes this plea to all, even the stubborn minority. {**We wronged no man**} (\oudena^{\dik^{\samen}\). A thing that every preacher ought to be able to say. Cf. 4:2; 1Th 2:3; Ac 20:26f. {**We corrupted no man**} (\oudena ephtheiramen\). We ruined no one. "It may refer to money, or morals, or doctrine" (Plummer). He is answering the Judaizers. {**We took advantage of no man**} (\oudena epleonekt^{\samen}\). That charge was made in Thessalonica (1Th 4:6) which see for this late verb and also on 2Co 2:11. He got the best of (note \pleon\ more in the root) no one in any evil way.

7:3 {**Not to condemn you**} (\pros katakrisin ou\). "Not for condemnation." Late word from \katakrin“\, found in Vettius Valens, and here only in N.T. {**To die together and live together**} (\eis to sunapothanein kai sunz^{\in}\). "For the dying together

(*second aorist ingressive active infinitive of* \sunapothn^{sk}“) and living together (*present active infinitive*).“ One article (|to|) with both infinitives. You are in our hearts to share death and life.

7:4 {**I overflow with joy in all our affliction**}

(|huperperisseuomai tⁱ charfi epi pfsⁱ tⁱ thlipsei h^m“n|). A thoroughly Pauline sentiment. \Perisseu“ means to overflow, as we have seen. \Huper-perisseu“ (*late word, so far only here and Byzantine writers*) is to have a regular flood. Vulgate _superabundo_.

7:5 {**When we had come**} (|elthontⁿ h^m“n|). Genitive absolute with second aorist active participle of \erchomai|. Paul now returns to the incident mentioned in 2:12 before the long digression on the glory of the ministry. {**Had no relief**}

(|oudemian esch^{ken} anesin|). Perfect active indicative precisely as in 2:13 which see, "has had no relief" (*dramatic perfect*).

{**Afflicted**} (|thlibomenoi|). Present passive participle of \thlib“ as in 4:8, but with anacoluthon, for the nominative case agrees not with the genitive h^m“n nor with the accusative h^{mas} in verse 6. It is used as if a principal verb as in 9:11; 11:6; Ro 12:16 (*Moulton, _Prolegomena_, p. 182; Robertson, _Grammar_, pp. 1132-35*). {**Without were fightings**} (|ex^{then} machai|). Asyndeton and no copula, a parenthesis also in structure. Perhaps pagan adversaries in Macedonia (*cf. 1Co 15:32*). {**Within were fears**} (|es^{then} phoboi|). Same construction. "Mental perturbations" (*Augustine*) as in 11:28.

7:6 {**Cormforteth**} (|parakalⁿ|). See on 1:3-7 for this word.

{**The lowly**} (|tous tapeinous|). See on Mt 11:29. Literally, low on the ground in old sense (*Eze 17:24*). Low in condition as here; Jas 1:9. In 2Co 10:1 regarded as abject. In this sense in papyri. "Humility as a sovereign grace is the creation of Christianity" (*Gladstone, _Life_, iii, p. 466*). {**By the coming**} (|en tⁱ parousifi|). Same use of \parousia as in 1Co 16:7 which see. See also 2Co 7:7; 10:10.

7:7 {**Wherewith**} (|hⁱ|). Either locative case with preceding \en or instrumental of the relative with \pareklth (first aorist passive indicative). "The manner in which Paul, so to speak, _fondles_ this word (|parakale“) is most beautiful" (*Vincent*).

{**In you**} (|eph' humin|). Over you, upon you. {**Your longing**} (|tⁿ humⁿ epipoth^{sin}|). Late word from \epipothe“ (|epi|,

directive, longing towards, yearning). Only here in N.T.
{Mourning} (\odurmon\). Old word from \oduromai\, to lament. Only here in N.T. **{So that I rejoiced yet more}** (\h“ste me mallon char^nai\). Result expressed by \h“ste\ and the second aorist passive infinitive of \chair“\ with accusative of general reference.

7:8 **{Though}** (\ei kai\). If also. Paul treats it as a fact. **{With my epistle}** (\en t^i epistol^i\). The one referred to in 2:3f. **{I do not regret it}** (\ou metamelomai\). This verb really means "repent" (*be sorry again*) which meaning we have transferred to \metanoē“, to change one's mind (*not to be sorry at all*). See Mt 21:30; 27:3 for the verb \metamelomai\, to be sorry, to regret as here. Paul is now glad that he made them sorry. **{Though I did regret}** (\ei kai metemelom^n\). Imperfect indicative in the concessive clause. I was in a regretful mood at first. **{For I see}** (\blep“ gar\). A parenthetical explanation of his present joy in their sorrow. B D do not have \gar\. The Latin Vulgate has _videns_ (*seeing*) for \blep“n\. **{For a season}** (\pros h“ran\). Cf. 1Th 2:17. It was only "for an hour."

7:9 **{Now I rejoice}** (\nun chair“\). Now that Titus has come and told him the good news from Corinth (**2:12f.**). This was the occasion of the noble outburst in 2:12-6:10. **{Unto repentance}** (\eis metanoian\). Note the sharp difference here between "sorrow" (\lup^)\ which is merely another form of \metamelomai\ (*regret, remorse*) and "repentance" (\metanoia\) or change of mind and life. It is a linguistic and theological tragedy that we have to go on using "repentance" for \metanoia\. But observe that the "sorrow" has led to "repentance" and was not itself the repentance. **{After a godly sort}** (\kata theon\). In God's way. "God's way as opposed to man's way and the devil's way" (*Plummer*). It was not mere sorrow, but a change in their attitude that counted. **{That ye might suffer loss by us in nothing}** (\hina en m^deni z^mi“th^te ex hum“n\). Purpose clause with \hina\ and first aorist passive subjunctive of \z^mio“, old verb to suffer damage. See on Mt 16:26. This was God's intention and so he overruled their sorrow to good.

7:10 **{For godly sorrow}** (\h^ gar kata theon lup^)\. "For the sorrow according to God" (*God's ideal, verse 9*). **{Worketh repentance unto salvation a repentance without regret}** (\metanoian eis s“t^rian ametamel^ton ergazetai\). This clause alone should have prevented the confusion between mere "sorrow"

(\lup^\) as indicated in \metamelomai\, to regret (*to be sorry again*) and "change of mind and life" as shown by \metanoian\ (\metanoē\)) and wrongly translated "repentance." The sorrow according to God does work this "change of mind and life" unto salvation, a change "not to be regretted" (\ametamel^ton\, *an old verbal adjective of \metamelomai\ and \a\ privative, but here alone in N.T.*). It agrees with \metanoian\, not \s^t^rian\. {**But the sorrow of the world**} (\h^de tou kosmou lup^). In contrast, the kind of sorrow that the world has, grief "for failure, not for sin" (*Bernard*), for the results as seen in Cain, Esau (*his tears!*), and Judas (*remorse*, \metemel^th^). Works out (*perfective use of \kat-*) death in the end.

7:11 {**This selfsame thing**} (\auto touto\). "This very thing," "the being made sorry according to God" (\to kata theon lup^th^nai\), articular first aorist passive infinitive with which \auto touto\ agrees and the proleptic subject of the verb \kateirgasato\. {**Earnest care**} (\spoud^n\). Diligence, from \speud^, to hasten. Cf. Ro 12:11. {**Yea**} (\alla\). Not adversative use of \alla\, but copulative as is common (*half dozen examples here*). {**Clearing of yourselves**} (\apologia\). In the old notion of \apologia\ (*self-vindication, self-defence*) as in 1Pe 3:15. {**Indignation**} (\aganakt^sin\). Old word, only here in N.T. From \aganakteo\ (*Mr 10:14, etc.*). {**Avenging**} (\ekdik^sin\). Late word from \ekdike^, to avenge, to do justice (*Lu 18:5; 21:22*), vindication from wrong as in Lu 18:7, to secure punishment (*1Pe 2:14*). {**Pure**} (\hagnous\). Kin to \hagios\ (\haz^, *to reverence*), immaculate.

7:12 {**But that your earnest care for us might be made manifest**} (\all' heineken tou phaner^th^nai t^n spoud^n hum^an t^n huper h^m^an\). So the correct text, not "our care for you." Easy to interchange Greek \hum^an\ (*your*) and \h^m^an\ (*our*). Usual construction with preposition \heneken\ and genitive of articular infinitive with accusative of general reference.

7:13 {**We joyed the more exceedingly**} (\perissoter^s mallon echar^men\). Double comparative (*pleonastic use of \mallon\, more, with \perissoter^s\, more abundantly*) as is common in the _Koin_, (*Mr 7:36; Php 1:23*). {**For the joy of Titus**} (\epi t^i charfi Titou\). On the basis of (\epi\) the joy of Titus who was proud of the outcome of his labours in Corinth. {**Hath been refreshed**} (\anapepautai\). Perfect passive indicative of \anapau^\. Cf. 1Co 16:18 for this striking verb.

7:14 **{If--I have gloried}** (\ei--kekauch^{mai}\). Condition of first class. On this verb see 1Co 3:21; 2Co 5:12. **{I was not put to shame}** (\ou kat^{ischunth}ⁿ\). First aorist passive indicative of \kataischun^{ai}\. Paul had assured Titus, who hesitated to go after the failure of Timothy, that the Corinthians were sound at bottom and would come round all right if handled properly. Paul's joy is equal to that of Titus. **{In truth}** (\en al^{theifi}\). In the sharp letter as well as in I Corinthians. He had not hesitated to speak plainly of their sins. **{Our glorying before Titus}** (\h^{kauch}^{sis epi Titou}\). The two things were not inconsistent and were not contradictory as the outcome proved.

7:15 **{Whilst he remembereth}** (\anamimn^{skomenou}\). Present middle participle of \anamimn^{skomai}\, to remind, in the genitive case agreeing with \autou\ (*his, of him*). **{The obedience of you all}** (\t^{n pant}^{n hum}^{n hupakou}ⁿ\). A remarkable statement of the complete victory of Titus in spite of a stubborn minority still opposing Paul. **{With fear and trembling}** (\meta phobou kai tromou\). He had brought a stern message (*1Co 5:5*) and they had trembled at the words of Titus (*cf. Eph 6:5; Php 2:12*). Paul had himself come to the Corinthians at first with a nervous dread (*1Co 2:3*).

7:16 **{I am of good courage}** (\tharr^{ai}\). The outcome has brought joy, courage, and hope to Paul.

[\[Previous\]](#) [\[Next\]](#)

8:1 {**The grace**} (*\t^n charin*). As manifested in the collection in the churches, poor as they were. The Romans had lacerated Macedonia (*Livy, XLV. 30*).

8:2 {**Proof**} (*\dokim^i*). Tests as of metals as in 2:9. {**Abundance**} (*\perisseia*). Late word from *\perisseu^{\}*, to overflow. {**Their deep poverty**} (*\h^kata bathous pt^cheia aut^{\}*). *\Pt^cheia* is old word from *\pt^cheu^{\}*, to be a beggar, as of Jesus in 8:9 (*from \pt^chos\, cowering in fear and poverty, as in Lu 14:13, but ennobled by Christ as in Mt 5:3; 2Co 8:9*). Poverty down deep. Strabo (*LX 419*) has *\kata bathous*, down to the bottom. {**Liberality**} (*\haplot^tos*). From *\haplous*, single, simple (*Mt 6:22*). "The passage from single-mindedness or simplicity to liberality is not quite obvious" (*Plummer*). Perhaps "heartiness" supplies the connecting link. See also 9:11-13.

8:3 {**Beyond their power**} (*\para dunamin*). "Alongside" with accusative like *\huper dunamin* in 1:8. Field (*_Ot. Nov._*) quotes Josephus (*_Ant_. iii. 6, 1*) for *\kata dunamin* and *\para dunamin* as here. Few give *\kata dunamin* (*according to actual ability*). Paul commends this high pressure collection because of the emergency. {**Of their own accord**} (*\authairetoi*). Old verbal adjective (*\autos, hairetos\ from \haireomai\, to choose*), of their own initiative, voluntary. Only here and verse 17 in N.T. Papyri often have *\hekousi^{\}* kai *\authairet^{\}* (*willingly and voluntarily*).

8:4 {**Beseeching us with much intreaty in regard of this grace**} (*\meta poll^s parakl^se^{\}* *s deomenoi h^m^{\}* *n t^n charin*). Literally, "with much intreaty begging of us the favour and the partnership in the ministry to the saints." The accusative (*\charin*) after *\deomai* is unusual. By *\charis* Paul means the privilege of giving (*cf. Ac 24:27*). Apparently Paul had been reluctant to press the Macedonians because of their manifest poverty. They demanded the right to have a share in it.

8:5 {**We had hoped**} (*\lpisamen*). First aorist active indicative

of \elpiz“\, "Expected," he means. They went beyond his hopes about them. {**First they gave their own selves**} (\heautous ed“kan pr“ton\). First aorist active indicative of \did“mi\ (*k aorist*). "Themselves they gave first." That is the explanation of the generous giving.

8:6 {**Insomuch that we exhorted Titus**} (\eis to parakalesai h^mas Titon\). Use of \eis to\ and the infinitive for result with accusative of general reference (\h^mas\). See Robertson, *_Grammar_*, p. 1003. {**He had made a beginning before**} (\proen^rxato\). First aorist active indicative of the double compound verb \pro-en-archomai\, still found only here and verse 10, to make a start before others. {**Complete**} (\epitelesei\). First aorist (*effective*) active subjunctive of \epitele“\, to finish, with perfective use of \epi\ in composition.

8:7 {**In this grace also**} (\kai en taut^i t^i chariti\). This gifted church (*1Co 12-14*) had fallen behind in the grace of giving. Kindly irony in this allusion.

8:8 {**Proving**} (\dokimaz“n\). Testing and so proving. {**The sincerity also of your love**} (\kai to t^s humeteras agap^s gn^sion\). Old adjective, contraction of \genesios\ (\ginomai\), legitimately born, not spurious. A collection is a test of one's love for Christ, not the only test, but a real one.

8:9 {**Though he was rich**} (\plousios “n\). Concessive present participle “n\ from \eimi\, to be. {**Be became poor**} (\ept“cheusen\). Ingressive aorist active indicative of \pt“cheu“\ (*see verse 2 on pt“cheia*\). {**Through his poverty**} (\t^i ekeinou pt“cheifi\). Instrumental case, by means of. {**Might become rich**} (\plout^s^te\). Ingressive first aorist active subjunctive of \ploute“\, to be rich with \hina\ (*that*). See on ^Lu 1:53; 1Co 4:8.

8:10 {**Judgment**} (\gn“m^n\). Deliberate opinion, but not a "command" (\epitag^ verse 8). Cf. 1Co 7:25. {**A year ago**} (\apo perusi\). From last year. {**Not only to do, but also to will**} (\ou monon to poi^sai, alla kai to thelein\). Articular infinitives the objects of \proen^rxasthe\ on which verb see verse 6). That is to say, the Corinthians promised before any others.

8:11 {**The readiness to will**} (\h^ prothumia tou thelein\). Old

word from \prothumos\ (*\pro, thumos*), forwardness, eagerness (*Ac 17:11*). They were quick to pledge. **{The completion also}** (*\kai to epitelesai*). The finishing also (*articular first aorist active infinitive*). **{Out of your ability}** (*\ek tou echein*). "Out of the having," literally, and so, "out of what you can give" (*verse 12*).

8:12 **{Is there}** (*\prokeitai*). Lies before one. Old word. **{Acceptable}** (*\euprosdektos*). See on 6:2. **{According as a man hath}** (*\katho ean ech^i*). Indefinite comparative clause with \ean\ and present subjunctive \echei\. Clearly God does not expect us to give what we do not have. **{Not according as he hath not}** (*\ou katho ouk echei*). Note present indicative rather than subjunctive because a specific case is presented. See 9:7; Mr 12:43.

8:13 **{Others may be eased}** (*\allois anesis*). "Release to others." **{Ye distressed}** (*\humin thlipsis*). "To you tribulation." The verb \^i\ (*present subjunctive*) with \hina\ is not expressed.

8:14 **{By equality}** (*\ex isot^tos*). Old word from \isos\, fair, equal. In N.T. only here and Col 4:1. **{Abundancy}** (*\perisseuma*). Late word from \perisseu^{\ like \perisseia\ (*verse 2*) Cf. Mt 12:34. **{Want}** (*\huster^ma*). Late word from \hustere^{\, to be in want. See also 9:12; Lu 21:4 (*cf. \huster^sis\ in Mr 12:44*).

8:16 **{Which putteth}** (*\t^i didonti*). Present active articular participle, "who is continually giving." Hence Titus is full of zealous care for you.

8:17 **{Very earnest}** (*\spoudaioteros*). "More earnest than ordinarily," comparative adjective.

8:18 **{We have sent with him}** (*\sunepempsamen met' autou*). Epistolary aorist. **{The brother}** (*\ton adelphon*). This may be, probably is, Luke who may also be the brother of Titus (*see also 12:18*) according to a common Greek idiom where the article is used as "his." But this idiom is not necessary. As a matter of fact, we do not know who this brother is. **{Is spread through all the churches}** (*\dia pas^{\ n t^{\ n ekkli^si^{\ n*). No verb in the Greek (*ellipsis*).

8:19 **{But who was also appointed}** (*\alla kai cheirotone^{theis}*). Anacoluthon. The first aorist passive participle *\cheirotone^{theis}* is from *\cheirotone^{theis}*, old verb to stretch out the hands (*\cheir tein^{theis}*) and so to vote in public. The idea is that this brother was chosen by the churches, not by Paul. Only here in N.T. save Ac 14:23 where it means to appoint without notion of raising the hands. In Ac 10:41 we have *\procheirotone^{theis}*. **{To travel with us}** (*\sunekd^{mos}*). Late word for travelling companion. So in the inscriptions (*\sun^{theis}\, together with, \ekd^{mos}\, away from home*).

8:20 **{Avoiding this}** (*\stellomenoi touto*). Present middle participle of *\stell^{theis}*, old verb, to set, to arrange. So "arranging for ourselves this." **{That any man should blame us}** (*\m^{theis} tis h^{theis} mas m^{theis} s^{theis} tai*). Literally, "lest any one blame us" (*negative purpose with \m^{theis}\ and first aorist middle subjunctive of \m^{theis} meomai*. See on 7:3, only other N.T. example). **{Bounty}** (*\hadrot^{theis} ti*). Old word from *\hadros*, thick, stout, ripe, rich, great as in 1Ki 1:9; 2Ki 10:6. Only here in N.T.

8:21 **{We take thought}** (*\pronoumen*). Old verb, to plan beforehand (*\pro-*) as in Ro 12:17; 1Ti 5:8. **{But also in the sight of men}** (*\alla kai en^{theis} pion anthr^{theis} p^{theis} n*). It is not enough for one's financial accounts to be honourable (*\kala*) as God sees them, but they should be so kept that men can understand them also. A timely warning. Paul took the utmost pains that no suspicion could be attached to him in this collection.

8:22 **{Our brother}** (*\ton adelphon h^{theis} m^{theis} n*). Not Paul's personal brother, but a brother in Christ, one whom Paul had tested and was willing to trust. It may have been Tychicus or Apollos, but we do not know.

8:23 **{About Titus}** (*\huper Titou*). There is no verb expressed. Supply "inquire." He endorses Titus up to the hilt. He is "my partner" (*\koin^{theis} nos emos*) and "fellow-worker" (*\sunergos*). **{Messengers of the churches}** (*\apostoloi ekk^{theis} l^{theis} si^{theis} n*). Apostles in the general sense of "sent ones" (*from \apostell^{theis}\, to send*) by the churches and responsible to the churches for the handling of the funds. **{The glory of Christ}** (*\doxa Christou*). Financial agents, please observe.

8:24 **{The proof of your love}** (*\t^{theis} n^{theis} endeixin t^{theis} s^{theis} agap^{theis} s^{theis} hum^{theis} n*). There is a word here for pastors and deacons who try to protect

the churches from the denominational representatives of kingdom causes. {**In the face of the churches**} (*\eis pros“pon t“n ekkl^si“n*). A great host is pictured as watching how the Corinthians will treat these duly accredited agents in the collection (*Titus and the other two brethren*). It requires courage to stand by such representatives of great causes before stingy saints.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(2 Corinthians: Chapter 8)

9:1 **{Superfluous}** (\perisson\). All the same he does write. "The writing" (\to graphein\)) ought to be superfluous.

9:2 **{I glory}** (\kauch"mai\). Present middle indicative. I still am glorying, in spite of the poor performance of the Corinthians. **{Hath been prepared}** (\pareskeuastai\). Perfect passive indicative of \paraskeuaz"\, to make ready, "stands prepared." **{Stirred up}** (\^rethise\). First aorist active indicative of \erethiz"\ (*from \ereth"*, to excite), to excite in a good sense here, in a bad sense in Col 3:21, the only N.T. examples. **{Very many of them}** (\tous pleionas\). The more, the majority.

9:3 **{I sent}** (\epempsa\). Not literary plural with this epistolary aorist as in 18,22. **{That ye may be prepared}** (\hina pareskeuasmenoi ^te\). Perfect passive subjunctive in the final clause, "that ye may really be prepared," "as I said" (\kath"s elegon\)) and not just say that ye are prepared. Paul's very syntax tells against them.

9:4 **{If there come with me any of Macedonia and find you unprepared}** (\ean elth"sin sun emoi Makedones kai heur"sin humas aparaskeuastous\). Condition of third class (*undetermined, but stated as a lively possibility*) with \ean\ and the second aorist active subjunctive (\elth"sin, heur"sin\), a bold and daring challenge. \Aparaskeuastos\ is a late and rare verbal adjective from \paraskeuaz"\ with \a\ privative, only here in the N.T. **{Lest by any means we should be put to shame}** (\m^p"s kataischunth"men h^meis\). Negative purpose with first aorist passive subjunctive of \kataischun"\ (*see on 7:14*) in the literary plural. **{That we say not, ye}** (\hina m^leg"men humeis\). A delicate syntactical turn for what he really has in mind. He does wish that they become ashamed of not paying their pledges. **{Confidence}** (\hupostasei\). This word, common from Aristotle on, comes from \huphist^mi\, to place under. It always has the notion of substratum or foundation as here; 11:17; Heb 1:3. The papyri give numerous examples (*Moulton and Milligan's Vocabulary*) of the word for "property" in various aspects. So in Heb 11:1 "faith is the title-deed of things hoped for." In

the LXX it represents fifteen different Hebrew words.

9:5 **{I thought}** (*\heg^sam^n*). Epistolary aorist again. See Php 2:25 for the expression here. **{Go before}** (*\proelth^sin*). Second aorist active of *\proerchomai*. Go to you before I come. **{Make up beforehand}** (*\prokatartis^si*). Late and rare double compound verb *\prokatartiz^s* (*in Hippocrates*). Only here in N.T. See *\katartiz^s* in 1Co 1:10. **{Your afore-promised bounty}** (*\t^n proep^ggelmen^n eulogian hum^n*). "Blessing" (*\eulogia*) literally, but applied to good deeds also as well as good words (*Ge 33:11*). Note third use of "pro" before. He literally rubs it in that the pledge was overdue. **{That the same might be ready}** (*\taut^n hetoim^n einai*). Here the infinitive alone (*\einai*) is used to express purpose without *\h^ste* or *\eis to* or *\pros to* with the accusative of general reference (*\taut^n*). The feminine form *\hetoim^n* is regular (*1Pe 1:5*) though *\hetoimos* also occurs with the feminine like the masculine (*Mt 25:10*). **{And not of extortion}** (*\kai m^h^s pleonexian*). "And not as covetousness." Some offerings exhibit covetousness on the part of the giver by their very niggardliness.

9:6 **{Sparingly}** (*\pheidomen^s*). Late and rare adverb made from the present middle participle *\pheidomenos* from *\pheidomai*, to spare. It occurs in Plutarch (*Alex. 25*).

9:7 **{He hath purposed}** (*\pro^ir^tai*). Perfect middle indicative of *\proaireomai*, to choose beforehand, old verb, here only in N.T. Permanent purpose also. **{Not grudgingly}** (*\m^ek lup^s*). The use of *\m^* rather than *\ou* shows that the imperative *\poieit^s* (*do*) or *\didot^s* (*give*) is to be supplied. Not give as out of sorrow. **{Or of necessity}** (*\^ex anagk^s*). As if it were like pulling eye-teeth. **{For God loveth a cheerful giver}** (*\hilaron gar dot^n agapfi ho theos*). Our word "hilarious" comes from *\hilaron* which is from *\hilaos* (*propitious*), an old and common adjective, only here in N.T.

9:8 **{Is able}** (*\dunatei*). Late verb, not found except here; 13:3; Ro 14:4. So far a Pauline word made from *\dunatos*, able. **{All sufficiency}** (*\pfsan autarkeian*). Old word from *\autark^s* (*Php 4:11*), common word, in N.T. only here and 1Ti 6:6). The use of this word shows Paul's acquaintance with Stoicism. Paul takes this word of Greek philosophy and applies it to the Christian view of life as independent of circumstances. But he does not accept the view of the Cynics in the avoidance of

society. Note threefold use of "all" here (*\en panti, pantote, pfsan\, in everything, always, all sufficiency*).

9:9 {**As it is written**} (*\kath“s gegraptai*). Ps 92:3,9. Picture of the beneficent man. {**He hath scattered abroad**} (*\eskorpisen*). First aorist active indicative of *\skorpiz“*, to scatter, _Koin,_ verb for *\skedannumi* of the Attic. Probably akin to *\skorpios* (*scorpion*) from root *\skarp*, to cut asunder. See on *˘Mt 12:30*. It is like sowing seed. {**To the poor**} (*\tois pen^sin*). Old word from *\penamai*, to work for one's living. Latin *_penuria_* and Greek *\peina“*, to be hungry, are kin to it. Only N.T. instance and to be distinguished from *\pt“chos*, beggar, abjectly poor.

9:10 {**Supplieth**} (*\epichor^g“n*). Late _Koin,_ compound verb from *\epi* and *\chor^ge“*, just below (*1Pe 4:11*). *\Chor^gos* is old word for leader of a chorus (*\choros, h^geomai*) or chorus-leader. The verb means to furnish a chorus at one's own expense, then to supply in general. N.T. examples of *\epichor^ge“* are 2Co 9:10; Ga 3:15; Col 2:19; 2Pe 1:5. {**Shall multiply**} (*\pl^thunei*). Future active indicative of *\pl^thun“*, old verb from *\pl^thus*, fulness. Cf. Ac 6:1. {**Fruits**} (*\gen^mata*). Correct reading (*from \ginomai\, to become*) and not *\genn^mata* (*from \genna“\, to beget*). This spelling is supported by LXX where Thackeray shows that *\gen^mata* in LXX refers to vegetables and *\genn^mata* to animals. The papyri support this distinction (*Moulton and Milligan's _Vocabulary_*).

9:11 {**Enriched**} (*\ploutizomenoi*). Present passive participle of *\ploutiz“* for which see on *˘1Co 1:5*; 2Co 6:10 only other N.T. examples. {**Liberality**} (*\haplot^ta*). See on *˘8:2*. Anacoluthon with nominative participle too far from *\perisseu^te* for agreement. More like the independent use of the participle.

9:12 {**Service**} (*\leitourgias*). Old word from *\le“s* (*people, laos*), *\leitos* like *\d^mosios*, public, and *\ergon*, work. So public service either in worship to God (*Lu 1:23*) or benefaction to others (*2Co 9:12; Php 2:30*). Our word liturgy is this word. {**Filleth up**} (*\estin prosanapl^rousa*). Present active periphrastic indicative of double compound verb *\prosanapl^ro“*, _Koin,_ word, here and 11:9 only in N.T., to fill up by adding to. The Corinthians simply added to the total from others. {**Unto God**} (*\t“i the“i*). Dative case and with a certain suddenness as at close of verse 11, really a parenthesis between in the somewhat tangled sentence.

9:13 {**Seeing that they glorify God**} (\doxazontes ton theon\). Anacoluthon again. The nominative participle used independently like \ploutizomenoi\ in verse 11. {**Obedience**} (\hupotag̃i\). Late and rare word from \hupotass̃\, to subject, middle to obey. Only in Paul in N.T. {**Of your confession**} (\t̃s homologias hum̃n\). Old word from \homologẽ\ (\homologos, homou, leg̃\), to say together. It is either to profess (*Latin _profiteor_, to declare openly*) or to confess (*Latin _confiteor_, to declare fully, to say the same thing as another*). Both confess and profess are used to translate the verb and each idea is present in the substantive. Only the context can decide. Actions speak louder than words. The brethren in Jerusalem will know by this collection that Gentiles make as good Christians as Jews. {**For the liberality of your contribution**} (\haplot̃ti t̃s koiñnias\). This is the point that matters just now. Paul drives it home. On this use of \koiñnia\ see on 8:4.

9:14 {**While they themselves long after you**} (\aut̃n epipothount̃n\). Genitive absolute of present active participle of \epipothẽ\ (5:2). {**In you**} (\eph' humin\). Upon you.

9:15 {**Thanks be to God**} (\charis t̃i thẽi\). Third time (*verses 11,12,15*). {**For his unspeakable gift**} (\epi t̃i anekdĩg̃t̃i autou d̃refi\). One of Paul's gems flashed out after the somewhat tangled sentence (*verses 10-14*) like a gleam of light that clears the air. Words fail Paul to describe the gift of Christ to and for us. He may have coined this word as it is not found elsewhere except in ecclesiastical writers save as a variant (*B L*) for \adĩg̃ton\ in Aristeas 99 (\thaumasmon anekdĩg̃ton\, "*wonder beyond description*," Moulton and Milligan's *_Vocabulary_*). See similar word in Ro 11:33 (\anexichniasta\, *unsearchable*) and Eph 3:8.

10:1 {**Now I Paul myself**} (\Autos de eg“ Paulos\). Cf. Ga 5:2. Paul now turns to the third part of the epistle in chapters 10-13 in which he vigorously defends himself against the accusations of the stubborn minority of Judaizers in Corinth. Great ministers of Christ through the ages have had to pass through fiery trials like these. Paul has shown the way for us all. He speaks of himself now plainly, but under compulsion, as is clear. It may be that at this point he took the pen from the amanuensis and wrote himself as in Ga 6:11. {**By the meekness and gentleness of Christ**} (\dia tes praut[^]tos kai epieikias tou Christou\). This appeal shows (*Plummer*) that Paul had spoken to the Corinthians about the character of Christ. Jesus claimed meekness for himself (*Mt 11:29*) and felicitated the meek (*Mt 5:5*) and he exemplified it abundantly (*Lu 23:34*). See on *Mt 5:15*; *1Co 4:21* for this great word that has worn thin with us. Plutarch combines \praut[^]s\ with \epieikia\ as Paul does here. Matthew Arnold suggested "sweet reasonableness" for \epieikeia\ in Plato, Aristotle, Plutarch. It is in the N.T. only here and *Ac 24:4* (\to epieikes\ in *Php 4:5*). In Greek Ethics the equitable man was called \epieik[^]s\, a man who does not press for the last farthing of his rights (*Bernard*). {**Lowly among you**} (\tapeinos en humin\). The bad use of \tapeinos\, the old use, but here alone in N.T. in that meaning. Socrates and Aristotle used it for littleness of soul. Probably Paul here is quoting one of the sneers of his traducers in Corinth about his humble conduct while with them (*1Co 2:23*; *2Co 7:6*) and his boldness (\ap“n tharr“\ when away (*1Co 7:16*). "It was easy to satirize and misrepresent a depression of spirits, a humility of demeanour, which were either the direct results of some bodily affliction, or which the consciousness of this affliction had rendered habitual" (*Farrar*). The words stung Paul to the quick.

10:2 {**I beseech**} (\deomai\). So here, but \parakal“\ in verse 1. Perhaps, "I beg" suits the new turn here. {**That I may not when present show courage**} (\to m[^] par“n tharr[^]sai\). Articular infinitive (*aorist active of \tharre“*) in the accusative case with negative \m[^]\ the direct object of \deomai\. Literally, "I beg the not when present (\par“n\ *nominative present participle*

agreeing with subject of \tharr“ in spite of being in the accusative infinitive clause, \to m^ tharr^sai\) showing courage." The example of humility in Christ makes Paul drop "from magisterial exhortation to earnest entreaty" (*Plummer*). {**As if we walked according to the flesh**} (*\h“s kata sarka peripatountas*). Another sneering charge as made plain by the use of \h“s\ with the participle for the alleged reason.

10:3 {**In the flesh**} (*\en sarki*). But that is a very different thing from walking \kata sarka\ according to the standards of the flesh as his enemies charged. It is easy enough to make insinuations. {**We war**} (*\strateuometha*). Literary plural again after \logizomai\ in verse 2. Old word to lead an army (*\stratos*). In N.T. only in the middle as here. Paul admits that he fights, but only the devil and his agents even if wearing the livery of heaven. Paul knew the Roman army well. He knows how to use the military metaphor.

10:4 {**The weapons of our warfare**} (*\ta hopla t^s strateias*). \Strateia\ (*old word, in N.T. only here and 1Ti 1:18*) is {**campaign**} and not army as some MSS. have (*\stratia*). But both \strateia\ and \stratia\ occur in the papyri for the same word (*Deissmann, _Bible Studies_, p. 181f.*). For \hopla\ (*Latin _arma_*) see on 6:7; Rom 6:13; 13:12. {**Of the flesh**} (*\sarkika*). See on 1Co 3:3; 2Co 1:12. They had accused him of artifices and craft. {**Mighty before God**} (*\dunata t“i the“i*). This dative of personal interest (*ethical dative*) can be like \asteios t“i the“i\ (*Ac 7:20*), in God's eyes, as it looks to God. {**To the casting down of strongholds**} (*\pros kathairesin ochur“mat“n*). \Kathairesis\ is old word from \kathaire“, to take down, to tear down walls and buildings. Carries on the military metaphor. \Ochur“ma\ is old word, common in the Apocrypha, from \ochuro“, to fortify, and that from \ochuros\ (*from \ech“, to hold fast*). Nowhere else in N.T. In Cilicia the Romans had to tear down many rocky forts in their attacks on the pirates.

10:5 {**Casting down imaginations**} (*\logismous kathairountes*). The same military figure (*\kathairesis*) and the present active participle agreeing with \strateuometha\ in verse 3 (*verse 4 a parenthesis*). The reasonings or imaginations (*\logismous*, *old word from \logizomai*, *to reckon, only here in N.T. and Ro 2:15*) are treated as forts or citadels to be conquered. {**Every high thing that is exalted**} (*\pan hups“ma epairomenon*). Same

metaphor. \Hups“ma\ from \hupso“\ is late _Koin,_ word (*in LXX, Plutarch, Philo, papyri*) for height and that figure carried on by \epairomenon\. Paul aims to pull down the top-most perch of audacity in their reasonings against the knowledge of God. We need Paul's skill and courage today. **{Bringing every thought into captivity}** (\aichmal“tizontes pfn no^ma\). Present active participle of \aichmal“tiz“, common _Koin,_ verb from \aichmal“tos\, captive in war (\aichm^, spear, \hal“tos\ verbal of \haliskomai\, to be taken). See on ^Lu 21:24. Paul is the most daring of thinkers, but he lays all his thoughts at the feet of Jesus. For \no^ma\ (*device*) see on ^2:11. **{To the obedience of Christ}** (\eis t^ n hupako^ n tou Christou\). Objective genitive, "to the obedience unto Christ." That is Paul's conception of intellectual liberty, freedom in Christ. Deissmann (_St. Paul_ , p. 141) calls this "the mystic genitive."

10:6 **{Being in readiness}** (\en hetoim“i echontes\). This very idiom occurs in Polybius, Philo, etc. "Holding in readiness." In 12:14 we have \hetoim“s ech“\ for the same idea (*adverb* \hetoim“s\). **{Disobedience}** (\parako^ n\). Rare word (*Plato, papyri*) hearing amiss (*aside*), failing to hear, refusing to heed (*cf. Mt 18:17 for same idea in parakou“*). In N.T. only here; Ro 5:19; Heb 2:2. In contrast with \hupako^ \ (*obedience*) rather than the common \apeithia\ (*Ro 11:30,32*). **{When your obedience shall be fulfilled}** (\hotan pl^ r“ th^ i hum“ n h^ hupako^ \). Indefinite temporal clause with \hotan\ and first aorist passive subjunctive. Paul expects that the whole church will become obedient to Christ's will soon as came true.

10:7 **{Ye look}** (\Blepete\). Either indicative or imperative. Either makes sense but the indicative the best sense. **{Before your face}** (\kata pros“pon\). They ought to look below the surface. If it is imperative, they should see the facts. **{That he is Christ's}** (\Christou einai\). Predicate genitive in indirect discourse).

10:8 **{Somewhat abundantly}** (\perissoteron ti\). Comparative, "somewhat more abundantly" than I have, in order to show that he is as true a minister of Christ as his accusers are. Concessive (*conditional*) clause of third class. For \ean te\ see Ro 14:8. **{I shall not be put to shame}** (\ouk aischunth^ somai\). As a convicted impostor or pretentious boaster (*Plummer*). First future passive, singular number (*not literary plural as in verse 7*).

10:9 {As if I would terrify you by my letters} (\h“s an ekphobein humas dia t“n epistol“n\). This use of \h“s an\ with the infinitive is seen in the papyri (*Moulton, _Prolegomena_, p. 167*) and it is not \an\ in the apodosis (*Robertson, _Grammar_, pp. 974, 1040*). The active of this old compound verb means to frighten, to terrify. Here only in N.T. It is common in the LXX (*Job 7:14; 33:16*). Note plural (*letters*) here and cf. 1Co 5:9; 2Co 2:3.

10:10 {They say} (\phasin\). Reading of B old Latin Vulgate, but Westcott and Hort prefer \ph^sin\ (*says one, the leader*). This charge Paul quotes directly. {Weighty and strong} (\bareiai kai ischurai\). These adjectives can be uncomplimentary and mean "severe and violent" instead of "impressive and vigorous." The adjectives bear either sense. {His bodily presence} (\h^ parousia tou s“matos\). This certainly is uncomplimentary. "The presence of his body." It seems clear that Paul did not have a commanding appearance like that of Barnabas (*Ac 14:12*). He had some physical defect of the eyes (*Ga 4:14*) and a thorn in the flesh (*2Co 12:7*). In the second century *_Acts of Paul and Thecla_* he is pictured as small, short, bow-legged, with eye-brows knit together, and an aquiline nose. A forgery of the fourth century in the name of Lucian describes Paul as "the bald-headed, hook-nosed Galilean." However that may be, his accusers sneered at his personal appearance as "weak" (\asthen^s\). {His speech of no account} (\ho logos exouthen^menos\). Perfect passive participle of \exouthene“, to treat as nothing (cf. *1Co 1:28*). The Corinthians (*some of them*) cared more for the brilliant eloquence of Apollos and did not find Paul a trained rhetorician (*1Co 1:17; 2:1,4; 2Co 11:6*). He made different impressions on different people. "Seldom has any one been at once so ardently hated and so passionately loved as St. Paul" (*Deissmann, _St. Paul_, p. 70*). "At one time he seemed like a man, and at another he seemed like an angel" (*_Acts of Paul and Thecla_*). He spoke like a god at Lystra (*Ac 14:8-12*), but Eutychus went to sleep on him (*Ac 20:9*). Evidently Paul winced under this biting criticism of his looks and speech.

10:11 {What we are} (\hoioi esmen\). Rather, "what sort" (\hoioi\), not \ho\ (*what*) nor \hoi\ (*who*). Literary plural. \Hoios\ is qualitative just as \toioutoi\ (*such*). Paul's quality in his letters when absent (\apontes\) and in his deeds when present (\parontes\) is precisely the same.

10:12 **{To number or compare ourselves}** (\enkrinai ^ sunkrinai\). Paronomasia here, play on the two words. \Enkrinai\ is first aorist active infinitive of old verb, but here only in N.T., to judge among, to judge one as worthy to be numbered among as here. The second verb \sunkrinai\ (*first aorist active infinitive of \sunkrin*, old verb, in N.T. only here and 1Co 2:13) originally meant to combine as in 1Co 2:13 (*which see*), but here it has the sense of "compare" not found in the old Greek. The papyri use it to mean to decide. Plummer suggests "to pair and compare" for the play on the words here. **{Measuring themselves by themselves}** (\en heautois heautous metrountes\). Or "in themselves." Keenest sarcasm. Setting themselves up as the standards of orthodoxy these Judaizers always measure up to the standard while Paul falls short. **{Comparing themselves with themselves}** (\sunkrinontes heautous heautois\). Associate instrumental case \heautois\ after \sunkrinontes\ (*verb just explained*). Paul is not keen to fall into the trap set for him. **{Are without understanding}** (\ou sunifsin\). The regular form for present active indicative third plural of \suni^mi\, to comprehend, to grasp. Some MSS. have the late form \suniousin\ (*omega form \suni^i*). It is a hard thing to see, but it is true. These men do not see their own picture so obvious to others (*Eph 5:17; 1Ti 1:7*). Cf. Mr 8:17.

10:13 **{Beyond our measure}** (\eis ta ametra\). "Into the unmeasured things," "the illimitable." Old word, here only in N.T. **{Of the province}** (\tou kanonos\). Old word (\kanna\ like *Hebrew*) a reed, a measuring rod. Numerous papyri examples for measuring rod and rules (*our word canon*). Only twice in N.T., here (*also verse 15,16*) and Ga 6:16 (*rule to walk by*). **{To reach even unto you}** (\ephikesthai achri kai hum^n\). Second aorist middle infinitive of \ephekneomai\, old verb, only here and verse 14 in N.T. Paul's measuring-rod extends to Corinth.

10:14 **{We stretch not ourselves overmuch}** (\ou huperekteinomen heautous\). Apparently Paul made this double compound verb to express his full meaning (*only in Gregory Nazianzen afterwards*). "We do not stretch ourselves out beyond our rights." **{We came even as far as unto you}** (\achri kai hum^n ephthasamen\). First aorist active indicative of \phthan^i\, to come before, to precede, the original idea which is retained in Mt 12:28 (*Lu 11:20*) and may be so here. If so, it means "We were the first to come to you" (*which is true, Ac 18:1-18*).

10:15 **{In other men's labours}** (*\en allotriois kopois*).
\Allotrios\ means belonging to another as in Lu 16:12. Paul
founded the church in Corinth. **{As your faith groweth}**
(*\auxanomen^s t^s piste^s*). Genitive absolute of the present
passive participle of \auxan^a\, to grow. **{We shall be magnified}**
(*\megalunth^{nai}*). First aorist passive infinitive of \megalun^a\,
old verb (*Lu 1:46*) to make great (*cf. Php 1:20 of Christ*).
Indirect discourse after \elpida\ (*hope*) with the construction of
\elpiz^a\, to hope.

10:16 **{Even unto the parts beyond you}** (*\eis ta huperekeina
humⁿ*). Compound adverb (*\huper, ekeina\, beyond those places*)
used as preposition. Found only here and in ecclesiastical
writers. **{Things ready to our hand}** (*\ta hetoima*). He had a
plenty besides that he could use.

10:17 Paul quotes Pr 27:2.

10:18 **{Is approved}** (*\dokimos*). Accepted (*from \dechomai*) by
the Lord. The Lord accepts his own recommendation (*\sunist^{sin}*,
see on 2Co 3:1f.).

[\[Previous\]](#) [\[Next\]](#)

11:1 {**Would that ye could bear with me**} (\ophelon aneichesthe mou\). _Koin,_ way of expressing a wish about the present, \ophelon\ (*as a conjunction, really second aorist active indicative of \opheil“\ without augment*) and the imperfect indicative instead of \eithe\ or \ei gar\ (*Robertson, _Grammar_, p. 1003*). Cf. Re 3:15. See Ga 5:12 for future indicative with \ophelon\ and 1Co 4:8 for aorist. \Mou\ is ablative case after \aneichesthe\ (*direct middle, hold yourselves back from me*). There is a touch of irony here. {**Bear with me**} (\anechesthe mou\). Either imperative middle or present middle indicative (*ye do bear with me*). Same form. {**In a little foolishness**} (\mikron ti aphrosun^s\). Accusative of general reference (\mikron ti\). "Some little foolishness" (*from \aphr“n\, foolish*). Old word only in this chapter in N.T.

11:2 {**With a godly jealousy**} (\theou z^l“i\). Instrumental case of \z^los\. With a jealousy of God. {**I espoused**} (\h^rmosam^n\). First aorist middle indicative of \harmoz“\, old verb to join, to fit together (*from \harmos\, joint*). Common for betrothed, though only here in N.T. The middle voice indicates Paul's interest in the matter. Paul treats the Corinthians as his bride.

11:3 {**The serpent beguiled Eve**} (\ho ophis ex^pat^sen Heuan\). Paul's only mention of the serpent in Eden. The compound \exapata“\ means to deceive completely. {**Lest by any means**} (\m^p“s\). Common conjunction after verbs of fearing. {**Corrupted**} (\phthar^i\). Second aorist passive subjunctive with \m^p“s\ of \phtheir“\, to corrupt.

11:4 {**Another Jesus**} (\allon I^soun\). Not necessarily a different Jesus, but any other "Jesus" is a rival and so wrong. That would deny the identity. {**A different spirit**} (\pneuma heteron\). This is the obvious meaning of \heteron\ in distinction from \allon\ as seen in Ac 4:12; Ga 1:6f. But this distinction in nature or kind is not always to be insisted on. {**A different gospel**} (\euaggelion heteron\). Similar use of \heteron\. {**Ye do well to bear with him**} (\kal“s anechesthe\). Ironical turn again. "Well do you hold yourselves back from him"

(*the coming one, whoever he is*). Some MSS. have the imperfect \aneichesthe\ (*did bear with*).

11:5 {**That I am not a whit behind the very chiefest apostles**} (\m^den huster^kenai t^"n huperlian apostol^"n\). Perfect active infinitive of \hustere^"\, old verb to fall short with the ablative case. The rare compound adverb \huperlian\ (*possibly in use in the vernacular*) is probably ironical also, "the super apostles" as these Judaizers set themselves up to be. "The extra-super apostles" (*Farrar*). Also in 12:11. He is not referring to the pillar-apostles of Ga 2:9.

11:6 {**Rude in speech**} (\idi^"t^s t^"i log^"i\). Locative case with \idi^"t^s\ for which word see on ^Ac 4:13; 1Co 14:16,23,24. The Greeks regarded a man as \idi^"t^s\ who just attended to his own affairs (\ta idia\) and took no part in public life. Paul admits that he is not a professional orator (*cf. 10:10*), but denies that he is unskilled in knowledge (\all' ou t^"i gn^"sei\). {**Among all men**} (\en pfsin\). He has made his mastery of the things of Christ plain among all men. He knew his subject.

11:7 {**In abasing myself**} (\emauton tapein^"n\). Humbling myself by making tents for a living while preaching in Corinth. He is ironical still about "doing a sin" (\hamartian epoi^"sa\). {**For nought**} (\d^"rean\). _Gratis_. Accusative of general reference, common adverb. It amounts to sarcasm to ask if he did a sin in preaching the gospel free of expense to them "that ye may be exalted."

11:8 {**I robbed**} (\esul^"sa\). Old verb to despoil, strip arms from a slain foe, only here in N.T. He allowed other churches to do more than their share. {**Taking wages**} (\lab^"n ops^"nion\). For \ops^"nion\ see on ^1Co 9:7; Ro 6:17. He got his "rations" from other churches, not from Corinth while there.

11:9 {**I was not a burden to any man**} (\ou katenark^"sa outhenos\). First aorist active indicative of \katanarka^"\. Jerome calls this word one of Paul's _cilicisms_ which he brought from Cilicia. But the word occurs in Hippocrates for growing quite stiff and may be a medical term in popular use. \Narka^"\ means to become numb, torpid, and so a burden. It is only here and 12:13f. Paul "did not benumb the Corinthians by his demand for pecuniary aid" (*Vincent*). {**From being burdensome**} (\abar^"\). Old adjective, free from weight or light (\a\ *privative and* \baros\, *weight*) . See on

1Th 2:9 for same idea. Paul kept himself independent.

11:10 {**No man shall stop me of this glorying**} (*\h^kauch^sis haut^ ou phrag^setai eis eme*). More exactly, "This glorying shall not be fenced in as regards me." Second future passive of \phrass^, to fence in, to stop, to block in. Old verb, only here in N.T. {**In the regions of Achaia**} (*\en tois klimasin t^s Achaias*). \Klima\ from \klin^, to incline, is _Koin_, word for declivity slope, region (*our climate*). See chapter 1Co 9 for Paul's boast about preaching the gospel without cost to them.

11:11 {**God knoweth**} (*\ho theos oiden*). Whether they do or not. He knows that God understands his motives.

11:12 {**That I may cut off occasion**} (*\hina ekkops^ t^ n aphorm^ n*). Purpose clause with \hina\ and first aorist active subjunctive of \ekkopt^, old verb to cut out or off (*Mt 3:10; 5:30*). See 2Co 5:12 for \aphorm^ n\ {**From them which desire an occasion**} (*\t^ n thelont^ n aphorm^ n*). Ablative case after \ekkops^\. There are always some hunting for occasions to start something against preachers. {**They may be found**} (*\heureth^ sin*). First aorist passive subjunctive of \heurisk^, to find with final conjunction \hina\.

11:13 {**False apostles**} (*\pseudapostoloi*). From \pseud^s, false, and \apostolos\. Paul apparently made this word (*cf. Re 2:2*). In verse 26 we have \pseudadelphos, a word of like formation (*Ga 2:4*). See also \pseudochristoi\ and \pseudoproph^tai\ in Mr 13:22. {**Deceitful**} (*\dolioi*). Old word from \dolos\ (*lure, snare*), only here in N.T. (*cf. Ro 16:18*). {**Fashioning themselves**} (*\metasch^matizomenoi*). Present middle (*direct*) participle of the old verb \metasch^matiz^ for which see on 1Co 4:6. Masquerading as apostles of Christ by putting on the outward habiliments, posing as ministers of Christ (*"gentlemen of the cloth," nothing but cloth*). Paul plays with this verb in verses 13,14,15.

11:14 {**An angel of light**} (*\aggelon ph^tos*). The prince of darkness puts on the garb of light and sets the fashion for his followers in the masquerade to deceive the saints. "Like master like man." Cf. 2:11; Ga 1:8. This terrible portrayal reveals the depth of Paul's feelings about the conduct of the Judaizing leaders in Corinth. In Ga 2:4 he terms those in Jerusalem "false brethren."

11:15 {**As ministers of righteousness**} (\h“s diakonoi dikaiosun^s\). Jesus (*Joh 10:1-21*) terms these false shepherds thieves and robbers. It is a tragedy to see men in the livery of heaven serve the devil.

11:16 {**Let no man think me foolish**} (\m^{tis me doxⁱ aphrona einai\). Usual construction in a negative prohibition with \m^{\ and the aorist subjunctive \doxⁱ\ (*Robertson, _Grammar_, p. 933*). {**But if ye do**} (\ei de m^{ge}\). Literally, "But if not at least (*or otherwise*)," that is, If you do think me foolish. {**Yet as foolish**} (\kan h“s aphrona\). "Even if as foolish." Paul feels compelled to boast of his career and work as an apostle of Christ after the terrible picture just drawn of the Judaizers. He feels greatly embarrassed in doing it. Some men can do it with complete composure (_sang froid_).}}

11:17 {**Not after the Lord**} (\ou kata Kurion\). Not after the example of the Lord. He had appealed to the example of Christ in 10:1 (*the meekness and gentleness of Christ*). Paul's conduct here, he admits, is not in keeping with that. But circumstances force him on.

11:18 {**After the flesh**} (\kata sarka\). It is \kata sarka\ not \kata Kurion\. {**I also**} (\kag“\). But he knows that it is a bit of foolishness and not like Christ.

11:19 {**Gladly**} (\h^{de}“s\). Irony again. Cf. \kalos\ in 11:4 (*Mr 7:9*). So as to \phronimoi ontes\ (*being wise*).

11:20 {**For ye bear with a man**} (\anechesthe gar\). " You tolerate tyranny, extortion, craftiness, arrogance, violence, and insult" (*Plummer*). Sarcasm that cut to the bone. Note the verb with each of the five conditional clauses (*enslaves, devours, takes captive, exalteth himself, smites on the face*). The climax of insult, smiting on the face.

11:21 {**By way of disparagement**} (\kata atimian\). Intense irony. Cf. 6:8. {**As though**} (\h“s hoti\). Presented as the charge of another. "They more than tolerate those who trample on them while they criticize as 'weak' one who shows them great consideration" (*Plummer*). After these prolonged explanations Paul "changes his tone from irony to direct and masterful assertion" (*Bernard*). {**I am bold also**} (\tolm“ kag“\). Real courage. Cf. 10:2,12.

11:22 {**So am I**} (\kag“\). This is his triumphant refrain with each challenge.

11:23 {**As one beside himself**} (\paraphron“n\). Present active participle of \paraphrone“\. Old verb from \paraphr“n\ (\para, phr^{\hat{n}}\), beside one's wits. Only here in N.T. Such open boasting is out of accord with Paul's spirit and habit. {**I more**} (\huper eg“\). This adverbial use of \huper\ appears in ancient Greek (*Euripides*). It has no effect on \eg“\, not "more than I," but "I more than they." He claims superiority now to these "superextra apostles." {**More abundant**} (\perissoter“s\). See on 7:15. No verbs with these clauses, but they are clear. {**In prisons**} (\en phulakais\). Plural also in 6:5. Clement of Rome (_Cor_. V.) says that Paul was imprisoned seven times. We know of only five (*Philippi, Jerusalem, Caesarea, twice in Rome*), and only one before II Corinthians (*Philippi*). But Luke does not tell them all nor does Paul. Had he been in prison in Ephesus? So many think and it is possible as we have seen. {**Above measure**} (\hyperballont“s\). Old adverb from the participle \hyperballont“n\ (\hyperball“\, to hurl beyond). Here only in N.T. {**In deaths oft**} (\en thanatois pollakis\). He had nearly lost his life, as we know, many times (1:9f.; 4:11).

11:24 {**Five times received I forty stripes save one**} (\pentakis tesserakonta para mian elabon\). The Acts and the Epistles are silent about these Jewish floggings (*Mt 27:36*). See on 7:Lu 12:47 for omission of \pl^gas\ (*stripes*). Thirty-nine lashes was the rule for fear of a miscount (*De 25:1-3*). Cf. Josephus (_Ant_. IV. 8, 1, 21).

11:25 {**Thrice was I beaten with rods**} (\tris errabdisth^{\hat{n}}\). Roman (*Gentile*) punishment. It was forbidden to Roman citizens by the _Lex Porcia_, but Paul endured it in Philippi (*Ac 16:23,37*), the only one of the three named in Acts. First aorist passive of \rabdiz“\, from \rabdōs\, rod, _Koin_, word, in N.T. only here and *Ac 16:22* which see. {**Once was I stoned**} (\hapax elithasth^{\hat{n}}\). Once for all \hapax\ means. At Lystra (*Ac 14:5-19*). On \lithaz“\ _Koin_, verb from \lithos\, see on 7:Ac 5:26. {**Thrice I suffered shipwreck**} (\tris enauag^{\hat{s}}a\). First aorist active of \nauage“\, from \nauagos\, shipwrecked (\naus\, ship, agnumi\, to break). Old and common verb, in N.T. only here and 1Ti 1:19. We know nothing of these. The one told in *Ac 27* was much later. What a pity that we have no data for all these

varied experiences of Paul. **{Night and day}** (*\nuchth^meron*) Rare word. Papyri give *\nukt^mar* with the same idea (*night-day*). **{Have I been in the deep}** (*\en t^i buth^i pepoi^ka*). Vivid dramatic perfect active indicative of *\poie^\",* "I have done a night and day in the deep." The memory of it survives like a nightmare. *\Buthos* is old word (*only here in N.T.*) for bottom, depth of the sea, then the sea itself. Paul does not mean that he was a night and day under the water, not a Jonah experience, only that he was far out at sea and shipwrecked. This was one of the three shipwrecks-already named.

11:26 **{In journeyings}** (*\hodoiporiais*). Locative case of old word, only here in N.T. and Joh 4:6, from *\hodoiporos*, wayfarer. **{In perils}** (*\kindunois*). Locative case of *\kindunos*, old word for danger or peril. In N.T. only this verse and Ro 8:35. The repetition here is very effective without the preposition *\en* (*in*) and without conjunctions (*asyndeton*). They are in contrasted pairs. The rivers of Asia Minor are still subject to sudden swellings from floods in the mountains. Cicero and Pompey won fame fighting the Cilician pirates and robbers (*note \l^ist^\"n\, not \klept^\"n\, thieves, brigands or bandits on which see Mt 26:55*). The Jewish perils (*\ek genous\, from my race*) can be illustrated in Ac 9:23,29; 13:50; 14:5; 17:5,13; 18:12; 23:12; 24:27, and they were all perils in the city also. Perils from the Gentiles (*\ex ethn^\"n*) we know in Philippi (*Ac 16:20*) and in Ephesus (*Ac 19:23f.*). Travel in the mountains and in the wilderness was perilous in spite of the great Roman highways. **{Among false brethren}** (*\en pseudadelphois*). Chapters 2Co 10; 11 throw a lurid light on this aspect of the subject.

11:27 **{In labour and travail}** (*\kop^i kai mochth^i*). Both old words for severe work, combined here as in 1Th 2:9; 2Th 3:8, "by toil and moil" (*Plummer*). The rest of the list is like the items in 2Co 6:4ff. **{In cold}** (*\en psuchei*). Old word from *\psuch^\",* to cool by blowing. See Ac 28:2. See the picture of the aged Paul later in the Roman dungeon (*2Ti 4:9-18*).

11:28 **{Besides those things that are without}** (*\ch^ris t^\"n parektos*). Probably, "apart from those things beside these just mentioned." Surely no man ever found glory in such a peck of troubles as Paul has here recounted. His list should shame us all today who are disposed to find fault with our lot. **{That which presseth upon me daily}** (*\h^ epistasis moi h^ kath' h^meran*). For this vivid word *\epistasis* see Ac 24:12, the only other

place in the N.T. where it occurs. It is like the rush of a mob upon Paul. {**Anxiety for all the churches**} (\h^merimna pas^“n t^“n ekkl^si^“n\). Objective genitive after \merimna\ (*distractions in different directions, from \meriz^“*) for which word see on ^Mt 13:22. Paul had the shepherd heart. As apostle to the Gentiles he had founded most of these churches.

11:29 {**I burn**} (\puroumai\). Present passive indicative of \puro^“\, old verb to inflame (*from \pur\, fire*). When a brother stumbles, Paul is set on fire with grief.

11:30 {**The things that concern my weakness**} (\ta t^s astheneias mou\). Like the list above.

11:31 {**I am not lying**} (\ou pseudomai\). The list seems so absurd and foolish that Paul takes solemn oath about it (*cf. 1:23*). For the doxology see Ro 1:25; 9:5.

11:32 {**The governor under Aretas**} (\ho ethnarch^s Hareta\). How it came to pass that Damascus, ruled by the Romans after B.C. 65, came at this time to be under the rule of Aretas, fourth of the name, King of the Nabatheans (*II Macc. 5:8*), we do not know. There is an absence of Roman coins in Damascus from A.D. 34 to 62. It is suggested (*Plummer*) that Caligula, to mark his dislike for Antipas, gave Damascus to Aretas (*enemy of Antipas*). {**Guarded**} (\ephrourei\). Imperfect active of \phroure^“\, old verb (*from \phrouros\, a guard*) to guard by posting sentries. In Ac 9:24 we read that the Jews kept watch to seize Paul, but there is no conflict as they cooperated with the guard set by Aretas at their request. {**To seize**} (\piasai\). Doric first aorist active infinitive of \piez^“\ (*Lu 6:38*) for which see on ^Ac 3:7.

11:33 {**Through a window**} (\dia thuridos\). For this late word see on ^Ac 20:9, the only N.T. example. {**Was I let down**} (\echalasth^“n\). First aorist passive of \chala^“\, the very word used by Luke in Ac 9:25. {**In a basket**} (\en sargan^i\). Old word for rope basket whereas Luke (*Ac 9:25*) has \en sphuridi\ (*the word for the feeding of the 4,000 while \kophinos\ is the one for the 5,000*). This was a humiliating experience for Paul in this oldest city of the world whither he had started as a conqueror over the despised Christians.

[\[Previous\]](#) [\[Next\]](#)

12:1 {**I must needs glory**} (\kauchasthai dei\). This is the reading of B L Latin Syriac, but Aleph D Bohairic have \de\ while K M read \d^. The first is probably correct. He must go on with the glorying already begun, foolish as it is, though it is not expedient (\ou sumpheron\). {**Visions**} (\optasias\). Late word from \optaz^\. See on ^Lu 1:22; Ac 26:19. {**Revelations of the Lord**} (\apokalupseis Kuriou\). Unveilings (*from* \apokalupt^\. *as in Re 1:1*). See on ^2Th 1:7; 1Co 1:7; 14:26. Paul had both repeated visions of Christ (*Ac 9:3; 16:9; 18:9; 22:17; 27:23f.*) and revelations. He claimed to speak by direct revelation (*1Co 11:23; 15:3; Ga 1:12; Eph 3:3, etc.*).

12:2 {**I know a man**} (\oida anthr^pon\). Paul singles out one incident of ecstasy in his own experience that he declines to describe. He alludes to it in this indirect way as if it were some other personality. {**Fourteen years ago**} (\pro et^n dekatessar^n\). Idiomatic way of putting it, the preposition \pro\ (*before*) before the date (*Robertson, _Grammar, p. 621f.*) as in Joh 12:1. The date was probably while Paul was at Tarsus (*Ac 9:30; 11:25*). We have no details of that period. {**Caught up**} (\harpagenta\). Second aorist passive participle of \harpaz^\. to seize (*see on Mt 11:12*). {**Even to the third heaven**} (\he^s tritou ouranou\). It is unlikely that Paul alludes to the idea of seven heavens held by some Jews (*_Test. of the Twelve Pat._, Levi ii. iii.*). He seems to mean the highest heaven where God is (*Plummer*).

12:3 {**I do not know**} (\ouk oida\). Paul declines to pass on his precise condition in this trance. We had best leave it as he has told it.

12:4 {**Into Paradise**} (\eis paradeison\). See on ^Lu 23:43 for this interesting word. Paul apparently uses paradise as the equivalent of the third heaven in verse 2. Some Jews (*_Book of the Secrets of Enoch_, chapter viii*) make Paradise in the third heaven. The rabbis had various ideas (*two heavens, three, seven*). We need not commit Paul to any "celestial gradation" (*Vincent*). {**Unspeakable words**} (\arr^ta r^mata\). Old verbal adjective (\a\

privative, |r^ˆtos| *from* |re^ˆ|), only here in N.T. {**Not lawful**} (|ouk exon|). Copula |estin| omitted. Hence Paul does {**not**} give these words.

12:5 {**But on mine own behalf**} (|huper de emautou|). As if there were two Pauls. In a sense there were. He will only glory in the things mentioned above, the things of his weaknesses (**11:30**).

12:6 {**I shall not be foolish**} (|ouk esomai aphr^ˆn|). Apparent contradiction to 11:1,16. But he is here speaking of the Paul "caught up" in case he should tell the things heard (*condition of the third class*, |ean| *and first aorist subjunctive* |thel^ˆs^ˆ|). {**Of me**} (|eis eme|). To my credit, almost like dative (*cf.* |en emoi| in **1Co 14:11**).

12:7 {**By reason of the exceeding greatness**} (|t^ˆi huperbol^ˆi|). Instrumental case, "by the excess." {**That I should not be exalted overmuch**} (|hina m^ˆ huperair^ˆmai|). Present passive subjunctive in final clause of |huperair^ˆ|, old verb to lift up beyond, only here in N.T. This clause is repeated at the end of the sentence. {**A thorn in the flesh**} (|skolops t^ˆi sarki|). This old word is used for splinter, stake, thorn. In the papyri and inscriptions examples occur both for splinter and thorn as the meaning. In the LXX it is usually thorn. The case of |t^ˆi sarki| can be either locative (*in*) or dative (*for*). What was it? Certainly it was some physical malady that persisted. All sorts of theories are held (*malaria, eye-trouble, epilepsy, insomnia, migraine or sick-headache, etc.*). It is a blessing to the rest of us that we do not know the particular affliction that so beset Paul. Each of us has some such splinter or thorn in the flesh, perhaps several at once. {**Messenger of Satan**} (|aggelos Satana|). Angel of Satan, the affliction personified. {**Buffet**} (|kolaphiz^ˆi|). See on Mt 26:67; 1Co 4:11 for this late and rare word from |kolaphos|, fist. The messenger of Satan kept slapping Paul in the face and Paul now sees that it was God's will for it to be so.

12:8 {**Concerning this thing**} (|huper toutou|). More likely, "concerning this messenger of Satan." {**That it might depart from me**} (|hina apost^ˆi aph' emou|). Second aorist active (*intransitive*) subjunctive of |aphist^ˆmi| in final clause, "that he stand off from me for good."

12:9 {**He hath said**} (|eir^ˆken|). Perfect active indicative, as if a final word. Paul probably still has the thorn in his flesh and

needs this word of Christ. **{Is sufficient}** (\arkei\). Old word of rich meaning, perhaps kin to Latin _arceo_, to ward off against danger. Christ's grace suffices and abides. **{Is perfected}** (\teleitai\). Present passive indicative of \tele“\, to finish. It is linear in idea. Power is continually increased as the weakness grows. See Php 4:13 for this same noble conception. The human weakness opens the way for more of Christ's power and grace. **{Most gladly rather}** (\h^dista mallon\). Two adverbs, one superlative (\h^dista\), one comparative (\mallon\). "Rather" than ask any more (*thrice already*) for the removal of the thorn or splinter "most gladly will I glory in my weaknesses." Slowly Paul had learned this supreme lesson, but it will never leave him (*Ro 5:2; 2Ti 4:6-8*). **{May rest upon me}** (\episk^h^s^i ep' eme\). Late and rare verb in first aorist active subjunctive with \hina\ (*final clause*), to fix a tent upon, here upon Paul himself by a bold metaphor, as if the Shechinah of the Lord was overshadowing him (*cf. Lu 9:34*), the power (\dunamis\) of the Lord Jesus.

12:10 **{Wherefore I take pleasure}** (\dio eudok“\). For this noble word see on ^Mt 3:17; 2Co 5:8. The enemies of Paul will have a hard time now in making Paul unhappy by persecutions even unto death (*Php 1:20-26*). He is not courting martyrdom, but he does not fear it or anything that is "for Christ's sake" (\huper Christou\). **{For when}** (\hotan gar\). "For whenever," indefinite time. **{Then I am strong}** (\tote dunatos eimi\). At that very time, but not in myself, but in the fresh access of power from Christ for the emergency.

12:11 **{I am become foolish}** (\gegona aphr^h^“n\). Perfect active indicative of \ginomai\. In spite of what he said in verse 6 that he would not be foolish if he gloried in the other Paul. But he feels that he has dropped back to the mood of 11:1,16. He has been swept on by the memory of the ecstasy. **{For I ought to have been commended by you}** (\eg^h^gar ^p^heilon hup^h^ hum^h^“n sunistasthai\). Explanation of "ye compelled me." Imperfect active \^p^heilon\ of \opheil^h^“, to be under obligation, and the tense here expresses an unfulfilled obligation about the present. But \sunistasthai\ is present passive infinitive, not aorist or perfect passive. He literally means, "I ought now to be commended by you" instead of having to glorify myself. He repeats his boast already made (*11:5f.*), that he is no whit behind "the super-extra apostles" (*the Judaizers*), "though I am nothing" (\ei

kai ouden eimi\). Even boasting himself against those false apostles causes a reaction of feeling that he has to express (*cf. 1Co 15:9; 1Ti 1:15f.*).

12:12 {**Of an apostle**} (\(*tou apostolou*\). "Of the apostle" (*definite article*). Note the three words here for miracles wrought by Paul (\(*s^meia*\, *signs*, \(*terata*\, *wonders*, \(*dunameis*\, *powers or miracles*) as in Heb 2:4.

12:13 {**Wherein ye were made inferior**} (\(*ho h^ss^th^te*\). First aorist passive indicative of \(*h^ssoomai*\, the text of Aleph B D instead of the usual \(*h^tt^th^te*\ from the common \(*h^ttaomai*\ to be inferior or less from the comparative \(*h^tt^n*\. See \(*h^ss^n*\ in verse 15. \(*Ho*\ is the neuter accusative with the passive verb (*Robertson, _Grammar_, p. 479*). {**Forgive me this wrong**} (\(*charisasthe moi t^n adikian taut^n*\). Consummate irony to the stingy element in this church (*cf. 11:9*).

12:14 {**Third time I am ready to come**} (\(*triton touto hetoim^s ech^*\). Had he been already twice or only once? He had changed his plans once when he did not go (*1:15f.*). He will not change his plans now. This looks as if he had only been once (*that in Ac 18*). Note the third use of \(*katanarka^*\ (*11:9; 12:13,14*). They need not be apprehensive. He will be as financially independent of them as before. "I shall not sponge on you." {**Not yours, but you**} (\(*ou ta hum^n, alla humas*\). The motto of every real preacher. {**To lay up**} (\(*th^saurizein*\). For this use of the verb see 1Co 16:2 (*Mt 6:19-21; Jas 5:3*).

12:15 {**I will most gladly spend and be spent**} (\(*h^dista dapan^s^ kai ekdapan^th^somai*\). Both future active of old verb \(*dapana^*\ (*Mr 5:26*) to spend money, time, energy, strength and the future passive of \(*ekdapana^*\, late compound to spend utterly, to spend out, (\(*ek-*\), to spend wholly. Only here in N.T.

12:16 {**I did not myself burden you**} (\(*eg^ ou katebar^sa humas*\). First aorist active of late verb \(*katabare^*\, to press a burden down on one. Only here in N.T. {**Crafty**} (\(*panourgos*\). Old word from \(*pan*\, all, and \(*ergo*\, to do anything (*good or bad*). Good sense is skilful, bad sense cunning. Only here in N.T. and Paul is quoting the word from his enemies. {**With guile**} (\(*dol^i*\). Instrumental case of \(*dolos*\, bait to catch fish with. The enemies of Paul said that he was raising this big collection for himself. Moffatt has done well to put these charges in quotation

marks to make it plain to readers that Paul is ironical.

12:17 **{Did I take advantage}** (*\epleonekt^sa*). Paul goes right to the point without hedging. For this verb from *\pleon* and *\ech^s*, to have more, see on *2Co 2:11; 7:2*. **{By any one of them}** (*\tina--di' autou*). An anacoluthon for *\tina* is left in the accusative without a verb and *\di' autou* takes up the idea, "as to any one by him." **{Whom}** (*\h^s n*). The genitive relative is attracted from the accusative *\hous* into the case of the unexpressed antecedent *\touton*. *\M^s* expects the negative answer as does *\m^ti* in 18.

12:18 **{The brother}** (*\ton adelphon*). Probably the brother of Titus (*cf. 8:18*). **{Did Titus take advantage of you?}** (*\m^ti epleonekt^sen humas Titos?*). That puts the issue squarely. **{By the same Spirit}** (*\t^i aut^i pneumat^i*). That translation refers to the Holy Spirit and makes the case instrumental. The locative case, "in the same spirit," makes it mean that Paul's attitude is the same as that of Titus and most likely is correct, for "in the same steps" (*\tois autois ichnesin*) is in locative case.

12:19 **{Ye think all this time}** (*\palai dokeite*). Progressive present indicative, "for a long time ye have been thinking." **{We are excusing ourselves}** (*\apologoumetha*). He is not just apologizing, but is in deadly earnest, as they will find out when he comes.

12:20 **{Lest by any means, when I come, I should find you not such as I would}** (*\m^p^s elth^s n ouch hoious thel^s heur^s humas*). An idiomatic construction after the verb of fearing (*\phoboumai*) with *\m^p^s* as the conjunction and with *\ouch* as the negative of the verb *\heur^s* (*second aorist active subjunctive of \heurisk^s*), *\m^s* the conjunction, *\ouch* the negative. See Robertson, *Grammar*, p. 995. **{And I be found}** (*\kag^s heureth^s*). Same construction with first aorist passive subjunctive. **{Such as ye would not}** (*\hoion ou thelete*). Neat change in voice just before and position of the negative here. **{Lest by any means}** (*\m^p^s*). Still further negative purpose by repeating the conjunction. With graphic pen pictures Paul describes what had been going on against him during his long absence. **{Backbitings}** (*\katalaliai*). Late and rare word. In N.T. only here and *1Pe 2:1*. If it only existed nowhere else! **{Whisperings}** (*\psithurismo^i*). Late word from *\psithuriz^s*, to whisper into one's ear. An onomatopoeic word for the sibilant

murmur of a snake charmer (*Ec 10:11*). Only here in N.T.
{**Swellings**} (\phusi“seis\). From \phusio“\, to swell up, late word only here and in ecclesiastical writers. Did Paul make up the word for the occasion? See on 1Co 4:6 for verb. {**Tumults**} (\akatastasiai\). See on 2Co 6:5.

12:21 {**When I come again**} (\palin elthontos mou\). Genitive absolute. Paul assumes it as true. {**Lest my God humble me**} (\m^tapein“s^i me ho theos mou\). Negative final clause (\m^ and first aorist active subjunctive), going back to \phoboumai\ in 20. He means a public humiliation as his fear. The conduct of the church had been a real humiliation whether he refers to a previous visit or not. {**That have sinned heretofore**} (\t“n pro^mart^kot“n\). Genitive plural of the articular perfect active participle of \proamartan“\ to emphasize continuance of their sinful state as opposed to \m^ metano^sant“n\ (*did not repent*) in the aorist tense.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(2 Corinthians: Chapter 12)

13:1 {**The third time I am coming**} (\triton erchomai\). Either the third that he had planned to come or that he had been twice. The warning is made by quoting De 19:15.

13:2 {**As when I was present the second time**} (\h"s par"n to deuteron\). This translation assumes the second visit as already made. It is a natural way to take the Greek \h"s par"n\. But \h"s\ with \par"n\ can also mean "as if present" the second time (*Authorized Version*). Probably "as when" is the more natural rendering, but the other cannot be ruled entirely out in view of 1:15-23. {**If I come again**} (\ean elth" eis to palin\). Condition of third class. The use of \palin\ of itself suits the idea that Paul had not yet made the second visit as it means simply "again" or "back," but in Mt 26:44 we find \palin ek tritou\ (*again a third time*) and so it is not decisive.

13:3 {**A proof of Christ**} (\dokim"n tou Christou\). He will give it to them. "I will not spare." He will show that Christ speaks "in me" (\en emoi\).

13:4 {**But we shall live with him through the power of God**} (\alla z"somen sun aut"i ek duname"s theou\). So real is Paul's sense of his union with Christ.

13:5 {**Unless indeed ye be reprobate**} (\ei m"ti adokimoi este\). Paul challenged his opposers in Corinth to try (\peirazete\) themselves, to test (\dokimazete\) themselves, whether they were "in the faith" (\en t"i pistei\), a much more vital matter for them than trying to prove Paul a heretic. Such tests can be made, unless, alas, they are "reprobate" (\adokimoi\, *the very adjective that Paul held up before himself as a dreadful outcome to be avoided, 1Co 9:27*).

13:6 {**That ye shall know**} (\hoti epign"sesthe\). Such a testing of themselves will give them full knowledge that Paul is not {**reprobate**} (\adokimos\). The best way for vacillating Christians to stop it is to draw close to Christ.

13:7 {**Though we be as reprobate**} (\h"meis de h"s adokimoi "men\).

Literally, "And that" (*\hina de*). Paul wishes them to do no wrong (*\kakon m^den*). He has no desire to exercise his apostolic authority and "appear approved" (*\dokimoi phan^men*, *second aorist passive subjunctive of \phain^{\}*). He had far rather see them do "the noble thing" (*\to kalon*) even if it should make him appear disapproved after all that he has said.

13:8 {**Against the truth**} (*\kata t^s al^theias*). He means in the long run. We can hinder and hold down the truth by evil deeds (*Ro 1:18*), but in the end the truth wins.

13:9 {**For we rejoice**} (*\chairomen gar*). Paul had far rather be weak in the sense of failing to exercise his apostolic power because they did the noble thing. He is no Jonah who lamented when Ninevah repented. {**Your perfecting**} (*\hum^{\}n katartisin*). Late word from *\katartiz^{\}*, to fit, to equip (*see verb in verse 11*). In Plutarch, only here in N.T.

13:10 {**That I may not when present deal sharply**} (*\hina par^{\}n apotom^{\}s chr^{\}s^{\}mai*). Late adverb from *\apotomos*, curt, cut off. In N.T. only here and Tit 1:13.

13:12 {**With a holy kiss**} (*\en hagi^{\}i phil^{\}mati*). In the Jewish synagogues where the sexes were separated, men kissed men, the women, women. This apparently was the Christian custom also. It is still observed in the Coptic and the Russian churches. It was dropped because of charges made against the Christians by the pagans. In England in 1250 Archbishop Walter of York introduced a "pax-board" which was first kissed by the clergy and then passed around. Think of the germ theory of disease and that kissing tablet!

13:13 {**The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all**} (*\h^{\} charis tou Kuriou I^{\}sou Christou kai h^{\} agap^{\} tou theou kai h^{\} koin^{\}nia tou hagiou pneumatou meta pant^{\}n hum^{\}n*). This benediction is the most complete of them all. It presents the persons of the Trinity in full form. From 2Th 3:17 it appears that Paul wrote the greeting or benediction with his own hand. We know from Ro 15:19 that Paul went round about unto Illyricum before, apparently, he came on to Corinth. When he did arrive (*Ac 20:1-3*) the troubles from the Judaizers had disappeared. Probably the leaders left after the coming of Titus and the brethren with this Epistle. The reading of it in the church would

make a stir of no small proportions. But it did the work.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(2 Corinthians: Chapter 13)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**Not from men, neither through men**} (\ouk ap' anthr'p'n oude di' anthr'pou\). The bluntness of Paul's denial is due to the charge made by the Judaizers that Paul was not a genuine apostle because not one of the twelve. This charge had been made in Corinth and called forth the keenest irony of Paul (*2Co 10-12*). In Ga 1; 2 Paul proves his independence of the twelve and his equality with them as recognized by them. Paul denies that his apostleship had a human source (\ouk ap' anthr'p'n\) and that it had come to him through (\di' anthr'pou\) a human channel (*Burton*). {**But through Jesus Christ and God the Father**} (\alla dia I'sou Christou kai theou patros\). The call to be an apostle came to Paul through Jesus Christ as he claimed in 1Co 9:1 and as told in Ac 9:4-6; 22:7ff.; 26:16ff. He is apostle also by the will of God. {**Who raised him from the dead**} (\tou egeirantos auton ek nekr'n\). And therefore Paul was qualified to be an apostle since he had seen the Risen Christ (*1Co 9:1; 15:8f.*). This verb \egeir\ is often used in N.T. for raising from the sleep of death, to wake up the dead.

1:2 {**All the brethren which are with me**} (\hoi sun emoi pantes adelphoi\). The same phrase in Php 4:21 in distinction from the saints in verse 22. Probably the small company of travelling companions. {**Unto the churches of Galatia**} (\tais ekklesi'ais t's Galatias\). A circular letter therefore to all the churches in the province (*both South Galatia and North Galatia if he really laboured there*).

1:3 {**Grace to you and peace**} (\charis humin kai eir'n^). As in I Thess., II Thess., I Cor., II Cor. (*already written*) and in all the later Epistles save that in I and II Timothy "mercy" is added. But this customary salutation (*see on 1Th 1:1*) is not a perfunctory thing with Paul. He uses it here even when he has so much fault to find just as he did in I and II Corinthians.

1:4 {**For our sins**} (\huper t'n hamarti'n\). Some MSS. have \peri\ (*concerning*). In the _Koin,_ this use of \huper\ as like \peri\ has come to be common. He refers to the death of Christ (*cf. 1Co 15:3; Ga 2:20; Ro 5:6f.*). As a rule \peri\ occurs of things,

\huper\ of persons. **{Deliver}** (*exel^{tai}*\). Second aorist middle subjunctive (*final clause with* *hop^s*\) of \exaire“, old verb to pluck out, to rescue (**Ac 23:27**). "Strikes the keynote of the epistle. The gospel is a rescue, an emancipation from a state of bondage" (*Lightfoot*). **{Out of this present evil world}** (*ek tou ai^{nos} tou enest^{tos} pon^{rou}*\). Literally, "out of the age the existing one being evil." The predicate position of \pon^{rou}\ calls emphatic attention to it. Each word here is of interest and has been already discussed. See on [~]Mt 13:22 for \aiⁿ\, Mt 6:23 for \pon^{ros}\. \Enest^{tos}\ is genitive masculine singular of \enest^s\ second perfect (*intransitive*) participle of \enist^{mi}\ for which see on [~]2Th 2:12; 1Co 3:22; 7:26. It is present as related to future (**Ro 8:38; Heb 9:9**). **{According to the will of God}** (*kata to the^lma tou theou*\). Not according to any merit in us.

1:5 **{To whom be the glory}** (*hⁱ h^{doxa}*\). No verb in the Greek. For like doxologies see Ro 9:5; 11:36; 16:27; Eph 3:21; 1Ti 1:17.

1:6 **{Ye are so quickly removing}** (*hout^s tache^s metatithes^{the}*\). The present middle indicative of \metatith^{mi}\, to change places, to transfer. "You are transferring yourselves" and doing it "so quickly" either from the time of their conversion or most likely from the time when the Judaizers came and tempted them. So easily some of them are falling victims to these perverters of the gospel. That is a continuous amazement (*thaumaz^a*\) to Paul and to men today that so many are so silly and so gullible to modern as to ancient charlatans. **{Unto a different gospel}** (*eis heteron euaggelion*\). See on [~]2Co 11:4 for distinction between \allo\ and \heteron\ as here. It is not here or there a mere difference in emphasis or spirit as in [~]Php 1:18 so long as Christ is preached. These men as in 2Co 11:4 preach "another Jesus" and a "different gospel" and so have fallen away from grace and have done away with Christ (**Ga 5:4**). Hence the vehemence of Paul's words.

1:7 **{Which is not another}** (*ho ouk estin allo*\). It is no "gospel" (*good news*) at all, but a yoke of bondage to the law and the abolition of grace. There is but one gospel and that is of grace, not works. The relative \ho\ (*which*) refers to \heteron euaggelion\ (*a different gospel*) "taken as a single term and designating the erroneous teachings of the Judaizers" (*Burton*). **{Only}** (*ei m[^]*\). Literally, "except," that is, "Except in this

sense," "in that it is an attempt to pervert the one true gospel" (*Lightfoot*). {**Who disturb you**} (\(*hoi tarassontes*\)). The disturbers. This very verb \tarass“\ is used in Ac 17:8 of the Jews in Thessalonica who "disturbed" the politarchs and the people about Paul. {**Would pervert**} (\(*thelontes metastrepsai*\)). "Wish to turn about," change completely as in Ac 2:20; Jas 4:9. The very existence of the gospel of Christ was at stake.

1:8 {**If we**} (\(*ean h^meis*\)). Condition of third class (\(*ean*\ and *aorist middle subjunctive* \(*euaggelis^tai*\)). Suppose I (*literary plural*) should turn renegade and preach "other than" (\(*par' ho*\)), "contrary to that which we preached." Preachers have turned away from Christ, alas, and preached "humanism" or some other new-fangled notion. The Jews termed Paul a renegade for leaving Judaism for Christianity. But it was before Paul had seen Christ that he clung to the law. Paul is dogmatic and positive here, for he knows that he is standing upon solid ground, the fact of Christ dying for us and rising again. He had seen the Risen Jesus Christ. No angel can change Paul now. {**Let him be anathema**} (\(*anathema est*“\)). See on 1Co 12:3 for this word.

1:9 {**So say I now again**} (\(*kai arti palin leg*“\)). Paul knows that he has just made what some will consider an extreme statement. But it is a deliberate one and not mere excitement. He will stand by it to the end. He calls down a curse on any one who proclaims a gospel to them contrary to that which they had received from him.

1:10 {**Am I persuading?**} (\(*peith*““?\)). Conative present, trying to persuade like \z^t“ areskein\ (*seeking to please*) where the effort is stated plainly. See 2Co 5:11. {**I should not be**} (\(*ouk an^m^n*\)). Conclusion of second class condition, determined as unfulfilled. Regular construction here (\(*ei*\ and *imperfect indicative in the condition* \^reskon, *ouk an*\ and *imperfect in the conclusion*). About pleasing men see on 1Th 2:4. In Col 3:22; Eph. 6:6 Paul uses the word "men-pleasers" (\(*anthr*“*pareskoi*\)).

1:11 {**Which was preached**} (\(*to euaggelisthen*\)). Play on the word \euaggelion\ by first aorist passive participle of \euaggeliz“, "the gospel which was gospelized by me." {**It is not after man**} (\(*ouk estin kata anthr*“*pon*\)). Not after a human standard and so he does not try to conform to the human ideal. Paul alone (*1Co 3:3; 9:8; 15:32; Ro 3:15*) in the N.T. uses this old and common

idiom.

1:12 {**Nor was I taught it**} (\oute edidachthⁿ\). He did not receive it "from man" (\para anthr^pⁿ\, *which shuts out both apo\ and dia\ of verse 1*), whether Peter or any other apostle, nor was he taught it in the school of Gamaliel in Jerusalem or at the University of Tarsus. He "received" his gospel in one way, "through revelation of Jesus Christ" (\di' apokalypse^s I^{sou} Christou\). He used \parelabon\ in 1Co 15:3 about the reception of his message from Christ. It is not necessary to say that he had only one (*because of the aorist active* \parelabon\, *from* \paralamban^a\, *for it can very well be constative aorist*) revelation (*unveiling*) from Christ. In fact, we know that he had numerous visions of Christ and in 1Co 11:23 he expressly says concerning the origin of the Lord's Supper: "I received (\parelabon\, *again*) from the Lord." The Lord Jesus revealed his will to Paul.

1:13 {**My manner of life**} (\tⁿ emⁿ anastrophⁿ\). Late word in this sense from Polybius on from \anastrephomai\. In the older writers it meant literally "return" or "turning back." See 1Pe 1:15. It is absent in this sense in the papyri though the verb is common. {**In the Jews' religion**} (\en tⁱ Ioudaismⁱ\). "In Judaism." The word in N.T. only here and next verse, already in II Macc. 2:21; 8:1; 14:38; IV Macc. 4:26. In these passages it means the Jewish religion as opposed to the Hellenism that the Syrian Kings were imposing upon the Jews. So later Justin Martyr (386 D) will use \Christianismos\ for Christianity. Both words are made from verbs in \-iz^a\. {**Beyond measure**} (\kath' huperbolⁿ\). "According to excess" (*throwing beyond*, \huperbolⁿ\). {**I persecuted**} (\edi^akon\). Imperfect active, "I used to persecute" (*see Ac 7-9 for the facts*). {**Made havock of it**} (\eporthoun autⁿ\). Customary action again, imperfect of old verb \porthe^a\, to lay waste, to sack. In N.T. only here, verse 23, and Ac 9:31 (*used by Christians in Damascus of Saul after his conversion of his former conduct, the very word of Paul here*). Paul heard them use it of him and it stuck in his mind.

1:14 {**I advanced**} (\proekopton\). Imperfect active again of \prokopt^a\, old verb, to cut forward (*as in a forest*), to blaze a way, to go ahead. In N.T. only here, Ro 13:12; 2Ti 2:16; 3:9,13. Paul was a brilliant pupil under Gamaliel. See Php 3:4-6. He was in the lead of the persecution also. {**Beyond many of mine own age**} (\huper pollous sunⁱliki^atas\). Later compound

form for the Attic $\text{\h^liki}^{\text{t}}\text{s}$ which occurs in Dion Hal. and inscriptions (*from* \sun , *with, and* \h^likia , *age*). Paul modestly claims that he went "beyond" (*huper*) his fellow-students in his progress in Judaism. **{More exceedingly zealous}** ($\text{\perissoter}^{\text{s}}\text{z}^{\text{lot}}\text{s}$). Literally, "more exceedingly a zealot." See on \Ac 1:13; 21:20; 1Co 14:12. Like Simon Zelotes. **{For the traditions of my fathers}** ($\text{\textit{t}}^{\text{n}}\text{patrik}^{\text{n}}\text{mou}\text{\paradose}^{\text{n}}$). Objective genitive after $\text{\z}^{\text{lot}}\text{s}$. $\text{\Patrik}^{\text{n}}$ only here in N.T., though old word from \pat^{r} (*father*), paternal, descending from one's father. For $\text{\patr}^{\text{ios}}$ see Ac 22:3,14. Tradition (\paradosis) played a large part in the teaching and life of the Pharisees (*Mr 7:1-23*). Paul now taught the Christian tradition (*2Th 2:15*).

1:15 **{It was the good pleasure of God}** ($\text{\eudok}^{\text{sen}}\text{ho}\text{theos}$). Paul had no doubt about God's purpose in him (*1Th 2:8*). **{Who separated me}** ($\text{\ho}\text{aphorisas}\text{me}$). $\text{\Aphoriz}^{\text{}}$ is old word (*from* \apo *and* \horos) to mark off from a boundary or line. The Pharisees were the separatists who held themselves off from others. Paul conceives himself as a spiritual Pharisee "separated unto the gospel of God" (*Ro 1:1, the same word* $\text{\aph}^{\text{ris}}\text{menos}$). Before his birth God had his plans for him and called him.

1:16 **{To reveal his Son in me}** ($\text{\apokalupsai}\text{ton}\text{huion}\text{autou}\text{en}\text{emoi}$). By "in me" ($\text{\en}\text{emoi}$) Paul can mean to lay emphasis on his inward experience of grace or he may refer objectively to the vision of Christ on the way to Damascus, "in my case." Paul uses $\text{\en}\text{emoi}$ in this sense (*in my case*) several times (*verse 24; 2Co 13:3; Php 1:30; 1Ti 1:16*). Once (*1Co 14:11*) $\text{\en}\text{emoi}$ is almost equivalent to the dative (*to me*). On the whole Lightfoot seems correct here in taking it to mean "in my case," though the following words suit either idea. Certainly Paul could not preach Christ among the Gentiles without the rich inward experience and in the objective vision he was called to that task. **{I conferred not with flesh and blood}** ($\text{\ou}\text{prosanethem}^{\text{n}}\text{sarki}\text{kai}\text{haimati}$). Second aorist middle indicative of $\text{\prosanatith}^{\text{mi}}$, old verb, double compound (\pros, ana), to lay upon oneself in addition, to betake oneself to another, to confer with, dative case as here. In N.T. only here and 2:6.

1:17 **{Before me}** ($\text{\pro}\text{emou}$). The Jerusalem apostles were genuine apostles, but so is Paul. His call did not come from them nor did he receive confirmation by them. **{Into Arabia}** ($\text{\eis}\text{Arabian}$). This visit to Arabia has to come between the two

visits to Damascus which are not distinguished in Ac 9:22f. In verse 23 Luke does speak of "considerable days" and so we must place the visit to Arabia between verses 22,23.

1:18 {**Then after three years**} (*\epeita meta tria et^*). A round number to cover the period from his departure from Jerusalem for Damascus to his return to Jerusalem. This stay in Damascus was an important episode in Paul's theological readjustment to his new experience. {**To visit Cephas**} (*\histor^sai K^phfn*). First aorist infinitive of *\histore^*, old verb (*from \hist^r*, *one who knows by inquiry*), to gain knowledge by visiting. Only here in N.T. If we turn to Ac 9:26-30, we shall see that the visit of two weeks to Peter came after Barnabas endorsed Paul to the suspicious disciples in Jerusalem and probably while he was preaching in the city. It was a delightful experience, but Peter did not start Paul upon his apostleship. He visited him as an equal. Peter no doubt had much to say to Paul.

1:19 {**Except James the brother of the Lord**} (*\ei m^ Iak^bon ton adelphon tou Kuriou*). James the son of Zebedee was still living at that time. The rest of the twelve were probably away preaching and James, brother of the Lord, is here termed an apostle, though not one of the twelve as Barnabas is later so called. Paul is showing his independence of and equality with the twelve in answer to the attacks of the Judaizers.

1:20 {**I lie not**} (*\ou pseudomai*). So important does he deem the point that he takes solemn oath about it.

1:21 {**Into the region of Syria and Cilicia**} (*\eis ta klimata t^s Syrias kai t^s Kilikias*). This statement agrees with the record in Ac 9:30. On *\klimata*, see 2Co 11:10. Paul was not idle, but at work in Tarsus and the surrounding country.

1:22 {**And I was still unknown**} (*\m^n de agnoumenos*). Periphrastic imperfect passive of *\agnoe^*, not to know. {**By face**} (*\t^i pros^p^i*). Associative instrumental case. {**Of Judea**} (*\t^s Ioudaias*). As distinct from Jerusalem, for he had once scattered the church there and had revisited them before coming to Tarsus (**Ac 9:26-30**). In Ac 9:31 the singular of *\ekkl^sia* is used, but in a geographic sense for Judea, Samaria, and Galilee.

1:23 {**They only heard**} (*\monon akouontes ^san*). Periphrastic

imperfect, "They were only hearing from time to time." {**That once persecuted us**} (\ho di“k“n h^mas pote\). Present active articular participle, a sort of participle of antecedent time suggested by \pote\, "the one who used to persecute us once upon a time." {**The faith**} (\t^ n pistin\). Here used in the sense of "the gospel" as in Ac 6:7.

1:24 {**They glorified**} (\edoxazon\). Imperfect, kept on doing it. {**In me**} (\en emoi\). In my case as in 1:16.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Galatians: Chapter 1)

2:1 {**Then after the space of fourteen years I went up again**} (*\epeita dia dekatessar“n et“n palin aneb^n*) This use of *\dia* for interval between is common enough. Paul is not giving a recital of his visits to Jerusalem, but of his points of contact with the apostles in Jerusalem. As already observed, he here refers to the Jerusalem Conference given by Luke in Ac 15 when Paul and Barnabas were endorsed by the apostles and elders and the church over the protest of the Judaizers who had attacked them in Antioch (*Ac 15:1f.*). But Paul passes by another visit to Jerusalem, that in Ac 11:30 when Barnabas and Saul brought alms from Antioch to Jerusalem and delivered them to "the elders" with no mention of the apostles who were probably out of the city since the events in Ac 12 apparently preceded that visit and Peter had left for another place (*Ac 12:17*). Paul here gives the inside view of this private conference in Jerusalem that came in between the two public meetings (*Ac 15:4,6-29*). {**With Barnabas**} (*\meta Barnabf*). As in Ac 15:2. {**Taking Titus also with me**} (*\sunparalab“n kai Titon*). Second aorist active participle of *\sunparalamban“* the very verb used in Ac 15:37f. of the disagreement between Paul and Barnabas about Mark. Titus is not mentioned in Acts 15 nor anywhere else in Acts for some reason, possibly because he was Luke's own brother. But his very presence was a challenge to the Judaizers, since he was a Greek Christian.

2:2 {**By revelation**} (*\kata apokalupsin*). In Ac 15:2 the church sent them. But surely there is no inconsistency here. {**I laid before them**} (*\anethem^n autois*). Second aorist middle indicative of old word *\anatith^mi*, to put up, to place before, with the dative case. But who were the "them" (*\autois*)? Evidently not the private conference for he distinguishes this address from that, "but privately" (*\kat' idian*). Just place Ac 15:4f. beside the first clause and it is clear: "I laid before them the gospel which I preach among the Gentiles," precisely as Luke has recorded. Then came the private conference after the uproar caused by the Judaizers (*Ac 15:5*). {**Before them who were of repute**} (*\tois dokousin*). He names three of them (*Cephas, James, and John*). James the Lord's brother, for the other James

is now dead (*Ac 12:1f.*). But there were others also, a select group of real leaders. The decision reached by this group would shape the decision of the public conference in the adjourned meeting. So far as we know Paul had not met John before, though he had met Peter and James at the other visit. Lightfoot has much to say about the Big Four (*St. Paul and the Three*) who here discuss the problems of mission work among Jews and Gentiles. It was of the utmost importance that they should see eye to eye. The Judaizers were assuming that the twelve apostles and James the Lord's brother would side with them against Paul and Barnabas. Peter had already been before the Jerusalem Church for his work in Caesarea (*Ac 11:1-18*). James was considered a very loyal Jew. {**Lest by any means I should be running or had run in vain**} (*m^p^s eis kenon trech^ edramon*). Negative purpose with the present subjunctive (*trech^*) and then by a sudden change the aorist indicative (*edramon*), as a sort of afterthought or retrospect (*Moulton, Prolegomena, p. 201; Robertson, Grammar, p. 988*). There are plenty of classical parallels. See also 1Th 3:5 for both together again.

2:3 {**Being a Greek**} (*Hell^n n*). Concessive participle, though he was a Greek. {**Was compelled to be circumcised**} (*nagkasth^ peritm^th^nai*). First aorist passive indicative of *anagkaz^* and first aorist passive infinitive of *peritemn^*. Curiously enough some scholars interpret this language to mean that Paul voluntarily had Titus circumcised, instead of being compelled to do it, an impossible view in my opinion in the light of verse 5 and wholly inconsistent with the whole context. Paul means that he stood his ground against compulsion and all force.

2:4 {**But because of the false brethren privately brought in**} (*dia de tous pareisaktous pseudadelphous*). Late verbal adjective *pareisaktos* from the double compound verb *pareisag^*, found in papyri in the sense of brought in by the side or on the sly as here. Evidently some of the Judaizers or sympathizers whom Paul had not invited had come in as often happens. Paul terms them "false brethren" like "the false apostles" in 2Co 11:13 of the Judaizers in Corinth. {**Who came in privily**} (*hoitines pareis^lthon*). Repetition of the charge of their slipping in unwanted (*pareiserchomai*, late double compound, in *Plutarch, in N.T. only here and Ro 5:20*). {**To spy out**} (*kataskop^sai*). First aorist active infinitive of *kataskope^*, old Greek verb from *kataskopos*, a spy, to

reconnoitre, to make a treacherous investigation. {**That they might bring us into bondage**} (\hina h^mas katadoul"sousin\). Future active indicative of this old compound, to enslave completely (\kata-\) as in 2Co 11:20. Nowhere else in N.T. This was their purpose (\hina\ *and future active indicative of this causative verb*). It was as serious a conflict as this. Spiritual liberty or spiritual bondage, which?

2:5 {**No, not for an hour**} (\oude pros h"ran\). Pointed denial that he and Barnabas yielded at all "in the way of subjection" (\t^i hupotag^i\, *in the subjection demanded of them*). The compromisers pleaded for the circumcision of Titus "because of the false brethren" in order to have peace. The old verb \eik"\, to yield, occurs here alone in the N.T. See 2Co 9:13 for \hupotag^\. {**The truth of the gospel**} (\h^ al^theia tou euaggeliou\). It was a grave crisis to call for such language. The whole problem of Gentile Christianity was involved in the case of Titus, whether Christianity was to be merely a modified brand of legalistic Judaism or a spiritual religion, the true Judaism (*the children of Abraham by faith*). The case of Timothy later was utterly different, for he had a Jewish mother and a Greek father. Titus was pure Greek.

2:6 {**Somewhat**} (\ti\). Something, not somebody. Paul refers to the Big Three (*Cephas, James, and John*). He seems a bit embarrassed in the reference. He means no disrespect, but he asserts his independence sharply in a tangled sentence with two parentheses (*dashes in Westcott and Hort*). {**Whatever they were**} (\hopoioi pote ^san\). Literally, "What sort they once were." {**Hopoioi**} is a qualitative word (*1Th 1:9; 1Co 3:13; Jas 1:24*). Lightfoot thinks that these three leaders were the ones who suggested the compromise about Titus. That is a possible, but not the natural, interpretation of this involved sentence. The use of \de\ (*but*) in verse 6 seems to make a contrast between the three leaders and the pleaders for compromise in verses 4f. {**They, I say, imparted nothing to me**} (\emoi gar ouden prosanethento\). He starts over again after the two parentheses and drops the construction \apo t"n dokount"n\ and changes the construction (*anacoluthon*) to \hoi dokountes\ (*nominative case*), the men of reputation and influences whom he names in verses 8f. See the same verb in 1:16. They added nothing in the conference to me. The compromisers tried to win them, but they finally came over to my view. Paul won his point, when he

persuaded Peter, James, and John to agree with him and Barnabas in their contention for freedom for the Gentile Christians from the bondage of the Mosaic ceremonial law.

2:7 **{But contrariwise}** (*\alla tounantion*). But on the contrary (*accusative of general reference, \to enantion*). So far from the three championing the cause of the Judaizers as some hoped or even the position of the compromisers in verses 4f., they came boldly to Paul's side after hearing the case argued in the private conference. This is the obvious interpretation rather than the view that Peter, James, and John first proposed the circumcision of Titus and afterwards surrendered to Paul's bold stand. **{When they saw}** (*\idontes*). After seeing, after they heard our side of the matter. **{That I had been intrusted with the gospel of the uncircumcision}** (*\hoti pepisteumai to euaggelion t's akrobustias*). Perfect passive indicative of *\pisteu*, to intrust, which retains the accusative of the thing (*\to euaggelion*) in the passive voice. This clear-cut agreement between the leaders "denotes a distinction of sphere, and not a difference of type" (*Lightfoot*). Both divisions in the work preach the same "gospel" (*not like 1:6f., the Judaizers*). It seems hardly fair to the Three to suggest that they at first championed the cause of the Judaizers in the face of Paul's strong language in verse 5.

2:8 **{He that wrought for Peter unto the apostleship of the circumcision}** (*\ho gar energ^sas Petr^i eis apostol^n t's peritom^s*). Paul here definitely recognizes Peter's leadership (*apostleship, \apostol^n\, late word, already in Ac 1:25; 1Co 9:2*) to the Jews and asserts that Peter acknowledges his apostleship to the Gentiles. This is a complete answer to the Judaizers who denied the genuineness of Paul's apostleship because he was not one of the twelve.

2:9 **{They who were reputed to be pillars}** (*\hoi dokountes stuloi einai*). They had that reputation (*\dokountes*) and Paul accepts them as such. *\Stuloi*, old word for pillars, columns, as of fire (*Re 10:1*). So of the church (*1Ti 3:15*). These were the Pillar Apostles. **{Gave to me and Barnabas the right hands of fellowship}** (*\dexias ed^kan emoi kai Barnabfi koin^nias*). Dramatic and concluding act of the pact for cooperation and coordinate, independent spheres of activity. The compromisers and the Judaizers were brushed to one side when these five men shook hands as equals in the work of Christ's Kingdom.

2:10 **{Only}** (*\monon*). One item was emphasized. **{We should remember}** (*\mn^moneu“men*). Present active subjunctive, "that we should keep on remembering." **{Which very thing}** (*\ho--auto touto*). Repetition of relative and demonstrative, tautology, "which this very thing." In fact Barnabas and Saul had done it before (*Ac 11:30*). It was complete victory for Paul and Barnabas. Paul passes by the second public meeting and the letters to Antioch (*Ac 15:6-29*) and passes on to Peter's conduct in Antioch.

2:11 **{I resisted him to the face}** (*\kata pros“pon aut“i antest^n*). Second aorist active indicative (*intransitive*) of *\anthist^mi*. "I stood against him face to face." In Jerusalem Paul faced Peter as his equal in rank and sphere of work. In Antioch he looked him in the eye as his superior in character and courage. **{Because he stood condemned}** (*\hoti kategn“smenos ^n*). Periphrastic past perfect passive of *\kataginosk“*, old verb to know against, to find fault with. In N.T. only here and 1Jo 3:20f.

2:12 **{For before that certain came from James}** (*\pro tou gar elthein tinas apo Iak“bou*). The reason (*\gar*) for Paul's condemnation of Peter. Articular infinitive in the genitive after *\pro* with the accusative of general reference (*\tinas*), "for before the coming as to some from James." Does Paul mean to say that these "certain" ones had been sent by James to Antioch to inspect the conduct of Peter and the other Jewish brethren? Some scholars think so. No doubt these brethren let the idea get out that they were emissaries "from James." But that idea is inconsistent with the position of James as president of the conference and the author of the resolution securing liberty to the Gentile Christians. No doubt these brethren threatened Peter to tell James and the church about his conduct and they reminded Peter of his previous arraignment before the Jerusalem Church on this very charge (*Ac 11:1-18*). As a matter of fact the Jerusalem Conference did not discuss the matter of social relations between Jews and Gentiles though that was the charge made against Peter (*Ac 11:1ff.*). **{He did eat with the Gentiles}** (*\meta t“n ethn“n sun^sthien*). It was his habit (*imperfect tense*). **{He drew back}** (*\hupestellen*). Imperfect tense, inchoative action, "he began to draw himself (*\heauton*) back." Old word *\hupostell“*. See middle voice to disassemble (*Ac 20:20,27*), to shrink (*Heb 10:38*). **{Separated himself}**

(\aph“*rizen heauton*\). Inchoative imperfect again, "began to separate himself" just like a Pharisee (*see on 1:15*) and as if afraid of the Judaizers in the Jerusalem Church, perhaps half afraid that James might not endorse what he had been doing. **{Fearing them that were of the circumcision}** (\phoboumenos tous ek peritom^s\). This was the real reason for Peter's cowardice. See Ac 11:2 for "\hoi ek peritom^s\ (*they of the circumcision*), the very phrase here. It was not that Peter had changed his views from the Jerusalem resolutions. It was pure fear of trouble to himself as in the denials at the trial of Christ.

2:13 **{Dissembled likewise with him}** (\sunupekrith^san aut“*i kai*\). First aorist passive indicative of the double compound verb \sunupokrinomai\, a late word often in Polybius, only here in N.T. One example in Polybius means to pretend to act a part with. That idea here would help the case of the rest of the Jews, but does not accord with Paul's presentation. **{Insomuch that even Barnabas}** (\h“*ste kai Barnabas*\). Actual result expressed by \h“ste\ and the indicative and \kai\ clearly means "even." **{Was carried away with their dissimulation}** (\sunap^hchth^s aut“*n tⁱ hupokrisei*\). First aorist passive indicative of \sunapag^h\, old verb, in N.T. only here and 2Pe 3:17. \Hupokrisei\ is in the instrumental case and can only mean hypocrisy in the bad sense (*Mt 23:28*), not merely acting a part. It was a solemn moment when Paul saw the Jerusalem victory vanish and even Barnabas desert him as they followed the timid cowardice of Peter. It was *_Paulus contra mundum_* in the cause of spiritual freedom in Christ.

2:14 **{But when I saw}** (\All' hote eidon\). Paul did see and saw it in time to speak. **{That they walked not uprightly}** (\hoti orthopodousin\). Present active indicative retained in indirect discourse, "they are not walking straight." \Orthopode“\ (\orthos\, *straight*, \pous\, *foot*). Found only here and in later ecclesiastical writers, though \orthopodes bainontes\ does occur. **{According to the truth of the gospel}** (\pros tⁿ al^htheian tou euaggeliou\). Just as in 2:5. Paul brought them to face (\pros\) that. **{I said unto Cephas before them all}** (\eipon t“*i K^hphfi emprosthen pant“n*\). **{Being a Jew}** (\Ioudaios huparch“*n*\, *though being a Jew*). Condition of first class, assumed as true. It was not a private quarrel, but a matter of public policy. One is a bit curious to know what those who consider Peter the first

pope will do with this open rebuke by Paul, who was in no sense afraid of Peter or of all the rest. {**As do the Gentiles**} (\ethnik“s\). Late adverb, here only in N.T. Like Gentiles. {**As do the Jews**} (\Ioudaik“s\). Only here in N.T., but in Josephus. {**To live as do the Jews**} (\Ioudaizein\). Late verb, only here in the N.T. From \Ioudaios\, Jew. Really Paul charges Peter with trying to compel (*conative present*, \anagkazeis\) the Gentiles to live all like Jews, to Judaize the Gentile Christians, the very point at issue in the Jerusalem Conference when Peter so loyally supported Paul. It was a bold thrust that allowed no reply. But Paul won Peter back and Barnabas also. If II Peter is genuine, as is still possible, he shows it in 2Pe 3:15. Paul and Barnabas remained friends (*Ac 15:39f.*; *1Co 9:6*), though they soon separated over John Mark.

2:15 {**Not sinners of the Gentiles**} (\ouk ex ethn“n hamart“loi\). The Jews regarded all Gentiles as "sinners" in contrast with themselves (*cf. Mt 26:45 "sinners" and Lu 18:32 "Gentiles"*). It is not clear whether verses 15-21 were spoken by Paul to Peter or whether Paul is now simply addressing the Galatians in the light of the controversy with Peter. Burton thinks that he is "mentally addressing Peter, if not quoting from what he said to him."

2:16 {**Is not justified**} (\ou dikaioutai\). Present passive indicative of \dikaio“, an old causative verb from \dikaio\, righteous (*from \dike\, right*), to make righteous, to declare righteous. It is made like \axio“, to deem worthy, and \koino“, to consider common. It is one of the great Pauline words along with \dikaio\, righteousness. The two ways of getting right with God are here set forth: by faith in Christ Jesus (*objective genitive*), by the works of the law (*by keeping all the law in the most minute fashion, the way of the Pharisees*). Paul knew them both (*see Ro 7*). In his first recorded sermon the same contrast is made that we have here (*Ac 13:39*) with the same word \dikaio“, employed. It is the heart of his message in all his Epistles. The terms faith (\pistis\), righteousness (\dikaio\), law (\nomos\), works (\erga\) occur more frequently in Galatians and Romans because Paul is dealing directly with the problem in opposition to the Judaizers who contended that Gentiles had to become Jews to be saved. The whole issue is here in an acute form. {**Save**} (\ean m^). Except. {**Even we**} (\kai h^meis\). We Jews believed, had to believe, were not

saved or justified till we did believe. This very point Peter had made at the Jerusalem Conference (*Ac 15:10f.*). He quotes Ps 143:2. Paul uses \dikaiosun^ in two senses (1) Justification, on the basis of what Christ has done and obtained by faith. Thus we are set right with God. Ro 1-5. (2) Sanctification. Actual goodness as the result of living with and for Christ. Ro 6-8. The same plan exists for Jew and Gentile.

2:17 {**We ourselves were found sinners**} (\heureth^men kai autoi hamart^loi\). Like the Gentiles, Jews who thought they were not sinners, when brought close to Christ, found that they were. Paul felt like the chief of sinners. {**A minister of sin**} (\hamartias diakonos\). Objective genitive, a minister to sin. An illogical inference. We were sinners already in spite of being Jews. Christ simply revealed to us our sin. {**God forbid**} (\m^genoito\). Literally, "May it not happen." Wish about the future (\m^ and the optative).

2:18 {**A transgressor**} (\parabat^n\). Peter, by his shifts had contradicted himself helplessly as Paul shows by this condition. When he lived like a Gentile, he tore down the ceremonial law. When he lived like a Jew, he tore down salvation by grace.

2:19 {**I through the law died to the law**} (\eg^ dia nomou nom^i apethanon\). Paradoxical, but true. See Rom 7:4,6 for picture of how the law waked Paul up to his real death to the law through Christ.

2:20 {**I have been crucified with Christ**} (\Christ^i sunestaur^mai\). One of Paul's greatest mystical sayings. Perfect passive indicative of \sustauro^ with the associative instrumental case (\Christ^i\). Paul uses the same word in Ro 6:6 for the same idea. In the Gospels it occurs of literal crucifixion about the robbers and Christ (*Mt 27:44; Mr 15:32; Joh 19:32*). Paul died to the law and was crucified with Christ. He uses often the idea of dying with Christ (*Ga 5:24; 6:14; Ro 6:8; Col 2:20*) and burial with Christ also (*Ro 6:4; Col 2:12*). {**No longer I**} (\ouketi eg^). So complete has become Paul's identification with Christ that his separate personality is merged into that of Christ. This language helps one to understand the victorious cry in Ro 7:25. It is the union of the vine and the branch (*Joh 15:1-6*). {**Which is in the Son of God**} (\t^i tou huiou tou theou\). The objective genitive, not the faith of the Son of God. {**For me**} (\huper emou\). Paul has the closest

personal feeling toward Christ. "He appropriates to himself, as Chrysostom observes, the love which belongs equally to the whole world. For Christ is indeed the personal friend of each man individually" (*Lightfoot*).

2:21 {**I do not make void the grace of God**} (*\ouk athet“ t^ⁿ charin tou theou*). Common word in LXX and Polybius and on, to make ineffective (*\a\ privative and \tith^mi\, to place or put*). Some critic would charge him with that after his claim to such a close mystic union with Christ. {**Then Christ died for nought**} (*\ara Christos d“rean apethanen*). Condition of first class, assumed as true. If one man apart from grace can win his own righteousness, any man can and should. Hence (*\ara\, accordingly*) Christ died gratuitously (*\d“rean*), unnecessarily. Adverbial accusative of *\d“rea*, a gift. This verse is a complete answer to those who say that the heathen (*or any mere moralist*) are saved by doing the best that they know and can. No one, apart from Jesus, ever did the best that he knew or could. To be saved by law (*\dia nomou*) one has to keep all the law that he knows. That no one ever did.

[\[Previous\]](#) [\[Next\]](#)

3:1 {**Who did bewitch you?**} (*\tis humas ebaskanen?*). Somebody "fascinated" you. Some aggressive Judaizer (**5:7**), some one man (*or woman*). First aorist active indicative of \baskain“, old word kin to \phask“\ (*\bask“*), to speak, then to bring evil on one by feigned praise or the evil eye (*hoodoo*), to lead astray by evil arts. Only here in the N.T. This popular belief in the evil eye is old (*De 28:54*) and persistent. The papyri give several examples of the adjective \abaskanta\, the adverb \abaskant“s\ (*unharmed by the evil eye*), the substantive \baskania\ (*witchcraft*). {**Before whose eyes Jesus Christ was openly set forth crucified**} (*\hois kat' ophthalmous I'sous Christos proegraph^ estaur“menos*). Literally, "to whom before your very eyes Jesus Christ was portrayed as crucified." Second aorist passive indicative of \prograph“, old verb to write beforehand, to set forth by public proclamation, to placard, to post up. This last idea is found in several papyri (*Moulton and Milligan's Vocabulary*) as in the case of a father who posted a proclamation that he would no longer be responsible for his son's debts. \Graph“\ was sometimes used in the sense of painting, but no example of \prograph“\ with this meaning has been found unless this is one. With that idea it would be to portray, to picture forth, a rendering not very different from placarding. The foolish Galatians were without excuse when they fell under the spell of the Judaizer. \Estaur“menos\ is perfect passive participle of \stauro“, the common verb to crucify (*from \stauros\, stake, cross*), to put on the cross (*Mt 20:19*), same form as in 1Co 2:2.

3:2 {**This only**} (*\touto monon*). Paul strikes at the heart of the problem. He will show their error by the point that the gifts of the Spirit came by the hearing of faith, not by works of the law.

3:3 {**Are ye now perfected in the flesh?**} (*\nun sarki epiteleisthe?*). Rather middle voice as in 1Pe 5:9, finishing of yourselves. There is a double contrast, between \enarxamenoi\ (*having begun*) and \epiteleisthe\ (*finishing*) as in 2Co 8:6; Php 1:6, and also between "Spirit" (*\pneumati*) and flesh (*\sarki*). There is keen irony in this thrust.

3:4 **{Did ye suffer?}** (\epathete?). Second aorist active indicative of \pasch~, to experience good or ill. But alone, as here, it often means to suffer ill (\tosauta, *so many things*). In North Galatia we have no record of persecutions, but we do have records for South Galatia (*Ac 14:2,5,19,22*). **{If it be indeed in vain}** (\ei ge kai eik~i). On \eik~i see 1Co 15:2; Ga 4:11. Paul clings to hope about them with alternative fears.

3:5 **{Supplieth}** (\epichor~g~n). It is God. See on ~2Co 9:10 for this present active participle. Cf. Php 1:19; 2Pe 1:5. **{Worketh miracles}** (\energ~n dunameis). On the word \energe~ see 1Th 2:13; 1Co 12:6. It is a great word for God's activities (*Php 2:13*). "In you" (*Lightfoot*) is preferable to "among you" for \en humin\ (*1Co 13:10; Mt 14:2*). The principal verb for "doeth he it" (\poiei) is not expressed. Paul repeats the contrast in verse 2 about "works of the law" and "the hearing of faith."

3:6 **{It was reckoned unto him for righteousness}** (\elogisth~ eis dikaiosun~n). First aorist passive indicative of \logizomai. See on ~1Co 13:5 for this old word. He quotes Ge 15:6 and uses it at length in Ro 4:3ff. to prove that the faith of Abraham was reckoned "for" (\eis, *good Koin, idiom though more common in LXX because of the Hebrew*) righteousness before he was circumcised. James (*Jas 2:23*) quotes the same passage as proof of Abraham's obedience to God in offering up Isaac (*beginning to offer him*). Paul and James are discussing different episodes in the life of Abraham. Both are correct.

3:7 **{The same are sons of Abraham}** (\houtoi huioi eisin Abraham). "These are." This is Paul's astounding doctrine to Jews that the real sons of Abraham are those who believe as he did, "they which be of faith" (\hoi ek piste~s), a common idiom with Paul for this idea (*verse 9; Ro 3:26; 4:16; 14:23*), those whose spiritual sonship springs out of (\ek) faith, not out of blood. John the Baptist denounced the Pharisees and Sadducees as vipers though descendants of Abraham (*Mt 3:7; Lu 3:7*) and Jesus termed the Pharisees children of the devil and not spiritual children of Abraham (*not children of God*) in Joh 8:37-44.

3:8 **{Foreseeing}** (\proidousa). Second aorist active participle of \proora~. The Scripture is here personified. Alone in this sense of "sight," but common with \legei or \eipen\ (*says, said*) and really in verse 22 "hath shut up" (\sunekleisen). **{Would**

justify } (\dikaioi\). Present active indicative, "does justify."
{Preached the gospel beforehand} } (\proeu^ggelisato\). First aorist middle indicative of \proeuaggelizomai\ with augment on \a\ though both \pro\ and \eu\ before it in composition. Only instance in N.T. It occurs in Philo. and Schol. Soph. This Scripture announced beforehand the gospel on this point of justification by faith. He quotes the promise to Abraham in Ge 12:3; 18:18, putting \panta ta ethn^ (all the nations) in 18:18 for \pfsai hai phulai\ (all the tribes) of the earth. It is a crucial passage for Paul's point, showing that the promise to Abraham included all the nations of the earth. The verb \eneuloge\ (future passive here) occurs in the LXX and here only in N.T. (not Ac 3:25 in correct text). **{In thee}** (\en soi\). "As their spiritual progenitor" (*Lightfoot*).

3:9 **{With}** (\sun\). Along with, in fellowship with. **{The faithful}** (\t^i pist^i\). Rather, "the believing" (*cf. verse 6*).

3:10 **{Under a curse}** (\hupo kataran\). Picture of the curse hanging over them like a Damocles' blade. Cf. Ro 3:9 "under sin" (\huph' hamartian\). The word for "curse" (\katara\) is an old one (\kata\, down, \ara\, imprecation), often in LXX, in N.T. only here and 13; Jas 3:10; 2Pe 2:14. Paul quotes De 27:26, the close of the curses on Mt. Ebal. He makes a slight explanatory modification of the LXX changing \logois\ to \gegrammenois en t^i bibli^i\). The idea is made clearer by the participle (\gegrammenois\ and \bibli^i\ (*book*). The curse becomes effective only when the law is violated. **{Cursed}** (\epikataratos\). Verbal adjective from \epikataromai\, to imprecate curses, late word, common in LXX. In N.T. only here and verse 13, but in inscriptions also (*Deissmann, _Light from the Ancient East_, p. 96*). The emphasis is on "continueth" (\emmenei\ and "all" (\pfsin\).

3:11 **{In the sight of God}** (\para t^i the^i\). By the side of (\para\) God, as God looks at it, for the simple reason that no one except Jesus has ever kept _all_ the law, God's perfect law.

3:12 **{The law is not of faith}** (\ho nomos ouk estin ek piste^s\). Law demands complete obedience and rests not on mercy, faith, grace.

3:13 **{Redeemed us}** (\h^mas ex^gorasen\). First aorist active of

the compound verb \exagoraz“\ (*Polybius, Plutarch, Diodorus*), to buy from, to buy back, to ransom. The simple verb \agoraz“\ (*1Co 6:20; 7:23*) is used in an inscription for the purchase of slaves in a will (*Deissmann, _Light from the Ancient East_, p. 324*). See also Ga 4:5; Col 4:5; Eph 5:16. Christ purchased us **{from the curse of the law}** (\ek t^s kataras tou nomou\). "Out from (\ek\ *repeated*) under (\hupo\ *in verse 10*) the curse of the law." **{Having become a curse for us}** (\genomenos huper h^m“n katara\). Here the graphic picture is completed. We were under (\hupo\) a curse, Christ became a curse **{over}** (\huper\) us and so between us and the overhanging curse which fell on him instead of on us. Thus he bought us out (\ek\) and we are free from the curse which he took on himself. This use of \huper\ for substitution is common in the papyri and in ancient Greek as in the N.T. (*Joh 11:50; 2Co 5:14f.*). **{That hangeth on a tree}** (\ho kremamenos epi xulou\). Quotation from De 21:23 with the omission of \hupo theou\ (*by God*). Since Christ was not cursed by God. The allusion was to exposure of dead bodies on stakes or crosses (*Jos 10:26*). \Xulon\ means wood, not usually tree, though so in Lu 23:31 and in later Greek. It was used of gallows, crosses, etc. See Ac 5:30; 10:39; 1Pe 2:24. On the present middle participle from the old verb \kremannumi\, to hang, see on [~]Mt 18:6; Ac 5:30.

3:14 **{That upon the Gentiles}** (\hina eis ta ethn[^]\). Final clause (\hina\ *and* \gen[^]tai\, *aorist middle subjunctive*). **{That we might receive}** (\hina lab[^]“men\). Second final clause coordinate with the first as in 2Co 9:3. So in Christ we all (*Gentile and Jew*) obtain the promise of blessing made to Abraham, through faith.

3:15 **{After the manner of men}** (\kata anthr[^]“pon\). After the custom and practice of men, an illustration from life. **{Though it be but a man's covenant, yet when it hath been confirmed}** (\hom[^]“s anthr[^]“pou kekur[^]“men[^]n diath[^]k[^]n\). Literally, "Yet a man's covenant ratified." On \Diath[^]k[^]\ as both covenant and will see on [~]Mt 26:28; 1Co 11:25; 2Co 3:6; Heb 9:16f. On \kuro[^]“, to ratify, to make valid, see on [~]2Co 2:8. Perfect passive participle here, state of completion, authoritative confirmation. **{Maketh it void}** (\athetei\). See on [~]2:21 for this verb. Both parties can by agreement cancel a contract, but not otherwise. **{Addeth thereto}** (\epidiatassetai\). Present middle indicative of the double compound verb \epidiatassomai\, a word found nowhere else as yet. But inscriptions use \diatassomai, diataxis,

diatag[^], diatagma\ with the specialized meaning to "determine by testamentary disposition" (*Deissmann, _Light from the Ancient East_, p. 90*). It was unlawful to add (\epi\) fresh clauses or specifications (\diataxeis\).

3:16 {**But as of one**} (\all' h[^]s eph' henos\). But as in the case of one. {**Which is Christ**} (\hos estin Christos\). Masculine relative agreeing with \Christos\ though \sperma\ is neuter. But the promise to Abraham uses \sperma\ as a collective substantive and applies to all believers (*both Jews and Gentiles*) as Paul has shown in verses 7-14, and as of course he knew full well Here Paul uses a rabbinical refinement which is yet intelligible. The people of Israel were a type of the Messiah and he gathers up the promise in its special application to Christ. He does not say that Christ is specifically referred to in Ge 13:15 or 17:7f.

3:17 {**Now this I say**} (\touto de leg[^]\). Now I mean this. He comes back to his main point and is not carried afield by the special application of \sperma\ to Christ. {**Confirmed beforehand by God**} (\prokekur[^]men[^]n hupo tou theou\). Perfect passive participle of \prokuro[^]\, in Byzantine writers and earliest use here. Nowhere else in N.T. The point is in \pro\ and \hupo tou theou\ (*by God*) and in \meta\ (*after*) as Burton shows. {**Four hundred and thirty years after**} (\meta tetrakosia kai triakonta et[^]\). Literally, "after four hundred and thirty years." This is the date in Ex 12:40 for the sojourn in Egypt (*cf. Ge 15:13*). But the LXX adds words to include the time of the patriarchs in Canaan in this number of years which would cut the time in Egypt in two. Cf. Ac 7:6. It is immaterial to Paul's argument which chronology is adopted except that "the longer the covenant had been in force the more impressive is his statement" (*Burton*). {**Doth not disannul**} (\ouk akuroi\). Late verb \akuro[^]\, in N.T. only here and Mt 15:6; Mr 7:13 (*from* \a\ *privative and* \kuros\, *authority*). On \katarg[^]sai\ see 1Co 1:28; 2:6; 15:24,26.

3:18 {**The inheritance**} (\h[^] kl[^]ronomia\). Old word from \kl[^]ronomos\, heir (\kleros\, *lot, nemomai, to distribute*). See on Mt 21:38; Ac 7:5. This came to Israel by the promise to Abraham, not by the Mosaic law. So with us, Paul argues. {**Hath granted**} (\kecharistai\). Perfect middle indicative of \charizomai\. It still holds good after the law came.

3:19 {**What then is the law?**} (\ti oun ho nomos?\). Or, why then the law? A pertinent question if the Abrahamic promise antedates

it and holds on afterwards. **{It was added because of transgressions}** (*\t'“n parabase“n charin proseteth^*). First aorist passive of *\prostith^mi*, old verb to add to. It is only in apparent contradiction to verses 15ff., because in Paul's mind the law is no part of the covenant, but a thing apart "in no way modifying its provisions" (*Burton*). *\Charin* is the adverbial accusative of *\charis* which was used as a preposition with the genitive as early as Homer, in favour of, for the sake of. Except in 1Jo 3:12 it is post-positive in the N.T. as in ancient Greek. It may be causal (*Lu 7:47; 1Jo 3:12*) or telic (*Tit 1:5,11; Jude 1:16*). It is probably also telic here, not in order to create transgressions, but rather "to make transgressions palpable" (*Ellicott*), "thereby pronouncing them to be from that time forward transgressions of the law" (*Rendall*). *\Parabasis*, from *\parabain*, is in this sense a late word (*Plutarch on*), originally a slight deviation, then a wilful disregarding of known regulations or prohibitions as in Ro 2:23. **{Till the seed should come}** (*\achris an elth^i to sperma*). Future time with *\achris an* and aorist subjunctive (*usual construction*). Christ he means by *\to sperma* as in verse 16. **{The promise hath been made}** (*\ep^ggeltai*). Probably impersonal perfect passive rather than middle of *\epaggellomai* as in II Macc. 4:27. **{Ordained through angels}** (*\diatageis di' aggel'“n*). Second aorist passive participle of *\diatass* (see on *Mt 11:1*). About angels and the giving of the law see on De 33:2 (*LXX*); Ac 7:38,52; Heb 2:2; Josephus (*_Ant_. XV. 5. 3*). **{By the hand of a mediator}** (*\en cheiri mesitou*). *\En cheiri* is a manifest Aramaism or Hebraism and only here in the N.T. It is common in the LXX. *\Mesit^s*, from *\mesos* is middle or midst, is a late word (*Polybius, Diodorus, Philo, Josephus*) and common in the papyri in legal transactions for arbiter, surety, etc. Here of Moses, but also of Christ (*1Ti 2:5; Heb 8:6; 9:15; 12:24*).

3:20 **{Is not a mediator of one}** (*\henos ouk estin*). That is, a middleman comes in between two. The law is in the nature of a contract between God and the Jewish people with Moses as the mediator or middleman. **{But God is one}** (*\ho de theos heis estin*). There was no middleman between God and Abraham. He made the promise directly to Abraham. Over 400 interpretations of this verse have been made!

3:21 **{Against the promises}** (*\kata t'“n epaggeli'“n*). A pertinent question again. Far from it (*\m^ genoito*). **{Which could make**

alive} (*\ho dunamenos z“opoi`sai*). First aorist active infinitive of *\z“opoie“*, late compound (*\z“os\, alive, \poie“\, to make*) verb for which see 1Co 15:22. Spiritual life, he means, here and hereafter. **{Verily}** (*\ont“s*). "Really" (*cf. Mr 11:32; Lu 24:34*). Condition and conclusion (*\an ^n*) of second class, determined as unfulfilled. He had already said that Christ died to no purpose in that case (**2:21**).

3:22 **{Hath shut up}** (*\sunekleisen*). Did shut together. First aorist active indicative of *\sunklei“*, old verb to shut together, on all sides, completely as a shoal of fish in a net (**Lu 5:6**). So verse 23; Ro 11:32. **{Under sin}** (*\hupo hamartian*). See *\hupo kataran* in verse 10. As if the lid closed in on us over a massive chest that we could not open or as prisoners in a dungeon. He uses *\ta panta* (*the all things*), the totality of everything. See Ro 3:10-19; 11:32. **{That}** (*\hina*). God's purpose, personifying scripture again. **{Might be given}** (*\doth`i*). First aorist passive subjunctive of *\did“mi* with *\hina*.

3:23 **{Before faith came}** (*\pro tou elthein t`n pistin*). "Before the coming (*second aorist active infinitive of \erchomai\, definite event*) as to the Faith" (*note article, meaning the faith in verse 22 made possible by the historic coming of Christ the Redeemer*), the faith in Christ as Saviour (*verse 22*). **{We were kept in ward under the law}** (*\hyper nomon ephrouroumetha*). Imperfect passive of *\phroure“*, to guard (*from \phrouros\, a guard*). See on *\Ac 9:24; 2Co 11:32*. It was a long progressive imprisonment. **{Unto the faith which should afterwards be revealed}** (*\eis t`n mellousan pistin apokaluphth`nai*). "Unto the faith (*verse 22 again*) about to be revealed." *\Mell“* and the first aorist passive infinitive (*regular idiom*).

3:24 **{Our tutor unto Christ}** (*\paidag“gos hum“n eis Christon*). See 1Co 4:15 for the only other N.T. example of this old and common word for the slave employed in Greek and Roman families of the better class in charge of the boy from about six to sixteen. The paedagogue watched his behaviour at home and attended him when he went away from home as to school. Christ is our Schoolmaster and the law as paedagogue kept watch over us till we came to Christ. **{That we might be justified by faith}** (*\hina ek piste`s dikai“th“men*). This is the ultimate purpose of the law as paedagogue. **{Now that faith is come}** (*\elthous` s t`s piste“s*). Genitive absolute, "the faith (*the time of the faith*

spoken of in verse 23) having come." {**Under a tutor**} (\hupo paidag^{gon}\). The pedagogue is dismissed. We are in the school of the Master.

3:26 {**For ye are all sons of God**} (\pantes gar huioi theou este\). Both Jews and Gentiles (3:14) and in the same way "through faith in Christ Jesus" (\dia t^s piste^s en Christⁱ I^{sou}\). There is no other way to become "sons of God" in the full ethical and spiritual sense that Paul means, not mere physical descendants of Abraham, but "sons of Abraham," "those by faith" (verse 7). The Jews are called by Jesus "the sons of the Kingdom" (Mt 8:12) in privilege, but not in fact. God is the Father of all men as Creator, but the spiritual Father only of those who by faith in Christ Jesus receive "adoption" (\huiiothesia\) into his family (verse 5; Ro 8:15,23). Those led by the Spirit are sons of God (Ro 8:14).

3:27 {**Were baptized into Christ**} (\eis Christon ebaptisth^{te}\). First aorist passive indicative of \baptiz^o\. Better, "were baptized unto Christ" in reference to Christ. {**Did put on Christ**} (\Christon enedusasthe\). First aorist middle indicative of \endu^o\ (\-n^o\). As a badge or uniform of service like that of the soldier. This verb is common in the sense of putting on garments (*literally and metaphorically as here*). See further in Paul (Ro 13:14; Col 3:9f.; Eph 4:22-24; 6:11,14). In 1Th 5:8 Paul speaks of "putting on the breastplate of righteousness." He does not here mean that one enters into Christ and so is saved by means of baptism after the teaching of the mystery religions, but just the opposite. We are justified by faith in Christ, not by circumcision or by baptism. But baptism was the public profession and pledge, the soldier's _sacramentum_, oath of fealty to Christ, taking one's stand with Christ, the symbolic picture of the change wrought by faith already (Ro 6:4-6).

3:28 {**There can be neither**} (\ouk eni\). Not a shortened form of \enesti\, but the old lengthened form of \en\ with recessive accent. So \ouk eni\ means "there is not" rather than "there cannot be," a statement of a fact rather than a possibility, as Burton rightly shows against Lightfoot. {**One man**} (\heis\). No word for "man" in the Greek, and yet \heis\ is masculine, not neuter \hen\, "One moral personality" (Vincent). The point is that "in Christ Jesus" race or national distinctions ("*neither Jew nor Greek*") do not exist, class differences ("*neither bond nor free,*" *no proletarianism and no capitalism*) vanish, sex

rivalry ("*no male and female*") disappears. This radical statement marks out the path along which Christianity was to come in the sphere (*en*) and spirit and power of Christ. Candour compels one to confess that this goal has not yet been fully attained. But we are on the road and there is no hope on any way than on "the Jesus Road."

3:29 {**If ye are Christ's**} (*ei de humeis Christou*). This is the test, not the accident of blood, pride of race or nation, habiliments or environment of dress or family, whether man or woman. Thus one comes to belong to the seed of Abraham and to be an heir according to promise.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

4:1 {**So long as**} (\ep'h' hoson chronon\). "For how long a time," incorporation of the antecedent (\chronon\) into the relative clause. {**The heir**} (\ho kl^ronomos\). Old word (\kl^ros\, *lot*, \nemomai\, *to possess*). Illustration from the law of inheritance carrying on the last thought in 3:29. {**A child**} (\n^pios\). One that does not talk (\n^, *epos*\, *word*). That is a minor, an infant, immature intellectually and morally in contrast with \teleioi\, full grown (*1Co 3:1; 14:20; Php 3:15; Eph 4:13*). {**From a bondservant**} (\doulou\). Slave. Ablative case of comparison after \diapherei\ for which verb see on ^Mt 6:26. {**Though he is lord of all**} (\Kurios pant^"n ^n\). Concessive participle \^"n\, "being legally owner of all" (*one who has the power*, \ho ech^"n kuros\).

4:2 {**Under guardians**} (\hupo epitropous\). Old word from \epitrep^"\, to commit, to intrust. So either an overseer (*Mt 20:8*) or one in charge of children as here. It is common as the guardian of an orphan minor. Frequent in the papyri as guardian of minors. {**Stewards**} (\oikonomous\). Old word for manager of a household whether freeborn or slave. See Lu 12:42; 1Co 4:2. Papyri show it as manager of an estate and also as treasurer like Ro 16:23. No example is known where this word is used of one in charge of a minor and no other where both occur together. {**Until the time appointed of the father**} (\achri t^s prothesmias tou patros\). Supply \h^meras\ (*day*), for \prothesmios\ is an old adjective "appointed beforehand" (\pro, thesmos\, *from* \tith^mi\). Under Roman law the _tutor_ had charge of the child till he was fourteen when the curator took charge of him till he was twenty-five. Ramsay notes that in Graeco-Phrygia cities the same law existed except that the father in Syria appointed both tutor and curator whereas the Roman father appointed only the tutor. Burton argues plausibly that no such legal distinction is meant by Paul, but that the terms here designate two functions of one person. The point does not disturb Paul's illustration at all.

4:3 {**When we were children**} (\hote ^men n^pioi\). Before the epoch of faith came and we (*Jews and Gentiles*) were under the law

as paedagogue, guardian, steward, to use all of Paul's metaphors. **{We were held in bondage}** (*\h^meis ^metha dedoul^menoì*). Periphrastic past perfect of *\doulo^*, to enslave, in a permanent state of bondage. **{Under the rudiments of the world}** (*\hupo ta stoicheia tou kosmou*). *\Stoichos* is row or rank, a series. So *\stoicheion* is any first thing in a *\stoichos* like the letters of the alphabet, the material elements in the universe (*2Pe 3:10*), the heavenly bodies (*some argue for that here*), the rudiments of any act (*Heb 5:12; Ac 15:10; Ga 5:1; 4:3,9; Col 2:8,20*). The papyri illustrate all the varieties in meaning of this word. Burton has a valuable excursus on the word in his commentary. Probably here (*Lightfoot*) Paul has in mind the rudimentary character of the law as it applies to both Jews and Gentiles, to all the knowledge of the world (*\kosmos\ as the orderly material universe as in Col 2:8,20*). See on *^Mt 13:38; Ac 17:24; 1Co 3:22*. All were in the elementary stage before Christ came.

4:4 **{The fulness of the time}** (*\to pl^r^ma tou chronou*). Old word from *\pl^ro^*, to fill. Here the complement of the preceding time as in Eph 1:10. Some examples in the papyri in the sense of complement, to accompany. God sent forth his preexisting Son (*Php 2:6*) when the time for his purpose had come like the *\prothesmia* of verse 2. **{Born of a woman}** (*\genomenon ek gunaikos*). As all men are and so true humanity, "coming from a woman." There is, of course, no direct reference here to the Virgin Birth of Jesus, but his deity had just been affirmed by the words "his Son" (*\ton huion autou*), so that both his deity and humanity are here stated as in Ro 1:3. Whatever view one holds about Paul's knowledge of the Virgin Birth of Christ one must admit that Paul believed in his actual personal preexistence with God (*2Co 8:9; Php 2:5-11*), not a mere existence in idea. The fact of the Virgin Birth agrees perfectly with the language here. **{Born under the law}** (*\genomenon hupo nomon*). He not only became a man, but a Jew. The purpose (*\hina*) of God thus was plainly to redeem (*\exagoras^i\, as in 3:13*) those under the law, and so under the curse. The further purpose (*\hina*) was that we (*Jew and Gentile*) might receive (*\apolab^men\, second aorist active subjunctive of \apolamban^*), not get back (*Lu 15:27*), but get from (*\apo*) God the adoption (*\t^n huiothesian*). Late word common in the inscriptions (*Deissmann, ^Bible Studies_, p. 239*) and occurs in the papyri also and in Diogenes Laertes, though not in LXX. Paul adopts this current

term to express his idea (*he alone in the N.T.*) as to how God takes into his spiritual family both Jews and Gentiles who believe. See also Ro 8:15,23; 9:4; Eph 1:5. The Vulgate uses *_adoptio filiorum_*. It is a metaphor like the others above, but a very expressive one.

4:6 **{Because ye are sons}** (*\hoti este huioi*). This is the reason for sending forth the Son (*4:4 and here*). We were "sons" in God's elective purpose and love. *\Hoti* is causal (*1Co 12:15; Ro 9:7*). **{The Spirit of his Son}** (*\to pneuma tou huioi autou*). The Holy Spirit, called the Spirit of Christ (*Ro 8:9f.*), the Spirit of Jesus Christ (*Php 1:19*). The Holy Spirit proceeds from the Father and from the Son (*Joh 15:26*). **{Crying, Abba, Father}** (*\krazon Abba ho pat^r*). The participle agrees with *\pneuma* neuter (*grammatical gender*), not neuter in fact. An old, though rare in present as here, onomatopoetic word to croak as a raven (*Theophrastus, like Poe's _The Raven_*), any inarticulate cry like "the unuttered groanings" of Ro 8:26 which God understands. This cry comes from the Spirit of Christ in our hearts. *\Abba* is the Aramaic word for father with the article and *\ho pat^r* translates it. The articular form occurs in the vocative as in Joh 20:28. It is possible that the repetition here and in Ro 8:15 may be "a sort of affectionate fondness for the very term that Jesus himself used" (*Burton*) in the Garden of Gethsemane (*Mr 14:36*). The rabbis preserve similar parallels. Most of the Jews knew both Greek and Aramaic. But there remains the question why Jesus used both in his prayer. Was it not natural for both words to come to him in his hour of agony as in his childhood? The same thing may be true here in Paul's case.

4:7 **{No longer a bondservant}** (*\ouketi doulos*). Slave. He changes to the singular to drive the point home to each one. The spiritual experience (*3:2*) has set each one free. Each is now a son and heir.

4:8 **{To them which by nature are not gods}** (*\tois phusei m^ ousi theois*). In 1Co 10:20 he terms them "demons," the "so-called gods" (*1Co 8:5*), worshipping images made by hands (*Ac 17:29*).

4:9 **{Now that ye have come to know God}** (*\nun de gnontes*). Fine example of the ingressive second aorist active participle of *\gin^sk^*, come to know by experience through faith in Christ. **{Rather to be known of God}** (*\mallon de gn^sthentes hupo theou*). First aorist passive participle of the same verb. He quickly

turns it round to the standpoint of God's elective grace reaching them (*verse 6*). {**How**} (*p“s*). "A question full of wonder" (*Bengel*). See 1:6. {**Turn ye back again?**} (*epistrephete palin?*). Present active indicative, "Are ye turning again?" See \metatithesthe\ in 1:6. {**The weak and beggarly rudiments**} (*ta asthen kai pt“cha stoicheia*). The same \stoicheia\ in verse 3 from which they had been delivered, "weak and beggarly," still in their utter impotence from the Pharisaic legalism and the philosophical and religious legalism and the philosophical and religious quests of the heathen as shown by Angus's *The Religious Quests of the Graeco-Roman World*. These were eagerly pursued by many, but they were shadows when caught. It is pitiful today to see some men and women leave Christ for will o' the wisps of false philosophy. {**Over again**} (*palin an“then*). Old word, from above (*an“*) as in Mt 27:51, from the first (*Lu 1:3*), then "over again" as here, back to where they were before (*in slavery to rites and rules*).

4:10 {**Ye observe**} (*parat reisthe*). Present middle indicative of old verb to stand beside and watch carefully, sometimes with evil intent as in Lu 6:7, but often with scrupulous care as here (*so in Dio Cassius and Josephus*). The meticulous observance of the Pharisees Paul knew to a nicety. It hurt him to the quick after his own merciful deliverance to see these Gentile Christians drawn into this spider-web of Judaizing Christians, once set free, now enslaved again. Paul does not itemize the "days" (*Sabbaths, fast-days, feast-days, new moons*) nor the "months" (*Isa 66:23*) which were particularly observed in the exile nor the "seasons" (*passover, pentecost, tabernacles, etc.*) nor the "years" (*sabbatical years every seventh year and the Year of Jubilee*). Paul does not object to these observances for he kept them himself as a Jew. He objected to Gentiles taking to them as a means of salvation.

4:11 {**I am afraid of you**} (*phoboumai humas*). He shudders to think of it. {**Lest by any means I have bestowed labour upon you in vain**} (*m^ p“s eik i kekopiaka eis humas*). Usual construction after a verb of fearing about what has actually happened (*m^ p“s*) and the perfect active indicative of *kopia“*, to toil wearily). A fear about the future would be expressed by the subjunctive. Paul fears that the worst has happened.

4:12 {**Be as I am**} (*ginesthe h“s eg“*). Present middle imperative, "Keep on becoming as I am." He will not give them

over, afraid though he is.

4:13 {**Because of an infirmity of the flesh**} (\di' astheneian t's sarkos\). All that we can get from this statement is the fact that Paul's preaching to the Galatians "the first time" or "the former time" (\to proteron\, *adverbial accusative*) was due to sickness of some kind whether it was eye trouble (**4:15**) which was a trial to them or to the thorn in the flesh (**2Co 12:7**) we do not know. It can be interpreted as applying to North Galatia or to South Galatia if he had an attack of malaria on coming up from Perga. But the narrative in Ac 13; 14 does not read as if Paul had planned to pass by Pisidia and by Lycaonia but for the attack of illness. The Galatians understood the allusion for Paul says "Ye know" (\oidate\).

4:14 {**A temptation to you in my flesh**} (\ton peirasmon hum' n en t'i sarki mou\). "Your temptation (*or trial*) in my flesh." Peirasmon can be either as we see in Jas 1:2,12ff. If trial here, it was a severe one. {**Nor rejected**} (\oude exeptusate\). First aorist active indicative of \ekptu'\, old word to spit out (*Homer*), to spurn, to loathe. Here only in N.T. Clemen (*Primitive Christianity*, p. 342) thinks it should be taken literally here since people spat out as a prophylactic custom at the sight of invalids especially epileptics. But Plutarch uses it of mere rejection. {**As an angel of God**} (\h's aggelon theou\), {**as Christ Jesus**} (\h's Christon I'soun\). In spite of his illness and repulsive appearance, whatever it was. Not a mere "messenger" of God, but a very angel, even as Christ Jesus. We know that at Lystra Paul was at first welcomed as Hermes the god of oratory (**Ac 14:12f.**). But that narrative hardly applies to these words, for they turned against Paul and Barnabas then and there at the instigation of Jews from Antioch in Pisidia and Iconium.

4:15 {**That gratulation of yourselves**} (\ho makarismos hum' n\). "Your felicitation." Rare word from \makariz'\, to pronounce happy, in Plato, Aristotle, Plutarch. See also Ro 4:6,9. You no longer felicitate yourselves on my presence with you. {**Ye would have plucked out your eyes and given them to me**} (\tous ophthalmous hum' n exoruxantes ed' kate moi\). This is the conclusion of a condition of the second class without \an\ expressed which would have made it clearer. But see Joh 16:22,24; Ro 7:7 for similar examples where the context makes it plain without \an\). It is strong language and is saved from

hyperbole by "if possible" (*\ei dunaton*). Did Paul not have at this time serious eye trouble?

4:16 **{Your enemy}** (*\echthros hum“n*). Active sense of *\echthros*, hater with objective genitive. They looked on Paul now as an enemy to them. So the Pharisees and Judaizers generally now regarded him. **{Because I tell you the truth}** (*\al^theu“n humin*). Present active participle of *\al^theu“*, old verb from *\al^th^s*, true. In N.T. only here and Eph 4:15. "Speaking the truth." It is always a risky business to speak the truth, the whole truth. It may hit and hurt.

4:17 **{They zealously seek you}** (*\z^lousin humas*). *\Z^lo“* is an old and a good word from *\z^los* (*zeal, jealousy*), but one can pay court with good motives or evil. So here in contrast with Paul's plain speech the Judaizers bring their fawning flattery. **{To shut you out}** (*\ekkleisai humas*). From Christ as he will show (5:4). **{That ye may seek them}** (*\hina autous z^loute*). Probably present active indicative with *\hina* as in *\phusious* (*1Co 4:6*) and *\gin“skomen* (*1Jo 5:20*). The contraction *\-o^te* would be *\-“te*, not *\-oute* (*Robertson, _Grammar_, p. 325*).

4:18 **{To be zealously sought in a good matter}** (*\z^lousthai en kal“i*). Present passive infinitive. It is only in an evil matter that it is bad as here (*\ou kalos*). **{When I am present}** (*\en t“i pareinai me*). "In the being present as to me."

4:19 **{I am in travail}** (*\“din“*). I am in birth pangs. Old word for this powerful picture of pain. In N.T. only here, verse 27; Re 12:2. **{Until Christ be formed in you}** (*\mechris hou morph“th^i Christos en humin*). Future temporal clause with *\mechris hou* (*until which time*) and the first aorist passive subjunctive of *\morpho“*, late and rare verb, in Plutarch, not in LXX, not in papyri, only here in N.T. This figure is the embryo developing into the child. Paul boldly represents himself as again the mother with birth pangs over them. This is better than to suppose that the Galatians are pregnant mothers (*Burton*) by a reversal of the picture as in 1Th 2:7.

4:20 **{I could with}** (*\^thelon*). Imperfect active, I was wishing like Agrippa's use of *\eboulom^n* in Ac 25:22, "I was just wishing. I was longing to be present with you just now (*\arti*)."
{To change my voice} (*\allaxai t^n ph“n^ n mou*). Paul could put

his heart into his voice. The pen stands between them. He knew the power of his voice on their hearts. He had tried it before. **{I am perplexed}** (*\aporoumai*). I am at a loss and know not what to do. *\Apore“* is from *\a* privative and *\poros*, way. I am lost at this distance from you. **{About you}** (*\en humin*). In your cases. For this use of *\en* see 2Co 7:16; Ga 1:24.

4:21 **{That desire to be under the law}** (*\hoi hupo nomon thelontes einai*). "Under law" (*no article*), as in 3:23; 4:4, legalistic system. Paul views them as on the point of surrender to legalism, as "wanting" (*\thelontes*) to do it (**1:6; 3:3; 4:11,17**). Paul makes direct reference to these so disposed to "hear the law." He makes a surprising turn, but a legitimate one for the legalists by an allegorical use of Scripture.

4:22 **{By the handmaid}** (*\ek t's paidisk's*). From Ge 16:1. Feminine diminutive of *\pais*, boy or slave. Common word for damsel which came to be used for female slave or maidservant (**Lu 12:45**) or doorkeeper like Mt 26:29. So in the papyri.

4:23 **{Is born}** (*\gegenn'tai*). Perfect passive indicative of *\genna“*, stand on record so. **{Through promise}** (*\di' epaggelias*). In addition to being "after the flesh" (*\kata sarka*).

4:24 **{Which things contain an allegory}** (*\hatina estin all'goroumena*). Literally, "Which things are allegorized" (*periphrastic present passive indicative of \all'gore“*). Late word (*Strabo, Plutarch, Philo, Josephus, ecclesiastical writers*), only here in N.T. The ancient writers used *\ainittomai* to speak in riddles. It is compounded of *\allo*, another, and *\agoreu“*, to speak, and so means speaking something else than what the language means, what Philo, the past-master in the use of allegory, calls the deeper spiritual sense. Paul does not deny the actual historical narrative, but he simply uses it in an allegorical sense to illustrate his point for the benefit of his readers who are tempted to go under the burden of the law. He puts a secondary meaning on the narrative just as he uses *\tupik“s* in 1Co 10:11 of the narrative. We need not press unduly the difference between allegory and type, for each is used in a variety of ways. The allegory in one sense is a speaking parable like Bunyan's *_Pilgrim's Progress_*, the Prodigal Son in Lu 15, the Good Shepherd in Joh 10. But allegory was also used by Philo and by Paul here for a secret meaning not obvious

at first, one not in the mind of the writer, like our illustration which throws light on the point. Paul was familiar with this rabbinical method of exegesis (*Rabbi Akiba, for instance, who found a mystical sense in every hook and crook of the Hebrew letters*) and makes skilful use of that knowledge here. Christian preachers in Alexandria early fell victims to Philo's allegorical method and carried it to excess without regard to the plain sense of the narrative. That startling style of preaching survives yet to the discredit of sound preaching. Please observe that Paul says here that he is using allegory, not ordinary interpretation. It is not necessary to say that Paul intended his readers to believe that this allegory was designed by the narrative. He illustrates his point by it. **{For these are}** (*\hautai gar eisin*). Allegorically interpreted, he means. **{From Mount Sinai}** (*\apo orous Sinf*). Spoken from Mount Sinai. **{Bearing}** (*\genn“sa*). Present active participle of *\genna“*, to beget of the male (*Mt 1:1-16*), more rarely as here to bear of the female (*Lu 1:13,57*). **{Which is Hagar}** (*\h^tis estin Hagar*). Allegorically interpreted.

4:25 **{This Hagar}** (*\to Hagar*). Neuter article and so referring to the word Hagar (*not to the woman, \h^ Hagar*) as applied to the mountain. There is great variety in the MSS. here. The Arabians are descendants of Abraham and Hagar (*her name meaning wanderer or fugitive*). **{Answereth to}** (*\suntoichei*). Late word in Polybius for keeping step in line (*military term*) and in papyri in figurative sense as here. Lightfoot refers to the Pythagorean parallels of opposing principles (*\sunstoichiai*) as shown here by Paul (*Hagar and Sarah, Ishmael and Isaac, the old covenant and the new covenant, the earthly Jerusalem and the heavenly Jerusalem*). That is true, and there is a correlative correspondence as the line is carried on.

4:26 **{The Jerusalem that is above}** (*\h^ an“ Ierousal^m*). Paul uses the rabbinical idea that the heavenly Jerusalem corresponds to the one here to illustrate his point without endorsing their ideas. See also Re 21:2. He uses the city of Jerusalem to represent the whole Jewish race (*Vincent*).

4:27 **{Which is our mother}** (*\h^tis estin m^t^r h^m“n*). The mother of us Christians, apply the allegory of Hagar and Sarah to us. The Jerusalem above is the picture of the Kingdom of God. Paul illustrates the allegory by quoting Isa 54:1, a song of triumph looking for deliverance from a foreign yoke. **{Rejoice}**

(\euphranth^{ti}\). First aorist passive imperative of \euphrain“\.
{Break forth} (\r^{xon}\). First aorist active imperative of
\r^{gnumi}\, to rend, to burst asunder. Supply \euphrosunⁿ\ (*joy*)
as in Isa 49:13. **{The desolate}** (\t^s er^{mou}\). The prophet
refers to Sarah's prolonged barrenness and Paul uses this fact as
a figure for the progress and glory of Christianity (*the new
Jerusalem of freedom*) in contrast with the old Jerusalem of
bondage (*the current Judaism*). His thought has moved rapidly, but
he does not lose his line.

4:28 **{Now we}** (\h^{meis} de\). Some MSS. have \humeis de\ (*now ye*).
In either case Paul means that Christians (*Jews and Gentiles*) are
children of the promise as Isaac was (\kata Isaak\, *after the
manner of Isaac*).

4:29 **{Persecuted}** (\edi^{ken}\). Imperfect active of \di^k“, to
pursue, to persecute. Ge 21:9 has in Hebrew "laughing," but the
LXX has "mocking." The Jewish tradition represents Ishmael as
shooting arrows at Isaac. **{So now}** (\houtos kai nun\) the Jews
were persecuting Paul and all Christians (*1Th 2:15f.*).

4:30 **{Cast out}** (\ekbale\). Second aorist active imperative of
\ekball“\, Quotation from Ge 21:10 (*Sarah to Abraham*) and
confirmed in 21:12 by God's command to Abraham. Paul gives
allegorical warning thus to the persecuting Jews and Judaizers.
{Shall not inherit} (\ou m^{kl^{ronom}sei}\). Strong negative (\ou
m[^]\ *and future indicative*). "The law and the gospel cannot
co-exist. The law must disappear before the gospel" (*Lightfoot*).
See 3:18,29 for the word "inherit."

4:31 **{But of the freewoman}** (\alla t^s eleutheras\). We are
children of Abraham by faith (3:7).

5:1 **{With freedom}** (*\tⁱ eleutherifi*). Rather dative case instead of instrumental, "for freedom," "for the (*article*) freedom that belongs to us children of the freewoman" (4:31). **{Did Christ set us free}** (*\h^{mas} Christos ^{leuther}“sen*). Effective aorist active indicative of *\eleuthero“* (*from ^{erchomai}, to go, go free*). **{Stand fast therefore}** (*\st^{kete}oun*). See on Mr 3:31; 1Co 16:13 for this late word from perfect stem of *\hist^{mi}*, "keep on standing therefore," "stay free since Christ set you free." **{Be not entangled again}** (*\m^{palin} enechesthe*). "Stop being held in by a yoke of bondage." Common word for ensnare by trap. The Judaizers were trying to lasso the Galatians for the old yoke of Judaism.

5:2 **{I Paul}** (*\eg^{Paulos}*). Asserts all his personal and apostolic authority. For both words see also 1Th 2:16; 2Co 10:1; Col 1:23; Eph 3:1. **{If ye receive circumcision}** (*\ean peritemn^{sthe}*). Condition of third class and present passive subjunctive, a supposable case, but with terrible consequences, for they will make circumcision a condition of salvation. In that case Christ will help them not at all.

5:3 **{A debtor}** (*\opheilet^s*). Common word from *\opheil“*, to owe for one who has assumed an obligation. See on [˘]Mt 6:12. See Ga 3:10. He takes the curse on himself.

5:4 **{Ye are severed from Christ}** (*\kat^{rg^{th^{te}}} apo Christou*). First aorist passive of *\katarge“*, to make null and void as in Ro 7:2,6. **{Who would be justified by the law}** (*\hoitines en nomⁱ dikaious^{the}*). Present passive conative indicative, "ye who are trying to be justified in the law." **{Ye are fallen away from grace}** (*\t^s charitos exepesate*). Second aorist active indicative of *\ekpipt[“]* (*with |a| variable vowel of the first aorist*) and followed by the ablative case. "Ye did fall out of grace," "ye left the sphere of grace in Christ and took your stand in the sphere of law" as your hope of salvation. Paul does not mince words and carries the logic to the end of the course. He is not, of course, speaking of occasional sins, but he has in mind a far more serious matter, that of substituting law for

Christ as the agent in salvation.

5:5 {**For we**} (*\h^meis gar*). We Christians as opposed to the legalists. {**Through the Spirit by faith**} (*\pneumati ek piste“s*). By the Spirit (*Holy Spirit*) out of faith (*not law*). Clear-cut repetition to make it plain.

5:6 {**Availleth anything**} (*\ischuei ti*). Old word to have strength (*\isch-s*). See on ¹Mt 5:13. Neither Jew nor Greek has any recommendation in his state. See 3:28. All stand on a level in Christ. {**Faith working through love**} (*\pistis di' agap^s energoumen^ *). Middle voice of *\energe“* and "through love," "the moral dynamic" (*Burton*) of Paul's conception of freedom from law.

5:7 Who did hinder you? (*\tis humas enekopsen?*). First aorist active indicative of *\enkopt“*, to cut in on one, for all the world like our use of one cutting in on us at the telephone. For this late verb see on ¹Ac 24:4; 1Th 2:18. Note the singular *\tis*. There was some ringleader in the business. Some one "cut in" on the Galatians as they were running the Christian race and tried to trip them or to turn them.

5:8 {**This persuasion**} (*\h^ peismon^ *). "The art of persuasion," the effort of the Judaizers to persuade you. Only here and in ecclesiastical writers.

5:9 This proverb Paul has in 1Co 5:6. It is merely the pervasive power of leaven that is involved in the proverb as in Mt 13:33, not the use of leaven as a symbol of evil.

5:10 {**Whosoever he be**} (*\hostis ean^i *). Indefinite relative clause with *\ean* and subjunctive. It seems unlikely that Paul knew precisely who the leader was. In 1:6 he uses the plural of the same verb *\tarass“* and see also *\anastatountes* in verse 12.

5:11 {**Why am I still persecuted?**} (*\ti eti di“komai?*). Some of the Judaizers even circulated the slander that Paul preached circumcision in order to ruin his influence.

5:12 {**I would**} (*\ophelon*). Would that, used as conjunction in wishes. See on ¹Co 4:2; 2Co 11:1. Here a wish about the future with future indicative. {**They which unsettle you**} (*\hoi anastatountes humas*). Late verb from *\anastatos*, driven from

one's abode, and in papyri in this sense as well as in sense of upsetting or disturbing one's mind (*boy's letter*) as here. In Ac 17:6; 21:38 we have it in sense of making a commotion. {**Cut themselves off**} (\apokopsontai\). Future middle of \apokopt\, old word to cut off as in Ac 27:32, here to mutilate.

5:13 {**Ye were called for freedom**} (\ep' eleutherifi ekl'th'te\). The same point as in 5:1 made plainer by the use of \ep\ (*on the basis of, for the purpose of*). See 1Th 4:7 for this use of \epi\. {**Only use not**} (\monon m^\). No word for "use" in the Greek. Probably supply \trepete\ or \strephe\, "turn not your liberty into an occasion for the flesh" (\eis aphorm^n t'i sarki\), as a spring board for license. On \aphorm^\, see on 2Co 5:12. Liberty so easily turns to license.

5:14 {**Even in this**} (\en t'i\). Just the article with \en\, "in the," but it points at the quotation from Le 19:18. Jews (*Lu 10:29*) confined "neighbour" (\pl'sion\) to Jews. Paul uses here a striking paradox by urging obedience to the law against which he has been arguing, but this is the moral law as proof of the new love and life. See also Ro 13:8, precisely as Jesus did (*Mt 22:40*).

5:15 {**If ye bite and devour one another**} (\ei all'lous daknete kai katesthiete\). Condition of first class assumed as true. Two common and old verbs often used together of wild animals, or like cats and dogs. {**That ye be not consumed one of another**} (\m^ hup' all'l'n anal'th'te\). Negative final clause with first aorist passive subjunctive of \analisk\, old word to consume or spend. In N.T. only here and Lu 9:54. There is a famous story of two snakes that grabbed each other by the tail and each swallowed the other.

5:16 {**Ye shall not fulfil**} (\ou m^ teles'te\). Rather, "Ye will not fulfil." Strong double negative with aorist active subjunctive. {**The lust of the flesh**} (\epithumian sarkos\). Bad sense here as usual in Paul, but not so in 1Th 2:17; Php 1:23. The word is just craving or longing (*from \epi, thumos\, yearning after*).

5:17 {**Lusteth against**} (\epithumei kata\). Like a tug of war. This use of \sarx\ as opposed to the Spirit (*Holy Spirit*) personifies \sarx\. Lightfoot argues that \epithumei\ cannot be used with the Spirit and so some other verb must be supplied for

it. But that is wholly needless, for the verb, like \epithumia\, does not mean evil desire, but simply to long for. Christ and Satan long for the possession of the city of Man Soul as Bunyan shows. {**Are contrary the one to the other**} (\all^lois antikeitai\). Are lined up in conflict, face to face (\anti-), a spiritual duel (*cf. Christ's temptations*), with dative case of personal interest (\all^lois\). {**That ye may not do**} (\hina m^poi^te\). "That ye may not keep on doing" (*present active subjunctive of poie*“\). {**That ye would**} (\ha ean thel^te\). "Whatever ye wish" (*indefinite relative with ean\ and present subjunctive*).

5:18 {**Under the law**} (\hupo nomon\). Instead of "under the flesh" as one might expect. See Ga 3:2-6 for contrast between law and spirit. The flesh made the law weak (*Rom 8:3; Heb 9:10,13*). They are one and the same in result. See same idea in Ro 8:14. Note present tense of \agesthe\ (*if you are continually led by the Spirit*). See verse 23.

5:19 {**Manifest**} (\phanera\). Opposed to "hidden" (\krupta\). Ancient writers were fond of lists of vices and virtues. Cf. Stalker's sermons on _The Seven Cardinal Virtues_ and _The Seven Deadly Sins_. There are more than seven in this deadly list in verses 19-21. He makes the two lists in explanation of the conflict in verse 17 to emphasize the command in verses 13f. There are four groups in Paul's list of manifest vices: (1) Sensual sins like fornication (\porneia\, *prostitution, harlotry*), uncleanness (\akatharsia\, *moral impurity*), lasciviousness (\aselgeia\, *wantonness*), sexual vice of all kinds prevailed in heathenism. (2) Idolatry (\eid^latreia\, *worship of idols*) and witchcraft (\pharmakeia\ *from pharmakon\, a drug, the ministering of drugs*), but the sorcerers monopolized the word for a while in their magical arts and used it in connection with idolatry. In N.T. only here and Re 18:23. See Ac 19:19 \perierga\, curious arts. (3) Personal relations expressed by eight words, all old words, sins of the spirit, like enmities (\exthrai\, *personal animosities*), strife (\eris\, *rivalry, discord*), jealousies (\z^los\ or \z^loi\, *MSS. vary, our very word*), wraths (\thumoi\, *stirring emotions, then explosions*), factions (\eritheiai\, *from erithos\, day labourer for hire, worker in wool, party spirit*), divisions (\dichostasiai\, *splits in two, dica\ and stasis*), heresies (\haireseis\, *the very word, but really choosings from haireomai\, preferences*),

envyings (\phthonoi\, *feelings of ill-will*). Surely a lively list. (4) {**Drunkenness**} (\methai\, *old word and plural, drunken excesses, in N.T. only here and Lu 21:34; Ro 13:13*), revellings (\k“moi\, *old word also for drinking parties like those in honour of Bacchus, in N.T. only here and Ro 13:13; 1Pe 4:3*). {**And such like**} (\kai ta homoia toutois\). And the things like these (*associative instrumental* \toutois\ *after* \homoia\, *like*). It is not meant to be exhaustive, but it is representative.

5:21 {**Forewarn**} (\proleg“\) {**--did forewarn**} (\proeipon\). Paul repeats his warning given while with them. He did his duty then. Gentile churches were peculiarly subject to these sins. But who is not in danger from them? {**Practise**} (\prassontes\). \Prass“\ is the verb for habitual practice (*our very word, in fact*), not \poie“\ for occasional doing. The {**habit**} of these sins is proof that one is not in the Kingdom of God and will not inherit it.

5:22 {**The fruit of the Spirit**} (\ho karpos tou pneumatos\). Paul changes the figure from {**works**} (\erga\) in verse 19 to fruit as the normal out-cropping of the Holy Spirit in us. It is a beautiful tree of fruit that Paul pictures here with nine luscious fruits on it: {**Love**} (\agap^). Late, almost Biblical word. First as in 1Co 13, which see for discussion as superior to \philia\ and \er“s\). {**Joy**} (\chara\). Old word. See on 1Th 1:6. {**Peace**} (\eir^n^). See on 1Th 1:1. {**Long-suffering**} (\makrothumia\). See on 2Co 6:6. {**Kindness**} (\chr^stot^s\). See on 2Co 6:6. {**Goodness**} (\agath“sun^). See on 2Th 1:11. {**Faithfulness**} (\pistis\). Same word as "faith." See on Mt 23:33; 1Co 13:7,13. {**Meekness**} (\praut^s\). See on 1Co 4:21; 2Co 10:1. {**Temperance**} (\egkrateia\). See on Ac 24:25. Old word from \egkrat^s\, one holding control or holding in. In N.T. only in these passages and 2Pe 1:6. Paul has a better list than the four cardinal virtues of the Stoics (*temperance, prudence, fortitude, justice*), though they are included with better notes struck. Temperance is alike, but kindness is better than justice, long-suffering than fortitude, love than prudence.

5:24 {**Crucified the flesh**} (\t^n sarka estaur“san\). Definite event, first aorist active indicative of \stauro“\ as in 2:19 (*mystical union with Christ*). Paul uses \sarx\ here in the same sense as in verses 16,17,19, "the force in men that makes for evil" (*Burton*). {**With**} (\sun\). "Together with," emphasizing "the completeness of the extermination of this evil force" and the guarantee of victory over one's passions and dispositions toward

evil.

5:25 {**By the Spirit let us also walk**} (\pneumati kai stoich“men\). Present subjunctive (*volitive*) of \stoiche“, "Let us also go on walking by the Spirit." Let us make our steps by the help and guidance of the Spirit.

5:26 {**Let us not be**} (\m^gin“metha\). Present middle subjunctive (*volitive*), "Let us cease becoming vainglorious" (\kenodoxoi\), late word only here in N.T. (\kenos, doxa\). Once in Epictetus in same sense. {**Provoking one another**} (\all^lous prokaloumenoi\). Old word \prokale“, to call forth, to challenge to combat. Only here in N.T. and in bad sense. The word for "provoke" in Heb 10:24 is \paroxusmon\ (*our "paroxysm"*). {**Envy**} (\phthonountes\). Old verb from \phthonos\. Only here in N.T.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Galatians: Chapter 5*)

[\[Previous\]](#) [\[Next\]](#)

6:1 {**If a man be overtaken**} (*\ean kai prol^mphth^i anthr^pos*).

Condition of third class, first aorist passive subjunctive of *\prolamban^s*, old verb to take beforehand, to surprise, to detect. {**Trespass**} (*\parapt^mati*). Literally, a falling aside, a slip or lapse in the papyri rather than a wilful sin. In Polybius and Diodorus. *_Koin,_* word. {**Ye which are spiritual**} (*\hoi pneumatikoi*). See on *1Co 3:1*. The spiritually led (*5:18*), the spiritual experts in mending souls. {**Restore**} (*\katartizete*). Present active imperative of *\katartiz^s*, the very word used in *Mt 4:21* of mending nets, old word to make *\artios*, fit, to equip thoroughly. {**Looking to thyself**} (*\skop^n seauton*). Keeping an eye on as in *2Co 4:18* like a runner on the goal. {**Lest thou also be tempted**} (*\m^ kai su peirasth^is*). Negative purpose with first aorist passive subjunctive. Spiritual experts (*preachers in particular*) need this caution. Satan loves a shining mark.

6:2 {**Bear ye one another's burdens**} (*\all^l^n ta bar^bastazete*). Keep on bearing (*present active imperative of \bastaz^s*, old word, used of Jesus bearing his Cross in *Joh 19:17*. *\Baros* means weight as in *Mt 20:12*; *2Co 4:17*. It is when one's load (*\phortion*, verse 5) is about to press one down. Then give help in carrying it.) {**Fulfil**} (*\anapl^r^sate*). First aorist active imperative of *\anapl^ro^s*, to fill up, old word, and see on *Mt 23:32*; *1Th 2:16*; *1Co 14:16*. Some MSS. have future indicative (*\anapl^r^sete*).

6:3 {**Something when he is nothing**} (*\ti m^den ^n*). Thinks he is a big number being nothing at all (*neuter singular pronouns*). He is really zero. {**He deceiveth himself**} (*\phrenapatfi heauton*). Late compound word (*\phr^n*, *mind*, *\apata^s*, *lead astray*), leads his own mind astray. Here for first time. Afterwards in Galen, ecclesiastical and Byzantine writers. He deceives no one else.

6:5 {**Each shall bear his own burden**} (*\to idion phortion bastasei*). *\Phortion* is old word for ship's cargo (*Ac 27:10*). Christ calls his *\phortion* light, though he terms those of the Pharisees heavy (*Mt 23:4*), meant for other people. The terms

are thus not always kept distinct, though Paul does make a distinction here from the \bar^ in verse 2.

6:6 {**That is taught**} (\ho kat^choumenos\). For this late and rare verb \kat^che^, see on 1Lu 1:4; Ac 18:25; 1Co 14:19. It occurs in the papyri for legal instruction. Here the present passive participle retains the accusative of the thing. The active (\t^i kat^chounti\)) joined with the passive is interesting as showing how early we find paid teachers in the churches. Those who receive instruction are called on to "contribute" (*better than "communicate" for* \koin^neit^\) for the time of the teacher (*Burton*). There was a teaching class thus early (*1Th 5:12; 1Co 12:28; Eph 4:11; 1Th 5:17*).

6:7 {**Be not deceived**} (\m^planfsthe\). Present passive imperative with \m^, "stop being led astray" (\plana^, *common verb to wander, to lead astray as in Mt 24:4f.*). {**God is not mocked**} (\ou mukt^rizetai\). This rare verb (*common in LXX*) occurs in Lysias. It comes from \mukt^r\ (*nose*) and means to turn the nose up at one. That is done towards God, but never without punishment, Paul means to say. In particular, he means "an evasion of his laws which men think to accomplish, but, in fact, cannot" (*Burton*). {**Whatsoever a man soweth**} (\ho ean speir^i anthr^pos\). Indefinite relative clause with \ean\ and the active subjunctive (*either aorist or present, form same here*). One of the most frequent of ancient proverbs (*Job 4:8; Arist., Rhet. iii. 3*). Already in 2Co 9:6. Same point in Mt 7:16; Mr 4:26f. {**That**} (\touto\). That very thing, not something different. {**Reap**} (\therisei\). See on 1Mt 6:26 for this old verb.

6:8 {**Corruption**} (\phthoran\). For this old word from \phtheir^, see on 1Co 15:42. The precise meaning turns on the context, here plainly the physical and moral decay or rottenness that follows sins of the flesh as all men know. Nature writes in one's body the penalty of sin as every doctor knows. {**Eternal life**} (\z^ai^nion\). See on 1Mt 25:46 for this interesting phrase so common in the Johannine writings. Plato used \ai^nios\ for perpetual. See also 2Th 1:9. It comes as nearly meaning "eternal" as the Greek can express that idea.

6:9 {**Let us not be weary in well-doing**} (\to kalon poiountes m^enkak^men\). Volitive present active subjunctive of \enkake^ on which see Lu 18:1; 2Th 3:13; 2Co 4:1,16 (\en, kakos, evil). Literally, "Let us not keep on giving in to evil while doing the

good." It is curious how prone we are to give in and to give out in doing the good which somehow becomes prosy or insipid to us. **{In due season}** (\kair“i idi“i\). Locative case, "at its proper season" (*harvest time*). Cf. 1Ti 2:6; 6:15 (*plural*). **{If we faint not}** (\m^ ekluomenoi\). Present passive participle (*conditional*) with \m^. Cf. \eklu“, old verb to loosen out. Literally, "not loosened out," relaxed, exhausted as a result of giving in to evil (\enkak“men\).

6:10 **{As we have opportunity}** (\h“s kairon ech“men\). Indefinite comparative clause (*present subjunctive without \an*). "As we have occasion at any time." **{Let us work that which is good}** (\ergaz“metha to agathon\). Volitive present middle subjunctive of \ergazomai\, "Let us keep on working the good deed." **{Of the household of faith}** (\tous oikeious t^s piste“s\). For the obvious reason that they belong to the same family with necessary responsibility.

6:11 **{With how large letters}** (\p^likois grammasin\). Paul now takes the pen from the amanuensis (*cf. Ro 16:22*) and writes the rest of the Epistle (*verses 11-18*) himself instead of the mere farewell greeting (*2Th 3:17; 1Co 16:21; Col 4:18*). But what does he mean by "with how large letters"? Certainly not "how large a letter." It has been suggested that he employed large letters because of defective eyesight or because he could only write ill-formed letters because of his poor handwriting (*like the print letters of children*) or because he wished to call particular attention to this closing paragraph by placarding it in big letters (*Ramsay*). This latter is the most likely reason. Deissmann, (*St. Paul*, p. 51) argues that artisans write clumsy letters, yes, and scholars also. Milligan (*Documents*, p. 24; *Vocabulary*, etc.) suggests the contrast seen in papyri often between the neat hand of the scribe and the big sprawling hand of the signature. **{I have written}** (\egrapsa\). Epistolary aorist. **{With mine own hand}** (\t^i em^i cheiri\). Instrumental case as in 1Co 16:21.

6:12 **{To make a fair show}** (\eupros“p^sai\). First aorist active infinitive of \eupros“pe“, late verb from \eupros“pos\, fair of face (\eu, pros“pon\). Here only in N.T., but one example in papyri (*Tebt. I. 19 12 B.C. 114*) which shows what may happen to any of our N.T. words not yet found elsewhere. It is in Chrysostom and later writers. **{They compel}** (\anagkazousin\). Conative present active indicative, "they try to compel." **{For**

the cross of Christ} (\t*“i staur“i tou Christou*\). Instrumental case (*causal use, Robertson, _Grammar_, p. 532*). Cf. 2Co 2:13. "For professing the cross of Christ" (*Lightfoot*).

6:13 **{They who receive circumcision}** (\hoi peritemnomenoi\). Present causative middle of \peritemn“, those who are having themselves circumcised. Some MSS. read \hoi peritetm^hmenoi\), "they who have been circumcised" (*perfect passive participle*). Probably the present (\peritemnomenoi\) is correct as the harder reading.

6:14 **{Far be it from me}** (\emoi m^h genoito\). Second aorist middle optative of \ginomai\ in a negative (\m^h\) wish about the future with dative case: "May it not happen to me." See 2:17. The infinitive \kauchfsthai\ (*to glory*) is the subject of \genoito\ as is common in the LXX, though not elsewhere in the N.T. **{Hath been crucified unto me}** (\emoi estaur^htai\). Perfect passive indicative of \stauro“, stands crucified, with the ethical dative again (\emoi\). This is one of the great sayings of Paul concerning his relation to Christ and the world in contrast with the Judaizers. Cf. 2:19f.; 3:13; 4:4f.; 1Co 1:23f.; Ro 1:16; 3:21ff.; 4:25; 5:18. **{World}** (\kosmos\) has no article, but is definite as in 2Co 5:19. Paul's old world of Jewish descent and environment is dead to him (*Php 3:3f.*).

6:15 **{A new creature}** (\kain^h ktisis\). For this phrase see on 2Co 5:17.

6:16 **{By this rule}** (\t*“i kanoni tout“i*\). For \kan^hn\, see on 2Co 10:13,15f.

6:17 **{From henceforth}** (\tou loipou\). Usually \to loipon\, the accusative of general reference, "as for the rest" (*Php 3:1; 4:8*). The genitive case (*as here and Eph 6:10*) means "in respect of the remaining time." **{The marks of Jesus}** (\ta stigmata tou I^hsou\). Old word from \stiz“, to prick, to stick, to sting. Slaves had the names or stamp of their owners on their bodies. It was sometimes done for soldiers also. There were devotees also who stamped upon their bodies the names of the gods whom they worshipped. Today in a round-up cattle are given the owner's mark. Paul gloried in being the slave of Jesus Christ. This is probably the image in Paul's mind since he bore in his body brandmarks of suffering for Christ received in many places (*2Co 6:4-6; 11:23ff.*), probably actual scars from the

scourgings (*thirty-nine lashes at a time*). If for no other reason, listen to me by reason of these scars for Christ and "let no one keep on furnishing trouble to me."

6:18 The farewell salutation is much briefer than that in 2Co 13:13, but identical with that in Phm 1:25. He calls them "brethren" (*adelphoi*) in spite of the sharp things spoken to them.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Galatians: Chapter 6*)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**Of Christ Jesus**} (\Christou I'sou\). So B D, though Aleph A L have \I'sou Christou\. Paul is named as the author and so he is. Otherwise the Epistle is pseudepigraphic. {**By the will of God**} (\dia thel'matos theou\). As in 1Co 1:1; 2Co 1:1; Ro 1:1. {**At Ephesus**} (\en Ephes'í\). In Aleph and B these words are inserted by later hands, though both MSS. give the title \Pros Ephesious\. Origen explains the words \tois hagiois tois ousin\ as meaning "the saints that are" (*genuine saints*), showing that his MSS. did not have the words \en Ephes'í\. The explanation of the insertion of these words has already been given in the remarks on "The Destination" as one copy of the general letter that was preserved in Ephesus. It is perfectly proper to call it the Epistle to the Ephesians if we understand the facts.

1:3 {**Blessed**} (\eulog'tos\). Verbal of \euloge'~, common in the LXX for Hebrew _baruk_ (*Vulgate _benedictus_*) and applied usually to God, sometimes to men (*Ge 24:31*), but in N.T. always to God (*Lu 1:68*), while \eulog'menos\ (*perfect passive participle*) is applied to men (*Lu 1:42*). "While \eulog'menos\ points to an isolated act or acts, \eulog'tos\ describes the intrinsic character" (*Lightfoot*). Instead of the usual \eucharistoumen\ (*Col 1:3*) Paul here uses \eulog'tos\, elsewhere only in 2Co 1:3 in opening, though in a doxology in Ro 1:25; 9:5; 2Co 11:31. The copula here is probably \estin\ (*is*), though either \est'~\ (*imperative*) or \ei'\ (*optative as wish*) will make sense. {**The God and Father of our Lord Jesus Christ**} (\ho theos kai pat'r tou Kuriou h'm'~n I'sou Christou\). \Kai\ is genuine here, though not in Col 1:3. The one article (\ho\) with \theos kai pat'r\ links them together as in 1Th 1:3; 3:11,13; Ga 1:4. See also the one article in 2Pe 1:1,11. In Eph 1:17 we have \ho theos tou Kuriou h'm'~n I'sou Christou\, and the words of Jesus in Joh 20:17. {**Who hath blessed us**} (\ho eulog'sas humfs\). First aorist active participle of \euloge'~, the same word, antecedent action to the doxology (\eulog'tos\). {**With**} (\en\). So-called instrumental use of \en\ though {**in**} is clear. {**Every spiritual blessing**} (\pas~i eulogifi pneumatik'í\). Third use of the root \eulog\ (*verbal, verb, substantive*). Paul lovingly plays with the idea. The believer is a citizen of heaven and the spiritual

blessings count for most to him. **{In the heavenly places in Christ}** (*\en tois epouraniois en Christ“i*). In four other places in Eph. (1:20; 2:6; 3:10; 6:12). This precise phrase (*with en*) occurs nowhere else in the N.T. and has a clearly local meaning in 1:20; 2:6; 3:10, doubtful in 6:12, but probably so here. In 2:6 the believer is conceived as already seated with Christ. Heaven is the real abode of the citizen of Christ's kingdom (*Php 3:20*) who is a stranger on earth (*Php 1:27; Eph 2:19*). The word *\epouranios* (*heavenly*) occurs in various passages in the N.T. in contrast with *\ta epigeia* (*the earthly*) as in Joh 3:12; 1Co 15:40,48,49; Php 2:10, with *\patris* (*country*) in Heb 11:16, with *\kl“sis* (*calling*) in Heb 3:1, with *\d“rea* (*gift*) in Heb 6:4, with *\basileia* (*kingdom*) in 2Ti 4:18.

1:4 **{Even as he chose us in him}** (*\kath“s exelexato h^mfs en aut“i*). First aorist middle indicative of *\ekleg“*, to pick out, to choose. Definitive statement of God's elective grace concerning believers in Christ. **{Before the foundation of the world}** (*\pro katabol“s kosmou*). Old word from *\kataball“*, to fling down, used of the deposit of seed, the laying of a foundation. This very phrase with *\pro* in the Prayer of Jesus (*Joh 17:24*) of love of the Father toward the Son. It occurs also in 1Pe 1:20. Elsewhere we have *\apo* (*from*) used with it (*Mt 25:34; Lu 11:50; Heb 4:3; 9:26; Re 13:8; 17:8*). But Paul uses neither phrase elsewhere, though he has *\apo t“n ai“n“n* (*from the ages*) in Eph 3:9. Here in Eph 1:3-14. Paul in summary fashion gives an outline of his view of God's redemptive plans for the race. **{That we should be}** (*\einai h^mfs*). Infinitive of purpose with the accusative of general reference (*\h^mfs*). See Col 1:22 for the same two adjectives and also *\katen“pion autou*.

1:5 **{Having foreordained us}** (*\Proorisas h^mfs*). First aorist active participle of *\prooriz“*, late and rare compound to define or decide beforehand. Already in Ac 4:28; 1Co 2:7; Ro 8:29. See also verse 11. Only other N.T. example in verse 11. To be taken with *\exelexato* either simultaneous or antecedent (*causal*). **{Unto adoption as sons}** (*\eis huiiothesian*). For this interesting word see Ga 4:5; Ro 8:15; 9:4. **{Unto himself}** (*\eis auton*). Unto God. **{According to the good pleasure of his will}** (*\kata t^“n eudokian tou thel^matos autou*). Here *\eudokian* means **{purpose}** like *\boul^“n* in verse 11 rather than **{benevolence}**

(*good pleasure*). Note the preposition \kata\ here for standard.

1:6 {**To the praise**} (\eis epainon\). Note the prepositions in this sentence. {**Which**} (\h^s\). Genitive case of the relative \h^n\ (*cognate accusative with* \echarit^sen\ (*he freely bestowed*), late verb \charito^ (from \charis\, *grace*), in N.T. attracted to case of antecedent \charitos\ only here and Lu 1:28. {**In the Beloved**} (\en t^i ^gap^men^i\). Perfect passive participle of \agapa^\. This phrase nowhere else in the N.T. though in the Apostolic Fathers.

1:7 {**In whom**} (\en h^i\). Just like Col 1:14 with \parapt^mat^nan\ (*trespasses*) in place of \hamarti^nan\ (*sins*) and with the addition of \dia tou haimatos autou\ (*through his blood*) as in Col 1:20. Clearly Paul makes the blood of Christ the cost of redemption, the ransom money (\lutron\, Mt 20:28; Mr 10:45; \antilutron\, 1Ti 2:6). See Col 1:9.

1:8 {**According to the riches of his grace**} (\kata to ploutos t^s charitos autou\). A thoroughly Pauline phrase, riches of kindness (Ro 2:4), riches of glory (Col 1:27; Eph 3:16; Php 4:19), riches of fulness of understanding (Col 2:7), riches of Christ (Eph 3:8), and in Eph 2:7 "the surpassing riches of grace." {**Which**} (\h^s\). Genitive attracted again to case of antecedent \charitos\.

1:9 {**The mystery of his will**} (\to must^rion tou thel^matos autou\). Once hidden, now revealed as in Col 1:26 which see. See also Col 2:3. {**Which he purposed**} (\h^n proetheto\). Second aorist middle of \protith^mi\, old verb, for which see Ro 1:13; 3:25.

1:10 {**Unto a dispensation of the fulness of the times**} (\eis oikonomian tou pl^r^matos t^nan kair^nan\). See Col 1:25 for \oikonomian\. In Ga 4:4 "the fulness of the time" (\to pl^r^ma tou chronou\) the time before Christ is treated as a unit, here as a series of epochs (\kair^nan\). Cf. Mr 1:15; Heb 1:1. On \pl^r^ma\ see also Ro 11:26; Eph 3:19; 4:13. {**To sum up**} (\anakephalai^sasthai\). Purpose clause (*amounting to result*) with first aorist middle infinitive of \anakephalaio^, late compound verb \ana\ and \kephalaio^ (from \kephalaion\, Heb 8:1, and that from \kephal^, head), to head up all things in Christ, a literary word. In N.T. only here and Ro 13:9. For the headship of Christ in nature and grace see Col 1:15-20.

1:11 **{In him}** (\en aut“i\). Repeats the idea of \en t“i Christ“i\ of verse 10. **{We were made a heritage}** (\ekl“r“th^men\). First aorist passive of \kl^ro“, an old word, to assign by lot (\kl^ros\), to make a \kl^ros\ or heritage. So in LXX and papyri. Only time in N.T., though \proskl^ro“\ once also (**Ac 17:4**). **{Purpose}** (\prothesin\). Common substantive from \protith^mi\, a setting before as in Ac 11:23; 27:13.

1:12 **{To the end that we should be}** (\eis to einai h^mfs\). Final clause with \eis\ to and the infinitive \einai\ (*see the mere infinitive \einai\ in verse 4*) and the accusative of general reference. **{Who had before hoped in Christ}** (\tous pro^lpikotas en t“i Christ“i\). Articular perfect active participle of \proelpiz“, late and rare compound (*here only in N.T.*) and the reference of \pro\ not clear. Probably the reference is to those who like Paul had once been Jews and had now found the Messiah in Jesus, some of whom like Simeon and Anna had even looked for the spiritual Messiah before his coming.

1:13 **{Ye also}** (\kai humeis\). Ye Gentiles (*now Christians*), in contrast to \h^mfs\ (*we*) in 12. **{In whom}** (\en h“i\). Repeated third time (*once in verse 11, twice in 13*), and note \ho\ or \hos\ in 14. **{Ye were sealed}** (\esphragisth^te\). First aorist passive indicative of \sphragiz“, old verb, to set a seal on one as a mark or stamp, sometimes the marks of ownership or of worship of deities like \stigmata\ (**Ga 6:17**). Marked and authenticated as God's heritage as in 4:30. See 2Co 1:22 for the very use of the metaphor here applied to the Holy Spirit even with the word \arrab“n\ (*earnest*). **{Spirit}** (\pneumati\). In the instrumental case.

1:14 **{An earnest}** (\arrab“n\). See 2Co 1:22 for discussion of \arrab“n\. Here "of promise" (\t^s epaggelias\) is added to the Holy Spirit to show that Gentiles are also included in God's promise of salvation. **{Of our inheritance}** (\t^s kl^ronomias h^m“n\). God's gift of the Holy Spirit is the pledge and first payment for the final inheritance in Christ. **{Of God's own possession}** (\t^s peripoi^se“s\). The word **{God's}** is not in the Greek, but is implied. Late and rare word (*from \peripoie“, to make a survival*) with the notion of obtaining (**1Th 5:9; 2Th 3:14**) and then of preserving (*so in the papyri*). So in 1Pe 2:9; Heb 10:39, and here. God has purchased us back to himself. The sealing extends (\eis\) to the redemption and to the glory of

God.

1:15 {**And which ye shew toward all the saints**} (\kai tⁿ eis pantas tous hagiou\). The words "ye show" do not occur in the Greek. The Textus Receptus has \ten agapⁿ\ (*the love*) before \tⁿ\ supported by D G K L Syr., Lat., Copt., but Aleph A B P Origen do not have the word \agapⁿ\. It could have been omitted, but is probably not genuine. The use of the article referring to \pistin\ and the change from \en\ to \eis\ probably justifies the translation "which ye shew toward."

1:16 {**I do not cease**} (\ou pauomai\). Singular present middle, while in Col 1:9 Paul uses the plural (*literary, or including Timothy*), \ou pauometha\.

1:17 {**The Father of glory**} (\ho pat^r t^s dox^s\). The God characterized by glory (*the Shekinah, Heb 9:5*) as in Ac 7:2; 1Co 2:8; 2Co 1:3; Jas 2:1. {**That--may give**} (\hina--dⁱ\). In Col 1:9 \hina\ is preceded by \aitoumenoi\, but here the sub-final use depends on the general idea asking in the sentence. The form \dⁱ\ is a late _Koin,_ optative (*second aorist active*) for the usual \doi\ . It occurs also in 2Th 3:16; Ro 15:5; 2Ti 1:16,18 in the text of Westcott and Hort. Here B 63 read \dⁱ\ (*like Joh 15:16*) second aorist active subjunctive, the form naturally looked for after a primary tense (\pauomai\). This use of the volitive optative with \hina\ after a primary tense is rare, but not unknown in ancient Greek. {**A spirit of wisdom and revelation**} (\pneuma sophias kai apokalypse^s\). The Revised Version does not refer this use of \pneuma\ to the Holy Spirit (*cf. Ga 6:1; Ro 8:15*), but it is open to question if it is possible to obtain this wisdom and revelation apart from the Holy Spirit. {**In the knowledge of him**} (\en epign^s autou\). In the full knowledge of Christ as in Colossians.

1:18 {**Having the eyes of your heart enlightened**} (\peph^{tismenous} tous ophthalmous t^s kardias humⁿ\). A beautiful figure, the heart regarded as having eyes looking out toward Christ. But the grammar is difficult. There are three possible interpretations. One is an anacoluthon, the case of \peph^{tismenous}\ being changed from the dative \humin\ (*to you*) to the accusative because of the following infinitive like \eklexamenous\ (*Ac 15:22*) after \apostolois\ . Another way of explaining it is to regard it as a tertiary predicate of \dⁱ\, a loose expansion of \pneuma\ . The third way is to regard the construction as the accusative

absolute, a rare idiom possible in Ac 26:3; 1Co 16:3; 1Ti 2:6. In this case, the participle merely agrees with \tous ophthalmous\, not with \humin\, "the eyes of your heart having been enlightened." Otherwise \tous ophthalmous\ is the accusative retained after the passive participle. **{That ye may know}** (\eis to eidenai\). Final use of \eis to\ and the infinitive (*second perfect of \oida*) as in verse 12. Note three indirect questions after \eidenai\ (*what the hope \tis h^ elpis\, what the riches \tis ho ploutos\, and what the surpassing greatness \kai ti to huperballon megethos*). When the Holy Spirit opens the eyes of the heart, one will be able to see all these great truths. **{In the saints}** (\en tois hagiois\). Our riches is in God, God's is in his saints.

1:19 **{The exceeding greatness of his power}** (\to huperballon megethos t^s duname^s autou\). \Megethos\ is an old word (*from \megas*), but here only in N.T. \Huperballon\, present active participle of \huperball^~, reappears in 2:7; 3:19 and seen already in 2Co 3:10; 9:14. To enlightened eyes the greatness of God's power is even more "surpassing."

1:20 **{Which he wrought}** (\en^rg^ken\). Reading of A B rather than aorist \en^rg^sen\. Perfect active indicative, "which he has wrought." \H^n\ is cognate accusative of the relative referring to \energeian\ (*energy*) with \en^rg^ken\ and note also \kratous\ (*strength*) and \ischuos\ (*might*), three words trying to express what surpasses (\huperballon\) expression or comprehension. **{Made him to sit}** (\kathisas\). First aorist active participle of \kathiz^~ in causative sense as in 1Co 6:4. Metaphorical local expression like \dexifi\ and \en tois epour aniois\.

1:21 **{Far above all rule}** (\huperan^~ pas^s arch^s\). Late compound adverbial preposition (\huper, an^~) with the ablative case. In N.T. only here and Heb 9:5. As in Col 1:16, so here Paul claims primacy for Jesus Christ above all angels, aeons, what not. These titles all were used in the Gnostic speculations with a graduated angelic hierarchy. **{World}** (\ai^~ni\). "Age." See this identical expression in Mt 12:32 for the present time (*Gal 1:4; 1Ti 6:17*) and the future life (*Eph 2:7; Lu 20:35*). Both combined in Mr 10:30; Lu 18:30.

1:22 **{He put all things in subjection}** (\panta hupetaxen\). First aorist active indicative of \hupotass^~, quoted from Ps 8:7 as in 1Co 15:27. **{Gave him to be head}** (\auton ed^ken kephal^n\).

{Gave} (\ed“ken\, *first aorist active indicative of \did“mi*) to the church (*the universal spiritual church or kingdom as in Col 1:18,24*) Christ as Head (\kephal^n\, *predicate accusative*). This conception of \ekkl^sia\ runs all through Ephesians (3:10,21; 5:23,24,25,27,29,32).

1:23 {Which} (\h^tis\). "Which in fact is," explanatory use of \h^tis\ rather than \h^. {The fulness of him that filleth all in all} (\to pl^r“ma tou ta panta en pfsin pl^roumenou\). This is probably the correct translation of a much disputed phrase. This view takes \pl^r“ma\ in the passive sense (*that which is filled, as is usual, Col 1:19*) and \pl^roumenou\ as present middle participle, not passive. All things are summed up in Christ (1:10), who is the \pl^r“ma\ of God (Col 1:19), and in particular does Christ fill the church universal as his body. Hence we see in Ephesians the Dignity of the Body of Christ which is ultimately to be filled with the fulness (\pl^r“ma\) of God (3:19) when it grows up into the fulness (\pl^r“ma\) of Christ (4:13,16).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Ephesians: Chapter 1)

[\[Previous\]](#) [\[Next\]](#)

2:1 {**And you did he quicken**} (*\kai humfs*). The verb for {**did he quicken**} does not occur till verse 5 and then with *\h^mfs* (*us*) instead of *\humfs* (*you*). There is a like ellipsis or anacoluthon in Col 1:21,22, only there is no change from *\humfs* to *\h^mfs*. {**When ye were dead**} (*\ontas nekrous*). Present active participle referring to their former state. Spiritually dead. {**Trespases and sins**} (*\parapt^masin kai hamartiais*). Both words (*locative case*) though only one in verse 5.

2:2 {**According to the course of this world**} (*\kata ton ai^na tou kosmou toutou*). Curious combinations of *\ai^n* (*a period of time*), *\kosmos* (*the world in that period*). See 1Co 1:20 for "this age" and 1Co 3:9 for "this world." {**The prince of the power of the air**} (*\ton archonta t^s exousias tou aeros*). *\A^r* was used by the ancients for the lower and denser atmosphere and *\aith^r* for the higher and rarer. Satan is here pictured as ruler of the demons and other agencies of evil. Jesus called him "the prince of this world" (*\ho arch^n tou kosmou toutou*, *Joh 16:11*). {**That now worketh**} (*\tou nun energountos*). Those who deny the existence of a personal devil cannot successfully deny the vicious tendencies, the crime waves, in modern men. The power of the devil in the lives of men does explain the evil at work "in the sons of disobedience" (*\en tois huiois t^s apethias*). In 5:6 also. A Hebrew idiom found in the papyri like "sons of light" (*1Th 5:5*).

2:3 {**We also all**} (*\kai h^meis pantes*). We Jews. {**Once lived**} (*\anestraph^men pote*). Second aorist passive indicative of *\anastreph^*, old verb, to turn back and forth, to live (*2Co 1:12*). Cf. *\pote periepat^sate*, of the Gentiles in verse 2. {**The desires**} (*\ta thel^mata*). Late and rare word except in LXX and N.T., from *\thel^*, to will, to wish. Plural here "the wishes," "the wills" of the flesh like *\tais epithumiais t^s sarkos* just before. Gentiles had no monopoly of such sinful impulses. {**Of the mind**} (*\t^n dianoia^n*). Plural again, "of the thoughts or purposes." {**Were by nature children of wrath**} (*\^metha tekna phusei org^s*). This is the proper order of these words which have been the occasion of much controversy. There is

no article with \tekna\. Paul is insisting that Jews as well as Gentiles ("*even as the rest*") are the objects of God's wrath (\org^s\) because of their lives of sin. See Ro 2:1-3:20 for the full discussion of this to Jews unpalatable truth. The use of \phusei\ (*associative instrumental case of manner*) is but the application of Paul's use of "all" (\pantes\) as shown also in Ro 3:20; 5:12. See \phusei\ of Gentiles in Ro 2:14. The implication of original sin is here, but not in the form that God's wrath rests upon little children before they have committed acts of sin. The salvation of children dying before the age of responsibility is clearly involved in Ro 5:13f.

2:4 **{But God}** (\ho de theos\). Change in the structure of the sentence here, resuming verse 1 after the break. **{Being rich in mercy}** (\plousios "n en eleei\). More than \ele^m^"n\ (*being merciful*). **{Wherewith}** (\h^"n\). Cognate accusative with \^gap^sen\ (*loved*).

2:5 **{Even when we were dead}** (\kai ontas h^mfs nekrous\). Repeats the beginning of verse 1, but he changes \humfs\ (*you Gentiles*) to \h^mfs\ (*us Jews*). **{Quickened us together with Christ}** (\sunez^"poi^sen t^"i Christ^"i\). First aorist active indicative of the double compound verb \sunz^"opoie^"\ as in Col 2:13 which see. Associative instrumental case in \Christ^"i\). Literal resurrection in the case of Jesus, spiritual in our case as pictured in baptism. **{By grace have ye been saved}** (\chariti este ses^"smeno\). Instrumental case of \chariti\ and perfect passive periphrastic indicative of \s^"z^"\. Parenthetical clause interjected in the sentence. All of grace because we were dead.

2:6 **{In Christ Jesus}** (\en Christ^"i I^sou\). All the preceding turns on this phrase. See Col 3:1 for the word \sun^geiren\). **{Made to sit with him}** (\sunekathisen\). First aorist active indicative of \sunkathiz^"\, old causative verb, but in N.T. only here and Lu 22:55.

2:7 **{That he might shew}** (\hina endeix^tai\). Final clause with \hina\ and first aorist middle subjunctive of \endeiknumi\). See 1:7 for "riches of grace" and 1:19 for "exceeding" (\hyperballon\). **{In kindness toward us}** (\en chr^stot^"ti eph' h^mfs\). See Ro 2:7 for this word from \chr^stos\ and that from \chraomai\, here God's benignity toward us.

2:8 **{For by grace}** (\t^"i gar chariti\). Explanatory reason. "By

the grace" already mentioned in verse 5 and so with the article. {**Through faith**} (\dia piste"s\). This phrase he adds in repeating what he said in verse 5 to make it plainer. "Grace" is God's part, "faith" ours. {**And that**} (\kai touto\). Neuter, not feminine \taut^\, and so refers not to \pistis\ (*feminine*) or to \charis\ (*feminine also*), but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source (\ex hum"n\, *out of you*) in men, but from God. Besides, it is God's gift (\d"ron\) and not the result of our work.

2:9 {**That no man should glory**} (\hina m^tis kauch^s^tai\). Negative final clause (\hina m^\) with first aorist middle subjunctive of \kauchaomai\. It is all of God's grace.

2:10 {**Workmanship**} (\poi^ma\). Old word from \poie"\" with the ending \-mat\ meaning result. In N.T. only here and Re 1:20. {**Created**} (\ktisthentes\). First aorist passive participle of \ktiz"\", not the original creation as in Col 1:16; Eph 3:9, but the moral and spiritual renewal in Christ, the new birth, as in Eph 2:15; 4:24. {**For good works**} (\epi ergois agathois\). Probably the true dative of purpose here with \epi\ (*Robertson, _Grammar_, p. 605*). Purpose of the new creation in Christ. {**Which**} (\hois\). Attraction of the relative \ha\ (*accusative after pro^toimasen*) to case of the antecedent \ergois\. {**Afore prepared**} (\pro^toimasen\). First aorist active indicative of \pro^toimaz"\", old verb to make ready beforehand. In N.T. only here and Ro 9:23. Good works by us were included in the eternal foreordination by God. {**That we should walk in them**} (\hina en autois peripat^s"men\). Expexegetic final clause explanatory of the election to good works.

2:11 {**Wherefore**} (\dio\). This conjunction applies to the Gentile Christians the arguments in 2:1-10. {**That aforetime ye**} (\hoti pote humeis\). No verb is expressed, but in verse 12 Paul repeats \hoti en t"i kair"i ekein"i\ (*for pote*) "that at that time" and inserts \^te\ (*ye were*). {**Uncircumcision**} (\akrobustia\), {**circumcision**} (\peritom^s\). The abstract words are used to describe Gentiles and Jews as in Ga 5:6; Rom 2:27. {**Made by hands**} (\cheiropoi^tou\). Agreeing with \peritom^s\). Verbal (*Mr 14:58*) from \cheiropoie"\" like \acheiropoi^tos\ in Col 2:11.

2:12 {**Separate from Christ**} (\ch"ris Christou\). Ablative case

with adverbial preposition \ch“ris\, describing their former condition as heathen. {**Alienated from the commonwealth of Israel**} (\ap^llotri“menoi t^s politeias tou Isra^l\). Perfect passive participle of \apallotrio“, for which see Col 1:21. Here followed by ablative case \politeias\, old word from \politeu“, to be a citizen (**Php 1:27**) from \polit^s\ and that from \polis\ (*city*). Only twice in N.T., here as commonwealth (*the spiritual Israel or Kingdom of God*) and Ac 22:28 as citizenship. {**Strangers from the covenants of the promise**} (\xenoi t“n diath^k“n t^s epaggelias\). For \xenos\ (*Latin _hospes_*), as stranger see Mt 25:35,38,43f., as guest-friend see Ro 16:23. Here it is followed by the ablative case \diath^k“n\. {**Having no hope**} (\elpida m^ echontes\). No hope of any kind. In Ga 4:8 \ouk\ (*strong negative*) occurs with \eidotes theon\, but here \m^ gives a more subjective picture (**1Th 4:5**). {**Without God**} (\atheoi\). Old Greek word, not in LXX, only here in N.T. Atheists in the original sense of being without God and also in the sense of hostility to God from failure to worship him. See Paul's words in Ro 1:18-32. "In the world" (\en t“i kosm“i\) goes with both phrases. It is a terrible picture that Paul gives, but a true one.

2:13 {**But now**} (\nuni de\). Strong contrast, as opposed to "at that time." {**Afar off**} (\makran\). Adverb (*accusative feminine adjective with \hodon\ understood*). From the \politeia\ and its hope in God. {**Are made nigh**} (\egen^th^te eggus\). First aorist passive indicative of \ginomai\, a sort of timeless aorist. Nigh to the commonwealth of Israel in Christ. {**In the blood of Christ**} (\en t“i haimati tou Christou\). Not a perfunctory addition, but essential (**1:7**), particularly in view of the Gnostic denial of Christ's real humanity.

2:14 {**For he is our peace**} (\autos gar estin h^ eir^h^ h^m“n\). He himself, not just what he did (*necessary as that was and is*). He is our peace with God and so with each other (*Jews and Gentiles*). {**Both one**} (\ta amphotera hen\). "The both" (*Jew and Gentile*). Jesus had said "other sheep I have which are not of this fold" (**Joh 10:16**). {**One**} (\hen\) is neuter singular (*oneness, unity, identity*) as in Ga 3:28. Race and national distinctions vanish in Christ. If all men were really in Christ, war would disappear. {**Brake down the middle wall of partition**} (\to mesotoichon tou phragmou lusas\). "Having loosened (*first aorist active participle of \lu“, see Joh 2:19*) the

middle-wall (*late word, only here in N.T., and very rare anywhere, one in papyri, and one inscription*) of partition (*\phragmou*, *old word, fence, from \phrass“*, *to fence or hedge, as in Mt 21:33*). In the temple courts a partition wall divided the court of the Gentiles from the court of Israel with an inscription forbidding a Gentile from going further (*Josephus, _Ant_. VIII. 3, 2*). See the uproar when Paul was accused of taking Trophimus beyond this wall (*Ac 21:28*).

2:15 {**Having abolished**} (*\katarg^sas*). First aorist active participle of *\katarge“*, to make null and void. {**The enmity**} (*\t^n echthran*). But it is very doubtful if *\t^n echthran* (*old word from \echthros*, *hostile, Lu 23:12*) is the object of *\katarg^sas*. It looks as if it is in apposition with to *\mesotoichon* and so the further object of *\lusas*. The enmity between Jew and Gentile was the middle wall of partition. And then it must be decided whether "in his flesh" (*\en t^i sarki autou*) should be taken with *\lusas* and refer especially to the Cross (*Col 1:22*) or be taken with *\katarg^sas*. Either makes sense, but better sense with *\lusas*. Certainly "the law of commandments in ordinances" (*\ton nomon t^“n entol“n en dogmasin*) is governed by *\katarg^sas*. {**That he might create**} (*\hina ktis^i*). Final clause with first aorist active subjunctive of *\ktiz“*. {**The twain**} (*\tous duo*). The two men (*masculine here, neuter in verse 14*), Jew and Gentile. {**One new man**} (*\eis hena kainon anthr“pon*). Into one fresh man (*Col 3:9-11*) "in himself" (*\en haut“i*). Thus alone is it possible. {**Making peace**} (*\poi“n eir^n^n*). Thus alone can it be done. Christ is the peace-maker between men, nations, races, classes.

2:16 {**And might reconcile**} (*\kai apokatallax^i*). Final clause with *\hina* understood of first aorist active subjunctive of *\apokatallax“* for which see Col 1:20,22. {**Them both**} (*\tous amphoteros*). "The both," "the two" (*\tous duo*), Jew and Gentile. {**In one body**} (*\en heni s“mati*). The "one new man" of verse 15 of which Christ is Head (*1:23*), the spiritual church. Paul piles up metaphors to express his idea of the Kingdom of God with Christ as King (*the church, the body, the commonwealth of Israel, oneness, one new man in Christ, fellow-citizens, the family of God, the temple of God*). {**Thereby**} (*\en aut“i*). On the Cross where he slew the enmity (*repeated here*) between Jew and Gentile.

2:17 {**Preached peace**} (*\eu^ggelisato eir^n^n*). First aorist

middle of \euaggeliz“. "He gospelized peace" to both Jew and Gentile, "to the far off ones" (\tois *makran*) and "to the nigh ones" (\tois *eggus*). By the Cross and after the Cross Christ could preach that message.

2:18 {**Through him**} (\di' autou\). Christ. {**We both**} (\hoi *amphoterōi*). "We the both" (*Jew and Gentile*). {**Our access**} (\tⁿ *prosag*“gⁿ). The approach, the introduction as in Ro 5:2. {**In one Spirit**} (\en *heni pneumatī*). The Holy Spirit. {**Unto the Father**} (\pros ton patera\). So the Trinity as in 1:13f. The Three Persons all share in the work of redemption.

2:19 {**So then**} (\ara oun\). Two inferential particles (*accordingly therefore*). {**No more**} (\ouketi\). No longer. {**Sojourners**} (\paroikoi\). Old word for dweller by (*near by, but not in*). So Ac 7:6,29; 1Pe 2:11 (*only other N.T. examples*). Dwellers just outside the house or family of God. {**Fellow-citizens**} (\sunpolitai\, *old, but rare word, here only in N.T.*), members now of the \politeia\ of Israel (*verse 12*), the opposite of \xenoī kai paroikoi\. {**Of the household of God**} (\oikeioi tou theou\). Old word from \oikos\ (*house, household*), but in N.T. only here, Ga 6:10; 1Ti 5:8. Gentiles now in the family of God (*Ro 8:29*).

2:20 {**Being built upon**} (\epoikodom^{thentes}\). First aorist passive participle of \epoikodome“, for which double compound verb see 1Co 3:10; Co; 2:17. {**The foundation**} (\epi tⁱ *themeli*“i\). Repetition of \epi\ with the locative case. See 1Co 3:11 for this word. {**Of the apostles and prophets**} (\ton *apostol*“n kai *proph*“tⁿ\). Genitive of apposition with \themeli“i\, consisting in. If one is surprised that Paul should refer so to the apostles, he being one himself, Peter does the same thing (*2Pe 3:2*). Paul repeats this language in 3:5. {**Christ Jesus himself being the chief corner stone**} (\ont^s *akrog*“nianiou autou *Christou I*ˆsou\). Genitive absolute. The compound \akrog“niaios\ occurs only in the LXX (*first in Isa 28:16*) and in the N.T. (*here, 1Pe 2:6*). \Lithos\ (*stone*) is understood. Jesus had spoken of himself as the stone, rejected by the Jewish builders (*experts*), but chosen of God as the head of the corner (*Mt 21:42*), \eis kephalⁿ g[“]nias\. "The \akrog“niaios\ here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout" (*W. W. Lloyd*).

2:21 **{Each several building}** (\pfsa oikodom^). So without article Aleph B D G K L. \Oikodom^ is a late word from \oikos\ and \dem^, to build for building up (*edification*) as in Eph 4:29, then for the building itself as here (*Mr 13:1f.*). Ordinary Greek idiom here calls for "every building," not for "all the building" (*Robertson, _Grammar_, p. 772*), though it is not perfectly clear what that means. Each believer is called a \naos theou\ (*1Co 3:16*). One may note the plural in Mr 13:1 (\oikodomai\) of the various parts of the temple. Perhaps that is the idea here without precise definition of each \oikodom^. But there are examples of \pfs\ without the article where "all" is the idea as in \pfs^s ktise^s\ (*all creation*) in Col 1:15. **{Fitly framed together}** (\sunarmologoumen^). Double compound from \sun\ and \harmologos\ (*binding, \harmos\, joint and \leg^*), apparently made by Paul and in N.T. only here and Eph 4:16. Architectural metaphor. **{Into a holy temple}** (\eis naon hagian\). The whole structure with all the \oikodomai\. Another metaphor for the Kingdom of God with which compare Peter's "spiritual house" (\oikos pneumatikos\) in which each is a living stone being built in (*1Pe 2:5*).

2:22 **{Ye also are builded together}** (\kai humeis sunoikodomeisthe\). Ye Gentiles also. Present passive indicative (*continuous process*) of common old verb \sunoikodome^, to build together with others or out of varied materials as here. Only here in N.T. In 1Pe 2:5 Peter uses \oikodomeisthe\ for the same process. **{For a habitation}** (\eis katoik^rion\). Late word (*LXX*), in N.T. only here and Re 18:2. From \katoike^, to dwell, as Eph 3:17. Possibly each of us is meant here to be the "habitation of God in the Spirit" and all together growing (\auxei) "into a holy temple in the Lord," a noble conception of the brotherhood in Christ.

3:1 **{For this cause}** (\toutou charin\). Use of \charin\ (*accusative of \charis*) as a preposition with the genitive and referring to the preceding argument about God's elective grace. It is possible that Paul started to make the prayer that comes in verses 14-21 when he repeats \toutou charin\. If so, he is diverted by his own words "the prisoner of Christ Jesus in behalf of you Gentiles" (\ho desmios tou Christou I'sou huper hum' n t' n ethn' n) to set forth in a rich paragraph (1-13) God's use of him for the Gentiles.

3:2 **{If so be that ye have heard}** (\ei ge ^kousate\). Condition of first class with \ei\ and first aorist active indicative and with the intensive particle \ge\ that gives a delicate touch to it all. On \oikonomian\ (*stewardship, dispensation*) see 1:9; 3:9; Col 1:25.

3:3 **{By revelation}** (\kata apokalupsin\). Not essentially different from \di' apokalypse's\ (*Gal 1:12*). This was Paul's qualification for preaching "the mystery" (\to must' rion\). *See 1:9*. **{As I wrote afore}** (\kath' s proegrapsa\). First aorist active indicative of \prograph' as in Ro 15:4, not picture forth as Ga 3:1. But when and where? Epistolary aorist for this Epistle? That is possible. A previous and lost Epistle as in 1Co 5:9? That also is abstractly possible. To the preceding discussion of the Gentiles? Possible and also probable. **{In few words}** (\en olig' i\). Not = \pro oligou\, shortly before, but as in Ac 26:28 "in brief space or time" = \sunton's\ (*Ac 24:4*), "briefly."

3:4 **{Whereby}** (\pros ho\). "Looking to which," "according to which." **{When ye read}** (\anagin' skontes\). This Epistle will be read in public. **{My understanding in the mystery of Christ}** (\t' n sunesin mou en t' i must' ri' i tou Christou\). My "comprehension" (\sunesin\, *Col 1:9; 2:2*). Every sermon reveals the preacher's grasp of "the mystery of Christ." If he has no insight into Christ, he has no call to preach.

3:5 **{In other generations}** (\heterais geneais\). Locative case of

time. He had already claimed this revelation for himself (*verse 3*). Now he claims it for all the other apostles and prophets of God.

3:6 **{To wit}**. Not in the Greek. But the infinitive (*\einai*) clause is epexegetical and gives the content of the revelation, a common idiom in the N.T. *\Ta ethn^* is in the accusative of general reference. Paul is fond of compounds with *\sun* and here uses three of them. **{Fellow-heirs}** (*\sunkl^ronoma*). Late and rare (*Philo, inscriptions and papyri*). See also Ro 8:17. **{Fellow-members of the body}** (*\suns^ma*). First found here and only here save in later ecclesiastical writers. Preuschen argues that it is equivalent to *\sundoulos* in Col 1:7 (*\s^ma\ in sense of \doulos*). **{Fellow-partakers}** (*\sunmetocha*). Another late and rare word (*Josephus*). Only here in N.T. In one papyrus in sense of joint possessor of a house.

3:7 For this verse see Col 1:25; Eph 1:19f.; 3:2.

3:8 **{Unto me who am less than the least of all saints}** (*\emoi t^i elachistoter^i pant^an hagi^an*). Dative case *\emoi* with *\eloth^*. The peculiar form *\elachistoter^i* (*in apposition with \emoi*) is a comparative (*\-teros*) formed on the superlative *\elachistos*. This sort of thing was already done in the older Greek like *\eschatoteros* in Xenophon. It became more common in the *_Koin, _*. So the double comparative *\meizoteran* in 3Jo 1:4. The case of *\hagi^an* is ablative. This was not mock humility (*15:19*), for on occasion Paul stood up for his rights as an apostle (*2Co 11:5*). **{The unsearchable riches of Christ}** (*\to anexichniaston ploutos tou Christou*). *\Anexichniastos* (*\a\ privative and verbal of \exichniaz^a\, to track out, \ex\ and \ichnos\, track*) appears first in Job 5:9; 9:10. Paul apparently got it from Job. Nowhere else in N.T. except Ro 11:33. In later Christian writers. Paul undertook to track out the untrackable in Christ.

3:9 **{To make see}** (*\ph^tisai*). First aorist active infinitive of *\photiz^a*, late verb, to turn the light on. With the eyes of the heart enlightened (*Eph 1:18*) one can then turn the light for others to see. See Col 1:26.

3:10 **{To the intent that}** (*\hina*). Final clause. **{Might be made known}** (*\gn^risth^i*). First aorist passive subjunctive of *\gn^riz^a* with *\hina*. The mystery was made known to Paul (*3:3*) and now he wants it blazoned forth to all powers (*Gnostic aeons*

or what not). {**Through the church**} (\dia t^s ekkl^{sias}\). The wonderful body of Christ described in chapter Eph 2. {**The manifold wisdom of God**} (\h[^] polupoikilos sophia tou theou\). Old and rare word, much-variegated, with many colours. Only here in N.T. \Poikilos\ (*variegated*) is more common (*Mt 4:24*).

3:11 {**According to the eternal purpose**} (\kata prothesin t^{“n} ai^{“n}“n\). "According to the purpose (*1:11*) of the ages." God's purpose runs on through the ages. "Through the ages one eternal purpose runs."

3:12 {**In confidence**} (\en pepoith[^]sei\). Late and rare word from \pepoitha\. See 2Co 1:15. {**Through our faith in him**} (\dia t^s piste^{“s} autou\). Clearly objective genitive \autou\ (*in him*).

3:13 {**That ye faint not**} (\m[^] enkakein\). Object infinitive with \m[^] after \aitoumai\. The infinitive (*present active*) \enkakein\ is a late and rare word (*see already Lu 18:1; 2Th 3:13; 2Co 4:1,16; Ga 6:9*) and means to behave badly in, to give in to evil (\en, kakos\). Paul urges all his apostolic authority to keep the readers from giving in to evil because of his tribulations for them. {**Your glory**} (\doxa hum^{“n}\). As they could see.

3:14 {**I bow my knees**} (\kampt[“] ta gonata mou\). He now prays whether he had at first intended to do so at 3:1 or not. Calvin supposes that Paul knelt as he dictated this prayer, but this is not necessary. This was a common attitude in prayer (*Lu 22:41; Ac 7:40; 20:36; 21:5*), though standing is also frequent (*Mr 11:25; Lu 18:11,13*).

3:15 {**Every family**} (\pfsa patria\). Old word (\patra\ *is the usual form*) from \pat[^]r\, descent from a common ancestor as a tribe or race. Some take it here as = \patrot[^]s\, fatherhood, but that is most unlikely. Paul seems to mean that all the various classes of men on earth and of angels in heaven get the name of family from God the Father of all.

3:16 {**That he would grant you**} (\hina d^{“i} humin\). Sub-final clause with \hina\ and the second aorist active subjunctive of \did^{“mi}\, to give. There are really five petitions in this greatest of all Paul's prayers (*one already in 1:16-23*), two by the infinitives after \hina d^{“i}\ (\kratai^{“th}^nai, katoik[^]sai\), two infinitives after \hina exischus[^]te\ (\katalabesthai, gn^{“nai}\), and the last clause \hina pl[^]r^{“th}^te\). Nowhere does

Paul sound such depths of spiritual emotion or rise to such heights of spiritual passion as here. The whole seems to be coloured with "the riches of His glory." **{That ye may be strengthened}** (*\kratai“thˆnai*). First aorist passive infinitive of *\krataio“*, late and rare (*LXX, N.T.*) from *\krataios*, late form from *\kratos* (*strength*). See Lu 1:80. Paul adds *\dunamei* (*with the Spirit*). Instrumental case. **{In the inward man}** (*\eis ton es“anthr“pon*). Same expression in 2Co 4:16 (*in contrast with the outward \ex“\, man*) and in Ro 7:22.

3:17 **{That Christ may dwell}** (*\katoikˆsai ton Christon*). Another infinitive (*first aorist active*) after *\hina d“i*. *\Katoike“* is an old verb to make one's home, to be at home. Christ (*\Christon\ accusative of general reference*) is asked to make his home in our hearts. This is the ideal, but a deal of fixing would have to be done in our hearts for Christ. **{Being rooted and grounded in love}** (*\en agapˆi erriz“menoi kai tethemeli“menoi*). But it is not certain whether *\en agapˆi* should go with these participles or with the preceding infinitive *\katoikˆsai* (*dwell*). Besides, these two perfect passive participles (*from \rizo“\, old verb, in N.T. only here and Col 2:7, and from \themelio“\, see also Col 1:23*) are in the nominative case and are to be taken with *\hina exischusˆte* and are proleptically placed before *\hina*. Verse 18 should really begin with these participles. Paul piles up metaphors (*dwelling, rooted, grounded*).

3:18 **{That ye may be strong}** (*\hina exischusˆte*). Sub-final clause again with *\hina* and the first aorist active subjunctive of *\exischu“*, a late and rare compound (*from \ex, ischu“*) to have full strength. Here only in N.T. **{To apprehend}** (*\katalabesthai*). Second aorist middle infinitive of *\katalamban“*, old and common verb, to lay hold of effectively (*\kata-*), here with the mind, to grasp (*Ac 25:25*). **{With all the saints}** (*\sun pasin tois hagiois*). No isolated privilege. Fellowship open to all. Paul gives a rectangular (*four dimension*) measure of love (*breadth \platos\, length \mˆkos\, height \hupsos\, depth \bathos\, all common enough words*).

3:19 **{And to know}** (*\gn“nai te*). Second aorist active infinitive with *\exischusˆte*. **{Which passeth knowledge}** (*\tˆn huperballousan tˆs gn“se“s*). Ablative case *\gn“se“s* after *\huperballousan* (*from \huperball“*). All the same Paul dares to scale this peak. **{That ye may be filled with all the fulness of God}** (*\hina plˆr“thˆte eis pfn to plˆr“ma tou theou*). Final

clause again (*third use of \hina\ in the sentence*) with first aorist passive subjunctive of \pl^ro^ and the use of \eis\ after it. One hesitates to comment on this sublime climax in Paul's prayer, the ultimate goal for followers of Christ in harmony with the injunction in Mt 5:48 to be perfect (*teleioi*) as our heavenly Father is perfect. There is nothing that any one can add to these words. One can turn to Ro 8:29 again for our final likeness to God in Christ.

3:20 {**That is able to do**} (\t^i dunamen^i poi^sai\). Dative case of the articular participle (*present middle of \dunamai*). Paul is fully aware of the greatness of the blessings asked for, but the Doxology ascribes to God the power to do them for us. {**Above all**} (\huper panta\). Not simply \panta\, but \huper\ beyond and above all. {**Exceedingly abundantly**} (\huperekperissou\). Late and rare double compound (\huper, ek, perissou\) adverb (*LXX, 1Th 3:10; 5:13; Eph 3:20*). It suits well Paul's effort to pile Pelion on Ossa. {**That we ask**} (\h^ n aitoumetha\). Ablative of the relative pronoun attracted from the accusative \ha\ to the case of the unexpressed antecedent \tout^ n\). Middle voice (\aitoumetha\). "we ask for ourselves." {**Or think**} (\^ nooumen\). The highest aspiration is not beyond God's "power" (\dunamin\) to bestow.

3:21 {**In the church**} (\en t^i ekkl^sifi\). The general church, the body of Christ. {**And in Christ Jesus**} (\kai en Christ^i I^sou\). The Head of the glorious church.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Ephesians: Chapter 3*)

4:1 {**Wherewith ye were called**} (\h^s ekl^th^te\). Attraction of the relative \h^s\ to the genitive of the antecedent \kl^se^s\ (*calling*) from the cognate accusative \h^n\ with \ekl^th^te\ (*first aorist passive indicative of kale^s\, to call*). For the list of virtues here see Col 3:12. To \anechomenoi all^l^n\ (*Col 3:13*) Paul here adds "in love" (\en agap^i\), singled out in Col 3:14.

4:3 {**The unity**} (\t^n henot^ta\). Late and rare word (*from heis\, one*), in Aristotle and Plutarch, though in N.T. only here and verse 13. {**In the bond of peace**} (\en t^i sundesm^i t^s eir^h^s\). In Col 3:14 \agap^h\ (*love*) is the \sundesmos\ (*bond*). But there is no peace without love (*verse 2*).

4:4 {**One body**} (\hen s^ma\). One mystical body of Christ (*the spiritual church or kingdom, cf. 1:23; 2:16*). {**One Spirit**} (\hen pneuma\). One Holy Spirit, grammatical neuter gender (*not to be referred to by "it," but by "he"*). {**In one hope**} (\en mifi elpidi\). The same hope as a result of their calling for both Jew and Greek as shown in chapter 2.

4:5 {**One Lord**} (\heis Kurios\). The Lord Jesus Christ and he alone (*no series of aeons*). {**One faith**} (\mia pistis\). One act of trust in Christ, the same for all (*Jew or Gentile*), one way of being saved. {**One baptism**} (\hen baptisma\). The result of baptizing (\baptisma\), while \baptismos\ is the act. Only in the N.T. (\baptismos\ *in Josephus*) and ecclesiastical writers naturally. See Mr 10:38. There is only one act of baptism for all (*Jews and Gentiles*) who confess Christ by means of this symbol, not that they are made disciples by this one act, but merely so profess him, put Christ on publicly by this ordinance.

4:6 {**One God and Father of all**} (\heis theos kai pat^r pant^n\). Not a separate God for each nation or religion. One God for all men. See here the Trinity again (*Father, Jesus, Holy Spirit*). {**Who is over all**} (\ho epi pant^n\), {**and through all**} (\kai dia pant^n\), {**and in all**} (\kai en pfsin\). Thus by three prepositions (\epi, dia, en) Paul has endeavoured to express the

universal sweep and power of God in men's lives. The pronouns (*\pant“n, pant“n, pfsin*) can be all masculine, all neuter, or part one or the other. The last "in all" is certainly masculine and probably all are.

4:7 **{According to the measure of the gifts of Christ}** (*\kata to metron t’s d“reas tou Christou*). Each gets the gift that Christ has to bestow for his special case. See 1Co 12:4ff.; Ro 12:4-6.

4:8 **{Wherefore he saith}** (*\dio legei*). As a confirmation of what Paul has said. No subject is expressed in the Greek and commentators argue whether it should be *\ho theos\ (God)* or *\h^graph^ (Scripture)*. But it comes to God after all. See Ac 2:17. The quotation is from Ps 68:18, a Messianic Psalm of victory which Paul adapts and interprets for Christ's triumph over death. **{He led captivity captive}** (*\ichmal“teusen aichmal“sian*). Cognate accusative of *\aichmal“sian*, late word, in N.T. only here and Re 13:10. The verb also (*\aichmal“teu“*) is from the old word *\aichmal“tos*, captive in war (*in N.T. only in Lu 4:18*), in LXX and only here in N.T.

4:9 **{Now this}** (*\to de*). Paul picks out the verb *\anabas\ (second aorist active participle of \anabain“\, to go up)*, changes its form to *\aneb^ (second aorist indicative)*, and points the article (*\to*) at it. Then he concludes that it implied a previous *\katabas\ (coming down)*. **{Into the lower parts of the earth}** (*\eis ta kat“tera t’s g^s*). If the *\anabas* is the Ascension of Christ, then the *\katabas* would be the Descent (*Incarnation*) to earth and *\t’s g^s* would be the genitive of apposition. What follows in verse 10 argues for this view. Otherwise one must think of the death of Christ (*the descent into Hades of Ac 2:31*).

4:10 **{Is the same also}** (*\autos estin*). Rather, "the one who came down (*\ho katabas\, the Incarnation*) is himself also the one who ascended (*\ho anabas\, the Ascension*)." **{Far above}** (*\huperan“*). See 1:21. **{All the heavens}** (*\pant“n t“n ouran“n*). Ablative case after *\huperan“*. For the plural used of Christ's ascent see Heb 4:14; 7:27. Whether Paul has in mind the Jewish notion of a graded heaven like the third heaven in 2Co 12:2 or the seven heavens idea one does not know. **{That he might fill all things}** (*\hina pl’r“s^i ta panta*). This purpose we can understand, the supremacy of Christ (*Col 2:9f.*).

4:11 {**And he gave**} (*\kai autos ed'ken*). First aorist active indicative of *\did'mi*. In 1Co 12:28 Paul uses *\etheto* (**more common verb, appointed**), but here repeats *\ed'ken* from the quotation in verse 8. There are four groups (*\tous men*, *\tous de* **three times, as the direct object of** *\ed'ken*). The titles are in the predicate accusative (*\apostolous, proph^tas, poimenas kai didaskalous*). Each of these words occurs in 1Co 12:28 (**which see for discussion**) except *\poimenas* (**shepherds**). This word *\poim^n* is from a root meaning to protect. Jesus said the good shepherd lays down his life for the sheep (**Joh 10:11**) and called himself the Good Shepherd. In Heb 13:20 Christ is the Great Shepherd (**cf. 1Pe 2:25**). Only here are preachers termed shepherds (**Latin _pastores_**) in the N.T. But the verb *\poimain'*, to shepherd, is employed by Jesus to Peter (**Joh 21:16**), by Peter to other ministers (**1Pe 5:2**), by Paul to the elders (**bishops**) of Ephesus (**Ac 20:28**). Here Paul groups "shepherds and teachers" together. All these gifts can be found in one man, though not always. Some have only one.

4:12 {**For the perfecting**} (*\pros ton katartismon*). Late and rare word (**in Galen in medical sense, in papyri for house-furnishing**), only here in N.T., though *\katartisis* in 2Co 13:9, both from *\katartiz'*, to mend (**Mt 4:21; Ga 6:1**). "For the mending (**repair**) of the saints." {**Unto the building up**} (*\eis oikodom^n*). See 2:21. This is the ultimate goal in all these varied gifts, "building up."

4:13 {**Till we all attain**} (*\mechri katant^s'men hoi pantes*). Temporal clause with purpose idea with *\mechri* and the first aorist active subjunctive of *\katanta'*, late verb, to come down to the goal (**Php 3:11**). "The whole" including every individual. Hence the need of so many gifts. {**Unto the unity of the faith**} (*\eis t^n henot^ta t^s piste's*). "Unto oneness of faith" (**of trust**) in Christ (**verse 3**) which the Gnostics were disturbing. {**And of the knowledge of the Son of God**} (*\kai t^s epign'se's tou huiou tou theou*). Three genitives in a chain dependent also on *\t^n henot^ta*, "the oneness of full (*\epi-*) knowledge of the Son of God," in opposition to the Gnostic vagaries. {**Unto a full-grown man**} (*\eis andra teleion*). Same figure as in 2:15 and *\teleios* in sense of adult as opposed to *\n^pioi* (**infants**) in 14. {**Unto the measure of the stature**} (*\eis metron h^likias*). So apparently *\h^likia* here as in Lu 2:52, not age (**Joh 9:21**). Boys rejoice in gaining the height of a man. But

Paul adds to this idea "the fulness of Christ" (*\tou pl^r^matos tou Christou*), like "the fulness of God" in 3:19. And yet some actually profess to be "perfect" with a standard like this to measure by! No pastor has finished his work when the sheep fall so far short of the goal.

4:14 **{That we may be no longer children}** (*\hina m^keti "men n^pioi*). Negative final clause with present subjunctive. Some Christians are quite content to remain "babes" in Christ and never cut their eye-teeth (*Heb 5:11-14*), the victims of every charlatan who comes along. **{Tossed to and fro}** (*\klud^"nizomenoi*). Present passive participle of *\klud^"nizomai*, late verb from *\klud^"n* (*wave, Jas 1:6*), to be agitated by the waves, in LXX, only here in N.T. One example in Vettius Valens. **{Carried about}** (*\peripheromenoi*). Present passive participle of *\peripher^"*, old verb, to carry round, whirled round "by every wind (*\anem^"i*, *instrumental case*) of teaching." In some it is all wind, even like a hurricane or a tornado. If not anchored by full knowledge of Christ, folks are at the mercy of these squalls. **{By the sleight}** (*\en t^i kubifi*). "In the deceit," "in the throw of the dice" (*\kubia*, from *\kubos*, *cube*), sometimes cheating. **{In craftiness}** (*\en panourgifi*). Old word from *\panourgos* (*\pan, ergon*, *any deed, every deed*), cleverness, trickiness. **{After the wiles of error}** (*\pros t^"n methodian t^s plan^s*). *\Methodia* is from *\methodeu^"* (*\meta, hodos*) to follow after or up, to practise deceit, and occurs nowhere else (*Eph 4:13; 6:11*) save in late papyri in the sense of method. The word *\plan^s* (*wandering like our "planet"*) adds to the evil idea in the word. Paul has covered the whole ground in this picture of Gnostic error.

4:15 **{In love}** (*\en agap^i*). If truth were always spoken only in love! **{May grow into him}** (*\aux^s^"men eis auton*). Supply *\hina* and then note the final use of the first aorist active subjunctive. It is the metaphor of verse 13 (*the full-grown man*). We are the body and Christ is the Head. We are to grow up to his stature.

4:16 **{From which}** (*\ex hou*). Out of which as the source of energy and direction. **{Fitly framed}** (*\sunarmologoumenon*). See 2:21 for this verb. **{Through that which every joint supplieth}** (*\dia pas^s haph^s t^s epichor^gias*). Literally, "through every joint of the supply." See Col 2:19 for *\haph^"* and Php 1:19 for the late word *\epichor^gia* (*only two examples in N.T.*) from

\epichor^{ge}“, to supply (*Col 2:19*). {**In due measure**} (\en metrⁱ). Just "in measure" in the Greek, but the assumption is that each part of the body functions properly in its own sphere. {**Unto the building up of itself**} (\eis oikodomⁿ heautou\). Modern knowledge of cell life in the human body greatly strengthens the force of Paul's metaphor. This is the way the body grows by cooperation under the control of the head and all "in love" (\en agapⁱ).

4:17 {**That ye no longer walk**} (\m^keti humas peripatein\). Infinitive (*present active*) in indirect command (*not indirect assertion*) with accusative \humas\ of general reference. {**In vanity of their mind**} (\en mataiot^{ti} tou noos autⁿ). "In emptiness (*from* \mataios\, *late and rare word. See Ro 8:20*) of their intellect (\noos\, *late form for earlier genitive* \nou\, *from* \nous\).

4:18 {**Being darkened**} (\eskot^{menoi} ontes\). Periphrastic perfect passive participle of \skoto^{ge}“, old verb from \skotos\ (*darkness*), in N.T. only here and Re 9:2; 16:10. {**In their understanding**} (\tⁱ dianoifi\). Locative case. Probably \dianoia\ (\dia, nous\) includes the emotions as well as the intellect (\nous\). It is possible to take \ontes\ with \ap^llоти^{menoi} (see 2:12) which would then be periphrastic (*instead of* \eskot^{menoi}) perfect passive participle. {**From the life of God**} (\t^s z^{“s} tou theou\). Ablative case \z^{“s} after \ap^llotti^{menoi} (2:12). {**Because of the ignorance**} (\dia tⁿ agnoian\). Old word from \agnoe^{ge}“, not to know. Rare in N.T. See Ac 3:17. {**Hardening**} (\p^{“r}“sin\). Late medical term (*Hippocrates*) for callous hardening. Only other N.T. examples are Mr 3:5; Ro 11:25.

4:19 {**Being past feeling**} (\ap^{lg}kotes\). Perfect active participle of \apalge^{ge}“, old word to cease to feel pain, only here in N.T. {**To lasciviousness**} (\tⁱ aselgeifi\). Unbridled lust as in 2Co 12:21; Ga 5:19. {**To work all uncleanness**} (\eis ergasian akatharsias pas^s). Perhaps prostitution, "for a trading (*or work*) in all uncleanness." Certainly Corinth and Ephesus could qualify for this charge. {**With greediness**} (\en pleonexifi\). From \pleonekt^s“, one who always wants more whether money or sexual indulgence as here. The two vices are often connected in the N.T.

4:20 {**But ye did not so learn Christ**} (\Humeis de ouch hout^{“s}

emathete ton Christon). In sharp contrast to pagan life (*hout's*). Second aorist active indicative of *manthan*.

4:21 **{If so be that}** (*ei ge*). "If indeed." Condition of first class with aorist indicatives here, assumed to be true (*kousate kai edidachthete*). **{Even as truth is in Jesus}** (*kath's estin altheia en t'i I'sou*). It is not clear what Paul's precise idea is here. The Cerinthian Gnostics did distinguish between the man Jesus and the aeon Christ. Paul here identifies Christ (*verse 20*) and Jesus (*verse 21*). At any rate he flatly affirms that there is "truth in Jesus" which is in direct opposition to the heathen manner of life and which is further explained by the exegetical infinitives that follow (*apothesthai, ananeousthai de, kai endusasthai*).

4:22 **{That ye put away}** (*apothesthai*). Second aorist middle infinitive of *apotithmi* with the metaphor of putting off clothing or habits as *apotheste* in Col 3:8 (*which see*) with the same addition of "the old man" (*ton palaion anthr'pon*) as in Col 3:9. For *anastrophē* (*manner of life*) see Ga 1:13. **{Which waxeth corrupt}** (*ton phtheiromenon*). Either present middle or passive participle of *phtheir*, but it is a process of corruption (*worse and worse*).

4:23 **{That ye be renewed}** (*ananeousthai*). Present passive infinitive (*exegetical, like apothesthai, of altheia en t'i I'sou*) and to be compared with *anakainoumenon* in Col 3:10. It is an old verb, *ananeo*, to make new (*young*) again; though only here in N.T. **{The spirit}** (*t'i pneumatī*). Not the Holy Spirit, but the human spirit.

4:24 **{Put on}** (*endusasthai*). First aorist middle infinitive of *endu* (*-n*), for which see Col 3:10. **{The new man}** (*ton kainon anthr'pon*). "The brand-new (*see 2:15*) man," though *ton neon* in Col 3:10. **{After God}** (*kata theon*). After the pattern God, the new birth, the new life in Christ, destined to be like God in the end (*Ro 8:29*).

4:25 **{Wherefore}** (*dio*). Because of putting off the old man, and putting on the new man. **{Putting away}** (*apothemenoi*). Second aorist middle participle of *apotithmi* (*verse 22*). **{Lying}** (*pseudos*), **{truth}** (*altheian*) in direct contrast. **{Each one}** (*hekastos*). Partitive apposition with *laleite*. See Col 3:8 *m pseudeste*.

4:26 {**Be ye angry and sin not**} (\orgizesthe kai m[^] hamartanete\).

Permissive imperative, not a command to be angry. Prohibition against sinning as the peril in anger. Quotation from Ps 4:4.

{**Let not the sun go down upon your wrath**} (\ho h[^]lios m[^] epiduet[“]epi parorgism[“]i\). Danger in settled mood of anger. \Parorgismos\ (*provocation*), from \parorgiz[“]\, to exasperate to anger, occurs only in LXX and here in N.T.

4:27 {**Neither give place to the devil**} (\m[^]de didote topon t[“]i diabol[“]i\). Present active imperative in prohibition, either stop doing it or do not have the habit. See Ro 12:19 for this idiom.

4:28 {**Steal no more**} (\m[^]keti kleptet[“]\). Clearly here, cease stealing (*present active imperative with \m[^]keti*). {**The thing that is good**} (\to agathon\). "The good thing" opposed to his stealing and "with his hands" (\tais chersin\, *instrumental case*) that did the stealing. See 2Th 3:10. Even unemployment is no excuse for stealing. {**To give**} (\metadidonai\). Present active infinitive of \metadid[“]mi\, to share with one.

4:29 {**Corrupt**} (\sapro\). Rotten, putrid, like fruit (*Mt 7:17f.*), fish (*Mt 13:48*), here the opposite of \agathos\ (*good*). {**For edifying as the need may be**} (\pros oikodom[^]n t[^]s chreias\). "For the build-up of the need," "for supplying help when there is need." Let no other words come out. {**That it may give**} (\hina d[“]i\). For this elliptical use of \hina\ see on 5:33.

4:30 {**Grieve not the Holy Spirit of God**} (\m[^]lupeite to pneuma to hagion tou theou\). "Cease grieving" or "do not have the habit of grieving." Who of us has not sometimes grieved the Holy Spirit? {**In whom**} (\en h[“]i\). Not "in which." {**Ye were sealed**} (\esphragisth[^]te\). See 1:13 for this verb, and 1:14 for \apolutr[“]se[“]s\, the day when final redemption is realized.

4:31 {**Bitterness**} (\pikria\). Old word from \pikros\ (*bitter*), in N.T. only here and Ac 8:23; Ro 3:14; Heb 12:15. {**Clamour**} (\kraug[^]\). Old word for outcry (*Mt 25:6; Lu 1:42*). See Col 3:8 for the other words. {**Be put away**} (\arth[^]t[“]\). First aorist passive imperative of \air[“]\, old verb, to pick up and carry away, to make a clean sweep.

4:32 {**Be ye kind to one another**} (\ginesthe eis all[^]lous

chr[^]stoi). Present middle imperative of \ginomai\, "keep on becoming kind (*chr[^]stos*, *used of God in Ro 2:4*) toward one another." See Col 3:12f. {**Tenderhearted**} (*eusplagchnoi*). Late word (*eu, splagchna*) once in Hippocrates, in LXX, here and 1Pe 3:8 in N.T.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

5:1 **{Imitators of God}** (*\mim^ˆtai tou theou*). This old word from *\mimeomai* Paul boldly uses. If we are to be like God, we must imitate him.

5:2 **{An offering and a sacrifice to God}** (*\prosphoran kai thusian t^ˆi the^ˆi*). Accusative in apposition with *\heauton* (*himself*). Christ's death was an offering to God "in our behalf" (*\huper h^ˆm^ˆn*) not an offering to the devil (*Anselm*), a ransom (*\lutron*) as Christ himself said (*Mt 20:28*), Christ's own view of his atoning death. **{For an odour of a sweet smell}** (*\eis osm^ˆn eu^ˆdias*). Same words in *Php 4:18* from *Le 4:31* (*of the expiatory offering*). Paul often presents Christ's death as a propitiation (*Ro 3:25*) as in *1Jo 2:2*.

5:3 **{Or covetousness}** (*\^ˆpleonexia*). In bad company surely. Debasing like sensuality. **{As becometh saints}** (*\kath^ˆs prepei hagiois*). It is "unbecoming" for a saint to be sensual or covetous.

5:4 **{Filthiness}** (*\aischrot^ˆs*). Old word from *\aischros* (*base*), here alone in N.T. **{Foolish talking}** (*\m^ˆrologia*). Late word from *\m^ˆrologos* (*\m^ˆros, logos*), only here in N.T. **{Jesting}** (*\eutrapelia*). Old word from *\eutrapelos* (*\eu, trep^ˆ\, to turn*) nimbleness of wit, quickness in making repartee (*so in Plato and Plutarch*), but in low sense as here ribaldry, scurrility, only here in N.T. All of these disapproved vices are *\hapax legomena* in the N.T. **{Which are not befitting}** (*\ha ouk an^ˆken*). Same idiom (*imperfect with word of propriety about the present*) in *Col 3:18*. Late MSS. read *\ta ouk an^ˆkonta* like *\ta m^ˆkath^ˆkonta* in *Ro 1:28*.

5:5 **{Ye know of a surety}** (*\iste gin^ˆskontes*). The correct text has *\iste*, not *\este*. It is the same form for present indicative (*second person plural*) and imperative, probably indicative here, "ye know." But why *\gin^ˆskontes* added? Probably, "ye know recognizing by your own experience." **{No}** (*\pfs--ou*). Common idiom in the N.T. like the Hebrew = *_oudeis_* (*Robertson, _Grammar_, p. 732*). **{Covetous man}** (*\pleonekt^ˆs,*

pleon ech“\). Old word, in N.T. only here and 1Co 5:10f.; 6:10. {**Which is**} (\(*ho estin*\)). So Aleph B. A D K L have \hos\ (*who*), but \ho\ is right. See Col 3:14 for this use of \ho\ (*which thing is*). On \eid“lolatr^s\ (*idolater*) see 1Co 5:10f. {**In the Kingdom of Christ and God**} (\(*en t^i basileifi tou Christou kai theou*\)). Certainly the same kingdom and Paul may here mean to affirm the deity of Christ by the use of the one article with \Christou kai theou\). But Sharp's rule cannot be insisted on here because \theos\ is often definite without the article like a proper name. Paul did teach the deity of Christ and may do it here.

5:6 {**With empty words**} (\(*kenois logos*\)). Instrumental case. Probably Paul has in mind the same Gnostic praters as in Col 2:4f. See 2:2.

5:7 {**Partakers with them**} (\(*sunmetochoi aut“n*\)). Late double compound, only here in N.T., joint (\(*sun*\)) shares with (\(*metochoi*\)) them (\(*aut“n*\)). These Gnostics.

5:8 {**But now light**} (\(*nun de ph“s*\)). Jesus called his disciples the light of the world (*Mt 5:14*).

5:9 {**The fruit of light**} (\(*ho karpos tou ph“tos*\)). Two metaphors (*fruit, light*) combined. See Ga 5:22 for "the fruit of the Spirit." The late MSS. have "spirit" here in place of "light." {**Goodness**} (\(*agathosun^i*\)). Late and rare word from \agathos\). See 2Th 1:11; Ga 5:22.

5:10 {**Proving**} (\(*dokimazontes*\)). Testing and so proving.

5:11 {**Have no fellowship with**} (\(*m^ sunkoin“neite*\)). No partnership with, present imperative with \m^\. Followed by associative instrumental case \ergois\ (*works*). {**Unfruitful**} (\(*akarpois*\)). Same metaphor of verse 9 applied to darkness (\(*skotos*\)). {**Reprove**} (\(*elegchete*\)). Convict by turning the light on the darkness.

5:12 {**In secret**} (\(*kruph^i*\)). Old adverb, only here in N.T. Sin loves the dark. {**Even to speak of**} (\(*kai legein*\)). And yet one must sometimes speak out, turn on the light, even if to do so is disgraceful (\(*aischron*\), *like 1Co 11:6*).

5:13 {**Are made manifest by the light**} (\(*hupo tou ph“tos*

phaneroutai\). Turn on the light. Often the preacher is the only man brave enough to turn the light on the private sins of men and women or even those of a community.

5:14 {**Wherefore he saith**} (\(*dio legei*\)). Apparently a free adaptation of Isa 26:19; 60:1. The form \anasta\ for \anast^{thi}\ (*second person singular imperative second aorist active of* \anist^{mi}\) occurs in Ac 12:7. {**Shall shine**} (\(*epiphausei*\)). Future active of \epiphausk[“]\, a form occurring in Job (*Job 25:5; 31:26*), a variation of \epiph[“]sk[“]\. The last line suggests the possibility that we have here the fragment of an early Christian hymn like 1Ti 3:16.

5:15 {**Carefully**} (\(*akrib[“]s*\). Aleph B 17 put \akrib[“]s\ before \p[“]s\ (*how*) instead of \p[“]s akrib[“]s\ (*how exactly ye walk*) as the Textus Receptus has it. On \akrib[“]s\ (*from* \akrib[^]s\) see Mt 2:8; Lu 1:3. {**Unwise**} (\(*asophoi*\). Old adjective, only here in N.T.

5:16 {**Redeeming the time**} (\(*exagorazomenoi ton kairon*\). As in Col 4:5 which see.

5:17 {**Be ye not foolish**} (\(*m[^] ginsthe aphrones*\). "Stop becoming foolish."

5:18 {**Be not drunken with wine**} (\(*m[^] methuskesthe oin[“]i*\). Present passive imperative of \methusk[“]\, old verb to intoxicate. Forbidden as a habit and to stop it also if guilty. Instrumental case \oin[“]i\. {**Riot**} (\(*as[“]tia*\). Old word from \as[“]tos\ (*adverb* \as[“]t[“]s\ *in Lu 15:13*), in N.T. only here, Tit 1:6; 1Pe 4:4. {**But be filled with the Spirit**} (\(*alla pl[^]rousthe en pneumatⁱ*\). In contrast to a state of intoxication with wine.

5:19 {**To the Lord**} (\(*t[“]i Kuri[“]i*\). The Lord Jesus. In Col 3:16 we have \t[“]i the[“]i\ (*to God*) with all these varieties of praise, another proof of the deity of Christ. See Col 3:16 for discussion.

5:20 {**In the name of our Lord Jesus Christ**} (\(*en onomati tou Kuriou h[^]m[“]n I[^]sou Christou*\). Jesus had told the disciples to use his name in prayer (*Joh 16:23f.*). {**To God, even the Father**} (\(*t[“]i the[“]i kai patri*\). Rather, "the God and Father."

5:21 {**Subjecting yourselves to one another**} (\(*hupotassomenoi*

all^lois\). Present middle participle of \hupotass^{\,}, old military figure to line up under (*Col 3:18*). The construction here is rather loose, coordinate with the preceding participles of praise and prayer. It is possible to start a new paragraph here and regard \hupotassomenoi\ as an independent participle like an imperative.

5:22 **{Be in subjection}**. Not in the Greek text of B and Jerome knew of no MS. with it. K L and most MSS. have \hupotassesthe\ like Col 3:18, while Aleph A P have \hupotassesth^san\ (*let them be subject to*). But the case of \andrasin\ (*dative*) shows that the verb is understood from verse 21 if not written originally. \Idiois\ (*own*) is genuine here, though not in Col 3:18. **{As unto the Lord}** (\h^s t^i Kuri^i\). So here instead of \h^s an^ken en Kuri^i\ of Col 3:18.

5:23 **{For the husband is the head of the wife}** (\hoti an^r estin kephal^ t^s gunaikos\). "For a husband is head of the (*his*) wife." No article with \an^r\ or \kephal^\. **{As Christ also is the head of the church}** (\h^s kai ho Christos kephal^ t^s ekkl^sias\). No article with \kephal^\. "as also Christ is head of the church." This is the comparison, but with a tremendous difference which Paul hastens to add either in an appositional clause or as a separate sentence. **{Himself the saviour of the body}** (\autos s^t^r tou s^matos\). He means the church as the body of which Christ is head and Saviour.

5:24 **{But}** (\alla\). Perhaps, "nevertheless," in spite of the difference just noted. Once again the verb \hupotass^{\,} has to be supplied in the principal clause before \tois andrasin\ either as indicative (\hupotassontai\)) or as imperative (\hupotassesth^san\).

5:25 **{Even as Christ also loved the church}** (\kath^s kai ho Christos ^gap^sen t^n ekkl^sian\). This is the wonderful new point not in Col 3:19 that lifts this discussion of the husband's love for his wife to the highest plane.

5:26 **{That he might sanctify it}** (\hina aut^n hacias^i\). Purpose clause with \hina\ and the first aorist active subjunctive of \hagiaz^{\,}. Jesus stated this as his longing and his prayer (*Joh 17:17-19*). This was the purpose of Christ's death (*verse 25*). **{Having cleansed it}** (\katharisas\). First aorist active participle of \kathariz^{\,}, to cleanse, either simultaneous action

or antecedent. **{By the washing of water}** (\t*“i loutr“i tou hudatos*\). If \loutron\ only means bath or bathing-place (= \loutron\), then \loutr*“i*\ is in the locative. If it can mean bathing or washing, it is in the instrumental case. The usual meaning from Homer to the papyri is the bath or bathing-place, though some examples seem to mean bathing or washing. Salmond doubts if there are any clear instances. The only other N.T. example of \loutron\ is in Tit 3:5. The reference here seems to be to the baptismal bath (*immersion*) of water, "in the bath of water." See 1Co 6:11 for the bringing together of \apelousasthe\ and \h[^]giasth[^]te\. Neither there nor here does Paul mean that the cleansing or sanctification took place in the bath save in a symbolic fashion as in Ro 6:4-6. Some think that Paul has also a reference to the bath of the bride before marriage. Still more difficult is the phrase "with the word" (\en r[^]mati\). In Joh 17:17 Jesus connected "truth" with "sanctify." That is possible here, though it may also be connected with \katharisas\ (*having cleansed*). Some take it to mean the baptismal formula.

5:27 **{That he might present}** (\hina parast[^]s[^]i\). Final clause with \hina\ and first aorist active subjunctive of \parist[^]mi\ (*see Col 1:22 for parallel*) as in 2Co 11:2 of presenting the bride to the bridegroom. Note both \autos\ (*himself*) and \heaut[“]i\ (*to himself*). **{Glorious}** (\endoxon\). Used of splendid clothing in Lu 7:25. **{Spot}** (\spilos\). Late word, in N.T. only here and 2Pe 2:13, but \spilo[“]\, to defile in Jas 3:6; Jude 1:23. **{Wrinkle}** (\rutida\). Old word from \ru[“]\, to contract, only here in N.T. **{But that it should be holy and without blemish}** (\all' hina [~]i hagia kai am[“]mos\). Christ's goal for the church, his bride and his body, both negative purity and positive.

5:28 **{Even so ought}** (\hout[“]s opheilousin\). As Christ loves the church (*his body*). And yet some people actually say that Paul in 1Co 7 gives a degrading view of marriage. How can one say that after reading Eph 5:22-33 where the noblest picture of marriage ever drawn is given?

5:29 **{Nourisheth}** (\ektrephei\). Old compound with perfective sense of \ek\ (*to nourish up to maturity and on*). In N.T. only here and 6:4. **{Cherisheth}** (\thalpei\). Late and rare word, once in a marriage contract in a papyrus. In N.T. only here and 1Th 2:7. Primarily it means to warm (*Latin _foveo_*), then to

foster with tender care as here. {**Even as Christ also**} (\kath“s kai ho Christos\). Relative (*correlative*) adverb pointing back to \hout“s\ at the beginning of the sentence (*verse 28*) and repeating the statement in verse 25.

5:30 {**Of his flesh and of his bones**} (\ek t^s sarkos autou kai ek t“n oste“n autou\). These words are in the Textus Receptus (*Authorized Version*) supported by D G L P cursives Syriac, etc., though wanting in Aleph A B 17 Bohairic. Certainly not genuine.

5:31 {**For this cause**} (\anti toutou\). "Answering to this" = \heneken toutou\ of Ge 2:24, in the sense of \anti\ seen in \anth' h“n\ (*Lu 12:3*). This whole verse is a practical quotation and application of the language to Paul's argument here. In Mt 19:5 Jesus quotes Ge 2:24. It seems absurd to make Paul mean Christ here by \anthr“pos\ (*man*) as some commentators do.

5:32 {**This mystery is great**} (\to must^rion touto mega estin\). For the word "mystery" see 1:9. Clearly Paul means to say that the comparison of marriage to the union of Christ and the church is the mystery. He makes that plain by the next words. {**But I speak**} (\eg“ de leg“\). "Now I mean." Cf. 1Co 7:29; 15:50. {**In regard of Christ and of the church**} (\eis Christon kai [eis] t^n ekkl^sian\). "With reference to Christ and the church." That is all that \eis\ here means.

5:33 {**Nevertheless**} (\pl^n\). "Howbeit," not to dwell unduly (*Abbott*) on the matter of Christ and the church. {**Do ye also severally love**} (\kai humeis hoi kath' hena hekastos agapft“\). An unusual idiom. The verb \agapft“\ (*present active imperative*) agrees with \hekastos\ and so is third singular instead of \agapfte\ (*second plural*) like \humeis\. The use of \hoi kath' hena\ after \humeis\ = "ye one by one" and then \hekastos\ takes up (*individualizes*) the "one" in partitive apposition and in the third person. {**Let the wife see that she fear**} (\h^gun^ hina phob^tai\). There is no verb in the Greek for "let see" (\blepet“\). For this use of \hina\ with the subjunctive as a practical imperative without a principal verb (*an elliptical imperative*) see Mr 5:23; Mt 20:32; 1Co 7:29; 2Co 8:7; Eph 4:29; 5:33 (*Robertson, _Grammar_, p. 994*). "Fear" (\phob^tai\, *present middle subjunctive*) here is "reverence."

[\[Previous\]](#) [\[Next\]](#)

6:1 **{Right}** (*\dikaion*). In Col 3:20 it is *\euareston* (*well-pleasing*).

6:2 **{Which}** (*\h^tis*). "Which very" = "for such is." **{The first commandment with promise}** (*\entol^pr^t^ en epaggelifi*). *\En* here means "accompanied by" (*Alford*). But why "with a promise"? The second has a general promise, but the fifth alone (*Ex 20:12*) has a specific promise. Perhaps that is the idea. Some take it to be first because in the order of time it was taught first to children, but the addition of *\en epaggelifi* here to *\pr^t^* points to the other view.

6:3 **{That it may be well with thee}** (*\hina eu soi gen^tai*). From Ex 20:12, "that it may happen to thee well." **{And thou mayest live long on the earth}** (*\kai es^i makrochronios epi t^s g^s*). Here *\es^i* (*second person singular future middle*) takes the place of *\gen^i* in the LXX (*second person singular second aorist middle subjunctive*). *\Makrochronios* is a late and rare compound adjective, here only in N.T. (*from LXX, Ex 20:12*).

6:4 **{Provoke not to anger}** (*\m^ parorgizete*). Rare compound, both N.T. examples (*here and Ro 10:19*) are quotations from the LXX. The active, as here, has a causative sense. Parallel in sense with *\m^ erethizete* in Col 3:21. Paul here touches the common sin of fathers. **{In the chastening and admonition of the Lord}** (*\en paideifi kai nouthesifi tou kuriou*). *\En* is the sphere in which it all takes place. There are only three examples in the N.T. of *\paideia*, old Greek for training a *\pais* (*boy or girl*) and so for the general education and culture of the child. Both papyri and inscriptions give examples of this original and wider sense (*Moulton and Milligan, _Vocabulary_*). It is possible, as Thayer gives it, that this is the meaning here in Eph 6:4. In 2Ti 3:16 adults are included also in the use. In Heb 12:5,7,11 the narrower sense of "chastening" appears which some argue for here. At any rate *\nouthesia* (*from \nous, tith^mi*), common from Aristophanes on, does have the idea of correction. In N.T. only here and 1Co 10:11; Tit 3:10.

6:5 {**With fear and trembling**} (\meta phobou kai tromou\). This addition to Col 3:22.

6:6 {**But as servants of Christ**} (\all' h"s douloi Christou\). Better "slaves of Christ" as Paul rejoiced to call himself (*Php 1:1*). {**Doing the will of God**} (\poiountes to thel^{ma} tou theou\). Even while slaves of men.

6:7 {**With good will**} (\met' eunoias\). Not in Col. Old word from \eunoos\, only here in N.T. as \eunoe" is in N.T. only in Mt 5:25.

6:8 {**Whatsoever good thing each one doeth**} (\hekastos ean ti poi^si agathon\). Literally, "each one if he do anything good." Condition of third class, undetermined, but with prospect. Note use here of \agathon\ rather than \adikon\ (*one doing wrong*) in Col 3:25. So it is a reward (\komisetai\) for good, not a penalty for wrong, though both are true, "whether he be bond or free" (\eite doulos eite eleutheros\).

6:9 {**And forbear threatening**} (\anientes tⁿ apeilⁿ\). Present active participle of \ani^{mi}\, old verb, to loosen up, to relax. "Letting up on threatening." \Apeilⁿ is old word for threat, in N.T. only here and Ac 4:29; 9:1. {**Both their Master and yours**} (\kai autⁿ kai humⁿ ho kurios\). He says to "the lords" (\hoi kurioi\) of the slaves. Paul is not afraid of capital nor of labour. {**With him**} (\par' autⁱ\). "By the side of him (*God*)."

6:10 {**Finally**} (\tou loipou\). Genitive case, "in respect of the rest," like Ga 6:17. D G K L P have the accusative \to loipon\ (*as for the rest*) like 2Th 3:1; Php 3:1; 4:8. {**Be strong in the Lord**} (\endunamousthe en kuriⁱ\). A late word in LXX and N.T. (*Ac 9:22; Ro 4:20; Php 4:13*), present passive imperative of \endunamo", from \en\ and \dunamis\, to empower. See 1:10 for "in the strength of his might." Not a hendiadys.

6:11 {**Put on**} (\endusas the\). Like 3:12. See also 4:24. {**The whole armour**} (\tⁿ panoplian\). Old word from \panoplos\ (*wholly armed, from \pan, hoplon*). In N.T. only Lu 11:22; Eph 6:11,13. Complete armour in this period included "shield, sword, lance, helmet, greaves, and breastplate" (*Thayer*). Our "panoply." Polybius gives this list of Thayer. Paul omits the lance (*spear*). Our museums preserve specimens of this armour as well as the medieval coat-of-mail. Paul adds girdle and shoes to the list of

Polybius, not armour but necessary for the soldier. Certainly Paul could claim knowledge of the Roman soldier's armour, being chained to one for some three years. **{That ye may be able to stand}** (\pros to dunasthai humfs st^nai\). Purpose clause with \pros to\ and the infinitive (\dunasthai\)) with the accusative of general reference (\humfs\)) and the second aorist active infinitive \st^nai\ (*from hist^mi*) dependent on \dunasthai\). Against (\pros\). Facing. Another instance of \pros\ meaning "against" (*Col 2:23*). **{The wiles of the devil}** (\tas methodias tou diabolou\). See already 4:14 for this word. He is a crafty foe and knows the weak spots in the Christian's armour.

6:12 **{Our wrestling is not}** (\ouk estin h^min h^ pal^). "To us the wrestling is not." \Pal^ is an old word from \pall^, to throw, to swing (*from Homer to the papyri, though here only in N.T.*), a contest between two till one hurls the other down and holds him down (\katech^). Note \pros\ again (*five times*) in sense of "against," face to face conflict to the finish. **{The world-rulers of this darkness}** (\tous kosmokratoras tou skotous toutou\). This phrase occurs here alone. In Joh 14:30 Satan is called "the ruler of this world" (\ho arch^ n tou kosmou toutou\). In 2Co 4:4 he is termed "the god of this age" (\ho theos tou ai^ nos toutou\). The word \kosmokrat^r\ is found in the Orphic Hymns of Satan, in Gnostic writings of the devil, in rabbinical writings (*transliterated*) of the angel of death, in inscriptions of the Emperor Caracalla. These "world-rulers" are limited to "this darkness" here on earth. **{The spiritual hosts of wickedness}** (\ta pneumatika t^s pon^rias\). No word for "hosts" in the Greek. Probably simply, "the spiritual things (*or elements*) of wickedness." \Pon^ria\ (*from pon^ros*) is depravity (*Mt 22:18; 1Co 5:8*). **{In the heavenly places}** (\en tois epouraniois\). Clearly so here. Our "wrestling" is with foes of evil natural and supernatural. We sorely need "the panoply of God" (*furnished by God*).

6:13 **{Take up}** (\analabete\). Second aorist active imperative of \analamban^, old word and used (\analab^ n\)) of "picking up" Mark in 2Ti 4:11. **{That ye may be able to withstand}** (\hina dun^th^te antist^nai\). Final clause with \hina\ and first aorist passive subjunctive of \dunamai\ with \antist^nai\ (*second aorist active infinitive of anthist^mi, to stand face to face, against*). **{And having done all to stand}** (\kai hapanta katergasa menoi st^nai\). After the fight (*wrestle*) is over to stand

(\st^{nai}\) as victor in the contest. Effective aorist here.

6:14 {**Stand therefore**} (\st^{te oun}\). Second aorist active imperative of \hist^{mi}\ (*intransitive like the others*).

Ingressive aorist here, "Take your stand therefore" (*in view of the arguments made*). {**Having girded your loins with truth**} (\periz^{samenoi tⁿ osphun hum^{n en al^{theifi}}\). First aorist middle participle (*antecedent action*) of \periz^{nnu}\, old verb, to gird around, direct middle (*gird yourselves*) in Lu 12:37; but indirect here with accusative of the thing, "having girded your own loins." So \endusamenoi\ (*having put on*) is indirect middle participle. {**The breast-plate of righteousness**} (\ton^{th^{raka t^s dikaiousun^s}\). Old word for breast and then for breastplate. Same metaphor of righteousness as breastplate in 1Th 5:8.}}

6:15 {**Having shod**} (\hupod^{samenoi}\). "Having bound under" (*sandals*). First aorist middle participle of \hupode\, old word, to bind under (*Mr 6:9; Ac 12:8, only other N.T. example*). {**With the preparation**} (\en^{hetoimasifi}\). Late word from \hetoimaz\, to make ready, only here in N.T. Readiness of mind that comes from the gospel whose message is peace.

6:16 {**Taking up**} (\analabontes\). See verse 13. {**The shield of faith**} (\ton^{thureon t^s piste^s}\). Late word in this sense a large stone against the door in Homer, from \thura\, door, large and oblong (*Latin _scutum_*), \aspis\ being smaller and circular, only here in N.T. {**To quench**} (\sbesai\). First aorist active infinitive of \sbennumi\, old word, to extinguish (*Mt 12:20*). {**All the fiery darts**} (\panta ta bel^{ta pepur^{mena}}\). \Belos\ is an old word for missile, dart (*from* \ball\, *to throw*), only here in N.T. \Pepur^{mena}\ is perfect passive participle of \puro\, old verb, to set on fire, from \pur\ (*fire*). These darts were sometimes ablaze in order to set fire to the enemies' clothing or camp or homes just as the American Indians used to shoot poisoned arrows.

6:17 {**The helmet of salvation**} (\t^{n perikephalaian tou s^{t^{riou}}\). Late word (\peri, kephal\, *head, around the head*), in Polybius, LXX, 1Th 5:8; Eph 6:17 alone in N.T. {**Which is the word of God**} (\ho estin to r^{ma tou theou}\). Explanatory relative (\ho\ referring to the sword (\machairan\). The sword given by the Spirit to be wielded as offensive weapon (*the others defensive*) by the Christian is the word of God. See Heb 4:12}

where the word of God is called "sharper than any two-edged sword."

6:18 {**At all seasons**} (\en *panti kair*“i\). "On every occasion." Prayer is needed in this fight. The panoply of God is necessary, but so is prayer.

"Satan trembles when he sees
The weakest saint upon his knees."

6:19 {**That utterance may be given unto me**} (\hina *moi doth*^i *logos*\). Final clause with \hina\ and first aorist passive subjunctive of \did“mi\, to give. See a like request in Col 4:3. Paul wishes their prayer for courage for himself.

6:20 {**For which I am an ambassador in chains**} (\huper *hou presbeu*“ *en halusei*\). "For which mystery" of the gospel (*verse 19*). \Presbeu“\ is an old word for ambassador (*from* \presbus\, *an old man*) in N.T. only here and 2Co 5:20. Paul is now an old man (\presbut^s\, *Phm 1:9*) and feels the dignity of his position as Christ's ambassador though "in a chain" (\en *halusei*\, *old word* \halusis\, *from* \a\ *privative and* \lu“\, *to loosen*). Paul will wear a chain at the close of his life in Rome (*2Ti 1:16*). {**In it**} (\en *aut*“i\). In the mystery of the gospel. This is probably a second purpose (\hina\), the first for utterance (\hina *doth*^i\), this for boldness (\hina *parr*^sias“*mai*\, *first aorist middle subjunctive, old word to speak out boldly*). See 1Th 2:2. See Col 4:4 for "as I ought."

6:21 {**That ye also may know**} (\hina *eid*^te *kai humeis*\). Final clause with \hina\ and second perfect subjunctive active of \oida\. For Tychicus, see Col 4:7f.

6:22 {**That ye may know**} (\hina *gn*“te\). Second aorist active subjunctive of \gin“sk“\. Just as in Col 4:8 he had not written \hina *eid*^te\ in verse 21. {**Our state**} (\ta *peri h*^m“n\). "The things concerning us," practically the same as \ta *kat*' *eme*\ of verse 21. See both phrases in Col 4:7,8.

6:23 {**Love and faith**} (\agap^ *meta piste*“s\). Love of the brotherhood accompanied by faith in Christ and as an expression of it.

6:24 {**In uncorruptness**} (\en *aphtharsifi*\). A never diminishing

love. See 1Co 15:42 for \aphtharsia\.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Ephesians: Chapter 6)

1:1 **{Paul}** (\Paulos\). He does not mention his apostleship as he usually does. Omitted also in I and II Thess. and Philemon.
{Timothy} (\Timotheos\). In no sense the author, but associated with Paul because with him here in Rome as in Corinth when I and II Thessalonians written and in Ephesus when I Corinthians sent and in Macedonia when II Corinthians written. Timothy was with Paul when the Philippian church was founded (*Ac 16:1,13; 17:14*). He had been there twice since (*Ac 19:22; 20:3f.*). **{To all the saints}** (\pfsi tois hagiois\). The word saint (\hagios\) here is used for the professing Christians as in 1Co 1:2 which see as well as Ro 1:7 for the origin of the word. The word "all" (\pfsi\) means that all individual believers are included. Paul employs this word frequently in Philippians. **{In Christ Jesus}** (\en Christ“i I’sou\). The centre for all Christian relations and activities for Paul and for us. **{In Philippi}** (\en Philippois\). See on Ac 16:12 for discussion of this name. **{With the bishops}** (\sun episkopois\). "Together with bishops," thus singled out from "all the saints." See Ac 20:17,28 for the use of this most interesting word as equivalent to \presbuteros\ (*elder*). It is an old word from \episkeptomai\, to look upon or after, to inspect, so the overseer or superintendent. In the second century \episcopos\ (*Ignatius*) came to mean one superior to elders, but not so in the N.T. The two New Testament church officers are here mentioned (*bishops or elders and deacons*). The plural is here employed because there was usually one church in a city with several pastors (*bishops, elders*). **{And deacons}** (\kai diakonois\). Technical sense here of the other church officers as in 1Ti 3:8-13, not the general use as in Mt 22:13. The origin of the office is probably seen in Ac 6:1-6. The term is often applied to preachers (*1Co 3:5; 2Co 3:6*). The etymology (\dia, konis\) suggests raising a dust by hastening.

1:3 **{Upon}** (\epi\). Basis of the thanksgiving. **{All}** (\pfs“i\). Note frequent use of "all" here (\pfs“i, pantote\, always, \pfs“i, again, \pant“n hum“n\, you all). The use of "you all" recurs several times (*4,7 _bis_, 8*).

1:4 **{With joy}** (\meta charas\). Keynote of the Epistle. Paul is a

happy prisoner as in Philippi when he and Silas sang praises at midnight though in prison (*Ac 16:25*).

1:5 **{For your fellowship}** (*\epi t'i koin“nifi hum“n*). "On the basis of your contribution" as in 2Co 8:4; 9:13; Ac 2:42. The particular kind of "partnership" or "fellowship" involved is the contribution made by the Philippians for the spread of the gospel (*1:7 |sugkoin“nous| and 4:14 where |sugkoin“n^santes| occurs*). **{In furtherance of the gospel}** (*\eis to euaggelion*). "For the gospel." **{From the first day until now}** (*\apo t's pr“t's h^meras achri tou nun*). As when in Thessalonica (*Php 4:15f.*), in Corinth (*Ac 18:5; 2Co 11:7-10*), and now in Rome.

1:6 **{Being confident}** (*\pepoith“s*). Second perfect active of *\peith“*, to persuade. **{This very thing}** (*\auto touto*). Accusative of the inner object with *\pepoith“s*, "this thing itself." **{Will perfect it}** (*\epitelesei*). Future active indicative of *\epitele“*, will fully (*\epi-*) finish. God began and God will consummate it (*see 2Co 8:6; Ga 3:3 where both words occur together as here*), but not without their cooperation and partnership. **{Until the day of Jesus Christ}** (*\achri h^meras Christou I^sou*). The second coming as in verse 10. See 1Th 5:2,4; 2Th 1:10; 2:2; 1Co 1:18; 3:13; 2Co 1:14; Ro 13:12. Paul never sets the time for the Lord's return, but he is cheered by that blessed hope.

1:7 **{Because I have you in my heart}** (*\dia to echein me en t'i kardifi humas*). Or "because you hold me in your heart." Literally, "because of the holding me (*or you*) in the heart as to you (*or me*)." One accusative is the object of the infinitive *\echain*, the other is the accusative of general reference. There is no way to decide which is the idea meant except to say that love begets love. The pastor who, like Paul, holds his people in his heart will find them holding him in their hearts. **{In the defence}** (*\en t'i apologifi*). Old word (*our word apology, but not our idea of apologizing*), in the original sense in Ac 22:1; 25:16. So also in verse 16 below. **{Confirmation}** (*\bebai“sei*). Old word from *\bebaio“* (*\bebaios, bain“*), to make stable. In N.T. only here and Heb 6:16 about oath. **{Partakers with me of grace}** (*|sugkoin“nous mou t's charitos*). Literally, "my co-sharers in grace" (*objective genitive*). "Grace prompted them to alleviate his imprisonment, to cooperate with him in defending and propagating the gospel, and to suffer for its sake" (*Vincent, _Int. Crit. Comm._*).

1:8 **{My witness}** (\martus mou\). Same solemn oath in Ro 1:9. **{I long after}** (\epipoth^{\}). Longing (\pothos\) directed toward (\epi\) the Philippians. Old word, chiefly in Paul in N.T. **{In the tender mercies}** (\en splagchnois\). Literally "in the bowels" as the seat of the affections.

1:9 **{May abound}** (\perisseu^i\). Present active subjunctive of \perisseu^{\}, may keep on overflowing, a perpetual flood of love, "yet more and more" (\eti mallon kai mallon\), but with necessary limitations (*river banks*), "in knowledge" (\en epign^{\} sei\, *in full knowledge*) "and all discernment" (\pfs^i aisth^{\} sei\). The delicate spiritual perception (\aisth^{\} sis\, *old word from aisthanomai*, *only here in N.T. as the verb only in Lu 9:45 in N.T.*) can be cultivated as in \aisth^{\} t^{\} rion\ (*Heb 5:14*)

1:10 **{So that ye may}** (\eis to humas\). Either purpose or result (\eis to\ *plus infinitive as in Ro 1:11,20; 3:26, etc.*).

{Approve the things that are excellent} (\dokimazein ta diapheronta\). Originally, "test the things that differ." Cf. same idiom in Ro 2:28. The verb was used for assaying metals. Either sense suits this context, but the first step is to distinguish between good and evil and that is not always easy in our complex civilization. **{Sincere}** (\eilikrineis\). Old word of uncertain origin from \krin^{\}, to judge, by \heil^{\} (*sunlight*) or to sift by rapid rolling (\eilos\). At any rate it means pure, unsullied. **{Void of offence}** (\aproskopoi\). Alpha privative \pros\ and \kopt^{\}, to cut, "not stumbled against" (*not causing others to stumble*) or if active "not stumbling against." Passive sense probably, not active as in 1Co 10:32. Common in the papyri, though not in ancient Greek writers.

1:11 **{Fruits of righteousness}** (\karpon dikaiosun^{\} s\). Singular, collective idea, fruit of righteousness. Accusative case retained with perfect passive participle.

1:12 **{The things which happened unto me}** (\ta kat' eme\). "The things concerning me" = "my affairs" as common in Josephus. **{Have fallen out rather}** (\mallon el^{\} luthen\). "Have come rather." Second perfect active indicative of \erchomai\, **{Unto the progress}** (\eis prokop^{\} n\). Late word from \prokopt^{\}, common verb, to cut or strike forward, but this late substantive does not occur in classical Greek. It is a technical term in Stoic philosophy for "progress toward wisdom" and it appears also in

the papyri and the LXX. In N.T. only here, verse 25; 1Ti 4:15.

1:13 {**Throughout the whole praetorian guard**} (\en hol“i t“i prait“ri“i\). There were originally ten thousand of these picked soldiers, concentrated in Rome by Tiberius. They had double pay and special privileges and became so powerful that emperors had to court their favour. Paul had contact with one after another of these soldiers. It is a Latin word, but the meaning is not certain, for in the other New Testament examples (*Mt 27:27; Mr 15:16; Joh 18:28,33; 19:9; Ac 23:35*) it means the palace of the provincial governor either in Jerusalem or Caesarea. In Rome "palace" would have to be the emperor's palace, a possible meaning for Paul a provincial writing to provincials (*Kennedy*). Some take it to mean the camp or barracks of the praetorian guard. The Greek, "in the whole praetorium," allows this meaning, though there is no clear example of it. Mommsen and Ramsay argue for the judicial authorities (_*praefecti praetorio*_) with the assessors of the imperial court. At any rate Paul, chained to a soldier, had access to the soldiers and the officials.

1:14 {**The most of the brethren**} (\tous pleionas t“n adelph“n\). "The more part of the brethren." The comparative with the article with the sense of the superlative as often in the _Koin,_. {**In the Lord**} (\en Kuri“i\). It is not clear whether this phrase is to be connected with "brethren" or with "being confident" (\pepoithotas\), probably with \pepoithotas\. If so, then "through my bonds" (\tois desmois mou\) would be the instrumental case and mean that by means of Paul's bonds the brethren "are more abundantly bold" (\perissoter“s tolmfin\).

1:15 {**Even of envy and strife**} (\kai dia phthonon kai erin\). "Even because of" (*accusative after dia*\). Surely the lowest of motives for preaching Christ. Envy is an old word and an old sin and strife (\eris\) is more rivalry than schism. It is petty and personal jealousy of Paul's power and prowess by the Judaizers in Rome whom Paul has routed in the east, but who now exult at the opportunity of annoying their great antagonist by their interpretation of Christ. Jealousy is always against those of one's own class or profession as preachers with preachers, doctors with doctors. {**Of goodwill**} (\di' eudokian\). Because of goodwill toward Paul.

1:16 {**Of love**} (\ex agap“s\). Out of love to Paul as well as to Christ. Put 1Co 13 here as a flash-light.

1:17 **{Of faction}** (\ex eritheias\). Out of partisanship. From \eritheu“\, to spin wool, and that from \erithos\, a hireling. The papyri examples suit the idea of selfish ambition (*Moulton and Milligan's _Vocabulary_*). See 2Co 12:20; Ga 5:20. **{Not sincerely}** (\ouch hagn“s\). "Not purely," that is with mixed and impure motives. **{To raise up affliction for my bonds}** (\thlipsin egeirein tois desmois mou\). Now that Paul is down they jump on him in mean and nagging ways. Dative case in \desmois\. "To make my chains gall me" (*Lightfoot*).

1:18 **{What then?}** (\ti gar?\). Sharp problem put up to Paul by the conduct of the Judaizers. **{Only that}** (\pl^n hoti\). Same idiom in Ac 20:23. \Pl^n\ is adverb \pleon\ (*more besides*). As a preposition \pl^n\ means "except." This essential thing Paul sees in spite of all their envy and selfishness that Christ is preached. **{Whether in pretence}** (\eite prophasei\). Either from \prophain“\, to shew forth, or \proph^mi\, to speak forth, the ostensible presentation often untrue. See Ac 27:30. Paul sees clearly through the pious pretence of these Judaizers and rejoices that people get some knowledge of Christ. Some Christ is better than no Christ. **{Yea, and will rejoice}** (\alla kai char^somaì\). Note affirmative, not adversative, use of \alla\.

Volitive use of the future (*second future passive*) indicative (\char^somaì\) of \chair“\.

Paul is determined to rejoice in spite of the efforts of the Judaizers to prod him to anger.

1:19 **{Will turn}** (\apob^setai\). Future middle indicative of \apobain“\, old verb, to come from, to come back, to turn out.

{To my salvation} (\eis s“t^rian\). For his release from prison as he strongly hopes to see them again (*1:26*). Lightfoot takes the word to be Paul's eternal salvation and it must be confessed that verse 20 (*the close of this sentence*) does suit that idea best. Can it be that Paul carried both conceptions in the word here? **{Supply}** (\epichor^gias\). Late and rare word (*one example in inscription of first century A.D.*). In N.T. only here and Eph 4:16. From the late verb \epichor^ge“\ (*double compound*, \epi, choros, h^geomaì\, *to furnish supply for the chorus*) which see in 2Co 9:10; Ga 3:5.

1:20 **{Earnest expectation}** (\apokaradokian\). In Paul alone from \apokaradoke“\ (*in papyri*). See on Ro 8:19 for only other example. **{Shall be magnified}** (\megalunth^setai\). Future passive indicative of \megalun“\, old verb, to make great, from \megas\

(*great*). See Ac 19:17. {**In my body**} (\en t“i s“*mati mou*\). See Ro 12:1f. It is harder often to make Christ great in the body than in the spirit.

1:21 {**For to me**} (\emoi gar\). Fine example of the ethical dative. Paul gives his own view of living. {**To live is Christ**} (\to z^in Christos\). No copula (\estin\), but \to z^in\ (*the act of living present active infinitive*) is the subject as is shown by the article \to\. Living is coextensive with Christ. {**Gain**} (\kerdos\). Old word for any gain or profit, interest on money (*so in papyri*). In N.T. only here, Php 3:7; Tit 1:11. {**To die**} (\to apothanein\, *second aorist active infinitive, single act*) is to cash in both principal and interest and so to have more of Christ than when living. So Paul faces death with independence and calm courage.

1:22 {**If this is the fruit of my work**} (\touto moi karpos ergou\). There is no \ei\ (*if*) here in the Greek, but \touto\ (*this*) seems to be resumptive and to repeat the conditional clause just before. If so, \kai\ just after means {**then**} and introduces the conclusion of the condition. Otherwise \touto\ introduces the conclusion and \kai\ means {**and**}. {**I wot not**} (\ou gn“riz“\). "I know not." It seems odd to preserve the old English word "wot" here. But it is not clear that \gn“riz“\ (*old causative verb from \gin“sk“*) means just to know. Elsewhere in the N.T., as in Lu 2:15; Ro 9:22, it means to make known, to declare. The papyri examples mean to make known. It makes perfectly good sense to take its usual meaning here, "I do not declare what I shall choose."

1:23 {**I am in a strait**} (\sunechomai\). "I am held together." Present passive indicative of the common compound verb \sunech“\, to hold together, to hem together as in Lu 8:45. "I am hemmed in on both sides" (*Lightfoot*). {**Betwixt the two**} (\ek t“n duo\). "From the two (*sides*).\" Pressure to live on, pressure to die and be with Christ. {**To depart**} (\eis to analusai\). Purpose clause, \eis to\ and the aorist active infinitive \analusai\, old compound verb, to unloose (*as threads*), to break up, to return (*Lu 12:36, only other N.T. example*), to break up camp (*Polybius*), to weigh anchor and put out to sea, to depart (*often in old Greek and papyri*). Cf. \katalu“\ in 2Co 5:1 for tearing down the tent. {**Very far better**} (\poll“i mallon kreisson\). Double comparative (*triple Lightfoot calls it because of \poll“i*) like Isocrates and the _Koin,_ often. See 2Co 7:13

for \perissoter“s mallon\, \Poll“i\ is the instrumental case of measure (*by much*).

1:24 **{In the flesh}** (\en t`i sarki\). So B D G, but Aleph A C do not have \en\, Unnecessary with \epimen“, to abide by (*common verb*).

1:25 **{And abide with you all}** (\kai paramen“ pfsin humin\). Common Pauline idiom to repeat the simple verb (\men“) as a compound (\paramen“, *future active indicative*), old verb, to remain beside followed by locative case. See same idiom in \chair“, sunchair“\ (*Php 2:17*).

1:26 **{In Christ Jesus in me}** (\en Christ“i I`sou en emoi\). "In Christ Jesus" as the basis for the glorying (\kauch`ma\), "in me" as the instance in point. **{Through my presence}** (\dia t`s em`s parousias\). The word so often used of the second coming of Christ, but here in its ordinary sense as in 2:12; 1Co 16:17.

1:27 **{Let your manner of life}** (\politeuesthe\). Old verb from \polit`s\, citizen, and that from \polis\, city, to be a citizen, to manage a state's affairs, to live as a citizen. Only twice in N.T., here and Ac 23:1. Philippi as a colony possessed Roman citizenship and Paul was proud of his own possession of this right. The Authorized Version missed the figure completely by the word "conversation" which did refer to conduct and not mere talk as now, but did not preserve the figure of citizenship. Better render, "Only do ye live as citizens." **{Striving}** (\sunathlountes\). Rather, "striving together" as in an athletic contest. Late and rare word (*Diodorus*). "The very energy of the Christian faith to produce energetic individualities" (*Rainy*). "Striving in concert" (*Lightfoot*). **{For the faith}** (\t`i pistei\). For the teaching of the gospel, objective sense of \pistis\ (*faith*).

1:28 **{Affrighted}** (\pturomenoi\). Present passive participle of \ptur“, old verb, to frighten. The metaphor is of a timid or scared horse and from \ptoe“\ (\ptoa\, *terror*). "Not startled in anything." **{By the adversaries}** (\hupo t`n antikeimen“n\). These men who were lined up against (*present middle participle of antikeimai*) may have been Jews or Gentiles or both. See 2Th 2:4 for this late verb. Any preacher who attacks evil will have opposition. **{Evident token}** (\endeixis\). Old word for proof. See 2Co 8:24; Ro 3:25f. "An Attic law term" (*Kennedy*) and only in

Paul in N.T. {**Perdition**} (\ap“*leias*\). "Loss" in contrast with "salvation" (\s“*t^rias*\). {**And that**} (\kai *touto*\). Idiomatic adverbial accusative. "It is a direct indication from God. The Christian gladiator does not anxiously await the signal of life or death from the fickle crowd" (*Lightfoot*).

1:29 {**In the behalf of Christ**} (\to *huper Christou*\). Literally, "the in behalf of Christ." But Paul divides the idea and uses the article to again both with \pisteuein\ and with \paschein\. Suffering in behalf of Christ is one of God's gifts to us.

1:30 {**Conflict**} (\ag“*na*\). Athletic or gladiatorial contest as in 1Ti 6:12; 2Ti 4:7. The Philippians saw Paul suffer (*Ac 16:19-40; 1Th 2:2*) as now they have heard about it in Rome.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Philippians: Chapter 1*)

[\[Previous\]](#) [\[Next\]](#)

2:1 **{If}** (\ei\). Paul uses four conditions in this verse, all of the first class, assuming the condition to be true. **{Comfort}** (\parakl^{sis}\). Rather, "ground of appeal to you in Christ." See 1Co 1:10; Eph 4:1. **{Consolation}** (\paramuthion\). Old word from \paramutheomai\, persuasive address, incentive. **{Of love}** (\agap^s\). Objective genitive, "in love" (*undefined as in 1Co 13*). **{Fellowship}** (\koin^{nia}\). Partnership in the Holy Spirit "whose first fruit is love" (*Ga 5:22*). **{Any tender mercies}** (\tis splagchna\). Common use of this word for the nobler \viscera\ and so for the higher emotions. But \tis\ is masculine singular and \splagchna\ is neuter plural. Lightfoot suggests an error of an early transcriber or even of the amanuensis in writing \ei tis\ instead of \ei tina\.

2:2 **{Fulfil}** (\pl^r^{sate}\). Better here, "fill full." Paul's cup of joy will be full if the Philippians will only keep on having unity of thought and feeling (\to auto phron^{te}\, *present active subjunctive, keep on thinking the same thing*). **{Being of one accord}** (\sunpsuchoi\). Late word here for the first time, from \sun\ and \psuch[^]\, harmonious in soul, souls that beat together, in tune with Christ and with each other. **{Of one mind}** (\to hen phronountes\). "Thinking the one thing." Like clocks that strike at the same moment. Perfect intellectual telepathy. Identity of ideas and harmony of feelings.

2:3 **{Through vainglory}** (\kata kenodoxian\). Late word, only here in N.T., from \kenodoxos\ (\kenos, doxa\, *Ga 5:26, only here in N.T.*), empty pride. **{In lowliness of mind}** (\tⁱ tapeinophrosunⁱ\). Late and rare word. Not in O.T. or early Greek writers. In Josephus and Epictetus in bad sense (*pusillanimity*). For ostentatious humility in Co 2:18,23. One of the words, like \tapeinos\ (*Mt 11:29*) and \tapeinophrⁿ\ (*1Pe 3:8, here alone in N.T.*) that Christianity has ennobled and dignified (*Ac 20:19*). **{Better than himself}** (\huperechontas heautⁿ\). Present active participle of \huperechⁿ\ in intransitive sense to excel or surpass with the ablative, "excelling themselves." See Ro 12:10.

2:4 **{Looking}** (\skopountes\). Present active participle of \skope“\ from \skopos\ (*aim, goal*). Not keeping an eye on the main chance for number one, but for the good of others.

2:5 **{Have this mind in you}** (\touto phroneite en humin\). "Keep on thinking this in you which was also in Christ Jesus" (\ho kai en Christ“i I’sou\). What is that? Humility. Paul presents Jesus as the supreme example of humility. He urges humility on the Philippians as the only way to secure unity.

2:6 **{Being}** (\huparch“n\). Rather, "existing," present active participle of \huparch“\ . In the form of God (\en morph“i theou\). \Morph“\ means the essential attributes as shown in the form. In his preincarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. Here is a clear statement by Paul of the deity of Christ. **{A prize}** (\harpagmon\). Predicate accusative with \h“g“sato\ . Originally words in \-mos\ signified the act, not the result (\-ma\). The few examples of \harpagmos\ (*Plutarch, etc.*) allow it to be understood as equivalent to \harpagma\, like \baptismos\ and \baptisma\ . That is to say Paul means a prize to be held on to rather than something to be won ("*robbery*"). **{To be on an equality with God}** (\to einai isa theoi\). Accusative articular infinitive object of \h“g“sato\, "the being equal with God" (*associative instrumental case the“i\ after isa*\). \Isa\ is adverbial use of neuter plural with \einai\ as in Re 21:16. **{Emptied himself}** (\heauton eken“se\). First aorist active indicative of \keno“\, old verb from \kenos\, empty. Of what did Christ empty himself? Not of his divine nature. That was impossible. He continued to be the Son of God. There has arisen a great controversy on this word, a \Kenosis\ doctrine. Undoubtedly Christ gave up his environment of glory. He took upon himself limitations of place (*space*) and of knowledge and of power, though still on earth retaining more of these than any mere man. It is here that men should show restraint and modesty, though it is hard to believe that Jesus limited himself by error of knowledge and certainly not by error of conduct. He was without sin, though tempted as we are. "He stripped himself of the insignia of majesty" (*Lightfoot*).

2:7 **{The form of a servant}** (\morph“n doulou\). He took the characteristic attributes (\morph“n\ *as in verse 6*) of a slave. His humanity was as real as his deity. **{In the likeness of men}** (\en homoi“mati anthr“p“n\). It was a likeness, but a real

likeness (**Kennedy**), no mere phantom humanity as the Docetic Gnostics held. Note the difference in tense between \huparch“n\ (**eternal existence in the \morph^ of God**) and \genomenos\ (**second aorist middle participle of \ginomai\, becoming, definite entrance in time upon his humanity**).

2:8 **{In fashion}** (\sch^mati\). Locative case of \sch^ma\, from \ech“, to have, to hold. Bengel explains \morph^ by _forma_, \homoi“ma\ by _similitudo_, \sch^ma\ by _habitus_. Here with \sch^ma\ the contrast "is between what He is in Himself, and what He _appeared_ in the eyes of men" (**Lightfoot**). **{He humbled himself}** (\etapein“sen heauton\). First aorist active of \tapeino“, old verb from \tapeinos\. It is a voluntary humiliation on the part of Christ and for this reason Paul is pressing the example of Christ upon the Philippians, this supreme example of renunciation. See Bruce's masterpiece, _The Humiliation of Christ_. **{Obedient}** (\hup^koos\). Old adjective, giving ear to. See Ac 7:39; 2Co 2:9. **{Unto death}** (\mechri thanatou\). "Until death." See "until blood" (\mechris haimatos\, **Heb 12:4**). **{Yea, the death of the cross}** (\thanatou de staurou\). The bottom rung in the ladder from the Throne of God. Jesus came all the way down to the most despised death of all, a condemned criminal on the accursed cross.

2:9 **{Wherefore}** (\dio\). Because of which act of voluntary and supreme humility. **{Highly exalted}** (\huperups“se\). First aorist indicative of \huperupso“\ (\huper\ and \hupsos\) late and rare word (**LXX and Byzantine**). Here only in N.T. Because of Christ's voluntary humiliation God lifted him above or beyond (\huper\) the state of glory which he enjoyed before the Incarnation. What glory did Christ have after the Ascension that he did not have before in heaven? What did he take back to heaven that he did not bring? Clearly his humanity. He returned to heaven the Son of Man as well as the Son of God. **{The name which is above every name}** (\to onoma to huper pan onoma\). What name is that? Apparently and naturally the name **{Jesus}**, which is given in verse 10. Some think it is "Jesus Christ," some "Lord," some the ineffable name Jehovah, some merely dignity and honour.

2:10 **{That in the name of Jesus every knee should bow}** (\hina en t“i onomati I^sou pan gonu kamps^i\). First aorist active subjunctive of \kampt“, old verb, to bend, to bow, in purpose clause with \hina\. Not perfunctory genuflections whenever the name of Jesus is mentioned, but universal acknowledgment of the

majesty and power of Jesus who carries his human name and nature to heaven. This universal homage to Jesus is seen in Ro 8:22; Eph 1:20-22 and in particular Re 5:13. **{Under the earth}** (*\katakthoni“n*). Homeric adjective for departed souls, subterranean, simply the dead. Here only in the N.T.

2:11 **{Should confess}** (*\exomolog^stai*). First aorist middle subjunctive of *\exomologeomai* with *\hina* for purpose. **{Lord}** (*\Kurios*). Peter (*Ac 2:36*) claimed that God made Christ "Lord." See also 1Co 8:6; 12:3; Ro 10:9. Kennedy laments that the term Lord has become one of the most lifeless in the Christian vocabulary, whereas it really declares the true character and dignity of Jesus Christ and "is the basis and the object of worship."

2:12 **{Not as in my presence only}** (*\m^h“s en tⁱ parousifi monon*). B and a few other MSS. omit *\h“s*. The negative *\m^h* goes with the imperative *\katergazesthe* (**work out**), not with *\hup^kousate* (**obeyed**) which would call for *\ouch*. **{Much more}** (*\poll“i mallon*). They are not to render eye-service only when Paul is there, but much more when he is away. **{Work out}** (*\katergazesthe*). Perfective use of *\kata* (**down**) in composition, work on to the finish. This exhortation assumes human free agency in the carrying on the work of one's salvation. **{With fear and trembling}** (*\meta phobou kai tromou*). "Not slavish terror, but wholesome, serious caution" (*Vincent*). "A nervous and trembling anxiety to do right" (*Lightfoot*). Paul has no sympathy with a cold and dead orthodoxy or formalism that knows nothing of struggle and growth. He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing God and feels no inconsistency in the two attitudes. Paul makes no attempt to reconcile divine sovereignty and human free agency, but boldly proclaims both.

2:13 **{Which worketh in you}** (*\ho energ“n en humin*). Articular present active participle of *\energe“* from *\energ^sos* (*\en, ergon*) one at work, common verb from Aristotle on, to be at work, to energize. God is the Energy and the Energizer of the universe. Modern scientists, like Eddington, Jeans, and Whitney, are not afraid to agree with Paul and to put God back of all activity in nature. **{Both to will and to work}** (*\kai to thelein kai to energein*). "Both the willing and the working (*the energizing*)." God does it all, then. Yes, but he puts us to work also and our part is essential, as he has shown in verse 12,

though secondary to that of God. {**For his good-pleasure**} (\huper t̂s eudokias\). So Whitney puts "the will of God" behind gravitation and all the laws of nature.

2:14 {**Without murmurings**} (\ch“ris goggusm“n\). See on Ac 6:1 for this late onomatopoetic word from \gogguz“, to mutter, to grumble. {**Disputings**} (\dialogism“n\). Or questionings as in Lu 24:38. The grumblings led to disputes.

2:15 {**That ye may be**} (\hina gen^sthe\). Rather, "that ye may become" (*second aorist middle subjunctive of \ginomai\, to become*). {**Blameless**} (\amemptoi\). Free from censure (\memphomai\, *to blame*). {**Harmless**} (\akeraioi\). Unmixed, unadulterated as in Ro 16:19. {**Without blemish**} (\am“ma\). Without spot, "unblemished in reputation and in reality" (*Vincent*). {**In the midst of**} (\meson\). Preposition with genitive. {**Crooked**} (\skolias\). Old word, curved as opposed to \orthos\, straight. See on Ac 2:40. {**Perverse**} (\diestrammen^s\). Perfect passive participle of \diastreph“, to distort, to twist, to turn to one side (\dia\, *in two*). Old word. See Mt 17:17; Ac 13:10.

2:16 {**As lights in the world**} (\h“s ph“st^res en kosm“i\). As luminaries like the heavenly bodies. Christians are the light of the world (*Mt 5:14*) as they reflect the light from Christ (*Joh 1:4; 8:12*), but here the word is not \ph“s\ (*light*), but \ph“st^res\ (*luminaries, stars*). The place for light is the darkness where it is needed. {**Holding forth**} (\epechontes\). Present active participle of \epech“. Probably not connected with the preceding metaphor in \ph“st^res\. The old meaning of the verb \epech“ is to hold forth or to hold out (*the word of life as here*). The context seems to call for "holding fast." It occurs also with the sense of attending to (*Ac 3:5*). {**That I may have**} (\emoi\). Ethical dative, "to me as a ground of boasting."

2:17 {**And if I am offered**} (\ei kai spendomai\). Though I am poured out as a libation. Old word. In N.T. only here and 2Ti 4:6. Paul pictures his life-blood as being poured upon (*uncertain whether heathen or Jewish offerings meant and not important*) the sacrifice and service of the faith of the Philippians in mutual service and joy (*both \chair“ and \sunchair“ twice in the sentence*). Joy is mutual when the service is mutual. Young missionaries offer their lives as a

challenge to other Christians to match their money with their blood.

2:19 {**That I also may be of good comfort**} (\hina kag“ eupsuch“\).

Present subjunctive with \hina\ in purpose clause of the late and rare verb \eupsuche“, from \eupsuchos\ (*cheerful, of good spirit*). In papyri and \eupsuchei\ (*be of good cheer*) common in sepulchral inscriptions. {**When I know**} (\gnous\). Second aorist active participle of \gin“sk“\.

2:20 {**Likeminded**} (\isopsuchon\). Old, but very rare adjective (\isos, psuch^), like \isotimos\ in 2Pe 1:1. Only here in N.T.

Likeminded with Timothy, not with Paul. {**Truly**} (\gn^si“s\).

"Genuinely." Old adverb, only here in N.T., from \gn^sios\ (*Php 4:3*), legitimate birth, not spurious.

2:21 {**They all**} (\hoi pantes\). "The whole of them." Surely Luke was away from Rome at this juncture.

2:22 {**The proof**} (\t^ n dokim^ n\). "The test" as of metals (*2Co 2:9; 9:13*). Three times they had seen Timothy (*Ac 16:13; 19:22; 20:3f.*). {**With me**} (\sun emoi\). Paul's delicacy of feeling made him use \sun\ rather than \emoi\ alone. Timothy did not serve Paul. {**In furtherance of**} (\eis\). See *Php 1:5* for this use of \eis\.

2:23 {**So soon as I shall see**} (\h“s an aphid“\). Indefinite temporal clause with \h“s an\ and the second aorist active subjunctive of \aphora“\. The oldest MSS. (*Aleph A B D*) have \aphid“\ (*old aspirated form*) rather than \apid“\. {**How it will go with me**} (\ta peri eme\). On the force of \apo\ with \hora“\ (*look away*) see *Heb 12:2*. "The things concerning me," the outcome of the trial. Cf. *1Co 4:17,19*.

2:24 {**In the Lord**} (\en Kuri“i\). Not a perfunctory use of this phrase. Paul's whole life is centred in Christ (*Ga 2:20*).

2:25 {**I counted it**} (\h^ g^ sam^ n\). Epistolary aorist from the point of view of the readers. {**Epaphroditus**} (\Epaphroditon\). Common name, though only in Philippians in N.T., contracted into Epaphras, though not the same man as Epaphras in *Col 1:7*. Note one article \ton\ (*the*) with the three epithets given in an ascending scale (*Lightfoot*), brother (\adelphon\, *common sympathy*), fellow-worker (\sunergon\, *common work*),

fellow-soldier (*\sunstrati“tˆn*, *common danger as in Phm 1:2*).
\Mou\ (my) and *\hum“n\ (your)* come together in sharp contrast.
{Messenger} (*\apostolon*). See 2Co 8:23 for this use of
\apostolos as messenger (*missionary*). **{Minister}** (*\leitourgon*).
 See on *ˆRo 13:6; 15:16* for this ritualistic term.

2:26 **{He longed after}** (*\epipoth“n ˆn*). Periphrastic imperfect
 of *\epipothe“\ (Php 1:8)*, "he was yearning after." **{You all}**
(\pantas humas\). So again (*1:5,7,8*). **{Was sore troubled}**
(\adˆmon“n\). Periphrastic imperfect again (*repeat |ˆn*) of the
 old word *\adˆmone“* either from an unused *\adˆm“n* (*\a\ privative*
and |dˆmos, *away from home, homesick*) or from *\adˆm“n, adˆsai*
(discontent, bewilderment). The *_Vocabulary_* of Moulton and
 Milligan gives one papyrus example in line with the latter
 etymology. See already Mt 26:37; Mr 14:33. In any case the
 distress of Epaphroditus was greatly increased when he knew that
 the Philippians (*the home-folks*) had learned of his illness,
 "because ye had heard that he was sick" (*\dioti ˆkousate hoti*
ˆsthenˆse), "because ye heard that he fell sick" (*ingressive*
aorist). **{He was sick}** (*\ˆsthenˆse*). Ingressive aorist, "he did
 become sick." **{Nigh unto death}** (*\paraplˆsion thanat“i*). Only
 example in N.T. of this compound adverbial preposition (*from the*
adjective \paraplˆsios) with the dative case.

2:28 **{Ye may rejoice}** (*\charˆte*). Second aorist passive
 subjunctive with *\hina* in final clause of *\chair“*, to rejoice.
{That I may be the less sorrowful} (*\kag“ alupoteros “*). Present
 subjunctive with *\hina* and comparative of old compound adjective
\alupos (*\a\ privative and |lupˆ*, *more free from grief*).
 Beautiful expression of Paul's feelings for the Philippians and
 for Epaphroditus.

2:29 **{In honour}** (*\entimous*). Old compound adjective (*\en,*
timˆ), prized, precious (*Lu 7:2; 14:8; 1Pe 2:4,6*). Predicate
 accusative. Noble plea in behalf of Christ's minister.

2:30 **{Hazarding his life}** (*\paraboleusamenos tˆi psuchˆi*). First
 aorist middle participle of *\paraboleu“\ (from the adjective*
\parabolos\), to place beside. The old Greek writers used
\paraballomai, to expose oneself to danger. But Deissmann
(_Light from the Ancient East_, p. 88) cites an example of
\paraboleusamenos from an inscription at Olbia or the Black Sea
 of the second century A.D. where it plainly means "exposing
 himself to danger" as here. Lightfoot renders it here "having

gambled with his life." The word \parabolani\ (***riskers***) was applied to the Christians who risked their lives for the dying and the dead.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Philippians: Chapter 2*)

[\[Previous\]](#) [\[Next\]](#)

3:1 {**Finally**} (\to loipon\). Accusative of general reference, literally, "as for the rest." So again in 4:8. It (*or just loipon*) is a common phrase towards the close of Paul's Epistles (2Th 3:1; 2Co 13:11). In Eph 6:10 we have \tou loipou\ (*genitive case*). But Paul uses the idiom elsewhere also as in 1Co 7:29; 1Th 4:1 before the close of the letter is in sight. It is wholly needless to understand Paul as about to finish and then suddenly changing his mind like some preachers who announce the end a half dozen times. {**To write the same things**} (\ta auta graphein\). Present active articular infinitive, "the going on writing the same things." What things? He has just used \chairete\ (*go on rejoicing*) again and he will repeat it in 4:4. But in verse 2 he uses \blepete\ three times. At any rate Paul, as a true teacher, is not afraid of repetition. {**Irkesome**} (\okn^ron\). Old adjective from \okne^, to delay, to hesitate. It is not tiresome to me to repeat what is "safe" (\asphales\) for you. Old adjective from \a\ privative and \sphall^, to totter, to reel. See Ac 21:34.

3:2 {**Beware**} (\blepete\). Three times for urgency and with different epithet for the Judaizers each time. {**The dogs**} (\tous kunas\). The Jews so termed the Gentiles which Jesus uses in a playful mood (\kunariois\, *little dogs*) to the Syro-Phoenician woman (Mt 15:26). Paul here turns the phrase on the Judaizers themselves. {**The evil workers**} (\tous kakous ergatas\). He had already called the Judaizers "deceitful workers" (\ergatai dolioi\ in 2Co 11:13. {**The concision**} (\t^n katatom^n\). Late word for incision, mutilation (*in contrast with* \peritom^, *circumcision*). In Symmachus and an inscription. The verb \katatemn^ is used in the LXX only of mutilations (Le 21:5; 1Ki 18:28).

3:3 {**For we**} (\h^meis gar\). We believers in Christ, the children of Abraham by faith, whether Jew or Gentile, the spiritual circumcision in contrast to the merely physical (Ro 2:25-29; Col 2:11; Eph 2:11). See Ga 5:12 for \apotemnein\ (*to cut off*) in sense of mutilation also. {**By the Spirit of God**} (\pneumati theou\). Instrumental case, though the dative case as the object

of \latreu“\ makes good sense also (*worshipping the Spirit of God*) or even the locative (*worshipping in the Spirit of God*). {No} (\ouk\). Actual condition rather than \m^ with the participle. {In the flesh} (\en sarki\). Technical term in Paul's controversy with the Judaizers (*2Co 11:18; Gal 6:13f.*). External privileges beyond mere flesh.

3:4 {**Might have**} (\ech“n\). Rather, "even though myself having." {**Confidence**} (\pepoith^sin\). Late word, condemned by the Atticists, from \pepoitha\ (*just used*). See *2Co 1:15; 3:4*.

3:5 {**Thinketh to have confidence**} (\dokei pepoithenai\). Second perfect active infinitive. Old idiom, "seems to himself to have confidence." Later idiom like *Mt 3:9* "think not to say" and *1Co 11:16*, "thinks that he has ground of confidence in himself." {**I yet more**} (\eg“ mallon\). "I have more ground for boasting than he" and Paul proceeds to prove it in the rest of verses 5,6. {**Circumcised the eighth day**} (\peritom^i okta^meros\). "In circumcision (*locative case*) an eighth day man." Use of the ordinal with persons like \tetartaioi\ (*Joh 11:39*). Ishmaelites were circumcised in the thirteenth year, proselytes from Gentiles in mature age, Jews on the eighth day (*Lu 2:21*). {**Of the stock of Israel**} (\ek genous Isra^l\). Of the original stock, not a proselyte. {**Benjamin**} (\Beniamin\). Son of the right hand (*that is, left-handed*), son of Rachel. The first King, Saul (*Paul's own Hebrew name*) was from this little tribe. The battle cry of Israel was "After thee, O Benjamin" (*Jud 5:14*). {**A Hebrew of the Hebrews**} (\Ebraios ex Ebrai“n\). Of Hebrew parents who retained the characteristic qualities in language and custom as distinct from the Hellenistic Jews (*Ac 6:1*). Paul was from Tarsus and knew Greek as well as Aramaic (*Ac 21:40; 22:2*) and Hebrew, but he had not become Hellenized. {**A Pharisee**} (\Pharisaioi\). In distinction from the Sadducees (*Ga 1:14*) and he continued a Pharisee in many essential matters like the doctrine of the resurrection (*Ac 23:6*). Cf. *2Co 11:22*.

3:6 {**As touching zeal**} (\kata z^los\). So the old MSS. treating \z^los\ as neuter, not masculine. He was a zealot against Christianity, "persecuting the church" (\di“k“n t^h ekkl^sian\). He was the ringleader in the persecution from the death of Stephen till his own conversion (*Ac 8:1-9:9*). {**Found blameless**} (\genomenos amemptos\). "Having become blameless" (*Ga 1:14*). He knew and practised all the rules of the rabbis. A marvellous

record, scoring a hundred in Judaism.

3:7 **{Were gain to me}** (*\en moi kerd^*). "Were gains (*plural, see on 1:21*) to me (*ethical dative*)." Paul had natural pride in his Jewish attainments. He was the star of hope for Gamaliel and the Sanhedrin. **{Have I counted}** (*\h^g^mai^*). Perfect middle indicative, state of completion and still true. **{Loss}** (*\z^mian^*). Old word for damage, loss. In N.T. only in Phil. and Ac 27:10,21. Debit side of the ledger, not credit.

3:8 **{Yea, verily, and}** (*\alla men oun ge kai^*). Five particles before Paul proceeds (*yea, indeed, therefore, at least, even*), showing the force and passion of his conviction. He repeats his affirmation with the present middle indicative (*\h^goumai^*), "I still count all things loss for the excellency of the knowledge (*\to huperechon^*, *the surpassingness, neuter articular participle of \huperech^*, *Php 2:3*) of Christ Jesus my Lord." **{Dung}** (*\skubala^*). Late word of uncertain etymology, either connected with *\sk^r^* (*dung*) or from *\es kunas ball^*, to fling to the dogs and so refuse of any kind. It occurs in the papyri. Here only in the N.T. **{That I may gain Christ}** (*\hina Christon kerd^s^*). First aorist active subjunctive of *\kerda^*, Ionic form for *\kerdain^* with *\hina^* in purpose clause. Paul was never satisfied with his knowledge of Christ and always craved more fellowship with him.

3:9 **{Be found in him}** (*\heureth^ en aut^i^*). First aorist (*effective*) passive subjunctive with *\hina^* of *\heurisk^*. At death (*2Co 5:3*) or when Christ comes. Cf. 2:8; Ga 2:17. **{Through faith in Christ}** (*\dia piste^s Christou^*). The objective genitive *\Christou^*, not subjective, as in Ga 2:16,20; Ro 3:22. Explained further by *\epi t^i pistei^* (*on the basis of faith*) as in Ac 3:16.

3:10 **{That I may know him}** (*\tou gn^nai auton^*). Genitive of the articular second aorist (*ingressive*) active infinitive (*purpose*) of *\gin^sk^*, to have personal acquaintance or experience with. This is Paul's major passion, to get more knowledge of Christ by experience. **{The power of his resurrection}** (*\t^n dunamin t^s anastase^s autou^*). Power (*Lightfoot*) in the sense of assurance to believers in immortality (*1Co 15:14f.; Ro 8:11*), in the triumph over sin (*Ro 4:24f.*), in the dignity of the body (*1Co 6:13ff.; Php 3:21*), in stimulating the moral and spiritual life (*Ga 2:20; Ro 6:4f.; Col 2:12; Eph 2:5*). See Westcott's _The

Gospel of the Resurrection_, ii, 31. {**The fellowship of his sufferings**} ($\{t^{\wedge}n\ koin^{\wedge}n\ ian\ t^{\wedge}n\ path^{\wedge}mat^{\wedge}n\ autou\}$). Partnership in (*objective genitive*) his sufferings, an honour prized by Paul (*Co 1:24*). {**Becoming conformed to his death**} ($\{summorphizomenos\ t^{\wedge}i\ thanat^{\wedge}i\ autou\}$). Present passive participle of $\{summorphiz^{\wedge}\}$, late verb from $\{summorphos\}$, found only here and ecclesiastical writers quoting it. The Latin Vulgate uses $\{configuro\}$. See Ro 6:4 for $\{sumphutoi\}$ in like sense and 2Co 4:10. "The agony of Gethsemane, not less than the agony of Calvary, will be reproduced however faintly in the faithful servant of Christ" (*Lightfoot*). "In this passage we have the deepest secrets of the Apostle's Christian experience unveiled" (*Kennedy*).

3:11 {**If by any means I may attain**} ($\{ei\ p^{\wedge}s\ katant^{\wedge}s^{\wedge}\}$). Not an expression of doubt, but of humility (*Vincent*), a modest hope (*Lightfoot*). For $\{ei\ p^{\wedge}s\}$, see Ro 1:10; 11:14 where $\{paraz^{\wedge}l^{\wedge}s^{\wedge}\}$ can be either future indicative or aorist subjunctive like $\{katant^{\wedge}s^{\wedge}\}$ here (*see subjunctive* $\{katalab^{\wedge}\}$ in *verse 12*), late compound verb $\{katanta^{\wedge}\}$. {**Resurrection**} ($\{exanastasin\}$). Late word, not in LXX, but in Polybius and one papyrus example. Apparently Paul is thinking here only of the resurrection of believers out from the dead and so double $\{ex\}$ ($\{ten\ exanastasin\ t^{\wedge}n\ ek\ nekr^{\wedge}n\}$). Paul is not denying a general resurrection by this language, but emphasizing that of believers.

3:12 {**Not that**} ($\{ouch\ hoti\}$). To guard against a misunderstanding as in Joh 6:26; 12:6; 2Co 1:24; Php 4:11,17. {**I have already obtained**} ($\{^{\wedge}d^{\wedge} elabon\}$). Rather, "I did already obtain," constative second aorist active indicative of $\{lamban^{\wedge}\}$, summing up all his previous experiences as a single event. {**Or am already made perfect**} ($\{^{\wedge}d^{\wedge} tetelei^{\wedge}mai\}$). Perfect passive indicative (*state of completion*) of $\{teleio^{\wedge}\}$, old verb from $\{teleios\}$ and that from $\{telos\}$ (*end*). Paul pointedly denies that he has reached a spiritual impasse of non- development. Certainly he knew nothing of so-called sudden absolute perfection by any single experience. Paul has made great progress in Christlikeness, but the goal is still before him, not behind him. {**But I press on**} ($\{di^{\wedge}k^{\wedge} de\}$). He is not discouraged, but encouraged. He keeps up the chase (*real idea in* $\{di^{\wedge}k^{\wedge}\}$, *as in* *1Co 14:1; Ro 9:30; 1Ti 6:11*). {**If so be that**} ($\{ei\ kai\}$). "I follow after." The condition (*third class*, $\{ei--katalab^{\wedge}\}$, *second aorist active subjunctive of* $\{katalamban^{\wedge}\}$) is really a sort of

purpose clause or aim. There are plenty of examples in the _Koin,_ of the use of \ei\ and the subjunctive as here (*Robertson, _Grammar_, p. 1017*), "if I also may lay hold of that for which (\ep{h}' h' i, *purpose expressed by* \ep{i}) I was laid hold of (\katel'mphth'n, *first aorist passive of the same verb* \katalamban“) by Christ Jesus." His conversion was the beginning, not the end of the chase.

3:13 {**Not yet**} (\oup“\). But some MSS. read \ou\ (*not*). {**To have apprehended**} (\kateil'phenai\). Perfect active infinitive of same verb \katalamban“\ (*perfective use of* \kata\, *to grasp completely*). Surely denial enough. {**But one thing**} (\hen de\). No verb in the Greek. We can supply \poi“\ (*I do*) or \di“k“\ (*I keep on in the chase*), but no verb is really needed. "When all is said, the greatest art is to limit and isolate oneself" (*Goethe*), concentration. {**Forgetting the things which are behind**} (\ta men opis“ epilanthanomenos\). Common verb, usually with the genitive, but the accusative in the _Koin,_ is greatly revived with verbs. Paul can mean either his old pre-Christian life, his previous progress as a Christian, or both (*all of it*). {**Stretching forward**} (\epekteinomenos\). Present direct middle participle of the old double compound \epektein“\ (*stretching myself out towards*). Metaphor of a runner leaning forward as he runs.

3:14 {**Toward the goal**} (\kata skopon\). "Down upon the goal," who is Jesus himself to whom we must continually look as we run (*Heb 12:2*). The word means a watchman, then the goal or mark. Only here in N.T. {**Unto the prize**} (\eis to brabeion\). Late word (*Menander and inscriptions*) from \brabeus\ (*umpire who awards the prize*). In N.T. only here and 1Co 9:24. {**Of the high calling**} (\t's an“ kl'se“s\). Literally, "of the upward calling." The goal continually moves forward as we press on, but yet never out of sight.

3:15 {**As many as be perfect**} (\hosoi teleioi\). Here the term \teleioi\ means relative perfection, not the absolute perfection so pointedly denied in verse 12. Paul here includes himself in the group of spiritual adults (*see He 5:13*). {**Let us be thus minded**} (\touto phron“men\). Present active volitive subjunctive of \phrone“\. "Let us keep on thinking this," viz. that we have not yet attained absolute perfection. {**If ye are otherwise minded**} (\ei ti heter“s phroneite\). Condition of first class, assumed as true. That is, if ye think that ye are absolutely perfect. {**Shall God reveal unto you**} (\ho theos humin

apokalupsei\). He turns such cases over to God. What else can he do with them? **{Whereunto we have already come}** (*\eis ho ephthasamen*\). First aorist active indicative of *\phthan*“, originally to come before as in 1Th 4:15, but usually in the *_Koin,* simply to arrive, attain to, as here.

3:16 **{By that same rule let us walk}** (*\t“i aut“i stoichein*\) Aleph A B do not have *\kanoni* (*rule*). Besides *\stoichein* is the absolute present active infinitive which sometimes occurs instead of the principal verb as in Ro 12:15. Paul means simply this that, having come thus far, the thing to do is to go "in the same path" (*\t“i aut“i*) in which we have been travelling so far. A needed lesson for Christians weary with the monotony of routine in religious life and work.

3:17 **{Imitators together of me}** (*\sunmim^tai mou*\). Found only here so far, though Plato uses *\summimeisthai*. "Vie with each other in imitating me" (*Lightfoot*). **{Mark}** (*\skopeite*\). Old verb from *\skopos* (*verse 14*). "Keep your eyes on me as goal." Mark and follow, not avoid as in Ro 16:17. **{An ensample}** (*\tupon*\). Originally the impression left by a stroke (*Joh 20:25*), then a pattern (*mould*) as here (*cf. 1Th 1:7; 1Co 10:6,11; Ro 5:14; 6:17*).

3:18 **{I told you often}** (*\pollakis elegon*\). Imperfect active, repetition in Paul's warnings to them. **{Even weeping}** (*\kai klai“n*\). Deep emotion as he dictated the letter and recalled these recreant followers of Christ (*cf. 2Co 2:4*). **{The enemies of the cross of Christ}** (*\tous echthrous tou staurou tou Christou*\). Either the Judaizers who denied the value of the cross of Christ (*Ga 5:11; 6:12,14*) or Epicurean antinomians whose loose living gave the lie to the cross of Christ (*1Jo 2:4*).

3:19 **{Whose god is the belly}** (*\hou to theos h^ koilia*\). The comic poet Eupolis uses the rare word *\Koiliodaim“n* for one who makes a god of his belly and Seneca speaks of one who *_abdomini servit_*. Sensuality in food, drink, sex then as now mastered some men. These men posed as Christians and gloried in their shame. **{Who mind earthly things}** (*\hoi ta epigeia phronountes*\). Anacoluthon. The nominative does not refer to *\polloi* at the beginning, but with the accusative *\tous echthrous* in between. See Mr 12:40.

3:20 **{Our citizenship}** (\h^m^“n to politeuma\). Old word from \pilateu“\ (*Php 1:27*), but only here in N.T. The inscriptions use it either for citizenship or for commonwealth. Paul was proud of his Roman citizenship and found it a protection. The Philippians were also proud of their Roman citizenship. But Christians are citizens of a kingdom not of this world (*Joh 18:36*). Milligan (*_Vocabulary_*) doubts if commentators are entitled to translate it here: "We are a colony of heaven," because such a translation reverses the relation between the colony and the mother city. But certainly here Paul's heart is in heaven. **{We wait for}** (\apekdechometha\). Rare and late double compound (*perfective use of prepositions like wait out*) which vividly pictures Paul's eagerness for the second coming of Christ as the normal attitude of the Christian colonist whose home is heaven.

3:21 **{Shall fashion anew}** (\metasch^matisei\). Future active indicative of \metasch^matiz“\ for which see 1Co 4:6; 2Co 11:13ff. **{Conformed to}** (\summorphon\). For which (\sun, morph^\) see Ro 8:29, only N.T. examples. With associative instrumental case. The body of our state of humiliation will be made suitable to associate with the body of Christ's glory (*1Co 15:54f.*). **{According to the working}** (\kata t^“n energeian\). "According to the energy." If any one doubts the power of Christ to do this transformation, Paul replies that he has power "even to subject all things unto himself."

[\[Previous\]](#) [\[Next\]](#)

4:1 **{Longed for}** (\epipoth^{toi}\). Late and rare verbal adjective (*here alone in N.T.*) from \epipothe^{ai}\. **{So stand fast}** (\houto st^{kete}\). Present active imperative of \st^k\ (*late present from perfect* \hest^{ka}\ *from* \hist^{mi}\). See 1:27. They were tempted to defection. Standing firm is difficult when a panic starts.

4:2 **{Euodia}** (\Euodian\). This name means literally "prosperous journey" (\eu, hodos\). It occurs in the inscriptions. **{Syntyche}** (\Suntuchⁿ\). From \suntugchan^{ai}\, to meet with and so "pleasant acquaintance" or "good-luck." Occurs in the inscriptions and identified with Lydia by some. Klopper suggests that each of these rival women had church assemblies in their homes, one a Jewish-Christian church, the other a Gentile-Christian church. Vincent doubts the great influence of women in Macedonia held by Lightfoot who also suggests that these two were ladies of rank or perhaps deaconesses of the church in Philippi. Schinz suggests that in such a pure church even slight bickerings would make a real disturbance. "It may have been accidental friction between two energetic Christian women" (*Kennedy*).

4:3 **{True yokefellow}** (\gn^{sie} sunzuge\). All sorts of suggestions have been made here, one that it was Lydia who is termed Paul's wife by the word \sunzuge\. Unfortunately for that view \gn^{sie}\ is masculine vocative singular. Some have suggested it as a proper name though it is not found in the inscriptions, but the word does occur as an appellative in one. Lightfoot even proposes Epaphroditus, the bearer of the Epistle, certainly a curious turn to take to address him. After all it matters little that we do not know who the peacemaker was. **{Help these women}** (\sunlambanou autais\). Present middle imperative of \sunlamban^{ai}\, to seize (*Mt 26:55*), to conceive (*Lu 1:24*), then to take hold together with one (*associative instrumental case*), to help as here (*Lu 5:7*). "Take hold with them." **{They laboured with me}** (\sun^{thl}san moi\). First aorist active indicative of \sunathle^{ai}\ (*for which see 1:27*) with associative instrumental case (\moi\). **{With Clement also}** (\meta kai Kl^{mentos}\). There is no evidence that he was Clement of Rome as

the name is common. {**In the book of life**} (\|*en bibl*“*i z*“*^s*\). The only instance of this expression in the N.T. outside of the Apocalypse (3:5; 13:8; 17:8, *etc.*). Hence real Christians in spite of their bickerings.

4:4 {**Again I will say**} (\|*palin er*“\). Future active indicative of defective verb \|eipon|. {**Rejoice**} (\|*chairete*\). Present active imperative as in 3:1, repeated for emphasis in spite of discouragements. Not in the sense of "Farewell" here.

4:5 {**Your forbearance**} (\|*to epieikes hum*“*n*\). "Your gentleness," "your sweet reasonableness" (*Matthew Arnold*), "your moderation." Old adjective (\|*epi, eikos*\) as in Jas 3:17; 1Ti 3:3. Article and neuter singular here= \|h^ epieikeia\ (*Ac 24:4; 2Co 10:1*) like to \|chr^ston\ in Ro 2:4. {**The Lord is at hand**} (\|*ho kurios eggus*\). "The Apostle's watchword" (*Lightfoot*), as in 1Co 16:22 (\|*Maran atha*\, *Aramaic equivalent, Our Lord cometh*). Unless, indeed, \|eggus\ here means near in space instead of {**nigh**} in time.

4:6 {**In nothing be anxious**} (\|*m^den merimnfte*\). Present imperative in prohibition, "stop being anxious." See \|m^ merimnfte\ in Mt 6:31. {**With thanksgiving**} (\|*meta eucharistias*\). In all the forms of prayer here named thanksgiving should appear.

4:7 {**The peace of God**} (\|*h^ eir^ n^ tou theou*\). See in 2Th 3:16 "the Lord of peace" (\|*ho Kurios t^s eir^ n^s*\) and verse 9 for "the God of peace" (\|*ho theos t^s eir^ n^s*\). {**Shall guard**} (\|*phrou^sei*\). "Shall garrison," future active indicative of \|phroure“, old verb from \|phrouros\ (\|*pro-horos, proora*“, *to see before, to look out*). See Ac 9:24; 2Co 11:32. God's peace as a sentinel mounts guard over our lives as Tennyson so beautifully pictures Love as doing.

4:8 {**Finally**} (\|*to loipon*\). See on ^3:1. {**Whatsoever**} (\|*hosa*\). Thus he introduces six adjectives picturing Christian ideals, old-fashioned and familiar words not necessarily from any philosophic list of moral excellencies Stoic or otherwise. Without these no ideals can exist. They are pertinent now when so much filth is flaunted before the world in books, magazines and moving-pictures under the name of realism (*the slime of the gutter and the cess-pool*). {**Honourable**} (\|*semna*\). Old word from \|seb“, to worship, revere. So revered, venerated (*1Ti 3:8*).

{Pure} (\hagna\). Old word for all sorts of purity. There are clean things, thoughts, words, deeds. **{Lovely}** (\prosphil^). Old word, here only in N.T., from \pros\ and \phile^, pleasing, winsome. **{Of good report}** (\euph^ma\). *Old word, only here in N.T., from \eu\ and \ph^m^, fair-speaking, attractive.* (**{If there be any}** (\ei tis\). Paul changes the construction from \hosa\ (*whatsoever*) to a condition of the first class, as in 2:1, with two substantives. **{Virtue}** (\aret^). Old word, possibly from \aresk^, to please, used very often in a variety of senses by the ancients for any mental excellence or moral quality or physical power. Its very vagueness perhaps explains its rarity in the N.T., only four times (*Php 4:8; 1Pe 2:9; 2Pe 1:3,5*). It is common in the papyri, but probably Paul is using it in the sense found in the LXX (*Isa 42:12; 43:21*) of God's splendour and might (*Deissmann, _Bible Studies_, p. 95*) in connection with "praise" (\epainos\) as here or even meaning praise. **{Think on these things}** (\tauta logizesthe\). Present middle imperative for habit of thought. We are responsible for our thoughts and can hold them to high and holy ideals.

4:9 **{In me}** (\en emoi\). Paul dares to point to his life in Philippi as an illustration of this high thinking. The preacher is the interpreter of the spiritual life and should be an example of it. **{These things do}** (\tauta prassete\). Practise as a habit (\prass^, not \poie^).

4:10 **{I rejoice}** (\echar^n\). Second aorist passive indicative of \chair^, a timeless aorist. I did rejoice, I do rejoice. **{Greatly}** (\megal^s\). Old adverb, only here in N.T., from \megas\ (*great*). **{Now at length}** (\^d^ pote\). In N.T. only here and Ro 1:10. \Pote\ is indefinite past (*interval*), \^d^ immediate present. **{Ye have revived}** (\anethalete\). Second aorist active indicative of old poetic word (*Homer*), \anathall^, to sprout again, to shoot up, to blossom again. So in the LXX five times, though rare and literary word. **{Your thought for me}** (\to huper emou phronein\). Accusative case of the articular present active infinitive the object of \anethalete\ used transitively. "You caused your thinking of me to bloom afresh." **{Wherein}** (\eph' h^i\). "In which," "upon which" (*locative case*). A loose reference to Paul's interests as involved in their thinking of him. **{Ye did indeed take thought}** (\kai ephroneite\). Imperfect active, "ye were also (*or had been also*) thinking." **{Ye lacked opportunity}** (\^kaireisthe\). Imperfect middle of

\akaireomai\, late and rare word, here only in N.T., from \akairos\ (*|a| privative, |kairos|*), not to have a chance, the opposite of \eukaire“\ (*Mr 6:31*).

4:11 **{In respect of want}** (*|kath' huster^sin|*). Late and rare word from \hustere“, to be behind or too late, only here and Mr 12:44 in N.T. **{I have learned}** (*|emathon|*). Simply, "I did learn" (*constative second aorist active indicative of |manthan|*), to learn, looking at his long experience as a unit). **{In whatsoever state I am}** (*|en hois eimi|*). "In what things (*circumstances*) I am." **{To be content}** (*|autark^s einai|*). Predicate nominative with the infinitive of the old adjective \autark^s\ (*from |autos| and |arke|*), to be self-sufficient), self-sufficing. Favourite word with the Stoics, only here in N.T., though \autarkeia\ occurs in 2Co 9:8; 1Ti 6:6. Paul is contented with his lot and he learned that lesson long ago. Socrates said as to who is wealthiest: "He that is content with least, for \autarkeia\ is nature's wealth."

4:12 **{I know how}** (*|oida|*). Followed by the infinitive \oida\ has this sense. So here twice, with \tapeinousthai\, to be humbled, from \tapeinos\, and with \perisseuein\, to overflow. **{Have I learned the secret}** (*|memu^mai|*). Perfect passive indicative of \mue“, old and common word from \mu“, to close (*Latin _mutus_*), and so to initiate with secret rites, here only in N.T. The common word \must^rion\ (*mystery*) is from \must^s\ (*one initiated*) and this from \mue“, to initiate, to instruct in secrets. Paul draws this metaphor from the initiatory rites of the pagan mystery-religions. **{To be filled}** (*|chortazesthai|*). Old verb from \chortos\ (*grass, hay*) and so to fatten like an animal. **{To be hungry}** (*|peinfin|*). Old verb from \peina\ (*hunger*) and kin to \pen^s\, poor man who has to work for his living (*|penomai|*).

4:13 **{I can do all things}** (*|panta ischu|*). Old verb to have strength (*|ischus|*). **{In him that strengtheneth me}** (*|en t^i endunamounti me|*). Late and rare verb (*in LXX*) from adjective \endunamos\ (*|en, dunamis|*). Causative verb to empower, to pour power into one. See same phrase in 1Ti 1:12 \t^i endunam“santi me\ (*aorist tense here*). Paul has such strength so long as Jesus keeps on putting power (*|dunamis|*) into him.

4:14 **{That ye had fellowship}** (*|sunkoin^santes|*). First aorist active participle (*simultaneous action with the principal verb*

\kal“s epoiˆsate\). "Ye did well contributing for my affliction."

4:15 {**In the beginning of the gospel**} (\en archˆi tou euaggeliou\). After he had wrought in Philippi (*2Th 2:13*). {**Had fellowship**} (\ekoin“nˆsen\). "Had partnership" (*first aorist active indicative*). {**In the matter**} (\eis logon\). "As to an account." No other church opened an account with Paul. {**Of giving and receiving**} (\dose“s kai lˆmpse“s\). Credit and debit. A mercantile metaphor repeated in verse 17 by \eis logon hum“n\ (*to your account*). Paul had to keep books then with no other church, though later Thessalonica and Beroea joined Philippi in support of Paul's work in Corinth (*2Co 11:8f.*). {**But ye only**} (\ei mˆ humeis monoĩ\). Not even Antioch contributed anything but good wishes and prayers for Paul's work (*Ac 13:1-3*).

4:16 {**Once and again**} (\kai hapax kai dis\). "Both once and twice" they did it "even in Thessalonica" and so before Paul went to Corinth." See the same Greek idiom in 1Th 2:18.

4:17 {**I seek for**} (\epizˆt“\). Old verb, in N.T. only here and Ro 11:7 (*linear present, I am seeking for*). Lightfoot calls it "the Apostle's nervous anxiety to clear himself" of wanting more gifts. Why not say his delicate courtesy?

4:18 {**I have all things**} (\apech“panta\). As a receipt in full in appreciation of their kindness. \Apech“\ is common in the papyri and the ostraca for "receipt in full" (*Deissmann, _Bible Studies_, p. 110*). See Mt 6:2,5,16. {**I am filled**} (\peplˆr“mai\). Perfect passive indicative of \plˆro“\."Classical Greek would hardly use the word in this personal sense" (*Kennedy*). {**An odour of a sweet smell**} (\osmˆn eu“dias\). \Osmˆ\, old word from \oz“\, to smell. \Eu“dia\, old word from \eu\ and \oz“\."In Eph 5:2 both words come together as here and in 2Co 2:15 we have \eu“dia\ (*only other N.T. example*) and in verse 2Co 2:16 \osmˆ\ twice. \Eu“dias\ here is genitive of quality. {**Sacrifice**} (\thusian\). Not the act, but the offering as in Ro 12:1. {**Well-pleasing**} (\euaireston\). As in Ro 12:1.

4:19 {**According to his riches in glory**} (\kata to ploutos autou en doxˆi\). God has an abundant treasure in glory and will repay the Philippians for what they have done for Paul. The spiritual reward is what spurs men into the ministry and holds them to it.

4:20 {**The glory**} (\hˆ doxa\). "The doxology flows out of the joy

of the whole epistle" (*Bengel*).

4:21 {**They that are of Caesar's household**} (*hoi ek t's Kaisaros oikias*\). Not members of the imperial family, but some connected with the imperial establishment. The term can apply to slaves and freedmen and even to the highest functionaries. Christianity has begun to undermine the throne of the Caesars. Some day a Christian will sit on this throne. The gospel works upward from the lower classes. It was so at Corinth and in Rome. It is true today. It is doubtful if Nero had yet heard of Paul for his case may have been dismissed by lapse of time. But this obscure prisoner who has planted the gospel in Caesar's household has won more eternal fame and power than all the Caesars combined. Nero will commit suicide shortly after Paul has been executed. Nero's star went down and Paul's rose and rises still.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Philippians: Chapter 4*)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**Of Christ Jesus**} (\|*Christou I'sou*\). This order in the later epistles shows that \|Christos\ is now regarded as a proper name and not just a verbal adjective (*Anointed One, Messiah*). Paul describes himself because he is unknown to the Colossians, not because of attack as in Ga 1:1. {**Timothy**} (\|*Timotheos*\). Mentioned as in I and II Thess. when in Corinth, II Cor. when in Macedonia, Phil. and Philemon when in Rome as here.

1:2 {**At Colossae**} (\|*en Kolossais*\). The spelling is uncertain, the MSS. differing in the title (\|*Kolassaeis*\) and here (\|*Kolossais*\). Colossae was a city of Phrygia on the Lycus, the tributaries of which brought a calcareous deposit of a peculiar kind that choked up the streams and made arches and fantastic grottoes. In spite of this there was much fertility in the valley with two other prosperous cities some ten or twelve miles away (*Hierapolis and Laodicea*). "The church at Colossae was the least important of any to which Paul's epistles were addressed" (*Vincent*). But he had no greater message for any church than he here gives concerning the Person of Christ. There is no more important message today for modern men.

1:3 {**God the Father of our Lord Jesus Christ**} (\|*"i the"i patri tou kuriou h'm"n I'sou Christou*\). Correct text without \|kai\ (*and*) as in 3:17, though usually "the God and Father of our Lord Jesus Christ" (*2Co 1:3; 11:31; Ro 15:6; 1Pe 1:3; Re 1:6*). In verse 2 we have the only instance in the opening benediction of an epistle when the name of "Jesus Christ" is not joined with "God our Father." {**Always**} (\|*pantote*\). Amphibolous position between \|eucharistoumen\ (*we give thanks*) and \|proseuchomenoi\ (*praying*). Can go with either.

1:4 {**Having heard of**} (\|*akousantes*\). Literary plural unless Timothy is included. Aorist active participle of \|akou" of antecedent action to \|eucharistoumen\. Epaphras (*verse 8*) had told Paul. {**Your faith in Jesus Christ**} (\|*t^n pistin hum"n en I'sou Christ"i*\). See Eph 1:15 for similar phrase. No article is needed before \|en\ as it is a closely knit phrase and bears the same sense as the objective genitive in Ga 2:16 (\|*dia*

piste“s *Christou I'sou*\\, by faith in Christ Jesus). {Which ye have} (\\h^*n echete*\\). Probably genuine (*Aleph A C D*), though B omits it and others have the article (\\t^*n*\\). There is a real distinction here between \\en\\ (*sphere or basis*) and \\eis\\ (*direction towards*), though they are often identical in idea.

1:5 {Because of the hope} (\\dia t^*n elpida*\\). See Ro 8:24. It is not clear whether this phrase is to be linked with \\eucha istoumen\\ at the beginning of verse 3 or (*more likely*) with \\t^*n agap^*n**\\ just before. Note also here \\pistis\\ (*faith*), \\agap^*n*\\ (*love*), \\elpis\\ (*hope*), though not grouped together so sharply as in 1Co 13:13. Here hope is objective, the goal ahead. {Laid up} (\\apokeimein^*n*\\). Literally, "laid away or by." Old word used in Lu 19:20 of the pound laid away in a napkin. See also \\apoth^*sauriz*“\\, to store away for future use (*1Ti 6:19*). The same idea occurs in Mt 6:20 (*treasure in heaven*) and 1Pe 1:4 and it is involved in Phm 3:20. {Ye heard before} (\\pro^*kousate*\\). First aorist indicative active of this old compound \\proakou“\\, though only here in the N.T. Before what? Before Paul wrote? Before the realization? Before the error of the Gnostics crept in? Each view is possible and has advocates. Lightfoot argues for the last and it is probably correct as is indicated by the next clause. {In the word of the truth of the gospel} (\\en t^*i log^*i* t^*s al^*theias tou euaggeliou**\\). "In the preaching of the truth of the gospel" (*Ga 2:5,14*) which is come (\\parontos\\, *present active participle agreeing with euaggeliou*\\, *being present, a classical use of pareimi*\\ as in *Ac 12:20*). They heard the pure gospel from Epaphras before the Gnostics came.*

1:6 {In all the world} (\\en panti t^*i kosm^*i**\\). A legitimate hyperbole, for the gospel was spreading all over the Roman Empire. {Is bearing fruit} (\\estin karpophoroumenon\\). Periphrastic present middle indicative of the old compound \\karpophore“\\, from \\karpophoros\\ (*Ac 14:17*) and that from \\karpos\\ and \\pher“\\. The periphrastic present emphasizes the continuity of the process. See the active participle \\karpophorountes\\ in verse 10. {Increasing} (\\auxanomenon\\). Periphrastic present middle of \\auxan“\\. Repeated in verse 10. The growing and the fruit-bearing go on simultaneously as always with Christians (*inward growth and outward expression*). {Ye heard and knew} (\\^*kousate kai epegn^*te**\\). Definite aorist indicative. They heard the gospel from Epaphras and at once recognized and

accepted (*ingressive second aorist active of* \epigin“sk“, *to know fully or in addition*). They fully apprehended the grace of God and should be immune to the shallow vagaries of the Gnostics.

1:7 **{Of Epaphras}** (\apo Epaphrf\). "From Epaphras" who is the source of their knowledge of Christ. **{On our behalf}** (\huper h^m“n\). Clearly correct (*Aleph A B D*) and not \huper hum“n\ (*on your behalf*). In a true sense Epaphras was Paul's messenger to Colossae.

1:8 **{Who also declared}** (\ho kai d^l“sas\). Articular first aorist active participle of \d^lo“, old verb, to make manifest. Epaphras told Paul about their "love in the Spirit," grounded in the Holy Spirit.

1:9 **{That ye may be filled with}** (\hina pl^r“th^te\). First aorist (*effective*) passive subjunctive of \pl^ro“, to fill full. **{The knowledge of his will}** (\t^n epign“sin tou thel^matos autou\). The accusative case is retained with this passive verb. \Epign“sis\ is a *_Koin,_* word (*Polybius, Plutarch, etc.*) for additional (\epi\) or full knowledge. The word is the keynote of Paul's reply to the conceit of Gnosticism. The cure for these intellectual upstarts is not ignorance, not obscurantism, but more knowledge of the will of God. **{In all spiritual wisdom and understanding}** (\en pas^i sophifi kai sunesei pneumatik^i\). Both \pasei\ (*all*) and \pneumatik^i\ (*spiritual*) are to be taken with both \sophifi\ and \sunesei\ . In Eph 1:8 Paul uses \phron^sei\ (*from* \phr^n\, *intellect*) rather than \sunesei\ (*grasp, from* \suni^mi\, *to send together*). \Sunesis\ is the faculty of deciding in particular cases while \sophia\ gives the general principles (*Abbott*). Paul faces Gnosticism with full front and wishes the freest use of all one's intellectual powers in interpreting Christianity. The preacher ought to be the greatest man in the world for he has to deal with the greatest problems of life and death.

1:10 **{To walk worthily of the Lord}** (\peripat^sai axi“s tou Kuriou\). This aorist active infinitive may express purpose or result. Certainly this result is the aim of the right knowledge of God. "The end of all knowledge is conduct" (*Lightfoot*). See 1Th 2:12; Php 1:27; Eph 4:1 for a like use of \axi“s\ (*adverb*) with the genitive. **{In the knowledge of God}** (\t^i epign“sei tou theou\). Instrumental case, "by means of the full knowledge of God." This is the way for fruit-bearing and growth to come. Note

both participles (*\karpophorountes kai auxanomenoi*) together as in verse 6. **{Unto all pleasing}** (*\eis pfsan areskian*). In order to please God in all things (*1Th 4:1*). *\Areskia* is late word from *\areskeu*, to be complaisant (*Polybius, Plutarch*) and usually in bad sense (*obsequiousness*). Only here in N.T., but in good sense. It occurs in the good sense in the papyri and inscriptions.

1:11 **{Strengthened}** (*\dunamoumenoi*). Present passive participle of late verb *\dunamo* (*from \dunamis*), to empower, "empowered with all power." In LXX and papyri and modern Greek. In N.T. only here and Heb 11:34 and MSS. in Eph 6:10 (*W H in margin*). **{According to the might of his glory}** (*\kata to kratos t's dox's autou*). *\Kratos* is old word for perfect strength (*cf. \krate\, kratilos*). In N.T. it is applied only to God. Here his might is accompanied by glory (*_Shekinah_*). **{Unto all patience and longsuffering}** (*\eis pfsan hupomon^n kai makrothumian*). See both together also in Jas 5:10f.; 2Co 6:4,6; 2Ti 3:10. *\Hupomon^n* is remaining under (*\hupomen*) difficulties without succumbing, while *\makrothumia* is the long endurance that does not retaliate (*Trench*).

1:12 **{Who made us meet}** (*\t'i hikan"santi h^mfs*). Or "you" (*\humfs*). Dative case of the articular participle of *\hikano*, late verb from *\hikanos* and in N.T. only here and 2Co 3:6 (*which see*), "who made us fit or adequate for." **{To be partakers}** (*\eis merida*). "For a share in." Old word for share or portion (*from \meros*) as in Ac 8:21; 16:12; 2Co 6:15 (*the only other N.T. examples*). **{Of the inheritance}** (*\tou kl^rou*). "Of the lot," "for a share of the lot." Old word. First a pebble or piece of wood used in casting lots (*Ac 1:26*), then the allotted portion or inheritance as here (*Ac 8:21*). Cf. Heb 3:7-4:11. **{In light}** (*\en t'i ph"ti*). Taken with *\merida* (*portion*) "situated in the kingdom of light" (*Lightfoot*).

1:13 **{Delivered}** (*\erusato*). First aorist middle indicative of *\ruomai*, old verb, to rescue. This appositional relative clause further describes God the Father's redemptive work and marks the transition to the wonderful picture of the person and work of Christ in nature and grace in verses 14-20, a full and final answer to the Gnostic depreciation of Jesus Christ by speculative philosophy and to all modern efforts after a "reduced" picture of Christ. God rescued us out from (*\ek*) the power (*\exousias*) of the kingdom of darkness (*\skotous*) in which we were held as

slaves. {**Translated**} (\metest^{sen}\). First aorist active indicative of \methist^{mi}\ and transitive (*not intransitive like second aorist* \metest[^]\). Old word. See 1Co 13:2. Changed us from the kingdom of darkness to the kingdom of light. {**Of the Son of his love**} (\tou huiou t^s agap^{^s} autou\). Probably objective genitive (\agap^{^s}\), the Son who is the object of the Father's love like \agap^{^tos}\ (*beloved*) in Mt 3:17. Others would take it as describing love as the origin of the Son which is true, but hardly pertinent here. But Paul here rules out the whole system of aeons and angels that the Gnostics placed above Christ. It is Christ's Kingdom in which he is King. He has moral and spiritual sovereignty.

1:14 {**In whom**} (\en h^{“i}\). In Christ as in Eph 1:7. This great sentence about Christ carries on by means of three relatives (\en h^{“i}\ 14, \hos\ 15, \hos\ 18) and repeated personal pronoun (\autos\), twice with \hoti\ (15,19), thrice with \kai\ (17,18,20), twice alone (16,20). {**Our redemption**} (\tⁿ apolutr^{“sin}\). See on Ro 3:24 for this great word (_Koin, _), a release on payment of a ransom for slave or debtor (*Heb 9:15*) as the inscriptions show (*Deissmann, _Light, etc., p. 327*). {**The forgiveness of our sins**} (\tⁿ aphisin t^{“n} hamarti^{“n}\). Accusative case in apposition with \apolutr^{“sin}\ as in Eph 1:7 ({*remission*}, *sending away*, \aphesis\, *after the {redemption}* \apolutr^{“sis}\, *buying back*). Only here we have \hamarti^{“n}\ (*sins, from* \hamartan[“]\, *to miss*) while in Eph 1:7 we find \parapt^{“mat}“n\ (*slips, fallings aside, from* \parapipt[“]\).

1:15 {**The image**} (\eik^{“n}\). In predicate and no article. On \eik^{“n}\, see 2Co 4:4; 3:18; Ro 8:29; Col 3:10. Jesus is the very stamp of God the Father as he was before the Incarnation (*Joh 17:5*) and is now (*Php 2:5-11; Heb 1:3*). {**Of the invisible God**} (\tou theou tou aoratou\). But the one who sees Jesus has seen God (*Joh 14:9*). See this verbal adjective (\a\ *privative and* \hora[“]\) in Ro 1:20. {**The first born**} (\pr^{“totokos}\). Predicate adjective again and anarthrous. This passage is parallel to the \Logos\ passage in Joh 1:1-18 and to Heb 1:1-4 as well as Php 2:5-11 in which these three writers (*John, author of Hebrews, Paul*) give the high conception of the Person of Christ (*both Son of God and Son of Man*) found also in the Synoptic Gospels and even in Q (*the Father, the Son*). This word (*LXX and N.T.*) can no longer be considered purely "Biblical" (*Thayer*), since it is found In inscriptions (*Deissmann, _Light,*

etc., p. 91) and in the papyri (*Moulton and Milligan, Vocabulary, etc.*). See it already in Lu 2:7 and Aleph for Mt 1:25; Ro 8:29. The use of this word does not show what Arius argued that Paul regarded Christ as a creature like "all creation" (\pfs^s ktise"s\, *by metonymy the act regarded as result*). It is rather the comparative (*superlative*) force of \pr"tos\ that is used (*first-born of all creation*) as in Col 1:18; Ro 8:29; Heb 1:6; 12:23; Re 1:5. Paul is here refuting the Gnostics who pictured Christ as one of the aeons by placing him before "all creation" (*angels and men*). Like \eik"n\ we find \pr"totokos\ in the Alexandrian vocabulary of the \Logos\ teaching (*Philo*) as well as in the LXX. Paul takes both words to help express the deity of Jesus Christ in his relation to the Father as \eik"n\ (*Image*) and to the universe as \pr"totokos\ (*First-born*).

1:16 {**All things**} (\ta panta\). The universe as in Ro 11:35, a well-known philosophical phrase. It is repeated at the end of the verse. {**In him were created**} (\en aut"i ektisth^). Paul now gives the reason (\hoti\, *for*) for the primacy of Christ in the work of creation (*16f.*). It is the constative aorist passive indicative \ektisth^ (\from \ktiz", *old verb, to found, to create (Ro 1:25)*). This central activity of Christ in the work of creation is presented also in Joh 1:3; Heb 1:2 and is a complete denial of the Gnostic philosophy. The whole of creative activity is summed up in Christ including the angels in heaven and everything on earth. God wrought through "the Son of his love." All earthly dignities are included. {**Have been created**} (\ektistai\). Perfect passive indicative of \ktiz", "stand created," "remain created." The permanence of the universe rests, then, on Christ far more than on gravity. It is a Christo-centric universe. {**Through him**} (\di' autou\). As the intermediate and sustaining agent. He had already used \en aut"i\ (*in him*) as the sphere of activity. {**And unto him**} (\kai eis auton\). This is the only remaining step to take and Paul takes it (*1Co 15:28*) See Eph 1:10 for similar use of \en aut"i\ of Christ and in Col 1:19; 20 again we have \en aut"i, di' autou, eis auton\ used of Christ. See Heb 2:10 for \di' hon\ (*because of whom*) and \di' hou\ (*by means of whom*) applied to God concerning the universe (\ta panta\). In Ro 11:35 we find \ex autou kai di' autou kai eis auton ta panta\ referring to God. But Paul does not use \ex\ in this connection of Christ, but only \en\, \dia\, and \eis\.

See the same distinction preserved in 1Co 8:6 (\ex\ *of God*,

\dia\, of Christ).

1:17 **{Before all things}** (*\pro pant“n*). *\Pro* with the ablative case. This phrase makes Paul's meaning plain. The precedence of Christ in time and the preeminence as Creator are both stated sharply. See the claim of Jesus to eternal timeless existence in Joh 8:58; 17:5. See also Re 23:13 where Christ calls himself the Alpha and the Omega, the Beginning (*\arch^*) and the End (*\telos*). Paul states it also in 2Co 8:9; Php 2:6f. **{Consist}** (*\sunest^ken*). Perfect active indicative (*intransitive*) of *\sunist^mi*, old verb, to place together and here to cohere, to hold together. The word repeats the statements in verse 16, especially that in the form *\ektistai*. Christ is the controlling and unifying force in nature. The Gnostic philosophy that matter is evil and was created by a remote aeon is thus swept away. The Son of God's love is the Creator and the Sustainer of the universe which is not evil.

1:18 **{The head of the body}** (*\h^ kephal^ tou s“matos*). Jesus is first also in the spiritual realm as he is in nature (*verses 18-20*). Paul is fond of the metaphor of the body (*\s“ma*) for believers of which body Christ is the head (*\kephal^*) as seen already in 1Co 11:3; 12:12,27; Ro 12:5. See further Col 1:24: 2:19; Eph 1:22f.; 4:2,15; 5:30. **{The church}** (*\t^s ekkl^sias*) Genitive case in explanatory apposition with *\tou s“matos*. This is the general sense of *\ekkl^sia*, not of a local body, assembly, or organization. Here the contrast is between the realm of nature (*\ta panta*) in verses 15-17 and the realm of spirit or grace in verses 18-20. A like general sense of *\ekkl^sia* occurs in Eph 1:22f.; 5:24-32; Heb 12:23. In Eph 2:11-22 Paul uses various figures for the kingdom of Christ (*commonwealth \politeia\, verse 12, one new man \eis hena kainon anthr“pon\, verse 15, one body \en heni s“mati\, verse 16, family of God \oikeioi tou theou\, verse 19, building or temple \oikodom^ and \naos\, verses 20-22*). **{Who}** (*\hos*). Causal use of the relative, "in that he is." **{The beginning}** (*\h^ arch^*). It is uncertain if the article (*\h^*) is genuine. It is absolute without it. Christ has priority in time and in power. See Re 3:14 for his relation as *\arch^* to creation and 1Co 15:20,23 for *\aparch^* used of Christ and the resurrection and Ac 3:14 for *\arch^gos* used of him as the author of life and Heb 2:10 of Jesus and salvation and Heb 12-2 of Jesus as the pioneer of faith. **{That in all things he might have the preeminence}** (*\hina*

gen^ˆtai en pfsin autos pr^ˆteu^ˆn). Purpose clause with \hina\ and the second aorist middle subjunctive of \ginomai\, "that he himself in all things (*material and spiritual*) may come to (\gen^ˆtai\, *not* \i\, *be*) hold the first place" (\pr^ˆteu^ˆn\, *present active participle of* \pr^ˆteu^ˆ\, *old verb, to hold the first place, here only in the N.T.*). Christ is first with Paul in time and in rank. See Re 1:5 for this same use of \pr^ˆtotokos\ with \t^ˆn nekr^ˆn\ (*the dead*).

1:19 {**For it was the good pleasure of the Father**} (\hoti eudok^ˆsen\). No word in the Greek for "the Father," though the verb calls for either \ho theos\ or \ho pat^ˆr\ as the subject. This verb \eudoke^ˆ\ is common in the N.T. for God's will and pleasure (*Mt 3:17; 1Co 10:5*). {**All the fulness**} (\pfn to pl^ˆr^ˆma\). The same idea as in 2:9 \pfn to pl^ˆr^ˆma t^ˆs theot^ˆtos\ (*all the fulness of the Godhead*). "A recognized technical term in theology, denoting the totality of the Divine powers and attributes" (*Lightfoot*). It is an old word from \pl^ˆro^ˆ\, to fill full, used in various senses as in Mr 8:20 of the baskets, Ga 4:10 of time, etc. The Gnostics distributed the divine powers among various aeons. Paul gathers them all up in Christ, a full and flat statement of the deity of Christ. {**Should dwell**} (\katoik^ˆsai\). First aorist active infinitive of \katoike^ˆ\, to make abode or home. All the divine attributes are at home in Christ (\en aut^ˆi\).

1:20 {**Through him**} (\di' autou\). As the sufficient and chosen agent in the work of reconciliation (\apokatallaxai\, *first aorist active infinitive of* \apokatallass^ˆ\, *further addition to* \eudok^ˆsen\, *was pleased*). This double compound (\apo, kata\ *with* \allass^ˆ\) occurs only here, verse 22; Eph 2:16, and nowhere else so far as known. Paul's usual word for "reconcile" is \katallass^ˆ\ (*2Co 5:18-20; Ro 5:10*), though \diallass^ˆ\ (*Mt 5:24*) is more common in Attic. The addition of \apo\ here is clearly for the idea of complete reconciliation. See on 2Co 5:18-20 for discussion of \katallass^ˆ\, Paul's great word. The use of \ta panta\ (*the all things, the universe*) as if the universe were somehow out of harmony reminds us of the mystical passage in Ro 8:19-23 which see for discussion. Sin somehow has put the universe out of joint. Christ will set it right. {**Unto himself**} (\eis auton\). Unto God, though \auton\ is not reflexive unless written \hauton\). {**Having made peace**} (\eir^ˆnopoi^ˆsas\). Late and rare compound (*Pr 10:10 and here only in N.T.*) from

\eir^{no}poios\, peacemaker (*Mt 5:9; here only in N.T.*). In Eph 2:15 we have \poiⁿ eirⁿ\ (*separate words*) {**making peace**}. Not the masculine gender, though agreeing with the idea of Christ involved even if \pl^r“ma\ be taken as the subject of \eudok^{sen}\, a participial anacoluthon (*construction according to sense as in 2:19*). If \theos\ be taken as the subject of \eudok^{sen}\ the participle \eir^{no}poi^{sas}\ refers to Christ, not to \theos\ (*God*). {**Through the blood of his cross**} (\dia tou haimatos tou staurou autou\). This for the benefit of the Docetic Gnostics who denied the real humanity of Jesus and as clearly stating the _causa medians_ (*Ellicott*) of the work of reconciliation to be the Cross of Christ, a doctrine needed today. {**Or things in the heavens**} (\eite ta en tois ouranois\). Much needless trouble has been made over this phrase as if things in heaven were not exactly right. It is rather a hypothetical statement like verse 16 not put in categorical form (*Abbott*), _universitas rerum_ (*Ellicott*).

1:21 {**And you**} (\kai humfs\). Accusative case in a rather loose sentence, to be explained as the object of the infinitive \parast^{sai}\ in verse 22 (*note repeated humfs there*) or as the anticipated object of \apokat^{llaxen}\ if that be the genuine form in verse 22. It can be the accusative of general reference followed by anacoluthon. See similar idiom in Eph 2:1,12. {**Being in time past alienated**} (\pote ontas ap^{llo}tri“menous\). Periphrastic perfect passive participle (*continuing state of alienation*) of \apallotrio“, old word from Plato on, to estrange, to render \allotrios\ (*belonging to another*), alienated from God, a vivid picture of heathenism as in Ro 1:20-23. Only other N.T. examples in Eph 2:12; 4:18. \Enemies\ (\exthrous\). Old word from \echthos\ (*hatred*). Active sense here, {**hostile**} as in Mt 13:28; Ro 8:7, not passive {**hateful**} (*Ro 11:28*). {**In your mind**} (\tⁱ dianoifi\). Locative case. \Dianoia\ (\dia, nous\), mind, intent, purpose. Old word. It is always a tragedy to see men use their minds actively against God. {**In your evil works**} (\en tois ergois tois pon^{rois}\). Hostile purpose finds natural expression in evil deeds.

1:22 {**Yet now**} (\nuni de\). Sharpened contrast with emphatic form of \nun\, "now" being not at the present moment, but in the present order of things in the new dispensation of grace in Christ. {**Hath he reconciled**} (\apokat^{llaxen}\). First aorist (*effective, timeless*) active indicative (*a sort of parenthetical*

anacoluthon). Here B reads \apokatallag^{te}\, be ye reconciled like \katallag^{te}\ in 2Co 5:20 while D has \apokatallagentes\. Lightfoot prefers to follow B here (*the hard reading*), though Westcott and Hort only put it in the margin. On the word see verse 20. **{In the body of his flesh}** (\en tⁱ s^{ma} t^s sarkos autou\). See the same combination in 2:11 though in Eph 2:14 only \sarki\ (*flesh*). Apparently Paul combines both \s^{ma}\ and \sarx\ to make plain the actual humanity of Jesus against incipient Docetic Gnostics who denied it. **{Through death}** (\dia tou thanatou\). The reconciliation was accomplished by means of Christ's death on the cross (*verse 20*) and not just by the Incarnation (*the body of his flesh*) in which the death took place. **{To present}** (\parast^{sai}\). First aorist active (*transitive*) infinitive (*of purpose*) of \parist^{mi}\, old verb, to place beside in many connections. See it used of presenting Paul and the letter from Lysias to Felix (*Ac 23:33*). Repeated in Col 2:28. See also 2Co 11:2; 2Co 4:14. Paul has the same idea of his responsibility in rendering an account for those under his influence seen in Heb 13:17. See Ro 12:1 for use of living sacrifice. **{Holy}** (\hagious\). Positively consecrated, separated unto God. Common in N.T. for believers. Haupt holds that all these terms have a religious and forensic sense here. **{Without blemish}** (\am^{mos}\). Without spot (*Php 2:15*). Old word \a\ privative and \m^{mos}\ (*blemish*). Common in the LXX for ceremonial purifications. **{Unreproveable}** (\anegkl^{tous}\). Old verbal adjective from \a\ privative and \egkale^{ai}\, to call to account, to pick flaws in. These three adjectives give a marvellous picture of complete purity (*positive and negative, internal and external*). This is Paul's ideal when he presents the Colossians "before him" (\katen^{pion autou}\), right down in the eye of Christ the Judge of all.

1:23 **{If so be that ye continue in the faith}** (\ei ge epimenete tⁱ pistei\). Condition of the first class (*determined as fulfilled*), with a touch of eagerness in the use of \ge\ (*at least*). \Epi\ adds to the force of the linear action of the present tense (*continue and then some*). **{Pistei}** is in the locative case (*in faith*). **{Grounded}** (\tethemeli^{menoi}\). Perfect passive participle of \themelio^{ai}\, old verb from \themelios\ (*adjective, from \thema\ from \tith^{mi}\, laid down as a foundation, substantive, 1Co 3:11f.*). Picture of the saint as a building like Eph 2:20. **{Steadfast}** (\hedraioi\). Old adjective from \hedra\ (*seat*). In N.T. only here, 1Co 7:37; 15:58.

Metaphor of seated in a chair. **{Not moved away}** (*\m^metakinoumenoi*). Present passive participle (*with negative \m^*) of *\metakine^*, old verb, to move away, to change location, only here in N.T. Negative statement covering the same ground. **{From the hope of the gospel}** (*\apo t^s elpidos tou euaggeliou*). Ablative case with *\apo*. The hope given by or in the gospel and there alone. **{Which ye heard}** (*\hou ^kousate*). Genitive case of relative either by attraction or after *^kousate*. The Colossians had in reality heard the gospel from Epaphras. **{Preached}** (*\k^ruchthentos*). First aorist passive participle of *\k^russ^*, to herald, to proclaim. **{In all creation}** (*\en pas^i ktisei*). *\Ktisis* is the act of founding (*Ro 1:20*) from *\ktiz^* (*verse 16*), then a created thing (*Ro 1:25*), then the sum of created things as here and Re 3:14. It is hyperbole, to be sure, but Paul does not say that all men are converted, but only that the message has been heralded abroad over the Roman Empire in a wider fashion than most people imagine. **{A minister}** (*\diakonos*). General term for service (*\dia, konis\, raising a dust by speed*) and used often as here of preachers like our "minister" today, one who serves. Jesus used the verb *\diakon^sai* of himself (*Mr 10:45*). Our "deacon" is this word transliterated and given a technical meaning as in Php 1:1.

1:24 **{Now I rejoice}** (*\nun chairomen*). This is not a new note for Paul. See him in jail in Philippi (*Ac 16:25*) and in 2Co 11:16-33; Ro 5:3; Php 2:18. **{Fill up on my part}** (*\antanapl^r^*). Very rare double compound verb (*here only in N.T.*) to fill (*\pl^ro^*) up (*\ana*), in turn (*\anti*). It is now Paul's "turn" at the bat, to use a baseball figure. Christ had his "turn," the grandest of all and suffered for us all in a sense not true of any one else. It is the idea of balance or correspondence in *\anti* as seen in Demosthenes's use of this verb (*_De Symm_, p. 282*), "the poor balancing the rich." And yet Christ did not cause suffering to cease. There is plenty left for Paul and for each of us in his time. **{That which is lacking}** (*\ta huster^mata*). "The left-overs," so to speak. Late word from *\hustere^*, to come behind, to be left, to fail. See Lu 21:4; 1Th 3:10; 2Co 8:14; 9:12. **{For his body's sake}** (*\huper tou s^matos autou*). As Paul showed in his exultation in suffering in 2Co 11:16-33, though not in the same sense in which Christ suffered and died for us as Redeemer. Paul attaches no atoning value whatever to his own sufferings for the church (*see also verse 18*).

1:25 {**According to the dispensation of God**} (*\kata tⁿ oikonomian tou theou*). "According to the economy of God." An old word from \oikonome^a\, to be a house steward (*\oikos, nem^a*) as in Lu 16:2-4; 1Co 9:17; Eph 1:9; 3:9. It was by God's stewardship that Paul was made a minister of Christ. {**To fulfil the word of God**} (*\pl^r“sai ton logon tou theou*). First aorist active infinitive of purpose (*\pl^rro^a*), a fine phrase for a God-called preacher, to fill full or to give full scope to the Word of God. The preacher is an expert on the word of God by profession. See Paul's ideal about preaching in 2Th 3:1.

1:26 {**The mystery**} (*\to must^rion*). See on 1Co 2:7 for this interesting word from \must^s\ (*initiate*), from \mue^a\, to wink, to blink. The Gnostics talked much of "mysteries." Paul takes their very word (*already in common use, Mt 13:11*) and uses it for the gospel. {**Which hath been hid**} (*\to apokekrummenon*). Perfect passive articular participle from \apokrupt^a\, old verb, to hide, to conceal from (*1Co 2:7; Eph 3:9*). {**But now it hath been manifested**} (*\nun de ephaner^a“th*). First aorist passive indicative of \phanero^a\, to make manifest (*\phaneros*). The construction is suddenly changed (*anacoluthon*) from the participle to the finite verb.

1:27 {**God was pleased**} (*\thel^sen ho theos*). First aorist active indicative of \thel^a\, to will, to wish. "God willed" this change from hidden mystery to manifestation. {**To make known**} (*\gn^a“risai*). First aorist active infinitive of \gn^a“riz^a\ (*from \gin^a“sk^a*). Among the Gentiles (*\en tois ethnesin*). This is the crowning wonder to Paul that God had included the Gentiles in his redemptive grace, "the riches of the glory of this mystery" (*\to ploutos t^s dox^s tou must^riou toutou*) and that Paul himself has been made the minister of this grace among the Gentiles (*Eph 3:1-2*). He feels the high honour keenly and meets the responsibility humbly. {**Which**} (*\ho*). Grammatical gender (*neuter*) agreeing with \must^riou\ (*mystery*), supported by A B P Vulg., though \hos\ (*who*) agreeing with \Christos\ in the predicate is read by Aleph C D L. At any rate the idea is simply that the personal aspect of "this mystery" is "Christ in you the hope of glory" (*\Christos en humin h^a elpis t^s dox^s*). He is addressing Gentiles, but the idea of \en\ here is in, not among. It is the personal experience and presence of Christ in the individual life of all believers that Paul has in mind, the indwelling Christ in the heart as in Eph 3:17. He constitutes

also the hope of glory for he is the \Shekinah\ of God. Christ is our hope now (**1Ti 1:1**) and the consummation will come (**Ro 8:18**).

1:28 {**Whom**} (*hon*\). That is, "Christ in you, the hope of glory." {**We proclaim**} (*kataggellomen*\). Paul, Timothy and all like-minded preachers against the Gnostic depreciation of Christ. This verb originally (*Xenophon*) meant to denounce, but in N.T. it means to announce (*aggell*\) throughout (*kata*\), to proclaim far and wide (*Ac 13:5*). {**Admonishing**} (*nouthetountes*\). Old verb from \nouthet^s\, admonisher (*from* \n*ous*, \tith^mi\). See already *Ac 20:31*; *1Th 5:12,14*; *2Th 3:15*, etc. Warning about practice and teaching (*didaskontes*\) about doctrine. Such teaching calls for "all wisdom" {**Every man**} (*panta anthr*^pon\). Repeated three times. "In opposition to the doctrine of an intellectual exclusiveness taught by the false teachers" (*Abbott*). {**That we may present**} (*hina parast*^s^men\). Final use of \hina\ and first aorist active subjunctive of \parist^mi\, for which see 1:22, the final presentation to Christ. {**Perfect**} (*teleion*\). Spiritual adults in Christ, no longer babes in Christ (*Heb 5:14*), mature and ripened Christians (*4:22*), the full-grown man in Christ (*Eph 4:13*). The relatively perfect (*Php 3:15*) will on that day of the presentation be fully developed as here (*Col 4:12; Eph 4:13*). The Gnostics used \teleios\ of the one fully initiated into their mysteries and it is quite possible that Paul here has also a sidewise reference to their use of the term.

1:29 {**Whereunto**} (\eis ho\). That is "to present every man perfect in Christ." {**I labour also**} (\kai kopi^"). Late verb \kopia^", from \kopos\ (*toil*), to grow weary from toil (*Mt 11:28*), to toil on (*Php 2:16*), sometimes for athletic training. In papyri. {**Striving**} (\ag^"nizomenos\). Present middle participle of common verb \ag^"nizomai\ (*from* \ag^"n\, *contest, as in 2:1*), to contend in athletic games, to agonize, a favourite metaphor with Paul who is now a prisoner. {**Working**} (\energeian\). Our word "energy." Late word from \energ^s\ (\en, ergon\), efficiency (*at work*). Play on the word here with the present passive participle of \energe^", energoumen^n\ (*energy energized*) as in Eph 1:19f. Paul was conscious of God's "energy" at work in him "mightily" (\en dunamei\), "in power" like dynamite.

[\[Previous\]](#) [\[Next\]](#)

2:1 **{How greatly I strive}** (*\h^{likon} ag^{na ech}*). Literally, "how great a contest I am having." The old adjectival relative *\h^{likos}* (*like Latin _quantus_*) is used for age or size in N.T. only here and Jas 3:5 (*twice, how great, how small*). It is an inward contest of anxiety like the *\merimna* for all the churches (**2Co 11:28**). *\Ag^{na}* carries on the metaphor of *\ag^{nizomenos}* in 1:29. **{For them at Laodicea}** (*\t^{n en Laodikifi}*). **{Supply}** *\huper* as with *\huper humⁿ*. Paul's concern extended beyond Colossae to Laodicea (**4:16**) and to Hierapolis (**4:13**), the three great cities in the Lycus Valley where Gnosticism was beginning to do harm. Laodicea is the church described as lukewarm in Re 3:14. **{For as many as have not seen my face}** (*\hosoi ouch heorakan to pros^{pon mou}*). The phrase undoubtedly includes Hierapolis (**4:13**), and a few late MSS. actually insert it here. Lightfoot suggests that Hierapolis had not yet been harmed by the Gnostics as much as Colossae and Laodicea. Perhaps so, but the language includes all in that whole region who have not seen Paul's face in the flesh (*that is, in person, and not in picture*). How precious a real picture of Paul would be to us today. The antecedent to *\hosoi* is not expressed and it would be *\toutⁿ* after *\huper*. The form *\heorakan* (*perfect active indicative of \hora^{na}\ instead of the usual \he^{rakan}\ has two peculiarities |o| in Paul's Epistles (1Co 9:1) instead of |a| (see Joh 1:18 for \he^{rakan}) and |-an| by analogy in place of |-asin|, which short form is common in the papyri. See Lu 9:36 \he^{rakan}*).

2:2 **{May be comforted}** (*\parakl^{th sin}*). First aorist passive subjunctive of *\parakale^{na}* (*for which see 2Co 1:3-7*) in final clause with *\hina*. **{Being knit together}** (*\sunbibasthentes*). First aorist passive participle of *\sunbibaz^{na}*, old verb, causal of *\bain^{na}*, to make go together, to coalesce in argument (**Ac 16:10**), in spiritual growth (**Col 2:19**), in love as here. Love is the *\sundesmos* (**3:14**) that binds all together. **{Unto all riches}** (*\eis pan ploutos*). Probably some distinction intended between *\en* (*in love as the sphere*) and *\eis* (*unto as the goal*). **{Of the full assurance of understanding}** (*\t^s pl^{rophorias} t^s sunese^s*). On *\pl^{rophoria}*, see 1Th 1:5.

From \pl^rophore" (see *Lu 1:1*) and only in N.T. (*1Th 1:5; Col 2:2; Heb 6:11; 10:22*), Clement of Rome (*_Cor_. 42*) and one papyrus example. Paul desires the full use of the intellect in grasping the great mystery of Christ and it calls for the full and balanced exercise of all one's mental powers. **{That they may know}** (\eis epign"sin\). "Unto full knowledge." This use of \epign"sis\ (*full, additional knowledge*) is Paul's reply to the Gnostics with the limited and perverted \gn"sis\ (*knowledge*). **{The mystery of God, even Christ}** (\tou must^riou tou theou, *Christou*\). The MSS. differ widely here, but this is Westcott and Hort's reading. Genitive (*objective*) with \epign"sin\ and \Christou\ in apposition. Christ is "the mystery of God," but no longer hidden, but manifested (*1:26*) and meant for us to know to the fulness of our capacity.

2:3 **{In whom}** (\en h"i\). This locative form can refer to \must^riou\ or to \Christou\. It really makes no difference in sense since Christ is the mystery of God. **{All the treasures of wisdom and knowledge}** (\pantes hoi th^sauroi t^s sophias kai gn"se"s\). See on Mt 2:11; 6:19-21 for this old word, our thesaurus, for coffer, storehouse, treasure. Paul confronts these pretentious intellectuals (*Gnostics*) with the bold claim that Christ sums up all wisdom and knowledge. These treasures are hidden (\apokruphoi\, *old adjective from \apokrupt"*, *to hide away, Mr 4:22*) whether the Gnostics have discovered them or not. They are there (*in Christ*) as every believer knows by fresh and repeated discovery.

2:4 **{This I say}** (\touto leg"). Paul explains why he has made this great claim for Christ at this point in his discussion. **{May delude}** (\paralogiz^tai\). Present middle subjunctive of \paralogizomai\, old verb, only here in N.T., from \para\ and \logizomai\, to count aside and so wrong, to cheat by false reckoning, to deceive by false reasoning (*Epictetus*). **{With persuasiveness of speech}** (\en pithanologi^fi\). Rare word (*Plato*) from \pithanos\ and \logos\, speech, adapted to persuade, then speciously leading astray. Only here in N.T. One papyrus example. The art of persuasion is the height of oratory, but it easily degenerates into trickery and momentary and flashy deceit such as Paul disclaimed in 1Co 2:4 (\ouk en pithois sophias logois\) where he uses the very adjective \pithos\ (*persuasive*) of which \pithanos\ (*both from \peith"*) is another form. It is curious how winning champions of error, like the Gnostics and modern

faddists, can be with plausibility that catches the gullible.

2:5 **{Though}** (\ei kai\). Not \kai ei\ (*even if*). **{Yet}** (\alla\).

Common use of \alla\ in the apodosis (*conclusion*) of a conditional or concessive sentence. **{Your order}** (\tⁿ taxin\).

The military line (*from tass*“\), unbroken, intact. A few stragglers had gone over to the Gnostics, but there had been no panic, no breach in the line. **{Steadfastness}** (\stere“ma\). From \stereo“\ (*from stereos*\) to make steady, and probably the same military metaphor as in \taxin\ just before. The solid part of the line which can and does stand the attack of the Gnostics. See Ac 16:5 where the verb \stereo“\ is used with \pistis\ and 1Pe 5:9 where the adjective \stereos\ is so used. In 2Th 3:6,8,11 Paul speaks of his own \taxis\ (*orderly conduct*).

2:6 **{As therefore ye received}** (\h“s oun parelabete\). Second aorist active indicative of \paralamban“\ in same sense as in 1Th 4:1; Php 4:9 (*both manthan“\ and paralamban“*) that is like \manthan“\, to learn (*1:7*), from Epaphras and others.

{Christ Jesus the Lord} (\ton Christon I^{soun} ton Kurion\). This peculiar phrase occurs nowhere else by Paul. We have often \ho Christos\ (*the Christ or Messiah*) as in Php 1:15, \I^{sous} Christos\ (*Jesus Christ*), \Christos I^{sous}\ (*Christ Jesus*), \ho Kurios I^{sous}\ (*the Lord Jesus, very often*), but nowhere else \ho Christos I^{sous}\ and \I^{sous} ho Kurios\. Hence it is plain that Paul here meets the two forms of Gnostic heresy about the Person of Christ (*the recognition of the historical Jesus in his actual humanity against the Docetic Gnostics, the identity of the Christ or Messiah with this historical Jesus against the Cerinthian Gnostics, and the acknowledgment of him as Lord*). "As therefore ye received the Christ (*the Messiah*), Jesus the Lord." Ye were taught right. **{Walk in him}** (\en aut“i peripateite\). "Go on walking in him" (*present active indicative of peripate“*). Stick to your first lessons in Christ.

2:7 **{Rooted}** (\erriz“menoi\). Perfect passive participle of old verb \rizo“\ from \riza\, root. In N.T. only here and Eph 3:17.

Paul changes the figure from walk to growing tree. **{Builded up in him}** (\epoikodomoumenoi en aut“i\). Present passive participle (*rooted to stay so*) of \epoikodome“\, old verb, to build upon as in 1Co 3:10,12. The metaphor is changed again to a building as continually going up (*present tense*). **{Stablished}** (\bebaioumenoi\). Present passive participle of \bebaio“\, old verb from \bebaios\ (*from bain“\, bai“*), to make firm or stable.

{In your faith} (*t̃i pistei*). Locative case, though the instrumental case, **{by your faith}**, makes good sense also. **{Even as ye were taught}** (*kath̃s edidachth̃te*). First aorist passive indicative of *\didask̃*, an allusion to *\parelabete* in verse 6 and to *\emathete* in 1:7. **{In thanksgiving}** (*en eucharistifi*). Hence they had no occasion to yield to the blandishments of the Gnostic teachers.

2:8 **{Take heed}** (*blepete*). Present active imperative second person plural of *\blep̃*, common verb for warning like our "look out," "beware," "see to it." **{Lest there shall be any one}** (*m̃tis estai*). Negative purpose with the future indicative, though the aorist subjunctive also occurs as in 2Co 12:6. **{That maketh spoil of you}** (*ho sulag̃g̃n*). Articular present active participle of *\sulag̃ge*, late and rare (*found here first*) verb (*from \sul̃, booty, and \ag̃, to lead, to carry*), to carry off as booty a captive, slave, maiden. Only here in N.T. Note the singular here. There was some one outstanding leader who was doing most of the damage in leading the people astray. **{Through his philosophy}** (*dia t̃s philosophias*). The only use of the word in the N.T. and employed by Paul because the Gnostics were fond of it. Old word from *\philosophos* (*\philos, sophos*, *one devoted to the pursuit of wisdom*) and in N.T. only in Ac 17:18. Paul does not condemn knowledge and wisdom (*see verse 2*), but only this false philosophy, "knowledge falsely named" (*\pseud̃numos gñsis*, *1Ti 6:20*), and explained here by the next words. **{And vain deceit}** (*kai keñs apat̃s*). Old word for trick, guile, like riches (*Mt 13:22*). Descriptive of the philosophy of the Gnostics. **{Tradition}** (*paradosin*). Old word from *\paradid̃mi*, a giving over, a passing on. The word is colourless in itself. The tradition may be good (*2Th 2:15; 3:6*) or bad (*Mr 7:3*). Here it is worthless and harmful, merely the foolish theories of the Gnostics. **{Rudiments}** (*stoicheia*). Old word for anything in a *\stoichos* (*row, series*) like the letters of the alphabet, the materials of the universe (*2Pe 3:10,12*), elementary teaching (*Heb 5:12*), elements of Jewish ceremonial training (*Ac 15:10; Gal 4:3,9*), the specious arguments of the Gnostic philosophers as here with all their aeons and rules of life. **{And not after Christ}** (*kai ou kata Christon*). Christ is the yardstick by which to measure philosophy and all phases of human knowledge. The Gnostics were measuring Christ by their philosophy as many men are doing today. They have it backwards. Christ is the measure for all human knowledge since he is the

Creator and the Sustainer of the universe.

2:9 {**For in him dwelleth all the fulness of the Godhead bodily**} (*\hoti en aut^i katoikei pfn to pl^r^ma t^s theot^tos s^matik^s*). In this sentence, given as the reason (*\hoti*, *because*) for the preceding claim for Christ as the measure of human knowledge Paul states the heart of his message about the Person of Christ. There dwells (*at home*) in Christ not one or more aspects of the Godhead (*the very \essence\ of God, from \theos, deitas*) and not to be confused with *\theiotes* in Ro 1:20 (*from \theios\, the {quality} of God, _divinitas_*), here only in N.T. as *\theiot^s* only in Ro 1:20. The distinction is observed in Lucian and Plutarch. *\Theiot^s* occurs in the papyri and inscriptions. Paul here asserts that "all the *\pl^r^ma* of the Godhead," not just certain aspects, dwells in Christ and in bodily form (*\s^matik^s*, *late and rare adverb, in Plutarch, inscription, here only in N.T.*), dwells now in Christ in his glorified humanity (*Php 2:9-11*), "the body of his glory" (*\t^i s^mati t^s dox^s*). The fulness of the God-head was in Christ before the Incarnation (*Joh 1:1,18; Php 2:6*), during the Incarnation (*Joh 1:14,18; 1Jo 1:1-3*). It was the Son of God who came in the likeness of men (*Php 2:7*). Paul here disposes of the Docetic theory that Jesus had no human body as well as the Cerinthian separation between the man Jesus and the aeon Christ. He asserts plainly the deity and the humanity of Jesus Christ in corporeal form.

2:10 {**Ye are made full**} (*\este pepl^r^menoi*). Periphrastic perfect passive indicative of *\pl^ro^s*, but only one predicate, not two. Christ is our fulness of which we all partake (*Joh 1:16; Eph 1:23*) and our goal is to be made full of God in Christ (*Eph 3:19*). "In Christ they find the satisfaction of every spiritual want" (*Peake*). {**The head**} (*\h^ kaphal^s*). There is no other place for Christ. He is first (*1:18*) in time and in rank. All rule and authority comes after Christ whether angels, aeons, kings, what not.

2:11 {**Ye were also circumcised**} (*\kai perietm^th^te*). First aorist passive indicative of *\peritemn^s*, to circumcise. But used here as a metaphor in a spiritual sense as in Ro 2:29 "the circumcision of the heart." {**Not made with hands**} (*\acheiropoi^t^i*). This late and rare negative compound verbal occurs only in the N.T. (*Mr 14:58; 2Co 5:1; Col 2:11*) by merely adding *\a* privative to the old verbal *\cheiropoi^tos* (*Ac 7:48;*

Eph 2:11), possibly first in Mr 14:58 where both words occur concerning the temple. In 2Co 5:1 the reference is to the resurrection body. The feminine form of this compound adjective is the same as the masculine. **{In the putting off}** (\en tⁱ apekdusei\). As if an old garment (*the fleshly body*). From \apekduomai\ (**Col 2:15, possibly also coined by Paul**) and occurring nowhere else so far as known. The word is made in a perfectly normal way by the perfective use of the two Greek prepositions (\apo, ek\), "a resource available for and generally used by any real thinker writing Greek" (**Moulton and Milligan, _Vocabulary_**). Paul had as much right to mint a Greek compound as any one and surely no one ever had more ideas to express and more power in doing it. **{Of Christ}** (\tou Christou\). Specifying genitive, the kind of circumcision that belongs to Christ, that of the heart.

2:12 {Having been buried with him in baptism} (\suntaphentes autⁱ en tⁱ baptismati\). Second aorist passive participle of \sunthapt^{ai}\, old word, in N.T. only here and Ro 6:4, followed by associative instrumental case (\autⁱ\). Thayer's Lexicon says: "For all who in the rite of baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins." Yes, and for all future sins also. This word gives Paul's vivid picture of baptism as a symbolic burial with Christ and resurrection also to newness of life in him as Paul shows by the addition "wherein ye were also raised with him" (\en hⁱ kai sun^{gerth}te\). "In which baptism" (\baptismati\, *he means*). First aorist passive indicative of \sunegeir^{ai}\, late and rare verb (**Plutarch for waking up together**), in LXX, in N.T. only in Col 2:12; 3:1; Eph 2:6. In the symbol of baptism the resurrection to new life in Christ is pictured with an allusion to Christ's own resurrection and to our final resurrection. Paul does not mean to say that the new life in Christ is caused or created by the act of baptism. That is grossly to misunderstand him. The Gnostics and the Judaizers were sacramentalists, but not so Paul the champion of spiritual Christianity. He has just given the spiritual interpretation to circumcision which itself followed Abraham's faith (**Ro 4:10-12**). Cf. Ga 3:27. Baptism gives a picture of the change already wrought in the heart "through faith" (\dia t^s piste^s\). **{In the working of God}** (\t^s energeias tou theou\). Objective genitive after \piste^s\. See 1:29 for \energeia\.

God had power to raise Christ from the dead (\tou egeirantos\,

first aorist active participle of \egeir“\, the fact here stated)
and he has power (*energy*) to give us new life in Christ by faith.

2:13 {**And you**} (\kai humas\). Emphatic position, object of the verb \sunez“opoi^sen\ (*did he quicken*) and repeated (*second humfs*\). You Gentiles as he explains. {**Being dead through your trespasses**} (\nekrous ontas tois parapt“masin\). Moral death, of course, as in Ro 6:11; Eph 2:1,5. Correct text does not have \en\, but even so \parapt“masin\ (*from \parapipt“\, to fall beside or to lapse, Heb 6:6*), a lapse or misstep as in Mt 6:14; Ro 5:15-18; Ga 6:1, can be still in the locative, though the instrumental makes good sense also. {**And the uncircumcision of your flesh**} (\kai t^i akroboustifi t^s sarkos hum“n\). "Dead in your trespasses and your alienation from God, of which the uncircumcision of your flesh was a symbol" (*Abbott*). Clearly so, "the uncircumcision" used merely in a metaphorical sense. {**Did he quicken together with him**} (\sunez“opoi^sen sun aut“i\). First aorist active indicative of the double compound verb \sunz“opoie“\, to make alive (\z“os, poie“\) with (\sun\, *repeated also with \aut“i\, associative instrumental*), found only here and in Eph 2:5, apparently coined by Paul for this passage. Probably \theos\ (*God*) is the subject because expressly so stated in Eph 2:4f. and because demanded by \sun aut“i\ here referring to Christ. This can be true even if Christ be the subject of \^rken\ in verse 14. {**Having forgiven us**} (\charisamenos h^min\). First aorist middle participle of \charizomai\, common verb from \charis\ (*favour, grace*). Dative of the person common as in 3:13. The act of forgiving is simultaneous with the quickening, though logically antecedent.

2:14 {**Having blotted out**} (\exaleipsas\). And so "cancelled." First aorist active participle of old verb \exaleiph“\, to rub out, wipe off, erase. In N.T. only in Ac 3:19 (*LXX*); Re 3:5; Col 2:14. Here the word explains \charisamenos\ and is simultaneous with it. Plato used it of blotting out a writing. Often MSS. were rubbed or scraped and written over again (*palimpsests, like Codex C*). {**The bond written in ordinances that was against us**} (\to kath' h^m“n cheirophon tois dogmasin\). The late compound \cheirophon\ (\cheir\, *hand*, \graph“\) is very common in the papyri for a certificate of debt or bond, many of the original \cheirophona\ (*handwriting, "chirography"*). See Deissmann, *Bible Studies*, p. 247. The signature made a legal debt or bond as Paul says in Phm 1:18f.: "I Paul have written

it with mine own hand, I will repay it." Many of the papyri examples have been "crossed out" thus X as we do today and so cancelled. One decree is described as "neither washed out nor written over" (*Milligan, N. T. Documents, p. 16*). Undoubtedly "the handwriting in decrees" (*dogmasin, the Mosaic law, Eph 2:15*) was against the Jews (*Ex 24:3; De 27:14-26*) for they accepted it, but the Gentiles also gave moral assent to God's law written in their hearts (*Ro 2:14f.*). So Paul says "against us" (*kath' h'm'n*) and adds "which was contrary to us" (*ho ^n hupenantion h'min*) because we (*neither Jew nor Gentile*) could not keep it. *Hupenantios* is an old double compound adjective (*hupo, en, antios*) set over against, only here in N.T. except Heb 10:27 when it is used as a substantive. It is striking that Paul has connected the common word *cheirophon* for bond or debt with the Cross of Christ (*Deissmann, Light, etc., p. 332*). {**And he hath taken it out of the way**} (*kai ^rken ek tou mesou*). Perfect active indicative of *air*, old and common verb, to lift up, to bear, to take away. The word used by the Baptist of Jesus as "the Lamb of God that bears away (*air'n*) the sin of the world" (*Joh 1:29*). The perfect tense emphasizes the permanence of the removal of the bond which has been paid and cancelled and cannot be presented again. Lightfoot argues for Christ as the subject of *^rken*, but that is not necessary, though Paul does use sudden anacolutha. God has taken the bond against us "out of the midst" (*ek tou mesou*). Nailing it to the cross (*pros^l'sas auto t'i staur'i*). First aorist active participle of old and common verb *pros^lo*, to fasten with nails to a thing (*with dative staur'i*). Here alone in N.T., but in III Macc. 4:9 with the very word *staur'i*. The victim was nailed to the cross as was Christ. "When Christ was crucified, God nailed the Law to His cross" (*Peake*). Hence the "bond" is cancelled for us. Business men today sometimes file cancelled accounts. No evidence exists that Paul alluded to such a custom here.

2:15 {**Having put off from himself**} (*apekdusamenos*). Only here and 3:9 and one MS. of Josephus (*apekdus*). Both *apodu* and *ekdu* occur in ancient writers. Paul simply combines the two for expression of complete removal. But two serious problems arise here. Is God or Christ referred to by *apekdusamenos*? What is meant by "the principalities and the powers" (*tas archas kai tas exousias*)? Modern scholars differ radically and no full discussion can be attempted here as one finds in Lightfoot, Haupt, Abbott, Peake. On the whole I am inclined to look on God

as still the subject and the powers to be angels such as the Gnostics worshipped and the verb to mean "despoil" (*American Standard Version*) rather than "having put off from himself." In the Cross of Christ God showed his power openly without aid or help of angels. {**He made a show of them**} (\edeigmatisen\). First aorist active indicative of \deigmatiz“\, late and rare verb from \deigma\ (*Jude 1:7*), an example, and so to make an example of. Frequent in the papyri though later than \paradeigmatiz“\ and in N.T. only here and Mt 1:19 of Joseph's conduct toward Mary. No idea of disgrace is necessarily involved in the word. The publicity is made plain by "openly" (\en parr^sifi\). {**Triumphing over them on it**} (\thriambeusas autous en aut“i\). On the Cross the triumph was won. This late, though common verb in _Koin_,_ writers (\ekthriambeu“\ *in the papyri*) occurs only twice in the N.T., once "to lead in triumph" (*2Co 2:14*), here to celebrate a triumph (*the usual sense*). It is derived from \thriambos\, a hymn sung in festal procession and is kin to the Latin _triumphus_ (*our triumph*), a triumphal procession of victorious Roman generals. God won a complete triumph over all the angelic agencies (\autous\, *masculine regarded as personal agencies*). Lightfoot adds, applying \thriambeusas\ to Christ: "The convict's gibbet is the victor's car." It is possible, of course, to take \aut“i\ as referring to \cheirophon\ (*bond*) or even to Christ.

2:16 {**Let no one judge you**} (\m^tis humas krinet“\). Prohibition present active imperative third singular, forbidding the habit of passing judgment in such matters. For \krin“\ see on ^Mt 7:1. Paul has here in mind the ascetic regulations and practices of one wing of the Gnostics (*possibly Essenic or even Pharisaic influence*). He makes a plea for freedom in such matters on a par with that in 1Co 8-9; Ro 14; 15. The Essenes went far beyond the Mosaic regulations. For the Jewish feasts see on ^Ga 4:10. Josephus (_Ant_. III. 10, 1) expressly explains the "seventh day" as called "_sabbata_" (*plural form as here, an effort to transliterate the Aramaic _sabbathah_*).

2:17 {**A shadow**} (\skia\). Old word, opposed to substance (\s“ma\, *body*). In Heb 10:1 \skia\ is distinguished from \eik“n\ (*picture*), but here from \s“ma\ (*body, substance*). The \s“ma\ (*body*) casts the \skia\ (*shadow*) and so belongs to Christ (\Christou\, *genitive case*).

2:18 {**Rob you of your prize**} (\katabrabeuet“\). Late and rare compound (\kata, brabeu“\, *Col 3:15*) to act as umpire against

one, perhaps because of bribery in Demosthenes and Eustathius (*two other examples in Preisigke's _Worterbuch_*), here only in the N.T. So here it means to decide or give judgment against. The judge at the games is called \brabeus\ and the prize \brabeion\ (*1Co 9:24; Php 3:14*). It is thus parallel to, but stronger than, \krinet\ in verse 16. **{By a voluntary humility}** (\thel“*n en tapeinophrosun*^i\). Present active participle of \thel“\, to wish, to will, but a difficult idiom. Some take it as like an adverb for "wilfully" somewhat like \thelontas\ in 2Pe 3:5. Others make it a Hebraism from the LXX usage, "finding pleasure in humility." The Revised Version margin has "of his own mere will, by humility." Hort suggested \en ethelotapeinophrosun^i\ (*in gratuitous humility*), a word that occurs in Basil and made like \ethelothr^skia\ in verse 23. **{And worshipping of the angels}** (\kai thr^skeifi t“*n aggel*“*n*\). In 3:12 humility (\tapeinophrosun^*n*\) is a virtue, but it is linked with worship of the angels which is idolatry and so is probably false humility as in verse 23. They may have argued for angel worship on the plea that God is high and far removed and so took angels as mediators as some men do today with angels and saints in place of Christ. **{Dwelling in the things which he hath seen}** (\ha heoraken embateu“*n*\). Some MSS. have "not," but not genuine. This verb \embateu“\ (*from* \embat^s\, *stepping in, going in*) has given much trouble. Lightfoot has actually proposed \kenembateu“*n*\ (*a verb that does not exist, though* \kenembate“\ *does occur*) with \ai“ra\, to tread on empty air, an ingenious suggestion, but now unnecessary. It is an old word for going in to take possession (*papyri examples also*). W. M. Ramsay (*_Teaching of Paul_, pp. 287ff.*) shows from inscriptions in Klaros that the word is used of an initiate in the mysteries who "set foot in" (\enebateusen\) and performed the rest of the rites. Paul is here quoting the very work used of these initiates who "take their stand on" these imagined revelations in the mysteries. **{Vainly puffed up}** (\eik^i phusioumenos\). Present passive participle of \phusio“\, late and vivid verb from \phusa\, pair of bellows, in N.T. only here and 1Co 4:6,18f.; 8:1. Powerful picture of the self-conceit of these bombastic Gnostics.

2:19 **{Not holding fast the Head}** (\ou krat“*n t^ⁿ kephal*^*n*\). Note negative \ou\, not \m^\", actual case of deserting Christ as the Head. The Gnostics dethroned Christ from his primacy (*1:18*) and placed him below a long line of aeons or angels. They did it with words of praise for Christ as those do now who teach Christ as

only the noblest of men. The headship of Christ is the keynote of this Epistle to the Colossians and the heart of Paul's Christology. **{From whom}** (\ex hou\). Masculine ablative rather than \ex h^s\ (\kephal^s\) because Christ is the Head. He develops the figure of the body of which Christ is Head (**1:18,24**). **{Being supplied}** (\epichor^goumenon\). Present passive participle (*continuous action*) of \epichor^ge^, for which interesting verb see already 2Co 9:10; Ga 3:5 and further 2Pe 1:5. **{Knit together}** (\sunbibazomenon\). Present passive participle also (*continuous action*) of \sunbibaz^, for which see Col 2:2. **{Through the joints}** (\dia t^"n haph^"n\). Late word \haph^ (\from |hapt^, to fasten together), connections (*_junctura_ and _nexus_ in the Vulgate*). **{And bonds}** (\kai sundesm^"n\). Old word from \sunde^, to bind together. Aristotle and Galen use it of the human body. Both words picture well the wonderful unity in the body by cells, muscles, arteries, veins, nerves, skin, glands, etc. It is a marvellous machine working together under the direction of the head. **{Increaseth with the increase of God}** (\auxei t^"n aux^sin tou theou\). Cognate accusative (\aux^sin) with the old verb \auxei\.

2:20 **{If ye died}** (\ei apethanete\). Condition of the first class, assumed as true, \ei\ and second aorist active indicative of \apothn^sk^, to die. He is alluding to the picture of burial in baptism (**2:12**). **{From the rudiments of the world}** (\apo t^"n stoichei^"n tou kosmou\). See 2:8. **{As though living in the world}** (\h^"s z^"ntes en kosm^"i\). Concessive use of the participle with \h^"s\. The picture is that of baptism, having come out (*F. B. Meyer*) on the other side of the grave, we are not to act as though we had not done so. We are in the Land of Beulah. **{Why do ye subject yourselves to ordinances?}** (\ti dogmatizesthe?\). Late and rare verb (*three examples in inscriptions and often in LXX*) made from \dogma\, decree or ordinance. Here it makes good sense either as middle or passive. In either case they are to blame since the bond of decrees (**2:14**) was removed on the Cross of Christ. Paul still has in mind the rules of the ascetic wing of the Gnostics (**2:16ff.**).

2:21 **{Handle not, nor taste, nor touch}** (\m^ haps^i m^de geus^i m^de thig^is\). Specimens of Gnostic rules. The Essenes took the Mosaic regulations and carried them much further and the Pharisees demanded ceremonially clean hands for all food. Later ascetics (*the Latin commentators Ambrose, Hilary, Pelagius*)

regard these prohibitions as Paul's own instead of those of the Gnostics condemned by him. Even today men are finding that the noble prohibition law needs enlightened instruction to make it effective. That is true of all law. The Pharisees, Essenes, Gnostics made piety hinge on outward observances and rules instead of inward conviction and principle. These three verbs are all in the aorist subjunctive second person singular with \m^, a prohibition against handling or touching these forbidden things. Two of them do not differ greatly in meaning. \Haps^i\ is aorist middle subjunctive of \hapt^, to fasten to, middle, to cling to, to handle. \Thig^is\ is second aorist active subjunctive of \thiggan^, old verb, to touch, to handle. In N.T. only here and Heb 11:28; 12:20. \Geus^i\ is second aorist middle subjunctive of \geu^, to give taste of, only middle in N.T. to taste as here.

2:22 {**Are to perish with the using**} (\estin eis phthoran t^i apochr^sei). Literally, "are for perishing in the using." \Phthora\ (*from* \phtheir^) is old word for decay, decomposition. \Apochr^sis\ (*from* \apochraomai, *to use to the full, to use up*), late and rare word (*in Plutarch*), here only in N.T. Either locative case here or instrumental. These material things all perish in the use of them.

2:23 {**Which things**} (\hatina). "Which very things," these ascetic regulations. {**Have indeed a show of wisdom**} (\estin logon men echonta sophias). Periphrastic present indicative with \estin\ in the singular, but present indicative \echonta\ in the plural (\hatina). \Logon sophias\ is probably "the repute of wisdom" (*Abbott*) like Plato and Herodotus. \Men\ (*in deed*) has no corresponding \de\. {**In will-worship**} (\en ethelothr^skifi). This word occurs nowhere else and was probably coined by Paul after the pattern of \ethelodouleia, to describe the voluntary worship of angels (*see 2:18*). {**And humility**} (\kai tapeinophrosun^i). Clearly here the bad sense, "in mock humility." {**And severity to the body**} (\kai apheidifi s^matos). Old word (*Plato*) from \apheid^s, unsparing (\a\ *privative*, \pheidomai, *to spare*). Here alone in N.T. Ascetics often practice flagellations and other hardships to the body. {**Not of any value**} (\ouk en tim^i tini). \Tim^ usually means honour or price. {**Against the indulgence of the flesh**} (\pros pl^smon^ n t^s sarkos). These words are sharply debated along with \tim^ just before. It is not unusual for \pros\ to be found in the sense of

"against" rather than "with" or "for." See \pros\ in sense of **{against}** in 3:13; Eph 6:11f.; 2Co 5:12; 1Co 6:1. \Pl^smon^ is an old word from \pimpl^mi\, to fill and means satiety. It occurs here only in the N.T. Peake is inclined to agree with Hort and Haupt that there is a primitive corruption here. But the translation in the Revised Version is possible and it is true that mere rules do not carry us very far in human conduct as every father or mother knows, though we must have some regulations in family and state and church. But they are not enough of themselves.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Colossians: Chapter 2*)

[\[Previous\]](#) [\[Next\]](#)

3:1 **{If then ye were raised together with Christ}** (*\ei oun sun^gerth^te t^i Christ^i*). Condition of the first class, assumed as true, like that in 2:20 and the other half of the picture of baptism in 2:12 and using the same form *\sun^gerth^te* as then which see for the verb *\sunegeir^i*. Associative instrumental case of *\Christ^i*. **{The things that are above}** (*\ta an^i*). "The upward things" (*cf. Php 3:14*), the treasure in heaven (*Mt 6:20*). Paul gives this ideal and goal in place of merely ascetic rules. **{Seated on the right hand of God}** (*\en dexifi tou theou kath^menos*). Not periphrastic verb, but additional statement. Christ is up there and at God's right hand. Cf. 2:3.

3:2 **{Set your mind on}** (*\phroneite*). "Keep on thinking about." It does matter what we think and we are responsible for our thoughts. **{Not on the things that are upon the earth}** (*\m^ ta epi t^s g^s*). Paul does not mean that we should never think the things upon the earth, but that these should not be our aim, our goal, our master. The Christian has to keep his feet upon the earth, but his head in the heavens. He must be heavenly-minded here on earth and so help to make earth like heaven.

3:3 **{For ye died}** (*\apethanete gar*). Definite event, aorist active indicative, died to sin (*Ro 6:2*). **{Is hid}** (*\kekruptai*). Perfect passive indicative of *\krupt^i*, old verb, to hide, remains concealed, locked "together with" (*\sun*) Christ, "in" (*\en*) God. No hellish burglar can break that combination.

3:4 **{When Christ shall be manifested}** (*\hotan ho Christos phaner^th^i*). Indefinite temporal clause with *\hotan* and the first aorist passive subjunctive of *\phanero^i*, "whenever Christ is manifested," a reference to the second coming of Christ as looked for and longed for, but wholly uncertain as to time. See this same verb used of the second coming in 1Jo 3:2. **{Ye also together with him}** (*\kai humeis sun aut^i*). That is the joy of this blessed hope. He repeats the verb about us *\phaner^th^sesthe* (*future passive indicative*) and adds *\en*

doxⁱ (in glory). Not to respond to this high appeal is to be like Bunyan's man with the muck-rake.

3:5 {**Mortify**} (\nekr^{“sate}\). First aorist active imperative of \nekr[“]\, late verb, to put to death, to treat as dead. Latin Vulgate _mortifico_, but "mortify" is coming with us to mean putrify. Paul boldly applies the metaphor of death (2:20; 3:3) pictured in baptism (2:12) to the actual life of the Christian. He is not to go to the other Gnostic extreme of license on the plea that the soul is not affected by the deeds of the body. Paul's idea is that the body is the temple of the Holy Spirit (1Co 6:19). He mentions some of these "members upon the earth" like fornication (\porneian\), uncleanness (\akatharsian\), passion (\pathos\), evil desire (\epithumian kakⁿ\), covetousness (\pleonexian\) "the which is idolatry" (\h^{tis} estin eid^{“latria}\). See the longer list of the works of the flesh in Gal 5:19-21, though covetousness is not there named, but it is in Eph 4:19; 5:5.

3:6 {**Cometh the wrath of God**} (\erchetai h[^]org[^] tou theou\). Paul does not regard these sins of the flesh as matters of indifference, far otherwise. Many old MSS. do not have "upon the sons of disobedience," genuine words in Eph 5:6.

3:7 {**Walked aforetime**} (\periepat^{^sate pote}\). First aorist (*constative*) indicative referring to their previous pagan state. {**When ye lived**} (\hote ez^{^te}\). Imperfect active indicative of \za[“]\, to live, "ye used to live" (*customary action*). Sharp distinction in the tenses.

3:8 {**But now**} (\nuni de\). Emphatic form of \nun\ in decided contrast (*to* \pote\ in verse 7) in the resurrection life of 2:12; 3:1. {**Put ye also away**} (\apothesthe kai humeis\). Second aorist middle imperative of old verb \apotith^{^mi}\, to put away, lay aside like old clothes. This metaphor of clothing Paul now uses with several verbs (\apothesthe\ *here*, \apekdusamenoi\ in verse 9, \endusamenoi\ in verse 10, \endusasthe\ in verse 12). {**All these**} (\ta panta\). The whole bunch of filthy rags (*anger* \org^{^n}\, *wrath* \thumon\, *malice* \kakian\, *railing* \blasph^{^mian}\, *shameful speaking* \aischrologian\). See somewhat similar lists of vices in Col 3:5; Ga 5:20; Eph 4:29-31. These words have all been discussed except \aischrologian\, an old word for low and obscene speech which occurs here only in the N.T. It is made from \aischrologos\ (\aischros\ *as in 1Co 11:6 and that*

from \aischos\, *disgrace*). Note also the addition of "out of your mouth" (\ek tou stomatos hum"n\). The word was used for both abusive and filthy talk and Lightfoot combines both ideas as often happens. Such language should never come out of the mouth of a Christian living the new life in Christ.

3:9 {**Lie not to another**} (\m^ pseudesthe eis all^lous\). Lying (\pseudos\) could have been included in the preceding list where it belongs in reality. But it is put more pointedly thus in the prohibition (\m^ and the present middle imperative). It means either "stop lying" or "do not have the habit of lying." {**Seeing that ye have put off**} (\apekdusamenoi\). First aorist middle participle (*causal sense of the circumstantial participle*) of the double compound verb \apekduomai\, for which see 2:15. The \apo\ has the perfective sense (*wholly*), "having stripped clean off." The same metaphor as \apothesthe\ in verse 8. {**The old man**} (\ton palaion anthr"pon\). Here Paul brings in another metaphor (*mixes his metaphors as he often does*), that of the old life of sin regarded as "the ancient man" of sin already crucified (*Ro 6:6*) and dropped now once and for all as a mode of life (*aorist tense*). See same figure in Eph 4:22. \Palaaios\ is ancient in contrast with \neos\ (*young, new*) as in Mt 9:17 or \kainos\ (*fresh, unused*) as in Mt 13:52. {**With his doings**} (\sun tais praxesin autou\). Practice must square with profession.

3:10 {**And have put on**} (\kai endusamenoi\). First aorist middle participle (*in causal sense as before*) of \endun"\", old and common verb (*Latin _induo_, English endue*) for putting on a garment. Used of putting on Christ (*Ga 3:27; Ro 13:14*). {**The new man**} (\ton neon\). "The new (*young as opposed to old* \palaion\) man" (*though \anthr"pon\ is not here expressed, but understood from the preceding phrase*). In Eph 4:24 Paul has \endusasthai ton kainon\ (*fresh as opposed to worn out*) \anthr"pon\. {**Which is being renewed**} (\ton anakainoumenon\). Present passive articular participle of \anakaino"\". Paul apparently coined this word on the analogy of \ananeomai\. \Anakainiz"\" already existed (*Heb 6:6*). Paul also uses \anakain"sis\ (*Ro 12:2; Tit 3:5*) found nowhere before him. By this word Paul adds the meaning of \kainos\ to that of \neos\ just before. It is a continual refreshment (\kainos\) of the new (\neos\, *young*) man in Christ Jesus. {**Unto knowledge**} (\eis epign"sin\). "Unto full (*additional*) knowledge," one of the

keywords in this Epistle. {**After the image**} (\kat' eikona\). An allusion to Ge 1:26,28. The restoration of the image of God in us is gradual and progressive (**2Co 3:18**), but will be complete in the final result (**Ro 8:29; 1Jo 3:2**).

3:11 {**Where**} (\hopou\). In this "new man" in Christ. Cf. Ga 3:28. {**There cannot be**} (\ouk eni\). \Eni\ is the long (*original*) form of \en\ and \estin\ is to be understood. "There does not exist." This is the ideal which is still a long way ahead of modern Christians as the Great War proved. Race distinctions (*Greek* \Hell^n\ *and Jew* \Ioudaios\) disappear in Christ and in the new man in Christ. The Jews looked on all others as Greeks (*Gentiles*). Circumcision (\peritom^) and uncircumcision (\akrobustia\) put the Jewish picture with the cleavage made plainer (*cf. Eph 2*). The Greeks and Romans regarded all others as barbarians (\barbaroi\, **Ro 1:14**), users of outlandish jargon or gibberish, onomatopoeitic repetition (\bar-bar\). {**A Scythian**} (\Skuth^s\) was simply the climax of barbarity, _bar-baris barbariores_ (*Bengel*), used for any rough person like our "Goths and Vandals." {**Bondman**} (\doulos\, *from* \de^, *to bind*), {**freeman**} (\eleutheros\, *from* \erchomai\, *to go*). Class distinctions vanish in Christ. In the Christian churches were found slaves, freedmen, freemen, masters. Perhaps Paul has Philemon and Onesimus in mind. But labour and capital still furnish a problem for modern Christianity. {**But Christ is all**} (\alla panta Christos\). Demosthenes and Lucian use the neuter plural to describe persons as Paul does here of Christ. The plural \panta\ is more inclusive than the singular \pfn\ would be. {**And in all**} (\kai en pfsin\). Locative plural and neuter also. "Christ occupies the whole sphere of human life and permeates all its developments" (*Lightfoot*). Christ has obliterated the words barbarian, master, slave, all of them and has substituted the word \adelphos\ (*brother*).

3:12 {**Put on therefore**} (\endusasthe oun\). First aorist middle imperative of \endun^ (verse 10). He explains and applies (\oun\ *therefore*) the figure of "the new man" as "the new garment." {**As God's elect**} (\h^s eklektoi tou theou\). Same phrase in Ro 8:33; Tit 1:1. In the Gospels a distinction exists between \kl^tos\ and \eklektos\ (**Mt 24:22,24,31**), but no distinction appears in Paul's writings. Here further described as "holy and beloved" (\hagioi kai ^gap^menoi\). The items in the new clothing for the new man in Christ Paul now gives in contrast

with what was put off (3:8). The garments include a heart of compassion (\splagchna oiktirmou\, *the nobler _viscera_ as the seat of emotion as in Lu 1:78; Php 1:8*), kindness (\chr^stot^ta\, *as in Ga 5:22*), humility (\tapeinophrosun^{\, *in the good sense as in Php 2:3*), meekness (\praut^ta\, *in Ga 5:23 and in Eph 4:2 also with \tapeinophrosun^{*), long-suffering (\makrothumian\, *in Ga 5:22; Col 1:11; Jas 5:10*).

3:13 {**Forbearing one another**} (\anechomenoi all^l^{\, n\). Present middle (*direct*) participle of \anech^{\ with the ablative case (\all^l^{\, n\), "holding yourselves back from one another." {**Forgiving each other**} (\charizomenoi heautois\). Present middle participle also of \charizomai\ with the dative case of the reflexive pronoun (\heautois\ instead of the reciprocal just before (\all^l^{\, n\). {**If any man have**} (\ean tis ech^i\). Third class condition (\ean\ *and present active subjunctive of \ech^{*). {**Complaint**} (\momph^{\, n\). Old word from \memphomai\, to blame. Only here in N.T. Note \pros\ here with \tina\ in the sense of against for comparison with \pros\ in 2:31. {**Even as the Lord**} (\kath^s kai ho Kurios\). Some MSS. read \Christos\ for \Kurios\). But Christ's forgiveness of us is here made the reason for our forgiveness of others. See Mt 6:12,14f. where our forgiveness of others is made by Jesus a prerequisite to our obtaining forgiveness from God.

3:14 {**And above all these things**} (\epi pfsin de toutois\). "And upon all these things." {**Put on love**} (\t^{\, n agap^{\, n\). See Lu 3:20. The verb has to be supplied (\endusasthe\ from verse 12 as the accusative case \agap^{\, n\ shows. {**Which is**} (\ho estin\). Neuter singular of the relative and not feminine like \agap^{\, n\ (*the antecedent*) nor masculine like \sundesmos\ in the predicate. However, there are similar examples of \ho estin\ in the sense of _quod est_ (_id est_), "that is," in Mr 14:42; 15:42, without agreement in gender and number. So also Eph 5:5 where \ho estin\ = "which thing." {**The bond of perfectness**} (\sundesmos t^s teleiot^{\, tos\). See 2:19 for \sundesmos\). Here it is apparently the girdle that holds the various garments together. The genitive (\teleiot^{\, tos\) is probably that of apposition with the girdle of love. In a succinct way Paul has here put the idea about love set forth so wonderfully in 1Co 13.

3:15 {**The peace of Christ**} (\h^{\, eir^{\, n^{\, tou Christou\). The peace that Christ gives (*Joh 14:27*). {**Rule**} (\brabeuet^{\, n\). Imperative

active third singular of \brabeu“, to act as umpire (*brabeus*), old verb, here alone in N.T. See 1Co 7:15 for called in peace. **{In one body}** (*en heni s“mati*). With one Head (*Christ*) as in 1:18,24. **{Be ye thankful}** (*eucharistoi ginesthe*). "Keep on becoming thankful." Continuous obligation.

3:16 **{The word of Christ}** (*ho logos tou Christou*). This precise phrase only here, though "the word of the Lord" in 1Th 1:8; 4:15; 2Th 3:1. Elsewhere "the word of God." Paul is exalting Christ in this Epistle. \Christou\ can be either the subjective genitive (*the word delivered by Christ*) or the objective genitive (*the word about Christ*). See 1Jo 2:14. **{Dwell}** (*enoikeit“*). Present active imperative of \enoike“, to make one's home, to be at home. **{In you}** (*en humin*). Not "among you." **{Richly}** (*plousi“s*). Old adverb from \plousios\ (*rich*). See 1Ti 6:17. The following words explain \plousi“s\ **{In all wisdom}** (*en pas^i sophifi*). It is not clear whether this phrase goes with \plousi“s\ (*richly*) or with the participles following (*didaskontes kai nouthetountes*, see 1:28). Either punctuation makes good sense. The older Greek MSS. had no punctuation. There is an anacoluthon here. The participles may be used as imperatives as in Ro 12:11f.,16. **{With psalms}** (*psalmois*, *the Psalms in the Old Testament originally with musical accompaniment*), **{hymns}** (*humnois*, *praises to God composed by the Christians like 1Ti 3:16*), **{spiritual songs}** (*“idais pneumatikais*, *general description of all whether with or without instrumental accompaniment*). The same song can have all three words applied to it. **{Singing with grace}** (*en chariti fidontes*). In God's grace (2Co 1:12). The phrase can be taken with the preceding words. The verb \fid“ is an old one (*Eph 5:19*) for lyrical emotion in a devout soul. **{In your hearts}** (*en tais kardiais hum“n*). Without this there is no real worship "to God" (*t“i the“i*). How can a Jew or Unitarian in the choir lead in the worship of Christ as Saviour? Whether with instrument or with voice or with both it is all for naught if the adoration is not in the heart.

3:17 **{Whatsoever ye do}** (*pfn hoti ean poi^te*). Indefinite relative (*everything whatever*) with \ean\ and the present active subjunctive, a common idiom in such clauses. **{Do all}** (*panta*). The imperative \poieite\ has to be supplied from \poi^te\ in the relative clause. \Panta\ is repeated from \pfn\ (*singular*), but in the plural (*all things*). \Pfn\ is left as a nominative

absolute as in Mt 10:32; Lu 12:10. This is a sort of Golden Rule for Christians "in the name of the Lord Jesus" (*\en onomati Kuriou I'sou*), in the spirit of the Lord Jesus (*Eph 5:20*). What follows (*directions to the various groups*) is in this same vein. Sociological problems have always existed. Paul puts his finger on the sore spot in each group with unerring skill like a true diagnostician.

3:18 {**Wives**} (*\kai gunaikes*). The article here distinguishes class from class and with the vocative case can be best rendered "Ye wives." So with each group. {**Be in subjection to your husbands**} (*\hupotassesthe tois andrasin*). "Own" (*\idiois*) is genuine in Eph 5:22, but not here. The verb *\hupotassomai* has a military air, common in the *_Koin, _* for such obedience. Obedience in government is essential as the same word shows in Ro 13:1,5. {**As is fitting in the Lord**} (*\h"s an^ken en Kuri"i*). This is an idiomatic use of the imperfect indicative with verbs of propriety in present time (*Robertson, _Grammar_, p. 919*). Wives have rights and privileges, but recognition of the husband's leadership is essential to a well-ordered home, only the assumption is that the husband has a head and a wise one.

3:19 {**Love your wives**} (*\agapfte tas gunaikas*). Present active imperative, "keep on loving." That is precisely the point. {**Be not bitter**} (*\m^ pikrainesthe*). Present middle imperative in prohibition: "Stop being bitter" or "do not have the habit of being bitter." This is the sin of husbands. *\Pikrain"* is an old verb from *\pikros* (*bitter*). In N.T. only here and Re 8:11; 10:9f. The bitter word rankles in the soul.

3:20 {**Obey your parents**} (*\hupakouete tois goneusin*). Old verb to listen under (*as looking up*), to hearken, to heed, to obey. {**In all things**} (*\kata panta*). This is the hard part for the child, not occasional obedience, but continual. Surely a Christian father or mother will not make unreasonable or unjust demands of the child. Nowhere does modern civilization show more weakness than just here. Waves of lawlessness sweep over the world because the child was not taught to obey. Again Paul argues that this is "in the Lord" (*\en Kuri"i*).

3:21 {**Provoke not**} (*\m^ erethizete*). Present imperative of old verb from *\ereth"*, to excite. Only twice in N.T., here in bad sense, in good sense in 2Co 9:2 (*to stimulate*). Here it means to nag and as a habit (*present tense*). {**That they be not**

discouraged} (*\hina m^ athum“sin*). Negative purpose (*\hina m^ *) with the present subjunctive (*continued discouragement*) of *\athume“*, old verb, but only here in N.T., from *\athumos* (*dispirited, \a\ privative, \thumos\, spirit or courage*). One does not have to read *_Jane Eyre_* or *_Oliver Twist_* to know something of the sorrows of childhood as is witnessed by runaway children and even child suicides.

3:22 **{Your masters according to the flesh}** (*\tois kata sarka kuriois*). "Lords" really, but these Christian slaves (*\douloi*) had Christ as lord, but even so they were to obey their lords in the flesh. **{Not with eye-service}** (*\m^ en ophthalmoudouliais*). Another Pauline word (*here only and Eph 6:6*), elsewhere only in Christian writers after Paul, an easy and expressive compound, service while the master's eye was on the slave and no longer. **{Men-pleasers}** (*\anthr“pareskoi*). Late compound only in LXX and Paul (*here and Eph 6:6*). **{In singleness of heart}** (*\en haplot^ti kardias*). So in Eph 6:5. Old and expressive word from *\haplous* (*simple, without folds*). See 2Co 11:3. **{Fearing the Lord}** (*\phoboumenoi ton Kurion*). Rather than the lords according to the flesh.

3:23 **{Whatsoever ye do}** (*\ho ean poi^te*). See same idiom in 3:17 except *\ho* instead of *\pfn hoti*. **{Heartily}** (*\ek psuch^s*). From the soul and not with mere eye service. In Eph 6:7 Paul adds *\met' eunoias* (*with good will*) in explanation of *\ek psuch^s*. **{As unto the Lord}** (*\h“s t“i Kuri“i*). Even when unto men. This is the highest test of worthwhile service. If it were only always true!

3:24 **{Ye shall receive}** (*\apol^mpsesthe*). Future middle indicative of *\apolamban“*, old verb, to get back (*\apo*), to recover. **{The recompense}** (*\antapodosin*). "The full recompense," old word, in LXX, but only here in N.T., but *\antapodoma* twice (*Lu 14:12; Ro 11:9*). Given back (*\apo*) in return (*\anti*). **{Ye serve the Lord Christ}** (*\to Kuri“i Christ“i douleuete*). As his slaves and gladly so. Perhaps better as imperatives, keep on serving.

3:25 **{Shall receive again for the wrong that he hath done}** (*\komisetai ho ^dik^sen*). It is not clear whether *\ho adik“n* (*he that doeth wrong*) is the master or the slave. It is true of either and Lightfoot interprets it of both, "shall receive back the wrong which he did." This is a general law of life and of God

and it is fair and square. {**There is no respect of persons**} (*\ouk
estin pros“pol^mpsia*). There is with men, but not with God. For
this word patterned after the Hebrew see Ro 2:11; Eph 6:9; Jas
2:1 The next verse should be in this chapter also.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Colossians: Chapter 3*)

[\[Previous\]](#) [\[Next\]](#)

4:1 **{That which is just and equal}** (*\to dikaion kai tⁿ isot^a*). Paul changes from *\to ison* (*like \to dikaion*, *neuter singular adjective with article for abstract idea*) to the abstract substantive *\isot^s*, old word, in N.T. only here and 2Co 8:13f. If employers always did this, there would be no labour problem. **{A Master in heaven}** (*\Kurion en ouranⁱ*). A wholesome reminder to the effect that he keeps his eye on the conduct of masters of men here towards their employees.

4:2 **{Continue steadfastly}** (*\proskartereite*). See Mr 3:9; Ac 2:42,46 for this interesting word from *\pros* and *\karteros* (*strong*), common in the *_Koin, _*. **{Watching}** (*\gr^gorountes*). Present active participle of *\gr^gore^a*, late present made on perfect active stem *\egr^gora* with loss of *\e-*, found first in Aristotle.

4:3 **{Withal}** (*\hama*). At the same time. **{That God may open}** (*\hina ho theos anoixⁱ*). Common use of *\hina* and the subjunctive (*aorist*), the sub-final use so common in the N.T. as in the *_Koin, _*. **{A door for the word}** (*\thuran tou logou*). Objective genitive, a door for preaching. It is comforting to other preachers to see the greatest of all preachers here asking prayer that he may be set free again to preach. He uses this figure elsewhere, once of a great and open door with many adversaries in Ephesus (*1Co 16:9*), once of an open door that he could not enter in Troas (*2Co 2:12*). **{The mystery of Christ}** (*\to must^rion tou Christou*). The genitive of apposition, the mystery which is Christ (*2:2*), one that puts out of comparison the foolish "mysteries" of the Gnostics. **{For which I am also in bonds}** (*\diⁱ ho kai dedemai*). Perfect passive indicative of *\de^a*. Paul is always conscious of this limitation, this chain. At bottom he is a prisoner because of his preaching to the Gentiles.

4:4 **{As I ought to speak}** (*\h^s dei me lal^{sai}*). Wonderful as Paul's preaching was to his hearers and seems to us, he was never satisfied with it. What preacher can be?

4:5 **{Toward them that are without}** (\pros tous ex“\). A Pauline phrase for those outside the churches (*1Th 5:12; 1Co 5:12f.*). It takes wise walking to win them to Christ. **{Redeeming the time}** (\ton kairon exagorazomenoi\). We all have the same time. Paul goes into the open market and buys it up by using it rightly. See the same metaphor in Eph 5:16.

4:6 **{Seasoned with salt}** (\halati ^rtumenos\). The same verb \artu“\ (*old verb from \air“\, to fit, to arrange*) about salt in Mr 9:50; Lu 14:34. Nowhere else in the N.T. Not too much salt, not too little. Plutarch uses salt of speech, the wit which flavours speech (*cf. Attic salt*). Our word salacious is this same word degenerated into vulgarity. Grace and salt (*wit, sense*) make an ideal combination. Every teacher will sympathize with Paul's desire "that ye know how ye must answer each one" (\eidenai p“s dei humas heni ekast“i apokrimesthai\). Who does know?

4:7 **{All my affairs}** (\ta kat' eme panta\). "All the things relating to me." The accusative case the object of \gn“risei\. The same idiom in Ac 25:14; Php 1:2. **{Tychicus}** (\Tuchikos\). Mentioned also in Eph 6:21 as the bearer of that Epistle and with the same verb \gn“risei\ (*future active of \gn“riz“*) and with the same descriptive epithet as here (\ho agap^tos adelphos kai pistos diakonos en Kuri“i\, *the beloved brother and faithful minister in the Lord*) except that here we have also \kai sundoulos\ (*and fellow-servant*). Abbott suggests that Paul adds \sundoulos\ because he had used it of Epaphras in 1:7. Perhaps \pistos\ goes with both substantives and means faithful to Paul as well as to Christ.

4:8 **{I have sent}** (\epempsa\). Epistolary aorist active indicative of \pemp“\ as in Eph 6:22. **{That ye may know}** (\hina gn“te\). Second aorist (*ingressive*) active subjunctive of \gin“sk“\, "that ye may come to know." This the correct text, not \gn“i\ (*third singular*). **{Our estate}** (\ta peri h^m“n\). "The things concerning us." **{May comfort}** (\parakales^i\). First aorist active subjunctive. Proper rendering here and not "may exhort."

4:9 **{Together with Onesimus}** (\sun On^sim“i\). Co-bearer of the letter with Tychicus and praised on a par with him, runaway slave though he is. **{Who is one of you}** (\hos estin ex hum“n\). Said not as a reproach to Colossae for having such a man, but as a privilege to the church in Colossae to give a proper welcome to

this returning converted slave and to treat him as a brother as Paul argues to Philemon.

4:10 {**Aristarchus**} (\Aristarchos\). He was from Thessalonica and accompanied Paul to Jerusalem with the collection (*Ac 19:29; 20:4*) and started with Paul to Rome (*Ac 27:2; Phm 1:24*). Whether he has been with Paul all the time in Rome we do not know, but he is here now. {**My fellow-prisoner**} (\ho sunaichmal“tos mou\). One of Paul's compounds, found elsewhere only in Lucian. Paul uses it of Epaphras in Phm 1:23, but whether of actual voluntary imprisonment or of spiritual imprisonment like \sunstrati“tes\ (*fellow-soldier*) in Php 2:25; Phm 1:2 we do not know. Abbott argues for a literal imprisonment and it is possible that some of Paul's co-workers (\sun-ergoi\) voluntarily shared imprisonment with him by turns. {**Mark**} (\Markos\). Once rejected by Paul for his defection in the work (*Ac 15:36-39*), but now cordially commended because he had made good again. {**The cousin of Barnabas**} (\ho anepsios Barnabf\). It was used for "nephew" very late, clearly "cousin" here and common so in the papyri. This kinship explains the interest of Barnabas in Mark (*Ac 12:25; 13:5; 15:36-39*). {**If he come unto you, receive him**} (\ean elthⁱ pros humas dexasthe auton\). This third class conditional sentence (\ean\ *and second aorist active subjunctive of \erchomai*) gives the substance of the commands (\entolas\) about Mark already sent, how we do not know. But Paul's commendation of Mark is hearty and unreserved as he does later in 2Ti 4:11. The verb \dechomai\ is the usual one for hospitable reception (*Mt 10:14; Joh 4:45*) like \prosdechomai\ (*Php 2:29*) and \hupodechomai\ (*Lu 10:38*).

4:11 {**Jesus which is called Justus**} (\I^{sous} ho legomenos Ioustos\). Another illustration of the frequency of the name Jesus (*Joshua*). The surname Justus is the Latin _Justus_ for the Greek \Dikaios\ and the Hebrew _Zadok_ and very common as a surname among the Jews. The name appears for two others in the N.T. (*Ac 1:23; 18:7*). {**Who are of the circumcision**} (\hoi ontes ek peritom^{^s}\). Jewish Christians certainly, but not necessarily Judaizers like those so termed in Ac 11:3 (\hoi ek peritom^{^s}\. Cf. *Ac 35:1,5*). {**These only**} (\houtoi monoï\). "Of the circumcision" (*Jews*) he means. {**A comfort unto me**} (\moi par[^]goria\). Ethical dative of personal interest. \Par[^]goria\ is an old word (*here only in N.T.*) from \par[^]gore“\, to make an address) and means solace, relief. A medical term. Curiously

enough our word paregoric comes from it (*\par^gorikos*).

4:12 {**Epaphras who is one of you**} (*\Epaphrfs ho ex hum^“n*). See 1:7 for previous mention of this brother who had brought Paul news from Colossae. {**Always striving for you**} (*\pantote ag^“nizomenos huper h^m^“n*). See 1:29 of Paul. {**That ye may stand**} (*\hina stath^te*). Final clause, first aorist passive subjunctive (*according to Aleph B*) rather than the usual second aorist active subjunctives (*\st^te*) of *\hist^mi* (*according to A C D*). {**Fully assured**} (*\pepl^rophor^menoi*). Perfect passive participle of *\pl^rophore^“*, late compound, for which see Lu 1:1; Ro 14:5.

4:13 {**And for them in Hierapolis**} (*\kai t^“n en Hierfi Polei*). The third of the three cities in the Lycus Valley which had not seen Paul's face (**2:1**). It was across the valley from Laodicea. Probably Epaphras had evangelized all three cities and all were in peril from the Gnostics.

4:14 {**Luke, the beloved physician**} (*\Loukas ho iatros ho agap^tos*). Mentioned also in Phm 1:24; 2Ti 4:11. The author of the Gospel and the Acts. Both Mark and Luke are with Paul at this time, possibly also with copies of their Gospels with them. The article here (*repeated*) may mean "my beloved physician." It would seem certain that Luke looked after Paul's health and that Paul loved him. Paul was Luke's hero, but it was not a one-sided affection. It is beautiful to see preacher and physician warm friends in the community. {**Demas**} (*\D^mas*). Just his name here (*a contraction of Demetrius*), but in 2Ti 4:10 he is mentioned as one who deserted Paul.

4:15 {**Nymphas**} (*\Numphan*). That is masculine, if *\autou* (*his*) is genuine (*D E K L*) after *\kat' oikon*, but *\Numpha* (*feminine*) if *\aut^s* (*her*) is read (**B 67**). Aleph A C P read *\aut^“n* (*their*), perhaps including *\adelphous* (*brethren*) and so locating this church (*\ekkl^sia*) in Laodicea. It was not till the third century that separate buildings were used for church worship. See Ro 16:5 for Prisca and Aquila. It is not possible to tell whether it is "her" or "his" house here.

4:16 {**When this epistle hath been read among you**} (*\hotan anagn^sth^i par' humin h^ epistol^“*). Indefinite temporal clause with *\hotan* (*\hote an*) and the first aorist passive subjunctive of *\anagin^sk^“*. The epistle was read in public to the church

(Re 1:3). {Cause that} (\poi^ˆsate hina\). Same idiom in Joh 11:37; Re 13:15. Old Greek preferred \hop^ˆs\ for this idiom. See 1Th 5:27 for injunction for public reading of the Epistle. **{That ye also read}** (\kai humeis anagn^ˆte\). Second aorist active subjunctive of \anagin^ˆsk^ˆ\, to read. **{And the epistle from Laodicea}** (\kai t^ˆn ek Laodikias\). The most likely meaning is that the so-called Epistle to the Ephesians was a circular letter to various churches in the province of Asia, one copy going to Laodicea and to be passed on to Colossae as the Colossian letter was to be sent on to Laodicea. This was done usually by copying and keeping the original. See Eph 1:1 for further discussion of this matter.

4:17 **{Take heed}** (\blepe\). Keep an eye on. **{Thou hast received in the Lord}** (\parelabes en Kuri^ˆi\). Second aorist active indicative of \paralamban^ˆ\, the verb used by Paul of getting his message from the Lord (**1Co 15:3**). Clearly Archippus had a call "in the Lord" as every preacher should have. **{That thou fulfil it}** (\hina aut^ˆn pl^ˆrois\). Present active subjunctive of \pl^ˆro^ˆ\, "that thou keep on filling it full." It is a life-time job.

4:18 **{Of me Paul with mine own hand}** (\t^ˆi em^ˆi cheiri Paulou\). More precisely, "with the hand of me Paul." The genitive \Paulou\ is in apposition with the idea in the possessive pronoun \em^ˆi\, which is itself in the instrumental case agreeing with \cheiri\. So also 2Th 3:17; 1Co 16:21. **{My bonds}** (\mou t^ˆn desm^ˆn\). Genitive case with \mnemoneuete\ (**remember**). The chain (\en halusei\ **Eph 6:20**) clanked afresh as Paul took the pen to sign the salutation. He was not likely to forget it himself

[\[Previous\]](#) [\[Next\]](#)

1:1 {**Paul, and Silvanus, and Timothy**} (\Paulos kai Silouanos kai Timotheos\). Nominative absolute as customary in letters. Paul associates with himself Silvanus (*Silas of Acts, spelled Silbanos in D and the papyri*), a Jew and Roman citizen, and Timothy, son of Jewish mother and Greek father, one of Paul's converts at Lystra on the first tour. They had both been with Paul at Thessalonica, though Timothy is not mentioned by Luke in Acts in Macedonia till Beroea (*Ac 17:14f.*). Timothy had joined Paul in Athens (*1Th 3:1f.*), had been sent back to Thessalonica, and with Silas had rejoined Paul in Corinth (*1Th 3:5; Ac 18:5, 2Co 1:19*). Silas is the elder and is mentioned first, but neither is in any sense the author of the Epistle any more than Sosthenes is co-author of I Corinthians or Timothy of II Corinthians, though Paul may sometimes have them in mind when he uses "we" in the Epistle. Paul does not here call himself "apostle" as in the later Epistles, perhaps because his position has not been so vigorously attacked as it was later. Ellicott sees in the absence of the word here a mark of the affectionate relations existing between Paul and the Thessalonians. {**Unto the church of the Thessalonians**} (tⁱ ekkl^{sifi} Thessalonike“n\). The dative case in address. Note absence of the article with \Thessalonike“n\ because a proper name and so definite without it. This is the common use of \ekkl^{sia}\ for a local body (*church*). The word originally meant "assembly" as in *Ac 19:39*, but it came to mean an organization for worship whether assembled or unassembled (*cf. Ac 8:3*). The only superscription in the oldest Greek manuscripts (*Aleph B A*) is \Pros Thessalonikeis A\ (*{To the Thessalonians First}*). But probably Paul wrote no superscription and certainly he would not write A to it before he had written II Thessalonians (*B*). His signature at the close was the proof of genuineness (*2Th 3:17*) against all spurious claimants (*2Th 2:2*). Unfortunately the brittle papyrus on which he wrote easily perished outside of the sand heaps and tombs of Egypt or the lava covered ruins of Herculaneum. What a treasure that autograph would be! {**In God the Father and the Lord Jesus Christ**} (\en the“i patri kai kuri“i J^{sou} Christ“i\). This church is grounded in (\en\, *with the locative case*) and exists in the sphere and power of {**God the Father and the Lord Jesus Christ**}.

No article in the Greek, for both \the“i patri\ and \kuri“i J^sou Christ“i\ are treated as proper names. In the very beginning of this first Epistle of Paul we meet his Christology. He at once uses the full title, "Lord Jesus Christ," with all the theological content of each word. The name "Jesus" (*Saviour, Mt 1:21*) he knew, as the "Jesus of history," the personal name of the Man of Galilee, whom he had once persecuted (*Ac 9:5*), but whom he at once, after his conversion, proclaimed to be "the Messiah," (\ho Christos\, *Ac 9:22*). This position Paul never changed. In the great sermon at Antioch in Pisidia which Luke has preserved (*Ac 13:23*) Paul proved that God fulfilled his promise to Israel by raising up "Jesus as Saviour" (\s“t^ra I^soun\). Now Paul follows the Christian custom by adding \Christos\ (*verbal from \chri“\, to anoint*) as a proper name to Jesus (*Jesus Christ*) as later he will often say "Christ Jesus" (*Col 1:1*). And he dares also to apply \kurios\ (*Lord*) to "Jesus Christ," the word appropriated by Claudius (_Dominus_, \Kurios\) and other emperors in the emperor-worship, and also common in the Septuagint for God as in Ps 32:1f. (*quoted by Paul in Ro 4:8*). Paul uses \Kurios\ of God (*1Co 3:5*) or of Jesus Christ as here. In fact, he more frequently applies it to Christ when not quoting the Old Testament as in Ro 4:8. And here he places "the Lord Jesus Christ" in the same category and on the same plane with "God the father." There will be growth in Paul's Christology and he will never attain all the knowledge of Christ for which he longs (*Php 3:10-12*), but it is patent that here in his first Epistle there is no "reduced Christ" for Paul. He took Jesus as "Lord" when he surrendered to Jesus on the Damascus Road: "And I said, What shall I do, Lord? And the Lord said to me" (*Ac 22:10*). It is impossible to understand Paul without seeing clearly this first and final stand for the Lord Jesus Christ. Paul did not get this view of Jesus from current views of Mithra or of Isis or any other alien faith. The Risen Christ became at once for Paul the Lord of his life. {Grace to you and peace} (\charis humin kai eir^n^). These words, common in Paul's Epistles, bear "the stamp of Paul's experience" (*Milligan*). They are not commonplace salutations, but the old words "deepened and spiritualised" (*Frame*). The infinitive (\chairein\) so common in the papyri letters and seen in the New Testament also (*Ac 15:23; 23:26; Jas 1:1*) here gives place to \charis\, one of the great words of the New Testament (*cf. Joh 1:16f.*) and particularly of the Pauline Epistles. Perhaps no one word carries more meaning for Paul's messages than this word \charis\ (*from \chair“\, rejoice*) from

which \charizomai\ comes. **{Peace}** (\eirrⁿ\) is more than the Hebrew _shal^m_ so common in salutations. One recalls the "peace" that Christ leaves to us (*Joh 14:27*) and the peace of God that passes all understanding (*Php 4:7*). This introduction is brief, but rich and gracious and pitches the letter at once on a high plane.

1:2 **{We give thanks}** (\eucharistoumen\). Late denominative verb \euchariste^a\ from \eucharistos\ (*grateful*) and that from \eu\, well and \charizomai\, to show oneself kind. See \charis\ in verse 1. "The plural implies that all three missionaries prayed together" (*Moffatt*). **{Always}** (\pantote\). Late word, rare in LXX. So with \euchariste^a\ in 2Th 1:3; 2:13; 1Co 1:4; Eph 5:20; Php 1:3. Moffatt takes it to mean "whenever Paul was at his prayers." Of course, he did not make audible prayer always, but he was always in the spirit of prayer, "a constant attitude" (*Milligan*), "in tune with the Infinite." **{For you all}** (\peri pantⁿ humⁿ\). Paul "encircled (\peri\, *around*) them all," including every one of them and the church as a whole. Distance lends enchantment to the memory of slight drawbacks. Paul is fond of this phrase "you all," particularly in Phil. (*Php 1:3,7*). **{Making mention}** (\mneian poioumenoi\). Paul uses this very idiom in Rom 1:9; Eph 1:16; Phm 1:4. Milligan cites a papyrus example of \mneian poioumenoi\ in prayer (*B. Y. U. 652, 5*). Did Paul have a prayer list of the Thessalonian disciples which he read over with Silas and Timothy? **{In}** here is \epi=\ "in the time of our prayers." "Each time that they are engaged in prayers the writers mention the names of the converts" (*Frame*).

1:3 **{Remembering}** (\mnⁿmoneuontes\). Present active participle of old verb from adjective \mnⁿmⁿ\ (*mindful*) and so to call to mind, to be mindful of, used either with the accusative as in 1Th 2:9 or the genitive as here. **{Without ceasing}** (\adialeipt^s\). Double compound adverb of the _Koin,_ (*Polybius, Diodorus, Strabo, papyri*) from the verbal adjective \a-dia-leiptos\ (\a\ *privative and* \dia-leip^a\, *to leave off*). In the N.T. alone by Paul and always connected with prayer. Milligan prefers to connect this adverb (*amphibolous in position*) with the preceding participle \poioumenoi\ rather than with \mnⁿmoneuontes\ as Revised Version and Westcott and Hort rightly do. **{Your work of faith}** (\humⁿ tou ergou t^s piste^s\). Note article with both \ergou\ and \piste^s\ (*correlation of the article, both abstract substantives*). \Ergou\ is genitive case

the object of \mn^moneuontes\ as is common with verbs of emotion (*Robertson, _Grammar_, pp. 508f.*), though the accusative \kopon\ occurs in 1Th 2:9 according to common Greek idiom allowing either case. \Ergou\ is the general term for work or business, employment, task. Note two genitives with \ergou\. \Hum^“n\ is the usual possessive genitive, **{your work}**, while \t^s piste^“s\ is the descriptive genitive, marked by, characterized by, faith, "the activity that faith inspires" (*Frame*). It is interesting to note this sharp conjunction of these two words by Paul. We are justified by faith, but faith produces works (*Ro 6-8*) as the Baptist taught and as Jesus taught and as James does in Jas 2.

{Labour of love} (\tou kopou t^s agap^s\). Note article with both substantives. Here again \tou kopou\ is the genitive the object of \mn^moneuontes\ while \t^s agap^s\ is the descriptive genitive characterizing the "labour" or "toil" more exactly. \Kopos\ is from \kopt^“\, to cut, to lash, to beat the bread, to toil. In Re 14:13 the distinction is drawn between \kopou\ (*toil*) from which the saints rest and \erga\ (*works, activities*) which follow with them into heaven. So here it is the labour that love prompts, assuming gladly the toil. \Agap^ is one of the great words of the N.T. (*Milligan*) and no certain example has yet been found in the early papyri or the inscriptions. It occurs in the Septuagint in the higher sense as with the sensuous associations. The Epistle of Aristeeas calls love (\agap^\) God's gift and Philo uses \agap^ in describing love for God. "When Christianity first began to think and speak in Greek, it took up \agap^ and its group of terms more freely, investing them with the new glow with which the N.T. writings make us familiar, a content which is invariably religious" (*Moffatt, _Love in the New Testament_, p. 40*). The New Testament never uses the word \er^“s\ (*lust*).

{Patience of hope} (\t^s hupomon^s t^s elpidos\). Note the two articles again and the descriptive genitive \t^s elpidos\. It is patience marked by hope, "the endurance inspired by hope" (*Frame*), yes, and sustained by hope in spite of delays and set-backs. \Hupomon^ is an old word (\hupo, men^“\, *to remain under*), but it "has come like \agap^ to be closely associated with a distinctively Christian virtue" (*Milligan*). The same order as here (\ergou, kopos, hupomon^\) appears in Re 2:2 and Lightfoot considers it "an ascending scale as practical proofs of self-sacrifice." The church in Thessalonica was not old, but already they were called upon to exercise the sanctifying grace of hope (*Denney*). **{In our Lord Jesus Christ}** (\tou Kuriou h^m^“n I^sou Christou\). The objective genitive with \elpidos\ (*hope*)

and so translated by "in" here (*Robertson, _Grammar_, pp. 499f.*). Jesus is the object of this hope, the hope of his second coming which is still open to us. Note "Lord Jesus Christ" as in verse 1. **{Before our God and Father}** (*\emprosthen tou theou kai patros h^m^“n*). The one article with both substantives precisely as in Ga 1:4, not "before God and our Father," both article and possessive genitive going with both substantives as in 2Pe 1:1,11; Tit 2:13 (*Robertson, _Grammar_, pp. 785f.*). The phrase is probably connected with *\elpidos*. *\Emprosthen* in the N.T. occurs only of place, but it is common in the papyri of time. The picture here is the day of judgment when all shall appear before God.

1:4 **{Knowing}** (*\eidotes*). Second perfect active participle of *\oida* (*\eidon*), a so-called causal participle=since we know, the third participle with the principal verb *\eucharistoumen*, the Greek being fond of the circumstantial participle and lengthening sentences thereby (*Robertson, _Grammar_, P. 1128*). **{Beloved by God}** (*\^gap^menoi hupo [tou] theou*). Perfect passive participle of *\agapa^“*, the verb so common in the N.T. for the highest kind of love. Paul is not content with the use of *\adelphoi* here (*often in this Epistle as 2:1,14,17; 3:7; 4:1,10*), but adds this affectionate phrase nowhere else in the N.T. in this form (*cf. Jude 1:3*) though in Sirach 45:1 and on the Rosetta Stone. But in 2Th 2:13 he quotes "beloved by the Lord" from De 33:12. The use of *\adelphoi* for members of the same brotherhood can be derived from the Jewish custom (*Ac 2:29,37*) and the habit of Jesus (*Mt 12:48*) and is amply illustrated in the papyri for burial clubs and other orders and guilds (*Moulton and Milligan's _Vocabulary_*). **{Your election}** (*\t^“n eklog^“n hum^“n*). That is the election of you by God. It is an old word from *\eklegomai* used by Jesus of his choice of the twelve disciples (*Joh 15:16*) and by Paul of God's eternal selection (*Eph 1:4*). The word *\eklog^“* is not in the LXX and only seven times in the N.T. and always of God's choice of men (*Ac 9:15; 1Th 1:4; Ro 9:11; 11:5,7,58; 2Pe 1:10*). The divine *\eklog^“* was manifested in the Christian qualities of verse 3 (*Moffatt*).

1:5 **{How that}** (*\hoti*). It is not certain whether *\hoti* here means "because" (*\quia*) as in 2Th 3:7; 1Co 2:14; Ro 8:27 or declarative *\hoti* "how that," knowing the circumstances of your election (*Lightfoot*) or explanatory, as in Ac 16:3; 1Th 2:1; 1Co

16:15; 2Co 12:3f.; Ro 13:11. {**Our gospel**} (\to euaggelion h^m“n\). The gospel (*see on Mt 4:23; Mr 1:1,15 for euaggelion*) which we preach, Paul's phrase also in 2Th 2:14; 2Co 4:3; Ro 2:16; 16:25; 2Ti 2:8. Paul had a definite, clear-cut message of grace that he preached everywhere including Thessalonica. This message is to be interpreted in the light of Paul's own sermons in Acts and Epistles, not by reading backward into them the later perversions of Gnostics and sacramentarians. This very word was later applied to the books about Jesus, but Paul is not so using the term here or anywhere else. In its origin Paul's gospel is of God (*1Th 2:2,8,9*), in its substance it is Christ's (*3:2; 2Th 1:8*), and Paul is only the bearer of it (*1Th 2:4,9; 2Th 2:14*) as Milligan points out. Paul and his associates have been entrusted with this gospel (*1Th 2:4*) and preach it (*Ga 2:2*). Elsewhere Paul calls it God's gospel (*2Co 11:7; Ro 1:1; 15:16*) or Christs (*1Co 9:12; 2Co 2:12; 9:13; 10:14; Ga 1:7; Ro 15:19; Php 1:27*). In both instances it is the subjective genitive. {**Came unto you**} (\egenth^ eis humfs\). First aorist passive indicative of \ginomai\ in practically same sense as \egeneto\ (*second aorist middle indicative as in the late Greek generally*). So also \eis humfs\ like the _Koin,_ is little more than the dative \humin\ (*Robertson, _Grammar_, p. 594*). {**Not only--but also**} (\ouk--monon, alla kai\). Sharp contrast, negatively and positively. The contrast between \logos\ (*word*) and \dunamis\ (*power*) is seen also in 1Co 2:4; 4:20. Paul does not refer to miracles by \dunamis\. {**In the Holy Spirit and much assurance**} (\en pneumatⁱ hagi“i kai pl^{rophorifi} pollⁱ\). Preposition \en\ repeated with \log“i, dunamei\, but only once here thus uniting closely {**Holy Spirit**} and {**much assurance**}. No article with either word. The word \pl^{rophorifi} is not found in ancient Greek or the LXX. It appears once in Clement of Rome and one broken papyrus example. For the verb \pl^{rophore}“\ see on Lu 1:1. The substantive in the N.T. only here and Col 2:2; Heb 6:11; 10:22. It means the full confidence which comes from the Holy Spirit. {**Even as ye know**} (\kath“s oidate\). Paul appeals to the Thessalonians themselves as witnesses to the character of his preaching and life among them. {**What manner of men we showed ourselves toward you**} (\hoioi egenth^men humin\). Literally, {**What sort of men we became to you**}. Qualitative relative \hoioi\ and dative \humin\ and first aorist passive indicative \egenth^men\, (*not \metha\, we were*). An exegetical comment with {**for your sake**} (\di' humfs\) added. It was all in their interest and for their advantage, however it

may have seemed otherwise at the time.

1:6 {**Imitators of us and of the Lord**} (\mim^ˆtai h^ˆm“n kai tou kuriou\). \Mim^ˆt^ˆs\ (-t^ˆs\ *expresses the agent*) is from \mimeomai\, to imitate and that from \mimos\ (\mimic\, *actor*). Old word, more than "followers," in the N.T. only six times (*1Th 1:6; 2:14; 1Co 4:16; 11:1; Eph 5:1; Heb 6:12*). Again Paul uses \ginomai\, to become, not \eimi\, to be. It is a daring thing to expect people to "imitate" the preacher, but Paul adds "and of the Lord," for he only expected or desired "imitation" as he himself imitated the Lord Jesus, as he expressly says in 1Co 11:1. The peril of it all is that people so easily and so readily imitate the preacher when he does not imitate the Lord. The fact of the "election" of the Thessalonians was shown by the character of the message given them and by this sincere acceptance of it (*Lightfoot*). {**Having received the word**} (\dexamenoi ton logon\). First aorist middle participle of \dechomai\, probably simultaneous action (*receiving*), not antecedent. {**In much affliction**} (\en thlipsei poll^ˆi\). Late word, pressure. Tribulation (*Latin _tribulum_*) from \thlib“\, to press hard on. Christianity has glorified this word. It occurs in some Christian papyrus letters in this same sense. Runs all through the N.T. (*2Th 1:4; Ro 5:3*). Paul had his share of them (*Col 1:24; 2Co 2:4*) and so he understands how to sympathize with the Thessalonians (*1Th 3:3f.*). They suffered after Paul left Thessalonica (*1Th 2:14*). {**With joy of the Holy Spirit**} (\meta charas pneumatos hagiou\). The Holy Spirit gives the joy in the midst of the tribulations as Paul learned (*Ro 5:3*). "This paradox of experience" (*Moffatt*) shines along the pathway of martyrs and saints of Christ.

1:7 {**So that ye became**} (\h“ste genesthai humas\). Definite result expressed by \h“ste\ and the infinitive \genesthai\ (*second aorist middle of \ginomai*) as is common in the _Koin,_. {**An ensample**} (\tupon\). So B D, but Aleph A C have \tupous\ (*plural*). The singular looks at the church as a whole, the plural as individuals like \humfs\. \Tupos\ is an old word from \tupt“\, to strike, and so the mark of a blow, print as in John 20:25. Then the figure formed by the blow, image as in Ac 7:43. Then the mould or form (*Ro 6:17; Ac 23:25*). Then an example or pattern as in Ac 7:44, to be imitated as here, Php 3:17, etc. It was a great compliment for the church in Thessalonica to be already a model for believers in Macedonia and Achaia. Our word

type for printers is this same word with one of its meanings.
Note separate article with both Macedonia (*tⁱ Makedonifi*) and Achaia (*tⁱ Achaifi*) treated as separate provinces as they were.

1:8 {**From you hath sounded forth**} (*aph' humⁿ ex^{ch} tai*). Perfect passive indicative of *ex^{che}*, late compound verb (*ex, ^{chos}, ^{ch}*, *our echo*) to sound out of a trumpet or of thunder, to reverberate like our echo. Nowhere else in the N.T. So "from you" as a sounding board or radio transmitting station (*to use a modern figure*). It marks forcibly "both the clear and the persuasive nature of the *logos tou Kuriou*" (*Ellicott*). This phrase, the word of the Lord, may be subjective with the Lord as its author or objective with the Lord as the object. It is both. It is a graphic picture with a pardonable touch of hyperbole (*Moffatt*) for Thessalonica was a great commercial and political centre for disseminating the news of salvation (*on the Egnation Way*). {**But in every place**} (*all' en panti topⁱ*). In contrast to Macedonia and Achaia. The sentence would naturally stop here, but Paul is dictating rapidly and earnestly and goes on. {**Your faith to God-ward**} (*h^{pistis} humⁿ h^{pros} ton theon*). Literally, {**the faith of you that toward the God**}. The repeated article makes clear that their faith is now directed toward the true God and not toward the idols from which they had turned (*verse 10*). {**Is gone forth**} (*exel^{luthen}*). Second perfect active indicative of old verb *exerchomai*, to go out, state of completion like *ex^{ch} tai* above. {**So that we need not to speak anything**} (*h^{ste m^{chreian} echein h^{mfs} lalein ti}*). *H^{ste}* with the infinitive for actual result as in verse 7. No vital distinction between *lalein* (*originally to chatter as of birds*) and *legein*, both being used in the _Koin,_ for speaking and preaching (*in the N.T.*).

1:9 {**They themselves**} (*autoi*). The men of Macedonia, voluntarily. {**Report**} (*apaggellousin*). Linear present active indicative, keep on reporting. {**What manner of entering in**} (*hopoian eisodon*). What sort of entrance, qualitative relative in an indirect question. {**We had**} (*eschomen*). Second aorist active (*ingressive*) indicative of the common verb *ech^{ch}*. {**And how**} (*kai p^s*). Here the interrogative adverb *p^s* in this part of the indirect question. This part about "them" (*you*) as the first part about Paul. The verb *epistreph^{ch}* is an old verb for turning and is common in the Acts for Gentiles turning to

God, as here from idols, though not by Paul again in this sense. In Ga 4:9 Paul uses it for turning to the weak and beggarly elements of Judaism. {**From idols**} (*\apo t'“n eidol“n*). Old word from *\eidos* (*figure*) for image or likeness and then for the image of a heathen god (*our _idol_*). Common in the LXX in this sense. In Ac 14:15 Paul at Lystra urged the people {**to turn from these vain things to the living God**} (*\apo tout“n t'“n matai“n epistrephein epi theon z“nta*), using the same verb *\epistrephein*. Here also Paul has a like idea, {**to serve a living and true God**} (*\douleuein the“i z“nti kai al^thin“i*). No article, it is true, but should be translated "the living and true God" (*cf. Ac 14:15*). Not "dead" like the idols from which they turned, but alive and genuine (*al^thin*, *not al^th^s*).

1:10 {**To wait for his Son from heaven**} (*\anamenein ton huion autou ek t'“n ouran“n*). Present infinitive, like *\douleuein*, and so linear, to keep on waiting for. The hope of the second coming of Christ was real and powerful with Paul as it should be with us. It was subject to abuse then as now as Paul will have to show in this very letter. He alludes to this hope at the close of each chapter in this Epistle. {**Whom he raised from the dead**} (*\hon ^geiren ek [t'“n] nekr“n*). Paul gloried in the fact of the resurrection of Jesus from the dead of which fact he was himself a personal witness. This fact is the foundation stone for all his theology and it comes out in this first chapter. {**Jesus which delivereth us from the wrath to come**} (*\I^soun ton ruomenon h^mfs ek t^s org^s t^s erchomen^s*). It is the historic, crucified, risen, and ascended Jesus Christ, God's Son, who delivers from the coming wrath. He is our Saviour (*Mt 1:21*) true to his name Jesus. He is our Rescuer (*Ro 11:26*, *\ho ruomenos*, *from Isa 59:20*). It is eschatological language, this coming wrath of God for sin (*1Th 2:16; Ro 3:5; 5:9; 9:22; 13:5*). It was Paul's allusion to the day of judgment with Jesus as Judge whom God had raised from the dead that made the Athenians mock and leave him (*Ac 17:31f.*). But Paul did not change his belief or his preaching because of the conduct of the Athenians. He is certain that God's wrath in due time will punish sin. Surely this is a needed lesson for our day. It was coming then and it is coming now.

[\[Previous\]](#) [\[Next\]](#)

2:1 **{For yourselves know}** (\autoi gar oidate\). This explanatory \gar\ takes up in verses 1-12 the allusion in 1:9 about the "report" concerning the entrance (\eisodon\, way in, \eis, hodon\), **{unto you}** (\t^n pros humfs\). Note repeated article to sharpen the point. This proleptic accusative is common enough. It is expanded by the epexegetic use of the \hoti\ clause **{that it hath not been found vain}** (\hoti ou ken^ gegonen\). Literally, **{that it has not become empty}**. Second perfect active (*completed state*) of \ginomai\. Every pastor watches wistfully to see what will be the outcome of his work. Bengel says: _Non inanis, sed plena virtutis_. Cf. 1:5. \Kenos\ is hollow, empty, while \mataios\ is fruitless, ineffective. In 1Co 15:14,17 Paul speaks of \kenon to k^rugma\ (*{empty the preaching}*) and \mataia h^ pistis\ (*{vain the faith}*). One easily leads to the other.

2:2 **{But having suffered before}** (\alla propathontes\). Strong adversative \alla\, antithesis to \ken^. Appeal to his personal experiences in Thessalonica known to them (*{as ye know}*, \kath^s oidate\). Second aorist active participle of \propasch^, old compound verb, but here alone in the N.T. The force of \pro- (*before*) is carried over to the next verb. The participle may be regarded as temporal (*Ellicott*) or concessive (*Moffatt*). **{And been shamefully entreated in Philippi}** (\kai hubristhentes en Philippiis\). First aorist passive participle of \hubriz^, old verb, to treat insolently. "More than the bodily suffering it was the personal indignity that had been offered to him as a Roman citizen" (*Milligan*), for which account see Ac 16:16-40, an interesting example of how Acts and the Epistles throw light on each other. Luke tells how Paul resented the treatment accorded to him as a Roman citizen and here Paul shows that the memory still rankled in his bosom. **{We waxed bold in our God}** (\eparr^siasametha en t^i the^i h^m^n\). Ingressive first aorist middle of \parr^siazomai\, old deponent verb from \parr^sia\ (*full story*, \pan-, r^sia\). In his reply to Festus (Ac 26:26) Paul uses \parr^siazomenos la\, **{being bold I speak}**, while here he has **{we waxed bold to speak}** (\eparr^siasametha la^sai\). The insult in Philippi did not close Paul's mouth, but had precisely the opposite effect "in our God." It was not wild

fanaticism, but determined courage and confidence in God that spurred Paul to still greater boldness in Thessalonica, **{unto you}** (*\pros humfs*), be the consequences what they might, **{the gospel of God in much conflict}**, (*\to euaggelion tou theou en poll“i ag“ni*). This figure of the athletic games (*\ag“n*) may refer to outward conflict like Php 1:30 or inward anxiety (*Col 2:1*). He had both in Thessalonica.

2:3 **{Exhortation}** (*\parakl^sis*). Persuasive discourse, calling to one's side, for admonition, encouragement, or comfort. **{Not of error}** (*\ouk ek plan^s*). This word is same as *\plana“*, to lead astray (*2Ti 3:13*) like Latin *_errare_*. Passive idea of **{error}** here rather than deceit. That is seen in **{nor in guile}** (*\oude en dol“i*) from *\del“*, to catch with bait. Paul is keenly sensitive against charges against the correctness of his message and the purity of his life. **{Nor of uncleanness}** (*\oude ex akatharsias*). "This disclaimer, startling as it may seem, was not unneeded amidst the impurities consecrated by the religions of the day" (*Lightfoot*). There was no necessary connection in the popular mind between religion and morals. The ecstatic initiations in some of the popular religions were grossly sensual.

2:4 **{But even as we have been approved by God}** (*\alla kath“s dedokimasmetha hupo tou theou*). Perfect passive indicative of *\dokimaz“*, old verb to put to the test, but here the tense for completed state means tested and proved and so approved by God. Paul here claims the call of God for his ministry and the seal of God's blessing on his work and also for that of Silas and Timothy. **{To be entrusted with the gospel}** (*\pisteuth^nai to euaggelion*). First aorist passive infinitive of *\pisteu“*, common verb for believing, from *\pistis* (*faith*), but here to entrust rather than to trust. The accusative of the thing is retained in the passive according to regular Greek idiom as in 1Co 9:17; Ga 2:7; Ro 3:2; 1Ti 1:11; Tit 1:3, though the active had the dative of the person. **{So we speak}** (*\hout“s laloumen*). Simple, yet confident claim of loyalty to God's call and message. Surely this should be the ambition of every preacher of the gospel of God. **{Not as pleasing men}** (*\ouch h“s anthr“pois areskontes*). Dative case with *\aresk“* as in Ga 1:10. Few temptations assail the preacher more strongly than this one to please men, even if God is not pleased, though with the dim hope that God will after all condone or overlook. Nothing but experience will convince some preachers how fickle is popular

favour and how often it is at the cost of failure to please God. And yet the preacher wishes to win men to Christ. It is all as subtle as it is deceptive. God tests our hearts (*the very verb \dokimaz“\ used in the beginning of this verse*) and he is the only one whose approval matters in the end of the day (*1Co 4:5*).

2:5 {**Using words of flattery**} (\en log“i kolakeias\). Literally, {**in speech of flattery or fawning**}. Old word, only here in N.T., from \kolaks\, a flatterer. An Epicurean, Philodemus, wrote a work \Peri Kolakeias\ (*Concerning Flattery*). Milligan (*_Vocabulary_, etc.*) speaks of "the selfish conduct of too many of the rhetoricians of the day," conduct extremely repugnant to Paul. The third time (*verses 1,2,5*) he appeals to their knowledge of his work in Thessalonica. Frame suggests "cajolery." {**Nor a cloke of covetousness**} (\oute prophasei pleonexias\). Pretext (\prophasis\ from \prophain“\, *to show forth, or perhaps from \pro-ph^mi\, to speak forth*). This is the charge of self-interest rather than the mere desire to please people. Pretext of greediness is Frame's translation. \Pleonexia\ is merely "having more" from \pleonekt^s\, one eager for more, and \pleonekte“\, to have more, then to over-reach, all old words, all with bad meaning as the result of the desire for more. In a preacher this sin is especially fatal. Paul feels so strongly his innocence of this charge that he calls God as witness as in 2Co 1:23; Ro 9:1; Php 1:8, a solemn oath for his own veracity.

2:6 {**Nor seeking glory of men**} (\oute z^tountes ex anthr“p“n doxan\). "Upon the repudiation of covetousness follows naturally the repudiation of worldly ambition" (*Milligan*). See Ac 20:19; 2Co 4:5; Eph 4:2. This third disclaimer is as strong as the other two. Paul and his associates had not tried to extract praise or glory out of (\ex\) men. {**Neither from you nor from others**} (\oute aph' hum“n oute aph' all“n\). He widens the negation to include those outside of the church circles and changes the preposition from \ex\ (*out of*) to \apo\ (*from*). {**When we might have been burdensome, as apostles of Christ**} (\dunamenoi en barei einai h“s Christou apostoloi\). Westcott and Hort put this clause in verse 7. Probably a concessive participle, {**though being able to be in a position of weight**} (*either in matter of finance or of dignity, or a burden on your funds or "men of weight" as Moffatt suggests*). Milligan suggests that Paul "plays here on the double sense of the phrase" like the Latin

proverb: *ῥonos propter onus*. So he adds, including Silas and Timothy, **{as Christ's apostles}**, as missionaries clearly, whether in the technical sense or not (*cf. Ac 14:4,14; 2Co 8:23; 11:13; Ro 16:7; Php 2:25; Re 2:2*). They were entitled to pay as "Christ's apostles" (*cf. 1Co 9; 2Co 11:7ff.*), though they had not asked for it.

2:7 **{But we were gentle in the midst of you}** (*ἡ ἑγενῆθημεν ἡμῶν ἐν μέσῳ ὑμῶν*). Note *ἑγενῆθημεν* (*became*), not *ἦμεθα* (*were*). This rendering follows *ἡμῶν* instead of *ὑμῶν* (*Aleph B D C Vulg. Boh.*) which is clearly correct, though Dibelius, Moffatt, Ellicott, Weiss prefer *ὑμῶν* as making better sense. Dibelius terms *ἡμῶν* *unmöglich* (*impossible*), but surely that is too strong. Paul is fond of the word *ἡμῶν* (*babes*). Lightfoot admits that he here works the metaphor to the limit in his passion, but does not mar it as Ellicott holds. **{As when a nurse cherishes her own children}** (*ὡς ἡ τροφὸς τὰ ἑαυτῆς τέκνα*). This comparative clause with *ὡς* (*Mr 4:26; Ga 6:10 without ἡμῶν or ὑμῶν*) and the subjunctive (*Robertson, Grammar, p. 968*) has a sudden change of the metaphor, as is common with Paul (*1Ti 5:24; 2Co 3:13ff.*) from **{babes}** to **{nurse}** (*τροφὸς*), old word, here only in the N.T., from *τρέφω*, to nourish, *τροφή*, nourishment. It is really the mother-nurse "who suckles and nurses her own children" (*Lightfoot*), a use found in Sophocles, and a picture of Paul's tender affection for the Thessalonians. *ἡμῶν* is an old word to keep warm, to cherish with tender love, to foster. In N.T. only here and Eph 5:29.

2:8 **{Even so, being affectionately desirous of you}** (*ὡς ὁ ἐμειρομένη ὑμῶν*). Clearly the correct text rather than *ἡμῶν* from *ἡμῶν*, old verb to long for. But the verb *ἡμῶν* (*Westcott and Hort om., smooth breathing*) occurs nowhere else except MSS. in Job 3:21; Ps 62:2 (*Symmachus*) and the Lycaonian sepulchral inscription (*4th cent. A.D.*) about the sorrowing parents *ἡμῶν περι παίδος*, **{greatly desiring their son}** (*Moulton and Milligan, Vocabulary*). Moulton suggests that it comes from a root *σμερ*, remember, and that *ο* is a derelict preposition like *ο*-*duromai*, *ο*-*kell*, "keanos". Wohlenberg (*Zahn, Kommentar*) calls the word "a term of endearment," "derived from the language of the nursery" (*Milligan*). **{We were well pleased}** (*ἡ ὑδοκούμεν*). Imperfect active of *εὐδοκεῖν*, common verb in later Greek and in N.T. (*see*

on Mt 3:17), picturing Paul's idea of their attitude while in Thessalonica. Paul often has it with the infinitive as here. **{To impart}** (*\metadounai*). Second aorist active infinitive of *\metadid“mi*, old verb to share with (*see on Lu 3:11*). Possible zeugma with **{souls}** (*\psuchas*), though Lightfoot renders "lives." Paul and his associates held nothing back. **{Because ye were become very dear to us}** (*\dioti agap^toi h^min egen^th^te*). Note *\dioti* (*double cause, \dia, hoti\, for that*), use of *\ginomai* again for become, and dative *\h^min* with verbal *\agap^toi*, beloved and so dear. A beautiful picture of the growth of Paul's affection for them as should be true with every pastor.

2:9 **{Travail}** (*\mochthon*). Old word for difficult labour, harder than *\kopos* (*toil*). In the N.T. only here, 2Th 3:8; 2Co 11:27. Note accusative case here though genitive with *\mn^moneu“* in 1:3. **{Night and day}** (*\nuktos kai h^meras*). Genitive case, both by day and by night, perhaps beginning before dawn and working after dark. So in 3:10. **{That we might not burden any of you}** (*\pros to m^ epibar^sai tina hum“n*). Use of *\pros* with the articular infinitive to express purpose (*only four times by Paul*). The verb *\epibare“* is late, but in the papyri and inscriptions for laying a burden (*\baros*) on (*\epi-*) one. In N.T. only here and 2Th 3:8; 2Co 2:5. Paul boasted of his financial independence where he was misunderstood as in Thessalonica and Corinth (*2Co 9-12*), though he vindicated his right to remuneration. **{We preached}** (*\ek^ruxamen*). **{We heralded}** (*from \k^rux\, herald*) to you, common verb for preach.

2:10 **{How holily and righteously and unblameably}** (*\h“s hosi“s kai dikai“s kai amempt“s*). Paul calls the Thessalonians and God as witnesses (*\martures*) to his life toward you the believers (*\humin tois pisteuousin*) dative of personal interest. He employs three common adverbs that show how holily toward God and how righteously toward men so that they did not blame him and his associates in either respect. So there is a reason for each adverb. All this argues that Paul spent a considerable time in Thessalonica, more than the three sabbaths mentioned by Luke. The pastor ought to live so that his life will bear close inspection.

2:11 **{As a father with his own children}** (*\h“s pat^r tekna heautou*). Change from the figure of the mother-nurse in verse 7. There is ellipse of a principal verb with the participles *\parakalountes, paramouthoumenoi, marturoumenoi*. Lightfoot

suggests \enouthetoumen\ (*we admonished*) or \egen^th^men\ (*we became*). The three participles give three phases of the minister's preaching (*exhorting, encouraging or consoling, witnessing or testifying*). They are all old verbs, but only the first (*parakale*“) is common in the N.T.

2:12 {**To the end that**} (\eis to\). Final use of \eis\ and the articular infinitive, common idiom in the papyri and Paul uses \eis\ to and the infinitive fifty times (*see again in 3:2*), some final, some sub-final, some result (*Robertson, _Grammar_, pp. 989-91*). {**Walk worthily of God**} (\peripatein axi“s tou theou\). Present infinitive (*linear action*), and genitive case with adverb \axi“s\ as in Col 1:10 (*cf. Php 1:27; Eph 4:1*), like a preposition. {**Calleth**} (\kalountos\). Present active participle, keeps on calling. Some MSS. have \kalesantos\, called. {**Kingdom**} (\basileian\) here is the future consummation because of glory (\doxan\) as in 2Th 1:5; 1Co 6:9; 15:50; Ga 5:21; 2Ti 4:1,18), but Paul uses it for the present kingdom of grace also as in 1Co 4:20; Ro 14:17; Col 1:13.

2:13 {**And for this cause we also**} (\kai dia touto kai h^meis\). Note \kai\ twice. We as well as you are grateful for the way the gospel was received in Thessalonica. {**Without ceasing**} (\adialeipt“s\). Late adverb for which see on 1:2 and for \eucharistoumen\ see on 1:2. {**The word of the message**} (\logon ako^s\). Literally, {**the word of**} hearing, as in Sir. 42:1 and Heb 4:2 \ho logos t^s ako^s\, the word marked by hearing (*genitive case*), the word which you heard. Here with \tou theou\ (*of God*) added as a second descriptive genitive which Paul expands and justifies. {**Ye received it so**} (\paralabontes\) and {**accepted or welcomed it**} (\edexasthe\) so, {**not as the word of men**} (\ou logou anthr“p“n\), {**but as the word of God**} (\alla logon theou\), {**as it is in truth**} (\kath“s al^th“s estin\). This last clause is literally, {**as it truly is**}. Paul had not a doubt that he was proclaiming God's message. Should any preacher preach his doubts if he has any? God's message can be found and Paul found it. {**Worketh in you**} (\energeitai en humin\). Perhaps middle voice of \energe“\ (*en, ergon*, *work*) late verb, not in ancient Greek or LXX, but in papyri and late writers (*Polybius, etc.*) and in N.T. only by Paul and James. If it is passive, as Milligan thinks, it means "is set in operation," as Polybius has it. The idea then is that the word of God is set in operation in you that believe.

2:14 **{Imitators of the churches of God which are in Judea}** (*\mim^ˆtai t^ˆˆn ekkl^ˆsi^ˆˆn tou theou t^ˆˆn ous^ˆˆn en t^ˆi Ioudaifi*). On *\mim^ˆtai* see on 1:5. "This passage, implying an affectionate admiration of the Jewish churches on the part of St. Paul, and thus entirely bearing out the impression produced by the narrative in the Acts, is entirely subversive of the theory maintained by some and based on a misconception of Ga 2, and by the fiction of the Pseudo-Clementines, of the feud existing between St. Paul and the Twelve" (*Lightfoot*). **{In Christ Jesus}** (*\en Christ^ˆi I^ˆsou*). It takes this to make a _Christian_ church of God. Note order here **{Christ Jesus}** as compared with **{Jesus Christ}** in 1:1,3. **{Ye also--even as they}** (*\kai humeis--kai autoi*). Note *\kai* twice (*correlative use of \kai*). **{Countrymen}** (*\sumphulet^ˆˆn*). Fellow-countrymen or tribesmen. Late word that refers primarily to Gentiles who no doubt joined the Jews in Thessalonica who instigated the attacks on Paul and Silas so that it "was taken up by the native population, without whose co-operation it would have been powerless" (*Lightfoot*). **{Own}** (*\idi^ˆˆn*) here has apparently a weakened force. Note *\hupo* here with the ablative both with *\sumphulet^ˆˆn* and *\Ioudai^ˆˆn* after the intransitive *\epathete* (*suffered*). The persecution of the Christians by the Jews in Judea was known everywhere.

2:15 **{Who both killed the Lord Jesus and the prophets}** (*\t^ˆˆn kai ton Kurion apokteinant^ˆˆn I^ˆsoun kai tous proph^ˆtas*). First aorist active participle of *\apoktein^ˆ*. Vivid justification of his praise of the churches in Judea. The Jews killed the prophets before the Lord Jesus who reminded them of their guilt (*Mt 23:29*). Paul, as Peter (*Ac 2:23*), lays the guilt of the death of Christ on the Jews. **{And drove us out}** (*\kai h^ˆmfs ekdi^ˆˆxant^ˆˆn*). An old verb to drive out or banish, to chase out as if a wild beast. Only here in N.T. It is Paul's vivid description of the scene told in *Ac 17:5ff.* when the rabbis and the hoodlums from the agora chased him out of Thessalonica by the help of the politarchs. **{Please not God}** (*\The^ˆˆi m^ˆ areskont^ˆˆn*). The rabbis and Jews thought that they were pleasing God by so doing as Paul did when he ravaged the young church in Jerusalem. But Paul knows better now. **{And are contrary to all men}** (*\kai pasin anthr^ˆˆpois enanti^ˆˆn*). Dative case with the adjective *\enanti^ˆˆn* (*old and common word, face to face, opposite*). It seems like a bitter word about Paul's countrymen whom he really loved (*Ro 9:1-5; 10:1-6*), but Paul knew only too well the

middle wall of partition between Jew and Gentile as he shows in Eph 2 and which only the Cross of Christ can break down. Tacitus (*Hist.* V. 5) says that the Jews are *adversus omnes alios hostile odium*.

2:16 **{Forbidding us}** (*k^hluontⁿ h^mfs*). Explanatory participle of the idea in *\enantiⁿ*. They show their hostility to Paul at every turn. Right here in Corinth, where Paul is when he writes, they had already shown venomous hostility toward Paul as Luke makes plain (*Ac 18:6ff.*). They not simply oppose his work among the Jews, but also to the Gentiles (*\ethnesi*, *nations outside of the Abrahamic covenant as they understood it*). **{That they may be saved}** (*\hina sthsin*). Final use of *\hina* with first aorist passive subjunctive of *\s^z* old verb to save. It was the only hope of the Gentiles, Christ alone and not the mystery-religions offered any real hope. **{To fill up their sins alway}** (*\eis to anapl^rsai autⁿ tas hamartias pantote*). Another example of *\eis to* and the infinitive as in verse 12. It may either be God's conceived plan to allow the Jews to go on and fill up (*\anapl^rsai*, *note \ana*, *fill up full, old verb*) or it may be the natural result from the continual (*\pantote*) sins of the Jews. **{Is come}** (*\ephthasen*). First aorist (*timeless aorist*) active indicative of *\phthan^a* which no longer means to come before as in 1Th 4:15 where alone in the N.T. it retains the old idea of coming before. Some MSS. have the perfect active *\ephthaken*, prophetic perfect of realization already. Frame translates it: "But the wrath has come upon them at last." This is the most likely meaning of *\eis telos*. Paul vividly foresees and foretells the final outcome of this attitude of hate on the part of the Jews. *\Tristis exitus*, Bengel calls it. Paul speaks out of a sad experience.

2:17 **{Being bereaved of you}** (*\aporphanisthentes aph' humⁿ*). First aorist passive participle of the rare compound verb (*\aporphaniz^a*, *in Aeschylus, but nowhere else in N.T.*). Literally, **{being orphaned from you}** (*\aph' humⁿ*, *ablative case*). Paul changes the figure again (*\trophos* *or mother nurse in verse 7*, *\n^pios* *or babe in verse 7*, *\pat^r* *or father in verse 11*) to **{orphan}** (*\orphanos*). He refers to the period of separation from them, **{for a short season}** (*\pros kairon h^aras*) for a season of an hour. This idiom only here in N.T., but *\pros kairon* in Lu 8:13 and *\pros h^aran* in 2Co 7:8. But it has seemed long to Paul. Precisely how long he had been gone we do

not know, some months at any rate. **{In presence, not in heart}** (*\pros“p“i ou kardifi*). Locative case. *\Pros“pon*, old word (*\pros, ops*, *in front of the eye, face*) for face, look, person. Literally, **{in face or person}**. His heart was with them, though they no longer saw his face. Heart, originally *\kardia*, is the inner man, the seat of the affections and purposes, not always in contrast with intellect (*\nous*). "Out of sight, not out of mind" (*Rutherford*). **{Endeavoured the more exceedingly}** (*\perissoter“s espoudasamen*). Ingressive aorist active indicative of *\spoudaz“*, old word to hasten (*from \spoudˆ, speud“*). **{We became zealous}**. Comparative adverb *\perissoter“s* from *\perisson*, more abundantly than before being orphaned from you. **{Your face}** (*to pros“pon hum“n*). Cf. his **{face}** above. **{With great desire}** (*en pollˆi epithumifi*). **{In much longing}** (*\epithumia* from *\epi* and *\thumos*, *\epithume“*, *to run after, to yearn after, whether good or bad*).

2:18 **{Because}** (*\dioti*). As in 2:8. **{We would fain have come to you}** (*ˆthelˆsamen elthein pros humas*). First aorist active indicative of *\thel“*. Literally, **{we desired to come to you. I Paul}** (*\eg“ men Paulos*). Clear example of literary plural *ˆthelesamen* with singular pronoun *\eg“*. Paul uses his own name elsewhere also as in 2Co 10:1; Ga 5:2; Col 1:23; Eph 3:1; Phm 1:19. **{Once and again}** (*kai hapax kai dis*). **{Both once and twice}** as in Php 4:16. Old idiom in Plato. **{And Satan hindered us}** (*kai enekopsen hˆmas ho Satanas*). Adversative use of *\kai=* but or and yet. First aorist active indicative of *\enkopt“*, late word to cut in, to hinder. Milligan quotes papyrus example of third century, B.C. Verb used to cut in a road, to make a road impassable. So Paul charges Satan with cutting in on his path. Used by Paul in Ac 24:4; Ga 5:7 and passive *\enekoptomˆn* in Ro 15:22; 1Pe 3:7. This hindrance may have been illness, opposition of the Jews in Corinth, what not.

2:19 **{Crown of glorying}** (*\stephanos kauchˆse“s*). When a king or conqueror came on a visit he was given a chaplet of glorying. Paul is answering the insinuation that he did not really wish to come. **{At his coming}** (*en tˆi autou parousifi*). This word *\parousia* is untechnical (*just _presence_from \pareimi*) in 2Th 2:9; 1Co 16:17; 2Co 7:6f.; 10:10; Php 1:26; 2:12. But here (*also 1Th 3:13; 4:15; 5:23; 2Th 2:1,8; 1Co 15:23*) we have the technical sense of the second coming of Christ. Deissmann (*_Light from the Ancient East_, pp. 372ff.*) notes that the word in the

papyri is almost technical for the arrival of a king or ruler who expects to receive his "crown of coming." The Thessalonians, Paul says, will be his crown, glory, joy when Jesus comes.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 Thessalonians: Chapter 2)

[\[Previous\]](#) [\[Next\]](#)

3:1 **{When we could no longer forbear}** (\m^ˆketi stegontes\). \Steg“\ is old verb to cover from \steg^\", roof (**Mr 2:4**), to cover with silence, to conceal, to keep off, to endure as here and 1Co 9:12; 13:7. In the papyri in this sense (**Moulton and Milligan's _Vocabulary_**). \M^ˆketi\ usual negative with participle in the _Koin,_ rather than \ouketi\. **{We thought it good}** (\^udok^ˆsamen\). Either literary plural as in 2:18 or Paul and Silas as more likely. If so, both Timothy and Silas came to Athens (**Ac 17:15f.**), but Timothy was sent (**{we sent}**, \epempsamen\, **verse 2**) right back to Thessalonica and later Paul sent Silas on to Beroea or Thessalonica (**verse 5**, **{I sent}**, \epempsa\). Then both Silas and Timothy came from Macedonia to Corinth (**Ac 18:5**). **{Alone}** (\monoi\). Including Silas. **{God's minister}** (\diakonon tou theou\). See on Mt 22:13 for this interesting word, here in general sense not technical sense of deacon. Some MSS. have **{fellow-worker}** (\sunergon\). Already **{apostle}** in 2:7 and now **{brother, minister}** (**and possibly {fellow-worker}**).

3:3 **{That no man be moved}** (\to m^ˆdena sainesthai\). Epexegetical articular infinitive in accusative case of general reference. \Sain“\ is old word to wag the tail, to flatter, beguile and this sense suits here (**only N.T. example**). The sense of "moved" or troubled or disheartened is from \siainesthai\ the reading of F G and found in the papyri. **{We are appointed}** (\keimetha\). Present middle, used here as passive of \tith^ˆmi\. We Christians are set **{hereunto}** (\eis touto\) to be beguiled by tribulations. We must resist.

3:4 **{We told you beforehand}** (\proelegomen humin\). Imperfect active, we used to tell you beforehand. Old verb, rare in N.T. (**only in Paul**). **{That we are to suffer persecution}** (\hoti mellomen thlibesthai\). \Mell“\ and present passive infinitive. Not mere prediction, but God's appointed will as it turned out in Thessalonica.

3:5 **{That I might know}** (\eis to gn^ˆnai\). Paul's common idiom (**verse 2**), \eis to\ and the infinitive of purpose (**second**

aorist ingressive active of \gin“sk“\, come to know). {**Lest by any means the tempter had tempted you**} (\m^p“s epeirasen humfs ho peiraz“n\). Findlay takes this as a question with negative answer, but most likely negative final clause with \m^p“s\ about a past action with aorist indicative according to the classic idiom as in Ga 2:2 (\m^p“s--edramon\)) and Ga 4:11 after verb of fearing (*Robertson, _Grammar_, p. 988*). It is a fear that the thing may turn out to be so about the past. {**Should be**} (\gen^tai\). Here the usual construction appears (*aorist subjunctive with \m^p“s*) about the future.

3:6 {**Even now**} (\arti\). Just now, Timothy having come (\elthontos *Timotheou*, *genitive absolute*). Why Silas is not named is not clear, unless he had come from Beroea or elsewhere in Macedonia. {**Glad tidings of**} (\euaggelisamenou\). First aorist middle participle of the verb for evangelizing (*gospelizing*). {**Good remembrance**} (\mneian\). Same word used by Paul 1:2. {**Longing to see us**} (\epipothountes h^mfs idein\). Old and strong verb, \epi-, directive, to long after. Mutual longing that pleased Paul ("*we also you*").

3:7 {**Over you**} (\eph' humin\). \Epi\ with the locative, the basis on which the "comfort" rests. {**In**} (\epi\). Locative case again with \epi-. {**Distress**} (\anagk^i\). {**Physical necessity**}, common sense in late Greek, choking (\agch“, *angor*), and {**crushing**} trouble (\thlipsis, *thlib*“\).

3:8 {**If ye stand fast**} (\ean humeis st^kete\). Condition of first class, \ean\ and present active indicative (*correct text, not \st^k^te\ subj.*) of \st^k“\, late form from perfect \hest^ka\ of \hist^mi\, to place.

3:9 {**Render again unto God**} (t“i the“i antapodounai\). Second aorist active infinitive of double compound verb \ant-apodid“mi\, to give back (\apo\ in return for (\anti\). Old verb rare in N.T., but again in 2Th 1:6. {**For you**} (\peri hum“n\). Around (*concerning*) you, while in verse 2 \hyper\ (*over is used for "concerning your faith."*) {**For**} (\epi\). Basis again as cause or ground for the joy. {**Wherewith we joy**} (\h^i chairomen\). Probably cognate accusative \h^n\ with \chairomen\ attracted to locative \charfi\ (*Mt 2:10*).

3:10 {**Exceedingly**} (\huperekperissou\). Double compound adverb, only in 1Th 3:10; 5:13 (*some MSS. \-“s*). Like piling Ossa on

Pelion, \periss“s\, abundantly, \ek perissou\, out of bounds, \huperekperissou\, more than out of bounds (*overflowing all bounds*). {**And perfect**} (\kai katartisai\). First aorist active articular infinitive of purpose (\eis to idein--kai\) of \katartiz“\, to mend nets (*Mt 4:21*) or men (*Ga 6:1*) repair. Chiefly late. {**That which is lacking in**} (\ta huster^mata\). The shortcomings, the lacks or left-overs (*Col 1:24*). From \hustere“\ (\husteron\), to be late.

3:11 {**Our God and Father himself**} (\autos ho theos kai pat^r h^m“n\). Note one article with both substantives for one person. {**And our Lord Jesus**} (\kai ho Kurios h^m“n I^sous\). Separate article here with \I^sous\. In Tit 2:13; 2Pe 1:1 only one article (*not two*) treating "our God and Saviour Jesus Christ" as one just like "our Lord and Saviour Jesus Christ" in 2Pe 1:11; 2:20; 3:18. {**Direct our way**} (\kateuthunai t^n hodon h^m“n\). First aorist optative (*acute accent on penult, not circumflex first aorist active infinitive*) of \kateuthun“\, old verb to make straight path. Singular verb also, though both God and Christ mentioned as subject (*unity in the Godhead*). Apart from \m^genoito\ (*may it not come to pass*) the optative in a wish of the third person is found in N.T. only in 1Th 3:11,12; 5:23; 2Th 2:17; 3:5,16; Ro 15:5,13.

3:12 {**The Lord**} (\ho Kurios\). The Lord Jesus. Paul prays to Christ. {**Make you to increase**} (\humas pleonasai\). First aorist active optative (*wish for future*) of \pleonaz“\, late verb from \pleon\ (*more*), {**to superabound**}. {**And abound**} (\perisseusai\). First aorist active optative (*wish for future*) of \perisseu“\ from \perissos\, old verb, to be over (*common in N.T.*). It is hard to see much difference between the two verbs.

3:13 {**To the end he may stablish**} (\eis to st^rixai\). Another example of \eis\ and the articular infinitive of purpose. Same idiom in 3:2. From \st^riz“\, from \st^rigx\, a support. {**Unblameable**} (\amemptous\). Old compound adjective (\a\ *privative and verbal of* \memphomai\, *to blame*). Rare in N.T. Predicate position here. Second coming of Christ again.

[\[Previous\]](#) [\[Next\]](#)

4:1 **{Finally}** (\loipon\). Accusative of general reference of \loipos\, as for the rest. It does not mean actual conclusion, but merely a colloquial expression pointing towards the end (*Milligan*) as in 2Co 13:11; 2Ti 4:8. So \to loipon\ in 2Th 3:1; Php 3:1; 4:8. **{We beseech}** (\er“t“men\). Not "question" as in ancient Greek, but as often in N.T. (*1Th 5:12; 2Th 2:1; Php 4:3*) and also in papyri to make urgent request of one. **{How ye ought}** (\to p“s dei humfs\). Literally, explanatory articular indirect question (\to p“s\) after \parelab^te\ according to common classic idiom in Luke (*Lu 1:62; 22:2,4,23,24*) and Paul (*Ro 8:26*). **{That ye abound}** (\hina perisseu^te\). Loose construction of the \hina\ clause with present subjunctive after two subordinate clauses with \kath“s\ (*as, even as*) to be connected with "beseech and exhort." **{More and more}** (\mallon\). Simply **{more}**, but added to same idea in \perisseu^te\. See also verse 11.

4:2 **{What charge}** (\tinas paraggelias\). Plural, charges or precepts, command (*Ac 16:24*), prohibition (*Ac 5:28*), right living (*1Ti 1:5*). Military term in Xenophon and Polybius.

4:3 **{Your sanctification}** (\ho hagiasmos hum“n\). Found only in the Greek Bible and ecclesiastical writers from \hagiaz“\ and both to take the place of the old words \hagiz“, hagismos\ with their technical ideas of consecration to a god or goddess that did not include holiness in life. So Paul makes a sharp and pointed stand here for the Christian idea of sanctification as being "the will of God" (*apposition*) and as further explained by the epexegetic infinitive **{that ye abstain from fornication}** (\apechesthai humas apo t^s porneias\). Pagan religion did not demand sexual purity of its devotees, the gods and goddesses being grossly immoral. Priestesses were in the temples for the service of the men who came.

4:4 **{That each one of you know how}** (\eidenai hekaston hum“n\). Further epexegetic infinitive (*second perfect active*), learn how and so know how (*learn the habit of purity*). **{To possess himself of his own vessel}** (\to heautou skeuos ktasthai\). Present middle

infinitive of \ktaomai\, to acquire, not \kekt^sthai\, to possess. But what does Paul mean by "his own vessel"? It can only mean his own body or his own wife. Objections are raised against either view, but perhaps he means that the man shall acquire his own wife "in sanctification and honour," words that elevate the wife and make it plain that Paul demands sexual purity on the part of men (*married as well as unmarried*). There is no double standard here. When the husband comes to the marriage bed, he should come as a chaste man to a chaste wife.

4:5 {**Not in the passion of lust**} (\m^en pathei epithumias\).

Plain picture of the wrong way for the husband to come to marriage. {**That know not God**} (\ta m^eidota ton theon\). Second perfect participle of \oida\. The heathen knew gods as licentious as they are themselves, but not God. One of the reasons for the revival of paganism in modern life is professedly this very thing that men wish to get rid of the inhibitions against licentiousness by God.

4:6 {**That no man transgress**} (\to m^huperbainein\). Old verb to go beyond. Final use of \to\ (*accusative of general reference*) and the infinitive (*negative* \m^), parallel to \apechesthai\ and \eidenai ktasthai\ above. {**And wrong his brother**} (\kai pleonektein ton adelphon autou\). To take more, to overreach, to take advantage of, to defraud. {**In the matter**} (\en t^i pragmati\). The delicacy of Paul makes him refrain from plainer terms and the context makes it clear enough as in 2Co 7:11 (\t^i pragmati\). {**An avenger**} (\ekdikos\). Regular term in the papyri for legal avenger. Modern men and women need to remember that God is the avenger for sexual wrongs both in this life and the next.

4:7 {**Not for uncleanness, but in sanctification**} (\epi akatharsifi all' en hagiasm^i\). Sharp contrast made still sharper by the two prepositions \epi\ (*on the basis of*) and \en\ (*in the sphere of*). God has "called" us all for a decent sex life consonant with his aims and purposes. It was necessary for Paul to place this lofty ideal before the Thessalonian Christians living in a pagan world. It is equally important now.

4:8 {**Therefore**} (\toigaroun\). This old triple compound particle (\toi, gar, oun\) is in the N.T. only here and Heb 12:1. Paul applies the logic of the case. {**He that rejecteth**} (\ho athet^n\). This late verb (*Polybius and LXX*) is from \a-thetos\

(\a\ *privative and verbal of \tith^mi\, to proscribe a thing, to annul it.*) {**But God**} (\alla ton theon\). Paul sees this clearly and modern atheists see it also. In order to justify their licentiousness they do not hesitate to set aside God.

4:9 {**Concerning love of the brethren**} (\peri t^s philadelphias\). Late word, love of brothers or sisters. In profane Greek (*one papyrus example*) and LXX the word means love of those actually kin by blood, but in the N.T. it is the kinship in the love of Christ as here. {**Are taught by God**} (\theodidaktoi este\). Only here and ecclesiastical writers. Passive verbal adjective in \-tos\ from \didask^ as if \theo-\ in ablative case like \didaktoi theou\ (*Joh 6:45*). {**To love one another**} (\eis to agapfin all^lous\). Another example of \eis to\ and the infinitive. Only those taught of God keep on loving one another, love neighbours and even enemies as Jesus taught (*Mt 5:44*). Note the use of \agapa^, not \phile^.

4:10 {**Ye do it**} (\poieite auto\). The \auto\ refers to \to agapfin all^lous\ (*to love one another*). Delicate praise.

4:11 {**That ye study to be quiet**} (\philotimeisthai h^suchazein\). First infinitive dependent on \parakaloumen\ (*verse 10, we exhort you*), the second on \philotimeisthai\ (*old verb from \philotimos\, fond of honour, \philos, tim^*). The notion of ambition appears in each of the three N.T. examples (*1Th 4:11; 2Co 5:9; Ro 5:20*), but it is ambition to do good, not evil. The word ambition is Latin (*_ambitio_ from _ambo, ire_*), to go on both sides to accomplish one's aims and often evil). A preacher devoid of ambition lacks power. There was a restless spirit in Thessalonica because of the misapprehension of the second coming. So Paul urges an ambition to be quiet or calm, to lead a quiet life, including silence (*Ac 11:18*). {**To do your own business**} (\prassein ta idia\). Present infinitive like the others, to have the habit of attending to their own affairs (\ta idia\). This restless meddlesomeness here condemned Paul alludes to again in 2Th 3:11 in plainer terms. It is amazing how much wisdom people have about other people's affairs and so little interest in their own. {**To work with your own hands**} (\ergazesthai tais chersin hum^n\). Instrumental case (\chersin\). Paul gave a new dignity to manual labour by precept and example. There were "pious" idlers in the church in Thessalonica who were promoting trouble. He had commanded them when with them.

4:12 {**That ye may walk honestly**} (\hina peripat^{te eusch^{mon}}s\). Present subjunctive (*linear action*). Old adverb from \eusch^m“n\ (\eu, sch^{ma}\, *Latin _habitus_, graceful figure*), becomingly, decently. In N.T. only here and Ro 13:13. This idea includes honest financial transactions, but a good deal more. People outside the churches have a right to watch the conduct of professing Christians in business, domestic life, social life, politics.

4:13 {**We would not have**} (\ou thelomen\). We do not wish. {**You ignorant**} (\humas agnoein\). Old word, not to know (\a\ *privative*, \gno-, *root of gin*“sk“\). No advantage in ignorance of itself. {**Concerning them that fall asleep**} (\peri tⁿ koim^{men}“n\). Present passive (*or middle*) participle (*Aleph B*) rather than the perfect passive \kekoim^{men}“n\ of many later MSS. From old \koima“, to put to sleep. Present tense gives idea of repetition, from time to time fall asleep. Greeks and Romans used this figure of sleep for death as Jesus does (*Joh 11:11*) and N.T. generally (*cf. our word _cemetery_*). Somehow the Thessalonians had a false notion about the dead in relation to the second coming. {**Even as the rest which have no hope**} (\kath“s hoi loipoi hoi m^{echontes elpida}\). This picture of the hopelessness of the pagan world about the future life is amply illustrated in ancient writings and particularly by inscriptions on tombs (*Milligan*). Some few pagans clung to this hope, but most had none.

4:14 {**For if we believe**} (\ei gar pisteuomen\). Condition of first class, assuming the death and resurrection of Jesus to be true. {**In Jesus**} (\dia tou I^{sou}\). Literally, through or by means of Jesus. It is amphibolous in position and can be taken either with \tous koim^{thentas}\ (*that are fallen asleep in or through Jesus*) like \hoi koim^{thentes en Christ}“i\ in 1Co 15:18 and probably correct or with \axei\ (*through Jesus with God*). {**With him**} (\sun autⁱ\). Together with Jesus. Jesus is the connecting link (\dia\ for those that sleep (\koim^{thentas}\ *first aorist passive, but with middle sense*) and their resurrection.

4:15 {**By the word of the Lord**} (\en logⁱ Kuriou\). We do not know to what word of the Lord Jesus Paul refers, probably Paul meaning only the point in the teaching of Christ rather than a quotation. He may be claiming a direct revelation on this important matter as about the Lord's Supper in 1Co 11:23. Jesus

may have spoken on this subject though it has not been preserved to us (*cf. Mr 9:1*). {**Ye that are alive**} (\h^{meis} hoi z^{“ntes}\). Paul here includes himself, but this by no means shows that Paul knew that he would be alive at the Parousia of Christ. He was alive, not dead, when he wrote. {**Shall in no wise precede**} (\ou m^{phthas}“men\). Second aorist active subjunctive of \phthan“\, to come before, to anticipate. This strong negative with \ou m^{phthas}“men\ (*double negative*) and the subjunctive is the regular idiom (*Robertson, _Grammar_, p. 929*). Hence there was no ground for uneasiness about the dead in Christ.

4:16 {**With a shout**} (\en keleusmati\). Note this so-called instrumental use of \en\. Old word, here only in N.T., from \keleu“\, to order, command (*military command*). Christ will come as Conqueror. {**With the voice of the archangel**} (\en phⁿ“i archaggelou\). Further explanation of \keleusmati\ (*command*). The only archangel mentioned in N.T. is Michael in Jude 1:9. But note absence of article with both \phⁿ“i\ and \archaggelou\. The reference may be thus indefinite. {**With the trump of God**} (\en salpiggi theou\). Trumpet. See same figure in 1Co 15:52. {**The dead in Christ shall rise first**} (\hoi nekroi en Christⁱ anast^{sontai} pr^{“ton}\). {**First**} here refers plainly to the fact that, so far from the dead in Christ having no share in the Parousia, they will rise before those still alive are changed.

4:17 {**Then**} (\epeita\). The next step, not the identical time (\tote\), but immediately afterwards. {**Together with them**} (\hama sun autois\). Note both \hama\ (*at the same time*) and \sun\ (*together with*) with the associative instrumental case \autois\ (*the risen saints*). {**Shall be caught up**} (\harpag^{sometha}\). Second future passive indicative of \harpaz“\, old verb to seize, to carry off like Latin _rapio_. {**To meet the Lord in the air**} (\eis apant^{sin} tou Kuriou eis aera\). This special Greek idiom is common in the LXX like the Hebrew, but Polybius has it also and it occurs in the papyri (*Moulton, _Proleg_, p. 14, n. 3*). This rapture of the saints (*both risen and changed*) is a glorious climax to Paul's argument of consolation. {**And so**} (\kai hout^s\). This is the outcome, to be forever with the Lord, whether with a return to earth or with an immediate departure for heaven Paul does not say. To be with Christ is the chief hope of Paul's life (*1Th 5:10; Php 1:23; Col 3:4; 2Co 5:8*).

4:18 {**With these words**} (\en tois logois toutois\). In these words. They were a comfort to the Thessalonians as they still

comfort the people of God.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 Thessalonians: Chapter 4)

[\[Previous\]](#) [\[Next\]](#)

5:1 {**But concerning the times and the seasons**} (\peri de tⁿ chronⁿ kai tⁿ kairⁿ\). See both words used also in Tit 1:2f. \Chronos\ is rather an extended period and \kairos\ a definite space of time.

5:2 {**Know perfectly**} (\akrib^s oidate\). Accurately know, not "the times and the seasons," but their own ignorance. {**As a thief in the night**} (\h^s klept^s en nukti\). As a thief at night, suddenly and unexpectedly. Reminiscence of the word of Jesus (*Mt 24:43; Lu 12:39*), used also in 2Pe 3:10; Re 3:3; 16:15. {**Cometh**} (\erchetai\). Prophetic or futuristic present tense.

5:3 {**When they are saying**} (\hotan leg^{sin}\). Present active subjunctive picturing these false prophets of {**peace and safety**} like Eze 13:10 (*Peace, and there is no peace*). \Asphaleia\ only in N.T. in Lu 1:4 (*which see*); Ac 5:23 and here. {**Sudden destruction**} (\aiphnidios olethros\). \Olethros\ old word from \ollumi\, to destroy. See also 2Th 1:9. \Aiphnidios\, old adjective akin to \aphnⁿ\ and in N.T. only here and Lu 21:34 where Westcott and Hort spell it \ephnidios\. {**Cometh upon them**} (\autois epistatai\). Unaspirated form instead of the usual \ephistatai\ (*present middle indicative*) from \ephist^{mi}\ perhaps due to confusion with \epistamai\. {**As travail upon a woman with child**} (\h^s sper hⁿ din tⁱ en gastri echousⁱ\). Earlier form \dis\ for birth-pang used also by Jesus (*Mr 13:8; Mt 24:8*). Technical phrase for pregnancy, {**to the one who has it in belly**} (*cf. Mt 1:18 of Mary*). {**They shall in no wise escape**} (\ou mⁿ ekphug^{sin}\). Strong negative like that in 4:15 \ou mⁿ\ (*double negative*) and the second aorist active subjunctive.

5:4 {**As a thief**} (\h^s klept^s\). As in verse 2, but A B Bohairic have \kleptas\ (*thieves*), turning the metaphor round.

5:5 {**Sons of light**} (\huioi ph^{tos}\), {**sons of day**} (\huioi h^{meras}\). Chiefly a translation Hebraism (*Deissmann, Bible Studies*, pp. 161ff.). Cf. words of Jesus in Lu 16:8 and Paul in Eph 5:9. He repeats the same idea in turning from "ye" to "we" and using \nuktos\ (*night*) and \skotous\ (*darkness*),

predicate genitives.

5:6 **{So then}** (*\ara oun*). Two inferential particles, accordingly therefore, as in 2Th 2:15 and only in Paul in N.T. **{Let us not sleep}** (*\m^katheud^men*). Present active subjunctive (*volitive*), let us not go on sleeping. **{Let us watch}** (*\gr^gor^men*). Present active subj. (*volitive*) again, let us keep awake (*late verb \gr^gore^ from perfect \egr^gora*). **{Be sober}** (*\n^ph^men*). Present active subjunctive (*volitive*). Old verb not to be drunk. In N.T. only in figurative sense, to be calm, sober-minded. Also in verse 8 with the metaphor of drunkenness in contrast.

5:7 **{They that be drunken are drunken in the night}** (*\hoi methuskomenoi nuktos methuousin*). No need of "be" here, they that are drunken. No real difference in meaning between *\methusk^* and *\methu^*, to be drunk, except that *\methusk^* (*inceptive verb in -sk^*) means to get drunk. **{Night}** (*\nuktos*, *genitive by night*) is the favourite time for drunken revelries.

5:8 **{Putting on the breastplate of faith and love}** (*\endusamenoi th^raka piste^s kai agap^s*). First aorist (*ingressive*) middle participle of *\endu^*. The same figure of breastplate in Eph 6:14, only there "of righteousness." The idea of watchfulness brings the figure of a sentry on guard and armed to Paul's mind as in Ro 13:12 "the weapons of light." The word *\th^rax* (*breastplate*) is common in the LXX. **{For a helmet, the hope of salvation}** (*\perikephalaian elpida s^t^rias*). Same figure in Eph 6:17 and both like Isa 59:17. Late word meaning around (*\peri*) the head (*\kephal^*) and in Polybius, LXX, and in the papyri. *\S^t^rias* is objective genitive.

5:9 **{But unto the obtaining of salvation through our Lord Jesus Christ}** (*\alla eis peripoi^sin s^t^rias dia tou Kuriou h^m^n I^sou Christou*). The difficult word here is *\peripoi^sin* which may be passive, God's possession as in 1Pe 2:9, or active, obtaining, as in 2Th 2:14. The latter is probably the idea here. We are to keep awake so as to fulfil God's purpose (*\etheto*, *appointed, second aorist middle indicative of \tith^mi*) in calling us. That is our hope of final victory (*salvation in this sense*).

5:10 **{For us}** (*\peri h^m^n*). **{Around us}**. So Westcott and Hort, but *\huper* (*over, in behalf of*) as in many MSS. These prepositions often interchanged in N.T. MSS. **{Whether we wake or**

sleep} (*\eite gr^gor“men eite katheud“men*). Alternative condition of third class with present subjunctive, though *\eante--eante* more usual conjunction (***Robertson, _Grammar_, P. 1017***). Used here of life and death, not as metaphor. **{That we should live together with him}** (*\hina hama sun aut“i z^s“men*). First aorist active subjunctive constative aorist covering all life (***now and hereafter***) together with (*\hama sun\ as in 5:17*) Jesus.

5:11 **{Build each other up}** (*\oikodomeite heis ton hena*). Literally, build ye, one the one (*\heis\ nominative in partitive apposition with unexpressed \humeis\ subject of \oikodomeite*.) Then *\ton hena* the accusative in partitive apposition with the unexpressed *\heautous* or *\all^lous*. See the same idiom in 1Co 4:6 **{one in behalf of the one}**, *\heis huper tou henos*. Build is a favourite Pauline metaphor.

5:12 **{Them that labour among you}** (*\tous kopi“ntas en humin*). Old word for toil even if weary. **{And are over you in the Lord}** (*\kai proistamenous hum“n en Kuri“i*). Same article with this participle. Literally, those who stand in front of you, your leaders in the Lord, the presbyters or bishops and deacons. Get acquainted with them and follow them. **{And admonish you}** (*\kai nouthetountas humas*). Old verb from *\nouthet^s* and this from *\nous* (***mind***) and *\tith^mi*, to put. Putting sense into the heads of people. A thankless, but a necessary, task. The same article connects all three participles, different functions of the same leaders in the church.

5:13 **{And to esteem them}** (*\kai h^geisthai*). Get acquainted with them and esteem the leaders. The idlers in Thessalonica had evidently refused to follow their leaders in church activities. We need wise leadership today, but still more wise following. An army of captains and colonels never won a battle.

5:14 **{Admonish the disorderly}** (*\noutheteite tous ataktous*). Put sense into the unruly mob who break ranks (*\a\ privative and \taktos\, verbal adjective of \tass“\, to keep military order*). Recall the idlers from the market-place used against Paul (***Ac 17:5***). This is a challenging task for any leader. **{Encourage the fainthearted}** (*\paramutheisthe tous oligopsuchous*). Old verb to encourage or console as in Joh 11:31, though not so common in N.T. as *\parakale“*, the compound adjective (*\oligos\, little or small, \psuch^, soul*), small-souled, little-souled, late word in

LXX. The verb \oligopsuche“\ occurs in the papyri. Local conditions often cause some to lose heart and wish to drop out, be quitters. These must be held in line. **{Support the weak}** (*antechesthe t“n asthen“n*\). Middle voice with genitive of \antech“, old verb, in N.T. only in middle, to cling to, to hold on to (*with genitive*). The weak are those tempted to sin (*immorality, for instance*). **{Be long-suffering toward all}** (*makrothumeite pros pantas*\). These disorderly elements try the patience of the leaders. Hold out with them. What a wonderful ideal Paul here holds up for church leaders!

5:15 **{See to it that no one render unto any one evil for evil}** (*horate m^tis kakon anti kakou apod“i*\). Note \m^ with the aorist subjunctive (*negative purpose*) \apod“i\ from \apodid“mi\, to give back. Retaliation, condemned by Jesus (*Mt 5:38-42*) and by Paul in Ro 12:17, usually takes the form of "evil for evil," rather than "good for good" (*kalon anti kalou*\). Note idea of exchange in \anti\. **{Follow after}** (*di“kete*\). Keep up the chase (*di“k“*\) after the good.

5:18 **{In everything give thanks}** (*en panti eucharisteite*\). There is a silver lining to every cloud. God is with us whatever befalls us. It is God's will that we find joy in prayer in Christ Jesus in every condition of life.

5:19 **{Quench not the spirit}** (*to pneuma m^ sbennute*\). \M^ with the present imperative means to stop doing it or not to have the habit of doing it. It is a bold figure. Some of them were trying to put out the fire of the Holy Spirit, probably the special gifts of the Holy Spirit as verse 20 means. But even so the exercise of these special gifts (*1Co 12-14; 2Co 12:2-4; Ro 12:6-9*) was to be decently (*eusch^mon“s*\, *1Th 4:12*) and in order (*kata taxin*\, *1Co 14:40*) and for edification (*pros oikodom^n*\, *1Co 14:26*). Today, as then, there are two extremes about spiritual gifts (*cold indifference or wild excess*). It is not hard to put out the fire of spiritual fervor and power.

5:20 **{Despise not prophesyings}** (*proph^teias m^ exoutheneite*\). Same construction, stop counting as nothing (*exouthene“*\, *outhen=ouden*\), late form in LXX. Plutarch has \exoudeniz“. Plural form \proph^teias\ (*accusative*). Word means **{forth-telling}** (*pro-ph^mi*\) rather than **{fore-telling}** and is the chief of the spiritual gifts (*1Co 14*) and evidently depreciated in Thessalonica as in Corinth later.

5:21 **{Prove all things}** (\panta [de] dokimazete\). Probably \de\ (*but*) is genuine. Even the gift of prophecy has to be tested (*1Co 12:10; 14:29*) to avoid error. Paul shows fine balance here. **{Hold fast that which is good}** (\to kalon katechete\). Keep on holding down the beautiful (*noble, morally beautiful*). Present imperative \kat-ech“\ (*perfective use of \kata-\ here*).

5:22 **{Abstain from every form of evil}** (\apo pantos eidous pon^rou apechesthe\). Present middle (*direct*) imperative of \ap-ech“\ (*contrast with \kat-ech“*) and preposition \apo\ repeated with ablative as in 1Th 4:3. Note use of \pon^rou\ here for evil without the article, common enough idiom. \Eidos\ (*from \eidon*) naturally means look or appearance as in Lu 3:23; 9:29; Joh 5:37; 2Co 5:7. But, if so taken, it is not semblance as opposed to reality (*Milligan*). The papyri give several examples of \eidos\ in the sense of class or kind and that idea suits best here. Evil had a way of showing itself even in the spiritual gifts including prophecy.

5:23 **{The God of peace}** (\ho theos t^s eir^ni^s\). The God characterized by peace in his nature, who gladly bestows it also. Common phrase (*Milligan*) at close of Paul's Epistles (*2Co 13:11; Ro 15:33; 16:20; Php 4:9*) and **{the Lord of peace}** in 2Th 3:6. **{Sanctify you}** (\hagiasai humfs\). First aorist active optative in a wish for the future. New verb in LXX and N.T. for the old \hagiz“\, to render or to declare holy (\hagios\), to consecrate, to separate from things profane. **{Wholly}** (\holoteleis\). Predicate adjective in plural (\holos\, *whole*, \telos\, *end*), not adverb \holotel“s\). Late word in Plutarch, Hexapla, and in inscription A.D. 67 (*Moulton and Milligan, _Vocabulary_*). Here alone in N.T. Here it means the whole of each of you, every part of each of you, "through and through" (*Luther*), qualitatively rather than quantitatively. **{Your spirit and soul and body}** (\hum“n to pneuma kai h^ psuch^ kai to s“ma\). Not necessarily trichotomy as opposed to dichotomy as elsewhere in Paul's Epistles. Both believers and unbelievers have an inner man (*soul* \psuch^, *mind* \nous, *heart* \kardia, *the inward man* \ho es“anthr“pos\)) and the outer man (\s“ma, ho ex“anthr“pos\). But the believer has the Holy Spirit of God, the renewed spirit of man (*1Co 2:11; Ro 8:9-11*). **{Be preserved entire}** (\holokl^ron t^r^thei^). First aorist passive optative in wish for the future. Note singular verb and singular adjective (*neuter*) showing that Paul conceives of the man as "an undivided whole"

(**Frame**), prayer for the consecration of both body and soul (*cf.* **1Co 6**). The adjective \holokl^{ron}\ is in predicate and is an old form and means complete in all its parts (\holos\, **whole**, \kl^{ros}\, **lot or part**). There is to be no deficiency in any part. \Teleios\ (*from* \telos\, **end**) means final perfection. {**Without blame**} (\amempt^s\). Old adverb (\a\ **privative**, \memptos\, **verbal of** \memphomai\, **to blame**) only in I Thess. in N.T. (**2:10; 3:13; 5:23**). Milligan notes it in certain sepulchral inscriptions discovered in Thessalonica. {**At the coming**} (\en tⁱ parousifi\). The Second Coming which was a sustaining hope to Paul as it should be to us and mentioned often in this Epistle (*see on* **2:19**).

5:24 {**Faithful**} (\pistos\). God, he means, who calls and will carry through (**Php 1:6**).

5:25 {**Pray for us**} (\proseuchesthe [kai] peri h^mⁿ\). He has made his prayer for them. He adds this "human touch" (**Frame**) and pleads for the prayers of his converts (**2Th 3:1; Col 4:2f.**). Probably \kai\ also is genuine (**B D**).

5:26 {**With a holy kiss**} (\en phil^{mati} hagiⁱ\). With a kiss that is holy (**Milligan**) a token of friendship and brotherly love (**1Co 16:20; 2Co 13:12; Ro 16:16**). In 1Pe 5:14 it is "with a kiss of love." This was the customary salutation for rabbis.

5:27 {**I adjure you by the Lord**} (\enorkiz^{humas ton Kurion}\). Late compound for old \horkiz^a\ (**Mr 5:7**), to put one on oath, with two accusatives (**Robertson**, *_Grammar_, pp. 483f.*). Occurs in inscriptions. {**That this epistle be read unto all the brethren**} (\anagn^{sth^{nai} tⁿ epistolⁿ pasin tois adelphois}\). First aorist passive infinitive of \anagin^{sk}\ with accusative of general reference in an indirect command. Clearly Paul wrote for the church as a whole and wished the epistles read aloud at a public meeting. In this first epistle we see the importance that he attaches to his epistles.

5:28 {**The grace**} (\h^{charis}\). Paul prefers this noble word to the customary \err^sthe\ (**Farewell, Be strong**). See 2Th 3:18 for identical close save added \pantⁿ\ (**all**). A bit shorter form in 1Co 16:23; Ro 16:20 and still shorter in Col 4:18; 1Ti 6:21; Tit 3:15; 2Ti 4:22. The full Trinitarian benediction we find in 2Co 13:13.

[\[Previous\]](#) [\[Next\]](#)

1:1 **{Paul, etc.}** (\Paulos, etc.\). This address or superscription is identical with that in 1Th 1:1 save that our (\h^m^"n\) is added after **{Father}** (\patri\).

1:2 **{From God the Father and the Lord Jesus Christ}** (\apo theou patros kai Kuriou I'sou Christou\). These words are not genuine in 1Th 1:1, but are here and they appear in all the other Pauline Epistles. Note absence of article both after \en\ and \apo\, though both God and Lord Jesus Christ are definite. In both cases Jesus Christ is put on a par with God, though not identical. See on 1Th 1:1 for discussion of words, but note difference between \en\, in the sphere of, by the power of, and \apo\, from, as the fountain head and source of grace and peace.

1:3 **{We are bound}** (\opheilomen\). Paul feels a sense of obligation to keep on giving thanks to God (\eucharistein t^i the^i, *present infinitive with dative case*) because of God's continued blessings on the Thessalonians. He uses the same idiom again in 2:13 and nowhere else in his thanksgivings. It is not necessity (\dei\) that Paul here notes, but a sense of personal obligation as in 1Jo 2:6 (*Milligan*). **{Even as it is meet}** (\kath^s axion estin\). \Opheilomen\ points to the divine, \axion\ to the human side of the obligation (*Lightfoot*), perhaps to cheer the fainthearted in a possible letter to him in reply to Paul's First Thessalonian epistle (*Milligan*). This adjective \axios\ is from \ag^\", to drag down the scales, and so weighty, worthy, worthwhile, old word and appropriate here. **{For that your faith groweth exceedingly}** (\hoti huperauxanei h^ pistis hum^"n\). Causal use of \hoti\ referring to the obligation stated in \opheilomen\. The verb \huperauxan^\" is one of Paul's frequent compounds in \huper\ (\hyper-bain^\", 1Th 4:6; \hyper-ek-tein^\", 2Co 10:14; \hyper-en-tugchan^\", Ro 8:26; \hyper-nika^\", Ro 8:37; \hyper-pleonaz^\", 1Ti 1:14) and occurs only here in N.T. and rare elsewhere (*Galen, Dio Cass.*). Figure of the tree of faith growing above (\hyper\) measure. Cf. parable of Jesus about faith-like a grain of mustard seed (*Mt 13:31f.*). **{Aboundeth}** (\pleonazei\). Same verb in 1Th 3:12, here a fulfilment of the prayer made there. *Milligan* finds _diffusive_ growth of love in

this word because of "each one" (*\henos hekastou*). Frame finds in this fulfilment of the prayer of 1Th 3:12 one proof that II Thessalonians is later than I Thessalonians.

1:4 **{So that}** (*\h“ste*). Another example of *\h“ste* and the infinitive (*\enkauchfsthai*) for result as in 1Th 1:7 which see. **{We ourselves}** (*\autous h^mas*). Accusative of general reference with the infinitive, but not merely *\h^mfs* (*or heautous*), perhaps in contrast with *\en humin* (*in you*), as much as to say, "so that we ourselves, contrary to your expectations, are boasting" (*Frame*). *\Enkauchaomai* occurs here alone in N.T., but is found in the LXX and in *_Aesop's Fables_*, proof enough of its vernacular use. Paul was not above praising one church to other churches, to provoke them to good works. Here he is boasting of Thessalonica in Macedonia to the Corinthians as he did later to the Corinthians about the collection (*2Co 8:1-15*) after having first boasted to the Macedonians about the Corinthians (*2Co 9:1-5*). There were other churches in Achaia besides Corinth (*2Co 1:1*). **{For}** (*\huper*). Over, about, like *\peri* (*1Th 1:2*). **{In all your persecutions}** (*\en pasin tois di“gmois hum“n*). Their patience and faith had already attracted Paul's attention (*1Th 1:3*) and their tribulations *\thlipsesin* (*1Th 1:6*). Here Paul adds the more specific term *\di“gmos*, old word from *\di“k“*, to chase, to pursue, a word used by Paul of his treatment in Corinth (*2Co 12:10*). **{Which ye endure}** (*\hais anechesthe*). B here reads *\enechesthe*, to be entangled in, to be held in as in Ga 5:1, but *\anechesthe* is probably correct and the *\hais* is probably attracted to locative case of *\thlipsesin* from the ablative *\h“n* after *\anechesthe*, **{from which ye hold yourselves back}** (*cf. Col 3:13*).

1:5 **{A manifest token of the righteous judgment of God}** (*\endeigma t^s dikaias krise“s tou theou*). Old word from *\endeiknumi*, to point out, result reached (*\-ma*), a thing proved. It is either in the accusative of general reference in apposition with the preceding clause as in Ro 8:3; 12:1, or in the nominative absolute when *\ho estin*, if supplied, would explain it as in Php 1:28. This righteous judgment is future and final (*verses 6-10*). **{To the end that you may be counted worthy}** (*\eis to kataxi“th^nai humas*). Another example of *\eis to* for purpose with first aorist passive infinitive from *\kataxio“*, old verb, with accusative of general reference *\humas* and followed by the genitive *\t^s basileias* (*kingdom of*

God). See 1Th 2:12 for {kingdom of God}. {For which ye also suffer} (*hyper h^s kai paschete*). Ye {also} as well as we and the present tense means that it is still going on.

1:6 {If so be that it is a righteous thing with God} (*eiper dikaion para the*“i”). Condition of first class, determined as fulfilled, assumed as true, but with *eiper* (*if on the whole, provided that*) as in Ro 8:9,17, and with no copula expressed. A righteous thing "with God" means by the side of God (*para the*“i”) and so from God's standpoint. This is as near to the idea of absolute right as it is possible to attain. Note the phrase in verse 5. {To recompense affliction to them that afflict you} (*antapodounai tois thlibousin h^mfs thlipsin*). Second aorist active infinitive of double compound *ant-apodid*“mi”, old verb, either in good sense as in 1Th 3:9 or in bad sense as here. Paul is certain of this principle, though he puts it conditionally.

1:7 {Rest with us} (*anesin meth' h^m“n*). Let up, release. Old word from *ani*“mi”, from troubles here (*2Co 2:13; 7:5; 8:13*), and hereafter as in this verse. Vivid word. They shared suffering with Paul (*verse 5*) and so they will share (*meth'*) the {rest}. {At the revelation of the Lord Jesus} (*en tⁱ apokalupsei tou Kuriou I^{sou}*). Here the *Parousia* (*1Th 2:19; 3:13; 5:23*) is pictured as a {Revelation} (*Un-veiling, apo-kalupsis*) of the Messiah as in 1Co 1:7, 1Pe 1:7,13 (*cf. Lu 17:30*). At this Unveiling of the Messiah there will come the {recompense} (*verse 6*) to the persecutors and the {rest} from the persecutions. This Revelation will be {from heaven} (*ap' ouranou*) as to place and {with the angels of his power} (*met' aggelⁿ duname^s autou*) as the retinue and {in flaming fire} (*en puri phlogos, in a fire of flame, fire characterized by flame*). In Ac 7:30 the text is {flame of fire} where *puros* is genitive (*like Isa 66:15*) rather than *phlogos* as here (*Ex 3:2*).

1:8 {Rendering} (*didontos*). Genitive of present active participle of *did*“mi”, to give, agreeing with *I^{sou}*. {Vengeance} (*ekdikⁿsin*). Late word from *ekdike*“\, to vindicate, in Polybius and LXX. {To them that know not God} (*tois m^e eidosin theon*). Dative plural of perfect active participle *eid*“s”. Apparently chiefly Gentiles in mind (*1Th 4:3; Ga 4:8; Ro 1:28; Eph 2:12*), though Jews are also guilty of wilful ignorance of God (*Ro 2:14*). {And to them that obey not

the gospel of our Lord Jesus} (\kai tois m^ hupakouousin t^i euaggeli^i tou kuriou h^m^ n I^sou\). Repetition of the article looks like another class and so Jews (**Ro 10:16**). Both Jews as instigators and Gentiles as officials (\politarchs\) were involved in the persecution in Thessalonica (**Ac 17:5-9; 2Th 1:6**). Note the use of "gospel" here as in Mr 1:15 "believe in the gospel."

1:9 {Who} (\hoitines\). Qualitative use, such as. Vanishing in papyri though surviving in Paul (**1Co 3:17; Ro 1:25; Ga 4:26; Php 4:3**). {Shall suffer punishment} (\dik^ n tisousin\). Future active of old verb \tin^, to pay penalty (\dik^ n, right, justice), here only in N.T., but \apotin^ once also to repay Phm 1:19. In the papyri \dik^ is used for a case or process in law. This is the regular phrase in classic writers for paying the penalty. {Eternal destruction} (\olethron ai^ nion\). Accusative case in apposition with \dik^ n\ (penalty). This phrase does not appear elsewhere in the N.T., but is in IV Macc. 10:15 \ton ai^ nion tou turannou olethron\ the eternal destruction of the tyrant (**Antiochus Epiphanes**). Destruction (*cf. 1Th 5:3*) does not mean here annihilation, but, as Paul proceeds to show, separation {from the face of the Lord} (\apo pros^ pou tou kuriou\ and from the {glory of his might} (\kai apo t^s dox^s t^s ischuos autou\), an eternity of woe such as befell Antiochus Epiphanes. \Ai^ nios\ in itself only means age-long and papyri and inscriptions give it in the weakened sense of a Caesar's life (*Milligan*), but Paul means by age-long {the coming age} in contrast with {this age}, as {eternal} as the New Testament knows how to make it. See on ^Mt 25:46 for use of \ai^ nios\ both with \z^ n\, life, and \kolasin\, punishment.

1:10 {When he shall come} (\hotan elth^ i\). Second aorist active subjunctive with \hotan\, future and indefinite temporal clause (*Robertson, _Grammar_, pp. 971ff.*) coincident with \en t^i apokalupsei\ in verse 7. {To be glorified} (\endoxasth^ nai\). First aorist passive infinitive (*purpose*) of \endoxaz^, late verb, in N.T. only here and verse 12, in LXX and papyri. {In his saints} (\en tois hagiois autou\). The sphere in which Christ will find his glory at the Revelation. {And to be marvelled at} (\kai thaumasth^ nai\). First aorist passive infinitive (*purpose*), common verb \thaumaz^\. {That believed} (\tois pisteusasini\). Why aorist active participle instead of present active \pisteuousin\ (*that believe*)? Frame thinks that Paul thus reassures those who

believed his message when there (*1Th 1:6ff.; 2:13f.*). The parenthetical clause, though difficult, falls in with this idea: **{Because our testimony unto you was believed}** (*\hoti episteuth^ to marturion h^m^'n eph' humas*). Moffatt calls it an anti-climax. **{On that day}** (*\en t^i h^merfi ekein^i*). The day of Christ's coming (*2Ti 1:12,18; 4:8*).

1:11 **{To which end}** (*\eis ho*). So Col 1:29. Probably purpose with reference to the contents of verses 5-10. We have had the Thanksgiving (*verses 3-10*) in a long, complicated, but rich period or sentence. Now he makes a brief Prayer (*verses 11-12*) that God will fulfil all their hopes and endeavours. Paul and his colleagues can still pray for them though no longer with them (*Moffatt*). **{That}** (*\hina*). Common after *\proseuchomai* (*Col 4:3; Eph 1:17; Php 1:9*) when the content of the prayer blends with the purpose (*purport and purpose*). **{Count you worthy}** (*\humas axi^'s^i*). Causative verb (*aorist active subjunctive*) like *\kataxio^'* in verse 5 with genitive. **{Of your calling}** (*\t^s kl^se^'s*). *\Kl^sis* can apply to the beginning as in 1Co 1:26; Ro 11:29, but it can also apply to the final issue as in Php 3:14; Heb 3:1. Both ideas may be here. It is God's calling of the Thessalonians. **{And fulfil every desire of goodness}** (*\kai pl^r^'s^i pasan eudokian agath^sun^s*). "Whom he counts worthy he first makes worthy" (*Lillie*). Yes, in purpose, but the wonder and the glory of it all is that God begins to count us worthy in Christ before the process is completed in Christ (*Ro 8:29f.*). But God will see it through and so Paul prays to God. *\Eudokia* (*cf. Lu 2:14*) is more than mere desire, rather good pleasure, God's purpose of goodness, not in ancient Greek, only in LXX and N.T. *\Agath^sun^'* like a dozen other words in *\-sun^'* occurs only in late Greek. This word occurs only in LXX, N.T., writings based on them. It is made from *\agathos*, good, akin to *\agamai*, to admire. May the Thessalonians find delight in goodness, a worthy and pertinent prayer. **{Work of faith}** (*\ergon piste^'s*). The same phrase in 1Th 1:3. Paul prays for rich fruition of what he had seen in the beginning. Work marked by faith, springs from faith, sustained by faith. **{With power}** (*\en dunamei*). In power. Connect with *\pl^r^'s^i* (*fulfil*), God's power (*Ro 1:29; Col 1:4*) in Christ (*1Co 1:24*) through the Holy Spirit (*1Th 1:5*).

1:12 **{That}** (*\hop^'s*). Rare with Paul compared with *\hina* (*1Co 1:29; 2Co 8:14*). Perhaps here for variety (*dependent on \hina\ clause in verse 11*). **{The name}** (*\to onoma*). The Old Testament

(*LXX*) uses \onoma\ embodying the revealed character of Jehovah. So here the {**Name**} of our Lord Jesus means the Messiahship and Lordship of Jesus. The common Greek idiom of \onoma\ for title or dignity as in the papyri (*Milligan*) is not quite this idiom. The papyri also give examples of \onoma\ for person as in O.T. and Ac 1:15 (*Deissmann, _Bible Studies_, pp. 196ff.*). {**In you, and ye in him**} (\en humin, kai humeis en aut“i\). This reciprocal glorying is Pauline, but it is also like Christ's figure of the vine and the branches in Joh 15:1-11. {**According to the grace**} (\kata t^*n charin*\). Not merely standard, but also aim (*Robertson, _Grammar_, p. 609*). {**Of our God and the Lord Jesus Christ**} (\tou theou h^*m“n kai kuriou I^sou Christou*\). Here strict syntax requires, since there is only one article with \theou\ and \kuriou\ that one person be meant, Jesus Christ, as is certainly true in Tit 2:13; 2Pe 1:1 (*Robertson, _Grammar_, p.786*). This otherwise conclusive syntactical argument, admitted by Schmiedel, is weakened a bit by the fact that \Kurios\ is often employed as a proper name without the article, a thing not true of \s“t^*r*\ in Tit 2:13; 2Pe 1:1. So in Eph 5:5 \en t^*i* basilei^{fi} tou Christou kai theou\ the natural meaning is {**in the Kingdom of Christ and God**} regarded as one, but here again \theos\, like \Kurios\, often occurs as a proper name without the article. So it has to be admitted that here Paul may mean "according to the grace of our God and the Lord Jesus Christ," though he may also mean "according to the grace of our God and Lord, Jesus Christ."

[\[Previous\]](#) [\[Next\]](#)

2:1 {**Touching the coming of our Lord Jesus Christ**} (*\huper t's parousias tou Kuriou (h^m^"n) I'sou Christou*). For *\er^t^"men*, to beseech, see on 1Th 4:1; 4:12. *\Huper* originally meant over, in behalf of, instead of, but here it is used like *\peri*, around, concerning as in 1:4; 1Th 3:2; 5:10, common in the papyri (*Robertson, _Grammar_, p. 632*). For the distinction between *\Parousia*, *Epiphaneia* (*Epiphany*), and *\Apokalupsis* (*Revelation*) as applied to the Second Coming of Christ see Milligan on *_Thessalonian Epistles_*, pp. 145-151, in the light of the papyri. *\Parousia* lays emphasis on the {**presence**} of the Lord with his people, *\epiphaneia* on his {**manifestation**} of the power and love of God, *\apokalupsis* on the {**revelation**} of God's purpose and plan in the Second Coming of the Lord Jesus. {**And our gathering together unto him**} (*\kai h^m^"n episunag^g^s ep' auton*). A late word found only in II Macc. 2:7; 2Th 2:1; Heb 10:25 till Deissmann (*_Light from the Ancient East_, p. 103*) found it on a stele in the island of Syme, off Caria, meaning "collection." Paul is referring to the rapture, mentioned in 1Th 4:15-17, and the being forever with the Lord thereafter. Cf. also Mt 24:31; Mr 13:27.

2:2 {**To the end that**} (*\eis to*). One of Paul's favourite idioms for purpose, *\eis to* and the infinitive. {**Ye be not quickly shaken**} (*\m^tache^s saleuth^nai humas*). First aorist passive infinitive of *\saleu^"*, old verb to agitate, to cause to totter like a reed (*Mt 11:7*), the earth (*Heb 12:26*). Usual negative *\m^"* and accusative of general reference *\humas* with the infinitive. {**From your mind**} (*\apo tou noos*). Ablative case of *nous*, mind, reason, sober sense, "from your witte" (*Wyclif*), to "keep their heads." {**Nor yet be troubled**} (*\m^de throeisthai*). Old verb *\throe^"*, to cry aloud (*from \throos\, clamour, tumult*), to be in a state of nervous excitement (*present passive infinitive, as if it were going on*), "a continued state of agitation following the definite shock received (*\saleuth^nai*)" (*Milligan*). {**Either by spirit**} (*\m^te dia pneumatos*). By ecstatic utterance (*1Th 5:10*). The nervous fear that the coming was to be at once prohibited by *\m^de* Paul divides into three sources by *\m^te, m^te, m^te*. No individual claim to divine

revelation (*the gift of prophecy*) can justify the statement. {**Or by word**} (\m^te dia logou\). Oral statement of a conversation with Paul (*Lightfoot*) to this effect {**as from us**}. An easy way to set aside Paul's first Epistle by report of a private remark from Paul. {**Or by epistle as from us**} (\m^te di' epistol^s h^s di' h^m^"n\). In 1Th 4:13-5:3 Paul had plainly said that Jesus would come as a thief in the night and had shown that the dead would not be left out in the rapture. But evidently some one claimed to have a private epistle from Paul which supported the view that Jesus was coming at once, {**as that the day of the Lord is now present**} (\h^s hoti enest^ken h^ h^mera tou kuriou\). Perfect active indicative of \enist^mi\, old verb, to place in, but intransitive in this tense to stand in or at or near. So "is imminent" (*Lightfoot*). The verb is common in the papyri. In 1Co 3:22; Ro 8:38 we have a contrast between \ta enest^ta\, the things present, and \ta mellonta\, the things future (*to come*). The use of \h^s hoti\ may be disparaging here, though that is not true in 2Co 5:19. In the _Koin_, it comes in the vernacular to mean simply "that" (*Moulton, _Proleg_, p. 212*), but that hardly seems the case in the N.T. (*Robertson, _Grammar_, p. 1033*). Here it means "to wit that," though "as that" or "as if" does not miss it much. Certainly it flatly denies that by conversation or by letter he had stated that the second coming was immediately at hand. "It is this misleading assertion that accounts both for the increased discouragement of the faint-hearted to encourage whom Paul writes 1:3-2:17, and for the increased meddlesomeness of the idle brethren to warn whom Paul writes 3:1-18" (*Frame*). It is enough to give one pause to note Paul's indignation over this use of his name by one of the over-zealous advocates of the view that Christ was coming at once. It is true that Paul was still alive, but, if such a "pious fraud" was so common and easily condoned as some today argue, it is difficult to explain Paul's evident anger. Moreover, Paul's words should make us hesitate to affirm that Paul definitely proclaimed the early return of Jesus. He hoped for it undoubtedly, but he did not specifically proclaim it as so many today assert and accuse him of misleading the early Christians with a false presentation.

2:3 {**Let no man beguile you in any wise**} (\m^tis humas exapat^s^i kata m^dena tropon\). First aorist active subjunctive of \exapata^" (old verb to deceive, strengthened form of simple verb \apata^") with double negative (\m^tis, m^dena\) in accord with regular Greek idiom as in 1Co 16:11 rather than the aorist

imperative which does occur sometimes in the third person as in Mr 13:15 (*m̂ katabat*). Paul broadens the warning to go beyond conversation and letter. He includes "tricks" of any kind. It is amazing how gullible some of the saints are when a new deceiver pulls off some stunts in religion. **{For it will not be}** (*hoti*). There is an ellipse here of *\ouk estai* (*or* *gen̂setai*) to be supplied after *\hoti*. Westcott and Hort make an anacoluthon at the end of verse 4. The meaning is clear. *\Hoti* is causal, because, but the verb is understood. The second coming not only is not "imminent," but will not take place before certain important things take place, a definite rebuff to the false enthusiasts of verse 2. **{Except the falling away come first}** (*ean m̂ eltĥi ĥ apostasia pr̂ton*). Negative condition of the third class, undetermined with prospect of determination and the aorist subjunctive. *\Apostasia* is the late form of *\apostasis* and is our word apostasy. Plutarch uses it of political revolt and it occurs in I Macc. 2:15 about Antiochus Epiphanes who was enforcing the apostasy from Judaism to Hellenism. In Jos 22:22 it occurs for rebellion against the Lord. It seems clear that the word here means a religious revolt and the use of the definite article (*ĥ*) seems to mean that Paul had spoken to the Thessalonians about it. The only other New Testament use of the word is in Ac 21:21 where it means apostasy from Moses. It is not clear whether Paul means revolt of the Jews from God, of Gentiles from God, of Christians from God, or of the apostasy that includes all classes within and without the body of Christians. But it is to be **{first}** (*pr̂ton*) before Christ comes again. Note this adverb when only two events are compared (*cf. Ac 1:1*). **{And the man of sin be revealed, the son of perdition}** (*kai apokaluptĥi ho anthr̂pos t̂s anomias, ho huios t̂s ap̂leias*). First aorist passive subjunctive after *ean m̂* and same condition as with *\eltĥi*. The use of this verb *\apokalupt̂*, like *\apokalupsin* of the second coming in 1:7, seems to note the superhuman character (*Milligan*) of the event and the same verb is repeated in verses 6,8. The implication is that **{the man of sin}** is hidden somewhere who will be suddenly manifested just as false apostles pose as angels of light (*2Co 11:13ff.*), whether the crowning event of the apostasy or another name for the same event. Lightfoot notes the parallel between the man of sin, of whom sin is the special characteristic (*genitive case, a Hebraism for the lawless one in verse 8*) and Christ. Both Christ and the adversary of Christ are revealed, there is mystery about each, both make divine claims (*verse 4*). He seems

to be the Antichrist of 1Jo 2:18. The terrible phrase, the son of perdition, is applied to Judas in Joh 17:12 (*like Judas doomed to perdition*), but here to the lawless one (*\ho anomos*, verse 8), who is not Satan, but some one definite person who is doing the work of Satan. Note the definite article each time.

2:4 {**He that opposeth and exalteth himself**} (*\ho antikeimenos kai huperairomenos*). Like John's Antichrist this one opposes (*\anti-*) Christ and exalts himself (*direct middle of \huperair*, old verb to lift oneself up {above} others, only here and 2Co 12:7 in N.T.), but not Satan, but an agent of Satan. This participial clause is in apposition with the two preceding phrases, the man of sin, the son of perdition. Note 1Co 8:5 about one called God and Ac 17:23 for *\sebasma* (*from \sebazomai*), object of worship, late word, in N.T. only in these two passages. {**So that he sitteth in the temple of God**} (*\h“ste auton eis ton naon tou theou kathisai*). Another example of the infinitive with *\h“ste* for result. Caius Caligula had made a desperate attempt to have his statue set up for worship in the Temple in Jerusalem. This incident may lie behind Paul's language here. {**Setting himself forth as God**} (*\apodeiknunta heauton hoti estin theos*). Present active participle (*\mi\ form*) of *\apodeiknumi*, agreeing in case with *\auton*, {**showing himself that he is God**}. Caligula claimed to be God. Moffatt doubts if Paul is identifying this deception with the imperial cultus at this stage. Lightfoot thinks that the deification of the Roman emperor supplied Paul's language here. Wetstein notes a coin of Julius with *\theos* on one side and *\Thessalonike“n* on the other. In 1Jo 2:18 we are told of "many antichrists" some of whom had already come. Hence it is not clear that Paul has in mind only one individual or even individuals at all rather than evil principles, for in verse 6 he speaks of *\to katechon* (*that which restraineth*) while in verse 7 it is *\ho katech“n* (*the one that restraineth*). Frame argues for a combination of Belial and Antichrist as the explanation of Paul's language. But the whole subject is left by Paul in such a vague form that we can hardly hope to clear it up. It is possible that his own preaching while with them gave his readers a clue that we do not possess.

2:5 {**When I was yet with you**} (*\eti “n pros humas*). The present participle takes the time of the verb *\elegon* (*imperfect active*), {**I used to tell you these things**}. So Paul recalls their

memory of his words and leaves us without the clue to his idea. We know that one of the charges against him was that Jesus was another king, a rival to Caesar (*Ac 17:7*). That leads one to wonder how far Paul went when there in contrasting the kingdom of the world of which Rome was ruler and the kingdom of God of which Christ is king. Frame notes Paul's abrupt question here "with an unfinished sentence behind him" (*verses 3f.*), even "with a trace of impatience."

2:6 {**That which restraineth**} (\to katechon\). {**And now you know**} (\kai nun oidate\), says Paul in this cryptic apocalyptic passage. Unfortunately we do not know what Paul means by {**that which restrains**} (*holds back*, \katechon\), neuter here and masculine in verse 7 \ho katechōn\, "This impersonal principle or power is capable also of manifesting itself under a personal form" (*Milligan*). "He is Satan's messiah, an infernal caricature of the true Messiah" (*Moffatt*). Warfield (*Expositor*, *III*, *iv*, *pp. 30ff.*) suggested that the man of lawlessness is the imperial line with its rage for deification and that the Jewish state was the restraining power. But God overrules all human history and his ultimate purpose is wrought out. {**To the end that**} (\eis to\). Another example of \eis to\ and the infinitive for purpose. {**In his own season**} (\en t' i autou kair' i\). Note \autou\ (*his*), not \heautou\ (*his own*), {**revealed in his time**}, in the time set him by God.

2:7 {**For the mystery of lawlessness doth already work**} (\to gar must' rion d' energeitai t's anomias\). See 1Th 2:13 for \energeitai\, The genitive \t's anomias\ (*lawlessness*) describes \to must' rion\ (*note emphatic position of both*). This mystery (\must' rion\ *secret, from* \must's\, *an initiate*, \mue' , *to wink or blink*) means here the secret purpose of lawlessness already at work, the only instance of this usage in the N.T. where it is used of the kingdom of God (*Mt 13:11*), of God (*1Co 2:1*) and God's will (*Eph 1:9*), of Christ (*Eph 3:4*), of the gospel (*Eph 6:9*), of faith (*1Ti 3:9*), of godliness (*1Ti 3:16*), of the seven stars (*Re 1:20*), of the woman (*Re 17:7*). But this secret will be "revealed" and then we shall understand clearly what Paul's meaning is here. {**Until he be taken out of the way**} (\he' s ek mesou gen' tai\). Usual construction with \he' s\ for the future (*aorist middle subjunctive*, \gen' tai\). Note absence of \an\ as often in N.T. and the \Koin,\. Paul uses \he' s\ only here and 1Co 4:5. When the obstacle is removed then the mystery of

lawlessness will be revealed in plain outline.

2:8 {**And then**} (\kai tote\). Emphatic note of time, {**then**} when the restraining one (\ho katechⁿ\) is taken out of the way, then \the lawless one\ (\ho anomos\), the man of sin, the man of perdition, will be revealed. {**Whom the Lord [Jesus] shall slay**} (\hon ho kurios [I^{sous}] anelei\). Whether Jesus is genuine or not, he is meant by Lord. \Anelei\ is a late future from \anaire^a\, in place of \anair^esei\. Paul uses Isa 11:4 (*combining {by the word of his mouth} with {in breath through lips}*) to picture the triumph of Christ over this adversary. It is a powerful picture how the mere breath of the Lord will destroy this arch-enemy (*Milligan*). {**And bring to naught by the manifestation of his coming**} (\kai katarg^esei tⁱ epiphaneifi t^s parousias autou\). This verb \katarge^a\ (\kata, argos\) to render useless, rare in ancient Greek, appears 25 times in Paul and has a variety of renderings. In the papyri it has a weakened sense of hinder. It will be a grand fiasco, this advent of the man of sin. Paul here uses both \epiphaneia\ (\epiphany\, *elsewhere in N.T. in the Pastorals, familiar to the Greek mind for a visit of a god*) and \parousia\ (*more familiar to the Jewish mind, but common in the papyri*) of the second coming of Christ. "The apparition of Jesus heralds his doom" (*Moffatt*). The mere appearance of Christ destroys the adversary (*Vincent*).

2:9 {**Whose coming is**} (\hou estin h^e parousia\). Refers to \hon\ in verse 8. The Antichrist has his \parousia\ also. Deissmann (*Light from the Ancient East*, pp. 374, 378) notes an inscription at Epidaurus in which "Asclepius manifested his \Parousia\." Antiochus Epiphanes is called _the manifest god_ (*III Macc. 5:35*). So the two Epiphanies coincide. {**Lying wonders**} (\terasin pseudous\). "In wonders of a lie." Note here the three words for the miracles of Christ (*Heb 2:4*), power (\dunamis\), signs (\s^emeia\), wonders (\terata\), but all according to the working of Satan (\kata energeian tou Satana\, *the energy of Satan*) just as Jesus had foretold (*Mt 24:24*), wonders that would almost lead astray the very elect.

2:10 {**With all deceit of unrighteousness**} (\en pasⁱ apatⁱ adikias\). This pastmaster of trickery will have at his command all the energy and skill of Satan to mislead and deceive. How many illustrations lie along the pathway of Christian history. {**For them that are perishing**} (\tois apollumenois\). Dative case of personal interest. Note this very phrase in 2Co 2:15; 4:3.

Present middle participle of \appollumi\, to destroy, the dreadful process goes on. **{Because}** (\anth' hon\). In return for which things (\anti\ *and the genitive of the relative pronoun*). Same idiom in Lu 1:20; 12:3; 19:44; Ac 12:23 and very common in the LXX. **{The love of the truth}** (t^n agap^n t^s al^theias\). That is the gospel in contrast with _lying_ and _deceit_. **{That they might be saved}** (\eis to s^th^nai autous\). First aorist passive infinitive of \s^z^ with \eis to\, again, epexegetic purpose of **{the truth}** if they had heeded it.

2:11 **{And for this reason God sendeth them}** (\kai dia touto pempei autois ho theos\). Futuristic (*prophetic*) present of the time when the lawless one is revealed. Here is the definite judicial act of God (*Milligan*) who gives the wicked over to the evil which they have deliberately chosen (*Ro 1:24,26,28*). **{A working of error}** (\energeian plan^s\). Terrible result of wilful rejection of the truth of God. **{That they should believe a lie}** (\eis to pisteusai autous t^i pseudei\). Note \eis to\ again and \t^i pseudei\ (*the lie, the falsehood already described*), a contemplated result. Note Ro 1:25 "who changed the truth of God into the lie."

2:12 **{That they all might be judged}** (\hina krith^sin pantes\). First aorist passive subjunctive of \krin^ with \hina\, to sift, to judge, with \hina\, Ultimate purpose, almost result, of the preceding obstinate resistance to the truth and "the judicial infatuation which overtakes them" (*Lightfoot*), now final punishment. Condemnation is involved in the fatal choice made. These victims of the man of sin did not believe the truth and found pleasure in unrighteousness.

2:13 See 1:3 for same beginning. **{Beloved of the Lord}** (\gap^menoi hupo kuriou\). Perfect passive participle of \agapa^ with \hupo\ and the ablative as in 1Th 1:4, only here \kuriou\ instead of \theou\, the Lord Jesus rather than God the Father. **{Because that God chose you}** (\hoti heilato humas ho theos\). First aorist middle indicative of \haire^, to take, old verb, but uncompound only in N.T. here, Php 1:22; Heb 11:25, and here only in sense of **{choose}**, that being usually \exaireomai\ or \prooriz^\. **{From the beginning}** (\ap' arch^s\). Probably the correct text (*Aleph D L*) and not \aparch^n\ (*first fruits, B G P*), though here alone in Paul's writings and a hard reading, the eternal choice or purpose of God (*1Co 2:7; Eph 1:4; 2Ti 1:9*), while \aparch^n\ is a favourite idea with Paul (*1Co*

15:20,23; 16:15; Ro 8:23; 11:16; 16:5). {Unto salvation} (\eis s“t^rian\). The ultimate goal, final salvation. {In sanctification of the Spirit} (\en hagiasm“i pneumatos\). Subjective genitive \pneumatos\, sanctification wrought by the Holy Spirit. {And belief of the truth} (\kai pistei al^theias\). Objective genitive \al^theias\, belief in the truth.

2:14 {Whereunto} (\eis ho\). The goal, that is the final salvation (\s“t^ria\). Through our gospel (\dia tou euaggeliou h^m“n\). God called the Thessalonians through Paul's preaching as he calls men now through the heralds of the Cross as God {chose} (cf. 1Th 2:12; 5:24). {To the obtaining} (\eis peripoi^sin\). Probably correct translation rather than possession. See on 1Th 5:9, there {of salvation}, here {of glory} (the _shekinah_, glory of Jesus).

2:15 {So then} (\ara oun\). Accordingly then. The illative \ara\ is supported (Ellicott) by the collective \oun\ as in 1Th 5:6; Ga 6:10, etc. Here is the practical conclusion from God's elective purpose in such a world crisis. {Stand fast} (\st^kete\). Present imperative active of the late present \st^ko\ from \hest^ka\ (perfect active of \hist^mi\). See on 1Th 3:8. {Hold the traditions} (\krateite tas paradoseis\). Present imperative of \krate“\, old verb, to have masterful grip on a thing, either with genitive (Mr 1:31) or usually the accusative as here. \Paradosis\ (tradition) is an old word for what is handed over to one. Dibelius thinks that Paul reveals his Jewish training in the use of this word (Ga 1:14), but the word is a perfectly legitimate one for teaching whether oral, {by word} (\dia logou\), or written, {by epistle of ours} (\di' epistol's h^m“n\). Paul draws here no distinction between oral tradition and written tradition as was done later. The worth of the tradition lies not in the form but in the source and the quality of the content. Paul in 1Co 11:23 says: "I received from the Lord what I also handed over (\pared“ka\) unto you." He praises them because ye "hold fast the traditions even as I delivered them unto you." The {tradition} may be merely that of men and so worthless and harmful in place of the word of God (Mr 7:8; Col 2:6-8). It all depends. It is easy to scoff at truth as mere tradition. But human progress in all fields is made by use of the old, found to be true, in connection with the new if found to be true. In Thessalonica the saints were already the victims of theological charlatans with their half-baked theories about the

second coming of Christ and about social duties and relations.
{Which ye were taught} (*\has edidachth^{te}*). First aorist passive indicative of *\didask^{te}*, to teach, retaining the accusative of the thing in the passive as is common with this verb like *_doce^{te}_* in Latin and teach in English.

2:16 **{And God our Father}** (*\kai [ho] theos ho pat^r h^mⁿ*). It is uncertain whether the first article *\ho* is genuine as it is absent in B D. Usually Paul has the Father before Christ except here, 2Co 13:13; Ga 1:1. **{Which loved us}** (*\ho agap^{as} h^{mas}*). This singular articular participle refers to *\ho pat^r*, "though it is difficult to see how St. Paul could otherwise have expressed his thought, if he had intended to refer to the Son, as well as to the Father. There is probably no instance in St. Paul of a plural adjective or verb, when the two Persons of the Godhead are mentioned" (*Lightfoot*). **{Eternal comfort}** (*\parakl^{sin ai}^{nian}*). Distinct feminine form of *\ai^{nios}* here instead of masculine as in Mt 25:46.

2:17 **{Comfort and stablish}** (*\parakalesai kai st^{rixai}*). First aorist active optative of wish for the future of two common verbs *\parakale^{te}* (*see on 1Th 3:7; 4:18; 5:14*) and *\steriz^{te}* (*see on 1Th 3:2,13*). God is the God of **{comfort}** (2Co 1:3-7) and strength (*Ro 1:11; 16:25*).

[\[Previous\]](#) [\[Next\]](#)

3:1 **{Finally}** (\to loipon\). Accusative of general reference. Cf. \loipon\ 1Th 4:1. **{Pray}** (\proseuchesthe\). Present middle, keep on praying. Note \peri\ as in 1Th 5:25. **{That the word of the Lord may run and be glorified}** (\hina ho logos tou kuriou trechêi kai doxazêtai\). Usual construction of \hina\ after \proseuchomai\, sub-final use, content and purpose combined. Note present subjunctive with both verbs rather than aorist, may keep on running and being glorified, two verbs joined together nowhere else in the N.T. Paul probably derived this metaphor from the stadium as in 1Co 9:24ff.; Ga 2:2; Ro 9:16; Php 2:16; 2Ti 4:7. Lightfoot translates "may have a triumphant career." On the word of the Lord see on 1Th 1:8. Paul recognizes the close relation between himself and the readers. He needs their prayers and sympathy and he rejoices in their reception of the word of the Lord already, **{even as also it is with you}** (\kath'ês kai pros humas\). "As it does in your case" (*Frame*).

3:2 **{And that we may be delivered}** (\kai hina rusthêmen\). A second and more personal petition (*Milligan*). First aorist passive subjunctive of \ruomai\, old verb to rescue. Note change in tense from present to aorist (*effective aorist*). **{From unreasonable and evil men}** (\apo tôn atopôn kai ponêrôn anthrôpôn\). Ablative case with \apo\. Originally in the old Greek \atopos\ (\a\ *privative and* \topos\) is out of place, odd, unbecoming, perverse, outrageous, both of things and persons. \Ponêros\ is from \pone\, to work (\ponos\), looking on labour as an annoyance, bad, evil. Paul had a plague of such men in Corinth as he had in Thessalonica. **{For all have not faith}** (\ou gar pantôn hê pistis\). Copula \estin\ not expressed. \Pantôn\ is predicate possessive genitive, faith (*article with abstract substantive*) does not belong to all. Hence their evil conduct.

3:3 **{But the Lord is faithful}** (\pistos de estin ho kurios\). **{But faithful is the Lord}** (*correct rendition*), with a play (*paronomasia*) on \pistis\ by \pistos\ as in Ro 3:3 we have a word-play on \apistê\ and \apistia\. The Lord can be counted on, however perverse men may be. **{From the evil one}** (\apo tou ponêrou\). Apparently a reminiscence of the Lord's Prayer in Mt

6:13 \rusai h^mas apo tou pon^rou\. But here as there it is not certain whether \tou pon^rou\ is neuter (*evil*) like to \pon^ron\ in Ro 12:9 or masculine (*the evil one*). But we have \ho pon^ros\ (*the evil one*) in 1Jo 5:18 and \tou pon^rou\ is clearly masculine in Eph 6:16. If masculine here, as is probable, is it "the Evil One" (*Ellicott*) or merely the evil man like those mentioned in verse 2? Perhaps Paul has in mind the representative of Satan, the man of sin, pictured in 2:1-12, by the phrase here without trying to be too definite.

3:4 {**And we have confidence**} (\pepoithomen\). Second perfect indicative of \peith^, to persuade, intransitive in this tense, we are in a state of trust. {**In the Lord touching you**} (\en kuri^i eph' humas\). Note the two prepositions, \en\ in the sphere of the Lord (*1Th 4:1*) as the _ground_ of Paul's confident trust, \eph\ (\epi\)) with the accusative (*towards you*) where the dative could have been used (*cf. 2Co 2:3*). {**Ye both do and will do**} ([kai] poieite kai poi^sete\). Compliment and also appeal, present and future tenses of \poie^\. {**The things which we command**} (\ha paraggellomen\). Note of apostolic authority here, not advice or urging, but command.

3:5 {**Direct**} (\kateuthunai\). First aorist active optative of wish for the future as in 2:17; 1Th 5:23 from \kateuthun^, old verb, as in 1Th 3:11 (*there {way}, here {hearts}*) and Lu 1:79 of {**feet**} (\podas\). Perfective use of \kata\. Bold figure for making smooth and direct road. The Lord here is the Lord Jesus. {**Into the love of God**} (\eis t^n agap^n tou theou\). Either subjective or objective genitive makes sense and Lightfoot pleads for both, "not only as an objective attribute of deity, but as a ruling principle in our hearts," holding that it is "seldom possible to separate the one from the other." Most scholars take it here as subjective, the characteristic of God. {**Into the patience of Christ**} (\eis t^n hupomn^n tou Christou\). There is the same ambiguity here, though the subjective idea, the patience shown by Christ, is the one usually accepted rather than "the patient waiting for Christ" (*objective genitive*).

3:6 {**Now we command you**} (\paraggellomen de humin\). Paul puts into practice the confidence expressed on their obedience to his commands in verse 4. {**In the name of the Lord Jesus Christ**} (\en onomati tou kuriou I^sou Christou\). {**Name**} (\onoma\)) here for authority of Jesus Christ with which compare {**through the Lord Jesus**} (\dia tou kuriou I^sou\)) in 1Th 4:2. For a full

discussion of the phrase see the monograph of W. Heitmüller, *Im Namen Jesu*. Paul wishes his readers to realize the responsibility on them for their obedience to his command. **{That ye withdraw yourselves}** (\stallesthai humas\). Present middle (*direct*) infinitive of \stell“, old verb to place, arrange, make compact or shorten as sails, to move oneself from or to withdraw oneself from (*with \apo\ and the ablative*). In 2Co 8:20 the middle voice (\stellomenoi\) means taking care. **{From every brother that walketh disorderly}** (\apo pantos adelphou atakt“s peripatountos\). He calls him "brother" still. The adverb \atakt“s\ is common in Plato and is here and verse 11 alone in the N.T., though the adjective \ataktos\, equally common in Plato we had in 1Th 5:14 which see. Military term, out of ranks. **{And not after the tradition}** (\kai m^ kata t^ n paradosin\). See on 2:15 for \paradosin\). **{Which they received of us}** (\h^ n parelabosan par h^ m^ n\). Westcott and Hort put this form of the verb (*second aorist indicative third person plural of \paralamban“\, the \-osan\ form instead of \-on\, with slight support from the papyri, but in the LXX and the Boeotian dialect, Robertson, Grammar, pp. 335f.*) in the margin with \parelabete\ (*ye received*) in the text. There are five different readings of the verb here, the others being \parelabon, parelabe, elabosan\.

3:7 **{How ye ought to imitate us}** (\p“s dei mimeisthai h^ mas\). Literally, how it is necessary to imitate us. The infinitive \mimeisthai\ is the old verb \mimeomai\ from \mimos\ (*actor, mimic*), but in N.T. only here (*and verse 9*), Heb 13:7; 3Jo 1:11. It is a daring thing to say, but Paul knew that he had to set the new Christians in the midst of Jews and Gentiles a model for their imitation (*Php 3:17*). **{For we behaved not ourselves disorderly among you}** (\hoti ouk^ takt^ samen en humin\). First aorist active indicative of old verb \atakte“, to be out of ranks of soldiers. Specific denial on Paul's part in contrast to verse 6,17.

3:8 **{For nought}** (\d“ rean\). Adverbial accusative, as a gift, gift-wise (\d“ rea\, *gift, from \did“mi*). Same claim made to the Corinthians (*2Co 11:7*), old word, in LXX, and papyri. He lodged with Jason, but did not receive his meals *_gratis_*, for he paid for them. Apparently he received no invitations to meals. Paul had to make his financial independence clear to avoid false charges which were made in spite of all his efforts. To eat bread is merely a Hebraism for eat (*verse 10*). See 1Th 2:9 for

labour and travail, and night and day (*\nuktos kai h^meras*, *genitive of time, by night and by day*). See 1Th 2:9 for rest of the verse in precisely the same words.

3:9 **{Not because we have not the right}** (*\ouch hoti ouk echomen exousian*). Paul is sensitive on his **{right}** to receive adequate support (*1Th 2:6; 1 Co 9:4 where he uses the same word \exousian\ in the long defence of this {right}, 1Co 9:1-27*). So he here puts in this limitation to avoid misapprehension. He did allow churches to help him where he would not be misunderstood (*2Co 11:7-11; Php 4:45f.*). Paul uses *\ouch hoti* elsewhere to avoid misunderstanding (*2Co 1:24; 3:5; Php 4:17*). **{But to make ourselves an ensample unto you}** (*\all' hina heautous tupon d' "men humin*). Literally, **{but that we might give ourselves a type to you}**. Purpose with *\hina* and second aorist active subjunctive of *\did"mi*. On *\tupon* see on 1Th 1:7.

3:10 **{This}** (*\touto*). What he proceeds to give. **{If any will not work, neither let him eat}** (*\hoti ei tis ou thelei ergazesthai m^de esthiet"*). Recitative *\hoti* here not to be translated, like our modern quotation marks. Apparently a Jewish proverb based on Ge 3:19. Wetstein quotes several parallels. Moffatt gives this from Carlyle's *_Chartism_*: "He that will not work according to his faculty, let him perish according to his necessity." Deissmann (*_Light from the Ancient East_, p. 314*) sees Paul borrowing a piece of workshop morality. It was needed, as is plain. This is a condition of the first class (*note negative \ou*) with the negative imperative in the conclusion.

3:11 **{For we hear}** (*\akouomen gar*). Fresh news from Thessalonica evidently. For the present tense compare 1Co 11:18. The accusative and the participle is a regular idiom for indirect discourse with this verb (*Robertson, _Grammar_, pp. 1040-2*). Three picturesque present participles, the first a general description, *\peripatountas atakt"s*, the other two specifying with a vivid word-play, **{that work not at all, but are busy-bodies}** (*\m^den ergazomenous alla periergazomenous*). Literally, **{doing nothing but doing around}**. Ellicott suggests, **{doing no business but being busy bodies}**. "The first persecution at Thessalonica had been fostered by a number of fanatical loungers (*Ac 17:5*)" (*Moffatt*). These theological dead-beats were too pious to work, but perfectly willing to eat at the hands of their neighbours while they piddled and frittered away the time in idleness.

3:12 {**We command and exhort**} (\paragellomen kai parakaloumen\). Paul asserts his authority as an apostle and pleads as a man and minister. {**That with quietness they work, and eat their own bread**} (\hina meta h[^]suchias ergazomenoi ton heaut[^]n arton esthi[^]sin\). Substance of the command and exhortation by \hina\ and the present subjunctive \esthi[^]sin\. Literally, {**that working with quietness they keep on eating their own bread**}. The precise opposite of their conduct in verse 11.

3:13 {**But ye, brethren, be not weary in well-doing**} (\humeis de, adelphoi, m[^] en kak[^]s te kalopoiontes\). Emphatic position of \humeis\ in contrast to these piddlers. \M[^]\ and the aorist subjunctive is a prohibition against beginning an act (*Robertson, Grammar*, pp. 851-4). It is a late verb and means to behave badly in, to be cowardly, to lose courage, to flag, to faint, (\en, kakos\) and outside of Lu 18:1 in the N.T. is only in Paul's Epistles (2Th 3:13; 2Co 4:1,16; Ga 6:9; Eph 3:13). It occurs in Polybius. The late verb \kalopoie[^]\, to do the fair (\kalos\) or honourable thing occurs nowhere else in the N.T., but is in the LXX and a late papyrus. Paul uses \to kalon poiein\ in 2Co 13:7; Ga 6:9; Ro 7:21 with the same idea. He has \agathopoie[^]\, to do good, in 1Ti 6:18.

3:14 {**And if any one obeyeth not our word by this epistle**} (\ei de tis ouch hupakouei t[^]i log[^]i h[^]m[^]n dia t[^]s epistol[^]s\). Paul sums up the issue bluntly with this ultimatum. Condition of the first class, with negative \ou\, assuming it to be true. {**Note that man**} (\touton s[^]meiousthe\). Late verb \s[^]meio[^]\, from \s[^]meion\, sign, mark, token. Put a tag on that man. Here only in N.T. "The verb is regularly used for the signature to a receipt or formal notice in the papyri and the ostraca of the Imperial period" (*Moulton & Milligan's Vocabulary*). How this is to be done (*by letter or in public meeting*) Paul does not say. {**That ye have no company with him**} (\m[^] sunanamignusthai aut[^]i\). The MSS. are divided between the present middle infinitive as above in a command like Ro 12:15; Php 3:16 or the present middle imperative \sunanamignusthe\ (-ai\ and -e\ *often being pronounced alike in the Koin,*). The infinitive can also be explained as an indirect command. This double compound verb is late, in LXX and Plutarch, in N.T. only here and 1Co 5:9,11. \Aut[^]i\ is in associative instrumental case. {**To the end that he may be ashamed**} (\hina entrap[^]i\). Purpose clause with \hina\.

Second aorist passive subjunctive of \entrep[^]\, to turn on,

middle to turn on oneself or to put to shame, passive to be made ashamed. The idea is to have one's thoughts turned in on oneself.

3:15 **{Not as an enemy}** (*m^h“s echthron*). This is always the problem in such ostracism as discipline, however necessary it is at times. Few things in our churches are more difficult of wise execution than the discipline of erring members. The word *\echthros* is an adjective, hateful, from *\echthos*, hate. It can be passive, **{hated}**, as in Ro 11:28, but is usually active **{hostile}**, enemy, foe.

3:16 **{The Lord of peace himself}** (*autos ho kurios t^s eirⁿ^n*). See 1Th 5:23 for **{the God of peace himself}**. **{Give you peace}** (*doi^h humin tⁿ eirⁿ^n*). Second aorist active optative (*_Koin,_*) of *\did“mi*, not *\d“^i* (*subjunctive*). So also Ro 15:5; 2Ti 1:16,18. The Lord Jesus whose characteristic is peace, can alone give real peace to the heart and to the world. (*Joh 14:27*).

3:17 **{Of me Paul with mine own hand}** (*tⁱ emⁱ cheiri Paulou*). Instrumental case *\cheiri*. Note genitive *\Paulou* in apposition with possessive idea in the possessive pronoun *\emⁱ*. Paul had dictated the letter, but now wrote the salutation in his hand. **{The token in every epistle}** (*s^hmeion en pasⁱ epistolⁱ*). Mark (*verse 14*) and proof of the genuineness of each epistle, Paul's signature. Already there were spurious forgeries (*2Th 2:2*). Thus each church was enabled to know that Paul wrote the letter. If only the autograph copy could be found!

3:18 Salutation just like that in 1Th 5:28 with the addition of *\pant“n* (*all*).

[\[Previous\]](#) [\[Next\]](#)

1:1 {**According to the commandment**} (\kat' epitagⁿ\). A late _Koin,_ word (*Polybius, Diodorus*), but a Pauline word also in N.T. This very idiom ("*by way of command*") in 1Co 7:6; 2Co 8:8; Ro 16:26; 1Ti 1:1; Tit 1:3. Paul means to say that he is an apostle under orders. {**Of God our Saviour**} (\theou s^tros h^m"n\). Genitive case with \epitagⁿ\. In the LXX \s^tr\ (*old word from* \s^z"\ *for agent in saving, applied to deities, princes, kings, etc.*) occurs 20 times, all but two to God. The Romans called the emperor "Saviour God." In the N.T. the designation of God as Saviour is peculiar to Lu 1:47; Jude 1:25; 1Ti 1:3; 2:3; 4:10; Tit 1:3; 2:10; 3:4. In the other Epistles Paul uses it of Christ (*Php 3:20; Eph 5:23*) as in 2Ti 1:10. In 2Pe 1:1 we have "our God and Saviour Jesus Christ" as in Tit 2:13. {**Our hope**} (\t^s elpidos h^m"n\). Like Col 1:27. More than the author and object of hope, "its very substance and foundation" (*Ellicott*).

1:2 {**True**} (\gn^{si}"i\). Legitimate, not spurious. Old word from \ginomai\, but Pauline only in N.T. (*Php 4:3; 2Co 8:8; Tit 1:4*). In Php 2:20 the adverb \gn^{si}"s\ occurs and of Timothy again. {**Christ Jesus**} (\Christou I^{sou}\). So twice already in verse 1 and as usual in the later Epistles (*Col 1:1; Eph 1:1*).

1:3 {**As I exhorted**} (\kath^s parekalesa\). There is an ellipse of the principal clause in verse 4 (*so do I now*) **not being in the Greek**. {**To tarry**} (\prosmeinai\). First aorist active infinitive of \prosmen"\, old verb, attributed by Luke to Paul in Ac 13:43. {**That thou mightest charge**} (\hina paraggeil^{is}\). Subfinal clause with \hina\ and the first aorist active subjunctive of \paraggeil"\, old verb, to transmit a message along (\para\) from one to another. See 2Th 3:4,6,10. Lock considers this idiom here an elliptical imperative like Eph 4:29; 5:33. {**Certain men**} (\tisin\). Dative case. Expressly vague (*no names as in 1:20*), though Paul doubtless has certain persons in Ephesus in mind. {**Not to teach a different doctrine**} (\m^{heterodidaskalein}\). Earliest known use of this compound like \kakodidaskalein\ of Clement of Rome. Only other N.T.

example in 6:3. Eusebius has \heterodidaskalos\. Same idea in Ga 1:6; 2Co 11:4; Ro 16:17. Perhaps coined by Paul.

1:4 **{To give heed}** (\prosechein\). With \noun\ understood. Old and common idiom in N.T. especially in Luke and Acts (*Ac 8:10ff.*). Not in Paul's earlier Epistles. 1Ti 3:8; 4:1,13; Tit 1:14. **{To fables}** (\muthois\). Dative case of old word for speech, narrative, story, fiction, falsehood. In N.T. only 2Pe 1:16; 1Ti 1:4; 4:7; Tit 1:14; 2Ti 4:4. **{Genealogies}** (\genealogiais\). Dative of old word, in LXX, in N.T. only here and Tit 3:9. **{Endless}** (\aperantois\). Old verbal compound (*from \a\ privative and \perain\, to go through*), in LXX, only here in N.T. Excellent examples there for old words used only in the Pastorals because of the subject matter, describing the Gnostic emphasis on aeons. **{Questionings}** (\ekzētseis\). "Seekings out." Late and rare compound from \ekzēte\ (*itself _Koin, _ word, Ro 3:11 from LXX and in papyri*). Here only in N.T. Simplex \zētēsis\ in Ac 15:2; 1Ti 6:4; Tit 3:9; 2Ti 2:23. **{A dispensation}** (\oikonomian\). Pauline word (*1Co 9:17; Col 1:25; Eph 1:9; 3:9; 1Ti 1:4*), Lu 16:2-4 only other N.T. examples. **{In faith}** (\en pistei\). Pauline use of \pistis\.

1:5 **{The end}** (\to telos\). See Ro 6:21; 10:4 for \telos\ (*the good aimed at, reached, result, end*). **{Love}** (\agapē\). Not "questionings." Ro 13:9. "Three conditions for the growth of love" (*Parry*): "Out of a pure heart" (\ek katharas kardias\, *O.T. conception*), "and a good conscience" (\kai suneidēse's agathēs\, *for which see Ro 2:25*), "and faith unfeigned" (\kai piste's anupokritou\, *late compound verbal in 2Co 6:6; Ro 12:9*).

1:6 **{Having swerved}** (\astochēsantes\). First aorist active participle of \astochē\, compound _Koin, _ verb (*Polybius, Plutarch*) from \astochos\ (\a\ privative and \stochos\, *a mark*), "having missed the mark." In N.T. only here, 6:21; 2Ti 2:18. With the ablative case \h'ēn\ (*which*). **{Have turned aside}** (\exetrapēsan\). Second aorist passive indicative of \ektrepē\, old and common verb, to turn or twist out or aside. In medical sense in Heb 12:13. As metaphor in 1Ti 1:6; 6:20; 2Ti 4:4. **{Vain talking}** (\mataiologian\). Late word from \mataiologos\, only here in N.T., in the literary _Koin, _.

1:7 **{Teachers of the law}** (\nomodidaskaloi\). Compound only in N.T. (*here, Lu 5:17; Ac 5:34*) and ecclesiastical writers. **{Though they understand}** (\noountes\). Concessive participle of

\noe“, old verb (*Eph 3:4,20*). {Neither what} (\m^{te} ha\). Relative \ha\ (*which things*). {Nor whereof} (\m^{te} peri tin“n\). Here the interrogative \tin“n\ used in sense of relative \h“n\.

It may be regarded as the use of an indirect question for variety (*Parry*). {They confidently affirm} (\diabebaiountai\). Present middle indicative of the common _Koin,_ compound, in N.T. only here and Tit 3:8.

1:8 {If a man use it lawfully} (\ean tis aut“i chr^{tai}\).

Condition of third class with \ean\ and present middle subjunctive of \chraomai\ with instrumental case.

1:9 {Is not made for} (\ou keitai\). The use of \keitai\ for \tetheitai\ (*perfect passive of tith^{mi}*) is a common enough idiom. See the same point about law in Ga 18-23; Ro 13:13. For "knowing this" (\eid“s touto\ see Eph 5:5. {Unruly} (\anupotaktois\). Dative (*like all these words*) of the late verbal (\a\ privative and \hupotass“\). In N.T. only here, Tit 1:6,10; Heb 2:8. {Ungodly} (\asebesi\). See Ro 4:5; 5:6. {Sinners} (\hamart“lois\). See Ro 3:7. {Unholy} (\anosiois\). Common word (\a\ privative and \hosios\). *In N.T. only here and 2Ti 3:2*. {Profane} (\beb^{lois}\). Old word from \bain“, to go, and \b^{los}\, threshold. See Heb 12:16. {Murderers of fathers} (\patrol“iais\). Late form for common Attic \patral“iais\ (*from pat^r\, father, and aloia“, to smite*) only here in N.T. {Murderers of mothers} (\m^{trol}“iais\). Late form Attic \m^{tral}“iais\). Only here in N.T. {Manslayers} (\andraphonois\). Old compound (\an^r\, *man*, \phonos\, *murder*). Only here in N.T.

1:10 {For abusers of themselves with men} (\arsenokoitais\). Late compound for sodomites. In N.T. only here and 1Co 6:9.

{Men-stealers} (\andrapodistais\). Old word from \andrapodiz“\ (*from an^r\, man, pous\, foot, to catch by the foot*), to enslave. So enslavers, whether kidnappers (*men-stealers*) of free men or stealers of the slaves of other men. So slave-dealers. By the use of this word Paul deals a blow at the slave-trade (*cf. Philemon*). {Liars} (\pseustais\). Old word, see Ro 3:4. {False swearers} (\epiorkois\). Old word (\epi, orkos\, *oath*).

Perjurers. Only here in N.T. For similar lists, see 1Co 5:11; 6:9f.; Ga 5:19f.; Ro 1:28f.; 13:13; Col 3:5; Eph 5:5; 2Ti 3:2f.

{The sound doctrine} (\tⁱ hugiainousⁱ didaskalifi\). Dative case after \antikeitai\, for which verb see Ga 5:17 for the conflict between the Spirit and the flesh. "The healthful (\hugiain“, *old word for being well, as Lu 5:31; 3Jo 1:2, in*

figurative sense in N.T. only in the Pastorals) teaching." See Tit 1:9; 2Ti 4:3.

1:11 **{Of the blessed God}** (*tou makariou theou*\). Applied to God only here and 6:15, but in Tit 2:13 \makarios\ occurs with \elpis\ (*hope*) of the "epiphany of our great God and Saviour Jesus Christ." **{Which was committed to my trust}** (*ho episteuthⁿ eg*\). "with which (\ho\ *accusative retained with first aorist passive verb* \episteuthⁿ\) I was entrusted."

1:12 **{I thank}** (*charin ech*\). "I have gratitude to." Common phrase (*Lu 17:9*), not elsewhere in Paul. **{That enabled me}** (*tⁱ endunam^{santi} me*\). First aorist active articular participle of \endunamo\ . Late verb, but regular Pauline idiom (*Ro 4:20; Php 4:13; Eph 6:10; 1Ti 1:12; 2Ti 4:17*). **{Appointing me to his service}** (*themenos eis diakonian*\). Second aorist middle participle. Pauline phrase and atmosphere (*Ac 20:24; 1Co 3:5; 12:18,28; 2Co 3:6; 4:1; Col 1:23; Eph. 3:7; 1Ti 4:6; 2Ti 4:5,11*).

1:13 **{Before}** (*to proteron*\). Accusative of general reference of the articular comparative, "as to the former-time," formerly, as in Ga 4:13. **{Though I was}** (*onta*\). Concessive participle agreeing with \me\ . **{Blasphemer}** (*blasph^{mon}*\). Old word either from \blax\ (*stupid*) and \ph^m\, speech, or from \blapt\, to injure. Rare in N.T. but Paul uses \blasph^{me}\, to blaspheme in Ro 2:24. **{Persecutor}** (*di^{kt}s*\). So far found only here. Probably made by Paul from \di^k\, which he knew well enough (*Ac 22:4,7; 26:14f.; Ga 1:13,23; Php 3:6; 2Ti 3:12*). **{Injurious}** (*hubristⁿ*\). Substantive, not adjective, "an insolent man." Old word from \hubriz\, in N.T. only here and Ro 1:30. **{I obtained mercy}** (*elethn*\). First aorist passive indicative of \elee\, old verb. See 2Co 4:1; Ro 11:30f. **{Ignorantly}** (*agnoⁿ*\). Present active participle of \agnoe\, "not knowing." Old verb (*Ro 2:4*). In a blindness of heart. **{In unbelief}** (*en apistifi*\). See Ro 11:20,25.

1:14 **{Abounded exceedingly}** (*huperepleonasen*\). Aorist active indicative of the late and rare (*So 5:19 and in Herond.*) compound \huperpleonaz\ (*here alone in N.T.*), in later ecclesiastical writers. The simplex \pleonaz\ Paul used in Ro 5:20; 6:1 and the kindred \hupereperisseusen\ used also with \h^{charis}\. Paul is fond of compounds with \huper\ . For "faith in Christ Jesus" see Ga 3:26, for "faith and love in Christ Jesus"

as here, see 2Ti 1:13.

1:15 {**Faithful is the saying**} (\pistos ho logos\). Five times in the Pastorals (*1Ti 1:15; 3:1; 4:9; Tit 3:8; 2Ti 2:11*). It will pay to note carefully \pistis, pisteu“, pistos\. Same use of \pistos\ (**trustworthy**) applied to \logos\ in Tit 1:9; Re 21:5; 22:6. Here and probably in 2Ti 2:11 a definite saying seems to be referred to, possibly a quotation (\hoti\) of a current saying quite like the Johannine type of teaching. This very phrase (**Christ coming into the world**) occurs in Joh 9:37; 11:27; 16:28; 18:37. Paul, of course, had no access to the Johannine writings, but such "sayings" were current among the disciples. There is no formal quotation, but "the whole phrase implies a knowledge of Synoptic and Johannine language" (**Lock**) as in Lu 5:32; Joh 12:47. {**Acceptation**} (\apodoch^s\). Genitive case with \axios\ (**worthy of**). Late word (**Polybius, Diod., Jos.**) in N.T. only here and 4:9. {**Chief**} (\pr^tos\). Not \^n\ (**I was**), but \eimi\ (**I am**). "It is not easy to think of any one but St. Paul as penning these words" (**White**). In 1Co 15:9 he had called himself "the least of the apostles" (\elachistos t^“n apostol^“n\). In Eph 3:8 he refers to himself as "the less than the least of all saints" (\t^“i elachistoter^“i pant^“n hagi^“n\). On occasion Paul would defend himself as on a par with the twelve apostles (**Ga 2:6-10**) and superior to the Judaizers (**2Co 11:5f.; 12:11**). It is not mock humility here, but sincere appreciation of the sins of his life (**cf. Ro 7:24**) as a persecutor of the church of God (**Ga 1:13**), of men and even women (**Ac 22:4f.; 26:11**). He had sad memories of those days.

1:16 {**In me as chief**} (\en emoi pr^“t^“i\). Probably starts with the same sense of \pr^tos\ as in verse 15 (**rank**), but turns to order (**first in line**). Paul becomes the "specimen" sinner as an encouragement to all who come after him. {**Might shew forth**} (\endeix^tai\). First aorist middle subjunctive (**purpose with** \hina\) of \endeiknumi\, to point out, for which see Eph 2:7 (**same form with** \hina\). {**Longsuffering**} (\makrothumian\). Common Pauline word (**2Co 6:6**). {**For an ensample**} (\pros hupotup^“sin\). Late and rare word (**in Galen, Sext. Emp., Diog. Laert., here only in N.T.**) from late verb \hupotupo^“\ (**in papyri**) to outline. So substantive here is a sketch, rough outline. Paul is a sample of the kind of sinners that Jesus came to save. See \hupodeigma\ in 2Pe 2:6.

1:17 This noble doxology is a burst of gratitude for God's grace

to Paul. For other doxologies see Ga 1:5; Ro 11:36; 16:27; Php 4:20; Eph 3:21; 1Ti 6:16. White suggests that Paul may have often used this doxology in his prayers. Lock suggests "a Jewish liturgical formula" (*a needless suggestion in view of Paul's wealth of doxologies seen above*). For God's creative activity (*King of the ages*) see 1Co 10:11; Eph 2:7; 3:9,11. {**Incarnate**} (\aphthart*“i*\). As an epithet of God also in Ro 1:23. {**Invisible**} (\aorat*“i*\). Epithet of God in Col 1:15. {**The only God**} (\mon*“i the“i*\). So Ro 16:27; Joh 5:44; 17:3. {**For ever and ever**} (\eis tous ai*“nas t“n ai“n“n*\). "Unto the ages of ages." Cf. Eph 3:21 "of the age of the ages."

1:18 {**I commit**} (\paratithemai\). Present middle indicative of old and common verb, to place beside (\para\) as food on table, in the middle to entrust (*Lu 12:48*) and used by Jesus as he was dying (*Lu 23:46*). Here it is a banking figure and repeated in 2Ti 2:2. {**According to the prophecies which went before on thee**} (\kata tas proagousas epi se proph*^teias*\). Intransitive use of \proag*“*\, to go before. When Timothy first comes before us (*Ac 16:2*) "he was testified to" (\emartureito\) by the brethren. He began his ministry rich in hopes, prayers, predictions. {**That by them thou mayest war the good warfare**} (\hina strateu*^i en autais t^n kal^n strateian*\). Cognate accusative (\strateian\, *old word from \strateu“*\, in N.T. only here and 2Co 4:4) with \strateu*^i*\ (*second person singular middle present subjunctive of \strateu“*\, *old verb chiefly in Paul in N.T., 1Co 9:7; 2Co 10:3*). As if in defensive armour.

1:19 {**Holding faith and a good conscience**} (\ech*“n pistin kai agath^n suneid^sin*\). Possibly as a shield (*Eph 6:16*) or at any rate possessing (*Ro 2:20*) faith as trust and a good conscience. A leader expects them of his followers and must show them himself. {**Having thrust from them**} (\ap*“samenoi*\). First aorist indirect middle participle of \ap*“the“*\, to push away from one. Old verb (*see Ro 11:1f.*). {**Made shipwreck**} (\enauag*^san*\). First aorist active indicative of \nauage*“*\, old verb from \nauagos\ (*shipwrecked, \naus*\, *ship, \agnumi*\, *to break*), to break a ship to pieces. In N.T. only here and 2Co 11:25. {**Concerning the faith**} (\peri t^n pistin\). Rather, "concerning their faith" (*the article here used as a possessive pronoun, a common Greek idiom*).

1:20 {**Hymenaeus**} (\Humenaios\). The same heretic reappears in 2Ti 2:17. He and Alexander are the chief "wreckers" of faith in

Ephesus. {**Alexander**} (\Alexandros\). Probably the same as the one in 2Ti 4:14, but not the Jew of that name in Ac 19:33, unless he had become a Christian since then. {**I delivered unto Satan**} (\pared“ka t“i Satanfi\). See this very idiom (\paradounai t“i Satanfi\ in 1Co 5:5. It is a severe discipline of apostolic authority, apparently exclusion and more than mere abandonment (*1Th 2:18; 1Co 5:11; 2Co 2:11*), though it is an obscure matter. {**That they might be taught not to blaspheme**} (\hina paid euth“sin m^ blasph^mein\). Purpose clause with \hina\ and first aorist passive subjunctive of \paideu“. For this use of this common late verb, see 1Co 11:32; 2Co 6:9.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

2:1 {**First of all**} (\pr“ton pant“n\). Take with \parakal“\ . My first request (*first in importance*). {**Intercessions**} (\enteuxeis\). Late word (*Polybius, Plutarch, etc.*), only here in N.T. and 4:5, though the verb \entugchan“\ in Ro 8:27,34; 11:2,25. The other three words for prayer are common (*Php 4:6*). {**For all men**} (\huper pant“n anthr“p“n\). The scope of prayer is universal including all kinds of sinners (*and saints*).

2:2 {**For kings**} (\huper basile“n\). And this included Nero who had already set fire to Rome and laid it on the Christians whom he was also persecuting. {**And all them that are in high place**} (\kai pant“n t“n en huperoch“i ont“n\). \Huperoch“\ is old word (*from \huperochos\ and this from \huper\ and \ech“*), but in N.T. only here and 1Co 2:1. {**That we may lead**} (\hina diag“men\). Purpose clause with present active subjunctive of \diag“\, an old and common verb, but in N.T. only here and Tit 3:3. {**Tranquil**} (\^remon\). Late adjective from the old adverb \^rema\ (*stilly, quietly*). Here only in N.T. {**Quiet**} (\h^suchion\). Old adjective, once in LXX (*Isa 66:2*), in N.T. only here and 1Pe 3:4. {**Life**} (\bion\). Old word for course of life (*not \z““*). So Lu 8:14. {**Gravity**} (\semnot“ti\). Old word from \semnos\ (*Php 4:8*), in N.T. only here, 3:4; Tit 2:7.

2:3 {**Acceptable**} (\apodekton\). Late verbal adjective from \apodechomai\ . In inscriptions and papyri. In N.T. only here and 5:4.

2:4 {**Willeth**} (\thelei\). God's wish and will in so far as he can influence men. {**That all men should be saved**} (\pantas anthr“pous s“th^nai\). First aorist passive infinitive of \s“z““\ with accusative of general reference. See 1Co 10:33; 2Co 5:18f. {**To the knowledge**} (\eis epign“sin\). "The full knowledge" as in Col 1:6; Eph 4:13 (*ten times in Paul*). See 2Ti 3:7 for the whole phrase "full knowledge of the truth" (\al^theia\ *14 times in the Pastorals*). Paul is anxious as in Colossians and Ephesians that the Gnostics may not lead the people astray. They need the full intellectual apprehension of Christianity.

2:5 **{One God}** (*\heis theos*). Regular Pauline argument for a universal gospel (*Ga 3:20; Ro 3:30; Eph 4:6*). **{One mediator}** (*\heis mesit^s*). Late word (*Polybius, Philo*) from *\mesos* (*middle*), a middle man. In N.T. only here, *Ga 3:20; Heb 8:6; 9:15; 12:24*. **{Between God and men}** (*\theou kai anthr^p^“n*). Ablative case (*though objective genitive may explain it*) after *\mesit^s* (*notion of separation*) as in *Ro 10:12; Heb 5:14*. **{Himself man}** (*\anthr^“pos*). No "himself" (*\autos*) in the Greek.

2:6 **{A ransom for all}** (*\antilutron huper pant^“n*). "A reminiscence of the Lord's own saying" (*Lock*) in *Mt 20:28 (Mr 10:45)* where we have *\lutron anti poll^“n*. In the papyri *\huper* is the ordinary preposition for the notion of substitution where benefit is involved as in this passage. *\Anti* has more the idea of exchange and *\antilutron huper* combines both ideas. *\Lutron* is the common word for ransom for a slave or a prisoner. Paul may have coined *\antilutron* with the saying of Christ in mind (*only one MS. of Ps 48:9 and Orph. _Litt_. 588*). See *Ga 1:4* "who gave himself for our sins." **{The testimony}** (*\to marturion*). Either the nominative absolute or the accusative absolute in apposition to the preceding clause like *\to adunaton* in *Ro 8:3*. **{In its own times}** (*\kairois idiois*). Locative case as in *6:15; Tit 1:3*. See *Ga 6:9* for "due season." There is no predicate or participle here, "the testimony in its due seasons" (*plural*).

2:7 **{For which}** (*\eis ho*). The testimony of Jesus in his self-surrender (*verse 6*). See *\eis ho* in *2Ti 1:11*. **{I was appointed}** (*\eteth^“n eg^“*). First aorist passive indicative of *\tith^mi*. **{Preacher and apostle}** (*\k^rux kai apostolos*). In *2Ti 1:10* Paul adds *\didaskalos* (*herald, apostle, teacher*) as he does here with emphasis. In *Col 1:23f.* he has *\diakonos* (*minister*). He frequently uses *\k^russ^“* of himself (*1Co 1:23; 9:27; Ga 2:2; Ro 10:8f.*). **{I speak the truth, I lie not}** (*\al^theian leg^“, ou pseudomai*). A Pauline touch (*Ro 9:1*). Cf. *Ga 1:20; 2Co 11:31*. Here alone he calls himself "a teacher of the Gentiles," elsewhere apostle (*Ro 11:13*), minister (*Ro 15:16*), prisoner (*Eph 3:1*).

2:8 **{I desire}** (*\boulomai*). So *Php 1:12*. **{The men}** (*\tous andras*). Accusative of general reference with the infinitive *\proseuchesthai*. The men in contrast to "women" (*\gunaikas*) in 9. It is public worship, of course, and "in every place" (*\en panti top^“i*) for public worship. Many modern Christians feel

that there were special conditions in Ephesus as in Corinth which called for strict regulations on the women that do not always apply now. {**Lifting up holy hands**} (\epairontas hosious cheiras\). Standing to pray. Note also \hosious\ used as feminine (*so in Plato*) with \cheiras\ instead of \hosias\. The point here is that only men should lead in public prayer who can lift up "clean hands" (*morally and spiritually clean*). See Lu 24:50. Adverb \hosi"s\ in 1Th 2:10 and \hosiot^s\ in Eph 4:24. {**Without wrath and disputing**} (\ch"ris org^s kai dialogismou\). See Php 2:14.

2:9 {**In like manner that women**} (\hosaut"s gunaikas\). \Boulomai\ must be repeated from verse 8, involved in \hosaut"s\ (*old adverb, as in Ro 8:26*). Parry insists that \proseuchomenas\ (*when they pray*) must be supplied also. Grammatically that is possible (*Lock*), but it is hardly consonant with verses 11-15 (*White*). {**Adorn themselves**} (\kosmein heautas\). Present active infinitive after \boulomai\ understood. Old word from \kosmos\ (*arrangement, ornament, order, world*). See Lu 21:5; Tit 2:10. See 1Co 11:5ff. for Paul's discussion of women's dress in public worship. {**In modest apparel**} (\en katastol^i kosmi"i\). \Katastol^ is a late word (*a letting down, katastell", of demeanour or dress, arrangement of dress*). Only here in N.T. \Kosmios\ is old adjective from \kosmos\ and means well-arranged, becoming. W. H. have adverb in margin (\kosmi"s\). {**With shamefastness**} (\meta aidous\). Old word for shame, reverence, in N.T. only here and Heb 12:28. {**Sobriety**} (\s"phrosun^s\). Old word, in N.T. only here, verse 15, and Ac 26:15 (*Paul also*). {**Not with braided hair**} (\m^ en plegmasin\). Old word from \plek", to plait, to braid, for nets, baskets, here only in N.T. Cf. 1Pe 3:1 (\emplok^s\). {**And gold**} (\en chrusi"i\). Locative case with \en\ repeated. Some MSS. read \chrus"i\. Both used for gold ornaments. {**Or pearls**} (\^ margaritais\). See Mt 7:6 for this word. {**Or costly raiment**} (\^ himatism"i polutelei\). \Himatismos\ a common _Koin,_ word from \himatiz", to clothe. \Polutel^s\, old word from \polus\ and \telos\ (*great price*). See Mr 14:3.

2:10 {**Becometh**} (\prepei\). Old word for seemly. Paul wishes women to wear "becoming" clothes, but \theosebeian\ (*godliness, from theoseb^s, Joh 9:31, theos, sebomai, worship*) is part of the "style" desired. Only here in N.T. Good dress and good works combined.

2:11 **{In quietness}** (\en h^{suchifi}\). Old word from \h^{suchios}\. In N.T. only here, Ac 22:2; 2Th 3:12. **{In all subjection}** (\en pas^{i hupotagⁱ}\). Late word (*Dion. Hal., papyri*), in N.T. only here, 2Co 9:13; Ga 2:5. See 1Co 14:33-35.

2:12 **{I permit not}** (\ouk epitrep[“]\). Old word \epitrep[“]\, to permit, to allow (*1Co 16:7*). Paul speaks authoritatively. **{To teach}** (\didaskein\). In the public meeting clearly. And yet all modern Christians allow women to teach Sunday school classes. One feels somehow that something is not expressed here to make it all clear. **{Nor to have dominion over a man}** (\oude authentein andros\). The word \authente[“]\ is now cleared up by Kretschmer (*_Glotta_, 1912, pp. 289ff.*) and by Moulton and Milligan's *_Vocabulary_*. See also Nageli, *_Der Wortschatz des Apostels Paulus_* and Deissmann, *_Light, etc._*, pp. 88f. \Autodike[“]\ was the literary word for playing the master while \authente[“]\ was the vernacular term. It comes from \aut-hentes\, a self-doer, a master, autocrat. It occurs in the papyri (*substantive* \authent^s\, *master, verb* \authente[“]\, *to domineer, adjective* \authentikos\, *authoritative, "authentic"*). Modern Greek has \aphentes\ = Effendi = "Mr."

2:13 **{Was first formed}** (\pr^{“tos eplast^h}\). Note \pr^{“tos}\, not \pr^{“ton}\, first before Eve. First aorist passive indicative of \plass[“]\, old verb, in N.T. only here and Ro 9:20 (*cf. Ge 2:7f.*).

2:14 **{Being beguiled}** (\exapat^{theisa}\). First aorist passive participle of \exapate[“]\, old compound verb, in N.T. only by Paul (*2Th 2:3; 1Co 3:18; 2Co 11:3; Ro 7:11; 16:18; 1Ti 2:14*). Not certain that \ex-\ here means "completely deceived" in contrast to simplex (\ouk ^{patth}\) used of Adam, though possible. **{Hath fallen}** (\gegonen\). Second perfect indicative active, permanent state. See 1Co 11:7.

2:15 **{Through the child-bearing}** (\dia t^{s teknogonias}\). Late and rare word (*in Aristotle*). Here alone in N.T. From \teknogonos\ and this from \teknon\ and root \gen[“]\. This translation makes it refer to the birth of the Saviour as glorifying womanhood. That is true, but it is not clear that Paul does not have mostly in mind that child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own. "She will be saved" (\s^{“th^{setai}}\) in this

function, not by means of it. {**If they continue**} (*ean
mein*“*sin*”). Condition of third class, \ean\ with first aorist
active subjunctive of \men“, to continue. Note change to plural
from the singular (*s*“*th*^*setai*”).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*1 Timothy: Chapter 2*)

[\[Previous\]](#) [\[Next\]](#)

3:1 **{Faithful is the saying}** (\pistos ho logos\). Here the phrase points to the preceding words (*not like 1:15*) and should close the preceding paragraph. **{If a man seeketh}** (\ei tis oregetai\). Condition of first class, assumed as true. Present middle indicative of \oreg“, old verb to reach out after something, governing the genitive. In N.T. only here, 6:10; Heb 11:16. **{The office of a bishop}** (\episkop^s\). Genitive case after \oregetai\. Late and rare word outside of LXX and N.T. (*in a Lycaonian inscription*). From \episkope“\ and means "over-seership" as in Ac 1:20.

3:2 **{The bishop}** (\ton episkopon\). The overseer. Old word, in LXX, and inscriptions and papyri. Deissmann (*Bible Studies*, pp. 230f.) has shown it is applied to communal officials in Rhodes. See Ac 20:28 for its use for the elders (*presbyters*) in verse 17. So also in Tit 1:5,7. See Php 1:1. The word does not in the N.T. have the monarchical sense found in Ignatius of a bishop over elders. **{Without reproach}** (\anepil^mpton\). Accusative case of general reference with \dei\ and \einai\. Old and common verbal (\a\ *privative and* \epilamban“, *not to be taken hold of*), irreproachable. In N.T. only here, 5:7; 6:14. **{Of one wife}** (\mias gunaikos\). One at a time, clearly. **{Temperate}** (\n^phalion\). Old adjective. In N.T. only here, verse 11; Tit 2:2. But see \n^ph“, to be sober in 1Th 5:6,8. **{Soberminded}** (\s^phrona\). Another old adjective (*from* \saos\ *or* \s^s\, *sound, phr^n, mind*) in N.T. only here, Tit 1:8; 2:2,5. **{Orderly}** (\kosmion\). See on ^2:9. Seemly, decent conduct. **{Given to hospitality}** (\philoxenon\). Old word (*see* \philoxenia\ *in Ro 12:13*), from \philos\ and \xenos\, in N.T. only here, Tit 1:8; 1Pe 4:9. **{Apt to teach}** (\didaktikon\). Late form for old \didaskalikos\, one qualified to teach. In Philo and N.T. only (*1Ti 3:2; 2Ti 2:24*).

3:3 **{No brawler}** (\m^paroinon\). Later word for the earlier \paroinios\, one who sits long at (*beside, para*\) his wine. In N.T. only here and Tit 1:3. **{No striker}** (\m^pl^kt^n\). Late word from \pl^ss“, to strike. In N.T. only here and Tit 1:3. **{Gentle}** (\epieik^). See on ^Php 4:5 for this interesting word.

{**Not contentious**} (\amachon\). Old word (*from* \a\ *privative and* \mach^\), not a fighter. In N.T. only here and Tit 3:2. {**No lover of money**} (\aphilarguron\). Late word (\a\ *privative and compound* \phil-arguros\ in inscriptions and papyri (*Nageli; also Deissmann, _Light_, etc., pp. 85f.*). In N.T. only here and Heb 13:5.

3:4 {**Ruling**} (\proistamenon\). Present middle participle of \proist^mi\, old word to place before and (*intransitive as here*) to stand before. See 1Th 5:12; Ro 12:8. {**In subjection**} (\en hupotag^i\). See verse 11.

3:5 {**If a man knoweth not**} (\ei tis ouk oiden\). Condition of first class, assumed as true. {**How to rule**} (\prost^nai\). Second aorist active infinitive of same verb \proist^mi\ and with \oiden\ means "know how to rule," not "know that he rules." {**How**} (\p^s\). Rhetorical question expecting negative answer. {**Shall he take care of**} (\epimel^setai\). Future middle of \epimeleomai\, old compound (\epi\, *direction of care towards*) verb, in LXX, in N.T. only here and Lu 10:34f. {**The church of God**} (\ekkl^sias theou\). Anarthrous as in verse 15, elsewhere with article (*1Co 10:32; 15:9; 2Co 1:1; Ga 1:13*). The local church described as belonging to God. No one in N.T. but Paul (*Ac 20:28*) so describes the church. This verse is a parenthesis in the characteristics of the bishop.

3:6 {**Not a novice**} (\m^ neophuton\). Our "neophyte." Vernacular word from Aristophanes on, in LXX, and in papyri in the original sense of "newly-planted" (\neos, *phu*^\). Only here in N.T. {**Lest**} (\hina m^\). "That not." {**Being puffed up**} (\tuph^theis\). First aorist passive participle of \tupho^\, old word (*from* \tuphos\, *smoke, pride*), to raise a smoke or mist (*a smoke-screen of pride*). In N.T. only here; 6:4; 2Ti 3:4. {**He fall into**} (\empes^i eis\). Second aorist active subjunctive with \hina m^\, negative purpose, of \empipt^^\, old verb, to fall into. Note both \en\ and \eis\ as in Mt 12:11; Lu 10:36. {**The condemnation of the devil**} (\krima tou diabolou\). See Ro 3:8 for \krima\. Best to take \tou diabolou\ as objective genitive, though subjective in verse 7, "the condemnation passed on or received by the devil" (*not just "the slanderer," any slanderer*).

3:7 {**From them that are without**} (\apo t^"n ex^then\). "From the outside (*of the church*) ones." Paul's care for the witness of outsiders is seen in 1Th 4:12; 1Co 10:32; Col 4:5. There are,

of course, two sides to this matter. {**Reproach**} (\oneidismon\). Late word from \oneidiz“. See Ro 15:3. {**The snare of the devil**} (\pagida tou diabolou\). Here subjective genitive, snare set by the devil. \Pagis\, old word from \p^gnumi\, to make fast. So a snare for birds (*Lu 21:35*), any sudden trap (*Ro 11:9*), of sin (*1Ti 6:9*), of the devil (*1Ti 3:7; 2Ti 2:26*). Ancients used it of the snares of love. The devil sets special snares for preachers (*conceit verse 6, money 6:9, women, ambition*).

3:8 {**Deacons**} (\diakonous\). Accusative case of general reference like the preceding with \dei einai\ understood. Technical sense of the word here as in Php 1:1 which see (*two classes of church officers, bishops or elders, deacons*). {**Grave**} (\semnous\). See Php 4:8. Repeated in verse 11; Tit 2:2. {**Not double-tongued**} (\m^ dilogous\). Rare word (\dis, leg“) saying same thing twice. Xenophon has \diloge“ and \dilogia\. In Pollux, but LXX has \digl“ssos\ (*double-tongued, Latin _bilinguis_*). Only here in N.T. One placed between two persons and saying one thing to one, another to the other. Like Bunyan's Parson "Mr. Two-Tongues." {**Not given to much wine**} (\m^ oin“i poll“i prosechontas\). "Not holding the mind (\ton noun\ understood as usual with \prosech“, *1Ti 1:4*) on much wine" (\oin“i\, *dative case*). That attitude leads to over-indulgence. {**Not greedy of filthy lucre**} (\m^ aischrokerdeis\). Old word from \aischros\ (*Eph 5:12*) and \kerdos\ (*Php 1:21*). "Making small gains in mean ways" (*Parry*). Not genuine in verse 3. In N.T. only here and Tit 1:7 (*of bishops*).

3:9 {**The mystery of the faith**} (\to must^rion t^s piste“s\). "The inner secret of the faith," the revelation given in Christ. See for \must^rion\ in Paul (*2Th 2:7; 1Co 2:7; Ro 16:25; Col 1:26; Eph 3:9*). {**In a pure conscience**} (\en katharfi suneid^sei\). See 1:19. "The casket in which the jewel is to be kept" (*Lock*).

3:10 {**First be proved**} (\dokimazesth“san pr“ton\). Present passive imperative third plural of \dokimaz“, old and common verb, to test as metals, etc. (*1Th 2:4, and often in Paul*). How the proposed deacons are to be "first" tested before approved Paul does not say. See Php 1:10 for the two senses (*test, approve*) of the word. {**Let them serve as deacons**} (\diakoneit“san\). Present active imperative of \diakone“\ (*same root as \diakonos*), common verb, to minister, here "to serve as deacons." Cf. \diakonein\ in Ac 6:2. See also verse 13. {**If they be blameless**} (\anegkl^toi ontes\). "Being blameless"

(*conditional participle*, \ontes\). See 1Co 1:8; Col 1:22 for \anegkl^tos\.

3:11 {**Women**} (\gunaikas\). Accusative with \dei einai\ understood (\hosaut^s\, *likewise*) as in verse 8. Apparently "women as deacons" (*Ro 16:1 about Phoebe*) and not women in general or just "wives of deacons." See Pliny (*Ep.* X. 97) _ministrae_. {**Not slanderers**} (\m^diabolous\). Original meaning of \diabolos\ (*from \diaball^*, *Lu 16:1*), the devil being the chief slanderer (*Eph 6:11*). "She-devils" in reality (*Tit 2:3*). "While men are more prone to be \dilogous\, double-tongued, women are more prone than men to be slanderers" (*White*). {**Faithful in all things**} (\pistas en pfsin\). Perhaps as almoners (*Ellicott*) the deaconesses had special temptations.

3:12 {**Of one wife**} (\mias gunaikos\). At a time as in verse 2. {**Ruling well**} (\proistamenoi kal^s\). As in 4.

3:13 {**Gain to themselves**} (\heautois peripoountai\). Present middle indicative of \peripoie^, old verb, to make besides (\peri\, *around, over*), to lay by. Reflexive (*indirect*) middle with reflexive pronoun (\heautois\) repeated as often happens in the _Koin_,. In N.T. only here, Lu 17:33; Ac 20:28 (*Paul also, quoting Isa 43:21*). {**A good standing**} (\bathmon kalon\). Late word from \bain^, in LXX for steps at a door (*1Sa 5:5*). In plural the steps of a stair. In the inscriptions it means a good foothold or standing. The ecclesiastical writers (*Theodore*) take it to be a higher grade or rank, but it is doubtful if Paul means that here. {**Much boldness**} (\poll^ n parr^sian\). A Pauline phrase (*2Co 3:12; 7:4; Php 1:20*). {**In the faith which is in Christ Jesus**} (\en pistei t^i en Christ^i I^sou\). Pauline phrase again (*Ac 26:18; Ga 3:26; Col 1:4; Eph 1:15; 2Ti 1:13; 3:15*).

3:14 {**Shortly**} (\en tachei\). Old idiom (*locative case of \tachos\, quickness, speed*). See Ro 16:20. A pseudonymous writer would hardly have put in this phrase. Paul's hopes were not to be realized, but he did not know that.

3:15 {**But if I tarry long**} (\ean de bradun^). Condition of third class with \ean\ and the present active subjunctive of \bradun^, old verb, to be slow (*usually intransitive*), from \bradus\ (*slow, dull, Lu 24:25*), in N.T. only here and 2Pe 3:9. {**That thou mayest know**} (\hina eid^is\). Final clause with \hina\ and second perfect active subjunctive of \oida\, to know. {**How men ought**}

(\p“s dei\). "How it is necessary for thee" (*supply* \se\ *more naturally than* \tina\, *any one*). Indirect question. {**To behave themselves**} (\anastrephesthai\). Present middle (*direct*) infinitive of \anastreph“\, old verb, to turn up and down. See 2Co 1:12; Eph 2:3. {**In the house of God**} (\en oik“i theou\). Probably here "household of God," that is "the family of God" rather than "the house (*or temple*) of God." Christians as yet had no separate houses of worship and \oikos\ commonly means "household." Christians are the \naos\ (*sanctuary*) of God (*1Co 3:16f.*; *2Co 6:16*), and Paul calls them \oikeioi tou theou\ (*Eph 2:19*) "members of God's family." It is conduct as members of God's family (\oikos\) that Paul has in mind. {**Which**} (\h“tis\). "Which very house of God," agreeing (*feminine*) with the predicate word \ekkl“sia\ (*church*). {**The church of the living God**} (\ekkl“sia theou z“ntos\). Probably here the general church or kingdom as in Colossians and Ephesians, though the local church in verse 5. {**The pillar and ground of the truth**} (\stulos kai hedrai“ma t“s al“theias\). Paul changes the metaphor again as he often does. Those words are in apposition to \ekkl“sia\ and \oikos\. On \stulos\, old word for pillar, see Ga 2:9; Re 3:12 (*only other N.T. examples*). \Hedrai“ma\, late and rare word (*from* \hedraio“\, *to make stable*) occurs here first and only in ecclesiastical writers later. Probably it means stay or support rather than foundation or ground. See Co 1:23; 2Ti 2:19 for similar idea. See also Mt 16:18f.

3:16 {**Without controversy**} (\homologoumen“s\). Old adverb from the participle \homologoumenos\ from \homologe“\. Here only in N.T. "Confessedly." {**Great**} (\mega\). See Eph 5:32. "A great mystery." {**The mystery of godliness**} (\to t“s eusebeias must“rion\). See verse 9 "the mystery of the faith," and 2:2 for \eusebeia\. Here the phrase explains "a pillar and stay of the truth" (*verse 15*). See in particular Co 1:27. "The revealed secret of true religion, the mystery of Christianity, the Person of Christ" (*Lock*). {**He who**} (\hos\). The correct text, not \theos\ (*God*) the reading of the Textus Receptus (*Syrian text*) nor \ho\ (*neuter relative, agreeing with* \must“rion\) the reading of the Western documents. Westcott and Hort print this relative clause as a fragment of a Christian hymn (*like Eph 5:14*) in six strophes. That is probably correct. At any rate \hos\ (*who*) is correct and there is asyndeton (*no connective*) in the verbs. Christ, to whom \hos\ refers, is the mystery (*Col 1:27; 2:2*). {**Was manifested**} (\ephaner“th“\). First aorist

passive indicative of \phanero“\, to manifest. Here used to describe the incarnation (\en sarki\)) of Christ (***an answer also to the Docetic Gnostics***). The verb is used by Paul elsewhere of the incarnation (**Ro 16:26; Col 1:26**) as well as of the second coming (**Col 3:4**). **{Justified in the spirit}** (\edikai“th^ en pneumatì\)). First aorist passive indicative of \dikaio“\, to declare righteous, to vindicate. Christ was vindicated in his own spirit (**Heb 9:14**) before men by overcoming death and rising from the dead (**Ro 1:3f.**). **{Seen of angels}** (\“phth^ aggelois\)). First aorist passive indicative of \hora“\, to see, with either the instrumental or the dative case of angels (\aggelois\)). The words were probably suggested by the appearance of Jesus (\“phth^, ***the usual form for the resurrection appearances of Christ***) of the angels at the tomb and at the ascension of Christ. See Php 2:10; 1Pe 3:22 for the appearance of Jesus to the angels in heaven at the ascension. Some would take "angels" here to be "messengers" (***the women***). **{Preached among the nations}** (\ek^ruchth^ en ethnesin\)). First aorist passive indicative of \k^russ“\, to proclaim. The word \ethnos\ may mean "all creation" (**Col 1:23**) and not just Gentiles as distinct from Jews. Paul had done more of this heralding of Christ among the Gentiles than any one else. It was his glory (**Eph 3:1,8**). Cf. 2:7. **{Believed on in the world}** (\episteuth^ en kosm“i\)). First aorist indicative passive again of \pisteu“\, to believe (**2Th 1:10**). Cf. 1:15; 2Co 5:19. **{Received up in glory}** (\anel^mphth^ en dox^i\)). First aorist passive again (***six verbs in the same voice and tense in succession, a rhythmic arrangement like a hymn***). Cf. Ro 8:29f. This time the verb is \analamban“\, the verb used of the ascension (**Ac 1:11,22, which see**). In a wonderful way this stanza of a hymn presents the outline of the life of Christ.

[\[Previous\]](#) [\[Next\]](#)

4:1 {**Expressly**} (\r^ht^s\). Late adverb, here alone in N.T., from verbal adjective \r^htos\ (*from root re*^h\). The reference is to the Holy Spirit, but whether to O.T. prophecy (*Ac 1:16*) or to some Christian utterance (*2Th 2:2; 1Co 14:1ff.*) we do not know. Parry recalls the words of Jesus in Mt 24:10,24. {**In later times**} (\en husterois kairois\). Old adjective (*Mt 21:31*) usually as adverb, \husteron\ (*Mt 4:2*). Relative time from the prediction, now coming true (*a present danger*). {**Some shall fall away**} (\apost^hontai tines\). Future middle of \aphist^hmi\, intransitive use, shall stand off from, to fall away, apostatize (*2Co 12:8*). {**From the faith**} (\t^s piste^hs\). Ablative case (*separation*). Not creed, but faith in God through Christ. {**Giving heed**} (\prosechontes\). Supply \ton noun\ (*the mind*) as in 3:8. {**Seducing spirits**} (\pneumasin planois\). Old adjective (\plan^h\, *wandering*), here active sense (*deceiving*). As substantive in 2Co 6:8. Probably some heathen or the worst of the Gnostics. {**Doctrines of devils**} (\didaskaliais daimoni^hn\). "Teachings of \daimons\." Definite explanation of the preceding. Cf. 1Co 10:20f.

4:2 {**Through the hypocrisy of men that speak lies**} (\en hupokrisei pseudolog^hn\). For \hupokrisis\, see Ga 2:13. \Pseudologos\ (\pseud^hs, leg^h\) _Koin,_ word from Aristophanes on. Here only in N.T. "A good classical word for liars on a large scale" (*Parry*). {**Branded in their own conscience as with a hot iron**} (\kekaust^hriasmen^hn t^hn idian suneid^hsin\). Accusative case \suneid^hsin\ retained with the perfect passive participle of \kaust^hriaz^h\, a rare verb only here and once in Strabo. Branded with the mark of Satan (*2Ti 2:26*) as Paul was with the marks of Christ (*Ga 6:17*). Agreeing in case with \pseudolog^hn\.

4:3 {**Forbidding to marry**} (\k^hluont^hn gamein\). Present active participle of common verb \k^hlu^h\, to hinder, genitive case agreeing with \pseudolog^hn\. See Col 2:16,21f., where Paul condemns the ascetic practices of the Gnostics. The Essenes, Therapeutae and other oriental sects forbade marriage. In 1Co 7 Paul does not condemn marriage. {**To abstain from meats**} (\apechesthai br^hmat^hn\). Infinitive dependent, not on

\k“luont“n\, but on the positive idea \keleuont“n\ (*implied, not expressed*). Ablative case of \br“mat“n\ after \apechesthai\ (*present direct middle, to hold oneself away from*). See 1Co 8-10; Ro 14; 15 for disputes about "meats offered to idols" and Co 1:22f. for the Gnostic asceticism. **{Which God created}** (\ha ho theos ektisen\). First active indicative of \ktiz“\ (*Co 1:16*). Cf. 1Co 10:25. **{To be received}** (\eis metal^mpsin\). "For reception." Old word, only here in N.T. **{By them that believe and know}** (\tois pistois kai epegn“kosi\). Dative case, "for the believers and those who (*one article unites closely*) have known fully" (*perfect active participle of* \epigin“sk“\), a Pauline use of the word (*Col 1:6*).

4:4 **{Creature}** (\ktisma\). Late word from \ktiz“\, result of creating. See Ge 1:31; Mr 7:15; Ro 14:14 for the idea stated. **{To be rejected}** (\apobl^ton\). Old verbal adjective in passive sense from \apoball“\, to throw away, here only in N.T. **{If it be received}** (\lambanomenon\). "Being received." Present passive participle of \lamban“\, in conditional sense, "with thanksgiving."

4:5 **{It is sanctified}** (\hagiazetai\). Present passive indicative of \hagiaz“\, here "rendered holy" rather than "declared holy." Cf. verse 4. **{Through the word of God and prayers}** (\dia logou theou kai enteuxe“s\). See 2:1 for \enteuxis\. Paul seems to refer to Genesis 1. It is almost a hendiadys "by the use of Scripture in prayer."

4:6 **{If thou put the brethren in mind of these things}** (\tauta hupotithemenos tois adelphois\). Present middle participle of \hupotith^mi\, to place under, to suggest, old and common verb, here only in N.T., "suggesting these things to the brethren." **{Thou shalt be a good minister of Christ Jesus}** (\kalos es^i diakonos Christou I^sou\). This beautiful phrase covers one's whole service for Christ (*3:1-7*). **{Nourished in}** (\entrephomenos\). Present passive participle of \entreph“\, old verb, to nourish in, used by Plato of "nourished in the laws," here only in the N.T. **{The words of the faith}** (\tois logois t^s piste“s\). Locative case. The right diet for babes in Christ. The Bolsheviks in Russia are feeding the children on atheism to get rid of God. **{Which thou hast followed}** (\h^i par^kolouth^kas\). Perfect active indicative of \parakolouthe“\, old verb, to follow beside, of persons (*often in old Greek*) or of ideas and things (*Lu 1:3; 1Ti 4:6; 2Ti 3:10*). With associative instrumental case

\hⁱ\ (*which*).

4:7 **{Refuse}** (\para^{it}ou\). Present middle imperative second person singular of \paraite“, old verb, to ask of one and then to beg off from one as in Lu 14:18f.; Ac 25:11; 1Ti 4:7; 5:11; Tit 3:10; 2Ti 2:23. **{Profane}** (\beb^ˈlous\). See 1:9. **{Old wives' fables}** (\gra^ˈdeis muthous\). On \muthos\, see 1:4. \Gra^ˈdeis\, late word (*Strabo, Galen*) from \graus\, old woman, and \eidos\ (*look, appearance*). Such as old women tell to children like the Gnostic aeons. **{Exercise thyself}** (\gumnaze seauton\). Present active imperative of \gumnaz“, originally to exercise naked (\gumnos\). Old and common verb, but in N.T. only here and Heb 5:14; 12:11.

4:8 **{Bodily exercise}** (\h^ˈs^ˈmatik^ˈ gumnasia\). \Gumnasia\ (*from* \gumnaz“, also a common old word, here only in N.T. So also \s^ˈmatik^ˈ\ (*from* \s^ˈma\, *body*) in N.T. only here and Lu 3:22. **{Profitable}** (\^ˈphe^ˈlimos\). Another old word (*from* \^ˈphele“, *to help, to profit*), in N.T. only here, Tit 3:8; 2Ti 3:16. **{For a little}** (\pros oligon\). "For little." Probably extent in contrast to \pros panta\ (*for all things*), though in Jas 4:14 it is time "for a little while." **{Which now is}** (\t^ˈs nun\). "The now life." **{Of that which is to come}** (\t^ˈs mellous^ˈs\). "Of the coming (*future*) life."

4:9 See 1:15 for these very words, but here the phrase points to the preceding words, not to the following as there.

4:10 **{To this end}** (\eis touto\). The godliness (\eusebeia\) of verse 8. See 2Co 6:10 as Paul's own commentary. **{We labour}** (\kopi^ˈmen\, *Col 1:29*) **{and strive}** (\kai ag^ˈnizometha\, *Col 1:29*). Both Pauline words. **{Because we have set our hope}** (\hoti elpikamen\). Perfect active indicative of \elpiz“ (\Ro 15:12). **{Saviour of all men}** (\s^ˈt^ˈr pant^ˈn anthr^ˈp^ˈn\). See 1:1 for \s^ˈt^ˈr\ applied to God as here. Not that all men "are saved" in the full sense, but God gives life (6:13) to all (Ac 17:28). **{Specially of them that believe}** (\malista pist^ˈn\). Making a distinction in the kinds of salvation meant. "While God is potentially Saviour of all, He is actually Saviour of the \pistoι" (*White*). So Jesus is termed "Saviour of the World" (*Joh 4:42*). Cf. Ga 6:10.

4:12 **{Despise}** (\kataphroneit^ˈ“\). Imperative active third singular of \kataphrone“, old verb, to think down on, to despise

(**Ro 2:4**). {**Thy youth**} (\sou t^ˆs neot^ˆtos\). Genitive case of old word (*from* \neos\) as in Mr 10:20. {**Be thou**} (\ginou\). Present middle imperative of \ginomai\, "Keep on becoming thou." {**An ensample**} (\tupos\). Old word from \tupt^ˆ\, a type. Pauline use of the word (**1Th 1:7; 2Th 3:9; Php 3:17; Tit 2:7**). {**To them that believe**} (\t^ˆˆn pist^ˆn\). Objective genitive. {**In word**} (\en log^ˆi\). In conversation as well as in public speech. {**In manner of life**} (\en anastroph^ˆi\). "In bearing" (**Ga 1:13; Eph 4:22**). {**In purity**} (\en hagneifi\). Old word from \hagneu^ˆ\ (\hagnos\). Sinlessness of life. Used of a Nazirite (**Nu 6:2,21**). Only here and 5:2 in N.T.

4:13 {**Till I come**} (\he^ˆs erchomai\). "While I am coming" (*present indicative with* \he^ˆs\), not "till I come" (\he^ˆs elth^ˆ\). {**Give heed**} (\proseche\). Present active imperative, supply \ton noun\, "keep on putting thy mind on." {**The reading**} (\t^ˆi anagn^ˆsei\). Old word from \anagin^ˆsk^ˆ\. See 2Co 3:14. Probably in particular the public reading of the Scriptures (**Ac 13:15**), though surely private reading is not to be excluded. {**To exhortation**} (\t^ˆi parakl^ˆsei\), {**to teaching**} (\t^ˆi didaskalifi\). Two other public functions of the minister. Probably Paul does not mean for the exhortation to precede the instruction, but the reverse in actual public work. Exhortation needs teaching to rest it upon, a hint for preachers today.

4:14 {**Neglect not**} (\m^ˆ amelei\). Present active imperative in prohibition of \amele^ˆ\, old verb, rare in N.T. (**Mt 22:5; 1Ti 4:14; Heb 2:3; 8:9**). From \amel^ˆs\ (\a\ *privative and* \melei\, *not to care*). Use with genitive. {**The gift that is in thee**} (\tou en soi charismatos\). Late word of result from \charizomai\, in papyri (*Preisigke*), a regular Pauline word in N.T. (**1Co 1:7; 2Co 1:11; Ro 1:11; etc.**). Here it is God's gift to Timothy as in 2Ti 1:6. {**By prophecy**} (\dia proph^ˆteias\). Accompanied by prophecy (**1:18**), not bestowed by prophecy. {**With the laying on of the hands of the presbytery**} (\meta epithese^ˆs t^ˆˆn cheir^ˆn tou presbuteriou\). In Ac 13:2f., when Barnabas and Saul were formally set apart to the mission campaign (*not then ordained as ministers, for they were already that*), there was the call of the Spirit and the laying on of hands with prayer. Here again \meta\ does not express instrument or means, but merely accompaniment. In 2Ti 1:6 Paul speaks only of his own laying on of hands, but the rest of the presbytery no doubt did so at the same time and the reference is to this incident. There is no way to tell when

and where it was done, whether at Lystra when Timothy joined Paul's party or at Ephesus just before Paul left Timothy there (**1:3**). \Epithesis\ (*from epitith^{mi}*, *to lay upon*) is an old word, in LXX, etc. In the N.T. we find it only here, 2Ti 1:16; Ac 8:18; Heb 6:2, but the verb \epitith^{mi}\ with \tas cheiras\ more frequently (**Ac 6:6 of the deacons; 8:19; 13:3; 1Ti 5:22, etc.**). \Presbuterion\ is a late word (*ecclesiastical use also*), first for the Jewish Sanhedrin (**Lu 22:66; Ac 22:5**), then (*here only in N.T.*) of Christian elders (*common in Ignatius*), though \presbuteros\ (*elder*) for preachers (*bishops*) is common (**Ac 11:30; 15:2; 20:17, etc.**).

4:15 {Be diligent in these things} (\tauta meleta\). Old verb from \melet^\ (*care, practice*), present active imperative, "keep on practising these things." In N.T. only here and Ac 4:25. **{Give thyself wholly to them}** (\en toutois isthi\). Present imperative second person singular of \eimi\, "keep on in these things." Note five uses of \en\ in verse 12 and three datives in verse 14. Plutarch (**Pomp. 656 B**) says Caesar was \en toutois\ ("*in these things*"). It is like our "up to his ears" in work (\in medias res\) and sticking to his task. **{Thy progress}** (\sou h[^] prokop^\). _Koin,_ word from \prokopt^\, to cut forward, to blaze the way, in N.T. only here and Php 1:12,25. Paul's concern (*purpose*, \hina\ *and present subjunctive* \i^\ of \eimi\)) is that Timothy's "progress" may be "manifest to all." It is inspiring to see a young preacher grow for then the church will grow with him.

4:16 {Take heed to thyself} (\epeche seautⁱ\). Present active imperative of old verb \epech^\, to hold upon (**Php 2:1,16**), but here \ton noun\ (*the mind*) must be supplied as in Ac 3:5 and as is common with \prosech^\. With dative case \seautⁱ\. "Keep on paying attention to thyself." Some young preachers are careless about their health and habits. Some are too finical. **{And to the teaching}** (\kai tⁱ didaskalifi\). This is important also. **{Continue in these things}** (\epimene autois\). Present active imperative of \epimen^\, old and common verb to stay by the side of a person or thing. See Ro 6:1; Col 1:23. "Stay by them," "stick to them," "see them through." "Stick to the business of framing your own life and your teaching on right lines" (**Parry**). **{Thou shalt save}** (\s^z\). Future active of \s^z^\, effective future, finally save. Cf. 1Co 9:27; Joh 10:9.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

5:1 {**Rebuke not an elder**} (\presbuter“i m^ epipl^x^is\). Dative case \presbuter“i\ used in the usual sense of an older man, not a minister (*bishop as in 3:2*) as is shown by "as a father." First aorist (*ingressive*) active subjunctive with negative \m^ (\i>prohibition against committing the act) of \epipl^ss“, to strike upon, old verb, but here only in N.T. and in figurative sense with words rather than with fists. Respect for age is what is here commanded, an item appropriate to the present time. {**The younger men as brethren**} (\ne“terous h“s adelphous\). Comparative adjective \ne“teros\ from \neos\ (*young*). No article, "younger men." Wise words for the young minister to know how to conduct himself with old men (*reverence*) and young men (*fellowship, but not stooping to folly with them*).

5:2 {**The elder women as mothers**} (\presbuteras h“s m^teras\). Anarthrous again, "older women as mothers." Respect and reverence once more. {**The younger as sisters, in all purity**} (\ne“teras h“s adelphas en pas^i hagnifi\). Anarthrous also and comparative form as in verse 1. See 4:12 for \hagnia\. No sort of behavior will so easily make or mar the young preacher as his conduct with young women.

5:3 {**That are widows indeed**} (\tas ont“s ch^ras\). For \ont“s\ (*actually, really*), see Lu 23:47; 1Co 14:25; and verse 5. For widows (\ch^ra\ see Mr 12:40,42; Ac 6:1; 1Co 7:8. Parry notes that in verses 3-8 Paul discusses widows who are in distress and 9-16 those who are in the employment of the local church for certain work. Evidently, as in Acts 6:1-6, so here in Ephesus there had arisen some trouble over the widows in the church. Both for individual cases of need and as a class Timothy is to show proper respect (\timf\, *keep on honouring*) the widows.

5:4 {**Grandchildren**} (\ekgonas\). Old word from \ekginomai\, here only in N.T. {**Let them learn**} (\manthanet“san\). The children and grandchildren of a widow. Present active imperative third person plural of \manthan“. "Let them keep on learning." {**First**} (\pr“ton\). Adverb, first before anything else. No "corban" business here. No acts of "piety" toward God will make up for

impiety towards parents. {**To shew piety**} (\eusebein\). Present active infinitive with \manthanet“san\ and old verb, in N.T. only here and Ac 17:23. From \euseb^s\ (\eu, *sebomai*), pious, dutiful. {**Their own family**} (\ton idion oikon\). "Their own household." Filial piety is primary unless parents interfere with duty to Christ (*Lu 14:26*). {**To requite**} (\amoibas apodidonai\). Present active infinitive of \apodid“mi\, to give back, old and common verb (*Ro 2:6*), to keep on giving back. \Amoibas\ (*from* \ameibomai\, *to requite like for like*) is old and common word, but here only in N.T. {**Their parents**} (\tois progonois\). Dative case of old and common word \progonos\ (*from* \proginomai\, *to come before*), "ancestor." In N.T. only here and 2Ti 1:3. See 2:3 for "acceptable" (\apodekton\).

5:5 {**Desolate**} (\memon“men^). Perfect passive participle of \mono“\ (*from* \monos\), "left alone," old verb, here alone in N.T. Without husband, children, or other close kin. {**Hath her hope set on God**} (\^lpiken epi theon\). Perfect active indicative of \elpiz“\, "hath placed her hope (*and keeps it*) on God." Text doubtful whether God (\theon\) or Lord (\Kurion\). {**Continues**} (\prosmenei\). See on ^1:3. With dative case here. {**Night and day**} (\nuktos kai h^meras\). "By night and by day" (*genitive, not accusative*). Paul does not say that she should pray "all night and day."

5:6 {**She that giveth herself to pleasure**} (\h^ spatal“sa\). Present active participle of \splatala“\, late verb (*Polybius*) from \spatal^ (\riotous, *luxurious living*). In N.T. only here and Jas 5:5.

5:7 {**That they may be without reproach**} (\hina anepil^mptoi “sin\). See 3:2 for \anepil^mptos\. Final clause with \hina\ and present subjunctive.

5:8 {**Provideth not for his own**} (\t“n idi“n ou pronoei\). Condition of first class with \ei\ and present active (*or middle* \pronoeitai\) indicative of \pronoe“\, old verb, to think beforehand. Pauline word in N.T. only here, 2Co 8:21; Ro 12:7. With genitive case. {**He hath denied the faith**} (\t^n pistin ^rn^tai\). Perfect middle indicative of old verb \arneomai\. His act of impiety belies (*Tit 1:16*) his claim to the faith (*Re 2:13*). {**Worse than an unbeliever**} (\apistou cheir“n\). Ablative case of \apistou\ after the comparative \cheir“n\. Who makes no profession of piety.

5:9 **{Let none be enrolled as a widow}** (\ch^{ra} katalegesth^{ra}\). Present passive imperative of \kataleg^{ra}\, old verb, to set down in an official list, only here in N.T. "Let a widow be enrolled," the negative coming later, "having become of no less than sixty years" (\m^{el}atton etⁿ hex^konta gegonuia\). Second perfect active participle of \ginomai\. For the case of \etⁿ\, see Lu 2:42. This list of genuine widows (*verses 3,5*) apparently had some kind of church work to do (*care for the sick, the orphans, etc.*). **{The wife of one man}** (\henos andros gun^{ra}\). Widows on this list must not be married a second time. This interpretation is not so clear for 3:2,12; Tit 1:6.

5:10 **{If she hath brought up children}** (\ei eteknotroph^{ra}sen\). Condition of first class. Late and rare word (*Aristotle, Epictetus*), first aorist active indicative of \teknotrophe^{ra}\ (\teknotrophos\, from \teknon, treph^{ra}\), here only in N.T. Qualification for her work as leader. **{If she hath used hospitality to strangers}** (\ei exenodoch^{ra}sen\). First aorist again and same condition. Late form (*Dio Cassius*) of old verb \xenodoke^{ra}\ (*Herodotus*), to welcome strangers (\xenos dechomai\). Only here in N.T. Hospitality another qualification for such leadership (3:2). **{If she hath washed the saints' feet}** (\ei hagiⁿ podas enipsen\). Same condition and tense of \nipt^{ra}\ (*old form niz^{ra}*), common in N.T. (*Joh 13:5*). Proof of her hospitality, not of its being a church ordinance. **{If she hath relieved the afflicted}** (\ei thlibomenois ep^{ra}rkesen\). Same condition and tense of \eparke^{ra}\, to give sufficient aid, old word, in N.T. only here and verse 16. Experience that qualified her for eleemosynary work. **{If she hath diligently followed}** (\ei ep^{ra}kolouth^{ra}sen\). Same condition and tense of \epakolouth^{ra}\, old verb, to follow close upon (\epi\). So here, verse 24; 1Pe 2:21. In a word such a widow must show her qualifications for leadership as with bishops and deacons.

5:11 **{But younger widows refuse}** (\ne^{ra}teras de ch^{ra}ras paraitou\). Present middle imperative as in 4:7. "Beg off from." They lack experience as above and they have other ambitions. **{When they have waxed wanton}** (\hotan katastr^{ra}nias^{ra}sin\). First aorist (*ingressive*) active subjunctive of \katastr^{ra}nia^{ra}\, late compound (*only here and Ignatius*), to feel the impulse of sexual desire, but simplex \str^{ra}nia^{ra}\ (*Re 18:7,9*). Souter renders it here "exercise youthful vigour against Christ" (\tou Christou\, *genitive case after kata in composition*).

5:12 {**Condemnation**} (\krima\). See 3:6. {**They have rejected**} (\thet^san\). First aorist passive of \athete“, late verb (*first in LXX and Polybius*), to reject, set aside (*from \athetos*). See 1Th 4:8; Ga 2:21. {**Their first faith**} (\t^np r“t^npistin\). "Their first pledge" (*promise, contract*) to Christ. It is like breaking the marriage contract. Evidently one of the pledges on joining the order of widows was not to marry. Parry suggests a kind of ordination as with deacons and bishops (*technical use of \krima and \pistis*).

5:13 {**And withal**} (\hama de kai\). See Phm 1:22 for this very phrase, "and at the same time also." Such young enrolled widows have other perils also. {**They learn to be idle**} (\argai manthanousin\). There is no \einai\ (*to be*) in the Greek. This very idiom without \einai\ after \manthan“\ occurs in Plato and Dio Chrysostom, though unusual. \Argai\ (*idle*) is old adjective (\a\ *privative and \ergon, without work*). See Mt 20:3; Tit 1:12. {**Going about**} (\perierchomenai\). Present middle participle of \perierchomai\, old compound verb. See Ac 19:13 of strollers. {**From house to house**} (\tas oikias\). Literally "the houses," "wandering around the houses." Vivid picture of idle tattlers and gossipers. {**But tattlers also**} (\alla kai phluaroi\). Old word from \phlu“\ (*to boil up, to throw up bubbles, like blowing soap bubbles*). Only here in N.T. \Phluare“\ in 3Jo 1:10 only in N.T. {**And busybodies**} (\kai periergoi\). Old word (*from \peri, ergon*), busy about trifles to the neglect of important matters. In N.T. only here and Ac 19:19. See 2Th 3:11 for \periergazomai\. {**Things which they ought not**} (\ta m^deonta\). "The not necessary things," and, as a result, often harmful. See Tit 1:11 \ha m^dei\ (*which things are not necessary*).

5:14 {**I desire**} (\boulomai\). See 2:8. {**The younger widows**} (\ne“teras\). No article and no word for widows, though that is clearly the idea. \Ne“teras\ is accusative of general reference with \gamein\ (*to marry*) the object (*present infinitive active*) of \boulomai\. {**Bear children**} (\teknogonein\). A compound verb here only in N.T. and nowhere else save in Anthol. See \teknogonia\ in 2:15. {**Rule the household**} (\oikodespotein\). Late verb from \oikodespot^s\ (*Mr 14:14*), twice in the papyri, only here in N.T. Note that the wife is here put as ruler of the household, proper recognition of her influence, "new and improved position" (*Liddon*). {**Occasion**} (\aphorm^n\). Old word (\apo,

horm^), a base to rush from, Pauline use in 2Co 5:12; 11:12; Ga 5:13. **{To the adversary}** (*\tⁱ antikeimenⁱ*). Dative case of the articular participle of *\antikeimai*, a Pauline idiom (*Php 1:28*). **{Reviling}** (*\loidorias*). Old word (*from \loidore^a*), in N.T. only here and 1Pe 3:9. Genitive case with *\charin*.

5:15 **{Are turned aside}** (*\exetrap^{san}*). Second aorist (*effective*) passive indicative of *\ektrep^a*. See 1:6. **{After Satan}** (*\opis^a tou Satan^f*). "Behind Satan." Late use of *\opis^a* (*behind*) as a preposition. Used by Jesus of disciples coming behind (*after*) him (*Mt 16:24*).

5:16 **{That believeth}** (*\pist^a*). "Believing woman." **{Hath widows}** (*\echei ch^{ras}*). The "any believing woman" is one of the household-rulers of verse 14. The "widows" here are the widows dependent on her and who are considered as candidates to be enrolled in the list. **{Let her relieve them}** (*\eparkeit^a autais*). For this verb (*imperative present active*) see verse 10. **{Let not be burdened}** (*\m^a bareisth^a*). Present passive imperative (*in prohibition* *\m^a*) of *\bare^a*, old verb (*\baros*, *burden*), Pauline word (2Co 1:8). **{That are widows indeed}** (*\tais ont^as ch^{rais}*). Dative case with *\eparkesⁱ* (*first aorist active subjunctive with \hina*, *final clause*). See verse 3 for this use of *\ont^as* with *\ch^{rais}* "the qualified and enrolled widows." Cf. verse 9.

5:17 **{The elders that rule well}** (*\hoi kal^as proest^ates presbuteroi*). See verse 1 for ordinary sense of *\presbuteros* for "older man." But here of position in same sense as *\episkopos* (3:2) as in Tit 1:5 = *\episkopos* in verse 7. Cf. Luke's use of *\presbuteros* (*Ac 20:17*) = Paul's *\episkopous* (*Ac 20:28*). *\Proest^ates* is second perfect active participle of *\proist^{mi}* (*intransitive use*) for which see 3:4. **{Let be counted worthy}** (*\axiousth^asan*). Present passive imperative of *\axio^a*, to deem worthy (2Th 1:11). With genitive case here. **{Of double honour}** (*\dipl^s tim^s*). Old and common contract adjective (*\diploos*, *two-fold, in opposition to \haploos*, *single fold*). But why "of double honour"? See 6:1 for "of all honour." White suggests "remuneration" rather than "honour" for *\tim^s* (*a common use for price or pay*). Liddon proposes "honorarium" (*both honour and pay and so "double"*). Wetstein gives numerous examples of soldiers receiving double pay for unusual services. Some suggest twice the pay given the enrolled widows. **{Especially those who labour in word and**

teaching} (\malista hoi kopi“ntes en log“i kai didaskalifi\).

Either those who work hard or toil (*usual meaning of* \kopia“\, **2Ti 2:6**) in preaching and teaching (*most probable meaning. See verse 18*) or those who teach and preach and not merely preside (*a doubtful distinction in "elders" at this time*). See Tit 1:8f. See both \kopia“\ and \proistamai\ used for same men (*elders*) in 1Th 5:12 and the use of \kopia“\ in 1Co 15:10; 16:16.

5:18 {Thou shalt not muzzle} (\ou phim“seis\). Prohibition by \ou\ and future (*volitive*) indicative of \phimo“\ (*from* \phimos\, *muzzle*), old word, quoted also in 1Co 9:9 as here from De 25:4, and for the same purpose, to show the preacher's right to pay for his work. See 1Co 9:9 for \alo“nta\ (*when he treadeth out the corn*). **{The labourer is worthy of his hire}** (\axios ho ergat^s tou misthou autou\). These words occur in precisely this form in Lu 10:7. It appears also in Mt 10:10 with \t^s troph^s\ (*food*) instead of \tou misthou\. In 1Co 9:14 Paul has the sense of it and says: "so also the Lord ordained," clearly meaning that Jesus had so said. It only remains to tell whether Paul here is quoting an unwritten saying of Jesus as he did in Ac 20:35 or even the Gospel of Luke or Q (*the Logia of Jesus*). There is no way to decide this question. If Luke wrote his Gospel before A.D. 62 as is quite possible and Acts by A.D. 63, he could refer to the Gospel. It is not clear whether Scripture is here meant to apply to this quotation from the Lord Jesus. For \ergat^s\ (*labourer*) see Php 3:2.

5:19 {Against an elder} (\kata presbuterou\). In the official sense of verses 17f. **{Receive not}** (\m^ paradechou\). Present middle imperative with \m^ (prohibition) of \paradechomai\, to receive, to entertain. Old verb. See Ac 22:18. **{Accusation}** (\kat^gorian\). Old word (*from* \kat^goros\). In N.T. only here, Tit 1:6; Joh 18:29 in critical text. **{Except}** (\ektos ei m^). For this double construction see 1Co 14:5; 15:2. **{At the mouth of}** (\epi\). Idiomatic use of \epi\ (*upon the basis of*) as in 2Co 13:1.

5:20 {Them that sin} (\tous hamartanontas\). The elders who continue to sin (*present active participle*). **{In the sight of all}** (\en“pion pant“n\). "In the eye of (\ho en opi “n\, *the one who is in the eye of, then combined* = \en“pion\ all" the elders (*or even of the church*). See next verse 21 and Ga 1:20.

Public rebuke when a clear case, not promiscuous gossip. {**May be in fear**} (\phobon ech“sin\). Present active subjunctive with \hina\ (*final clause*), "may keep on having fear" (*of exposure*). Possibly, "the rest of the elders."

5:21 {**The elect angels**} (\t“n eklekt“n aggel“n\). For this triad of God, Christ, angels, see Lu 9:26. "Elect" in the sense of the "holy" angels who kept their own principality (*Jude 1:6*) and who did not sin (*2Pe 2:4*). Paul shows his interest in angels in 1Co 4:9; 11:10. {**Observe**} (\phulax“is\). First aorist active subjunctive of \phulass“\, to guard, to keep (*Ro 2:26*). Subfinal use of \hina\. {**Without prejudice**} (\ch“ris prokrimatos\). Late and rare word (*from* \prokin“\, *to judge beforehand*), three times in the papyri, here only in N.T. "Without prejudgment." {**By partiality**} (\kata prosklisin\). Late word from \prosklin“\, to incline towards one (*Ac 5:36*), only here in N.T.

5:22 {**Lay hands hastily**} (\cheiras tache“s epitithe\). Present active imperative of \epitith“mi\ in the sense of approval (*ordination*) as in Ac 6:6; 13:3. But it is not clear whether it is the case of ministers just ordained as in 4:14 (\epithesis\), or of warning against hasty ordination of untried men, or the recognition and restoration of deposed ministers (*verse 20*) as suits the context. The prohibition suits either situation, or both. {**Be partakers of other men's sins**} (\koin“nei hamartiais allotriais\). Present active imperative of \koin“ne“\ (*from* \koin“nos\, *partner*) with \m^ in prohibition with associative instrumental case as in 2Jo 1:11; Ro 12:13. On \allotrios\ (*belonging to another*) see Ro 14:4. {**Keep thyself pure**} (\seauton hagnon t“rei\). "Keep on keeping thyself pure." Present active imperative of \t“re“\.

5:23 {**Be no longer a drinker of water**} (\m“keti hudropotei\). Present active imperative (*prohibition*) of \hudropote“\, old verb (*from* \hudropot“s\, *water drinker*, \hud“r, pin“\), here only in N.T. Not complete asceticism, but only the need of some wine urged in Timothy's peculiar physical condition (*a sort of medical prescription for this case*). {**But use a little wine**} (\alla ain“i olig“i chr“\). Present middle imperative of \chraomai\ with instrumental case. The emphasis is on \olig“i\ (*a little*). {**For thy stomach's sake**} (\dia ton stomachon\). Old word from \stoma\ (*mouth*). In Homer throat, opening of the stomach (*Aristotle*), stomach in Plutarch. Here only in N.T. Our word "stomach." {**Thine**

often infirmities} (*\tas puknas sou astheneias*). \Puknos\ is old word, dense, frequent. In N.T. only here, Lu 5:33; Ac 24:26. \Astheneias\ = weaknesses, lack of strength (**Ro 8:26**). Timothy was clearly a semi-invalid.

5:24 **{Evident}** (*\prod^loi*). "Openly plain," "plain before all." Old word, in N.T. only here and Heb 7:24. **{Going before unto judgment}** (*\proagousai eis krisin*). See 1:18 for \proag“. The sins are so plain that they receive instant condemnation. **{And some men also they follow after}** (*\tisin de kai epakolouthousin*). Associative instrumental case \tisin\ with \epakolouthousin\ for which verb see verse 10, "dog their steps" (**Parry**) like 1Pe 2:21, not clearly manifest at first, but come out plainly at last. How true that is of secret sins.

5:25 **{Such as are otherwise}** (*\ta all^s echonta*). "Those (**deeds**, *\erga*) which have it otherwise." That is good deeds not clearly manifest. **{Cannot be hid}** (*\krub^nai ou dunantai*). Second aorist passive infinitive of \krupt“. There is comfort here for modest preachers and other believers whose good deeds are not known and not blazoned forth. They will come out in the end. See Mt 5:14-16.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 Timothy: Chapter 5)

[\[Previous\]](#) [\[Next\]](#)

6:1 **{Under the yoke}** (*\hupo zugon*). As slaves (*\doulói*, **bondsmen**). Perhaps under heathen masters (*1Pe 2:18*). For the slave problem, see also Phm 1; Col 3:22; Eph 6:5; Tit 2:9. See Mt 11:29 for Christ's "yoke" (*\zugon*, **from** *\zeugnumi*, **to join**). **{Their own masters}** (*\tous idious despotas*). That is always where the shoe pinches. Our "despot" is this very Greek word, the strict correlative of slave (*\doulos*), while *\kurios* has a wider outlook. Old word only here, Tit 2:9; 2Ti 2:21; 1Pe 2:18 for human masters. Applied to God in Lu 2:29; Ac 4:24,29 and to Christ in 2Pe 2:1. **{The name of God}** (*\to onoma tou theou*). See Ro 2:24. If the heathen could say that Christian slaves were not as dependable as non-Christian slaves. Negative purpose with *\hina m^* and present passive subjunctive (*\blasph^m^tai*).

6:2 **{Let not despise them}** (*\m^ kataphroneit^san*). Negative imperative active third plural of *\kataphrone^s*, to think down on. See 4:12. He must not presume on the equality of Christian brotherhood not allowed by the state's laws. Some of these Christian slaves might be pastors of churches to which the master belonged. For the difficulty of the Christian master's position, see 1Co 7:22; Phm 1:16. **{But rather}** (*\alla mallon*). Render the Christian Master better service. **{They that partake of the benefit}** (*\hoi t^s energias antilambanomenoi*). For *\euergerias* (**genitive case after participle**) see Ac 4:9, only other N.T. example of this old word. Present middle participle of *\antilamban^s*, old verb, to take in turn, to lay fast hold of, in N.T. only here, Lu 1:54; Ac 20:35.

6:3 **{Teacheth a different doctrine}** (*\heterodidaskalei*). See 1:3 for this verb, present active indicative here in condition of first class. **{Consenteth not}** (*\m^ proserchetai*). Also condition of first class with *\m^* instead of *\ou*. *\Proserchomai* (**old verb, to come to, to approach, with dative**) is common enough in N.T. (*Heb 4:16; 7:25, etc.*), but in the metaphorical sense of coming to one's ideas, assenting to, here only in N.T., but is so used in Philo and Irenaeus (*Ellicott*). **{Sound words}** (*\hugiainousin logois*). See 1:10 for *\hugiain^s*.

{**The words of our Lord Jesus Christ**} (\tois tou kuriou h^m“n I^{sou} Christou\). Either subjective genitive (*the words from the Lord Jesus, a collection of his sayings in Lock's opinion like 5:18; Ac 20:35, at least in the Spirit of Jesus as Ac 16:7; 1Co 11:23*) or objective genitive about Jesus like 2Ti 1:8; 1Co 1:18. {**According to godliness**} (\kata eusebeian\). Promoting (*designed for*) godliness as in Tit 1:1.

6:4 {**He is puffed up**} (\tetuph^h“tai\). Perfect passive indicative of \tupho^h“, for which see 3:6. {**Knowing nothing**} (\m^{den} epistamenos\). Present middle participle of \epistamai\. Ignorance is a frequent companion of conceit. {**Doting**} (\nos^h“n\). Present active participle of \nose^h“, to be sick, to be morbid over, old word, only here in N.T. {**Disputes of words**} (\logomachias\). Our "logomachy." From \logomache^h“\ (2Ti 2:14), and that from \logos\ and \machomai\, to fight over words, late and rare word, here only in N.T. See Plato (_Tim_. 1085 F) for "wars in words" (\machas en logois\). {**Whereof**} (\ex h^h“n\). "From which things." {**Surmisings**} (\huponoiai\). Old word from \huponoie^h“, to surmise, to suspect (Ac 25:18), only here in N.T. All these words are akin (*envy*, \phthonos\, *strife*, \eris\, *railings or slanders*, \blasph^miai\), all products of an ignorant and conceited mind.

6:5 {**Wranglings**} (\diaparatribai\). Late and rare (*Clem. of Alex.*) double compound (\dia\, *mutual or thorough*, \paratribai\, *irritations or rubbings alongside*). "Mutual irritations" (*Field*). {**Corrupted in mind**} (\diephtharmen^h“n ton noun\). Perfect passive participle of \diaphtheire^h“, to corrupt, genitive case agreeing with \anthr^h“p^h“n\ (*of men*) and retaining the accusative \ton noun\. {**Bereft of the truth**} (\apester^hmen^h“n t^hs al^htheias\). Perfect passive participle of \apostere^h“, old verb (1Co 6:8) with the ablative case after it (\al^htheias\). {**A way of gain**} (\porismon\). Late word from \poriz^h“, to provide, to gain. Only here in N.T. "Rich Christians." Predicate accusative with \einai\ (*indirect assertion*) in apposition with \eusebeian\, the accusative of general reference.

6:6 {**With contentment**} (\meta autarkeias\). Old word from \autark^hs\ (\autos, arke^h“) as in Php 4:11. In N.T. only here and 2Co 9:8. This attitude of mind is Paul's conception of "great gain."

6:7 {**Brought into**} (\eis^hnegkamen\, *second aorist active stem*

with first aorist ending, common in the _Koin,_), {carry out} (*\exenegkein*), *second aorist active infinitive*). Note play on the prepositions *\eis-* and *\ex-*.

6:8 {**Food**} (*\diatrophas*). Plural, supports or nourishments (*from \diatreph*“, *to support*). Old word, here only in N.T. {**Covering**} (*\skepasmata*). Plural, "coverings." Late word from *\skepaz*“, *to cover*. Here only in N.T. {**We shall be content**} (*\arkesth^sometha*). First future passive of *\arke*“, *to be content*. Old word. See 2Co 12:9. This is the *\autarkeia* of verse 6. {**There with**} (*\toutois*). Associative instrumental case, "with these."

6:9 {**Desire to be rich**} (*\boulomenoi ploutein*). The will (*\boulomai*) *to be rich at any cost and in haste (Pr 28:20)*. Some MSS. have "trust in riches" in Mr 10:24. Possibly Paul still has teachers and preachers in mind. {**Fall into**} (*\empiptousin eis*). See on 3:6 for *\en -- eis* and 3:7 for *\pagida* (*snare*). {**Foolish**} (*\ano^tous*). See Ga 3:1,3. {**Hurtful**} (*\blaberas*). Old adjective from *\blapt*“, *to injure*, here alone in N.T. {**Drown**} (*\buthizousin*). Late word (*literary _Koin,_) from \buthos* (*bottom*), *to drag to the bottom*. In N.T. only here and Lu 5:7 (*of the boat*). Drown in the lusts with the issue "in destruction and perdition" (*\eis olethron kai ap^leian*). Not annihilation, but eternal punishment. The combination only here, but for *\olethros*, see 1Th 5:3; 2Th 1:9; 1Co 5:5 and for *\ap^leia*, see 2Th 2:3; Php 3:19.

6:10 {**The love of money**} (*\h^philarguria*). Vulgate, *_avaritia_*. Common word (*from \philarguros*, 2Ti 3:12, and that from *\philos, arguros*), only here in N.T. Refers to verse 9 (*\boulomenoi ploutein*). {**A root of all kinds of evil**} (*\riza pant^n t^ n kak^ n*). A root (*\riza*). Old word, common in literal (*Mt 3:10*) and metaphorical sense (*Ro 11:11-18*). Field (*_Ot. Norv_*) argues for "the root" as the idea of this predicate without saying that it is the only root. Undoubtedly a proverb that Paul here quotes, attributed to Bion and to Democritus (*\t^ n philargurian einai m^tropolin pant^ n t^ n kak^ n*), where "metropolis" takes the place of "root." Surely men today need no proof of the fact that men and women will commit any sin or crime for money. {**Reaching after**} (*\oregomenoi*). Present middle participle of *\oreg*“ (*see 3:1*) with genitive *\h^s* (*which*). {**Have been led astray**} (*\apeplan^th^san*). First aorist passive indicative of *\apoplana*“, old compound verb, in N.T. only here

and Mr 13:22. {**Have pierced themselves through**} (\heautous periepeiran\). First aorist active (*with reflexive pronoun*) of late compound \peripeir“, only here in N.T. Perfective use of \peri\ (*around, completely to pierce*). {**With many sorrows**} (\odunais pollais\). Instrumental case of \odun^ (consuming, eating grief). In N.T. only here and Ro 9:2.

6:11 {**O man of God**} (\“anthr“pe theou\). In N.T. only here and 2Ti 3:17, there general and here personal appeal to Timothy. Cf. De 33:1; 1Sa 2:27. {**Flee**} (\pheuge\), {**follow after**} (\di“ke\). Vivid verbs in present active imperative. The preacher can not afford to parley with such temptations. {**Meekness**} (\praupathian\). Late compound from \praupath^s\, in Philo about Abraham, here only in N.T.

6:12 {**Fight the good fight**} (\ag“nizou ton kalon ag“na\). Cognate accusative with present middle imperative of \ag“niz“, Pauline word (*1Co 9:25; Col 1:29*). {**Lay hold on**} (\epilabou\). Second (*ingressive*) aorist middle imperative of \epilamban“, "get a grip on." See same verb with genitive also in verse 19. {**Thou wast called**} (\ekl^th^s\). First aorist passive of \kale“ as in 1Co 1:9; Col 3:15. {**The good confession**} (\t^ n kal^ n homologian\). Cognate accusative with \h“molog^sas\ (*first aorist active indicative of \homologe“*, *the public confession in baptism which many witnessed. See it also in verse 13 of Jesus*).

6:13 {**Who quickeneth all things**} (\tou z“ogonountos ta panta\). Present active participle of \z“ogone“ (\z“ogonos\, *from \z“os, gen“*), late word to give life, to bring forth alive, in N.T. only here and Ac 7:19. See 1Sa 2:6. {**Before Pontius Pilate**} (\epi Pontiou Peilatou\). Not "in the time of," but "in the presence of." {**Witnessed**} (\martur^santos\). Note \marture“, not \homologe“ as in verse 12. Christ gave his evidence as a witness to the Kingdom of God. Evidently Paul knew some of the facts that appear in Joh 18.

6:14 {**That thou keep**} (\t^r^sai se\). First aorist active infinitive of \t^re“, with accusative of general reference (\se\ in indirect command after \paraggell“. {**Without spot**} (\aspilon\). Late adjective (\a\ *privative, \spilos\, spot, Eph 5:27*). In inscription and papyri. {**Without reproach**} (\anepil^mpton\). See 3:2; 5:7. {**Until the appearing**} (\mechri t^s epiphaneias\). "Until the epiphany" (*the second epiphany or coming of Christ*). Late word in inscriptions for important event

like the epiphany of Caligula, in the papyri as a medical term. In 2Th 2:18 we have both \epiphaneia\ and \parousia\. See Tit 2:13; 2Ti 1:10; 4:1,8.

6:15 **{In its own times}** (\kairois idiois\). Locative case. May be "in his own times." See 2:6. Clearly not for us to figure out. **{Who is the blessed and only Potentate}** (\ho makarios kai monos dunast^s\). "The happy and alone Potentate." \Dunast^s\, old word, in N.T. only here, Lu 1:52; Ac 8:27 (*the Eunuch*). See 1:11 for \makarios\. **{The King of kings}** (\ho basileus t^"n basileuont^"n\). "The King of those who rule as kings." Oriental title. So with "Lord of lords." See Re 10:16.

6:16 **{Who only hath immortality}** (\ho monos ech^"n athanasian\). "The one who alone has immortality." \Athanasia\ (\athanatos\, \a\ *privative and* \thanatos\), old word, in N.T. only here and 1Co 15:53f. Domitian demanded that he be addressed as "_Dominus et Deus noster_." Emperor worship may be behind the use of \monos\ (*alone*) here. **{Unapproachable}** (\aprositon\). See Ps 104:2. Late compound verbal adjective (\a\ *privative*, \pros, *ienai*, *to go*). Here only in N.T. Literary _Koin,_ word. **{Nor can see}** (\oude idein dunatai\). See \aoraton\ in Col 1:15 and also Joh 1:18; Mt 11:27. The "amen" marks the close of the doxology as in 1:17.

6:17 **{In this present world}** (\en t^"i nun ai^"ni\). "In the now age," in contrast with the future. **{That they be not high-minded}** (\m^ hups^lophronein\). Present active infinitive with negative in indirect command after \paraggelle\, "not to be high-minded." Only instance of the word save some MSS. of Ro 11:20 (*for* \m^ hups^laphronei\)) and a scholion on Pindar. **{Have their hope set}** (\^lpikenai\). Perfect active infinitive of \elpiz^\. **{On the uncertainty of riches}** (\epi ploutou ad^lot^ti\). Literary _Koin,_ word (\ad^lot^s\), only here in N.T. A "vigorous oxymoron" (*White*). Cf. Ro 6:4. Riches have wings. **{But on God}** (\all' epi the^"i\). He alone is stable, not wealth. **{Richly all things to enjoy}** (\panta plousi^"s eis apolausin\). "A lavish emphasis to the generosity of God" (*Parry*). \Apolausis\ is old word from \apolau^\", to enjoy, in N.T. only here and Heb 11:25.

6:18 **{That they do good}** (\agathoergein\). Late word (\agathos\, \erg^\", in N.T. only here and Ac 14:17. **{Rich in good works}** (\ploutein en ergois kalois\). See Lu 12:21 "rich toward God" and Mt 6:19f. for "treasures in heaven." **{Ready to distribute}**

(\eumetadotous\). Late and rare verbal (\eu, meta, did“mi\). Free to give, liberal. Only here in N.T. {**Willing to communicate**} (\koin“nikous\). Old adjective, ready to share, gracious, liberal again. Only here in N.T. See Ga 6:6; Php 4:15.

6:19 {**Laying up in store**} (\apoth^saurizontas\). Late literary word (\apo\ and \th^sauriz“\), only here in N.T. Same paradox as in Mt 6:19f., "laying up in store" by giving it away. {**Which is life indeed**} (\t^s ont“s z“^s\). See 5:3 for \ont“s\). This life is merely the shadow of the eternal reality to come.

6:20 {**Guard that which is committed unto thee**} (\t^n parath^k^phulaxon\). "Keep (*aorist of urgency*) the deposit." \Parath^k^n\ (*from* \paratith^mi\, *to place beside as a deposit*, 2Ti 2:2), a banking figure, common in the papyri in this sense for the Attic \parakatath^k^ (\i>Textus Receptus here, 2Ti 1:12,14). See substantive also in 2Ti 1:12,14. {**Turning away from**} (\ektrepomenos\). Present middle participle of \ektrep“\, for which see 1:6; 5:15. {**Babblings**} (\kenoph“nias\). From \kenoph“nos\, uttering emptiness. Late and rare compound, in N.T. only here and 2Ti 2:16. {**Oppositions**} (\antitheseis\). Old word (\anti, thesis\), antithesis, only here in N.T. {**Of the knowledge which is falsely so called**} (\t^s pseud“numou gn“se“s\). "Of the falsely named knowledge." Old word (\pseud^s, onoma\). Our "pseudonymous." Only here in N.T.

6:21 {**Have erred**} (\^stoch^san\). First aorist active indicative of \astoche“\). See 1:6 for this word.

[\[Previous\]](#) [\[Next\]](#)

1:1 {**According to the promise of the life which is in Christ Jesus**} (\kat' epaggelian z' t's en Christ' i I'sou\). "With a view to the fulfilment of the promise." See Tit 1:1 for this same use of \kata\. For \kat' epaggelian\ see Ga 3:29. See 1Ti 4:8 for the phrase "promise of life." Here or there "life that in Christ Jesus" includes the present as well as the future.

1:2 {**Beloved**} (\agap' toi\). Instead of \gn' si' i\ (*genuine*) in 1Ti 1:2. He had already called Timothy \agap' ton\ (*verbal adjective of* \agapa'\) in 1Co 4:17, an incidental and strong proof that it is Paul who is writing here. This argument applies to each of the Pastorals for Paul is known by other sources (*Acts and previous Pauline Epistles*) to sustain precisely the affectionate relation toward Timothy and Titus shown in the Pastorals.

1:3 {**I thank**} (\charin ech'\). "I have gratitude." As in 1Ti 1:12. Robinson cites examples of this phrase from the papyri. It occurs also in Lu 17:9; Ac 2:47. \Charis\ in doxologies Paul uses (*1Co 15:57; 2:14; 8:16; 9:15; Ro 6:17; 7:25*). His usual idiom is \eucharist'\ (*1Co 1:4; Ro 1:8; Phm 1:4; Php 1:3*) or \eucharistoumen\ (*1Th 1:2; Col 1:3*) or \ou pauomai eucharist' n\ (*Eph 1:16*) or \eucharistein opheilomen\ (*2Th 1:3*). {**Whom I serve from my forefathers**} (\h' i latreu' apo progon' n\). The relative \h' i\ is the dative case with \latreu'\ (*see Ro 1:9 for this verb*), progressive present (*I have been serving*). For \progon' n\ (*forefathers*) see 1Ti 5:4. Paul claims a pious ancestry as in Ac 24:14; Ac 26:5; Ga 2:14; Php 3:4-7. {**In a pure conscience**} (\en katharfi suneid' sei\). See 1Ti 1:5; Ac 23:1. {**Unceasing**} (\adialeipton\). Late and rare compound, in N.T. only here and Ro 9:2 which see. The adverb \adialeipt' s\ is more frequent (*in the papyri, literary Koin, 1Th 1:2; Ro 1:9*). The adjective here is the predicate accusative, "how I hold the memory concerning thee unceasing." The use of \adialeipt' s\ (*adverb*) is a sort of epistolary formula (*papyri, 1Th 1:2; 2:13; 5:17; Ro 1:9*). {**Remembrance**} (\mneian\). Old word, in N.T. only Pauline (*seven times, 1Th 1:2; Ro 1:9; Php 1:3*).

1:4 **{Night and day}** (\nuktos kai h^meras\). Genitive of time, "by night and by day." As in 1Th 2:9; 3:10. **{Longing}** (\epipoth^n\). Present active participle of \epipothe^~, old word, eight times in Paul (*1Th 3:6; Php 1:8, etc.*). **{Remembering thy tears}** (\memn^menos sou t^~n dakru^~n\). Perfect middle participle of \mimn^sk^~, old and common verb with the genitive, only here in the Pastorals and elsewhere by Paul only in 1Co 11:2. Probably an allusion to the scene at Miletus (*Ac 20:37*). Cf. *Ac 20:19*. **{That I may be filled with joy}** (\hina charas pl^r^~th^~\). Final clause with \hina\ and first aorist passive subjunctive of \pl^ro^~\ (*with genitive case \charas*), a verb common with Paul (*Ro 8:4; 13:8*).

1:5 **{Having been reminded}** (\hupomn^sin lab^~n\). "Having received (*second aorist active participle of \lamban^~*) a reminder" (*old word from \hupomimn^sk^~, to remind, in N.T. only here and 1Pe 1:13*). For the idiom see *Ro 7:8,11*. A reminder by another while \anamn^sis\ remembrance (*1Co 11:24f.*) is rather a recalling by oneself (*Vincent*). **{Of the unfeigned faith}** (\t^s anupokritou piste^~s\). Late compound for which see *2Co 6:6; Ro 12:9*. **{Dwelt}** (\en^~ik^~sen\). First aorist active indicative of \enoike^~, old verb, in N.T. only in Paul (*Ro 8:11; Col 3:16*). **{First}** (\pr^~ton\). Adverb, not adjective (\pr^~t^~\). **{In thy grandmother Lois}** (\en t^~i mamm^~i L^~idi\). Old word, originally the infantile word for \m^~t^~r\ (*mother*), then extended by writers to grandmother as here. Common for grandmother in the papyri. Lois is the mother of Eunice, Timothy's mother, since Timothy's father was a Greek (*Ac 16:1*). Probably both grandmother and mother became Christians. **{I am persuaded}** (\pepeismai\). Perfect passive indicative of \peith^~, "I stand persuaded." In the Pastorals only here and verse 12, common in Paul's other writings (*Ro 8:38, etc.*).

1:6 **{For the which cause}** (\di' h^~n aitian\). "For which cause," stronger than \dio\. So in verse 12; *Tit 1:13*. Only example of \aitia\ by Paul save in *Ac 28:20*. **{I put thee in remembrance}** (\anamimn^sk^~\). Old compound to remind (*1Co 4:17; 2Co 7:15*). **{That thou stir up}** (\se anaz^~purein\). Present active infinitive of \anaz^~pure^~, old double compound (\ana\ and \z^~puron\, *live coal*, \z^~os\ and \pur\, *then the bellows for kindling*), to rekindle, to stir into flame, to keep blazing (*continuous action, present time*), only here in N.T. See *1Th 5:19* for the figure of fire concerning the Holy Spirit. See \anapt^~\ in *Lu 12:49*. **{The**

gift of God} (*\to charisma tou theou*). See 1Ti 4:14. Here Paul says \mou\ (*my*), there he mentions the presbytery. Paul felt a deep personal interest in Timothy. See 1Co 7:7; Ro 6:23; 11:29 for the gift of God.

1:7 **{A spirit of fearfulness}** (*\pneuma deilias*). Here \pneuma\ is the \charisma\ of verse 6, the human spirit as endowed by the Holy Spirit (**Ro 8:15**). \Deilia\ is an old word (*\deilos, deid*) and always in a bad sense of cowardice, only here in N.T. **{Of power}** (*\duname"s*). One of Paul's characteristic words (**Ro 1:16**). **{Of love}** (*\agap^s*). One of the gifts of the Spirit (**Ga 5:22**). "Which drives out fear" (**Lock**) as in 1Jo 4:18. **{Of discipline}** (*\s"phronismou*). Late _Koin,_ word (*from \s"phroniz", to control*), self-control, here only in N.T. See 1Ti 2:9 for \s"phrosun^.

1:8 **{Be not ashamed of}** (*\m^ epaischunth^is*). First aorist (*ingressive*) passive subjunctive (*in prohibition*) of \epaischunomai\, old word, to be ashamed. Again in verse 16 without augment (*\epaischunth^n*), transitive use of the passive voice as often in the _Koin,_ (**Robertson, _Grammar_, p. 818**). See Ro 1:16; 6:21. "Do not become ashamed" (*as he had not*). **{The testimony of our Lord}** (*\to marturion tou kuriou*). For the old word \marturion\ see 1Co 1:6; 2:1. Paul probably has in mind the saying of Jesus preserved in Mr 8:38 (**Lu 9:26**). See also 2:12. **{His prisoner}** (*\ton desmion autou*). As in Php 1:12; Phm 1:1,9; Eph 3:1; 4:1 (*the first Roman captivity*). Paul is in his last captivity and refers to it again in verse 16; 2:9. **{Suffer hardship with}** (*\sunkakopath^son*). First aorist active imperative of the double compound \sunkakopathe"\, first known use and in N.T. only here and 2:3 (*in eccles. writers*). But \kakopathe"\, to suffer evil, is old verb (**2:9; 4:5**). Paul is fond of compounds of \sun\. Paul challenges Timothy by this verb which he apparently coins for the purpose to a joint (*\sun*) suffering with the Lord Jesus and Paul "for the gospel" (*\t"i euaggeli"i\, dative case rather than associative instrumental "with"*). **{According to the power of God}** (*\kata dunamin theou*). Given by God (**2Co 6:7**).

1:9 **{Called us with a holy calling}** (*\kalesantos kl^sei hagifi*). Probably dative, "to a holy calling." \Kl^sis\ here apparently not the invitation, but the consecrated service, "the upward calling" (**Php 3:14**). See 1Co 7:20; Eph 4:1,4 for the use of \kale"\ with \kl^sis\. Paul often uses \kale"\ of God's calling

men (*1Th 2:12; 1Co 1:9; Ga 1:6; Ro 8:20; 9:11*). {**Purpose**} (*\prothesin*). See Ro 9:11; Eph 1:11 for *\prothesin*. {**Which was given**} (*\t^{\wedge}n dotheisan*). First aorist passive articular participle agreeing with *\charis* (*grace*), a thoroughly Pauline expression (*1Co 3:10; Ro 12:3,6, etc.*), only here in Pastoral Epistles. {**Before times eternal**} (*\pro chron^{\wedge}n ai^{\wedge}ni^{\wedge}n*). See Tit 1:2.

1:10 {**But hath now been manifested**} (*\phaner^{\wedge}theisan de nun*). First aorist passive participle of *\phanero^{\wedge}* agreeing with *\charin*. See Tit 1:3; Col 1:26; 3:4 for *\phanero^{\wedge}* and the contrast made. {**By the appearing**} (*\dia t^{\wedge}s epiphaneias*). Only here of the Incarnation (*except the verb, Tit 2:11; 3:4*), but for the second coming see Tit 2:13. {**Who abolished death**} (*\katarg^{\wedge}santos men ton thanaton*). First aorist active participle of *\katarge^{\wedge}*, the very phrase in 1Co 15:26; Heb 2:14. {**Brought to light**} (*\ph^{\wedge}tisantos de*). First aorist active participle of *\ph^{\wedge}tiz^{\wedge}*, literary *_Koin,_* word for which see 1Co 4:5; Eph 1:18, to turn the light on. {**Life and incorruption**} (*\z^{\wedge}^{\wedge}n kai aphtharsian*). The opposite of *\thanatos*, "life and immortality" (*unchangeable life*).

1:11 {**For which**} (*\eis ho*). For the gospel. See 1Ti 2:7 for this verse.

1:12 {**These things**} (*\tauta*). His imprisonment in Rome. {**Yet I am not ashamed**} (*\all' ouk epaischunomai*). Plain reference to the exhortation to Timothy in verse 8. {**Him whom I have believed**} (*\h^{\wedge}i pepisteuka*). Dative case of the relative (*\h^{\wedge}i*) with the perfect active of *\pisteu^{\wedge}*, the antecedent to the relative not expressed. It is not an indirect question. Paul knows Jesus Christ whom he has trusted. {**I am persuaded**} (*\pepeismai*). See verse 5. {**To guard**} (*\phulaxai*). First aorist active infinitive of *\phulass^{\wedge}*, the very word used in 1Ti 6:20 with *\parath^{\wedge}k^{\wedge}n* as here, to guard against robbery or any loss. {**That which I have committed unto him**} (*\t^{\wedge}n parath^{\wedge}k^{\wedge}n mou*). Literally, "my deposit," as in a bank, the bank of heaven which no burglar can break (*Mt 6:19f.*). See this word also in verse 14. Some MSS. have the more common *\parakatath^{\wedge}k^{\wedge}* (*a sort of double deposit, \para\, beside, down, \kata*). {**Against that day**} (*\eis ekein^{\wedge}n t^{\wedge}n h^{\wedge}meran*). The day of Christ's second coming. See also 1:18; 4:8; 2Th 1:10, and often in the Gospels. Elsewhere, the day of the Lord (*1Th 5:2; 2Th 2:2; 1Co 1:8; 2Co 1:14*), the day of Christ or Jesus Christ (*Php 1:6,10; 2:16*),

the day (*1Th 5:4; 1Co 3:13; Ro 13:12*), the day of redemption (*Eph 4:20*), the day of judgment (*Ro 2:5,16*).

1:13 {**The pattern of sound words**} (\hupotup“sin hugiainont“n log“n\). See 1Ti 1:16 for \hupotup“sin\ and 1Ti 1:10 for \hugiain“\. {**Which**} (\h“n\). Genitive plural with \^kousas\ (*didst hear*) or attracted to case of \log“n\ (\akou“\ *is used either with the accusative or the genitive*).

1:14 {**That good thing which was committed unto thee**} (\t^n kal^n parath^k^n\). Simply, "the good deposit." {**Guard**} (\phulaxon\). As in 1Ti 6:20. God has also made an investment in Timothy (*cf. verse 12*). Timothy must not let that fail. {**Which dwelleth in us**} (\tou enoikountos en h^min\). It is only through the Holy Spirit that Timothy or any of us can guard God's deposit with us.

1:15 {**Are turned away from me**} (\apestraph^san me\). Second aorist passive (*still transitive here with me*) of \apostreph“, for which verb see Tit 1:14. For the accusative with these passive deponents see Robertson, *_Grammar_*, p. 484. It is not known to what incident Paul refers, whether the refusal of the Christians in the Roman province of Asia to help Paul on his arrest (*or in response to an appeal from Rome*) or whether the Asian Christians in Rome deserted Paul in the first stage of the trial (*4:16*). Two of these Asian deserters are mentioned by name, perhaps for reasons known to Timothy. Nothing else is known of Phygelus and Hermogenes except this shameful item.

1:16 {**Grant mercy**} (\d“i^ eleos\). The phrase nowhere else in the N.T. Second aorist active optative of \did“mi\, the usual form being \doi^\. This is the usual construction in a wish about the future. {**Unto the house of Onesiphorus**} (\t“i On^siphorou oik“i\). The same phrase in 4:19. Apparently Onesiphorus is now dead as is implied by the wish in 1:18. {**For he oft refreshed me**} (\hoti pollakis me anepsuxen\). First aorist active indicative of \anapsuch“, old verb, to cool again, in LXX and *_Koin_*, often, here only in N.T., but \anapsuxis\ in Ac 3:20. In the first imprisonment or the second. If he lost his life for coming to see Paul, it was probably recently during this imprisonment. {**Was not ashamed of my chain**} (\halusin mou ouk epaischunth^\. Passive deponent again (*first aorist indicative*) with accusative as in 1:8. For \halusin\ (*chain*) see Eph 6:20. Note absence of augment in \epaischunth^\.

1:17 {**When he was in Rome**} (\genomenos en Romⁱ\). Second aorist middle participle of \ginomai\ (*coming to Rome, happening in Rome*). {**He sought me diligently and found me**} (\spoudai^s ez^tsen me kai heuren\). Effective aorists both of them (*first of* \z^{te}“, *second of* \heurisk“\). He did it at the risk of his own life apparently.

1:18 {**Grant to him to and mercy**} (\dⁱ autⁱ heurein eleos\). Second aorist active optative in wish for the future again as in verse 16. Find mercy from the Lord (*Jesus*) as he found me. {**Thou knowest very well**} (\beltion su gin^{skeis}\). Literally, "thou knowest better (*than I*)," for he did those things in Ephesus where thou art. Only N.T. example of \beltion\, in D text of Ac 10:28.

Robertson's New Testament Word Studies
(2 Timothy: Chapter 1)

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

2:1 **{Be strengthened}** (*\endunamou*). Present passive imperative of *\endunamo*. See already 1Ti 1:12; Ro 4:20; Php 4:13; Eph 6:10. "Keep on being empowered," "keep in touch with the power." **{In the grace that is in Christ Jesus}** (*\en t'i chariti t'i en Christ' i I'sou*). Where the power is located. Christ is the dynamo for power only when and while we keep in touch with him.

2:2 **{From me}** (*\par' emou*). As in 1:13. Paul was Timothy's chief teacher of Christ. **{Among many witnesses}** (*\dia poll' n martur' n*). Plutarch has *\dia* in this sense and Field (*_Ot. Norv._*) suggests that it is a legal phrase "supported by many witnesses." Not mere spectators, but testifiers. See Paul's use of *\dia* 1Th 4:2; 2Co 2:4; Ro 2:27; 14:20. Paul in 1Co 15:1-8 gives many witnesses of the resurrection of Christ. **{Commit thou}** (*\parathou*). Second aorist middle imperative of *\paratith' mi* (*1Ti 1:18*) to deposit, same metaphor as *\parath' k'* in 1:12, 14. "Deposit thou." **{Faithful}** (*\pistois*). "Trustworthy," "reliable," as in 1Ti 1:12 of Paul himself. **{Able}** (*\hikanoi*). Capable, qualified, as in 1Co 15:9; 2Co 2:16; 3:5. **{Others also}** (*\kai heterous*). Not necessarily "different," but "others in addition." This is the way to pass on the torch of the light of the knowledge of God in Christ. Paul taught Timothy who will teach others who will teach still others, an endless chain of teacher-training and gospel propaganda.

2:3 **{Suffer hardship with me}** (*\sunkakopath' son*). See 1:8 for this verb. The old preacher challenges the young one to share hardship with him for Christ. **{As a good soldier}** (*\hos kalos strati' t's*). Paul does not hesitate to use this military metaphor (*this word only here for a servant of Christ*) with which he is so familiar. He had already used the metaphor in 1Co 9:7; 2Co 10:3f.; 1Ti 1:18. In Php 2:25 he called Epaphroditus "my fellow-soldier" (*\sunstrati' t' n mou*) as he did Archippus in Phm 1:2.

2:4 **{No soldier on service}** (*\oudeis strateuomenos*). "No one serving as a soldier." See 1Co 9:7 for this old verb and 2Co 10:3; 1Ti 1:18 for the metaphorical use. **{Entangleth himself}**

(\emph{pleketai}). Old compound, to inweave (*see Mt 27:29 for \plek“*), in N.T. only here and 2Pe 2:20. Present middle (*direct*) indicative. **{In the affairs}** (\tais pragmateiais). Old word (*from \pragmateuomai*, *Lu 19:13*), business, occupation, only here in N.T. **{Of this life}** (\tou biou). No "this" in the Greek, "of life" (*course of life as in 1Ti 2:2, not existence \z“*). **{Him who enrolled him as a soldier}** (\t“i stratolog^{santi}). Dative case after \aresⁱ (\i first aorist active subjunctive of \aresk“, to please, 1Th 2:4, purpose clause with \hina) of the articular first aorist active participle of \stratologe“, literary _Koin,_ word (\stratologos, from \stratos and \leg“, only here in N.T.

2:5 **{If also a man contend in the games}** (\ean de kai athlⁱtis). Condition of third class with present (*linear*) active subjunctive of \athle“, old and common verb (*from \athlos, a contest*), only this verse in N.T., but \sunathle“ in Php 1:27. Note sharp distinction between \athlⁱ (\i present subjunctive, engage in a contest in general) and \athl^sⁱ (\i first aorist active subjunctive, engage in a particular contest). Not "except he have contended," but simply "unless he contend" (*in any given case*) "lawfully" (\nomim“s). Old adverb, agreeably to the law, in N.T. only here and 1Ti 1:8. **{Is not crowned}** (\ou stephanoutai). Present passive indicative of \stephano“, old verb (*from \stephanos, crown*), in N.T. only here and Heb 2:7,9. One apodosis for two protases. The victor in the athletic contests was crowned with a garland.

2:6 **{The husbandman that laboreth}** (\ton kopi“nta ge“rgon). "The toiling tiller of the soil" (\ge“rgon, from \g^ and \erg“, worker of the earth). See \ge“rgion (\field) in 1Co 3:9 and also 1Co 9:7. **{First}** (\pr“ton). As is natural and right. **{To partake}** (\metalambanein). Old word as in Ac 2:46 to share in. Paul elsewhere uses \metech“ as in 1Co 9:12.

2:7 **{Consider}** (\noei). Present active imperative of \noe“, old verb, to put your mind (\nous) on. See Eph 3:4 and like command in 1Co 10:15. **{Understanding}** (\sunesin). "Comprehension" (*from \suni^{mi}, to send together, to grasp*). See Col 1:9; 2:2. This is a blessed promise that calls for application.

2:8 **{Risen from the dead}** (\eg^{germenon ek nekr“n}). Perfect passive participle of \egeir“, still risen as the perfect tense

shows in 1Co 15:4,12-20. Predicate accusative. "Remember Jesus Christ as risen from the dead." This is the cardinal fact about Christ that proves his claim to be the Messiah, the Son of God. Christ is central for Paul here as in Php 2:5-11. **{Of the seed of David}** (*\ek spermatos Daueid*). The humanity of Christ as in Ro 1:3; Php 2:7f. **{According to my gospel}** (*\kata to euaggelion mou*). Paul's very phrase in Ro 2:16; 16:25. Not a written gospel, but my message. See also 1Co 15:1; 2Co 11:7; Ga 1:11; 2:2; 1Ti 1:11.

2:9 **{Wherein}** (*\en h"i*). In my gospel. **{I suffer hardship}** (*\kakopath"i*). "I suffer evil." Old compound (*\kakon, pasch"i*), elsewhere in N.T., 4:5; Jas 5:13. **{Unto bonds}** (*\mechri desm"n*). "Up to bonds." A common experience with Paul (**2Co 11:23; Php 1:7,13,14; Col 4:18**). **{As a malefactor}** (*\h"s kakourgos*), old compound (*\kakon, erg"i*, *doer of evil*), in N.T. only here and Lu 23:32ff. (*of the robbers*). One of the charges made against Paul. **{Is not bound}** (*\ou dedetai*). Perfect passive indicative of *\de"i*, to bind. Old verb. See 1Co 7:27,39; Ro 7:2. I am bound with a chain, but no fetters are on the word of God (*Pauline phrase; 1Th 2:13; 1Co 14:36; 2Co 2:17; Php 1:14; Tit 2:5*).

2:10 **{For the elect's sake}** (*\dia tous eklektous*). "Because of the elect." God's elect (**Ro 8:33; Col 3:12; Tit 1:1**) for whom Paul suffered so much (**Col 1:6; 12:15; Php 2:17; Eph 3:1,13**). **{That they also may obtain}** (*\hina kai autoi tuch"sin*). Purpose clause with second aorist (*effective*) active subjunctive of *\tugchan"i* with genitive. "They as well as I," Paul means. **{The salvation}** (*\t"s s"t"rias*). The final salvation "with eternal glory" (*\meta dox"i ai"niou*). This phrase only here and 1Pe 5:10, but in 2Co 4:17 we have "eternal weight of glory."

2:11 **{Faithful is the saying}** (*\pistos ho logos*). The saying which follows here though it can refer to the preceding as in 1Ti 4:9. See 1Ti 1:15. It is possible that from here to the end of 13 we have the fragment of an early hymn. There are four conditions in these verses (**11-13**), all of the first class, assumed to be true. Parallels to the ideas here expressed are found in 2Th 1:5; 1Co 4:8; 2Co 7:3; Ro 6:3-8; Col 3:1-4. Note the compounds with *\sun* (*\sunapethanomen*, *{we died with}, from \sunapothnesko\ as in 2Co 7:3; \sunz"somen*, *{we shall live with}, from \sunza"i\ as in 2Co 7:3; \sumbasileusomen*, *{we shall reign with}, from \sumbasileu"i\ as in 1Co 4:8*). For

\hupomenomen\ (*we endure*) see 1Co 13:7 and for \apistoumen\ (*we are faithless*) see Ro 3:3. The verb \arneomai\, to deny (\arn[^]sometha\, *we shall deny*, \arn[^]setai\, *he will deny*, \arn[^]sasthai\, *deny, first aorist middle infinitive*) is an old word, common in the Gospels in the sayings of Jesus (*Mt 10:33; Lu 12:9*), used of Peter (*Mr 14:70*), and is common in the Pastorals (*1Ti 5:8; Tit 2:12; 2Ti 3:5*). Here in verse 13 it has the notion of proving false to oneself, a thing that Christ "cannot" (\ou dunatai\) do.

2:14 {**That they strive not about words**} (\m[^] logomachein\). Word apparently coined by Paul from \logomachia\ (*1Ti 6:4 which see*), a back formation in that case. A mere war of words displeases Paul. (*Tit 3:9*). {**Useful**} (\chr[^]simon\). Late and rare word from \chraomai\, here only in N.T. {**To the subverting**} (\epi katastroph[^]i\). Old word (*from \katastreph[^]“\, to turn down or over*), here only in N.T. (*except 2Pe 2:6 in some MSS., not in Westcott and Hort*). "Because of the overthrow" (*result \epi\, not aim*), useless for this reason. Such war of words merely upsets the hearers.

2:15 {**Give diligence**} (\spoudason\). First aorist active imperative of \spoudaz[^]“, old word, as in 1Th 2:17; Ga 2:10. {**To present**} (\parast[^]sai\). First aorist active infinitive of \parist[^]mi\ as in Col 1:22,28. {**Approved unto God**} (\dokimon t[^]i the[^]i\). Dative case \the[^]i\ with \dokimon\, predicate accusative, old adjective (*from \dechomai*), for which see 1Co 11:19; 2Co 10:18. {**A workman**} (\ergat[^]n\). See 2Co 11:3; Php 3:2. {**That needeth not to be ashamed**} (\anepaischunton\). Late double compound verbal adjective (\a\ *privative*, \epaischun[^]“), in Josephus and here alone. {**Handling aright**} (\orthotomounta\). Present active participle of \orthotome[^]“, late and rare compound (\orthotomos\), cutting straight, \orthos\ and \temn[^]“, here only in N.T. It occurs in Pr 3:6; 11:5 for making straight paths (\hodous\) with which compare Heb 12:13 and "the Way" in Ac 9:2. Theodoret explains it to mean ploughing a straight furrow. Parry argues that the metaphor is the stone mason cutting the stones straight since \temn[^]“ and \orthos\ are so used. Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough (*crazy-quilt patterns*) to call for careful cutting to set it straight.

2:16 {**Shun**} (\periistaso\). See Tit 3:9. {**Babbings**}

(\kenoph^ˆnias\). See 1Ti 6:20. **{Will proceed}** (\prokopsousin\). Future active of \prokopt^ˆ“, "will cut forward." See Ga 1:14; Ro 13:12. **{Further in ungodliness}** (\epi pleion asebeias\). "To more of ungodliness." See Ro 1:18; 1Ti 2:2.

2:17 **{Will eat}** (\nom^ˆn hexei\). "Will have (*future active of* \ech^ˆ\) pasturage or increase" (\nom^ˆ\, *old word from* \nem^ˆ\, *to pasture, in N.T. only here and Joh 10:9*). **{As doth gangrene}** (\h^ˆs gaggraina\). Late word (*medical writers and Plutarch*), only here in N.T. From \gra^ˆ“ or \grain^ˆ“, to gnaw, to eat, an eating, spreading disease. Hymenaeus is probably the one mentioned in 1Ti 1:20. Nothing is known of Philetus.

2:18 **{Men who}** (\hoitines\). "The very ones who." **{Have erred}** (\^ˆstoch^ˆsan\). "Missed the mark." First aorist active indicative of \astochē^ˆ“, for which see 1Ti 1:6; 6:21. **{That the resurrection is past already}** (\anastasin ^ˆd^ˆ gegonenai\). Second perfect active infinitive of \ginomai\ in indirect assertion after \legontes\ (*saying*) with the accusative of general reference (\anastasin\). **{Overthrow}** (\anatrepousin\). See Tit 1:11.

2:19 **{Howbeit}** (\mentoi\). Strong adversative, "however." **{Firm}** (\stereos\). Old adjective, solid, compact, in N.T. only here, 1Pe 5:9; Heb 5:12,14. See \stere^ˆma\ in Col 2:5. For \themelios\ see 1Co 3:11; Rom 15:20; 1Ti 6:19. Cf. \hedrai^ˆma\ in 1Ti 3:15. **{Seal}** (\sphragis\). See 1Co 9:2; Ro 4:11. **{Knoweth}** (\egn^ˆ“\). Timeless aorist active indicative of \gin^ˆsk^ˆ“. Quotation from Nu 16:5. **{Let every one depart}** (\apost^ˆt^ˆ pfs\). Paraphrase of Nu 16:27; Isa 26:13; 52:11; Jer 20:9. Second aorist active imperative of \aphist^ˆmi\ (*intransitive use*), "Let every one stand off from." Probably another echo of the rebellion of Korah.

2:20 **{In a great house}** (\en megal^ˆi oikifi\). Metaphor of a palace. He doubtless has the Kingdom of God in mind, but he works out the metaphor of a great house of the rich and mighty. **{Vessels}** (\skeu^ˆ\). Old word \skeuos\. See Ro 9:21 for the same double use as here. **{Of gold}** (\chrusf\). Old contracted adjective \chruseos\, only here by Paul. **{Of silver}** (\argurf\). Old contracted adjective \argureos\, in N.T. here, Ac 19:24; Re 9:20. **{Of wood}** (\xulina\). Old adjective, in N.T. only here and Re 9:20. **{Of earth}** (\ostrakina\). Late adjective, from \ostrakon\, baked clay, in LXX, in N.T. only here and 2Co 4:7.

2:21 **{If a man purge himself}** (*ean tis ekkatharⁱ*\). Paul drops the metaphor of the house and takes up the individual as one of the "vessels." Condition of third class with first aorist active subjunctive of \ekkathair^α\, old verb, to cleanse out, in LXX, in N.T. only here and 1Co 5:7. **{From these}** (*apo tout^{αn}*\). From the vessels for dishonour of verse 20. **{Sanctified}** (*h^{giasmenon}*\). Perfect passive participle of \hagiaz^α\, for which verb see 1Co 6:11. **{Meet for the master's use}** (*euchr^{ston tⁱ despotaⁱ}*\). Dative case \despotⁱ\ (*for which word see 1Ti 6:1*) with \euchr^{ston}\, neuter singular like \h^{giasmenon}\ agreeing with \skeuos\. Old verbal adjective (*eu* and \chraomai\, *to use well*), useful or usable for the master. In N.T. only here and 4:11. See \achr^{ston}\ in Phm 11. **{Prepared}** (*h^{toimasmemon}*\). Perfect passive participle of \hetoimaz^α\, in a state of readiness, old and common word, elsewhere by Paul only 1Co 2:9 (*LXX*).

2:22 **{Youthful}** (*ne^{terikas}*\). Literary _Koin_, word (*Polybius, Josephus*), only here in N.T. There are lusts peculiar to flaming youth. **{Flee}** (*pheuge*\). Present active imperative of \pheug^α\, old and common verb. In this sense see 1Co 6:18. **{Follow after}** (*di^{ke}*\). Present active imperative of \di^k\ as if in a chase for which sense see 1Th 5:15. Steady pursuit of these virtues like those in Ga 5:22. **{Call on the Lord}** (*epikaloumenon ton kurion*\). See 1Co 1:2; Ro 10:12-14.

2:23 **{Ignorant}** (*apaidetous*\). Old verbal, here only in N.T. (*a* \privative and \paideu^α\). Untrained, uneducated, "speculations of a half-educated mind" (*Parry*). **{Refuse}** (*paraitou*\). See 1Ti 4:7. **{They gender strifes}** (*genn^{sin machas}*\). Present active indicative of old and common verb \genna^α\ (*Ro 9:11*). "They beget battles." See 2:14.

2:24 **{Must not strive}** (*ou dei machesthai*\). Rather, "it is not necessary for him to fight" (*in such verbal quibbles*). The negative \ou\ goes with \dei\, not with the infinitive \machesthai\. **{Gentle}** (*pion*\). Old word (*from* \epos\, *speech*), affable, mild, in N.T. only here (*and 1Th 2:7 in some MSS.; W. H. have* \n^{pios}\). **{Teachable}** (*didaktikon*\). See 1Ti 3:2. **{Forbearing}** (*anexikakon*\). Late compound (*from future of* \anech^α\, \anex^α\, and \kakon\, *putting up with evil*). Here only in N.T.

2:25 {**Correcting**} (\paideuonta\). See Tit 2:12. "Schooling" (*Parry*). {**Oppose themselves**} (\antidiatithemenous\). Present middle (*direct*) participle of \antidiatith^mi\, late double compound (*Diodorus, Philo*) to place oneself in opposition, here only in N.T. {**If peradventure God may give**} (\m^pote d^i^ ho theos\). Here Westcott and Hort read the late form of the second aorist active optative of \did^mi\ for the usual \doi^ as they do in 1:18. But there it is a wish for the future and so regular, while here the optative with \m^pote\ in a sort of indirect question is used with a primary tense \dei\ (*present*) and parallel with an undoubted subjunctive \anan^ps^sin\, while in Lu 3:15 \m^pote eie\ is with a secondary tense. Examples of such an optative do occur in the papyri (*Robertson, Grammar_, p. 989*) so that we cannot go as far as Moulton does and say that we "must" read the subjunctive \d^i\ here (*Prolegomena_, pp. 55, 193*). {**Repentance**} (\metanoian\). "Change of mind" (2Co 7:10; Ro 2:4). {**Unto the knowledge of the truth**} (\eis epign^sin al^theias\). Paul's word "full knowledge" (Co 1:9).

2:26 {**They may recover themselves**} (\anan^ps^sin\). First aorist active subjunctive of \anan^ph^, late and rare word, to be sober again, only here in N.T., though \n^ph^ is in 1Th 5:6. {**Out of the snare of the devil**} (\ek t^s tou diabolou pagidos\). They have been caught while mentally intoxicated in the devil's snare (1Ti 3:7). See Ro 11:9 for \pagis\. {**Taken captive**} (\ez^gr^menoi\). Perfect passive participle of \z^gre^, old verb, to take alive (\z^os, agre^), in N.T. only here and Lu 5:10 (*of Peter*). "Taken captive alive." {**By him unto his will**} (\hup' autou eis to ekeinou thel^ma\). This difficult phrase is understood variously. One way is to take both \autou\ and \ekinou\, to refer to the devil. Another way is to take both of them to refer to God. Another way is to take \autou\ of the devil and \ekinou\, of God. This is probably best, "taken captive by the devil" "that they may come back to soberness to do the will of God." There are difficulties in either view.

[\[Previous\]](#) [\[Next\]](#)

3:1 {**Know this**} (\touto gin“ske\). See 1Co 11:3; Php 1:12. {**In the last days**} (\en eschatais h^merais\). See Jas 5:3; 1Ti 4:1. {**Grievous**} (\chalepoi\). Hard. See Eph 5:16. {**Shall come**} (\enst^sontai\). Future middle of \enist^mi\ (*intransitive use*), old verb, to stand on or be at hand, as in 2Th 2:2.

3:2 {**Lovers of self**} (\philautoi\). Old compound adjective (\philos, autos\), here only in N.T. {**Lovers of money**} (\philarguroi\). Old compound adjective, in N.T. only here and Lu 16:14. See 1Ti 6:10. {**Boastful**} (\alazones\). Old word for empty pretender, in N.T. only here and Ro 1:30. {**Haughty**} (\huper^phanoi\). See also Ro 1:30 for this old word. {**Railers**} (\blasph^moi\). See 1Ti 1:13. {**Disobedient to parents**} (\goneusin apeitheis\). See Ro 1:30. {**Unthankful**} (\acharistoi\). Old word, in N.T. only here and Lu 6:35. {**Unholy**} (\anosioi\). See 1Ti 1:9. {**Without natural affection**} (\astorgoi\). See Ro 1:31.

3:3 {**Implacable**} (\aspondoi\). Truce-breakers. Old word, only here in N.T. though in MSS. in Ro 1:31 (*from* \a\ *privative and* \spond^, *a libation*).

{**Slanderers**} (\diaboloι\). See 1Ti 3:11; Tit 2:3. {**Without self-control**} (\akrateis\). Old word (\a\ *privative and* \kratos\), here only in N.T. {**Fierce**} (\an^meroi\). Old word (\a\ *privative and* \h^meros, *tame*), only here in N.T. {**No lovers of good**} (\aphilagathoi\). Found only here (\a\ *privative and* \philagathos, *for which see Tit 1:8*). See also Php 4:8. A papyrus describes Antoninus as \philagathos\ and has \aphilokagathia\.

3:4 {**Traitors**} (\prodotai\). Old word (*from* \prodid“mi\), in N.T. only here, Lu 6:16; Ac 7:52. {**Headstrong**} (\propeteis\). Old word (*from* \pro\ *and* \pipt“\), falling forward, in N.T. only here and Ac 19:36. {**Puffed up**} (\tetuph“menoi\). Perfect passive participle of \tupho“\ . See 1Ti 3:6. {**Lovers of pleasure**} (\phil^donoi\). Literary _Koin,_ word (\philos, h^don^), only here in N.T. {**Lovers of God**} (\philotheoi\). Old word (\philos,

theos), only here in N.T.

3:5 **{A form of godliness}** (*\morph“sin eusebeias*). For *\morph“sin*, see Ro 2:20. The outward shape without the reality. **{Having denied}** (*\rn^menoi*). Perfect middle participle of *\arneomai* (see 2:12f.). **{Power}** (*\dunamin*). See 1Co 4:20. See Ro 1:29-31 for similar description. **{Turn away}** (*\apotrepou*). Present middle (*direct*) imperative of *\apotrep“*, "turn thyself away from." Old verb, only here in N.T. See IV Macc. 1:33.

3:6 **{That creep}** (*\hoi endunontes*). Old and common verb (*also* *\endu“*) either to put on (*1Th 5:8*) or to enter (*to slip in by insinuation, as here*). See same idea in Jude 1:4 (*\pareisedu^san*), 2Pe 2:1 (*\pareisaxousin*), Ga 2:4 (*\pareis^lthon* and *\pareisaktous*). These stealthy "creepers" are pictured also in Tit 1:11. **{Take captive}** (*\aichmal“tizontes*). "Taking captive." Present active participle of *\aichmal“tiz“*, for which see 2Co 10:5; Ro 7:23. **{Silly women}** (*\gunaikaria*). Literally, "little women" (*diminutive of* *\gun^*), found in Diocles (*comedian of 5 century B.C.*) and in Epictetus. The word here is neuter (*grammatical gender*) plural. Used contemptuously here (*only N.T. example*). Ramsay suggests "society ladies." It is amazing how gullible some women are with religious charlatans who pose as exponents of "new thought." **{Laden with sins}** (*\ses“reumena hamartiais*). Perfect passive participle of *\s“reu“*, old word from Aristotle down (*from* *\s“ros*, *a heap*) to heap up. In N.T. only here and Ro 12:20. Associative instrumental case *\hamartiais*. **{Divers}** (*\poikilais*). Many coloured. See Tit 3:3. One has only to recall Schweinfurth, the false Messiah of forty odd years ago with his "heavenly harem" in Illinois and the recent infamous "House of David" in Michigan to understand how these Gnostic cults led women into licentiousness under the guise of religion or of liberty. The priestesses of Aphrodite and of Isis were illustrations ready to hand. *\Agomena* (*present passive participle*) means "continually led astray or from time to time."

3:7 **{Never able to come to the knowledge of the truth}** (*\m^depote eis epign“sin al^theias elthein dunamena*). Pathetic picture of these hypnotized women without intellectual power to cut through the fog of words and, though always learning scraps of things, they never come into the full knowledge (*epign“sin*) of the truth in Christ. And yet they even pride themselves on belonging

to the intelligentsia!

3:8 **{Like as}** (*\hon tropon*). "In which manner." Adverbial accusative and incorporation of the antecedent *\tropon* into the relative clause. **{Jannes and Jambres}** (*\Iann^s kai Iambr^s*). Traditional names of the magicians who withstood Moses (*_Targum of Jonathan_ on Ex 7:11*). **{Withstood}** (*\antest^san*). Second aorist active (*intransitive*) of *\anthist^mi*, to stand against, "they stood against" (*with dative* *\M^usei*). Same word used of Elymas in Ac 13:8 and repeated here *\anthistantai* (*present middle indicative*). Paul here pictures the seducers of the *\gunaikaria* above. **{Corrupted in mind}** (*\katephtharmenoi ton noun*). Perfect passive participle of *\kataphtheir^=*, old compound, in N.T. only here in critical text. See 2Co 11:3; 1Ti 6:5 for *\diaphtheir^=*. The accusative *\noun* is retained in the passive. **{Reprobate}** (*\adokimoi*). See 1Co 9:27; Tit 1:16. They had renounced their trust (*\pistin*) in Christ.

3:9 **{They shall proceed no further}** (*\ou prokopsousin epi pleion*). Future active of *\prokopt^=*. See 2:16. **{Folly}** (*\anoia*). Old word (*from* *\anoos*, *a privative and* *\nous*), want of sense, here only in N.T. **{Evident}** (*\ekd^los*). Old word (*\ek, d^los*, *outstanding*), here only in N.T. **{Theirs}** (*\ekein^="n*). Of Jannes and Jambres (*Ex 7:12*).

3:10 **{Didst follow}** (*\par^kolouth^sas*). First aorist active indicative of *\parakolouth^=*, for which see 1Ti 4:6. Some MSS. have perfect active *\par^kolouth^kas* (*thou hast followed*). Nine associative-instrumental cases here after the verb (*{teaching}*, *\didaskalifi*, *Ro 12:7*; *{conduct}*, *\ag^="g^i*, *old word here only in N.T.*; *{purpose}*, *\prothesei*, *Ro 8:28*; *{faith}*, *\pistei*, *1Th 3:6*; *{longsuffering}*, *\makrothumifi*, *Col 1:11*; *{persecutions}*, *\di^="gmous*, *2Th 1:4*; *{sufferings}*, *\path^masin*, *2Co 1:6f.*). The two last items belong to verse 11.

3:11 **{What things befell me}** (*\hoia moi egeneto*). Qualitative relative (*\hoia*) referring to actual experiences of Paul (*\egeneto*, *second aorist middle indicative of* *\ginomai*) more fully described in 2Co 11:30-33. The Acts of the Apostles tell of his experiences in Antioch in Pisidia (*Ac 13:14,45,50*), in Iconium (*Ac 14:1-5*), in Lystra (*Ac 14:6-19*). See also Ga 2:11. **{What persecutions I endured}** (*\hoious di^="gmous hup^negka*). Qualitative relative again with *\di^="gmous*. The verb

is first aorist active indicative of \hupopher“, old verb, to bear under as in 1Co 10:13. **{Delivered me}** (\me erusato\). First aorist middle of \ruomai\, old verb, with \ek\ here as in 1Th 1:10. Used again of the Lord Jesus in 4:18.

3:12 **{That would live godly}** (\hoi thelontes z^in euseb“s\). "Those who desire (*will, determine*) to live godly." Paul does not regard his experience as peculiar, but only part of the price of loyal service to Christ. **{Shall suffer persecution}** (\di“chth^sontai\). Future passive of \di“k“, "shall be persecuted" (*shall be hunted as wild beasts*).

3:13 **{Impostors}** (\go^tes\). Old word from wailers (\goa“, *to bewail*), professional mourners, deceivers, jugglers. Here only in the N.T. Modern impostors know all the tricks of the trade. **{Shall wax worse and worse}** (\prokopsousin epi to cheiron\). "Shall cut forward to the worse stage." See 2:16 for \prokopt“. \Cheiron\ is comparative of \kakos\, "to the worse than now." **{Deceiving and being deceived}** (\plan“ntes kai plan“menoi\). Present active and present passive participles of \plana“. The tragedy of it all is that these seducers are able to deceive others as well as themselves.

3:14 **{But abide thou}** (\su de mene\). Emphatic contrast (\su de\), "But thou." Present active imperative of \men“, common verb, to remain. **{In the things which}** (\en hois\). The antecedent to \hois\ is not expressed (*"in which things"*) and the relative is attracted from \ha\ accusative with \emathes\ (*didst learn, second aorist active indicative of \manthan“*) to the case of the unexpressed antecedent (*locative with \en*). **{Hast been assured of}** (\epist“th^s\). First aorist passive indicative of \pisto“, old verb (*from \pistos\, faithful*), to make reliable, only here in N.T. **{Knowing from whom}** (\eid“s para tin“n\). Second perfect active participle of \oida\. Note \tin“n\ (*ablative case after \para\ in an indirect question*). The list included the O.T. prophets, Paul, Eunice, Lois. There ought to be moral authority in such personages.

3:15 **{From a babe}** (\apo brephous\). Only here in the Pastorals. This teaching from the fifth year, covering the whole of Timothy's recollections. See Mr 9:21 \ek paidiothen\, from a child. **{Thou has known}** (\oidas\). Present active indicative, progressive perfect reaching from a babe till now. Would that Christian parents took like pains today. **{The sacred writings}**

(\hiera grammata\). "Sacred writings" or "Holy Scriptures." Here alone in N.T., though in Josephus (*Proem to Ant. 3; Apion 1, etc.*) and in Philo. The adjective \hieron\ occurs in 1Co 9:13 of the temple worship, and \gramma\ in contrast to \pneuma\ in 2Co 3:6f.; Ro 2:29 and in Joh 5:47 of Moses' writings, in Ac 28:21 of an epistle, in Ga 6:11 of letters (*characters*). In Ephesus there were \Ephesia grammata\ that were \beb^la\ (*Ac 19:19*), not \hiera\. {**To make thee wise**} (\se sophisai\). First aorist active infinitive of \sophiz^{\,}, old verb (*from* \sophos\), in N.T. only here, and 2Pe 1:16. {**Which is in**} (\t^s en\). Common idiom with the article, "the in." The use of the Scriptures was not magic, but of value when used "through faith that is in Christ Jesus."

3:16 {**Every scripture inspired of God is also profitable**} (\pfsa graph^ theopneustos kai "phelimos\). There are two matters of doubt in this clause. One is the absence of the article \h^ before \graph^, whether that makes it mean "every scripture" or "all scripture" as of necessity if present. Unfortunately, there are examples both ways with both \pfs\ and \graph^\. Twice we find \graph^ in the singular without the article and yet definite (*1Pe 2:6; 2Pe 1:20*). We have \pfs Isra^l\ (*Ro 11:26*) for all Israel (*Robertson, Grammar, p. 772*). So far as the grammatical usage goes, one can render here either "all scripture" or "every scripture." There is no copula (\estin\ in the Greek and so one has to insert it either before the \kai\ or after it. If before, as is more natural, then the meaning is: "All scripture (*or every scripture*) is inspired of God and profitable." In this form there is a definite assertion of inspiration. That can be true also of the second way, making "inspired of God" descriptive of "every scripture," and putting \estin\ (*is*) after \kai\: "All scripture (*or every scripture*), inspired of God, is also profitable." {**Inspired of God**} (\theopneustos\). "God-breathed." Late word (*Plutarch*) here only in N.T. Perhaps in contrast to the commandments of men in Tit 1:14. {**Profitable**} (\phelimos\). See 1Ti 4:8. See Ro 15:4. Four examples of \pros\ (*facing, with a view to, for*): \didaskalian\, teaching; \elegmon\, reproof, in LXX and here only in N.T.; \epanorth^sin\, correction, old word, from \epanorthos^{\,}, to set up straight in addition, here only in N.T., with which compare \epidiortho^{\,} in Tit 1:5; \paideian\, instruction, with which compare Eph 6:4.

3:17 {**The man of God**} (*ho tou theou anthr^{os}*). See 1Ti 6:11.

{**May be complete**} (*hina i artios*). Final clause with *hina* and present subjunctive of *eimi*. *Artios* is old word (*from root ar^{os}, to fit*), specially adapted, here only in N.T.

{**Furnished completely**} (*ex^{rtismenos}*). Perfect passive participle of *exartiz^o*, rare verb, to furnish (*fit*) fully (*perfective use of ex*), in N.T. only here and Ac 21:5. In Josephus. For *katartiz^o*, see Lu 6:40; 2Co 13:11.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(2 Timothy: Chapter 3)

[\[Previous\]](#) [\[Next\]](#)

4:1 **{I charge thee}** (\dⁱamarturomai\). Rather, "I testify." See 1Th 4:6. See 1Ti 5:21 for this verb and appeal to God and Christ. **{Who shall judge}** (\t^ou mellontos krinein\). "The one going or about to judge" (*regular idiom with* \mell^\). The quick and the dead (\z^ntas kai nekrous\). "Living and dead." See 1Th 4:16f. **{And by his appearing}** (\kai t^ⁿ epiphaneian\). Accusative of conjuration (*verbs of swearing*), after \diamarturomai\ as is \basileian\ (*by his kingdom*). See 1Th 5:27. For \epiphaneian\, see 1:10; Tit 2:13; 1Ti 6:14; 2Th 2:8.

4:2 **{Preach the word}** (\k^^ruxon ton logon\). First aorist active imperative of \k^^russ^\. For "the word" used absolutely, see 1Th 1:6; Ga 6:6. **{Be instant in season, out of season}** (\epist^^{thi} eukair^^s akair^^s\). Second aorist (*ingressive*) active imperative of \ephist^^{mi}\ (*intransitive use*), "take a stand," "stand upon it or up to it," "carry on," "stick to it." The Vulgate has "_insta_." The two adverbs are like a proverb or a play (*pun*) on the word \kairos\. There are all sorts of seasons (\kairoi\), some difficult (\chalepoi, 3:1), some easy (\eukair^ⁱ, 1Co 16:12). **{Reprove}** (\elegxon\). First aorist active imperative of \elegch^\. "Bring to proof." Eph 5:11. **{Rebuke}** (\epitim^^{son}\). First aorist active imperative of \epitima^\, to give honour (*or blame*) to, to chide. Common in the Gospels (*Lu 17:3*). **{Exhort}** (\parakaleson\). First aorist active imperative of \parakale^\, common Pauline word.

4:3 **{A time when}** (\kairos hote\). One of the \akair^^s\ (*out of season*) times. **{Will not endure}** (\ouk anexontai\). Future middle (*direct*) of \anech^\. "Will not hold themselves back from" (*Col. 3:13*). Having itching ears (\kn^thomenoi t^ⁿ ako^ⁿ\). Present middle (*causative*) participle of \kn^th^\, late and rare form of the Attic \kna^\, to scratch, to tickle, here only in N.T. "Getting the ears (*the hearing*, \t^ⁿ ako^ⁿ\) tickled." The Vulgate has \prurientes\. Cf. the Athenians (*Ac 17:21*). Clement of Alexandria tells of speakers tickling (\kn^thontes\) the ears of those who want to be tickled. This is the temptation of the merely "popular" preacher, to furnish the latest tickle.

4:4 **{Will turn away their ears}** (*\t^{\wedge}n ako^{\wedge}n apostrepsousin*). Future active of old verb *\apostreph^{\wedge}*“\ . See 1Co 12:17 for this use of *\ako^{\wedge}*“\ . The people stopped their ears and rushed at Stephen in Ac 7:57. **{Will turn aside}** (*\ektrap^{\wedge}sontai*). Second future passive of *\ektrep^{\wedge}*“\ . They prefer "myths" to "the truth" as some today turn away to "humanism," "bolshevism," "new thought" or any other fad that will give a new momentary thrill to their itching ears and morbid minds.

4:5 **{But be thou sober}** (*\su de n^{\wedge}phe*). Present active imperative of *\n^{\wedge}ph^{\wedge}*“\ , for which see 1Th 5:6,8. "Be sober in thy head." **{Suffer hardship}** (*\kakopath^{\wedge}son*). See 2:9. **{Do the work of an evangelist}** (*\ergon poi^{\wedge}son euaggelistou*). See 1Co 1:17; Eph 4:11 for *\euaggelist^{\wedge}s* , gospelizer. **{Fulfil}** (*\pl^{\wedge}rophor^{\wedge}son*). First aorist active imperative of *\pl^{\wedge}rophore^{\wedge}*“\ , for which see Col 4:12. In Col 4:17 Paul uses *\pl^{\wedge}ro^{\wedge}*“\ to Archippus about his ministry as he here employs *\pl^{\wedge}rophore^{\wedge}*“\ . Both verbs mean to fill full.

4:6 **{I am already being offered}** (*\d^{\wedge} spendomai*). Present (*progressive*) passive indicative of *\spend^{\wedge}*“\ , old verb, to pour out a libation or drink offering. In N.T. only here and Php 2:17. "What was then a possibility is now a certainty" (*Parry*). The sacrifice of Paul's life-blood has begun. **{Of my departure}** (*\t^{\wedge}s analuse^{\wedge}s mou*). Our very word "analysis." Old word from *\analu^{\wedge}*“\ , to loosen up or back, to unloose. Only here in N.T., though *\analousai* for death is used by Paul in Php 1:23 which see for the metaphor. **{Is come}** (*\ephest^{\wedge}ken*). Perfect active indicative of *\ephist^{\wedge}mi* (*intransitive use*). See 1Th 5:3; Lu 21:34. The hour has struck. The time has come.

4:7 **{I have fought the good fight}** (*\ton kalon ag^{\wedge}na ^{\wedge}g^{\wedge}nismai*). Perfect middle indicative of *\ag^{\wedge}nizomai* , a favourite figure with Paul (*1Co 9:25; Col 1:29*), with the cognate accusative *\ag^{\wedge}na* (*Php 1:27,30, etc.*). The "fight" is the athletic contest of his struggle for Christ. **{I have finished the course}** (*\ton dromon teteleka*). Perfect active indicative of *\tele^{\wedge}*“\ . He had used this metaphor also of himself to the elders at Ephesus (*Ac 20:24*). Then the "course" was ahead of him. Now it is behind him. **{I have kept the faith}** (*\t^{\wedge}n pistin tet^{\wedge}r^{\wedge}ka*). Perfect active indicative again of *\t^{\wedge}re^{\wedge}*“\ . Paul has not deserted. He has kept faith with Christ. For this phrase, see Re 14:12. Deissmann (*Light, etc.* , p. 309) gives inscriptions in

Ephesus of a man who says: "I have kept faith" (*tⁿ pistin et^rsa*) and another of a man of whom it is said: "He fought three fights, and twice was crowned."

4:8 {**Henceforth**} (*loipon*). Accusative case, "for the rest."
{**There is laid up for me**} (*apokeitai moi*). Present passive of *\apokeimai*, old verb, to be laid away. See Col 1:5 for the hope laid away. Paul's "crown of righteousness" (*ho t^s dikaiosun^s stephanos*, *genitive of apposition, the crown that consists in righteousness and is also the reward for righteousness, the victor's crown as in 1Co 9:25 which see*) "is laid away" for him. {**At that day**} (*en ekeinⁱ tⁱ h^{merfi}*). That great and blessed day (*1:12,18*). {**The righteous judge**} (*ho dikaios krit^s*). "The just judge," the umpire who makes no mistakes who judges us all (*2Co 5:10*). {**Shall give me**} (*apod^{sei moi}*). Future active of *\apodid^{mi}*. "Will give back" as in Ro 2:6 and in full. {**But also to all them that have loved his appearing**} (*alla pfsin tois ^{gap}kosin tⁿ epiphaneian autou*). Dative case of the perfect active participle of *\agapa^a*, to love, who have loved and still love his second coming. *\Epiphaneia* here can as in 1:10 be interpreted of Christ's Incarnation.

4:9 {**Shortly**} (*tache^s*). In verse 21 he more definitely says "before winter." Apparently the trial might drag on through its various stages.

4:10 {**Forsook me**} (*me egkateleipen*). Imperfect (*MSS. also have aorist, egkatelipen*) active of the old double compound verb *\egkataleip^a*, for which see Ro 9:29. Clearly in contrast to verse 9 and in the sense of 1Ti 6:17, wilful desertion. Only mentioned elsewhere in Col 4:14. {**Crescens**} (*Kr^{sk}s*). No other mention of him. {**Titus to Dalmatia**} (*Titos eis Dalmatian*). Titus had been asked to rejoin Paul in Nicopolis where he was to winter, probably the winter previous to this one (*Tit 3:12*). He came and has been with Paul.

4:11 {**Only Luke is with me**} (*Loukas estin monos met' emou*). Luke is with Paul now in Rome as during the first Roman imprisonment (*Phm 1:24; Col 4:14*). {**Take Mark**} (*Markon analabⁿ*). Second aorist active participle of *\analamban^a*, old verb, to pick up, as in Eph 6:13,16. "Pick up Mark." {**He is useful to me**} (*estin moi euchr^{stos}*). See 2:21 for *\euchr^{stos}*. Paul had long ago changed his opinion of Mark (*Col*

4:10) because Mark had changed his conduct and had made good in his ministry. Now Paul longs to have the man that he once scornfully rejected (*Ac 15:37ff.*).

4:12 {Tychicus I sent to Ephesus} (\Tuchikon apestela eis Epheson\). Perhaps Paul had sent him on before he came to Rome. He may have been still on the way to Ephesus.

4:13 {The cloke} (\t^*n phelon*^n\). More common form \pheilon^\. By metathesis for \phainol^, Latin _paenula_, though which language transliterated the word into the other is not known. The meaning is also uncertain, though probably "cloke" as there are so many papyri examples in that sense (*Moulton and Milligan, _Vocabulary_*). Milligan (*N.T. _Documents_, p. 20*) had previously urged "book wrap" as probable but he changed his mind and rightly so. **{With Carpus}** (\para Karp*“i*\). "Beside Carpus," at his house. Not mentioned elsewhere. Probably a visit to Troas after Paul's return from Crete. **{The books}** (\ta biblia\). Probably papyrus rolls. One can only guess what rolls the old preacher longs to have with him, probably copies of Old Testament books, possibly copies of his own letters, and other books used and loved. The old preacher can be happy with his books. **{Especially the parchments}** (\malista tas membranas\). Latin _membrana_. The dressed skins were first made at Pergamum and so termed "parchments." These in particular would likely be copies of Old Testament books, parchment being more expensive than papyrus, possibly even copies of Christ's sayings (*Lu 1:1-4*). We recall that in Ac 26:24 Festus referred to Paul's learning (\ta grammata\). He would not waste his time in prison.

4:14 {Alexander the coppersmith} (\Alexandros ho chalkeus\). Old word, only here in N.T., for metal-worker (*copper, iron, gold, etc.*). Possibly the one in 1:20, but not the one in Ac 19:33f. unless he afterwards became a Christian. **{Did me much evil}** (\moi kaka enedeixato\). Evidently he had some personal dislike towards Paul and possibly also he was a Gnostic. **{Will render}** (\apod*“sei*\). Future active of the same verb used in verse 8, but with a very different atmosphere.

4:15 {Be thou ware also} (\kai su phulassou\). Present middle (*direct*) imperative of \phulass^, "from whom keep thyself away." **{Withstood}** (\antest^\. Second aorist active indicative of \anthist^mi, "stood against my words." See 3:8; Ga 2:11.

4:16 **{At my first defence}** (*\en t̃i pr“t̃i apologifi*). Original sense of "apology" as in Php 1:7,16. Either the first stage in this trial or the previous trial and acquittal at the end of the first Roman imprisonment. Probably the first view is correct, though really there is no way to decide. **{No one took my part}** (*\oudeis moi paregeneto*). "No one came by my side" (*second aorist middle indicative of \paraginomai*). See 1Co 16:3. **{But all forsook me}** (*\alla pantes me egkateleipon*). Same verb and tense used of Demas above (*verse 10*), "But all were forsaking me" (*one by one*) or, if aorist *\egkatelipon*, "all at once left me." **{May it not be laid to their account}** (*\m^ autois logisthei*). First aorist passive optative in future wish with negative *\m^*. Common Pauline verb *\logizomai* (*1Co 13:5; Ro 4:3,5*).

4:17 **{But the Lord stood by me}** (*\ho de kurios moi parest̃*). Second aorist active of *\parist̃mi* (*intransitive use*), "took his stand by my side." See Ro 16:2. Clearly Jesus appeared to Paul now at this crisis and climax as he had done so many times before. **{Strengthened me}** (*\enedunam“sen me*). "Poured power into me." See Php 4:13. **{That through me the message might be fully proclaimed}** (*\hina di' emou to k̃rugma pl̃rophor̃th̃i*). Final clause with *\hina* and first aorist passive subjunctive of *\pl̃rophore“* (*see verse 5*). Either to the rulers in Rome now or, if the first imprisonment, by his release and going to Spain. **{And that all the Gentiles might hear}** (*\kai akous“sin panta ta ethñ*). Continuation of the purpose with the aorist active subjunctive of *\akou“*. **{I was delivered out of the mouth of the lion}** (*\erusth̃n ek stomatos leontos*). First aorist passive indicative of *\ruomai* (*1Th 1:10*). A proverb, but not certain what the application is whether to Nero or to Satan (*1Th 2:18*) or to the lion in the arena where Paul could not be sent because a Roman citizen.

4:18 **{Will deliver me}** (*\rusetai me*). Future middle. Recall the Lord's Prayer. Paul is not afraid of death. He will find his triumph in death (*Php 1:21f.*). **{Unto his heavenly kingdom}** (*\eis t̃n basileian autou t̃n epouranion*). The future life of glory as in 1Co 15:24,50. He will save (*\s“sei*, *effective future*) me there finally and free from all evil. **{To whom be the glory}** (*\h“i h̃ doxa*). No verb in the Greek. Paul's final doxology, his Swan Song, to Christ as in Ro 9:5; 16:27.

4:19 **{Prisca and Aquila}** (*\Priscan kai Akulan*). Paul's friends

now back in Ephesus, no longer in Rome (**Rom 16:3**). See 1:16 for the house of Onesiphorus.

4:20 {**Erastus**} (*Erastos*\). See Ac 19:22; Ro 16:23. {**Trophimus**} (*Trophimon*\). A native of Ephesus and with Paul in Jerusalem (**Ac 20:4; 21:29**). {**At Miletus sick**} (*en Mil't'i asthenounta*\). Present active participle of \asthene“, to be weak. Probably on Paul's return from Crete.

4:21 {**Before winter**} (*pro cheim'nos*\). Pathetic item if Paul was now in the Mamertine Dungeon in Rome with winter coming on and without his cloak for which he asked. How long he had been in prison this time we do not know. He may even have spent the previous winter or part of it here. Eubulus, Pudens, Linus, Claudia are all unknown otherwise. Irenaeus does speak of Linus. {**The Lord be with thy Spirit**} (*ho kurios meta tou pneumatou sou*\). Let us hope that Timothy and Mark reached Paul before winter, before the end came, with the cloak and with the books. Our hero, we may be sure, met the end nobly. He is already more than conqueror in Christ who is by his side and who will welcome him to heaven and give him his crown. Luke, Timothy, Mark will do all that mortal hands can do to cheer the heart of Paul with human comfort. He already had the comfort of Christ in full measure.

[\[Previous\]](#) [\[Next\]](#)

1:1 {**According to the faith of God's elect**} (*\kata pistin eklektⁿ theou*). Here *\kata* expresses the aim of Paul's apostleship, not the standard by which he was chosen as in Php 3:14; a classic idiom, repeated here with *\epignⁿ sin, eusebeian, epitagⁿ*, "with a view to" in each case. For "God's elect" see Ro 8:33; Col 3:12. {**The knowledge**} (*\epignⁿ sin*). "Full knowledge," one of Paul's favourite words. For the phrase see 1Ti 2:4. {**Which is according to godliness**} (*\t^s kat' eusebeian*). "The (*truth*) with a view to godliness." The combination of faith and full knowledge of the truth is to bring godliness on the basis of the hope of life eternal.

1:2 {**God who cannot lie**} (*\ho apseud^s theos*). "The non-lying God." Old adjective (*\a\ privative and \pseud^s*), here only in N.T. See 2Ti 2:13. In Polycarp's last prayer. {**Promised**} (*\ep^ggeilato*). First aorist middle indicative of *\epaggellⁿ*. Antithesis in *\ephanerⁿ sen de\ (manifested)* in verse 3 (*first aorist active indicative of \phaneroⁿ*). Same contrast in Ro 16:25; Col 1:26. {**Before times eternal**} (*\pro chronⁿ aiⁿ nⁿ*). Not to God's purpose before time began (*Eph 1:4; 2Ti 1:9*), but to definite promises (*Ro 9:4*) made in time (*Lock*). "Long ages ago." See Ro 16:25.

1:3 {**In his own seasons**} (*\kairois idiois*). Locative case. See 1Ti 2:6; 6:15. {**In the message**} (*\en k^rrugmati*). See 1Co 1:21; 2:4 for this word, the human proclamation (*preaching*) of God's word. {**Wherewith I was intrusted**} (*\ho episteuthⁿ*). Accusative relative *\ho* retained with the first aorist passive indicative of *\pisteuⁿ* as in 1Ti 1:11. See 1Ti 2:7. {**Of God our Saviour**} (*\tou s^tros h^m nⁿ theou*). In verse 4 he applies the words "*\tou s^tros h^m nⁿ*" to Christ. In 2:13 he applies both *\theou* and *\s^tros* to Christ.

1:4 {**My true child**} (*\gn^si i teknⁱ*). See 1Ti 1:2 for this adjective with Timothy. Titus is not mentioned in Acts, possibly because he is Luke's brother. But one can get a clear picture of him by turning to 2Co 2:13; 7:6-15; 8:6-24; 12:16-18; Ga 2:1-3; Tit 1:4f.; 3:12; 2Ti 4:10. He had succeeded in Corinth where

Timothy had failed. Paul had left him in Crete as superintendent of the work there. Now he writes him from Nicopolis (***Tit 3:12***). {**After a common faith**} (\kata koinⁿ pistin\). Here \kata\ does mean standard, not aim, but it is a faith (\pistin\) common to a Gentile (*a Greek*) like Titus as well as to a Jew like Paul and so common to all races and classes (***Jude 1:3***). \Koinos\ does not here have the notion of unclean as in Ac 10:14; 11:8.

1:5 {**For this cause**} (\toutou charin\). In N.T. only here and Eph 3:1,14. Paul may be supplementing oral instruction as in Timothy's case and may even be replying to a letter from Titus (***Zahn***). {**Left I thee in Crete**} (\apeleipon se en Kr^ti\). This is the imperfect active of \apoleip^a\, though MSS. give the aorist active also (\apelipon\) and some read \kateleipon\ or \katelipon\). Both are common verbs, though Paul uses \kataleip^a\ only in 1Th 3:1 except two quotations (***Ro 11:4; Eph 5:31***) and \apoleip^a\ only here and 2Ti 4:13,20. Perhaps \apoleip^a\ suggests a more temporary stay than \kataleip^a\. Paul had apparently stopped in Crete on his return from Spain about A.D. 65. {**That thou shouldest set in order**} (\hina epidiorth^si\). Late and rare double compound (*inscriptions, here only in N.T.*), first aorist middle subjunctive (*final clause with \hina*) of \epidiortho^a\, to set straight (\ortho^a\) thoroughly (\dia\) in addition (\epi\), a clean job of it. {**The things that were wanting**} (\ta leiponta\). "The things that remain." See 3:13; Lu 18:22. Either things left undone or things that survive. In both senses the new pastor faces problems after the tornado has passed. Parry takes it "of present defects" in Cretan character. {**And appoint**} (\kai katast^sis\). Final clause still and first aorist active subjunctive of \kathist^{mi}\, the word used in Ac 6:13 about the deacons. The word does not preclude the choice by the churches (*in every city, \kata polin\, distributive use of \kata*). This is a chief point in the \epidiorth^sis\ (*White*). {**Elders**} (\presbuterous\). See 1Ti 3:2; 4:17. {**As I gave thee charge**} (\h^s eg^a soi dietaxamⁿ\). First aorist (*constative*) middle imperative of \diatass^a\, clear reference to previous personal details given to Titus on previous occasions.

1:6 {**Blameless**} (\anegl^tos\). In a condition of first class. Used in 1Ti 3:10 of deacons which see. {**That believe**} (\pista\). Added to what is in 1Ti 3:4. "Believing children." {**Not accused of riot**} (\mⁿ en kat^{gori}fi as^atias\). See 1Ti 5:19 for \kat^{goria}\ and Eph 5:18 for \as^atia\. "Not in

accusation of profligacy." {**Unruly**} (\anupotakta\). See 1Ti 1:9. Public disorder, out of doors. See also verse 10.

1:7 {**The bishop**} (\ton episkopon\). Same office as "elder" in 1:5. "Elder is the title, oversight is the function" (**B. Weiss**). {**As God's steward**} (\h"s theou oikonomon\). See 1Co 4:1f. for Paul's idea of the bishop (*elder*) as God's steward (*cf. 1Co 9:17; Col 1:25; Eph 3:2; 1Ti 1:4*). {**Not self-willed**} (\m^ authad^). Old word (*from autos, h^domai*), self-pleasing, arrogant. In N.T. only here and 2Pe 2:10. {**Not soon angry**} (\orgilon\). Old adjective from \org^ (\anger). Here only in N.T. Vulgate, _iracundum_. For "brawler" and "striker" see 1Ti 3:2. {**Not greedy of filthy lucre**} (\aischrokerd^). "Not greedy of shameful gain." Used of deacons in 1Ti 3:8, \aphilarguron\ used of elders in 1Ti 3:3.

1:8 {**A lover of good**} (\philagathon\). Late double compound (\philos, agathos\). See Wisdom 7:22. Here only in N.T. Just (\dikaion\), holy (\hosion\) not in 1Ti 3. {**Temperate**} (\egkrat^). Old and common adjective (\en, kratos\, strength), having power over, controlling, here only in N.T. Picture of self-control.

1:9 {**Holding to**} (\antechomenon\). Present middle participle of \antech^, old verb, to hold back, in middle to hold oneself face to face with, to cling to, as in 1Th 5:14. {**The faithful word**} (\tou pistou logou\). See 1Ti 1:15; 6:3; Ro 16:17. Some would see a reference here to Christ as the Personal Logos. {**That he may be able**} (\hina dunatos ^i\). Final clause with present active subjunctive. Paul several times uses \dunatos eimi\ in the sense of \dunamai\, with infinitive as here (**Ro 4:21; 11:23; 2Ti 1:12**). {**The gainsayers**} (\tous antilegontas\). Present active participle of \antileg^, old word, to answer back, as in Ro 10:21. "The talkers back."

1:10 {**Vain talkers**} (\mataiologoi\). Late and rare compound, empty talkers, in Vett. Val. and here. See 1Ti 1:6 for \mataiologia\. {**Deceivers**} (\phrenapatai\). Late and rare compound, in papyri, eccl. writers, here alone in N.T. "Mind-deceivers." See Ga 6:3 for \phrenapatfin\. {**Specially they of the circumcision**} (\malista hoi ek t^s peritom^s\). Same phrase in Ac 11:2; Ga 2:12; Col 4:11. Jews are mentioned in Crete in Ac 2:11. Apparently Jewish Christians of the Pharisaic type tinged with Gnosticism.

1:11 **{Whose mouths must be stopped}** (\hous dei epistomizein\). Literally, "whom it is necessary to silence by stopping the mouth." Present active infinitive \epistomizein\, old and common verb (\epi\, \stoma\, **mouth**), here only in N.T. To stop the mouth either with bridle or muzzle or gag. **{Overthrow}** (\anatrepousin\). Old and common verb, to turn up, to overturn. In N.T. only here and 2Ti 2:18. In papyri to upset a family by perversion of one member. **{Things which they ought not}** (\ha m^ dei\). Note subjective negative \m^\ with indefinite relative and indicative mode. **{For filthy lucre's sake}** (\aischrou kerdous charin\). The Cretans are given a bad reputation for itinerating prophets for profit by Polybius, Livy, Plutarch. Paul's warnings in 1Ti 3:3,8; 6:5 reveal it as "a besetting temptation of the professional teacher" (**Parry**). See verse 7 above. Disgraceful gain, made in shameful ways.

1:12 **{A prophet of their own}** (\idios aut^ n proph^t^s\). "Their own prophet." Self-styled "prophet" (**or poet**), and so accepted by the Cretans and by Cicero and Apuleius, that is Epimenides who was born in Crete at Cnossos. It is a hexameter line and Callimachus quoted the first part of it in a Hymn to Zeus. It is said that Epimenides suggested to the Athenians the erection of statues to "unknown gods" (**Ac 17:23**). **{Liars}** (\pseustai\). See 1Ti 1:10 for the word. The Cretans had a bad reputation on this line, partly due to their claim to having the tomb of Zeus. **{Evil beasts}** (\kaka th^ria\). "Wicked wild beasts." Lock asks if the Minotaur was partly responsible. **{Idle gluttons}** (\gasteres argai\). "Idle bellies." Blunt and forceful. See Php 3:19 "whose god is the belly" (\h^ koilia\). Both words give the picture of the sensual gormandizer.

1:13 **{Testimony}** (\marturia\). Of the poet Epimenides. Paul endorses it from his recent knowledge. **{Sharply}** (\apotom^s\). Old adverb from \apotomos\ (**from** \apotemn^, **to cut off**), in N.T. only here and 2Co 13:10, "curtly," "abruptly." It is necessary to appear rude sometimes for safety, if the house is on fire and life is in danger. **{That they may be sound}** (\hina hugiain^sin\). Final clause with \hina\ and present active subjunctive of \hugiain^, for which verb see on 1Ti 1:10.

1:14 See 1Ti 1:4 for \prosech^ and \muthois\, only here we have **_Jewish_** (\Ioudaikois\) added. Perhaps a reference to the oral traditions condemned by Christ in Mr 7:2-8. See also Col

2:22, apparently Pharisaic type of Gnostics. {**Who turn away from the truth**} (\apostrephomen“n\). Present middle (*direct*) participle of \apostreph“, "men turning themselves away from the truth" (*accusative according to regular idiom*). "The truth" (*1Ti 4:3*) is the gospel (*Eph 4:21*).

1:15 {**To them that are defiled**} (\tois memiammenois\). Perfect passive articular participle of \miain“, old verb, to dye with another colour, to stain, in N.T. only here, Jude 1:8; Heb 12:15. See \memiantai\ (*perf. pass. indic.*) in this verse. \Molun“\ (*1Co 8:7*) is to smear. {**Unbelieving**} (\apistois\). As in 1Co 7:12f.; 1Ti 5:8. The principle or proverb just quoted appears also in 1Co 6:12; 10:23; Ro 14:20. For the defilement of mind (\nous\) and conscience (\suneidˆsis\) in both Gentile and Jew by sin, see Ro 1:18-2:29.

1:16 {**They profess**} (\homologousin\). Present active indicative of \homologe“, common verb (\homou, leg“) as in Ro 10:10f. \Eidenai\ (*know*) is second perfect active infinitive of \oida\ in indirect assertion. {**By their works**} (\tois ergois\). Instrumental case. {**They deny**} (\arnountai\). Present middle of \arneomai\, old verb, common in the Gospels and the Pastoral Epistles (*1Ti 5:8; Tit 2:12; 2Ti 2:12*). {**Abominable**} (\bdeluktoi\). Verbal adjective from \bdelussomai\. Only in LXX and here. {**Disobedient**} (\apeitheis\). See Ro 1:30. {**Reprobate**} (\adokimoi\). See on 1Co 9:27; Ro 1:28.

[\[Previous\]](#) [\[Next\]](#)

2:1 **{But speak thou}** (\su de lalei\). In contrast to these Pharisaic Gnostics in Crete. **{Befit}** (\prepei\). Old verb to be becoming, seemly. See 1Ti 2:10; Eph 5:3. With dative case \didaskalifi\. **{Sound}** (\hugiainous^i\). Healthful as in 1:13; 2:2; 1Ti 1:10, common word in the Pastorals.

2:2 **{Aged men}** (\presbutas\). See Phm 1:9 for this word. For discussion of family life see also Co 3:18-4:1; Eph 5:22-6:9; 1Ti 5:1-6:2. For the adjectives here see 1Ti 3:2,8; for the substantives see 1Ti 6:11.

2:3 **{Aged women}** (\presbutidas\). Old word, feminine of \presbut^s\, only here in N.T. See \presbuteras\ in 1Ti 5:2. **{Reverent}** (\hieroprepeis\). Old word (\heiros, prepei\). Only here in N.T. Same idea in 1Ti 2:10. Like people engaged in sacred duties (*Lock*). **{In demeanour}** (\en katast^mati\). Late and rare word (*inscriptions*) from \kathist^mi\, deportment, only here in N.T. **{Not slanderers}** (\m^diabolous\). See 1Ti 3:11; 2Ti 3:3. **{Nor enslaved to much wine}** (\m^de oin^i poll^i dedoul^menas\). Perfect passive participle of \doulo^s\, with dative case \oin^i\). See 1Ti 3:8. "It is proved by experience that the reclamation of a woman drunkard is almost impossible" (*White*). But God can do the "impossible." **{Teachers of that which is good}** (\kalodidaskalous\). Compound word found here alone, _bona docentes_ (*teaching good and beautiful things*). A sorely needed mission.

2:4 **{That they may train}** (\hina s^phroniz^sin\). Purpose clause, \hina\ and present active subjunctive of \s^phroniz^s\, old verb (*from* \s^phr^s\, *sound in mind*, \saos, phr^s\, *as in this verse*), to make sane, to restore to one's senses, to discipline, only here in N.T. **{To love their husbands}** (\philandrous einai\). Predicate accusative with \einai\ of old adjective \philandros\ (\philos, an^r\, *fond of one's husband*), only here in N.T. \An^r\ means man, of course, as well as husband, but only husband here, not "fond of men" (*other men than their own*). **{To love their children}** (\philoteknous\). Another old compound, here only in N.T. This exhortation is still needed where some married women

prefer poodle-dogs to children.

2:5 {**Workers at home**} (\oikourgous\). So the oldest MSS. (*from* \oikos, ergou\) instead of \oikourous\, keepers at home (*from* \koiso, ouros\, *keeper*). Rare word, found in Soranus, a medical writer, Field says. Cf. 1Ti 5:13. "Keepers at home" are usually "workers at home." {**Kind**} (\agathas\). See Ro 5:7. See Col 3:18; Eph 5:22 for the same use of \hupotassomai\, to be in subjection. Note \idiois\ (*their own*). See 1Ti 6:1 for the same negative purpose clause (\hina m^ blasphem^tai\).

2:6 {**The younger men**} (\tous ne^terous\). Just one item, besides "likewise" (\hosaut^s\ *as in 3; 1Ti 2,9*), "to be soberminded" (\s^phronein\, *old verb as in Rom 12:3*). It is possible to take "in all things" (\peri panta\) with \s^phronein\, though the editors take it with verse 7.

2:7 {**Shewing thyself**} (\seauton parechomenos\). Present middle (*redundant middle*) participle of \parech^ with the reflexive pronoun \seauton\ as if the active voice \parech^n\. The *_Koin_* shows an increasing number of such constructions (*Robertson, _Grammar_, p. 811*). See active in 1Ti 1:4. {**An ensample**} (\tupon\). For this word see 2Th 3:9; Php 3:17. {**Uncorruptness**} (\aphthorian\). Only example, from late adjective \aphthoros\ (\a\ *privative and* \phtheir^).

2:8 {**Sound**} (\hugi^, *Attic usually* \hugif\ *in accusative singular*), elsewhere in Pastorals participle \hugian^ (verse 1). {**That cannot be condemned**} (\akatagn^ston\). Only N.T. example (*verbal*, \a\ *privative and* \katagn^stos\) and in IV Macc. 4:47. Deissmann (*_Bible Studies_, p. 200*) quotes it from an inscription and the adverb from a papyrus. {**He that is of the contrary part**} (\ho ex enantias\). "The one on the opposite side" (*your opponent*). Cf. verse 9; 1Ti 5:14. {**May be ashamed**} (\hina entrap^i\). Final clause with \hina\ and second aorist passive subjunctive of \entrep^, to turn, in middle and passive to turn one on himself and so be ashamed (*to blush*) as in 2Th 3:14; 1Co 4:14. This sense in the papyri. {**Evil**} (\phaulon\). Old word, easy (*easy morals*), worthless; bad, as in 2Co 5:10.

2:9 {**Servants**} (\doulous\). "Slaves." Supply "exhort" (\parakalei\). See 1Ti 6:1 for "masters" (\despotais\). {**Well-pleasing**} (\euairestous\). See on 2Co 5:9. {**Not gainsaying**} (\m^ antilegontas\). "Not answer back." See Ro

10:21.

2:10 {**Not purloining**} (*\m^ nosphizomenous*). Present middle participle of *\nosphiz^*“, old verb (*from \nosphi\, apart*), in middle to set apart for oneself, to embezzle, in N.T. only here and Ac 5:2f. {**Fidelity**} (*\pistin*). See Ga 5:22; 1Ti 5:12 for *\pistis* in the sense of faithfulness. Nowhere else in the N.T. do we have *\agath^* with *\pistis* as here, but an Oxyr. papyrus (*iii. 494, 9*) has this very phrase (*\pfsan pistin endeiknumen^i*). Westcott and Hort put *\agap^n* in the margin. See 3:2. {**That they may adorn**} (*\hina kosm^sin*). Final clause with *\hina* and present active subjunctive. See 1Ti 2:9 for *\kosme^*“. Paul shows slaves how they may "adorn" the teaching of God.

2:11 {**Hath appeared**} (*\epephan^*). "Did appear," the first Epiphany (*the Incarnation*). Second aorist passive indicative of *\epiphain^*“, old verb, in N.T. here, 3:4; Lu 1:79; Ac 27:20. {**Bringing salvation**} (*\s^t^rios*). Old adjective from *\s^t^r* (*Saviour*), here alone in N.T. except *\to s^t^rion* (*salvation, "the saving act"*) in Lu 2:30; 3:6; Eph 6:17. {**Instructing**} (*\paideuousa*). See 1Ti 1:20. {**Ungodliness**} (*\asebeian*). See Ro 1:18. {**Worldly lusts**} (*\tas kosmikas epithumias*). Aristotle and Plutarch use *\kosmikos* (*from \kosmos*) about the universe as in Heb 9:1 about the earthly. Here it has alone in N.T. the sense of evil "in this present age" as with *\kosmos* in 1Jo 2:16. The three adverbs set off the opposite (*soberly* *\s^phron^s\, righteously \dikai^s\, godly \euseb^s*).

2:13 {**Looking for**} (*\prosdechomenoi*). Present middle participle of *\prosdechomai*, old verb, the one used of Simeon (*Lu 2:25*) and others (*Lu 2:38*) who were looking for the Messiah. {**The blessed hope and appearing of the glory**} (*\t^n makarian elpida kai epiphaneian t^s dox^s*). The word *\epiphaneia* (*used by the Greeks of the appearance of the gods, from \epiphan^s, epiphain^*“) occurs in 2Ti 1:10 of the Incarnation of Christ, the first Epiphany (*like the verb \epephan^, Tit 2:11*), but here of the second Epiphany of Christ or the second coming as in 1Ti 6:14; 2Ti 4:1,8. In 2Th 2:8 both *\epiphaneia* and *\parousia* (*the usual word*) occur together of the second coming. {**Of our great God and Saviour Jesus Christ**} (*\tou megalou theou kai s^t^ros I^sou Christou*). This is the necessary meaning of the one article with *\theou* and *\s^t^ros* just as in 2Pe 1:1,11. See Robertson, *_Grammar_*, p. 786. Westcott and Hort read

\Christou I^sou\.

2:14 {**Who gave himself for us**} (*hos ed^ken heauton huper h^m^“n*\). Paul's great doctrine (*Ga 1:4; 2:20; 1Ti 2:6*). {**That he might redeem us**} (*hina lutr^“s^tai*\). Final clause, \hina\ and the aorist middle subjunctive of \lutro^“\, old verb from \lutron\ (*ransom*), in N.T. only here, Lu 24:21; 1Pe 1:18. {**Purify to himself**} (*katharis^i heaut^“i*\). Final clause with first aorist active subjunctive of \kathariz^“\, for which verb see Eph 5:26. {**Lawlessness**} (*anomias*\). See 2Th 2:3. {**A people for his own possession**} (*laon periousion*\). A late word (*from* \perieimi\, *to be over and above, in papyri as well as* \periousia\), only in LXX and here, apparently made by the LXX, one's possession, and so God's chosen people. See 1Pe 2:9 (*laos eis peripoi^sin*\). {**Zealous of good works**} (\z^l^“t^“n kal^“n erg^“n\). "A zealot for good works." Substantive for which see 1Co 14:12; Ga 1:14. Objective genitive \erg^“n\.

2:15 {**With all authority**} (*meta pas^s epitag^s*\). See 1Co 7:6; 2Co 8:8. Assertion of authority is sometimes necessary. {**Let no man despise thee**} (*m^deis sou periphroneit^“*\). Present active imperative in prohibition of \periphrone^“\, old verb, only here in N.T., to think around (*on all sides*). Literally, "let no man think around thee" (*and so despise thee*). In 1Ti 4:12 it is \kataphroneit^“\ (*think down on*), a stronger word of scorn, but this one implies the possibility of one making mental circles around one and so "out-thinking" him. The best way for the modern minister to command respect for his "authority" is to do thinking that will deserve it.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Titus: Chapter 2*)

[\[Previous\]](#) [\[Next\]](#)

3:1 {**To be in subjection to rulers, to authorities, to be obedient**} (\archais exousiais hupotassesthai peitharchein\). Remarkable double asyndeton, no \kai\ (*and*) between the two substantives or the two verbs. \Peitharchein\ (*to obey*), old verb (*from* \peithomai, arch^), in N.T. only here and Ac 27:21. {**To be ready unto every good work**} (\pros pan ergon agathon hetoimous einai\). Pauline phrase (2Co 9:8; 2Ti 2:21; 3:17), here adjective \hetoimos\ (2Co 9:5), there verb.

3:2 {**To speak evil**} (\blasph^mein\). See Col 3:8; 1Ti 6:4. {**Not to be contentious**} (\amachous einai\). "To be non-fighters" (1Ti 3:3), originally "invincible." {**Gentle**} (\epieikeis\). See 1Ti 3:3. {**Meekness**} (\praut^ta\). \Praot^ta\. See Col 3:12.

3:3 {**Aforetime**} (\pote\). "Once" in our unconverted state as in Eph 2:3. {**Foolish**} (\ano^toi\). See Ro 1:14,21. {**Disobedient**} (\apeitheis\). See Ro 1:30. {**Deceived**} (\plan^menoi\). Present passive participle of \plana^\" though the middle is possible. {**Divers lusts**} (\h^donais poikilais\). "Pleasures" (\h^donais\ *from* \h^domai, old word, in N.T. only here, Lu 8:14; Jas 4:1,3; 2Pe 2:13). \Poikilais\ (*old word*) is many-coloured as in Mr 1:34; Jas 1:2; 2Ti 3:6, etc. {**Living**} (\diagontes\). See 1Ti 3:6 (*supply* \bion\). {**In malice**} (\en kakifi\). See Ro 1:29. {**Envy**} (\phthon^i\). See Ro 1:29. {**Hateful**} (\stug^toi\). Late passive verbal from \stuge^\", to hate. In Philo, only here in N.T. {**Hating one another**} (\misountes all^lous\). Active sense and natural result of being "hateful."

3:4 {**The kindness**} (\h^chr^stot^s\). See Ro 2:4 for this very word used of God as here. {**His love toward man**} (\h^philanthr^pia\). "The philanthropy of God our Saviour." Old word from \philanthr^pos\, for love of mankind, in N.T. only here and Ac 28:2. {**Appeared**} (\epephan^). See 2:11 and here as there the Incarnation of Christ. See 1Ti 1:1 for \s^t^r\ with \theos\ (*God*).

3:5 {**Done**} (*not in the Greek, only the article* \t^\"), "not as a result of works those in righteousness which we did." Same idea

as in Ro 3:20f. {**According to his mercy he saved us**} (\kata to autou eleos es“sen\). See Ps 109:26; 1Pe 1:3; Eph 2:4. Effective aorist active indicative of \s“z“\. {**Through the washing of regeneration**} (\dia loutrou palingenesias\). Late and common word with the Stoics (*Dibelius*) and in the Mystery-religions (*Angus*), also in the papyri and Philo. Only twice in the N.T. (*Mt 19:28 with which compare \apokatastasia\ in Ac 3:21, and here in personal sense of new birth*). For \loutron\, see Eph 5:26, here as there the laver or the bath. Probably in both cases there is a reference to baptism, but, as in Ro 6:3-6, the immersion is the picture or the symbol of the new birth, not the means of securing it. {**And renewing of the Holy Spirit**} (\kai anakain“se“s pneumatos hagiou\). "And renewal by the Holy Spirit" (*subjective genitive*). For the late word \anakain“sis\, see Ro 12:2. Here, as often, Paul has put the objective symbol before the reality. The Holy Spirit does the renewing, man submits to the baptism after the new birth to picture it forth to men.

3:6 {**Which**} (\hou\). Genitive case by attraction from \ho\ (*grammatical gender*) to the case of \pneumatos hagiou\. We do not have grammatical gender (*only natural*) in English. Hence here we should say "whom," even if it does not go smoothly with \execheen\ (*he poured out, second aorist active indicative of \ekche“*). The reference is to the great Pentecost (*Ac 2:33*) as foretold by Joel (*Joe 2:28*). {**Richly**} (\plousi“s\). Then and to each one in his own experience. See Ro 10:12; 1Ti 6:17.

3:7 {**Being justified by his grace**} (\dikai“thentes t`i ekeinou chariti\). First aorist passive participle of \dikaio“\ and instrumental case of \charis\ as in Ro 3:24; 5:1. {**That we might be made heirs**} (\hina kl`ronomoi gen`th“men\). Purpose with \hina\ and first aorist passive of \ginomai\. See Ro 4:13; 8:17.

3:8 {**The saying**} (\ho logos\). In verses 4-7. {**I will**} (\boulomai\). See 1Ti 2:8. {**That thou affirm confidently**} (\se diabebaiousthai\). Indirect command. For the verb see 1Ti 1:7. {**That they may be careful**} (\hina phrontiz“sin\). Sub-final use of \hina\ with present active subjunctive of \phrontiz“\, old verb, only here in N.T. {**To maintain good works**} (\kal“n erg“n pro<stasthai\). Present middle infinitive of \proist`mi\, intransitive use, to stand before, to take the lead in, to care for. Paul is anxious that "believers" may take the lead in good

works.

3:9 **{Fightings about the law}** (*\machas nomikas*). "Legal battles." See 1Ti 6:4; 2Ti 2:23. Wordy fights about Mosaic and Pharisaic and Gnostic regulations. **{Shun}** (*\periistaso*). Present middle imperative of *\periist^{mi}*, intransitive, step around, stand aside (*2Ti 2:16*). Common in this sense in the literary *_Koin, _*. **{Unprofitable}** (*\an“pheleis*). Old compound adjective (*\a\ privative and \ophelos*), in N.T. only here and Heb 7:18.

3:10 **{Heretical}** (*\hairetikon*). Old adjective from *\hairesis* (*\haireomai*, *to choose*), a choosing of a party (*sect, Ac 5:17*) or of teaching (*2Pe 2:1*). Possibly a schism had been started here in Crete. **{Refuse}** (*\paraitou*). Present middle imperative of *\paraite“*, to ask from, to beg off from. See same form in 1Ti 4:7; 5:11. Possibly an allusion here to Christ's directions in Mt 18:15-17.

3:11 **{Is perverted}** (*\exestraptai*). Perfect passive indicative of *\ekstreph“*, old word to turn inside out, to twist, to pervert. Only here in N.T. **{Self-condemned}** (*\autokatakritos*). Only known example of this double compound verbal adjective (*\autos, kata, krin“*).

3:12 **{When I shall send}** (*\hotan pemp“*). Indefinite temporal clause with *\hotan* and the first aorist active subjunctive (*or future indicative*) of *\pemp“* (*same form*). **{Artemas}** (*\Artemfn*). Perhaps abbreviation of Artemidorus. Nothing more is known of him. **{Or Tychicus}** (*\^ Tuchikon*). Paul's well-known disciple (*Col 4:7; Eph 6:21; 2Ti 4:12*). **{To Nicopolis}** (*\eis Nikopolin*). Probably in Epirus, a good place for work in Dalmatia (*2Ti 4:10*). **{I have determined}** (*\kekrika*). Perfect active indicative. I have decided. **{To winter there}** (*\ekei paracheimasai*). First aorist active infinitive of *\paracheimaz“*, a literary *_Koin, _* word for which see Ac 27:12; 1Co 16:6.

3:13 **{Zenas the lawyer}** (*\Z^{nfn} ton nomikon*). Possibly abbreviation of Zenodorus and may be one of the bearers of the Epistle with Apollos. Probably an expert in the Mosaic law as the word means in the Gospels. A converted Jewish lawyer. The Latin term is *_jurisconsultum_* for *\nomikon*. **{Apollos}** (*\Apoll“n*). Paul's friend (*Ac 18:24-19:1; 1Co 1:12ff.*). **{Set forward}** (*\propempson*). First aorist active imperative of *\propemp“*, old

verb, to send on ahead (*1Co 16:6,11; Ro 15:24*). {**That nothing be wanting unto them**} (\hina m^den autois leip^i\). Purpose with \hina\ and present (*or second aorist* \lip^i\, *some MSS.*) subjunctive of \leip^i\, old verb to leave, to remain, to lack. With dative case here (\autois\).

3:14 {**Our people**} (\hoi h^meteroi\). "Our folks." The Cretan converts, not just Paul's friends. {**Let learn**} (\manthanet^san\). Present active imperative, keep on learning how. {**To maintain**} (\pro^stasthai\). See verse 8. {**For necessary uses**} (\eis anagkaias chreias\). "For necessary wants." No idlers wanted. See 1Th 4:12; 2Th 3:10f. {**Unfruitful**} (\akarpoi\). See 1Co 14:14; Eph 5:11.

3:15 {**That love us**} (\tous philountas h^mfs\). Paul craved the love of his friends as opposed to 2:8.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Titus: Chapter 3*)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**A prisoner of Christ Jesus**} (\desmios Christou I'sou\). As verse 9 and in Eph 3:1; 4:1. Old adjective from \desmos\ (*bond*, \de'', to bind). Apparently used here on purpose rather than \apostolos\ as more effective with Philemon and a more touching occasion of pride as Paul writes with his manacled right hand. {**Timothy**} (\Timotheos\). With Paul in Ephesus (*Ac 19:22*) and probably known to Philemon. Associated with Paul also in I and II Thess., II Cor., Philipp., Col. {**To Philemon**} (\Phil'moni\). A resident of Colossae and a convert of Paul's (*verse 19*), perhaps coming to Ephesus while Paul was there when his ministry had so much influence over the province of Asia (*Ac 19:9f., 26; 1Co 16:19*). The name Philemon occurs in the legend of Baucis and Philemon (*Ovid's _Metamorphoses_*), but with no connection with the brother here. He was active in the church in Colossae ('*our co-worker*,' \sunerg'i h'm'n\ and was beloved (\agap'it'i\ by Paul.

1:2 {**To Apphia our sister**} (\Apphifi t'i adelph'i\). Dative case in address. A common name in Phrygian inscriptions and apparently the wife of Philemon. "Sister" is in the Christian sense. {**To Archippus**} (\Archipp'i\). Dative case in address. It is uncertain whether he is the son of Philemon or not. Apparently he is prominent in the church in Colossae, possibly even pastor, probably not in Laodicea as some understand Col 4:17 to imply. {**Fellow-soldier**} (\sunstrati't'i\). Old word, only here and Php 2:25 in N.T. In metaphorical sense. Perhaps while Paul was in Ephesus. {**To the church in thy house**} (\t'i kat' oikon sou ekkl'sifi\). The church that met in the house of Philemon. In large cities there would be several meeting-places. Before the third century there is no certain evidence of special church buildings for worship (*White, _Exp. Grk. T._*). See Ac 12:12 for Mary's house in Jerusalem, 1Co 16:19 for the house of Aquila and Prisca in Ephesus, Ro 16:5 for the house of Prisca and Aquila in Rome, Col 4:15 for the house of Nympha in Laodicea.

1:4 {**Always**} (\pantote\). Goes with \eucharist'' though so far away in the Greek sentence. {**Making mention of thee**} (\mneian sou poioumenos\). See 1Th 1:2 for this phrase. {**In**} (\epi\). Upon

the occasion of.

1:5 {**Hearing**} (\akou“n\). Through Epaphras (*Col 1:7,8; 4:12*), possibly from Onesimus also. {**And towards all the saints**} (\kai eis pantas tous hagious\). He spoke of "thy love and faith" (\sou t^n agap^n kai t^n pistin\) "towards the Lord Jesus" (\pros ton Kurion I^soun\) and by a sort of momentum (*Vincent*) he carries both words over to the saints, though it can be explained as chiasm (*Ga 4:4*) also.

1:6 {**That**} (\hop“s\). Rather than the more common final particle \hina\. Connected with \mneian poioumenos\. {**The fellowship of thy faith**} (\h^ koin“nia t^s piste“s sou\). Partnership like Php 1:5 in (*objective genitive*, \piste“s\). {**Effectual**} (\energ^s\). Common adjective, like \energus\ (*at work*), in N.T. only here, 1Co 16:9; Heb 4:12. Papyri use \energus\ of a mill in working order, of ploughed land, etc. {**In you**} (\en humin\). Some MSS. have \en h^min\ (*in us*), itacism and common.

1:7 {**I had**} (\eschon\). Ingressive second aorist active indicative of \ech“\, not \eichom^n\ as the Textus Receptus has it. Paul refers to his joy when he first heard the good news about Philemon's activity (*verse 5*). {**The hearts**} (\ta splagchna\). See Php 1:8 for this use of this word for the nobler viscera (*heart, lungs, liver*) and here for the emotional nature. {**Have been refreshed**} (\anapepautai\). Perfect passive indicative of old compound verb \anapau“\ as in Mt 11:28, a relief and refreshment whether temporary (*Mr 6:31*) or eternal (*Re 14:13*).

1:8 {**Though I have**} (\ech“n\). Concessive participle (*present active*). {**That which is befitting**} (\to an^kon\). Neuter singular accusative of the articular participle (*present active*) of \an^k“\, to come up to requirements and so to be befitting. For idea in \an^k“\, see Col 3:18; Eph 5:4. This idiom is in later writers. {**I rather beseech**} (\mflon parakal“\). Rather than command (\epitass“\) which he has a perfect right to do.

1:9 {**Paul the aged**} (\Paulos presbut^s\). Paul is called \neanias\ (*a young man*) at the stoning of Stephen (*Ac 7:58*). He was perhaps a bit under sixty now. Hippocrates calls a man \presbut^s\ from 49 to 56 and \ger“n\ after that. The papyri use \presbut^s\ for old man as in Lu 1:18 of Zacharias and in Tit 2:2. But in Eph 6:20 Paul says \presbeu“ en halusei\ (*I am an*

ambassador in a chain). Hence Lightfoot holds that here
 \presbutˆs\ = \presbeutˆs\ because of common confusion by the
 scribes between \u\ and \eu\. In the LXX four times the two words
 are used interchangeably. There is some confusion also in the
 papyri and the inscriptions. Undoubtedly ambassador
 (\presbeutˆs\) is possible here as in Eph 6:20 (\presbeuˆ“))
 though there is no real reason why Paul should not term himself
 properly "Paul the aged."

1:10 {**For my child**} (\peri tou emou teknou\). Tender and
 affectionate reference to Onesimus as his spiritual child. {**Whom
 I have begotten in my bonds**} (\hon egennˆsa en tois desmois\).
 First aorist active indicative of \gennaˆ“, to beget. See 1Co
 4:15 for this figurative sense. Paul is evidently proud of
 winning Onesimus to Christ though a prisoner himself.

1:11 {**Onesimus**} (\Onˆsimon\). A common name among slaves and made
 like Chresimus, Chrestus. The word is from \onˆsis\ (*profit*) and
 that from \oninˆmi\, to profit, to help. {**Who was aforetime
 unprofitable to thee**} (\ton pote soi achrˆston\). "The once to
 thee useless one." Play (*pun*) on the meaning of the name Onesimus
 (\onˆsimos\, *useful*) as once "useless" (\achrˆstos\, *verbal
 adjective*, |a| *privative and* |chraomai\, to use). {**But now is
 profitable to thee and to me**} (\nuni de soi kai emoi
 euchrˆston\). "But now to thee and to me useful." Still further
 play on the name Onesimus by \euchrˆston\ (*verbal adjective from
 |eu| and* |chraomai\, to use). Ethical dative here (\soi, emoi\).

1:12 {**I have sent back**} (\anepempsa\). Epistolary aorist. As it
 will look when Onesimus arrives. {**In his own person**} (\auton\).
 "Himself," intensive pronoun with \hon\ (*whom*). {**My very heart**}
 (\ta ema splagchna\). As in verse 7. He almost loves Onesimus
 as his own son.

1:13 {**I would fain have kept**} (\eboulomˆn katechein\). Imperfect
 middle and present infinitive, "I was wishing to hold back."
 Again from the standpoint of the arrival of Onesimus. {**In thy
 behalf**} (\huper sou\). So "in thy stead," "in place of thee." {**He
 might minister**} (\diakonˆi\). Present active subjunctive
 (*retained after* |eboulomˆn\) with \hina\, purpose continued,
 "that he might keep on ministering."

1:14 {**Without thy mind**} (\chˆris tˆs sˆs gnˆmˆs\). Judgment,
 purpose (*1Co 1:10; 7:25*). Ablative case with \chˆris\ (*apart*

from). {**I would do nothing**} (\ouden ^thel^sa poi^sai\). First aorist active indicative of \thel^sai\, I decided, I wished, decision reached (*cf.* \eboulom^sai\ *in verse 13*). {**Thy goodness**} (\to agathon sou\). Neuter articular adjective (*thy good deed*). {**As of necessity**} (\h^s kata anagk^s\). "As if according to compulsion." See 2Co 9:7. {**But of free will**} (\alla kata hekousion\). According to what is voluntary (*Nu 15:3*). Perhaps \tropon\ (*way, manner*) is to be understood with the adjective \hekousios\ (*old word, here alone in N.T.*), from \hek^s\ (*1Co 9:17; Ro 8:20*).

1:15 {**Perhaps**} (\tachai\). Old adverb, in N.T. only here and Ro 5:7. {**That thou shouldst have him**} (\hina auton apech^sai\). Final clause with \hina\ and present active subjunctive of \apech^sai\, to have back, "that thou might keep on having him back." {**For ever**} (\ai^s^on\). "Eternal," here and hereafter. Surely a noble thing for Paul to say and a word that would touch the best in Philemon.

1:16 {**No longer as a servant**} (\ouketi h^s doulon\). "No longer as a slave." So it has to be here. So it should be always. Paul sends Onesimus, the converted runaway slave, back to his legal master, but shows that he expects Philemon the Christian to treat Onesimus as a brother in Christ, not as a slave. {**But more than a servant**} (\all' huper doulon\). "But beyond a slave." {**A brother beloved**} (\adelphos agap^ton\). A brother in Christ. {**How much rather to thee**} (\pos^s^i de m^llon soi\). "By how much more to thee," because of Philemon's legal ownership of this now Christian slave. "In the flesh Philemon had the brother for a slave; in the Lord he had the slave for a brother" (*Meyer*).

1:17 {**If then thou countest me a partner**} (\ei oun me echeis koin^s^on\). As I assume that you do, condition of the first class. {**Receive him as myself**} (\proslabou auton h^s eme\). "Take him to thyself (*indirect second aorist middle of* \proslamban^sai\ *as in Ac 18:26*) as myself." Surpassing delicacy and consummate tact. These words sound the death-knell of human slavery wherever the spirit of Christ is allowed to have its way. It has been a long and hard fight to break the shackles of human bondage even in Christian countries and there are still millions of slaves in pagan and Mohammedan lands. Paul wrote these words with wisdom and courage and sincerity.

1:18 {**But if he hath wronged thee at all**} (\ei de ti ^dik^se

se\). Condition of the first class, assumed to be true. Onesimus did wrong (*dik^{se}*, *first aorist active indicative of* *adik^o*, *to wrong, without justice*). He had probably robbed Philemon before he ran away. {**Or oweth**} (*opheilei*). Delicate way of putting the stealing. {**Put that to mine account**} (*touto emoi ellogf*). Present active imperative of *elloga*“\ . In the *_Koin,* verbs in \-e“\ often appear in \-a“\ like *elee*“, *elea*“\ . So with *elloga*“\ as *elloga*“, late verb in inscriptions and papyri (*Deissmann, _Light, etc., p. 84*), though in N.T. only here and Ro 5:13. It means to set to one's account.

1:19 {**Write**} (*egrapsa*). Epistolary aorist. {**With mine hand**} (*tⁱ emⁱ cheiri*). Instrumental case and a note of hand that can be collected. See 2Th 3:17; 1Co 16:21; Col 4:18. {**I will repay it**} (*eg[“] apotis[“]*). Future active indicative of *apoti*“\ (*apoti*“\) to pay back, to pay off. The more usual word was *apod*“s“\ . This is Paul's promissory note. Deissmann (*_Light, etc., p. 331*) notes how many of the papyri are concerning debts. {**That I say not**} (*hina m[“] leg[“]*). Neat idiom as in 2Co 9:4, delicately reminding Philemon that Paul had led him also to Christ. {**Thou owest to me even thine own self besides**} (*kai seauton moi prosopheileis*). Old verb, only here in N.T., Paul using the verb *opheil*“\ of verse 18 with *pros*\ added. He used every available argument to bring Philemon to see the higher ground of brotherhood in Christ about Onesimus.

1:20 {**Let me have joy of thee**} (*eg[“] sou onaimⁿ*). Second aorist middle optative of *onin^{mi}*, old verb, only here in N.T. Optative the regular construction for a wish about the future. "May I get profit from thee in the Lord." {**Refresh my heart in Christ**} (*anapauson mou ta splagchna en Christⁱ*). See verse 7 for *anapauson*\ (*first aorist active imperative of* *anapau*“\) and *splagchna*\ (*3 times in this letter, 7,12,20*).

1:21 {**Obedience**} (*hupakoⁱ*). "Compliance" seems less harsh to us in the light of 9. {**I write**} (*egrapsa*). Epistolary aorist again. {**Even beyond what I say**} (*kai huper ha leg[“]*). That can only mean that Paul "knows" (*eid*“s\, *second perfect active participle of* *oida*) that Philemon will set Onesimus free. He prefers that it come as Philemon's idea and wish rather than as a command from Paul. Paul has been criticized for not denouncing slavery in plain terms. But, when one considers the actual conditions in the Roman empire, he is a wise man who can suggest a better plan than the one pursued here for the ultimate

overthrow of slavery.

1:22 {**But withal**} (\hama de\). Along with your kindly reception of Onesimus. On \hama\, see Ac 24:26; 27:40. {**A lodging**} (\xenian\). Old word from \xenos\, stranger. In N.T. only here and Ac 28:23. {**I shall be granted unto you**} (\charisth^soma **humin**\). First future passive of \charizomai\. Used either as a favour as here and Ac 3:14 or for destruction (**Ac 25:11**).

1:23 {**Epaphras**} (\Epaphrfs\). The Colossian preacher who apparently started the work in Colossae, Hierapolis, and Laodicea, and who had come to Rome to enlist Paul's help in the fight against incipient Gnosticism in the Lycus Valley. {**My fellow-prisoner**} (\ho sunaichmal^tos mou\). See on ^Ro 16:7 for this word, also in Col 4:10. Used metaphorically like the verb \aichmal^tiz^ in 2Co 10:5, though some hold that Epaphras became a prisoner with Paul in Rome.

1:24 The other "co-workers" (\sunergoi\) here (**Mark, Aristarchus, Demas, Luke**) are all named in detail in Col 4:10-14 with kindly words.

1:25 {**Grace**} (\h^ charis\). This great word occurred in the greeting (**verse 3**) as it does in the farewell.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Philemon: Chapter 1*)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**God**} (*\ho theos*). This Epistle begins like Genesis and the Fourth Gospel with God, who is the Author of the old revelation in the prophets and of the new in his Son. Verses 1-3 are a *_proemium_ (Delitzsch)* or introduction to the whole Epistle. The periodic structure of the sentence (*1-4*) reminds one of Lu 1:1-4, Ro 1:1-7, 1Jo 1:1-4. The sentence could have concluded with *\en hui"i* in verse 2, but by means of three relatives (*\hon, di' hou, hos*) the author presents the Son as "the exact counterpart of God" (*Moffatt*). {**Of old time**} (*\palai*). "Long ago" as in Mt 11:21. {**Having spoken**} (*\lal'sas*). First aorist active participle of *\lale"*, originally chattering of birds, then used of the highest form of speech as here. {**Unto the fathers**} (*\tois patrasin*). Dative case. The Old Testament worthies in general without "our" or "your" as in Joh 6:58; 7:22; Ro 9:5. {**In the prophets**} (*\en tois proph'tais*). As the quickening power of their life (*Westcott*). So 4:7. {**By divers portions**} (*\polumer"s*). "In many portions." Adverb from late adjective *\polumer's\ (in papyri)*, both in *_Vettius Valens_*, here only in N.T., but in Wisdom 7:22 and Josephus (*_Ant_. VIII, 3, 9*). The Old Testament revelation came at different times and in various stages, a progressive revelation of God to men. {**In divers manners**} (*\polutrop"s*). "In many ways." Adverb from old adjective *\polutropos*, in Philo, only here in N.T. The two adverbs together are "a sonorous hendiadys for 'variously'" (*Moffatt*) as Chrysostom (*\diaphor"s*). God spoke by dream, by direct voice, by signs, in different ways to different men (*Abraham, Jacob, Moses, Elijah, Isaiah, etc.*).

1:2 {**At the end of these days**} (*\ep' eschatou t'n h'mer"n tout"n*). In contrast with *\palai* above. {**Hath spoken**} (*\elal'sen*). First aorist indicative of *\lale"*, the same verb as above, "did speak" in a final and full revelation. {**In his Son**} (*\en hui"i*). In sharp contrast to *\en tois proph'tais*. "The Old Testament slopes upward to Christ" (*J. R. Sampey*). No article or pronoun here with the preposition *\en*, giving the absolute sense of "Son." Here the idea is not merely what Jesus said, but what he is (*Dods*), God's Son who reveals the Father (*Joh 1:18*). "The revelation was a *_son-revelation_*" (*Vincent*).

{Hath appointed} (\eth^ken\). First aorist (*kappa aorist*) active of \tith^mi\, a timeless aorist. **{Heir of all things}** (\kl^ronomon pant^“n\). See Mr 12:6 for \ho kl^ronomos\ in Christ's parable, perhaps an allusion here to this parable (*Moffatt*). The idea of sonship easily passes into that of heirship (*Ga 4:7; Ro 8:17*). See the claim of Christ in Mt 11:27; 28:18 even before the Ascension. **{Through whom}** (\di^hou\). The Son as Heir is also the Intermediate Agent (\dia\ in the work of creation as we have it in Col 1:16f.; Joh 1:3. **{The worlds}** (\tous ai^“nas\). "The ages" (_secula_, *Vulgate*). See 11:3 also where \tous ai^“nas=ton kosmon\ (*the world*) or the universe like \ta panta\ (*the all things*) in 1:3; Ro 11:36; Col 1:16. The original sense of \ai^“n\ (*from aei*, *always*) occurs in Heb 5:20, but here "by metonymy of the container for the contained" (*Thayer*) for "the worlds" (*the universe*) as in LXX, Philo, Josephus.

1:3 **{Being}** (\^“n\). Absolute and timeless existence (*present active participle of eimi*) in contrast with \genomenos\ in verse 4 like \^n\ in Joh 1:1 (*in contrast with egeneto* in *1:14*) and like \huparch^“n\ and \genomenos\ in Php 2:6f. **{The effulgence of his glory}** (\apaugasma t^s dox^s\). The word \apaugasma\, late substantive from \apaugaz^“, to emit brightness (\aug^, augaz^“ in *2Co 4:4*), here only in the N.T., but in Wisdom 7:26 and in Philo. It can mean either reflected brightness, refulgence (*Calvin, Thayer*) or effulgence (*ray from an original light body*) as the Greek fathers hold. Both senses are true of Christ in his relation to God as Jesus shows in plain language in Joh 12:45; 14:9. "The writer is using metaphors which had already been applied to Wisdom and the Logos" (*Moffatt*). The meaning "effulgence" suits the context better, though it gives the idea of eternal generation of the Son (*Joh 1:1*), the term Father applied to God necessarily involving Son. See this same metaphor in 2Co 4:6. **{The very image of his substance}** (\charakt^r t^s hupostase^“s\). \Charakt^r\ is an old word from \charass^“, to cut, to scratch, to mark. It first was the agent (*note ending* \=t^r\ or tool that did the marking, then the mark or impress made, the exact reproduction, a meaning clearly expressed by \charagma\ (*Ac 17:29; Re 13:16f.*). Menander had already used (*Moffatt*) \charakt^r\ in the sense of our "character." The word occurs in the inscriptions for "person" as well as for "exact reproduction" of a person. The word \hupostasis\ for the being or essence of God "is a philosophical

rather than a religious term" (*Moffatt*). Etymologically it is the sediment or foundation under a building (*for instance*). In 11:1 \hypostasis\ is like the "title-deed" idea found in the papyri. Athanasius rightly used Heb 1:1-4 in his controversy with Arius. Paul in Php 2:5-11 pictures the real and eternal deity of Christ free from the philosophical language here employed. But even Paul's simpler phrase \morph^ theou\ (*the form of God*) has difficulties of its own. The use of \Logos\ in Joh 1:1-18 is parallel to Heb 1:1-4. {**And upholding**} (\pher^"n te\). Present active participle of \pher^" closely connected with \^"n\ (*being*) by \te\ and like Col 1:17 in idea. The newer science as expounded by Eddington and Jeans is in harmony with the spiritual and personal conception of creation here presented. {**By the word of his power**} (\t^"i r^mati t^s duname^s autou\). Instrumental case of \r^ma\ (*word*). See 11:3 for \r^mati theou\ (*by the word of God*) as the explanation of creation like Genesis, but here \autou\ refers to God's Son as in 1:2. {**Purification of sins**} (\katharismos t^"n hamarti^"n\). \Katharismos\ is from \kathariz^", to cleanse (*Mt 8:3; Heb 9:14*), here only in Hebrews, but in same sense of cleansing from sins, 2Pe 1:9; Job 7:21. Note middle participle \poi^samenos\ like \heuramenos\ in 9:12. This is the first mention of the priestly work of Christ, the keynote of this Epistle. {**Sat down**} (\ekathisen\). First aorist active of \kathiz^", "took his seat," a formal and dignified act. {**Of the Majesty on high**} (\t^s megalosun^s en hups^lois\). Late word from \megas\, only in LXX (*De 32:3; 2Sa 7:23, etc.*), Aristeas, Heb 1:3; 8:1; Jude 1:25. Christ resumed his original dignity and glory (*Joh 17:5*). The phrase \en hups^lois\ occurs in the Psalms (*Ps 93:4*), here only in N.T., elsewhere \en hupsistois\ in the highest (*Mt 21:9; Lu 2:14*) or \en tois epouraniois\ in the heavenlies (*Eph 1:3,20*). Jesus is here pictured as King (*Prophet and Priest also*) Messiah seated at the right hand of God.

1:4 {**Having become**} (\genomenos\). Second aorist middle participle of \ginomai\. In contrast with on in verse 3. {**By so much**} (\tosout^"i\). Instrumental case of \tosoutos\ correlative with \hos^"i\ (*as*) with comparative in both clauses (\kreitt^"n\, *better, comparative of* \kratus\, \diaphor^"teron\, *more excellent, comparative of* \diaphoros\). {**Than the angels**} (\t^"n aggel^"n\). Ablative of comparison after \kreitt^"n\, as often. {**Than they**} (\par^ autous\). Instead of the ablative \aut^"n\ here the preposition \para\ (*along, by the side of*) with the accusative

occurs, another common idiom as in 3:3; 9:23. \Diaphoros\ only in Hebrews in N.T. except Ro 12:6. {**Hath inherited**} (\kek^lronom^ˆken\). Perfect active indicative of \kl^ˆronome“\ (*from* \kl^ˆronomos\, *heir*, *verse 2*), and still inherits it, the name (\onoma\, *oriental sense of rank*) of "Son" which is superior to prophets as already shown (*1:2*) and also to angels (*1:4-2:18*) as he now proceeds to prove. Jesus is superior to angels as God's Son, his deity (*1:4-2:4*). The author proves it from Scripture (*1:4-14*).

1:5 {**Unto which**} (\Tini\). "To which individual angel." As a class angels are called sons of God (*Elohim*) (*Ps 29:1*), but no single angel is called God's Son like the Messiah in Ps 2:7. Dods takes "have I begotten thee" (\gegenn^ˆka se\, *perfect active indicative of* \genna“\) to refer to the resurrection and ascension while others refer it to the incarnation. {**And again**} (\kai palin\). This quotation is from 2Sa 7:14. Note the use of \eis\ in the predicate with the sense of "as" like the Hebrew (*LXX idiom*), not preserved in the English. See Mt 19:5; Lu 2:34. Like Old English "to" or "for." See 2Co 6:18; Re 21:7 for the same passage applied to relation between God and Christians while here it is treated as Messianic.

1:6 {**And when he again bringeth in**} (\hotan de palin eisagag^ˆi\). Indefinite temporal clause with \hotan\ and second aorist active subjunctive of \eisagag^ˆi\, If \palin\ is taken with \eisagag^ˆi\, the reference is to the Second Coming as in 9:28. If \palin\ merely introduces another quotation (*Ps 97:7*) parallel to \kai palin\ in verse 5, the reference is to the incarnation when the angels did worship the Child Jesus (*Lu 2:13f.*). There is no way to decide certainly about it. {**The first-born**} (\ton pr^ˆtotokon\). See Ps 89:28. For this compound adjective applied to Christ in relation to the universe see Col 1:15, to other men, Ro 8:29; Col 1:18, to the other children of Mary, Lu 2:7; here it is used absolutely. {**The world**} (\t^ˆn oikoumen^ˆn\). "The inhabited earth." See Ac 17:6. {**Let worship**} (\proskun^ˆsat^ˆsan\). Imperative first aorist active third plural of \proskune“\, here in the full sense of worship, not mere reverence or courtesy. This quotation is from the LXX of De 32:43, but is not in the Hebrew, though most of the LXX MSS. (*except F*) have \huioi theou\, but the substance does occur also in Ps 97:7 with \hoi aggeloi autou\.

1:7 {**Of the angels**} (\pros tous angelous\). "With reference to"

(\pros\) as in Lu 20:9. So "of the Son" in verse 8. Note \men\ here and \de\ in verse 8 in carefully balanced contrast. The quotation is from Ps 104:4. {Winds} (\pneumata\). "Spirits" the word also means. The meaning (*note article with \aggelous\, not with \pneumata*) apparently is one that can reduce angels to the elemental forces of wind and fire (*Moffatt*). {A flame of fire} (\puros phloga\). Predicate accusative of \phlox\, old word, in N.T. only here and Lu 16:24. Lunemann holds that the Hebrew here is wrongly rendered and means that God makes the wind his messengers (*not angels*) and flaming fire his servants. That is all true, but that is not the point of this passage. Preachers also are sometimes like a wind-storm or a fire.

1:8 {O God} (\ho theos\). This quotation (*the fifth*) is from Ps 45:7f. A Hebrew nuptial ode (\epithalamium\) for a king treated here as Messianic. It is not certain whether \ho theos\ is here the vocative (*address with the nominative form as in Joh 20:28 with the Messiah termed \theos\ as is possible, Joh 1:18*) or \ho theos\ is nominative (*subject or predicate*) with \estin\ (*is*) understood: "God is thy throne" or "Thy throne is God." Either makes good sense. {Sceptre} (\rabdōs\). Old word for walking-stick, staff (*Heb 11:21*).

1:9 {Hath anointed thee} (\echrīsen se\). First aorist active indicative of \chri\, to anoint, from which verb the verbal \Christos\ (*Anointed One*) comes. See Christ's use of \echrīsen\ in Lu 4:18 from Isa 66:1. {With the oil of gladness} (\elaion agalliase\). Accusative case with \echrīsen\ (*second accusative besides \se*). Perhaps the festive anointing on occasions of joy (*12:2*). See Lu 1:44. {Fellows} (\metochous\). Old word from \metech\, partners, sharers, in N.T. only in Hebrews save Lu 5:7. Note \para\ with accusative here, beside, beyond, above (*by comparison, extending beyond*).

1:10 {Lord} (\Kurios\). In the LXX, not in the Hebrew. Quotation (*the sixth*) from Ps 102:26-28 through verses 10-12. Note emphatic position of \su\ here at the beginning as in verses 11-12 (\su de\). This Messianic Psalm pictures the Son in his Creative work and in his final triumph. {Hast laid the foundation} (\ethemeli\). First aorist active of \themelio\, old verb from \themelios\ (*foundation*) for which see Col 1:23.

1:11 {They} (\autoi\). The heavens (\ouranoi\). {Shall perish} (\apolountai\). Future middle of \apollumi\. Modern scientists no

longer postulate the eternal existence of the heavenly bodies. **{But thou continuest}** (\su de diameneis\). This is what matters most, the eternal existence of God's Son as Creator and Preserver of the universe (*Joh 1:1-3; Col 1:14ff.*). **{Shall wax old}** (\palaithsontai\). First future passive indicative of \palaio^o\, from \palaiois\, for which see Lu 12:33; Heb 8:13.

1:12 **{A mantle}** (\peribolaion\). Old word for covering from \pariball^o\, to fling around, as a veil in 1Co 11:15, nowhere else in N.T. **{Shalt thou roll up}** (\helixeis\). Future active of \heliss^o\, late form for \heiliss^o\, in N.T. only here and Re 6:14, to fold together. **{As a garment}** (\h^s himation\). LXX repeats from 11. **{They shall be changed}** (\allag^ssontai\). Second future passive of \allass^o\, old verb, to change. **{Shall not fail}** (\ouk ekleipsousin\). Future active of \ekleip^o\, to leave out, to fail, used of the sun in Lu 23:45. "Nature is at his mercy, not he at nature's" (*Moffatt*).

1:13 **{Hath he said}** (\eir^{ken}\). Perfect active common use of the perfect for permanent record. This seventh quotation is proof of the Son's superiority as the Son of God (*his deity*) to angels and is from Ps 110:1, a Messianic Psalm frequently quoted in Hebrews. **{Sit thou}** (\kathou\). Second person singular imperative middle of \kath^{mai}\, to sit, for the longer form \kath^{so}\, as in Mt 22:44; Jas 2:3. **{On my right hand}** (\ek dexiⁿ mou\). "From my right." See 1:3 for \en dexifi\ "at the right hand." **{Till I make}** (\he^s an th^o\). Indefinite temporal clause about the future with \he^s\ and the second aorist active subjunctive of \tith^{mi}\ with \an\ (*often not used*), a regular and common idiom. Quoted also in Lu 20:43. For the pleonasm in \hupodion\ and \tⁿ podⁿ\ (*objective genitive*) see Mt 5:35.

1:14 **{Ministering spirits}** (\leitourgika pneumata\). Thayer says that \leitourgikos\ was not found in profane authors, but it occurs in the papyri for "work tax" (*money in place of service*) and for religious service also. The word is made from \leitourgia\ (*Lu 1:23; Heb 8:6; 9:21*). **{Sent forth}** (\apostellomena\). Present passive participle of \apostell^o\, sent forth repeatedly, from time to time as occasion requires. **{For the sake of}** (\dia\). With the accusative, the usual causal meaning of \dia\. **{That shall inherit}** (\tous mellontas kl^{ronomein}\). "That are going to inherit," common idiom of \mell^o\ (*present active participle*) with the infinitive (*present active here*), "destined to inherit" (*Mt 11:14*). **{Salvation}**

(\s“*t^rian*\). Here used of the final salvation in its consummation. Only here in the N.T. do we have "inherent salvation," but see 6:12; 12:17. We do not have here the doctrine of special guardian angels for each of us, but simply the fact that angels are used for our good. "And if so, may we not be aided, inspired, guided by a cloud of witnesses--not witnesses only, but helpers, agents like ourselves of the immanent God?" (*Sir Oliver Lodge, _The Hibbert Journal_, Jan., 1903, p. 223*).

[\[Previous\]](#) [\[Next\]](#)

2:1 **{Therefore}** (*\dia touto*). Because Jesus is superior to prophets and angels and because the new revelation is superior to the old. The author often pauses in his argument, as here, to drive home a pungent exhortation. **{Ought}** (*\dei*). It is necessity, necessity rather than obligation (*\chr^*). **{To give heed}** (*\prosechein*). Present active infinitive with *\noun* (*accusative singular of \nous*) understood as in Ac 8:6. **{More earnest}** (*\perissoter“s*). Comparative adverb, "more earnestly," "more abundantly" as in 1Th 2:7 **{To the things that were heard}** (*\tois akoustheisin*). Dative plural neuter of the articular participle first aorist passive of *\akou“*. **{Lest haply we drift away}** (*\m^pote pararu“men*). Negative clause of purpose with *\m^pote* and the second aorist passive subjunctive of *\pararre“*, old verb to flow by or past, to glide by, only here in N.T. (*cf. Pr 3:21*). Xenophon (*Cyrop. IV. 52*) uses it of the river flowing by. Here the metaphor is that "of being swept along past the sure anchorage which is within reach" (*Westcott*), a vivid picture of peril for all (*"we," \h^mas*).

2:2 **{For if ... proved steadfast}** (*\ei gar ... egeneto bebaios*). Condition of first class, assumed as true. **{Through angels}** (*\di' aggel“n*). Allusion to the use of angels by God at Sinai as in Ac 7:38,53; Gal 3:19, though not in the O.T., but in Josephus (*_Ant_. XV. 156*). **{Transgression and disobedience}** (*\parabasis kai parako^ *). Both words use *\para* as in *\pararu“men*, refused to obey (*stepping aside, \para-basis\ as in Ro 2:23*), neglect to obey (*\par-ako^ as in Ro 5:19*), more than a mere hendiadys. **{Recompense of reward}** (*\misthapodosian*). Late double compound, like *\misthapodot^s* (*Heb 11:6*), from *\misthos* (*reward*) and *\apodid“mi*, to give back. The old Greeks used *\misthodosia*. **{Just}** (*\endikon*). Old compound adjective, in N.T. only here and Ro 3:8.

2:3 **{How shall we escape?}** (*\p“s h^meis ekpheuxometha; *). Rhetorical question with future middle indicative of *\ekpheug“* and conclusion of the condition. **{If we neglect}** (*\amel^santes*). First aorist active participle of *\amele“*, "having neglected." **{So great salvation}** (*\t^likaut^s s“t^rias*). Ablative case after

\amel^{santes}\. Correlative pronoun of age, but used of size in the N.T. (*Jas 3:4; 2Co 1:10*). {**Which**} (\h^{tis}\). "Which very salvation," before described, now summarized. {**Having at the first been spoken**} (\arch^{n labousa laleisthai}\). Literally, "having received a beginning to be spoken," "having begun to be spoken," a common literary _Koin,_ idiom (*Polybius, etc.*). {**Through the Lord**} (\dia tou kuriou\). The Lord Jesus who is superior to angels. Jesus was God's full revelation and he is the source of this new and superior revelation. {**Was confirmed**} (\ebebaith\). First aorist passive indicative of \bebaio^α\, from \bebaios\ (*stable*), old verb as in 1Co 1:6. {**By them that heard**} (\hupo t^{n akousant}ⁿ\). Ablative case with \hupo\ of the articular first aorist active participle of \akou^α\. Those who heard the Lord Jesus. Only one generation between Jesus and the writer. Paul (*Ga 1:11*) got his message directly from Christ.

2:4 {**God also bearing witness with them**} (\sunepimartuountos tou theou\). Genitive absolute with the present active participle of the late double compound verb \sunepimarture^α\, to join (\sun\) in giving additional (\epi\) testimony (\marture^α\). Here only in N.T., but in Aristotle, Polybius, Plutarch. {**Both by signs**} (\s^{meiois te kai}\) {**and wonders**} (\kai terasin\) {**and by manifold powers**} (\kai poikilais dunamesin\) {**and by gifts of the Holy Ghost**} (\kai pneumatos hagiou merismois\). Instrumental case used with all four items. See Ac 2:22 for the three words for miracles in inverse order (*powers, wonders, signs*). Each word adds an idea about the \erga\ (*works*) of Christ. \Teras\ (*wonder*) attracts attention, \dunamis\ (*power*) shows God's power, \s^{meion}\ reveals the purpose of God in the miracles. For \poikilais\ (*manifold, many-coloured*) see Mt 4:24; Jas 1:2. For \merismos\ for distribution (*old word, in N.T. only here and Heb 4:12*) see 1Co 12:4-30. {**According to his own will**} (\kata t^{n autou thel}^{sin}\). The word \thel^{sis}\ is called a vulgarism by Pollux. The writer is fond of words in \-is\.

2:5 {**For not unto angels**} (\ou gar aggelois\). The author now proceeds to show (2:5-18) that the very humanity of Jesus, the Son of Man, likewise proves his superiority to angels. {**The world to come**} (\t^{n oikoumen}^{n t^{n mellousan}}\). The new order, the salvation just described. See a like use of \mell^α\ (*as participle*) with \s^{t^{ria}}\ (1:14), \aiⁿ\ (6:4f.), \agatha\ (9:11; 10:1), \polis\ (13:14). {**Whereof we speak**} (\peri h^{s laloumen}\). The author is discussing this new order introduced by

Christ which makes obsolete the old dispensation of rites and symbols. God did not put this new order in charge of angels.

2:6 **{But one somewhere}** (*\de pou tis*). See 4:4 for a like indefinite quotation. Philo uses this "literary mannerism" (*Moffatt*). He quotes Ps 8:5-7 and extends here to 8a. **{Hath testified}** (*\diemarturato*). First aorist middle indicative of *\diamarturomai*, old verb to testify vigorously (*Ac 2:40*). **{What}** (*\Ti*). Neuter, not masculine *\tis* (*who*). The insignificance of man is implied. **{The son of man}** (*\huios anthr'pou*). Not *\ho huios tou anthr'pou* which Jesus used so often about himself, but literally here "son of man" like the same words so often in Ezekiel, without Messianic meaning here. **{Visited}** (*\episkepti*). Second person singular present indicative middle of *\episkeptomai*, old verb to look upon, to look after, to go to see (*Mt 25:36*), from which verb *\episcopos*, overseer, bishop, comes.

2:7 **{Thou madest him a little lower}** (*\elatt'sas auton brachu ti*). First aorist active of old verb *\elatto'* from *\elatt'n* (*less*), causative verb to lessen, to decrease, to make less, only here, and verse 9 and Joh 3:30 in N.T. *\Brachu ti* is accusative neuter of degree like 2Sa 16:1, "some little," but of time in Isa 57:17 (*for a little while*). **{Than the angels}** (*\par' aggelous*). "Beside angels" like *\para* with the accusative of comparison in 1:4,9. The Hebrew here has *_Elohim_* which word is applied to judges in Ps 82:1,6 (*Joh 10:34f.*). Here it is certainly not "God" in our sense. In Ps 29:1 the LXX translates *_Elohim_* by *\huoi theou* (*sons of God*). **{Thou crownedst}** (*\estephan'sas*). First aorist active indicative of old verb, *\stephano'*, to crown, in N.T. only here and 2Ti 2:5. The Psalmist refers to God's purpose in creating man with such a destiny as mastery over nature. The rest of verse 7 is absent in B.

2:8 **{In that he subjected}** (*\en t'i hupotaxai*). First aorist active articular infinitive of *\hupatass'* in the locative case, "in the subjecting." **{He left}** (*\aph^ken*). First aorist active indicative (*kappa aorist*) of *\aphi^mi*. **{Nothing that is not subject to him}** (*\ouden aut'i anupotakton*). Later verbal of *\hupotass'* with *\a* privative. Here in passive sense, active sense in 1Ti 1:9. Man's sovereignty was meant to be all-inclusive including the administration of "the world to come." "He is crowned king of nature, invested with a divine

authority over creation" (*Moffatt*). But how far short of this destiny has man come! {**But now we see not yet**} (\n^{un} de oup^{hor}“men”). Not even today in the wonderful twentieth century with man's triumphs over nature has he reached that goal, wonderful as are the researches by the help of telescope and microscope, the mechanism of the airplane, the submarine, steam, electricity, radio.

2:9 {**Even Jesus**} (\I^{soun}). We do not see man triumphant, but we do see Jesus, for the author is not ashamed of his human name, realizing man's destiny, "the very one who has been made a little lower than the angels" (\ton brachu ti par' aggelous^{latt}“menon”), quoting and applying the language of the Psalm in verse 7 to Jesus (*with article* \ton^l *and the perfect passive participle of* \elatta“”). But this is not all. Death has defeated man, but Jesus has conquered death. {**Because of the suffering of death**} (\dia to path^{ma} tou thanatou^l). The causal sense of \dia^l with the accusative as in 1:14. Jesus in his humanity was put lower than the angels "for a little while" (\brachu ti^l). Because of the suffering of death we see (\blepomen^l) Jesus crowned (\estephan^{menon}“^l, *perfect passive participle of* \stephano““^l *from verse 7*), crowned already "with glory and honour" as Paul shows in Php 2:9-11 (*more highly exalted*, \huperups^{sen}“^l) "that at the name of Jesus every knee should bow." There is more glory to come to Jesus surely, but he is already at God's right hand (1:3). {**That by the grace of God he should taste death for every man**} (\hop^{men}“s chariti theou huper pantos geus^{tai} thanatou^l). This purpose clause (\hop^{men}“s^l *instead of the more usual* \hina^l) is pregnant with meaning. The author interprets and applies the language of the Psalm to Jesus and here puts Christ's death in behalf of (\huper^l), and so instead of, every man as the motive for his incarnation and death on the Cross. The phrase to taste death (\geuomai thanatou^l) occurs in the Gospels (*Mt 16:28; Mr 9:1; Lu 9:27; Joh 8:52*), though not in the ancient Greek. It means to see death (*Heb 11:5*), "a bitter experience, not a rapid sip" (*Moffatt*). His death was in behalf of every one (*not everything as the early Greek theologians took it*). The death of Christ (*Andrew Fuller*) was sufficient for all, efficient for some. It is all "by the grace (\chariti^l, *instrumental case*) of God," a thoroughly Pauline idea. Curiously enough some MSS. read \ch^{men}“ris theou^l (*apart from God*) in place of \chariti theou^l, Nestorian doctrine whatever the origin.

2:10 **{It became him}** (*\eprepen aut“i*). Imperfect active of *\prep“*, old verb to stand out, to be becoming or seemly. Here it is impersonal with *\telei“sai* as subject, though personal in Heb 7:26. *\Aut“i* (*him*) is in the dative case and refers to God, not to Christ as is made plain by *\ton arch^gon* (*author*). One has only to recall Joh 3:16 to get the idea here. The voluntary humiliation or incarnation of Christ the Son a little lower than the angels was a seemly thing to God the Father as the writer now shows in a great passage (2:10-18) worthy to go beside Php 2:5-11. **{For whom}** (*\di' hon*). Referring to *\aut“i* (*God*) as the reason (*cause*) for the universe (*\ta panta*). **{Through whom}** (*\di' hou*). With the genitive *\dia* expresses the agent by whom the universe came into existence, a direct repudiation of the Gnostic view of intermediate agencies (*aeons*) between God and the creation of the universe. Paul puts it succinctly in Ro 11:36 by his *\ex autou kai di' autou kai eis auton ta panta*. The universe comes out of God, by means of God, for God. This writer has already said that God used his Son as the Agent (*\di' hou*) in creation (1:2), a doctrine in harmony with Col 1:15f. (*\en aut“i, di' autou eis auton*) and Joh 1:3. **{In bringing}** (*\agagonta*). Second aorist active participle of *\ag“* in the accusative case in spite of the dative *\aut“i* just before to which it refers. **{The author}** (*\ton arch^gon*). Old compound word (*\arch^ and \ag“*) one leading off, leader or prince as in Ac 5:31, one blazing the way, a pioneer (*Dods*) in faith (*Heb 12:2*), author (*Ac 3:15*). Either sense suits here, though author best (*verse 9*). Jesus is the author of salvation, the leader of the sons of God, the Elder Brother of us all (*Ro 8:29*). **{To make perfect}** (*\telei“sai*). First aorist active infinitive of *\teleio“* (*from \teleios*). If one recoils at the idea of God making Christ perfect, he should bear in mind that it is the humanity of Jesus that is under discussion. The writer does not say that Jesus was sinful (*see the opposite in 4:15*), but simply that "by means of sufferings" God perfected his Son in his human life and death for his task as Redeemer and Saviour. One cannot know human life without living it. There was no moral imperfection in Jesus, but he lived his human life in order to be able to be a sympathizing and effective leader in the work of salvation.

2:11 **{He that sanctifieth}** (*\ho hagiaz“n*). Present active articular participle of *\hagiaz“*. Jesus is the sanctifier (*9:13f.; 13:12*). **{They that are sanctified}** (*\hoi*

hagiazomenoi). Present passive articular participle of \hagiaz“. It is a process here as in 10:14, not a single act, though in 10:10 the perfect passive indicative presents a completed state. **{Of one}** (\ex *henos*). Referring to God as the Father of Jesus and of the "many sons" above (*verse 10*) and in harmony with verse 14 below. Even before the incarnation Jesus had a kinship with men though we are not sons in the full sense that he is. **{He is not ashamed}** (\ouk *epaischunetai*). Present passive indicative of \epaischunomai, old compound (**Ro 1:16**). Because of the common Father Jesus is not ashamed to own us as "brothers" (\adelphous), unworthy sons though we be.

2:12 **{Unto my brethren}** (\tois *adelphois mou*). To prove his point the writer quotes Ps 22:22 when the Messiah is presented as speaking "unto my brethren." **{Congregation}** (\ekkl^hsias). The word came to mean the local church and also the general church or kingdom (**Mt 16:18; Heb 12:23**). Here we have the picture of public worship and the Messiah sharing it with others as we know Jesus often did.

2:13 **{I will put my trust in him}** (\Eg“ *esomai pepoith“s ep' aut“i*). A rare periphrastic (*intransitive*) future perfect of \peith“, a quotation from Isa 8:17. The author represents the Messiah as putting his trust in God as other men do (*cf. Heb 12:2*). Certainly Jesus did this constantly. The third quotation (\kai *palin*, *And again*) is from Isa 8:18 (*the next verse*), but the Messiah shows himself closely linked with the children (\paidia) of God, the sons (\huioi) of verse 10.

2:14 **{Are sharers in flesh and blood}** (\kekoin“n^hken *haimatos kai sarkos*). The best MSS. read "blood and flesh." The verb is perfect active indicative of \koin“ne“, old verb with the regular genitive, elsewhere in the N.T. with the locative (**Ro 12:13**) or with \en\ or \eis\. "The children have become partners (\koin“noi) in blood and flesh." **{Partook}** (\metesche). Second aorist active indicative of \metech“, to have with, a practical synonym for \koin“ne“ and with the genitive also (\t“n *aut“n*). That he might bring to nought (\hina *katarg^hs^hi*). Purpose of the incarnation clearly stated with \hina\ and the first aorist active subjunctive of \katarge“, old word to render idle or ineffective (*from* \kata, *argos*), causative verb (**25 times in Paul**), once in Luke (**Lu 13:7**), once in Hebrews (*here*). "By means of death" (*his own death*) Christ broke the power (\kratos) of the devil over death (*paradoxical as it seems*), certainly in

men's fear of death and in some unexplained way Satan had sway over the realm of death (**Zec 3:5f.**). Note the explanatory \tout' estin\ (**that is**) with the accusative after it as before it. In Re 12:7 Satan is identified with the serpent in Eden, though it is not done in the Old Testament. See Ro 5:12; Joh 8:44; 14:30; 16:11; 1Jo 3:12. Death is the devil's realm, for he is the author of sin. "Death as death is no part of the divine order" (*Westcott*).

2:15 {**And might deliver**} (\kai apallaxⁱ\). Further purpose with the first aorist active subjunctive of \appallass^a\, old verb to change from, to set free from, in N.T. only here, Lu 12:58; Ac 19:12. {**Through fear of death**} (\phobⁱ thanatou\). Instrumental case of \phobos\. The ancients had great fear of death though the philosophers like Seneca argued against it. There is today a flippant attitude towards death with denial of the future life and rejection of God. But the author of Hebrews saw judgement after death (**9:27f.**). Hence our need of Christ to break the power of sin and Satan in death. {**All their lifetime**} (\dia pantos tou zⁱn\). Present active infinitive with \pas\ and the article in the genitive case with \dia\, "through all the living." {**Subject to bondage**} (\enochoi douleias\). Old adjective from \enech^a\, "held in," "bound to," with genitive, bond-slaves of fear, a graphic picture. Jesus has the keys of life and death and said: "I am the life." Thank God for that.

2:16 {**Verily**} (\de pou\). "Now in some way," only here in N.T. {**Doth he take hold**} (\epilambanetai\). Present middle indicative and means to lay hold of, to help, like \bo^hth^hsai\ in verse 18. {**The seed of Abraham**} (\spermatos Abraham\). The spiritual Israel (**Ga 3:29**), children of faith (**Ro 9:7**).

2:17 {**Wherefore**} (\hothen\). Old relative adverb (\ho\ and enclitic \then\, whence of place (**Mt 12:44**), of source (**1Jo 2:18**), of cause as here and often in Hebrews (**3:1; 7:25; 8:3; 9:18; 11:19**). {**It behoved him**} (\pⁱheilen\). Imperfect active of \opheil^a\, old verb to owe, money (**Mt 18:28**), service and love (**Ro 13:8**), duty or obligation as here and often in N.T. (**Lu 17:10**). Jesus is here the subject and the reference is to the incarnation. Having undertaken the work of redemption (**Joh 3:16**), voluntarily (**Joh 10:17**), Jesus was under obligation to be properly equipped for that priestly service and sacrifice. {**In all things**} (\kata panta\). Except yielding to sin (**Heb 4:15**) and yet he knew what temptation was, difficult as it may be for

us to comprehend that in the Son of God who is also the Son of man (**Mr 1:13**). Jesus fought through to victory over Satan. {**To be made like unto his brethren**} (\tois adelphois homoi“th^nai\). First aorist passive infinitive of \homoio“, old and common verb from \homoios\ (*like*), as in Mt 6:8, with the associative instrumental case as here. Christ, our Elder Brother, resembles us in reality (**Php 2:7 "in the likeness of men"**) as we shall resemble him in the end (**Ro 8:29 "first-born among many brethren"; 1Jo 3:2 "like him"**), where the same root is used as here (\hoi“ma, homoios\). That he might be (\hina gen^tai\). Purpose clause with \hina\ and the second aorist middle subjunctive of \ginomai\, to become, "that he might become." That was only possible by being like his brethren in actual human nature. {**Merciful and faithful high priest**} (\ele^m“n kai pistos archiereus\). The sudden use of \archiereus\ here for Jesus has been anticipated by 1:3; 2:9 and see 3:1. Jesus as the priest-victim is the chief topic of the Epistle. These two adjectives (\ele^m“n\ and \pistos\ touch the chief points in the function of the high priest (**5:1-10**), sympathy and fidelity to God. The Sadducean high priests (**Annas and Caiaphas**) were political and ecclesiastical tools and puppets out of sympathy with the people and chosen by Rome. {**In things pertaining to God**} (\ta pros ton theon\). The adverbial accusative of the article is a common idiom. See the very idiom \ta pros ton theon\ in Ex 18:19; Ro 15:17. This use of \pros\ we had already in Heb 1:7f. On the day of atonement the high priest entered the holy of holies and officiated in behalf of the people. {**To make propitiation for**} (\eis to hilaskesthai\). Purpose clause with \eis to\ and the infinitive (*common Greek idiom*), here present indirect middle of \hilaskomai\, to render propitious to oneself (*from \hilaos\, Attic \hile“s\, gracious*). This idea occurs in the LXX (**Ps 65:3**), but only here in N.T., though in Lu 18:13 the passive form (\hilasth^ti\ occurs as in 2Ki 5:18. In 1Jo 2:2 we have \hilasmos\ used of Christ (*cf. Heb 7:25*). The inscriptions illustrate the meaning in Heb 2:17 as well as the LXX.

2:18 {**In that**} (\en h“i\). Literally, "In which" (\=en tout“i en h“i\, *in that in which*), a causal idea, though in Ro 14:22 \en h“i\ means "wherein." {**Hath suffered**} (\peponthen\). Second perfect active indicative of \pasch“, permanent part of Christ's experience. {**Being tempted**} (\peirastheis\). First aorist passive participle of \peiraz“. The temptation to escape the shame of

the Cross was early and repeatedly presented to Christ, by Satan in the wilderness (*Mt 4:8-11*), by Peter in the spirit of Satan (*Mt 16:22f.*), in Gethsemane (*Mt 26:39*), and caused intense suffering to Jesus (*Lu 22:44; Heb 5:8*). {**He is able**} (*\dunatai*). This word strikes the heart of it all. Christ's power to help is due not merely to his deity as God's Son, but also to his humanity without which he could not sympathize with us (*Heb 4:15*). {**To succour**} (*\bo^th^sai*). First aorist active infinitive of the old compound verb *\bo^the^*“ (*\bo^*, *a cry*, *\the^*“, *to run*), to run at a cry or call for help (*Mt 15:25*). {**Them that are tempted**} (*\tois peirazomenois*). Dative plural of the articular participle (*present passive*) of *\peiraz^*“. These Jewish Christians were daily tempted to give up Christ, to apostatize from Christianity. Jesus understands himself (*\autos*) their predicament and is able to help them to be faithful.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Hebrews: Chapter 2*)

[\[Previous\]](#) [\[Next\]](#)

3:1 {**Holy brethren**} (*adelphoi hagioi*\). Only here in N.T., for \hagiois\ in 1Th 5:27 only in late MSS. See Heb 2:11 for same idea. First time the author makes direct appeal to the readers, though first person in 2:1. {**Partakers**} (*metochoi*\). See Lu 5:7 for "partners" in the fishing, elsewhere in N.T. only in Hebrews (**1:9; 6:4; 12:8**) in N.T. {**Of a heavenly calling**} (*kl'se's epouraniou*\). Only here in the N.T., though same idea in 9:15. See \h^ an^ kl'sis\ in Php 3:14 (*the upward calling*). The call comes from heaven and is to heaven in its appeal. {**Consider**} (*katano'sate*\). First aorist active imperative of \katano^e^, old compound verb (*kata, nous*\), to put the mind down on a thing, to fix the mind on as in Mt 7:3; Lu 12:24. {**Even Jesus**} (*I'soun*\). No "even" in the Greek, just like the idiom in 2:9, the human name held up with pride. {**The Apostle and High Priest of our confession**} (*ton apostolon kai archierea t's homologias h^m^'n*\). In descriptive apposition with \I'soun\ and note the single article \ton\. This is the only time in the N.T. that Jesus is called \apostolos\, though he often used \apostell^ of God's sending him forth as in Joh 17:3 (*apesteilas*\). This verb is used of Moses as sent by God (**Ex 3:10**). Moffatt notes that \apostolos\ is Ionic for \presbeut^s\, "not a mere envoy, but an ambassador or representative sent with powers." The author has already termed Jesus high priest (**2:17**). For \homologia\ (*confession*) see 2Co 9:13; 1Ti 6:12. These Hebrew Christians had confessed Jesus as their Apostle and High Priest. They do not begin to understand what Jesus is and means if they are tempted to give him up. The word runs through Hebrews with an urgent note for fidelity (**4:14; 10:23**). See \homologe^ (*homon*\, *same*, \leg^, *say*), to say the same thing, to agree, to confess, to profess.

3:2 {**Who was faithful**} (*piston onta*\). Present active participle with predicate accusative agreeing with \I'soun\, "as being faithful." {**That appointed him**} (*t^'i poi'santi auton*\). See 1Sa 12:6. Dative case of the articular participle (*aorist active*) of \poie^ and the reference is to God. Note \pistos\ as in 2:17. {**As also was Moses**} (*h^'s kai M^'us^s*\). The author makes no depreciatory remarks about Moses as he did not about the prophets

and the angels. He cheerfully admits that Moses was faithful "in all his house" (*\en hol“i t“i oik“i autou*), an allusion to Nu 12:7 (*\ean hol“i t“i oik“i mou*) about Moses. The "his" is God's. The use of *\oikos* for the people (*family*) of God, not the building, but the group (*1Ti 3:15*) in which God is the Father. But wherein is Jesus superior to Moses? The argument is keen and skilful.

3:3 {**Hath been counted worthy of more glory than Moses**} (*\pleionos dox“s para M“us“n ^xi“tai*). Perfect passive indicative of *\axio“*, to deem worthy, permanent situation described with definite claim of Christ's superiority to Moses. *\Dox“s* in genitive case after *\^xi“tai*. For *\para* after the comparative *\pleionos* see 1:4,9; 2:7. {**By so much as**} (*\kath' hoson*). A proportionate measurement (*common use of \kata\ and the quantitative relative \hosos*). {**Than the house**} (*\tou oikou*). Ablative case of comparison after *\pleiona*. The architect is superior to the house just as Sir Christopher Wren is superior to St. Paul's Cathedral. The point in the argument calls for Jesus as the builder (*\ho kataskeuusas\, first aorist active participle of \kataskeuaz“\, to found or build*). But it is God's house as *\autou* means (*verses 2,5*) and *\hou* in verse 6. This house of God existed before Moses (*11:2,25*). Jesus as God's Son founded and supervised this house of God.

3:4 {**Is God**} (*\theos*). God is the Creator of all things and so of his "house" which his Son, Jesus Christ, founded and supervises.

3:5 {**And Moses**} (*\kai M“us“s men*). "Now Moses indeed on his part" (*\men\ contrasted with \de*). {**In**} (*\en*). Moses was in "God's house" "as a servant" (*\h“s therap“n*). Old word, in LXX, only here in N.T. and quoted from Nu 12:7f. Kin to the verb *\therapeu“*, to serve, to heal, and *\therapeia*, service (*Lu 9:11*) and a group of servants (*Lu 12:42*). {**For a testimony of those things which were afterward to be spoken**} (*\eis marturion t“n lal“th“somen“n*). Objective genitive of the articular future passive participle of *\lale“*. It is not certain what it means whether the "testimony" (*\marturion*) is to Moses or to God and whether it points on to Christ. In 9:9 see *\parabol“* applied to the old dispensation as a symbol pointing to Christ and Christianity. {**But Christ**} (*\Christos de*). In contrast with Moses (*\men\ in verse 5*). {**As a son**} (*\h“s huios*). Instead of a *\therap“n\ (servant)*. {**Over his house**} (*\epi ton oikon autou*).

The difference between \epi\ and \en\ added to that between \huios\ and \therap“n\). It is very neat and quite conclusive, especially when we recall the high place occupied by Moses in Jewish thought. In Ac 7:11 the Jews accused Stephen of speaking "blasphemous words against Moses and God" (*putting Moses on a par with God*).

3:6 {**Whose house are we**} (\hou oikos esmen h^{meis}\). We Christians (*Jew and Gentile*) looked at as a whole, not as a local organization. {**If we hold fast**} (\ean katasch“men\). Condition of third class with \ean\ and second aorist (*effective*) active subjunctive of \katech“\). This note of contingency and doubt runs all through the Epistle. We are God's house if we do not play the traitor and desert. {**Boldness**} (\parr^{sian}\) {**and glorying**} (\kai kauch^{ma}\) some had lost. The author makes no effort to reconcile this warning with God's elective purpose. He is not exhorting God, but these wavering Christians. All these are Pauline words. B does not have \mechri telous bebaian\ (*firm unto the end*), but it is clearly genuine in verse 14. He pleads for intelligent confidence.

3:7 {**Wherefore**} (\dio\). Probably this inferential conjunction (\dia, ho\, *because of which*) goes with \m^{skl^{run^{te}}}\ (*harden not*) in verse 8 rather than with \blepete\ (*take heed*) in verse 12 unless the long quotation be considered a parenthesis. The long quotation in verses 7-11 is from Ps 95:7-11. After the quotation the author has "three movements" (*Moffatt*) in his discussion of the passage as applied to the Jewish Christians (3:12-19; 4:1-10; 4:11-13). The peril of apostasy as shown by the example of the Israelites is presented with vividness and power. {**As the Holy Ghost saith**} (\kath“s legei to pneuma to hagion\). Just this phrase nowhere else in the N.T., except Act 21:11 (*Agabus*), though practically the same idea in 9:8; 10:15. In 1Ti 4:1 the adjective "Holy" is wanting as in Re 2; 3. But the writer quotes this Psalm as the Word of God and in 4:7 attributes it to David. {**If ye shall hear**} (\ean akous^{te}\). Condition of third class with \ean\ and first aorist active subjunctive of \akou“\).

3:8 {**Harden not**} (\m^{skl^{run^{te}}}\). Prohibition with \m\ and first aorist (*ingressive*) active subjunctive of \skl^{run}“, late verb from \skl^{ros}\ (*dried up, stiff, hard*) as in Ac 19:9; Ro 9:18. {**As in the provocation**} (\h“s n t“i parapikrasm“i\). Late compound from \parapikrain“, late verb to embitter (\para,

pikros), found only in LXX and here and verse 15. It means embitterment, exasperation. For the simple verb \pikrain“, to make bitter, see Col 3:19. The reference is to _Meribah_ (*Ex. 17:1-7*). {**Like as in the day**} (*kata t^n h^meran*). "According to the day" as in Ac 12:1; 19:23. {**Of the temptation**} (*tou peirasmou*). The reference is to _Massah_ which took place at Rephidim.

3:9 {**Wherewith**} (*hou*). Literally, "where" (*the wilderness*) as in De 8:15. {**Tempted me by proving me**} (*epeirasan en dokimasifi*). No word for "me." The Israelites "tested" God "in putting to the proof" (*only N.T. use of this word from dokimaz“ and this from the LXX*). They were not content with God's promise, but demanded objective proof (*erga*, *deeds*) of God.

3:10 {**And saw**} (*kai eidon*). "And yet saw." {**Wherefore**} (*dio*). Not in the LXX, but it makes clear the argument in the Psalm. {**I was displeased**} (*pros“chthisa*). First aorist active of \prosochthiz“, late compound for extreme anger and disgust. In N.T. only here and verse 17. {**Err**} (*plan“ntai*). Present middle indicative of \plana“, to wander astray, common verb. {**They did not know**} (*ouk egn“san*). In spite of God's works (*erga*) and loving patience the Israelites failed to understand God's ways with them. Are we any better? They "cared not to take my road" (*Moffatt*).

3:11 {**As I swear**} (*h“s “mosa*). "Correlating the oath and the disobedience" (*Vincent*). First aorist active indicative of \omnu“, old verb for solemn oath (*6:13*). {**They shall not enter**} (*ei eiseleusontai*). Future middle of \eiserchomai\ with \ei\ as an anacoluthon for the Hebrew _im_ (*not*). Really it is a condition of the first class with the conclusion not expressed, common in the LXX as here (*Robertson, _Grammar_, p. 1024*). {**Into my rest**} (*eis t^n katapausin mou*). Old word from \katapau“\ (*Heb 4:8*), to give rest, in LXX, in N.T. only in Ac 7:49; Heb 3:11-4:11. Primarily the rest in Canaan and then the heavenly rest in which God dwells.

3:12 {**Take heed**} (*blepete*). Present active imperative as in Php 3:2 (*three times*) of \blep“\ in place of the more usual \horate\. Solemn warning to the Jewish Christians from the experience of the Israelites as told in Ps 95. {**Lest haply there shall be**} (*m^pote estai*). Negative purpose with \m^pote\ and the future indicative as in Mr 14:2. But we have in

Col 2:8 \m[^] tis estai\ as in Heb 12:25; \m[^]\ occurs with the aorist subjunctive, and \m[^] pote\ with present subjunctive (*Heb 4:1*) or aorist subjunctive (*Ac 5:39*). **{In any one of you}** (\en tini hum[^]n\). The application is personal and pointed. **{An evil heart of unbelief}** (\kardia pon[^]ra apistias\). A remarkable combination. **{Heart}** (\kardia\) is common in the LXX (*about 1,000 times*), but "evil heart" only twice in the O.T. (*Jer 16:12; 18:12*). \Apistias\ is more than mere unbelief, here rather disbelief, refusal to believe, genitive case describing the evil heart marked by disbelief which is no mark of intelligence then or now. **{In falling away from the living God}** (\en t[^]i apost[^]nai apo theou z[^]ntos\). "In the falling away" (*locative case with \en\ of the second aorist active (intransitive) infinitive of \aphist[^]mi\, to stand off from, to step aside from (\apo\ with the ablative case \theou\ the living God (common phrase in the O.T. and the N.T. for God as opposed to lifeless idols)*). "Remember that to apostatize from Christ in whom you have found God is to apostatize from God" (*Dods*). That is true today. See Eze 20:8 for this use of the verb.

3:13 **{So long as it is called today}** (\achris hou to s[^]meron kaleitai\). The only instance in the N.T. of this conjunction (\achri\ or \achris\ or \achris hou\, etc.) with the present indicative in the sense of "so long as" or "while" like \he[^]s\. Elsewhere it means "until" and with either the aorist indicative (*Ac 7:18*), the future (*Re 17:17*), or the aorist subjunctive (*Re 7:3*). **{Lest any one of you be hardened}** (\hina m[^] skl[^]runth[^]i tis ex hum[^]n\). Negative purpose clause with \hina m[^]\ (*that not*) and the first aorist passive subjunctive of \skl[^]run[^]\, the vivid verb from verse 8. **{By the deceitfulness of sin}** (\apat[^]i t[^]s hamartias\). Instrumental case \apat[^]i\ (*trick, fraud*) as is always the case with sin (*Ro 7:11; 2Th 2:10*). Apostasy (*12:4*) is their peril and it is a trick of sin.

3:14 **{For we are become partakers of Christ}** (\metochoi gar tou Christou gegonamen\). Second perfect active of \ginomai\, "we have become," not the equivalent of \esmen\ (*are*). For \metochoi\ see 1:9; 3:1; 6:4. We have become partners with Christ and hence (\gar\, *for*) should not be tricked into apostasy. **{If we hold fast}** (\ean per katasch[^]men\). The same condition as in verse 6 with \per\ (*indeed, forsooth*) added to \ean\. Jonathan Edwards once said that the sure proof of election is that one

holds out to the end. {**The beginning of our confidence**} (*tⁿ archⁿ t^s hupostase^s*). For \hupostasis\ see 1:3; 11:1. These faltering believers (*some even apostates*) began with loud confidence and profession of loyalty. And now?

3:15 {**While it is said**} (*en tⁱ legesthai*). Locative case with \en\ of the articular present passive infinitive of \leg^a, "in the being said." Thus the author (*cf. same phrase in Ps 42:4*) introduces the repeated quotation from verses 7,8. Probably it is to be connected with \katasch^amen\, though it can be joined with \parakaleite\ in verse 13 (*treating 14 as a parenthesis*).

3:16 {**Who**} (*Tines*). Clearly interrogative, not indefinite (*some*). {**Did provoke**} (*parepikranan*). First aorist active indicative of \parapikrin^a, apparently coined by the LXX like \parapikrasmos\ (*verse 15*) to which it points, exasperating the anger of God. {**Nay, did not all**} (*all' ou pantes*). "A favourite device of the diatribe style" (*Moffatt*), answering one rhetorical question with another (*Lu 17:8*) as in verses 17,18, There was a faithful minority mentioned by Paul (*1Co 10:7f.*).

3:17 {**With them that sinned**} (*tois hamart^sasin*). Dative masculine plural after \pros^achthisen\ (*cf. verse 10*) of the articular first aorist active participle of \hamartan^a (*hamart^sas*, *not hamart^an*). {**Carcases**} (*k^ala*). Old word for members of the body like the feet, in LXX a dead body (*Nu 14:29*), here only in N.T.

3:18 {**That they should not enter**} (*m^e eiseleusesthai*). Negative \m^e (*cf. ei in verse 11*) and the future middle infinitive in indirect discourse. {**To them that were disobedient**} (*tois apeith^sasin*). Dative masculine plural of the articular first aorist active participle of \apeithe^a, active disobedience with which compare \apistias\ in verse 12,19.

3:19 {**And we see**} (*kai blepomen*). Triumphant conclusion of the exegesis of Ps 95. "So we see."

[\[Previous\]](#) [\[Next\]](#)

4:1 **{Let us fear therefore}** (*\phobth“men oun*). First aorist passive volitive subjunctive of *\phobeomai*, to be afraid. There is no break in the argument on Ps 95. This is a poor chapter division. The Israelites perished because of disbelief. We today face a real peril. **{Lest haply}** (*\m^{pote}*) Here with the present subjunctive (*\dokei*), but future indicative in 3:12, after the verb of fearing. For the optative see 2Ti 2:25. **{A promise being left}** (*\kataleipomen^s epaggelias*). Genitive absolute of the present passive participle of *\kataleip^a*, to leave behind. God's promise still holds good for us in spite of the failure of the Israelites. **{Should seem to have come short of it}** (*\dokei huster^{kenai}*). Perfect active infinitive of *\hustere^a*, old verb from *\husteros* (*comparative of root \ud\ like our out, outer, outermost*), to be too late, to fail to reach the goal as here, common in the N.T. (11:37; 12:15).

4:2 **{For indeed we have had good tidings preached unto us}** (*\kai gar esmen eu^{ggelismenoi} esmen*). Periphrastic perfect passive indicative of *\euaggeliz^a* (*from \euaggelion\, good news, glad tidings*) to bring good news, used here in its original sense as in verse 6 of the Israelites (*\euaggelisthentes\ first aorist passive participle*). **{Even as also they}** (*\kathaper kakeinoi*). See verse 6. We have the promise of rest as the Israelites had. The parallel holds as to the promise, the privilege, the penalty. **{The word of hearing}** (*\ho logos t^s ako^s*). As in 1Th 2:13. Genitive *\ako^s* describing *\logos*, the word marked by hearing (*the word heard*). **{Because they were not united by faith with them that heard}** (*\m^{sun}kekerasmenous tⁱ pistei tois akousasin*). *\M^a*, the usual negative of the participle. A very difficult phrase. The text is uncertain whether the participle (*perfect passive of \sunkerannumi\, old verb to mix together*) ends in *\-os* agreeing with *\logos* or *\-ous* agreeing with *\ekeinous* (*them*). Taking it in *\-ous* the translation is correct. *\Pistei* is in the instrumental case and *\tois akousasin* in the associative instrumental after *\sun*.

4:3 **{Do enter}** (*\eiserchometha*). Emphatic futuristic present middle indicative of *\eiserchomai*. We are sure to enter in, we

who believe. **{He hath said}** (*\eir^ken*). Perfect active indicative for the permanent value of God's word as in 1:13; 4:4; 10:9,13; 13:5; Ac 13:34. God has spoken. That is enough for us. So he quotes again what he has in verse 11 from Ps 95. **{Although the works were finished}** (*\kaitoi t^"n erg^"n gen^thent^"n*). Genitive absolute with concessive use of the participle. Old particle, in N.T. only here and Ac 14:17 (*with verb*). **{From the foundation of the world}** (*\apo katabol^s kosmou*). *\Katabol^*, late word from *\kataball^*, usually laying the foundation of a house in the literal sense. In the N.T. usually with *\apo* (***Mt 25:44***) or *\pro* (***Joh 17:24***) about the foundation of the world.

4:4 **{Somewhere on this wise}** (*\pou hout^"s*). See 2:6 for *\pou tis* for a like indefinite allusion to an Old Testament quotation. Here it is Ge 2:2 (*cf. Ex 20:11; 31:17*). Moffatt notes that Philo quotes Ge 2:2 with the same "literary mannerism." **{Rested}** (*\katapausen*). First aorist active indicative of *\katapau^*, intransitive here, but transitive in verse 8. It is not, of course, absolute rest from all creative activity as Jesus shows in Joh 5:17. But the seventh day of God's rest was still going on (*clearly not a twenty-four hour day*).

4:5 **{And in this place again}** (*\kai en tout^"i palin*). The passage already quoted in verse 3; 3:11.

4:6 **{It remaineth}** (*\apoleipetai*). Present passive indicative of *\apoleip^*, old verb to leave behind, to remain over. So again in 4:9; 10:26. Here the infinitive clause (*\tinis eiselthein eis aut^"n*) is the subject of *\apoleipetai*. This left-over promise is not repeated, though not utilized by the Israelites under Moses nor in the highest sense by Joshua and David. **{Failed to enter in}** (*\ouk eis^lthon*). "Did not enter in" (*second aorist active indicative of \eiserchomai*). It is a rabbinical argument all along here, but the author is writing to Jews.

4:7 **{He again defineth a certain day}** (*\palin tina horizei h^meran*). Present active indicative of *\horiz^*, old verb to set a limit (*\horos*, *horizon*) as in Ac 17:26; Ro 1:4. **{In David}** (*\en Daueid*). Attributing the Psalm to David or in the Psalter at any rate. **{Hath been before said}** (*\proeir^tai*). Perfect passive indicative referring to the quotation in 3:7,15. **{After so long a time}** (*\meta tosouton chronon*). The time between

Joshua and David.

4:8 {**Joshua**} (\I^{sous}\). The Greek form is Jesus. Condition of the second class (*determined as unfulfilled*) with \ei\ and aorist indicative in the condition and \an\ with the imperfect in the conclusion. {**He would not have spoken**} (\ouk elalei\). Wrong translation, "he would not speak" (*be speaking*), in the passage in David. Imperfect tense, not aorist.

4:9 {**A sabbath rest**} (\sabbatismos\). Late word from \sabbatiz“\ (*Ex 16:30*) to keep the Sabbath, apparently coined by the author (*a doubtful passage in Plutarch*). Here it is parallel with \katapausis\ (*cf. Re 14:13*). {**For the people of God**} (\t“i la“i tou theou\). Dative case of blessed personal interest to the true Israel (*Ga 6:16*).

4:10 {**As God did from his**} (\h“sper apo t“n idi“n ho theos\). It is not cessation of work, but rather of the weariness and pain in toil. The writer pictures salvation as God's rest which man is to share and God will have perfect satisfaction when man is in harmony with him (*Dods*).

4:11 {**Let us therefore give diligence**} (\spoudas“men oun\). Volitive subjunctive aorist of \spoudaz“\, old verb to hasten (*2Ti 4:9*), to be eager and alert (*1Th 2:17*). The exhortation has a warning like that in 4:1. {**That no man fall**} (\hina m^{pes}i\). Negative purpose with \hina m^{pes}i\ and the second aorist active subjunctive of \pipt“, to fall. {**After the same example of disobedience**} (\en t“i aut“i hupodeigmati t^s apeitheias\). The unbelief is like that seen in the Israelites (*3:12,18; 4:2*). \Hupodeigma\ is a late word from \hupodeiknumi\ (*Mt 3:7*) and means a copy (*Joh 13:15; Jas 5:10*). The Israelites set a terrible example and it is so easy to copy the bad examples.

4:12 {**The word of God**} (\ho logos tou theou\). That just quoted about the promise of rest and God's rest, but true of any real word of God. {**Living**} (\z“n\). Cf. the Living God (*3:12*). In Philo and the Book of Wisdom the Logos of God is personified, but still more in Joh 1:1-18 where Jesus is pictured as the Logos on a par with God. "Our author is using Philonic language rather than Philonic ideas" (*Moffatt*). See Joh 6:63: "The words which I have spoken are spirit and are life." {**Active**} (\energ^s\). Energetic, powerful (*Joh 1:12; Php 3:21; Col 1:29*). {**Sharper**} (\tom“teros\). Comparative of \tomos\, cutting (*from* \temn“, to

cut), late adjective, here only in the N.T. {**Than**} (\huper\). Often so after a comparative (*Lu 16:8; 2Co 12:13*). {**Two-edged**} (\distomon\). "Two-mouthed" (\di-, stoma\), double-mouthed like a river (*Polybius*), branching ways (*Sophocles*), applied to sword (\xiphos\) by Homer and Euripides. {**Piercing**} (\diiknoumenos\). Present middle participle of \diikneomai\, old verb to go through, here only in N.T. {**Even to the dividing**} (\achri merismou\). Old word from \meriz\ (\meros\, *part*), to partition. {**Of soul and spirit**} (\psuch[^]s kai pneumatos\). As in 1Th 5:23; 1Co 15:45, but not an argument for trichotomy. Psychology is constantly changing its terminology. {**Of both joints and marrow**} (\harm[^]n te kai muel[^]n\). From \ar\, to join, comes \harmos\, old word, here only in the N.T. \Muelos\ (*from* \mu[^]\, *to shut*), old word, here only in N.T. This surgeon goes into and through the joints and marrow, not cleaving between them. {**Quick to discern**} (\kritikos\). Verbal adjective in \-ikos\, from \krin\, skilled in judging, as the surgeon has to be and able to decide on the instant what to do. So God's word like his eye sees the secret lurking doubt and unbelief "of the thoughts and intents of the heart" (\enthum[^]se[^]n kai ennoi[^]n kardias\). The surgeon carries a bright and powerful light for every dark crevice and a sharp knife for the removal of all the pus revealed by the light. It is a powerful picture here drawn.

4:13 {**That is not manifest**} (\aphan[^]s\). Old adjective (\a\ *privative and phain[^]\, to show*), here only in the N.T. God's microscope can lay bare the smallest microbe of doubt and sin. {**Naked**} (\gumna\). Both soul and body are naked to the eye of God. {**Laid open**} (\tetrach[^]lismena\). Perfect passive participle of \trach[^]liz\, late verb to bend back the neck (\trach[^]los\, *Mt 18:6*) as the surgeon does for operating, here only in N.T. See Ro 16:4 for the peril of risking one's neck (\trach[^]lon hupotithenai\). God's eyes see all the facts in our inmost hearts. There are no mental reservations from God. {**With whom we have to do**} (\pros hon h[^]min ho logos\). "With whom the matter or account for us is." There is a slight play here on \logos\ of verse 12. Surely every servant of Christ today needs to gaze into this revealing mirror and be honest with himself and God.

4:14 {**A great high priest**} (\archiereia megan\). The author now takes up the main argument of the Epistle, already alluded to in 1:3; 2:17f.; 3:1, the priestly work of Jesus as superior to that of the Levitical line (*4:14-12:3*). Jesus is superior to

the prophets (**1:1-3**), to angels (**1:4-2:18**), to Moses (**3:1-4:13**), he has already shown. Here he only terms Jesus "great" as high priest (*a frequent adjective with high priest in Philo*) but the superiority comes out as he proceeds. {**Who hath passed through the heavens**} (\dielˈluthota tous ouranous\). Perfect active participle of \dierchomai\, state of completion. Jesus has passed through the upper heavens up to the throne of God (**1:3**) where he performs his function as our high priest. This idea will be developed later (**6:19f.**; **7:26-28**; **9:11f.,24f.**). {**Jesus the Son of God**} (\Iˈsoun ton huion tou theou\). The human name linked with his deity, clinching the argument already made (**1:1-4:13**). {**Let us hold fast our confession**} (\kratˈmen tˈs homologias\). Present active volitive subjunctive of \krateˈ\, old verb (*from* \kratos\, *power*), with genitive to cling to tenaciously as here and 6:18 and also with the accusative (**2Th 2:15**; **Col 2:19**). "Let us keep on holding fast." This keynote runs all through the Epistle, the exhortation to the Jewish Christians to hold on to the confession (**3:1**) of Christ already made. Before making the five points of Christ's superior priestly work (*better priest than Aaron*, **5:1-7:25**; *under a better covenant*, **8:1-13**; *in a better sanctuary*, **9:1-12**; *offering a better sacrifice*, **9:13-10:18**; *based on better promises*, **10:19-12:3**), the author gives a double exhortation (**4:14-16**) like that in 2:1-4 to hold fast to the high priest (**14f.**) and to make use of him (**16**).

4:15 {**That cannot be touched with the feeling**} (\mˆ dunamenon sunpathˆsai\). "Not able to sympathize with." First aorist passive infinitive of \sunpatheˈ\, late compound verb from the late adjective \sunpathos\ (**Ro 12:15**), both from \sunpaschˈ\, to suffer with (**1Co 12:26**; **Ro 8:17**), occurring in Aristotle and Plutarch, in N.T. only in Hebrews (*here and 10:34*). {**One that hath been tempted**} (\pepeirasmenon\). Perfect passive participle of \peirazˈ\, as already shown in 2:17f. {**Without sin**} (\chˈris hamartias\). This is the outstanding difference that must never be overlooked in considering the actual humanity of Jesus. He did not yield to sin. But more than this is true. There was no latent sin in Jesus to be stirred by temptation and no habits of sin to be overcome. But he did have "weaknesses" (\astheneiai\) common to our human nature (*hunger, thirst, weariness, etc.*). Satan used his strongest weapons against Jesus, did it repeatedly, and failed. Jesus remained "undefiled" (\amiantos\) in a world of sin (**Joh 8:46**). This is our ground of hope, the sinlessness of

Jesus and his real sympathy.

4:16 **{Let us therefore draw near}** (\proserch“metha oun\). Present active middle volitive subjunctive of \proserchomai\, "Let us keep on coming to" our high priest, this sympathizing and great high priest. Instead of deserting him, let us make daily use of him. This verb in Hebrews means reverent approach for worship (7:25; 10:1,22; 11:6). **{Unto the throne of grace}** (\t“i thron“i t^s charitos\). This old word (\thronos\) we have taken into English, the seat of kings and of God and so of Christ (1:3,8), but marked by grace because Jesus is there (Mt 19:28). Hence we should come "with boldness" (\meta parr^sias\). Telling Jesus the whole story of our shortcomings. **{That we may receive mercy}** (\hina lab“men eleos\). Purpose clause with \hina\ and second aorist active subjunctive of \lamban“\, **{And find grace}** (\kai charin heur“men\). Second aorist active subjunctive of \heurisk“\, We are sure to gain both of these aims because Jesus is our high priest on the throne. **{To help us in time of need}** (\eis eukairon bo^theian\). \Bo^theia\ is old word (*from* \bo^the“\, 2:18 *which see*), in N.T. only here and Ac 27:17. \Eukairos\ is an old word also (\eu\, *well*, \kairos\, *opportunity*), only here in N.T. "For well-timed help," "for help in the nick of time," before too late.

5:1 **{In things pertaining to God}** (*\ta pros ton theon*). Accusative of general reference as in 2:17 (**Ro 15:17**). The two essential points about any high priest are human sympathy (**5:1-3**) and divine appointment (**5:4**). He is taken from men and appointed in behalf of men. **{That he may offer}** (*\hina prosphe^i*). Purpose clause with *\hina* and present active subjunctive of *\prosphe^i*, "that he keep on offering (*from time to time*)." **{Both gifts}** (*\d^ra*) **{and sacrifices}** (*\kai thusias*). General term (*\d^ra*) and bloody offerings, but the two together are inclusive of all as in 8:3; 9:9 (**1Ki 8:64**). **{For sins}** (*\huper hamarti^n*). His own included (**7:27**) except in the case of Jesus.

5:2 **{Who can bear gently}** (*\metriopathein dunamenos*). Present active infinitive of the late verb *\metriopathe^i* (*\metrios*, *moderate*, *\pate^i*, *to feel or suffer*). It is a philosophical term used by Aristotle to oppose the *\apatheia* (*lack of feeling*) of the Stoics. Philo ranks it below *\apatheia*. Josephus (*_Ant_. XII. 32*) uses it of the moderation of Vespasian and Titus towards the Jews. It occurs here only in the N.T. "If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent" (**Dods**). **{With the ignorant}** (*\tois agnoousin*). Dative case of the articular present active participle of *\agnoe^i*, old verb not to know (**Mr 9:32**). **{And erring}** (*\kai plan^menois*). Present middle participle (*dative case*) of *\plana^i*. The one article with both participles probably makes it a hendiadys, sins of ignorance (*both accident and sudden passion*) as opposed to high-handed sins of presumption and deliberate purpose. People who sinned "willingly" (*\hekousi^s*, **10:26**) had no provision in the Levitical system. For deliberate apostasy (**3:12; 10:26**) no pardon is offered. **{Is compassed with infirmity}** (*\perikeitai astheneian*). Present passive indicative of the old verb *\perikeimai* here used transitively as in Ac 28:20 (*\halusin*, *chain*). The priest himself has weakness lying around him like a

chain. Not so Jesus.

5:3 {**For himself**} (\peri heautou\). Note \peri\ three times here (\peri tou laou, peri heautou, peri hamarti“n\), but in verse 1 \huper anthr“p“n, huper hamarti“n\). In the _Koin_, this interchange of \peri\ (*around*) and \huper\ (*over*) is common (*Mt 26:28*).

5:4 {**Taketh the honour unto himself**} (\heaut“i lambanei t^*n tim^*n*\). Dative case of personal interest (\heaut“i\). The priest was called of God. This is the ideal and was true of Aaron. The modern minister is not a priest, but he also should be a God-called man and not one who pushes himself into the ministry or into ecclesiastical office.*

5:5 {**So Christ also**} (\hout“s kai ho Christos\). Just as with Aaron. Jesus had divine appointment as high priest also. {**To be made**} (\gen^th^*nai*\). First aorist passive infinitive of \ginomai\. {**High priest**} (\archiereia\). Predicate accusative agreeing with \heauton\ (*himself*) object of \edoxasen\. {**But he that spake unto him**} (\all' ho lal^*sas pros auton*\). Ellipsis of \edoxasen\ to be supplied from preceding clause. God did glorify Jesus in appointing him priest as we see in Ps 2:7 quoted already as Messianic (*Heb 1:5*). Jesus himself repeatedly claimed that the Father sent him on his mission to the world (*Joh 5:30,43; 8:54; 17:5, etc.*). Bruce holds that Christ's priesthood is co-eval with his Sonship. Davidson thinks it is merely suitable because he is Son. Clearly the Father nominated (*Dods*) the Son to the Messianic priesthood (*Joh 3:16*).

5:6 {**In another place**} (\en heter“i\). That is Ps 110:4. It is this crucial passage by which the author will prove the superiority of Jesus to Aaron as high priest. Only the word priest (\hiereus\) occurs here which the author uses as synonymous with high priest (\archiereus\). The point lies in the meaning of the phrase "After the order of Melchizedek" (\kata t^*n taxin Melchisedek*\). But at this point the only thing pressed is the fact of the divine appointment of Jesus as priest. He returns to this point (*5:10-7:28*).

5:7 {**In the days of his flesh**} (\en tais h^*merais t^*s sarkos autou*\). Here (*verses 7-9*) the author turns to the other requirement of a high priest (*human sympathy*). Since Jesus was "without sin" (*4:15*) he did not have to offer sacrifices "for*

himself," yet in all other points he felt the sympathy of the human high priest, even more so by reason of his victory over sin. **{Having offered up}** (\prosenegkas\). Second aorist active (\-a\ **form**) participle of \prospher“\ (*cf. verse 3*). An allusion to the Agony of Christ in Gethsemane. **{Supplications}** (\hiket^ˆrias\). Socrates, Polybius, Job (*Job 40:22*) combine this word with \de^ˆseis\ (*prayers*) as here. The older form was \hikesia\. The word \hiket^ˆrios\ is an adjective from \hiket^ˆs\ (*a suppliant from hik“\, to come to one*) and suggests one coming with an olive-branch (\elaia\). Here only in the N.T. **{With strong crying and tears}** (\meta kraug^ˆs ischuras kai dakru“n\). See Lu 22:44f. for a picture of the scene in Gethsemane (*anguish and pathos*). No doubt the writer has in mind other times when Jesus shed tears (*Joh 11:35; Lu 19:41*), but Gethsemane chiefly. **{To save him from death}** (\s“zein ek thanatou\). A reference to the cry of Jesus in Gethsemane (*Mt 26:39*). **{Having been heard for his godly fear}** (\eisakoustheis apo t^ˆs eulabeias\). Old word from \eulab^ˆs\ (*taking hold well, Lu 2:25 from eu, lamban“\, the verb eulabeomai\ in N.T. only in Heb 11:7*), in N.T. only here and 12:28. Fine picture of Christ's attitude toward the Father in the prayer in Gethsemane and in all his prayers. Jesus in Gethsemane at once surrendered his will to that of the Father who heard his plea and enabled him to acquiesce in the Father's will.

5:8 **{Though he was a Son}** (\kaiper “n huios\). Concessive participle with \kaiper\, regular Greek idiom as in 7:5; 12:17. **{Yet learned obedience}** (\emathen hupako^ˆn\). Second aorist active indicative of \manthan“\. Succinct and crisp statement of the humanity of Jesus in full harmony with Lu 2:40,52 and with Heb 2:10. **{By the things which he suffered}** (\aph' h“n epathen\). There is a play on the two verbs (\emathen--epathen\), paronomasia. Second aorist active indicative of \pasch“\. He always did his Father's will (*Joh 8:29*), but he grew in experience as in wisdom and stature and in the power of sympathy with us.

5:9 **{Having been made perfect}** (\telei“theis\). First aorist passive participle of \teleio“\, the completion of the process of training mentioned by this same verb in 2:10 "by means of sufferings" (\dia path^ˆmat“n\) as stated again here in verse 8. **{The author of eternal salvation}** (\aitios s“t^ˆrias ai“niou\). Common adjective from \aitia\ (*cause*), causing, often in Greek

with \s“t^rias\ (*Aeschines, Philo*), in N.T. only here, Lu 23:4,14,22; Ac 19:40. See same idea in Heb 2:10 (\arch^gon\). See Isa 45:17.

5:10 {**Named of God**} (\prosagoreutheis\). First aorist passive participle of \prosagoreu“, old verb to salute, to address, only here in N.T. Common in Plutarch.

5:11 {**Of whom**} (\peri hou\). Or "concerning which," for \hou\ can be either masculine or neuter (*genitive*). It is the likeness of Jesus as high priest to Melchizedek that the author has in mind. He is ready to discuss that but for the fear that the reader may fail to grasp his meaning, for he will run counter to the usual Jewish ideas. Hence he pauses to stir up the interest of the readers (*5:11-6:20*) before going on with the argument (*7:1-28*). {**Hard of interpretation**} (\duserm^neutos\). Late and rare verbal compound (\dus, herm^neu“\), in Diodorus and Philo, here only in N.T. Hard to explain because of the strange (*to Jews*) line taken, but still more because of their dulness. {**Dull of hearing**} (\n“throï tais akoais\). Old adjective (*papyri also*), from negative \n^ and \“the“, to push, no push in the hearing, slow and sluggish in mind as well as in the ears. In N.T. only here and 6:12 (*slack, sluggish*). Plato calls some students \n“throï\ (*stupid*).

5:12 {**Teachers**} (\didaskaloi\). Predicate nominative after \einai\. {**By reason of the time**} (\dia ton chronon\). Alas, what a commentary on modern Christians. {**That some one teach you the rudiments**} (\tou didaskein humas tina ta stoicheia\). Neat Greek idiom, genitive case of the articular infinitive (*need of the teaching*) with two accusatives of the person (\humas\, *you*) and the thing (\ta stoicheia\, *the rudiments*) and the accusative of general reference (\tina\, *as to some one*). For \stoicheia\ see Ga 4:3,9; Col 2:8. {**Of the first principles of the oracles of God**} (\t^s arch^s t“n logi“n tou theou\). Three genitives linked to each other. \Arch^s\ (*beginning*) illustrates \ta stoicheia\, just before, the A B C of Christian teaching like Heb 6:1f. \Logion\ is a diminutive of logos, divine oracles being usually brief, common in the O.T. and Philo for God's words, in N.T. used for the O.T. (*Ac 7:38; Rom 3:2*), of God's word through Christians (*1Pe 4:11*), of the substance of Christian teaching (*Heb 5:12*). {**Of milk**} (\galaktos\). Because still babes (*1Co 3:2*) and not able to chew "solid food" (\sterefs troph^s\), without intellectual and spiritual teeth.

5:13 {**Without experience**} (\apeiros\). Old adjective (*alpha privative and peira*, trial). Inexperienced. The babe (\n^pios\, old word, negative n^ and epos\, word like Latin _infans_, infant, not able to talk), not able to chew if one uses only milk and is without teeth. Perhaps moral truth is meant by "word of righteousness" (cf. 1:2; 2:3 for the word spoken by Christ).

5:14 {**For full-grown men**} (\telei“n\). Predicate genitive. The word is for adults, relative perfection (\teleioi\ in contrast with babes as in 1Co 2:6; 3:1; 13:11; Php 3:15; Eph 4:4, not absolute perfection (*Mt 5:48*). {**Their senses**} (\ta aisth^t^ria\). The organs of perception (*Stoic term for sense organs*) from \aisthanomai\ (*Lu 9:45*), in Plato, Galen, Hippocrates, here only in N.T. {**Exercised**} (\gegumnasmena\). Perfect passive participle of \gumnaz“, to exercise (*naked, gumnos*). Galen uses \aisth^t^ria gegumnasmena\ together after \ech“\ as we have here. For this predicate use of the participle with \ech“\ see Lu 13:6; 14:19f. "By reason of use" one gains such skill. {**To discern**} (\pros diakrisin\). "For deciding between" (*from diakrin“*), old word with ablative \kalou te kai kakou\ (*between good and evil*). See 1Co 12:1; Rom 14:1.

6:1 {**Wherefore**} (\dio\). Because of the argument already made about the difficulty of the subject and the dulness of the readers. {**Let us cease to speak**} (\aphentes ton logon\). Second aorist active participle of \aphi^mi\, to leave off or behind. {**Of the first principles of Christ**} (t^s arch^s tou Christou\). Objective genitive \Christou\ (*about Christ*). "Leaving behind the discussion of the beginning about Christ," another way of saying again \ta stoicheia t^s arch^s t^"n logi^"n tou theou\ of 5:12. {**And press on**} (\kai pher^metha\). Volitive present subjunctive passive, "Let us be borne on" (*both the writer and the readers*). The Pythagorean Schools use \pher^metha\ in precisely this sense of being borne on to a higher stage of instruction. Bleek quotes several instances of Greek writers using together as here of \aphentes pher^metha\ (*Eurip., _Androm_. 393, for instance*). {**Unto perfection**} (\epi t^"n teleiot^ta\). Old word from \teleios\ mature, adults as in 5:14. Only twice in N.T. (*here and Col 3:14*). Let us go on to the stage of adults, not babes, able to masticate solid spiritual food. The writer will assume that the readers are adults in his discussion of the topic. {**Not laying again the foundation**} (m^ palin themelion kataballomenoi\). The regular idiom for laying down the foundation of a building (\themelion\, *Lu 6:48f.*). The metaphor is common (*1Co 3:11*) and the foundation is important, but one cannot be laying the foundation always if he is to build the house. There are six items mentioned here as part of the "foundation," though the accusative \didach^"n\ in apposition with \themelion\ may mean that there are only four included in the \themelion\. Two are qualitative genitives after \themelion\ (\metanoias\ and \piste^s\). What is meant by "dead works" (\apo nekr^"n erg^"n\ is not clear (*9:14*), though the reference may be to touching a corpse (*Nu 19:1f.; 31:19*). There are frequent allusions to the deadening power of sin (*Jas 2:17,26; Joh 7:25; Rom 6:1,11; 7:8; Col 2:13; Eph 2:1,5*). The use of repentance and faith together occurs also elsewhere (*Mr 1:15; Ac 20:21; 1Th 1:9*).

6:2 The other four items are qualitative genitives with \didach^"n\ (\baptism^"n, epithese^s cheir^"n, anastase^s nekr^"n, krimatos ai^niou\). The plural \baptism^"n\ "by itself does not

mean specifically Christian baptism either in this epistle (**9:10**) or elsewhere (**Mr 7:4**), but ablutions or immersions such as the mystery religions and the Jewish cultus required for initiates, proselytes, and worshippers in general" (**Moffatt**). The disciples of the Baptist had disputes with the Jews over purification (**Joh 3:25**). See also Ac 19:2. "The laying on of hands" seems to us out of place in a list of elementary principles, but it was common as a sign of blessing (**Mt 19:13**), of healing (**Mr 7:32**), in the choice of the Seven (**Ac 6:6**), in the bestowal of the Holy Spirit (**Ac 8:17f.; 19:6**), in separation for a special task (**Ac 13:3**), in ordination (**1Ti 4:14; 5:22; 2Ti 1:6**). Prayer accompanied this laying on of the hands as a symbol. The resurrection of the dead (**both just and unjust, Joh 5:29; Ac 24:15**) is easily seen to be basal (*cf.* **1Co 15**) as well as eternal judgment (*timeless and endless*).

6:3 {**If God permit**} (\eanper epitrepⁱ ho theos\). Condition of the third class with \eanper\ (*note* \per\ *indeed*). See 1Co 16:7 (\ean ho kurios epitrepsⁱ\) and Ac 18:21 (\tou theou thelontos\). It is not an idle form with the author. He means that he will go on with the argument and not attempt to lay again the foundation (*the elements*). Moffatt takes him to mean that he will teach them the elements at a later time (**13:23**) if the way opens, a less probable interpretation.

6:4 {**As touching those who were once enlightened**} (\tous hapax ph[“]tisthentas\). First aorist passive articular participle (*the once for all enlightened*) of \photiz[“]\, old and common verb (*from* \ph[“]s\) as in Lu 11:36. The metaphorical sense here (*cf. Joh 1:9; Eph 1:18; Heb 10:32*) occurs in Polybius and Epictetus. The accusative case is due to \anakainizein\ in verse 6. \Hapax\ here is "once for all," not once upon a time (\pote\) and occurs again (**9:7,26,27,28; 12:26,27**). {**Tasted of the heavenly gift**} (\geusamenous t^s d[“]reas t^s epouraniou\). First aorist middle participle of \geu[“]\, old verb once with accusative (*verse 5, \kalon r^ˆma, dunameis*), usually with genitive (**Heb 2:9**) as here. {**Partakers of the Holy Ghost**} (\metochous pneumat^{os} hagiou\). See 3:14 for \metochoi\. These are all given as actual spiritual experiences. {**And then fell away**} (\kai parapesontas\). No "then" here, though the second aorist (*effective*) active participle of \parapipt[“]\, old verb to fall beside (*aside*), means that. Only here in N.T. In Gal 5:4 we have \t^s charitos exepesate\ (*ye fell out of grace, to law, Paul*

means).

6:6 **{It is impossible to renew them again}** (\adunaton palin anakainizein\). The \adunaton\ (*impossible*) comes first in verse 4 without \estin\ (*is*) and there is no "them" in the Greek. There are three other instances of \adunaton\ in Hebrews (**6:18; 10:4; 11:6**). The present active infinitive of \anakainiz\ (*late verb, \ana, kainos\, here only in the N.T., but \anakaino*, 2Co 4:16; Col 3:10) with \adunaton\ bluntly denies the possibility of renewal for apostates from Christ (*cf. 3:12-4:2*). It is a terrible picture and cannot be toned down. The one ray of light comes in verses 8-12, not here. **{Seeing they crucify to themselves afresh}** (\anastraurountas heautois\). Present active participle (*accusative plural agreeing with \tous ... parapesontas*) of \anastauro\, the usual verb for crucify in the old Greek so that \ana-\ here does not mean "again" or "afresh," but "up," _sursum_, not _rursum_ (*Vulgate*). This is the reason why renewal for such apostates is impossible. They crucify Christ. **{And put him to an open shame}** (\kai paradeigmatizontas\). Present active participle of \paradeigmatiz\, late verb from \paradeigma\ (*example*), to make an example of, and in bad sense to expose to disgrace. Simplex verb \deigmatisai\ in this sense in Mt 1:19.

6:7 **{Which hath drunk}** (\h[^] piouosa\). Articular second aorist active participle of \pin\, to drink. **{Herbs}** (\botan[^]n\). Old word from \bosk\, to feed, green plant, only here in N.T. Cf. our botany. **{Meet}** (\eutheton\). Old compound verbal (\eu, tith[^]mi\ well-placed, fit (*Lu 9:62*). **{It is tilled}** (\ge[^]rgeitai\). Present passive indicative of \ge[^]rge\, old and rare verb from \ge[^]rgos\ (*tiller of the soil, \g[^], ergon\, 2Ti 2:6*), here only in the N.T. **{Receives}** (\metalambanei\). Present active indicative of \metalamban\, old verb to share in, with genitive (\eulogias\ as here (*Ac 2:46*) or with accusative (*Ac 24:25*).

6:8 **{If it beareth}** (\ekpherousa\). Present active participle of \ekpher\, conditional participle. For "thorns and thistles" see Mt 7:16 for both words (\akanthas kai tribolous\). Roman soldiers scattered balls with sharp iron spikes, one of which was called _tribulus_, to hinder the enemy's cavalry. **{Rejected}** (\adokimos\). See 1Co 9:27; Ro 1:28. For \kataras eggus\ (*nigh unto a curse*) see Gal 3:10. **{To be burned}** (\eis kausin\). "For burning." Common sight in clearing up ground.

6:9 **{But we are persuaded}** (\pepeismetha de\). Perfect passive indicative of \peith“, literary plural. Note Paul's use of \pepeismai\ in 2Ti 1:12. **{Better things}** (\ta kreissona\). "The better things" than those pictures in 6:4-8. **{That accompany salvation}** (\echomena s“t^rias\). "Things holding on to salvation" (*Mr 1:38*), a common Greek phrase \echomena\, present middle participle of \ech“. **{Though we thus speak}** (\ei kai hout“s laloumen\). Concessive condition of the first class. Explanatory, not apologetic, of his plain talk. **{Not unrighteous to forget}** (\ou gar adikos epilathesthai\). Second aorist middle infinitive of \epilanthan“\ with genitive case (\ergou\, *work*, \agap^s\, *love*). But even God cannot remember what they did not do. **{In that ye ministered and still do minister}** (\diakon^santes kai diakonountes\). First aorist active and present active participle of the one verb \diakone“, the sole difference being the tense (*single act _aorist_, repeated acts _present_*).

6:11 **{And we desire}** (\epithumoumen de\). Literary plural again like \pepeismetha\ (*6:9*). He is not wholly satisfied with them as he had already shown (*5:11-14*). They have not given up Christ (*6:4-8*), but many of them are still babes (\n^pioi\, *5:13*) and not adults (\teleioi\, *5:14*) and others are in peril of becoming so. **{Unto the fulness of hope}** (\pros t^n pl^rophorian t^s elpidos\). For \pl^rophoria\ see 1Th 1:5; Col 2:2. **{To the end}** (\achri telous\). As in 3:6,14.

6:12 **{That ye be not sluggish}** (\hina m^ n“throï gen^sthe\). Negative final clause with second aorist middle subjunctive of \ginomai\, "that ye become not sluggish (*or dull of hearing*)" as some already were (*5:11*). **{Imitators}** (\mim^tai\). See 1Th 1:6; 2:14 for this word (*our "mimic" in good sense*). The writer wishes to hold and develop these sluggards through those who inherit the promises (*see 10:19-12:3*), one of his great appeals later in ch. Heb 11 full of examples of "faith and long-suffering."

6:13 **{Made promise}** (\epaggeilamenos\). First aorist middle participle of \epaggell“. Could swear by none greater (\kat' oudenos eichen meizonos omosai\). Imperfect active of \ech“\ in sense of \edunato\ as often with \omosai\ (*first aorist active infinitive of \omnu“*) and \“mosen\ (*he sware*) is first aorist active indicative.

6:14 **{Surely}** (*\ei m^{\hat{n}}*). By itacism for *\^ m^{\hat{n}}* (*Deissmann, _Bible Studies_, p. 205*). The quotation is from Ge 22:16f. (*the promise renewed to Abraham with an oath after offering of Isaac*). **{Blessing}** (*\eulog^{\hat{n}}*). Hebraism (*present active participle*) for the Hebrew infinitive absolute and so with *\pl^{\hat{thun}}^{\hat{n}}* (*multiplying*).

6:15 **{Having patiently endured}** (*\makrothum^{\hat{sas}}*). First aorist active participle of *\makrothumos* (*\makros, thumos*, *long spirit*) illustrating *\makrothumia* of verse 12. **{He obtained}** (*\epetuchen*). Second aorist (*effective*) active indicative of *\epetugchan^{\hat{}}*, old verb with genitive. God was true to his word and Abraham was faithful.

6:16 **{In every dispute}** (*\pas^{\hat{s}} antilogias*). Objective genitive of old word several times in Hebrews (*6:16; 7:7; 12:3*). Talking back, face to face, in opposition. **{Final}** (*\peras*). Limit, boundary (*Mt 12:42*). Men may perjure themselves.

6:17 **{To shew}** (*\epideixai*). First aorist active infinitive of *\epideiknumi*, to show in addition (*\epi-*) to his promise "more abundantly" (*\perissoteron*). **{The immutability of his counsel}** (*\to ametatheton t^{\hat{s}} boul^{\hat{s}} autou*). Late compound verbal neuter singular (*alpha privative and \metatith^{\hat{mi}}*, *to change*), "the unchangeableness of his will." **{Interposed}** (*\emesiteusen*). First aorist active indicative of *\mesiteu^{\hat{}}*, late verb from *\mesit^{\hat{s}}*, mediator (*Heb 8:6*), to act as mediator or sponsor or surety, intransitively to pledge one's self as surety, here only in the N.T. **{With an oath}** (*\hork^{\hat{i}}*). Instrumental case of *\horkos* (*from \herkos*, *an enclosure*), Mt 14:7,9.

6:18 **{By two immutable things}** (*\dia duo pragmat^{\hat{n}} ametathet^{\hat{n}}*). See verse 17. God's promise and God's oath, both unchangeable. **{In which it is impossible for God to lie}** (*\en hois adunaton pseusasthai theon*). Put this "impossibility" by that in verses 4-6. **{Theon}** is accusative of general reference with *\pseusasthai*, first aorist middle infinitive of *\pseudomai*. **{That we may have}** (*\hina ech^{\hat{men}}*). Purpose clause with *\hina* and the present active subjunctive of *\ech^{\hat{}}*, "that we may keep on having." **{Strong consolation}** (*\ischuran parakl^{\hat{sin}}*). "Strong encouragement" by those two immutable things. **{Who have fled for refuge}** (*\hoi kataphugontes*). Articular effective second aorist active participle of *\katapheug^{\hat{}}*, old verb, in N.T. only here and Ac 14:6. The word occurs for fleeing to the cities of

refuge (*De 4:42; 19:5; Jos 20:9*). {**To lay hold of**} (*\krat^sai*). First aorist active (*single act*) infinitive of *\krate*“ in contrast with present tense in 4:14 (*hold fast*). {**Set before us**} (*\prokeimen^s*). Placed before us as the goal. See this same participle used with the "joy" (*\charas*) set before Jesus (*12:2*).

6:19 {**Which**} (*\h^n*). Which hope. What would life be without this blessed hope based on Christ as our Redeemer? {**As an anchor of the soul**} (*\h^s agkuran t^s psuch^s*). Old word, literally in Ac 27:29, figuratively here, only N.T. examples. The ancient anchors were much like the modern ones with iron hooks to grapple the rocks and so hold on to prevent shipwreck (*1Ti 1:19*). {**Both sure and steadfast**} (*\asphal^ te kai bebaian*). This anchor of hope will not slip (*alpha privative and \sphall*“*, to totter*) or lose its grip (*\bebaia*, *from \bain*“*, to go, firm, trusty*). {**That which is within the veil**} (*\to es^teron tou katapetasmatos*). The Holy of Holies, "the inner part of the veil" (*the space behind the veil*), in N.T. only here and Ac 16:24 (*of the inner prison*). The anchor is out of sight, but it holds. That is what matters.

6:20 {**As a forerunner**} (*\prodromos*). Old word used for a spy, a scout, only here in N.T. Jesus has shown us the way, has gone on ahead, and is the surety (*\egguos*, *Heb 7:22*) and guarantor of our own entrance later. In point of fact, our anchor of hope with its two chains of God's promise and oath has laid hold of Jesus within the veil. It will hold fast. All we need to do is to be true to him as he is to us. {**A high priest for ever**} (*\archiereus eis ton ai^na*). There he functions as our great high priest, better than Aaron for he is "after the order of Melchizedek," the point that now calls for elucidation (*5:10f.*).

[\[Previous\]](#) [\[Next\]](#)

7:1 **{This Melchizedek}** (*\houtos ho Melchisedek*). The one already mentioned several times with whose priesthood that of Christ is compared and which is older and of a higher type than that of Aaron. See Ge 14:18-20; Ps 110 for the only account of Melchizedek in the Old Testament. It is a daring thing to put Melchizedek above Aaron, but the author does it. Moffatt calls verses 1-3 "a little sermon" on 6:20. It is "for ever" (*\eis ton ai^na*) that he explains. Melchizedek is the only one in his line and stands alone in the record in Genesis. The interpretation is rabbinical in method, but well adapted to Jewish readers. The description is taken verbatim from Genesis except that "who met" (*\ho sunant^sas*) is here applied to Melchizedek from Ge 14:17 instead of to the King of Sodom. They both met Abraham as a matter of fact. For this verb (*first aorist active participle of \sunanta^s*) see Lu 9:37. **{Slaughter}** (*\kop^s*). Old word for cutting (*\kopt^s*, *to cut*), here only in N.T. These kings were Amraphel, Arioch, Chedorlaomer, Tidal. Amraphel is usually taken to be Khammurabi. **{Priest of God Most High}** (*\hiereus tou theou tou hupsistou*). He is called "priest" and note *\tou hupsistou* applied to God as the Canaanites, Phoenicians, Hebrews did. It is used also of Zeus and the Maccabean priest-kings. The demons apply it to God (*Mr 5:7; Lu 8:28*).

7:2 **{A tenth}** (*\dekat^n*). It was common to offer a tenth of the spoils to the gods. So Abraham recognized Melchizedek as a priest of God. **{Divided}** (*\emerisen*). First aorist active of *\meriz^s*, from *\meros* (*portion*), to separate into parts. From this point till near the end of verse 3 (*the Son of God*) is a long parenthesis with *\houtos* of verse 1 as the subject of *\menei* (*abideth*) as the Revised Version punctuates it. Philo had made popular the kind of exegesis used here. The author gives in Greek the meaning of the Hebrew words Melchizedek (*King of righteousness, cf. 1:8*) and Salem (*peace*).

7:3 **{Without father, without mother, without genealogy}** (*\apat^r, am^t^r, agenealog^tos*). Alliteration like Ro 1:30, the first two old words, the third coined by the author (*found nowhere*

else) and meaning simply "devoid of any genealogy." The argument is that from silence, made much of by Philo, but not to be pressed. The record in Genesis tells nothing of any genealogy. Melchizedek stands alone. He is not to be understood as a miraculous being without birth or death. Melchizedek has been made more mysterious than he is by reading into this interpretation what is not there. {**Made like**} (\aph“*moi“menos*\). Perfect passive participle of \aphomoio“, old verb, to produce a facsimile or copy, only here in N.T. The likeness is in the picture drawn in Genesis, not in the man himself. Such artificial interpretation does not amount to proof, but only serves as a parallel or illustration. {**Unto the Son of God**} (\t“*i hui“i tou theou*\). Associative instrumental case of \huios|. {**Abideth a priest**} (\menei *hiereus*\). According to the record in Genesis, the only one in his line just as Jesus stands alone, but with the difference that Jesus continues priest in fact in heaven. {**Continually**} (\eis to diⁿ*nekes*\). Old phrase (*for the continuity*) like \eis ton ai“na\, in N.T. only in Hebrews (7:3; 10:1,14,21).

7:4 {**How great**} (\pⁿ*likos*\). Geometrical magnitude in contrast to arithmetical (\posos\), here only in N.T., "how distinguished." He received tithes from Abraham (*verses 4-6a*) and he blessed Abraham (6b-7) and even Levi is included (*verses 8-10*). {**Out of the chief spoils**} (\ek t“*n akrothini“n*\). Old word from \akros\, top, and \this\, a heap (*the top of the pile*). {**Patriarch**} (\patriarch^s\). LXX word (\patria\, *tribe*, \arch“, *to rule*) transferred to N.T. (Ac 2:29).

7:5 {**The priest's office**} (\tⁿ *hierateian*\). LXX and _Koin_, word from \hiereus\, in N.T. only here and Lu 1:9. {**To take tithes**} (\apodekatoin\). Present active infinitive (*in* \-oin\, *not* \-oun\, *as the best MSS. give it*) of \apodekato“ a LXX word (\apo, *dekato*“), to take a tenth from (\apo\). {**Brethren**} (\adelphous\). Accusative case in apposition with \laon\ (*people*) unaffected by the explanatory phrase \tout' estin\ (*that is*). {**Though come out**} (\kaiper *exel'luthotas*\). Concessive participle (*cf. 5:8*) with \kaiper\ (*perfect active of* \exerchomai\).

7:6 {**He whose genealogy is not counted**} (\ho mⁿ *genealogoumenos*\). Articular participle with negative \mⁿ\ (*usual with participles*) of the old verb \genealoge“\ trace ancestry (*cf. verse 3*) {**Hath taken tithes**} (\dedekat“*ken*\). Perfect active indicative of \dekato“, standing on record in Genesis.

{Hath blessed} (*\eulog^{ken}*). Perfect active indicative of *\euloge^o*, likewise standing on record. Note the frequent perfect tenses in Hebrews. **{Him that hath the promises}** (*\ton echonta tas epaggelias*). Cf. 6:12,13-15 for allusion to the repeated promises to Abraham (*Ge 12:3,7; 13:14; 15:5; 17:5; 22:16-18*).

7:7 **{Dispute}** (*\antilogias*). Ablative case with *\ch^{ris}*. For the word see 6:16. The writer makes a parenthetical generalization and uses the article and neuter adjective (*\to elasson\, the less, \hupo tou kreittonos\, by the better*), a regular Greek idiom.

7:8 **{Here}** (*\h^{de}*). In the Levitical system. **{There}** (*\ekei*). In the case of Melchizedek. **{Of whom it is witnessed}** (*\marturoumenos*). "Being witnessed," present passive participle of *\marture^o* (*personal construction, not impersonal*). **{That he lives}** (*\hoti zⁱ*). Present active indicative of *\za^o*. The Genesis record tells nothing of his death.

7:9 **{So to say}** (*\h^s epos eipein*). An old idiom, here only in the N.T., common in Philo, used to limit a startling statement, an infinitive for conceived result with *\h^s*. **{Hath paid tithes}** (*\dedekat^{tai}*). Perfect passive indicative of *\dekato^o*, "has been tithed." This could only be true of Levi "so to speak."

7:10 **{In the loins of his father}** (*\en tⁱ osphui tou patros*). Levi was not yet born. The reference is to Abraham, the forefather (*\patros*) of Levi. This is a rabbinical imaginative refinement appealing to Jews.

7:11 **{Perfection}** (*\telei^{sis}*). Abstract substantive of *\teleio^o*. More the act than the quality or state (*\teleiot^s*, **6:1**). The condition is of the second class, "if there were perfection, etc." The Levitical priesthood failed to give men "a perfectly adequate relation to God" (*Moffatt*). **{Priesthood}** (*\hierosun^s*). Old word, in N.T. only here, verses 12,24. Cf. *\hieretia* in verse 5. The adjective *\Leueitik^o* occurs in Philo. **{Received the law}** (*\nenomothet^{tai}*). Perfect passive indicative of *\nomothete^o*, old compound to enact law (*\nomos, tith^{mi}*), to furnish with law (*as here*), only other N.T. example in 8:6. **{What further need was there?}** (*\tis eti chreia;*). No copula expressed, but it would normally be *\n an*, not just *\n*: "What need still would there be?" **{Another priest}** (*\heteron hierea*). Of a different line (*\heteron*), not just one

more (*\allon*). Accusative of general reference with the infinitive *\anistasthai* (*present middle of \anist^{mi}\ intransitive*). {**And not to be reckoned**} (*\kai ou legesthai*). The negative *\ou* belongs rather to the descriptive clause than just to the infinitive.

7:12 {**The priesthood being changed**} (*\metatithemen^s t^s hierosun^s*). Genitive absolute with present passive participle of *\metatith^{mi}*, old word to transfer (*Ga 1:6*). {**A change**} (*\metathesis*). Old substantive from *\metatith^{mi}*. In N.T. only in Heb. (7:12; 11:5; 12:27). God's choice of another kind of priesthood for his Son, left the Levitical line off to one side, forever discounted, passed by "the order of Aaron" (*tⁿ taxin Aarⁿ*).

7:13 {**Belongeth to another tribe**} (*\phul^s heteras metesch^{ken}*). See 2:14 for *\metech^a*, perfect active indicative here. A different (*\heteras*) tribe. {**Hath given attendance at**} (*\prosesch^{ken}*). Perfect active indicative (*watch perfects in Hebrews, not "for" aorists*) of *\prosech^a*, old verb, here with either *\noun* (*mind*) or self (*\heauton*) understood with dative case (*t^ai thusiast^{ri}ⁱ, the altar, for which word see Mt 5:23; Lu 1:11*).

7:14 {**It is evident**} (*\prod^{lon}*). Old compound adjective (*\pro, d^{los}*), openly manifest to all, in N.T. only here and 1Ti 5:24f. {**Hath sprung**} (*\anatetalken*). Perfect active indicative of *\anatell^a*, old compound to rise up like the sun (*Mt 5:45*).

7:15 {**Yet more abundantly evident**} (*\perissoteron eti katad^{lon}*). Only N.T. instance of the old compound adjective *\katad^{los}* thoroughly clear with *\eti* (*still*) added and the comparative *\perissoteron* (*more abundantly*) piling Ossa on Pelion like Php 1:23. {**Likeness**} (*\homoiot^{ta}*). See 4:15, only N.T. examples. Cf. the verb in verse 3. {**Ariseth another priest**} (*\anistatai hierous heteros*). As said in verse 11, now assumed in condition of first class.

7:16 {**Carnal**} (*\sarkin^s*). "Fleshen" as in 1Co 3:1, not *\sarkik^s* (*fleshlike, 1Co 3:3*). The Levitical priests became so merely by birth. {**Of an endless life**} (*\z^as akatalutou*). Late compound (*alpha privative and verbal adjective from \katalu^a\, to dissolve, as in 2Co 4:1*), indissoluble. Jesus as priest lives on forever. He is Life.

7:17 **{It is witnessed}** (\martureitai\). Present passive indicative of \marture“\ . The author aptly quotes again Ps 110:4.

7:18 **{A disannulling}** (\athet^sis\). Late word from \athete“\ (*alpha privative and \tith^mi*), to set aside (*Mr 6:26*), in N.T. only here and 9:26. Common in the papyri in a legal sense of making void. Involved in \metathesis\ (*change in verse 12*). **{Foregoing}** (\proagous^s\). Present active participle of \proag“\ , to go before (*ITi 1:18*). **{Because of its weakness}** (\dia to aut^s asthenes\). Neuter abstract adjective with article for quality as in verse 7 with \dia\ and accusative case for reason. **{Unprofitableness}** (\an“pheles\). Old compound (*alpha privative and \ophelos*) useless, and neuter singular like \asthenes\ . In N.T. only here and Tit 3:9.

7:19 **{Made nothing perfect}** (\ouden etelei“sen\). Another parenthesis. First aorist active indicative of \teleio“\ . See verse 11. And yet law is necessary. **{A bringing in thereupon}** (\epeisag“g^). An old double compound (\epi\ , *additional*, \eisag“g^, *bringing in from* \eisag“\). Here only in N.T. Used by Josephus (*_Ant_. XI. 6, 2*) for the introduction of a new wife in place of the repudiated one. **{Of a better hope}** (\kreittonos elpidos\). This better hope (*6:18-20*) does bring us near to God (\eggizomen t“i the“i\) as we come close to God's throne through Christ (*4:16*).

7:20 **{Without the taking of an oath}** (\ch“ris hork“mosias\). As in Ps 110:4.

7:21 **{Have been made}** (\eisin gegonotes\). Periphrastic perfect active indicative of \ginomai\ (*perfect active participle of \ginomai*) and then \eisin\ . The parenthesis runs from \hoi men gar\ (*for they*) to \eis ton ai“na\ (*for ever, end of verse 21*). **{But he with an oath}** (\ho de meta hork“mosias\). Positive statement in place of the negative one in verse 20.

7:22 **{By so much also}** (\kata tosouto kai\). Correlative demonstrative corresponding to \kath' hoson\ (*the relative clause*) in verse 20. **{The surety}** (\egguos\). Vulgate _sponsor_. Old word, here only in the N.T., adjective (*one pledged, betrothed*), from \eggu^, a pledge, here used as substantive like \eggu^t^s\ , one who gives a pledge or guarantee.

There may be a play on the word \eggiz“\ in verse 19. \Eggua“\ is to give a pledge, \eggualiz“\, to put a pledge in the hollow of the hand. It is not clear whether the author means that Jesus is God's pledge to man, or man's to God, or both. He is both in fact, as the Mediator (\ho mesit^s\, 8:6) between God and man (*Son of God and Son of man*).

7:23 {**Many in number**} (\pleiones\). Comparative predicate adjective, "more than one," in succession, not simultaneously. {**Because they are hindered**} (\dia to k“luesthai\). Articular infinitive (*present passive*) with \dia\ and the accusative case, "because of the being hindered." {**By death**} (\thanat“i\). Instrumental case. {**From continuing**} (\paramenein\). Present active infinitive of the compound (*remain beside*) as in Php 1:25 and in the ablative case.

7:24 {**Because he abideth**} (\dia to menein auton\). Same idiom as in verse 23, "because of the abiding as to him" (*accusative of general reference*, \auton\). {**Unchangeable**} (\aparabaton\). Predicate adjective in the accusative (*feminine of compound adjective like masculine*), late double compound verbal adjective in Plutarch and papyri, from alpha privative and \parabain“\, valid or inviolate. The same idea in verse 3. God placed Christ in this priesthood and no one else can step into it. See verse 11 for \hier“sun^\.

7:25 {**Wherefore**} (\hothen\). Since he alone holds this priesthood. {**To the uttermost**} (\eis to panteles\). Old idiom, in N.T. only here and Lu 13:10. Vulgate renders it *_in perpetuum_* (*temporal idea*) or like \pantote\. This is possible, but the common meaning is completely, utterly. {**Draw near**} (\proserchomenous\). Present middle participle of \proserchomai\, the verb used in 4:16 which see. {**To make intercession**} (\eis to entugchanein\). Purpose clause with \eis\ and the articular present active infinitive of \entugchan“\ for which verb see Ro 8:34. "His intercession has red blood in it, unlike Philo's conception" (*Moffatt*).

7:26 {**Became us**} (\h^min eprepen\). Imperfect active indicative of \prep“\ as in 2:10, only there it was applied to God while here to us. "Such" (\toioutos\) refers to the Melchizedek character of Jesus as high priest and in particular to his power to help and save (*2:17f.*) as just explained in 7:24f. Moffatt notes that "it is generally misleading to parse a rhapsody" but

the adjectives that follow picture in outline the qualities of the high priest needed by us. **{Holy}** (*\hosios*). Saintly, pious, as already noted. Cf. Ac 2:24; 13:35. **{Guileless}** (*\akakos*). Without malice, innocent. In N.T. only here and Ro 16:18. **{Undefiled}** (*\amiantos*). Untainted, stainless. In the papyri. Not merely ritual purity (*Le 21:10-15*), but real ethical cleanness. **{Separated from sinners}** (*\kech“rismenos apo t“n hamart“l“n*). Perfect passive participle. Probably referring to Christ's exaltation (*9:28*). **{Made higher than the heavens}** (*\hups^lotos t“n ouran“n genomenos*). "Having become higher than the heavens." Ablative case (*\ouran“n*) after the comparative adjective (*\hups^lotos*).

7:27 **{First}** (*\proteron*). Regular adverb for comparison between two, though *\pr“ton* often occurs also (*Joh 1:41*), with *\epeita* (*then*) following. **{For the sins}** (*\ton*). Only the article in the Greek with repetition of *\huper* or of *\hamarti“n*. **{When he offered up himself}** (*\heauton anenegkas*). First aorist active participle of *\anapher“*, to offer up. See same idea in 9:14 where *\heauton pros^negken* is used. Old verb for sacrifice to place on the altar (*1Pe 2:5,24*).

7:28 **{After the law}** (*\meta ton nomon*). As shown in verses 11-19, and with an oath (*Ps 110:4*). **{Son}** (*\huion*). As in Ps 2:7; Heb 1:2 linked with Ps 110:4. **{Perfected}** (*\tetelei“menon*). Perfect passive participle of *\teleio“*. The process (*2:10*) was now complete. Imperfect and sinful as we are we demand a permanent high priest who is sinless and perfectly equipped by divine appointment and human experience (*2:17f.; 5:1-10*) to meet our needs, and with the perfect offering of himself as sacrifice.

8:1 {**In the things which we are saying**} (\epi tois legomenois\). Locative case of the articular present passive participle of \leg“\ after \epi\ as in Lu 5:5; Heb 11:4, "in the matter of the things being discussed." {**The chief point**} (\kephalaion\). Neuter singular of the adjective \kephalaios\ (*from* \kephal^, *head*), belonging to the head. Vulgate *_capitulum_*, nominative absolute in old and common sense, the main matter (*even so without the article as in Thucydides*), "the pith" (*Coverdale*), common in the papyri as in Greek literature. The word also occurs in the sense of the sum total or a sum of money (*Ac 22:28*) as in Plutarch, Josephus, and also in the papyri (*Moulton and Milligan's _Vocabulary_*). {**Such an high priest**} (\toiouton archierea\). As the one described in chapters 4:16-7:28 and in particular 7:26 (\toioutos\) 7:27,28. But the discussion of the priestly work of Jesus continues through 12:3. \Toioutos\ is both retrospective and prospective. Here we have a summary of the five points of superiority of Jesus as high priest (**8:1-6**). He is himself a better priest than Aaron (\toioutos\ *in 8:1 such as shown in 4:16-7:28*); he works in a better sanctuary (**8:2,5**); he offers a better sacrifice (**8:3f.**); he is mediator of a better covenant (**8:6**); his work rests on better promises (**8:6**); hence he has obtained a better ministry as a whole (**8:6**). In this resum, (\kephelaion\) the author gives the pith (\kephalaion\) of his argument, curiously enough with both senses of \kephalaion\ (*pith, summary*) pertinent. He will discuss the four points remaining thus: (**1**) the better covenant, 8:7-13. (**2**) The better sanctuary, 9:1-12. (**3**) The better sacrifice, 9:13-10:18. (**4**) The better promises, 10:19-12:3. One point (*the better high priest, like Melchizedek*) has already been discussed (**4:16-7:28**). {**Sat down**} (\ekathisen\). Repetition of 1:3 with \tou thronou\ (*the throne*) added. This phrase prepares the way for the next point.

8:2 {**Minister**} (\leitourgos\). See on Ro 13:6; Php 2:25. {**Of the sanctuary**} (\t“n hagi“n\). "Of the holy places" (\ta hagia\), without any distinction (*like 9:8f.; 10:19; 13:11*) between the holy place and the most holy place as in 9:2f. {**Of the true tabernacle**} (\t^s sk^n^s t^s al^thin^s\). By way of explanation

of \t“n hagi“n\ . For \sk^n^ \ see Mt 17:4 and \sk^nos\ (**2Co 5:1**), old word used here for the antitype or archetype of the tabernacle in the wilderness in which Aaron served, the ideal tabernacle in heaven of which the earthly tabernacle was a symbol and reproduced in the temple which merely copied the tabernacle. Hence it is the "genuine" tabernacle and see Joh 1:9 for \al^thinos\ . **{Pitched}** (\ep^xen\). First aorist active indicative of \p^gnumi\, old verb to fasten as the pegs of a tent, here only in the N.T. Cf. Nu 24:6.

8:3 **{Is appointed}** (\kathistatai\). As in 5:1. **{To offer}** (\eis to prospherein\). Articular infinitive accusative case with \eis\ as is common while \hina prosper^i\ (\hina\ **with present active subjunctive**) for purpose in 5:1, with \d“ra te kai thusias\ as there. **{It is necessary}** (\anagkaion\). A moral and logical necessity (**from** \anagk^ \ **necessity**) as seen in Ac 13:46; Php 1:24. **{This high priest also}** (\kai touton\). "This one also," no word for high priest, accusative of general reference with the infinitive \echein\ (**have**). **{Somewhat to offer}** (\ti h“ prosenegk^i\). Second aorist active subjunctive of \prospher“\ (**verse 3**). Vulgate _aliquid quod offerat_. The use of the subjunctive in this relative clause is probably volitive as in Ac 21:16; Heb 12:28 (**possibly here merely futuristic**), but note \ho prospherei\ (**present indicative**) in 9:7. See Robertson, _Grammar_, p. 955.

8:4 **{On earth}** (\epi g^s\). As opposed to \en tois ouranois\ (**verse 1**). Condition of second class, determined as unfulfilled. **{He would not be a priest at all}** (\oud' an ^n hiereus\). "Not even would he be a priest." Conclusion of second class condition with \an\ and imperfect indicative (\^n\). **{Seeing there are those}** (\ont“n t“n\). Genitive absolute with \ont“n\ (**from** \eimi\) and the articular present active participle of \prospher“\ (**verse 3**). Jesus was not of the tribe of Levi and so could not serve here.

8:5 **{Serve}** (\latreuousin\). Present active indicative of \latreu“\ for which verb see on ^Mt 4:10. **{A copy}** (\hupodeigmati\). Dative case after \latreuousin\ . See already on ^Joh 13:15; Heb 4:11 for this interesting word. **{Shadow}** (\skifi\). Dative case. Old word for which see already Mt 4:16; Mr 4:32; Col 2:17. See same idea in Heb 9:23. For difference between \skia\ and \eik“n\ see 10:1. Here "copy and shadow" form a practical hendiadys for "a shadowy out- line" (**Moffatt**).

{Is warned of God} (*\kechrˆmatistai*). Perfect passive indicative of *\chrˆmatizˆ*, old verb (*from \chrˆma\, business*) for which see on Mt 2:12,22; Lu 2:26. The word "God" is not used, but it is implied as in Ac 10:22; Heb 12:25. So in LXX, Josephus, and the papyri. **{For saith he}** (*\gar phˆsi*). Argument from God's command (*Ex 25:40*). **{See that thou make}** (*\Horf poiˆseis*). Common Greek idiom with present active imperative of *\horaˆ* and the volitive future of *\poieˆ* without *\hina* (*asyndeton, Robertson, _Grammar_, p. 949*). **{The pattern}** (*\ton tupon*). The very word used in Ex 25:40 and quoted also by Stephen in Ac 7:44. For *\tupos* see already Joh 20:25; Ro 6:17, etc. The tabernacle was to be patterned after the heavenly model.

8:6 **{But now}** (*\nun de*). Logical use of *\nun*, as the case now stands, with Jesus as high priest in heaven. **{Hath he obtained}** (*\tetuchen*). Perfect active indicative of *\tugchanˆ* with the genitive, a rare and late form for *\teteuchen* (*also \teteuchˆken*), old verb to hit the mark, to attain. **{A ministry the more excellent}** (*\diaphorˆˆteras leitourgias*). "A more excellent ministry." For the comparative of *\diaphoros* see 1:4. This remark applies to all the five points of superiority over the Levitical priesthood. **{By how much}** (*\hosˆi*). Instrumental case of the relative *\hosos* between two comparative adjectives as in 1:4. **{The mediator}** (*\mesitˆs*). Late word from *\mesos* (*amid*) and so a middle man (*arbitrator*). Already in Ga 3:19f. and see 1Ti 2:5. See Heb 9:15; 12:24 for further use with *\diathˆkˆ*. **{Of a better covenant}** (*\kreittonos diathˆkˆs*). Called "new" (*\kainˆs, neas\ in 9:15; 12:24*). For *\diathˆkˆ* see Mt 26:28; Lu 1:72; Ga 3:17, etc. This idea he will discuss in 8:7-13. **{Hath been enacted}** (*\nenomothetˆtai*). Perfect passive indicative of *\nomotheteˆ* as in 7:11 which see. **{Upon better promises}** (*\epi kreittosin epaggeliais*). Upon the basis of (*\epi*). But how "better" if the earlier were also from God? This idea, alluded to in 6:12-17, Will be developed in 10:19-12:3 with great passion and power. Thus it is seen that "better" (*\kreissˆˆn*) is the keynote of the Epistle. At every point Christianity is better than Judaism.

8:7 **{That first covenant}** (*\hˆ prˆˆtˆ ekeinˆ*). The word *\diathˆkˆ* (*covenant*) is not expressed, but clearly meant by the feminine gender *\prˆˆtˆ*. **{Faultless}** (*\amemptos*). Old compound adjective for which see Lu 1:6; Php 2:15. The condition is second class and assumes that the old covenant was not

"blameless," apparently a serious charge which he hastens to explain. **{For a second}** (*\deuteras*). Objective genitive with *\diath^k^s* understood. The conclusion with *\an* and the imperfect passive indicative (*\ez^teito*) is clearly a second-class condition. See a like argument in 7:11.

8:8 **{Finding fault with them}** (*\memphomenos autous*). Present middle participle of *\memphomai* (*cf. \amemptos*), old verb, in N.T. only here and Ro 9:19. The covenant was all right, but the Jews failed to keep it. Hence God made a new one of grace in place of law. Why do marriage covenants so often fail to hold? The author quotes in verses 8-12; Jer 38:31-34 (*in LXX 31:31-34*) in full which calls for little explanation or application to prove his point (*verse 13*). **{I will make}** (*\sunteles^{\}*). Future active of *\suntele^{\}*, old compound verb to accomplish as in Mr 13:4; Ro 9:28. **{A new covenant}** (*\diath^k^{\n kain^{\n}*). In 12:24 we have *\diath^k^{\s neas*, but *\kain^{\s* in 1Co 11:25. *\Kainos* is fresh, on new lines as opposed to the old (*\palaaios*) as in 2Co 3:6,14; *\neos* is young or not yet old.

8:9 **{In the day that I took them}** (*\en h^{\merfi epilabomenou mou*). Genitive absolute (*\mou* and second aorist middle participle of *\epilamban^{\}*), "a Hellenistic innovation" (*Moffatt*) in imitation of the Hebrew after *\h^{\merfi* in place of *\en h^{\i epelabomen*, occurring also in Barn. 2:28. **{By the hand}** (*\t^{\s cheiros*). Technical use of the genitive of the part affected. **{To lead them forth}** (*\exagagein autous*). Second aorist active infinitive of *\exag^{\}* to denote purpose. **{For they continued not}** (*\hoti autoi ouk enemeinan*). First aorist active indicative of *\emmen^{\}*, old verb to remain in (*Ac 14:22*). The Israelites broke the covenant. Then God annulled it. **{I regarded not}** (*\mel^{\sa*). "I neglected" as in 2:3. The covenant was void when they broke it.

8:10 **{This}** (*\haut^{\}*). The "new" one of verse 8. **{That I will make}** (*\h^{\n diath^{\somai*). Future middle of *\diatith^{\mi*, "that I will covenant," cognate accusative (*\h^{\n*), using the same root in the verb as in *\diath^{\k^{\}*. **{I will put}** (*\didous*). "Giving," present active participle of *\did^{\mi*, to give. **{Into their mind}** (*\eis t^{\n dianoian aut^{\n*). Their intellect, their moral understanding, all the intellect as in Aristotle (*Col 1:21; Eph 4:18*). **{On their heart}** (*\epi kardias aut^{\n*). Either genitive singular or accusative plural. *\Kardia* is the seat of man's

personal life (*Westcott*), the two terms covering the whole of man's inward nature. {**A god**} (\eis theon\). Note the Hebraistic use of \eis\ in the predicate instead of the usual nominative \theos\ as in "a people" (\eis laon\). This was the ideal of the old covenant (*Ex 6:7*), now at last to be a fact.

8:11 {**They shall not teach**} (\ou m^ didax"sin\). Strong double negative (\ou m^\) with the first aorist active (*futuristic*) subjunctive of \didask"\". {**His fellow-citizen**} (\ton polit^ n autou\). See Lu 15:15; 19:14. {**Know the Lord**} (\Gn"thi ton kurion\). Second aorist active imperative of \gin"sk"\". In the new covenant all will be taught of God (*Isa 54:13; Joh 6:45*), whereas under the old only the educated scribe could understand the minutiae of the law (*Dods*). See Paul's comparison in 2Co 3:7-18. {**Shall know**} (\eid^sousin\). Future perfect active, old form of \oida\ (*note \gin"sk"\" just before of recognizing God*), one of the rare future perfects (*cf. 2:13, \esomai pepoith"s*).

8:12 {**Merciful**} (\hile"s\). Old Attic adjective for \hilaos\, common in the LXX, only here in N.T., from which \hilaskomai\ comes (*Lu 18:13*). {**Will I remember no more**} (\ou m^ mn^sth" eti\). Double negative \ou m^\) with first aorist passive subjunctive (*volitive*) of \mimn^sk"\", to recall.

8:13 {**In that he saith**} (\en t"i legein\). Locative case of the articular present active infinitive of \leg"\", "in the saying as to him." {**He hath made the first old**} (\pepalai"ken t^ n pr"t^ n\). Perfect active indicative of \palaio"\", old verb from \palaaios\ (*in contrast with \kainos\, fresh, new*), to treat as old and out of date. The conclusion is to the point. {**That which is becoming old and waxeth aged**} (\to palaiousmenon kai g^ raskon\). \G^ rask"\" is old verb from \g^ ras\ (*age*) like \ger"n\ (*old man*) and refers to the decay of old age so that both ideas appear here in opposition to \kainos\ (\palaaios\) and \neos\ (\geraios\). {**Is nigh unto vanishing away**} (\eggus aphanismou\). Genitive case with \eggus\ and late word for disappearance (*from \aphaniz"\", Mt 6:19*), here only in the N.T. The author writes as if the Old Testament legal and ceremonial system were about to vanish before the new covenant of grace. If he wrote after A.D. 70, would he not have written "has vanished away"?

[\[Previous\]](#) [\[Next\]](#)

9:1 {**Even the first covenant**} (\kai h[^] pr[“]t[^]\). \Kai\ (*even*) is doubtful. No word for covenant with \pr[“]te\ (*cf. 8:7*). {**Had**} (\eiche\). Imperfect active, used to have. {**Ordinances**} (\dikai[“]mata\). Regulations (*from* \dikaio[“]\) as in Lu 1:6; Ro 5:16. {**Of divine service**} (\latreias\). No word for "divine," though worship is meant as in Ro 9:4; Php 3:3. Genitive case. {**And its sanctuary, a sanctuary of this world**} (\to te hagion kosmikon\). By \to hagion\ the author describes the whole sanctuary (*Ex 36:3; Nu 3:38*) like \t[“]n hagi[“]n\ in 8:2. \Kosmikon\ is a late adjective (*Aristotle, Plutarch*) from \kosmos\, relating to this world, like \epi g[^]s\ (*upon earth*) of 8:4. It is in the predicate position, not attributive.

9:2 {**A tabernacle the first**} (\sk[^]n[^] h[^] pr[“]t[^]\). See 8:2 for \sk[^]n[^]\. Large tents usually had two divisions (*the outer and the inner or the first and the second*). Note \pr[“]t[^]\ for the first of two as with the first covenant (*8:7,13; 9:1*). The large outer tent was entered first and was called \Hagia\ (*Holy*), the first division of the tabernacle. The two divisions are here termed two tabernacles. {**Was prepared**} (\kateskeuasth[^]\). First aorist passive of \kataskeuaz[“]\. See 3:3. For the furniture see Ex 25; 26. Three items are named here: the candlestick (\h[^] luchnia\, *late word for* \luchnion\) or lampstand, necessary since there were no windows (*Ex 25:31-39*); the table (\h[^] trapeza\, *old word, Mt 15:27*) for the bread (*Ex 25:23-30; Le 24:6 of pure gold*); the shewbread (\h[^] prothesis t[“]n art[“]n\) as in Ex 25:30; 40:23; Le 24:5-9. Probably a hendiadys for the table with the loaves of God's Presence.

9:3 {**After the second veil**} (\meta to deuteron katapetasma\). The first veil opened from outside into the Holy Place, the second veil opened from the Holy Place into the Holy of Holies (\Hagia Hagi[“]n\). The word \katapetasma\ is from \katapetannumi\, to spread down, and we have already had it in 6:19. Cf. also Mt 27:51.

9:4 {**Having a golden censer**} (\chrousoun echousa thumiat[^]rion\). The present active participle \echousa\ (*feminine singular*)

agrees with \sk^n^ (the *Holy of Holies*). It is not certain whether \thumiat^rion\ here means censer or altar of incense. In the LXX (*2Ch 26:19; Ex 8:11; IV Macc. 7:11*) it means censer and apparently so in the inscriptions and papyri. But in Philo and Josephus it means altar of incense for which the LXX has \thusiast^rion tou thumiatos\ (*Ex 30:1-10*). Apparently the altar of incense was in the Holy Place, though in Ex 30:1-10 it is left quite vague. B puts it in verse 2. So we leave the discrepancy unsettled. At any rate the altar of incense was used for the Holy of Holies ("*its ritual associations*," *Dods*). {**The ark of the covenant**} (\t^n kib^ton t^s diath^k^s\). A box or chest four feet long, two and a half broad and high (*Ex 25:10f.*). The Scotch have a "meal-ark." {**Wherein**} (\en h^i\). In the ark. There were three treasures in the ark of the covenant (*a pot of manna, Aaron's rod, the tables of the covenant*). For the pot of manna (*golden added in the LXX*) see Ex 16:32-34. For Aaron's rod that budded (\h^blast^sasa\, *first aorist active participle of blastan^*\) see Nu 17:1-11. For the tables of the covenant see Ex 25:16f.; 31:18; De 9:9; 10:5. Not definitely clear about these items in the ark, but on front, except that 1Ki 8:9 states that it did contain the tables of the covenant. For \plakes\ (*tables*) see 2Co 3:3 (*only other N.T. example*).

9:5 {**Above it**} (\huperan^ aut^s\). Up above, in local sense as in Eph 4:10, with ablative case \aut^s\ (*it, the ark*). {**Cherubim of glory**} (\Cheroubein dox^s\). Hebrew word (*dual form*), two in number, made of gold (*Ex 25:18-22*). They are called \z^a\ (*living creatures*) in the LXX (*Isa 6:2f.; Eze 1:5-10; 10:5-20*). {**Overshadowing**} (\kataskiazonta\). Present active participle of \kataskiaz^, old verb to shadow down on, cover with shade, only here in the N.T. {**The mercy seat**} (\to hilast^rion\). The pinions of the Cherubim spread over the rectangular gold slab on top of the ark termed the mercy seat. Here the adjective \hilast^rios\ has to mean mercy seat, the place, not the propitiatory gift or propitiation, as in Ro 3:25 (*Deissmann, _Bible Studies_, pp. 124-35*). {**Severally**} (\kata meros\). In detail, distributive use of \kata\ with \meros\ (*part*).

9:6 {**These things having been thus prepared**} (\tout^ n hout^s kateskeuasmen^ n\). Genitive absolute with the perfect passive participle of \kataskeuaz^ for which verb see verse 2. A mere summary has been made of the furniture. {**Go in**} (\eisiasin\). Present active indicative of \eiseimi\, to go in, old verb, in

N.T. only here, Ac 3:3; 21:18,26. {**Accomplishing**} (*\epitelountes*). Present active participle of *\epitele“* for which see 8:5.

9:7 {**Alone**} (*\monos*). Predicate adjective with *\ho archiereus*. {**Once in the year**} (*\hapax tou eniautou*). Once for each year (*not \pote\, at any time*) with genitive of time. {**Not without blood**} (*\ou ch“ris haimatos*). According to Le 16:14f. Not even he could enter the second tent (*Holy of Holies*) without blood. {**The errors of the people**} (*\t“n tou laou agno^mat“n*). Late word from *\agnoe“*, not to know (5:2), only here in the N.T., but in LXX, papyri, and inscriptions where a distinction is drawn between errors (*\agno^mata*) and crimes (*\harmart^mata*). In Ge 43:12 *\agno^ma* is "an oversight." But these sins of ignorance (*\agno^mata*) were sins and called for atonement. See Heb 10:26 for wilful sinning.

9:8 {**The Holy Ghost this signifying**} (*\touto d^lountos tou pneumatos tou hagiou*). Genitive absolute with present active participle of *\d^lo“*, to make plain. Used as in 12:27. {**The way into the Holy place**} (*\t^n t“n hagi“n hodon*). Here as in verses 12,25 *\t“n hagi“n* is used for the very Presence of God as in 8:2 and is in the objective genitive. *\Hodon* is the accusative of general reference with the infinitive. {**Hath not yet been made manifest**} (*\m^p“ pephaner“sthai*). Perfect passive infinitive of *\phanero“*, to make plain (*\phaneros*) in indirect discourse after *\d^lountos* with negative *\m^p“*. {**While as the first tabernacle is yet standing**} (*\eti t^s pr“t^s sk^h^s echous^s stasin*). Another genitive absolute with present active participle of *\ech“* (*having standing \stasin*), "the first tabernacle still having a place." The veil at the entrance kept the people out of the first tent as the second veil (*verse 3*) kept the priests out of the Holy of Holies (*the very Presence of God*).

9:9 {**Which**} (*\h^tis*). "Which very thing," the first tent (*\t^s pr“t^s sk^h^s\, division of the tabernacle*), a parenthesis and explanation. {**A parable**} (*\parabol^*). Only in the Synoptic Gospels in the N.T. and Heb 9:9; 11:19. See on ^Mt 13:3 for the word (*from \paraball“\, to place alongside*). Here like *\tupos* (*type or shadow of "the heavenly reality," Moffatt*). {**For the time now present**} (*\eis ton kairon ton enest^kota*). "For the present crisis " (*\kairon\, not \ai“na\, age, not \chronon\, time*). Perfect active articular (*repeated article*) participle of

\enist^{mi}\ (*intransitive*), the age in which they lived, not the past, not the future. See 1Co 3:22; Ro 8:38 for contrast between \enest^{ta}\ and \mellonta\. This age of crisis, foreshadowed by the old tabernacle, pointed on to the richer fulfilment still to come. {**According to which**} (\kath' hⁿ\). Here the relative refers to \parabol[^]\ just mentioned, not to \skⁿs\. See 5:1; 8:3. {**As touching the conscience**} (\kata suneid^{sin}\). For \suneid^{sis}\ see 1Co 8:10; 10:17; Ro 2:15. This was the real failure of animal sacrifice (**10:1-4**). {**Make the worshipper perfect**} (\telei^{sai ton latreuonta}\). First aorist active infinitive (**2:10**). At best it was only ritual or ceremonial purification (**7:11**), that called for endless repetition (**10:1-4**).

9:10 {**Only with meats and drinks and divers washings**} (\monon epi br^{masin kai pomasin kai diaphorois baptismois}\). The parenthesis of the Revised Version here is unnecessary. The use of \epi\ here with the locative case is regular, "in the matter of" (**Lu 12:52; Joh 12:16; Ac 21:24**). What ritual value these Levitical sacrifices had was confined to minute regulations about diet and ceremonial cleansing (*clean and unclean*). For "divers" (\diaphorois\, *late adjective, in N.T. only in Heb 1:4; 8:6; 9:10; Ro 12:6*) say "different" or "various." \Baptismois\ is, of course, the Jewish ceremonial immersions (*cf. Mr 7:4; Ex 29:4; Le 11:25,28f.; Nu 8:7; Re 6:2*). {**Carnal ordinances**} (\dikai^{masin sarkos}\). But the correct text is undoubtedly simply \dikai^{mata sarkos}\ (*nominative case*), in apposition with \d^{ra te kai thusiai}\ (*gifts and sacrifices*). See 9:1 for \dikai^{mata}\. {**Imposed**} (\epikeimena\). Present middle or passive participle of \epikeimai\, old verb to lie upon (*be laid upon*). Cf. 1Co 9:16. {**Until a time of reformation**} (\mechri kairou diorth^{se}s\). Definite statement of the temporary nature of the Levitical system already stated in 7:10-17; 8:13 and argued clearly by Paul in Ga 3:15-22. \Diorth^{sis}\ is a late word, here alone in N.T. (*from \diortho[^]\, to set right or straight*), used by Hippocrates for making straight misshapen limbs like \anortho[^]\ in Heb 12:12. Here for reformation like \diorth^{ma}\ (*reform*) in Ac 24:2f. Christianity itself is the great Reformation of the current Judaism (*Pharisaism*) and the spiritual Judaism foreshadowed by the old Abrahamic promise (*see Ga 3; Ro 9*).

9:11 {**Having come**} (\paragenomenos\). Second aorist middle

participle of \paraginomai\. This is the great historic event that is the crux of history. "Christ came on the scene, and all was changed" (*Moffatt*). {**Of the good things to come**} (\t“*n mellont“n agath“n*\). But B D read \genomen“n\ (*that are come*). It is a nice question which is the true text. Both aspects are true, for Christ is High Priest of good things that have already come as well as of the glorious future of hope. Westcott prefers \genomen“n\, Moffatt \mellont“n\.

{**Through the greater and more perfect tabernacle**} (\dia t’s meizonos kai teleioteris sk^h^s\). Probably the instrumental use of \dia\ (*2Co 2:4; Ro 2:27; 14:20*) as accompaniment, not the local idea (*4:14; 10:20*). Christ as High Priest employed in his work the heavenly tabernacle (*8:2*) after which the earthly was patterned (*9:24*). {**Not made with hands**} (\ou cheiropoi^tou\). Old compound verbal for which see Mr 14:58; Ac 7:48; 17:24. Cf. Heb 8:2. Here in the predicate position. {**Not of this creation**} (\ou taut^s t^s ktise“s\). Explanation of \ou chieropoi^tou\.

For \ktisis\ see 2Co 5:17; Ro 8:19. For the idea see 2Co 4:18; Heb 8:2. This greater and more perfect tabernacle is heaven itself (*9:24*).

9:12 {**Through his own blood**} (\dia tou idiou haimatos\). This is the great distinction between Christ as High Priest and all other high priests. They offer blood (*verse 7*), but he offered his own blood. He is both victim and High Priest. See the same phrase in 13:12; Ac 20:28. {**Once for all**} (\ephapax\). In contrast to the repeated (*annual*) entrances of the Levitical high priests (*9:7*). {**Into the holy place**} (\eis ta hagia\). Here, as in verses 8,24 heaven itself. {**Having obtained**} (\heuramenos\). First aorist middle (*indirect*) participle of \heurisk“\, simultaneous action with \eis^lthen\, and by or of himself "as the issue of personal labour directed to this end" (*Westcott*). The value of Christ's offering consists in the fact that he is the Son of God as well as the Son of man, that he is sinless and so a perfect sacrifice with no need of an offering for himself, and that it is voluntary on his part (*Joh 10:17*). \Lutr“sis\ (*from \lutro“*) is a late word for the act of ransoming (*cf. \lutron\, ransom*), in O.T. only here and Lu 1:68; 2:38. But \apolutr“sis\ elsewhere (*as in Lu 21:28; Ro 3:24; Heb 9:15; 11:35*). For "eternal" (\ai“nian\, *here feminine form*) see 6:2. The author now turns to discuss the better sacrifice (*9:13-10:18*) already introduced.

9:13 {**Ashes**} (\spodos\). Old word, in N. T. only here, Mt 11:21; Lu 10:13. Common in LXX. {**Of a heifer**} (\damale“s\). Old word (\damalis\), a red heifer whose ashes mingled with water (\meta hudatos\, *verse 19*) were sprinkled (\rantizousa\, *present active participle of rantiz“*\, *in LXX, though rain“*\ *more common*) on the contaminated or defiled ones (*Nu 19*) as the blood of bulls and goats was offered for sins (*Le 16*).

{**Sanctify**} (\hagiazai\). First-class condition, assumed as true. This ceremonial ritual does serve "for the cleansing (\katharot^ta\, *old word here only in N.T.*) of the flesh," but not for the conscience (*verse 9*). The cow was \am“mon\, the individual \katharos\.

9:14 {**How much more**} (\pos“i mallon\). Instrumental case, "by how much more," by the measure of the superiority of Christ's blood to that of goats and bulls and the ashes of a heifer. {**Through the eternal Spirit**} (\dia pneumatou ai“niou\). Not the Holy Spirit, but Christ's own spirit which is eternal as he is. There is thus a moral quality in the blood of Christ not in that of other sacrifices. {**Offered himself**} (\heautou pros^negken\). Second aorist active indicative of \prospher“\ (*used so often as in 5:1,3; 8:3*). The voluntary character of Christ's death is again emphasized. {**Without blemish**} (\am“mon\). Old compound adjective (*Col 1:22; 1Pe 1:19*) as the sacrifice had to be (*Ex 29:1; Le 1:3,10*). {**Shall cleanse from conscience**} (\katharizei t^h suneid^sin hum“n\). Future active indicative of \kathariz“\.

Some MSS. have \h^m“n\ (*our*). The old Greek used \kathair“\, not \kathariz“\ (*in inscriptions for ceremonial cleansing, Deissmann, Bible Studies*, pp. 216f.), for cleansing. {**From dead works**} (\apo nekr“n erg“n\). As in 6:1. "A pause might be made before \erg“n\, from dead--(*not bodies but*) works."

9:15 {**Mediator of a new covenant**} (\diath^k^s kain^s mesit^s\). See 8:6 for this phrase with \kreittonos\ instead of \kain^s\.

{**A death having taken place**} (\thanatou genomenou\). Genitive absolute, referring to Christ's death. {**For the redemption**} (\eis apolutr“sin\). {**Of the transgressions**} (\t“n parabase“n\). Really ablative case, "from the transgressions." See verse 12, \lutr“sin\.

{**Under the first covenant**} (\epi t^i pr“t^i diath^k^i\). Here there is a definite statement that the real value in the typical sacrifices under the Old Testament system was in the realization in the death of Christ. It is Christ's death that gives worth to the types that pointed to him. So then

the atoning sacrifice of Christ is the basis of the salvation of all who are saved before the Cross and since. {**That they may receive**} (\hop“s lab“sin\). Purpose clause (*God's purpose in the rites and symbols*) with \hop“s\ and the second aorist active subjunctive of \lamban“\.

9:16 {**A testament**} (\diath^k^). The same word occurs for covenant (*verse 15*) and will (*verse 16*). This double sense of the word is played upon also by Paul in Ga 3:15f. We say today "The New Testament" (_*Novum Testamentum*_) rather than " The New Covenant." Both terms are pertinent. {**That made it**} (\tou diathemenou\). Genitive of the articular second aorist middle participle of \diatith^mi\ from which \diath^k^ comes. The notion of will here falls in with \kl^ronomia\ (*inheritance, 1Pe 1:4*) as well as with \thanatos\ (*death*). {**Of force**} (\bebaia\). Stable, firm as in 3:6,14. {**Where there hath been death**} (\epi nekrois\). "In the case of dead people." A will is only operative then. {**For doth it ever avail while he that made it liveth?**} (\epeí m^ pote ischuei hote z^i ho diathemenos;\). This is a possible punctuation with \m^ pote\ in a question (*Joh 7:26*). Without the question mark, it is a positive statement of fact. Aleph and D read \tote\ (*then*) instead of \pote\ . The use of \m^ in a causal sentence is allowable (*Joh 3:18, hoti m^*).

9:18 {**The first covenant**} (\h^ pr“t^). Supply \diath^k^ as in 9:1. {**Has been dedicated**} (\enkekainistai\). Stands dedicated. Perfect passive indicative of \enkainizo\, a late verb in LXX, one papyrus, and in N.T. only here and 10:20. It means to renew, to inaugurate (*1Sa 11:14; 2Ch 15:8*) and in 1Ki 8:63 to dedicate. Note \ta enkainia\ (*Joh 10:22*) for the feast of dedication.

9:19 {**When every commandment had been spoken**} (\lal^theis^s\). Genitive absolute with first aorist passive participle feminine singular of \lale“\ . The author uses the account in Ex 24:3f. "with characteristic freedom" (*Moffatt*). There is nothing there about the water, the scarlet wool (\erion\, *diminutive of \eros, eiros\, old word, here and in Re 1:14; for \kokkinos\ see on Mt 27:6,28*), and hyssop (\huss“pou\, *a plant mentioned in Joh 19:29*). It had become the custom to mingle water with the blood and to use a wisp of wool or a stem of hyssop for sprinkling (*Nu 10:2-10*). {**Both the book itself**} (\auto te to biblion\). There is nothing in Exodus about sprinkling the book of the covenant, though it may very well have been done. He omits the use of oil

in Ex 40:9f.; Le 8:10f. and applies blood to all the details.
{**Sprinkled**} (\erantisen\). First aorist active indicative from
\rantiz“\ (*from \rantos\ and this from \rain“*), like \baptiz“\
from \bapt“\. Cf. Mr 7:4; Heb 10:22; Re 19:13.

9:20 {**This is**} (\touto\). Instead of \idou\ of the LXX (*Ex*
24:8), just like our Lord's words in Mr 14:24, a possible
reminiscence of the Master's words (*Dods*). The author also has
\eneteilato\ (*he commanded*) for \dietheto\ of the LXX.

9:21 {**In like manner with the blood**} (\t“i haimati homoi“s\).
Instrumental case of \haima\ (*blood*). But the use of the article
does not necessarily refer to the blood mentioned in verse 19.
In Ex 40:9 Moses sprinkled the tabernacle with oil. It had not
been erected at the time of Ex 24:5f. Josephus (*Ant.* *III.* *8,*
6) gives a tradition that blood was used also at this dedication.
Blood was used annually in the cleansing rites on the day of
atonement.

9:22 {**I may almost say**} (\schedon\). Old adverb, only three times
in the N.T., here, Ac 13:44; 19:26. Here it qualifies the
entire clause, not just \panta\. {**With blood**} (\en haimati\). In
blood. There were exceptions (*Ex 19:10; 32:30f.; Le 5:11f.;*
15:5; Nu 16:46f.; 31:23f., etc.). {**Apart from shedding of blood**}
(\ch“ris haimatekchusias\). A double compound first found here
(*coined by the writer*) and later in ecclesiastical writers
(\haima\, *blood*, \ek\, *out*, \che“\, *to pour, like* \ekchusis
haimatos | *1Ki 18:28*). "Pouring out of blood." The author seems
to have in mind Christ's words in Mt 26:28: "This is my blood
of the covenant which is shed for many for the forgiveness of
sins." The blood is the vital principle and is efficacious as an
atonement. The blood of Christ sets aside all other plans for
pardon.

9:23 {**The copies**} (\ta hupodeigmata\). See 8:5 for this word,
the earthly (*8:4; 9:1*) tabernacle. {**With these**} (\toutois\).
Instrumental case of \houtos\, like the rites above described
(*verse 19*), perhaps with some disparagement. {**Themselves**}
(\auta\). The heavenly realities (*8:2,5; 9:11f.*). {**With better**
sacrifices} (\kreittosin thusiais\). Instrumental case again.
Point of this section (*9:13-10:18*). {**Than these**} (\para
tautas\). Use of \para\ and the accusative case after a
comparative as in 1:4,9. To us it seems a bit strained to speak
of the ritual cleansing or dedication of heaven itself by the

appearance of Christ as Priest-Victim. But the whole picture is highly mystical.

9:24 **{Made with hands}** (\cheiropoi^{ta}\). See verse 11 for this word. **{Like in pattern to the true}** (\antitupa tⁿ al^{thin}“n\). Late compound word, only twice in N.T. (*here, 1Pe 3:21*). Polybius uses \antitupos\ for infantry "opposite" to the cavalry. In modern Greek it means a copy of a book. Here it is the "counterpart of reality" (*Moffatt*). Moses was shown a \tupos\ (*model*) of the heavenly realities and he made an \antitupon\ on that model, "answering to the type" (*Dods*) or model. In 1Pe 3:21 \antitupos\ has the converse sense, "the reality of baptism which corresponds to or is the antitype of the deluge" (*Dods*). **{Now to appear}** (\nun emphanisth^{nai}\). Purpose clause by the first aorist passive infinitive of \emphaniz“\ (*Mt 27:53; Joh 14:21f.*). For the phrase see Ps 42:3. For this work of Christ as our High Priest and Paraclete in heaven see Heb 7:25; Ro 8:34; 1Jo 2:1f.

9:25 **{That he should offer himself often}** (\hina pollakis prosperⁱ heauton\). Purpose clause with \hina\ and present active subjunctive of \prospher“\ (*keep on offering himself, like 5:1,3*). **{With blood not his own}** (\en haimati allotri“i\). So-called instrumental use of \en\ (*accompaniment*). \allotrios\ means "belonging to another," "not one's own" (*Lu 16:12*).

9:26 **{Else must he often have suffered}** (\epei edei auton pollakis pathein\). A common elliptical use of \epei\ after which one must supply "if that were true" or "in that case," a protasis of a condition of the second class assumed to be untrue. The conclusion with \edei\ is without \an\ (*verbs of necessity, obligation, etc.*). See Robertson, *_Grammar_*, p. 963. The conclusion with \an\ occurs in 10:2. See also 1Co 5:10. "Since, if that were true, it would be necessary for him to suffer often." **{Since the foundation of the world}** (\apo katabol^s kosmou\). See 4:3 for this phrase. The one sacrifice of Christ is of absolute and final value (*1Pe 1:19f.; Re 13:8*). **{At the end}** (\epi sunteleifi\). Consummation or completion as in Mt 13:39f. which see. **{Hath he been manifested}** (\pephaner“tai\). Perfect passive indicative of \phanero“\, permanent state. See "the primitive hymn or confession of faith" (*Moffatt*) in 1Ti 3:16 and also 1Pe 1:20. Jesus came once for all (*Heb 1:2*). **{To put away sin}** (\eis athet^{sin} t^s hamartias\). See 7:18 for the word \athet^{sis}\. "The sacrifice

of Christ dealt with sin as a principle: the Levitical sacrifices with individual transgressions" (*Vincent*).

9:27 **{It is appointed}** (\apokeitai\). Present middle (*or passive*) of \apokeimai\, "is laid away" for men. Cf. same verb in Lu 19:20; Col 1:5; 2Ti 4:8 (*Paul's crown*). **{Once to die}** (\hapax apothanein\). Once for all to die, as once for all to live here. No reincarnation here. **{After this cometh judgement}** (\meta touto krisis\). Death is not all. Man has to meet Christ as Judge as Jesus himself graphically pictures (*Mt 25:31-46; Joh 5:25-29*).

9:28 **{Once}** (\hapax\). "Once for all" (*verse 26*) as already stated. **{Shall appear a second time}** (\ek deuterou ophth^setai\). Future passive indicative of \hora^\. Blessed assurance of the Second Coming of Christ, but this time "apart from sin" (\ch^ris hamartias\, *no notion of a second chance then*). **{Unto salvation}** (\eis s^t^rian\). Final and complete salvation for "them that wait for him" (\tois auton apekdechomenois\). Dative plural of the articular participle present middle of \apekdechomai\, the very verb used by Paul in Php 3:20 of waiting for the coming of Christ as Saviour.

10:1 {**Shadow**} (\skian\). The contrast here between \skia\ (*shadow, shade caused by interruption of light as by trees, Mr 4:32*) and \eik“n\ (*image or picture*) is striking. Christ is the \eik“n\ of God (*2Co 4:4; Col 1:15*). In Col 2:17 Paul draws a distinction between \skia\ for the Jewish rites and ceremonies and \s“ma\ for the reality in Christ. Children are fond of shadow pictures. The law gives only a dim outline of the good things to come (*9:11*). {**Continually**} (\eis to di^nekes\). See this phrase also in 7:3; 9:12,14. Nowhere else in N.T. From \di^negka\ (\diapher“\), to bear through. {**They can**} (\dunantai\). This reading leaves \ho nomos\ a _nominativus pendens_ (*an anacoluthon*). But many MSS. read \dunatai\ (*it--the law--can*). For the idea and use of \telei“sai\ see 9:9.

10:2 {**Else they would not have ceased?**} (\epeí ouk an epausanto;\). Ellipsis of condition after \epeí\ (*since if they really did perfect*) with the conclusion of the second-class condition (\an\ *and the aorist middle indicative of \pauomai*). {**To be offered**} (\prospheromenai\). Regular idiom, participle (*present passive*) with \pauomai\ (*Ac 5:42*). {**Because**} (\dia to\). \Dia\ with the accusative of the articular infinitive, "because of the having" (\echein\) as to the worshippers (\tous latreuontas\, *accusative of general reference of the articular participle*), not "would have had." {**No more conscience of sins**} (\m^demian eti suneid^sin hamarti“n\). Rather "consciousness of sins" as in 9:14. {**Having been once cleansed**} (\hapax kekatharismenous\). Perfect passive participle of \kathariz“\, "if they had once for all been cleansed."

10:3 {**A remembrance**} (\anamn^sis\). A reminder. Old word from \anamimn^sk“\, to remind, as in Lu 22:19; 1Co 11:24f.

10:4 {**Should take away**} (\aphairein\). Present active infinitive of \aphaire“\. Old verb and common in N.T., only here and Ro 11:27 with "sins". Cf. 9:9.

10:5 {**When he cometh into the world**} (\eiserchomenos eis ton kosmon\). Reference to the Incarnation of Christ who is

represented as quoting Ps 40:7-9 which is quoted. The text of the LXX is followed in the main which differs from the Hebrew chiefly in having \s“ma\ (*body*) rather than \“tia\ (*ears*). The LXX translation has not altered the sense of the Psalm, "that there was a sacrifice which answered to the will of God as no animal sacrifice could" (*Moffatt*). So the writer of Hebrews "argues that the Son's offering of himself is the true and final offering for sin, because it is the sacrifice, which, according to prophecy, God desired to be made" (*Davidson*). {**A body didst thou prepare for me**} (\s“ma kat^{rtis}“ moi\). First aorist middle indicative second person singular of \katartiz“\, to make ready, equip. Using \s“ma\ (*body*) for \“tia\ (*ears*) does not change the sense, for the ears were the point of contact with God's will.

10:6 {**Thou hadst no pleasure**} (\ouk eudok^{sas}\). First aorist active indicative of \eudoke“\, common for God's good pleasure (*Mt 3:17*). God took no pleasure in the animal offering (\thusian\), the meal-offering (\prosphoran\), the burnt-offering (\holokaut“mata\), the sin-offering (\peri hamartias\, *concerning sin*).

10:7 {**Then**} (\tote\). When it was plain that God could not be propitiated by such sacrifices. {**Lo, I am come**} (\Idou h^k“\). The Messiah is represented as offering himself to do God's will (\tou poi^{sai} to the^{ma} sou\, *the genitive articular infinitive of purpose*). {**In the roll of the book it is written of me**} (\en kephalidi bibliou gegraptai peri emou\). Stands written (\gegraptai\, *perfect passive indicative*). \Kephalis\ is a diminutive of \kephal^h\ (*head*), a little head, then roll only here in N.T., but in the papyri. Here it refers "to the O.T. as a prediction of Christ's higher sacrifice" (*Moffatt*).

10:8 {**Saying above**} (\an“teron leg“n\). Christ speaking as in verse 5. "Higher up" (\an“teron\, *comparative of* \an“\, *up*) refers to verses 5,6 which are quoted again.

10:9 {**The which**} (\haitines\). "Which very things" (\thusiai\). {**Then hath he said**} (\tote eir^{ken}\). That is Christ. Perfect active indicative with which compare \tote eipon\ (*second aorist active*) in verse 7 which is quoted again. {**He taketh away the first**} (\anairei to pr“ton\). Present active indicative of \anaire“\, to take up, to abolish, of a man to kill (*Mt 2:16*). By "the first" (\to pr“ton\) he means the system of animal sacrifices in verse 8. {**That he may establish the second**}

(\hina to deuteron st's i\). Purpose clause with \hina\ and the first aorist active (*transitive*) subjunctive of \hist^mi\, to place. By "the second" (\to deuteron\) he means doing God's will as shown in verse 9 (*following verse 8*). This is the author's exegesis of the Psalm.

10:10 {**We have been sanctified**} (\h^giasmenoi esmen\). Periphrastic perfect passive indicative of \hagiaz^, to set apart, to sanctify. The divine will, unfulfilled in animal sacrifices, is realized in Christ's offering of himself. "He came to be a great High Priest, and the body was prepared for him, that by the offering of it he might put sinful men for ever into the perfect religious relation to God" (*Denney, _The Death of Christ_, p. 234*).

10:11 {**Standeth**} (\hest^ken\). Perfect active indicative of \hist^mi\ (*intransitive*), vivid picture. {**Ministering and offering**} (\leitourg^"n kai prosper^"n\). Present active participles graphically describing the priest. {**Take away**} (\perielein\). Second aorist active infinitive of \periaire^, old verb to take from around, to remove utterly as in Ac 27:20.

10:12 {**When he had offered**} (\prosenegkas\). Second aorist active participle (*with first aorist ending -as\ in place of -on*) of \prospher^, single act in contrast to present participle \prospher^"n\ above. {**One sacrifice**} (\mian thusian\). This the main point. The one sacrifice does the work that the many failed to do. One wonders how priests who claim that the "mass" is the sacrifice of Christ's body repeated explain this verse. {**For ever**} (\eis to di^nekes\). Can be construed either with \mian thusian\ or with \ekathisen\ (*sat down*). See 1:3 for \ekathisen\.

10:13 {**Henceforth expecting**} (\to loipon ekdechomenos\). "For the rest" or "for the future" (\to loipon\, *accusative of extent of time*). The expectant attitude of Christ here is that of final and certain victory (*Joh 16:33; 1Co 15:24-28*). {**Till his enemies be made**} (\he^"s teth^"sin hoi echthroi autou\). Purpose and temporal clause with \he^"s\ and the first aorist passive subjunctive of \tith^mi\. He quotes Ps 110:1 again.

10:14 {**He hath perfected**} (\tetelei^"ken\). Perfect active indicative of \teleio^, He has done what the old sacrifices failed to do (*verse 1*). {**Them that are sanctified**} (\tous

hagiazomenous\). Articular participle (*accusative case*) present passive of \hagiaz“\ (*note perfect in verse 10*) either because of the process still going on or because of the repetition in so many persons as in 2:11.

10:15 {**And the Holy Ghost also beareth witness to us**} (\marturei de h^min kai to pneuma to hagion\). \Marture“\ is common in Philo for Scripture quotation. The author confirms his interpretation of Ps 40:7-9 by repeating from Jeremiah (*Jer 31:31ff.*) what he had already quoted (*8:8-12*). {**After he hath said**} (\meta to eir^kenai\). Accusative case after \meta\ of the articular infinitive perfect active, "after the having said."

10:16 {**With them**} (\pros autous\). The author changes \t“i oik“i Israel\ (*8:10*) thus without altering the sense. He also changes the order of "heart" (\kardias\) and "mind" (\dianoian\) from that in 8:10.

10:17 Here again the writer adds "their iniquities" (\t“n anomi“n\) to "sins" of 8:12 and reads \mn^sth^somai\ (*first future passive*) with \ou m^ rather than \mn^sth“\ (*first aorist passive subjunctive*) of 8:12 (*the more common idiom*). It is uncertain also whether the writer means verse 17 to be the principal clause with 15,16 as subordinate or the whole quotation to be subordinate to \meta to eir^kenai\ of verse 15 with anacoluthon in verse 18. At any rate verse 17 in the quotation does not follow immediately after verse 16 as one can see in 8:10-12 (*skipping part of 8:10 and all of 8:11*).

10:18 {**There is no more offering for sin**} (\ouketi prosphora peri hamartias\). This is the logical and triumphant conclusion concerning the better sacrifice offered by Christ (*9:13-10:18*). As Jeremiah had prophesied, there is actually remission (\aphesis\, *removal*) of sins. Repetition of the sacrifice is needless.

10:19 {**Having therefore**} (\echontes oun\). The author now gives a second (*the first in 8:1-6*) resum, of the five arguments concerning the superior priestly work of Christ (*10:19-25*) coupled with an earnest exhortation like that in 4:14-16, with which he began the discussion, before he proceeds to treat at length the fifth and last one, the better promises in Christ (*10:26-12:3*). {**Boldness**} (\parr^sian\). This is the dominant note all through the Epistle (*3:6; 4:16; 10:19,35*). They were

tempted to give up Christ, to be quitters. Boldness (*courage*) is the need of the hour. {**Into the holy place**} (\t“*n hagi*“*n*\). That is, the heavenly sanctuary where Jesus is (*6:18-20*). This is the better sanctuary (*9:1-12*). {**By the blood of Jesus**} (\en t“*i haimati I’sou*\). This is the better sacrifice just discussed (*9:13-10:18*).

10:20 {**By the way which he dedicated for us**} (\h[^]*n enekainisen h[^]min hodon*\). This "new" (\prosphaton\, *freshly killed, newly made, from* \pros\ *and the root of* \phatos\, *in the papyri, only here in N.T.*) and "living" (\z“*san*\) Jesus opened ("dedicated") for us by his Incarnation and Death for us. Thus he fulfilled God's promise of the "New Covenant" (*8:7-13*) in Jeremiah. The language is highly symbolic here and "through the veil" here is explained as meaning the flesh of Christ, his humanity, not the veil opening into heaven (*6:20*). Some do take "veil" here as obscuring the deity of Christ rather than the revelation of God in the human body of Christ (*Joh 1:18; 14:9*). At any rate because of the coming of Christ in the flesh we have the new way opened for access to God (*Heb 2:17f.; 4:16*).

10:21 {**A great priest**} (\hierea megan\). As has been shown in 4:14-7:28. {**Over the house of God**} (\epi ton oikon tou theou\). As God's Son (*3:5f.*).

10:22 {**Let us draw near**} (\proserch“*metha*\). Present middle volitive subjunctive as in 4:16 with which exhortation the discussion began. There are three exhortations in verses 22:25 (*Let us draw near*, \proserch“*metha*\, *let us hold fast*, \katech“*men*\, *let us consider one another*, \katano“*men all’lous*\). Four items are added to this first exhortation. {**With a true heart**} (\meta al[^]thin[^]s kardias\). With loyalty and fealty. {**In fulness of faith**} (\en pl[^]rophorifi piste“*s*\). See 6:11 for this very phrase. {**Having our hearts sprinkled from an evil conscience**} (\rerantismenoi tas kardias apo suneid[^]se“*s pon[^]ras*\). Perfect passive participle of \rantiz“\ with the accusative retained in the passive, an evident allusion to the sprinkling of blood in the old tabernacle (*9:18-22*) and the shedding of Christ's blood for the cleansing of our consciences (*10:1-4*). Cf. 1Pe 1:2 for "the sprinkling of the blood of Jesus Christ." {**Our body washed with pure water**} (\lelousmenoi to s“*ma hudati kathar*“*i*\). Perfect passive (*or middle*) of \lou“\, old verb to bathe, to wash. Accusative also retained if passive. \Hudati\ can be either locative (*in*) or instrumental (*with*). See

Eph 5:26; Tit 3:5 for the use of \loutron\. If the reference here is to baptism (*quite doubtful*), the meaning is a symbol (*Dods*) of the previous cleansing by the blood of Christ.

10:23 {**Let us hold fast**} (\katech“men\). Present (*keep on holding fast*) active volitive subjunctive of \katech“\ as in 3:6,14. {**That it waver not**} (\aklin^). Common compound adjective (*alpha privative and \klin“\, unwavering, not leaning, here only in N.T. It is a confession of hope, not of despair*). {**That promised**} (\ho epaggeilamenos\). First aorist middle articular participle of \epaggell“\ . This is the argument remaining to be discussed (10:26-12:3) and already alluded to (6:13f.; 8:6). The ministry of Jesus rests upon "better promises." How better? God is "faithful," but he made the other promises also. We shall see.

10:24 {**Let us consider one another**} (\katano“men all^lous\). Present (*keep on doing so*) active volitive subjunctive of \katanoe“\ . The verb used about Jesus in 3:1. {**To provoke**} (\eis paroxusmon\). Our very word "paroxysm," from \paroxun“\ (\para, oxun“\ from \oxus\, sharp), to sharpen, to stimulate, to incite. So here in good sense (*for incitement to*), but in Ac 15:39 the word is used of irritation or contention as in the LXX and Demosthenes. Hippocrates uses it for "paroxysm" in disease (*so in the papyri*). {**Unto love and good works**} (\agap^s kai kal“n erg“n\). Objective genitive. So Paul seeks to stir up the Corinthians by the example of the Macedonians (2Co 8:1-7).

10:25 {**Not forsaking**} (\m^ egkataleipontes\). "Not leaving behind, not leaving in the lurch" (2Ti 4:10). {**The assembling of yourselves together**} (t^n episunag“g^n heaut“n\). Late double compound from \episunag“\, to gather together (\sun\) besides (\epi\) as in Mt 23:37; Lu 17:27. In N.T. only here and 2Th 2:1. In an inscription 100 B.C. for collection of money (*Deissmann, Light, etc., p. 103*). {**As the custom of some is**} (\kath“s ethos tisin\). "As is custom to some." For \ethos\ (*custom*) see Lu 22:39; Joh 19:40. Already some Christians had formed the habit of not attending public worship, a perilous habit then and now. {**So much the more as**} (\tosout“i mallon hos“i\). Instrumental case of measure or degree, "by so much the more as," both with \tosout“i\ and \hos“i\ . {**The day drawing nigh**} (\eggizousan t^n h^meran\). The Second Coming of Christ which draws nearer all the time (*Ro 13:12*).

10:26 {**If we sin wilfully**} (\hekousi“s hamartanont“n h^m“n\).

Genitive absolute with the present active participle of \hamartan“\, circumstantial participle here in a conditional sense. {**After that we have received**} (\meta to labein\). "After the receiving" (*accusative case of the articular infinitive second aorist active of \lamban“\ after \meta*). {**Knowledge**} (\epign“sin\). "Full knowledge," as in 6:4f. {**There remaineth no more**} (\ouketi apoleipetai\). "No longer is there left behind" (*present passive indicative as in 4:9*), for one has renounced the one and only sacrifice for sin that does or can remove sin (*10:1-18*).

10:27 {**Expectation**} (\ekdoch^)\. Usually reception or interpretation from \ekdechomai\ (*Heb 11:10*), only here in N.T. and in unusual sense like \prosdokia\, like \apekdechomai\ (*Ro 8:19,23,25*), this sense apparently "coined by the writer" (*Moffatt*) from his use of \ekdechomai\ in 10:13. The papyri have it in the sense of interpretation. {**A fierceness of fire**} (\puros z^los\). An anger (*zeal, jealousy*) marked (*genitive*) by fire. Language kin to that in Isa 26:11; Zep 1:19; Ps 79:5. See also 2Th 1:8-10 for a like picture of destined doom. {**Devour**} (\esthiein\). "To eat" (*figuratively*), present active infinitive. {**The adversaries**} (\tous hupenantious\). Old double compound adjective (\hupo, en, antios\), in N.T. only here and Col 2:14. Those directly opposite.

10:28 {**Hath set at naught**} (\athet^sas\). First aorist active participle of \athete“\, late compound, very common in LXX, from alpha privative and \tith^mi\, to render null and void, to set aside, only here in Hebrews (*see Mr 7:9*), but note \athet^sis\ (*Heb 7:18; 9:26*). {**Without mercy**} (\ch“ris oiktirm“n\). See 2Co 1:3. This was the law (*De 17:6*) for apostates. {**On the word of two or three**} (\epi dusin ^ trisin\). "On the basis of two or three." For this use of \epi\ with the locative see 9:17.

10:29 {**How much**} (\pos“i\). Instrumental case of degree or measure. An argument from the less to the greater, "the first of Hillel's seven rules for exegesis" (*Moffatt*). {**Think ye**} (\dokeite\). An appeal to their own sense of justice about apostates from Christ. {**Sorer**} (\cheironos\). "Worse," comparative of \kakos\ (*bad*). {**Punishment**} (\tim“rias\). Genitive case with \axi“th^setai\ (*first future passive of \axio“\, to deem worthy*). The word \tim“ria\ originally meant vengeance. Old word, in LXX, only here in N.T. {**Who hath trodden under foot the**

Son of God} (\ho ton huion tou theou katapat^sas\). First aorist active articular participle of \katapate^{\,}, old verb (*Mt 5:13*) for scornful neglect like Zec 12:3. See same idea in Heb 6:6. **{Wherewith he was sanctified}** (\en h^i h^giasth^{\,}). First aorist passive indicative of \hagiaz^{\,}. It is an unspeakable tragedy that should warn every follower of Christ not to play with treachery to Christ (*cf. 6:4-8*). **{An unholy thing}** (\koinon\). Common in the sense of uncleanness as Peter used it in Ac 10:14. Think of one who thus despises "the blood of Christ wherewith he was sanctified." And yet there are a few today who sneer at the blood of Christ and the gospel based on his atoning sacrifice as "a slaughter house" religion! **{Hath done despite}** (\enubrisas\). First aorist active participle of \enubriz^{\,}, old verb to treat with contumely, to give insult to, here only in the N.T. It is a powerful word for insulting the Holy Spirit after receiving his blessings (*6:4*).

10:30 **{We know him that said}** (\oidamen ton eiponta\). God lives and is true to his word. He quotes De 32:35 (*cf. Ro 12:19*). For \ekdik^sis\ see Lu 18:7f. God is the God of justice. He is patient, but he will punish. **{And again}** (\kai palin\). De 32:36.

10:31 **{A fearful thing}** (\phoberon\). Old adjective (*from \phobe^{\,}, to frighten*). In N.T. only in Heb. (*10:27,31; 12:21*). The sense is not to be explained away. The wrath of God faces wrongdoers. **{To fall}** (\to empesein\). "The falling" (*articular infinitive second aorist active of \empipt^{\,}, to fall in, followed here by |eis|*). We are not dealing with a dead or an absentee God, but one who is alive and alert (*3:12*).

10:32 **{Call to remembrance}** (\anamimn^skesthe\). Present middle imperative of \anamimn^sk^{\,}, as in 2Co 7:15 "remind yourselves." The former days were some distance in the past (*5:12*), some years at any rate. It is a definite experience of people in a certain place. Jerusalem Christians had had experiences of this nature, but so had others. **{After ye were enlightened}** (\ph^tisthentes\). First aorist passive participle of \ph^tiz^{\,} in the same sense as in 6:4 (*regeneration*) and like "the full knowledge of the truth" in 10:26. **{Conflict}** (\athl^sin\). Late word from \athle^{\,}, to engage in a public contest in the games (*2Ti 2:5*), only here in the N.T. It occurs in the inscriptions. Cf. 2:10 for the benefit of "sufferings" in training.

10:33 **{Partly}** (*\touto men*) **{and partly}** (*\touto de*).

Accusative of general reference (*\touto*) with *\men* and *\de* for contrast. **{Being made a gazing-stock}** (*\theatrizomenoi*). Late verb to bring upon the stage, to hold up to derision. See Paul's use of *\theatron* of himself in 1Co 4:9. **{By reproaches and afflictions}** (*\oneidismois te kai thlipsesin*). Instrumental case. See Ro 15:3. **{Partakers}** (*\koin“noi*). Partners (*Lu 5:10*) with those (*\t“n\ objective genitive*). **{So used}** (*\hout“s anastrephomen“n*). Present middle articular participle of *\anastreph“*, to conduct oneself (*2Co 1:12*).

10:34 **{Ye had compassion on}** (*\sunepath^sate*). First aorist active indicative of *\sunpathe“*, old verb to have a feeling with, to sympathize with. **{Them that were in bonds}** (*\tois desmiois*). Associative instrumental case, "with the prisoners" (*the bound ones*). Used of Paul (*Eph 3:1; 2Ti 1:8*). **{Took joyfully}** (*\meta charas prosedexasthe*). First aorist middle (*indirect*) indicative, "ye received to yourselves with joy." See Ro 13:1,3; 15:7. **{The spoiling}** (*\t^n harpag^n*). "The seizing," "the plundering." Old word from *\harpaz“*. See Mt 23:35. **{Of your possessions}** (*\t“n huparchont“n hum“n*). "Of your belongings." Genitive of the articular present active neuter plural participle of *\huparch“* used as a substantive (*cf. \hum“n\ genitive*) as in Mt 19:21. **{That ye yourselves have}** (*\echein heautous*). Infinitive (*present active of \ech“*) in indirect discourse after *\gin“skontes\ (knowing)* with the accusative of general reference (*\heautous\, as to yourselves*), though some MSS. omit *\heautous*, some have *\heautois\ (dative, for yourselves)*, and some *\en heautois\ (in yourselves)*. The predicate nominative *\autoi* could have been used agreeing with *\gin“skontes\ (cf. Ro 1:22)*. **{A better possession}** (*\kreissona huparxin*). Common word in the same sense as *\ta huparchonta* above, in N.T. only here and Ac 2:45. In place of their plundered property they have treasures in heaven (*Mt 6:20*). **{Abiding}** (*\menousan*). Present active participle of *\men“*. No oppressors (*legal or illegal*) can rob them of this (*Mt 6:19ff.*).

10:35 **{Cast not away therefore your boldness}** (*\m^ apobal^te oun t^n parr^sian hum“n*). Prohibition with *\m^* and the second aorist active subjunctive of *\apoball“*. Old verb to throw away from one as worthless, only twice in the N.T., here in a figurative sense and Mr 10:50 in a literal sense (*garment by*

Bartimaeus). The Jewish Christians in question were in peril of a panic and of stampeding away from Christ. Recall \katech“men\ in verse 23.

10:36 {**Which**} (\h^{tis}\). Your boldness of verse 35. {**Recompense of reward**} (\misthapodosian\). Late double compound, like \misthapodot^s\ (**Heb 11:6**), from \misthos\ (**reward, wages**) and \apodid“mi\, to give back, to pay (**repay**). In N.T. only here, 2:2; 11:26. {**Of patience**} (\hupomon^s\). Old word for remaining under trial (**Lu 8:15**). This was the call of the hour then as now. {**Having done the will of God**} (\to thel^{ma} tou theou\). This is an essential prerequisite to the exercise of patience and to obtain the promised blessing. There is no promise to those who patiently keep on doing wrong. {**That ye may receive the promise**} (\hina komis^{the tⁿ epaggelian}\) Purpose clause with \hina\ and the first aorist middle subjunctive of \komiz“\, old verb to carry (**Lu 7:37**), in the middle to get back one's own (**Mt 25:27**), to receive. See also 11:39. Now the author is ready to develop this great idea of receiving the promise in Christ.

10:37 {**A very little while**} (\mikron hoson hoson\). From Isa 26:20 as an introduction to the quotation from Hab 2:3f. {**He that cometh**} (\ho erchomenos\). The article \ho\ is added to \erchomenos\ in Hab 2:3 and is given here a Messianic application.

10:38 {**If he shrink back**} (\ean huposteil^{tai}\). Condition of third class with \ean\ and the first aorist middle subjunctive of \hupostell“\, old verb to draw oneself under or back, to withdraw, as already in Ac 20:20,27; Ga 2:12. See Ro 1:17 for the quotation also of "the just shall live by faith."

10:39 {**But we**} (\h^{meis} de\). In contrast to renegades who do flicker and turn back from Christ. {**Of them that shrink back unto perdition**} (\hupostol^s eis ap“leian\). Predicate genitive of \hupostol“, as in 12:11, from \hupostell“\ with same sense here, stealthy retreat in Plutarch, dissimulation in Josephus. Here alone in the N.T. {**Unto the saving of the soul**} (\eis peripoi^{sin psuch^s}\). Old word from \peripoie“\, to reserve, to preserve (**Lu 17:33**) to purchase (**Ac 20:28**). So here preserving or saving one's life as in Plato, but possession in Eph 1:14, obtaining in 1Th 4:9. Papyri have it in sense of preservation.

[\[Previous\]](#) [\[Next\]](#)

11:1 {**Now faith is**} (*\estin de pistis*). He has just said that "we are of faith" (**10:39**), not of apostasy. Now he proceeds in a chapter of great eloquence and passion to illustrate his point by a recital of the heroes of faith whose example should spur them to like loyalty now. {**The assurance of things hoped for**} (*\elpizomen“n hupostasis*). {**Hupostasis**} is a very common word from Aristotle on and comes from *\huphist^mi* (*\hupo*, *under*, *\hist^mi*, *intransitive*), what stands under anything (*a building, a contract, a promise*). See the philosophical use of it in 1:3, the sense of assurance (*une assurance certaine, M,n,goz*) in 3:14, that steadiness of mind which holds one firm (**2Co 9:4**). It is common in the papyri in business documents as the basis or guarantee of transactions. "And as this is the essential meaning in Heb 11:1 we venture to suggest the translation 'Faith is the _title-deed_ of things hoped for'" (*Moulton and Milligan, _Vocabulary_, etc.*). {**The proving of things not seen**} (*\pragmat“n elegchos ou blepomen“n*). The only N.T. example of *\elegchos* (*except Textus Receptus in 2Ti 3:16 for \elegmon*). Old and common word from *\elegch“* (**Mt 18:15**) for "proof" and then for "conviction." Both uses occur in the papyri and either makes sense here, perhaps "conviction" suiting better though not in the older Greek.

11:2 {**Therein**} (*\en taut^i*). That is, "in faith," feminine demonstrative referring to *\pistis*. {**The elders**} (*\hoi presbuteroi*). More nearly like "the fathers," not the technical sense of elders (*officers*) usual in the N.T., but more like "the tradition of the elders" (**Mr 7:3,5; Mt 15:2**). {**Had witness borne to them**} (*\emartur^th^san*). First aorist passive of *\marture“* (*cf. 7:8*), "were testified to."

11:3 {**By faith**} (*\pistei*). Instrumental case of *\pistis* which he now illustrates in a marvellous way. Each example as far as verse 31 is formally and with rhetorical skill introduced by *\pistei*. After that only a summary is given. {**We understand**} (*\nooumen*). Present active indicative of *\noe“*, old verb (*from \nous*, *intellect*) as in **Mt 15:17; Ro 1:20**. The author appeals to our knowledge of the world in which these heroes lived as an

illustration of faith. Recent books by great scientists like Eddington and Jeans confirm the position here taken that a Supreme Mind is behind and before the universe. Science can only stand still in God's presence and believe like a little child. {**The worlds**} (\tous ai“nas\). "The ages" as in 1:2 (*cf. Einstein's fourth dimension, time*). Accusative case of general reference. {**Have been framed**} (\kat^rtisthai\). Perfect passive infinitive of \katartiz“\, to mend, to equip, to perfect (*Lu 6:40*), in indirect discourse after \nooumen\. {**So that**} (\eis to\). As a rule \eis to\ with the infinitive is final, but sometimes as here it expresses result as in Ro 12:3 (*Robertson, _Grammar_, p. 1003*). {**Hath been made**} (\gegonenai\). Perfect active infinitive of \ginomai\. {**What is seen**} (\to blepomenon\). Present passive articular participle (*accusative case of general reference*) of \blep“\, to see. {**Of things which do appear**} (\ek phainomen“n\). Ablative case with \ek\ (*out of*) of the present passive participle. The author denies the eternity of matter, a common theory then and now, and places God before the visible universe as many modern scientists now gladly do.

11:4 {**A more excellent sacrifice**} (\pleiona thusian\). Literally, "more sacrifice" (*comparative of \polus\, much*). For this rather free use of \plei“n\ with the point implied rather than stated see Mt 6:25; Lu 10:31; 12:23; Heb 3:3. {**Than Cain**} (\para Kain\). For this use of \para\ after comparative see 1:4,9. For the incident see Ge 4:4. {**Through which**} (\di' h^s\). The sacrifice (\thusia\). {**He had Witness borne to him**} (\emartur^th^). First aorist passive indicative of \marture“\ as in verse 2, "he was witnessed to." {**That he was righteous**} (\einai dikaios\). Infinitive in indirect discourse after \emartur^th^, personal construction of \dikaios\ (*predicate nominative after \einai*) agreeing with the subject of \emartur^th^ (*cf. Ro 1:22, \einai sophoi*). {**God bearing witness**} (\marturountos tou theou\). Genitive absolute with present active participle of \marture“\, to bear witness. {**Through it**} (\di' aut^s\). Through his faith (*as shown by his sacrifice*). Precisely why Abel's sacrifice was better than that of Cain apart from his faith is not shown. {**Being dead**} (\apothan“n\). Second aorist active participle of \apothn^sk“\, "having died." {**Yet speaketh**} (\eti lalei\). Cf. Ge 4:10; Heb 12:24. Speaks still through his faith.

11:5 {**Was translated**} (\meteteth^). First aorist passive

indicative of \metatith^{mi}\, old verb to transpose, to change as in 7:12; Ac 7:16. {**That he should not see death**} (\tou m^{idein} *thanaton*\). Here again \tou\ with the infinitive usually expresses purpose, but in this case result is the idea as in Mt 21:23; Ro 1:24; 7:3, etc. (*Robertson, _Grammar_, p. 1002*). {**He was not found**} (\ouch h^{urisketo}\). Imperfect passive of \heurisk[“]\ from Ge 5:24. Was still not found. {**Translated**} (\meteth^{ken}\). First aorist active of same verb as \meteteth[^]\ just before. {**Translation**} (\metathese^{“s}\). Substantive from the same verb \metatith^{mi}\, used already in 7:12 for change. See also 12:27. Our very word "metathesis." {**He hath had witness borne him**} (\memartur^{tai}\). Perfect passive indicative of \marture[“]\, stands on record still, "he has been testified to." {**That he had been well-pleasing unto God**} (\euares^{tkenai t^{“i} theⁱ}\). Perfect active infinitive of \euares^t\, late compound from \euares^{tos}\ (*well-pleasing*), in N.T. only in Heb 11:5f.; 13:16. With dative case \theⁱ\. Quoted here from Ge 5:22,24. The word is common of a servant pleasing his master.

11:6 {**Impossible**} (\adunaton\). Strong word as in 6:4,18. See Ro 8:8 for same idea with \aresai\ (\aresk[“]\, *Ga 1:10*). {**Must believe**} (\pisteusai dei\). Moral necessity to have faith (*trust*, \pisteu[“]\). This is true in business also (*banks, for instance*). {**That he is**} (\hoti estin\). The very existence of God is a matter of intelligent faith (*Ro 1:19ff.*) So that men are left without excuse. {**He is a rewarder**} (\misthapodot^{s ginetai}\). Rather, "becomes a rewarder" (*present middle indicative of ginomai*, *not of eimi*\). Only N.T. example of \misthapodot^s\, late and rare double compound (*one papyrus example, from misthos* (*reward*) and \apodid^{“mi}\ (*to pay back*) like \misthapodosia\ (*10:35; 11:26*). {**Seek after**} (\ekz^{tousin}\). That seek out God.

11:7 {**Being warned of God**} (\chr^{matistheis}\). First aorist passive participle of \chr^{matiz[“]}\, old word for oracular or divine communications as already in 8:5 (*cf. Mt 2:12,22, etc.*). {**Moved with godly fear**} (\eulabth\). First aorist passive indicative of \eulabeomai\, old verb from \eulab^s\ (*from eu* and *labein*, *to take hold well or carefully*), to show oneself \eulab^s\, to act circumspectly or with reverence, here only in N.T. (*save Textus Receptus in Ac 23:10*), often in LXX. {**An ark**} (\kib^{“ton}\). Ge 6:15; Mt 24:38. Shaped like a box (*cf. Heb 9:4*). {**Through which**} (\di^{h^s}\). Through his faith as

shown in building the ark. {**The world**} (\|ton kosmon\). Sinful humanity as in verse 38. {**Heir**} (\|kl^ronomos\). In 2Pe 2:5 Noah is called "a preacher of righteousness" as here "heir of righteousness." He himself believed his message about the flood. Like Enoch he walked with God (*Ge 6:9*).

11:8 {**Not knowing whither he went**} (\|m^ epistamenos pou erchetai\). Usual negative \|m^ with a participle (*present middle from* \|epistamai\, *old and common verb to put the mind on*). Present middle indicative (\|erchetai\) preserved in the indirect question after the secondary tense \|ex^lthen\ (*went out*) from which \|epistamenos\ gets its time. Abraham is a sublime and graphic example of faith. He did not even know where the land was that he was going to receive "as an inheritance" (\|eis kl^ronomian\).

11:9 {**Became a sojourner**} (\|par^ik^sen\). First aorist active indicative of \|paroike^, old verb to dwell (\|oike^\) beside (\|para\), common in LXX, in N.T. only here and Lu 24:18. Called \|paroikon\ (*sojourner*) in Ac 7:6. {**In the land of promise**} (\|eis g^n t^s epaggelias\). Literally, "land of the promise." The promise made by God to him (*Ge 12:7; 13:15; 17:8*). {**As in a land not his own**} (\|h^s allotrian\). For \|allotrios\ (*belonging to another*) see 9:25; 11:34. {**The heirs with him of the same promise**} (\|t^ n sunkl^romen^ n t^s epaggelias t^s aut^s\). Late double compound (\|sun, kl^ros, nemomai\), found in Philo, inscriptions and papyri, in N.T. only here, Ro 8:17; Eph 3:6; 1Pe 3:7. "Co-heirs" with Abraham.

11:10 {**He looked for**} (\|exedecheto\). Imperfect middle of \|ekdechomai\ (*see on 10:13*) picturesque progressive imperfect, his steady and patient waiting in spite of disappointment. {**The foundations**} (\|tous themelious\). Not just "tents" (\|sk^nais\, *verse 9*). Abraham set his steady gaze on heaven as his real home, being a mere pilgrim (\|paroikos\) on earth. {**Builder**} (\|technit^s\). Old word from \|techn^ (\i>craft) or trade (*Ac 17:29; 18:3*), craftsman, artificer, in N.T. only here and Ac 19:24,38. {**Maker**} (\|d^miourgos\). Old word from \|d^mios\ (*public*) and \|ergon\, a worker for the public, artisan, framer, here only in N.T.

11:11 {**To conceive seed**} (\|eis katabol^ n spermatos\). For deposit of seed. See 4:3 for \|katabol^\. {**Past age**} (\|para kairon h^likias\). Beyond (\|para\ *with the accusative*) the season of

age. {**Since she counted him faithful who had promised**} (\epei piston h^g^sato ton epageilamenon\). Sarah herself (\aut^--Sarra\). Even Sarah, old as she was, believed God who had promised. Hence she received power.

11:12 {**And that as good as dead**} (\kai tauta nenekr^“menou\). Accusative of general reference (\tauta\), sometimes singular as in 1Co 6:8. The perfect passive participle from \nekro^“, late verb to make dead, to treat as dead (**Ro 4:19**), here by hyperbole. {**By the sea shore**} (\para to cheilos t^s thalass^s\). "Along the lip of the sea" (**from Ge 22:17**), \cheilos\ here alone in this sense in the N.T. {**Innumerable**} (\anarithm^tos\). Old compound verbal adjective (*alpha privative and \arithme^“, to number*), here alone in N.T.

11:13 {**In faith**} (\kata piston\). Here a break in the routine \pistei\ (**by faith**), "according to faith," either for literary variety "or to suggest \pistis\ as the sphere and standard of their characters" (**Moffatt**). {**These all**} (\houtoi pantes\). Those in verses 9-12 (**Abraham, Sarah, Isaac, Jacob**). {**Not having the promises**} (\m^ komisamenoi tas epaggelias\). First aorist middle participle of \komiz^“, to obtain, as in 10:36; 11:39. And yet the author mentions Abraham (**6:15**) as having obtained the promise. He received the promise of the Messiah, but did not live to see the Messiah come as we have done. It is in this sense that we have "better promises." {**Greeted them**} (\aspasamenoi\). First aorist middle participle of \aspazomai\, to salute (**Mt 5:47**). Abraham rejoiced to see Christ's day in the dim distance (**Joh 8:56**). {**Strangers**} (\zenoi\). Foreigners. "To reside abroad carried with it a certain stigma" (**Moffatt**). But they "confessed" it (**Ge 23:4; 47:9**). {**Pilgrims**} (\parepid^moi\). Late double compound (\para, epi, d^mos\), a sojourner from another land, in N.T. only here and 1Pe 1:1; 2:11.

11:14 {**A country of their own**} (\patrida\). Land of the fathers (\pat^r\), one's native land (**Joh 4:44**). Cf. our patriotic, patriotism.

11:15 {**Had been mindful**} (\emn^moneuon\)-- {**would have had**} (\eichon an\). Condition of second class (*note \an\ in conclusion*) with the imperfect (*not aorist*) in both condition and conclusion. So it means: "If they had continued mindful, they would have kept on having (*linear action in both cases in past time*). {**Opportunity to return**} (\kairon anakampsai\). Old verb

\anakampt“\ to bend back, to turn back (*Mt 2:12*), here first aorist active infinitive. Continual hankering would have found a way. Cf. the Israelites in the wilderness yearning after Egypt.

11:16 **{They desire}** (\oregontai\). Present middle indicative of \oreg“, old word for stretching out after, yearning after as in 1Ti 3:1. **{Their God}** (\theos aut“n\). Predicate nominative with the epexegetic infinitive \epikaleisthai\ (*to be called*) used with \ouk epaischunetai\ (*is not ashamed*).

11:17 **{Being tried}** (\peirazomenos\). Present passive participle of \peiraz“. The test was still going on. **{Offered up}** (\prosen^nochen\). Perfect active indicative of \prospher“, the verb so often used in this Epistle. The act was already consummated so far as Abraham was concerned when it was interrupted and it stands on record about him. See Ge 22:1-18. **{He that had gladly received the promises}** (\ho tas epaggelias anadexamenos\). \Anadechomai\ is old verb to welcome, to entertain, in N.T. only here and Ac 28:7. It seemed the death of his hopes. **{Was offering up}** (\prosepheren\). It is the imperfect of an interrupted action like \ekaloun\ in Lu 1:59.

11:18 **{To whom it was said}** (\pros elal^th^). First aorist passive indicative of \lale“\ (*Ge 21:12*). God's very words were in the heart of Abraham now about Isaac "his only son" (\ton monogen^\. Cf. *Lu 7:12*).

11:19 **{Accounting}** (\logisamenos\). First aorist middle participle of \logizomai\. Abraham had God's clear command that contravened God's previous promise. This was his solution of his difficult situation. **{God is able}** (\dunatai ho theos\). God had given him Isaac in his old age. God can raise him from the dead. It was Abraham's duty to obey God. **{In a parable}** (\en parabol^i\). See already 9:9 for \parabol^\. Because of (\hothen\, *whence*) Abraham's superb faith Isaac was spared and so he received him back (\ekomisato\) as almost from the dead. This is the test that Abraham stood of which James speaks (*Jas 2:23*).

11:20 **{Even concerning things to come}** (\kai peri mellont“n\). As told in Ge 27:28-40 when Isaac blessed Jacob and Esau.

11:21 **{Leaning upon the top of his staff}** (\epi to akron t^s rabdou autou\). From Ge 47:31, but no word for "leaning." The

quotation is from the LXX, the Hebrew having "the head of the bed," but the Hebrew word allows either meaning with different vowel points.

11:22 {**When his end was nigh**} (\teleutⁿ\). Present active participle of \teleutaⁿ\, to finish or close (*Mt 2:19*), "finishing his life." {**Of the departure**} (\peri t^s exodou\). Late compound for way out, exit as here, metaphorically of death as here (*Lu 9:31; 2Pe 1:15*). {**Concerning his bones**} (\peri tⁿ osteⁿ autou\). Uncontracted form as in Mt 23:27.

11:23 {**Was hid**} (\ekrubⁿ\). Second aorist passive indicative of \kruptⁿ\, to hide, as in Mt 5:14. {**Three months**} (\trimⁿ non\). Old adjective used as neuter substantive in accusative case for extent of time, here only in N.T. {**A goodly child**} (\asteion to paidion\). Literally, "the child was goodly" (*predicate adjective*). Old adjective from \astu\ (*city*), "of the city" ("citified"), of polished manners, genteel. In N.T. only here and Ac 7:20, about Moses both times. Quoted from Ex 2:2f. {**The king's commandment**} (\to diatagma tou basile^s\). Late compound for injunction from \diatassⁿ\, only here in the N.T.

11:24 {**When he was grown up**} (\megas genomenos\). "Having become great" (*from Ex 2:11*). {**Refused**} (\^rnesato\). First aorist middle indicative of \arneomai\, to deny, to refuse. He was of age and made his choice not from ignorance. {**Son**} (\huios\). Predicate nominative with \legesthai\ (*to be spoken of, present passive infinitive, of legⁿ*).

11:25 {**Choosing rather**} (\mallon helomenos\). "Rather having chosen" (*second aorist middle of \haireⁿ, to take for oneself a position*). {**To be entreated with**} (\sunkakoucheisthai\). Present passive infinitive of the double compound \sunkakoucheⁿ\ (*from \sun, kakos, echⁿ, to treat ill with (associative instrumental case), only known example save one in the papyri (second century A.D.), though \kakoucheⁿ in Heb 11:37; 13:3. {To enjoy the pleasures of sin for a season} (\proskairon echein hamartias apolausin\). Literally, "to have temporary pleasure of sin." \Apolausis\ is old word from \apolauⁿ\, to enjoy, in N.T. only here and 1Ti 6:17. \Proskairos\ (*from \pros, kairos*) is a common _Koin,_ word as the antithesis to \aiⁿios\ (*eternal*) as in Mt 13:21; Mr 4:17; 2Co 4:18 (*only N.T. examples*). To have been disloyal to God's people would have brought enjoyment to Moses in the Egyptian Court for a short while only.*

11:26 {**The reproach of Christ**} (\ton oneidismon tou Christou\). See Ps 89:51 for the language where "the Messiah" ("*The Anointed One*") is what is meant by \tou Christou\, here rightly applied by the writer to Jesus as the Messiah who had his own shame to bear (**12:2; 13:12**). There is today as then (**Heb 13:13**) a special reproach (\oneidismos\, *already, 10:33*) in being a follower of Jesus Christ. Moses took this obloquy as "greater riches" (\meizona plouton\) than "the treasures of Egypt" (\t“n Aiguptou th’saur“n\, *ablative case after comparative meizona\, for which see Mt 6:19f.*). Moses was laying up treasure in heaven. {**For he looked unto the recompense of reward**} (\apeblepen gar eis t’n misthapodosian\). In perfect active of \apoblep“\, "for he was looking away (*kept on looking away*)." For \misthapodosia\ see 10:35.

11:27 {**Not fearing**} (\m^ phob^theis\). Negative \m^ with first aorist passive participle of \phobe“\ here used transitively with the accusative as in Mt 10:26. Moses did flee from Egypt after slaying the Egyptian (**Ex 2:15**), but the author omits that slaughter and ignores it as the dominant motive in the flight of Moses. \Thumon\ (*wrath*) is common in the N.T. (**Lu 4:28**), though here only in Hebrews. {**He endured**} (\ekarter^sen\). First aorist (*constative*) active indicative of \kartere“\, old word from \karteros\, strong, here only in N.T. Moses had made his choice before slaying the Egyptian. He stuck to it resolutely. {**As seeing him who is invisible**} (\ton aoraton h“s hor“n\). This is the secret of his choice and of his loyalty to God and to God's people. This is the secret of loyalty in any minister today who is the interpreter of God to man (**2Co 4:16-18**).

11:28 {**He kept**} (\pepoi^ken\). Perfect active indicative of \poie“\, to make, "he has made," emphasizing the permanent nature of the feast. {**The sprinkling of the blood**} (\t^ n proschusin tou haimatos\). Rather, "the pouring of the blood" (\proschusis\ *from prosche“\, to pour upon*), only here in the N.T. (*earliest known example*). An allusion to the command in Ex 12:7,22 but in the LXX \prosche“\ is the usual term for the act (**Ex 24:6; 29:16; Le 1:5,11; De 16:6**). {**That the destroyer of the first-born should not touch them**} (\hina m^ ho olothreu“n ta pr“totoka thig^i aut“n\). Negative final clause with \hina m^ and the second aorist active subjunctive of \thiggan“\, old verb to touch with genitive, in the N.T. only here, 12:20; Col 2:21. The articular participle \ho olothreu“n\ is from Ex 11:23. For \pr“totoka\

see Lu 2:7; Ex 12:29.

11:29 {**Which assaying to do**} (*\h^s pieran labontes*). Literally, "of which taking trial" (*second aorist active participle of \lamban[“]\, to take*). The idiom *\peiran lambanein* occurs in De 28:56, in N.T. only here and verse 36, though a classical idiom (*Demosthenes, etc.*). {**Were swallowed up**} (*\katepoth[^]san*). First aorist passive indicative of *\katapin[“]\, to drink down, to swallow down* (*Mt 23:24*).

11:30 {**Fell down**} (*\epesan*). "Fell," second aorist active indicative of *\pipt[“]* with first aorist endings as often in the *_Koin, _*. {**After they had been compassed**} (*\kukl[“]thenta*). First aorist passive participle of *\kuklo[“]\, old verb to encircle* (*from \kuklos\, circle*) as in Ac 14:20. Antecedent action here.

11:31 {**Having received the spies with peace**} (*\dexamen[^] tous kataskopous met' eir[^]n^s*). First aorist middle participle of *\dechomai\, to welcome* (*Lu 10:8,10*). *\Kataskopos* is an old compound (*\kataskope[“]\, Ga 2:4*), used of scout or spy, in LXX, here only in N.T.

11:32 {**And what shall I more say?**} (*\Kai ti eti leg[“];*). Deliberative present active subjunctive (*same form as indicative, \leg[“]*). It is both a literary and an oratorical idiom here. He feels helpless to go on in the same style as he has done from Abel to Rahab (*11:4-31*). {**Will fail me if I tell about**} (*\epileipsei me di[^]goumenon peri*). Literally, "will leave me telling about." Present middle participle of *\di[^]geomai\, to lead through, carry a discussion through, and masculine* (*disposing of Priscilla as possible author*) with *\me*. Vivid and picturesque description of the author's embarrassment of riches as he contemplates the long list of the heroes of faith during the long years in Palestine. He mentions six names (*Gideon, Barak, Samson, Jephtha, David, Samuel*) and then summarizes the rest under "the prophets" (*\t[“]n proph[^]t[“]n\, the for-speakers for God*) of whom Samuel was the leader.

11:33 {**Through faith**} (*\dia piste[“]s*). Change thus from the routine *\pistei* used so far. {**Subdued kingdoms**} (*\kat[^]g[“]nisanto basileias*). First aorist middle indicative of *\katag[“]nizomai\, _Koin, _* verb to struggle against, to overcome, here alone in the N.T. Used by Josephus of David's conquests. The author has here (*verses 33,34*), "nine terse clauses" (*Moffatt*) with no

connective (*asyndeton*) with great rhetorical and oratorical force (*sledge-hammer style*). For "wrought righteousness" (*ῥγασαντο δικαιοσύνῃ*, *first aorist middle indicative of ῥγάζομαι*) see Ac 10:35. **{Obtained promises}** (*ἐπετυχὼν ἐπαγγελίᾳ*). Second aorist active indicative of *ἐπιτυχᾶν*, old verb (*already in 6:15*) with genitive. But they did not see the fulfilment of the Messianic promise (*11:39f.*). **{Stopped the mouths of lions}** (*ἐφραξαν στόματα λεόντων*). First aorist active indicative of *ἐφρασᾶν*, old verb to fence in, to block up. See Da 6:18-23.

11:34 **{Quenched the power of fire}** (*ἐσβέσαν δυνάμιν πυρὸς*). First aorist active indicative of *σβέννυμι* (*Mt 12:20*). See Da 3:19-28. **{Escaped the edge of the sword}** (*ἐφύγον στόματα μάχαιρας*). Second aorist active indicative of *φεύγω*, old verb to flee. "Mouths (*στόματα*) of the sword" (*Lu 21:24*). See 1Sa 18:11; 1Ki 19:2. **{Were made strong}** (*ἐδυνάμηνσαν*). First aorist passive indicative of *δυναμίζω*, late verb from *δύναμις* as in Col 1:11. **{Waxed mighty in war}** (*ἐγενήσαν ἰσχυροὶ ἐν πόλει*). "Became strong in battle" (*Ps 18:34ff.*). **{Armies of aliens}** (*παρεμβολὰς ἀλλοτρίων*). Late compound (*para, en, ball*) for encampment (*Polybius, Plutarch*), barracks (*Ac 21:34,37*), armies in battle line (*Re 20:9 and here as in LXX and Polybius*). Apparently a reference to the campaigns of Judas Maccabeus.

11:35 **{By a resurrection}** (*ἐκ ἀναστάσεως*). Cf. 1Ki 17:17ff.; 2Ki 4:8-37. **{Were tortured}** (*ἐτὺμpanισθήσαν*). First aorist passive indicative of *τύμpanίζω*, late verb from *τύμpanον* (*kettledrum, drumstick*), to beat the drum, to beat to death (*cf. II Macc. 7 about Eleazar and the Mother and the seven sons*), once in LXX (*1Sa 21:13*). **{Not accepting their deliverance}** (*οὐ προσδέξαντο τὴν ἀπολύτρωσιν*). Offered at the price of disloyalty as in II Macc. 6:21-27. **{That they might obtain a better resurrection}** (*ἵνα κρείττονος ἀναστάσεως τύχῃσιν*). Purpose clause with *ἵνα* and the second aorist active subjunctive of *τύγχανω* to obtain with the genitive case. A "better resurrection" than the temporary ones alluded to in this verse by the women.

11:36 **{Of mockings and scourgings}** (*ἐμπαῖμον καὶ μάστιγας*). *Ἐμπαῖμος* is from *ἐμπαίζω* (*Mt 20:19*), late word, in LXX, here alone in N.T. *Μάστιγας* (*μάστιξ*, *a whip, a scourge*) is old and common enough (*Ac 22:24*).

11:37 **{They were stoned}** (\elithasth^{san}\). Like Zechariah son of Jehoiada (*2Ch 24:20*). "A characteristic Jewish punishment" (*Vincent*). First aorist passive indicative of \lithaz"\ (*Joh 10:31*). **{They were sawn asunder}** (\epristh^{san}\). First aorist passive indicative of \pri"\ or \priz"\, old verb (\prion\, *a saw*). Cruel Jewish punishment (*Am 1:3*) said to have been inflicted on Isaiah. **{They were tempted}** (\epeirasth^{san}\). First aorist passive indicative of \peiraz"\. The MSS. vary greatly in the text here and the order of these two items. This mild word seems an anticlimax after \epristh^{san}\. One of the seven brothers was fried (*II Macc. 7:4*) and so \epr^{sthesan}\ (*were burned*) from \pimpra"\ (*Ac 28:6*) has been suggested. **{With the sword}** (\en phon^{i machair^s}\). "In (*by*) slaughter of the sword" (*Ionic form of the genitive \machaires\ as in Ex 17:13; Nu 21:24*). The fate of unpopular prophets (*IKi 10:10; Jer 26:23*). **{They went about}** (\peri^{lthon}\). Constatative aorist active indicative of \perierchomai\ (*picturesque compound verb*). Here the sufferings of the living. **{In sheep skins}** (\en m^{l^{tais}}\). Late word from \m^{lon}\ (*sheep*), rough garment of prophets as Elijah (*IKi 19:13,19*), here only in N.T. In Byzantine Greek a monk's garb. **{In goatskins}** (\en aigeiois dermasin\). \Derma\, old word from \der"\, to flay (*Mt 21:35*), here only in N.T. \Aigeios\, old adjective (*from \aix\, goat*), here only in N.T. **{Being destitute}** (\husteroumenoi\). Present passive participle of \hustere"\, old verb to be left behind, used by Paul of himself (*2Co 11:9*). **{Afflicted}** (\thlibomenoi\). Present passive participle of \thlib"\, common verb to oppress. **{Evil entreated}** (\kakouchoumenoi\). Present passive participle of \kakouche"\, late compound verb from obsolete \kakouchos\ (*\kakos\ and \ech"*), in LXX (*IKi 2:26*), in N.T. only here and 13:3. See \sunkakoucheisthai\ in 11:25.

11:38 **{Of whom the world was not worthy}** (\h^{n oukⁿ axios ho kosmos}\) Graphic picture in a short parenthetical relative clause (\hⁿ\, *genitive plural with \axios*), a phrase to stir the blood of the readers. **{Wandering}** (\plan^{menoi}\). Present middle participle of \plana"\, like lost sheep, hunted by wolves. **{Caves}** (\sp^{laiois}\). Old word from \speos\ (*cavern*) as in Mt 21:13. **{Holes}** (\opais\). Old word, perhaps from \ops\ (*root of \hora"*, *to see*), opening, in N.T. only here and Jas 3:11. Cf. 1Ki 18:4; II Macc. 5:27; 10:6 (*about Judas Maccabeus and others*).

11:39 {**These all**} (\houtoi pantes\). The whole list in verses 5-38. Cf. verse 13. {**Through their faith**} (\dia piste"s\). Here rather than \pistei\ as so often. {**Received not the promise**} (\ouk ekomisanto t^ n epaggelian\). First aorist middle of \komiz"\. The Messianic promise they did not live to see (**11:13**), though they had individual special promises fulfilled as already shown (**11:33**).

11:40 {**God having provided**} (\tou theou problepsamenou\). Genitive absolute with first aorist middle participle of \problep"\, late compound to foresee, here only in the N.T. {**Some better thing**} (\kreitton ti\). "Something better," "the better promises" of 8:6. {**That apart from us they should not be made perfect**} (\hina m^ ch"ris h^ m^ n telei"th"sin\). Negative purpose clause with \hina m^\ and the first aorist passive subjunctive of \teleio"\. But this glorious and gracious purpose (*foresight*) of God is not due to any special merit in us. It is simply the fulness of the time in God's dispensation of grace of which we are the beneficiaries. But all the same and all the more (*_noblesse oblige_*), we should prove worthy of our heritage and of God's goodness to us and be loyal to Christ.

12:1 {**Therefore**} (\toigaroun\). Triple compound inferential participle (\toi, gar, oun\) like the German _doch denn nun_, a conclusion of emphasis, old particle, in N.T. only here and 1Th 4:8. There should be no chapter division here, since 12:1-3 really is the climax in the whole argument about the better promises (**10:19-12:3**) with a passionate appeal for loyalty to Christ. {**Us also**} (\kai h^meis\). We as well as "these all" of 11:39 and all the more because of the "something better" given us in the actual coming of Christ. {**Compassed about**} (\echontes perikeimenon\). Literally, "having (\echontes\, *present active participle of* \ech\") lying around us" (\perikeimenon\, *present middle participle of* \perikeimai\, *old verb as in Lu 17:2*). {**Cloud of witnesses**} (\nephos martur^n\). Old word (*Latin _nubes_*), here only in the N.T., for vast mass of clouds. \Nephel^ is a single cloud. The metaphor refers to the great amphitheatre with the arena for the runners and the tiers upon tiers of seats rising up like a cloud. The \martures\ here are not mere spectators (\theatai\), but testifiers (*witnesses*) who testify from their own experience (**11:2,4,5,33,39**) to God's fulfilling his promises as shown in chapter Heb 11. {**Laying aside**} (\apothemenoi\). Second aorist-middle (*indirect, from ourselves*) participle of \apotith^mi\, old verb as in Col 3:8 (*laying off old clothes*). The runners ran in the stadium nearly naked. {**Every weight**} (\ogkon panta\). Old word (*kin to* \enegkein, pher^") like \phortos, baros\). Here every encumbrance that handicaps like doubt, pride, sloth, anything. No trailing garment to hinder or trip one. {**The sin which doth so easily beset us**} (\t^n euperistaton hamartian\). "The easily besetting sin." There are a dozen possible renderings of this double compound verbal from \eu\, well, and \periist^mi\, to place around or to stand around (*intransitive*). The Vulgate has _circumstans nos peccatum_ (*the sin standing around us*). Probably this is the true idea here, "the easily encompassing (*or surrounding*) sin." In this case apostasy from Christ was that sin. In our cases it may be some other sin. The verbal adjective reminds one of the ring of wild beasts in the jungle that encircle the camp-fire at night each ready to pounce upon a careless victim. {**Let us run**} (\trech^men\). Present active

volitive subjunctive of \trech“\, "let us keep on running." {**With patience**} (\di' hupomonˆs\). Not with impatience, doubt, or despair. {**The race that is set before us**} (\ton prokeimenon hˆmin agˆna\). Note the article and the present middle participle of \prokeimai\, old compound (*already in 6:18, and also in 12:2*). Dative case (\hˆmin\) of personal interest.

12:2 {**Looking unto**} (\aphorˆntes eis\). Present active participle of \aphora“\, old verb to look away, "looking away to Jesus." In N.T. only here and Php 2:23. Fix your eyes on Jesus, after a glance at "the cloud of witnesses," for he is the goal. Cf. Moses in 11:26 (\apeblepen\). {**The author**} (\ton archˆgon\). See 2:10 for this word. "The pioneer of personal faith" (*Moffatt*). {**Perfecter**} (\teleiˆtˆn\). A word apparently coined by the writer from \teleio“\ as it has been found nowhere else. Vulgate has _consummator_. {**For the joy**} (\anti tˆs charas\). Answering to, in exchange for (*verse 16*), at the end of the race lay the joy "set before him" (\prokeimenˆs autˆi\), while here was the Cross (\stauron\) at this end (*the beginning of the race*) which he endured (\hupemeinen\, *aorist active indicative of \hupomen“*), {**despising shame**} (\aischunˆs kataphronˆsas\). The cross at his time brought only shame (*most shameful of deaths, 'yea, the death of the cross' Php 2:8*). But Jesus despised that, in spite of the momentary shrinking from it, and did his Father's will by submitting to it. {**Hath sat down**} (\kekathiken\). Perfect active indicative of \kathiz“\, and still is there (*1:3*).

12:3 {**Consider**} (\analogisasthe\). First aorist middle imperative of \analogizomai\, old word to reckon up, to compare, to weigh, only here in the N.T. See \katanoˆsate\ in 3:1. Understanding Jesus is the key to the whole problem, the cure for doubt and hesitation. {**Endured**} (\hupomemenˆkota\). Perfect active participle of the same verb \hupomen“\ used in verse 2. {**Gainsaying**} (\antilogian\). Old word from \antilogos\ (*from \antileg“*), already in 6:16; 7:7. {**Of sinners**} (\hupo tˆn hamartˆlˆn\). "By sinners." {**Against themselves**} (\eis heautous\). Against their better selves if a genuine reading. But \eis heauton\ (*against himself*), against Christ, is far more likely correct. {**That ye wax not weary**} (\hina mˆ kamˆte\). Negative final clause with \hina mˆ\ and the second aorist active subjunctive of \kamn“\, old verb to be weary as here or sick as in Jas 5:15. {**Fainting in your souls**} (\tais psuchais humˆn ekluomenoi\). Present passive participle of \eklu“\, old verb to

loosen out, to set free, and in passive to be enfeebled, to be tired out (*here in soul with locative case*), as in verse 5. The rest of the Epistle drives home the argument.

12:4 {**Resisted**} (\antikatest^{te}\). Second aorist active indicative (*intransitive*) of the double compound \antikathist^{mi}\, old verb to stand in opposition against in line of battle, intransitively to stand face to face (\anti\) against (\kata\), here only in the N.T. {**Unto blood**} (\mechris haimatos\). "Up to blood." As was true of Jesus and many of the other heroes of faith in chapter Heb 11. {**Striving**} (\antag^{nizomenoi}\). Present middle participle of \antag^{nizomai}\, old verb with the same figure in \antikatest^{te}\. {**Against sin**} (\pros hamartian\). Face to face with sin as in verse 1.

12:5 {**Ye have forgotten**} (\eklel^{sthe}\). Perfect middle indicative of \eklanthan^{ai}\, to cause to forget, old verb, here only in the N.T. with genitive case as usual. {**Reasoneth with you**} (\humin dialegetai\). Present middle indicative of \dialegomai\, old verb to ponder different (\dia-) things, to converse, with dative. Cf. Ac 19:8f. The quotation is from Pr 3:11f. {**Regard not lightly**} (\m^{olig^{re}}\). Prohibition with \m^{ai}\ and the present active imperative of \olig^{re}\, old verb from \olig^{ros}\ and this from \oligos\ (*little*) and \h^{ra}\ (*hour*), old verb, here only in N.T. {**Chastening**} (\paideias\). Old word from \paideu^{ai}\, to train a child (\pais\), instruction (2Ti 3:16), which naturally includes correction and punishment as here. See also Eph 6:4. {**Nor faint**} (\m^{de ekluou}\). Prohibition with \m^{ai}\ and present passive imperative of \eklu^{ai}\ (*see verse 3*).

12:6 {**Scourgeth**} (\mastigoi\). Present active indicative of \mastigo^{ai}\, old verb from \mastix\ (*whip*). This is a hard lesson for God's children to learn and to understand. See 5:7 about Jesus.

12:7 {**That ye endure**} (\hupomenete\). Present active indicative or present active imperative and so just "endure for chastening." {**Dealeth with you**} (\humin prosperetai\). Present middle indicative of \prospher^{ai}\, but this sense of bearing oneself towards one with the dative here only in the N.T., though often in the older Greek. {**What**} (\tis\). Interrogative. {**Whom**} (\hon\). Relative. Cf. Mt 7:9.

12:8 **{If ye are without chastening}** (\ei ch“ris este paideias\). Condition of first class, determined as fulfilled. Note position of \este\ (*are*) between the preposition \ch“ris\ and \paideias\ (*ablative case*). **{Have been made}** (\gegonasin\). Perfect active indicative of \ginomai\. **{Partakers}** (\metochoi\). Partners (3:14). **{Then}** (\ara\). Accordingly, correspondingly. **{Bastards}** (\nothoi\). Old word, here only in N.T. Illegitimate.

12:9 **{Furthermore}** (\eita\). The next step in the argument (*Mr 4:17*). **{We had}** (\eichomen\). Imperfect indicative of customary action, "we used to have." **{To chasten us}** (\paideutas\). Predicate accusative after \eichomen\, "as chasteners." Old word from \paideu“, as agent (\-t^s\). Only once in LXX (*Ho 5:2*) and twice in N.T. (*here and Ro 2:20*). **{We gave them reverence}** (\enetrepometha\). Imperfect middle of old word \entrep“, to turn in or at. Here "we turned ourselves to" as in Mt 21:37, habitual attitude of reverence. **{Shall we be in subjection}** (\hupotag^sometha\). Second future passive of \hupotass“. There is no \de\ here to correspond to \men\ in the first part of the verse. **{Unto the father of spirits}** (\t“i patri t“n pneumat“n\). Rather, "Unto the Father of our spirits" (*note article* \ton\). As God is.

12:10 **{They}** (\hoi men\). Demonstrative \hoi\ in contrast (\men\). **{Chastened}** (\epaideuon\). Imperfect active, used to chasten. **{As seemed good to them}** (\kata to dokoun autois\). "According to the thing seeming good to them." \Dokoun\ is present active neuter singular articular participle of \doke“. **{But he}** (\ho de\). Demonstrative with \de\ vs. \men\. **{For our profit}** (\epi to sumpheron\). Present active articular neuter singular participle of \sumpher“, to bear together as in 1Co 12:7. **{That we may be partakers}** (\eis to metalabein\). Articular second aorist active infinitive of \metalamban“\ with \eis\ for purpose, "for the partaking." **{Of his holiness}** (\t^s hagiot^tos autou\). Genitive with \metalabein\ (*to share in*). Rare word, in N.T. only here and 2Co 1:12.

12:11 **{For the present}** (\pros to paron\). A classical phrase (*Thucydides*), \pros\ with the accusative neuter singular articular participle of \pareimi\, to be beside. **{Not joyous, but grievous}** (\ou charas, alla lup^s\). Predicate ablative (*springing from*) or predicate genitive (*marked by*). Either makes sense, but note predicate ablative in 2Co 4:7 (\kai tou theou

kai m^ ex h^m^“n). {**Peaceable fruit**} (*\karpon eir^nikon*). Old adjective from *\eir^n^* (*peace*), in N.T. only here and Jas 3:17. Peaceable after the chastening is over. {**Exercised thereby**} (*\di' aut^s gegumnasmenois*). Perfect passive participle (*dative case*) of *\gumnaz^“*, state of completion, picturing the discipline as a gymnasium like 5:14; 1Ti 4:17.

12:12 {**Wherefore**} (*\dio*). Because of the chastening. {**Lift up**} (*\anorth^“sate*). First aorist active imperative of *\anortho^“*, old compound (*from \ana, orthos*) to make straight, in N.T. here and Lu 13:13; Ac 15:16. {**Hang down**} (*\pareimenas*). Perfect passive participle of *\pari^mi*, old verb to let pass, to relax, in N.T. only here and Lu 11:42. {**Palsied**} (*\paralelumena*). Perfect passive participle of *\paralu^“*, old verb to loosen on the side, to dissolve, to paralyze (*Lu 5:18,24*).

12:13 {**Straight paths**} (*\trochias orthas*). Track of a wheel (*\trochos*, *Jas 3:6 from \trech^“\, to run*), here only in N.T. "Straight (*\orthas*) wheel tracks." {**Be not turned out of the way**} (*\hina m^ ektrap^i*). Negative final clause with *\hina m^* and second aorist passive of *\ektrep^“*, old verb to turn out, to twist, to put out of joint. So 1Ti 1:6. Vivid picture of concern for the lame (*\ch^“lon\, as in Mt 11:5*). Graphic picture of concern for the weak, a good argument for prohibition also.

12:14 {**Follow after peace**} (*\eir^n^ n di^“kete*). Give peace a chase as if in a hunt. {**With all men**} (*\meta pant^“n*). Like Paul's use of *\di^“k^“* with *\eir^n^ n* in Ro 14:19 and his to *\ex hum^“n* (*so far as proceeds from you*) in 12:18. This lesson the whole world needs including Christians. {**Sanctification**} (*\hagiasmon*). Consecration as in 1Th 4:7; Ro 6:19, etc. {**Without which**} (*\hou ch^“ris*). Ablative case of the relative with *\ch^“ris* (*post positive here*). About seeing God compare Mt 5:8 where we have *\katharoi*.

12:15 {**Looking carefully**} (*\episkopountes*). Present active participle of *\episkope^“*, to have oversight, in N.T. only here and 1Pe 5:2. Cf. *\episcopos* (*bishop*). {**Lest there be any man**} (*\m^ tis*). Negative purpose clause with *\ei* (*present active subjunctive*) omitted. {**Falleth short of**} (*\huster^“n apo*). Present active participle of *\hustere^“* (*see 4:1*) agreeing with *\tis*. Followed here by *\apo* and the ablative. {**Root of bitterness**} (*\riza pikrias*). Quoted from De 29:18. Vivid picture. {**Springing up**} (*\an^“ phuousa*). Present active

participle of \phu“\, to sprout. Pictured here as a quick process. Also from De 29:18. **{Trouble}** (*enochl'i*\). Present active subjunctive (*in final clause with* |*m^tis*|) of \enochle“\, old verb to trouble with a crowd, to annoy. In N.T. only here and Lu 6:18. **{Be defiled}** (*mianth“sin*\). First aorist passive subjunctive (*in final clause with* |*m^*|) of \mian“\, old verb to dye, to stain, to defile as in Tit 1:15 (*the conscience*). The contagion of sin is terrible as any disease.

12:16 **{Profane}** (*beb^los*\). Trodden under foot, unhallowed (*1Ti 1:9*). **{For one mess of meat}** (*anti br“se“s mias*\). Idea of exchange, "for one act of eating" (*1Co 8:4*). **{Sold}** (*apedeto*\). Second aorist middle indicative from Ge 25:31,33, and with irregular form for \apedoto\ (*regular* |*mi*| *form*). **{His own birthright}** (*ta pr“totokia heautou*\). From Genesis also and in Philo, only here in N.T. From \pr“totokos\ (*first born, Heb 1:6*).

12:17 **{Ye know}** (*iste*\). Regular form for the second person of \oida\ rather than the _Koin,_ \oidate\. **{He was rejected}** (*apedokimasth^*\). First aorist passive indicative of \apodokimaz“\, old verb to disapprove (*Mt 21:42*). **{Place of repentance}** (*metanoias topon*\). \Metanoia\ is change of mind and purpose, not sorrow though he had tears (*meta dakru“n*) afterwards as told in Ge 27:38. He sought it (*aut^n*\, *the blessing* |*eulogian*|) with tears, but in vain. There was no change of mind in Isaac. The choice was irrevocable as Isaac shows (*Ge 27:33*). Esau is a tragic example of one who does a wilful sin which allows no second chance (*Heb 6:6; 10:26*). The author presses the case of Esau as a warning to the Christians who were tempted to give up Christ.

12:18 **{Ye are not come}** (*ou prosel^luthate*\). Perfect active indicative of \proserchomai\. There is no word here in the Greek for "a mount" like \orei\ in verses 20,22 (*and Ex 19:12f.; De 4:11*), but it is clearly understood since the dative participles agree with it unless they be taken as descriptive of \puri\ (*"a palpable and kindled fire " when* |*puri*| *would be the dative case after* |*prosel^luthate*|). **{That might be touched}** (*ps^laph“men“i*\). Present passive participle (*dative case*) of \ps^lapha“\, old verb to handle, to touch (*Lu 24:39*). **{That burned with fire}** (*kekaumen“i puri*\). Perfect passive participle of \kai“\, old verb to burn, with instrumental case \puri\ (*fire*), unless the other view (*above*) is correct.

12:19 {**Unto blackness**} (\gnoph“i\). Dative case of \gnophos\ (*late form for earlier* \dnophos\ *and kin to* \nephos\, *cloud*), here only in N.T. Quoted here from Ex 10:22. {**Darkness**} (\zoph“i\). Old word, in Homer for the gloom of the world below. In the Symmachus Version of Ex 10:22, also in Jude 1:6; 2Pe 2:4,15. {**Tempest**} (\thuell“i\). Old word from \thu“\ (*to boil, to rage*), a hurricane, here only in N.T. From Ex 10:22. {**The sound of a trumpet**} (\salpiggos ^ch“i\). From Ex 19:16. \Echos\ is an old word (*our* \echo\)) as in Lu 21:25; Ac 2:2. {**The voice of words**} (\ph“n^i r^mat“n\). From Ex 19:19; De 4:12. {**Which voice**} (\h^s\). Relative referring to \ph“n^ (voice) just before, genitive case with \akousantes\ (*heard, aorist active participle*). {**Intreated**} (\par^it^santo\). First aorist middle (*indirect*) indicative of \paraiteomai\, old verb, to ask from alongside (*Mr 15:6*), then to beg away from oneself, to depreciate as here, to decline (*Ac 25:11*), to excuse (*Lu 14:18*), to avoid (*1Ti 4:7*). {**That no word should be spoken unto them**} (\prosteth^nai autois logon\). First aorist passive infinitive of \prostith^mi\, old word to add, here with accusative of general reference (\logon\), "that no word be added unto them." Some MSS. have here a redundant negative \m^ with the infinitive because of the negative idea in \par^it^santo\ as in Ga 5:7.

12:20 {**For they could not endure**} (\ouk epheron gar\). Imperfect active of \pher“\, "for they were not enduring (*bearing*)." {**That which was enjoined**} (\to diastellomenon\). Present passive articular participle of \diastell“\, old verb to distinguish, to dispose, to order. The quotation is from Ex 19:12f. The people appealed to Moses (*Ex 20:19*) and the leaders did so also (*De 5:23f.*), both in terror. {**If even**} (\kan\). "Even if." Condition of third class with second aorist active subjunctive of \thiggan“\ as in 11:28, followed by genitive \orous\ (*mountain*). {**It shall be stoned**} (\lithobol^th^setai\). From Ex 19:13. Late compound verb from \lithobolos\ (*from* \lithos, *ball*“\)) as in Mt 21:35.

12:21 {**Fearful**} (\phoberon\). As in 10:27,31, only in Heb. in N.T. {**The appearance**} (\to phantazomenon\). Present passive articular participle of \phantaz“\, old verb from \phain“\, to make visible, here only in N.T. "The manifestation." {**I exceedingly fear and quake**} (\ekphobos eimi kai entromos\). "I am terrified (\ekphobos\, *late compound like* \ekphobe“\, to

frighten, Mr 9:6) and trembling" (\entromos\, *late compound like \entrem“\, to tremble at, as in Ac 7:32; 16:29*).

\Ekphobos\ is quoted from De 9:19.

12:22 **{But}** (\alla\). Sharp contrast to verse 18 with same form \prosel^luthate\. **{Unto Mount Zion}** (\Si“n orei\). Dative case of \oros\, as with the other substantives. In contrast to Mount Sinai (*verses 18-21*). Paul has contrasted Mount Sinai (*present Jerusalem*) with the Jerusalem above (*heaven*) in Ga 4:21-31. **{City}** (\polei\). As in 11:10,16. Heaven is termed thus a spiritual mountain and city. **{The heavenly Jerusalem}** (\Ierousalem epourani“i\). See 11:10,16; Isa 60:14. **{Innumerable hosts of angels}** (\muriasin aggel“n\). "Myriads of angels." \Murias\ is an old word (*from \muriros\, 1Co 4:15*) as in Lu 12:1.

12:23 **{To the general assembly}** (\pan^gurei\). Old word (*from \pas\ and \aguris, ageir“*). Here only in N.T. \Pan^guriz“\ occurs in Isa 66:10 for keeping a festal holiday. Possibly to be connected with \aggel“n\, though not certain. **{Church of the firstborn}** (\ekkl^sifi pr“totok“n\). Probably an additional item besides the angelic host as the people of Israel are called firstborn (*Ex 4:22*). The word \ekkl^sia\ here has the general sense of all the redeemed, as in Mt 16:18; Col 1:18; Eph 5:24-32, and equivalent to the kingdom of God. **{Who are enrolled in heaven}** (\apogegrammen“n en ouranois\). Perfect passive participle of \apograph“, old verb to write off, to copy, to enroll as in Lu 2:1,3,5 (*only N.T. examples*). Enrolled as citizens of heaven even while on earth (*Lu 10:20; Php 1:27; 3:20; 4:3; Re 13:8, etc.*). **{To God the Judge of all}** (\krit^i the“i pant“n\). All these chief substantives in the dative case. People should not forget that God is the Judge of all men. **{Made perfect}** (\tetelei“men“n\). Perfect passive participle of \teleio“, perfected at last (*11:40*).

12:24 **{To Jesus}** (\I^sou\). This great fact is not to be overlooked (*Php 2:10f.*). He is there as Lord and Saviour and still "Jesus." **{The mediator of a new covenant}** (\diath^k^s neas mesit^i\). As already shown (*7:22; 8:6,8,9,10; 9:15*) and now gloriously consummated. **{To the blood of sprinkling}** (\haimati rantismou\). As in 9:19-28. **{Than Abel}** (\para ton Abel\). Accusative as in 1:4. **{Better}** (\kreitton\). Comparative of \kalos\. Abel's blood still speaks (*11:4*), but it is as nothing compared to that of Jesus.

12:25 **{See}** (*\blepete*). Earnest word as in 3:12. Driving home the whole argument of the Epistle by this powerful contrast between Mount Zion and Mount Sinai. The consequences are dreadful to apostates now, for Zion has greater terrors than Sinai, great as those were. **{That ye refuse not}** (*\m^ parait's^sthe*). Negative purpose with *\m^* and the first aorist middle subjunctive of *\paraiteomai*, the same verb used in verse 19 about the conduct of the Israelites at Sinai and also below. **{Him that speaketh}** (*\ton lalounta*). Present active articular participle of *\lale^* as in verse 24 (*Jesus speaking by his blood*). **{For if they did not escape}** (*\ei gar ekeinoi ouk exephugon*). Condition of first class with *\ei* and second aorist active indicative of *\ekpheug^*, to escape. Direct reference to Sinai with use of the same verb again (*\parait^sameno*, *when they refused*). **{Him that warned}** (*\ton chr^matizonta*). That is Moses. For *\chr^matiz^* see 8:5; 11:7. **{Much more we}** (*\polu mallon h^meis*). Argument from the less to the greater, *\polu*, adverbial accusative case. The verb has to be supplied from the condition, "We shall not escape." Our chance to escape is far less, "we who turn away (*\apostrephomenoi*, *middle participle, turn ourselves away from*) the one from heaven (*\ton ap' ouran^*," God speaking through his Son (*1:2*).

12:26 **{Then shook}** (*\esaleusen tote*). Old verb as in Mt 11:7. **{He hath promised}** (*\ep^ggeltai*). Perfect middle indicative of *\epaggell^* and it still holds. He quotes Hag 2:6. **{Will I make to tremble}** (*\seis^*). Old and strong verb (*here future active*) *\sei^*, to agitate, to cause to tremble as in Mt 21:10. The author applies this "yet once more" (*\eti hapax*) and the reference to heaven (*\ton ouranon*) to the second and final "shaking" at the Second Coming of Jesus Christ for judgement (*9:28*).

12:27 **{And this word}** (*\to de*). He uses the article to point out "*\eti hapax*" which he explains (*\d^loi*, *signifies, present active indicative of \d^lo^*). **{The removing}** (*\t^n metathesin*). For this word see 7:12; 11:5. For the transitory nature of the world see 1Co 7:31; 1Jo 2:17. "There is a divine purpose in the cosmic catastrophe" (*Moffatt*). **{Made}** (*\pepoi^men^*). Perfect passive participle of *\poie^*. Made by God, but made to pass away. **{That those things which are not shaken may remain}** (*\hina mein^i ta m^ saleuomena*). Final clause with *\m^* and the first

orist active subjunctive of \men“. The Kingdom of God is not shaken, fearful as some saints are about it.

12:28 {**Wherefore**} (\dio\). Ground for loyalty to Christ and for calm trust in God. {**That cannot be shaken**} (\asaleuton\). Old compound with alpha privative and the verbal adjective from \saleu“\ just used. In N.T. only here and Ac 27:41. {**Let us have grace**} (\ech“men charin\). Present active volitive subjunctive of \ech“, "Let us keep on having grace" as in 4:16, though it can mean "Let us keep on having gratitude" as in Lu 17:9. {**Whereby**} (\di' h^s\). That is \dia charitos\. {**We may offer service**} (\latreu“men\). This subjunctive in a relative clause can be volitive like \ech“men\ just before (*cf. imperative st^te in 1Pe 5:12*) or it might be the futuristic subjunctive as in 8:3 (\ho prosenegk^i\). {**Well pleasing**} (\euares^s\). Old compound adverb, here only in N.T. {**With reverence and awe**} (\meta eulabeias kai deous\). For \eulabeia\ see 5:7; 11:7. \Deos\ is apprehension of danger as in a forest. "When the voice and tread of a wild beast are distinctly heard close at hand the \deos\ becomes \phobos\" (*Vincent*).

12:29 {**A consuming fire**} (\pur katanaliskon\). From De 4:24. Present active participle of \katanalisk“, old compound verb, here only in the N.T. This verse is to be coupled with 10:31.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Hebrews: Chapter 12)

13:1 {**Brotherly love**} (\philadelphia\). Late word from \philadelphos\ (*1Pe 3:8*). See 1Th 4:9. It is always in order in a church. {**To show love unto strangers**} (\t^s philoxenias\). Old word for hospitality, from \philoxenos\ (*1Ti 3:2*), in N.T. only here and Ro 12:3. In genitive case with \epilanthanesthe\ (*present middle imperative, cf. Heb 6:10*). {**Have entertained angels unawares**} (\elathon xenisantes aggelous\). Second aorist active indicative of \lanthan“, old verb to escape notice and first aorist active participle of \xeniz“, old verb to entertain a guest (\xenos\, *stranger*), according to a classic idiom seen with \lanthan“, tugchan“, phthan“, by which the chief idea is expressed by the participle (*supplementary participle*), here meaning, "some escaped notice when entertaining angels." The reference is to Ge 18; 19 (*Abraham and Sarah did this very thing*).

13:2 {**As bound with them**} (\h^s sundedemenoi\). Perfect passive participle of \sunde“, old verb, here only in N.T. For sympathy with prisoners see 10:34. {**As being yourselves also in the body**} (\h^s kai autoi ontes en s[“]mati\). And so subject to evil treatment. See 11:37 for \kakouche“ and 11:25 for \sunkakouche“.

13:4 {**Let marriage be**} (\ho gamos\). No verb in the Greek. The copula can be supplied either \estin\ (*is*) or \est“\ (*let be, imperative*). {**Had in honour**} (\timios\). Old adjective from \tim^ (honour) as in Ac 5:34. \Gamos\ elsewhere in the N.T., means the wedding or wedding feast (*Mt 22:29; Joh 2:1*). {**Undefiled**} (\amiantos\). Old compound word (*alpha privative and verbal of \miain“*, to defile), already in Heb 7:26. \Miain“ tⁿ koitⁿ is a common expression for adultery. {**Fornicators**} (\pornous\). Unmarried and impure. {**Adulterers**} (\moichous\). Impure married persons. God will judge both classes whether men do or not.

13:5 {**Be ye free from the love of money**} (\aphilarguros ho tropos\). No copula, but supply \esto\: "Let your manner of life (\tropos\, *way, Mt 23:37*), be without love of money"

(\aphilarguros\, *double compound*), once found only in the N.T., here and 1Ti 3:3, but now several times--or the adverb \aphilargur"s\ --in papyri and inscriptions (*Deissmann, _Light_, etc., pp. 85f.*). Alpha privative and \philos\ and \arguros\. The N.T. is full of the peril of money on the character as modern life is also. **{Content with such things as ye have}** (\arkoumenoi tois parousin\). Present passive participle of \arke"\, to suffice, to be content as in Lu 3:14. Cf. \autark^s\ in Php 4:11. Here in the nominative plural with no substantive or pronoun (*anacoluthon, as in 2Co 1:7*) or the participle used as a principal verb as in Ro 12:16. "Contented with the present things" (\tois parousin\, *associative instrumental case of \ta paronta\, present active neuter plural participle of \pareimi\, to be present or on hand*). **{For himself hath said}** (\autos gar eir^ken\). God himself as in Ac 20:33 of Christ. Perfect active indicative as in 1:13; 4:3f.; 10:9. The quotation is a free paraphrase of Ge 28:15; De 31:8; Jos 1:5; 1Ch 28:20. Philo (*de Confus. Ling. 32*) has it in this form, "a popular paraphrase" (*Moffatt*). Note the five negatives strengthening each other (\ou m^ with the second aorist active subjunctive \an"\ from \ani^mi\, to relate, as in Ac 16:26; \oud' ou m^ with second aorist active subjunctive \egkatalip"\ from \egkataleip"\, to leave behind, as in Mt 27:46; 2Ti 4:10). A noble promise in times of depression.

13:6 **{So that we say}** (\h"ste h^mas legein\). The usual construction (*the infinitive*) with \h"ste\ in the _Koin_, even when the idea is result instead of purpose. The accusative \h^mas\ is that of general reference. **{With good courage}** (\tharrountas\). Present active participle of \tharre"\ (*Ionic and early Attic \tharse"*, Mt 9:2) as in 2Co 5:6,8. The accusative agreeing with \h^mas\, "being of good courage." The quotation is from Ps 118:6. **{My helper}** (\emoi bo^thos\). "Helper to me" (*ethical dative \emoi*). \Bo^thos\ is old adjective (*cf. \bo^the"*, to help, 2:18), often in LXX as substantive, here only in N.T. **{I will not fear}** (\ou phob^th^somai\). Volitive first future passive of \phobeomai\.

13:7 **{Remember}** (\mn^moneuete\). Present active imperative of \mn^moneu"\, old verb to be _mindful_ of (*from \mn^m^"n\, mindful*) with genitive (*Joh 15:20*) or accusative (*Mt 16:9*). "Keep in mind." Cf. 11:22. **{Them that had the rule over you}** (\t^"n h^goumen^"n hum^"n\). Present middle participle of \h^geomai\ with

genitive of the person (*\hum“n*) as in verses 17,24. The author reminds them of the founders of their church in addition to the long list of heroes in chapter Ac 11. See a like exhortation to respect and follow their leaders in 1Th 5:12f. Few lessons are harder for the average Christian to learn, viz., good following. **{The word of God}** (*\ton logon tou theou*). The preaching of these early disciples, apostles, and prophets (*1Co 1:17*). **{And considering the issue of their life}** (*\h“n anathe“rountes t^n ekbasin t's anastroph^s*). No "and" in the Greek, but the relative *\h“n* (*whose*) in the genitive case after *\anastroph^s*, "considering the issue of whose life." Present active participle of *\anathe“re“*, late compound, to look up a subject, to investigate, to observe accurately, in N.T. only here and Ac 17:23. *\Ekbasis* is an old word from *\ekbain“*, to go out (*Heb 11:15, here only in N.T.*), originally way out (*1Co 10:13*), but here (*only other N.T. example*) in sense of end or issue as in several papyri examples (*Moulton and Milligan, _Vocabulary_*). **{Imitate their faith}** (*\mimeisthe t^n pistin*). Present middle imperative of *\mimeomai*, old verb (*from \mimos\, actor, mimic*), in N.T. only here, 2Th 3:7,9; 3Jo 1:11. Keep on imitating the faith of the leaders.

13:8 **{Jesus Christ is the same yesterday and today, yea and forever}** (*\I'sous Christos echthes kai s^meron ho autos kai eis tous ai“nas*). There is no copula in the Greek. Vincent insists that *\estin* be supplied between *\I'sous* and *\Christos*, "Jesus is Christ," but it more naturally comes after *\Christos* as the Revised Version has it. The old adverb *\echthes* is rare in the N.T. (*Joh 4:52; Ac 7:28; Heb 13:8*). Here it refers to the days of Christ's flesh (*2:3; 5:7*) and to the recent work of the leaders (*13:7*). "Today" (*\s^meron\, 3:15*) is the crisis which confronts them. "Forever" (*\eis tous ai“nas*) is eternity as well as the Greek can say it. Jesus Christ is eternally "the same" (*1:12*) and the revelation of God in him (*1:1f.*) is final and never to be superseded or supplemented (*Moffatt*). Hence the peril of apostasy from the only hope of man.

13:9 **{Be not carried away}** (*\m^ parapheresthe*). Prohibition with *\m^* and present passive imperative of *\parapher“*, old verb to lead along (*Jude 1:12*), to carry past (*Mr 14:36*), to lead astray as here. **{By divers and strange teachings}** (*\didachais poikilais kai xenais*). For *\poikilos* (*many coloured*) see 2:4. *\Xenos* for guest we have had in 11:13, but here as adjective

meaning unheard of (*1Pe 4:12*) as in older Greek also. The new is not always wrong any more than the old is always right (*Mt 13:52*). But the air was already full of new and strange teachings that fascinated many by their very novelty. The warning here is always needed. Cf. Ga 1:6-9; 2Ti 3:16. {**That the heart be established by grace**} (\chariti bebaïousthai tⁿ kardian\). Present passive infinitive of \bebaio“\ (*from* \bain“\) to make stable with the instrumental case \chariti\ (*by grace*) and the accusative of general reference (\tⁿ kardian\). How true it is that in the atmosphere of so many windy theories only the heart is stable that has an experience of God's grace in Christ. {**That occupied themselves**} (\hoi peripatountes\). "That walked" in the ritualistic Jewish rules about meats. {**Were not profited**} (\ouk “phelthsan\). First aorist passive indicative of \“phele“\, to help. Mere Jewish ceremonialism and ritualism failed to build up the spiritual life. It was sheer folly to give up Christ for Pharisaism or for Moses.

13:10 {**We have an altar**} (\echomen thusiast^{rion}\). We Christians have a spiritual altar (\thusiast^{rion}\), not a literal one (*7:13*). This metaphor is carried out. {**Whereof**} (\ex hou\). Our spiritual altar. {**The tabernacle**} (\tⁱ skⁿ i\). Dative case with \latreuontes\ (*serve*), \skⁿ being used for "the whole ceremonial economy" (*Vincent*) of Judaism.

13:11 {**Of those beasts whose blood**} (\h“n z““n to haima tout“n\). The antecedent (\z““n\) of \h“n\ is here incorporated and attracted into the case of the relative, "the blood of which beasts" and then \tout“n\ (*genitive demonstrative*) is added, "of these." Cf. Le 4:12f.,21; 16:27 for the Old Testament ritual in such cases. This is the only example in the LXX or N.T. where \z““n\ (*animal*) is used of a sacrificial victim. See also Ex 29:14; 32:26f. for burning without the camp.

13:12 {**Wherefore Jesus also**} (\dio kai I^{sous}\). The parallel is drawn between the O.T. ritual and the better sacrifice of Jesus already discussed (*9:13-10:18*). The purpose of Jesus is shown (\hina hagianⁱ\, \hina\ and the first aorist active subjunctive of \hagiaz“\, to sanctify), the means employed (\dia tou idiou haimatos\, *by his own blood*), the place of his suffering (\epathen\, *as in 5:8*) is also given (\ex“ t^s pul^s\, *outside the gate, implied in Joh 19:17*) which phrase corresponds to "outside the camp" of verse 11.

13:13 {**Let us therefore go forth to him**} (\toinun exerch“*metha pros auton*\). Inferential particle (\toi, nun\), usually post-positive (*Lu 20:25; 1Co 9:26*) only N.T. examples. Present middle volitive subjunctive of \exerchomai\, "Let us keep on going out there to him." If a separation has to come between Judaism and Christianity, let us give up Judaism, and go out to Christ "outside the camp" and take our stand with him there on Golgotha, "bearing his reproach (\ton oneidismon autou *pherontes*\) as Jesus himself endured the Cross despising the shame (*12:2*) and as Moses accepted "the reproach of the Messiah" (*11:26*) in his day. The only decent place for the follower of Christ is beside the Cross of Christ with the reproach and the power (*Ro 8:1f.*) in it. This is the great passionate plea of the whole Epistle.

13:14 {**An abiding city**} (\menousan polin\). Jerusalem has lost its charm for followers of Christ. Vincent rightly argues that the Epistle must have been written before the destruction of Jerusalem else a reference to that event could hardly have been avoided here. We are now where Abraham was once (*11:10*).

13:15 {**Through him**} (\di' autou\). That is Jesus. He is our Priest and Sacrifice, the only efficient and sufficient one. {**Let us offer up**} (\anapher“*men*\). Present active volitive subjunctive of \anapher“, "let us keep on offering up." Jesus is living and let us go to him. {**A sacrifice of praise**} (\thusian ainese“*s*\). This phrase occurs in Le 7:12; Ps 54:8. The word \ainesis\ (*from* \aine“, *to praise*), common in LXX, is only here in N.T. {**The fruit of lips**} (\karpon cheile“*n*\). In apposition (\tout 'estin\ and explanation of \thusian ainese“*s*\. Cf. Ho 14:3; Isa 57:19. {**Which made confession to his name**} (\homologount“*n t“i onomati autou*\). This use of \homologe“\ with the dative in the sense of praise like \exomologe“\ is unique, though the papyri furnish examples in the sense of gratitude (*Moulton and Milligan, _Vocabulary_*).

13:16 {**To do good**} (t's eupoiias\). Genitive case. Late compound from \eupoios\ (*eupoie*“\), common in Epictetus, but here only in N.T., a doing good. {**To communicate**} (\koin“*nias*\). Genitive case. See 2Co 9:13 for use for contribution, beneficence. Moffatt notes that the three great definitions of worship and religious service in the N.T. (*here, Ro 12:1f.; Jas 1:27*) are all inward and ethical. {**Forget not**} (m^ epilanthanesthe\). Prohibition with \m^ and the present middle imperative of

\epilanthan“\ (**6:10; 13:2**). Here with the genitive case. **{Is well pleased}** (\euaresteitai\). Present passive indicative of \euareste“\ (**Heb 11:5**). With the associative instrumental case \thusiais\ (*sacrifices*).

13:17 **{Obey}** (\peithesthe\). Present middle imperative of \peith“\ with dative case. **{Submit}** (\hupeikete\). Present active imperative of \hupeik“\, old compound to yield under, to give up. Here only in N.T. **{They watch}** (\agrupnousin\). Present active indicative of \agrupne“\ old verb (*from \agre“\, to search, \hupnos\, sleep*), to seek after sleep, to be sleepless, be watchful (**Mr 13:33**). **{As they that shall give account}** (\h“s logon apod“sontes\). Regular Greek idiom with \h“s\ and the future participle. For \logon apodid“mi\, to render account, see Mt 12:36. These leaders as good shepherds recognize keenly their responsibility for the welfare of the flock. **{And not with grief}** (\kai m^ stenazontes\). "And not groaning" (*cf. Ro 8:23*). **{Unprofitable}** (\alusiteles\). Old double compound adjective (*alpha privative and \lusitel“s\ and this from \lu“\, to pay, and \telos\, tax, useful or profitable as Lu 17:2*), not profitable, not advantageous, by _litotes_, hurtful, pernicious. Common rhetorical _litotes_, here only in N.T.

13:18 **{Honestly}** (\kal“s\). Nobly, honourably. Apparently the writer is conscious that unworthy motives have been attributed to him. Cf. Paul in 1Th 2:18; 2Co 1:11f.,17f.

13:19 **{That I may be restored to you the sooner}** (\hina tacheion apokatastath“ humin\). Purpose clause with \hina\ and the first aorist passive subjunctive of \apokathist^mi\, an old double compound as in Mt 12:13. What is meant by \tacheion\ (**Joh 13:27; 20:4**) we do not know, possibly sickness. See verse 23 also for \tacheion\.

13:20 **{The God of peace}** (\ho theos t^s eir^ n^s\). God is the author and giver of peace, a Pauline phrase (**6 times**) as in 1Th 5:23. **{Who brought again from the dead}** (\ho anagag“n ek nekr“n\). Second aorist active articular participle of \anag“\ (*cf. Ro 10:7*), the only direct mention of the resurrection of Jesus in the Epistle, though implied often (**1:3, etc.**). **{That great shepherd of the sheep}** (\ton poimena t“n probat“n ton megan\). This phrase occurs in Isa 63:11 except \ton megan\ which the author adds as in 4:14; 10:21. So here, "the shepherd of the sheep the great one." **{With the blood of the eternal**

covenant} (\en haimati diath^hk^hs ai^hniou\). This language is from Zec 9:11. The language reminds us of Christ's own words in Mr 14:24 (*Mt 26:28; Lu 22:20; 1Co 11:25*) about "my blood of the covenant."

13:21 {**Make you perfect**} (\katartisai\). First aorist active optative of \katartiz^h\, to equip, as in 10:5. A wish for the future. See 1Co 1:10; 2Co 13:11; 2Ti 3:17. {**Working in us**} (\poi^hn en hemin\). "Doing in us." Some MSS. read "in you." {**Well-pleasing**} (\euaireston\). Compound adjective (\eu, aistos\). Usually with the dative (*Ro 12:2*), here with \en^hpion autou\ more like the Hebrew. This is one of the noblest doxologies in the N.T.

13:22 {**Bear with**} (\anechesthe\). Present middle imperative (*some MSS. have \anechesthai\, infinitive*) of \anech^h\ with the ablative, "hold yourselves back from" as in Col 3:13. {**The word of exhortation**} (\tou logou t^hs parakl^hse^hs\). His description of the entire Epistle. It certainly is that, a powerful appeal in fact. {**I have written**} (\episteila\). First aorist active indicative (*epistolary aorist*) of \epistell^h\, old word to send a letter (\epistol^h\) as in Ac 15:20. {**In few words**} (\dia brache^hn\). Common Greek idiom, here only in N.T. (*from \brachus\, brief, short*). Cf. \di' olig^hn egrapsa\ in 1Pe 5:12.

13:23 {**Hath been set at liberty**} (\apolelumenon\). Perfect passive participle of \apolu^h\, to set free, in indirect discourse after \gin^hskete\. Possibly from prison if he came to Rome at Paul's request (*2Ti 4:11,21*). {**Shortly**} (\tacheion\). Same comparative as in verse 19, "sooner" than I expect (?).

13:24 {**They of Italy**} (\hoi apo t^hs Italias\). Either those with the author in Italy or those who have come from Italy to the author outside of Italy.

1:1 {**James**} (\Iak“bos\). Grecised form (*nominative absolute*) of the Hebrew \Iak“b\ (*so LXX*). Common name among the Jews, and this man in Josephus (*_Ant_. XX.9.1*) and three others of this name in Josephus also. {**Servant**} (\doulos\). Bond-servant or slave as Paul (*Ro 1:1; Php 1:1; Tit 1:1*). {**Of the Lord Jesus Christ**} (\kuriou I’sou Christou\). Here on a par with God (\theou\) and calls himself not \adelphos\ (*brother*) of Jesus, but \doulos\.

The three terms here as in 2:1 have their full significance: Jesus is the Messiah and Lord. James is not an Ebionite. He accepts the deity of Jesus his brother, difficult as it was for him to do so. The word \kurios\ is frequent in the LXX for _Elohim_ and _Jahweh_ as the Romans applied it to the emperor in their emperor worship. See 1Co 12:3 for \Kurios I’sous\ and Php 2:11 for \Kurios I’sous Christos\.

{**To the twelve tribes**} (\tais d“deka phulais\). Dative case. The expression means "Israel in its fulness and completeness" (*Hort*), regarded as a unity (*Ac 26:7*) with no conception of any "lost" tribes. {**Which are of the Dispersion**} (\tais en t’i diasporfi\). "Those in the Dispersion" (*repeated article*). The term appears in De 28:25 (*LXX*) and comes from \diaspeir“\, to scatter (*sow*) abroad. In its literal sense we have it in Joh 7:34, but here and in 1Pe 1:1 Christian Jews are chiefly, if not wholly, in view. The Jews at this period were roughly divided into Palestinian Jews (*chiefly agriculturists*) and Jews of the Dispersion (*dwellers in cities and mainly traders*). In Palestine Aramaic was spoken as a rule, while in the Western Diaspora the language was Greek (*_Koin_, _LXX*), though the Eastern Diaspora spoke Aramaic and Syriac. The Jews of the Diaspora were compelled to compare their religion with the various cults around them (*comparative religion*) and had a wider outlook on life. James writes thus in cultural _Koin_, but in the Hebraic tone. {**Greeting**} (\chairein\). Absolute infinitive (*present active of \chair“*) as in Ac 15:23 (*the Epistle to Antioch and the churches of Syria and Galatia*). It is the usual idiom in the thousands of papyri letters known to us, but in no other New Testament letter. But note \chairein legete\ in 2Jo 1:10,11.

1:2 {**Count it**} (\h^g^sasthe\). First aorist middle imperative of

\h^geomai\, old verb to consider. Do it now and once for all. **{All joy}** (\pfsan charan\). "Whole joy," "unmixed joy," as in Php 2:29. Not just "some joy" along with much grief. **{When}** (\hotan\). "Whenever," indefinite temporal conjunction. **{Ye fall into}** (\peripes^te\). Second aorist active subjunctive (*with the indefinite* \hotan\) from \peript^{\, literally to fall around (*into the midst of*), to fall among as in Lu 10:30 \l^istais periepesen\ (*he fell among robbers*). Only other N.T. example of this old compound is in Ac 27:41. Thucydides uses it of falling into affliction. It is the picture of being surrounded (\peri\) by trials. **{Manifold temptations}** (\peirasmois poikilois\). Associative instrumental case. The English word temptation is Latin and originally meant trials whether good or bad, but the evil sense has monopolized the word in our modern English, though we still say "attempt." The word \peirasmos\ (*from* \peiraz^{\, *late form for the old* \peira^{\, *as in Ac 26:21, both in good sense as in Joh 6:6, and in bad sense as in Mt 16:1*) does not occur outside of the LXX and the N.T. except in Dioscorides (*A.D. 100?*) of experiments on diseases. "Trials" is clearly the meaning here, but the evil sense appears in verse 12 (*clearly in* \peiraz^{\, *in verse 13*) and so in Heb 3:8. Trials rightly faced are harmless, but wrongly met become temptations to evil. The adjective \poikilos\ (*manifold*) is as old as Homer and means variegated, many coloured as in Mt 4:24; 2Ti 3:6; Heb 2:4. In 1Pe 1:6 we have this same phrase. It is a bold demand that James here makes.

1:3 **{Knowing}** (\gin^skontes\). Present active participle of \gin^sk^{\, (*experimental knowledge, the only way of getting this view of "trials" as "all joy"*). **{The proof}** (\to dokimion\). Now known (*Deissmann, _Bible Studies_, pp. 259ff.*) from the papyri examples of \dokimios\ as an adjective in the same sense (*good gold, standard gold*) as \dokimos\ proved or tested (*Jas 1:12*). The use of \to dokimion\ (*neuter article with neuter single adjective*) here and in 1Pe 1:7, clearly means "the genuine element in your faith," not "crucible" nor "proving." Your faith like gold stands the test of fire and is approved as standard. James here, as in verse 6; 2:1; 5:15, regards faith (\pistis\) like Paul "as the very foundation of religion" (*Mayor*). **{Worketh}** (\katergazetai\). Present (*durative*) middle indicative of the compound verb with the perfective sense of \kata\ as in Php 2:12, which see. **{Patience}** (\hupomon^n\). Old and common word for remaining under (\hupomen^{\, "staying power" (*Ropes*), as in

Col 1:11.

1:4 **{Let have}** (\echet“\). Present active imperative of \ech“\, let it keep on having. **{Perfect}** (\teleion\). See Ro 5:3f. for a like chain of blessings. Carry on the work to the end or completion (*from* \telos\, *end*) as in Joh 17:4 (*to ergon telei“sas*\, *having finished the work*). **{That ye may be}** (\hina^te\). Purpose clause with \hina\ and present active subjunctive of \eimi\. This is the goal of patience. **{Perfect and entire}** (\teleioi kai holokl^roi\). Perfected at the end of the task (\telos\) and complete in all parts (\holokl^roi\, \holos\ *whole and* \kl^ros\ *lot or part*). "Perfected all over." These two adjectives often occur together in Philo, Plutarch, etc. See Ac 3:16 for \holokl^rian\ (*perfect soundness*). **{Lacking in nothing}** (\en m^deni leipomenoi\). Present passive participle of \leip“\ to leave. Negative statement of the preceding positive as often in James (*cf. 1:6*). There is now a digression (*verses 5-8*) from the discussion of \peirasmos\, which is taken up again in verse 9. The word \leipomenoi\ (*lacking*) suggests the digression.

1:5 **{Lacketh wisdom}** (\leipetai sophias\). Condition of first class, assumed as true, \ei\ and present passive indicative of \leip“\ to be destitute of, with ablative case \sophias\. "If any one falls short of wisdom." A banking figure, to have a shortage of wisdom (*not just knowledge*, \gn“se“s\, *but wisdom* \sophias\, *the practical use of knowledge*) . **{Let him ask}** (\aiteit“\). Present active imperative of \aite“\, "let him keep on asking." **{Of God}** (\para tou theou\). "From (*from beside*) God," ablative case with \para\. Liberally (\hapl“s\). This old adverb occurs here only in the N.T. (*from* \haplous\, *single-fold*, Mt 6:22, *and* \haplot^s\, *simplicity, generosity, is common-- 2Co 8:2; Ro 12:8*). But the adverb is common in the papyri by way of emphasis as simply or at all (*Moulton and Milligan's _Vocabulary_*). Mayor argues for the sense of "unconditionally" (*the logical moral sense*) while Hort and Ropes agree and suggest "graciously." The other sense of "abundantly" or "liberally" suits the idea in \haplot^s\ in 2Co 8:2; Ro 12:8, but no example of the adverb in this sense has been found unless this is one here. See Isa 55:1 for the idea of God's gracious giving and the case of Solomon (*1Ki 3:9-12; Pr 2:3*). **{Upbraideth not}** (\m^ oneidizontos\). Present active participle of \oneidiz“\ (*old verb to reproach, to cast in one's teeth*, Mt 5:11) in the ablative case like

\didontos\ agreeing with \theou\ and with the usual negative of the participle (\me\). This is the negative statement of \didontos hapl“s\ (*giving graciously*). The evil habit of giving stinging words along with the money is illustrated in Sirach 41:22 and Plutarch (*De adulat.*, p. 64A).] Cf. Heb 4:16. {**And it shall be given him**} (\kai doth^setai aut“i\). First future passive of \did“mi\, a blessed promise in accord with the words of Jesus (*Mt 7:7,11; Lu 11:13*), meaning here not only "wisdom," but all good gifts, including the Holy Spirit. There are frequent reminiscences of the words of Jesus in this Epistle.

1:6 {**In faith**} (\en pistei\). Faith here "is the fundamental religious attitude" (*Ropes*), belief in God's beneficent activity and personal reliance on him (*Oesterley*). {**Nothing doubting**} (\m^den diakrinomenos\). Negative way of saying \en pistei\ (*in faith*), present passive participle of \diakrin“\, old verb to separate (\krin“\) between (\dia\), to discriminate as shown clearly in Ac 11:12, 15:9, but no example of the sense of divided against oneself has been found earlier than the N.T., though it appears in later Christian writings. It is like the use of \diamerizomai\ in Lu 11:18 and occurs in Mt 21:21; Mr 11:23; Ac 10:20; Ro 2:4; 4:20; 14:23. It is a vivid picture of internal doubt. {**Is like**} (\eoiken\). Second perfect active indicative with the linear force alone from \eik“\ to be like. Old form, but in N.T. only here and verse 23 (*a literary touch, not in LXX*). {**The surge of the sea**} (\klud“ni thalass^s\). Old word (*from* \kluz“\ *to wash against*) for a dashing or surging wave in contrast with \kuma\ (*successive waves*), in N.T. only here and Lu 8:24. In associative instrumental case after \eoiken\). In Eph 4:14 we have \kludoniz“\ (*from* \klud“n\), to toss by waves. {**Driven by the wind**} (\anemizomen“i\). Present passive participle (*agreeing in case with* \klud“ni\) of \anemiz“\, earliest known example and probably coined by James (*from* \anemos\), who is fond of verbs in \-iz“\ (*Mayor*). The old Greek used \anemo“\). In Eph 4:14 Paul uses both \kludoniz“\ and \peripher“\ anem“i\). It is a vivid picture of the sea whipped into white-caps by the winds. {**Tossed**} (\ripizomen“i\). Present passive participle also in agreement with \klud“ni\ from \ripiz“\, rare verb (*Aristophanes, Plutarch, Philo*) from \ripis\ (*a bellows or fire-fan*), here only in N.T. It is a picture of "the restless swaying to and fro of the surface of the water, blown upon by shifting breezes" (*Hort*), the waverer with slight ruffling.

1:7 **{That man}** (\ho anthr“pos ekeinos\). Emphatic use of \ekeinos\ **{Of the Lord}** (\para tou kuriou\). Ablative case with \para\ like \theou\ in verse 5.

1:8 **{Man}** (\an^r\). Instead of \anthr“pos\ (*general term*) in verse 7, perhaps for variety (*Ropes*), but often in James (*1:12,23; 2:2; 3:2*), though in other Epistles usually in distinction from \gun^ (woman). **{Double-minded}** (\dipsuchos\). First appearance of this compound known and in N.T. only here and 4:8. Apparently coined by James, but copied often in early Christian writings and so an argument for the early date of James' Epistle (*Moulton and Milligan's _Vocabulary_*). From \dis\ twice and \psuch^ soul, double-souled, double-minded, Bunyan's "Mr. Facing-both-ways." Cf. the rebuke to Peter (\edistasas\ in Mt 14:31. **{Unstable}** (\akatastatos\). Late double compound (*alpha privative and \katastatos\ verbal from \kathist^mi*), in LXX once (*Is 54:11*) and in Polybius, in N.T. only here and 3:8. It means unsteady, fickle, staggering, reeling like a drunken man. Surely to James such "doubt" is no mark of intellectuality.

1:9 **{But}** (\de\). Return to the point of view in verse 2. **{Of low degree}** (\ho tapeinos\). "The lowly" brother, in outward condition (*Lu 1:52*), humble and poor as in Ps 9:39; Pr 30:14, not the spiritually humble as in Mt 11:29; Jas 4:6. In the LXX \tapeinos\ was used for either the poor in goods or the poor in spirit. Christianity has glorified this word in both senses. Already the rich and the poor in the churches had their occasion for jealousies. **{Glory in his high estate}** (\kauchasth“ en t“i hupsei autou\). Paradox, but true. In his low estate he is "in his height" (\hupsos\, old word, in N.T., also in *Lu 1:78; Eph 3:1; etc.*).

1:10 **{In that he is made low}** (\en t“i tapein“sei autou\). "In his low estate." Play on \tapein“sis\ (*from \tapeino“\, Php 3:7*), like \tapeinos\ of verse 9, old word in various senses, in N.T. only here, *Lu 1:48; Ac 8:33; Php 3:21*. The Cross of Christ lifts up the poor and brings down the high. It is the great leveller of men. **{As the flower of the grass}** (\h“s anthos chortou\). From the LXX (*Isa 40:6*). \Chortos\ means pasture, then grass (*Mr 6:39*) or fodder. \Anthos\ is old word, in N.T. only here, verse 11; *1Pe 1:24 (same quotation)*. This warning is here applied to "the rich brother," but it is true of all. **{He shall pass away}** (\pareleusetai\). Future middle indicative

(effective aoristic future, shall pass completely away from earth).

1:11 {**Ariseth**} (\aneteilen\). Gnostic or timeless aorist active indicative of the old compound \anatell“, used here of plants (*cf.* \anathall“ in *Php 4:10*), often of the sun (*Mt 13:6*). {**With the scorching wind**} (\sun t“i kaus“ni\). Associative instrumental case with \sun\. In the LXX this late word (*from* \kausos\) is usually the sirocco, the dry east wind from the desert (*Job 1:19*). In *Mt 20:12*; *Lu 12:55* it is the burning heat of the sun. Either makes sense here. {**Withereth**} (\ex^ranen\). Another gnostic aorist active indicative (*Robertson, _Grammar_, p. 837*) of \x^rain“, old verb (*from* \x^ros\, *dry or withered, Mt 12:10*), to dry up. Grass and flowers are often used to picture the transitoriness of human life. {**Falleth**} (\exepesen\). Another gnostic aorist (*second aorist active indicative*) of \ekpipt“ to fall out (*off*). {**The grace**} (\h^ euprepeia\). Old word (*from* \euprep^s\ *well-looking, not in the N.T.*), only here in N.T. Goodly appearance, beauty. {**Of the fashion of it**} (\tou pros“pou autou\). "Of the face of it." The flower is pictured as having a "face," like a rose or lily. {**Perisheth**} (\ap“leto\). Another gnostic aorist (*second aorist middle indicative of* \apollumi\, *to destroy, but intransitive here, to perish*). The beautiful rose is pitiful when withered. {**Shall fade away**} (\maranth^setai\). Future passive indicative of \marain“, old verb, to extinguish a flame, a light. Used of roses in *Wisdom 2:8*. {**Goings**} (\poreiais\). Old word from \poreu“ to journey, in N.T. only here and *Lu 13:22 (of Christ's journey toward Jerusalem)*. The rich man's travels will come to "journey's end."

1:12 {**Endureth**} (\hupomenei\). Present active indicative of \hupomen“. Cf. verse 3. {**Temptation**} (\peirasmon\). Real temptation here. See verse 2 for "trials." {**When he hath been approved**} (\dokimos genomenos\). "Having become approved," with direct reference to \to dokimion\ in verse 3. See also *Ro 5:4* for \dokim^ (approval after test as of gold or silver). This beatitude (\makarios\) is for the one who has come out unscathed. See *1Ti 6:9*. {**The crown of life**} (\ton stephanon t^s z“^s\). The same phrase occurs in *Re 2:10*. It is the genitive of apposition, life itself being the crown as in *1Pe 5:4*. This crown is "an honourable ornament" (*Ropes*), with possibly no reference to the victor's crown (*garland of leaves*) as with Paul

in 1Co 9:25; 2Ti 4:8, nor to the linen fillet (*\diad^ma*) of royalty (*Ps 20:3, where \stephanos\ is used like \diad^ma\, the kingly crown*). *\Stephanos* has a variety of uses. Cf. the thorn chaplet on Jesus (*Mt 27:29*). **{The Lord}**. Not in the oldest Greek MSS., but clearly implied as the subject of *\ep^ggeilato* (*{he promised}, first aorist middle indicative*).

1:13 **{Let no one say}** (*\m^deis leget^{\}*). Present active imperative, prohibiting such a habit. **{When he is tempted}** (*\peirazomenos*). Present passive participle of *\peiraz^{\}*, here in evil sense of tempt, not test, as in Mt 4:1. Verses 12-18 give a vivid picture of temptation. **{I am tempted of God}** (*\apo theou peirazomai*). The use of *\apo* shows origin (*\apo\ with ablative case*), not agency (*\hupo*), as in Mr 1:13, of Satan. It is contemptible, but I have heard wicked and weak men blame God for their sins. Cf. Pr 19:3; Sirach 15:11f. Temptation does not spring "from God." **{Cannot be tempted with evil}** (*\apeirastos kak^{\}n*). Verbal compound adjective (*alpha privative and \peiraz^{\}*), probably with the ablative case, as is common with alpha privative (*Robertson, _Grammar_, p. 516*), though Moulton (*_Prolegomena_, p. 74*) treats it as the genitive of definition. The ancient Greek has *\apeiratos* (*from \peira^{\}*), but this is the earliest example of *\apeirastos* (*from \peiraz^{\}*) made on the same model. Only here in the N.T. Hort notes *\apeiratos kak^{\}n* as a proverb (*Diodorus, Plutarch, Josephus*) "free from evils." That is possible here, but the context calls for "untemptable" rather than "untempted." **{And he himself tempteth no man}** (*\peirazei de autos oudena*). Because "untemptable."

1:14 **{When he is drawn away by his own lust}** (*\hupo t^s idias epithumias exelkomenos*). *\Epithumia* is old word for craving (*from \epithume^{\}, to have a desire for*) either good (*Php 1:23*) or evil (*Ro 7:7*) as here. Like a fish drawn out from his retreat. **{Enticed}** (*\deleazomenos*). Present passive participle of *\deleaz^{\}*, old verb from *\delear* (*bait*), to catch fish by bait or to hunt with snares and Philo has *\huph' h^don^s deleazetai* (*is enticed by pleasure*). In N.T. only here and 2Pe 2:14,18. Allured by definite bait.

1:15 **{Then}** (*\eita*). The next step. **{The lust}** (*\h^ epithumia*). Note article, the lust (*verse 14*) which one has. **{When it hath conceived}** (*\sullabousa*). Second aorist active participle of *\sullamban^{\}*, old word to grasp together, in hostile sense (*Ac 26:21*), in friendly sense of help (*Php 4:3*), in technical

sense of a woman taking a man's seed in conception (***Lu 1:24***), here also of lust (***as a woman***), "having conceived." The will yields to lust and conception takes place. {**Beareth sin**} (\tiktei hamartian\). Present active indicative of \tikte“\ to bring forth as a mother or fruit from seed, old verb, often in N.T., here only in James. Sin is the union of the will with lust. See Ps 7:14 for this same metaphor. {**The sin**} (\h^ hamartia\). The article refers to \hamartia\ just mentioned. {**When it is full-grown**} (\apotelestheisa\). First aorist passive participle of \apotele“\, old compound verb with perfective use of \apo\, in N.T. only here and Lu 13:32. It does not mean "full-grown" like \teleio“\, but rather completeness of parts or functions as opposed to rudimentary state (***Hort***) like the winged insect in contrast with the chrysalis or grub (***Plato***). The sin at birth is fully equipped for its career (***Ro 6:6; Col 3:5***). {**Bringeth forth death**} (\apokuei thanaton\). Late compound (\kue“\ to be pregnant, perfective use of \apo\) to give birth to, of animals and women, for normal birth (***papyrus example***) and abnormal birth (***Hort***). A medical word (***Ropes***) rather than a literary one like \tikte“\, The child of lust is sin, of sin is death, powerful figure of abortion. The child is dead at birth. For death as the fruit of sin see Ro 6:21-23; 8:6. "The birth of death follows of necessity when one sin is fully formed" (***Hort***).

1:16 {**Be not deceived**} (\m^ planfsthe\). Prohibition with \m^ and the present passive imperative of \plana“\, common verb to lead astray. This is the way of sin to deceive and to kill (***Ro 7:7-14***). The devil is a pastmaster at blinding men's eyes about sin (***2Co 4:4; Ro 1:27; Eph 4:14; etc.***).

1:17 {**Gift**} (\dosis\) {--boon} (\d^r^ma\). Both old substantives from the same original verb (\did“mi\), to give. \Dosis\ is the act of giving (***ending*** \-sis\), but sometimes by metonymy for the thing given like \ktisis\ for \ktisma\ (***Col 1:15***). But \d^r^ma\ (***from*** \d^re“\, ***from*** \d^ron\ a gift) only means a gift, a benefaction (***Ro 5:16***). The contrast here argues for "giving" as the idea in \dosis\, Curiously enough there is a perfect hexameter line here: \pfsa do / sis aga / th^ kai / pfn d^ / r^ma te / leion\, Such accidental rhythm occurs occasionally in many writers. Ropes (***like Ewald and Mayor***) argues for a quotation from an unknown source because of the poetical word \d^r^ma\, but that is not conclusive. {**From above**} (\an“then\). That is, from heaven. Cf. Joh 3:31; 19:11. {**Coming down**} (\katabainon\).

Present active neuter singular participle of \katabain“\ agreeing with \d“r^ma\, expanding and explaining \an“then\ (*from above*). {**From the Father of lights**} (\apo tou patros t“n ph“t“n\). "Of the lights" (*the heavenly bodies*). For this use of \pat^r\ see Job 38:28 (*Father of rain*); 2Co 1:3; Eph 1:17. God is the Author of light and lights. {**With whom**} (\par' h“i\). For \para\ (*beside*) with locative sense for standpoint of God see \para t“i the“i\ (*Mr 10:27; Ro 2:11; 9:14; Eph 6:9*). {**Can be no**} (\ouk eni\). This old idiom (*also in Ga 3:28; Col 3:11*) may be merely the original form of \en\ with recessive accent (*Winer, Mayor*) or a shortened form of \enesti\. The use of \eni en\ in 1Co 6:5 argues for this view, as does the use of \eine\ (*einai*) in Modern Greek (*Robertson, Grammar_, p. 313*). {**Variation**} (\parallag^). Old word from \parallass“\, to make things alternate, here only in N.T. In Aristeas in sense of alternate stones in pavements. Dio Cassius has \parallaxis\ without reference to the modern astronomical parallax, though James here is comparing God (*Father of the lights*) to the sun (*Mal 4:2*), which does have periodic variations. {**Shadow that is cast by turning**} (\trop^s aposkiasma\). \Trop^ is an old word for "turning" (*from \trep“\ to turn*), here only in N.T. \Aposkiasma\ is a late and rare word (\aposkiasmos\ *in Plutarch*) from \aposkiaz“\ (\apo, skia\) a shade cast by one object on another. It is not clear what the precise metaphor is, whether the shadow thrown on the dial (\aposkiaz“\ *in Plato*) or the borrowed light of the moon lost to us as it goes behind the earth. In fact, the text is by no means certain, for Aleph B papyrus of fourth century actually read \h^ trop^s aposkiasmatos\ (*the variation of the turning of the shadow*). Ropes argues strongly for this reading, and rather convincingly. At any rate there is no such periodic variation in God like that we see in the heavenly bodies.

1:18 {**Of his own will**} (\boul^theis\). First aorist passive participle of \boulomai\. Repeating the metaphor of birth in verse 15, but in good sense. God as Father acted deliberately of set purpose. {**He brought us forth**} (\apeku^sen\). First aorist active indicative of \apokue“\ (*verse 15*), only here of the father (*4 Macc. 15:17*), not of the mother. Regeneration, not birth of all men, though God is the Father in the sense of creation of all men (*Ac 17:28f.*). {**By the word of truth**} (\log“i al^theias\). Instrumental case \log“i\. The reference is thus to the gospel message of salvation even without the article

(2Co 6:7) as here, and certainly with the article (*Col 1:5; Eph 1:13; 2Ti 2:15*). The message marked by truth (*genitive case* \al^{theias}\). {**That we should be**} (\eis to einai h^{mfs}\). Purpose clause \eis to\ and the infinitive \einai\ with the accusative of general reference \h^{mfs}\ (*as to us*). {**A kind of first-fruits**} (\aparch^{n tina}\). "Some first-fruits" (*old word from* \aparchomai\), of Christians of that age. See Ro 16:5.

1:19 {**Ye know this**} (\iste\). Or "know this." Probably the perfect active indicative (*literary form as in Eph 5:5; Heb 12:17, unless both are imperative, while in Jas 4:4 we have* \oidate\, *the usual vernacular* *_Koin, _perfect indicative*). The imperative uses only \iste\ and only the context can decide which it is. \Esto\ (*let be*) is imperative. {**Swift to hear**} (\tachus eis to akousai\). For this use of \eis to\ with the infinitive after an adjective see 1Th 4:9. For \eis to\ after adjectives see Ro 16:19. The picture points to listening to the word of truth (*verse 18*) and is aimed against violent and disputatious speech (*chapter 3:1-12*). The Greek moralists often urge a quick and attentive ear. {**Slow to speak**} (\bradus eis to lal^{sai}\). Same construction and same ingressive aorist active infinitive, slow to begin speaking, not slow while speaking. {**Slow to anger**} (\bradus eis orgⁿ\). He drops the infinitive here, but he probably means that slowness to speak up when angry will tend to curb the anger.

1:20 {**The wrath of man**} (\org^{andros}\). Here \an^r\ (*as opposed to* \gun[^]\ *woman*), not \anthr^{pos}\ of verse 19 (*inclusive of both man and woman*). If taken in this sense, it means that a man's anger (*settled indignation in contrast with* \thumos\, *boiling rage or fury*) does not necessarily work God's righteousness. There is such a thing as righteous indignation, but one is not necessarily promoting the cause of God by his own personal anger. See Ac 10:35 for "working righteousness," and Jas 2:9 for "working sin" (\ergazomai\ *both times*).

1:21 {**Wherefore**} (\dio\). Because of this principle. See Eph 4:25. {**Putting away**} (\apothemenoi\). Second aorist middle participle of \apotith^{mi}\, to put off, metaphor of removing clothing as in Ro 13:12; Col 3:8; Eph 4:22,25; 1Pe 2:1. {**Filthiness**} (\ruparian\). Late word (*Plutarch*) from \ruparos\, dirty (*Jas 2:2*), here only in N.T. Surely a dirty garment. {**Overflowing of wickedness**} (\perisseian kakias\). \Perisseia\ is a late word (*from* \perissos\, *abundant, exceeding*), only four

times in N.T., in 2Co 8:2 with \charas\ (*of joy*), in Ro 5:17 with \charitos\ (*of grace*). \Kakia\ (*from \kakos\, evil*) can be either general like \ruparia\ (*filthiness, naughtiness*), or special like "malice." But any of either sense is a "superfluity." {**With meekness**} (\en pra-t̃ti\). In docility. "The contrast is with \org̃\ rather than \kakias\" (*Ropes*). {**The implanted word**} (\ton emphuton logon\). This old verbal adjective (*from \emphu“\ to implant, to grow in*), only here in N.T., meaning properly ingrown, inborn, not \emphuteuton\ (*engrafted*). It is "the rooted word" (*verse 18*), sown in the heart as the soil or garden of God (*Mt 13:3-23; 15:13; 1Co 3:6*). {**Able to save**} (\dunamenon s̃sai\). Cf. 1Pe 1:9; Jas 2:14; 4:12; 5:20; Ro 1:16. Ultimate salvation (*effective aorist active infinitive* \s̃sai\ *from* \s̃z̃\).

1:22 {**But be ye**} (\ginesthe de\). Rather, "But keep on becoming" (*present middle imperative of \ginomai*). {**Doers of the word**} (\poĩtai logou\). Old word for agent (\-t̃s\) from \poie“\ to do as in 4:11; Ro 2:13, but in Ac 17:28 our "poet" (*long regarded as a "doer" or "maker"*). {**Hearers**} (\akroatai\). Old word for agent again from \akroamai\ (*to be a hearer*), in N.T. only here and Ro 2:13. {**Deluding yourselves**} (\paralogizomenoi heautous\). Present middle (*direct*) participle of \paralogizomai\, to reckon aside (\para\) and so wrong, to cheat, to deceive. Redundant reflexive \heautous\ with the middle. In N.T. only here and Col 2:4. Such a man does not delude anyone but himself.

1:23 {**And not a doer**} (\kai ou poĩt̃s\). Condition of first class, assumed as true, and \ou\ (*rather than \m̃*) contrasts \poĩt̃s\ with \akroat̃s\). {**Unto a man beholding**} (\andri katanooounti\). Associative instrumental case after \eoiken\ as in 1:6. Note \andri\ as in 1:8 in contrast with \gunaiki\ (*woman*), not \anthr̃p̃i\ (*general term for man*). Present active participle of \katanoe“\ to put the mind down on (\kata, nous\), to consider attentively, to take note of, as in verse 24 (\katenõsen\). {**His natural face**} (\to pros̃pon t̃s genese“s autou\). "The face of his birth" (*origin, lineage, nativity*). For this use of \genesis\ see 3:6; Mt 1:1,18; Lu 1:13. {**In a mirror**} (\en esoptr̃i\). Old word (*from \eis, opt̃“*) in N.T. only here and 1Co 13:12. The mirrors of the ancients were not of glass, but of polished metal (*of silver or usually of copper and tin*). See \katoptrizomai\ in 2Co 3:18.

1:24 **{He beholdeth himself}** (*\kateno^{sen} heauton*). Usually explained as gnomic aorist like those in 1:11, but the ordinary force of the tenses is best here. "He glanced at himself (*\kateno^{sen}\ aorist*) and off he has gone (*\apel^{luthen}\ perfect active*) and straightway forgot (*\epelatheto\, second aorist middle indicative of \epilanthanomai*) what sort of a man he was" (*\hopoiosⁿ\, back in the picture, imperfect tense*). The tenses thus present a vivid and lifelike picture of the careless listener to preaching (*Christ's wayside hearer*).

1:25 **{He that looketh into}** (*\ho parakupsas*). First aorist active articular participle of *\parakupt^α*, old verb, to stoop and look into (*Joh 20:5,11*), to gaze carefully by the side of, to peer into or to peep into (*1Pe 1:12*). Here the notion of beside (*\para*) or of stooping (*\kupt^α*) is not strong. Sometimes, as Hort shows, the word means only a cursory glance, but the contrast with verse 24 seems to preclude that here. **{The perfect law}** (*\nomon teleion*). For *\teleion* see 1:17. See Ro 7:12 for Paul's idea of the law of God. James here refers to the word of truth (*1:18*), the gospel of grace (*Ga 6:2; Ro 12:2*). **{The law of liberty}** (*\ton t^s eleutherias*). "That of liberty," explaining why it is "perfect" (*2:12 also*), rests on the work of Christ, whose truth sets us free (*Joh 8:32; 2Co 3:16; Ro 8:2*). **{And so continueth}** (*\kai parameinas*). First aorist active articular participle again of *\paramen^α*, parallel with *\parakupsas*. *\Paramen^α* is to stay beside, and see Php 1:25 for contrast with the simplex *\men^α*. **{Being}** (*\genomenos*). Rather, "having become" (*second aorist middle participle of \ginomai\ to become*). **{Not a hearer that forgetteth}** (*\ouk akroat^s epil^{smon}^s*). "Not a hearer of forgetfulness" (*descriptive genitive, marked by forgetfulness*). *\Epil^{smon}* is a late and rare word (*from \epilsm^αn\, forgetful, from \epilanthomai\, to forget, as in verse 24*), here only in N.T. **{But a doer that worketh}** (*\alla poi^t^s ergou*). "But a doer of work," a doer marked by work (*descriptive genitive \ergou*), not by mere listening or mere talk. **{In his doing}** (*\en tⁱ poi^{sei} autou*). Another beatitude with *\makarios* as in 1:12, like the Beatitudes in Mt 5:3-12. *\Poi^{sis}* is an old word (*from \poie^α\ for the act of doing*), only here in N.T.

1:26 **{Thinketh himself to be religious}** (*\dokei thr^{skos} einai*). Condition of first class (*\ei-dokei*). *\Thr^{skos}* (*of uncertain*

etymology, perhaps from \threomai\, to mutter forms of prayer) is predicate nominative after \einai\, agreeing with the subject of \dokei\ (*either "he seems" or "he thinks"*). This source of self-deception is in saying and doing. The word \thr^skos\ is found nowhere else except in lexicons. Hatch (*Essays in Biblical Greek*, pp. 55-57) shows that it refers to the external observances of public worship, such as church attendance, almsgiving, prayer, fasting (*Mt 6:1-18*). It is the Pharisaic element in Christian worship. {While he bridleth not his tongue} (\m^ chalinag "g" "n gl" "ssan heautou\). "Not bridling his own tongue." A reference to verse 19 and the metaphor is repeated in 3:12. This is the earliest known example of the compound \chalinag "ge" (\chalinog\, *bridle ago\, to lead*). It occurs also in Lucian. The picture is that of a man putting the bridle in his own mouth, not in that of another. See the similar metaphor of muzzling (\phimo") one's mouth (*Mt 22:12* \ephim"th^). {Deceiveth} (\apat "n\). Present active participle from \apat^ (deceit). He plays a trick on himself. {Religion} (\thr^skeia\). Later form of \thr^ski^ (Herodotus) from \thr^skos\ above. It means religious worship in its external observances, religious exercise or discipline, but not to the exclusion of reverence. In the N.T. we have it also in Ac 26:5 of Judaism and in Col 2:18 of worshipping angels. It is vain (\mataios\, *feminine form same as masculine*) or empty. Comes to nothing.

1:27 {Pure religion and undefiled} (\thr^skeia kathara kai amiantos\). Numerous examples in papyri and inscriptions of \thr^skeia\ for ritual and reverential worship in the Roman Empire (*Moulton and Milligan's Vocabulary*; *Deissmann, St. Paul*, p. 251). As Hort shows, this is not a definition of religion or religious worship, but only a pertinent illustration of the right spirit of religion which leads to such acts. {Before our God and Father} (\para t "i the "i kai patri\). By the side of (\para\) and so from God's standpoint (*Mr 10:27*). \Amiantos\ (*compound verbal adjective, alpha privative, miain" to defile*), puts in negative form (*cf. 1:4,6*) the idea in \kathara\ (*pure, clean*). This (\haut^). Feminine demonstrative pronoun in the predicate agreeing with \thr^skeia\ . {To visit} (\episkeptesthai\). Epexegetic (*explaining haut^*) present middle infinitive of \episkeptomai\, common verb to go to see, to inspect, present tense for habit of going to see. See Mt 25:36,43 for visiting the sick. {The fatherless and widows}

(\orphanous kai ch^{ras}\). "The natural objects of charity in the community" (**Ropes**). \Orphanos\ is old word for bereft of father or mother or both. In N.T. only here and Joh 14:18. Note order (**orphans before widows**). {Unspotted} (\aspilon\). Old adjective (**alpha privative and \spilos\, spot**), spotless. This the more important of the two illustrations and the hardest to execute. {To keep} (t^{rein}\). Present active infinitive, "to keep on keeping oneself un-specked from the world" (**a world, \kosmos\, full of dirt and slime that bespatters the best of men**).

2:1 **{My brethren}** (\adelp^hoi mou\). Transition to a new topic as in 1:19; 2:5,14; 3:1; 5:7. **{Hold not}** (\m[^] echete\). Present active imperative of \ech\ with negative \m[^]\, exhortation to stop holding or not to have the habit of holding in the fashion condemned. **{The faith of our Lord Jesus Christ}** (\tⁿ pistin tou kuriou h^m“n I^{sou} Christou\). Clearly objective genitive, not subjective (*faith of*), but "faith in our Lord Jesus Christ," like \echete pistin theou\ (**Mr 11:22**), "have faith in God." See the same objective genitive with \pistis\ in Ac 3:6; Ga 2:16; Ro 3:22; Re 14:12. Note also the same combination as in 1:1 "our Lord Jesus Christ" (*there on a par with God*). **{The Lord of Glory}** (\t^s dox^s\). Simply "the Glory." No word for "Lord" (\kuriou\ in the Greek text. \T^s dox^s\ clearly in apposition with \tou kuriou I^{sou} Christou\. James thus terms "our Lord Jesus Christ" the Shekinah Glory of God. See Heb 9:5 for "the cherubim of Glory." Other New Testament passages where Jesus is pictured as the Glory are Ro 9:4; 2Co 4:6; Eph 1:17; Heb 1:3. Cf. 2Co 8:9; Php 2:5-11. **{With respect of persons}** (\en pros“pol[^]mpsiais\). A Christian word, like \pros“pol[^]mpt^s\ (**Ac 10:34**) and \pros“pol[^]mpteite\ (**Jas 2:9**), not in LXX or any previous Greek, but made from \pros“pon lambanein\ (**Lu 20:21; Ga 2:6**), which is \a\ Hebrew idiom for panim nasa_, "to lift up the face on a person," to be favorable and so partial to him. See \pros“pol[^]mpsia\ in this sense of partiality (*respect of persons*) in Ro 2:11; Col 3:25; Eph 6:9 (*nowhere else in N.T.*). Do not show partiality.

2:2 **{For}** (\gar\). An illustration of the prohibition. **{If there come in}** (\ean eiselhⁱ\). Condition of third class (*supposable case*) with \ean\ and second (*ingressive*) aorist active subjunctive of \eiserchomai\. **{Into your synagogue}** (\eis sunag“gⁿ hum“n\). The common word for the gathering of Jews for worship (**Lu 12:11**) and particularly for the building where they met (**Lu 4:15,20,28, etc.**). Here the first is the probable meaning as it clearly is in Heb 10:25 (\tⁿ episunag“gⁿ heaut“n\), where the longer compound occurs. It may seem a bit odd for a Christian church (\ekkl^{sia}\) to be termed \sunag“gⁿ\, but James is writing to Jewish Christians and this is another

incidental argument for the early date. Epiphanius (*_Haer_. XXX. 18*) states that the Ebionites call their church \sunag“g^\", not \ekkl^sia\\. In the fourth century an inscription has \sunag“g^\" for the meeting-house of certain Christians. {**A man with a gold ring**} (\an^r chrusodaktulios\\). "A gold-fingered man," "wearing a gold ring." The word occurs nowhere else, but Lucian has \chrusocheir\\ (*gold-handed*) and Epictetus has \chrousos daktulios\\ (*golden seal-rings*). "Hannibal, after the battle of Cannae, sent as a great trophy to Carthage, three bushels of gold-rings from the fingers of Roman knights slain in battle" (*Vincent*). {**In fine clothing**} (\en esth^ti lamprfi\\). "In bright (*brilliant*) clothing" as in Lu 23:11; Ac 10:30; Re 18:41. In contrast with "vile clothing" (\en ruparfi esth^ti\\), "new glossy clothes and old shabby clothes" (*Hort*). \Ruparos\\ (*late word from \rupos\\, filth, 1Pe 3:21*) means filthy, dirty. In N.T. only here and Re 22:11 (*filthy*). {**Poor man**} (\pt“chos\\). Beggarly mendicant (*Mt 19:21*), the opposite of \plousios\\ (*rich*).

2:3 {**And ye have regard to**} (\epibleps^te de epi\\). First aorist active subjunctive (*still with \ean\\ of verse 2*) of \epiblep“\\, followed by repeated preposition \epi\\, to gaze upon, old compound, in N.T. only here and Lu 1:48; 9:38. {**Weareth**} (\phorounta\\). "Wearing," present active participle of the old frequentative verb \phore“\\ (*from \pher“*), to bear constantly, to wear (*Mt 11:8*). Note repeated article \t^n\\ (*the*) with \esth^ta\\ pointing to verse 2. {**And say**} (\kai eip^te\\). Continuing the third-class condition with \ean\\ and second aorist active subjunctive of \eipon\\. {**Sit thou here in a good place**} (\su kathou h“de kal“s\\). Emphatic position of \su\\, "Do thou sit here in a good place." Present middle imperative of \kath^mai\\ to sit for the literary \kath^so\\. See Mt 23:6 for the first seats in the synagogue (*places of honour*). {**And ye say to the poor man**} (\kai t“i pt“ch“i eip^te\\). Third class condition with \ean\\ continued as before (\eip^te\\). Note article \t“i\\ pointing to verse 2. {**Stand thou there**} (\su st^thi ekei\\). Second aorist (*intransitive*) active imperative of \hist^mi\\, to place. Ingressive aorist, Take a stand. \Su\\ emphatic again. The MSS. vary in the position of \ekei\\ (*there*). {**Or sit under my footstool**} (\^kathou hupo to hupopodion mou\\). For this use of \hupo\\ "down against" or "down beside" see Ex 19:17 \hupo to oros\\ ("*at the foot of the mountain*") and \hupo se\\ ("*at thy feet*") (*De 33:3*). Conquerors often placed their feet on the necks of the victims (*Lu 20:43*).

2:4 **{Are ye not divided in your own mind?}** (\ou diekrith^{te} en heautois;|). First aorist (*gnomic*) passive indicative of \diakrin“, to separate, conclusion of the third-class condition (*future*) in a rhetorical question in the *gnomic aorist* (*as if past*) with ou expecting an affirmative answer. For this idiom (*gnomic aorist*) in a conclusion of the third-class condition see 1Co 7:28. "Were ye not divided in (*among*) yourselves?" Cf. 1:6; Mt 21:21. **{Judges with evil thoughts}** (\kritai dialogismⁿ pon^r“n|). Descriptive genitive as in 1:25. \Dialogismos\ is an old word for reasoning (**Ro 1:21**). Reasoning is not necessarily evil, but see Mt 15:19 (\pon^{roi}|) and Mr 7:21 (\kakoi|) for evil reasonings, and 1Ti 2:8 without an adjective. See Jas 1:8; 4:8 for \dipsuchos|. They are guilty of partiality (*a divided mind*) as between the two strangers.

2:5 **{Did not God choose?}** (\ouch ho theos exelexato;|). Affirmative answer expected. First aorist middle (*indirect, God chose for himself*) indicative of \ekleg“, the very form used by Paul three times of God's choice in 1Co 1:27f. **{As to the world}** (\tⁱ kosmⁱ“i|). The ethical dative of interest, as the world looks at it as in Ac 7:20; 1Co 1:18; 2Co 10:4; Jas 4:4. By the use of the article (*the poor*) James does not affirm that God chose all the poor, but only that he did choose poor people (**Mt 10:23-26; 1Co 1:26-28**). **{Rich in faith}** (\plousious en pistei|). Rich because of their faith. As he has shown in 1:9f. **{Which he promised}** (\h^s epeggeilato|). Genitive of the accusative relative \hⁿ| attracted to the case of the antecedent \basileias| (*the Messianic kingdom*), the same verb and idea already in 1:12 (\ep^ggeilato|). Cf. the beatitude of Jesus in Mt 5:3 for the poor in spirit.

2:6 **{But ye have dishonoured the poor man}** (\humeis de ^{timasate} ton pt^{ch}on|). First aorist active indicative of \atimaz“, old verb from \atimos|, dishonoured (**Mt 13:57**). In the act of partiality pictured in 2:3. **{Oppress you}** (\katadunasteuousin humⁿ|). Not very common compound (\katadunasteu“, *present active indicative, from \kata| and \dunast^s|, potentate, Lu 1:52*), used of the devil in Ac 10:38 (*only other N.T. example*). Examples in papyri of harsh treatment by men in authority. Already poor Christians are feeling pressure from rich Jews as overlords. **{Drag you}** (\helkousin humas|). Old and vigorous word for violent treatment, as of Paul in Ac 16:19; 21:30. Cf. such violence in Lu 12:58; Ac 8:3. **{Before the**

judgment-seats} (\eis krit^{ria}\). "To courts of justice" as in 1Co 6:2,4 (*only other N.T. examples*). Common in the papyri in this sense. From \krin^α\ to judge, \krit^s\ (*judge*), place where judgment is given.

2:7 {**Blasphe**} (\blasph^{mousin}\). Present active indicative of common verb \blasph^{me}\ (from \blasph^{mos}\, *speaking evil*, \blax\ or \blapt^α\ and \ph^m\), as in Lu 22:65. {**The honourable name**} (\to kalon onoma\). "The beautiful name." {**By the which ye were called**} (\to epikl^{then eph'} humfs\). "The one called upon you" (*first aorist passive articular participle of epikale*^α\, *to put a name upon, to give a surname to, as Ac 10:18*). What name is that? Almost certainly the name of Christ as we see it in Ac 11:26; 26:28; 1Pe 4:14,16. It was blasphemy to speak against Christ as some Jews and Gentiles were doing (*Ac 13:45; 18:6; 26:11; 1Co 12:3; 1Ti 1:13*). Cf. Ac 15:17.

2:8 {**Howbeit**} (\mentoi\). Probably not adversative here, but simply confirmatory, "if now," "if indeed," "if really." Common in Xenophon in this sense. See the contrast (\de\ in verse 9. {**If ye fulfil**} (\ei teleite\). Condition of first class, assumed as true with \ei\ and present active indicative of \tele^α\, old verb, to bring to completion, occurring in Ro 2:27 also with \nomos\ (*law*). Jesus used \pl^{ro}\ in Mt 4:17. James has \t^{re}\ in 2:10. {**The royal law**} (\nomon basilikon\). Old adjective for royal, regal (*from basileus*\ *king*), as of an officer (*Joh 4:46*). But why applied to \nomos\? The Romans had a phrase, _lex regia_, which came from the king when they had kings. The absence of the article is common with \nomos\ (*4:11*). It can mean a law fit to guide a king, or such as a king would choose, or even the king of laws. Jesus had said that on the law of love hang all the law and the prophets (*Mt 22:40*), and he had given the Golden Rule as the substance of the Law and the prophets (*Mt 7:12*). This is probably the royal law which is violated by partiality (*Jas 2:3*). It is in accord with the Scripture quoted here (*Le 19:18*) and ratified by Jesus (*Lu 10:28*).

2:9 {**But if ye have respect of persons**} (\ei de pros^{pol^{mpteite}}\). Condition of first class by contrast with that in verse 8. For this verb (*present active indicative*), formed from \pros^{pon lamban}\, here alone in the N.T., see in 2:1. A direct reference to the partiality there pictured. {**Ye commit sin**} (\hamartian ergazesthe\). "Ye work a sin." A serious

charge, apparently, for what was regarded as a trifling fault. See Mt 7:23, \hoi ergazomenoi t^n anomian\ (**ye that work iniquity**), an apparent reminiscence of the words of Jesus there (**from Ps 6:8**). {**Being convicted**} (\elegchomenoi\). Present passive participle of \elegch\, to convict by proof of guilt (**Joh 3:20; 8:9,46; 1Co 14:24**). {**As transgressors**} (\h"s parabatai\). For this word from \parabain\, to step across, to transgress, see Ga 2:18; Ro 2:25,27. See this very sin of partiality condemned in Le 19:15; De 1:17; 16:19. To the law and to the testimony.

2:10 {**Whosoever shall keep**} (\hostis t^r^s^i\). Indefinite relative clause with \hostis\ and aorist active subjunctive of \t^re\, old verb, to guard (**from t^ros\ guarding**), as in Mt 27:36, without \an\ (**though often used, but only one example of modal |ean=an| in James, viz., 4:4**). This modal \an\ (\|ean\|) merely interprets the sentence as either more indefinite or more definite (**Robertson, _Grammar_, p. 957f.**). {**And yet stumble in one point**} (\ptais^i de en heni\). First aorist active subjunctive also of \ptai\, old verb, to trip, as in 3:2; Ro 11:11. "It is incipient falling" (**Hort**). {**He is become**} (\gegonen\). Second perfect indicative of \ginomai\, "he has become" by that one stumble. {**Guilty of all**} (\pant^"n enochos\). Genitive of the crime with \enochos\, old adjective from \enech\ (**to hold on or in**), held in, as in Mr 3:29. This is law. To be a lawbreaker one does not have to violate all the laws, but he must keep all the law (\holon ton nomon\|) to be a law-abiding citizen, even laws that one does not like. See Mt 5:18f. for this same principle. There is Talmudic parallel: "If a man do all, but omit one, he is guilty for all and each." This is a pertinent principle also for those who try to save themselves. But James is urging obedience to all God's laws.

2:11 {**He that said**} (\ho eip^"n\|) {**--said also**} (\eipen kai\|). The unity of the law lies in the Lawgiver who spoke both prohibitions (\m^ and the aorist active subjunctive in each one, moicheus^is, phoneus^is\). The order here is that of B in Ex 20 (**Lu 18:20; Ro 13:9**), but not in Mt 5:21,27 (**with |ou\ and future indicative**). {**Now if thou dost not commit adultery, but killest**} (\ei de ou moicheueis, phoneueis de\|). Condition of first class with \ou\ (**not |m^|**) because of the contrast with \de\, whereas \ei m^ would mean "unless," a different idea. So \ou\ in 1:23. {**A transgressor of the law**} (\parabat^s nomou\|)

as in verse 9. Murder springs out of anger (**Mt 5:21-26**). People free from fleshly sins have often "made their condemnation of fleshly sins an excuse for indulgence towards spiritual sins" (**Hort**).

2:12 {**So speak ye, and so do**} (\hout“s laleite kai hout“s poieite\). Present active imperatives as a habit. For the combination see 1:19-21 contrasted with 1:22-25, and 1:26 with 1:27. {**By a law of liberty**} (\dia nomou eleutherias\). The law pictured in 1:25, but law, after all, not individual caprice of "personal liberty." See Ro 2:12 for this same use of \dia\ with \krin“ in the sense of accompaniment as in Ro 2:27; 4:11; 14:20. "Under the law of liberty."

2:13 {**Without mercy**} (\aneleos\). Found here only save a doubtful papyrus example (\anele“s\) for the vernacular \anile“s\ and the Attic \an^le^s\). For this principle of requital see Mt 5:7; 6:14; 7:1f.; 18:33. {**Glorieth against**} (\katakauchtai\). Present middle indicative of the old compound verb \katakauchaomai\, to exult over (**down**), in N.T. only here, 3:14; Ro 11:18. Only mercy can triumph over justice with God and men. "Mercy is clothed with the divine glory and stands by the throne of God" (**Chrysostom**). See Ro 8:31-39; Mt 9:13; 12:7.

2:14 {**What doth it profit?**} (\ti ophelos;\). Rhetorical question, almost of impatience. Old word from \ophell“, to increase, in N.T. only here, verse 16; 1Co 15:32. "\Ti ophelos\ was a common expression in the vivacious style of a moral diatribe" (**Ropes**). {**If a man say**} (\ean leg^i tis\). Condition of third class with \ean\ and the present active subjunctive of \leg“, "if one keep on saying." {**He hath faith**} (\pistin echein\). Infinitive in indirect assertion after \leg^i\). {**But have not works**} (\erga de m^ech^i\). Third-class condition continued, "but keeps on not having (\m^ and present active subjunctive \ech^i\) works." It is the spurious claim to faith that James here condemns. {**Can that faith save him?**} (\m^ dunatai h^ pistis s“sai auton;\). Negative answer expected (\m^). Effective aorist active infinitive \s“sai\ (**from** \s“z“\). The article \h^ here is almost demonstrative in force as it is in origin, referring to the claim of faith without works just made.

2:15 {**If a brother or sister be naked**} (\ean adelphos ^adelph^ gumnoi huparch“sin\). Condition again of third class (**supposable case**) with \ean\ and present active subjunctive of \huparch“, to

exist, in the plural though \^ (or) is used and not \kai (and). Hence \gunnoi is masculine plural in the predicate nominative. It does not here mean absolutely naked, but without sufficient clothing as in Mt 25:36ff.; Joh 21:7; Ac 19:16. **{In lack of daily food}** (\leipomenoi t^s eph^merou troph^s\). Present passive participle of \leip^ and ablative case \troph^s\ like \leipetai sophias\ (1:5). The old adjective \eph^meros\ (\ho epi h^meran ^n\, *that which is for a day*) occurs here only in the N.T., though \eph^meria\ (*daily routine*) is found in Lu 1:5,8. This phrase occurs in Diodorus, but not in LXX.

2:16 **{And one of you say unto them}** (\eip^i de tis autois ex hum^n\). Third-class condition again continued from verse 15 with second aorist active subjunctive \eip^i\ **{Go in peace}** (\hupagete en eir^n^i\). Present active imperative of \hupag^\. Common Jewish farewell (*Jud 18:6; 1Sa 1:17; 20:42; 2Sa 15:9*). Used by Jesus (*Mr 5:34; Lu 7:50*). **{Be ye warmed and filled}** (\thermainesthe kai chortazesthe\). Present imperative either middle (*direct*) or passive. We have \thermainomai\ as a direct middle in Joh 18:18 (*were warming themselves*) and that makes good sense here: "Warm yourselves." \Chortaz^ was originally used for pasturing cattle, but came to be used of men also as here. "Feed yourselves" (*if middle, as is likely*). Instead of warm clothes and satisfying food they get only empty words to look out for themselves. **{And yet ye give not}** (\m^ d^te de\). Third-class condition with \de\ (*and yet*) and \m^ and the second aorist active subjunctive of \did^mi\, to give, cold deeds with warm words. **{The things needful to the body}** (\ta epit^deia tou s^matos\). "The necessities of the body" (*the necessities of life*). Old adjective from adverb \epit^des\ (*enough*), only here in N.T. **{What doth it profit?}** (\ti ophelos;\). As in verse 14 and here the conclusion (*apodosis*) of the long condition begun in verse 15.

2:17 **{If it have not works}** (\ean m^ ech^i erga\). Another condition of the third class with \ean\ and \m^ and the present active subjunctive of \ech^, "if it keep on not having works." **{In itself}** (\kath' heaut^n\). In and of itself (*according to itself*), inwardly and outwardly dead (\nekra\). Same idiom in Ac 28:16; Ro 14:22. It is a dead faith.

2:18 **{Yea, a man will say}** (\all' erei tis\). Future active of \eipon\ **{But some one will say}**, not confirmatory. James introduces an

imaginary objector who speaks one sentence: "Thou hast faith and I have works" (\su pistin echeis kag“ erga ech“\). Then James answers this objector. The objector can be regarded as asking a short question: "Hast thou faith?" In that case James replies: "I have works also." {**Show me thy faith apart from thy works**} (\deixon moi t^ⁿ pistin sou ch“ris t“ⁿ erg“ⁿ\). This is the reply of James to the objector. First aorist active imperative of \deiknumi\, tense of urgency. The point lies in \ch“ris\, which means not "without," but "apart from," as in Heb 11:6 (*with the ablative case*), "the works that properly belong to it and should characterise it" (*Hort*). James challenges the objector to do this. {**And I by my works will shew thee my faith**} (\kag“ soi deix“ ek t“ⁿ erg“ⁿ mou t^ⁿ pistin\). It is not faith _or_ works, but proof of real faith (*live faith _vs_ . dead faith*). The mere profession of faith with no works or profession of faith shown to be alive by works. This is the alternative clearly stated. Note \pistin\ (*faith*) in both cases. James is not here discussing "works" (*ceremonial works*) as a means of salvation as Paul in Ga 3; Ro 4, but works as proof of faith.

2:19 {**Thou believest that God is one**} (\su pisteueis hoti heis theos estin\). James goes on with his reply and takes up mere creed apart from works, belief that God exists (*there is one God*), a fundamental doctrine, but that is not belief or trust in God. It may be mere creed. {**Thou doest well**} (\kal“s poieis\). That is good as far as it goes, which is not far. {**The demons also believe**} (\kai ta daimonia pisteuousin\). They go that far (*the same verb \pisteu“*). They never doubt the fact of God's existence. {**And shudder**} (\kai phrissousin\). Present active indicative of \phriss“, old onomatopoetic verb to bristle up, to shudder, only here in N.T. Like Latin _horreo_ (*horror, standing of the hair on end with terror*). The demons do more than believe a fact. They shudder at it.

2:20 {**But wilt thou know?**} (\theleis de gn“nai?\). "But dost thou wish to know?" Ingressive aorist active infinitive of \ginosk“\ (*come to know*). James here introduces a new argument like Ro 13:3. {**O vain man**} (\“ anthr“pe kene\). Goes on with the singular objector and demolishes him. For "empty" (*deficient*) Paul uses \aphr“n\ (*fool*) in 1Co 15:36 and just \anthr“pe\ in Ro 2:1; 9:20. {**Barren**} (\arge\). See 2Pe 1:8 (*not idle nor unfruitful*) and Mt 12:36, but Hort urges "inactive" as the idea here, like money with no interest and land with no crops.

2:21 **{Justified by works}** (*\ex erg“n edikai“th^*). First aorist passive indicative of *\dikaio“* (see *Galatians and Romans for this verb, to declare righteous, to set right*) in a question with *\ouk* expecting an affirmative answer. This is the phrase that is often held to be flatly opposed to Paul's statement in Ro 4:1-5, where Paul pointedly says that it was the faith of Abraham (**Ro 4:9**) that was reckoned to Abraham for righteousness, not his works. But Paul is talking about the faith of Abraham before his circumcision (**4:10**) as the basis of his being set right with God, which faith is symbolized in the circumcision. James makes plain his meaning also. **{In that he offered up Isaac his son upon the altar}** (*\anenegkas Isaak ton huion autou epi to thusiast^rion*). They use the same words, but they are talking of different acts. James points to the offering (*\anenegkas* *second aorist--with first aorist ending--active participle of \anapher“*) of Isaac on the altar (**Ge 22:16f.**) as *_proof_* of the faith that Abraham already had. Paul discusses Abraham's faith as the basis of his justification, that and not his circumcision. There is no contradiction at all between James and Paul. Neither is answering the other. Paul may or may not have seen the Epistle of James, who stood by him loyally in the Conference in Jerusalem (**Ac 15; Ga 2**).

2:22 **{Thou seest}** (*\blepeis*). Obvious enough with any eyes to see. This may be a question, seest thou? **{Wrought with}** (*\sun^rgei*). Imperfect active of *\sunerge“*, old verb for which see Ro 8:28. Followed by associative-instrumental case *\ergois*. Faith cooperated with the deed of offering up Isaac. **{Was made perfect}** (*\etelei“th^*). First aorist passive indicative of *\teleio“*, to carry to the end, to complete like love in 1Jo 4:18. See Jas 1:4 for *\teleion ergon*.

2:23 **{Was fulfilled}** (*\epl^r“th^*). First aorist passive indicative of *\pl^ro“*, the usual verb for fulfilling Scripture. So James quotes Ge 15:6 as proving his point in verse 21 that Abraham had works with his faith, the very same passage that Paul quotes in Ro 4:3 to show that Abraham's faith preceded his circumcision and was the basis of his justification. And both James and Paul are right, each to illustrate a different point. **{And he was called the friend of God}** (*\kai philos theou ekl^th^*). First aorist passive indicative of *\kal^o*. Not a part of the Scripture quoted. Philo calls Abraham the friend of God and see *_Jubilees_* 19:9; 30:20. The Arabs today speak of Abraham

as God's friend. It was evidently a common description before James used it, as in Isa 41:8; 2Ch 20:7.

2:24 {**Ye see**} (*\horfte*). Present indicative active of *\hora*. Now he uses the plural again as in 2:14. {**Is justified**} (*\dikaoutai*). Present passive indicative of *\dikaio*, here not "is made righteous," but "is shown to be righteous." James is discussing the proof of faith, not the initial act of being set right with God (*Paul's idea in Ro 4:1-10*). {**And not only by faith**} (*\kai ouk ek piste"s monon*). This phrase clears up the meaning of James. Faith (*live faith*) is what we must all have (*2:18*), only it must shew itself also in deeds as Abraham's did.

2:25 {**Rahab the harlot**} (*\Raab h^ porn^*). Her vicious life she left behind, but the name clung to her always. For our purposes the argument of James may seem stronger without the example of Rahab (*Jos 2:1-21; 6:17; 22-25; Mt 1:5; Heb 11:31*). It is even said in Jewish Midrash that Rahab married Joshua and became an ancestor of Jeremiah and Ezekiel. {**In that she received**} (*\hupodexamen^*). First aorist middle participle of *\hupodechomai*, to welcome. {**The messengers**} (*\tous aggelous*). Original meaning of *\aggelos* (*Mt 11:10*). In Heb 11:31 we have *\kataskopous* (*spies, scouts*). {**Sent out**} (*\ekbalousa*). Second aorist active participle of *\ekball*, to hurl out. {**Another way**} (*\heterfi hod"i*). "By another way" (*instrumental case*), by a window instead of a door (*Jos 2:15f.*).

2:26 {**Apart from the spirit**} (*\ch"ris pneumatos*). "Apart from breath" (*the breath of life*). It is not easy to tell when one is dead, but the absence of a sign of breath on a glass before the mouth and nose is proof of death. Startling picture of dead faith in our churches and church members with only a name to live (*Re 3:2*).

[\[Previous\]](#) [\[Next\]](#)

3:1 **{Be not many teachers}** (\m^ polloi didaskaloi ginesthe\). Prohibition with \m^ and present middle imperative of \ginomai\ "Stop becoming many teachers" (*so many of you*). There is thus a clear complaint that too many of the Jewish Christians were attempting to teach what they did not clearly comprehend. There was a call for wise teachers (*verses 13f.*), not for foolish ones. This soon became an acute question, as one can see in I Cor. 12 to 14. They were not all teachers (*1Co 12:28f.; 14:26*). The teacher is here treated as the wise man (*3:13-18*) as he ought to be. The rabbi was the teacher (*Mt 23:7f.; Joh 1:38; 3:10; 20:16*). Teachers occupied an honourable position among the Christians (*Eph 4:11; Ac 13:1*). James counts himself a teacher (*we shall receive, 3:1*) and this discussion is linked on with 1:19-27. Teachers are necessary, but incompetent and unworthy ones do much harm. **{Heavier judgment}** (\meizon krima\). "Greater sentence." See Mr 12:40; Lu 20:47 for \perrisoteron krima\ (*the sentence from the judge, Ro 13:2*). The reason is obvious. The pretence of knowledge adds to the teacher's responsibility and condemnation.

3:2 **{In many things}** (\polla\). Accusative neuter plural either cognate with \ptaiomen\ or accusative of general reference. On \ptaiomen\ (*stumble*) see on 2:10. James includes himself in this list of stumblers. **{If not}** (\ei-ou\). Condition of first class with \ou\ (*not m^*) negating the verb \ptaiei\ **{In word}** (\en log"i\). In speech. The teacher uses his tongue constantly and so is in particular peril on this score. **{The same}** (\houtos\). "This one" (*not ho autos the same*). **{A perfect man}** (\teleios an^r\). "A perfect husband" also, for \an^r\ is husband as well as man in distinction from woman (\gun^). The wife is at liberty to test her husband by this rule of the tongue. **{To bridle the whole body also}** (\chalinag" g^sai kai holon to s^ma\). See 1:26 for this rare verb applied to the tongue (\gl^ssan\). Here the same metaphor is used and shown to apply to the whole body as horses are led by the mouth. The man follows his own mouth whether he controls the bridle therein (*1:26*) or someone else holds the reins. James apparently means that the man who bridles his tongue does not stumble in speech

and is able also to control his whole body with all its passions.
See Tit 1:11 about stopping people's mouths (*\epistomiz“*).

3:3 **{If we put}** (*\ei ballomen*). Condition of the first class assumed as true. **{The horses' bridles}** (*\t“n hipp“n tous chalinous*). *\Hipp“n* (*genitive plural of \hippos\, horse, old word, in N.T. only here except in the Apocalypse*), put first because the first of the several illustrations of the power and the peril of the tongue. This is the only N.T. example of *\chalinous*, old word for bridle (*from \chala“\ to slacken, let down*), except Re 14:20. **{That they may obey us}** (*\eis to peithesthai autous h^min*). Present middle infinitive of *\peith“* with *\eis to* as a purpose clause with the dative *\h^min* after *\peithesthai* and *\autous* the accusative of general reference. **{We turn about}** (*\metagomen*). Present active indicative of *\metag“*, late compound to change the direction (*\meta\, \ag“*), to guide, in N.T. only here and verse 4. The body of the horse follows his mouth, guided by the bridle.

3:4 **{The ships also}** (*\kai ta ploia*). Old word from *\ple“*, to sail (*Mt 4:21*). Another metaphor like "horses" (*\hippoi*).
"There is more imagery drawn from mere natural phenomena in the one short Epistle of James than in all St. Paul's epistles put together" (*Howson*). **{Though they are so great}** (*\t^likauta onta*). Concessive participle of *\eimi*. The quantitative pronoun *\t^likoutos* occurs in the N.T. only here, 2Co 1:10; Heb 2:3; Re 16:18. If James had only seen the modern mammoth ships. But the ship on which Paul went to Malta carried 276 persons (*Ac 27:37*). **{And are driven}** (*\kai elaunomena*). Present passive participle of *\elaun“*, old verb, in this sense (*2Pe 2:17*) for rowing (*Mr 6:48; Joh 6:19*). **{Rough}** (*\skl^ron*). Old adjective (*from \skell“\, to dry up*), harsh, stiff, hard (*Mt 25:24*). **{Are yet turned}** (*\metagetai*). Present passive indicative of the same verb, *\metag“*, in verse 3. James is fond of repeating words (*1:13f.; 2:14,16; 2:21,25*). **{By a very small rudder}** (*\hupo elachistou p^daliou*). For the use of *\hupo* (*under*) with things see Lu 8:14; 2Pe 2:7. There is possibly personification in the use of *\hupo* for agency in Jas 1:14; 2:9; Col 2:18. *\P^daliou* (*from \p^don\, the blade of an oar*) is an old word, in N.T. only here and Ac 27:40. *\Elachistou* is the elative superlative as in 1Co 4:3 (*from the Epic \elachus\ for \mikros*). **{The impulse}** (*\h^ horm^h*). Old word for rapid, violent motion, here of the hand that worked the rudder, in N.T. only here and Ac

14:5 (*rush or onset of the people*). {Of the steersman} (\|*tou euthunontos*\). Present active genitive articular participle of \|euthun\, old verb, to make straight (*from* \|*euthus*\, *straight, level, Mr 1:3*), in N.T. only here and Joh 1:23. Used also of the shepherd, the charioteer, and today it would apply to the chauffeur. "The twin figure of the control of horse and of ship are frequently found together in later Greek writers" (*Ropes*). As in Plutarch and Philo. {Willeth} (\|*bouletai*\). Present middle indicative of \|boulomai\, common verb to will. Here intention of the steersman lies back of the impact of the hand on the rudder.

3:5 {A little member} (\|*mikron melos*\). \|Melos\ is old and common word for members of the human body (*1Co 12:12, etc.; Ro 6:13, etc.*). {Boasteth great things} (\|*megala auchei*\). Present active indicative of \|auchē\, old verb, here only in N.T. The best MSS. here separate \|megala\ from \|auchē\, though \|megalauchē\ does occur in Aeschylus, Plato, etc. \|Megala\ is in contrast with \|mikron\. {How much--how small} (\|*h^likon--h^lik^n*\). The same relative form for two indirect questions together, "What-sized fire kindles what-sized forest?" For double interrogatives see Mr 15:24. The verb \|anaptei\ is present active indicative of \|anapt\, to set fire to, to kindle (*Lu 12:49, only other N.T. example except some MSS. in Ac 28:2*). \|Hul^n\ is accusative case, object of \|anaptei\, and occurs here only in N.T., though old word for forest, wood. Forest fires were common in ancient times as now, and were usually caused by small sparks carelessly thrown.

3:6 {The tongue is a fire} (\|*h^gl^ssa pur*\). So necessarily since there is no article with \|pur\ (*apparently same word as German _feuer_, Latin _purus_, English _pure, fire_*). This metaphor of fire is applied to the tongue in Pr 16:27; 26:18-22; Sirach 28:22. {The world of iniquity} (\|*ho kosmos t^s adikias*\). A difficult phrase, impossible to understand according to Ropes as it stands. If the comma is put after \|pur\ instead of after \|adikias\, then the phrase may be the predicate with \|kathistatai\ (*present passive indicative of* \|*kathist^mi*\, "*is constituted, or the present middle 'presents itself'*"). Even so, \|kosmos\ remains a difficulty, whether it means the "ornament" (*1Pe 3:3*) or "evil world" (*Jas 1:27*) or just "world" in the sense of widespread power for evil. The genitive \|adikias\ is probably descriptive (*or qualitative*). Clearly James means to say that the tongue can play havoc in the members of the human body.

{**Which defileth the whole body**} (*\h^ spilousa holon to s^ma*). Present active participle of *\spilo^* late *_Koin,_,* verb, to stain from *\spilos* (*spot, also late word, in N.T. only in Eph 5:27; 2Pe 2:13*), in N.T. only here and Jud 1:23. Cf. 1:27 *\aspilon* (*unspotted*). {**Setteth on fire**} (*\phlogizousa*). Present active participle of *\phlogiz^* old verb, to set on fire, to ignite, from *\phlox* (*flame*), in N.T. only in this verse. See *\anaptei* (*verse 5*). {**The wheel of nature**} (*\ton trochon genese^s*). Old word for wheel (*from \trech^* to run), only here in N.T. "One of the hardest passages in the Bible" (*Hort*). To what does *\trochon* refer? For *\genese^s* see 1:23 apparently in the same sense. Vincent suggests "the wheel of birth" (*cf. Mt 1:1,18*). The ancient writers often use this same phrase (*or \kuklos\, cycle, in place of \trochos*), but either in a physiological or a philosophical sense. James may have caught the metaphor from the current use, but certainly he has no such Orphic or Pythagorean doctrine of the transmigration of souls, "the unending round of death and rebirth" (*Ropes*). The wheel of life may be considered either in motion or standing still, though setting on fire implies motion. There is no reference to the zodiac. {**And is set on fire by hell**} (*\kai phlogizomen^ hupo gehenn^s*). Present passive participle of *\phlogiz^* giving the continual source of the fire in the tongue. For the metaphor of fire with *\gehenna* see Mt 5:22.

3:7 {**Kind**} (*\phusis*). Old word from *\phu^* order of nature (*Ro 1:26*), here of all animals and man, in 2Pe 1:4 of God and redeemed men. {**Of beasts**} (*\th^ri^"n*). Old word diminutive from *\th^r* and so "little beasts" originally, then wild animals in general (*Mr 1:13*), or quadrupeds as here. These four classes of animals come from Ge 9:2f. {**Birds**} (*\petein^"n*). Old word for flying animals (*from \petomai\, to word from \herp^* to crawl (*Latin _serpo_*), hence serpents. {**Things in the sea**} (*\enali^"n*). Old adjective (*\en, hals\, sea, salt*) in the sea, here only in N.T. The four groups are put in two pairs here by the use of *\te kai* with the first two and the second two. See a different classification in Ac 10:12; 11:6. {**Is tamed**} (*\damazetai*). Present passive indicative of *\damaz^* old verb kin to Latin *_dominus_* and English tame, in N.T. only in this passage and Mr 5:4. The present tense gives the general picture of the continuous process through the ages of man's lordship over the animals as stated in Ge 1:28. {**Hath been tamed**} (*\dedamastai*). Perfect passive indicative of the same verb, repeated to present

the state of conquest in some cases (*domestic animals, for instance*). {**By mankind**} (\t^i phusei t^i anthr^pin^i\). Instrumental case with repeated article and repetition also of \phusis\, "by the nature the human." For \anthr^pinos\ see Ac 17:25.

3:8 {**No one**} (\oudeis\). Especially his own tongue and by himself, but one has the help of the Holy Spirit. {**A restless evil**} (\akatastaton kakon\). Correct reading, not \akatascheton\, for which see 1:8. The tongue is evil when set on fire by hell, not evil necessarily. {**Full of deadly poison**} (\mest^iou thanat^phorou\). Feminine adjective agreeing with \gl^ssa\, not with \kakon\ (*neuter*). \Iou\ (*poison here, as in Ro 3:13, but rust in 5:3, only N.T. examples*), old word. Genitive case after \mest^ (full of). \Thanat^phorou\, old compound adjective (*from \thanatos\, death, \pher^, to bear or bring*), death-bringing. Here only in N.T. Like the restless death-bringing tongue of the asp before it strikes.

3:9 {**Therewith**} (\en aut^i\). This instrumental use of \en\ is not merely Hebraistic, but appears in late _Koin,_ writers (*Moulton, _Prol._, pp. 11f., 61f.*). See also Ro 15:6. {**We bless**} (\eulougoumen\). Present active indicative of \euloge^, old verb from \eulogos\ (*a good word, \eu, logos*), as in Lu 1:64 of God. "This is the highest function of speech" (*Hort*). {**The Lord and Father**} (\ton kurion kai patera\). Both terms applied to God. {**Curse we**} (\katar^metha\). Present middle indicative of the old compound verb \kataraoimai\, to curse (*from \katara\ a curse*), as in Lu 6:28. {**Which are made after the likeness of God**} (\tous kath' homoi^sin theou gegonotas\). Second perfect articular participle of \ginomai\ and \homoi^sis\, old word from \homoio^ (to make like), making like, here only in N.T. (*from Ge 1:26; 9:6*), the usual word being \homoi^ma\, resemblance (*Php 2:7*). It is this image of God which sets man above the beasts. Cf. 2Co 3:18.

3:10 {**Ought not**} (\ou chr^). The only use of this old impersonal verb (*from \chra^*) in the N.T. It is more like \prepei\ (*it is appropriate*) than \dei\ (*it is necessary*). It is a moral incongruity for blessing and cursing to come out of the same mouth. {**So to be**} (\hout^s ginesshai\). "So to keep on happening," not just "to be," present middle infinitive of \ginomai\.

3:11 **{The fountain}** ($\backslash h^{\wedge} p^{\wedge} g^{\wedge} \backslash$). Old word for spring (*Joh 4:14*). **{Opening}** ($\backslash op^{\wedge} s \backslash$). Old word for fissure in the earth, in N.T. only here and Heb 11:38 (*caves*). **{Send forth}** ($\backslash bruei \backslash$). Present active indicative of $\backslash bru^{\wedge} \backslash$, old verb, to bubble up, to gush forth, here only in N.T. The use of $\backslash m^{\wedge} ti \backslash$ shows that a negative answer is expected in this rhetorical question. **{The sweet and the bitter}** ($\backslash to\ glukukai\ to\ pikron \backslash$). Cognate accusatives with $\backslash bruei \backslash$. Separate articles to distinguish sharply the two things. The neuter singular articular adjective is a common way of presenting a quality. $\backslash Glukus \backslash$ is an old adjective (*in N.T. only here and Re 10:9f.*), the opposite of $\backslash pikron \backslash$ (*from old root, to cut, to prick*), in N.T. only here and verse 14 (*sharp, harsh*).

3:12 **{Can?}** ($\backslash m^{\wedge} dunatai; \backslash$). Negative answer expected. See the same metaphor in Mt 7:16f. **{Fig-tree}** ($\backslash suk^{\wedge} \backslash$). Old and common word (*Mt 21:19f.*). **{Figs}** ($\backslash suka \backslash$). Ripe fruit of $\backslash h^{\wedge} suk^{\wedge} \backslash$. **{Olives}** ($\backslash elaias \backslash$). Elsewhere in the N.T. for olive-trees as Mt 21:1. **{Vine}** ($\backslash ampelos \backslash$). Old word (*Mt 26:29*). **{Salt water}** ($\backslash halukon \backslash$). Old adjective from $\backslash hals \backslash$ ($\backslash halas \backslash$ *salt*), here only in N.T.

3:13 **{Who}** ($\backslash Tis \backslash$). Rhetorical interrogative like Lu 11:11. Common in Paul and characteristic of the diatribe. James here returns to the standpoint of verse 1 about many teachers. Speech and wisdom are both liable to abuse (*1Co 1:5,17; 2:1-3:20*). **{Wise and understanding}** ($\backslash sophos\ kai\ epist^{\wedge} m^{\wedge} n^{\wedge} \backslash$). $\backslash Sophos \backslash$ is used for the practical teacher (*verse 1*), $\backslash epist^{\wedge} m^{\wedge} n^{\wedge} \backslash$ (*old word from $\backslash epistamai \backslash$, here only in N.T.*) for an expert, a skilled and scientific person with a tone of superiority. In De 1:13,15; 4:6, the two terms are practically synonyms. **{Let him shew}** ($\backslash deixat^{\wedge} \backslash$). First aorist active imperative of $\backslash deiknumi \backslash$, old verb to show. As about faith in 2:18. Emphatic position of this verb. **{By his good life}** ($\backslash ek\ t^{\wedge} s\ kal^{\wedge} s\ anastroph^{\wedge} s \backslash$). For this literary _Koin,_ word from $\backslash anastrephomai \backslash$ (*walk, conduct*) see Ga 1:13. Actions speak louder than words even in the case of the professional wise man. Cf. 1Pe 1:15. **{In meekness of wisdom}** ($\backslash en\ praut^{\wedge} ti\ sophias \backslash$). As in 1:21 of the listener, so here of the teacher. Cf. Mt 5:5; 11:29 and Zac 9:9 of King Messiah quoted in Mt 21:5. Startling combination.

3:14 **{Bitter jealousy}** ($\backslash z^{\wedge} lon\ pikron \backslash$). $\backslash Z^{\wedge} los \backslash$ occurs in N.T. in good sense (*Joh 2:17*) and bad sense (*Ac 5:17*). Pride of

knowledge is evil (*1Co 8:1*) and leaves a bitter taste. See "root of bitterness" in Heb 12:14 (*cf. Eph 4:31*). This is a condition of the first class. **{Faction}** (*\erithian*). Late word, from *\erithos* (*hireling, from \eritheu\ to spin wool*), a pushing forward for personal ends, partisanship, as in Php 1:16. **{In your heart}** (*\en t'i kardifi hum^n*). The real fountain (*\p^g^, verse 11*). **{Glory not}** (*\m^ katakauchfsthe*). Present middle imperative of *\katakauchaomai*, for which see 2:13. Wisdom is essential for the teacher. Boasting arrogance disproves the possession of wisdom. **{Lie not against the truth}** (*\pseudesthe kata t's al^theias*). Present middle imperative of *\pseudomai*, old verb, to play false, with *\m^* carried over. Lying against the truth is futile. By your conduct do not belie the truth which you teach; a solemn and needed lesson. Cf. Ro 1:18f., 2:18,20.

3:15 **{This wisdom}** (*\haut^ h^ sophia*). All talk and disproved by the life, counterfeit wisdom, not real wisdom (*1:5; 3:17*). **{Coming down from above}** (*\katerchomen^ an^then*). As in 1:5,17. All true wisdom comes from God. **{Earthly}** (*\epigeios*). Old adjective, on earth (*\epi, g^*), as in Joh 3:12, then with earthly limitations (*Php 3:19*), as here. **{Sensual}** (*\psuchik^*). Old adjective, belonging to the *\psuch^*, the sensuous or animal life (*1Co 2:14 and here*). **{Devilish}** (*\daimoni^d^s*). Late adjective from *\daimonion* (*demon*) and so demoniacal or demon-like, here only in N.T.

3:16 **{Confusion}** (*\akatastasia*). Late word (*from \akatastatos*), 1:8; 3:8), a state of disorder (*1Co 14:33*). **{Vile}** (*\phaulon*). Kin to German *_faul_*, first slight, ordinary, then bad. The steps are cheap, paltry, evil. Opposed to *\agatha* (*good*) in Joh 5:39.

3:17 **{First pure}** (*\pr^ton men hagn^*). First in rank and time. *\Hagnos* is from the same root as *\hagios* (*holy*), old adjective, pure from fault, not half-good and half-bad, like that above. **{Then peaceable}** (*\epeita eir^nik^*). Old adjective from *\eir^n^* (*peace*), loving peace here, bringing peace in Heb 12:11 (*only N.T. examples*). But clearly great as peace is, purity (*righteousness*) comes before peace and peace at any price is not worth the having. Hence Jesus spurned the devil's peace of surrender. **{Gentle}** (*\epieik^s*). Old adjective (*from \eikos\, reasonable, fair*), equitable (*Php 4:5; 1Pe 2:18*). No English word renders it clearly. **{Easy to be entreated}** (*\eupeith^s*).

Old adjective (\eu, *peithomai*), compliant, approachable. Only here in N.T. {**Mercy**} (\eleous). Practical help (**2:13,16**). {**Good fruits**} (\karp“n agath“n). \Kaloι karpoi\ in Mt 7:17f. Good deeds the fruit of righteousness (*Php 1:11*). {**Without variance**} (\adiakritos). Late verbal adjective (*from alpha privative and diakrin“\, to distinguish*). "Unhesitating," not doubting (\diakrinomenos) like the man in 1:6. Here only in N.T. This wisdom does not put a premium on doubt. {**Without hypocrisy**} (\anupokritos). Late and rare verbal adjective (*alpha privative and hupokrin“*). Not hypocritical, sincere, unfeigned (*Ro 12:9*).

3:18 {**Is sown in peace**} (\en eir“n“i speiretai). Present passive indicative of \speir“\, to sow. The seed which bears the fruit is sown, but James catches up the metaphor of \karpos\ (*fruit*) from verse 17. Only in peace is the fruit of righteousness found. {**For them that make peace**} (\tois poiousin eir“n“n). Dative case of the articular participle of \poie“\, See Eph 2:15 for this phrase (*doing peace*), and Col 1:20 for \eir“nopoie“\, of Christ, and Mt 5:9 for \eir“nopoioi\ (*peacemakers*). Only those who act peaceably are entitled to peace.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(James: Chapter 3)

4:1 {**Whence**} (\pothen\). This old interrogative adverb (*here twice*) asks for the origin of wars and fights. James is full of interrogatives, like all diatribes. {**Wars**} (\polemoi\) {**--fightings**} (\machai\). {**War**} (\polemos\, *old word, Mt 24:6*) pictures the chronic state or campaign, while \mach^ (\i*also old word, 2Co 7:5*) presents the separate conflicts or battles in the war. So James covers the whole ground by using both words. The origin of a war or of any quarrel is sometimes hard to find, but James touches the sore spot here. {**Of your pleasures**} (\ek t^*n h^don^*n hum^*n**\). Old word from \h^domai\. Ablative case here after \ek\, "out of your sinful, sensual lusts," the desire to get what one does not have and greatly desires. {**That war**} (\t^*n strateuomen^*n**\). Present middle articular participle (*ablative case agreeing with* \h^don^*n*\) of \strateu^, to carry on a campaign, here as in 1Pe 2:11 of the passions in the human body. James seems to be addressing nominal Christians, "among you" (\en humin\). Modern church disturbances are old enough in practice.*

4:2 {**Ye lust**} (\epithumeite\). Present active indicative of \epithume^, old word (*from* \epi, thumos\, *yearning passion for*), not necessarily evil as clearly not in Lu 22:15 of Christ, but usually so in the N.T., as here. Coveting what a man or nation does not have is the cause of war according to James. {**Ye kill and covet**} (\phoneuete kai z^loute\). Present active indicatives of \phoneu^ (old verb from \phoneus\, *murderer*) and \z^lo^, to desire hotly to possess (*1Co 12:31*). It is possible (*perhaps probable*) that a full stop should come after \phoneuete\ (*ye kill*) as the result of lusting and not having. Then we have the second situation: "Ye covet and cannot obtain (\epituchein\, *second aorist active infinitive of* \epitugchan^), and (*as a result*) ye fight and war." This punctuation makes better sense than any other and is in harmony with verse 1. Thus also the anticlimax in \phoneuete\ and \z^loute\ is avoided. Mayor makes the words a hendiadys, "ye murderously envy." {**Ye have not, because ye ask not**} (\ouk echete dia to m^ aiteisthai humas\). James refers again to \ouk echete\ (*ye do not have*) in verse 2. Such sinful lusting will not obtain. "Make the service of God

your supreme end, and then your desires will be such as God can fulfil in answer to your prayer" (*Ropes*). Cf. Mt 6:31-33. The reason here is expressed by \dia\ and the accusative of the articular present middle infinitive of \aite“, used here of prayer to God as in Mt 7:7f. \Humfs\ (*you*) is the accusative of general reference. Note the middle voice here as in \aiste\ in 3. Mayor argues that the middle here, in contrast with the active, carries more the spirit of prayer, but Moulton (*Prol.*, p. 160) regards the distinction between \aite“ and \aiteomai\ often "an extinct subtlety."

4:3 {**Because ye ask amiss**} (\dioti kak“s aiste\). Here the indirect middle does make sense, "ye ask for yourselves" and that is "evilly" or amiss (\kak“s\), as James explains. {**That ye may spend it in your pleasures**} (\hina en tais h^donais hum“n dapan^te\). Purpose clause with \hina\ and the first aorist subjunctive of \dapan“, old verb from \dapan^, cost (*Lu 14:28 only in N.T.*), to squander (*Lu 15:14*). God does not hear prayers like this.

4:4 {**Ye adulteresses**} (\moichalides\). \Moichoi kai\ (*ye adulterers*) is spurious (*Syrian text only*). The feminine form here is a common late word from the masculine \moichoi\. It is not clear whether the word is to be taken literally here as in Ro 7:3, or figuratively for all unfaithful followers of Christ (*like an unfaithful bride*), as in 2Co 11:1f.; Eph 5:24-28 (*the Bride of Christ*). Either view makes sense in this context, probably the literal view being more in harmony with the language of verses 2f. In that case James may include more than Christians in his view, though Paul talks plainly to church members about unchastity (*Eph 5:3-5*). {**Enmity with God**} (\echthra tou theou\). Objective genitive \theou\ with \echthra\ (*predicate and so without article*), old word from \echthros, enemy (*Ro 5:10*), with \eis theon\ (*below and Ro 8:7*). {**Whosoever therefore would be**} (\hos ean oun boul^th^i\). Indefinite relative clause with \hos\ and modal \ean\ and the first aorist passive (*deponent*) subjunctive of \boulomai, to will (*purpose*). {**A friend of the world**} (\philos tou kosmou\). Predicate nominative with infinitive \einai\ agreeing with \hos\. See 2:23 for \philos theou\ (*friend of God*). {**Maketh himself**} (\kathistatai\). Present passive (*not middle*) indicative as in 3:6, "is constituted," "is rendered." {**An enemy of God**} (\echthros tou theou\). Predicate nominative and anarthrous and

objective genitive (*\theou*).

4:5 **{The Scripture}** (*\h^ graph^*). Personification as in Ga 3:8; Jas 2:23. But no O.T. passage is precisely like this, though it is "a poetical rendering" (*Ropes*) of Ex 20:5. The general thought occurs also in Ge 6:3-5; Isa 63:8-16, etc. Paul has the same idea also (*Ga 5:17,21; Ro 8:6,8*). It is possible that the reference is really to the quotation in verse 6 from Pr 3:34 and treating all before as a parenthesis. There is no way to decide positively. **{In vain}** (*\ken"s*). Old adverb (*Aristotle*) from *\ken"s* (*2:20*), here alone in N.T. "Emptily," not meaning what it says. **{Made to dwell}** (*\kat"ikisen*). First aorist active of *\katoikiz"\'*, old verb, to give a dwelling to, only here in N.T. **{Long unto envying}** (*\pros phthonon epipothei*). A difficult phrase. Some even take *\pros phthonon* with *\legei* rather than with *\epipothei*, as it naturally does go, meaning "jealously." But even so, with God presented as a jealous lover, does *\to pneuma* refer to the Holy Spirit as the subject of *\epipothei* or to man's spirit as the object of *\epipothei*? Probably the former and *\epipothei* then means to yearn after in the good sense as in Php 1:8.

4:6 **{More grace}** (*\meizona charin*). "Greater grace." Greater than what? "Greater grace in view of the greater requirement" (*Ropes*), like Ro 5:20f. God does this. **{Wherefore}** (*\dio*). To prove this point James quotes Pr 3:34. **{God resisteth the proud}** (*\ho theos huper^phanois antitassetai*). Present middle (*direct*) indicative of *\antitass"\'*, old military term, to range in battle against, with dative case (*Ro 13:2*) as in 5:6. *\Huper^phanois* (*\huper, phainomai*) is like our vernacular "stuck-up folks" (*Ro 1:30*), "haughty persons." **{But giveth grace to the humble}** (*\tapeinois de did"sin charin*). Anarthrous adjective again, "to humble or lowly persons," for which word see 1:9f. Cf. 2:5-7; 5:1-6.

4:7 **{Be subject therefore unto God}** (*\hupotag^te oun t"i the"i*). Second aorist (*ingressive*) passive imperative of *\hupotass"\'*, old verb, to range under (*military term also*). Same form in 1Pe 2:23; 5:5. With the dative case *\the"i* (*unto God*). The aorist has the note of urgency in the imperative. Note the ten aorist imperatives in verses 7-10 (*\hupotag^te, antist^te, eggisate, katharisate, hagnisate, talaip"r^sate, penth^sate, klausate, metatrap^t"\'*, *tapein"th^te*). **{But resist the devil}** (*\antist^te de t"i diabol"i*). Second aorist (*ingressive*) active

(*intransitive*) imperative of \anthist^{mi}\, "take a stand against." Dative case \diabolⁱ\. Result of such a stand is that the devil will flee (\p^{heuxetai}\, *future middle of* \p^{heug}\). See 1Pe 5:8f.; Eph 6:11f.; Lu 10:17.

4:8 **{Draw nigh to God}** (\eggisate tⁱ theⁱ\). First aorist active imperative of \eggiz[“]\, late verb from \eggus\ (*near*) as in Mt 3:2. With dative case again of personal relation. The priests in the sanctuary drew nigh to God (*Ex 19:22*), as we should now. **{Cleanse your hands}** (\katharisate cheiras\). First aorist active imperative of \kathariz[“]\, to cleanse, from dirt in a ritual sense (*Ex 30:19-21; Mr 7:3,19*). Here it is figurative, as in Ho 1:16; Ps 24:4. If we always had clean (*from sin*) hands and hearts? **{Ye sinners}** (\hamart^{“loi}\). A sharp term to strike the conscience, "a reproach meant to startle and sting" (*Ropes*). **{Purify your hearts}** (\hagnisate kardias\). First aorist active imperative of \hagniz[“]\, old verb from \hagnos\ (*Jas 3:17*), ceremonially (*Ac 21:24,26*), but here morally as in 1Pe 1:22; 1Jo 3:3. Anarthrous use of \kardias\ as of \cheiras\ (*wash hands, purify hearts*). **{Ye double-minded}** (\dipsuchoi\). As in 1:8.

4:9 **{Be afflicted}** (\talaip^{“r}sate\). First aorist active imperative \talaip^{“re}\, old verb from \talaip^{“ros}\ (*Ro 7:24*), to endure toils, here only in N.T. Cf. \talaip^{“riais}\ in 5:1. **{Mourn}** (\penth^{^sate}\). First aorist active imperative of \penthe[“]\, old verb from \penthos\ (*mourning, 4:9*), as in Mt 5:4f. Often in N.T. joined as here with \klai[“]\, to weep (*Mr 16:10; Lu 6:25*). A call to the godly sorrow spoken of in 2Co 7:10 (*Mayor*), like an O.T. prophet. **{Weep}** (\klausate\). First aorist active imperative of \klai[“]\. **{Laughter}** (\gel^{“s}\). Old word from Homer down, only here in N.T. as \gela[“]\, to **{laugh}** (*opposite of* \klai[“]\), in N.T. only in Lu 6:21,25, but \katagela[“]\ in Lu 8:53 (*Mr 5:40; Mt 9:24*). **{Be turned}** (\metatrap^{^t}\). Second aorist passive imperative of \metatrep[“]\, old word, to turn about, to transmute, in Homer (*not in Attic*), here only in N.T. **{Heaviness}** (\kat^{^pheian}\). Old word from \kat^{^ph}s\ (*of a downcast look, from* \kata\, \pha[^] eyes), hanging down of the eyes like the publican in Lu 18:13, here only in N.T.

4:10 **{Humble yourselves}** (\tapein^{“th}te\). First aorist passive imperative of \tapeino[“]\, old verb from \tapeinos\ (*1:9*), as in Mt 18:4. The passive here has almost the middle or reflexive

sense. The middle voice was already giving way to the passive. See 1Pe 5:6 for this same form with the same promise of exaltation. **{He shall exalt you}** (*\hups“sei humas*). Future active indicative of *\hupso“*, common verb from *\hupsos* (*height*), used by Jesus in contrast with *\tapeino“* as here (*Mt 23:12; Lu 14:11; 18:14*).

4:11 **{Speak not one against another}** (*\m^ katalaleite all^l“n*). Prohibition against such a habit or a command to quit doing it, with *\m^* and the present imperative of *\katalale“*, old compound usually with the accusative in ancient Greek, in N.T. only with the genitive (*here, 1Pe 2:12; 3:16*). Often harsh words about the absent. James returns to the subject of the tongue as he does again in 5:12 (*twice before, 1:26; 3:1-12*). **{Judgeth}** (*\krin“n*). In the sense of harsh judgment as in Mt 7:1; Lu 6:37 (*explained by \katadikaz“*). **{Not a doer of the law, but a judge}** (*\ouk poi^t^s nomou, alla krit^s*). This tone of superiority to law is here sharply condemned. James has in mind God's law, of course, but the point is the same for all laws under which we live. We cannot select the laws which we will obey unless some contravene God's law, and so our own conscience (*Ac 4:20*). Then we are willing to give our lives for our rebellion if need be.

4:12 **{One only}** (*\heis*). No "only" in the Greek, but *\heis* here excludes all others but God. **{The lawgiver}** (*\ho nomothet^s*). Old compound (*from \nomos, tith^mi*), only here in N.T. In Ps 9:20. Cf. *\nomothete“* in Heb 7:11; 8:6. **{To save}** (*\s“sai*, *first aorist active infinitive of \s“z“*) **{and to destroy}** (*\kai apolesai*, *first aorist active infinitive of \apollumi\ to destroy*). Cf. the picture of God's power in Mt 10:28, a common idea in the O.T. (*De 32:39; 1Sa 2:16; 2Ki 5:7*). **{But who art thou?}** (*\su de tis ei;*). Proleptic and emphatic position of *\su* (*thou*) in this rhetorical question as in Ro 9:20; 14:4. **{Thy neighbour}** (*\ton pl^sion*). "The neighbour" as in Jas 2:8.

4:13 **{Go to now}** (*\age nun*). Interjectional use of *\age* (*from \ag“*) as in 5:1 (*only N.T. instances*) with a plural verb (*\hoi legontes*, *present active articular participle, ye that say*) as is common in ancient Greek like *\ide nun ^kousate* (*Mt 26:65*). **{Today or tomorrow}** (*\s^meron ^aurion*). Correct text (*Aleph B*), not *\kai* (*and*). **{Into this city}** (*\eis t^nde t^n polin*). Old demonstrative *\hode*, rare in N.T. (*Lu 10:39*) save in neuter plural *\tade* (*these things Ac 21:11*). One would point out the

city on the map (*Mayor*) as he made the proposal (*we will go, \poreusometha*). {**And spend a year there**} (*\kai poi^somen ekei eniauton*). Another future (*active of \poie^{\}*). "We will do a year there." {**And trade**} (*\kai emporeusometha*). Future middle of *\emporeuomai* (*\en, poreuomai\, to go in*), old verb from *\emporos* (*a merchant or trader, a drummer, one going in and getting the trade, Mt 13:45*), a vivid picture of the Jewish merchants of the time. {**And get gain**} (*\kai kerd^somen*). Future (*Ionic form*) active of *\kerdain^{\}*, old verb from *\kerdos* (*gain, Php 1:21*), as in Mt 16:26.

4:14 {**Whereas ye know not**} (*\hoitines ouk epistasthe*). The longer relative *\hostis* defines here more precisely (*like Latin _qui_*) *\hoi legontes* (*ye who say*) of verse 13 in a causal sense, as in Ac 10:47, "who indeed do not know" (*present middle indicative of \epistamai*). {**What shall be on the morrow**} (*\t^s aurion*). Supply *\h^meras* (*day*) after *\aurion*. This is the reading of B (*Westcott*) "on the morrow" (*genitive of time*), but Aleph K L cursives have *\to t^s aurion* (*"the matter of tomorrow"*), while A P cursives have *\ta t^s aurion* (*"the things of tomorrow"*). The sense is practically the same, though *\to t^s aurion* is likely correct. {**What is your life?**} (*\poia h^z^{\ hum^{\}*). Thus Westcott and Hort punctuate it as an indirect question, not direct. *\Poia* is a qualitative interrogative (*of what character*). {**As vapour**} (*\atmis*). This is the answer. Old word for mist (*like \atmos\, from which our "atmosphere"*), in N.T. only here and Ac 2:19 with *\kapnou* (*vapour of smoke (from Joe 2:30)*). {**For a little time**} (*\pros oligon*). See same phrase in 1Ti 4:8, *\pros kairon* in Lu 8:13, *\pros h^{\ran* in Joh 5:35. {**That appeareth and then vanisheth away**} (*\phainomen^epeita kai aphanizomen^{\}*). Present middle participles agreeing with *\atmis*, "appearing, then also disappearing," with play on the two verbs (*\phainomai, aphaniz^{\}* as in Mt 6:19, from *\aphan^s\ hidden Heb 4:13*) with the same root *\phan* (*\phain^{\, a-phan-^s*).

4:15 {**For that ye ought to say**} (*\anti tou legein humfs*). "Instead of the saying as to you" (*genitive of the articular infinitive with the preposition \anti\ and the accusative of general reference with \legein*), "instead of your saying." {**If the Lord will**} (*\ean ho kurios thel^i*). Condition of the third class with *\ean* and the present active subjunctive (*or first aorist active \theles^i\ in some MSS*). The proper attitude of

mind (*Ac 18:21; 1Co 4:19; 16:7; Ro 1:19; Php 2:19,24; Heb 6:3*), not to be uttered always in words like a charm. This Hellenistic formula was common among the ancient heathen, as today among modern Arabs like the Latin *_deo volente_*. {**This or that**} (*\touto^ekeino*). Applicable to every act.

4:16 {**In your vauntings**} (*\en tais alazoniais hum^'n*). Old word for braggart talk (*from \alazoneuomai\, to act the \alaz^'n\ empty boaster Ro 1:30*), common in Aristophanes, in N.T. only here and 1Jo 2:16. {**Glorying**} (*\kauch^sis*). Act of glorying, late word from *\kauchaomai*, good if for Christ (*1Th 2:19*), bad if for self as here.

4:17 {**To him that knoweth**} (*\eidoti*). Dative case of second perfect participle *\eid^'s* (*from \oida*), and with the infinitive to know how, "to one knowing how." {**To do good**} (*\kalon poiein*). "To do a good deed." {**And doeth it not**} (*\kai m^ poiounti*). Dative again of the present active participle of *\poie^'*, "and to one not doing it." Cf. "not a doer" (*1:23*) and Mt 7:26. {**Sin**} (*\hamartia*). Unused knowledge of one's duty is sin, the sin of omission. Cf. Mt 23:23.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(James: Chapter 4)

5:1 {**Come now, ye rich**} (*\age nun hoi plousioi*). Exclamatory interjection as in 4:13. Direct address to the rich as a class as in 1Ti 6:17. Apparently here James has in mind the rich as a class, whether believer, as in 1:10f., or unbeliever, as in 2:1f., 6. The plea here is not directly for reform, but a warning of certain judgment (**5:1-6**) and for Christians "a certain grim comfort in the hardships of poverty" (**Ropes**) in 5:7-11. {**Weep and howl**} (*\klausate ololuzontes*). "Burst into weeping (*ingressive aorist active imperative of \klai*) as in 4:9), howling with grief" (*present active participle of the old onomatopoetic verb \ololuz*, here only in N.T., like Latin *_ululare_*, with which compare *\alalaz* in Mt 5:38). {**For your miseries**} (*\epi tais talaip\riais hum*ⁿ). Old word from *\talaip\ros* (**Ro 7:24**) and like *\talaip\re* in Jas 4:9 (*from \tla* to endure and *\p\ros* a callus). {**That are coming upon you**} (*\tais eperchomenais*). Present middle participle of the old compound *\eperchomai* to come upon, used here in futuristic prophetic sense.

5:2 {**Riches**} (*\ho ploutos*). Masculine singular, but occasionally neuter *\to ploutos* in nominative and accusative (**2Co 8:2**). Apparently *\pleotos* fulness (*from \pleos* full, *\pimpl\mi* to fill). "Wealth." {**Are corrupted**} (*\ses\pen*). Second perfect active indicative of *\s\p* (*root \sap* as in *\sapros*, rotten), to corrupt, to destroy, here intransitive "has rotted." Only here in N.T. On the worthlessness of mere wealth see Mt 6:19,24. {**Were moth-eaten**} (*\s\toibr\ta gegonen*). "Have become (*second perfect indicative of \ginomai*, singular number, though *\himatia*, neuter plural, treated collectively) moth-eaten" (*\s\toibr\ta*, late and rare compound from *\s\^s*, moth, Mt 6:19f. and *\br\tos*, verbal adjective of *\bibr\sk* to eat Joh 6:13. This compound found only here, Job 13:28, Sibyll. Orac. *_Proem_*. 64). Rich robes as heirlooms, but moth-eaten. Vivid picture. Witness the 250 "lost millionaires" in the United States in 1931 as compared with 1929. Riches have wings.

5:3 {**Are rusted**} (*\kati\tai*). Perfect passive indicative (*singular for \chrusos\ and \arguros\ are grouped as one*) of

\katio“, late verb (*from* \ios\, *rust*) with perfective sense of \kata\, to rust through (*down to the bottom*), found only here, Sir. 12:11, Epictetus (*_Diss_. 4, 6, 14*). {**Rust**} (\ios\). Poison in Jas 3:8; Ro 3:13 (*only N.T. examples of old word*). Silver does corrode and gold will tarnish. Dioscorides (*V.91*) tells about gold being rusted by chemicals. Modern chemists can even transmute metals as the alchemists claimed. {**For a testimony**} (\eis marturion\). Common idiom as in Mt 8:4 (*use of* \eis\ *with accusative in predicate*). {**Against you**} (\humin\). Dative of disadvantage as in Mr 6:11 (\eis marturion autois\) where in the parallel passage (*Lu 9:5*) we have \eis marturion ep' autous\. "To you" will make sense, as in Mt 8:4; 10:18, but "against" is the idea here as in Lu 21:13. {**Shall eat**} (\phagetai\). Future middle (*late form from* \ephagon\) of defective verb \esthi“, to eat. {**Your flesh**} (\tas sarkas\). The plural is used for the fleshy parts of the body like pieces of flesh (*Re 17:16; 19:18,21*). Rust eats like a canker, like cancer in the body. {**As fire**} (\h“s pur\). Editors differ here whether to connect this phrase with \phagetai\, just before (*as Mayor*), for fire eats up more rapidly than rust, or with the following, as Westcott and Hort and Ropes, that is the eternal fire of Gehenna which awaits them (*Mt 25:41; Mr 9:44*). This interpretation makes a more vivid picture for \eth^saurisate\ (*ye have laid up, first aorist active indicative of* \th^sauriz“, *Mt 6:19 and see Pr 16:27*), but it is more natural to take it with \phagetai\.

5:4 {**The hire**} (\ho misthos\). Old word for wages (*Mt 20:8*). {**Labourers**} (\ergat“n\). Any one who works (\ergazomai\), especially agricultural workers (*Mt 9:37*). {**Who mowed**} (\t“n am^sant“n\). Genitive plural of the articular first aorist active participle of \ama“\ (*from* \hama\, *together*), old verb, to gather together, to reap, here only in N.T. {**Fields**} (\ch“ras\). Estates or farms (*Lu 12:16*). {**Which is of you kept back by fraud**} (\ho aphuster^menos aph' hum“n\). Perfect passive articular participle of \aphustere“, late compound (*simplex* \hustere“\ *common as Mt 19:20*), to be behindhand from, to fail of, to cause to withdraw, to defraud. Pitiful picture of earned wages kept back by rich Jews, old problem of capital and labour that is with us yet in acute form. {**The cries**} (\hai boai\). Old word from which \boa“\ comes (*Mt 3:3*), here only in N.T. The stolen money "cries out" (\krazei\), the workers cry out for vengeance. {**That reaped**} (\t“n therisant“n\). Genitive plural of the articular participle

first aorist active of \theriz“\ (*old verb from \theros\, summer, Mt 24:32*), to reap, to harvest while summer allows (*Mt 6:26*). **{Have entered}** (\eisel^{luthan}\). Perfect active third person plural indicative of \eiserchomai\, old and common compound, to go or come into. This late form is by analogy of the aorist for the usual form in \-asi\. **{Of the Lord of Sabaoth}** (\Kuriou Sabath\). "Of the Lord of Hosts," quotation from Isa 5:9 as in Ro 9:29, transliterating the Hebrew word for "Hosts," an expression for the omnipotence of God like \Pantokrat“r\ (*Re 4:8*). God hears the cries of the oppressed workmen even if the employers are deaf.

5:5 **{Ye have lived delicately}** (\etruph^{sate}\). First aorist (*constative, summary*) active indicative of \trupha“\, old verb from \truph^ (luxurious living as in Lu 7:25, from \thrupt“\, to break down, to enervate), to lead a soft life, only here in N.T. **{Taken your pleasure}** (\espatal^{sate}\). First aorist (*constative*) active indicative of \spatala“\, late and rare verb to live voluptuously or wantonly (*from \spatal^, riotous living, wantonness, once as bracelet*), in N.T. only here and 1Ti 5:6. **{Ye have nourished}** (\ethrepsate\). First aorist (*constative*) active indicative of \treph“\, old verb, to feed, to fatten (*Mt 6:26*). They are fattening themselves like sheep or oxen all unconscious of "the day of slaughter" (\en h^{merfi sphag}s\, *definite without the article*) ahead of them. For this use of \sphag^s\ see Ro 8:36 (\probata sphag^s\, *sheep for the slaughter, \sphag^ from \sphaz“\, to slay*), consummate sarcasm on the folly of sinful rich people.

5:6 **{Ye have condemned}** (\katedikasate\). First aorist active indicative of \katadikaz“\, old verb (*from \katadik^, condemnation, Ac 25:15*). The rich controlled the courts of justice. **{Ye have killed the righteous one}** (\ephoneusate ton dikaion\). First aorist active indicative of \phoneu“\ (*2:11; 4:2*). "The righteous one" (\t“^{n dikaion}\) is the generic use of the singular with article for the class. There is probably no direct reference to one individual, though it does picture well the death of Christ and also the coming death of James himself, who was called the Just (*Eus. _H.E_. ii. 23*). Stephen (*Ac 7:52*) directly accuses the Sanhedrin with being betrayers and murderers (\prodotai kai phoneis\) of the righteous one (\tou dikaion\). **{He doth not resist you}** (\ouk antitassetai humin\). It is possible to treat this as a question. Present middle indicative

of \antitass“, for which see Jas 4:6. Without a question the unresisting end of the victim (\ton dikaion\)) is pictured. With a question (\ouk\, *expecting an affirmative answer*) God or Lord is the subject, with the final judgment in view. There is no way to decide definitely.

5:7 {**Be patient therefore**} (\makrothum^{sate} oun\). A direct corollary (\oun\, *therefore*) from the coming judgment on the wicked rich (5:1-6). First aorist (*constative*) active imperative of \makrothume“, late compound (*Plutarch, LXX*) from \makrothumos\ (\makros, thumos\, *of long spirit, not losing heart*), as in Mt 18:26. The appeal is to the oppressed brethren. Catch your wind for a long race (*long-tempered as opposed to short-tempered*). See already the exhortation to patience (\hupomon“) in 1:3f., 12 and repeated in 5:11. They will need both submission (\hupomen“) 5:11 and steadfastness (\makrothumia\ 5:10). {**Until the coming of the Lord**} (\he“s t^s parousias\). The second coming of Christ he means, the regular phrase here and in verse 8 for that idea (*Mt 24:3,37,39; 1Th 2:19, etc.*). {**The husbandman**} (\ho ge“rgos\). The worker in the ground (\g[^], erg“) as in Mt 21:33f. {**Waiteth for**} (\ekdechetai\). Present middle indicative of \ekdechomai\, old verb for eager expectation as in Ac 17:16. {**Precious**} (\timion\). Old adjective from \tim[^] (*honor, price*), dear to the farmer because of his toil for it. See 1Pe 1:19. {**Being patient over it**} (\makrothum“n ep' aut“i\). Present active participle of \makrothume“\ just used in the exhortation, picturing the farmer longing and hoping over his precious crop (*cf. Lu 18:7 of God*). {**Until it receive**} (\he“s labⁱ\). Temporal clause of the future with \he“s\ and the second aorist active subjunctive of \lamban“, vividly describing the farmer's hopes and patience. {**The early and latter rain**} (\pro<mon kai opsimon\). The word for rain (\hueton\ Ac 14:17) is absent from the best MSS. The adjective \pro<mos\ (*from \pr“<\, early*) occurs here only in N.T., though old in the form \pro<mos\ and \pr“<s\). See De 11:14; Jer 5:24, etc. for these terms for the early rain in October or November for the germination of the grain, and the latter rain (\opsimon\, *from \opse\, late, here only in N.T.*) in April and May for maturing the grain.

5:8 {**Ye also**} (\kai humeis\). As well as the farmers. {**Stablish**} (\st[^]rixate\). First aorist active imperative of \st[^]riz“, old verb, (*from \st[^]rigx\, a support*) to make stable, as in Lu

22:32; 1Th 3:13. **{Is at hand}** (*\^ggiken*). Present perfect active indicative of *\eggiz“*, common verb, to draw near (*from \eggus*), in Jas 4:8, for drawing near. Same form used by John in his preaching (**Mt 3:2**). In 1Pe 4:7 the same word appears to have an eschatological sense as apparently here. How "near" or "nigh" did James mean? Clearly, it could only be a hope, for Jesus had distinctly said that no one knew when he would return.

5:9 **{Murmur not}** (*\m^ stenazete*). Prohibition with *\m^* and the present active imperative of *\stenaz“*, old verb, to groan. "Stop groaning against one another," as some were already doing in view of their troubles. In view of the hope of the Second Coming lift up your heads. **{That ye be not judged}** (*\hina m^ krith^te*). Negative purpose clause with *\hina m^* and the first aorist passive subjunctive of *\krin“*. As already indicated (**2:12f.; 4:12**) and repeated in 5:12. Reminiscence of the words of Jesus in Mt 7:1f. **{Standeth before the doors}** (*\pro t^“n thur^“n hest^ken*). Perfect active indicative of *\hist^mi*, "is standing now." Again like the language of Jesus in Mt 24:33 (*\epi thurais*) and Mr 13:29. Jesus the Judge is pictured as ready to enter for the judgment.

5:10 **{For an example}** (*\hupodeigma*). Late word for the old *\paradeigma*, from *\hupodeiknumi*, to copy under, to teach (**Lu 6:47**), here for copy to be imitated as in Joh 13:15, as a warning (**Heb 4:11**). Here predicate accusative with *\tous proph^tas* (*the prophets*) as the direct object of *\labete* (*second aorist active imperative of \lamban“*). **{Of suffering}** (*\t^s kakopathias*). Old word from *\kakopath^s* (*suffering evil, \kakopathe“\ in verse 13; 2Ti 2:3,9*), here only in N.T. **{Of patience}** (*\makrothumias*). Like *\makrothume“* in 5:7. See both *\makrothumia* and *\hupomon^* in 2Co 4:6; Col 1:11 (*the one restraint from retaliating, the other not easily succumbing*). **{In the name of}** (*\en t^“i onomati*). As in Jer 20:9. With the authority of the Lord (*Deissmann, _Bible Studies_, p. 198*).

5:11 **{We call blessed}** (*\makarizomen*). Old word (*present active indicative of \makariz“*), from *\makarios* (*happy*), in N.T. only here and Lu 1:48. "We felicitate." As in 1:3,12; Da 12:12. **{Ye have heard}** (*\^kousate*). First aorist (*constative*) active indicative of *\akou“*. As in Mt 5:21,27,33,38,43. Ropes suggests in the synagogues. **{Of Job}** (*\I^“b*). Job did complain, but he refused to renounce God (**Job 1:21; 2:10; 13:15; 16:19; 19:25f.**). He had become a stock illustration of loyal endurance.

{Ye have seen} (*\eidete*). Second aorist (*constative*) active indicative of *\hora*. In Job's case. **{The end of the Lord}** (*\to telos kuriou*). The conclusion wrought by the Lord in Job's case (*Job 42:12*). **{Full of pity}** (*\polusplagchnos*). Late and rare compound (*\polus, plagchnon*), only here in N.T. It occurs also in Hermas (*_Sim_ v. 7. 4; _Mand_ iv, 3*). "Very kind." **{Merciful}** (*\oiktirm^n*). Late and rare adjective (*from \oikteir\ to pity*), in N.T. only here and Lu 6:36.

5:12 **{Above all things}** (*\pro pant^ n*). No connection with what immediately precedes. Probably an allusion to the words of Jesus (*Mt 5:34-37*). It is not out of place here. See the same phrase in 1Pe 4:8. Robinson (*_Ephesians_, p. 279*) cites like examples from the papyri at the close of letters. Here it means "But especially" (*Ropes*). **{Swear not}** (*\m^ omnuete*). Prohibition of the habit (*or to quit doing it if guilty*) with *\m^* and the present active imperative of *\omnu*. The various oaths (*profanity*) forbidden (*\m^te\, thrice*) are in the accusative case after *\omnuete*, according to rule (*\ouranon, g^ n, horkon*). The Jews were wont to split hairs in their use of profanity, and by avoiding God's name imagine that they were not really guilty of this sin, just as professing Christians today use "pious oaths" which violate the prohibition of Jesus. **{Let be}** (*\^r*). Imperative active third singular of *\eimi*, late form (*1Co 16:22*) for *\est*. "Your yea be yea" (*and no more*). A different form from that in Mt 5:37. **{That ye fall not under judgment}** (*\hina m^ hupo krisin pes^te*). Negative purpose with *\hina m^* and the second aorist active subjunctive of *\pipt*, to fall. See *\hina m^ krith^te* in verse 9. *\Krisis* (*from \krin*) is the act of judging rather than the judgment rendered (*\krima\ Jas 3:1*).

5:13 **{Is any suffering?}** (*\kakopathei tis;*). See verse 10 for *\kakopathia*. The verb in N.T. occurs only here and in 2Ti 2:3,9; 4:5. The lively interrogative is common in the diatribe and suits the style of James. **{Among you}** (*\en humin*). As in 3:13. **{Let him pray}** (*\proseuchesth*). Present middle imperative, "let him keep on praying" (*instead of cursing as in verse 12*). **{Is any cheerful}** (*\euthumei;*). Present active indicative of *\euthume*, old verb from *\euthumos* (*Ac 27:36*), in N.T. only here and Ac 27:22,25. **{Let him sing praise}** (*\psallet*). Present active imperative of *\psall*, originally to twang a chord as on a harp, to sing praise to God whether with

instrument or without, in N.T. only here, 1Co 14:15; Ro 15:9; Eph 5:19. "Let him keep on making melody."

5:14 **{Is any among you sick?}** (*\asthenei tis en humin;*). Present active indicative of *\asthene*“\, old verb, to be weak (*without strength*), often in N.T. (*Mt 10:8*). **{Let him call for}** (*\proskalesasth*“\). First aorist (*ingressive*) middle imperative of *\proskale*“\, Note change of tense (*aorist*) and middle (*indirect*) voice. Care for the sick is urged in 1Th 5:14 (*"help the sick"*). Note the plural here, "elders of the church, as in Ac 20:17; 15:6,22; 21:18; Php 1:1 (*bishops*). **{Let them pray over him}** (*\proseuxasth*“*san ep' auton*\). First aorist middle imperative of *\proseuchomai*\. Prayer for the sick is clearly enjoined. **{Anointing him with oil}** (*\aleipsantes elai*“*i*\). First aorist active participle of *\aleiph*“\, old verb, to anoint, and the instrumental case of *\elaion*\ (*oil*). The aorist participle can be either simultaneous or antecedent with *\proseuxasth*“*san*\ (*pray*). See the same use of *\aleiph*“*elai*“*i*\ in Mr 6:13. The use of olive oil was one of the best remedial agencies known to the ancients. They used it internally and externally. Some physicians prescribe it today. It is clear both in Mr 6:13 and here that medicinal value is attached to the use of the oil and emphasis is placed on the worth of prayer. There is nothing here of the pagan magic or of the later practice of "extreme unction" (*after the eighth century*). It is by no means certain that *\aleiph*“\ here and in Mr 6:13 means "anoint" in a ceremonial fashion rather than "rub" as it commonly does in medical treatises. Trench (*N.T. Synonyms*) says: "*\Aleiphein*\ is the mundane and profane, *\chriein*\ the sacred and religious, word." At bottom in James we have God and medicine, God and the doctor, and that is precisely where we are today. The best physicians believe in God and want the help of prayer.

5:15 **{The prayer of faith}** (*\h^ euch^ t^s piste*“*s*\). Cf. 1:6 for prayer marked by faith. **{Shall save}** (*\s*“*sei*\). Future active of *\s*“*z*“\, to make well. As in Mt 9:21f.; Mr 6:56. No reference here to salvation of the soul. The medicine does not heal the sick, but it helps nature (*God*) do it. The doctor cooperates with God in nature. **{The sick}** (*\ton kamnonta*\). Present active articular participle of *\kamn*“\, old verb, to grow weary (*Heb 12:3*), to be sick (*here*), only N.T. examples. **{The Lord shall raise him up}** (*\egerei auton ho kurios*\). Future active of *\egeir*“\, Precious promise, but not for a professional

"faith-healer" who scoffs at medicine and makes merchandise out of prayer. {**And if he have committed sins**} (\kan hamartias ^i pepoi^k"s\). Periphrastic perfect active subjunctive (*unusual idiom*) with \kai ean\ (*crasis* \kan\) in condition of third class. Supposing that he has committed sins as many sick people have (*Mr 2:5ff.; Joh 5:14; 9:2f.; 1Co 11:30*). {**It shall be forgiven him**} (\apheth^setai aut^i\). Future passive of \aphi^mi\ (*impersonal passive as in Mt 7:2,7; Ro 10:10*). Not in any magical way, not because his sickness has been healed, not without change of heart and turning to God through Christ. Much is assumed here that is not expressed.

5:16 {**Confess therefore your sins one to another**} (\exomologeisthe oun all'lois tas hamartias\). Present middle (*indirect*) of \exomologe^\. Confession of sin to God is already assumed. But public confession of certain sins to one another in the meetings is greatly helpful in many ways. This is not confessing to one man like a priest in place of the public confession. One may confess to the pastor without confessing to God or to the church, with little benefit to anybody. {**Pray for one another**} (\proseuchesthe huper all^l^n\). Present middle imperative. Keep this up. {**That ye may be healed**} (\hop^s iath^te\). Purpose clause with \hop^s\ and the first aorist passive subjunctive of \iaomai\. Probably of bodily healing (*verse 14*), though \iaomai\ is used also of healing of the soul (*Mt 13:15; 1Pe 2:24; Heb 12:13*) as Mayor takes it here. {**Availeth much**} (\polu ischuei\). "Has much force." Present active indicative of \ischu^\. (*from* \ischus\, *strength*). {**In its working**} (\energoumen^\. Probably the present middle participle of \energe^\. as Paul apparently uses it in Ga 5:6; 2Co 4:12; 2Th 2:7, meaning "when it works." The passive is possible, as is the usual idiom elsewhere. Mayor argues strongly for the passive here, "when it is exercised" (*Ropes*).

5:17 {**Of like passions with us**} (\homoioopath^s h^min\). Associative-instrumental case \h^min\ as with \homoios\. This old compound adjective (\homoios, pasch^\.), suffering the like with another, in N.T. only here and Ac 14:15. {**He prayed fervently**} (\proseuch^i pros^uxato\). First aorist middle indicative of \proseuchomai\ and the instrumental case \proseuch^i\ (*cognate substantive*), after idiom for intensity in classical Greek, like \pheugein phug^i\, to flee with all speed (*_figura etymologica_*), but particularly frequent in the LXX (*Ge 2:17; 31:30*) in

imitation of the Hebrew infinitive absolute. So Lu 22:15; Joh 3:29; Ac 4:17. {**That it might not rain**} (\|*tou m^ brexai*\). Genitive of the articular infinitive (\|*brexai*\, *first aorist active of \|brech*“, *old verb, to moisten, Lu 7:38, to rain, Mt 5:45*) with negative \|m^ used either for direct purpose, for an object clause as here and Ac 3:12; 15:20, or even for result. {**For three years and six months**} (\|*eniautous treis kai m^nas hex*\). Accusative of extent of time.

5:18 {**Gave rain**} (\|*hueton ed^ken*\). This idiom is in the LXX of God as here of heaven (*1Sa 12:17; 1Ki 18:1*) and also in Ac 14:17 instead of \|ebrexen\ of verse 17. \|Hueton\ is old word for rain (*from \|hu*“, *to rain*), genuine here, but not in verse 7. {**Brought forth**} (\|*eblast^sen*\). First aorist active of \|blastan“, old verb, to sprout (*intransitive as Mr 4:27*), here as occasionally in later Greek transitive with accusative \|karpon\.

5:19 {**If any one among you do err**} (\|*ean tis en humin plan^th^i*\). Third-class condition (*supposed case*) with \|ean\ and the first aorist passive subjunctive of \|plana“, old verb, to go astray, to wander (*Mt 18:12*), figuratively (*Heb 5:2*). {**From the truth**} (\|*apo t^s al^theias*\). For truth see 1:18; 3:14; Joh 8:32; 1Jo 1:6; 3:18f. It was easy then, and is now, to be led astray from Christ, who is the Truth. {**And one convert him**} (\|*kai epistreps^i tis auton*\). Continuation of the third-class condition with the first aorist active subjunctive of \|epistrephe“, old verb, to turn (*transitive here as in Lu 1:16f., but intransitive often as Ac 9:35*).

5:20 {**Let him know**} (\|*gin^sket*“\). Present active imperative third person singular of \|gin^sk“, but Westcott and Hort read \|gin^skete\ (*know ye*) after B. In either case it is the conclusion of the condition in verse 19. {**He which converteth**} (\|*ho epistrepsas*\). First aorist active articular participle of \|epistrephe“ of verse 19. {**From the error**} (\|*ek plan^s*\). "Out of the wandering" of verse 19 (\|*plan^*\, *from which \|plana*“ is made). See 1Jo 4:6 for contrast between "truth" and "error." {**A soul from death**} (\|*psuch^n ek thanatou*\). The soul of the sinner (\|*hamart^lon*\) won back to Christ, not the soul of the man winning him. A few MSS. have \|autou\ added (*his soul*), which leaves it ambiguous, but \|autou\ is not genuine. It is ultimate and final salvation here meant by the future (\|s^sei\). {**Shall cover a multitude of sins**} (\|*kalupsei pl^thos hamarti^n*\). Future

active of \kalupt“\, old verb, to hide, to veil. But whose sins (*those of the converter or the converted*)? The Roman Catholics (*also Mayor and Ropes*) take it of the sins of the converter, who thus saves himself by saving others. The language here will allow that, but not New Testament teaching in general. It is apparently a proverbial saying which Resch considers one of the unwritten sayings of Christ (*Clem. Al. _Paed_. iii. 12*). It occurs also in 1Pe 4:8, where it clearly means the sins of others covered by love as a veil thrown over them. The saying appears also in Pr 10:12: "Hatred stirs up strife, but love hides all transgressions"--that is "love refuses to see faults" (*Mayor admits*). That is undoubtedly the meaning in 1Pe 4:8; Jas 5:20.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

1:1 **{Peter}** (**\Petros**). Greek form for the Aramaic (**Chaldaic**) **\C^phfs**, the nickname given Simon by Jesus when he first saw him (**Joh 1:42**) and reaffirmed in the Greek form on his great confession (**Mt 16:18**), with an allusion to **\petra**, another form for a rock, ledge, or cliff. In 2Pe 1:1 we have both **\Sim^n** and **\Petros**. Paul in his Epistles always terms himself Paul, not Saul. So Peter uses this name, not Cephas or Simon, because he is writing to Christians scattered over Asia Minor. The nominative absolute occurs here as in Jas 1:1, but without **\chairein** as there, the usual form of greeting in letters (**Ac 23:26**) so common in the papyri. **{An apostle of Jesus Christ}** (**\apostolos I^sou Christou**). This is his official title, but in 2Pe 1:1 **\doulos** is added, which occurs alone in Jas 1:1. In II and III John we have only **\ho presbuteros** (**the elder**), as Peter terms himself **\sunpresbuteros** in 1Pe 5:1. Paul's usage varies greatly: only the names in I and II Thessalonians, the title **\apostolos** added and defended in Galatians and Romans as also in I and II Corinthians and Colossians and Ephesians and II Timothy with "by the will of God" added, and in I Timothy with the addition of "according to the command of God." In Philippians Paul has only **"\doulos\ (slave) \Christou I^sou\,**" like James and Jude. In Romans and Titus Paul has both **\doulos** and **\apostolos**, like II Peter, while in Philemon he uses only **\desmios\ (prisoner) I^sou Christou**. **{To the elect}** (**\eklektois**). Without article (**with the article in Mt 24:22,24,31**) and dative case, "to elect persons" (**viewed as a group**). Bigg takes **\eklektois\ (old, but rare verbal adjective from \ekleg^, to pick out, to select)** as an adjective describing the next word, "to elect sojourners." That is possible and is like **\genos eklekton** in 2:9. See the distinction between **\kl^toi\ (called)** and **\eklektoi\ (chosen)** in Mt 22:14. **{Who are sojourners}** (**\parepid^mois**). Late double compound adjective (**\para, epid^mountes\, Ac 2:10, to sojourn by the side of natives**), strangers sojourning for a while in a particular place. So in Polybius, papyri, in LXX only twice (**Ge 23:4; 38 or 39 12**), in N.T. only here, 2:11; Heb 11:13. The picture in the metaphor here is that heaven is our native country and we are only temporary sojourners here on earth. **{Of the Dispersion}**

(\diaporfs\). See Joh 7:35 for literal sense of the word for scattered (*from \diaspeir“\, to scatter abroad, Ac 8:1*) Jews outside of Palestine, and Jas 1:1 for the sense here to Jewish Christians, including Gentile Christians (*only N T. examples*). Note absence of the article, though a definite conception (*of the Dispersion*). The Christian is a pilgrim on his way to the homeland. These five Roman provinces include what we call Asia Minor north and west of the Taurus mountain range (*Hort*). Hort suggests that the order here suggests that Silvanus (*bearer of the Epistle*) was to land in Pontus from the Euxine Sea, proceed through Galatia, Cappadocia, Asia, to Bithynia, where he would re-embark for Rome. This, he holds, explains the separation of Pontus and Bithynia, though the same province. Only Galatia and Asia are mentioned elsewhere in the N.T. as having Christian converts, but the N.T. by no means gives a full account of the spread of the Gospel, as can be judged from Col 1:6,23.

1:2 {**According to**} (\kata\). Probably to be connected with \eklektois\ rather than with \apostolos\ in spite of a rather loose arrangement of words and the absence of articles in verses 1,2. {**The foreknowledge**} (\progn“sin\). Late substantive (*Plutarch, Lucian, papyri*) from \progin“sk“\ (*1:20*), to know beforehand, only twice in N.T. (*here and Ac 2:23 in Peter's sermon*). In this Epistle Peter often uses substantives rather than verbs (*cf. Ro 8:29*). {**Of God the Father**} (\theou patros\). Anarthous again and genitive case. See \pat^r\ applied to God also in 1:3,17 as often by Paul (*Ro 1:7, etc.*). Peter here presents the Trinity (*God the Father, the Spirit, Jesus Christ*). {**In sanctification of the Spirit**} (\en hagiasm“i pneumatos\). Clearly the Holy Spirit, though anarthous like \theou patros\. Late word from \hagiaz“, to render holy (\hagios\), to consecrate, as in 1Th 4:7. The subjective genitive here, sanctification wrought by the Spirit as in 2Th 2:13 (*where the Trinity mentioned as here*). {**Unto obedience**} (\eis hupako^n\). Obedience (*from \hupakou“\, to hear under, to hearken*) to the Lord Jesus as in 1:22 "to the truth," result of "the sanctification." {**And sprinkling of the blood of Jesus Christ**} (\rantismon haimatos I^sou Christou\). Late substantive from \rantiz“, to sprinkle (*Heb 9:13*), a word used in the LXX of the sacrifices (*Nu 19:9,13,20, etc.*), but not in any non-biblical source so far as known, in N.T. only here and Heb 12:24 (*of the sprinkling of blood*). Reference to the death of Christ on the Cross and to the ratification of the New Covenant

by the blood of Christ as given in Heb 9:19f.; 12:24 with allusion to Ex 24:3-8. Paul does not mention this ritual use of the blood of Christ, but Jesus does (*Mt 26:28; Mr 14:24*). Hence it is not surprising to find the use of it by Peter and the author of Hebrews. Hort suggests that Peter may also have an ulterior reference to the blood of the martyrs as in Re 7:14f.; 12:11, but only as illustration of what Jesus did for us, not as having any value. The whole Epistle is a commentary upon \progn“sis theou, hagioσmos pneumatos, haima Christou\ (*Bigg*). Peter is not ashamed of the blood of Christ. {**Be multiplied**} (\pl^{thunthei}\). First aorist passive optative (*volitive*) of \pl^{thun}\, old verb (*from* \pl^{thus}\, *fulness*), in a wish. So in 2Pe 1:2; Jude 1:2, but nowhere else in N.T. salutations. Grace and peace (\charis kai eirⁿ\) occur together in 2Pe 1:2, in 2Jo 1:2 (*with* \eleos\), and in all Paul's Epistles (*with* \eleos\ *added in I and II Timothy*).

1:3 {**Blessed be**} (\eulog^{tos}\). No copula in the Greek (\est“\, *let be, or* \estin\, *is, or* \ei“\, *may be*). The verbal adjective (*from* \euloge“\) occurs in the N.T. only of God, as in the LXX (*Lu 1:68*). See also 2Co 1:3; Eph 1:3. {**The God and Father of our Lord Jesus Christ**} (\ho theos kai pat^r tou kuriou h^m“n I^{sou} Christou\). This precise language in 2Co 1:3; Eph 1:3; and part of it in 2Co 11:31; Ro 15:6. See Joh 20:17 for similar language by Jesus. {**Great**} (\polu\). Much. {**Begat us again**} (\anagenn^{sas} h^mfs\). First aorist active articular (\ho\, *who*) participle of \anagenna“\, late, and rare word to beget again, in Aleph for _Sirach_ (_Prol_. 20), in Philo, in Hermetic writings, in N.T. only here and verse 23. "It was probably borrowed by the New Paganism from Christianity" (*Bigg*). The Stoics used \anagenn^{sis}\ for \palingenesia\ (*Tit 3:5*). If \an“then\ in Joh 3:3 be taken to mean "again," the same idea of regeneration is there, and if "from above" it is the new birth, anyhow. {**Unto a living hope**} (\eis elpida z“san\). Peter is fond of the word "living" (*present active participle of* \za“\) as in 1:23; 2:4,5,24; 4:5,6. The Pharisees cherished the hope of the resurrection (*Ac 23:6*), but the resurrection of Jesus gave it proof and permanence (*1Co 15:14,17*). It is no longer a dead hope like dead faith (*Jas 2:17,26*). This revival of hope was wrought "by the resurrection of Jesus Christ" (\dia anastase“s\). Hope rose up with Christ from the dead, though the disciples (*Peter included*) were slow at first to believe it.

1:4 **{Unto an inheritance}** (\eis kl^{ronomian}\). Old word (*from* \kl^{ronomos}\, *heir*) for the property received by the heir (*Mt 21:38*), here a picture of the blessedness in store for us pilgrims (*Ga 3:18*). **{Incorruptible}** (\aphtharton\). Old compound adjective (*alpha privative and* \phtheir“\, *to corrupt*), imperishable. So many inheritances vanish away before they are obtained. **{Undefined}** (\amianton\). Old verbal adjective (*note alliteration*) from alpha privative and \miaiain“\, to defile, without defect or flaw in the title, in N.T. only here, *Jas 1:27*; *Heb 13:4*. **{That fadeth not away}** (\amaranton\). Alliterative and verbal adjective again from alpha privative and \marain“\ (*to dry up, to wither, as in Jas 1:11*), late and rare word in several inscriptions on tombs, here only in N.T. These inscriptions will fade away, but not this inheritance in Christ. It will not be like a faded rose. **{Reserved}** (\tet^rmenⁿ\). Perfect passive participle of \t^{re}“\, old verb, to take care of, to guard. No burglars or bandits can break through where this inheritance is kept (*Mt 6:19f.*; *Joh 17:11f.*). Cf. *Col 1:5*, where laid away" (\apokeimenⁿ\) occurs. **{For you}** (\eis humas\). More graphic than the mere dative.

1:5 **{By the power of God}** (\en dunamei theou\). No other \dunamis\ (*power*) like this (*Col 1:3*). **{Are guarded}** (\phrouroumenous\). Present (*continuous process*) passive articular (\tous\) participle of \phroure“\, to garrison, old verb (*from* \phrouros\ *sentinel*), a military term (*Ac 9:24*; *2Co 11:32*), used of God's love (*Php 4:7*) as here. "The inheritance is kept; the heirs are guarded" (*Bengel*). **{Through faith}** (\dia piste“s\). Intermediate agency (\dia\), the immediate being (\en\, *in, by*) God's power. **{Unto a salvation}** (\eis s^trian\). Deliverance is the goal (\eis\) of the process and final salvation here, consummation as in *1Th 5:8*, from \s^tr\ (*Saviour, from* \s^z“\, *to save*). **{Ready}** (\hetoimⁿ\). Prepared awaiting God's will (*Ga 3:23*; *Ro 8:18*). **{To be revealed}** (\apokaluphth^{nai}\). First aorist passive infinitive of \apokalupt“\, to unveil. Cf. *Col 3:4* for \phanero“\ (*to manifest*) in this sense. **{In the last time}** (\en kairⁱ eschatⁱ\). This precise phrase nowhere else, but similar ones in *Joh 6:39*; *Ac 2:17*; *Jas 5:3*; *2Ti 3:1*; *2Pe 3:3*; *He 1:2*; *Jude 1:18*; *1Jo 2:18*. Hort translates it here "in a season of extremity," but it is usually taken to refer to the Day of Judgment. That day no one knows, Jesus said.

1:6 **{Wherein}** (\en h*“i*\). This translation refers the relative \h*“i*\ to \kair*“i*\, but it is possible to see a reference to \Christou\ (*verse 3*) or to \theou\ (*verse 5*) or even to the entire content of verses 3-5. Either makes sense, though possibly \kair*“i*\ is correct. **{Ye greatly rejoice}** (\agallifsthe\). Present middle indicative (*rather than imperative*) of \agalliaomai\, late verb from \agallomai\, to rejoice, only in LXX, N.T., and ecclesiastical literature as in Mt 5:12. **{Now for a little while}** (\oligon arti\). Accusative case of time (\oligon\) probably as in Mr 6:31, though it can be used of space (*to a small extent*) as in Lu 5:3. **{If need be}** (\ei deon\). Present active neuter singular participle of \dei\ (*it is necessary*). Some MSS. have \estin\ after \deon\ (*periphrastic construction*). Condition of first class. **{Though ye have been put to grief}** (\lup*^*thentes\). First aorist passive participle (*concessive circumstantial use*) of \lupe*“*\, to make sorrowful (*from* \lup*^*\, *sorrow*), old and common verb. See 2Co 6:10. **{In manifold temptations}** (\en poikilois peirasmois\). Just the phrase in Jas 1:2, which see for discussion. "Trials" clearly right here as there. Seven N.T. writers use \poikilos\ (*varied*).

1:7 **{The proof of your faith}** (\to dokimion hum*“n t**’s* piste*“s*\). The identical phrase in Jas 1:3 and probably derived from there by Peter. See there for discussion of \to dokimion\ (*the test or touchstone of faith*). **{Being more precious}** (\polutimoteron\). No word for "being" (\on\) in the Greek. The secondary uncials have \polu timi*“*teron\). The text is the comparative of \polutimos\, late adjective (*Plutarch*) from \polu\ and \tim*^*\ (*of great price*) as in Mt 13:46. **{Than gold}** (\chrusiou\). Ablative case after the comparative adjective. **{That perisheth}** (\tou apollumenou\). Present middle articular participle of \apollumi\ to destroy. Even gold perishes (*wears away*). **{Though it is proved by fire}** (\dia puros de dokimazomenou\). Present passive articular participle (*in the ablative like* \chrusiou\) of \dokimaz*“*\ (*common verb for testing metals*) with \de\, which gives a concessive sense to the participle. Faith stands the test of fire better than gold, but even gold is refined by fire. **{That might be found}** (\hina heureth*^*i\). Purpose clause with \hina\ and the first aorist passive subjunctive of \heurisk*“*\, common verb, to find. As in 2Pe 3:14, this is the result of the probation by God as the Refiner of hearts. **{Unto praise and glory and honour}** (\eis epainon kai doxan kai tim*^*n\). Here probably both to God

and man in the result. Cf. Mt 5:11f.; Ro 2:7,10; 1Ti 1:17. **{At the revelation of Jesus Christ}** (*\en apokalupsei I'sou Christou*). So also in 1:13; 4:13; 2Th 1:7; 1Co 1:7; Lu 17:30 of the second coming of Christ as the Judge and Rewarder (**Bigg**).

1:8 **{Whom}** (*\hon*). Relative referring to Christ just before and accusative case, object of both *\idontes* and *\agapate* (**ye love**). **{Not having seen}** (*\ouk idontes*). Second aorist active participle of *\hora“*, to see, with *\ouk* rather than *\m^* because it negatives an actual experience in contrast with *\m^hor“ntes* (**though not seeing, hypothetical case**). On whom (*\eis hon*) with *\pisteuontes* common construction for "believing on" (*\pisteu“ eis*). It is possible that Peter here has in mind the words of Jesus to Thomas as recorded in Joh 20:29 ("**Happy are those not seeing and yet believing**"). Peter was present and heard the words of Jesus to Thomas, and so he could use them before John wrote his Gospel. **{Ye rejoice greatly}** (*\agallifte*). Same form as in verse 6, only active here instead of middle. **{With joy}** (*\charfi*). Instrumental case (**manner**). **{Unspeakable}** (*\aneklal't“i*). Late and rare double compound verbal (**alpha privative and eklale“**), here only in N.T., in Dioscorides and Heliodorus, "unutterable," like Paul's "indescribable" (*\anekdi'g'tos*) gift (**2Co 9:15, here alone in N.T.**). **{Full of glory}** (*\dedoxasmen'i*). Perfect passive participle of *\doxaz“*, to glorify, "glorified joy," like the glorified face of Moses (**Ex 34:29ff.; 2Co 3:10**).

1:9 **{Receiving}** (*\komizomenoi*). Present middle participle of *\komiz“*, old verb, to receive back, to get what is promised (**5:4; Heb 10:36**). **{The end of your faith}** (*\to telos t's piste“s*). The conclusion, the culmination of faith (**2Co 3:13; Ro 2:21f.; 10:4**). See Heb 12:2 of Jesus as "Pioneer and Perfector of Faith." **{Even the salvation of your souls}** (*\s“t'rian psuch“n*). No "even" in the text, just the accusative of apposition with *\telos*, viz., final salvation.

1:10 **{Concerning which salvation}** (*\peri h's s“t'rias*). Another relative clause (**taking up s“t'ria\ from verse 9 and incorporating it**) in this long sentence (**verses 3-12, inclusive, all connected by relatives**). Peter lingers over the word *\s“t'ria* (**salvation**) with something new to say each time (**Bigg**). Here it is the general sense of the gospel of grace. **{Sought}** (*\exez't'san*). First aorist active indicative of *\ekz'te“*, to seek out (**Ac 15:17**), late and rare compound, only

in LXX and N.T. save once in Aristides. **{Searched diligently}** (*\ex^raun^san*). First aorist active indicative of *\exerauna^{\}*, old and common compound (*\exereuna^{\}*), to search out diligently, here only in N.T. Both of these words occur together in I Macc. 9:26. **{Of the grace that should come unto you}** (*\peri t^s eis humas charitos*). "Concerning the for you grace" (*meant for you*).

1:11 **{Searching}** (*\eraun^ntes*). Present active participle of *\erauna^{\}*, late form for older *\ereuna^{\}* (*both in the papyri*), uncompounded verb (*Joh 7:52*), the compound occurring in verse 10 above. **{What time or what manner of time}** (*\eis tina ^ poion kairon*). Proper sense of *\poios* (*qualitative interrogative*) kept here as in 1Co 15:35, Ro 3:27, though it is losing its distinctive sense from *\tis* (*Ac 23:34*). The prophets knew what they prophesied, but not at what time the Messianic prophecies would be fulfilled. **{The Spirit of Christ which was in them}** (*\to en autois pneuma Christou*). Peter definitely asserts here that the Spirit of Jesus Christ (*the Messiah*) was in the Old Testament prophets, the Holy Spirit called the Spirit of Christ and the Spirit of God (*Ro 8:9*), who spoke to the prophets as he would speak to the apostles (*Joh 16:14*). **{Did point unto}** (*\ed^lou*). Imperfect active of *\d^lo^{\}*, to make plain, "did keep on pointing to," though they did not clearly perceive the time. **{When it testified beforehand}** (*\promarturomenon*). Present middle participle of *\promarturomai*, a late compound unknown elsewhere save in a writer of the fourteenth century (*Theodorus Mech.*) and now in a papyrus of the eighth. It is neuter here because *\pneuma* is neuter, but this grammatical gender should not be retained as "it" in English, but should be rendered "he" (*and so as to Ac 8:15*). Here we have predictive prophecy concerning the Messiah, though some modern critics fail to find predictions of the Messiah in the Old Testament. **{The sufferings of Christ}** (*\ta eis Christon path^mata*). "The sufferings for (*destined for*) Christ" like the use of *\eis* in verse 10 (*\eis humas\ for you*). **{The glories that should follow them}** (*\tas meta tauta doxas*). "The after these things (*sufferings*) glories." The plural of *\doxa* is rare, but occurs in Ex 15:11; Ho 9:11. The glories of Christ followed the sufferings as in 4:13; 5:1,6.

1:12 **{To whom}** (*\hois*). Dative plural of the relative pronoun. To the prophets who were seeking to understand. Bigg observes that "the connexion between study and inspiration is a great mystery." Surely, but that is no argument for ignorance or

obscurantism. We do the best that we can and only skirt the shore of knowledge, as Newton said. **{It was revealed}** (\apekalupth^). First aorist passive indicative of \apokalupt^, old verb, to reveal, to unveil. Here is revelation about the revelation already received, revelation after research. **{Did they minister}** (\di^konoun). Imperfect active of \diakone^, old verb, to minister, "were they ministering." **{Have been announced}** (\an^ggel^). Second aorist passive indicative of {anaggell^}, to report, to bring back tidings (*Joh 4:25*). **{Through them}** (\dia t^"n). Intermediate agent (\dia), "the gospelizers" (\t^"n euaggelisamen^"n, *articular first aorist middle participle of \euaggeliz^*, to preach the gospel). **{By the Holy Ghost}** (\pneumati hagi^"i). Instrumental case of the personal agent, "by the Holy Spirit" (*without article*). **{Sent forth from heaven}** (\apostalenti). Second aorist passive participle of \apostell^ in instrumental case agreeing with \pneumati hagi^"i (*the Spirit of Christ of verse 11*). **{Desire}** (\epithumousin). Eagerly desire (*present active indicative of \epithume^*, to long for). **{To look into}** (\parakupsai). First aorist active infinitive of \parakupt^, old compound to peer into as in Lu 24:12; Joh 20:5,11; Jas 1:25, which see. For the interest of angels in the Incarnation see Lu 2:13f.

1:13 **{Wherefore}** (\dio). "Because of which thing," the glorious free grace opened for Gentiles and Jews in Christ (*verses 3-12*). **{Girding up}** (\anaz^"samenoi). First aorist middle participle of \anaz^"nnumi, late and rare verb (*Jud 18:16; Pr 29:35; 31:17*), here only in N.T., vivid metaphor for habit of the Orientals, who quickly gathered up their loose robes with a girdle when in a hurry or starting on a journey. **{The loins}** (\tas osphuas). Old word for the part of the body where the girdle (\z^"n) was worn. Metaphor here as in Lu 12:35; Eph 6:14. **{Mind}** (\dianoias). Old word for the faculty of understanding, of seeing through a thing (\dia, noe^) as in Mt 22:37. **{Be sober}** (\n^phontes). "Being sober" (*present active participle of \n^ph^*, old verb, but in N.T. always as metaphor (*1Th 5:6,8, etc., and so in 4:7*). **{Perfectly}** (\telei^"s). Adverb, old word (*here alone in N.T.*), from adjective \teleios (perfect), connected with \elpisate (set your hope, first aorist active imperative of \elpiz^) in the Revised Version, but Bigg, Hort, and most modern commentators take it according to Peter's usual custom with the preceding verb, \n^phontes ("being perfectly sober," not "hope perfectly"). **{That is to be brought}**

(\t^n pheromen^ n\). Present passive articular participle of \pher^, picturing the process, "that is being brought." For "revelation" (\apokalupsei) see end of verse 7.

1:14 {**As children of obedience**} (\h^s tekna hupako^s\). A common Hebraism (*descriptive genitive frequent in LXX and N.T., like \hui oi t^s apeitheias\, children of disobedience, in Eph 2:2*) suggested by \hupako^ n\ in verse 2, "children marked by obedience." {**Not fashioning yourselves**} (\m^ sunsch^matizomenoi\). Usual negative \m^ with the participle (*present direct middle of \sunch^matiz^, a rare (Aristotle, Plutarch) compound (\sun, sch^matiz^, from \sch^ma\ from \ech^), in N.T. only here and Ro 12:2 (the outward pattern in contrast with the inward change \metamorpho^). See Php 2:6f. for contrast between \sch^ma\ (pattern) and \morph^ (form). {According to your former lusts} (\tais proteron epithumiais\). Associative instrumental case after \sunch^matizomenoi\ and the bad sense of \epithumia\ as in 4:2; 2Pe 1:4; Jas 1:14f. {In the time of your ignorance} (\en t^i agnoifi hum^ n\). "In your ignorance," but in attributive position before "lusts." \Agnoia\ (*from \agnoe^, to be ignorant*) is old word, in N.T. only here, Ac 3:17; 17:30; Eph 4:18.*

1:15 {**But like as he which called you is holy**} (\alla kata ton kalesanta humas hagion\). This use of \kata\ is a regular Greek idiom (*here in contrast with \sunch^matizomenoi*). "But according to the holy one calling you or who called you" (*first aorist articular participle of \kale^, to call*). God is our standard or pattern (\kata\), not our lusts. {**Be ye yourselves also holy**} (\kai autoi hagioi gen^th^te\). First aorist (*ingressive*) passive imperative of \ginomai\, to become with allusion (\kai\ also) to \kata\ (*God as our example*), "Do ye also become holy." For \anastroph^ (manner of life) see verse 18; 2:12; 3:1-16; Jas 3:13; 2Pe 2:7. Peter uses \anastroph^ eight times. The original meaning (*turning up and down, back and forth*) suited the Latin word _conversatio_ (_convertito_), but not our modern "conversation" (*talk, not walk*).

1:16 {**Because it is written**} (\dioti gegraptai\). "Because (\dioti\ stronger than \hoti\ below) it stands written" (*regular formula for O.T. quotation, perfect passive indicative of \graph^*). The quotation is from Le 11:44; 19:2; 20:7. Reenforced by Jesus in Mt 5:48. The future \esesthe\ here is volitive like an imperative.

1:17 **{If ye call}** (\ei epikaleisthe\). Condition of first class and present middle indicative of \epikalea\, to call a name on, to name (*Ac 10:18*). **{As Father}** (\patera\). Predicate accusative in apposition with \ton--krinonta\ **{Without respect of persons}** (\apros“pol^mpt“s\). Found nowhere else except in the later Ep. of Clem. of Rome and Ep. of Barn., from alpha privative and \pros“pol^mpt^s\ (*Ac 10:34. See Jas 2:9 for \pros“pol^mpte“\ and 1:1 for \pros“pol^mpsia*) from \pros“pon lamban“\ (*in imitation of the Hebrew*). **{According to each man's work}** (\kata to hekastou ergon\). "According to the deed of each one" God judges (\krinonta\) just as Christ judges also (*2Co 5:10*). **{Pass}** (\anastroph^te\). Second aorist passive imperative of \anastreph“\, metaphorical sense as in 2Co 1:12; 2Pe 2:18. **{The time}** (\ton chronon\). Accusative case of extent of time. **{Of your sojourning}** (\t^s paroikias hum“n\). A late word, found in LXX (*Ps 119:5*) and in N.T. only here and Ac 13:17 and in ecclesiastical writers (*one late Christian inscription*). It comes from \paroike“\, old verb, to dwell beside (*in one's neighbourhood*), and so of pilgrims or strangers (\paroikos\ *Ac 7:6*) as of Jews away from Palestine or of Christians here on earth, then of a local region (*our "parish"*). Peter here recurs to 1:1 (*"sojourners of the Dispersion"*). **{In fear}** (\en phob“i\). Emphatic position at beginning of the clause with \anastroph^te\ at the end.

1:18 **{Knowing}** (\eidotes\). Second perfect active participle of \oida\, causal participle. The appeal is to an elementary Christian belief (*Hort*), the holiness and justice of God with the added thought of the high cost of redemption (*Bigg*). **{Ye were redeemed}** (\elutr“th^te\). First aorist passive indicative of \lutro“\, old verb from \lutron\ (*ransom for life as of a slave, Mt 20:28*), to set free by payment of ransom, abundant examples in the papyri, in N.T. only here, Lu 24:21; Tit 2:14. The ransom is the blood of Christ. Peter here amplifies the language in Isa 52:3f. **{Not with corruptible things}** (\ou phthartois\). Instrumental case neuter plural of the late verbal adjective from \phtheir“\ to destroy or to corrupt, and so perishable, in N.T. here, verse 23; 1Co 9:25; 15:53f.; Ro 1:23. \Arguri“i ^chrusi“i\ (*silver or gold*) are in explanatory apposition with \phthartois\ and so in the same case. Slaves were set free by silver and gold. **{From your vain manner of life}** (\ek t^s mataias hum“n anastroph^s\). "Out of" (\ek\), and so away from, the

pre-Christian \anastroph^ of verse 15, which was "vain" (\mataias|. Cf. Eph 4:17-24). {**Handed down from your fathers**} (\patroparadotou|). This adjective, though predicate in position, is really attributive in idea, like \cheiropoi^tou| in Eph 2:11 (*Robertson, _Grammar_, p. 777*), like the French idiom. This double compound verbal adjective (\pater, para, did^mi|), though here alone in N.T., occurs in Diodorus, Dion. Halic, and in several inscriptions (*Moulton and Milligan's _Vocabulary_;* *Deissmann, _Bible Studies_, pp. 266f.*). The Jews made a wrong use of tradition (*Mt 15:2ff.*), but the reference here seems mainly to Gentiles (*1Pe 2:12*).

1:19 {**But with precious blood**} (\alla timi^i haimati|). Instrumental case of \haima| after \elutr^th^te| (*repeated from verse 18*). Peter here applies the old adjective \timios| (*from tim^*, of Christ in *1Pe 2:7*) to Christ as in 1:7 \polutimoteron| to testing of faith. The blood of anyone is "precious" (*costly*), far above gold or silver, but that of Jesus immeasurably more so. {**As of a lamb**} (\h^s amnou|). This word occurs in Le 12:8; Nu 15:11; De 14:4 of the lamb prescribed for the passover sacrifice (*Ex 12:5*). John the Baptist applies it to Jesus (*Joh 1:29,36*). It occurs also in Ac 8:32 quoted from Isa 53:7f. Undoubtedly both the Baptist and Peter have this passage in mind. Elsewhere in the N.T. \arnion| is used of Christ (*Re 5:6,12*). Jesus is the Paschal Lamb. Peter sees clearly that it was by the blood of Christ that we are redeemed from sin. {**Without blemish**} (\am^mou|). Without (*alpha privative*) spot (\m^mos|) as the paschal lamb had to be (*Le 22:21*). So Heb 9:14. {**Without spot**} (\aspilou|). Without (*alpha privative*) stain (\spilos| *spot*) as in Jas 1:27; 2Pe 3:14; 1Pe 6:14. {**Even the blood of Christ**} (\Christou|). Genitive case with \haimati|, but in unusual position for emphasis and clearness with the participles following.

1:20 {**Who was foreknown indeed**} (\proegn^smenou men|). Perfect passive participle (*in genitive singular agreeing with Christou|*) of \progin^sk^, old verb, to know beforehand (*Ro 8:29; 2Pe 3:17*). See \progn^sin theou| in verse 2. {**Before the foundation of the world**} (\pro katabol^s kosmou|). This precise curious phrase occurs in Joh 17:24 in the Saviour's mouth of his preincarnate state with the Father as here and in Eph 1:4. We have \apo katabol^s kosmou| in Mt 25:34 (\kosmou| *omitted in Mt 13:35*); Lu 11:50; Heb 4:3; 9:26; Re 13:8; 17:8. \Katabol^

(*from* \kataball“\)) was originally laying the foundation of a house (**Heb 6:1**). The preincarnate Messiah appears in the counsels of God also in 1Co 2:7; Col 1:26f.; Eph 1:9f.; 3:9-11; Ro 16:25; 1Ti 1:9. **{But was manifested}** (\phaner“thentos de\). First aorist (*ingressive*) passive participle of \phanero“, referring to the Incarnation in contrast with the preexistence of Christ (*cf. Joh 1:31; 1Jo 3:5,8*). **{At the end of the times}** (\ep' eschatou t“n chron“n\). Like \ep' eschatou t“n h^mer“n\ (**Heb 1:2**). The plural \chronoi\, doubtless referring to successive periods in human history until the fullness of the time came (**Ga 4:4**). **{For your sake}** (\di' humfs\). Proof of God's love, not of their desert or worth (**Ac 17:30f.; Heb 11:39f.**).

1:21 **{Who through him are believers in God}** (\tous di' autou pistous eis theon\). Accusative case in apposition with \humfs\ (*you*), "the through him (*that is Christ as in 1:8; Ac 3:16*) believers (\pistous\ *correct text of A B*) in God." **{Which raised}** (\ton egeiranta\). Accusative singular articular (*agreeing with theon*) first aorist active participle of \egeir“\ (*cf. di' anastase“s I^sou in verse 3*). **{Gave glory to him}** (\doxan aut“i donta\). Second aorist active participle of \did“mi\ agreeing also with \theon\. See Peter's speech in Ac 3:13 about God glorifying (\edoxasen\) Jesus and also the same idea by Peter in Ac 2:33-36; 5:31. **{So that your faith and hope might be in God}** (\h“ste t^n pistin hum“n kai elpida eis theon\). \H“ste\ with the infinitive (\einai\) and the accusative of general reference (\pistin kai elpida\) is used in the N.T. as in the _Koin,_ for either purpose (**Mt 10:1**) or usually result (**Mr 4:37**). Hence here result (*so that is*) is more probable than design.

1:22 **{Seeing ye have purified}** (\h^gnikotes\). Perfect active participle of \hagniz“, old verb from \hagnos\ (*pure*), here with \psuchas\ (*souls*), with \kardias\ (*hearts*) in Jas 4:8 as in 1Jo 3:3 of moral cleansing also. See the ceremonial sense of the word as in LXX in Joh 11:55; Ac 21:24,26; 24:18. **{In your obedience}** (\en t^i hupako^i\). With repetition of the idea in 1:2,14 (*children of obedience*). **{To the truth}** (\t^s aletheias\). Objective genitive with which compare Joh 17:17,19 about sanctification in the truth and 2Th 2:12 about believing the truth. There is cleansing power in the truth of God in Christ. **{Unfeigned}** (\anupokriton\). Late and rare double

compound, here alone in Peter, but see Jas 3:17; 2Co 6:6, etc.
No other kind of \philadelphia\ (*brotherly love*) is worth having
(*1Th 4:9; Heb 13:1; 2Pe 1:7*). {**From the heart fervently**} (\ek
kardias ektenˆs\). Late adverb (*in inscriptions, Polybius, LXX*).
The adjective \ektenˆs\ is more common (*1Pe 4:8*).

1:23 {**Having been begotten again**} (\anagegennˆmenoi\). Perfect
passive participle of \anagennaˆ\, which see in verse 2. {**Not
of corruptible seed**} (\ouk ek sporfs phthartˆs\). Ablative with
\ek\ as the source, for \phthartos\ see verse 18, and \sporfs\
(*from \speirˆ\ to sow*), old word (*sowing, seed*) here only in
N.T., though \sporos\ in Mr 4:26f., etc. For "incorruptible"
(\aphthartou\) see verse 4; 3:4. {**Through the word of God**}
(\dia logou theou\). See Jas 1:18 for "by the word of truth,"
verse 25 here, and Peter's use of \logos\ in Ac 10:36. It is
the gospel message. {**Which liveth and abideth**} (\zˆˆntos kai
menontos\). These present active participles (*from \zaˆ\ and
\menˆ*) can be taken with \theou\ (*God*) or with \logou\ (*word*).
In verse 25 \menei\ is used with \rˆma\ (*word*). Still in Da
6:26 both \menˆn\ and \zˆˆn\ are used with \theos\. Either
construction makes sense here.

1:24 24,25 Quotation from Isa 40:6-8 (*partly like the LXX,
partly like the Hebrew*). {**For**} (\dioti\). As in verse 16 (\dia
and \hoti\), "for that." So in 2:6. See a free use of this
imagery about the life of man as grass and a flower in Jas
1:11. The best MSS. here read \autˆs\ (*thereof*) after \doxa\
(*glory*) rather than \anthrˆpou\ (*of man*). {**Withereth**}
(\exˆranthˆ\). First aorist (*gnomic, timeless*) passive indicative
of \xˆrainˆ\ (*see Jas 1:11*). {**Falleth**} (\exepesen\). Second
aorist (*gnomic, timeless*) active indicative of \ekpiptˆ\ (*see
Jas 1:11*). In verse 25 note \eis humfs\ (*unto you*) like \eis
humfs\ in 1:4 (\humin\ *dative*).

2:1 **{Putting away therefore}** (\apothemenoi oun\). Second aorist middle participle of \apotith^mi\, old and common verb, in metaphorical sense either to cleanse defilements (**3:21; Jas 1:21**) or to put off clothing (**Ro 13:12; Col 3:5ff.; Eph 4:22**). Either sense suits here. Therefore (\oun\) because of the new birth (**1:23**) and the new life demanded. **{Wickedness}** (\kakian\). This old word, from \kakos\ (*evil*), in the ancients meant vice of any kind and note \pfsan\ (*all*) here. **{Guile}** (\dolon\). Old word (*from \del^{\, to catch with bait*), deceit. **{Hypocrisies}** (\hupokriseis\). Singular (\hupokrisin\) in the best MSS. See 1:22 (\anupokriton\) and Mr 7:6f. for Christ's denunciation of hypocrites which the disciples did not understand, including Peter (**Mt 15:16ff.**). **{Envies}** (\phthonous\). Genuine here, not \phonous\ (*murders*), as B has it. For the word see Mt 27:18. **{Evil speakings}** (\katalalias\). Late word (*from \katalalos\, defamer, Ro 1:30*), in N.T. only here and 2Co 12:20. "Backbitings." For verb see 2:12.

2:2 **{As newborn babes}** (\h^s artigenn^ta breph^{\). \Brephos\, old word, originally unborn child (**Lu 1:41-44**), then infant (**Lu 2:12**), here figuratively, like \n^pioi\. \Artigenn^ta\ is a late and rare compound (**Lucian, imperial inscription**) from \arti\ and \genna^{\, with evident allusion to \anagegenn^menoi\ in 1:23, probably meaning that they were recent converts, possibly slight proof that the Epistle written before Romans by Paul (**Kuhl**). **{Long for}** (\epipoth^sate\). First aorist (*constative*) active imperative of \epipoth^{\, old verb for intense yearning (**Php 2:26**). **{The spiritual milk which is without guile}** (\to logikon adolon gala\). \Gala\ is old word for milk as in 1Co 9:7 and as metaphor in 1Co 3:2. \Adolos\ is an old compound (*here alone in N.T.*) adjective (*alpha privative and \dolos\ deceit*), unadulterated milk which, alas, is so hard to get. \Logikon\ is an old adjective in \-ikos\, from \logos\ (*reason, speech*), in N.T. only here and Ro 12:1, used here with allusion to \logou\ (**1:23**) and \r^ma\ (**1:25**), "the sincere milk of the word" (*"the milk belonging to the word," either the milk which is the word or the milk contained in the word, that is Christ*). So Bigg holds. But in Ro 12:1 Paul uses \logikon\ in the sense of

"rational" or "spiritual," and that idea is possible here as Hort holds. In the Pelagia legend (*Usener*) we have the phrase \t“n logik“n probat“n tou Christou\ (*the spiritual or rational sheep of Christ*). {**That ye may grow thereby**} (\hina en aut“i auxthte\). Purpose clause with \hina\ and the first aorist passive subjunctive of \auxan“\, old and common verb to grow. See this same metaphor in Col 2:19; Eph 4:15. Peter uses the word of God as the food for growth, especially for babes in Christ, not emphasizing the distinction from solid food (\br“ma\) made in 1Co 3:2; Heb 5:13. Salvation (\s“t^{rian}\) here is final salvation.

2:3 {**If ye have tasted**} (\ei egeusasthe\). Condition of first class with \ei\ and first aorist middle indicative of \geu“\ in figurative sense as in Heb 6:4f. "A taste excites the appetite" (*Bengel*). {**Gracious**} (\chr^{stos}\). Quotation from Ps 34:8. The Hebrew for the LXX \chr^{stos}\ is simply _tobh_ (*good*). Plato used the word for food also, and Peter carries out the metaphor in \gala\ (*milk*) as in Lu 5:39.

2:4 {**Unto whom**} (\pros hon\). The Lord, carrying on the imagery and language of the Psalm. {**Coming**} (\proserchomenoi\). Present middle participle masculine plural of \proserchomai\ (*proselthate* in the Psalm) agreeing with the subject of \oikodomeisthe\. {**A living stone**} (\lithon z“nta\). Accusative case in apposition with \hon\ (*whom, the Lord Christ*). There is apparent an intentional contradiction between "living" and "stone." Cf. "living hope" in 1:3 and "living word" in 1:23. {**Rejected indeed of men**} (\hupo anthr“p“n men apodedokimasmenon\). Perfect passive participle of \apodokimaz“\, old verb to repudiate after test (*Lu 9:22*), in the accusative case agreeing with \lithon\. {**But with God**} (\para de the“i\). "By the side of God," as he looks at it, in contrast with the rejection "by men" (\hupo anthr“p“n\). {**Elect**} (\eklekton\). From Isa 28:6 as in \entimon\ (*precious, for which see Lu 7:2*) rather than \dokimon\ (*proved*) expected after \apodedokimasmenon\ as meaning far more in God's sight, "a pre-eminence of position with" (*Hort*).

2:5 {**Ye also as living stones**} (\kai autoi h“s lithoi z“ntes\). Peter applies the metaphor about Christ as the living stone to the readers, "ye yourselves also." {**Are built up a spiritual house**} (\oikodomeisthe oikos pneumatikos\). Present passive indicative second person plural of \oikodome“\, the very verb

used by Jesus to Peter in Mt 16:18 (\oikodom^s“) of building his church on the rock. If the metaphor of a house of living stones seems "violent" (*Vincent*), it should be remembered that Jesus employed the figure of a house of believers. Peter just carried it a bit farther and Paul uses a temple for believers in one place (*1Co 3:16*) and for the kingdom of God in general (*Eph 2:22*), as does the author of Hebrews (*Heb 3:6*). This "spiritual house" includes believers in the five Roman provinces of 1:1 and shows clearly how Peter understood the metaphor of Christ in Mt 16:18 to be not a local church, but the church general (*the kingdom of Christ*). {**To be a holy priesthood**} (\eis hierateuma hagion\). Late word (*from \hierateu*“, *to serve as priest, Lu 1:8 alone in N.T.*), in LXX (*Ex 19:6*), in N.T. only here and verse 9, either the office of priest (*Hort*) or an order or body of priests. At any rate, Peter has the same idea of Rev 1:6 (\hiereis\, *priests*) that all believers are priests (*Heb 4:16*) and can approach God directly. {**To offer up**} (\anenegkai\). First aorist active infinitive (*of purpose here*) of \anapher“, the usual word for offering sacrifices (*Heb 7:27*). Only these are "spiritual" (\pneumatikas\) as pictured also in Heb 13:15f. {**Acceptable**} (\euprosdektous\). Late (*Plutarch*) double compound verbal adjective (\eu, pros, dechomai\) as in 2Co 6:2.

2:6 {**It is contained**} (\periechei\). Present active (*here intransitive, to contain, only N.T. example*) of \periech“, old verb, to surround, transitive in Lu 5:9 to seize (*only other N.T. example*). The formula with \periechei\ is in Josephus (*_Ant_. XI. 7*). This Scripture (\en graphⁱ\) is Isa 28:16 with some changes. Peter had in verse 4 already quoted \eklekton\ and \entimon\. Now note \akrog^{niaion}\ (*a chief corner stone*), a word apparently invented by Isaiah (*from \akros\, highest, and \g^{niaios}\, Attic word for corner stone*). Paul in Eph 2:20 uses the same word, making Christ the chief corner stone (*the only other N.T. example*). In Isaiah the metaphor is rather a foundation stone. Peter and Paul make it "the primary foundation stone at the structure" (*W. W. Lloyd*). {**On him**} (\ep' autⁱ\). That is, "on it" (*this corner stone, that is, Christ*). {**Shall not be put to shame**} (\ou m^{kataischunth}i\). Strong negatives \ou mⁱ\ with first aorist passive subjunctive of \kataischun“, old verb, to put to shame (*Ro 5:5*).

2:7 {**The preciousness**} (\h^{tim}\). Or "the honour." Explanation

of \entimon\ and \ou m^ kataischunth^i\ and only true "for you which believe" (\tois pisteuousin\ *ethical dative of articular present active participle of \pisteu“\ to believe*). {**But for such as disbelieve**} (\apistousin de\). Dative present active participle again of \apiste“, opposite of \pisteu“\ (**Lu 24:11**). {**Was made the head of the corner**} (\egen^th^ eis kephal^ n g^“nias\). This verse is from Ps 118:22 with evident allusion to Isa 28:16 (\kephal^ n g^“nias=akrog^“niaion\). See Mt 21:42; Mr 12:10; Lu 20:17, where Jesus himself quotes Ps 118:22 and applies the rejection of the stone by the builders (\hoi oikodomountes\, *the experts*) to the Sanhedrin's conduct toward him. Peter quoted it also (*and applied it as Jesus had done*) in his speech at the Beautiful Gate (**Ac 4:11**). Here he quotes it again to the same purpose.

2:8 {**And**} (\kai\). Peter now quotes Isa 8:14 and gives a new turn to the previous quotation. To the disbelieving, Christ was indeed "a stone of stumbling (\lithos proskommatos\) and rock of offence (\petra skandalou\)," quoted also by Paul in Ro 9:32f., which see for discussion. \Proskomma\ (*from \proskopt“\, to cut against*) is an obstacle against which one strikes by accident, while \skandalon\ is a trap set to trip one, but both make one fall. Too much distinction need not be made between \lithos\ (*a loose stone in the path*) and \petra\ (*a ledge rising out of the ground*). {**For they**} (\hoi\). Causal use of the relative pronoun. {**Stumble at the word, being disobedient**} (\proskoptousin t^“i log^“i apeithountes\). Present active indicative of \proskopt“\ with dative case, \log^“i\, and present active participle of \apeithe“\ (*cf. \apistousin\ in 2:7*) as in 3:1. \T^“i log^“i\ can be construed with \apeithountes\ (*stumble, being disobedient to the word*). {**Whereunto also they were appointed**} (\eis ho kai eteth^san\). First aorist passive indicative of \tith^mi\). See this idiom in 1Ti 2:7. "Their disobedience is not ordained, the penalty of their disobedience is" (**Bigg**). They rebelled against God and paid the penalty.

2:9 {**But ye**} (\humeis de\). In contrast with the disobedient ones. {**An elect race**} (\genos eklekton\). From Isa 43:20. The blood relation of the spiritual Israel (*not the Jewish race*) through the new birth (**1:23**). {**A royal priesthood**} (\basileion hierateuma\). From Ex 19:6 (*cf. Re 1:6; 5:10*). The official in Christian churches is \presbuteros=episcopos\, not \hiereus\. We are all \hiereis\ (*priests*). Cf. 2:5. {**A holy nation**}

(\ethnos hagian\). Also from Ex 19:6, but here applied, not to the national Israel, but to the spiritual Israel of believers (*both Jews and Gentiles*). {**A people for God's own possession**} (\laos eis peripoi^{sin}\). The idea here occurs in Ex 19:5; De 7:6; 14:2; 26:18, where we have \laos periousios\ as in Tit 2:14 (*alone in the N.T.*), and in Mal 3:17 we find \eis peripoi^{sin}\ (*for a possession*). \Periousios laos\ is a people over and above the others and \peripoi^{sis}\ is a possession in a special sense (*Eph 1:14*). See Paul's use of \periepoi^{sato}\ in Ac 20:28. The old rendering, "a peculiar people," had this idea of possession, for "peculiar" is from *_pecus_ (Latin for flock)*. {**That ye may shew forth**} (\hop^s exaggeil^{te}\). Purpose clause with \hop^s\, rather than \hina\, with the first aorist active subjunctive of \exaggell^o\, old verb, to tell out, here alone in N.T. {**The excellencies**} (\tas aretas\). From Isa 43:21. Old word for any preeminence (*moral, intellectual, military*), often for "virtue," but not in that sense in the O.T. or the N.T. The word has the sense of moral worth in 2Pe 1:3,5; Php 4:8; and the Apocrypha. In Isaiah (*here quoted*) it means praise and glory to God. So also Isa 42:12. See Ac 2:11 \ta megaleia tou theou\ (*the mighty works of God*). {**Darkness**} (\skotous\). Heathenism. {**His marvellous light**} (\to thaumaston autou ph^s\). Christianity. For \thaumaston\ (*from \thaumaz^o*) see Mt 21:42. For the change from heathenism to Christianity see Col 1:12; Eph 5:8-14.

2:10 {**Which in time past**} (\hoi pote\). "Who once upon a time." {**No people**} (\ou laos\). This phrase from Hos 2:23. Note use of \ou\ (*not \oudeis*) with \laos\ like Hebrew negative. {**Which had not obtained mercy**} (\hoi ouk ele^{meno}i\). Perfect passive articular participle of \elee^o\ and the emphatic negative \ou\, with which compare Paul's use of Ho 1; 2 in Ro 9:25, which may have been known to Peter or not. {**But now have obtained mercy**} (\nun de ele^{thentes}\). Change to first aorist passive participle from "the long antecedent state" to "the single event of conversion which ended it" (*Hort*).

2:11 {**As sojourners and pilgrims**} (\h^s paroikous kai parepid^{mous}\). This combination from the LXX (*Ge 33:4; Ps 39:13*). See 1:1 for \parepid^{mos}\ and 1:17 for \paroikia\ and Eph 2:19 for \paroikos\ (*only there and here in N.T., Christians whose fatherland is heaven*). {**To abstain from**} (\apechesthai\). Present middle (*direct*) infinitive of \apech^o\,

old verb, to hold back from (*1Th 4:3*). In indirect command (*to keep on abstaining from*) after \parakal“\ (*I beseech*). With the ablative case \t“n sarkik“n epithumi“n\, the grosser sins of the flesh (*for \sarkikos\ see 1Co 3:3*) like the list in 4:3. {Which} (\haitines\). "Which very ones." Like Latin _quippe qui_. {War against the soul} (\strateuontai kata t^s psuch^s\). Present middle indicative of \strateu“\, to carry on a campaign (*Jas 4:1*). See this struggle between the flesh and the spirit vividly pictured by Paul in Ga 5:16-24.

2:12 {Seemly} (\kal^n\). Predicate adjective with \anastroph^n\, for which see 1:15,18. The Gentiles are on the watch for slips in moral conduct by the Christians. {That} (\hina\). Final conjunction with \doxas“sin\ (*they may glorify, first aorist active subjunctive of \doxaz“\, the purpose of the Christians about the Gentiles*). {Wherein} (\en h“i\). "In what thing." {As evil-doers} (\h“s kakopoi“n\). As they did and do, old word (*from \kakon\ and \poie“\, Joh 18:30*), in N.T. only here and verse 14 in correct text. Heathen talk against us (\katalalousin\) gleefully. {By your good works} (\ek t“n kal“n erg“n\). "Out of (*as a result of*) your good (*beautiful*) deeds." {Which they behold} (\epopteuontes\). Present active participle of \epopteu“\, old verb (*from, \epopt^s\, overseer, spectator, 2Pe 1:16*), to be an overseer, to view carefully, in N.T. only here and 3:2. {In the day of visitation} (\en h^merfi episkop^s\). From Isa 10:33. Cf. its use in Lu 19:44, which see for the word \episkop^ \ (*from \episkope“\, to inspect Heb 12:15*). Clear echo here of Mt 5:16.

2:13 {Be subject to} (\hupotag^te\). Second aorist passive imperative second person plural of \hupotass“\, to subject to, as in 3:22. {Every ordinance of man} (\pas^i anthr“pin^i ktisei\). Dative case of old and common word \ktisis\ (*from \ktiz“\, to create, to found*), act of creation (*Ro 1:20*), a creature or creation (*Ro 1:25*), all creation (*Col 1:15*), an institution as here (*in Pindar so*). For \anthr“pinos\ (*human*) see Jas 3:7. Peter here approves no special kind of government, but he supports law and order as Paul does (*Ro 13:1-8*) unless it steps in between God and man (*Ac 4:20*). {For the Lord's sake} (\dia ton kurion\). For Jesus' sake. That is reason enough for the Christian not to be an anarchist (*Mt 22:21*). The heathen were keen to charge the Christians with any crime after Nero set the fashion. "It should not be forgotten that, in spite of the fine

language of the philosophers, the really popular religions in Greece and Rome were forms of devil-worship, intimately blended with magic in all its grades" (*Bigg*). {**As supreme**} (\h“s *huperechonti*\). Dative singular of present active participle of \huperech“\, old verb (*intransitive*), to stand out above (*to have it over*), as in Ro 13:1. It is not the divine right of kings, but the fact of the king as the outstanding ruler.

2:14 {**Unto governors**} (\h^gemosin\). Dative again of \h^gem“n\, a leader (*from* \h^geomai\, *to lead*), old and common word (*Mt 10:18*). {**As sent by him**} (\h“s di' autou *pempomenois*\). Present passive participle of \pemp“\, \Di' autou\ is "by God," as Jesus made plain to Pilate; even Pilate received his authority ultimately "from above" (*Joh 18:11*). {**For vengeance on evil-doers**} (\eis *ekdik^sin kakopoi“n*\). Objective genitive with \ekdik^sin\, for which see Lu 18:7f. {**For praise to them that do well**} (\epainon *agathopoi“n*\). Objective genitive again, \agathopoios\, a late word (*Plutarch, Sirach*) from \agathon\ and \poie“\ here only in N.T. Found in a magical papyrus.

2:15 {**By well-doing**} (\agathopoiountas\). Present active participle of \agathopoie“\, only in LXX and N.T. (*Mr 3:4*). In accusative case agreeing with \humas\ understood, accusative of general reference with \phimoin\, present active infinitive (*epexegetic infinitive after* \to thel^ma tou theou\, *the will of God*), late and rare verb (*from* \phimos\ *muzzle*), as in Mt 22:12. {**The ignorance of foolish men**} (\t^n t“n *aphron“n anthr“p“n agn“sian*\). \Agn“sia\ is late and rare word (*in the papyri*) from alpha privative and \gn“sis\ (*knowledge*), in N.T. only here and 1Co 15:24 (*disgraceful ignorance in both instances*). Note alliteration.

2:16 {**As free**} (\h“s *eleutheroi*\). Note nominative again connected with \hupotag^te\ in verse 13, not with \phimoin\ in verse 14 (*a parenthesis in fact*). For this ethical sense of \eleutheros\ see Ga 4:26. {**And not using your freedom**} (\kai m^ *echontes t^n eleutherian*\). "And not holding your liberty" (*present active participle of* \ech“\, *with usual negative* \m^ *with participle*). {**For a cloke of wickedness**} (\h“s *epikalumma t^s kakias*\). \Epikalumma\ (*from* \epikalupt“\ *Ro 4:7*) is a rare word (*Aristotle, LXX*) for veil, here only in N.T. and in figurative sense for pretext to do wickedness under, a thing, alas, that sometimes happens. {**But as bondservants of God**} (\all' *h“s theou douloi*\). Paul's proud title. There is no such thing as

absolute freedom (*personal freedom*), for that is anarchy. Cf. Ro 6:22 "enslaved to God."

2:17 **{Honour all men}** (\pantas tim^{sate}\). Not with the same honour. Constative use of the aorist imperative. **{Love the brotherhood}** (\t^{n adelphot^{ta} agapfte}\). Present active imperative of \agapa“, keep on doing it. Note the abstract \adelphot^s (\from \adelphos\, *brother*) in the collective sense, rare save in ecclesiastical literature, though in I Macc. 12:10; IV Macc. 10:3, and in late papyri. It is a word for all Christians. **{Fear God}** (\ton theon phobeisthe\). In both senses of reverence and dread, and keep it up (*present middle imperative*). **{Honour the king}** (\ton basilea timfte\). Keep that up also. A fine motto in this verse.

2:18 **{Servants}** (\hoi oiketai\). Note article with the class as with \andres\ (3:7), though not with \gunaikes\ (3:1). \Oiket^s\, old word from \oikos\ (*house*), means one in the same house with another (*Latin _domesticus_*), particularly house servants (*slaves*) in distinction from the general term \doulos\ (*slave*). "Ye domestics." See similar directions to Christian servants (*slaves*) in Col 3:22-25; Eph 6:5-7; 1Ti 6:1f.; Tit 2:9f. \Oiket^s\ in N.T. occurs only here, Lu 16:13; Ac 10:7; Ro 14:4. **{Be in subjection}** (\hupotassomenoi\). Present middle participle of \hupotass“, common late compound to subject oneself to one (*Lu 2:51*). Either the participle is here used as an imperative (*so in 3:1,7*) as in Ro 12:16f., or the imperative \este\ has to be supplied (*Robertson, _Grammar_, p. 945*). **{To your masters}** (\tois despotais\). Dative case of \despot^s\, old word for absolute owner in contrast with \doulos\). It is used also of God (*Lu 2:29; Ac 4:24,29*) and of Christ (*2Pe 2:1; Jude 1:4*). \Kurios\ has a wider meaning and not necessarily suggesting absolute power. **{To the good and gentle}** (\tois agathois kai epieikesin\). Dative case also with the article with class. For \epieik^s\ see on Jas 3:17. There were slave-owners (*masters*) like this as there are housekeepers and employers of workmen today. This is no argument for slavery, but only a sidelight on a condition bad enough at its best. **{To the froward}** (\tois skoliois\). "To the crooked." Old word, also in Lu 3:5; Ac 2:40; Php 2:15. Unfortunately there were slave-holders as there are employers today, like this group. The test of obedience comes precisely toward this group.

2:19 **{For this is acceptable}** (\touto gar charis\). "For this

thing (*neuter singular* \touto\, *obedience to crooked masters*) is grace" (\charis\ *is feminine, here "thanks" as in Ro 7:25*). "Acceptable" calls for \euprosdekton\ (2:5), which is not the text here. {**If a man endureth griefs**} (\ei huopherei tis lupas\). Condition of first class with \ei\ and present active indicative of \hupopher\, old verb, to bear up under, in N.T. only here, 1Co 10:13; 2Ti 3:11. Note plural of \lup^ (grief). {**For conscience toward God**} (\dia suneid^sin theou\). Suffering is not a blessing in and of itself, but, if one's duty to God is involved (**Ac 4:20**), then one can meet it with gladness of heart. \Theou\ (**God**) is objective genitive. For \suneid^sis\ (**conscience**) see on ^Ac 23:1; 1Co 8:7. It occurs again in 1Pe 3:16. {**Suffering wrongfully**} (\pasch^"n adik"s\). Present active participle of \pasch^ and the common adverb \adik"s\, unjustly, here alone in N.T. This is the whole point, made clear already by Jesus in Mt 5:10-12, where Jesus has also "falsely" (\pseudomenoi\). See also Lu 6:32-34.

2:20 {**For what glory**} (\poion gar kleos\). Qualitative interrogative (*what kind of glory*). "What price glory?" \Kleos\ is old word from \kle^ (\kale^, to call), report, praise, glory, here only in N.T. {**If ye shall take it patiently**} (\ei hupomeneite\). First-class condition with \ei\ and future active indicative of \hupomen^, for which see Jas 1:12. Same condition also in next sentence (\all' ei\, etc.). {**When ye sin**} (\hamartanontes\). Present active participle of \hamartan^ (\continued repetition). {**And are buffeted for it**} (\kai kolaphizomenoi\). Present passive participle of \kolaphiz^, late word (*from* \kolaphos\ *fist*), only in N.T. (*cf. Mt 26:67*) and ecclesiastical writers. Repeated action again. No posing as a martyr allowed here. Christians do sometimes deserve persecution, as Jesus implied (**Mt 5:10-12**). {**When ye do well**} (\agathopoiousantes\). Present active participle of \agathopoie^ as in verse 15. {**And suffer for it**} (\kai paschontes\). Present active participle of \pasch^ (verse 19). No "for it" in the Greek here or in the previous sentence. {**This is acceptable with God**} (\touto charis para the^i\). "This thing (*neuter*) is thanks (verse 19) by the side of (\para\ God (*as God looks at it*)."

2:21 {**For hereunto were ye called**} (\eis touto gar ekl^th^te\). First aorist indicative of \kale^, to call. They were called to suffer without flinching (**Hort**), if need be. {**Because**} (\hoti\). The fact that Christ suffered (\epathen\) lifts their suffering

to a new plane. {**Leaving you an example**} (\humin hupolimpan“*n hupogrammon*\). Present active participle of the late Ionic verb \hupolimpan“\ (*in the papyri*) for the common \hupoleip“\, to leave behind (*under*), here only in N.T. \Hupogrammos\ is also a late and rare word (*from \hupograph“\, to write under*), a writing-copy for one to imitate, in II Macc. 2:28; Philo, Clement of Rome, here only in N.T. Clement of Alex. (*_Strom_. V. 8. 49*) uses it of the copy-head at the top of a child's exercise book for the child to imitate, including all the letters of the alphabet. The papyri give many examples of \hupograph“\ and \hupograph“\ in the sense of copying a letter. {**That ye should follow his steps**} (\hina epakolouth“*s te tois ichnesin autou*\). Purpose clause with \hina\ and first aorist active subjunctive of \epakolouth“\, old verb, to follow closely upon, with the associative-instrumental (*ITi 5:10,24*) or the locative here. \Ichnos\ is old word (*from \hik“\, to go*), tracks, footprints, in N.T. only here, 2Co 12:18; Ro 4:12. Peter does not mean that Christ suffered only as an example (*1:18*), but he did leave us his example for our copying (*1Jo 2:6*).

2:22 {**Who did no sin**} (\hos hamartian ouk epoi“*sen*\). Quotation from Isa 53:9. He has already expressed the sinlessness of Christ in 1:19. The next clause is a combination of Isa 53:9; Zep 3:13. For "guile" (\dolos\) see verse 1. {**Was found**} (\heureth“\). First aorist passive indicative of \heurisk“\, Christ's guilelessness stood the test of scrutiny (*Vincent*), as Peter knew (*Mt 26:60; Joh 18:38; 19:4,6*).

2:23 {**When he was reviled**} (\loidoroumenos\). Present passive participle of \loidore“\, old verb (*from \loidoros\, reviler, 1Co 5:11*) as in Joh 9:28. {**Reviled not again**} (\ouk anteloidorei\). Imperfect active (*for repeated incidents*) of \antiloidore“\, late and rare compound (*Plutarch, Lucian, one papyrus example with compound following the simplex verb as here, Moulton and Milligan's _Vocabulary_*), here only in N.T. Idiomatic use of \anti\ (*in turn, return, back*). {**Threatened not**} (\ouk peilei\). Imperfect again (*repeated acts*) of \apeile“\, old compound (*from \apeil“\, threat, Ac 9:1*), in N.T. only here and Ac 4:17. {**But committed himself**} (\paredidou de\). Imperfect active again (*kept on committing himself*) of \paradid“*mi*\, to hand over, usually of one to a judge, but here not of another (*as the Sanhedrin*), but himself (*supply \heauton*\), for Jesus uses this very idea in Lu 23:46 as he dies. Jesus thus handed

himself and his cause over to the Father who judges righteously
(\t“i krinonti dikai“s\, *dative of present active articular
participle of \krin“*).

2:24 {**Who his own self**} (\hos autos\). Intensive pronoun with the
relative referring to Christ (*note relatives also in verses
22,23*). {**Bare our sins**} (\an^negken tas hamartias h^m“n\).
Second aorist active indicative of \anapher“, common verb of
bringing sacrifice to the altar. Combination here of Isa 53:12;
De 21:23. Jesus is the perfect sin offering (*Heb 9:28*). For
Christ's body (\s“ma\ as the offering see 1Co 11:24. "Here St.
Peter puts the Cross in the place of the altar" (*Bigg*). {**Upon the
tree**} (\epi to xulon\). Not tree here as in Lu 23:31,
originally just wood (*1Co 3:12*), then something made of wood,
as a gibbet or cross. So used by Peter for the Cross in Ac 5:30;
10:39; and by Paul in Ga 3:13 (*quoting De 21:23*). {**Having
died unto sins**} (\tais hamartiais apogenomenoi\). Second aorist
middle participle of \apoginomai\, old compound to get away from,
with dative (*as here*) to die to anything, here only in N.T. {**That
we might live unto righteousness**} (\hina t^i dikaiousun^i
z^s“men\). Purpose clause with \hina\ and the first aorist active
subjunctive of \za“\ with the dative (*cf. Ro 6:20*). Peter's
idea here is like that of Paul in Ro 6:1-23, especially verses
2,10f.). {**By whose stripes ye were healed**} (\hou t“i m“l“pi
iath^te\). From Isa 53:5. First aorist passive indicative of
\iaomai\, common verb to heal (*Jas 5:16*) and the instrumental
case of \m“l“ps\, rare word (*Aristotle, Plutarch*) for bruise or
bloody wound, here only in N.T. Cf. 1:18. Writing to slaves who
may have received such stripes, Peter's word is effective.

2:25 {**For ye were going astray like sheep**} (\^te gar h“s probata
plan“menoi\). Brought from Isa 53:6, but changed to
periphrastic imperfect indicative with \^te\ and present middle
participle of \plana“, to wander away. Recall the words of Jesus
in Lu 15:4-7. {**But are now returned**} (\alla epestraph^te\).
Second aorist passive indicative of \epistreph“, old verb, to
turn, to return (*Mt 10:13*). {**Unto the Shepherd and Bishop of
your souls**} (\epi ton poimena kai episkopon t“n psuch“n hum“n\).
Jesus called himself the Good Shepherd (*Joh 10:11, and see also
Heb 13:20*). Here alone is Christ called our "Bishop"
(*overseer*). See both ideas combined in Eze 34:11. Philo calls
God \Episcopos\ (Jesus is also \Apostolos\ Heb 3:1) and he
deserves all other titles of dignity that we can give him.

3:1 **{In like manner}** (\homoi“s\). Adverb closely connected with \hupotassomenoi\, for which see 2:18. **{Ye wives}** (\gunaikes\). Without article. About wives see also Col 3:18; Eph 5:22; Tit 2:4. **{To your own husbands}** (\tois idiois andrasin\). \Idiois\ occurs also in Ephesians and Titus, but not in Colossians. It strengthens the idea of possession in the article \tois\. Wives are not enjoined to be in subjection to the husbands of other women, as some think it fine to be (*affinities!*) **{Even if any obey not the word}** (\kai ei tines apeithousin t“i log“i\). Condition of first class and dative case of \logos\ (*1:23,25; 2:8*), that is, remain heathen. **{That they be gained}** (\hina kerd“th“sontai\). Purpose clause with \hina\ and first future passive indicative of \kerdain“\, old verb, to gain (*from \kerdos\, gain, interest*) as in Mt 18:15. See the future with \hina\ also in Lu 20:10; Re 3:9. **{Without the word}** (\aneu logou\). Probably here "word from their wives" (*Hart*), the other sense of \logos\ (*talk, not technical "word of God"*). **{By the behaviour of their wives}** (\dia t“s t“n gunaik“n anastroph“s\). Won by pious living, not by nagging. Many a wife has had this blessed victory of grace.

3:2 **{Beholding}** (\epopteusantes\). First aorist active participle of \epopteu“\, for which see 2:12. See 2:12 also for \anastroph“n\ manner of life). **{Chaste}** (\hagn“n\). Pure because "in fear" (\en phob“i\), no word in the Greek for "coupled," fear of God, though in Eph 5:33 fear (*reverence for*) of the husband is urged.

3:3 **{Whose adorning}** (\h“n kosmos\). Genitive plural of the relative referring to \gunaik“n\ (*wives*). \Kosmos\ has here its old meaning of ornament (*cf. our cosmetics*), not the common one of world (*Joh 17:5*) considered as an orderly whole. _Mundus_ in Latin is used in this double sense (*ornament, world*). **{Let it be}** (\est“\). Imperative third singular of \eimi\). Not the outward adorning of plaiting the hair (\ouch ho ex“then emplok“s trich“n\). The use of \ouch\ here rather than \m^ (\iusual negative with the imperative) because of the sharp contrast in verse 4 (\all“\). The old adverb \ex“then\ (*from without*) is in

the attributive position like an adjective. \Emplok^ is a late word (*from* \emplek^, *to inweave*, **2Ti 2:4; 2Pe 2:20**) in Strabo, but often in the papyri for struggle as well as plaiting, here only in N.T. **{Of wearing}** (\perithese^s). Late and rare word (*Galen, Arrian*) from \peritith^mi (Mt 27:28), to put around, a placing around. Ornaments of gold were worn round the hair as nets and round the finger, arm, or ankle. **{Or of putting on}** (\enduse^s). Old word from \endu^ (to put on), here only in N.T. Peter is not forbidding the wearing of clothes and ornaments by women, but the display of finery by contrast. Cf. 1Ti 2:9-13; Isa 3:16ff.

3:4 {But the hidden man of the heart} (\all' ho kruptos t^s kardias anthr^pos). Here \anthr^pos is in contrast with \kosmos just before. See Paul's use of \anthr^pos for the outer and old, the inner and new man (**2Co 4:16; Ro 7:22; Col 3:9; Eph 3:16; 4:22,24**). See also the Jew \en krupt^i (Ro 2:29) and what Jesus said about God seeing "in secret" (Mt 6:4,6). **{In the incorruptible apparel of a meek and quiet spirit}** (\en t^i aphthart^i tou h^suchiou kai prae^s pneumatou). No word in the Greek for "apparel" (\kosm^i). For \aphthartos see 1:4,23. For \praus see Mt 5:5; 11:29. \Pneuma (spirit) is here disposition or temper (**Bigg**), unlike any other use in the N.T. In 3:18,19; 4:6 it means the whole inner man as opposed to \sarx or \s^ma, very much as \psuch^ is used as opposed to \s^ma. **{Which}** (\ho). Spirit just mentioned. **{Of great price}** (\poluteles). Old word (*from* \polu and \telos, cost), in N.T. only here, Mr 14:3; 1Ti 2:9.

3:5 {Adorned themselves} (\ekosmoun heautas). Imperfect active of customary action, "used to adorn themselves." \Kosme^ is old verb from \kosmos in the sense in verse 3. See Heb 11:11,35 for like tribute to holy women of the O.T. The participle \hupotassomenai repeats verse 1.

3:6 {As Sarah} (\h^s Sarra). **{Obeyed Abraham}** (\hup^kouen t^i Abraam). Imperfect active of \hupakou^, "used to obey" (*with dative*). **{Calling him lord}** (\kurion auton kalousa). Present active participle of \kale^s. See Gen 18:12. **{Whose children ye now are}** (\h^s egen^th^te tekna). First aorist passive indicative of \ginomai, "whose children ye became." **{If ye do well}** (\agathopoiousai). Present active feminine plural participle of \agathopoie^ (2:15), "doing good." **{And are not put in fear by any terror}** (\kai m^ phoboumenai m^demian

pto^{sin}). Free quotation from Pr 3:25, "and not fearing any terror" (*cognate accusative of* *\pto^{sis}*, *after* *\phoboumenai*, *present middle participle, late and rare word from* *\ptoe^{ai}*, *to terrify, as in Lu 21:9, here only in N.T.*). Perhaps Peter regards Sarah's falsehood as the yielding to a sudden terror (*Hart*). Hannah could also be named along with Sarah. The women somehow do not organize "daughters of Sarah" societies.

3:7 **{Ye husbands likewise}** (*\hoi andres homoi^{ai}*). Probably "likewise" here refers to honouring all men (2:17), not "likewise" of 3:1. **{Dwell with}** (*\sunoikountes*). Present active participle of *\sunoike^{ai}*, old verb for domestic association, here only in N.T. Used as imperative here like the participle in 2:18; 3:1. **{According to knowledge}** (*\kata gn^{sin}*). "With an intelligent recognition of the nature of the marriage relation" (*Vincent*). **{Giving honour unto the woman as unto the weaker vessel}** (*\h^{ai} asthenester^{ai} i skeuei t^{ai} i gunaikei^{ai} i aponemontes tim^{en}*). Present active participle of *\aponem^{ai}*, old verb, to assign, to portion out (*or off*), here only in N.T. *\Skeuos* is an old and common word for vessel, furniture, utensil (*Mt 12:29; 2Ti 2:20*). Here both husband and wife are termed vessels or "parts of the furniture of God's house" (*Bigg*). See Paul's use of *\skeuos* for ministers (2Co 4:7). *\Gunaikei^{ai}* here is an adjective (*female, feminine*) from *\gun^{ai}* (*woman, wife*). She is termed "the weaker" (*\t^{ai} i asthenester^{ai}*), not for intellectual or moral weakness, but purely for physical reasons, which the husband must recognize with due consideration for marital happiness. **{Joint-heirs of the grace of life}** (*\sunkl^{ai} ronomoi charitos z^{ai} ai^{ai}*). Late double compound found in an Ephesian inscription and the papyri, in N.T. only here, Ro 8:17; Eph 3:6; Heb 11:9. God's gift of life eternal belongs to woman as well as to man. In the eyes of God the wife may be superior to the husband, not merely equal. **{To the end that your prayers be not hindered}** (*\eis to m^{ai} egkoptesthai tas proseuchas hum^{an}*). Purpose clause with *\eis to* and the present passive infinitive (*with negative* *m^{ai}*) of *\egkopt^{ai}*, to cut in, to interrupt, late verb (*Polybius*), as in Ro 15:22, etc. Very vivid to us now with our telephones and radios when people cut in on us. *\Proseuchas* (*prayers*) is the accusative of general reference. Husbands surely have here cause to consider why their prayers are not answered.

3:8 **{Finally}** (*\to telos*). Adverbial accusative. Conclusion, not of the Epistle, but only of the addresses to various classes. No

verb (*\este| imperative, be*) here. **{Likeminded}** (*\homophrones*). Old compound (*\homos, phr^{\hat{n}}*), here only in N.T. **{Compassionate}** (*\sumpatheis*). Old adjective (*\sun, pasch^{\hat{a}}*), in N.T. only here and Ro 12:15. Our "sympathetic" in original sense. **{Loving as brethren}** (*\philadelphoi*). Old compound (*\philos, adelphos*), here only in N.T. **{Tender-hearted}** (*\eusplagchnoi*). Late and rare compound (*\eu| and \splagchnon*), in Hippocrates, Apocrypha, in N.T. only here and Eph 4:32. **{Humble minded}** (*\tapeinophrones*). Late compound (*\tapeinos, phr^{\hat{n}}*), in Plutarch, Pr 29:23, here only in N.T.

3:9 **{Not rendering evil for evil}** (*\m^{\hat{a}} apodidontes kakon anti kakou*). *\M^{\hat{a}}* and the present active participle of *\apodid^{\hat{a}}mi*, to give back. The same phrase in Ro 12:17 and the same idea in 1Th 5:15. Peter may have obtained it from Paul or both from Pr 17:13; 20:22, "an approximation to Christ's repeal of the *\lex talionis* (*Mt 5:38ff.*) which Plato first opposed among the Greeks" (*Hart*). Common use of *\anti* for exchange. **{Reviling for reviling}** (*\loidorian anti loidorias*). Allusion to 2:23 (*Christ's own example*). **{But contrariwise blessing}** (*\tounantion de eulogountes*). Adverbial accusative and crasis (*\to enantion*) of the neuter article and the adjective *\enantios* (*\en, antios*, *opposite, Mt 14:24*), "on the contrary." For *\eulogountes* (*present active participle of \euloge^{\hat{a}}*) see Lu 6:28; Ro 12:14 (*imperative \eulogeite*). **{For hereunto were ye called}** (*\hoti eis touto ekl^{\hat{t}}h^{\hat{t}}e*). See 2:21 for this verb and use of *\eis touto* (*pointing to the preceding argument*). **{That ye should inherit a blessing}** (*\hina eulogian kl^{\hat{r}}onom^{\hat{s}}^{\hat{t}}e*). Purpose clause with *\hina* and the first aorist active subjunctive of *\kl^{\hat{r}}onome^{\hat{a}}*, a plain reference to Esau, who wanted "to inherit the blessing" (*Heb 12:17*) after he had sold his birthright. Christians are the new Israel (*both Gentiles and Jews*) and are the spiritual descendants of Isaac (*Ga 4:22ff.*).

3:10 **{For}** (*\gar*). Reason for the entire exhortation in verses 8,9 and introducing in verses 10-12 a quotation from Ps 34:13-17 with some slight changes. **{Would love life}** (*\thel^{\hat{a}}n z^{\hat{a}}^{\hat{n}} agapfin*). "Wishing to love life." This present life. The LXX expressions are obscure Hebraisms. The LXX has *\agap^{\hat{a}}n* (*participle present active of \agapa^{\hat{a}}*, *not the infinitive \agapfin*). **{Let him refrain}** (*\pausat^{\hat{a}}*). Third person singular first aorist active imperative of *\pau^{\hat{a}}* to make stop, whereas the LXX has *\pauson* (*second person singular*). **{His tongue}** (*\t^{\hat{n}}*

gl“ssan). See Jas 3:1-12. {**That they speak no guile**} (*\tou m[^]lal[^]sai dolon*). Purpose clause with genitive article *\tou* (*negative \m[^]*) and the first aorist active infinitive of *\lale“*. But it can also be explained as the ablative case with the redundant negative *\m[^]* after a verb of hindering (*\pausat“*) like Lu 4:42. See Robertson, *_Grammar_*, p. 1061. "Let him refrain his lips from speaking guile."

3:11 {**Let him turn away**} (*\ekklinat“*). First aorist active imperative third person singular of *\ekklin“*, where the LXX has *\ekklinon* (*second person singular*). Old verb, in N.T. only here, Ro 3:12; 16:17. Peter adapted the passage all through to his own construction and use. So as to *\poi[^]sat“* (*let him do*) for *\poi[^]son* (*do thou*), *\z[^]t[^]sat“* (*let him seek*) for *\z[^]t[^]son* (*do thou seek*), *\di[^]xat“* (*let him pursue*) for *\di[^]xon* (*do thou pursue*), all first aorist active imperatives (*of \poie“*, *z[^]te“*, *di[^]k“*). See Heb 12:14 for "pursuing peace." If men only did!

3:12 {**Upon**} (*\epi*). In the case of righteous (*\dikaious*, *in the O.T. sense like \dikaion Lot\ in 2Pe 2:7*) for their good, but in the case of men "that do evil" (*\epi poiountas kaka*, *"upon men doing evil things"*) "the face of the Lord" (*\pros“pon kuriou*) is not for their good, *\epi* here approaching "against" in idea.

3:13 {**That will harm you**} (*\ho kak“s“n humas*). Future active articular participle of *\kako“*, old verb (*from \kakos*, *bad*) as in Ac 7:6,19. Any real hurt, either that wishes to harm you or that can harm. See the words in Isa 50:9. {**If ye be**} (*\ean gen[^]sthe*). Rather, "if ye become" (*condition of third class with \ean\ and second aorist middle subjunctive of \ginomai*). {**Zealous of that which is good**} (*\tou agathou z[^]l“tai*). "Zealots for the good" (*objective genitive after \z[^]l“tai* (*zealots, not zealous*), *old word from \z[^]lo“* (*1Co 12:12*).

3:14 {**But and if ye should suffer**} (*\all' ei kai paschoite*). "But if ye should also (*or even*) suffer." Condition of the fourth class with *\ei* and the optative (*undetermined with less likelihood*), a rare condition in the vernacular *_Koin_*, since the optative was a dying mode. If matters, in spite of the prophetic note of victory in verse 13, should come to actual suffering "for righteousness' sake" (*\dia dikaiosun[^]n*) as in Mt 5:10 (*\heneken*, *not \dia*), then "blessed" (*\makarioi*, *the very word of Jesus there which see, a word meaning "happy, " not*

\eulog^{toi}\) "are ye" (*not in the Greek*). If the conclusion were expressed regularly, it would be \ei^{te} an\ (*ye would be*), not \este\ (*ye are*). It is interesting to note the third-class condition in verse 13 just before the fourth-class one in verse 14. **{Fear not their fear}** (\ton phobon autⁿ m^{phob}th^{te}\). Prohibition with \m^{phob}\ and the first aorist (*ingressive*) passive subjunctive of \phobeomai\, to fear, and the cognate accusative \phobon\ (*fear, terror*). "Do not fear their threats" (*Bigg*). Quotation from Isa 8:12f. **{Neither be troubled}** (\m^{de} taraxth^{te}\). Prohibition with \m^{de}\ and the first aorist (*ingressive*) subjunctive of \tarass^{ai}\, to disturb (*Mt 2:6; Joh 12:27*). Part of the same quotation. Cf. 3:6.

3:15 **{Sanctify}** (\hagiasate\). First aorist active imperative of \hagiaz^{ai}\. This instead of being afraid. **{Christ as Lord}** (\kurion ton Christon\). \Ton Christon\, direct object with article and \kurion\ predicate accusative (*without article*). This is the correct text, not \ton theon\ of the Textus Receptus. An adaptation to Christ of Isa 8:13. **{Being ready always}** (\hetoimoi aei\). No participle in the Greek, old adjective (*Tit 3:1*). **{To give answer}** (\pros apologian\). "For an apology," the old sense of \apologia\, an answer back, a defence (*not excuse*), as in Ac 22:1, from \apologeomai\ to defend (*not to apologize*). **{A reason concerning the hope that is in you}** (\logon peri t^s en humin elpidos\). Original sense of \logon\ (*accusative of the thing with* \aitounti\ *with* \humfs\, *accusative of the person*) "concerning the in you hope." Ready with a spoken defence of the inward hope. This attitude calls for an intelligent grasp of the hope and skill in presenting it. In Athens every citizen was expected to be able to join in the discussion of state affairs. **{Yet with meekness and fear}** (\alla meta praut^{tos} kai phobou\). Of God (2:18; 3:2,4), not of man.

3:16 **{Having a good conscience}** (\suneid^{sin} echontes agathⁿ\). Present active participle of \ech^{ai}\. See 2:18 for \suneid^{sin}\ and 3:21 for \suneid^{sis} agathⁿ\ again ("*a quasi-personification*," *Hart*). **{That they may be put to shame}** (\hina kataischunth^{sin}\). Purpose clause with \hina\ and the first aorist passive subjunctive of \kataischun^{ai}\, old verb, to put to shame (*Lu 13:17; 1Pe 2:6*). **{Wherein ye are spoken against}** (\en hⁱ katalaleisthe\). Present passive indicative of \katalale^{ai}\, for which see 2:12 with \en hⁱ\ also. Peter may be recalling (*Hart*) his own experience at Pentecost when the Jews

first scoffed and others were cut to the heart (*Ac 2:13,37*).
{Who revile} (*\hoi ep^reazontes*). Articular present active participle of *\ep^reaz^*, old verb (*from \ep^reia\, spiteful abuse*), to insult, in N.T. only here and *Lu 6:28*. **{In Christ}** (*\en Christ^i*). Paul's common mystical phrase that Peter has three times (*here, 5:10,14*), not in John, though the idea is constantly in John. Peter here gives a new turn (*cf. 2:12*) to *\anastroph^* (*manner of life*). "Constantly the apostle repeats his phrases with new significance and in a new light" (*Bigg*).

3:17 **{Better}** (*\kreitton*). Comparative of *\kratus* as in *2Pe 2:21*; *Heb 1:4*. Patient endurance not only silences calumny (*verse 16*), is Christlike (*verse 18*), but it has a value of its own (*verse 17*). **{If the will of God should so will}** (*\ei theloi to the^ma tou theou*). Condition of the fourth class again (*\ei--theloi*) with *\ei* and the optative. For a like pleonasm see *Joh 7:17*. **{For well-doing than for evil-doing}** (*\agathopoountas ^kakopoountas*). Accusative plural agreeing with *\humfs* understood (*accusative of general reference with the infinitive \paschein\ (to suffer)* of the participles from *\agathopoie^* (*see 2:15*) and *\kakopoie^* (*Mr 3:4, and see 1Pe 2:14 for \kakopoios*).

3:18 **{Because Christ also died}** (*\hoti kai Christos apethanen*). So the best MSS.; later ones *\epathen\ (suffered)*. The example of Christ should stir us to patient endurance. **{For sins}** (*\peri hamarti^"n*). "Concerning sins" (*not his, but ours, 1:18*). *\Peri\ (around, concerning)* with *\hamartias* in the regular phrase for the sin offering (*Le 5:7; 6:30*), though *\huper hamartias* does occur (*Eze 43:25*). So in the N.T. we find both *\peri hamarti^"n\ (Heb 5:3)* and *\huper hamarti^"n\ (Heb 5:1)*. **{Once}** (*\hapax*). Once for all (*Heb 9:28*), not once upon a time (*\pote*). **{The righteous for the unrighteous}** (*\dikaios huper adik^"n*). Literally, "just for unjust" (*no articles*). See *1Pe 2:19* for the sinlessness of Christ as the one perfect offering for sin. This is what gives Christ's blood value. He has no sin himself. Some men today fail to perceive this point. **{That he might bring us to God}** (*\hina h^mfs prosagag^i t^"i the^"i*). Purpose clause with *\hina*, with second aorist active subjunctive of *\prosag^* and the dative case *t^"i the^"i*. The MSS. vary between *\h^mfs\ (us)* and *\humfs\ (you)*. The verb *\prosag^* means to lead or bring to (*Mt 18:24*), to approach God (*cf. \prosag^"g^"n\ in Eph 2:18*), to present us to God on the basis of

his atoning death for us, which has opened the way (*Ro 3:25; Heb 10:19f.*) {**Being put to death in the flesh**} (\thanat[“]*theis men sarki*\). First aorist passive participle of \thanato[“]\, old verb (*from* \thanatos\ *death*), to put to death. \Sarki\ is locative case of \sarx\. {**But quickened in the spirit**} (\z[“]*opoi^ˆtheis de pneumati*\). First aorist passive participle of \z[“]*opoie[“]*\ rare (*Aristotle*) verb (*from* \z[“]*opoios\ making alive*), to make alive. The participles are not antecedent to \apethanen\, but simultaneous with it. There is no such construction as the participle of subsequent action. The spirit of Christ did not die when his flesh did, but "was endued with new and greater powers of life" (*Thayer*). See 1Co 15:22 for the use of the verb for the resurrection of the body. But the use of the word \pneumati\ (*locative case*) in contrast with \sarki\ starts Peter's mind off in a long comparison by way of illustration that runs from verses 19-22. The following verses have caused more controversy than anything in the Epistle.

3:19 {**In which also**} (\en h[“]*i kai*\). That is, in spirit (*relative referring to* \pneumati\). But, a number of modern scholars have followed Griesbach's conjecture that the original text was either \N[“]e kai\ (*Noah also*), or \En[“]ch kai\ (*Enoch also*), or \en h[“]i kai En[“]ch\ (*in which Enoch also*) which an early scribe misunderstood or omitted \En[“]ch kai\ in copying (\homoioteleuton\). It is allowed in Stier and Theile's _Polyglott_. It is advocated by J. Cramer in 1891, by J. Rendel Harris in _The Expositor_ (*1901*), and _Sidelights on N.T. Research_ (*p. 208*), by Nestle in 1902, by Moffatt's New Translation of the New Testament. Windisch rejects it as inconsistent with the context. There is no manuscript for the conjecture, though it would relieve the difficulty greatly. Luther admits that he does not know what Peter means. Bigg has no doubt that the event recorded took place between Christ's death and his resurrection and holds that Peter is alluding to Christ's _Descensus ad Inferos_ in Ac 2:27 (*with which he compares Mt 27:52f.; Lu 23:34; Eph 4:9*). With this Windisch agrees. But Wohlenberg holds that Peter means that Christ in his preexistent state preached to those who rejected the preaching of Noah who are now in prison. Augustine held that Christ was in Noah when he preached. Bigg argues strongly that Christ during the time between his death and resurrection preached to those who once heard Noah (*but are now in prison*) and offered them another chance and not mere condemnation. If so, why did Jesus confine

his preaching to this one group? So the theories run on about this passage. One can only say that it is a slim hope for those who neglect or reject Christ in this life to gamble with a possible second chance after death which rests on very precarious exegesis of a most difficult passage in Peter's Epistle.

Accepting the text as we have, what can we make of it? **{He went and preached}** (\poreutheis ek^{ruxen}). First aorist passive (*deponent*) participle of \poreuomai\ and first aorist active indicative of \k^{russ}\, the verb commonly used of the preaching of Jesus. Naturally the words mean personal action by Christ "in spirit" as illustration of his "quickenings" (*verse 18*) whether done before his death or afterwards. It is interesting to observe that, just as the relative \en hⁱ\ here tells something suggested by the word \pneumati\ (*in spirit*) just before, so in verse 21 the relative \ho\ (*which*) tells another illustration of the words \di' hudatos\ (*by water*) just before. Peter jumps from the flood in Noah's time to baptism in Peter's time, just as he jumped backwards from Christ's time to Noah's time. He easily goes off at a word. What does he mean here by the story that illustrates Christ's quickening in spirit? **{Unto the spirits in prison}** (\tois en phulakⁱ pneumasin\). The language is plain enough except that it does not make it clear whether Jesus did the preaching to spirits in prison at the time or to people whose spirits are now in prison, the point of doubt already discussed. The metaphorical use of \en phulakⁱ\ can be illustrated by 2Pe 2:4; Jude 1:6; Re 20:7 (*the final abode of the lost*). See Heb 12:23 for the use of \pneumata\ for disembodied spirits.

3:20 **{Which aforetime were disobedient}** (\apeith^{sasin pote}). First aorist active participle of \apeithe\ (*for which verb see 3:20*) in the dative plural agreeing with \pneumasin\. These spirits now in prison once upon a time (*pote*) were disobedient (*typical rebels, Hart calls them*). **{Waited}** (\apexedecheto\). Imperfect middle of the double compound \apekdechomai\, late verb, probably first by Paul (*1Co 1:7*), though in the apocryphal *_Acta Pauli_* (*iii*) and other late writings cited by Nageli (*p. 43*). Perfective use of the two prepositions (\apo, ek\) to wait out to the end, as for Christ's Second Coming (*Php 3:20*). A hundred years apparently after the warning (*Ge 5:32; 6:3; 7:6*) Noah was preparing the ark and Noah as a preacher of righteousness (*2Pe 2:5*) forewarned the people, who disregarded it. **{While the ark was a preparing}** (\kataskeuazomen^{s kib^{tu}}). Genitive absolute with present passive participle of

\kataskeuaz“, old compound (**Mt 11:10**), for \kib“tos\ (**ark**) see on ˘Mt 24:38. {**Wherein**} (\eis hˆn\). "Into which" (**the ark**). {**That is**} (\tout' estin\). Explanatory expression like our English idiom (**Ro 10:6, etc.**). {**Souls**} (\psuchai\). Persons of both sexes (**living men**) as in Ac 2:41; 27:37, etc. {**Were saved**} (\dies“thˆsan\). First aorist passive indicative of \dias“z“, old compound, to bring safe through as in Ac 27:44. {**Through water**} (\di' hudatos\). "By means of water" as the intermediate agent, an apparent change in the use of \dia\ in composition just before (**local use**) to the instrumental use here. They came through the water in the ark and so were saved by the water in spite of the flood around them. Peter lays stress (**Hart**) on the water rather than on the ark (**Heb 11:7**) for the sake of the following illustration.

3:21 {**Which also**} (\ho kai\). Water just mentioned. {**After a true likeness**} (\antitupon\). Water in baptism now as an anti-type of Noah's deliverance by water. For \baptisma\ see on ˘Mt 3:7. For \antitupon\ see on ˘Heb 9:24 (**only other N.T. example**) where the word is used of the earthly tabernacle corresponding (\antitupa\) to the heavenly, which is the pattern (\tupon\ **Heb 8:5**) for the earthly. So here baptism is presented as corresponding to (**prefigured by**) the deliverance of Noah's family by water. It is only a vague parallel, but not over-fanciful. {**Doth now save you**} (\humas nun s“zei\). Simplex verb (\s“z“, **not the compound** \dias“z“). The saving by baptism which Peter here mentions is only symbolic (**a metaphor or picture as in Ro 6:2-6**), not actual as Peter hastens to explain. {**Not the putting away of the filth of the flesh**} (\ou sarkos apothesis rupou\). \Apothesis\ is old word from \apotithˆmi\ (**2:1**), in N.T. only here and 2Pe 1:14. \Rupou\ (**genitive of** \rupos\) is old word (**cf. \ruparos\, filthy, in Jas 2:2; Re 22:11**), here only in N.T. (**cf. Isa 3:3; 4:4**). Baptism, Peter explains, does not wash away the filth of the flesh either in a literal sense, as a bath for the body, or in a metaphorical sense of the filth of the soul. No ceremonies really affect the conscience (**Heb 9:13f.**). Peter here expressly denies baptismal remission of sin. {**But the interrogation of a good conscience toward God**} (\alla suneidˆse“s agathˆs eper“tˆma eis theon\). Old word from \eper“ta“\ (**to question as in Mr 9:32; Mt 16:1**), here only in N.T. In ancient Greek it never means answer, but only inquiry. The inscriptions of the age of the Antonines use it of the Senate's approval after inquiry. That may be the sense here, that is, avowal of consecration to God

after inquiry, having repented and turned to God and now making this public proclamation of that fact by means of baptism (*the symbol of the previous inward change of heart*). Thus taken, it matters little whether \eis theon\ (*toward God*) be taken with \eper“t^ma\ or \suneid^se“s\. {**Through the resurrection of Jesus Christ**} (\di' anastase“s I^sou Christou\). For baptism is a symbolic picture of the resurrection of Christ as well as of our own spiritual renewal (*Ro 6:2-6*). See 1:3 for regeneration made possible by the resurrection of Jesus.

3:22 {**Having gone**} (\poreutheis\). First aorist (*deponent*) participle (*not periphrastic*) of \poreuomai\. {**Being made subject**} (\hupotagent“n\). Second aorist passive participle of \hupotass“\ (*see 2:18; 3:1*) in the genitive absolute construction. {**Unto him**} (\aut“i\). Christ. See 1Co 15:28.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

4:1 {**For as much then as Christ suffered in the flesh**} (\(*Christou oun pathontos sarki*\)). Genitive absolute with second aorist active participle of \pasch"\, to suffer, and the locative case of \sarx\ (*flesh*). The \oun\ (*then, therefore*) draws and applies the main lesson of 3:18-22, the fact that Christ suffered for us. {**Arm ye yourselves also**} (\(*kai humeis hoplisasthe*\)). Direct middle first aorist imperative of \hopliz"\, old verb from \hoplon\ (*weapon, Joh 18:3*), in metaphorical sense, here only in N.T. {**With the same mind**} (\(*t^n aut^n ennoian*\)). Accusative of the thing (*content*), \ennoian\, old word (*from en, nous*), putting in mind, thinking, will, in N.T. only here and Heb 4:12. "Here again _Christus Patiens_ is our \hupogrammos\" (*Bigg*). {**For**} (\(*hoti*\)). Reason for the exhortation. {**Hath ceased from sin**} (\(*pepautai hamartias*\)). Perfect middle indicative of \pau"\ to make cease and the ablative singular \hamartias\, but B reads the dative plural \hamartiais\ (*cf. Ro 6:1f.*). Temptation has lost its appeal and power with such a man.

4:2 {**That ye no longer should live**} (\(*eis to m^keti bi"sai*\)). Purpose clause with \eis to\ (*negative m^*) and the first aorist (*for the Attic second aorist bi"nai*) active infinitive of \bio"\, old verb, to spend a life (*from bios\, course of life, Lu 8:14*), here only in N.T. {**The rest of your time in the flesh**} (\(*ton epiloipon en sarki chronon*\)). Accusative of time (\(*chronon*\, *period of time*). \Epiloipon\ is old adjective (\(*epi, loipos*\, *remaining in addition*), here only in N.T. But \eis to\ here can be result (*so that*) as in Ro 1:20; 4:18.

4:3 {**Past**} (\(*parel^luth"s*\)). Perfect active participle of the compound verb \parerchomai\, old verb, to go by (*beside*) as in Mt 14:15 with \h^ra\ (*hour*). {**May suffice**} (\(*arketos*\)). No copula in the Greek, probably \estin\ (*is*) rather than \dunatai\ (*can*). Late and rare verbal adjective from \arke"\, to suffice, in the papyri several times, in N.T. only here and Mt 6:34; 10:25, apparently referring to Christ's words in Mt 6:34 (*possibly an axiom or proverb*). {**To have wrought**} (\(*kateirgasthai*\)). Perfect middle infinitive of \katergazomai\, common compound (\(*kata, ergon*\ *work*) as in 1Co 5:3. {**The**

desire} (*\to boul^ma*). Correct text, not *\thel^ma*. Either means the thing desired, willed. Jews sometimes fell in with the ways of Gentiles (*Ro 2:21-24; 3:9-18; Eph 2:1-3*) as today some Christians copy the ways of the world. **{And to have walked}** (*\peporeumenous*). Perfect middle participle of *\poreuomai* in the accusative plural of general reference with the infinitive *\kateirgasthai*. Literally, "having walked or gone." **{In lasciviousness}** (*\en aselgeiais*). All these sins are in the locative case with *\en*. "In unbridled lustful excesses" (*2Pe 2:7; 2Co 12:21*). **{Lusts}** (*\epithumiais*). Cf. 2:11; 4:2. **{Winebibbings}** (*\oinophlugiais*). Old compound (*\oinos*, *wine*, *\phlu^{\prime}*, *to bubble up*), for drunkenness, here only in N.T. (*also in De 21:20*). **{Revellings}** (*\komois*). Old word (*from \keimai*, *to lie down*), rioting drinking parties, in N.T. here and Ga 5:21; Ro 13:13. **{Carousings}** (*\potois*). Old word for drinking carousal (*from \pin^{\prime}*, *to drink*), here only in the N.T. In the light of these words it seems strange to find modern Christians justifying their "personal liberty" to drink and carouse, to say nothing of the prohibition law. The Greeks actually carried lust and drunkenness into their religious observances (*Aphrodite, for instance*). **{Abominable idolatries}** (*\athemitois eid^{\prime}lolatriais*). To the Christian all "idolatry," (*\eid^{\prime}lon, latreia*), worship of idols, is "abominable," not allowed (*alpha privative and \themitos*, *\themistos\ the old form, verbal of \themiz^{\prime}*, *to make lawful*), but particularly those associated with drinking and licentiousness. The only other N.T. example of *\athemitos* is by Peter also (*Ac 10:28*) and about the Mosaic law. That may be the idea here, for Jews often fell into idolatrous practices (*Deissmann, _Bible Studies_, p. 274*).

4:4 **{Wherein}** (*\en h^{\prime}i*). "In which thing" (*manner of life*). **{They think it strange}** (*\xenizontai*). Present passive indicative of *\xeniz^{\prime}*, old verb (*from \xenos*, *stranger*), to entertain a guest (*Ac 10:23*), to astonish (*Ac 17:20*). See also 4:12. "They are surprised or astonished." **{That ye run not with them}** (*\m^{\wedge} suntrechont^{\prime}n hum^{\prime}n*). Genitive absolute (*negative \m^{\wedge}*) with present active participle of *\suntrech^{\prime}*, old compound, to run together like a crowd or a mob as here (*just like our phrase, "running with certain folks"*). **{Into the same excess of riot}** (*\eis t^{\wedge}n aut^{\wedge}n t^{\wedge}s as^{\prime}tias anachusin*). *\Anachusin* (*from \anache^{\prime}* *to pour forth*) is a late and rare word, our overflowing, here only in N.T. *\As^{\prime}tias* is the character of an abandoned man (*\as^{\prime}tos*, cf. *\as^{\prime}t^{\prime}s* in *Lu*

15:13), old word for a dissolute life, in N.T. only here, Eph 5:18; Tit 1:6. **{Speaking evil of you}** (\blasph^{me}\). Present active participle of \blasph^{me}\ as in Lu 22:65. "The Christians were compelled to stand aloof from all the social pleasures of the world, and the Gentiles bitterly resented their puritanism, regarding them as the enemies of all joy, and therefore of the human race" (*Bigg*).

4:5 **{Who shall give account}** (\hoi apod^{sousin} logon\). Future active indicative of \apodid^{mi}\. For this use with \logon\ (*account*) see Mt 12:36; Lu 16:2; Ac 19:40; Heb 13:17. For the sudden use of the relative \hoi\ see Ro 3:8. **{To him that is ready to judge}** (\tⁱ hetoim^s krinonti\). Dative, "to the one readily judging," correct text, not \hetoim^s echonti krinai\, "to the one ready to judge," which "softens the rugged original" (*Hart*). That is Christ apparently (**1:13; 2Co 5:10**), but the Father in 1:17. **{The quick and the dead}** (\z^{ntas} kai nekrous\). "Living and dead." Those living at the time and those already dead (**1Th 4:15**).

4:6 **{Was the gospel preached}** (\eu^{ggelisth}\). First aorist passive indicative of \euaggeliz^{ai}\. Impersonal use. **{Even to the dead}** (\kai nekrois\). Does Peter here mean preached to men after they are dead or to men once alive but dead now or when the judgment comes? There are those (*Augustine, Luther, etc.*) who take "dead" here in the spiritual sense (*dead in trespasses and sins as in Col 2:13; Eph 2:1*), but consider it "impossible" for Peter to use the same word in two senses so close together; but Jesus did it in the same sentence, as in the case of \psuch^{ai}\ (*life*) in Mt 16:25. Bigg takes it to mean that all men who did not hear the gospel message in this life will hear it in the next before the final judgment. **{That they might be judged}** (\hina krith^{sin} men\). Purpose clause with \hina\ and the first aorist passive subjunctive of \krin^{ai}\, to judge, whereas \z^{sin} de\ (*by contrast*) is the present active subjunctive of \za^{ai}\, to live. There is contrast also between \kata anthr^{pous}\ (*according to men*) and \kata theon\ (*according to God*).

4:7 **{But the end of all things is at hand}** (\pantⁿ de to telos ^{ggiken}\). Perfect active indicative of \eggiz^{ai}\, to draw near, common late verb (*from* \eggus\), same form used by the Baptist of the Messiah's arrival (**Mt 3:2**) and by James in 5:8 (*of the second coming*). How near Peter does not say, but he urges readiness (**1:5f.; 4:6**) as Jesus did (**Mr 14:38**) and Paul (**1Th**

5:6), though it is drawing nearer all the time (*Ro 12:11*), but not at once (*2Th 2:2*). {**Be ye therefore of sound mind**} (\s“*phron^sate oun*\). In view of the coming of Christ. First aorist (*ingressive*) active imperative of \s“*phrone*“\ (\s“*s*\, *sound*, \phr^n\, *mind*) as in Mr 5:15. {**Be sober unto prayer**} (\n^*psate eis proseuchas*\). First aorist (*ingressive of* \n^*ph*“\ (*see 1:13*) and plural \proseuchas\, (*prayers*). Cf. Eph 6:18.

4:8 {**Above all things**} (\pro pant“*n*\). See this phrase in Jas 5:12. {**Being fervent**} (\ekten^*echontes*\). Present active participle of \echontes\ and predicate accusative of adjective \ekten^s\ (*from* \ektein“\, *to stretch out*), stretched out, here only in N.T., "holding intent you love among yourselves." {**For love covereth a multitude of sins**} (\hoti agap^*kaluptei pl^thos hamarti*“*n*\). See Jas 5:20 for meaning, sins of the one loved, not of the one loving.

4:9 {**Using hospitality**} (\philoxenoi\). "Friendly to strangers," old word (*from* \philos, xenos\), in N.T. only here and 1Ti 3:2; Tit 1:8. No verb here in the Greek. {**Without murmuring**} (\aneu goggusmou\). Like \ch“*ris goggusm*“*n*\ in Php 2:14. Complaint spoils hospitality. Jesus enjoined the entertainment of strangers (*Mt 25:35*). Inns were rare and very poor. Hospitality made mission work possible (*3Jo 1:5*).

4:10 {**Gift**} (\charisma\). Late N.T. word (*in late papyri*) from \charizomai\, to give graciously. It is used here by Peter as one of the gifts of the Holy Spirit (*1Co 12:4,9,29-31; Ro 12:6*). {**Ministering**} (\diakonountes\). Present active participle plural of \diakone“\, common verb (*Mt 20:28*), though \hekastos\ (*each*) is singular. {**As good stewards**} (\h“*s kaloi oikonomoi*\). For "steward" (\oikonomos\, *house-manager*) see Lu 16:1; 1Co 4:1 (*used by Paul of himself*) and of any bishop (*Tit 1:7*), but here of any Christian. See \kalos\ used with \diakonos\ in 1Ti 4:6. {**Of the manifold grace of God**} (\poikil^*s charitos theou*\). For \poikilos\ (*many-colored*) see on 1:6; Jas 1:2.

4:11 {**If any man speaketh**} (\ei tis lalei\). Condition of first class, assumed as a fact. {**Speaking as it were oracles of God**} (\h“*s logia theou*\). No predicate in this conclusion of the condition. For \logia theou\ see Ac 7:38 (*Mosaic law*); Ro 3:2 (*the Old Testament*); Heb 5:12 (*the substance of Christian teaching*), here of the utterances of God through Christian teachers. \Logion\ (*old word*) is a diminutive of \logos\ (*speech*,

word). It can be construed here as nominative or as accusative. The verb has to be supplied. **{If any one ministereth}** (*\ei tis diakonei*). First-class condition again. See Ac 6:2-4 for the twofold division of service involved here. **{Which God supplieth}** (*\h^s chor^gei ho theos*). Ablative case (*\h^s*) of the relative attracted from the accusative *\h^n*, object of *\chor^gei* (*present active indicative of \chor^ge*, old verb, to supply from *\chor^gos*, chorus leader, in N.T. only here and 2Co 9:10). Peter has the compound *\epichor^ge* in 2Pe 1:5,11. God is the supplier of strength. **{That God may be glorified}** (*\hina doxaz^tai ho theos*). Purpose clause with *\hina* and the present passive subjunctive of *\doxaz^s*. See Joh 15:8. **{Whose is}** (*\h^i estin*). "To whom (*dative*) is," that is to Jesus Christ the immediate antecedent, but in Ro 16:27; Jude 1:25 the doxology is to God through Christ. For other doxologies see 1Pe 5:11; 2Pe 3:18; Ga 1:5; Ro 9:5; 11:36; Php 4:20; Eph 3:21; 1Ti 1:17; 6:16; 2Ti 4:18; Heb 13:21; Re 1:6; 5:13; 7:12. The others addressed to Christ are 2Pe 3:18; 2Ti 4:18; Re 1:6.

4:12 **{Think it not strange}** (*\m^ xenizesthe*). Prohibition with *\m^* and the present passive imperative of *\xeniz^s*, for which verb see 4:4. "Be not amazed." **{Concerning the fiery trial among you}** (*\tei en humin pur^sei*). Instrumental case, "by the among you burning," metaphorical sense of old word (*since Aristotle*), from *\puro*, to burn (*\pur\ fire*). See 1:7 for the metaphor. See Re 18:9,18 only other N.T. examples. It occurs in Pr 27:21 for the smelting of gold and silver and so in Ps 56:10 (**LXX 65:10**): "Thou didst smelt us as silver is smelted" (*\epur^sas h^mfs h^s puroutai to argurion*). **{Which cometh upon you}** (*\humin ginomen^i*). Present middle participle of *\ginomai* (*already coming*) with dative case *\humin*. **{To prove you}** (*\pros peirasmon*). "For testing." **{As though a strange thing happened unto you}** (*\h^s xenou humin sumbainontos*). Genitive absolute with *\h^s*, giving the alleged reason, and *\humin*, dative case with *\sumbainontos* (*present active participle of \sumbain^s*, to go together, to happen (**Mr 10:32**), agreeing with *\xenou* (*strange, Heb 13:9*).

4:13 **{Inasmuch}** (*\katho*). "In so far forth as" ("*according to which thing*"), old conjunction, in N.T. only here and 2Co 8:12; Ro 8:26. **{Ye are partakers of}** (*\koin^neite*). Present active indicative of *\koin^ne^s*, old verb (*from \koin^nos*, partner), to share in either with genitive (**Heb 2:14**) or dative as here

(\path^{masin}\). {**That ye may rejoice with exceeding joy**} (\hina char^{te agalli}“menoi”). Purpose clause with \hina\ and second aorist passive subjunctive of \chair“, with the present middle participle of \agallia“\ to exult (**1:8**), "that ye may rejoice exulting." See 1:6-8 for this same idea associated with the second coming of Christ as here.

4:14 {**If ye are reproached**} (\ei oneidizesthe\). Condition of first class assumed as true with \ei\ and present passive indicative of \oneidiz“, for which verb see Jas 1:5. {**For the name of Christ**} (\en onomati Christou\). "In the matter of the name of Christ." For the idea see Mt 5:11f.; 19:29; Ac 5:41; 9:16; 21:13. This is the only N.T. example of just \onoma Christou\, here used because of the use of \Christianos\ in verse 16. For the beatitude \makarioi\ see Mt 5:11f. {**The Spirit of glory and the Spirit of God**} (\to t^s dox^s kai to tou theou pneuma\). Note repetition of the article (\to\) though \pneuma\ only once. The reference is to the Holy Spirit, who is the Spirit of Glory and of God. {**Resteth upon you**} (\eph' h^{mas} anapauetai\). Quotation from Isa 11:2. Present middle indicative of \anapau“, to give rest, refresh (**Mt 11:28**). "He rests upon the Christian as the Shechinah rested upon the tabernacle" (**Bigg**). Cf. 1:8; Mt 3:16.

4:15 {**Let no one of you suffer**} (\m^{tis} hum“n paschet“\). Prohibition with \m^{tis} and present active imperative (**habit prohibited**). {**As**} (\h“s\). Charged as and being so. Two specific crimes (**murderer, thief**) and one general phrase (\kakopoios\, **evildoer, 1Pe 2:12,14**), and one unusual term \allotriepiscopos\ (**a meddler in other men's matters**). Note \h“s\ (**or as**) = or "also only as" (**Wohlenberg**). The word was apparently coined by Peter (**occurring elsewhere only in Dionys. Areop. and late eccles. writers**) from \allotrios\ (**belonging to another, 2Co 10:15**) and \episkopos\, overseer, inspector, 1Pe 2:25). The idea is apparently one who spies out the affairs of other men. Deissmann (**_Bible Studies_, p. 224**) gives a second-century papyrus with \allotri“n epithum^{tis} a _speculator alienorum_. Epictetus has a like idea (**iii. 22. 97**). Biggs takes it to refer to "things forbidden." Clement of Alexandria tells of a disciple of the Apostle John who became a bandit chief. Ramsay (**_Church in the Roman Empire_, pp. 293, 348**) thinks the word refers to breaking up family relationships. Hart refers us to the gadders-about in 1Th 4:11; 2Th 3:11 and women as gossipers in

1Th 5:13. It is interesting to note also that \episkopos\ here is the word for "bishop" and so suggests also preachers meddling in the work of other preachers.

4:16 {**But if as a Christian**} (\ei de h“s *Christianos*\). Supply the verb \paschei\ (*condition of first class, "if one suffer as a Christian"*). This word occurs only three times in the N.T. (*Ac 11:26; 26:28; 1Pe 4:16*). It is word of Latin formation coined to distinguish followers of Christ from Jews and Gentiles (*Ac 11:26*). Each instance bears that idea. It is not the usual term at first like \math^{tai}\ (*disciples*), saints (*hagioi*\), believers (*pisteuontes*\), etc. The Jews used \Naz“raioi\ (*Nazarenes*) as a nickname for Christians (*Ac 24:5*). By A.D. 64 the name Christian was in common use in Rome (*Tacitus, Ann. XV. 44*). Owing to itacism it was sometimes spelled \Chr^{tianoi}\ (\i, ei\ and \^ pronounced alike). {**Let him not be ashamed**} (\m^a *aischunesth*“\). Prohibition with \m^a\ and present passive imperative of \aischun“\. Peter had once been ashamed to suffer reproach or even a sneer for being a disciple of Christ (*Mr 14:68*). See the words of Jesus in Mr 8:38 and Paul's in 2Ti 1:12. Peter is not ashamed now. In this name (\en t“i *onomati tout*“i\). Of Christian as in Mr 9:41, "because ye are Christ's."

4:17 {**For the time is come**} (\hoti ho *kairos*\). No predicate, probably \estin\ (*is*) to be supplied. The phrase that follows comes from the vision of Ezekiel (*chapter Eze 9*). The construction is unusual with \tou arxasthai\ (*genitive articular aorist middle infinitive of* \arch“\), not exactly purpose or result, and almost in apposition (*epexegetic*), but note \tou elthein\ used as subject in Lu 17:1. The persecution on hand (*1:7*) was a foretaste of more to come. By "house of God" he can mean the same as the "spiritual house" of 2:5 or a local church. Biggs even takes it to refer to the family. {**And if it begin first at us**} (\ei de pr“ton aph'h^m“n\). Condition of first class again, with the verb \archetai\ understood. "From us" (\aph' h^m“n\ more exactly. {**End**} (\telos\). Final fate. {**Of them that obey not the gospel of God**} (\t“n *apeithount*“n t“i *tou theou euaggeli*“i\). "Of those disobeying the gospel of God." See the same idea in Ro 2:8. See Mr 1:14 for believing in the gospel.

4:18 {**And if the righteous is scarcely saved**} (\kai ei ho *dikaios molis s*“zetai\). First-class condition again with \ei\ and

present passive indicative of \s“z“. Quotation from Pr 11:31. See 3:12,14; Mt 5:20. But the Christian is not saved by his own righteousness (*Php 3:9; Re 7:14*). For \molis\ see Ac 14:18 and for \aseb^s\ (*ungodly, without reverence*) see Ro 4:5; 2Pe 2:5. {**Will appear**} (\phaneitai). Future middle of \phain“, to show. For the question see Mr 10:24-26.

4:19 {**Wherefore**} (\h“ste\). Picking up the thread of consolation again (*Bigg*). {**Commit their souls**} (\paratithesth“*san tas psuchas*\). Present (*continuous*) middle imperative third plural of \paratith^mi\, old word, a banking figure, to deposit, as in 1Ti 1:18; 2Ti 2:2, the word used by Jesus as he died (*Lu 23:46*). {**In well-doing**} (\en agathopoiïfi). Late and rare word, only here in N.T., from \agathopoie“\ (*1Pe 2:15,20*).

Robertson's New Testament Word Studies
(1 Peter: Chapter 4)

[\[Previous\]](#) [\[Next\]](#)

5:1 **{Who am a fellow-elder}** (\ho sunpresbuteros\). Earliest use of this compound in an inscription of B.C. 120 for fellow-elders (*alderman*) in a town, here only in N.T., in eccles. writers. For the word \presbuteros\ in the technical sense of officers in a Christian church (*like elder in the local synagogues of the Jews*) see Ac 11:30; 20:17. It is noteworthy that here Peter the Apostle (**1:1**) calls himself an elder along with (\sun\) the other "elders." **{A witness}** (\martus\). This is what Jesus had said they must be (**Ac 1:8**) and what Peter claimed to be (**Ac 3:15; 10:39**). So Paul was to be a \martus\ (**Ac 22:15**). **{Who am also a partaker}** (\ho kai koin"nos\). "The partner also," "the partaker also." See Lu 5:10; 2Co 1:7; 2Pe 1:4. See same idea in Ro 8:17. In Ga 3:23; Ro 8:18 we have almost this about the glory about to be revealed to us where \mell" as here is used with the infinitive.

5:2 **{Tend}** (\poimanate\). First aorist active imperative of \poimain", old verb, from \poim"n\ (*shepherd*) as in Lu 17:7. Jesus used this very word to Peter in the interview by the Sea of Galilee (**Joh 21:16**) and Peter doubtless has this fact in mind here. Paul used the word to the elders at Miletus (**Ac 20:28**). See 2:25 for the metaphor. **{Flock}** (\poimnion\). Old word, likewise from \poim"n\, contraction of \poimenion\ (**Lu 12:32**). **{Exercising the oversight}** (\episkopountes\). Present active participle of \episkope", old word (*in Heb 12:15 alone in N.T.*), omitted here by Aleph B. **{Not by constraint}** (\m"anagkast"s\). Negative \m" because of the imperative. Old adverb from verbal adjective \anagkastos\, here alone in N.T. **{But willingly}** (\alla hekousi"s\). By contrast. Old adverb, in N.T. only here and Heb 10:26. **{Nor yet for filthy lucre}** (\m"de aischrokerd"s\). A compound adverb not found elsewhere, but the old adjective \aischrokerd"s is in 1Ti 3:8; Tit 1:7. See also Tit 1:11 "for the sake of filthy lucre" (\aischrou kerdous charin\). Clearly the elders received stipends, else there could be no such temptation. **{But of a ready mind}** (\alla prothum"s\). Old adverb from \prothumos\ (**Mt 26:41**), here only in N.T.

5:3 **{Lording it over}** (\katakurieuontes\). Present active

participle of \katakuriēu“, late compound (\kata, kurios\) as in Mt 20:25. {**The charge allotted to you**} (\t“n kl̂r“n\). "The charges," "the lots" or "the allotments." See it in Ac 1:17,25 in this sense. The old word meant a die (*Mt 27:25*), a portion (*Col 1:12; 1Pe 1:4*), here the charges assigned (*cf. Ac 17:4*). From the adjective \kl̂rikos\ come our cleric, clerical, clerk. Wycliff translated it here "neither as having lordship in the clergie." {**Making yourselves ensamples**} (\tupoi ginomenoi\). Present active participle of \ginomai\ and predicate nominative \tupoi\ (*types, models*) for which phrase see 1Th 1:7. Continually becoming. See 2:21 for \hupogrammos\ (*writing-copy*). {**To the flock**} (\tou poimniou\). Objective genitive.

5:4 {**When the chief Shepherd shall be manifested**} (\phaner“thentos tou archipoimenos\). Genitive absolute with first aorist passive participle of \phanero“, to manifest, and genitive of \archipoim̂n\, a compound (\archi, poim̂n\ after analogy of \archiereus\, here only in N.T., but in _Testam. of Twelve Patrs_. (*Jud. 8*) and on a piece of wood around an Egyptian mummy and also on a papyrus A.D. 338 (*Deissmann, _Light, etc._, p. 100*). See Heb 13:20 for \ho poim̂n ho megas\ (*the Shepherd the great*). {**Ye shall receive**} (\komieisthe\). Future of \komiz“\ (*1:9, which see*). {**The crown of glory that fadeth not away**} (\ton amarantinon t̂s dox̂s stephanon\). For "crown" (\stephanos\ see Jas 1:12; 1Co 9:25; 2Ti 4:8; Re 2:10; 3:10; 4:4. In the Gospels it is used only of the crown of thorns, but Jesus is crowned with glory and honor (*Heb 2:9*). In all these passages it is the crown of victory as it is here. See 1:4 for \amarantos\, unfading. \Amarantinos\ is made from that word as the name of a flower \amaranth\ (*so called because it never withers and revives if moistened with water and so used as a symbol of immortality*), "composed of amaranth" or "amarantine," "the amarantine (*unfading*) crown of glory."

5:5 {**Be subject**} (\hopotaĝte\). Second aorist passive imperative of \hupotass“. {**Unto the elder**} (\presbuterois\). Dative case. Here the antithesis between younger and elder shows that the word refers to age, not to office as in 5:1. See a like change in meaning in 1Ti 5:1,17. {**All**} (\pantes\). All ages, sexes, classes. {**Gird yourselves with humility**} (\t̂n tapeinophrosun̂n egkomb“sasthe\). First aorist middle imperative of \egkomboomai\, late and rare verb (*in Apollodorus, fourth cent. B.C.*), here only

in N.T., from \en\ and \kombos\ (*knot, like the knot of a girdle*). \Egkomb“ma\ was the white scarf or apron of slaves. It is quite probable that Peter here is thinking of what Jesus did (*Joh 13:4ff.*) when he girded himself with a towel and taught the disciples, Peter in particular (*Joh 13:9ff.*), the lesson of humility (*Joh 13:15*). Peter had at last learned the lesson (*Joh 21:15-19*). {**The proud**} (\huper^{phanois}). Dative plural of \huper^{phanos} (*Jas 4:6; Ro 1:30*) after \antitassetai\ (*present middle indicative of antitass“ as in Jas 4:6 (quoted there as here from Pr 3:34)*).

5:6 {**Humble yourselves therefore**} (\tapein“th^{te oun}). First aorist passive imperative of \tapeino“, old verb, for which see Mt 18:4. Peter is here in the role of a preacher of humility. "Be humbled." {**Under the mighty hand of God**} (\hupo t^{n krataian cheira tou theou}). Common O.T. picture (*Ex 3:19; 20:33, etc.*). {**That he may exalt you**} (\hina hups“sⁱ). Purpose clause with \hina\ and first aorist active subjunctive of \hupso“. Cf. Lu 14:11; Php 2:9. {**In due time**} (\en kair“i). Same phrase in Mt 24:45.

5:7 {**Casting**} (\epiripsantes). First aorist active participle of \epiript“, old verb, to throw upon, in N.T. only here and Lu 19:35 (*casting their clothes on the colt*), here from Ps 55:22. For \merimna\ see Mt 6:25,31,34. {**He careth**} (\aut“i melei). Impersonal verb \melei\ (*present active indicative*) with dative \aut“i\, "it is a care to him." God does care (*Lu 21:18*).

5:8 {**Be watchful**} (\gr^{gor^{sate}}). First aorist active imperative of \gr^{gore}“, late present imperative from perfect \egr^{gora}\ (*to be awake*) from \egeir“ (*to arouse*), as in Mt 24:42. For \n^{psate}\ see 1:13; 4:7. {**Your adversary**} (\ho antidikos hum“n). Old word for opponent in a lawsuit (*Mt 5:25*). {**The devil**} (\diabolos). Slanderer. See on Mt 4:1. {**As a roaring lion**} (\h“s “ruomenos le“n). But Jesus is also pictured as the Lion of the tribe of Judah (*Re 5:5*). But Satan {**roars**} at the saints. Present middle participle \“ruomai\, old verb, here only in N.T., to howl like a wolf, dog, or lion, of men to sing loud (*Pindar*). See Ps 22:13. {**Whom he may devour**} (\katapiein). Second aorist active infinitive of \katapin“, to drink down. B does not have \tina\, Aleph has \tina\ (*somebody*), "to devour some one," while A has interrogative \tina\, "whom he may devour" (*very rare idiom*). But the devil's purpose is the ruin of men. He is a "peripatetic" (\peripatei) like the peripatetic

philosophers who walked as they talked. Satan wants all of us and sifts us all (***Lu 22:31***).

5:9 {**Whom withstand**} (\h*“i antist^{te}*\). Imperative second aorist active (***intransitive***) of \anthist^{mi}\; same form in Jas 4:7, which see. Dative case of relative (\h*“i*\). For the imperative in a subordinate clause see verse 12; 2Th 3:10; 2Ti 4:15; Heb 13:7. Cowardice never wins against the devil (***2Ti 1:7***), but only courage. {**Steadfast in your faith**} (\stereo*i tⁱ pistei*\). Locative case \pistei\. \Stereos\ is old adjective for solid like a foundation (***2Ti 2:19***). {**The same sufferings**} (\ta auta t^{“n path^{mat}“n}\). An unusual construction with the genitive rather than the usual \ta auta path^{mata}\, perhaps as Hofmann suggests, "the same tax of sufferings" (***“the same things in sufferings”***). Probably this is correct and is like Xenophon's phrase in the *Memorabilia* (*IV. 8. 8*), \ta tou g^r“s epiteleisthai\ (***to pay the tax of old age***). {**Are accomplished**} (\epiteleisthai\). Present (***and so process***) middle (***you are paying***) or passive (***is paid***) infinitive of \epitele[“]\, old verb, to accomplish (***2Co 7:1***). {**In your brethren who are in the world**} (\tⁱ en t^{“i kosm^{“i} hum^{“n adelphot^{ti}}\). Associate-instrumental case \adelphot^{ti}\ (***in N.T. only here and 2:17, which see***) after \ta auta\ (***like 1Co 11:5***) or dative after \epiteleisthai\. Even so \eidotes\ (***second perfect active participle of oida***) with an infinitive usually means "knowing how to" (***object infinitive***) as in Lu 12:56; Php 3:18 rather than "knowing that" (***indirect assertion***) as taken above.}

5:10 {**The God of all grace**} (\ho theos t^{s charitos}\). See 4:10 for \poikil^{s charitos theou}\ (***of the variegated grace of God***). {**In Christ**} (\en Christ^{“i}\). A Pauline phrase (***2Co 5:17-19***), but Petrine also. For God's "calling" us (\kalesas\) see 1Th 5:23f.; 1Co 1:8f.; Ro 8:29f. {**After that ye have suffered a little while**} (\oligon pathontas\). Second aorist active participle of \pasch[“]\, antecedent to the principal verbs which are future active (\katartisei\, ***to mend, Mr 1:19; Ga 6:1, st^{rixei}***, ***for which see Lu 9:51; 22:32, sthen^{“sei} from sthenos*** ***and so far a hapax legomenon like enischu[“]*** ***according to Hesychius***). For \oligon\ see 1:6.

5:11 {**To him**} (\aut^{“i}\). To God (***dative case***). Note \kratos\ in the doxology as in 1Ti 6:16 and briefer than the doxology in 1Pe 4:11, to Christ.

5:12 {**By Silvanus**} (\dia Silouanou\). Probably this postscript (**12-14**) is in Peter's own handwriting, as Paul did (**2Th 3:17f.; Ga 6:11-18**). If so, Silvanus (*Silas*) was the amanuensis and the bearer of the Epistle. {**As I account him**} (\h"s logizomai\). Peter uses Paul's phrase (**1Co 4:1; Ro 8:18**) in giving approval to Paul's former companion (**Ac 15:40**). {**I have written**} (\egrapsa\). Epistolary aorist applying to this Epistle as in 1Co 5:11 (*not 1Co 5:9*); 1Co 9:15; Ga 6:11; Ro 15:15; Phm 1:19,21. {**Briefly**} (\di' olig"n\). "By few words," as Peter looked at it, certainly not a long letter in fact. Cf. Heb 13:22. {**Testifying**} (\epimartur"n\). Present active participle of \epimarture"\, to bear witness to, old compound, here alone in N.T., though the double compound \sunepimarture"\ in Heb 2:4. {**That this is the true grace of God**} (\taut^"n einai al^th^ charin tou theou\). Infinitive \einai\ in indirect assertion and accusative of general reference (\taut^"n\) and predicate accusative \charin\). Peter includes the whole of the Epistle by God's grace (**1:10**) and obedience to the truth (**Joh 1:17; Gal 2:5; Col 1:6**). {**Stand ye fast therein**} (\eis h^"n st^te\). "In which (*grace*) take your stand" (*ingressive aorist active imperative of \hist^mi*).

5:13 {**She that is in Babylon, elect together with you**} (\h^ en Babul"ni suneklekt^"\). Either actual Babylon or, as most likely, mystical Babylon (*Rome*) as in the Apocalypse. If Peter is in Rome about A.D. 65, there is every reason why he should not make that fact plain to the world at large and least of all to Nero. It is also uncertain whether \h^ suneklekt^"\ (*found here alone*), "the co-elect woman," means Peter's wife (**1Co 9:5**) or the church in "Babylon." The natural way to take it is for Peter's wife. Cf. \eklekt^i kurifi\ in 2Jo 1:1 (*also verse 2Jo 1:13*). {**Mark my son**} (\Markos ho huios mou\). So this fact agrees with the numerous statements by the early Christian writers that Mark, after leaving Barnabas, became Peter's "interpreter" and under his influence wrote his Gospel. We know that Mark was with Paul in Rome some years before this time (**Col 4:10**).

5:14 {**With a kiss of love**} (\en phil^mati agap^s\). As in 1Co 16:20. The abuse of this custom led to its confinement to men with men and women with women and to its final abandonment (*_Apost. Const_. ii. 57, 12*). {**That are in Christ**} (\tois en Christ"i\). This is the greatest of all secret orders and ties, one that is open to all who take Christ as Lord and Saviour.

1:1 {**Simon Peter**} (\Sim“n Petros\). Aleph A K L P have \Syme“n\ as in Ac 15:14, while B has \Sim“n\. The two forms occur indifferently in I Macc. 2:3, 65 for the same man. {**Servant and apostle**} (\doulos kai apostolos\). Like Ro 1:1; Tit 1:1. {**To them that have obtained**} (\tois lachousin\). Dative plural articular participle second aorist active of \lagchan“, old verb, to obtain by lot (**Lu 1:9**), here with the accusative (\pistin\)) as in Ac 1:17. {**Like precious**} (\isotimon\). Late compound adjective (\isos, *equal*, \tim^, *honor, price*), here only in N.T. But this adjective (*Field*) is used in two ways, according to the two ideas in \tim^ (*value, honor*), either like in value or like in honor. This second idea is the usual one with \isotimos\ (*inscriptions and papyri, Josephus, Lucian*), while \polutimos\ has the notion of price like \tim^ in 1:7,19; 2:4,6f. The faith which they have obtained is like in honor and privilege with that of Peter or any of the apostles. {**With us**} (\h^min\). Associative-instrumental case after \isotimon\. Equal to \t^i h^m“n\ (*the faith of us*). {**In the righteousness**} (\en dikaiosun^i\). Definite because of the preposition \en\ and the following genitive even though anarthrous. The O.T. sense of \dikaiosun^ applied to God (**Ro 1:17**) and here to Christ. {**Of our God and Saviour Jesus Christ**} (\tou theou h^m“n kai s“t^ros I^sou Christou\). So the one article (\tou\) with \theou\ and \s“t^ros\ requires precisely as with \tou kuriou h^m“n kai s“t^ros I^sou Christou\ (*of our Lord and Saviour Jesus Christ*), one person, not two, in 1:11 as in 2:20; 3:2,18. So in 1Pe 1:3 we have \ho theos kai pat^r\ (*the God and Father*), one person, not two. The grammar is uniform and inevitable (**Robertson, _Grammar_, p. 786**), as even Schmiedel (**Winer-Schmiedel, _Grammatik_, p. 158**) admits: "Grammar demands that one person be meant." Moulton (**_Prol._, p. 84**) cites papyri examples of like usage of \theos\ for the Roman emperors. See the same idiom in Tit 2:13. The use of \theos\ by Peter as a predicate with Jesus Christ no more disproves the Petrine authorship of this Epistle than a like use in Joh 1:1 disproves the Johannine authorship of the Fourth Gospel and the same use in Tit 2:13 disproves the genuineness of Titus. Peter had heard Thomas call Jesus God (**Joh 20:28**) and he himself had called him

the Son of God (*Mt 16:16*).

1:2 {**Be multiplied**} (*\pl^thunthei^*). First aorist passive optative of *\pl^thun^* in a wish for the future (*volitive use*) as in 1Pe 1:2; Jude 1:2. {**In the knowledge**} (*\en epign^sei^*). Full (*additional*, *\epi^*) knowledge as in 1:8 (*only \gn^sis^\ in 1:5,6; 3:18*), but *\epign^sin^* again in 1:3,8; 2:20. As in Colossians, so here full knowledge is urged against the claims of the Gnostic heretics to special *\gn^sis^*. {**Of God and of Jesus our Lord**} (*\tou theou kai I^sou tou kuriou h^m^"n^*). At first sight the idiom here seems to require one person as in 1:1, though there is a second article (*\tou^*) before *\kuriou^*, and *\I^sou^* is a proper name. But the text here is very uncertain. Bengel, Spitta, Zahn, Nestle accept the short reading of P and some Vulgate MSS. and some minuscules with only *\tou kuriou h^m^"n^* (*our Lord*) from which the three other readings may have come. Elsewhere in II Peter *\gn^sis^* and *\epign^sis^* are used of Christ alone. The text of II Peter is not in a good state of preservation.

1:3 {**Seeing that his divine power hath granted unto us**} (*\h^"s h^min t^s theias duname^"s autou ded^"r^men^s^*). Genitive absolute with the causal particle *\h^"s^* and the perfect middle participle of *\d^"re^*, old verb, to bestow (*\d^"rea^*, *gift*), usually middle as here, in N.T. elsewhere only Mr 15:45. *\Autou^* refers to Christ, who has "divine power" (*\t^s theias duname^"s^*), since he is *\theos^* (*1:1*). *\Theios^* (*from \theos^*) is an old adjective in N.T. here and verse 4 only, except Ac 17:29, where Paul uses *\to theion^* for deity, thus adapting his language to his audience as the papyri and inscriptions show. The use of *\theios^* with an imperial connotation is very common in the papyri and the inscriptions. Deissmann (*Bible Studies*, pp. 360-368) has shown the singular linguistic likeness between 2Pe 1:3-11 and a remarkable inscription of the inhabitants of Stratonicea in Caria to Zeus Panhemerios and Hecate dated A.D. 22 (*in full in C I H ii No. 2715 a b*). One of the likenesses is the use of *\t^s theias duname^"s^*. Peter may have read this inscription (*cf. Paul in Athens*) or he may have used "the familiar forms and formulae of religious emotion" (*Deissmann*), "the official liturgical language of Asia Minor." Peter is fond of *\dunamis^* in this Epistle, and the *\dunamis^* of Christ "is the sword which St. Peter holds over the head of the False Teachers" (*Bigg*). {**All things that pertain unto life and godliness**} (*\panta ta pros z^"n kai eusebeian^*).

"All the things for life and godliness." The new life in Christ who is the mystery of godliness (*1Ti 3:16*). \Eusebeia\ with its cognates (\euseb^hs, *euseb*^hs, *eusebe*^h\) occurs only in this Epistle, Acts, and the Pastoral Epistles (*from* \eu\, *well, and* \sebomai\, *to worship*). {**Of him that called us**} (\tou *kalesantos*\). Genitive of the articular first aorist active participle of \kale^h\. Christ called Peter and all other Christians. {**By his own glory and virtue**} (\dia dox^hs kai aret^hs\). So B K L, but Aleph A C P read \idifi doxⁱ kai aretⁱ\ (*either instrumental case "by" or dative "to"*). Peter is fond of \idios\ (*own, 1Pe 3:1,5; 2Pe 2:16,22, etc.*). "Glory" here is the manifestation of the Divine Character in Christ. For \aret^h\ see on 1Pe 2:9 and Php 4:8; 2Pe 1:5.

1:4 {**Whereby**} (\di' h^hn\). Probably the "glory and virtue" just mentioned, though it is possible to take it with \panta ta pros\, etc., or with \h^hmin\ (*unto us, meaning "through whom"*). {**He hath granted**} (\ded^hr^htai\). Perfect middle indicative of \d^hre^h\, for which see verse 3. {**His precious and exceeding great promises**} (\ta timia kai megista epaggelmata\). \Epaggelma\ is an old word (*from* \epaggell^h\) in place of the common \epaggelia\, in N.T. only here and 3:13. \Timios\ (*precious, from* \tim^h\, *value*), three times by Peter (*1Pe 1:7 of faith; 1:19 of the blood of Christ; 2Pe 1:4 of Christ's promises*). \Megista\ is the elative superlative used along with a positive adjective (\timia\). {**That ye may become**} (\hina gen^hsthe\). Purpose clause with \hina\ and second aorist middle subjunctive of \ginomai\. {**Through these**} (\dia tout^hn\). The promises. {**Partakers**} (\koin^hnoi\). Partners, sharers in, for which word see 1Pe 5:1. {**Of the divine nature**} (\theias phuse^hs\). This phrase, like \to theion\ in Ac 17:29, "belongs rather to Hellenism than to the Bible" (*Bigg*). It is a Stoic phrase, but not with the Stoic meaning. Peter is referring to the new birth as 1Pe 1:23 (\anagegenn^hmenoi\). The same phrase occurs in an inscription possibly under the influence of Mithraism (*Moulton and Milligan's _Vocabulary_*). {**Having escaped**} (\apophugontes\). Second aorist active participle of \apopheug^h\, old compound verb, in N.T. only here and 2:18-20, with the ablative here (\phthorfs\, *old word from* \phtheir^h\, *moral decay as in 2:12*) and the accusative there. {**By lust**} (\en epithumifi\). Caused by, consisting in, lust. "Man becomes either regenerate or degenerate" (*Strachan*).

1:5 {**Yea, and for this very cause**} (\kai auto touto de\).

Adverbial accusative (*\auto touto*) here, a classic idiom, with both *\kai* and *\de*. Cf. *\kai touto* (*Php 1:29*), *\touto men--touto de* (*Heb 10:33*). "The soul of religion is the practical part" (*Bunyan*). Because of the new birth and the promises we have a part to play. **{Adding on your part}** (*\pareisenegkantes*). First aorist active participle of *\pareispher“*, old double compound, to bring in (*\eispher“*), besides (*\para*), here only in N.T. **{All diligence}** (*\spoud^n pfsan*). Old word from *\speud“* to hasten (*Lu 19:5f.*). This phrase (*\pfsan spoud^n*) occurs in Jude 1:3 with *\poioumenos* and on the inscription in Stratonicea (*verse 3*) with *\ispheresthai* (*certainly a curious coincidence, to say the least, though common in the _Koin, _*). **{In your faith}** (*\en t^i pistei hum“^n*). Faith or *\pistis* (*strong conviction as in Heb 11:1,3, the root of the Christian life Eph 2:8*) is the foundation which goes through various steps up to love (*\agap^l*). See similar lists in Jas 1:30; 1Th 1:3; 2Th 1:3f.; Ga 5:22f.; Ro 5:3f.; 8:29f. *Hermas (Vis. iii. 8. 1-7)* has a list called "daughters" of one another. Note the use of *\en* (*in, on*) with each step. **{Supply}** (*\epichor^g^sate*). First aorist active imperative of *\epichor^ge“*, late and rare double compound verb (*\epi* and *\chor^ge“* *1Pe 4:11* from *\chor^gos*, *chorus-leader, \choros* and *\h^geomai*, to lead), to fit out the chorus with additional (*complete*) supplies. Both compound and simplex (*more common*) occur in the papyri. In 1:11 and already in 2Co 9:10; Ga 3:5; Col 2:19. **{Virtue}** (*\aret^n*). Moral power, moral energy, vigor of soul (*Bengel*). See 3. **{Knowledge}** (*\gn“^sin*). Insight, understanding (*1Co 16:18; Joh 15:15*).

1:6 **{Temperance}** (*\t^n egkrateian*). Self-control. Old word (*from \egkrat^s*, *\en* and *\kratos*, *one holding himself in as in Tit 1:8*), in N.T. only here, Ac 24:25; Ga 5:23. The opposite of the *\pleonexia* of the heretics. **{Patience}** (*\t^n hupomon^n*). For which see Jas 1:3. **{Godliness}** (*\t^n eusebeian*). For which see verse 3.

1:7 **{Love of the brethren}** (*\t^n philadelphian*). See 1Pe 1:22. **{Love}** (*\t^n agap^n*). By deliberate choice (*Mt 5:44*). Love for Christ as the crown of all (*1Pe 1:8*) and so for all men. Love is the climax as Paul has it (*1Co 13:13*).

1:8 **{For if these things are yours and abound}** (*\tauta gar humin huparchonta kai pleonazonta*). Present active circumstantial (*conditional*) participles neuter plural of *\huparch“* and

\pleonaz“ (see *1Th 3:12*) with dative case \humin\, "these things existing for you (*or in you*) and abounding." {**They make you to be**} (\kathist^{sin}). "Render" (*present active indicative of \kathist^{mi}, old verb, Jas 3:6*), singular because \tauta\ neuter plural. {**Not idle nor unfruitful**} (\ouk argous oude akarpous\). Accusative predicative plural with \humas\ understood, both adjectives with alpha privative, for \argos\ see Jas 2:20 and for \akarpous\ Mt 13:22. {**Knowledge**} (\epign^{sin}). "Full (*additional*) knowledge" as in 1:2.

1:9 {**He that lacketh these things**} (\hⁱ m^{parestin} tauta\). "To whom (*dative case of possession*) these things are not (\m^{because a general or indefinite relative clause})." {**Seeing only what is near**} (\mu^{pazⁿ}). Present active participle of \mu^{pazⁿ}, a rare verb from \mu^{ps} (in *Aristotle for a near-sighted man*) and that from \mue^{tous} "pas\ (*to close the eyes in order to see, not to keep from seeing*). The only other instance of \mu^{pazⁿ} is given by Suicer from Ps. Dion. Eccl. Hier. ii. 3 (\mu^{pasousⁱ kai apostrephomenⁱ}) used of a soul on which the light shines (*blinking and turning away*). Thus understood the word here limits \tuphlos\ as a short-sighted man screwing up his eyes because of the light. {**Having forgotten**} (\l^{thⁿ labⁿ}). "Having received forgetfulness." Second aorist active participle of \lambanⁿ and accusative \l^{thⁿ}, old word, from \l^{thomai}, to forget, here only in N.T. See 2Ti 1:5 for a like phrase \hupomn^{sin} labⁿ (*having received remembrance*). {**The cleansing**} (\tou katharismou\). See Heb 1:3 for this word for the expiatory sacrifice of Christ for our sins as in 1Pe 1:18; 2:24; 3:18. In 1Pe 3:21 Peter denied actual cleansing of sin by baptism (*only symbolic*). If there is a reference to baptism here, which is doubtful, it can only be in a symbolic sense. {**Old**} (\palai\). Of the language as in Heb 1:1.

1:10 {**Wherefore**} (\dio\). Because of the exhortation and argument in verses 5-9. {**Give the more diligence**} (\m^{flon} spoudasate\). "Become diligent (*first aorist ingressive active imperative of \spoudazⁿ as in 2Ti 2:15; 2Pe 1:15*) the more" (\mallon\, *not less*). {**To make**} (\poieisthai\). Present middle infinitive of \poieⁿ, to make for yourselves. {**Calling and election**} (\kl^{sin} kai eklogⁿ). Both words (\kl^{sin}, *the invitation*, \eklogⁿ, *actual acceptance*). See for \eklogⁿ 1Th 1:4; Ro 9:11. {**If ye do**} (\poiountes\). Present active circumstantial (*conditional*) participle of \poieⁿ, "doing." {**Ye shall never stumble**} (\ou m^{never}

ptais^{te} pote). Strong double negative (*ou m^{te} pote*) with first aorist active subjunctive of *ptai*, old verb to stumble, to fall as in Jas 2:10; 3:2.

1:11 {**Thus**} (*hout^s*). As shown in verse 10. {**Shall be supplied**} (*epichor^{gthsetai}*). Future passive of *epichor^{ge}*, for which see verse 5. You supply the virtues above and God will supply the entrance (*h^e eisodos*, *old word already in 1Th 1:9, etc.*). {**Richly**} (*plousi^s*). See Col 3:16 for this adverb. {**Into the eternal kingdom**} (*eis tⁿ ai^{nion} basileian*). The believer's inheritance of 1Pe 1:4 is here termed kingdom, but "eternal" (*ai^{nion} feminine same as masculine*). Curiously again in the Stratonicea inscription we find *t^s ai^{nion} arch^s* (*of the eternal rule*) applied to "the lords of Rome." But this is the spiritual reign of God in men's hearts here on earth (*1Pe 2:9*) and in heaven. {**Of our Lord and Saviour Jesus Christ**} (*tou kuriou h^{mⁿ kai s^{t^{ros}} I^{sou} Christou}*). For which idiom see on 1:1.

1:12 {**Wherefore**} (*dio*). Since they are possessed of faith that conduces to godliness which they are diligently practising now he insists on the truth and proposes to do his part by them about it. {**I shall be ready always**} (*mell^{s^{aei}}*). Future active of *mell* (*Mt 24:6*), old verb, to be on the point of doing and used with the infinitive (*present, aorist, or future*). It is not here a periphrastic future, but rather the purpose of Peter to be ready in the future as in the past and now (*Zahn*). {**To put you in remembrance**} (*humas hupomimn^{skein}*). Present active infinitive of *hupomimn^{sk}*, old causative compound (*hupo, mimn^{sk}*, *like our suggest*), either with two accusatives (*Joh 14:26*) or *peri* with the thing as here), "to keep on reminding you of those things" (*peri toutⁿ*). {**Though ye know them**} (*kaiper eidotas*). Second perfect active concessive participle of *oida*, agreeing (*acc. plural*), with *humas*. Cf. Heb 5:8. {**Are established**} (*est^{rigmenous}*). Perfect passive concessive participle of *st^{riz}* (*1Pe 5:10*). The very verb (*st^{rison}*) used by Jesus to Peter (*Lu 22:32*). {**In the truth which is with you**} (*en tⁱ parousⁱ al^{theifi}*). "In the present truth" (*the truth present to you*), *parousⁱ* present active participle of *pareimi*, to be beside one. See Col 1:6 for this use of *parⁿ*. Firmly established in the truth, but all the same Peter is eager to make them stronger.

1:13 {**I think it right**} (*dikaion h^{goumai}*). Peter considers

this to be his solemn duty, "right" (\dikaion\). Cf. Php 3:1; Eph 6:1. {**So long as**} (\eph' hoson\). For this phrase see Mt 9:15; Ro 11:13. {**Tabernacle**} (\sk^nn^"mati\). Old word, in literal sense in De 33:18 for the usual \sk^n^ (\iPeter's word at the Transfiguration, Mr 9:5), earliest use (in N.T. only here, verse 14; Ac 7:46 of the tabernacle of the covenant) in this metaphorical sense of life as a pilgrimage (1Pe 1:1; 2:11), though Paul has \sk^nos\, so in 2Co 5:1,4. Peter feels the nearness of death and the urgency upon him. {**To stir you up**} (\diegeirein humas\). Present active infinitive of \diegeir^, late (Arist., Hippocr., Herodian, papyri), perfective (\dia\ = thoroughly) compound, to wake out of sleep (Mr 4:39), "to keep on rousing you up." {**By putting you in remembrance**} (\en hupomn^sei\). Old word, from \hupomimn^sk^ (verse 12), in N.T. only here, 3:1; 2Ti 1:5. "By way of reminding you."

1:14 {**The putting off of my tabernacle**} (\h^ apothesis tou sk^nn^"matos mou\). For \apothesis\ see on 1Pe 3:21 and for \sk^nn^"ma\ verse 13. For the metaphor see 2Co 5:3f. {**Cometh swiftly**} (\tachin^ estin\). Late adjective (Theocritus, LXX, inscription), in N.T. only here and 2:1. It is not clear whether \tachinos\ means soon or speedy as in Isa 59:7 and like \tachus\ in Jas 1:19, or sudden, like \tachus\ in Plato (_Republ_. 553 D). Either sense agrees with the urgent tone of Peter here, whether he felt his death to be near or violent or both. {**Signified unto me**} (\ed^l^"sen moi\). First aorist active indicative of \d^lo^, old verb (from \delos\), as in 1Pe 1:11. Peter refers to the incident told in Joh 21:18f., which he knew by personal experience before John wrote it down.

1:15 Peter may also have had an intimation by vision of his approaching death (cf. the legend _Domine quo vadis_) as Paul often did (Ac 16:9; 18:9; 21:11; 23:11; 27:23). {**At every time**} (\hekastote\). As need arises, old adverb, here alone in N.T. {**After my decease**} (\meta t^nn em^nn exodon\). For \exodos\ meaning death see Lu 9:31, and for departure from Egypt (way out, \ex, hodos\) see Heb 11:22, the only other N.T. examples. Here again Peter was present on the Transfiguration mount when the talk was about the "exodus" of Jesus from earth. {**That ye may be able**} (\echein humas\). Literally, "that ye may have it," the same idiom with \ech^ and the infinitive in Mr 14:8; Mt 18:25. It is the object-infinitive after \spoudas^ (I will give diligence, for which see verse 10). {**To call these things to remembrance**}

(\t^{\n} tout^{\n} mn^{\n} m^{\n} poieisthai\). Present middle infinitive of \poie^{\n} (as in verse 10). \Mn^{\n} m^{\n} is an old word (from \mnaomai\), here alone in N.T. This idiom, like the Latin _mentionem facere_, is common in the old writers (*papyri also both for "mention" and "remembrance"*), here only in N.T., but in Ro 1:20 we have \mneian poioumai\ (*I make mention*). Either sense suits here. It is possible, as Irenaeus (*iii. I. I*) thought, that Peter had in mind Mark's Gospel, which would help them after Peter was gone. Mark's Gospel was probably already written at Peter's suggestion, but Peter may have that fact in mind here.

1:16 {**We did not follow**} (\ouk exakolouth^{\n} santes\). First aorist active participle of \exakolouth^{\n}, late compound verb, to follow out (*Polybius, Plutarch, LXX, papyri, inscriptions as of death following for any Gentile in the temple violating the barrier*), with emphatic negative \ouk\, "not having followed." See also 2:2 for this verb. {**Cunningly devised fables**} (\sesophismenois muthois\). Associative instrumental case of \muthos\ (*old term for word, narrative, story, fiction, fable, falsehood*). In N.T. only here and the Pastoral Epistles (*1Ti 1:4, etc.*). Perfect passive participle of \sophiz^{\n}, old word (from \sophos\), only twice in N.T., in causative sense to make wise (*2Ti 3:15*), to play the sophist, to invent cleverly (*here*) and so also in the old writers and in the papyri. Some of the false teachers apparently taught that the Gospel miracles were only allegories and not facts (*Bigg*). Cf. 2:3 for "feigned words." {**When we made known unto you**} (\egn^{\n} risamen humin\). First aorist active indicative of \gn^{\n} riz^{\n}, to make known unto you. Possibly by Peter himself. {**The power and coming**} (\t^{\n} dunamin kai parousian\). These words can refer (*Chase*) to the Incarnation, just as is true of \epiphaneia\ in 2Ti 1:10 (*second coming in 1Ti 6:14*), and is true of \parousia\ (*2Co 7:6 of Titus*). But elsewhere in the N.T. \parousia\ (*technical term in the papyri for the coming of a king or other high dignitary*), when used of Christ, refers to his second coming (*2Pe 3:4,12*). {**But we were eye-witnesses**} (\all' epoptai gen^{\n} thentes\). First aorist passive participle of \ginomai\, "but having become eye-witnesses." \Epoptai\, old word (from \epopt^{\n} like \epopteu^{\n} in 1Pe 2:12; 3:2), used of those who attained the third or highest degree of initiates in the Eleusinian mysteries (*common in the inscriptions*). Cf. \autopt^{\n}s\ in Lu 1:2. {**Of his majesty**} (\t^{\n} s ekeinou megaleiot^{\n} tos\). Late and

rare word (*LXX and papyri*) from \megaleios\ (*Ac 2:11*), in N.T. only here, Lu 9:43 (*of God*); Ac 19:27 (*of Artemis*). Peter clearly felt that he and James and John were lifted to the highest stage of initiation at the Transfiguration of Christ. Emphatic \ekeinou\ as in 2Ti 2:26.

1:17 {**For he received**} (\lab“n gar\). Second aorist active participle nominative singular of \lamban“\, "he having received," but there is no finite verb, anacoluthon, changing in verse 19 (*after parenthesis in 18*) to \echomen bebaioteron\ rather than \ebesai“sen\. {**When there came such a voice to him**} (\ph“n^s enechtheis^s aut“i toiasde\). Genitive absolute with first aorist passive participle feminine singular of \pher“\ (*cf. 1Pe 1:13*), repeated \enechtheisan\ in verse 18. \Ph“n^ (voice) is used also of Pentecost (*Ac 2:6*). \Toiosde\ (*classical demonstrative*) occurs here alone in the N.T. {**From the excellent glory**} (\hupo t^s megaloprepous dox^s\). "By the majestic glory." \Megaloprep^s\, old compound (\megas\, *great*, \prepei\, *it is becoming*), here only in N.T., several times in O.T., Apocr. (*II Macc. 8:15*), adverb in the inscriptions. Probably a reference to \nephel^ ph“tein^ (bright cloud, *shekinah*) in Mt 17:5. The words given here from the "voice" agree exactly with Mt 17:5 except the order and the use of \eis hon\ rather than \en h“i\. Mark (*Mr 9:7*) and Luke (*Lu 9:35*) have \akouete\. But Peter did not need any Gospel for his report here.

1:18 {**This voice**} (\taut^n t^n ph“n^ n\). The one referred to in verse 17. {**We heard**} (\^kousamen\). First aorist active indicative of \akou“\, a definite experience of Peter. {**Brought**} (\enechtheisan\). "Borne" as in verse 17. {**When we were with him**} (\sun aut“i ontes\). Present active participle of \eimi\, "being with him." {**In the holy mount**} (\en t“i hagi“i orei\). Made holy by the majestic glory. See Eze 28:14 for "holy mount of God," there Sinai, this one probably one of the lower slopes of Hermon. Peter's account is independent of the Synoptic narrative, but agrees with it in all essentials.

1:19 {**The word of prophecy**} (\ton proph^tikon logon\). "The prophetic word." Cf. 1Pe 1:10, a reference to all the Messianic prophecies. {**Made more sure**} (\bebaioteron\). Predicate accusative of the comparative adjective \bebaios\ (*2Pe 1:10*). The Transfiguration scene confirmed the Messianic prophecies and made clear the deity of Jesus Christ as God's Beloved Son. Some

with less likelihood take Peter to mean that the word of prophecy is a surer confirmation of Christ's deity than the Transfiguration. {**Whereunto**} (\h*“i*). Dative of the relative referring to "the prophetic word made more sure." {**That ye take heed**} (\prosechontes\). Present active participle with \noun\ (*mind*) understood, "holding your mind upon" with the dative (\h*“i*). {**As unto a lamp**} (\h*“s luchn“i*). Dative also after \prosechontes\ of \luchnos\, old word (*Mt 5:15*). {**Shining**} (\phainonti\). Dative also present active participle of \phain“, to shine (*Joh 1:5*). So of the Baptist (*Joh 5:35*). {**In a dark place**} (\en auchm*^r“i top“i*). Old adjective, parched, squalid, dirty, dark, murky, here only in N.T., though in Aristotle and on tombstone for a boy. {**Until the day dawn**} (\he*“s hou h^mera diaugas^i*). First aorist active subjunctive of \diaugaz“\ with temporal conjunction \he*“s hou*\, usual construction for future time. Late compound verb \diaugaz“\ (*Polybius, Plutarch, papyri*) from \dia\ and \aug^, to shine through, here only in N.T. {**The day-star**} (\ph*“sphoros*). Old compound adjective (\ph*“s*\, *light*, \pher“, *to bring*), light-bringing, light-bearer (*Lucifer*) applied to Venus as the morning star. Our word \phosphorus\ is this word. In the LXX \he*“sphoros*\ occurs. Cf. Mal 4:2; Lu 1:76-79; Re 22:16 for "dawn" applied to the Messiah. {**Arise**} (\anateil*^i*). First aorist active subjunctive of \anatell“\ (*Jas 1:11; Mt 5:45*).

1:20 {**Knowing this first**} (\touto pr*“ton gin“skontes*). Agreeing with \poieite\ like \prosechontes\ in verse 19. {**No prophecy of Scripture**} (\pfsa proph*^teia ou*). Like the Hebrew _lo-k*“l*_, but also in the papyri as in 1Jo 2:21 (*Robertson, _Grammar_, p. 753*). {**Is**} (\ginetai\). Rather "comes," "springs" (*Alford*), not "is" (\estin\). {**Of private interpretation**} (\idias epiluse*“s*). Ablative case of origin or source in the predicate as with \gn*“m^s*\ in Ac 20:3 and with \tou theou\ and \ex h*^m“n*\ in 2Co 4:7. "No prophecy of Scripture comes out of private disclosure," not "of private interpretation." The usual meaning of \epiluse\ is explanation, but the word does not occur elsewhere in the N.T. It occurs in the papyri in the sense of solution and even of discharge of a debt. Spitta urges "dissolved" as the idea here. The verb \epilu“, to unloose, to untie, to release, occurs twice in the N.T., once (*Mr 4:34*) where it can mean "disclose" about parables, the other (*Ac 19:39*) where it means to decide. It is the prophet's grasp of the prophecy, not that of the readers that is here presented, as the next verse shows.

1:21 **{For}** (\gar\). The reason for the previous statement that no prophet starts a prophecy himself. He is not a self-starter. **{Came}** (\^nechth^). First aorist passive indicative of \pher“\ (*verses 17f.*). **{By the will of man}** (\thel^mati anthr“pou\). Instrumental case of \thel^ma\. Prophecy is of divine origin, not of one's private origination (\idias epiluse“s\). **{Moved by the Holy Ghost}** (\hupo pneumatōs hagiou pheromenoi\). Present passive participle of \pher“, moved from time to time. There they "spoke from God." Peter is not here warning against personal interpretation of prophecy as the Roman Catholics say, but against the folly of upstart prophets with no impulse from God.

Robertson's New Testament Word Studies
(2 Peter: Chapter 1)

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

2:1 **{But there arose}** (*\egenonto de*). Second aorist middle indicative of *\ginomai* (*cf. \ginetai\ in 1:20*). **{False prophets also}** (*\kai pseudoproph^tai*). In contrast with the true prophets just pictured in 1:20f. Late compound in LXX and Philo, common in N.T. (*Mt 7:15*). Allusion to the O.T. times like Balaam and others (*Jer 6:13; 28:9; Eze 13:9*). **{False teachers}** (*\pseudodidaskaloi*). Late and rare compound (*\pseud^s, didaskalos*) here alone in N.T. Peter pictures them as in the future here (*\esontai\, shall be*) and again as already present (*\eisin\, are, verse 17*), or in the past (*\eplan^th^san\, they went astray, verse 15*). **{Shall privily bring in}** (*\pareisaxousin*). Future active of *\pareisag^s*, late double compound *\pareisag^s*, to bring in (*\eisag^s*), by the side (*\para*), as if secretly, here alone in N.T., but see *\pareisaktous* in Ga 2:4 (*verbal adjective of this same verb*). **{Destructive heresies}** (*\haireseis ap^leias*). Descriptive genitive, "heresies of destruction" (*marked by destruction*) as in Lu 16:8. *\Hairesis* (*from \haire^s*) is simply a choosing, a school, a sect like that of the Sadducees (*Ac 5:17*), of the Pharisees (*Ac 15:5*), and of Christians as Paul admitted (*Ac 24:5*). These "tenets" (*Ga 5:20*) led to destruction. **{Denying}** (*\arnoumenoi*). Present middle participle of *\arneomai*. This the Gnostics did, the very thing that Peter did, alas (*Mt 26:70*) even after Christ's words (*Mt 10:33*). **{Even the Master}** (*\kai ton despot^n*). Old word for absolute master, here of Christ as in Jude 1:4, and also of God (*Ac 4:24*). Without the evil sense in our "despot." **{That bought them}** (*\ton agorasanta autous*). First aorist active articular participle of *\agoraz^s*, same idea with *\lutro^s* in 1Pe 1:18f. These were professing Christians, at any rate, these heretics. **{Swift destruction}** (*\tachin^n ap^leian*). See 1:14 for *\tachin^n* and note repetition of *\ap^leian*. This is always the tragedy of such false prophets, the fate that they bring on (*\epagontes*) themselves.

2:2 **{Lascivious doings}** (*\aselgeiais*). Associative instrumental ease after *\exakolouth^sousin* (*future active, for which verb see 1:16*). See 1Pe 4:3 for this word. **{By reason of whom}** (*\di'*

hous\). "Because of whom" (*accusative case of relative, referring to polloi, many*). Aut“n\ (*their*) refers to pseudodidaskaloi\ (*false teachers*) while polloi\ to their deluded followers. See Ro 2:23f. for a picture of such conduct by Jews (*quotation from Isa 52:5, with blasph“me“ used as here with di' humas, because of you*). {**The way of truth**} (h^ hodos t^s al^theias\). Hodos\ (*way*) occurs often in N.T. for Christianity (Ac 9:2; 16:17; 18:25; 22:4; 24:14). This phrase is in Ge 24:48 as "the right road," and that is what Peter means here. So Ps 119:30. See again 2:15,21.

2:3 {**In covetousness**} (en pleonexifi\). As did Balaam (*verse 15*). These licentious Gnostics made money out of their dupes. A merely intellectual Gnosticism had its fruit in immorality and fraud. {**With feigned words**} (plastois logois\). Instrumental case. Plastos\ is verbal adjective (*from plass“, to mould as from clay, for which see Ro 9:20*), here only in N.T. "With forged words." See sample in 3:4. {**Shall make merchandise of you**} (humas emporeusontai\). Future middle of emporeuomai\ (*from emporos, a travelling merchant*), old word, to go in for trade, in N.T. only here and Jas 4:13, which see. Cf. our emporium (*Joh 2:16, market house*). {**Whose sentence**} (hois to krima\). "For whom (*dative case*) the sentence" (*verdict, not process krisis*). {**Now from of old**} (ekpalai\). Late and common compound adverb, in N.T. only here and 3:5. {**Lingereth not**} (ouk argei\). "Is not idle," old verb, arge“\ (*from argos not working, alpha privative and ergon*), here only in N.T. {**Slumbereth not**} (ou nustazei\). Old and common verb (*from nu“ to nod*), in N.T. only here and Mt 25:5. Note ap“leia\ (*destruction*) three times in verses 1-3.

2:4 {**For if God spared not**} (ei gar ho theos ouk epheisato\). First instance (gar\) of certain doom, that of the fallen angels. Condition of the first class precisely like that in Ro 11:21 save that here the normal apodosis (hum“n ou pheisetai\) is not expressed as there, but is simply implied in verse 9 by ouden kurios ruesthai\ (*the Lord knows how to deliver*) after the parenthesis in verse 8. {**Angels when they sinned**} (aggel“n hamart“sant“n\). Genitive case after epheisato\ (*first aorist middle indicative of pheidomai*) and anarthrous (*so more emphatic, even angels*), first aorist active participle of hamartan“, "having sinned." {**Cast them down to hell**} (tartar“sas\). First aorist active participle of tartaro“,

late word (*from* \tartaros\, *old word in Homer, Pindar, LXX Job 40:15; 41:23, Philo, inscriptions, the dark and doleful abode of the wicked dead like the Gehenna of the Jews*), found here alone save in a scholion on Homer. \Tartaros\ occurs in Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews. **{Committed}** (\pared“ken\). First aorist active indicative of \paradid“mi\, the very form solemnly used by Paul in Ro 1:21,26,28. **{To pits of darkness}** (\seirois zophou\). \Zophos\ (*kin to* \gnophos, nephos\) is an old word, blackness, gloom of the nether world in Homer, in N.T. only here, verse 17; Jude 1:13; Heb 12:18. The MSS. vary between \seirais\ (\seira\, *chain or rope*) and \seirois\ (\seiros\, *old word for pit, underground granary*). \Seirois\ is right (*Aleph A B C*), dative case of destination. **{To be reserved unto judgment}** (\eis krisin t^roumenous\). Present (*linear action*) passive participle of \t^re“\, "Kept for judgment." Cf. 1Pe 1:4. Aleph A have \kolazomenous t^rein\ as in verse 9. Note \krisis\ (*act of judgment*).

2:5 **{The ancient world}** (\archaiou kosmou\). Genitive case after \epheisato\ (*with* \ei\ *understood*) repeated (*the second example, the deluge*). This example not in Jude. Absence of the article is common in the prophetic style like II Peter. For \archaios\ see Lu 9:8. **{Preserved}** (\ephulaxen\). Still part of the long protasis with \ei\, first aorist active indicative of \phulass“\, **{With seven others}** (\ogdoon\). "Eighth," predicate accusative adjective (*ordinal*), classic idiom usually with \auton\, See 1Pe 3:20 for this same item. Some take \ogdoon\ with \k^ruka\ (*eighth preacher*), hardly correct. **{A preacher of righteousness}** (\dikaiousun^s k^ruka\). "Herald" as in 1Ti 2:7; 2Ti 1:11 alone in N.T., but \k^russ“\ is common. It is implied in 1Pe 3:20 that Noah preached to the men of his time during the long years. **{When he brought}** (\epaxas\). First aorist active participle (*instead of the common second aorist active* \epagag“n\) of \eisag“\, old compound verb to bring upon, in N.T. only here and Ac 5:28 (*by Peter here also*). **{A flood}** (\kataklusmon\). Old word (*from* \katakluz“\, *to inundate*), only of Noah's flood in N.T. (*Mt 24:38ff.; Lu 17:27; 2Pe 2:5*). **{Upon the world of the ungodly}** (\kosmoi aseb“n\). Anarthrous and dative case \kosm“i\, The whole world were "ungodly" (\asebeis\ *as in 1Pe 4:18*) save Noah's family of eight.

2:6 **{Turning into ashes}** (\tephr“sas\). First aorist participle

of \tephro“, late word from \tephra\, ashes (*in Dio Cassius of an eruption of Vesuvius, Philo*), here alone in N.T. {**The cities of Sodom and Gomorrah**} (\poleis Sodom“n kai Gomorrfs\). Genitive of apposition after \poleis\ (*cities*), though it makes sense as possessive genitive, for Jude 1:7 speaks of the cities around these two. The third example, the cities of the plain. See Ge 19:24f. {**Condemned them**} (\katekrinen\). First aorist active indicative of \katakrin“, still part of the protasis with \ei\.

{**With an overthrow**} (\katakastroph^i\). Instrumental case or even dative like \thanat“i\ with \katakrin“\ in Mt 20:18. But Westcott and Hort reject the word here because not in B C Coptic.

{**Having made them**} (\tetheik“s\). Perfect active participle of \tith^mi\.

{**An example**} (\hupodeigma\). For which see Jas 5:10; Joh 13:15. Cf. 1Pe 2:21. {**Unto those that should live ungodly**} (\mellont“n asebesin\). Rather, "unto ungodly men of things about to be" (*see Heb 11:20 for this use of \mellont“n*). But Aleph A C K L read \asebein\ (*present active infinitive*) with \mellont“n\=\aseb^sont“n\ (*future active participle of \asebe“*), from which we have our translation.

2:7 {**And delivered**} (\kai erusato\). First aorist middle of \ruomai\ as in Mt 6:13, still part of the protasis with \ei\.

{**Righteous Lot**} (\dikaion Lot\). This adjective \dikaios\ occurs three times in verses 7,8. See Wisdom 10:6. {**Sore distressed**} (\kataponoumenon\). Present passive participle of \katapone“, late and common verb, to work down, to exhaust with labor, to distress, in N.T. only here and Ac 7:24. {**By the lascivious life of the wicked**} (\hupo t^s t“n athesm“n en aselgeifi anastroph^s\). "By the life in lasciviousness of the lawless." \Athesmos\ (*alpha privative and \thesmos*), late and common adjective (*cf. \athemitos\ 1Pe 4:3*) for rebels against law (*of nature and conscience here*). \Anastroph^ is frequent in I Peter.

2:8 {**For**} (\gar\). Parenthetical explanation in verse 8 of the remark about Lot. {**Dwelling**} (\enkatoik“n\). Present active participle of \enkatoike“, old but rare double compound, here only in N.T. {**In seeing and hearing**} (\blemmati kai ako^i\). "By sight (*instrumental case of \blemma\, old word, from \blep“\ to see, here only in N.T.*) and hearing" (*instrumental case of \ako^ from \akou“, to hear, common as Mt 13:14*). {**From day to day**} (\h^meran ex h^merfs\). "Day in day out." Accusative of time and ablative with \ex\.

Same idiom in Ps 96:2 for the more common \ex h^meras eis h^meran\.

{**Vexed**} (\ebasanizen\). Imperfect

active (*kept on vexing*) of \basaniz“, old word, to test metals, to torment (*Mt 8:29*). {**With their lawless deeds**} (\anomois ergois\). Instrumental case of cause, "because of their lawless (*contrary to law*) deeds." For \anomos\ see 2Th 2:8.

2:9 {**The Lord knoweth how**} (\oiden kurios\). The actual apodosis of the long protasis begun in verse 4. God can deliver his servants as shown by Noah and Lot and he will deliver you. The idiomatic use of \oida\ and the infinitive (\ruesthai\ *present middle and see verse 7*) for knowing how as in Mt 7:11; Jas 4:17. {**The godly**} (\eusebeis\). Old anarthrous adjective (*from* \eu\ *and* \sebomai\, *to worship*), in N.T. only here and Ac 10:2,7 (*by Peter*). For {**temptation**} (\peirasmou\) see Jas 1:2,12; 1Pe 1:6. {**To keep**} (\t^rein\). Present active infinitive of \t^re“ after \oiden\. {**Unrighteous**} (\adikous\). As in 1Pe 3:18. {**Under punishment**} (\kolazomenous\). Present passive participle of \kolaz“, old verb (*from* \kolos\, *lopped off*), in N.T. only here and Ac 4:21. Present tense emphasises continuity of the punishment. See \kolasin ai“nion\ in Mt 25:46.

2:10 {**Chiefly**} (\malista\). Especially. He turns now to the libertine heretics (*verses 2,7*). {**After the flesh**} (\opis“ sarkos\). Hebraistic use of \opis“ as with \hamarti“n\ (*sins*) in Isa 65:2. Cf. Mt 4:19; 1Ti 5:15. {**Of defilement**} (\miasmou\). Old word (*from* \miain“\ *Tit 1:15*), here only in N.T. {**Despise dominion**} (\kuriot^tos kataphronountas\). \Kuriot^s\ is late word for lordship (*perhaps God or Christ*) (*from* \Kurios\), in Col 1:16; Eph 1:21; Jude 1:8. Genitive case after \kataphronountas\ (*thinking down on, Mt 6:24*). {**Daring**} (\tolm^tai\). Old substantive (*from* \tolma“, *to dare*), daring men, here only in N.T. {**Self-willed**} (\authadeis\). Old adjective (*from* \autos\ *and* \h^domai\), self-pleasing, arrogant, in N.T. only here and Tit 1:7. {**They tremble not to rail at dignities**} (\doxas ou tremousin blasph^mountes\). "They tremble not blaspheming dignities." \Trem“ is old verb (*Mr 5:33*), used only in present as here and imperfect. Here with the complementary participle \blasph^mountes\ rather than the infinitive \blasph^mein\. See Jude 1:8. Perhaps these dignities (\doxas\) are angels (\evil\).

2:11 {**Whereas**} (\hopou\). Loose use of \hopou\ (*in Xenophon*) = "wherein." {**Though greater**} (\meizones ontes\). Than the evil \doxai\. Concessive participle and comparative adjective. {**In might and strength**} (\ischui kai dunamei\). Locative case. Both

indwelling strength (*\ischus*, **Mr 12:30**) and ability (*\dunamis*, **Mt 25:15**). **{Railing judgment}** (*\blasphemon krisin*). "Blasphemous accusation." **{Against them}** (*\kat' aut' n*). The evil angels (*\doxai*). **{Before the Lord}** (*\para kuri' i*). In God's presence. See Jude 1:9 and possibly Enoch 9.

2:12 **{But these}** (*\houtoi de*). The false teachers of verse 1. **{As creatures}** (*\z' a*). Living creatures, old word, from *\z' os* (*alive*), Jude 1:10; Re 4:6-9. **{Without reason}** (*\aloga*). Old adjective, in N.T. only here, Jude 1:10; Ac 25:27. Brute beasts like *\th^ria* (*wild animals*). **{Born}** (*\gegenn^mena*). Perfect passive participle of *\genna'\'*. **{Mere animals}** (*\phusika*). Old adjective in *\-ikos* (*from \phusis*, *nature*), natural animals, here only in N.T. **{To be taken}** (*\eis hal' sin*). "For capture" (*old substantive, from \halo'\'*, *here only in N.T.*). **{And destroyed}** (*\kai phthoran*). "And for destruction" just like a beast of prey caught. See 1:4. **{In matters whereof they are ignorant}** (*\en hois agnoousin*). "In which things they are ignorant." Here *\en hois* = *\en toutois ha* (*in those things which*), a common Greek idiom. For *\agnoe'\'* (*present active indicative*) see 1Th 4:13; 1Ti 1:7 for a like picture of loud ignoramus posing as professional experts. **{Shall in their destroying surely be destroyed}** (*\en t' i phthorfi aut' n phthar^sontai*). Second future passive of *\phtheir'\'*. Rhetorical Hebraism in the use of *\en phthorfi* (*same root as \phtheir'\'*), word four times in II Peter. See Jude 1:10.

2:13 **{Suffering wrong}** (*\adikoumenoi*). Present middle or passive participle of *\adike'\'* to do wrong. So Aleph B P, but A C K L have *\komioumenoi* (*future middle participle of \komiz'\'*), shall receive. **{As the hire of wrong-doing}** (*\misthon adikias*). The Elephantine papyrus has the passive of *\adike'\'* in the sense of being defrauded, and that may be the idea here. Peter plays on words again here as often in II Peter. The picture proceeds now with participles like *\h^goumenoi* (*counting*). **{Pleasure}** (*\h^don^ n*). See Jas 4:1,3. **{To revel in the daytime}** (*\t^ n en h^merfi truph^ n*). "The in the daytime revel" (*old word \truph^\' from \thrupt'\'*, *to enervate, in N.T. only here and Lu 7:25*). **{Spots}** (*\spiloi*). Old word for disfiguring spot, in N.T. only here and Eph 5:27. **{Blemishes}** (*\m' moi*). Old word for blot (*kin to \mu'\'*), only here in N.T. See 1Pe 1:19 for *\am' mos kai aspilos*. **{Revelling}** (*\entruph' ntes*). Present active participle of *\entrupha'\'*, old compound for living in luxury, only here in

N.T. {**In their love-feasts**} (\en tais agapais\). So B Sah, but Aleph A C K L P read \apatais\ (*in their deceivings*). If \agapais\ is genuine as it is in Jude 1:12, they are the only N.T. examples of this use of \agap^\. {**While they feast with you**} (\suneu“choumenoi\). Present passive participle of late and rare verb \suneu“che“\ (\sun\, *together, and* \eu“che“\, *to feed abundantly*) to entertain with. Clement of Alex. (*_Paed_. ii. I. 6*) applies \eu“chia\ to the \agap^\.

2:14 {**Of adultery**} (\moichalidos\). Rather, "of an adulteress," like Jas 4:4. Vivid picture of a man who cannot see a woman without lascivious thoughts toward her (*Mayor*). Cf. Mt 5:28. {**That cannot cease**} (\akatapastous\). Reading of A B in place of \akatapaustous\ (*alpha privative and verbal of* \katapau“\, *to cease*). "Unable to stop." This a late verbal, only here in N.T. It is probable that \akatapastous\ is merely a misspelling of \akatapaustous\. {**From sin**} (\hamartias\). Ablative case as in 1Pe 4:1 (\hamartias\). Insatiable lust. {**Enticing**} (\deleazontes\). Present active participle of \deleaz“\, to catch by bait as in verse 18; Jas 1:14. {**Unsteadfast**} (\ast^riktous\). Late verbal adjective (*alpha privative and* \st^riz“\), in Longinus and Vettius Valens, here alone in N.T. {**Exercised**} (\gegumnasmen^n\). Perfect passive predicate participle with \echontes\, from \gumnaz“\ precisely as in Heb 5:14. Rhetorical metaphor from the gymnasium. {**In covetousness**} (\pleonexias\). Genitive case after the participle. {**Children of cursing**} (\kataras tekna\). Hebraism like \tekna hupako^s\ in 1Pe 1:14 = accursed (\kataratoi\).

2:15 {**Forsaking**} (\kataleipontes\). Present active participle of \kataleip“\ (*continually leaving*) or \katalipontes\ (*second aorist active*), having left. {**The right way**} (\eutheian hodon\). "The straight way" of 1Sa 12:23 (*cf. Mt 7:13f. for this use of* \hodos\), "the way of truth" (2:2). {**They went astray**} (\eplan^th^san\). First aorist passive indicative of \plana“\, like Mr 12:24. {**The way of Balaam**} (\t^i hod“i tou Balaam\). Associative instrumental case after \exakolouth^santes\, for which verb see 1:16; 2:2. These false teachers, as shown in verse 13, followed the way of Balaam, "who loved the hire of wrong-doing" (\hos misthon adikias ^gap^sen\).

2:16 {**But he was rebuked**} (\elegxin de eschen\). "But he had rebuke." Second aorist active indicative of \ech“\ and accusative of \elegxis\ (*late word from* \elegch“\, *a periphrasis for*

\elegch“, here only in N.T.) {**For his own transgression**} (\idias paranomias\). Objective genitive of \paranomia\, old word (*from* \paranomos\ *lawbreaker*), here only in N.T. {**A dumb ass**} (\hupo zugion aph“non\). Dumb is without voice, old word for idols and beasts. The adjective \hupo zugios\ (\hupo zugon on\) "being under a yoke," is applied to the ass as the common beast of burden (*papyri, Deissmann, _Bible Studies_, p. 160*), in N.T. only here and Mt 21:5. {**Spake**} (\phthegxamenon\). First aorist middle participle of \phtheggomai\, old verb, to utter a sound, in N.T. only here, verse 18, Ac 4:18. {**Stayed**} (\ek“lusen\). First aorist active indicative of \k“lu“, to hinder. {**Madness**} (\paraphronian\). Only known example of this word instead of the usual \paraphrosun^ or \paraphron^sis\. It is being beside one's wits.

2:17 {**Without water**} (\anudroi\). As in Mt 12:43; Lu 11:24. Old word for common and disappointing experience of travellers in the orient. {**Mists**} (\homichlai\). Old word for fog, here alone in N.T. {**Driven by a storm**} (\hupo lailapos elaunomenai\). \Lailaps\ is a squall (*Mr 4:37; Lu 8:23, only other N.T. examples*). See Jas 3:4 for another example of \elaun“ for driving power of wind and waves. {**For whom**} (\hois\). Dative case of personal interest. {**The blackness**} (\ho zophos\). See verse 4 for this word. {**Hath been reserved**} (\tet^r^tai\). Perfect passive participle of \t^re“, for which see verses 4,9.

2:18 {**Great swelling words**} (\hyperogka\). Old compound adjective (\hyper\ and \ogkos\, *a swelling, swelling above and beyond*), in N.T. only here and Jude 1:16. {**Of vanity**} (\mataiot^tos\). Late and rare word (*from* \mataios\, *empty, vain*), often in LXX, in N.T. here, Ro 8:20; Eph 4:17. {**By lasciviousness**} (\aselgeiais\). Instrumental plural, "by lascivious acts." Note asyndeton as in 1:9,17. {**Those who are just escaping**} (\tous olig“s apopheugontas\). So A B read \olig“s\ (*slightly, a little*), while Aleph C K L P read \ont“s\ (*actually*). \Olig“s\ late and rare, only here in N.T. So again the Textus Receptus has \apopheugontas\ (*second aorist active participle, clean escaped*) while the correct text is the present active \apopheugontas\. {**From them that live in error**} (\tous en plan^i anastrephomenous\). Accusative case after \apopheugontas\ (*escaping from*) according to regular idiom. Peter often uses \anastreph“ and \anastroph^.

2:19 {**Liberty**} (\eleutherian\). Promising "personal liberty,"

that is license, after the fashion of advocates of liquor today, not the freedom of truth in Christ (*Joh 8:32; Ga 5:1,13*). {**Themselves bondservants**} (\autoi douloi\). "Themselves slaves" of corruption and sin as Paul has it in Ro 6:20. {**Of whom**} (\h"i\). Instrumental case, but it may mean "of what." {**Is overcome**} (\h^tt^tai\). Perfect passive indicative of \h^tta" (from \h^tt"n\, less) old verb, in N.T. only here, verse 20; 2Co 12:13. {**Of the same**} (\tout"i\). "By this one (*or thing*). " {**Is brought into bondage**} (\dedoul"tai\). Perfect passive indicative of \doulo". Like Paul again (*Ro 6:16,18; 8:21*).

2:20 {**After they have escaped**} (\apophugontes\). Second aorist active participle here (*see verse 18*). {**The defilements**} (\ta miasmata\). Old word miasma, from \miain", here only in N.T. Our "miasma." The body is sacred to God. Cf. \miasmou\ in verse 10. {**They are again entangled**} (\palin emplakentes\). Second aorist passive participle of \emplek", old verb, to inweave (*noosed, fettered*), in N.T. only here and 2Ti 2:4. {**Overcome**} (\h^tt"ntai\). Present passive indicative of \h^ttao", for which see verse 19, "are repeatedly worsted." Predicate in the condition of first class with \ei\. It is not clear whether the subject here is "the deluded victims" (*Bigg*) or the false teachers themselves (*Mayor*). See Heb 10:26 for a parallel. {**Therein**} (\toutois\). So locative case (*in these "defilements"*), but it can be instrumental case ("*by these,*" *Strachan*). {**With them**} (\autois\). Dative of disadvantage, "for them." {**Than the first**} (\t"n pr"t"n\). Ablative case after the comparative \cheirona\. See this moral drawn by Jesus (*Mt 12:45; Lu 11:26*).

2:21 {**It were better**} (\kreitton ^n\). Apodosis of a condition of second class without \an\, as is usual with clauses of possibility, propriety, obligation (*Mt 26:24; 1Co 5:10; Ro 7:7; Heb 9:26*). {**Not to have known**} (\m^ epegn"kenai\). Perfect active infinitive of \epigin"sk" (cf. \epign"sei\, verse 20) to know fully. {**The way of righteousness**} (\t^n hodon t^s dikaiosun^s\). For the phrase see Mt 21:33, also the way of truth (2:2), the straight way (2:15). {**After knowing it**} (\epignousin\). Second aorist active participle of \epigin"sk" (*just used*) in the dative plural agreeing with \autois\ (*for them*). {**To turn back**} (\hupostrepsai\). First aorist active infinitive of \hupostreph", old and common verb, to turn back, to return. {**From**} (\ek\). Out of. So in Ac 12:25 with \hupostreph". With ablative case. See Ro 7:12 for \hagia\

applied to \h^ entol\ (*cf. 1Ti 6:14*). II Peter strikes a high ethical note (*1:5ff.*). {**Delivered**} (\paradotheis^s\). First aorist passive participle feminine ablative singular of \paradid^mi\.

2:22 {**It has happened**} (\sumbeb^ken\). Perfect active indicative of \sumbain^, for which see 1Pe 4:12. {**According to the true proverb**} (\to t^s al^thous paroimias\). "The word (\to\ *used absolutely, the matter of, as in Mt 21:21; Jas 4:14*) of the true proverb" (\paroimia\ *a wayside saying, for which see Joh 10:6; 16:25,29*). The first proverb here given comes from Pr 26:11. \Exerama\ is a late and rare word (*here only in N.T., in Diosc. and Eustath.*) from \exera^, to vomit. {**The sow that had washed**} (\h-s lousamen^). \H-s\, old word for hog, here only in N.T. Participle first aorist direct middle of \lou^ shows that it is feminine (*anarthrous*). This second proverb does not occur in the O.T., probably from a Gentile source because about the habit of hogs. Epictetus and other writers moralize on the habit of hogs, having once bathed in a filthy mud-hole, to delight in it. {**To wallowing**} (\eis kulismon\). "To rolling." Late and rare word (*from \kuli^, Mr 9:20*), here only in N.T. {**In the mire**} (\borborou\). Objective genitive, old word for dung, mire, here only in N.T. J. Rendel Harris (*_Story of Ahikar_, p. LXVII*) tells of a story about a hog that went to the bath with people of quality, but on coming out saw a stinking drain and went and rolled himself in it.

[\[Previous\]](#) [\[Next\]](#)

3:1 **{Beloved}** (\agap^{toi}\). With this vocative verbal (*four times in this chapter*), Peter "turns away from the Libertines and their victims" (*Mayor*). **{This is now the second epistle that I write unto you}** (\tautⁿ ^d^{deuteran humin graph} "epistolⁿ\).

Literally, "This already a second epistle I am writing to you."

For ^dⁿ see Joh 21:24. It is the predicate use of \deuteran epistolⁿ in apposition with \tautⁿ, not "this second epistle." Reference apparently to I Peter. **{And in both of them}** (\en hais\). "In which epistles." **{I stir up}** (\diegeirⁿ\).

Present active indicative, perhaps conative, "I try to stir up."

See 1:13. **{Mind}** (\dianoian\). Understanding (*Plato*) as in 1Pe

1:13. **{Sincere}** (\eilikrinⁿ\). Old adjective of doubtful etymology (*supposed to be* \heilⁿ, *sunlight, and* \krinⁿ, *to judge by it*). Plato used it of ethical purity (\psuchⁿ

eilikrin^s) as here and Php 1:10, the only N.T. examples. **{By putting you in remembrance}** (\en hupomnⁿ sei\). As in 1:13.

3:2 **{That ye should remember}** (\mn^{sth} nai\). First aorist passive (*deponent*) infinitive of \mimn^{sk}, to remind. Purpose (*indirect command*) is here expressed by this infinitive.

Imperative in Jude 1:17. **{Spoken before}** (\proeir^{men} "n\).

Perfect passive participle of \proeipon\ (*defective verb*).

Genitive case \r^{mat} "n\ after \mn^{sth} nai\. **{And the commandment}**

(\kai t^s entol^s\). Ablative case with \hupo\ (*agency*). **{Of the**

Lord and Saviour through your apostles} (\tⁿ apostolⁿ humⁿ tou

kuriou kai s^t ros\). \Humⁿ (your) is correct, not \h^m "n\

(our). But the several genitives complicate the sense. If \dia\

(*through*) occurred before \tⁿ apostolⁿ, it would be clear. It

is held by some that Peter would not thus speak of the twelve apostles, including himself, and that the forger here allows the mask to slip, but Bigg rightly regards this a needless inference.

The meaning is that they should remember the teaching of their apostles and not follow the Gnostic libertines.

3:3 **{Knowing this first}** (\touto pr^{ton gin} skontes\). Present active participle of \gin^{sk}. See 1:20 for this identical phrase. Nominative absolute here where accusative \gin^{skontas} would be regular. Peter now takes up the \parousia\ (**1:16**)

after having discussed the \dunamis\ of Christ. **{In the last days}** (\ep' eschat"n t"n h^mer"n\). "Upon the last of the days." Jude 1:18 has it \ep' eschatou chronou\ (*upon the last time*). In 1Pe 1:5 it is \en kair"i eschat"i\ (*in the last time*), while 1Pe 1:20 has \ep' eschatou t"n chron"n\ (*upon the last of the times*). John has usually \t^i eschat^i h^merfi\ (*on the last day, 6:39f.*). Here \eschat"n\ is a predicate adjective like \summus mons\ (*the top of the mountain*). **{Mockers with mockery}** (\empaigmon^i empaiktai\). Note Peter's play on words again, both from \empaiz" (\i> Mt 2:16), to trifle with, and neither found elsewhere save \empaikt^s\ in Jude 1:18; Isa 3:4 (*playing like children*).

3:4 **{Where is the promise of his coming?}** (\pou estin h^ epaggelia t^s parousias autou;). This is the only sample of the questions raised by these mockers. Peter had mentioned this subject of the \parousia\ in 1:16. Now he faces it squarely. Peter, like Paul (*1Th 5:1f.; 2Th 2:1f.*), preached about the second coming (*1:16; Ac 3:20f.*), as Jesus himself did repeatedly (*Mt 24:34*) and as the angels promised at the Ascension (*Ac 1:11*). Both Jesus and Paul (*2Th 2:1f.*) were misunderstood on the subject of the time and the parables of Jesus urged readiness and forbade setting dates for his coming, though his language in Mt 24:34 probably led some to believe that he would certainly come while they were alive. **{From the day that}** (\aph' h^s\). "From which day." See Lu 7:45. **{Fell asleep}** (\ekoim^th^san\). First aorist passive indicative of \koima" , old verb, to put sleep, classic euphemism for death (*Joh 11:11*) like our cemetery (*sleeping-place*). **{Continue}** (\diamenei\). Present active indicative of \diamen" , to remain through (*Lu 1:22*). _In statu quo_. **{As they were}** (\hout"s\). "Thus." **{From the beginning of creation}** (\ap' arch^s ktise"s\). Precisely so in Mr 10:6, which see.

3:5 **{For this they wilfully forget}** (\lanthanei gar autous touto thelontas\). Literally, "for this escapes them being willing." See this use of \lanthan" (\i> old verb, to escape notice of, to be hidden from) in Ac 26:26. The present active participle \thelontas\ (*from thel" , to wish*) has almost an adverbial sense here. **{Compacted}** (\sunest^sa\). See Paul's \sunest^ken\ (*Col 1:17*) "consist." Second perfect active (*intransitive*) participle of \sunist^mi\, feminine singular agreeing with \g^ (\i> nearest to it) rather than with \ouranoi\ (*subject of ^san\ imperfect*

plural). There is no need to make Peter mean the Jewish mystical "seven heavens" because of the plural which was used interchangeably with the singular (*Mt 5:9f.*). **{Out of water and amidst water}** (\ex hudatos kai di' hudatos\). Out of the primeval watery chaos (*Ge 1:2*), but it is not plain what is meant by \di' hudatos\, which naturally means "by means of water," though \dia\ with the genitive is used for a condition or state (*Heb 12:1*). The reference may be to *Ge 1:9*, the gathering together of the waters. **{By the word of God}** (\t*“i tou theou log*“i\). Instrumental case \log*“i*\, "by the fiat of God" (*Ge 1:3; Heb 11:3* \r*ˆ*mati theou\).

3:6 **{By which means}** (\di' h*“n*\). The two waters above or the water and the word of God. Mayor against the MSS. reads \di' hou\ (*singular*) and refers it to \log*“i*\ alone. **{Being overshadowed}** (\kataklustheis\). First aorist passive participle of \katakluz*“*\, old compound, here only in N.T., but see \kataklusmos\ in 2:5. **{With water}** (\hudati\). Instrumental case of \hud*“r*\. **{Perished}** (\ap*“leto*\). Second aorist middle indicative of \apollumi\.

3:7 **{That now are}** (\nun\). "The now heavens" over against "the then world" (\ho tote kosmos\ *verse 6*). **{By the same word}** (\t*“i aut*“i log*“i*\). Instrumental case again referring to \log*“i*\ in verse 6. **{Have been stored up}** (\teth*ˆ*saurismenoi eisin\). Perfect passive indicative of \th*ˆ*sauriz*“*\, for which verb see *Mt 6:19; Lu 12:21*. **{For fire}** (\puri\). Dative case of \pur\, not with fire (*instrumental case*). The destruction of the world by fire is here pictured as in *Joe 2:30f.; Ps 50:3*. **{Being reserved}** (\t*ˆ*roumenoi\). Present passive participle of \t*ˆ*re*“*\, for which see 2:4. **{Against}** (\eis\). Unto. As in 2:4,9 and see *1Pe 1:4* for the inheritance reserved for the saints of God.

3:8 **{Forget not this one thing}** (\hen touto m*ˆ* lanthanet*“* humas\). Rather, "let not this one thing escape you." For \lanthanet*“*\ (*present active imperative of* \lanthan*“*\) see verse 5. The "one thing" (\hen\) is explained by the \hoti\ (*that*) clause following. Peter applies the language of *Ps 90:4* about the eternity of God and shortness of human life to "the impatience of human expectations" (*Bigg*) about the second coming of Christ. "The day of judgment is at hand (*1Pe 4:7*). It may come tomorrow; but what is tomorrow? What does God mean by a day? It may be a thousand years" (*Bigg*). Precisely the same argument applies to those who argue for a literal interpretation of the

thousand years in Re 20:4-6. It may be a day or a day may be a thousand years. God's clock (*\para kuri“i*, *beside the Lord*) does not run by our timepieces. The scoffers scoff ignorantly.

3:9 **{Is not slack concerning his promise}** (*\ou bradunei t^s epaggelias*). Ablative case *\epaggelias* after *\bradunei* (*present active indicative of \bradun“*, *from \bradus*, *slow*), old verb, to be slow in, to fall short of (*like \leipetai sophias* in *Jas 1:5*), here and 1Ti 3:15 only in N.T. **{Slackness}** (*\bradut^{ta}*). Old substantive from *\bradus* (*Jas 1:19*), here only in N.T. God is not impotent nor unwilling to execute his promise. **{To youward}** (*\eis humas*). *\Pros* rather than *\eis* after *\makrothumei* in 1Th 5:14 and *\epi* in Jas 5:7, etc. **{Not wishing}** (*m[^] boulomenos*). Present middle participle of *\boulomai*. Some will perish (*verse 7*), but that is not God's desire. Any (*\tinias*). Rather than "some" (*\tines*) above. Accusative with the infinitive *\apolesthai* (*second aorist middle of \apollumi*). *God wishes "all"* (*\pantas*) to come (*\ch“r^{sai}* *first aorist active infinitive of \ch“re“*, *old verb, to make room*). See Ac 17:30; Ro 11:32; 1Ti 2:4; Heb 2:9 for God's provision of grace for all who will repent.

3:10 **{The day of the Lord}** (*\h^{mera} kuriou*). So Peter in Ac 2:20 (*from Joe 3:4*) and Paul in 1Th 5:2,4; 2Th 2:2; 1Co 5:5; and day of Christ in Php 2:16 and day of God in 2:12 and day of judgment already in 2:9; 3:7. This great day will certainly come (*\h^{xei}*). Future active of *\h^k“*, old verb, to arrive, but in God's own time. **{As a thief}** (*\h“s klept^s*). That is suddenly, without notice. This very metaphor Jesus had used (*Lu 12:39; Mt 24:43*) and Paul after him (*1Th 5:2*) and John will quote it also (*Re 3:3; 16:15*). **{In the which}** (*\en hⁱ*). The day when the Lord comes. **{Shall pass away}** (*\pareleusontai*). Future middle of *\parerchomai*, old verb, to pass by. **{With a great noise}** (*\roiz^{don}*). Late and rare adverb (*from \roize“*, *roizos*)-- Lycophron, Nicander, here only in N.T., onomatopoeic, whizzing sound of rapid motion through the air like the flight of a bird, thunder, fierce flame. **{The elements}** (*\ta stoicheia*). Old word (*from \stoichos* *a row*), in Plato in this sense, in other senses also in N.T. as the alphabet, ceremonial regulations (*Heb 5:12; Ga 4:3; 5:1; Col 2:8*). **{Shall be dissolved}** (*\luth^{setai}*). Future passive of *\lu“*, to loosen, singular because *\stoicheia* is neuter plural. **{With fervent heat}** (*\kausoumena*). Present passive participle of *\kausos*, late verb

(*from* \kausos\, *usually medical term for fever*) and nearly always employed for fever temperature. Mayor suggests a conflagration from internal heat. Bigg thinks it merely a vernacular (*Doric*) future for \kausomena\ (*from* \kai“\, *to burn*). {**Shall be burned up**} (\kataka^setai\). Repeated in verse 12. Second future passive of the compound verb \katakai“\, *to burn down* (*up*), according to A L. But Aleph B K P read \heureth^setai\ (*future passive of* \heurisk“\, *to find*) "shall be found." There are various other readings here. The text seems corrupt.

3:11 {**To be dissolved**} (\luomen“n\). Present passive participle (*genitive absolute with* \tout“n pant“n\, *these things all*) of \lu“\, either the futuristic present or the process of dissolution presented. {**What manner of persons**} (\potapous\). Late qualitative interrogative pronoun for the older \podapos\ as in Mt 8:27, accusative case with \dei huparchein\ agreeing with \humfs\ (*you*). See 1:8 for \huparch“\, {**In all holy living and godliness**} (\en hagiais anastrophais kai eusebeiais\). "In holy behaviours and pieties" (*Alford*). Plural of neither word elsewhere in N.T., but a practical plural in \pfsa anastroph^ in 1Pe 1:15.

3:12 {**Looking for**} (\prosdok“ntas\). Present active participle of \prosdoka“\ (*Mt 11:3*) agreeing in case (*accusative plural*) with \humfs\, {**Earnestly desiring**} (\speudontas\). Present active participle, accusative also, of \speud“\, old verb, *to hasten* (*like our speed*) as in Lu 2:16, but it is sometimes transitive as here either (*preferably so*) to "hasten on the parousia" by holy living (*cf. 1Pe 2:12*), with which idea compare Mt 6:10; Ac 3:19f., or to desire earnestly (*Isa 16:5*). {**Being on fire**} (\proumenoi\). Present passive participle of \puro“\, old verb (*from pur*), same idea as in verse 10. {**Shall melt**} (\t^ketai\). Futuristic present passive indicative of \t^k“\, old verb, *to make liquid*, here only in N.T. Hort suggests \t^xetai\ (*future middle*), though Isa 34:4 has \tak^sontai\ (*second future passive*). The repetitions here make "an effective refrain" (*Mayor*).

3:13 {**Promise**} (\epaggelma\). As in 1:4. The reference is to Isa 65:17f.; 66:22. See also Re 21:1. For \kainos\ (*new*) see on ~Mt 26:29. For the expectant attitude in \prosdok“men\ (*we look for*) repeated from verse 12 and again in verse 14, see \apekdechometha\ (*we eagerly look for*) in Php 3:20. {**Wherein**} (\en hois\). The new heavens and earth. {**Dwelleth**} (\katoikei\).

Has its home (\oikos\). Certainly "righteousness" (\dikaiosun^) is not at home in this present world either in individuals, families, or nations.

3:14 {**Wherefore**} (\dio\). As in 1:10,12. {**Give diligence**} (\spoudasate\). As in 1:10. {**That ye may be found**} (\heureth^nai\). First aorist passive infinitive (*cf.* \heureth^setai\ *in verse 10*). For this use of \heurisk^ about the end see 2Co 5:3; Php 3:9; 1Pe 1:7. {**Without spot and blameless**} (\aspiloi kai am^m^toi\). Predicate nominative after \heureth^nai\. See 2:13 for position words \spiloi kai m^moi\ and 1Pe 1:19 for \am^mos\ (*so Jude 1:24*) \kai aspilos\ (*so Jas 1:27*). \Am^m^tos\ (*old verbal of* \m^maomai\) only here in N.T. save some MSS. in Php 2:15.

3:15 {**In his sight**} (\aut^i\). Ethical dative. Referring to Christ. {**Is salvation**} (\s^t^rian\). Predicate accusative after \h^geisthe\ in apposition with \makrothumian\ (*long-suffering*), an opportunity for repentance (*cf. 1Pe 3:20*). The Lord here is Christ. {**Our beloved brother Paul**} (\ho agap^tos adelphos Paulos\). Paul applies the verbal \agap^tos\ (*beloved*) to Epaphras (*Col 1:7*), Onesimus (*Col 4:9; Phm 1:16*), to Tychicus (*Col 4:7; Eph 6:21*), and to four brethren in Ro 16 (*Epainetus Ro 16:5, Ampliatus Ro 16:8, Stachys Ro 16:9, Persis Ro 16:12*). It is not surprising for Peter to use it of Paul in view of Gal 2:9f., in spite of Ga 2:11-14. {**Given to him**} (\dotheisan aut^i\). First aorist passive participle of \did^mi\ with dative case. Peter claimed wisdom for himself, but recognises that Paul had the gift also. His language here may have caution in it as well as commendation. "St. Peter speaks of him with affection and respect, yet maintains the right to criticise" (*Bigg*).

3:16 {**As also in all his epistles**} (\h^s kai en pasais epistolais\). We do not know to how many Peter here refers. There is no difficulty in supposing that Peter "received every one of St. Paul's Epistles within a month or two of its publication" (*Bigg*). And yet Peter does not here assert the formation of a canon of Paul's Epistles. {**Speaking in them of these things**} (\lal^n en autais peri tout^n\). Present active participle of \lale^\. That is to say, Paul also wrote about the second coming of Christ, as is obviously true. {**Hard to be understood**} (\dusno^ta\). Late verbal from \dus\ and \noe^ (in *Aristotle, Lucian, Diog. Laert.*), here only in N.T. We know that the

Thessalonians persisted in misrepresenting Paul on this very subject of the second coming as Hymenaeus and Philetus did about the resurrection (**2Ti 2:17**) and Spitta holds that Paul's teaching about grace was twisted to mean moral laxity like Ga 3:10; Ro 3:20,28; 5:20 (*with which cf. 6:1 as a case in point*), etc. Peter does not say that he himself did not understand Paul on the subject of faith and freedom. {**Unlearned**} (\amatheis\). Old word (*alpha privative and \manthan“\ to learn*), ignorant, here only in N.T. {**Unsteadfast**} (\ast^riktoi\). See on 2:14. {**Wrest**} (\streblousin\). Present active indicative of \streblo“, old verb (*from \streblos\ twisted, \streph“, to turn*), here only in N.T. {**The other scriptures**} (\tas loipas graphas\). There is no doubt that the apostles claimed to speak by the help of the Holy Spirit (**1Th 5:27; Col 4:16**) just as the prophets of old did (**2Pe 1:20f.**). Note \loipas\ (*rest*) here rather than \allas\ (*other*). Peter thus puts Paul's Epistles on the same plane with the O.T., which was also misused (**Mt 5:21-44; 15:3-6; 19:3-10**).

3:17 {**Knowing these things beforehand**} (\progin“skontes\). Present active participle of \progin“sk“\ as in 1Pe 1:20. Cf. \pr“ton gin“sk“\ (**1:20; 3:1**). Hence they are without excuse for misunderstanding Peter or Paul on this subject. {**Beware**} (\phulassesthe\). Present middle imperative of \phulass“, common verb, to guard. {**Lest**} (\hina m^). Negative purpose, "that not." {**Being carried away**} (\sunapachthentes\). First aorist passive participle of \sunapag“, old verb double compound, to carry away together with, in N.T. only here and Ga 2:13. {**With the error**} (\t^i plan^i\). Instrumental case, "by the error" (*the wandering*). {**Of the wicked**} (\t“n athesm“n\). See on 2:7. {**Ye fall from**} (\ekpes^te\). Second aorist active subjunctive with \hina m^ of \ekpipt“, old verb, to fall out of, with the ablative here (\st^rigmou\, *steadfastness, late word from \st^riz“, here alone in N.T.*) as in Ga 5:4 (\t^s charitos exepesate\, *ye fell out of grace*).

3:18 {**But grow**} (\auxanete de\). Present active imperative of \auxan“, in contrast with such a fate pictured in verse 17, "but keep on growing." {**In the grace and knowledge**} (\en chariti kai gn“sei\). Locative case with \en\. Grow in both. Keep it up. See on 1:1 for the idiomatic use of the single article (\tou\ here, "of our Lord and Saviour Jesus Christ." {**To him**} (\aut“i\). To Christ. {**For ever**} (\eis h^meran ai“nos\). "Unto the day of

eternity." So Sirach 18:9f. One of the various ways of expressing eternity by the use of \ai“n\. So \eis ton ai“na\ in Joh 6:5; 12:34.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(2 Peter: Chapter 3)

[\[Previous\]](#) [\[Next\]](#)

1:1 **{That which}** (\ho\). Strictly speaking, the neuter relative here is not personal, but the message "concerning the Word of life" (\peri tou logou t^s z'^s\), a phrase that reminds one at once of the Word (\Logos\ in Joh 1:1,14; Re 19:14 (*an incidental argument for identity of authorship for all these books*). For discussion of the \Logos\ see on Joh 1:1-18. Here the \Logos\ is described by t^s z'^s\ (*of life*), while in Joh 1:4 he is called h^ z'^\ (*the Life*) as here in verse 2 and as Jesus calls himself (*Joh 11:25; 14:6*), an advance on the phrase here, and in Re 19:14 he is termed ho logos tou theou\ (*the Word of God*), though in Joh 1:1 the \Logos\ is flatly named ho theos\ (*God*). John does use ho\ in a collective personal sense in Joh 6:37,39. See also pan ho\ in 1Jo 5:4. **{From the beginning}** (\ap' arch^s\). Anarthrous as in Joh 1:1; 6:64; 16:4. See same phrase in 2:7. The reference goes beyond the Christian dispensation, beyond the Incarnation, to the eternal purpose of God in Christ (*Joh 3:16*), "coeval in some sense with creation" (*Westcott*). **{That which we have heard}** (\ho ak^koamen\). Note fourfold repetition of ho\ (*that which*) without connectives (*asyndeton*). The perfect tense (*active indicative of akou'*) stresses John's equipment to speak on this subject so slowly revealed. It is the literary plural unless John associates the elders of Ephesus with himself (*Lightfoot*) the men who certified the authenticity of the Gospel (*Joh 21:24*). **{That which we have seen}** (\ho he'^rakamen\). Perfect active, again, of hora'\, with the same emphasis on the possession of knowledge by John. **{With our eyes}** (\tois ophthalmois h^m'^n\). Instrumental case and showing it was not imagination on John's part, not an optical illusion as the Docetists claimed, for Jesus had an actual human body. He could be heard and seen. **{That which we beheld}** (\ho etheasametha\). Repetition with the aorist middle indicative of theaomai\ (*the very form in Joh 1:14*), "a spectacle which broke on our astonished vision" (*D. Smith*). **{Handled}** (\eps^laph^san\). First aorist active indicative of ps^lapha'\, old and graphic verb (*from psa'*, *to touch*), the very verb used by Jesus to prove that he was not a mere spirit (*Lu 24:39*). Three senses are here appealed to (*hearing, sight, touch*) as combining to show the reality of Christ's humanity

against the Docetic Gnostics and the qualification of John by experience to speak. But he is also "the Word of life" and so God Incarnate.

1:2 **{Was manifested}** (\ephanerth\). First aorist passive indicative of \phaneroth\, to make known what already exists, whether invisible (**B. Weiss**) or visible, "intellectual or sensible" (**Brooke**). In Col 3:4 Paul employs it of the second coming of Christ. Verse 2 here is an important parenthesis, a mark of John's style as in Joh 1:15. By the parenthesis John heaps reassurance upon his previous statement of the reality of the Incarnation by the use of \he^{rakamen}\ (**as in verse 1**) with the assertion of the validity of his "witness" (\marturoumen\), and "message" (\apaggellomen\), both present active indicatives (**literary plurals**), \apaggellth\ being the public proclamation of the great news (**Joh 16:25**). **{The life, the eternal life}** (\tⁿ zth tⁿ ai^{nion}\). Taking up \zth\ of verse 1, John defines the term by the adjective \ai^{nios}\, used 71 times in the N.T., 44 times with \zth\ and 23 in John's Gospel and Epistles (**only so used in these books by John**). Here it means the divine life which the Logos was and is (**Joh 1:4; 1Jo 1:1**). **{Which}** (\h^{tis}\). Qualitative relative, "which very life." **{Was with the Father}** (\ⁿ pros ton patera\). Not \egeneto\, but \ⁿ\, and \pros\ with the accusative of intimate fellowship, precisely as in Joh 1:1 \ⁿ pros ton theon\ (**was with God**). Then John closes the parenthesis by repeating \ephanerth\.

1:3 **{That which we have seen}** (\ho he^{rakamen}\). Third use of this form (**verses 1,2,3**), this time resumption after the parenthesis in verse 2. **{And heard}** (\kai ak^{koamen}\). Second (**verse 1 for first**) use of this form, a third in verse 5. Emphasis by repetition is a thoroughly Johannine trait. **{Declare we}** (\apaggellomen\). Second use of this word (**verse 2 for first**), but \aggelia\ (**message**) and \anaggellomen\ (**announce**) in verse 5. **{That ye also may have}** (\hina kai humeis ech^{te}\). Purpose clause with \hina\ and present active subjunctive of \echth\ (**may keep on having**). "Ye also" who have not seen Jesus in the flesh as well as those like John who have seen him. Like \kai humin\ (**to you also**) just before. **{Fellowship with us}** (\koin^{nian meth' h^mn}\). Common word in this Epistle, from \koin^{nos}\, partner (**Lu 5:10**), and \koin^{ne}\, to share, in (**1Pe 4:13**), with \meta\ emphasising mutual relationship (**Ac 2:42**). This Epistle often uses \echth\ with a substantive rather

than a verb. {**Yea, and our fellowship**} (\kai h^ koin“nia de h^ h^metera\). Careful explanation of his meaning in the word "fellowship" (*partnership*), involving fellowship with the Father and with his Son Jesus Christ and only possible in Christ.

1:4 {**We write**} (\graphomen h^meis\). Literary plural present active indicative of \graph“, which see in the singular in 2:12-14. {**May be fulfilled**} (\i pepl^r“men^). Periphrastic perfect passive subjunctive of \pl^ro“, stressing the state of completion in the purpose (\hina\), remain full, precisely as in Joh 16:24. See aorist subjunctive in Joh 15:11 and perfect indicative in Joh 17:13. The MSS. differ as often between \h^m“n\ (*our*) and \hum“n\ (*your*).

1:5 {**And**} (\kai\). Mutual fellowship depends on mutual knowledge (*Westcott*). {**Message**} (\aggelia\). Old word (*from* \aggelos\, *messenger*), in N.T. only here and 3:11, and note \ap' autou\ (*from God like* \apaggell“\ in verse 3) and \anaggellomen\, to announce, to disclose, here as in Joh 4:25. {**God is light**} (\ho theos ph“s estin\). Precisely so the \Logos\ is light (*Joh 1:4-9*) and what Jesus claimed to be (*Joh 8:12*). John repeats it in negative form as he often does (*Joh 1:3*).

1:6 {**If we say**} (\ean eip“men\). Condition of third class with \ean\ and second aorist (*ingressive, up and say*) active subjunctive. Claiming fellowship with God (*see verse 3*) involves walking in the light with God (*verse 5*) and not in the darkness (\skotos\ *here, but* \skotia\ in *Joh 1:5*). See 2:11 also for \en t^i skotifi peripate“. {**We lie**} (\pseudometha\). Present middle indicative, plain Greek and plain English like that about the devil in Joh 8:44. {**Do not the truth**} (\ou poioumen t^ n al^theian\). Negative statement of the positive \pseudometha\ as in Joh 8:44. See Joh 3:21 for "doing the truth," like Ne 9:33.

1:7 {**If we walk**} (\ean peripat“men\). Condition of third class also with \ean\ and present active subjunctive (*keep on walking in the light with God*). {**As he**} (\h“s autos\). As God is light (*verse 5*) and dwells in light unapproachable (*1Ti 6:16*). {**One with another**} (\met' all^l“n\). As he has already said in verse 3. But we cannot have fellowship with one another unless we have it with God in Christ, and to do that we must walk in the light with God. {**And the blood of Jesus his Son cleanseth us from all sin**} (\kai to haima I^sou tou huiou autou katharizei h^mfs

apo pfs^s hamartias\). This clause with \kai\ in true Johannine style is coordinate with the preceding one. Walking in the light with God makes possible fellowship with one another and is made possible also by the blood of Jesus (*real blood and no mere phantom, atoning blood of the sinless Son of God for our sins*). John is not ashamed to use this word. It is not the mere "example" of Jesus that "cleanses" us from sin. It does cleanse the conscience and life and nothing else does (*Heb 9:13f.; Tit 2:14*). See in verse 9 both forgiveness and cleansing. Cf. 1Jo 3:3.

1:8 {If we say} (\ean eip^men\). See verse 6. {We have no sin} (\hamartian ouk echomen\). For this phrase see Joh 9:41; 15:22,24. That is, we have no personal guilt, no principle of sin. This some of the Gnostics held, since matter was evil and the soul was not contaminated by the sinful flesh, a thin delusion with which so-called Christian scientists delude themselves today. {We deceive ourselves} (\heautous plan^men\). Present active indicative of \plana^, to lead astray. We do not deceive others who know us. Negative statement again of the same idea, "the truth is not in us."

1:9 {If we confess} (\ean homolog^men\). Third-class condition again with \ean\ and present active subjunctive of \homologe^, "if we keep on confessing." Confession of sin to God and to one another (*Jas 5:16*) is urged throughout the N.T. from John the Baptist (*Mr 1:5*) on. {Faithful} (\pistos\). Jesus made confession of sin necessary to forgiveness. It is God's promise and he is "righteous" (\dikaios\). {To forgive} (\hina aph^i\). Sub-final clause with \hina\ and second aorist active subjunctive of \aphi^mi\). {And to cleanse} (\kai hagian^i\). So again with \hina\ and the first aorist active subjunctive of \kathariz^ (verse 7).

1:10 {If we say} (\ean eip^men\). As in verses 6,8. {We have not sinned} (\ouch hamart^kamen\). Perfect active indicative of \hamartan^\. This is a denial of any specific acts of sin, while in verse 8 we have the denial of the principle of sin. David Smith observes that the claim to personal perfectionism has two causes, one the stifling of conscience in making God a liar (\pseust^n\, the word used of the devil by Jesus in Joh 8:44), and the other ignorance of God's word, which is not in us, else we should not make such a claim.

[\[Previous\]](#) [\[Next\]](#)

2:1 **{My little children}** (\teknia mou\). Tender tone with this diminutive of \teknon\ (*child*), again in 2:12; 3:18, but \paidia\ in 2:14. John is now an old man and regards his readers as his little children. That attitude is illustrated in the story of his visit to the robber to win him to Christ. **{That ye may not sin}** (\hina m^ hamart^te\). Purpose (*negative*) clause with \hina m^\ and the second aorist (*ingressive, commit sin*) active subjunctive of \hamartan^, to sin. John has no patience with professional perfectionists (**1:8-10**), but he has still less with loose-livers like some of the Gnostics who went to all sorts of excesses without shame. **{If any man sin}** (\ean tis hamart^i\). Third-class condition with \ean\ and second aorist (*ingressive*) active subjunctive again, "if one commit sin." **{We have}** (\echomen\). Present active indicative of \ech^ in the apodosis, a present reality like \echomen\ in 2Co 5:1. **{An advocate}** (\parakl^ton\). See on ^Joh 14:16,26; 15:26; 16:7 for this word, nowhere else in the N.T. The Holy Spirit is God's Advocate on earth with men, while Christ is man's Advocate with the Father (*the idea, but not the word, in Ro 8:31-39; Heb 7:25*). As \dikaios\ (*righteous*) Jesus is qualified to plead our case and to enter the Father's presence (**Heb 2:18**).

2:2 **{And he}** (\kai autos\). He himself in his own person, both priest and sacrifice (**Heb 9:14**). **{The propitiation}** (\hilasmos\). Late substantive from \hilaskomai\ (**Lu 18:13; Heb 2:17**), in LXX, Philo, Plutarch, in N.T. only here and 4:10. Christ himself is the means of propitiation for (\peri\ *concerning*) our sins. See \hilast^rion\ in Ro 3:15. **{For the whole world}** (\peri holou tou kosmou\). It is possible to supply the ellipsis here of \t^ n hamarti^ n\ (*the sins of*) as we have it in Heb 7:27, but a simpler way is just to regard "the whole world" as a mass of sin (**5:19**). At any rate, the propitiation by Christ provides for salvation for all (**Heb 2:9**) if they will only be reconciled with God (**2Co 5:19-21**).

2:3 **{Hereby}** (\en tout^i\). See this phrase also in 2:5; 3:16,19,24; 4:2,13; 5:2. That is explained by the \ean\ clause, "if we keep his commandments " (\ean t^ r^ men\, *condition of the*

*third class, \ean\ with present active subjunctive, "if we keep on keeping"), the clause itself in apposition with \tout“i\ (locative case). {Know we that we know him} (\ginoskomen hoti egn“kamen auton\). "Know we that we have come to know and still know him," \egn“kamen\ the perfect active indicative of \gin“sk“\. The Gnostics boasted of their superior knowledge of Christ, and John here challenges their boast by an appeal to experimental knowledge of Christ which is shown by keeping his (\autou\, *Christ's*) commandments, thoroughly Johannine phrase (*12 times in the Gospel, 6 in this Epistle, 6 in the Apocalypse*).*

2:4 **{I know him}** (\Egn“ka auton\). Perfect active indicative with recitative \hoti\ like quotation marks just before it. This is one of the pious platitudes, cheap claptrap of the Gnostics, who would bob up in meetings with such explosions. John punctures such bubbles with the sharp addition "and keepeth not" (\ho m^t^r“n\, *present active linear participle*). "The one who keeps on saying: 'I have come to know him,' and keeps on not keeping his commandments is a liar" (\pseust^s\, *just like Satan, Joh 8:44 and like 1Jo 1:8,10*), followed by the negative statement as in 1:8,10. There is a whip-cracker effect in John's words.

2:5 **{But whoso keepeth}** (\hos d' an t^r^i\). Indefinite relative clause with modal \an\ and the present active subjunctive, "whoever keeps on keeping." **{Verily}** (\al^th“s\). Truly, of a truth. This prize is open to all, not confined to a few initiated Gnostic intellectuals or pneumatics. **{Hath the love of God been perfected}** (\h^agap^ tou theou tetelei“tai\). Perfect passive indicative of \teleio“, stands completed. Probably objective genitive, our love for God, which is realized in absolute obedience (*Brooke*). **{Hereby}** (\en tout“i\). That is by continuous keeping of Christ's commandments, not by loud talk and loose living.

2:6 **{Himself also to walk}** (\kai autos peripatein\). Present active infinitive after \opheilei\ (*ought*), "Himself also to keep on walking," a continuous performance, not a spasmodic spurt. **{Even as he walked}** (\kath“s ekeinos periepat^sen\). Constative aorist active indicative summing up the life of Christ on earth with the emphatic use of the demonstrative \ekeinos\ in reference to Christ as in 3:3,5,7,16; 4:17; Joh 7:11; 9:12,28; 19:21.

2:7 **{Beloved}** (\agap^toi\). First instance of this favourite form of address in these Epistles (*3:2,21; 4:1,7; 3Jo 1,2,5,11*). **{No**

new commandment} (\ouk entolⁿ kainⁿ\). Not novel or new in kind (\kainⁿ\ *as distinct from* \neos\, *new in time, for which distinction see Lu 5:33-38*). **{But an old commandment}** (\all' entolⁿ palaian\). Ancient as opposed both to \kainos\ and \neos\. The Mosaic law taught love for one's neighbours and Christ taught love even of enemies. **{Which ye had}** (\hⁿ eichete\). Imperfect active, reaching back to the beginning of their Christian lives (\ap' arch^s\). They had heard it expressly from Jesus (*Joh 13:34*), who, however, calls it "a new commandment."

2:8 **{Again a new commandment}** (\palin entolⁿ kainⁿ\). Paradox, but truth. Old in teaching (*as old as the story of Cain and Abel, 3:11f.*), but new in practice. For this use of \palin\ for a new turn see Joh 16:28. To walk as Christ walked is to put in practice the old commandment and so make it new (*ever new and fresh*), as love is as old as man and fresh in every new experience. **{True in him and in you}** (\al^{thes en aut}"i kai en humin\). This newness is shown supremely in Christ and in disciples when they walk as Jesus did (*verse 6*). **{Because}** (\hoti\). Explanation of the paradox. **{Is passing away}** (\paragetai\). Present middle indicative of \parag^a\, old verb, to lead by, to go by (*intransitive*), as in Mt 20:30. Night does pass by even if slowly. See this verb in verse 17 of the world passing by like a procession. **{True}** (\al^{thinon}\). Genuine, reliable, no false flicker. **{Already shineth}** (\d^{phainei}\). Linear present active, "is already shining" and the darkness is already passing by. Dawn is here. Is John thinking of the second coming of Christ or of the victory of truth over error, of light over darkness (*cf. Joh 1:5-9*), the slow but sure victory of Christ over Satan as shown in the Apocalypse? See 1:5.

2:9 **{And hateth his brother}** (\kai ton adelphon autou misⁿ\). Sharp contrast between the love just described and hate. The only way to walk in the light (*1:7*) is to have fellowship with God who is light (*1:3,5*). So the claim to be in the light is nullified by hating a brother. **{Even until now}** (\he^{s arti}\). Up till this moment. In spite of the increasing light and his own boast he is in the dark.

2:10 **{Abideth}** (\menei\). Present active indicative, continues in the light and so does not interrupt the light by hating his brother. **{Occasion of stumbling}** (\skandalon\). See on Mt 13:41; 16:23 for this interesting word. It is a stumbling block or trap

either in the way of others (*its usual sense*), as in Mt 18:7, or in one's own way, as is true of \proskopt“\ in Joh 11:9 and in verse 11 here. But, as Westcott argues, John may very well have the usual meaning here and the other in verse 11.

2:11 {**Blinded**} (\etuphl“sen\). First aorist active indicative of \tuphlo“, the very verb and form used in 2Co 4:4 of the god of this age to keep men from beholding the illumination of the gospel of the glory of Christ who is the image of God. The first part of the verse repeats verse 9, but adds this vivid touch of the blinding power of darkness. In the Mammoth Cave of Kentucky the fish in Echo River have eye-sockets, but no eyes.

2:12 {**I write**} (\graph“\). Present active indicative, repeated three times, referring to this Epistle. For "the name" see 3:23; 3Jo 1:7. They were loyal to the name of Christ (*Mt 10:22*). {**Are forgiven**} (\aphe“ntai\). Doric perfect passive indicative of \aphi^mi\ (*seen also in Lu 5:20,23*) for the usual \apheintai\.

\Teknia\ (*little children*) probably includes all, as in verse 1.

2:13 {**Fathers**} (\pateres\). Those mature believers with long and rich experience (\egn“kate, *ye have come to know and still know*). {**Him which is from the beginning**} (\ton ap' arch^s\). See 1:1 as explaining this crisp description of the Word of life (*cf. Joh 1:1-18*). {**Young men**} (\neaniskoi\). The younger element in contrast to the fathers, full of vigor and conflict and victory. {**Ye have overcome the evil one**} (\nenik^kate ton pon^ron\). Perfect active indicative of \nika“, a permanent victory after conflict. The masculine article \ton\ shows that the prince of darkness is the one defeated in this struggle, the devil plain in 3:8,10 (*Joh 8:44; 13:2*).

2:14 {**I have written**} (\egrapsa\). Repeated three times. Epistolary aorist referring to this Epistle, not to a previous Epistle. Law (*_Tests of Life_, p. 309*) suggests that John was interrupted at the close of verse 13 and resumes here in verse 14 with a reference to what he had previously written in verse 13. But that is needless ingenuity. It is quite in John's style to repeat himself with slight variations. {**The Father**} (\ton patera\). The heavenly Father as all of God's children should come to know him. He repeats from verse 13 what he said to "fathers." To the young men he adds \ischuroi\ (*strong*) and the word of God abiding in them. That is what makes them powerful

(\ischuroi\)) and able to gain the victory over the evil one.

2:15 **{Love not the world}** (\m^ agapfte ton kosmon\). Prohibition with \m^ and the present active imperative of \agapa“, either stop doing it or do not have the habit of doing it. This use of \kosmos\ is common in John's Gospel (**1:10; 17:14ff.**) and appears also in 1Jo 5:19. In epitome the Roman Empire represented it. See it also in Jas 4:4. It confronts every believer today. **{If any man love}** (\ean tis agapfi\). Third-class condition with \ean\ and present active subjunctive of \agapa“ (same form as indicative), "if any keep on loving the world." **{The love of the Father}** (\h^ agap^ tou patros\). Objective genitive, this phrase only here in N.T., with which compare "love of God" in 2:5. In antithesis to love of the world.

2:16 **{All that}** (\pfn to\). Collective use of the neuter singular as in 5:4, like \pfn ho\ in Joh 6:37,39. Three examples, not necessarily covering all sins, are given in the nominative in apposition with \pfn to\. "The lust of the flesh" (\h^ epithumia t^s sarkos\, **subjective genitive, lust felt by the flesh**) may be illustrated by Mr 4:19; Ga 5:17. So the genitive with \h^ epithumia t^ n ophthalm^ n\ (**the lust of the eyes**) is subjective, lust with the eyes as organs as shown by Jesus in Mt 5:28. The use of the "movies" today for gain by lustful exhibitions is a case in point. For \alazoneia\ see on ^Jas 4:16, the only other N.T. example. \Alaz^ n\ (**a boaster**) occurs in Ro 1:30; 2Ti 3:2. \Bios\ (**life**) as in 3:17 is the external aspect (**Lu 8:14**), not the inward principle (\z^“^). David Smith thinks that, as in the case of Eve (**Ge 3:1-6**) and the temptations of Jesus (**Mt 4:1-11**), these three sins include all possible sins. But they are all "of the world" (\ek tou kosmou\) in origin, in no sense "of the Father" (\ek tou patros\). The problem for the believer is always how to be in the world and yet not of it (**Joh 17:11,14ff.**).

2:17 **{Passeth away}** (\paragetai\). "Is passing by" (**linear action, present middle indicative**), as in verse 8. There is consolation in this view of the transitoriness of the conflict with the world. Even the lust which belongs to the world passes also. The one who keeps on doing (\poi^ n\ **present active participle of poie^**) the will of God "abides for ever" (\menei eis ton ai^ na\ "amid the flux of transitory things" (**D. Smith**).

2:18 **{It is the last hour}** (\eschat^ h^ ra estin\). This phrase

only here in N.T., though John often uses \h“ra\ for a crisis (*Joh 2:4; 4:21,23; 5:25,28, etc.*). It is anarthrous here and marks the character of the "hour." John has seven times "the last day" in the Gospel. Certainly in verse 28 John makes it plain that the \parousia\ might come in the life of those then living, but it is not clear that here he definitely asserts it as a fact. It was his hope beyond a doubt. We are left in doubt about this "last hour" whether it covers a period, a series, or the final climax of all just at hand. {**As ye heard**} (\kath“s ^kousate\). First aorist active indicative of \akou“\ . {**Antichrist cometh**} (\antichristos erchetai\). "Is coming." Present futuristic or prophetic middle indicative retained in indirect assertion. So Jesus taught (*Mr 13:6,22; Mt 24:5,15,24*) and so Paul taught (*Ac 20:30; 2Th 2:3*). These false Christs (*Mt 24:24; Mr 13:22*) are necessarily antichrists, for there can be only one. \Anti\ can mean substitution or opposition, but both ideas are identical in the word \antichristos\ (*in N.T. only here, 2:22; 4:3; 2Jo 1:7*). Westcott rightly observes that John's use of the word is determined by the Christian conception, not by the Jewish apocalypses. {**Have there arisen**} (\gegonasin\). Second perfect active indicative of \ginomai\ . {**Many antichrists**} (\antichristoi polloi\). Not just one, but the exponents of the Gnostic teaching are really antichrists, just as some modern deceivers deserve this title. {**Whereby**} (\hothen\). By the fact that these many antichrists have come.

2:19 {**From us**} (\ex h^m“n\) {**--of us**} (\ex h^m“n\). The same idiom, \ex\ and the ablative case (\h^m“n\), but in different senses to correspond with \ex^lthan\ (*they went out from our membership*) and \ouk ^san\ (*they were not of us in spirit and life*). For \ex\ in the sense of origin see Joh 17:15, for \ex\ in the sense of likeness, Joh 17:14. {**For if they had been of us**} (\ei gar ex h^m“n ^san\). Condition of second class with \ei\ and imperfect tense (*no aorist for eimi*). {**They would have continued**} (\memen^keisan an\). Past perfect of \men“\, to remain, without augment, with \an\ in apodosis of second-class condition. {**With us**} (\meth' h^m“n\). In fellowship, for which see \meta\ in 1:3. They had lost the inner fellowship and then apparently voluntarily broke the outward. {**But they went**} (\all'\). Ellipsis of the verb \ex^lthan\ above, a common habit (*ellipse*) in John's Gospel (*1:8; 9:3; 13:18; 15:25*). {**That they might be made manifest**} (\hina phaner“th“sin\). Purpose clause with \hina\ and the first aorist passive subjunctive of

\phanero“, for which verb see Joh 21:1; Col 3:4. See 2Co 3:3 for the personal construction with \hoti\ as here. **{They all are not}** (\ouk eisin pantes\). Not just some, but all, as in 2:21; 3:5. These antichrists are thus revealed in their true light.

2:20 **{Anointing}** (\chrisma\). Old word for result (\mat\) and for the material, from \chri“, to anoint, perhaps suggested by the use of \antichristoi\ in verse 18. Christians are "anointed ones," \christoi\ in this sense, with which compare Ps 105:15: "Touch not my anointed ones" (\m^haps^sthe t^“n christ^“n mou\). These antichrists posed as the equals of or even superior to Christ himself. But followers of Christ do have "the oil of anointing" (\to elaion tou chrismatos\, *Ex 29:7*), the Holy Spirit. This word in the N.T. only here and verse 27. Later the term was applied to baptism after baptismal remission came to be taught (*Tertullian, etc.*). **{From the Holy One}** (\apo tou hagiou\). They receive this anointing of the Holy Spirit from the Anointed One, Jesus Christ (*the Holy One*). Cf. Joh 6:69; Ac 3:14. **{And ye know all things}** (\kai oidate panta\). But the best MSS. read \pantes\ rather than \panta\, "Ye all know it." This anointing is open to all Christians, not just a select few.

2:21 **{I have not written}** (\ouk egrapsa\). Not epistolary aorist (*2:14*), but a reference to what he has just said. **{And because no lie is of the truth}** (\kai hoti pfn pseudos ek t^s al^theias ouk estin\). Not certain whether \hoti\ here is causal (*because*) or declarative (*that*). Either makes sense. Note the idiomatic use of \ek\ and \pfn--ouk=ouden\ (*no*) as in verse 19.

2:22 **{The liar}** (\ho pseust^s\). The liar (*with the article*) _par excellence_. Rhetorical question to sharpen the point made already about lying in 1:6,10; 2:4,21. See 5:5 for a like rhetorical question. **{But}** (\ei m^). Except, if not. **{That denieth that Jesus is the Christ}** (\ho arnoumenos hoti I^sous ouk estin ho Christos\). Common Greek idiom for \ouk\ to appear after \arneomai\ like redundant \m^ in Lu 20:27; Heb 12:19. The old Latin retains _non_ here as old English did (*Shakespeare, _Comedy of Errors_ IV. ii. 7, "He denied you had in him no right"*). The Cerinthian Gnostics denied the identity of the man Jesus and Christ (*an \aeon\, they held*) like the modern Jesus or Christ controversy. **{This is the antichrist}** (\houtos estin ho antichristos\). The one just mentioned, Cerinthus himself in particular. **{Even he that denieth the Father and the Son}** (\ho arnoumenos ton patera kai ton huion\). This is the inevitable

logic of such a rejection of the Son of God. Jesus had himself said this very same thing (*Joh 5:23f.*).

2:23 **{Hath not the Father}** (\oude ton patera echei\). "Not even does he have the Father" or God (*2Jo 1:9*). **{He that confesseth the Son}** (\ho homologⁿ ton huion\). Because the Son reveals the Father (*Joh 1:18; 14:9*). Our only approach to the Father is by the Son (*Joh 14:6*). Confession of Christ before men is a prerequisite for confession by Christ before the Father (*Mt 10:32; Lu 12:8*).

2:24 **{As for you}** (\humeis\). Emphatic proleptic position before the relative \ho\ and subject of \^kousate\, a familiar idiom in Joh 8:45; 10:29, etc. Here for emphatic contrast with the antichrists. See 1:1 for \ap' arch^s\ (*from the beginning*). **{Let abide in you}** (\en humin menet\). Present active imperative of \men\, to remain. Do not be carried away by the new-fangled Gnostic teaching.

2:25 **{And this is the promise}** (\kai haut^e estin h^e epaggelia\). See 1:5 for the same idiom with \aggelia\ (*message*). This is the only instance of \epaggelia\ in the Johannine writings. Here "the promise" is explained to be "the life eternal" (*1:2*). In Ac 1:4 the word is used for the coming of the Holy Spirit. **{He promised}** (\autos ep^eggeilato\). First aorist middle indicative of \epagell\, \Autos\ (*he*) is Christ as is seen in 3:3 by \ekeinos\.

2:26 **{Concerning them that would lead you astray}** (\peri tⁿ plan^{nt} ton humas\). "Concerning those that are trying to lead you astray" (*conative use of the present active articular participle of \plana*). See 1:8 for this verb. *John is doing his part to rescue the sheep from the wolves, as Paul did (Ac 20:29)*.

2:27 **{And as for you}** (\kai humeis\). Prolepsis again as in verse 24. **{Which ye received of him}** (\ho elabete ap' autou\). Second aorist active indicative of \lamban\, a definite experience, this anointing (\chrisma\), from Christ himself as in verse 20. This Paraclete was promised by Christ (*Joh 14:26; 16:13ff.*) and came on the great Pentecost, as they knew, and in the experience of all who yielded themselves to the Holy Spirit. **{That any one teach you}** (\hina tis didaskⁱ humas\). Sub-final use of \hina\ and the present active subjunctive of \didask\, "that any one keep on teaching you." **{Teacheth you}** (\didaskei humas\). Present

active indicative. The Holy Spirit was to bring all things to their remembrance (*Joh 14:26*) and to bear witness concerning Christ (*Joh 15:26; 16:12-15*). Yet they need to be reminded of what they already know to be "true" (*al^thes*) and "no lie" (*ouk estin pseudos*), according to John's habit of positive and negative (*1:5*). So he exhorts them to "abide in him" (*menete en aut^i*, *imperative active, though same form as the indicative*). Precisely so Jesus had urged that the disciples abide in him (*Joh 15:4f.*).

2:28 {**And now**} (*kai nun*). John tenderly repeats the exhortation, "keep on abiding in him." {**If he shall be manifested**} (*ean phaner^th^i*). Condition of third class with *ean* and first aorist passive subjunctive as in verse 19; Col 3:3. A clear reference to the second coming of Christ which may be at any time. {**That we have boldness**} (*hina sch^men parr^sian*). Purpose clause with *hina* and the ingressive second aorist active subjunctive of *ech^s*, "that we may get boldness." {**And not be ashamed**} (*kai m^ aischunth^men*). Likewise negative purpose (*after John's fashion*) with *m^* and the first aorist passive subjunctive of *aischun^s*, to put to shame. {**Before him**} (*ap' autou*). "From him," as if shrinking away from Christ in guilty surprise. See 2Th 1:9 for this use of *apo* (*from the face of the Lord*).

2:29 {**If ye know**} (*ean eid^te*). Third-class condition again with *ean* and second perfect active subjunctive of *oida*. If ye know by intuitive or absolute knowledge that Christ (*because of verse 28*) is righteous, then "ye know" or "know ye" (*gin^skete* *either indicative or imperative*) by experimental knowledge (*so gin^sk^s* *means in contrast with oida*). {**Is begotten**} (*gegenn^tai*). Perfect passive indicative of *genna^s*, stands begotten, the second birth (*regeneration*) of Joh 3:3-8. {**Of him**} (*ex autou*). Plainly "of God" in verse 9 and so apparently here in spite of *dikaiois* referring to Christ. Doing righteousness is proof of the new birth.

3:1 **{What manner of love}** (\potapⁿ agapⁿ\). Qualitative interrogative as in 2Pe 3:11; Mt 8:27. Only here in John's writings. Originally of what country or race. **{Hath bestowed}** (\ded^{ken}\). Perfect active indicative of \did^{mi}\, state of completion, "the endowment of the receiver" (*Vincent*). **{That we should be called}** (\hina klth^{men}\). Sub-final use of \hina\ with the first aorist passive subjunctive of \kale^{ai}\, to call or name, as in Mt 2:23. **{Children}** (\tekna\). As in Joh 1:12 and with an allusion to \gegenn^{tai}\ in 2:29 in an effort "to restore the waning enthusiasm of his readers, and to recall them to their first love" (*Brooke*). **{And such we are}** (\kai esmen\). "And we are." A parenthetical reflection characteristic of John (\kai nun estin\ in Joh 5:25 and \kai ouk eisin\ in Re 2:2; 3:9) omitted by Textus Receptus, though, in the old MSS. **{Because it knew him not}** (\hoti ouk egn^{ai} auton\). Second aorist active indicative of \gin^{sk}\, precisely the argument in Joh 15:18f.

3:2 **{Now}** (\nun\). Without waiting for the \parousia\ or second coming. We have a present dignity and duty, though there is greater glory to come. **{It is not yet made manifest}** (\oup^{ai} ephaner^{ai} th\). First aorist passive indicative of \phanero^{ai}\. For the aorist indicative with \oup^{ai}\ with a future outlook Brooke notes Mr 11:2; 1Co 8:2; Heb 12:4; Re 17:10,12. **{What we shall be}** (\ti esometha\). Not \tines\ (*who*), but \ti\ (*what*) neuter singular predicate nominative. "This _what_ suggests something unspeakable, contained in the likeness of God" (*Bengel*). **{If he shall be manifested}** (\ean phaner^{ai} thⁱ\). As in 2:28, which see. The subject may be Christ as in verse 9, or the future manifestation just mentioned. Either makes sense, probably "it" here better than "he." **{Like him}** (\homoioi autⁱ\). \Autⁱ\ is associative instrumental case after \homoioi\. This is our destiny and glory (*Ro 8:29*), to be like Jesus who is like God (*2Co 4:6*). **{We shall see him even as he is}** (\opsometha auton kath^{ai} s estin\). Future middle indicative of \hora^{ai}\. The transforming power of this vision of Christ (*1Co 13:12*) is the consummation of the glorious process begun at the new birth (*2Co 3:18*).

3:3 {**Set on him**} (\ep' aut' i\). Resting upon (\epi\) with locative rather than \eis\, looking to, Ac 24:15. That is upon Christ (*Brooke*), upon God (*D. Smith*), upon God in Christ (*Westcott*). {**Purifieth himself**} (\hagnizei heauton\). Present active indicative of \hagniz'\, old verb, from \hagnos\ (*pure from contamination*), used of ceremonial purifications (*Joh 11:55; Ac 21:24,26 as in Ex 19:10*) and then of personal internal cleansing of heart (*Jas 4:8*), soul (*1Pe 1:22*), self (*here*). Cf. Php 2:12f. the work of both God and man. {**As he is pure**} (\kath' s ekeinos hagnos estin\). As in 2:6; 3:9 \ekeinos\ (*emphatic demonstrative*) refers to Christ. Christ can be termed \hagnos\ "in virtue of the perfection of his humanity" (*Westcott*). Our destiny is to be conformed to the image of God in Christ (*Ro 8:29*).

3:4 {**Sin is lawlessness**} (\h^ hamartia estin h^ anomia\). The article with both subject and predicate makes them coextensive and so interchangeable. Doing sin is the converse of doing righteousness (2:29). The present active participle (\poi' n\) means the habit of doing sin.

3:5 {**He**} (\ekeinos\). As in verse 3; Joh 1:18. {**Was manifested**} (\ephaner' th^ \). Same form as in verse 2, but here of the Incarnation as in Joh 21:1, not of the second coming (*1Jo 2:28*). {**To take away sins**} (\hina tas hamartias ar' i\). Purpose clause with \hina\ and first aorist active subjunctive of \air'\ as in Joh 1:29. In Isa 53:11 we have \anapher'\ for bearing sins, but \air'\ properly means to lift up and carry away (*Joh 2:16*). So in Heb 10:4 we find \aphaire'\ and Heb 10:11 \periaire'\, to take away sins completely (*the complete expiation wrought by Christ on Calvary*). The plural \hamartias\ here, as in Col 1:14, not singular (*collective sense*) \hamartian\ as in Joh 1:29. {**And in him is no sin**} (\kai hamartia en aut' i ouk estin\). "And sin (*the sinful principle*) in him is not." As Jesus had claimed about himself (*Joh 7:18; 8:46*) and as is repeatedly stated in the N.T. (*2Co 5:21; Heb 4:15; 7:26; 9:13*).

3:6 {**Sinneth not**} (\ouch hamartanei\). Linear present (*linear men' n\, keeps on abiding*) active indicative of \hamartan'\, "does not keep on sinning." For \men'\ (*abide*) see 2:6; Joh 15:4-10. {**Whosoever sinneth**} (\ho hamartan' n\). Present (*linear*) active articular participle like \men' n\ above, "the one who keeps on sinning" (*lives a life of sin, not mere occasional acts*

of sin as \hamart^ˆˈsas\, *aorist active participle, would mean*). {**Hath not seen him**} (\ouch he^ˆ“*raken auton*\). Perfect active indicative of \hora^ˆ\. The habit of sin is proof that one has not the vision or the knowledge (\egn^ˆ“*ken*\, *perfect active also*) of Christ. He means, of course, spiritual vision and spiritual knowledge, not the literal sense of \hora^ˆ\ in Joh 1:18; 20:29.

3:7 {**Let no man lead you astray**} (\m^ˆˈdeis planft^ˆ“*humas*\). Present active imperative of \plana^ˆ\, "let no one keep on leading you astray." See 1:8; 2:26. Break the spell of any Gnostic charmer. {**He that doeth righteousness**} (\ho poi^ˆ“*n t^ˆn dikaio sun^ˆn*\). "He that keeps on doing (*present active participle of* \poie^ˆ“\) righteousness." For this idiom with \poie^ˆ\ see 1:6; 3:4. {**He**} (\ekeinos\). Christ as in verse 5.

3:8 {**He that doeth sin**} (\ho poi^ˆ“*n t^ˆn hamartian*\). "He that keeps on doing sin" (*the habit of sin*). {**Of the devil**} (\ek tou diabolou\). In spiritual parentage as Jesus said of the Pharisees in Joh 8:44. When one acts like the devil he shows that he is not a true child of God. {**Sinneth from the beginning**} (\ap^ˆ arch^ˆs hamartanei\). Linear progressive present active indicative, "he has been sinning from the beginning" of his career as the devil. This is his normal life and those who imitate him become his spiritual children. {**That he might destroy**} (\hina lus^ˆi\). Purpose clause with \hina\ and the first aorist active subjunctive of \lu^ˆ“\. This purpose (\eis touto\) Jesus had and has. There is eternal conflict, with final victory over Satan certain.

3:9 {**Doeth no sin**} (\hamartian ou poiei\). Linear present active indicative as in verse 4 like \hamartanei\ in verse 8. The child of God does not have the habit of sin. {**His seed**} (\sperma autou\). God's seed, "the divine principle of life" (*Vincent*). Cf. Joh 1. {**And he cannot sin**} (\kai ou dunatai hamartanein\). This is a wrong translation, for this English naturally means "and he cannot commit sin" as if it were \kai ou dunatai hamartein\ or \hamart^ˆsai\ (*second aorist or first aorist active infinitive*). The present active infinitive \hamartanein\ can only mean "and he cannot go on sinning," as is true of \hamartanei\ in verse 8 and \hamartan^ˆn\ in verse 6. For the aorist subjunctive to commit a sin see \hamart^ˆte\ and \hamart^ˆi\ in 2:1. A great deal of false theology has grown out of a misunderstanding of the tense of \hamartanein\ here. Paul has precisely John's idea in Ro 6:1 \epimen^ˆ“*men t^ˆi hamartifi*\

(*shall we continue in sin, present active linear subjunctive*) in contrast with \hamart^s“men\ in Ro 6:15 (*shall we commit a sin, first aorist active subjunctive*).

3:10 {**In this**} (\en tout“i\). As already shown. A life of sin is proof that one is a child of the devil and not of God. This is the line of cleavage that is obvious to all. See Joh 8:33-39 for the claim of the Pharisees to be the children of Abraham, whereas their conduct showed them to be children of the devil. This is not a popular note with an age that wishes to remove all distinctions between Christians and the world. {**Doeth not righteousness**} (\ho m^ poi“n dikaiosun^n\). Habit (*linear present participle*) again of not doing righteousness, as in verse 7 of doing it. Cf. \poiei\ and \m^ poi“n\ (*doing and not doing*) in Mt 7:24,26. {**Neither**} (\kai\). Literally, "and," but with the ellipsis of \ouk estin ek tou theou\ (*is not of God*). The addition here of this one item about not loving (\m^ agap“n\) one's brother is like Paul's summary in Ro 13:9, a striking illustration of the general principle just laid down and in accord with 2:9-11.

3:11 {**Message**} (\aggelia\). In N.T. only here and 1:5, but \epaggelia\ (*promise*) fifty-one times. {**From the beginning**} (\ap' arch^s\). See 1:1 for this phrase and 2:7 for the idea. They had the message of love for the brotherhood from the beginning of the gospel and it goes back to the time of Cain and Abel (*verse 12*). {**That we should love one another**} (\hina agap“men all^lous\). Sub-final clause (*content of the \aggelia*) with \hina\ and present active subjunctive. John repeats the message of 2:7f.

3:12 {**Of the evil one**} (\ek tou pon^rou\). Ablative case and the same for neuter and masculine singular, but verse 10 makes it clear that the reference is to the devil. {**Slew**} (\esphaxen\). First aorist active indicative of \sphaz“\, old verb, to slay, to butcher, to cut the throat (*Latin _jugulare_*) like an ox in the shambles, in N.T. only here and Rev. (*Re 5:6,9,12, etc.*). {**Wherefore?**} (\charin tinos; \). "For the sake of what?" Post-positive preposition (*Eph 3:1,14*) except here. The interpretation of the act of Cain (*Ge 4:8ff.*) is an addition to the narrative, but in accord with Heb 11:4. Jealousy led to murder.

3:13 {**If**} (\ei\). Common construction after \thaumaz“\ (*wonder*)

rather than \hoti\ (*that, because*). Present imperative here with \m^\ means "cease wondering." Note \m^ thaumas^is\ (*do not begin to wonder*) in Joh 3:6 (*an individual case*). See this same condition and language in Joh 15:18.

3:14 {**We know**} (\h^meis oidamen\). Emphatic expression of \h^meis\ (*we*) in contrast to the unregenerate world, the Christian consciousness shared by writer and readers. {**We have passed**} (\metabeb^kamen\). Perfect active indicative of \metabain^, old compound to pass over from one place to another (*Joh 7:3*), to migrate, out of death into life. We have already done it while here on earth. {**Because**} (\hoti\). Proof of this transition, not the ground of it. {**We love the brethren**} (\agap^men tous adelphous\). Just this phrase (*plural*) here alone, but see 2:9 for the singular. {**He that loveth not**} (\ho m^agap^"n\). "The not loving man," general picture and picture of spiritual death.

3:15 {**A murderer**} (\anthr^poktonos\). Old compound (*Euripides*) from \anthr^pos\ (*man*) and \ktein^ (to kill), a man-killer, in N.T. only here and Joh 8:44 (*of Satan*). {**No**} (\pfs--ou\). According to current Hebraistic idiom= \oudeis\ as in 2:19,21. {**Abiding**} (\menousan\). Present active feminine accusative predicate participle of \men^, "a continuous power and a communicated gift" (*Westcott*).

3:16 {**Know we**} (\egn^kamen\). Perfect active indicative, "we have come to know and still know." See 2:3 for "hereby" (\en tout^i\). {**Love**} (\t^n agap^"n\). "The thing called love" (*D. Smith*). {**He for us**} (\ekeinos huper h^m^"n\). \Ekeinos\ as in 2:6; 3:3,5, \huper\ here alone in this Epistle, though common in John's Gospel (*10:11,15; 11:50, etc.*) and in 3Jo 1:7. {**Laid down his life**} (\t^n psuch^"n autou eth^ken\). First aorist active indicative of \tith^mi\, the very idiom used by Jesus of himself in Joh 10:11,17f. {**We ought**} (\h^meis opheilomen\). Emphatic \h^meis\ again. For \opheil^ see 2:6. Of course our laying down our lives for the brethren has no atoning value in our cases as in that of Christ, but is a supreme proof of one's love (*Joh 13:37f.; 15:13*), as often happens.

3:17 {**Whoso hath**} (\hos an ech^i\). Indefinite relative clause with modal \an\ with \hos\ and the present active subjunctive of \ech^". {**The world's goods**} (\ton bion tou kosmou\). "The living or livelihood (*not* \z^", *the principle of life, and see 2:16*

for *\bios*) of the world" (*not in the sense of evil or wicked, but simply this mundane sphere*). {Beholdeth} (*\the“rei*). Present active subjunctive of *\the“re“*, like *\echei* just before. {In need} (*\chreian echonta*). "Having need" (*present active predicate participle of \ech“\, agreeing with \adelphon*). See the vivid picture of a like case in Jas 2:15f. {Shutteth up} (*\kleis^i*). First aorist (*effective*) active subjunctive of *\klei“*, to close like the door, changed on purpose from present tense to aorist (*graphic slamming the door of his compassion, \splugchna\, common in LXX and N.T. for the nobler viscera, the seat of the emotions, as in Php 2:11; Col 3:12*). Only here in John. {How} (*\p“s*). Rhetorical question like that in Jas 2:16 (*what is the use?*). It is practical, not speculative, that counts in the hour of need.

3:18 {In word, neither with the tongue} (*\log“i m^de t^i gl“ss^i*). Either instrumental or locative makes sense. What John means is "not merely by word or by the tongue." He does not condemn kind words which are comforting and cheering, but warm words should be accompanied by warm deeds to make real "in deed and in truth" (*\en erg“i kai al^theifi*). Here is a case where actions do speak louder than mere words.

3:19 {Shall we know} (*\gn“sometha*). Future middle indicative of *\gin“sk“*, at any future emergency, we shall come to know by this (*\en tout“i*) "that we are of the truth" (*\hoti ek t^s al^theias esmen*). {Before him} (*\emprosthen autou*). In the very presence of God we shall have confident assurance (*\peisomen t^n kardian h^m“n\, either we shall persuade our heart or shall assure our heart*) because God understands us.

3:20 {Whereinsoever our heart condemn us} (*\hoti ean katagin“sk^i h^m“n h^ kardia*). A construction like *\hoti an*, whatever, in Joh 2:5; 14:13. *\Katagin“sk“* occurs only three times in the N.T., here, verse 21; Ga 2:11. It means to know something against one, to condemn. {Because God is greater than our heart} (*\hoti meiz“n estin t^s kardias h^m“n*). Ablative *\kardias* after the comparative *\meiz“n*. {And knoweth all things} (*\kai gin“skei panta*). Just so Peter replied to Jesus in spite of his denials (*Joh 21:17*). God's omniscience is linked with his love and sympathy. God knows every secret in our hearts. This difficult passage strikes the very centre of Christian truth (*Brooke*).

3:21 {If our heart condemn us not} (*\ean h^ kardia m^*

katagin“*sk^hi*”). Condition of third class with \ean m^h\ and present active subjunctive. The converse of the preceding, but not a claim to sinlessness, but the consciousness of fellowship in God's presence. **{Boldness toward God}** (\parr^hsian pros ton theon\). Even in prayer (*Heb 4:16*). See also 2:28.

3:22 **{Whatsoever we ask}** (\ho ean ait“*men*”). Indefinite relative clause with modal \an\ and the present active subjunctive, like \hoti ean katagin“*sk^hi*” in verse 20. In form no limitations are placed here save that of complete fellowship with God, which means complete surrender of our will to that of God our Father. See the clear teaching of Jesus on this subject in Mr 11:24; Lu 11:9; Joh 14:12f.; 16:23 and his example (*Mr 14:36; Mt 26:39; Lu 22:42*). The answer may not always be in the form that we expect, but it will be better. **{We receive of him}** (\lambanomen ap' autou\). See 1:5 for \ap' autou\ (*from him*). **{Because}** (\hoti\). Twofold reason why we receive regularly (\lambanomen\) the answer to our prayers (1) "we keep" (\t^hroumen\, *for which see 2:3*) his commandments and (2) "we do" (\poioumen\, *we practise regularly*) "the things that are pleasing" (\ta aresta\, *old verbal adjective from aresk“\, to please, with dative in Joh 8:29 with same phrase; Ac 12:3 and infinitive in Ac 6:2, only other N.T. examples*) "in his sight" (\en“*pion autou*”, *common late vernacular preposition in papyri, LXX, and in N.T., except Matthew and Mark, chiefly by Luke and in the Apocalypse*), in God's eye, as in Heb 13:21.

3:23 **{His commandment}** (\h^h entol^h autou\). **{That}** (\hina\). Subfinal use of \hina\ in apposition with \entol^h\ (*commandment*) and explanatory of it, as in Joh 15:12 (\entol^h hina\). See Christ's summary of the commandments (*Mr 12:28-31; Mt 22:34-40*). So these two points here (1) **{We should believe}** (\pisteus“*men*”, *first aorist active subjunctive according to B K L, though Aleph A C read the present subjunctive pisteu“men*”) either in a crisis (*aorist*) or the continuous tenor (*present*) of our lives. The "name" of Jesus Christ here stands for all that he is, "a compressed creed" (*Westcott*) as in 1:3. Note dative \onomati\ here with \pisteu“\ as in 5:10, though \eis onoma\ (*on the name*) in 5:13; Joh 1:12; 2:23; 3:18. But (2) we should love one another" (\agap“*men all^hlous*”), as he has already urged (*2:7f.; 3:11*) and as he will repeat (*4:7,11f.; 2Jo 1:5*) as Jesus (*even as he gave us commandment, that is Christ*) had previously done (*Joh 13:34; 15:12,17*). There are frequent

points of contact between this Epistle and the words of Jesus in Joh 13-17.

3:24 {**And he in him**} (*\kai autos en aut“i*). That is "God abides in him" as in 4:15. We abide in God and God abides in us through the Holy Spirit (*Joh 14:10,17,23; 17:21*). "Therefore let God be a home to thee, and be thou the home of God: abide in God, and let God abide in thee" (*Bede*). {**By the Spirit**} (*\ek tou pneumatos*). It is thus (*by the Holy Spirit, first mention in this Epistle and "Holy" not used with "Spirit" in this Epistle or the Apocalypse*) that we know that God abides in us. {**Which**} (*\hou*). Ablative case by attraction from accusative *\ho* (*object of \ed“ken*) to agree with *\pneumatos* as often, though not always. It is a pity that the grammatical gender (*which*) is retained here in the English instead of "whom," as it should be.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 John: Chapter 3)

4:1 **{Beloved}** (*\agap^toi*). Three times in this chapter (1,7,11) we have this tender address on love. **{Believe not every spirit}** (*\m^panti pneumatisti pisteuete*). "Stop believing," as some were clearly carried away by the spirits of error rampant among them, both Docetic and Cerinthian Gnostics. Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic humbuggery. **{Prove the spirits}** (*\dokimazete ta pneumata*). Put them to the acid test of truth as the metallurgist does his metals. If it stands the test like a coin, it is acceptable (*\dokimos*, 2Co 10:18), otherwise it is rejected (*\adokimos*, 1Co 9:27; 2Co 13:5-7). **{Many false prophets}** (*\polloi pseudoproph^tai*). Jesus had warned people against them (Mt 7:15), even when they as false Christs work portents (Mt 24:11,24; Mr 13:22). It is an old story (Lu 6:26) and recurs again and again (Ac 13:6; Re 16:13; 19:20; 20:10) along with false teachers (2Pe 2:1). **{Are gone out}** (*\exel^luthasin*). Perfect active indicative of *\exerchomai*. Cf. aorist in 2:19. They are abroad always.

4:2 **{Hereby know ye}** (*\en tout^i gin^skete*). Either present active indicative or imperative. The test of "the Spirit of God" (*\to pneuma tou theou*) here alone in this Epistle, save verse 13. With the clamour of voices then and now this is important. The test (*\en tout^i, as in 3:19*) follows. **{That Jesus Christ is come in the flesh}** (*\I^soun Christon en sarki el^luthota*). The correct text (*perfect active participle predicate accusative*), not the infinitive (*\el^luthenai*, B Vg). The predicate participle (*see Joh 9:22 for predicate accusative with \homologe^i*) describes Jesus as already come in the flesh (*his actual humanity, not a phantom body as the Docetic Gnostics held*). See this same idiom in 2Jo 1:7 with *\erchomenon* (*coming*). A like test is proposed by Paul for confessing the deity of Jesus Christ in 1Co 12:3 and for the Incarnation and Resurrection of Jesus in Ro 10:6-10.

4:3 **{Confesseth not}** (*\m^homologei*). Indefinite relative clause with the subjective negative *\m^i* rather than the usual objective negative *\ou* (*verse 6*). It is seen also in 2Pe 1:9; Tit

1:11, a survival of the literary construction (*Moulton, _Prolegomena_, p. 171*). The Vulgate (*along with Irenaeus, Tertullian, Augustine*) reads *_solvit_* (*\luei*) instead of *\m^homologeì*, which means "separates Jesus," apparently an allusion to the Cerinthian heresy (*distinction between Jesus and Christ*) as the clause before refers to the Docetic heresy. Many MSS. have here also *\en sarki el^luthota* repeated from preceding clause, but not A B Vg Cop. and not genuine. **{The spirit of the antichrist}** (*\to tou antichristou*). *\Pneuma* (*spirit*) not expressed, but clearly implied by the neuter singular article *to*. It is a repetition of the point about antichrists made in 2:18-25. **{Whereof}** (*\ho*). Accusative of person (*grammatical neuter referring to \pneuma*) with *\akou^{* along with accusative of the thing (*\hoti erchetai*, *as in 2:18, futuristic present middle indicative*). Here the perfect active indicative (*\ak^koate*), while in 2:18 the aorist (*\^kousate*). **{And now already}** (*\kai nun ^d^{*). As in 2:18 also (*many have come*). "The prophecy had found fulfilment before the Church had looked for it" (*Westcott*). It is often so. For *\^d^{* see Joh 4:35; 9:27.

4:4 **{Have overcome them}** (*\nenik^kate autous*). Perfect active indicative of *\nika^{*, calm confidence of final victory as in 2:13; Joh 16:33. The reference in *\autous* (*them*) is to the false prophets in 4:1. **{Because}** (*\hoti*). The reason for the victory lies in God, who abides in them (*3:20,24; Joh 14:20; 15:4f.*). God is greater than Satan, "he that is in the world" (*\ho en t^i kosm^i*), the prince of this world (*Joh 12:31; 14:30*), the god of this age (*2Co 4:4*), powerful as he seems.

4:5 **{Of the world}** (*\ek tou kosmou*). As Jesus is not and as the disciples are not (*Joh 17:14ff.*). **{As of the world}** (*\ek tou kosmou*). No "as" (*\h^s*), but that is the idea, for their talk proceeds from the world and wins a ready hearing. The false prophets and the world are in perfect unison.

4:6 **{We}** (*\h^meis*). In sharp contrast with the false prophets and the world. We are in tune with the Infinite God. Hence "he that knoweth God" (*\ho gin^sk^{* *n ton theon*, *present active articular participle, the one who keeps on getting acquainted with God, growing in his knowledge of God*) "hears us" (*\akouei h^m^{*). This is one reason why sermons are dull (*some actually are, others so to dull hearers*) or inspiring. There is a touch of mysticism here, to be sure, but the heart of Christianity is

mysticism (*spiritual contact with God in Christ by the Holy Spirit*). John states the same idea negatively by a relative clause parallel with the preceding articular participle, the negative with both clauses. John had felt the cold, indifferent, and hostile stare of the worldling as he preached Jesus. **{By this}** (*ek toutou*). "From this," deduction drawn from the preceding; only example in the Epistle for the common *\en tout* "i" as in 4:2. The power of recognition (*gin* "skomen", *we know by personal experience*) belongs to all believers (*Westcott*). There is no reason for Christians being duped by "the spirit of error" (*to pneuma t's plan* "s"), here alone in the N.T., though we have *\pneumas in planois* (*misleading spirits*) in 1Ti 4:1. Rejection of the truth may be due also to our not speaking the truth in love (*Eph 4:15*).

4:7 **{Of God}** (*ek tou theou*). Even human love comes from God, "a reflection of something in the Divine nature itself" (*Brooke*). John repeats the old commandment of 2:7f. Persistence in loving (*present tense* *agap* "men" *indicative and* *agap* "n" *participle*) is proof that one "has been begotten of God" (*ek tou theou gegenn* "tai" *as in 2:29*) and is acquainted with God. Otherwise mere claim to loving God accompanied by hating one's brother is a lie (*2:9-11*).

4:8 **{He that loveth not}** (*ho m* "agap" "n"). Present active articular participle of *agapa* " " "keeps on not loving." **{Knoweth not God}** (*ouk egn* "ton theon"). Timeless aorist active indicative of *gin* "sk", has no acquaintance with God, never did get acquainted with him. **{God is love}** (*ho theos agap* "estin"). Anarthrous predicate, not *h* "agap". John does not say that love is God, but only that God is love. The two terms are not interchangeable. God is also light (*1:5*) and spirit (*Joh 4:24*).

4:9 **{Was manifested}** (*ephaner* "th"). First aorist passive indicative of *\phanero* " ". The Incarnation as in 3:5. Subjective genitive as in 2:5. **{In us}** (*en h* "min"). In our case, not "among us" nor "to us." Cf. Ga 1:16. **{Hath sent}** (*apestalken*). Perfect active indicative of *\apostell* " ", as again in verse 14, the permanent mission of the Son, though in verse 10 the aorist *\apesteilen* occurs for the single event. See Joh 3:16 for this great idea. **{His only-begotten Son}** (*ton huion autou ton monogen* " "). "His Son the only-begotten" as in Joh 3:16. John applies *\monogen* "s" to Jesus alone (*Joh*

1:14,18), but Luke (**Lu 7:12; 8:42; 9:38**) to others. Jesus alone completely reproduces the nature and character of God (**Brooke**). {**That we might live through him**} (\hina z^s“*men di' autou*\). Purpose clause with \hina\ and the first aorist (*ingressive, get life*) active subjunctive of \za“\, "Through him" is through Christ, who is the life (**Joh 14:6**). Christ also lives in us (**Ga 2:20**). This life begins here and now.

4:10 {**Not that**} (\ouch hoti\) {**--but that**} (\all' hoti\). Sharp contrast as in Joh 7:22; 2Co 7:9; Php 4:17. {**We loved**} (\^gap^samen\). First aorist active indicative, but B reads \^gap^kamen\ (*perfect active, we have loved*). {**He**} (\autos\). Emphatic nominative (*God*). {**To be the propitiation**} (\hilasmon\). Merely predicate accusative in apposition with \huion\ (*Son*). For the word see 2:2; Ro 3:25 for \hilast^rion\, and for \peri\ see also 2:2.

4:11 {**If God so loved us**} (\ei hout“s ho theos ^gap^sen h^mas\). Condition of first class with \ei\ and the first aorist active indicative. As in Joh 3:16, so here \hout“s\ emphasises the manifestation of God's love both in its manner and in its extent (**Ro 8:32**). {**Ought**} (\opheilomen\). As in 2:6. _Noblesse oblige_. "Keep on loving," (\agapfin\) as in 3:11.

4:12 {**No one hath beheld God at any time**} (\theon oudeis p“pote tetheftai\). Perfect middle indicative of \theaomai\ (**Joh 1:14**). Almost the very words of Joh 1:18 \theon oudeis p“pote he“raken\ (*instead of* \tetheftai\). {**If we love one another**} (\ean agap“men all^lous\). Third-class condition with \ean\ and the present active subjunctive, "if we keep on loving one another." {**God abideth in us**} (\ho theos en h^min menei\). Else we cannot go on loving one another. {**His love**} (\h^agap^ autou\). More than merely subjective or objective (**2:5; 4:9**). "Mutual love is a sign of the indwelling of God in men" (**Brooke**). {**Is perfected**} (\tetelei“men^estin\). Periphrastic (*see usual form* \tetelei“tai\ in **2:5; 4:17**) perfect passive indicative of \teleio“\ (*cf. 1:4*). See verse 18 for "perfect love."

4:13 {**Hereby know we**} (\en tout“i gin“skomen\). The Christian's consciousness of the fact of God dwelling in him is due to the Spirit of God whom God has given (\ded“ken\, *perfect active indicative here, though the aorist* \ed“ken\ in **3:24**). This gift of God is proof of our fellowship with God.

4:14 **{We have beheld}** (\tethef^metha\). Perfect middle of \theaomai\ as in verse 12, though the aorist in 1:1; Joh 1:14 (\ethefsametha\). John is qualified to bear witness (\marturoumen\ *as in 1:2*) as Jesus had charged the disciples to do (Ac 1:8). **{Hath sent}** (\apestalken\). As in verse 9, though \apesteilen\ in verse 10. **{To be the Saviour of the world}** (\s“t^{ra} tou kosmou\). Predicate accusative of \s“t^r\ (*Saviour*), like \hilasmon\ in verse 10. This very phrase occurs elsewhere only in Joh 4:42 as the confession of the Samaritans, but the idea is in Joh 3:17.

4:15 **{Whosoever shall confess}** (\hos ean homolog^si\). Indefinite relative clause with modal \ean\ (=an) and the first aorist active subjunctive, "whoever confesses." See 2:23; 4:2f. for \homologe“\ **{That}** (\hoti\). Object clause (*indirect assertion*) after \homologe“\ *This confession of the deity of Jesus Christ implies surrender and obedience also, not mere lip service (cf. 1Co 12:3; Ro 10:6-12). This confession is proof (if genuine) of the fellowship with God (1:3f.; 3:24).*

4:16 **{We know}** (\egn“kamen\). Perfect active indicative, "we have come to know and still know" as in Joh 6:9, only there order is changed (\pepisteukamen\ *coming before* \egn“kamen\). Confession (\homologe“\ follows experimental knowledge (\gin“sk“\ and confident trust (\pisteu“\). Believers are the sphere (\en h^{min}\, *in our case*) in which the love of God operates (*Westcott*). See Joh 13:35 for "having love." **{God is love}** (\ho theos agap^e estin\). Repeated from verse 8. So he gathers up the whole argument that one who is abiding in love is abiding in God and shows that God is abiding in him. Thoroughly Johannine style.

4:17 **{Herein}** (\en tout“i\). It is not clear whether the \hina\ clause (*sub-final use*) is in apposition with \en tout“i\ as in Joh 15:8 or the \hoti\ clause (*because*) with the \hina\ clause as parenthesis. Either makes sense. Westcott argues for the latter idea, which is reinforced by the preceding sentence. **{With us}** (\meth' h^m“n\). Construed with the verb \tetelei“tai\ (*is perfected*). In contrast to \en h^{min}\ (*verses 12,16*), emphasising cooperation. "God works with man" (*Westcott*). For boldness (\parr^{sian}\) in the day of judgment (*only here with both articles, but often with no articles as in 2Pe 2:9*) see 2:28. **{As he is}** (\kath“s ekeinos estin\). That is Christ as in 2:6; 3:3,5,7,16. Same tense (*present*) as in 3:7. "Love is a

heavenly visitant" (*David Smith*). We are in this world to manifest Christ.

4:18 **{Fear}** (\phobos\). Like a bond-slave (*Ro 8:15*), not the reverence of a son (\eulabeia\, *Heb 5:7f.*) or the obedience to a father (\en phob“i\, *1Pe 1:17*). This kind of dread is the opposite of \parr^sia\ (*boldness*). **{Perfect love}** (\h^ teleia agap^). There is such a thing, perfect because it has been perfected (*verses 12,17*). Cf. Jas 1:4. **{Casteth out fear}** (\ex“ ballei ton phobon\). "Drives fear out" so that it does not exist in real love. See \ekball“ ex“\ in Joh 6:37; 9:34f.; 12:31; 15:6 to turn out-of-doors, a powerful metaphor. Perfect love harbours no suspicion and no dread (*1Co 13*). **{Hath punishment}** (\kolasin echei\). Old word, in N.T. only here and Mt 25:46. \Tim“ria\ has only the idea of penalty, \kolasis\ has also that of discipline, while \paideia\ has that of chastisement (*Heb 12:7*). The one who still dreads (\phoboumenos\) has not been made perfect in love (\ou tetelei“tai\). Bengel graphically describes different types of men: "sine timore et amore; cum timore sine amore; cum timore et amore; sine timore cum amore."

4:19 **{He first}** (\autos pr“tos\). Note \pr“tos\ (*nominative*), not \pr“ton\, as in Joh 20:4,8. God loved us **{before}** we loved him (*Joh 3:16*). Our love is in response to his love for us. \Agap“men\ is indicative (*we love*), not subjunctive (*let us love*) of the same form. There is no object expressed here.

4:20 **{If a man say}** (\ean tis eip^i\). Condition of third class with \ean\ and second aorist active subjunctive. Suppose one say. Cf. 1:6. **{I love God}** (\Agap“ ton theon\). Quoting an imaginary disputant as in 2:4. **{And hateth}** (\kai misei\). Continuation of the same condition with \ean\ and the present active subjunctive, "and keep on hating." See 2:9; 3:15 for use of \mise“\ (*hate*) with \adelphos\ (*brother*). A liar (\pseust^s\). Blunt and to the point as in 1:10; 2:4. **{That loveth not}** (\ho m^ agap“n\). "The one who does not keep on loving" (*present active negative articular participle*). **{Hath seen}** (\he“raken\). Perfect active indicative of \hora“\, the form in Joh 1:18 used of seeing God. **{Cannot love}** (\ou dunatai agapfin\). "Is not able to go on loving," with which compare 2:9, \ou dunatai hamartanein\ (*is not able to go on sinning*). The best MSS. do not have \p“s\ (*how*) here.

4:21 **{That}** (\hina\). Sub-final object clause in apposition with

\entol^n\ as in Joh 13:34; 15:13. {**From him**} (\ap' autou\).
Either God or Christ. See Mr 12:29-31 for this old commandment
(2:7f.).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 John: Chapter 4)

[\[Previous\]](#) [\[Next\]](#)

5:1 **{That Jesus is the Christ}** (*\hoti I^sous estin ho Christos*). The Cerinthian antichrist denies the identity of Jesus and Christ (2:22). Hence John insists on this form of faith (*\pisteu^n* **here in the full sense, stronger than in 3:23; 4:16, seen also in \pistis\ in verse 4, where English and Latin fall down in having to use another word for the verb**) as he does in verse 5 and in accord with the purpose of John's Gospel (20:31). Nothing less will satisfy John, not merely intellectual conviction, but full surrender to Jesus Christ as Lord and Saviour. "The Divine Begetting is the antecedent, not the consequent of the believing" (**Law**). For "is begotten of God" (*\ek tou theou gegenn^tai*) see 2:29; 3:9; 4:7; 5:4,18. John appeals here to family relationship and family love. **{Him that begat}** (*\ton genn^santa*). First aorist active articular participle of *\genna^*\, to beget, the Father (**our heavenly Father**). **{Him also that is begotten of him}** (*\ton gegenn^menon ex autou*). Perfect passive articular participle of *\genna^*\, the brother or sister by the same father. So then we prove our love for the common Father by our conduct towards our brothers and sisters in Christ.

5:2 **{Hereby}** (*\en tout^i*). John's usual phrase for the test of the sincerity of our love. "The love of God and the love of the brethren do in fact include each the other" (**Westcott**). Each is a test of the other. So put 3:14 with 5:2. **{When}** (*\hotan*). "Whenever" indefinite temporal clause with *\hotan* and the present active subjunctive (**the same form \agap^men\ as the indicative with \hoti\ (that)** just before, "whenever we keep on loving God." **{And do}** (*\kai poi^men*) "and whenever we keep on doing (**present active subjunctive of \poie^**) his commandments." See 1:6 for "doing the truth."

5:3 **{This}** (*\haut^*) **{--that}** (*\hina*). Explanatory use of *\hina* with *\haut^*, as in Joh 17:3, to show what "the love of God" (4:9,12) in the objective sense is, not mere declamatory boasting (4:20), but obedience to God's commands, "that we keep on keeping (**present active subjunctive as in 2:3**) his commandments." This is the supreme test. **{Are not grievous}** (*\bareiai ouk eisin*). "Not heavy," the adjective in Mt 23:4

with \phortia\ (*burdens*), with \lupoi\ (*wolves*) in Ac 20:29, of Paul's letters in 2Co 10:10, of the charges against Paul in Ac 25:7. Love for God lightens his commands.

5:4 **{For}** (\hoti\). The reason why God's commandments are not heavy is the power that comes with the new birth from God.

{Whatsoever is begotten of God} (\pfn to gegenn^menon ek tou theou\). Neuter singular perfect passive participle of \genna“\ rather than the masculine singular (*verse 1*) to express sharply the universality of the principle (*Rothe*) as in Joh 3:6,8;

6:37,39. **{Overcometh the world}** (\nikfi ton kosmon\). Present active indicative of \nika“\, a continuous victory because a continuous struggle, "keeps on conquering the world" ("*the sum of all the forces antagonistic to the spiritual life,*" *D. Smith*).

{This is the victory} (\haut^ estin h^ nik^ \). For this form of expression see 1:5; Joh 1:19. \Nik^ (victory, cf. \nika“\), old word, here alone in N.T., but the later form \nikos\ in Mt 12:20; 1Co 15:54f.,57. **{That overcometh}** (\h^ nik^sasa\). First aorist active articular participle of \nika“\. The English cannot reproduce the play on the word here. The aorist tense singles out an individual experience when one believed or when one met temptation with victory. Jesus won the victory over the world (*Joh 16:33*) and God in us (*1Jo 4:4*) gives us the victory.

{Even our faith} (\h^ pistis h^m“n\). The only instance of \pistis\ in the Johannine Epistles (*not in John's Gospel, though in the Apocalypse*). It is our faith in Jesus Christ as shown by our confession (*verse 1*) and by our life (*verse 2*).

5:5 **{And who is he that overcometh?}** (\tis estin de ho nik“n?\).

Not a mere rhetorical question (2:22), but an appeal to experience and fact. Note the present active articular participle (\nik“n\ like \nikfi\ (*present active indicative in verse 4*), "the one who keeps on conquering the world." See 1Co 15:57 for the same note of victory (\nikos\ through Christ. See verse 1 for \ho pisteu“n\ (*the one who believes*) as here. **{Jesus is the Son of God}** (\I^sous estin ho huios tou theou\). As in verse 1 save that here \ho huios tou theou\ in place of \Christos\ and see both in 2:22f. Here there is sharp antithesis between "Jesus" (*humanity*) and "the Son of God" (*deity*) united in the one personality.

5:6 **{This}** (\houtos\). Jesus the Son of God (*verse 5*). **{He that came}** (\ho elth“n\). Second aorist active articular participle of \erchomai\, referring to the Incarnation as a definite historic

event, the preexistent Son of God "sent from heaven to do God's will" (*Brooke*). {**By water and blood**} (\di' hudatos kai haimatos\). Accompanied by (\dia\ *used with the genitive both as instrument and accompaniment, as in Ga 5:13*) water (*as at the baptism*) and blood (*as on the Cross*). These two incidents in the Incarnation are singled out because at the baptism Jesus was formally set apart to his Messianic work by the coming of the Holy Spirit upon him and by the Father's audible witness, and because at the Cross his work reached its culmination ("*It is finished*," *Jesus said*). There are other theories that do not accord with the language and the facts. It is true that at the Cross both water and blood came out of the side of Jesus when pierced by the soldier, as John bore witness (*Joh 19:34*), a complete refutation of the Docetic denial of an actual human body for Jesus and of the Cerinthian distinction between Jesus and Christ. There is thus a threefold witness to the fact of the Incarnation, but he repeats the twofold witness before giving the third. The repetition of both preposition (\en\ *this time rather than* \dia\) and the article (\t"i\ *locative case*) argues for two separate events with particular emphasis on the blood ("*not only*" \ouk monon\, "*but*" \all\) which the Gnostics made light of or even denied. {**It is the Spirit that beareth witness**} (\to pneuma estin to marturoun\). Present active articular participle of \marture" with article with both subject and predicate, and so interchangeable as in 3:4. The Holy Spirit is the third and the chief witness at the baptism of Jesus and all through his ministry. {**Because**} (\hoti\). Or declarative "that." Either makes sense. In Joh 15:26 Jesus spoke of "the Spirit of truth" (*whose characteristic is truth*). Here John identifies the Spirit with truth as Jesus said of himself (*Joh 14:6*) without denying personality for the Holy Spirit.

5:7 {**For there are three who bear witness**} (\hoti treis eisin hoi martuountes\). At this point the Latin Vulgate gives the words in the Textus Receptus, found in no Greek MS. save two late cursives (*162 in the Vatican Library of the fifteenth century, 34 of the sixteenth century in Trinity College, Dublin*). Jerome did not have it. Cyprian applies the language of the Trinity and Priscillian has it. Erasmus did not have it in his first edition, but rashly offered to insert it if a single Greek MS. had it and 34 was produced with the insertion, as if made to order. The spurious addition is: \en t"i ouran"i ho pat^r, ho logos kai to hagian pneuma kai houtoi hoi treis hen eisin kai treis eisin hoi

marturountes en tîi gî\ (*in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth*). The last clause belongs to verse 8. The fact and the doctrine of the Trinity do not depend on this spurious addition. Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the Textus Receptus by the stupidity of Erasmus.

5:8 {**The Spirit and the water and the blood**} (\to pneuma kai to hud' r kai to haima\). The same three witnesses of verses 6,7 repeated with the Spirit first. {**The three**} (\hoi treis\). The resumptive article. {**Agree in one**} (\eis to hen eisin\). "Are for the one thing," to bring us to faith in Jesus as the Incarnate Son of God, the very purpose for which John wrote his Gospel (20:31).

5:9 {**If we receive**} (\ei lambanomen\). Condition of first class with \ei\ and the present active indicative, assumed as true. The conditions for a legally valid witness are laid down in De 19:15 (*cf. Mt 18:16; Joh 8:17f.; 10:25; 2Co 13:1*). {**Greater**} (\meiz' n\). Comparative of \megas\, because God is always true. {**For**} (\hoti\). So it applies to this case. {**That**} (\hoti\). Thus taken in the declarative sense (*the fact that*) as in Joh 3:19, though it can be causal (*because*) or indefinite relative with \memartur'ken\ (*what he hath testified, perfect active indicative of \marture'\'*, as in Joh 1:32; 4:44, etc.), a harsh construction here because of \marturia\, though some MSS. do read \hen\ to agree with it (*cf. verse 10*). See \hoti ean\ in 3:20 for that idiom. Westcott notes the Trinity in verses 6-9: the Son comes, the Spirit witnesses, the Father has witnessed.

5:10 {**Believeth on**} (\pisteu' n eis\). John draws a distinction between "not believing God" (\m^ pisteu' n t' i the' i\ in next clause, the testimony of God about his Son, and surrender to and reliance on the Son as here (\eis\ *and the accusative*). See the same distinction less clearly drawn in Joh 6:30f. See also \eis tî n marturian\ after \pepisteuken\ in this same verse and Joh 2:23. {**In him**} (\en haut' i\). "In himself," though the evidence is not decisive between \haut' i\ and \aut' i\). {**Hath made**} (\pepoi' ken\). Perfect active indicative of \poie'\' like \memartur'ken\ and \pepisteuken\, permanent state. {**A liar**} (\pseust' n\). As in 1:10, which see. {**Because he hath not believed**} (\hoti ou pepisteuken\). Actual negative reason with

negative \ou\, not the subjective reason as in Joh 3:18, where we have \hoti m^ pepisteuken\). The subjective negative is regular with \ho m^ pisteu“n\). Relative clause here repeats close of verse 9.

5:11 **{That God gave}** (\hoti ed“ken ho theos\). Declarative \hoti\ in apposition with \marturia\ as in verse 14; Joh 3:19. Note aorist active indicative \ed“ken\ (*from* \did“mi\) as in 3:23f., the great historic fact of the Incarnation (*Joh 3:16*), but the perfect \ded“ken\ in 1Jo 3:1 to emphasize the abiding presence of God's love. **{Eternal life}** (\z““n ai“nion\). Anarthrous emphasizing quality, but with the article in 1:2. **{In his Son}** (\en t“i hui“i autou\). This life and the witness also. This is why Jesus who is life (*Joh 14:6*) came to give us abundant life (*Joh 10:10*).

5:12 **{Hath the life}** (\echei t“n z““n\). The life which God gave (*verse 11*). This is the position of Jesus himself (*Joh 5:24; 14:6*).

5:13 **{I have written}** (\egrapsa\). Not epistolary aorist, but refers to verses 1-12 of this Epistle as in 2:26 to the preceding verses. **{That ye may know}** (\hina eid“te\). Purpose clause with \hina\ and the second perfect active subjunctive of \oida\, to know with settled intuitive knowledge. He wishes them to have eternal life in Christ (*Joh 20:31*) and to know that they have it, but not with flippant superficiality (*2:3ff.*). **{Unto you that believe on}** (\tois pisteuousin eis\). Dative of the articular present active participle of \pisteu“\ and \eis\ as in verse 10. For this use of \onoma\ (*name*) with \pisteu“\ see 3:23; Joh 2:23.

5:14 **{Toward him}** (\pros auton\). Fellowship with (\pros\, *face to face*) Christ. For boldness see 2:28. **{That}** (\hoti\). Declarative again, as in verse 11. **{If we ask anything}** (\ean ti ait“metha\). Condition of third class with \ean\ and present middle (*indirect*) subjunctive (*personal interest as in Jas 4:3, though the point is not to be pressed too far, for see Mt 20:20,22; Joh 16:24,26*). **{According to his will}** (\kata to thel“ma autou\). This is the secret in all prayer, even in the case of Jesus himself. For the phrase see 1Pe 4:19; Ga 1:4; Eph 1:5,11. **{He heareth us}** (\akouei h“m“n\). Even when God does not give us what we ask, in particular then (*Heb 5:7f.*).

5:15 **{And if we know}** (\kai ean oidamen\). Condition of first class with \ean\ (*usually* \ei\)) and the perfect active indicative, assumed as true. See 1Th 3:8; Ac 8:31 for the indicative with \ean\ as in the papyri. "An amplification of the second limitation" (*D. Smith*). **{Whatsoever we ask}** (\ho ean ait^{ta}metha\). Indefinite relative clause with modal \ean\ (=an\)) and the present middle (*as for ourselves*) subjunctive of \aite^{ta}\. This clause, like \h^{me}n\, is also the object of \akouei\. **{We know that we have}** (\oidamen hoti echomen\). Repetition of \oidamen\, the confidence of possession by anticipation. **{The petitions}** (\ta ait^{ta}mata\). Old word, from \aite^{ta}\, requests, here only in John, elsewhere in N.T. Lu 23:24; Php 4:6. We have the answer already as in Mr 11:24. **{We have asked}** (\it^{ta}kamen\). Perfect active indicative of \aite^{ta}\, the asking abiding.

5:16 **{If any man see}** (\ean tis id^{ei}\). Third-class condition with \ean\ and second aorist active subjunctive of \eidon\ (\hora^{ei}\). **{Sinning a sin}** (\hamartanonta hamartian\). Present active predicate (*supplementary*) participle agreeing with \adelphon\ and with cognate accusative \hamartian\. **{Not unto death}** (\m^{en}pros thanaton\). Repeated again with \hamartanousin\ and in contrast with \hamartia pros thanaton\ (*sin unto death*). Most sins are not mortal sins, but clearly John conceives of a sin that is deadly enough to be called "unto death." This distinction is common in the rabbinic writings and in Nu 18:22 the LXX has \labein hamartian thanat^{os}phoron\ "to incur a death-bearing sin" as many crimes then and now bear the death penalty. There is a distinction in Heb 10:26 between sinning wilfully after full knowledge and sins of ignorance (*Heb 5:2*). Jesus spoke of the unpardonable sin (*Mr 3:29; Mt 12:32; Lu 12:10*), which was attributing to the devil the manifest work of the Holy Spirit. It is possible that John has this idea in mind when he applies it to those who reject Jesus Christ as God's Son and set themselves up as antichrists. **{Concerning this}** (\peri ekein^{ta}\). This sin unto death. **{That he should make request}** (\hina er^{et}ta^{is}i\). Sub-final use of \hina\ with the first aorist active subjunctive of \er^{et}ta^{is}\, used here as in Joh 17:15,20 (*and often*) for request rather than for question. John does not forbid praying for such cases; he simply does not command prayer for them. He leaves them to God.

5:17 **{All unrighteousness is sin}** (\pfsa adikia hamartia estin\).

Unrighteousness is one manifestation of sin as lawlessness (3:4) is another (*Brooke*). The world today takes sin too lightly, even jokingly as a mere animal inheritance. Sin is a terrible reality, but there is no cause for despair. Sin not unto death can be overcome in Christ.

5:18 {**We know**} (\oidamen\). As in 3:2,14; 5:15,19,20. He has "ye know" in 2:20; 3:5,15. {**Sinneth not**} (\ouch hamartanei\). Lineal present active indicative, "does not keep on sinning," as he has already shown in 3:4-10. {**He that was begotten of God**} (\ho genn^{theis} ek tou theou\). First aorist passive articular participle referring to Christ, if the reading of A B is correct (\t^{rei} auton\, not \t^{rei} heauton\). It is Christ who keeps the one begotten of God (\gegenn^{menos} ek tou theou\ as in 3:9 and so different from \ho genn^{theis} here). It is a difficult phrase, but this is probably the idea. Jesus (*Joh 18:37*) uses \gegenn^{mai}\ of himself and uses also \t^{re}\ of keeping the disciples (*Joh 17:12,15; Re 3:10*). {**The evil one**} (\ho pon^{ros}\). Masculine and personal as in 2:13, not neuter, and probably Satan as in Mt 6:13, not just any evil man. {**Touchest him not**} (\ouch haptetai autou\). Present middle indicative of \hapt^{ai}\, elsewhere in John only Joh 20:17. It means to lay hold of or to grasp rather than a mere superficial touch (\thiggan^{ai}\, both in Col 2:21). Here the idea is to touch to harm. The devil cannot snatch such a man from Christ (*Joh 6:38f.*).

5:19 {**Of God**} (\ek tou theou\). See 3:10; 4:6 for this idiom. {**Lieth in the evil one**} (\en tⁱ pon^r i keitai\). Present middle indicative of the defective verb \keimai\, to lie, as in Lu 2:12. \Pon^r i\ is masculine, like \ho pon^{ros}\ in verse 18. This is a terrible picture of the Graeco-Roman world of the first century A.D., which is confirmed by Paul in Romans 1 and 2 and by Horace, Seneca, Juvenal, Tacitus.

5:20 {**Is come**} (\h^{kei}\). Present active indicative, but the root has a perfect sense, "has come." See \ex^{lthon} kai h^k\ in Joh 8:42. {**An understanding**} (\dianoian\). Here alone in John's writings, but in Paul (*Eph 4:18*) and Peter (*IPe 1:13*). John does not use \gn^{sis}\ (*knowledge*) and \nous\ (*mind*) only in Re 13:18; 17:9. {**That we know**} (\hina gin^{skomen}\). Result clause with \hina\ and the present active indicative, as is common with \hina\ and the future indicative (*Joh 7:3*). It is possible that here \o\ was pronounced \^o\ as a subjunctive, but many old MSS. have \hina gin^{skousin}\ (*plainly indicative*) in Joh 17:3, and

in many other places in the N.T. the present indicative with \hina\ occurs as a variant reading as in Joh 5:20. {**Him that is true**} (\ton al^{thin}\). That is, God. Cf. 1:8. {**In him that is true**} (\en tⁱ al^{thin}“i\). In God in contrast with the world "in the evil one" (*verse 19*). See Joh 17:3. {**Even in his Son Jesus Christ**} (\en tⁱ hui“i autou I^{sou} Christ“i\). The \autou\ refers clearly to \en tⁱ al^{thin}“i\ (*God*). Hence this clause is not in apposition with the preceding, but an explanation as to how we are "in the True One" by being "in his Son Jesus Christ." {**This**} (\houtos\). Grammatically \houtos\ may refer to Jesus Christ or to "the True One." It is a bit tautological to refer it to God, but that is probably correct, God in Christ, at any rate. God is eternal life (*Joh 5:26*) and he gives it to us through Christ.

5:21 {**Yourselves**} (\heauta\). Neuter plural reflexive because of \tekna\. The active voice \phulassete\ with the reflexive accents the need of effort on their part. Idolatry was everywhere and the peril was great. See Ac 7:41: 1Th 1:9 for this word.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(1 John: Chapter 5)

[\[Previous\]](#) [\[Next\]](#)

1:1 {**And her children**} (\kai tois teknois aut^s\). As with \eklekt^ kuria\, so here \tekna\ may be understood either literally as in 1Ti 3:4, or spiritually, as in Ga 4:19,25; 1Ti 1:2. For the spiritual sense in \tekna\ see 1Jo 2:1,12. {**Whom**} (\hous\). Masculine accusative plural, though \teknois\ is neuter plural (*dative*), construction according to sense, not according to grammatical gender, "embracing the mother and the children of both sexes" (*Vincent*). See thus \hous\ in Ga 4:19. {**I**} (\Eg^). Though \ho presbuteros\ is third person, he passes at once after the Greek idiom to the first and there is also special emphasis here in the use of \agap^ with the addition of \en al^theifi\ (*in truth, in the highest sphere, as in Joh 17:19; 3Jo 1:1*) and \ouk eg^ monos\ (*not I only, "not I alone"*). Brooke argues that this language is unsuitable if to a single family and not to a church. But Paul employs this very phrase in sending greetings to Prisca and Aquila (*Ro 16:4*). {**That know**} (\hoi egn^kotes\). Perfect active articular participle of \gin^sk^, "those that have come to know and still know."

1:2 {**For the truth's sake**} (\dia t^n al^theian\). Repetition of the word, one of which John is very fond (*1Jo 1:6, "the truth, as revealed by the Christ, and gradually unfolded by the Spirit, who is truth"* (Brooke). {**Which abideth in us**} (\t^n menousan en h^min\). See Joh 17:19 for "sanctified in truth" and 1Jo 2:6 for abiding in Christ, and so it includes all who are in Christ. {**It shall be with us**} (\meth' h^m^ n estai\). Confident assertion, not a mere wish. Note the order of the words, "With us it shall be" (\estai\ *future middle of* \eimi\).

1:3 {**Shall be with us**} (\estai meth' h^m^ n\). He picks up the words before in reverse order. Future indicative here, not a wish with the optative (\eie\ as we have in 1Pe 1:2; 2Pe 1:2. The salutation is like that in the Pastoral Epistles: "\Charis\, the wellspring in the heart of God; \eleos\, its outpourings; \eir^n^, its blessed effect" (*David Smith*). {**And from Jesus Christ**} (\kai para I^sou Christou\). The repetition of \para\ (*with the ablative*) is unique. "It serves to bring out distinctly the twofold personal relation of man to the Father and to the

Son" (*Westcott*). "The Fatherhood of God, as revealed by one who being His Son _can_ reveal the Father, and who as man (*I^{sou}*) can make him known to men" (*Brooke*).

1:4 {**I rejoice**} (*lecharⁿ*). Second aorist passive of \chair“\ as in 3Jo 1:3, "of a glad surprise" (*D. Smith*), as in Mr 14:11, over the discovery about the blessing of their godly home on these lads. {**Greatly**} (*lian*). Only here and 3Jo 1:3 in John's writings. {**I have found**} (*heur^{ka}*). Perfect active indicative of \heurisk“\ as in Joh 1:41, our "eureka," here with its usual force, a continued discovery. "He sits down at once and writes to Kyria. How glad she would be that her lads, far away in the great city, were true to their early faith" (*David Smith*). {**Certain of thy children**} (*ek tⁿ teknⁿ*). No \tinas\ as one would expect before \ek\, a not infrequent idiom in the N.T. (*Joh 16:17*). {**Walking**} (*peripatountas*). Present active accusative supplementary participle agreeing with \tinas\ understood. Probably members of the church off here in Ephesus. {**In truth**} (*en al^{theifi}*). As in verse 1; 3Jo 1:4. {**We received**} (*elabomen*). Second aorist active (*possibly, though not certainly, literary plural*) of \lamban“\ . This very idiom (*entolⁿ lambanⁿ*) in Joh 10:18; Ac 17:15; Co 4:10. Perhaps the reference here is to 1Jo 2:7f.; 3:23.

1:5 {**Beseech**} (*er^t*). For pray as in 1Jo 5:16. {**Lady**} (*kuria*). Vocative case and in the same sense as in 1. {**As though I wrote**} (*h^s graphⁿ*). Common idiom \h^s\ with the participle (*present active*) for the alleged reason. {**New**} (*kainⁿ*). As in 1Jo 2:7f., which see. {**We had**} (*eichamen*). Imperfect active (*late -a*) *form like eichan* in Mr 8:7 of \ech“\ and note \eichete\ with \ap' arch^s\ in 1Jo 2:7. Not literary plural, John identifying all Christians with himself in this blessing. {**That we love one another**} (*hina agapⁿ men all^{lous}*). Either a final clause after \er^t“\ as in Joh 17:15 or an object clause in apposition with \entolⁿ\, like 1Jo 2:27; 3:23 and like verse 6.

1:6 {**Love**} (*h^{agap}*). The love just mentioned. {**That we should walk**} (*hina peripatⁿ men*). Object clause in nominative case in apposition with \agapⁿ\, with \hina\ and the present active subjunctive of \peripate“\, "that we keep on walking." {**The commandment**} (*h^{entol}*). The one just mentioned with the same construction with \hina\ as in 1Jo 3:23. John changes from the first person plural to the second (*kousate* as in 1Jo 2:7,

\peripat^{te}\) as in 1Jo 2:5,7. {**In it**} (\en autⁱ\). Either to \al^{theifi}\ (**truth**) of verse 4, \agap[^]\ of this verse, or \entol[^]\ of this verse. Either makes good sense, probably "in love." With \peripate[^]\ (**walk**) we have often \en\ (**1Jo 1:7,11, etc.**) or \kata\ (**according to**) as in Mr 7:5; 1Co 3:3; 2Co 10:2, etc.

1:7 {**Deceivers**} (\planoi\). Late adjective (*Diodorus, Josephus*) meaning wandering, roving (*1Ti 4:1*). As a substantive in N.T. of Jesus (*Mt 27:63*), of Paul (*2Co 6:8*), and here. See the verb (\t[^]n planont[^]n humfs\ in 1Jo 2:26 of the Gnostic deceivers as here and also of Jesus (*Joh 7:12*). Cf. 1Jo 1:8. {**Are gone forth**} (\ex[^]lthan\, *alpha ending*). Second aorist active indicative of \exerchomai\, perhaps an allusion to the crisis when they left the churches (*1Jo 2:19, same form*). {**Even they that confess not**} (\hoi m[^] homologountes\). "The ones not confessing" (\m[^]\ *regular negative with the participle*). The articular participle describes the deceivers (\planoi\). {**That Jesus Christ cometh in the flesh**} (\I[^]soun Christon erchomenon en sarki\). "Jesus Christ coming in the flesh." Present middle participle of \erchomai\ treating the Incarnation as a continuing fact which the Docetic Gnostics flatly denied. In 1Jo 4:2 we have \el[^]luthota\ (*perfect active participle*) in this same construction with \homologe[^]\, because there the reference is to the definite historical fact of the Incarnation. There is no allusion here to the second coming of Christ. {**This**} (\houtos\). See 1Jo 2:18,22; 5:6,20. {**The deceiver and the antichrist**} (\ho planos kai ho antichristos\). Article with each word, as in Re 1:17, to bring out sharply each separate phrase, though one individual is referred to. The one _par excellence_ in popular expectation (*1Jo 2:22*), though many in reality (*1Jo 2:18; 3Jo 1:7*).

1:8 {**Look to yourselves**} (\blepete heautous\). Imperative active with reflexive pronoun as in Mr 13:9. The verb often used absolutely (*Php 3:2*) like our "look out." {**That ye lose not**} (\hina m[^] apoles[^]te\). Negative purpose with \hina m[^]\ and first aorist active subjunctive of \apollumi\. This is the correct text (*B*), not \apoles[^]men\ (*we*). Likewise \apolab[^]te\ (*that ye receive*), not \apolab[^]men\ (*we*). {**Which we have wrought**} (\ha[^]rgasametha\). This is also correct, first aorist middle indicative of \ergazomai\, to work (*Joh 6:27f.*). John does not wish his labour to be lost. See Ro 1:27 for this use of

\apolamban“\ for receiving. See Joh 4:36 for \misthos\ in the harvest. The "full reward" (\misthon pl^r\) is the full day's wages which each worker will get (*1Co 3:8*). John is anxious that they shall hold on with him to the finish.

1:9 {**Whosoever goeth onward**} (\pfs ho proag“n\). "Every one who goes ahead. \Proag“\ literally means to go on before (*Mr 11:9*). That in itself is often the thing to do, but here the bad sense comes out by the parallel clause. {**And abideth not in the teaching of Christ**} (\kai m^e men“n en tⁱ didachⁱ tou Christou\). Not the teaching about Christ, but that of Christ which is the standard of Christian teaching as the walk of Christ is the standard for the Christian's walk (*1Jo 2:6*). See Joh 7:16; 18:19. These Gnostics claimed to be the progressives, the advanced thinkers, and were anxious to relegate Christ to the past in their onward march. This struggle goes on always among those who approach the study of Christ. Is he a "landmark" merely or is he our goal and pattern? Progress we all desire, but progress toward Christ, not away from him. Reactionary obscurantists wish no progress toward Christ, but desire to stop and camp where they are. "True progress includes the past" (*Westcott*). Jesus Christ is still ahead of us all calling us to come on to him.

1:10 {**If any one cometh and bringeth not**} (\ei tis erchetai kai ou pherei\). Condition of first class with \ei\ and two present indicatives (\erchetai, pherei\). {**This teaching**} (\tautⁿ tⁿ didachⁿ\). This teaching of Christ of verse 9, which is the standard by which to test Gnostic deceivers (*verse 7*). John does not refer to entertaining strangers (*He 13:2; 1Ti 5:10*), but to the deceiving propagandists who were carrying dissension and danger with them. {**Receive him not**} (\m^e lambanete auton\). Present active imperative with \m^e\. For \lamban“\ in this sense see Joh 1:12; 6:21; 13:20. {**Into your house**} (\eis oikian\). Definite without the article like our at home, to town. {**Give him no greeting**} (\chairein aut“i m^e legete\). "Say not farewell to him." Apparently \chairein\ here (*present active infinitive, object of \legete\ present active imperative with negative \m^e*) is used of farewell as in 2Co 13:11, though usually in the N.T. (*Ac 15:23; 23:26; Jas 1:1*) of the salutation. But here the point turns on the stranger bringing into the house (*or trying to do so*) his heretical and harmful teaching which seems to be after the salutation is over. The usual greeting to a house is given in

Lu 10:5. On the other hand, if \chairein\ means greeting, not farewell, here, it can very well be understood of the peril of allowing these Gnostic propagandists to spread their pernicious teachings (*cf. Mormons or Bolsheviks*) in home and church (*usually meeting in the home*). This is assuming that the men were known and not mere strangers.

1:11 {**Partaketh in his evil works**} (\koin“*nei tois ergois autou tois pon^{rois}*\). Associative instrumental case with \koin“*nei*\ as in 1Ti 5:22, common verb from \koin“*nos*\ (*partner*). It is to be borne in mind that the churches often met in private homes (*Ro 16:5; Col 4:15*), and if these travelling deceivers were allowed to spread their doctrines in these homes and then sent on with endorsement as Apollos was from Ephesus to Corinth (*Ac 18:27*), there was no way of escaping responsibility for the harm wrought by these propagandists of evil. It is not a case of mere hospitality to strangers.

1:12 {**I would not**} (\ouk *eboulthn*\). Epistolary aorist (*first passive indicative*). {**With paper and ink**} (\dia *chartou kai melanos*\). The \chart^s\ was a leaf of papyrus prepared for writing by cutting the pith into strips and pasting together, old word (*Jer 43:23*), here only in N.T. \Melas\ is old adjective for black (*Mt 5:36; Re 6:5,12*), and for black ink here, 3Jo 1:13; 2Co 3:3. Apparently John wrote this little letter with his own hand. {**To come**} (\genesthai\). Second aorist middle infinitive of \ginomai\ after \elpiz“, I hope. {**Face to face**} (\stoma *pros stoma*\). "Mouth to mouth." So in 3Jo 1:14; Nu 12:8. "Face to face" (\pros“*pon pros pros“pon*\) we have in 1Co 13:12. {**Your**} (\hum“*n*\). Or "our" (\h^m“*n*\). Both true. {**That may be fulfilled**} (\hina *pepl^r“menⁱ*\). Purpose clause with \hina\ and the periphrastic perfect passive subjunctive of \pl^{ro}“, as in 1Jo 1:4, which see.

1:13 {**Of thine elect sister**} (\t^s *adelph^s sou t^s eklekt^s*\). Same word \eklekt^s\ as in verse 1; Re 17:4. Apparently children of a deceased sister of the lady of verse 1 who lived in Ephesus and whom John knew as members of his church there.

[\[Previous\]](#) [\[Next\]](#)

1:1 **{The beloved}** (\t*“i agap”i*). Four times in this short letter this verbal adjective is used of Gaius (*here, 2,5,11*). See 2Jo 1:1 for the same phrase here, "whom I love in truth."

1:2 **{I pray}** (\euchomai). Here only in John's writings. See Ro 9:3. **{In all things}** (\peri pant*“n*). To be taken with \euodousthai\ and like \peri\ in 1Co 16:1, "concerning all things." **{Thou mayest prosper}** (\se euodousthai). Infinitive in indirect discourse (*object infinitive*) after \euchomai\, with accusative of general reference \se\ (*as to thee*). \Euodo*“*\ is old verb (*from* \euodos\, \eu\ and \hodos\, *prosperous in a journey*), to have a good journey, to prosper, in LXX, in N.T. only this verse (*twice*), 1Co 16:2; Ro 1:10. **{Be in health}** (\hugiainein). In Paul this word always means sound teaching (*1Ti 1:10; 6:3*), but here and in Lu 5:31; 7:10; 15:27, of bodily health. Brooke wonders if Gaius' health had caused his friends anxiety. **{Even as thy soul prospereth}** (\kath*“s euodoutai sou h^ psuch”*). A remarkable comparison which assumes the welfare (*present middle indicative of* \euodo*“*\) of his soul (\psuch*”* here as the principle of the higher life as in Joh 12:27, not of the natural life as in Mt 6:25).

1:3 **{I rejoiced greatly}** (\echar*^n lian*). As in 2Jo 1:4; Php 4:10, not epistolary aorist, but reference to his emotions at the good tidings about Gaius. **{When brethren came}** (\erchomen*“n adelph”*). Genitive absolute with present middle participle of \erchomai\, and so with \marturount*“n* (*bare witness, present active participle of* \marture*“*\). Present participle here denotes repetition, from time to time. **{To the truth}** (\t*^i al^theifi*). Dative case. "As always in the Johannine writings, 'truth' covers every sphere of life, moral, intellectual, spiritual" (*Brooke*). **{Even as thou walkest in truth}** (\kath*“s su en al^theifi peripateis*). "Thou" in contrast to Diotrephes (*verse 9*) and others like him. On \peripate*“*\ see 1Jo 1:6 and on \en al^theifi\ see 2Jo 1:4.

1:4 **{Greater}** (\meizoteran). A double comparative with \-teros\ added to \meiz*“n*, like our "lesser" and like \mallon kreisson\

(*more better*) in Php 1:23. In Eph 3:8 we have \elachistoter“i\, a comparative on a superlative. Like forms occur in the vernacular papyri and even in Homer (\cheiroteros\, *more worse*) as also in Shakespeare. {Joy} (\charan\). B reads \charin\ (*grace*). {Than this} (\tout“n\). Ablative neuter plural after the comparative. {To hear of} (\hina akou“\). Object clause (*epexegetic*) with \hina\ and \akou“\, the present active subjunctive (*keep on hearing of*) in apposition with \tout“n\, {Walking in truth} (\en al^theifi peripatounta\). As in 2Jo 1:4, which see. By the use of \tekna\ John may mean that Gaius is one of his converts (*1Ti 1:1*).

1:5 {A faithful work} (\piston\). Either thus or "thou makest sure," after an example in Xenophon quoted by Wettstein (\poiein pista\) and parallel to \kaina poie“\ in Re 21:5. But it is not certain. {In whatsoever thou doest} (\ho ean ergas^i\). Indefinite relative with modal \ean\ (=an\) and the first aorist middle subjunctive of \ergazomai\. See Col 3:23 for both \poie“\ and \ergazomai\ in the same sentence. {And strangers withal} (\kai touto xenous\). "And that too" (*accusative of general reference as in 1Co 6:6; Php 1:28; Eph 2:8*). This praise of hospitality (*Ro 12:13; 1Pe 4:9; 1Ti 3:2; 5:10; Tit 1:8; Heb 13:2*) shows that in 2Jo 1:10 John has a peculiar case in mind.

1:6 {Before the church} (\en“pion ekkl^sias\). Public meeting as the anarthrous use of \ekkl^sia\ indicates, like \en ekkl^sifi\ in 1Co 14:19,35. {Thou wilt do well} (\kal“s poi^seis\). Future active of \poie“\ with adverb \kal“s\, a common polite phrase in letters (*papyri*) like our "please." See also Ac 10:33; Jas 2:19; 1Co 7:37f.; Php 4:14; 2Pe 1:19. {To set forward on their journey} (\propempsas\). First aorist active participle (*simultaneous action*) of \propemp“\, to send forward, "sending forward," old word, in N.T. in Ac 15:3; 20:38; 21:5; 1Co 16:6,11; 2Co 1:16; Ro 15:24; Tit 3:13. {Worthily of God} (\axi“s tou theou\). Precisely this phrase in 1Th 2:12 and the genitive with \axi“s\ also in Ro 16:2; Php 1:27; Col 1:10; Eph 4:1. See Joh 13:20 for Christ's words on the subject. "Since they are God's representatives, treat them as you would God" (*Holtzmann*). From Homer's time (*_Od_. XV. 74*) it was customary to speed the parting guest, sometimes accompanying him, sometimes providing money and food. Rabbis were so escorted and Paul alludes to the same gracious custom in Ro 15:24; Tit 3:13.

1:7 **{For the sake of the Name}** (\huper tou onomatos\). The name of Jesus. See Ac 5:4; Ro 1:5 for \huper tou onomatos\ and Jas 2:7 for the absolute use of "the name" as in 1Pe 4:16. "This name is in essence the sum of the Christian creed" (*Westcott*) as in 1Co 12:3; Ro 10:9. It is like the absolute use of "the Way" (*Ac 9:2; 19:9,23; 24:22*). **{Taking nothing}** (\m^{den} lambanontes\). Present active participle with the usual negative with participles (*1Jo 2:4*). **{Of the Gentiles}** (\apo tⁿ ethnⁿ\). Instead of the usual \ethnⁿ\ (*Lu 2:32*), late adjective for what is peculiar to a people (\ethnos\) and then for the people themselves (*Polybius, Diodorus, not in LXX*), in N.T. only here, Mt 5:47; 6:7; 18:17. Like our heathen, pagan. John is anxious that Christian missionaries receive nothing from the heathen, as our missionaries have to watch against the charge of being after money. There were many travelling lecturers out for money. Paul in 1Co 9 defends the right of preachers to pay, but refuses himself to accept it from Corinth because it would be misunderstood (*cf. 1Th 2:6ff.; 2Co 12:16ff. 12:16ff.*). Note \apo\ here as in collecting taxes (*Mt 17:25*) rather than \para\, which may be suggestive.

1:8 **{Ought}** (\opheilomen\). See for this word 1Jo 2:6; 3:16; 4:11. **{To welcome}** (\hupolambanein\). Present active infinitive (*habit of welcoming*) of \hupolambanⁿ\, old word, to take up under, to carry off (*Ac 1:9*), to reply (*Lu 10:30*), to suppose (*Ac 2:15*), only here in N.T. in this sense of receiving hospitably or to take under one's protection like \hupodechomai\ (*Lu 10:38*). **{Such}** (\tous toioutous\). "The such" according to the Greek idiom (*1Co 16:16,18*). **{That we may be}** (\hina ginⁿmetha\). Purpose clause with \hina\ and the present middle subjunctive of \ginomai\, "that we may keep on becoming." **{Fellow-workers}** (\sunergoi\). Old compound (\sun, ergon\). **{With the truth}** (\tⁱ al^{theifi}\). So associative instrumental case with \sun\ in \sunergoi\, but it is not certain that this is the idea, though \sunergeⁿ\ is so used with \ergois\ in Jas 2:22. \Sunergos\ itself occurs with the genitive of the person as in \theou sunergoi\ (*1Co 3:9*) or with genitive of the thing \t^s charfs\ (*1Co 3:9*). So then here the meaning may be either "co-workers with such brethren for the truth" (*dative of advantage*) or "co-workers with the truth" (*associative instrumental case*).

1:9 **{I wrote somewhat unto the church}** (\egrapsa ti tⁱ

ekkl^hsifi). A few MSS. add \an\ to indicate that he had not written (*conclusion of second-class condition*), clearly spurious. Not epistolary aorist nor a reference to II John as Findlay holds, but an allusion to a brief letter of commendation (*Ac 18:27; 2Co 3:1; Col 4:10*) sent along with the brethren in verses 5-7 or to some other itinerant brethren. Westcott wrongly thinks that \ti\ is never used of anything important in the N.T. (*Ac 8:9; Ga 6:3*), and hence that this lost letter was unimportant. It may have been brief and a mere introduction. \Diotrephes\ (*Dios*\ and \treph^h\, *nourished by Zeus*). This ambitious leader and sympathiser with the Gnostics would probably prevent the letter referred to being read to the church, whether it was II John condemning the Gnostics or another letter commending Demetrius and John's missionaries. Hence he sends Gaius this personal letter warning against Diotrephes. {**Who loveth to have the preeminence among them**} (\ho philopr^hteu^hn aut^hn\). Present active articular participle of a late verb, so far found only here and in ecclesiastical writers (*the example cited by Blass being an error, Deissmann, _Light_ etc., p. 76*), from \philopr^htos\, fond of being first (*Plutarch*), and made like \philopone^h\ (*papyri*), to be fond of toil. This ambition of Diotrephes does not prove that he was a bishop over elders, as was true in the second century (*as Ignatius shows*). He may have been an elder (*bishop*) or deacon, but clearly desired to rule the whole church. Some forty years ago I wrote an article on Diotrephes for a denominational paper. The editor told me that twenty-five deacons stopped the paper to show their resentment against being personally attacked in the paper. {**Receiveth us not**} (\ouk epidechetai h^hmfs\). Present active indicative of this old compound, in N.T. only here and verse 10. Diotrephes refused to accept John's authority or those who sided with him, John's missionaries or delegates (*cf. Mt 10:40*).

1:10 {**If I come**} (\ean elth^h\). Condition of third class with \ean\ and second aorist active subjunctive of \erchomai\. He hopes to come (*verse 14*), as he had said in 2Jo 1:12 (*one argument for identifying II John with the letter in 3Jo 1:9*). {**I will bring to remembrance**} (\hupomn^hs^h\). Future active indicative of \hupomimn^hsk^h\, old compound (*Joh 14:26; 2Pe 1:12*). The aged apostle is not afraid of Diotrephes and here defies him. {**Which he doeth**} (\ha poiei\). Present active indicative, "which he keeps on doing." {**Prating against us**} (\phluar^hn h^hmfs\). Present active participle of old verb (*from*

\phluaros\, *babbling 1Ti 5:13*), to accuse idly and so falsely, here only in N.T. with accusative \h^mfs\ (*us*). {**With wicked words**} (\logois pon^rois\). Instrumental case. Not simply foolish chatter, but malevolent words. {**Not content**} (\m^ arkoumenos\). Present passive participle of \arke“\ with usual negative \m^\. For this verb in this sense see 1Ti 6:8; Heb 13:5, only there \epi\ is absent. John knows that the conduct of Diotrephes will not stand the light. See Paul's threats of exposure (*1Co 4:21; 2Co 10:11; 13:1-3*). And John is the apostle of love all the same. {**He himself**} (\autos\). That was bad enough. {**Them that would**} (\tous boulomenous\). "Those willing or wishing or receive the brethren" from John. {**He forbiddeth**} (\k“luei\). "He hinders." Present active indicative of \k“lu“\ and means either actual success in one case (*punctiliar use of the present indicative*) or repetition in several instances (*linear action*) or conative action attempted, but not successful as in Mt 3:14 (*this same verb*) and Joh 10:32. {**Casteth them out of the church**} (\ek t^s ekkli^sias ekballei\). Here again \ekballei\ can be understood in various ways, like \k“luei\. This verb occurs in Joh 2:15 for casting out of the temple the profaners of it and for casting the blind man out of the synagogue (*Joh 9:34f.*). If this ancient "church-boss" did not succeed in expelling John's adherents from the church, he certainly tried to do it.

1:11 {**Imitate not**} (\m^ mimou\). Present middle imperative in prohibition (*do not have the habit of imitating*) of \mimeomai\ (*from \mimos\, actor, mimic*), old word, in N.T. only here, 2Th 3:7,9; Heb 13:7. {**That which is evil**} (\to kakon\). "The bad," as in Ro 12:21 (*neuter singular abstract*). {**But that which is good**} (\alla to agathon\). "But the good." As in Ro 12:21 again. Probably by the contrast between Diotrephes and Demetrius. {**He that doeth good**} (\ho agathopoi“n\). Articular present active participle of \agathopoie“, late and rare verb, in contrast with \ho kakopoi“n\ (*old and common verb*) as in Mr 3:4; Lu 6:9; 1Pe 3:17. {**Is of God**} (\ek tou theou estin\). As in 1Jo 3:9f. {**Hath not seen God**} (\ouch he“raken ton theon\). As in 1Jo 3:6. He does not say \ek tou diabolou\ as Jesus does in Joh 8:44, but he means it.

1:12 {**Demetrius hath the witness of all men**} (\D^m^tri“i memartur^tai hupo pant“n\). Perfect passive indicative of \marture“, "it has been witnessed to Demetrius (*dative case*) by all." We know nothing else about him, unless, as is unlikely, he

be identified with Demas as a shortened form (*Phm 1:24; Col 4:4; 2Ti 4:10*), who has come back after his desertion or with the Ephesian silversmith (*Ac 19:21ff.*), who may have been converted under John's ministry, which one would like to believe, though there is no evidence for it. He may indeed be the bearer of this letter from Ephesus to Gaius and may also have come under suspicion for some reason and hence John's warm commendation. **{And of the truth itself}** (*\kai hupo aut^s t^s al^theias*). A second commendation of Demetrius. It is possible, in view of 1Jo 5:6 (*the Spirit is the truth*), that John means the Holy Spirit and not a mere personification of the truth. **{Yea we also}** (*\kai h^meis de*). A third witness to Demetrius, that is John himself (*literary plural*). **{Thou knowest}** (*\oidas*). "The words in Joh 21:24 sound like an echo of this sentence" (*Westcott*). John knew Demetrius well in Ephesus.

1:13 **{I had}** (*\eichon*). Imperfect active of *\ech*, when I began to write (*\grapsai\, ingressive aorist active infinitive of \graph*). **{I am unwilling to write}** (*\ou thel^ graphein*). "I do not wish to go on writing them. **{With ink and pen}** (*\dia melanos kai kalamou*), "by means of (*\dia*) black (*ink*) and reed (*used as pen*)." See 2Jo 1:12 for *\melanos* and Mt 11:7 for *\kalamos*, used for papyrus and parchment, as *\grapheion\ (a sharp stilus)* for wax tablets.

1:14 **{I hope}** (*\elpiz^ *) **{--We shall speak}** (*\lal^somen*). Literary plural really singular like *\elpiz^ *. **{Face to face}** (*\stoma pros stoma*). As in 2Jo 1:12.

{Peace to thee} (*\eir^ n^ soi*). *_Pax tibi_* like the Jewish greeting *_shal^m_ (Lu 10:5; 24:36; Joh 20:19,21)*. **{The friends}** (*\hoi philoi*). Those in Ephesus. **{By name}** (*\kat' onoma*). John knew the friends in the church (*at Pergamum or wherever it was*) as the good shepherd calls his sheep by name (*Joh 10:3, the only other N.T. example of \kat' onoma*). The idiom is common in the papyri letters (*Deissmann, _Light_, etc., p. 193, note 21*).

[\[Previous\]](#) [\[Next\]](#)

1:1 **{Servant}** (\doulos\). Precisely as James (*Jas 1:1*), only James added \kuriou\ (*Lord*). **{Brother of James}** (\adelphos Iak“bou\). Thus Jude identifies himself. But not the "Judas of James" (*Lu 6:16; Ac 1:13*). **{To them that are called}** (\tois--kl^tois\). But this translation (*treating kl^tois as a substantive like Ro 1:6; 1Co 1:24*) is by no means certain as two participles come in between \tois\ and \kl^tois\ . \Kl^tois\ may be in the predicate position (*being called*), not attributive. But see 1Pe 1:1. **{Beloved in God the Father}** (\en the“i patri ^gap^menois\). Perfect passive participle of \agapa“, but no precise parallel to this use of \en\ with \agapa“. **{Kept for Jesus Christ}** (\I^sou Christ“i tet^r^menois\). Perfect passive participle again with dative, unless it is the instrumental, "kept by Jesus Christ," a quite possible interpretation.

1:2 **{Be multiplied}** (\pl^thunthei^). First aorist passive optative of \pl^thun“\ as in 1Pe 1:2; 2Pe 1:2.

1:3 **{Beloved}** (\agap^toi\). As in 3Jo 1:2. **{All diligence}** (\pfsan spoud^n\). As in 2Pe 1:5. **{Of our common salvation}** (\peri t^s koin^s h^m“n s“t^rias\). See this use of \koinos\ (*common to all*) in Tit 1:4 with \pistis\, while in 2Pe 1:1 we have \isotimon pistin\, which see. **{I was constrained}** (\anagk^n eschon\). "I had necessity" like Lu 14:18; Heb 7:27. **{To contend earnestly}** (\epag“nizesthai\). Late and rare (*in Plutarch, inscriptions*) compound, here only in N.T. A little additional (\epi\) striving to the already strong \ag“nizesthai\ (\ag“n\ *contest*). Cf. 1Ti 6:12 \ag“nizou ton kalon ag“na\ . **{For the faith}** (\t^i--pistei\). Dative of advantage. Here not in the original sense of trust, but rather of the thing believed as in verse 20; Ga 1:23; 3:23; Php 1:27. **{Once for all delivered}** (\hapax paradotheis^i\). First aorist passive participle feminine dative singular of \paradid“mi\, for which see 2Pe 2:21. See also 2Th 2:15; 1Co 11:2; 1Ti 6:20.

1:4 **{Are crept in}** (\pareisedu^san\). Second aorist passive indicative of \pareisdu“\ (\-n“\), late (*Hippocrates, Plutarch, etc.*) compound of \para\ (*beside*) and \eis\ (*in*) and \du“\ to

sink or plunge, so to slip in secretly as if by a side door, here only in N.T. **{Set forth}** (\progegrammenoi\). Perfect passive participle of \prograph“, to write of beforehand, for which verb see Ga 3:1; Ro 15:4. **{Unto this condemnation}** (\eis touto to krima\). See 2Pe 2:3 for \krima\ and \ekpalai\ . \Palai\ here apparently alludes to verses 14,15 (*Enoch*). **{Ungodly men}** (\asebeis\). Keynote of the Epistle (*Mayor*), in 15 again as in 2Pe 2:5; 3:7. **{Turning}** (\metatithentes\). Present active participle of \metatithēmi\, to change, for which verb see Ga 1:6. For the change of "grace" (\charita) into "lasciviousness (\eis aselgeian) see 1Pe 2:16; 4:3; 2Pe 2:19; 3:16. **{Our only Master and Lord}** (\ton monon despotēn kai kurion hēmōn\). For the force of the one article for one person see on 2Pe 1:1. For \despotēn\ of Christ see 2Pe 2:1. **{Denying}** (\arnoumenoi\). So 2Pe 2:1. See also Mt 10:33; 1Ti 5:8; Tit 1:16; 1Jo 2:22.

1:5 **{To put you in remembrance}** (\hupomnēsai\). See 2Pe 1:12 \hupomimnēskein\ (*present active infinitive there, first aorist active infinitive here*). **{Though ye know all things once for all}** (\eidotas hapax panta\). Concessive perfect (*sense of present*) active participle as in 2Pe 1:12, but without \kaiper\ . **{The Lord}** (\kurios\). Some MSS. add \İsous\ . The use of \kurios\ here is usually understood to mean the Lord Jesus Christ, as Clement of Alex. (*Adumbr.* p. 133) explains, Ex 23:20, by \ho mustikos ekeinos aggelos İsous\ (*that mystical angel Jesus*). For the mystic reference to Christ see 1Co 10:4,9; Heb 11:26. Some MSS. here add \theos\ instead of \İsous\ . **{Afterward}** (\to deutron\). Adverbial accusative, "the second time." After having saved the people out of Egypt. **{Destroyed}** (\ap“lesen\). First aorist active indicative of \apollumi\, old verb, to destroy. **{Them that believed not}** (\tous mē pisteusantas\). First aorist active articular participle of \pisteu“. The reference is to Nu 14:27-37, when all the people rescued from Egypt perished except Caleb and Joshua. This first example by Jude is not in II Peter, but is discussed in 1Co 10:5-11; Heb 3:18-4:2.

1:6 **{And angels}** (\aggelous de\). The second example in Jude, the fallen angels, accusative case after \tetērken\ (*perfect active indicative of tēre“*), for which verb see 2Pe 2:4,7) at the end of the verse (*two emphatic positions, beginning and end of the clause*). **{Kept not}** (\mē tērēsas\). First aorist active participle with negative \mē\, with play on "kept not" and "he hath kept." **{Principality}** (\archēn\). Literally, "beginning,"

"rule," (*first place of power as in 1Co 15:24; Ro 8:38*). In Ac 10:11 it is used for "corners" (*beginnings*) of the sheet. In Eph 6:12 the word is used for evil angels. See De 32:8. Both Enoch and Philo (*and Milton*) discuss the fallen angels. **{But left}** (*\alla apolipontas*). Second aorist active participle of \apoleip“, old verb, to leave behind (*2Ti 4:13,20*). **{Their own proper habitation}** (*\to idion oik^t^rion*). Old word for dwelling-place (*from \oik^t^r\, dweller at home, from \oikos*), in N.T. only here and 2Co 5:2 (*the body as the abode of the spirit*). **{In everlasting bonds}** (*\desmois aidiois*). Either locative (*in*) or instrumental (*by, with*). \Aidios\ (*from \aei\, always*), old adjective, in N.T. only here and Ro 1:20 (*of God's power and deity*). It is synonymous with \ai“nios\ (*Mt 25:46*). Mayor terms \aidios\ an Aristotelian word, while \ai“nios\ is Platonic. **{Under darkness}** (*\hupo zophon*). See 2Pe 2:4 for \zophos\. In Wisd. 17:2 we find \desmioi skotous\ (*prisoners of darkness*). **{Great}** (*\megal^s*). Not in 2Pe 2:9, which see for discussion.

1:7 **{Even as}** (*\h“s*). Just "as." The third instance (*Jude passes by the deluge*) in Jude, the cities of the plain. **{The cities about them}** (*\hai peri autas poleis*). These were also included, Admah and Zeboiim (*De 29:23; Ho 11:8*). Zoar, the other city, was spared. **{In like manner}** (*\ton homoion tropon*). Adverbial accusative (*cf. \h“s*). Like the fallen angels. **{Having given themselves over to fornication}** (*\ekporneusasai*). First aorist active participle feminine plural of \ekporneu“, late and rare compound (*perfective use of \ek\, outside the moral law*), only here in N.T., but in LXX (*Ge 38:24; Ex 34:15f., etc.*). Cf. \aselgeian\ in verse 4. **{Strange flesh}** (*\sarkos heteras*). Horrible licentiousness, not simply with women not their wives or in other nations, but even unnatural uses (*Ro 1:27*) for which the very word "sodomy" is used (*Ge 19:4-11*). The pronoun \heteras\ (*other, strange*) is not in 2Pe 2:10. **{Are set forth}** (*\prokeintai*). Present middle indicative of \prokeimai\, old verb, to lie before, as in Heb 12:1f. **{As an example}** (*\deigma*). Predicate nominative of \deigma\, old word (*from \deiknumi\ to show*), here only in N.T., sample, specimen. 2Pe 2:6 has \hupodeigma\ (*pattern*). **{Suffering}** (*\hupechousai*). Present active participle of \hupech“, old compound, to hold under, often with \dik^n\ (*right, justice, sentence 2Th 1:9*) to suffer sentence (*punishment*), here only in N.T. **{Of eternal fire}** (*\puros ai“niou*). Like \desmois aidiois\ in verse 7. Cf. the

hell of fire (**Mt 5:22**) and also Mt 25:46. Jude has no mention of Lot.

1:8 {**Yet**} (*\mentoi*). See Joh 4:27. In spite of these warnings. {**In like manner**} (*\homoi“s*). Like the cities of the plain. {**These also**} (*\kai houtoi*). The false teachers of verse 4. {**In their dreamings**} (*\enupniazomenoi*). Present middle participle of *\enupniaz“*, to dream (*from \enupnion\ dream, Ac 2:17, from \en\ and \hupnos\, in sleep*), in Aristotle, Hippocrates, Plutarch, papyri, LXX (**Joe 2:28**), here only in N.T. Cf. Col 2:18. {**Defile**} (*\miainousin*). Present active indicative of *\minain“*, old verb, to stain, with sin (**Tit 1:15**) as here. 2Pe 2:10 has *\miasmou*. {**Set at nought**} (*\athetousin*). Present active indicative of *\athete“*, to annul. Both *\kuriot“s* (**dominion**) and *\doxai* (**dignities**) occur in 2Pe 2:10, which see for discussion.

1:9 {**Michael the archangel**} (*\ho Michael ho archaggelos*). Michael is mentioned also in Da 10:13,21; 12:1; Re 12:7. *\Archaggelos* in N.T. occurs only here and 1Th 4:16, but in Da 10:13,20; 12:1. {**Contending with the devil**} (*\t“i diabol“i diakrinomenos*). Present middle participle of *\diakrin“*, to separate, to strive with as in Ac 11:2. Dative case *\diabol“i*. {**When he disputed**} (*\hote dielegeto*). Imperfect middle of *\dialegomai* as in Mr 9:34. {**Concerning the body of Moses**} (*\peri tou M“use“s s“matos*). Some refer this to Zec 3:1, others to a rabbinical comment on De 34:6. There is a similar reference to traditions in Ac 7:22; Ga 3:19; Heb 2:2; 2Ti 3:8. But this explanation hardly meets the facts. {**Durst not bring**} (*\ouk etolm“sen epenegkein*). "Did not dare (*first aorist active indicative of \tolma“*), to bring against him" (*second aorist active infinitive of \epipher“*). {**A railing accusation**} (*\krisin blasph“mias*). "Charge of blasphemy" where 2Pe 2:11 has "*\blasph“mon krisin*." Peter also has *\para kuri“i* (**with the Lord**), not in Jude. {**The Lord rebuke thee**} (*\epitim“sai soi kurios*). First aorist active optative of *\epitima“*, a wish about the future. These words occur in Zec 3:1-10 where the angel of the Lord replies to the charges of Satan. Clement of Alex. (*_Adumb. in Ep. Judae_*) says that Jude quoted here the *_Assumption of Moses_*, one of the apocryphal books. Origen says the same thing. Mayor thinks that the author of the *_Assumption of Moses_* took these words from Zechariah and put them in the mouth of the Archangel Michael. There is a Latin version of the

Assumption. Some date it as early as B.C. 2, others after A.D. 44.

1:10 **{Whatsoever things they know not}** (*\hosa ouk oidasin*). Here 2Pe 2:12 has *\en hois agnoousin*. The rest of the sentence is smoother than 2Pe 2:12. **{Naturally}** (*\phusik“s*). Here only in N.T. 2Pe 2:12 has *\gegenn^mena phusika*. Jude has the article *\ta* with *\aloga z“a* and the present passive *\phtheirontai* instead of the future passive *\phthar^sontai*.

1:11 **{Woe to them}** (*\ouai autois*). Interjection with the dative as is common in the Gospels (*Mt 11:21*). **{Went}** (*\eporeuth^san*). First aorist passive (*deponent*) indicative of *\poreuomai*. **{In the way of Cain}** (*\t^i hod“i tou Kain*). Locative case *\hod“i*. Cain is Jude's fourth example. Not in II Peter, but in Heb 11:4; 1Jo 3:11f. From Ge 4:7. **{Ran riotously}** (*\exechuth^san*). First aorist passive indicative of *\ekche“*, to pour out, "they were poured out," vigorous metaphor for excessive indulgence. But it is used also of God's love for us (*Ro 5:5*). **{In the error of Balaam}** (*\t^i plan^i tou Balaam*). The fifth example in Jude. In II Peter also (*2Pe 2:15*). Either locative case (*in*) or instrumental (*by*). *\Plan^i* (*in Peter also*) is the common word for such wandering (*Mt 24:4ff., etc.*). **{Perished}** (*\ap“lonto*). Second aorist middle (*intransitive*) of *\apollumi*. **{In the gainsaying of Korah}** (*\t^i antilogifi tou Kore*). Again either locative or instrumental. The word *\antilogia* is originally answering back (*Heb 6:16*), but it may be by act also (*Ro 10:21*) as here. This is the sixth example in Jude, not in II Peter.

1:12 **{Hidden rocks}** (*\spilades*). Old word for rocks in the sea (*covered by the water*), as in Homer, here only in N.T. 2Pe 2:13 has *\spiloi*. **{Love-feasts}** (*\agapais*). Undoubtedly the correct text here, though A C have *\apatais* as in 2Pe 2:14. For disorder at the Lord's Supper (*and love-feasts?*) see 1Co 11:17-34. The Gnostics made it worse, so that the love-feasts were discontinued. **{When they feast with you}** (*\suneu“choumenoi*). See 2Pe 2:13 for this very word and form. Masculine gender with *\houtoi hoi* rather than with the feminine *\spilades*. Cf. Re 11:4. Construction according to sense. **{Shepherds that feed themselves}** (*\heautous poimainontes*). "Shepherding themselves." Cf. Re 7:17 for this use of *\poimain“*. Clouds without water (*\nephelai anudroi*). *\Nephel^i* common word for cloud (*Mt 24:30*). 2Pe 2:17 has *\p^gai*

anudroi\ (*springs without water*) and then \homichlai\ (*mists*) and \elaunomenai\ (*driven*) rather than \peripheromenai\ here (*borne around, whirled around, present passive participle of \peripher““\ to bear around*), a powerful picture of disappointed hopes. {**Autumn trees**} (\dendra phthinop“rina\). Late adjective (*Aristotle, Polybius, Strabo*) from \phthin“\, to waste away, and \op“ra\, autumn, here only in N.T. For \akarpa\ (*without fruit*) see 2Pe 1:8. {**Twice dead**} (\dis apothanonta\). Second aorist active participle of \apothn^sk“\, fruitless and having died. Having died and also "uprooted" (\ekriz“thenta\). First aorist passive participle of \ekrizo“\, late compound, to root out, to pluck up by the roots, as in Mt 13:29.

1:13 {**Wild waves**} (\kumata agria\). Waves (*Mt 8:24, from \kue“\, to swell*) wild (*from \agros\, field, wild honey Mt 3:4*) like untamed animals of the forest or the sea. {**Foaming out**} (\epaphrizonta\). Late and rare present active participle of \epaphriz“\, used in Moschus for the foaming waves as here. Cf. Isa 57:20. {**Shame**} (\aischunas\). Plural "shames" (*disgraces*). Cf. Php 3:19. {**Wandering stars**} (\asteres plan^tai\). "Stars wanderers." \Plan^t^s\, old word (*from \plana““*), here alone in N.T. Some refer this to comets or shooting stars. See Isa 14:12 for an allusion to Babylon as the day-star who fell through pride. {**For ever**} (\eis ai“na\). The rest of the relative clause exactly as in 2Pe 2:17.

1:14 {**And to these also**} (\de kai toutois\). Dative case, for these false teachers as well as for his contemporaries. {**Enoch the seventh from Adam**} (\hebdomos apo Adam Hen“ch\). The genealogical order occurs in Ge 5:4-20, with Enoch as seventh. He is so termed in Enoch 60:8; 93:3. {**Prophesied**} (\eproph^teusen\). First aorist active indicative of \proph^teu“\, If the word is given its ordinary meaning as in 1Pe 1:10, then Jude terms the Book of Enoch an inspired book. The words quoted are "a combination of passages from Enoch" (*Bigg*), chiefly from Enoch 1:9. {**With ten thousand of his holy ones**} (\en hagiais muriasin autou\). "With (\en\ of accompaniment, *Lu 14:31*) his holy ten thousands" (\murias\ regular word, feminine gender, for ten thousand, *Ac 19:19, there an unlimited number like our myriads, Lu 12:1*).

1:15 {**To execute judgment**} (\poi^sai krisin\). "To do justice." {**To convict**} (\elegxai\). First aorist (*effective*) active infinitive like \poi^sai\ before it. {**Ungodly**} (\asebeis\). See

verse 4 and end of this verse. **{Of ungodliness}** (\asebeias\). Old word as in Ro 1:18, plural in Jude 1:18 as in Ro 11:26. **{Which}** (\h“n\). Genitive by attraction from \ha\ (*cognate accusative with* \seb^san\, *old verb, to act impiously, here alone in N.T. save some MSS. in 2Pe 2:6*) to agree with the antecedent \erg“n\ (*deeds*). **{Hard things}** (\skl^r“n\). Harsh, rough things as in Joh 6:60. **{Which}** (\h“n\). Genitive by attraction from \ha\ (*object of* \elal^san\, *first aorist active indicative of* \lale“\)) to the case of the antecedent \skl^r“n\.

Four times in this verse as a sort of refrain \asebeis\ (*twice*), \asebeias, ^seb^san\.

1:16 **{Murmurers}** (\goggustai\). Late onomatopoetic word for agent, from \gogguz“\ (*Mt 20:11; 1Co 10:10*) in the LXX (*Ex 16:8; Nu 11:1,14-29*). **{Complainers}** (\mempsimoiroi\). Rare word (*Isocrates, Aristotle, Plutarch*) from \memphomai\ to complain and \moira\ lot or fate. Here alone in N.T. **{Lusts}** (\epithumias\). As in 2Pe 3:3. **{Swelling}** (\huperogka\). So in 2Pe 2:18 (*big words*). **{Showing respect of persons}** (\thaumazontes pros“pa\). Present active participle of \thaumaz“\ to admire, to wonder at. Nowhere else in N.T. with \pros“pa\, but a Hebraism (*in Le 19:15; Job 13:10*) like \lambanein pros“pon\ (*Lu 20:21*) and \blepein pros“pon\ (*Mt 22:16*) and \prosop“lempite“\ (*Jas 2:9*). Cf. Jas 2:1. **{For the sake of advantage}** (\“pheleias charin\). To themselves. See also verse 11. The covetousness of these Gnostic leaders is plainly shown in 2Pe 2:3,14. For \charin\ as preposition with genitive see Eph 3:1,14.

1:17 **{Remember ye}** (\humeis mn^sth^te\). First aorist passive (*deponent*) imperative of \mimn^sk“\ with genitive \r^mat“n\ (*words*). In 2Pe 3:2 we have the indirect form (*infinitive* \mn^sth^nai\). The rest as in II Peter, but in simpler and more exact structure and with the absence of \t“n hagi“n proph^t“n\ (*the holy prophets*).

1:18 **{How that}** (\hoti\). Declarative \hoti\ as in verse 5. See discussion of 2Pe 3:3 for differences, no \en empaigmon^i\ here and no \t“n asebei“n\ there.

1:19 **{They who make separations}** (\hoi apodiorizontes\). Present active articular participle of the double compound \apodioriz“\ (*from* \apo, dia, horiz“, horos\, *boundary, to make a horizon*), rare word, in Aristotle for making logical distinctions, here only in N.T. \Dioriz“\ occurs in Le 20:24 and \aphoriz“\ in Mt

25:32, etc. See \haireseis\ in 2Pe 2:1. **{Sensual}** (\psuchikoi\). Old adjective from \psuch^ as in 1Co 2:14; 15:44; Jas 3:15. Opposed to \pneumatikos\. Not used by Peter. **{Having not the Spirit}** (\pneuma m^ echontes\). Usual negative \m^ with the participle (*present active of \ech^*). Probably \pneuma\ here means the Holy Spirit, as is plain in verse 20. Cf. Ro 8:9.

1:20 **{Building up}** (\epoikodomountes\). Present active participle of \epoikodome^, old compound with metaphor of a house (\oikos\), common in Paul (*1Co 3:9-17; Col 2:7; Eph 2:20*). **{On your most holy faith}** (\t^i hagi^tat^i hum^ n pistei\). For the spiritual temple see also 1Pe 2:3-5. See \pistis\ (*faith*) in this sense (*cf. Heb 11:1*) in 2Pe 1:5 with the list of graces added. A true superlative here \hagi^tat^i, not elative. **{Praying in the Holy Spirit}** (\en pneumatihagi^i proseuchomenoi\). This is the way to build themselves up on their faith.

1:21 **{Keep yourselves}** (\heautous t^r^sate\). First aorist active imperative (*of urgency*) of \t^re^\. In verse 1 they are said to be kept, but note the warning in verse 5 from the angels who did not keep their dominion. See also Jas 1:27. In Php 2:12 both sides (*human responsibility and divine sovereignty are presented side by side*). **{Looking for}** (\prosdechomenoi\). Present middle participle of \prosdechomai, the very form in Tit 2:13. The same idea in \prosdok^ntes\ in 2Pe 3:14.

1:22 **{And on some}** (\kai hous men\). Demonstrative plural of \hos men--hos de\ (\hous de, below), not the relative \hous, but by contrast (\men, de). So Mt 13:8. **{Have mercy}** (\elefte\). Present active imperative of \elea^ (\rare form in Ro 9:16 also for the usual \elee^ Mt 9:27). But A C read \elegchete, refute, in place of \eleate. The text of this verse is in much confusion. **{Who are in doubt}** (\diakrinomenous\). Present middle participle of \diakrin^, in the accusative case agreeing with \hous men, though K L P have the nominative. If the accusative and \eleate\ is read, see Jas 1:6 for the idea (*doubters*). If \elegchete\ is read, see Jude 1:9 for the idea (*disputers*).

1:23 **{And some save}** (\hous de s^zete\). B omits \hous de\ **{Snatching them out of the fire}** (\ek puros harpazontes\). Present active participle of \harpaz^, old verb, to seize. Quotation from Am 4:11 and Zec 3:3. Cf. Ps 106:18. Firemen

today literally do this rescue work. Do Christians? **{And on some have mercy with fear}** (*\hous de elefte en phob“i*). In fear "of the contagion of sin while we are rescuing them" (*Vincent*). For this idea see 1Pe 1:17; 3:15; 2Co 7:1; Php 2:12. **{Spotted}** (*\espil“menon*). Perfect passive participle of *\spilo“*, late and common verb (*from \spilos\, spot, 2Pe 2:13*), in N.T. only here and Jas 3:6.

1:24 **{From stumbling}** (*\aptaistous*). Verbal from *\ptai“*, to stumble (*Jas 3:2; 2Pe 1:10*), sure-footed as of a horse that does not stumble (*Xenophon*), and so of a good man (*Epictetus, Marcus Antoninus*). **{Before the presence of his glory}** (*\katen“pion t“s dox“s autou*). Late compound preposition (*\kata, en, “ps*), right down before the eye of his glory as in Eph 1:4. Cf. Mt 25:31-33; Col 1:22, where Paul has *\parast“sai* like *\st“sai* here (*first aorist active infinitive*) and also *\am“mous* as here, but *\am“m“tos* in 2Pe 3:14. **{In exceeding joy}** (*\en agalliasei*). See Lu 1:14.

1:25 **{To the only God our Saviour}** (*\mon“i the“i s“t“ri h“m“n*). Dative in the noble doxology. See Ro 16:27, *\mon“i soph“i the“i* (*to the alone wise God*), where also we have *\dia I“sou Christou*, but without *\tou kuriou h“m“n* (*our Lord*) as here. *\S“t“r* is used of God eight times in the N.T., six of them in the Pastoral Epistles. *\Doxa* (*glory*) to God or Christ in all the doxologies except 1Ti 6:16. *\Megalosun“* (*Majesty*) is a late LXX word, in N.T. only here and Heb 1:3; 8:1. **{Before all time}** (*\pro pantos tou ai“nos*). Eternity behind us. See same idea in 1Co 2:7 *\pro t“n ai“n“n*. **{Now}** (*\nun*). The present. **{For ever more}** (*\eis pantas tous ai“nas*). "Unto all the ages." All the future. As complete a statement of eternity as can be made in human language.

1:1 **{The Revelation}** (\apokalupsis\). Late and rare word outside of N.T. (*once in Plutarch and so in the vernacular _Koin, _*), only once in the Gospels (*Lu 2:32*), but in LXX and common in the Epistles (*2Th 1:7*), though only here in this book besides the title, from \apokalupt“, old verb, to uncover, to unveil. In the Epistles \apokalupsis\ is used for insight into truth (*Eph 1:17*) or for the revelation of God or Christ at the second coming of Christ (*2Th 1:7; 1Pe 1:7*). It is interesting to compare \apokalupsis\ with \epiphaneia\ (*2Th 2:8*) and \phaner“sis\ (*1Co 12:7*). The precise meaning here turns on the genitive following. **{Of Jesus Christ}** (\I`sou Christou\). Hort takes it as objective genitive (*revelation about Jesus Christ*), but Swete rightly argues for the subjective genitive because of the next clause. **{Gave him}** (\ed“ken autoi\). It is the Son who received the revelation from the Father, as is usual (*Joh 5:20f., 26, etc.*). **{To shew}** (\deixai\). First aorist active infinitive of \deiknumi\, purpose of God in giving the revelation to Christ. **{Unto his servants}** (\tois doulois autou\). Believers in general and not just to officials. Dative case. God's servants (*or Christ's*). **{Must shortly come to pass}** (\dei genesthai en tachei\). Second aorist middle infinitive of \ginomai\ with \dei\. See this same adjunct (\en tachei\ in *Lu 18:8; Ro 16:20; Re 22:6*). It is a relative term to be judged in the light of *2Pe 3:8* according to God's clock, not ours. And yet undoubtedly the hopes of the early Christians looked for a speedy return of the Lord Jesus. This vivid panorama must be read in the light of that glorious hope and of the blazing fires of persecution from Rome. **{Sent and signified}** (\es`manen aposteilas\). "Having sent (*first aorist active participle of \apostell“*, *Mt 10:16 and again in Re 22:6 of God sending his angel*) signified" (*first aorist active indicative of \s`main“*, *from \s`ma*, *sign or token, for which see Joh 12:33; Ac 11:28*). See *12:1* for \s`meion\, though \s`main“\ (*only here in the Apocalypse*) suits admirably the symbolic character of the book. **{By his angel}** (\dia tou aggelou autou\). Christ's angel as Christ is the subject of the verb \es`manen\, as in *22:16* Christ sends his angel, though in *22:6* God sends. **{Unto his servant John}** (\t“i doul“i autou I“anei\). Dative case. John gives his name here, though not in

Gospel or Epistles, because "prophecy requires the guarantee of the individual who is inspired to utter it" (*Milligan*). "The genesis of the Apocalypse has now been traced from its origin in the Mind of God to the moment when it reached its human interpreter" (*Swete*). "Jesus is the medium of all revelation" (*Moffatt*).

1:2 **{Bare witness}** (*\emartur^{sen}*). First aorist active indicative of *\marture^{an}*, which, along with *\martus* and *\marturia*, is common in all the Johannine books (*cf. 22:18,20*), usually with *\peri* or *\hoti*, but with cognate accusative as here in 22:16,20; 1Jo 5:10. Epistolary aorist here, referring to this book. **{The word of God}** (*\ton logon tou theou*). Subjective genitive, given by God. The prophetic word as in 1:9; 6:9; 20:4, not the personal Word as in 19:14. **{The testimony of Jesus Christ}** (*\tⁿ marturian I^{sou} Christou*). Subjective genitive again, borne witness to by Jesus Christ. **{Even of all the things that he saw}** (*\hosa eiden*). Relative clause in apposition with *\logon* and *\marturian*.

1:3 **{Blessed}** (*\makarios*). As in Mt 5:3ff. This endorses the book as a whole. **{He that readeth}** (*\ho anagin^{skⁿ}*). Present active singular articular participle of *\anagin^{skⁿ}* (*as in Lu 4:16*). Christians in their public worship followed the Jewish custom of public reading of the Scriptures (*2Co 3:14f.*). The church reader (*\anagn^{st^s}*, *lector*) gradually acquired an official position. John expects this book to be read in each of the seven churches mentioned (*1:4*) and elsewhere. Today the public reading of the Bible is an important part of worship that is often poorly done. **{They that hear}** (*\hoi akouontes*). Present active plural articular participle of *\akou^{an}* (*the audience*). **{And keep}** (*\kai t^rountes*). Present active participle of *\t^{re}*, a common Johannine word (*1Jo 2:4, etc.*). Cf. Mt 7:24. "The content of the Apocalypse is not merely prediction; moral counsel and religious instruction are the primary burdens of its pages" (*Moffatt*). **{Written}** (*\gegrammena*). Perfect passive participle of *\graph^{an}*. **{For the time is at hand}** (*\ho gar kairos eggus*). Reason for listening and keeping. On *\kairos* see Mt 12:1, time of crisis as in 1Co 7:29. How near *\eggus* (*at hand*) is we do not know any more than we do about *\en tachei* (*shortly*) in 1:1.

1:4 **{To the seven churches which are in Asia}** (*\tais hepta ekk^lsiais tais en tⁱ Asifi*). Dative case as in a letter (*Ga*

1:1). John is writing, but the revelation is from God and Christ through an angel. It is the Roman province of Asia which included the western part of Phrygia. There were churches also at Troas (**Ac 20:5ff.**) and at Colossal and Hierapolis (**Col 1:1; 2:1; 4:13**) and possibly at Magnesia and Tralles. But these seven were the best points of communication with seven districts (**Ramsay**) and, besides, seven is a favorite number of completion (**like the full week**) in the book (**1:4,12,16; 4:5; 5:1,6; 8:2; 10:3; 11:13; 12:3; 13:1; 14:6f.**). {**From him which is**} (\apo ho “n\). This use of the articular nominative participle of \eimi\ after \apo\ instead of the ablative is not due to ignorance or a mere slip (\lapsus pennae\), for in the next line we have the regular idiom with \apo t“n hepta pneumat“n\). It is evidently on purpose to call attention to the eternity and unchangeableness of God. Used of God in Ex 3:14. {**And which was**} (\kai ho ^n\). Here again there is a deliberate change from the articular participle to the relative use of \ho\ (**used in place of \hos\ to preserve identity of form in the three instances like Ionic relative and since no aorist participle of \eimi\ existed**). The oracle in Pausanias X. 12 has it: \Zeus ^n, Zeus esti, Zeus essetai\ (**Zeus was, Zeus is, Zeus will be**). {**Which is to come**} (\ho erchomenos\). "The Coming One," futuristic use of the present participle instead of \ho esomenos\). See the same idiom in verse 8; 4:8 and (**without \ho erchomenos**) in 11:17; 16:5. {**From the seven spirits**} (\apo t“n hepta pneumat“n\). A difficult symbolic representation of the Holy Spirit here on a par with God and Christ, a conclusion borne out by the symbolic use of the seven spirits in 3:1; 4:5; 5:6 (**from Zec 4:2-10**). There is the one Holy Spirit with seven manifestations here to the seven churches (**Swete, _The Holy Spirit in the N.T._, p. 374**), unity in diversity (**1Co 12:4**). {**Which are**} (\t“n\ **article Aleph A, \ha\ relative P**). {**Before his throne**} (\en“pion tou thronou autou\). As in 4:5f.

1:5 {**Who is the faithful witness**} (\ho martus ho pistos\). "The witness the faithful," nominative in apposition like \pr“totokos\ and \arch“n\ with the preceding ablative \I’sou Christou\ with \apo\, a habit of John in this book (**apparently on purpose**) as in 2:13,20; 3:12, etc. See this same phrase in 2:13; 3:14. The use of \martus\ of Jesus here is probably to the witness (**1:1**) in this book (**22:16f.**), not to the witness of Jesus before Pilate (**1Ti 6:13**). {**The first-born of the dead**} (\ho pr“totokos t“n nekr“n\). A Jewish Messianic title (**Ps 88:28**) and as in Col 1:18 refers to priority in the resurrection to be followed

by others. See Lu 2:7 for the word. **{The ruler of the kings of the earth}** (*\ho arch“n t“n basile“n t’s g’s*). Jesus by his resurrection won lordship over the kings of earth (**17:14; 19:16**), what the devil offered him by surrender (**Mt 4:8f.**). **{Unto him that loveth us}** (*\t“i agap“nti h^mfs*). Dative of the articular present (*not aorist \agap^santi*) active participle of \agapa“\ in a doxology to Christ, the first of many others to God and to Christ (**1:6; 4:11; 5:9,12f.; 7:10,12, etc.**). For the thought see Joh 3:16. **{Loosed}** (*\lusanti*). First aorist active participle of \lu“\ (**Aleph A C**), though some MSS. (**P Q**) read \lousanti\ (**washed**), a manifest correction. Note the change of tense. Christ loosed us once for all, but loves us always. **{By his blood}** (*\en t“i haimati autou*). As in 5:9. John here as in the Gospel and Epistles states plainly and repeatedly the place of the blood of Christ in the work of redemption.

1:6 {And he made} (*\kai epoi^sen*). Change from the participle construction, which would be \kai poi^santi\ (**first aorist active of \poie“**) like \lusanti\ just before, a Hebraism Charles calls it, but certainly an anacoluthon of which John is very fond, as in 1:18; 2:2,9,20; 3:9; 7:14; 14:2f.; 15:3. **{Kingdom}** (*\basileian*). So correctly **Aleph A C**, not \basileis\ (**P cursives**). Perhaps a reminiscence of Ex 19:6, a kingdom of priests. In 5:10 we have again "a kingdom and priests." The idea here is that Christians are the true spiritual Israel in God's promise to Abraham as explained by Paul in Ga 3; Ro 9. **{To be priests}** (*\hiereis*). In apposition with \basileian\, but with \kai\ (**and**) in 5:10. Each member of this true kingdom is a priest unto God, with direct access to him at all times. **{Unto his God and Father}** (*\t“i the“i kai patri autou*). Dative case and \autou\ (**Christ**) applies to both \the“i\ and \patri\. Jesus spoke of the Father as his God (**Mt 27:46; Joh 20:17**) and Paul uses like language (**Eph 1:17**), as does Peter (**1Pe 1:3**). **{To him}** (*\aut“i*). Another doxology to Christ. "The adoration of Christ which vibrates in this doxology is one of the most impressive features of the book" (**Moffatt**). Like doxologies to Christ appear in 5:13; 7:10; 1Pe 4:11; 2Pe 3:18; 2Ti 4:18; He 13:21. These same words (*\h^ doxa kai to kratos*) in 1Pe 4:11, only \h^ doxa\ in 2Pe 3:18; 2Ti 4:18, but with several others in Re 5:13; 7:10.

1:7 {Behold, he cometh with the clouds} (*\idou erchetai meta t“n nephel“n*). Futuristic present middle indicative of \erchomai\, a

reminiscence of Da 7:13 (*Theodotion*). "It becomes a common eschatological refrain" (*Beckwith*) as in Mr 13:26; 14:62; Mt 24:30; 26:64; Lu 21:27. Compare the manifestation of God in the clouds at Sinai, in the cloudy pillar, the Shekinah, at the transfiguration" (*Vincent*). {**Shall see**} (\opsetai\). Future middle of \hora“, a reminiscence of Zec 12:10 according to the text of Theodotion (*Aquila and Symmachus*) rather than the LXX and like that of Mt 24:30 (*similar combination of Daniel and Zechariah*) and 26:64. This picture of the victorious Christ in his return occurs also in 14:14, 18-20; 19:11-21; 20:7-10. {**And they which**} (\kai hoitines\). "And the very ones who," Romans and Jews, all who shared in this act. {**Pierced**} (\exekent^san\). First aorist active indicative of \ekkente“, late compound (*Aristotle, Polybius, LXX*), from \ek\ and \kente“ (to stab, to pierce), in N.T., only here and Joh 19:37, in both cases from Zec 12:10, but not the LXX text (*apparently proof that John used the original Hebrew or the translation of Theodotion and Aquila*). {**Shall mourn**} (\kopsontai\). Future middle (*direct*) of \kopt“, old verb, to cut, "they shall cut themselves," as was common for mourners (*Mt 11:17; Lu 8:52; 23:27*). From Zec 12:12. See also Re 18:9. {**Tribes**} (\phulai\). Not just the Jewish tribes, but the spiritual Israel of Jews and Gentiles as in 7:4-8. No nation had then accepted Christ as Lord and Saviour, nor has any yet done so.

1:8 {**The Alpha and the Omega**} (\to Alpha kai to O\). The first and the last letters of the Greek alphabet, each with its own neuter (*grammatical gender*) article. This description of the eternity of God recurs in 21:6 with the added explanation \h^ arch^ kai to telos\ (*the Beginning and the End*) and of Christ in 22:13 with the still further explanation \ho pr^tos kai ho eschatos\ (*the First and the Last*). This last phrase appears also in 1:17; 2:8 without \to Alpha kai to O\). The change of speaker here is unannounced, as in 16:15; 18:20. Only here and 21:5f. is God introduced as the speaker. The eternity of God guarantees the prophecy just made. {**The Lord God**} (\Kurios ho theos\). "The Lord the God." Common phrase in Ezekiel (*Eze 6:3,11; 7:2, etc.*) and in this book (*4:8; 11:17; 15:3; 16:7; 19:6; 21:22*). See 1:4; 4:8 for the triple use of \ho\, etc. to express the eternity of God. {**The Almighty**} (\ho pantokrat^r\). Late compound (\pfs\ and \krate“), in Cretan inscription and a legal papyrus, common in LXX and Christian papyri, in N.T. only in 2Co 6:18 (*from Jer 38:35*) and Re 1:8; 4:8; 11:17; 15:3; 16:7,14;

19:6,15; 21:22.

1:9 **{I John}** (*\Eg“ I“an^s*). So 22:8. In apocalyptic literature the personality of the writer is always prominent to guarantee the visions (*Da 8:1; 10:2*). **{Partaker with you}** (*\sunkoin“nos*). See already 1Co 9:23. "Co-partner with you" (*Ro 11:17*). One article with *\adelphos* and *\sunkoin“nos* unifying the picture. The absence of *\apostolos* here does not show that he is not an apostle, but merely his self-effacement, as in the Fourth Gospel, and still more his oneness with his readers. So there is only one article (*\t^i*) with *\thlipsei* (*tribulation*), *\basileifi* (*kingdom*), *\hupomon^i* (*patience*), ideas running all through the book. Both the tribulation (*see Mt 13:21 for \thlipsi*) and the kingdom (*see Mt 3:2 for \basileia*) were present realities and called for patience (*\hupomon^i\ being "the spiritual alchemy" according to Charles for those in the kingdom, for which see Lu 8:15; Jas 5:7*). All this is possible only "in Jesus" (*\en I^sou*), a phrase on a par with Paul's common *\en Christ“i* (*in Christ*), repeated in 14:13. Cf. 3:20; 2Th 3:5. **{Was}** (*\egenom^n*). Rather, "I came to be," second aorist middle indicative of *\ginomai*. **{In the isle that is called Patmos}** (*\en t^i n^s“i t^i kaloumen^i Patm“i*). Patmos is a rocky sparsely settled island some ten miles long and half that wide, one of the Sporades group in the Aegean Sea, south of Miletus. The present condition of the island is well described by W. E. Geil in *_The Isle That Is Called Patmos_ (1905)*. Here John saw the visions described in the book, apparently written while still a prisoner there in exile. **{For the word of God and the testimony of Jesus}** (*\dia ton logon tou theou kai t^i marturian I^sou*). The reason for (*\dia\ and the accusative*) John's presence in Patmos, naturally as a result of persecution already alluded to, not for the purpose of preaching there or of receiving the visions. See verse 2 for the phrase.

1:10 **{I was in the Spirit}** (*\egenom^n en pneumat^i*). Rather, "I came to be (*as in 1:9*) in the Spirit," came into an ecstatic condition as in Ac 10:10f.; 22:17, not the normal spiritual condition (*\einai en pneumat^i\, Ro 8:9*). **{On the Lord's Day}** (*\en t^i kuriak^i h^merfi*). Deissmann has proven (*_Bible Studies_, p. 217f.; _Light_, etc., p. 357ff.*) from inscriptions and papyri that the word *\kuriakos* was in common use for the sense "imperial" as imperial finance and imperial treasury and from papyri and ostraca that *\h^mera Sebast^i* (*Augustus Day*) was

the first day of each month, Emperor's Day on which money payments were made (*cf. 1Co 16:1f.*). It was easy, therefore, for the Christians to take this term, already in use, and apply it to the first day of the week in honour of the Lord Jesus Christ's resurrection on that day (*_Didache_ 14, Ignatius _Magn_ 9*). In the N.T. the word occurs only here and 1Co 11:20 (*\kuriakon deipnon the Lord's Supper*). It has no reference to \h^mera kuriou\ (*the day of judgment, 2Pe 3:10*). {**Behind me**} (*\opis“ mou*). "The unexpected, overpowering entrance of the divine voice" (*Vincent*). Cf. Eze 3:12. {**Voice**} (*\ph“n^n*). Of Christ, as is plain in verses 12f. {**As of a trumpet**} (*\h“s salpiggos*). So in 4:1 referring to this. {**Saying**} (*\legous^s*). Present active participle genitive case agreeing with \salpiggos\ rather than \legousan\, accusative agreeing with \ph“n^n\ . So on purpose, as is clear from 4:1, where \lalous^s\ also agrees with \salpiggos\.

1:11 {**Write in a book**} (*\grapson eis biblion*). First aorist active imperative of \graph“\ for instantaneous action. The commission covers the whole series of visions which all grow out of this first vision of the Risen Christ. {**Send**} (*\pempson*). First aorist active imperative of \pemp“\ . Part of the commission from Christ. The names of the seven churches of 1:4 are now given, and the particular message to each church comes in chapters 2 and 3 and in the same order, the geographical order going north from Ephesus, then east and south to Laodicea. But apparently the whole book was to be read to each of the seven churches. It would probably also be copied at each church.

1:12 {**To see the voice**} (*\blepein t^n ph“n^n*). The voice put for the person speaking. {**Having turned**} (*\epistrepsas*). First aorist active participle of \epistrephe“\, from which also \epestrepsa\, just before, for which verb see Ac 15:36; 16:18. {**Seven golden candlesticks**} (*\hepta luchnias chrusas*). See Mt 5:15 for \luchnia\ (*lampstand*). Symbols of the seven churches as explained in verse 20. See Ex 25:35ff. for description of a seven-branched candlestick, but here the lampstands are separate.

1:13 {**One like unto a son of man**} (*\homoion huion anthr“pou*). Note accusative here with \homoion\ (*object of \eidon*) as in 14:14 and not the associative-instrumental as is usual (*1:15; 4:3,6*). Charles holds that \homoion\ here has the sense of \h“s\ (*as*) and compares 4:6; 22:1 for proof. The absence of the article here shows also (*Charles*) that the idea is not "like the

Son of man" for Christ is the Son of man. He is like "a son of man," but not a man. {**Clothed**} (\endedumenon\). Perfect passive participle of \endu“, accusative case agreeing with \homoion\.

{**A garment down to the foot**} (\podˆrˆ\). Old adjective \podˆrˆs\ (*from \pous\, foot, and \air“*), here only in N.T., accusative singular retained with the passive participle as often with verbs of clothing. Supply \chitˆna\ or \esthˆta\ (*garment*). {**Girt about**} (\periezˆsmenon\). Perfect passive participle of \perizˆnnumi\, accusative singular agreeing with \homoion\.

{**At the breasts**} (\pros tois mastois\). Old word for breasts of a woman (*Lu 11:27; 23:29*) and nipples of a man, as here. High girding like this was a mark of dignity as of the high priest (*Josephus, _Ant_. III. 7. 2*). For \pros\ with the locative see Mr 5:11. {**With a golden girdle**} (\zˆnˆn chrusfn\). Accusative case again retained with the passive participle (*verb of clothing*). Note also \chrusfn\ (*vernacular _Koin_,*) rather than the old form, \chrusˆn\.

1:14 {**As white wool**} (\hˆs erion leukon\). \Erion\ (*wool*) in N.T. only here and Heb 9:19, though old word. The person of the Lord Jesus is here described in language largely from Da 7:9 (*the Ancient of Days*). {**White as snow**} (\hˆs chiˆn\). Just "as snow," also in Da 7:9. In N.T. only here and Mt 28:3. {**As a flame of fire**} (\hˆs phlox puros\). In Da 7:9 the throne of the Ancient of Days is \phlox puros\, while in Da 10:6 the eyes of the Ancient of Days are \lampades puros\ (*lamps of fire*). See also 2:18; 19:12 for this bold metaphor (*like Heb 1:7*).

1:15 {**Burnished brass**} (\chalkolibanˆi\). Associative-instrumental case after \homoioi\.

This word has so far been found nowhere else save here and 2:18. Suidas defines it as an \ˆlecktron\ (*amber*) or a compound of copper and gold and silver (*_aurichalcum_ in the Latin Vulgate*). It is in reality an unknown metal. {**As if it had been refined**} (\hˆs pepuromenˆs\). Perfect passive participle of \puro“, old verb, to set on fire, to glow, as in Eph 6:16; Re 3:18. The feminine gender shows that \hˆ chalkolibanos\ is referred to with \tˆs chalkolibanou\ understood, for it does not agree in case with the associative-instrumental \chalkolibanˆi\ just before. Some would call it a slip for \pepuromenˆi\ as Aleph, and some cursives have it (*taking \chalkolibanˆi\ to be neuter, not feminine*). But P Q read \pepurˆmenoi\ (*masculine plural*), a correction, making it agree in number and gender with \podes\ (*feet*). {**In a furnace**}

(\en kamin“i\). Old word, in N.T. also 9:2; Mt 13:42,50. {**As the voice of many waters**} (\h“s ph“n^ hudat“n poll“n\). So the voice of God in the Hebrew (*not the LXX*) of Eze 43:2. Repeated in 14:2; 19:6.

1:16 {**And he had**} (\kai ech“n\). "And having," present active participle of \ech“\, loose use of the participle (*almost like* \eiche\, *imperfect*) and not in agreement with \autou\, genitive case. This is a common idiom in the book; a Hebraism, Charles calls it. {**In his right hand**} (\en t^i dexifi cheiri\). For safe keeping as in Joh 10:28. {**Seven stars**} (\asteras hepta\). Symbols of the seven churches (*verse 20*), seven planets rather than Pleiades or any other constellation like the bear. {**Proceeded**} (\ekporeuomen^ \). Present middle participle of \ekporeuomai\, old compound (*Mt 3:5*) used loosely again like \ech“n\. {**A sharp two-edged sword**} (\romphaia distomos oxeia\). "A sword two-mouthed sharp." \Romphaia\ (*as distinct from* \machaira\)) is a long sword, properly a Thracian javelin, in N.T. only Lu 2:35; Re 1:16; 2:12; Heb 4:12. See \stoma\ used with \machair^s\ in Lu 21:24 (*by the mouth of the sword*). {**Countenance**} (\opsis\). Old word (*from* \opt“\), in N.T. only here, Joh 7:24; 11:44. {**As the sun shineth**} (\h“s ho h^lios phainei\). Brachylogy, "as the sun when it shines." For \phainei\ see Joh 1:5.

1:17 {**I fell**} (\epesa\). Late form for the old \epeson\ (*second aorist active indicative of* \pipt“\, *to fall*). Under the over-powering influence of the vision as in 19:10. {**He laid**} (\eth^ken\). First aorist active indicative of \tith^mi\). The act restored John's confidence. {**Fear not**} (\m^ phobou\). Cf. Lu 1:13 to Zacharias to give comfort. {**I am the first and the last**} (\eg“ eimi ho pr“tos kai ho eschatos\). Used in Isa 44:6; 48:12 of God, but here, 2:8; 22:13 of Christ. {**And the Living One**} (\kai ho z“n\). Present active articular participle of \za“\, another epithet of God common in the O.T. (*De 32:40; Isa 49:18, etc.*) and applied purposely to Jesus, with which see Joh 5:26 for Christ's own words about it.

1:18 {**And I was dead**} (\kai egenom^ n nekros\). "And I be came dead" (*aorist middle participle of* \ginomai\ *as in* 1:9,10, *definite reference to the Cross*). {**I am alive**} (\z“n eimi\). Periphrastic present active indicative, "I am living," as the words \ho z“n\ just used mean. {**Forevermore**} (\eis tous ai“nas t“n ai“n“n\). "Unto the ages of the ages," a stronger expression

of eternity even than in 1:6. **{The keys}** (\tas kleis\). One of the forms for the accusative plural along with \kleidas\, the usual one (**Mt 16:19**). **{Of death and of Hades}** (\tou thanatou kai tou hfidou\). Conceived as in Mt 16:18 as a prison house or walled city. The keys are the symbol of authority, as we speak of honouring one by giving him the keys of the city. Hades here means the unseen world to which death is the portal. Jesus has the keys because of his victory over death. See this same graphic picture in 6:8; 20:13f. For the key of David see 3:7, for the key of the abyss see 9:1; 20:1.

1:19 **{Therefore}** (\oun\). In view of Christ's words about himself in verse 18 and the command in verse 11. **{Which thou sawest}** (\ha eides\). The vision of the Glorified Christ in verses 13-18. **{The things which are}** (\ha eisin\). Plural verb (*individualising the items*) though \ha\ is neuter plural, certainly the messages to the seven churches (**1:20-3:22**) in relation to the world in general, possibly also partly epexegetic or explanatory of \ha eides\. **{The things which shall come to pass hereafter}** (\ha mellei ginesthai meta tauta\). Present middle infinitive with \mellei\, though both aorist and future are also used. Singular verb here (\mellei\) blending in a single view the future. In a rough outline this part begins in 4:1 and goes to end of chapter 22, though the future appears also in chapters 2 and 3 and the present occurs in 4 to 22 and the elements in the vision of Christ (**1:13-18**) reappear repeatedly.

1:20 **{The mystery of the seven stars}** (\to must^rion t^"n hepta aster^"n\). On the word \must^rion\ see on ^Mt 13:11; 2Th 2:7; Col 1:26. Here it means the inner meaning (*the secret symbol*) of a symbolic vision (*Swete*) as in 10:7; 13:18; 17:7,9; Da 2:47. Probably the accusative absolute (*Charles*), "as for the mystery" (*Robertson, _Grammar_, pp. 490, 1130*), as in Ro 8:3. This item is picked out of the previous vision (**1:16**) as needing explanation at once and as affording a clue to what follows (**2:1,5**). **{Which}** (\hous\). Masculine accusative retained without attraction to case of \aster^"n\ (*genitive, h^"n*). **{In my right hand}** (\epi t^s dexias mou\). Or "upon," but \en t^i\, etc., in verse 16. **{And the seven golden candlesticks}** (\kai tas hepta luchnias tas chrusfs\). "The seven lampstands the golden," identifying the stars of verse 16 with the lampstands of verse 12. The accusative case here is even more peculiar than the accusative absolute \must^rion\, since the genitive

\luchni“n\ after \must^rion\ is what one would expect. Charles suggests that John did not revise his work. {**The angels of the seven churches**} (\aggeloi t“n hepta ekkl^si“n\). Anarthrous in the predicate (*angels of, etc.*). "The seven churches" mentioned in 1:4,11. Various views of \aggelos\ here exist. The simplest is the etymological meaning of the word as messenger from \aggell“\ (*Mt 11:10*) as messengers from the seven churches to Patmos or by John from Patmos to the churches (*or both*). Another view is that \aggelos\ is the pastor of the church, the reading \t^n gunaika sou\ (*thy wife*) in 2:20 (*if genuine*) confirming this view. Some would even take it to be the bishop over the elders as \episcopos\ in Ignatius, but a separate \aggelos\ in each church is against this idea. Some take it to be a symbol for the church itself or the spirit and genius of the church, though distinguished in this very verse from the churches themselves (*the lampstands*). Others take it to be the guardian angel of each church assuming angelic patrons to be taught in Mt 18:10; Ac 12:15. Each view is encompassed with difficulties, perhaps fewer belonging to the view that the "angel" is the pastor. {**Are seven churches**} (\hepta ekkl^siai eisin\). These seven churches (*1:4,11*) are themselves lampstands (*1:12*) reflecting the light of Christ to the world (*Mt 5:14-16; Joh 8:12*) in the midst of which Christ walks (*1:13*).

[\[Previous\]](#) [\[Next\]](#)

2:1 **{In Ephesus}** (\en Ephes“i\). Near the sea on the river Cayster, the foremost city of Asia Minor, the temple-keeper of Artemis and her wonderful temple (*Ac 19:35*), the home of the magic arts (*Ephesian letters, Ac 19:19*) and of the mystery-cults, place of Paul's three years' stay (*Ac 19:1-10; 20:17-38*), where Aquila and Priscilla and Apollos laboured (*Ac 18:24-28*), where Timothy wrought (*I and II Tim.*), where the Apostle John preached in his old age. Surely it was a place of great privilege, of great preaching. It was about sixty miles from Patmos and the messenger would reach Ephesus first. It is a free city, a seat of proconsular government (*Ac 19:38*), the end of the great road from the Euphrates. The port was a place of shifting sands, due to the silting up of the mouth of the Cayster. Ramsay (*Letters to the Seven Churches*, p. 210) calls it "the City of Change." **{These things}** (\tade\). This demonstrative seven times here, once with the message to each church (*2:1,8,12,18; 2:1,7,14*), only once elsewhere in N.T. (*Ac 21:11*). **{He that holdeth}** (\ho krat“n\). Present active articular participle of \krate“, a stronger word than \ech“n\ in 1:16, to which it refers. **{He that walketh}** (\ho peripat“n\). Present active articular participle of \peripate“, an allusion to 1:13. These two epithets are drawn from the picture of Christ in 1:13-18, and appropriately to conditions in Ephesus describe Christ's power over the churches as he moves among them.

2:2 **{I know}** (\oida\). Rather than \gin“sk“\ and so "emphasizes better the absolute clearness of mental vision which photographs all the facts of life as they pass" (*Swete*). So also in 2:9,13,19; 3:1,8,15. For the distinction see Joh 21:17, "where the universal knowledge passes into the field of special observation." **{Works}** (\erga\). The whole life and conduct as in Joh 6:29. **{And thy toil and patience}** (\kai ton kopon kai t^nhupomon^nsou\). "Both thy toil and patience," in explanation of \erga\, and see 1Th 1:3, where all three words (\ergon, kopos, hupomon^)\ occur together as here. See 14:13 for sharp distinction between \erga\ (*activities*) and \kopoi\ (*toils, with weariness*). Endurance (\hupomon^)\ in hard toil (\kopos\). **{And that}** (\kai hoti\). Further explanation of \kopos\ (*hard toil*).

{**Not able**} (\ou dun^i\). This _Koin,_ form for the Attic \dunasai\ (*second person singular indicative middle*) occurs also in Mr 9:22; Lu 16:2. {**Bear**} (\bastasai\). First aorist active infinitive of \bastaz^, for which verb see Joh 10:31; 12:6; Ga 6:2. These evil men were indeed a heavy burden. {**And didst try**} (\kai epeirasas\). First aorist active indicative of \peiraz^, to test, a reference to a recent crisis when these Nicolaitans (*verse 6*) were condemned. The present tenses (\dun^i, echeis\ indicate the continuance of this attitude. Cf. 1Jo 4:1. {**Which call themselves apostles**} (\tous legontas heautous apostolous\). Perhaps itinerant missionaries of these Nicolaitans who posed as equal to or even superior to the original apostles, like the Judaizers so described by Paul (*2Co 11:5,13; 12:11*). Paul had foretold such false teachers (*Gnostics*), grievous wolves, in Ac 20:29; in sheep's clothing, Jesus had said (*Mt 7:15*). {**And they are not**} (\kai ouk eisin\). A parenthesis in Johannine style (*Joh 2:9; 3:9; 1Jo 3:1*) for \kai ouk ontas\ to correspond to \legontas\. {**And didst find**} (\kai heures\). Second aorist active indicative of \heurisk^, to find. Dropping back to the regular structure parallel with \epeirasas\, {**False**} (\pseudeis\). Predicate accusative plural of \pseud^s, self-deceived deceivers as in 21:8.

2:3 {**Thou hast**} (\echeis\). Continued possession of patience. {**Didst bear**} (\ebastasas\). First aorist indicative of \bastaz^, repeated reference to the crisis in verse 2. {**And hast not grown weary**} (\kai ou kekopiakes\). Perfect active indicative of \kopia^, old verb, to grow weary (*Mt 6:28*), play on the word \kopos, late form in \-es, for the regular \-as\ (\lelukas\). like \aph^kes\ (*verse 4*) and \pept^kes\ (*verse 5*). "Tired in loyalty, not of it. The Ephesian church can bear anything except the presence of impostors in her membership" (*Moffatt*).

2:4 {**This against thee, that**} (\kata sou hoti\). For the phrase "have against" see Mt 5:23. The \hoti\ clause is the object of \ech^, to have against. {**Thou didst leave**} (\aph^kes\). First aorist active (*kappa aorist, but with \-es instead of \-as*) of \aphi^mi, a definite and sad departure. {**Thy first love**} (\t^n agap^n sou t^n pr^t^n\). "Thy love the first." This early love, proof of the new life in Christ (*1Jo 3:13f.*), had cooled off in spite of their doctrinal purity. They had remained orthodox, but had become unloving partly because of the controversies with the Nicolaitans.

2:5 **{Remember}** (\mn^moneue\). Present active imperative of \mn^moneu“, "continue mindful" (*from* \mn^m^“n\). **{Thou art fallen}** (\pept^“kes\). Perfect active indicative of \pipt^“, state of completion. Down in the valley, look up to the cliff where pure love is and whence thou hast fallen down. **{And repent}** (\kai metano^son\). First aorist active imperative of \metano^“, urgent appeal for instant change of attitude and conduct before it is too late. **{And do}** (\kai poi^son\). First aorist active imperative of \poie^“, "Do at once." **{The first works}** (\ta pr^“ta erga\). Including the first love (*Ac 19:20; 20:37; Eph 1:3ff.*) which has now grown cold (*Mt 24:12*). **{Or else}** (\ei de m^“\). Elliptical condition, the verb not expressed (\metano^eis\), a common idiom, seen again in verse 16, the condition expressed in full by \ean m^“ in this verse and verse 22. **{I come}** (\erchomai\). Futuristic present middle (*Joh 14:2f.*). **{To thee}** (\soi\). Dative, as in 2:16 also. **{Will move}** (\kin^s^“\). Future active of \kine^“. In Ignatius' Epistle to Ephesus it appears that the church heeded this warning. **{Except thou repent}** (\ean m^ metano^s^is\). Condition of third class with \ean m^“ instead of \ei m^“ above, with the first aorist active subjunctive of \metano^“\.

2:6 **{That thou hatest}** (\hoti miseis\). Accusative object clause in apposition with \touto\ (*this*). Trench tells of the words used in ancient Greek for hatred of evil (\misopon^ria\ and \misopon^ros\ (*hater of evil*), neither of which occurs in the N.T., but which accurately describe the angel of the church in Ephesus. **{Of the Nicolaitans}** (\t^“n Nikolait^“n\). Mentioned again in verse 15 and really meant in verse 2. Irenaeus and Hippolytus take this sect to be followers of Nicolaus of Antioch, one of the seven deacons (*Ac 6:5*), a Jewish proselyte, who is said to have apostatized. There was such a sect in the second century (*Tertullian*), but whether descended from Nicolaus of Antioch is not certain, though possible (*Lightfoot*). It is even possible that the Balaamites of verse 14 were a variety of this same sect (*verse 15*). **{Which I also hate}** (\ha kag^“ mis^“\). Christ himself hates the teachings and deeds of the Nicolaitans (\ha\, *not* \hous\, *deeds*, *not* *people*), but the church in Pergamum tolerated them.

2:7 **{He that hath an ear}** (\ho ech^“n ous\). An individualizing note calling on each of the hearers (*1:3*) to listen (*2:7,11,17,28; 3:3,6,13,22*) and a reminiscence of the words of

Jesus in the Synoptics (*Mt 11:15; 13:9,43; Mr 4:9,23; Lu 8:8; 14:35*), but not in John's Gospel. {**The spirit**} (\to pneuma\). The Holy Spirit as in 14:13; 22:17. Both Christ and the Holy Spirit deliver this message. "The Spirit of Christ in the prophet is the interpreter of Christ's voice" (*Swete*). {**To him that overcometh**} (\t*"i nik"*nti\). Dative of the present (*continuous victory*) active articular participle of \nika"\, a common Johannine verb (*Joh 16:33; 1Jo 2:13f; 4:4; 5:4f.; Re 2:7,11,17,26; 3:5,12,21; 5:5; 12:11; 15:2; 17:14; 21:7*). Faith is dominant in Paul, victory in John, faith is victory (*1Jo 5:4*). So in each promise to these churches. {**I will give**} (\d*"s"*\). Future active of \did"mi\ as in 2:10,17,23,26,28; 3:8,21; 6:4; 11:3; 21:6. {**To eat**} (\phagein\). Second aorist active infinitive of \esthi"\. {**Of the tree of life**} (\ek tou xulou t*"s z"*^s\). Note \ek\ with the ablative with \phagein\, like our "eat of" (*from or part of*). From Ge 2:9; 3:22. Again in Re 22:2,14 as here for immortality. This tree is now in the Garden of God. For the water of life see 21:6; 22:17 (*Cf. Joh 4:10,13f.*). {**Which**} (\ho\). The \xulon\ (*tree*). {**In the Paradise of God**} (\en t*"i paradeis"*i tou theou\). Persian word, for which see Lu 23:43; 2Co 12:4. The abode of God and the home of the redeemed with Christ, not a mere intermediate state. It was originally a garden of delight and finally heaven itself (*Trench*), as here.

2:8 {**In Smyrna**} (\en Smurn*"i*\). North of Ephesus, on a gulf of the Aegean, one of the great cities of Asia (*province*), a seat of emperor-worship with temple to Tiberius, with many Jews hostile to Christianity who later join in the martyrdom of Polycarp, poor church (*rich in grace*) which receives only praise from Christ, scene of the recent massacre of Greeks by the Turks. Ramsay (*_op. cit._, p. 251*) terms Smyrna "the City of Life." Christianity has held on here better than in any city of Asia. {**The first and the last**} (\ho pr*"tos kai ho eschatos*\). Repeating the language of 1:17. {**Which was dead**} (\hos egeneto nekros\). Rather, "who became dead" (*second aorist middle indicative of \ginomai*) as in 1:18. {**And lived again**} (\kai ez*"sen*\). First aorist (*ingressive, came to life*) active of \za"\ (\ho z*"n\ in 1:18*). Emphasis on the resurrection of Christ.

2:9 {**Thy tribulation and thy poverty**} (\sou t*"n thlipsin kai pt"*cheian\). Separate articles of same gender, emphasizing each item. The tribulation was probably persecution, which helped to

intensify the poverty of the Christians (*Jas 2:5; 1Co 1:26; 2Co 6:10; 8:2*). In contrast with the wealthy church in Laodicea (*3:17*). **{But thou art rich}** (*\alla plousios ei*). Parenthesis to show the spiritual riches of this church in contrast with the spiritual poverty in Laodicea (*3:17*), this a rich poor church, that a poor rich church. Rich in grace toward God (*Lu 12:21*) and in good deeds (*1Ti 6:18*). Perhaps Jews and pagans had pillaged their property (*Heb 10:34*), poor as they already were. **{Blasphemy}** (*\blasph^mian*). Reviling believers in Christ. See Mr 7:22. The precise charge by these Jews is not indicated, but see Ac 13:45. **{Of them which say}** (*\ek t^"n legont^"n*). "From those saying" (*\ek\ with the ablative plural of the present active articular participle of \leg^"*). **{They are Jews}** (*\Ioudaious einai heautous*). This is the accusative of general reference and the infinitive in indirect discourse after *\leg^"* (*Ac 5:36; 8:9*) even though *\legont^"n* is here ablative (*cf. 3:9*), common idiom. These are actual Jews and only Jews, not Christians. **{And they are not}** (*\kai ouk eisin*). Another parenthesis like that in 2:2. These are Jews in name only, not spiritual Jews (*Ga 6:15f., Ro 2:28*). **{A synagogue of Satan}** (*\sunag^"g^ tou Satanf*). In 3:9 again and note 2:13,24, serving the devil (*Joh 8:44*) instead of the Lord (*Nu 16:3; 20:4*).

2:10 **{Fear not}** (*\m^ phobou*). As in 1:17. Worse things are about to come than poverty and blasphemy, perhaps prison and death, for the devil "is about to cast" (*\mellei ballein*), "is going to cast." **{Some of you}** (*\ex hum^"n*). Without *\tinas* (*some*) before *\ex hum^"n*, a common idiom as in 3:9; 11:19; Lu 11:49. **{That ye may be tried}** (*\hina peirasth^te*). Purpose clause with *\hina* and the first aorist passive subjunctive of *\peiraz^"*. John himself is in exile. Peter and John had often been in prison together. James the brother of John, Paul, and Peter had all suffered martyrdom. In 3:10 a general persecution is outlined by *\peirasmos*. **{Ye shall have}** (*\hexete*). Future active, but some MSS. read *\ech^te* (*present active subjunctive with hina, "that ye may have"*). **{Tribulation ten days}** (*\thlipsin h^mer^"n deka*). "Tribulation of ten days" (*or "within ten days"*). It is unwise to seek a literal meaning for ten days. Even ten days of suffering might seem an eternity while they lasted. **{Be thou faithful}** (*\ginou pistos*). "Keep on becoming faithful" (*present middle imperative of \ginomai*), "keep on proving faithful unto death" (*Heb 12:4*) as the martyrs have done (*Jesus*

most of all). {**The crown of life**} (\ton stephanon t^ˆs z^ˆ“ˆs\). See this very image in Jas 1:12, a familiar metaphor in the games at Smyrna and elsewhere in which the prize was a garland. See also 3:11. The crown consists in life (2:7). See Paul's use of \stephanos\ in 1Co 9:25; 2Ti 4:8.

2:11 {**Shall not be hurt**} (\ou m^ˆ adik^ˆth^ˆi\). Strong double negative with first aorist passive subjunctive of \adike“, old verb, to act unjustly (*from* \adikos\), here to do harm or wrong to one, old usage as in 6:6; 7:2f.; 9:4,10; 11:5. {**Of the second death**} (\ek tou thanatou tou deuterou\). \Ek\ here used for the agent or instrument as often (3:18; 9:2; 18:1). See 20:6,14; 21:8 where "the second death" is explained as "the lake of fire." The idea is present in Da 12:3; Joh 5:29 and is current in Jewish circles as in the Jerusalem Targum on De 33:6 and in Philo. It is not annihilation. The Christians put to death in the persecution will at least escape this second death (*eternal punishment*).

2:12 {**In Pergamum**} (\en Pergam^ˆi\). In a north-easterly direction from Smyrna in the Caicus Valley, some fifty-five miles away, in Mysia, on a lofty hill, a great political and religious centre. Ramsay (*Op. cit.*, p. 281) calls it "the royal city, the city of authority." Eumenes II (B.C. 197-159) extended it and embellished it with many great buildings, including a library with 200,000 volumes, second only to Alexandria. The Kingdom of Pergamum became a Roman province B.C. 130. Pliny termed it the most illustrious city of Asia. Parchment (\charta Pergamena\) derived its name from Pergamum. It was a rival of Ephesus in the temples to Zeus, Athena, Dionysos, in the great grove Nicephorium (*the glory of the city*). Next to this was the grove and temple of Asklepios, the god of healing, called the god of Pergamum, with a university for medical study. Pergamum was the first city in Asia (A.D. 29) with a temple for the worship of Augustus (*Octavius Caesar*). Hence in the Apocalypse Pergamum is a very centre of emperor-worship "where Satan dwells" (2:13). Here also the Nicolaitans flourished (2:15) as in Ephesus (2:6) and in Thyatira (2:20f.). Like Ephesus this city is called temple-sweeper (\ne^ˆkoros\) for the gods. {**The sharp two-edged sword**} (\t^ˆn romphaian t^ˆn distomon t^ˆn oxeian\). This item repeated from 1:16 in the same order of words with the article three times (*the sword the two-mouthed the sharp*) singling out each point.

2:13 **{Where}** (*\pou--hopou*). *\Pou* is interrogative adverb used here in an indirect question as in Joh 1:39. *\Hopou* is relative adverb referring to *\pou*. Satan's throne (*\ho thronos tou Satanf*). Satan not simply resided in Pergamum, but his "throne" or seat of power of king or judge (*Mt 19:28; Lu 1:32,52*). The symbol of Asklepios was the serpent as it is of Satan (*12:9; 20:2*). There was, besides, a great throne altar to Zeus cut on the Acropolis rock, symbol of "rampant paganism" (*Swete*) and the new Caesar-worship with the recent martyrdom of Antipas made Pergamum indeed a very throne of Satan. **{Holdest fast my name}** (*\krateis to onoma sou*). Present active indicative of *\krate*, "dost keep on holding," as in 2:25, 3:11. This church refused to say *\Kurios Kaisar* (*_Martyrd. Polyc_. 8f.*) and continued to say *\Kurios I'sous* (*1Co 12:3*). They stood true against the emperor-worship. **{Didst not deny}** (*\ouk ^rn^s*). First aorist middle second person singular of *\arneomai*. Reference to a specific incident not known to us. **{My faith}** (*\t^n pistin mou*). Objective genitive, "thy faith in me." **{Of Antipas}** (*\Antipas*). Indeclinable in this form. It is possible that *\Antipa* (*genitive*) was really written, though unimportant as the nominative follows in apposition. Nothing is really known of this early martyr in Pergamum before the writing of the Apocalypse. One legend is that he was burnt to death in a brazen bull. Other martyrs followed him at Pergamum (*Agathonice, Attalus, Carpus, Polybus*). **{My witness}** (*\ho martus mou*). Nominative in apposition with a genitive as in 1:5 (*with ablative*), common solecism in the Apocalypse. "Witness" as Jesus had said they should be (*Ac 1:8*) and Stephen was (*Ac 22:20*) and others were (*Re 17:6*). The word later (*by third century*) took on the modern meaning of martyr. **{My faithful one}** (*\ho pistos mou*). Nominative also, with *\mou* also. Jesus gives Antipas his own title (*Swete*) as in 1:5; 3:14. Faithful unto death. **{Was killed}** (*\apektanth^*). First aorist passive indicative of *\apoktein*, this passive form common in the Apocalypse (*?2:13; 6:11; 5:9,13; 13:10,15; 18, 20; 19:21?*). **{Among you}** (*\par humin*). By your side. Proof of the throne of Satan, "where Satan dwells" (*\hopou ho Satanfs katoikei*), repeated for emphasis.

2:14 **{There}** (*\ekei*). That is *\par' humin* (*among you*). A party in the church that resisted emperor-worship, to the death in the case of Antipas, yet were caught in the insidious wiles of the

Nicolaitans which the church in Ephesus withstood. **{Some that hold}** (\kratountas\). "Men holding" (*present active participle of \krate“*\). **{The teaching of Balaam}** (\t^n didach^n Balaam\). Indeclinable substantive Balaam (*Nu 25:1-9; 31:15f.*). The point of likeness of these heretics with Balaam is here explained. **{Taught Balak}** (\edidasken t^i Balak\). Imperfect indicative of \didask“, Balaam's habit, "as the prototype of all corrupt teachers" (*Charles*). These early Gnostics practised licentiousness as a principle since they were not under law, but under grace (*Ro 6:15*). The use of the dative with \didask“ is a colloquialism rather than a Hebraism. Two accusatives often occur with \didask“. **{To cast a stumbling-block}** (\balein skandalon\). Second aorist active infinitive (*accusative case after \edidasken*) of \ball“, regular use with \skandalon\ (*trap*) like \tith^mi skandalon\ in *Ro 14:13*. Balaam, as Josephus and Philo also say, showed Balak how to set a trap for the Israelites by beguiling them into the double sin of idolatry and fornication, which often went together (*and do so still*). **{To eat things sacrificed to idols}** (\phagein eid^lothuta\). Second aorist active infinitive of \esthi“ and the verbal adjective (*from \eid^lon\ and \thu“*), quoted here from *Nu 25:1f.*, but in inverse order, repeated in other order in verse 20. See *Ac 15:29; 21:25; 1Co 8:1ff.* for the controversy over the temptation to Gentile Christians to do what in itself was harmless, but which led to evil if it led to participation in the pagan feasts. Perhaps both ideas are involved here. Balaam taught Balak how to lead the Israelites into sin in both ways.

2:15 **{So thou also}** (\hout^s kai su\). Thou and the church at Pergamum as Israel had the wives of Balaam. **{The teaching of the Nicolaitans likewise}** (\t^n didach^n t^n Nikolait^n homoi^s\). See on 1:6 for the Nicolaitans. The use of \homoi^s\ (*likewise*) here shows that they followed Balaam in not obeying the decision of the Conference at Jerusalem (*Ac 15:20,29*) about idolatry and fornication, with the result that they encouraged a return to pagan laxity of morals (*Swete*). Some wrongly hold that these Nicolaitans were Pauline Christians in the face of *Col 3:5-8; Eph 5:3-6*.

2:16 **{Repent therefore}** (\metano^son oun\). First aorist (*tense of urgency*) active imperative of \metanoē“ with the inferential particle \oun\ (*as a result of their sin*). **{I come}** (\erchomai\). Futuristic present middle indicative, "I am coming" (*imminent*),

as in 2:5 with \tachu\ as in 3:11; 11:14; 22:7,12,20. As with \en tachei\ (***I:I***), we do not know how soon "quickly" is meant to be understood. But it is a real threat. **{Against them}** (\met' aut'ˆn\). This proposition with \polemeˆ\ rather than \kata\ (***against***) is common in the LXX, but in the N.T. only in Re 2:16; 12:7; 13:4; 17:14 and the verb itself nowhere else in N.T. except Jas 4:2. "An eternal roll of thunder from the throne" (***Renan***). "The glorified Christ is in this book a Warrior, who fights with the sharp sword of the word" (***Swete***). **{With}** (\en\). Instrumental use of \en\. For the language see 1:16; 2:12; 19:15.

2:17 **{Of the hidden manna}** (\tou manna tou kekrummenou\). "Of the manna the hidden" (***perfect passive articular participle of*** \krupˆ\). The partitive genitive, the only N.T. example with \didˆmi\, though Q reads \to\ (***accusative***) here. For examples of the ablative with \apo\ and \ek\ see Robertson, *_Grammar_*, p. 519. See Joh 6:31,49 for the indeclinable word \manna\. The golden pot of manna was "laid up before God in the ark" (***Ex 16:23***). It was believed that Jeremiah hid the ark, before the destruction of Jerusalem, where it would not be discovered till Israel was restored (***II Macc. 2:5ff.***). Christ is the true bread from heaven (***Joh 6:31-33, 48-51***) and that may be the idea here. Those faithful to Christ will have transcendent fellowship with him. Swete takes it to be "the life-sustaining power of the Sacred Humanity now hid with Christ in God." **{A white stone}** (\psˆphon leukˆn\). This old word for pebble (***from*** \psaˆ\, ***to*** ***rub***) was used in courts of justice, black pebbles for condemning, white pebbles for acquitting. The only other use of the word in the N.T. is in Ac 26:10, where Paul speaks of "depositing his pebble" (\katˆnegka psˆphon\) or casting his vote. The white stone with one's name on it was used to admit one to entertainments and also as an amulet or charm. **{A new name written}** (\onoma kainon gegrammenon\). Perfect passive predicate participle of \graphˆ\. Not the man's own name, but that of Christ (***Heitmuller, _Im Namen Jˆsu_, p. 128-265***). See 3:12 for the name of God so written on one. The man himself may be the \psˆphos\ on which the new name is written. "The true Christian has a charmed life" (***Moffatt***). **{But he that receiveth it}** (\ei mˆ ho lambanˆn\). "Except the one receiving it." See Mt 11:27 for like intimate and secret knowledge between the Father and the Son and the one to whom the Son wills to reveal the Father. See also Re 19:12.

2:18 **{In Thyatira}** (\en *Thuateirois*\). Some forty miles south-east of Pergamum, a Lydian city on the edge of Mysia, under Rome since B.C. 190, a centre of trade, especially for the royal purple, home of Lydia of Philippi (*Ac 16:14f.*), shown by inscriptions to be full of trade guilds, Apollo the chief deity with no emperor-worship, centre of activity by the Nicolaitans with their idolatry and licentiousness under a "prophetess" who defied the church there. Ramsay calls it "Weakness Made Strong" (*_op. cit._, p. 316*). **{The Son of God}** (\ho *huios tou theou*\). Here Jesus is represented as calling himself by this title as in Joh 11:4 and as he affirms on oath in Mt 26:63f. "The Word of God" occurs in 19:13. **{His eyes like a flame of fire}** (\tous *ophthalmous autou h" s phloga puros*\). As in 1:14. **{His feet like burnished brass}** (\hoi *podes autou homoioi chalkoliban" i*\). As in 1:15.

2:19 **{Thy works}** (\sou *ta erga*\) . As in 2:2 and explained (*explanatory use of \kai\ =namely*) by what follows. Four items are given, with separate feminine article for each (\tⁿ *agapⁿ, tⁿ pistin, tⁿ diakonian, tⁿ hupomonⁿ*\), a longer list of graces than in 2:2 for Ephesus. More praise is given in the case of Ephesus and Thyatira when blame follows than in the case of Smyrna and Philadelphia when no fault is found. Love comes first in this list in true Johannine fashion. Faith (\pistin\) here may be "faithfulness," and ministry (\diakonian\) is ministration to needs of others (*Ac 11:29; 1Co 16:15*). **{And that}** (\kai\). Only \kai\ (*and*) in the Greek, but doubtless \hoti\ (*that*) is understood. **{Than the first}** (\tⁿ *prⁿ tⁿ*\). Ablative after the comparative \pleiona\ (*more*).

2:20 **{Thou sufferest}** (\apheis\). Late vernacular present active indicative second person singular as if from a form \aphe" instead of the usual \aphi^{mi}\ forms. **{The woman Jezebel}** (\tⁿ *gunaika Iezabel*\). Symbolical name for some prominent woman in the church in Thyatira, like the infamous wife of Ahab who was guilty of whoredom and witchcraft (*1Ki 16:31; 2Ki 9:22*) and who sought to drive out the worship of God from Israel. Some MSS. here (*A Q 40 min.s*) have \sou\ (*thy wife, thy woman Ramsay makes it*), but surely Aleph C P rightly reject \sou\. Otherwise she is the pastor's wife! **{Which calleth herself a prophetess}** (\h[^] *legousa heautⁿ proph^{tin}*\). Nominative articular participle of \leg" in apposition with the accusative \gunaika\ like \ho martus\ in apposition with \Antipas\ in 2:13. \Proph^{tis}\ is an

old word, feminine form for \proph^ts\, in N.T. only here and Lu 2:36 (*Anna*), two extremes surely. See Ac 21:9 for the daughters of Philip who prophesied. {**And she teacheth and seduceth**} (\kai didaskei kai planfi\). A resolution of the participles (*didaskousa kai plan*“sa\ into finite verbs (*present active indicatives*) as in 1:5f. This woman was not a real prophetess, but a false one with loud claims and loose living. One is puzzled to know how such a woman had so much shrewdness and sex-appeal as to lead astray the servants of God in that church. The church tolerated the Nicolaitans and this leader whose primary object was sexual immorality (*Charles*) and became too much involved with her to handle the heresy.

2:21 {**I gave her time**} (\ed“ka autⁱ chronon\). First aorist active indicative of \did“mi\, allusion to a definite visit or message of warning to this woman. {**That she should repent**} (\hina metano^si\). Sub-final use of \hina\ with first aorist active subjunctive of \metanoē“. {**And she willeth not**} (\kai ou thelei\). "And she is not willing." Blunt and final like Mt 23:37. {**To repent of**} (\metano^{sai} ek\). First aorist (*ingressive*) active infinitive with \ek\, "to make a change out of," the usual construction with \metanoē“ in this book (2:22; 9:20ff.; 16:11), with \apo\ in Ac 8:22. \Porneia\ (*fornication*) here, but \moicheu“\ (*to commit adultery*) in verse 22.

2:22 {**I do cast**} (\ball“\). Futuristic present active indicative rather than the future \bal“\, since judgment is imminent. {**Into a bed**} (\eis klinⁿ\). "A bed of sickness in contrast with the bed of adultery" (*Beckwith*). {**Them that commit adultery with her**} (\tous moicheuontas met' aut^s\). Present active articular participle accusative plural of \moicheu“\. The actual paramours of the woman Jezebel, guilty of both \porneia\ (*fornication*, *verse 21*) and \moicheia\ (*adultery*), works of Jezebel of old and of this Jezebel. There may be also an allusion to the spiritual adultery (2Co 11:2) towards God and Christ as of old (*Jer 3:8; 5:7; Eze 16:22*). {**Except they repent**} (\ean m[^] metano^{sousin}\). Condition of first class with \ean m[^]\ and the future active indicative of \metanoē“, put in this vivid form rather than the aorist subjunctive (\-“sin\) third-class condition. {**Of her works**} (\ek t“n erg“n aut^s\). \Aut^s\ (*her*) correct rather than \aut“n\ (*their*). Jezebel was chiefly responsible.

2:23 **{I will kill with death}** (\apokten“*en thanat*“i\). Future (*volitive*) active of \apoktein“\ with the tautological (*cognate*) \en thanat“i\ (*in the sense of pestilence*) as in Eze 33:27. **{Her children}** (\ta tekna aut^s\). Either her actual children, like the fate of Ahab's sons (**2Ki 10:7**) or "her spiritual progeny" (*Swete*) who have completely accepted her Nicolaitan practices. **{Shall know}** (\gn“*sontai*\). Future (*ingressive punctiliar*) middle of \gin“sk“\, "shall come to know." "The doom of the offenders was to be known as widely as the scandal had been" (*Charles*). **{Searcheth}** (\eraun“*n*\). Present active articular participle of \erauna“\, to follow up, to track out, late form for \ereuna“\, from Jer 17:10. **{Reins}** (\nephrous\). Old word for kidneys, here only in N.T., quoted also with \kardias\ from Jer 17:10. See 22:17 for the reward of punishment.

2:24 **{To you the rest}** (\humin tois loipois\). Dative case. Those who hold out against Jezebel, not necessarily a minority (**9:20; 19:21; 1Th 4:13**). **{As many as}** (\hosoì\). Inclusive of all "the rest." **{This teaching}** (\t^n didach^n taut^n\). That of Jezebel. **{Which}** (\hoitines\). "Which very ones," generic of the class, explanatory definition as in 1:7. **{Know not}** (\ouk egn“*san*\). Second aorist (*ingressive*) active of \gin“sk“\, "did not come to know by experience." **{The deep things of Satan}** (\ta bathea tou Satanf\). The Ophites (*worshippers of the serpent*) and other later Gnostics (*Cainites, Carpocratians, Naassenes*) boasted of their knowledge of "the deep things," some claiming this very language about Satan (*the serpent*) as Paul did of God (**1Co 2:10**). It is not clear whether the words here quoted are a boast of the Nicolaitans or a reproach on the other Christians for not knowing the depths of sin. Some even claimed that they could indulge in immorality without sinning (**1Jo 1:10; 3:10**). Perhaps both ideas are involved. **{As they say}** (\h“s legousin\). Probably referring to the heretics who ridicule the piety of the other Christians. **{None other burden}** (\ou--allo baros\). \Baros\ refers to weight (**Mt 20:12**), \phortion\, from \pher“\, to bear, refers to load (**Ga 6:5**), \ogkos\ to bulk (**Heb 12:1**). Apparently a reference to the decision of the Jerusalem Conference (**Ac 15:28**) where the very word \baros\ is used and mention is made about the two items in verse 20 (*fornication and idolatry*) without mentioning the others about things strangled, etc. See the Pharisaic narrowness in Mt 23:4.

2:25 **{Howbeit}** (*\pl^{\text{n}}*). Common after *\ouk allo* as a preposition with the ablative (*Mr 12:32*), but here a conjunction as in *Php 1:18*. **{Hold fast}** (*\krat^{\text{sate}}*). First aorist active imperative of *\krate^{\text{}}*, either ingressive (*get a grip on*) or constative (*hold on as a single decisive effort*). See present imperative *\kratei* in *3:11 (keep on holding)*. **{Till I come}** (*\achri hou an h^{\text{x}}*). Indefinite temporal clause with *\achri hou* (*until which time*) with modal *\an* and either the future active indicative or the first aorist active subjunctive of *\h^{\text{k}}* (*usual idiom with \achri\ in Revelation as in 7:3; 15:8; 20:3,5*).

2:26 **{He that overcometh and he that keepeth}** (*\ho nik^{\text{n}} kai ho t^{\text{r}}^{\text{n}}*). Present active articular participles of *\nika^{\text{}}* and *\t^{\text{re}}* in the nominative absolute (*_nominativus pendens_*) as in *3:12,21*, resumed by the dative *\aut^{\text{i}}* (*to him*), as in verses *7,17*. **{Unto the end}** (*\achri telous*). That is, *\achri hou an h^{\text{xo}}* above. **{Authority over the nations}** (*\exousian epi t^{\text{n}} ethn^{\text{n}}*). From *Ps 2:8f*. The followers of the Messiah will share in his victory over his enemies (*1:6; 12:5; 19:15*).

2:27 **{He shall rule}** (*\poimanei*). Future active of *\poimain^{\text{}}*, to shepherd (*from \poim^{\text{n}}*, *shepherd*), also from *Ps 2:8f*. See again *Re 7:17; 12:5; 19:15*. **{With a rod of iron}** (*\en rabd^{\text{i}} sid^{\text{r}}fi*). Continuing the quotation. Instrumental use of *\en*. *\Rabdos* (*feminine*) is the royal sceptre and indicates rigorous rule. **{The vessels of the potter}** (*\ta skeu^{\text{ta}} keramika*). Old adjective, belonging to a potter (*\kerameus, keramos*), here only in N.T. **{Are broken to shivers}** (*\suntribetai*). Present passive indicative of *\suntrib^{\text{}}*, old verb, to rub together, to break in pieces (*Mr 14:3*).

2:28 **{As I also have received}** (*\h^{\text{s}} kag^{\text{e}} il^{\text{pha}}*). Perfect active indicative of *\lamban^{\text{}}*. Christ still possesses the power from the Father (*Ac 2:33; Ps 2:7*). **{The morning star}** (*\ton astra ton pr^{\text{inon}}*). "The star the morning one." In *22:16* Christ is the bright morning star. The victor will have Christ himself.

3:1 **{In Sardis}** (\en Sardesin\). Some thirty miles south-east of Thyatira, old capital of Lydia, wealthy and the home of Croesus, conquered by Cyrus and then by Alexander the Great, in B.C. 214 by Antiochus the Great, at the crossing of Roman roads, in a plain watered by the river Pactolus, according to Pliny the place where the dyeing of wool was discovered, seat of the licentious worship of Cybele and the ruins of the temple still there, called by Ramsay (*op. cit.*, p. 354) "the city of Death," city of softness and luxury, of apathy and immorality, "a contrast of past splendour and present unrelenting decline" (*Charles*). Along with Laodicea it was blamed most of all the seven churches. **{That hath the seven Spirits of God}** (\ho ech"n ta hepta pneumata tou theou\). For which picture of the Holy Spirit see 1:4. **{And the seven stars}** (\kai tous hepta asteras\). As in 1:16,20. **{A name that thou livest}** (\onoma hoti z'is\). A name in contrast with reality. The \hoti\ clause in apposition with \onoma\ **{And thou art dead}** (\kai nekros ei\). "The paradox of death under the name of life" (*Swete*). Not complete (*a nucleus of life*) death (*verse 2*), but rapidly dying. See the picture in Jas 2:17; 2Co 6:9; 2Ti 3:5.

3:2 **{Be thou watchful}** (\ginou gr'gor"n\). Periphrastic imperative with present middle of \ginomai\ (*keep on becoming*) and present active participle of \gr'gore" (\late present from perfect \egr'gora\ and that from \egeir", as in Mt 24:42) and see 16:15 for \gr'gore" also. He does not say "Arise from the dead" (*Eph 5:14*), for there are vestiges of life. Those still alive are addressed through the angel of the church. **{Stablish the things that remain}** (\st'risson ta loipa\). First aorist active imperative of \st'riz", to make stable. Those not actually dead, but in grave peril. See a like command to Titus in Crete (*Tit 1:5*). Every new pastor faces such a problem. **{Which were ready to die}** (\ha emellon apothanein\). Imperfect active plural because the individuals, though neuter plural, are regarded as living realities. The imperfect looking on the situation "with a delicate optimism" (*Swete*) as having passed the crisis, a sort of epistolary imperfect. **{For I have found no works of thine}** (\ou gar heur'ka sou erga\). "For I have not

found any works of thine." Perfect active indicative of \heurisk˘\, "The church as a whole represented by \sou\ (*thy*). {**Fulfilled**} (\pepl˘r˘˘mena\). Perfect passive predicate participle of \pl˘ro˘\, "Their works have not measured up to God's standard (\en˘˘pion tou theou mou\).

3:3 {**Remember**} (\mn˘moneue\). "Keep in mind," as in 2:5. {**Therefore**} (\oun\). Resumptive and coordinating as in 1:19; 2:5. {**Thou hast received**} (\eil˘phas\). Perfect active indicative of \lamban˘\, "as a permanent deposit" (*Vincent*). {**Didst hear**} (\˘kousas\). First aorist active indicative, the act of hearing at the time. {**And keep it**} (\kai t˘rei\). Present active imperative of \t˘re˘\, "hold on to what thou hast." {**And repent**} (\kai metano˘son\). First aorist active imperative of \metanoē˘\, "Turn at once." {**If therefore thou shalt not watch**} (\ean oun m˘gr˘gor˘s˘is\). Condition of third class with \ean m˘\ and the first aorist (*ingressive*) active subjunctive of \gr˘gore˘\, "if then thou do not wake up." {**I will come**} (\h˘x˘\). Certainly future active here, though probably aorist subjunctive in 2:25. {**As a thief**} (\h˘˘s klept˘s\). As Jesus had already said (*Mt 24:43; Lu 12:39*), as Paul had said (*1Th 5:2*), as Peter had said (*2Pe 3:10*), as Jesus will say again (*Re 16:15*). {**Thou shalt not know**} (\ou m˘gn˘is\). Strong double negative \ou m˘\ with second aorist active subjunctive of \gin˘sk˘\, though some MSS. have the future middle indicative \gn˘s˘i\, "What hour" (\poian h˘˘ran\). A rare classical idiom (*accusative*) surviving in the _Koin_, rather than the genitive of time, somewhat like Joh 4:52; Ac 20:16 (*Robertson, _Grammar_, p. 470f.*). Indirect question with \poian\.

3:4 {**A few names**} (\oliga onomata\). This use of \onoma\ for persons is seen in the _Koin_, (*Deissmann, _Bible Studies_, p. 196f.*) as in Ac 1:15; Re 11:13. {**Did not defile**} (\ouk emolunan\). First aorist active indicative of \molun˘\ (*1Co 8:7; 1Pe 1:4*), pollution. {**They shall walk**} (\peripat˘sousin\). Future active of \peripate˘\, promise of fellowship with Christ (\met˘ emou\, *with me*) "in white" (\en leukois\), as symbols of purity (*7:9,13*) like the angel (*Mt 28:3*), with possibly a reference to Enoch (*Ge 5:22*). For they are worthy (\hoti axioi eisin\). To walk with Christ, not worthy in the same sense as God and Christ (*4:11; 5:9*), but in a relative sense. See Re 16:6 for bad sense of \axios\.

3:5 {**Shall be arrayed**} (\peribaleitai\). Future middle indicative

of \periball“\, to fling around one, here and in 4:4 with \en\ and the locative, but usually in this book with the accusative of the thing, retained in the passive or with the middle (**7:9,13; 10:1; 11:3; 12:1; 17:4; 18:16; 19:8,13**). **{In white garments}** (\en himatiois leukois\). Apparently the spiritual bodies in the risen life as in 2Co 5:1,4 and often in Revelation (**3:4,5; 6:11; 7:9,13f.; 19:8**). **{I will in no wise blot out}** (\ou m[^] exaleips“\). Strong double negative \ou m[^]\ and the first aorist active (*or future*) of \exaleiph“\, old word, to wipe out (**Ac 3:19**). **{Of the book of life}** (\ek t[^]s biblou t[^]s z“[^]s\). Ablative case with \ek\. This divine register first occurs in Ex 32:32f. and often in the O.T. See Lu 10:20; Php 4:3; Re 13:8; 20:15; 21:27. The book is in Christ's hands (**13:8; 21:27**). **{His name}** (\to onoma autou\). The name of the one who overcomes (\ho nik“n\). Clear reminiscence of the words of Christ about confessing to the Father those who confess him here (**Mt 10:32; Mr 8:38; Lu 9:26; 12:8**). Whether John knew the Synoptic Gospels (*and why not?*) he certainly knew such sayings of Jesus.

3:7 {In Philadelphia} (\en Philadelphifi\). Some twenty-eight miles south-east of Sardis, in Lydia, subject to earthquakes, rebuilt by Tiberius after the great earthquake of A.D. 17, for a time called in coins Neo-Caesarea, in wine-growing district with Bacchus (*Dionysos*) as the chief deity, on fine Roman roads and of commercial importance, though not a large city, called by Ramsay (*_op. cit._*, p. 392) "the Missionary City" to promote the spread of the Graeco-Roman civilization and then of Christianity, later offering stubborn resistance to the Turks (**1379-90 A.D.**) and now called Ala-Sheher (*reddish city, Charles, from the red hills behind it*). The chief opposition to the faithful little church is from the Jews (*cf. Ro 9-11*). There are some 1,000 Christians there today. **{The holy, he that is true}** (\ho hagios, ho al[^]thinos\). Separate articles (*four in all*) for each item in this description. "The holy, the genuine." Asyndeton in the Greek. Latin Vulgate, _Sanctus et Verus_. \Ho hagios\ is ascribed to God in 4:8; 6:10 (*both \hagios\ and \al[^]thinos\ as here*), but to Christ in Mr 1:24; Lu 4:34; Joh 6:69; Ac 4:27,30; 1Jo 2:20, a recognized title of the Messiah as the consecrated one set apart. Swete notes that \al[^]thinos\ is _verus_ as distinguished from _verax_ (\al[^]th[^]s\). So it is applied to God in 6:10 and to Christ in 3:14; 19:11 as in Joh 1:9; 6:32; 15:1. **{He that hath the key of David}** (\ho ech“n t[^]n klein Daueid\). This epithet comes from Isa 22:22, where Eliakim as

the chief steward of the royal household holds the keys of power. Christ as the Messiah (*Re 5:5; 22:16*) has exclusive power in heaven, on earth, and in Hades (*Mt 16:19; 28:18; Ro 14:9; Php 2:9f.; Re 1:18*). Christ has power to admit and exclude of his own will (*Mt 25:10f.; Eph 1:22; Re 3:21; 19:11-16; 20:4; 22:16*). {**And none shall shut**} (\kai oudeis kleisei\). Charles calls the structure Hebrew (*future active indicative of \klei“*), and not Greek because it does not correspond to the present articular participle just before \ho anoig“n\ (*the one opening*), but it occurs often in this book as in the very next clause, "and none openeth" (\kai oudeis anoigei\) over against \klei“n\ (*present active participle, opening*) though here some MSS. read \kleiei\ (*present active indicative, open*).

3:8 {**I have set**} (\ded“ka\). Perfect active indicative of \did“mi\, "I have given" (*a gift of Christ, this open door*). See Lu 12:51 for a like use of \did“mi\. {**A door opened**} (\thuran^ne“igmen^n\). Perfect (*triple reduplication*) passive predicate participle of \anoig“\ (*verse 7*) accusative feminine singular. The metaphor of the open door was a common one (*Joh 10:7-9; Ac 14:27; 1Co 16:9; 2Co 2:12; Col 4:3; Re 3:20; 4:1*). Probably it means here a good opportunity for missionary effort in spite of the Jewish hostility. {**Which**} (\h^n--aut^n\). Pleonastic vernacular and Hebrew repetition of the personal pronoun \aut^n\ (*it*) after the relative \h^n\ (*which*). Direct reference to the statement in verse 7. {**That**} (\hoti\). This conjunction resumes the construction of \oida sou ta erga\ (*I know thy works*) after the parenthesis (\idou--aut^n\, *Behold--shut*). {**A little power**} (\mikran dunamin\). Probably "little power," little influence or weight in Philadelphia, the members probably from the lower classes (*1Co 1:26f.*). {**And didst keep**} (\kai et^r^sas\). "And yet (*adversative use of \kai*) didst keep" (*first aorist active indicative of \t^re“*) my word in some crisis of trial. See Joh 17:6 for the phrase "keeping the word." {**Didst not deny**} (\ouk^rn^s“\). First aorist middle indicative second person singular of \arneomai\. The issue was probably forced by the Jews (*cf. 2:9*), but they stood true.

3:9 {**I give**} (\did“\). Late omega form for \did“mi\, but the \-mi\ form in 17:13 (\didoasin\). These Jewish converts are a gift from Christ. For this use of \did“mi\ see Ac 2:27; 10:40; 14:3. There is ellipse of \tinaz\ before \ek\ as in 2:10 (\ex hum“n\) and see 2:9 for "the synagogue of Satan." {**Of them**

which say } (*t^h“n legont^h“n*). Ablative plural in apposition with *\sunag^h“g^hs*. On the construction of *\heautous Ioudaious einai* see on 2:9 (*Ioudaious einai heautous*, *the order of words being immaterial*). **{But do lie}** (*alla pseudontai*). Present middle indicative of *\pseudomai*, explanatory positive, addition here to *\kai ouk eisin* of 2:9, in contrast also with *\ho al^hthinos* of verse 7 and in Johannine style (*Joh 8:44; 1Jo 1:10; 2:4*). **{I will make them}** (*poi^hs^h“ autous*). Future active indicative of *\poie^h“*, resuming the prophecy after the parenthesis (*t^h“n--pseudontai*, *which say--but do lie*). **{To come and worship}** (*hina h^hxousin kai proskun^hsousin*). "That they come and worship" (*final clause, like _facio ut_ in Latin, with \hina and the future active of h^hk^h“ and \proskune^h“*). The language is based on Isa 45:14; 60:14. The Jews expected homage (*not worship in the strict sense*) from the Gentiles, but it will come to the Christians at last (*1Co 14:24*). Later Ignatius (*_Philad_*. 6) warns this church against Judaizing Christians, perhaps one result of an influx of Jews. **{And to know}** (*kai gn^h“sin*). Continuation of the purpose clause with *\hina*, but with the second aorist active subjunctive rather than the less usual future indicative. See both constructions also with *\hina* in 22:14. Probably a reminiscence of Isa 43:4 in *\eg^h“ ^gap^hsa se* (*I loved thee*), first aorist active indicative.

3:10 **{Patience}** (*hupomen^hs*). "Endurance" as in 13:10; 14:12 as also in 2Th 3:5. **{Thou didst keep}** (*et^hr^hsas*) **{--I also will keep}** (*kag^h“ t^hr^hs^h“*). Aorist active indicative and future active corresponding to each other. For a like play on the tenses of this verb by Christ see Joh 17:6 (*tet^hr^hkan*), Joh 17:11 (*t^hr^hson*), Joh 17:12 (*et^hroun*). **{From the hour of trial}** (*ek t^hs h^h“ras tou peirasmou*). This use of *\ek* after *t^hre^h“* in Joh 17:15, *\apo* in Jas 1:27. Trial brings temptation often (*Jas 1:2,13*). Jesus endured (*Heb 12:1f.*) and he will help them. There is still a church in Philadelphia in spite of the Turks. **{Which is to come}** (*t^hs mellous^hs erchesthai*). Agreeing with *h^h“ras* (*feminine*), not with *\peirasmou* (*masculine*). **{Upon the whole world}** (*epi t^hs epoikoumen^hs hol^hs*). The inhabited earth (*g^hs*) as in Re 12:19; Lu 2:1; Ac 16:6, etc.), not the physical earth, but the world of men as explained by the next clause. **{To try}** (*peirasai*). First aorist active infinitive of purpose from *\peiraz^h“*, probably to tempt (*cf. the demons in 9:1-21*), not merely to afflict (2:10). **{That dwell upon the earth}** (*tous katoikountas epi t^hs g^hs*). Present active

articular participle of \katoike“, explaining "the whole world" just before.

3:11 **{I come quickly}** (\erchomai tachu\). As in 2:16; 22:7,12,20. "The keynote of the book" (*Beckwith*). But allow the author's own meaning of "quickly." **{Hold fast that which thou hast}** (\kratei ho echeis\). Sort of motto for each church (2:25). **{That no one take}** (\hina m^deis lab^i\). Purpose clause with \hina\ and second aorist active subjunctive of \lamban“. Here to take away "thy crown" (2:10) which will be thine if really won and not forfeited by failure (2Ti 4:8). In that case it will go to another (Mt 25:28; Ro 11:17f.).

3:12 **{He that overcometh}** (\ho nik“n\). Nominative absolute as in 2:26, resumed by the accusative \auton\ (*him*). **{A pillar}** (\stulon\). Old word for column, in N.T. only here, 10:1; Ga 2:9; 1Ti 3:15. Metaphorical and personal use with a double significance of being firmly fixed and giving stability to the building. Philadelphia was a city of earthquakes. "Temple" (\naos\) here is also metaphorical (7:15), as in 1Ti 3:15 for the people of God. In 21:22 we read that there is no temple in the heavenly Jerusalem (21:10-22:5) descending as the new Jerusalem with God himself as the temple, though the metaphorical temple is mentioned in 7:15. **{He shall go out thence no more}** (\ex“ou m^elth^i\). Strong double negative \ou m^ with the second aorist active subjunctive of \erchomai\. The subject is \ho nik“n\ (*the one overcoming*). "Fixity of character is at last achieved" (*Charles*). He, like the \stulos\ (*pillar*), remains in place. **{Upon him}** (\ep' auton\). Upon \ho nik“n\ (*the victor*), not upon the pillar (\stulos\). He receives this triple name (*of God, of the city of God, of Christ*) on his forehead (14:1; 7:3; 17:5; 22:4) just as the high-priest wore the name of Jehovah upon his forehead (Ex 28:36,38), the new name (2:17), without any magical or talismanic power, but as proof of ownership by God, as a citizen of the New Jerusalem, with the new symbol of the glorious personality of Christ (Re 19:12), in contrast with the mark of the beast on others (13:17; 14:17). For citizenship in God's city see Ga 4:26; Php 3:20; Heb 11:10; 12:22; 13:14. **{The new Jerusalem}** (\t^s kain^s Ierousal^m\). Not \neas\ (*young*), but \kain^s\ (*fresh*). See also 21:2,10 and already Ga 4:26; Heb 12:22. Charles distinguishes between the Jerusalem before the final judgment and this new Jerusalem after that event. Perhaps so! In the Apocalypse always this form

\Ierousal^m\ (**3:12; 21:2,10**), but in John's Gospel
 \Hierosoluma\ (**1:19, etc.**). {**Which cometh down**} (\h^
katabainousa). Nominative case in apposition with the preceding
 genitive \pole^s\ as in 1:5; 2:20, etc. {**Mine own new name**}
 (\to onoma mou to kainon\). For which see 2:17; 19:12,16.
 Christ himself will receive a new name along with all else in the
 future world (*Gressmann*).

3:14 {**In Laodicea**} (\en Laodikifi\). Forty miles south-east of
 Philadelphia and some forty miles east of Ephesus, the last of
 the seven churches addressed with special messages, on the river
 Lycus on the border of Phrygia, near Colossae and Hierapolis,
 recipient of two letters by Paul (**Col 4:16**), on the great
 trade-route from Ephesus to the east and seat of large
 manufacturing and banking operations (*especially of woollen
 carpets and clothing, Ramsay, _Cities and Bishoprics of Phrygia_,
 p. 40ff.*), centre of the worship of Asklepios and seat of a
 medical school and also of a provincial court where Cicero lived
 and wrote many of his letters, home of many Jews, called by
 Ramsay (*_op. cit.*, p. 413) "the City of Compromise," the church
 here founded apparently by Epaphras (**Col 1:7; 4:12f.**), now a
 deserted ruin, one of six cities with this name (*meaning justice
 of the people*). No praise is bestowed on this church, but only
 blame for its lukewarmness. {**The Amen**} (\ho Am^n\). Personal
 (*masculine article*) name here alone, though in Isa 65:16 we
 have "the God of Amen" understood in the LXX as "the God of
 truth" (\ton theon ton al^thinon\). Here applied to Christ. See
 1:5 for \ho martus ho pistos\ (*the faithful witness*) and 3:7
 for \ho al^thinos\ (*the genuine*), "whose testimony never falls
 short of the truth" (*Swete*). {**The beginning of the creation of
 God**} (\h^ arch^ t^s ktise^s tou theou\). Not the first of
 creatures as the Arians held and Unitarians do now, but the
 originating source of creation through whom God works (**Col
 1:15,18, a passage probably known to the Laodiceans, Joh 1:3;
 Heb 1:2, as is made clear by 1:18; 2:8; 3:21; 5:13**).

3:15 {**Neither cold**} (\oute psuchros\). Old word from \psuch^, to
 grow cold (**Mt 24:12**), in N.T. only Mt 10:42 and this passage.
 {**Nor hot**} (\oute zestos\). Late verbal from \ze^, to boil, (**Ro
 12:11**), boiling hot, here only in N.T. {**I would thou wert**}
 (\ophelon ^s\). Wish about the present with \ophelon\ (*really
 \^phelon\, second aorist active indicative of \opheil^, without
 augment*) with the imperfect \^s\ (*instead of the infinitive*) as

in 2Co 11:1, when the old Greek used \eithe\ or \ei gar\. See 1Co 4:8 for the aorist indicative and Ga 5:12 for the future.

3:16 **{Lukewarm}** (\chliaros\). Tepid. Old adjective from \chli“, to liquefy, to melt, here alone in N.T. **{I will}** (\mell“\). "I am about to," on the point of. **{Spew thee}** (\se emesai\). First aorist active infinitive of \eme“, old verb to vomit, to reject with extreme disgust, here alone in N.T.

3:17 **{I am rich}** (\hoti plousios eimi\). Recitative \hoti\ like quotation marks before direct quotation. Old adjective from \ploutos\, riches, wealth. Laodicea was a wealthy city and the church "carried the pride of wealth into its spiritual life" (*Swete*). **{Have gotten riches}** (\peploutˆka\). Perfect active indicative of \ploute“, old verb from \ploutos\, used here of imagined spiritual riches which the church did not possess, just the opposite of church in Smyrna (*poor in wealth, rich in grace*). This church was in a rich city and was rich in pride and conceit, but poor in grace and ignorant of its spiritual poverty (\ouk oidas\, *knowest not*). **{The wretched one}** (\ho talaipˆros\). Old adjective from \tla“, to endure, and \pˆros\, a callus, afflicted, in N.T. only here and Ro 7:24. Note the one article in the predicate with all these five adjectives unifying the picture of sharp emphasis on "thou" (\su\), "thou that boastest." **{Miserable}** (\eleeinos\). Pitiably as in 1Co 15:19. **{Poor}** (\ptˆchos\). See 2:9 for spiritual poverty. Perhaps some local example of self-complacency is in mind. **{Blind}** (\tuphlos\). Spiritual blindness as often (*Mt 23:17*), and note "eye-salve" in verse 18. **{Naked}** (\gumnos\). "The figure completes the picture of actual poverty" (*Beckwith*). See 15,16.

3:18 **{I counsel}** (\sumbouleu“\). Present active indicative, old compound from \sumboulos\, counsellor (*Ro 11:34*), as in Joh 18:14. Almost ironical in tone. **{To buy}** (\agorasai\). First aorist active infinitive of \agoraz“\ (*from \agora\, market-place*), rich as they think themselves to be. **{From me}** (\par' emou\). From my side, emphatic. **{Refined by fire}** (\pepurˆmenon ek puros\). Perfect passive participle of \puro“, (*as in 1:15*) and the metaphor carried on by \ek puros\, "fired by fire." Purity by removing dross (*Ps 66:10*) like 1Pe 1:7. **{That thou mayest become rich}** (\hina ploutˆsˆis\). Purpose clause with \hina\ and the ingressive first aorist active of \ploute“, spiritual riches. **{That thou mayest clothe thyself}** (\hina peribalˆi\). Purpose clause with \hina\ and second aorist

middle (*direct*) subjunctive of \periball“\, to fling round one as in 3:5. {**Be not made manifest**} (\m^phaner“th^i\). Continued purpose clause with negative \m^ and first aorist passive subjunctive of \phanero“\, {**Nakedness**} (\gumnot^tos\). Late and rare word from \gumnos\, naked, in N.T. only here, 2Co 11:27; Ro 8:35. Cf. Re 16:15; 20:13; 2Co 5:2f. {**Eye-salve**} (\kollourion\). Diminutive of \kollura\ (*coarse bread of cylindrical shape*), object of \agorasai\, name for a famous Phrygian powder for the eyes made in Laodicea (*Charles*), Latin *_collyrium_* (*used for eye-salve by Horace and Juvenal*). {**To anoint**} (\egchrisai\). First aorist active infinitive (*epexegetic*) of \egchri“\, late compound (\en, chri“\, *Strabo, Epictetus*), to rub in, here only in N.T. {**That thou mayest see**} (\hina blep^is\). Another purpose clause with \hina\ and the present active subjunctive (*keep on seeing*).

3:19 Free rendering of Pr 3:12 (*in Heb 12:6*), but with \hous ean\ (*indefinite relative plural*) for \hon\ (*definite relative singular*), with \phil“\ instead of \agapfi\ and with the first person \paideu“\ for \paideuei\ (*the Lord chastens, from \pais\, child, training a child*) and with \elegch“\ (*reprove*) added. {**Be zealous**} (\z^leue\). Present active imperative of \z^leu“\, in good sense (*from \z^los, ze“\, to boil*), in opposition to their lukewarmness, here only in N.T. (*elsewhere \z^lo“\, "keep on being zealous."*) {**Repent**} (\metano^son\). Ingressive first aorist active imperative of \metanoe“\.

3:20 {**I stand at the door**} (\hest^ka epi t^n thuran\). Perfect active of \hist^mi\ (*intransitive*). Picture of the Lord's advent as in Mt 24:33; Jas 5:9, but true also of the individual response to Christ's call (*Lu 12:36*) as shown in Holman Hunt's great picture. Some see a use also of So 5:2. {**If any man hear--and open**} (\ean tis akous^i kai anoix^i\). Condition of third class with \ean\ and first aorist (*ingressive*) active subjunctive of \akou“\ and \anoig“\, See Joh 10:3; 18:37. See the picture reversed (*Swete*) in Lu 13:25; Mt 25:10. {**I will come in to him**} (\eiseleusomai\). Future middle of \eiserchomai\, See Mr 15:43; Ac 11:3 for \eiserchomai pros\, to go into a man's house. Cf. Joh 14:23. {**Will sup**} (\deipn^s“\). Future active of \deipne“\, old verb, from \deipnon\ (*supper*), as in Lu 17:8. Fellowship in the Messianic kingdom (*Lu 22:30; Mr 14:25; Mt 26:29*). Purely metaphorical, as is plain from 1Co 6:13.

3:21 {**He that overcometh**} (\ho nik“n\). Absolute nominative again

as in 3:12, but resumed this time by the dative \aut“i\ as in 2:26. {**To sit**} (\kathisai\). First aorist active infinitive of \kathiz“\ . This promise grows out of the prophecy that the saints will share in the Messiah's rule, made to the twelve (**Mt 19:28; Lu 22:29f.**), repeated by Paul (**1Co 6:2f.**), enlarged in Re 22:1-5 (**to last forever, 2Ti 2:11f.**). James and John took this hope and promise literally (**Mr 10:40**) not metaphorically. {**As I also overcame**} (\h“s kag“ enik^sa\). First aorist active indicative of \nika“\, looking back on the victory as over in the past. In Joh 16:33 before the Cross Jesus says \Eg“ nenik^ka ton kosmon\ (**perfect active**), emphasizing the abiding effect of the victory. {**Sat down**} (\ekathisa\). "I took my seat" (**Heb 1:3**) where Christ is now (**Re 22:3; Col 3:1**). Cf. 1Jo 5:4; Re 2:27f. Each of these seven messages begins alike and ends alike. Each is the message of the Christ and of the Holy Spirit to the angel of the church. Each has a special message suited to the actual condition of each church. In each case the individual who overcomes has a promise of blessing. Christ the Shepherd knows his sheep and lays bare the particular peril in each case.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Revelation: Chapter 3*)

[\[Previous\]](#) [\[Next\]](#)

4:1 **{After these things}** (\meta tauta\). Change in the panorama, not chronology (7:1,9; 15:5; 18:1; 19:1). This vision is of heaven, not of earth as was true of chapters Re 1; 2. The first vision of Christ and the messages to the seven churches began in 1:12f. This new vision of the throne in heaven (4:1-11) succeeds that to which it here alludes. **{I saw}** (\eidon\). Second aorist active indicative of \hora\ "I saw". **{Behold}** (\idou\). Exclamation of vivid emotion as John looked. No effect on the structure and nominative case \thura\ (**door**) follows it. **{Opened}** (\^ne"igmen^). Perfect (**triple reduplication**) passive participle of \anoig\ as in 3:8 (**door of opportunity**) and 3:20 (**door of the heart**), here the door of revelation (*Swete*). **{In heaven}** (\en t"i ouran"i\). As in Eze 1:1; Mr 1:10; Joh 1:51. In Revelation always in singular except 12:12. **{The first}** (\h^ pr"t\). Reference is to 1:10. **{Speaking}** (\lalous^s\). From \lale\, rather \legous^s\ of 1:10 from \leg\, both agreeing with \salpiggos\ (**trumpet**). **{Saying}** (\leg"n\). Present active participle of \leg\ repeating the idea of \lalous^s\, but in the nominative masculine singular construed with \ph"n^ (**feminine singular**), construction according to sense because of the person behind the voice as in 11:15; 19:14. **{Come up}** (\anaba\). Short _Koin,_ form for \anab^thi\ (**second aorist active imperative second person singular of anabain**). **{Hither}** (\h"de\). Originally "here," but vernacular use (*Joh 6:25; 10:27*). **{I will show}** (\deix\). Future active of \deiknumi\ in same sense in 1:1. **{Hereafter}** (\meta tauta\). Some editors (*Westcott and Hort*) connect these words with the beginning of verse 2.

4:2 **{Straightway I was in the Spirit}** (\euthe"s egenom^n en pneumatì\). But John had already "come to be in the Spirit" (1:10, **the very same phrase**). Perhaps here effective aorist middle indicative while ingressive aorist in 1:10 (**sequel or result, not entrance**), "At once I found myself in the Spirit" (*Swete*), not "I came to be in the Spirit" as in 1:10. **{Was set}** (\ekeito\). Imperfect middle of \keimai\, old verb, used as passive of \tith^mi\). As the vision opens John sees the throne already in place as the first thing in heaven. This bold imagery comes chiefly from 1Ki 22:19; Isa 6:1ff.; Eze 1:26-28; Da 7:9f.

One should not forget that this language is glorious imagery, not actual objects in heaven. God is spirit. The picture of God on the throne is common in the O.T. and the N.T. (*Mt 5:34f.; 23:22; Heb 1:3 and in nearly every chapter in the Revelation, 1:4, etc.*). The use of \kath^{menos} (*sitting*) for the name of God is like the Hebrew avoidance of the name *_Jahweh_* and is distinguished from the Son in 6:16; 7:10. {**Upon the throne**} (\epi ton thronon). \Epi\ with the accusative, as in 4:4; 6:2,4f.; 11:16; 20:4, but in verses 9,10, 4:1,7,13; 6:16; 7:15 we have \epi tou thronou\ (*genitive*), while in 7:10; 19:14; 21:5 we have \epi tⁱ thronⁱ\ (*locative*) with no great distinction in the resultant idea.

4:3 {**To look upon**} (\horasei). Locative case of \horasis\, old word (*from \hora^u, to see*) for appearance (*in appearance*) as in Eze 1:5,26. {**Like a jasper stone**} (\homoios iaspidi). Associative-instrumental case of \iaspis\, old word (*Persian*), used for stones of different colors, one opaque like opal, one translucent (*21:11,18f., possibly here, only N.T. examples*), one a red or yellow stone (*Isa 54:12*). Some even take it for the diamond. Certainly not our cheap modern jasper. {**A sardius**} (\sardiⁱ). Old word, in N.T. only here and 21:20. The carnelian or other red stone, derived from Sardis (*Pliny*). {**Rainbow**} (\iris). Old word, in N.T. only here and 10:1. From Eze 1:28. {**An emerald**} (\smaragdinⁱ). Adjective (*from \smaragdos, Re 21:19*), of emerald (*supply \lithⁱ*), in associative instrumental case after \homoios\. John sees no form for God (*Ex 24:10*), but only the brilliant flashing gems. "In the vision the flashing lustre of the \iaspis\ and the fiery red of the \sard\ are relieved by the halo (\iris) of emerald which encircled the Throne" (*Swete*). A complete circle.

4:4 {**Round about the throne**} (\kuklothen tou thronou). Here as a preposition with the genitive, though only adverb in 4:8 (*only N.T. examples save Textus Rec. in 5:11*). {**Four and twenty thrones**} (\thronoi eikosi tessares). So P Q, but Aleph A have accusative \thronous\ (*supply \eidon\ from 4:1*) and \tessares\ (*late accusative in -es*). This further circle of thrones beyond the great throne. {**I saw four and twenty elders**} (\eikosi tessaras presbuterous). No \eidon\ in the text, but the accusative case calls for it. Twenty-four as a symbolic number occurs only in this book and only for these elders (*4:4,10; 5:8; 11:16; 19:4*). We do not really know why this number is chosen,

perhaps two elders for each tribe, perhaps the twelve tribes and the twelve apostles (*Judaism and Christianity*), perhaps the twenty-four courses of the sons of Aaron (*1Ch 24:1-19*), perhaps some angelic rank (*Col 1:16*) of which we know nothing. Cf. Eph 2:6. **{Sitting}** (*\kath^menous*). Upon their thrones. **{Arrayed}** (*\peribeb^l^menous*). Perfect passive participle of *\periball^“* (*to throw around*). **{In white garments}** (*\himatiois leukois*). Locative case here as in 3:5 (*with \en*), though accusative in 7:9,13. **{Crowns of gold}** (*\stephanous chrusous*). Accusative case again like *\presbuterous* after *\eidon* (*4:1*), not *\idou*. In 19:14 *\ech^“n* (*having*) is added. John uses *\diad^ma* (*diadem*) for the kingly crown in 12:3; 13:1; 19:12, but it is not certain that the old distinction between *\diadem* as the kingly crown and *\stephanos* as the victor's wreath is always observed in late Greek.

4:5 **{Out of the throne}** (*\ek tou thronou*). Back to the throne itself. The imagery is kin to that in Ex 19:16; 24:9f.; Eze 1:22,27. **{Proceed}** (*\ekporeuontai*). Graphic historical present. **{Lightnings and voices and thunders}** (*\astrapai kai ph^“nai kai brontai*). So exactly in 11:19; 16:18, but in 8:5 with *\brontai* first, *\astrapai* last, all old and common words. "The thunderstorm is in Hebrew poetry a familiar symbol of the Divine power: cf., e.g., 1Sa 2:10; Ps 18:9f.; Job 37:4f." (*Swete*). **{Seven lamps of fire}** (*\hepta lampades purois*). Return to the nominative (*\idou*, *not \eidon*) with *\^san* (*were*) understood. Metaphor drawn from Eze 1:13; Zec 4:12ff. Our word "lamp," but here a torch as in 8:10, identified with the Holy Spirit (*the Seven Spirits of God*) as in 1:4; 3:1, not *\luchniai* (*lampstands*) as in 1:12,20, nor *\luchnos* a hand-lamp with oil (*Mt 5:15*). "These torches blaze perpetually before the throne of God" (*Swete*).

4:6 **{As it were a glassy sea}** (*\h^“s thalassa hualin^“*). Old adjective (*from \hualos*, *glass, 21:18,21*), in N.T. only here and 15:2. Possibly from *\huei* (*it rains*), like a raindrop. At any rate here it is the appearance, not the material. Glass was made in Egypt 4,000 years ago. In Ex 24:10 the elders see under the feet of God in the theophany a paved work of sapphire stone (*cf. Eze 1:26*). The likeness of the appearance of sky to sea suggests the metaphor here (*Beckwith*). **{Like crystal}** (*\homoia krustall^“i*). Associative-instrumental case after *\homoia*. Old word, from *\kruos* (*ice and sometimes used for ice*), in N.T. only

here and 22:1, not semi-opaque, but clear like rock-crystal.
{In the midst of the throne} (\en mes“i tou thronou\). As one looks from the front, really before. **{Round about the throne}** (\kukl“i tou thronou\). Merely an adverb in the locative case (**Ro 15:19**), as a preposition in N.T. only here, 5:11; 7:11. This seems to mean that on each of the four sides of the throne was one of the four living creatures either stationary or moving rapidly round (**Eze 1:12f.**). **{Four living creatures}** (\tessera z“a\). Not \th^ria\ (**beasts**), but living creatures. Certainly kin to the \z“a\ of Eze 1; 2 which are cherubim (**Eze 10:2,20**), though here the details vary as to faces and wings with a significance of John's own, probably representing creation in contrast with the redeemed (**the elders**). **{Full of eyes}** (\gemonta ophthalm“n\). Present active participle of \gem“\, to be full of, with the genitive, signifying here unlimited intelligence (**Beckwith**), the ceaseless vigilance of nature (**Swete**).

4:7 **{Like a lion}** (\homoion leonti\). Associative-instrumental case again. In Eze (**1:6,10**) each \z“on\ has four faces, but here each has a different face. "The four forms represent whatever is noblest, strongest, wisest, and swiftest in nature" (**Swete**). But it is not necessary to try to find a symbolism in each face here like the early baseless identification with the Four Evangelists (**the lion for Mark, the man for Matthew, the calf for Luke, the eagle for John**). \Moschos\ is first a sprout, then the young of animals, then a calf (**bullock or heifer**) as in Lu 15:23, 27,30, or a full-grown ox (**Eze 1:10**). **{Had}** (\ech“n\). Masculine singular (**some MSS.** \echon\ **neuter singular agreeing with** \z“on\) present active participle of \ech“\, changing the construction with the \triton z“on\ almost like a finite verb as in verse 8. **{A face as of a man}** (\pros“pon h“s anthr“pou\). Shows that the likeness in each instance extended only to the face. **{Like an eagle flying}** (\homoion aet“i petomen“i\). Present middle participle of \petomai\, to fly, old verb, in N.T. only in Re 4:7; 8:13; 12:14; 14:6; 19:17. The \aetos\ in Mt 24:28; Lu 17:37 may be a form of vulture going after carrion, but not in Re 8:13; 12:14.

4:8 **{Each one of them}** (\hen kath' hen aut“n\). "One by one of them," a vernacular idiom like \heis kata heis\ in Mr 14:19. **{Having}** (\ech“n\). Masculine participle again as in verse 7, though \z“on\ neuter. **{Six wings}** (\ana pterugas hex\). Distributive use of \ana\, "six wings apiece" as in Lu 10:1

(\ana duo\, *by twos*). Like Isa 6:2, not like Eze 1:6, where only four wings are given apiece. {**Are full of**} (\gemousin\). Plural verb, though \z“a\ neuter, to individualize each one. {**Round about and within**} (\kuklothen kai es“then\). Perhaps before and behind (**4:6**) and under the wings, "pointing to the secret energies of nature" (*Swete*). {**Rest**} (\anapausin\). See also 14:11. Old word (*from* \anapau“\, *to relax*), as in Mt 11:29. God and Christ cease not their activity (*Joh 5:17*). "This ceaseless activity of nature under the hand of God is a ceaseless tribute of praise" (*Swete*). {**Day and night**} (\h^meras kai nuktos\). Genitive of time, by day and by night. {**Holy, holy, holy**} (\hagios, hagios, hagios\). "The task of the Cherubim together with the Seraphim and Ophannim is to sing the praises of God" (*Charles*) in the \trisagion\ (*triple repetition of* \hagios\). {**Is the Lord God**} (\Kurios ho theos\). See Isa 6:3. The copula \estin\ (*is*) is not expressed, but is implied. {**The Almighty**} (\ho pantokrat“r\). See on 1:8. {**Which was and which is and which is to come**} (\ho ^n kai ho “n kai ho erchomenos\). Just as in 1:4,8, but with the order changed.

4:9 {**When the living creatures shall give**} (\hotan d“sousin ta z“a\). Indefinite temporal clause with \hotan\ and the future active indicative (\d“sousin\) rather than the more common second aorist active subjunctive (\d“sin\) with the notion of repetition rather than unbroken continuance, "whenever they give." The giving of praise and glory to God by the four living creatures (*representatives of nature*) is met by corresponding worship by the redeemed (*the four and twenty elders*). "Created life adores the Uncreated" (*Swete*), "to the one living for ages of ages."

4:10 {**Shall fall down**} (\pesountai\, *future middle of* \pipt“\), {**shall worship**} (\proskun^sousin\, *future active of* \proskune“\), {**shall cast their crowns**} (\balousin tous stephanous\, *future active of* \ball“\). The two actions by the two groups (*living creatures, elders*) are coordinated (*simultaneous in the repetition*). They thus acknowledge that all this kingly dignity comes from God, who is King of kings and Lord of lords. Charles takes the elders, however, to be angels, not redeemed men.

4:11 {**Our Lord and our God**} (\ho kurios kai ho theos h^m“n\). The nominative form here used as vocative as in Joh 20:28 and often. {**To receive**} (\labein\). Epexegetic second aorist active infinitive of \lamban“\ with \axios\ (*worthy*). {**The glory**} (\t^n doxan\). The article referring to \doxan\ in verse 9 and so

with \t^{\n} tim^{\n}\ (*the honour*), though \t^{\n} dunamin\ (*the power*) is not in verse 9, but is the power due to be ascribed to God. {**Thou didst create**} (\su ektisas\). Emphasis on \su\ (*thou*), first aorist active indicative of \ktiz^{\n}\, the verb used about the act of creation by Paul in Col 1:16 (\ektisth^{\n}, ektistai\), constative aorist giving a summary picture of the whole (*not as a process*). {**Because of thy will**} (\dia to the^{\n}ma sou\). Reason for creation of the universe as in Heb 2:10 (\di' hon\). {**They were**} (\^{\n}san\). Imperfect tense with a cursory glance at the universe as a fact, possibly a potential existence in God's purpose in the eternal past before the actual creation in time. {**And were created**} (\kai ektisth^{\n}san\). First aorist passive indicative of the same verb, \ktiz^{\n}\, just used and in the plural, while Paul (*Col 1:16*) uses the singular \ektisth^{\n}\. See 1Co 8:6. God's will wrought through the Logos (*Christ*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Revelation: Chapter 4*)

5:1 **{In the right hand}** (\epi tⁿ dexian\). "Upon the right hand" (\epi\, *not* \en\), the open palm. Anthropomorphic language drawn from Eze 2:9f. **{A book}** (\biblion\). Diminutive of \biblos\, but no longer so used, \biblaridion\ occurring instead (**10:2**). **{Written}** (\gegrammenon\). Perfect passive predicate participle of \graph\“. **{Within and on the back}** (\es“*then kai opisthen*\). "Within and behind." Description of a roll like that in Lu 4:17, not a codex as some scholars think. Usually these papyrus rolls were written only on the inside, but this one was so full of matter that it was written also on the back side (\opisthen\), and so was an \opisthographon\ like that in Eze 2:10. There are many allegorical interpretations of this fact which are all beside the point. **{Sealed}** (\katesphragismenon\). Perfect passive predicate participle of \katasphragiz\“, old compound (*perfective use of* \kata\), to seal up (*down*), here only in N.T. **{With seven seals}** (\sphragisin hepta\). Instrumental case of \sphragis\, old word used in various senses, proof or authentication (**1Co 9:2; Ro 4:11**), signet-ring (**Re 7:2**), impression made by the seal (**Re 9:4; 2Ti 2:19**), the seal on books closing the book (**Re 5:1,2,5,9; 6:1,3,5,7,9,12; 8:1**). "A will in Roman law bore the seven seals of the seven witnesses" (*Charles*). But this sealed book of doom calls for no witnesses beyond God's own will. Alford sees in the number seven merely the completeness of God's purposes.

5:2 **{A strong angel}** (\aggelon ischuron\). One needed (**10:1; 18:21**) "whose call could reach to the farthest limits of the universe" (*Beckwith*) and so "with a great voice" (\en ph“*nⁱ megalⁱ*\, *in a great voice, as in 14:7,9,15, and without* \en\ **5:12; 6:10; 7:2,10; 8:13; 10:3, etc.**). See \en ischurfⁱ ph“*nⁱ*\ (**18:2**). **{Proclaiming}** (\k^hrussonta\). Present active predicate participle of \k^hruss\“, to herald, to preach. **{Worthy to open and to loose}** (\axios anoixai kai lusai\). Worthy by rank and character (*cf. Joh 1:27*) as well as by ability (\edunato\, *verse 3*), followed by two infinitives (*first aorist active*) of \anoig\“ and \lu\“, though \hina\ and the subjunctive can be used after \axios\ as in Joh 1:27. Here \axios\ is like \hikanos\ (*capable, qualified*) as in Mt 8:8. The articles here (\to,

tas) refer to the book and the seals in verse 1. It is a husteron-proteron, since the loosing of the seals precedes the opening of the book.

5:3 \En\ (*in*) with locative (\ouranⁱ), \epi\ (*upon*) with genitive (\g^s), \hupokat\ (*under*) with ablative (\g^s), as in verse 13, including the whole universe, as in Ex 20:4 (*Php 2:10*). The MSS. vary in the negative conjunctions after \oudeis\ (*no one*) between \oude--oude\ (*continuative, and not--nor*) and \oute--oute\ (*disjunctive, neither--nor*). {**To look thereon**} (\blepein auto\). Into the contents of the book. The universe declines the challenge.

5:4 {**I wept much**} (\eg^{eklaion} polu\). Imperfect active of \klai^{ai}, picturesque, descriptive, I kept on weeping much; natural tense in these vivid visions (*1:12; 2:14; 5:4,14; 6:8,9; 10:10; 19:14; 21:15*). Perhaps weeping aloud. {**Was found**} (\heureth^{ai}). First aorist passive indicative of \heurisk^{ai}. {**Worthy**} (\axios\). Predicative nominative after \heureth^{ai}.

5:5 {**One of the elders**} (\heis ek tⁿ presbuterⁿ). "One from among the elders" of 4:4,10 (\ek\ *with the ablative 8 times in the Apocalypse, 12 in the Fourth Gospel, 10 in rest of the N.T., in place of the mere partitive genitive*). No particular reason for one elder as the agent over another (*7:13*). {**Saith**} (\legei\). Dramatic vivid present. {**Weep not**} (\m^{ai} klaie\). "Cease weeping" (*prohibition with m^{ai} and the present active imperative of klai^{ai}*). {**The Lion**} (\ho leⁿ). Satan is called a lion by Peter (*1Pe 5:8*), but the metaphor belongs to Jesus also. Judah is called a lion in the blessing of Jacob (*Ge 49:9*) and Jesus as the greatest of the tribe of Judah, "the Root of David" (\h^u riza Daueid\, *Isa 11:1,10*) or the Branch from this root (*the Messiah*). {**Hath overcome**} (\enik^{ai} sen\). First aorist active indicative of \nika^{ai}, "did overcome," coming first in the sentence as "the great historical fact of the victory of the Christ" (*Swete*).

5:6 {**And I saw**} (\kai eidon\). Stirred by the words of the elder in verse 5 (\idou\, *behold*). "I beheld." {**In the midst**} (\en mesⁱ). See 4:6 for this idiom. It is not quite clear where the Lamb was standing in the vision, whether close to the throne or in the space between the throne and the elders (*perhaps implied by "came" in verse 7, but nearness to the throne is implied by 14:1; Ac 7:56; Heb 10:11*). {**A Lamb**} (\arnion\).

Elsewhere in the N.T. \ho amnos\ is used of Christ (*Joh 1:29,36; Acts 8:32; 1Pe 1:19 like Isa 53:7*), but in the Apocalypse \to arnion\ occurs for the Crucified Christ 29 times in twelve chapters. {**Standing**} (\hest^ˆkos\). Second perfect active (*intransitive of* \hist^ˆmi\) neuter accusative singular (*grammatical gender like* \arnion\), though some MSS. read \hest^ˆk^ˆs\ (*natural gender masculine and nominative in spite of* \eidon\ *construction according to sense*). {**As though it had been slain**} (\h^ˆs esphagmenon\). Perfect passive predicate participle of \sphaz^ˆ\, old word, in N.T. only in Re 5:6,9,12; 6:4,9; 13:3; 18:24; 1Jo 3:12. \H^ˆs\ (*as if*) is used because the Lamb is now alive, but (*in appearance*) with the marks of the sacrifice. The Christ as the Lamb is both sacrifice and Priest (*Heb 9:12f.; 10:11*). {**Having**} (\ech^ˆn\). Construction according to sense again with masculine nominative participle instead of \echonta\ (*masculine accusative singular*) or \echon\ (*neuter accusative singular*). Seven horns (\keras\) is a common symbol in the O.T. for strength and kingly power (*1Sa 2:10; 1Ki 22:11; Ps 112:9; Da 7:7,20ff.*) and often in Rev. (*Re 12:3; 13:1; 17:3,12*). Fulness of power (*the All-powerful one*) is symbolized by seven. {**Seven eyes**} (\ophthalmous hepta\). Like Zec 3:9; 4:10 and denotes here, as there, omniscience. Here they are identified with the seven Spirits of Christ, while in 1:4 the seven Spirits are clearly the Holy Spirit of God (*3:1*), and blaze like torches (*4:5*), like the eyes of Christ (*1:14*). The Holy Spirit is both Spirit of God and of Christ (*Ro 8:9*). {**Sent forth**} (\apestalmenoi\). Perfect passive predicate participle of \apostell^ˆ\, masculine plural (*agreeing with* \hoi\ *and* \ophthalmous\ *in gender*), but some MSS. have \apestalmena\ agreeing with the nearer \pneumata\.

5:7 {**He taketh**} (\eil^ˆphen\). Perfect active indicative of \lamban^ˆ\, not used for the aorist (*cf.* \lthen\, *he came*), but vivid dramatic picture of the actual scene, "he has taken it."

5:8 {**He had taken**} (\elaben\). Here John drops back to the narrative tense (*the second aorist active indicative of* \lamban^ˆ\), not the past perfect as the English rendering might indicate, merely "when he took." For like vivid variation (*not confusion*) of tenses with \eil^ˆphen\ see 3:3; 8:5; 11:17 and with \eir^ˆka\ in 7:13f.; 19:3. {**Fell down**} (\epesan\). Second aorist active indicative of \pipt^ˆ\ with first aorist (\-an\) ending, just "fell." {**Having**} (\echontes\). "Holding." {**A harp**}

(\kitharan\). Old word, the traditional instrument (*lyre or zithern*) for psalmody (*Ps 33:2; 98:5, etc.*). {**Golden bowls**} (\phialas chrusfs\). Broad shallow saucers, old word, in N.T. only in Re 5:8; 15:7; 16:1-4,8,10,12,17; 17:1; 21:9. {**Of incense**} (\thumiamat“n\). Old word from \thumia“, to burn incense (*Lu 1:9*), as in Lu 1:10. {**Which are**} (\hai eisin\). "Which (*these bowls of incense*) symbolize the prayers of the saints as in Ps 140:2; Lu 1:10.

5:9 {**They sing**} (\fidousin\). Present active indicative of \fid“. Old verb, to chant with lyrical emotion (*Col 3:16*). {**A new song**} (\“id^n kain^n\). Cognate accusative for \oide\ (\“id“, *song*) is \foide\ from \feid“, that is \fid“ (*the verb used*), old word already used (*Col 3:16; Eph 5:19*), called \kain^n\ because a fresh song for new mercies (*Isa 42:10; Ps 33:3; 40:3, etc.*), here in praise of redemption to Christ (*14:3*) like the new name (*2:17; 3:12*), the new Jerusalem (*3:12; 21:2*), the new heaven and the new earth (*21:1*), not the old song of creation (*4:8,11*) to God. {**For thou wast slain**} (\hoti esphag^s\). Second aorist passive indicative of \sphaz“. \Agoraz“\ used by Paul and Peter of our purchase from sin by Christ (*1Co 6:20; 7:23; Ga 3:13; 4:5; 2Pe 2:1; cf. 1Pe 1:18f.*). {**Unto God**} (\t“i the“i\). Dative case of advantage as also in verse 10. {**With thy blood**} (\en t“i haimati sou\). Instrumental use of \en\ as in 1:5. The blood of Christ as the price of our redemption runs all through the Apocalypse. This is the reason why Christ is worthy to "take the book and open its seals." That is, he is worthy to receive adoration and worship (*4:11*) as the Father does. {**Men of every**} (\ek pas^s\). No \anthr“pous\ (*men*) or \tinaz\ (*some*) before \ek\ in the Greek. See a like ellipsis in 11:9 with a like grouping of words for all mankind, representatives of all races and nations (*7:9; 13:7; 14:6*).

5:10 {**Madest**} (\epoi^sas\). First aorist active indicative of \poie“, a prophetic use anticipating the final result. {**A kingdom and priests**} (\basileian kai hiereis\). As the correct text in 1:6. {**They reign**} (\basileuousin\). Present active indicative, futuristic use, though Aleph P have the future \basileusousin\ (*shall reign*) as in 20:6.

5:11 {**And I saw**} (\kai eidon\). A new feature introduced by the outer and vaster circle (\kukl“i\) of angels who catch up the new song of redemption in antiphonal singing, answering the song of

the four living creatures and the twenty-four elders. Some MSS. read \h“s\ (*as if*) before \ph“n^n\ (*voice*). Ten thousand times ten thousand (\muriades muriad“n kai chiliades chiliad“n\). Literally, "myriads of myriads and thousands of thousands," a mild husteron-proteron. The regular order in I Enoch 40:I. See Da 7:10 for \chiliai chiliades\ (*thousand thousands*) and \muriadi muriades\ (*countless myriads*). They are all efforts to express the innumerable hosts of the angels.

5:12 {**Worthy**} (\axion\). Agreeing in gender (*grammatical neuter*) with \arnion\, but some MSS. have \axios\ (*masculine, natural gender*). Note change to third person \estin\ instead of second \ei\. The point of the song is the same as that in verses 9,10, but the language differs. Note the repeated article \to\ (*the lamb the slain*) referring to verses 6,9. Note also the one article \t^n\ before \dunamin\ for all the seven grounds of praise (\dunamin\, *power*, \plouton\, *wealth*, \sophian\, *wisdom*, \ischun\, *strength*, \tim^n\, *honor*, \doxan\, *glory*, \eulogian\, *blessing*), though \plouton\ is masculine, in contrast with separate article for each item (*all three feminine*) in 4:11, here grouping them all together, "a heptad of praise" (*Swete*).

5:13 {**Every created thing**} (\pfn ktisma\). Every creature in a still wider antiphonal circle beyond the circle of angels (*from ktiz“\, for which see 1Ti 4:4; Jas 1:18*), from all the four great fields of life (*in heaven, upon the earth, under the earth as in verse 3, with on the sea epi t^s thalass^s\ added*). No created thing is left out. This universal chorus of praise to Christ from all created life reminds one of the profound mystical passage in Ro 8:20-22 concerning the sympathetic agony of creation (\ktisis\) in hope of freedom from the bondage of corruption. If the trail of the serpent is on all creation, it will be ultimately thrown off. {**Saying**} (\legontas\). Masculine (*construction according to sense, personifying the created things*) if genuine, though some MSS. have \legonta\ (*grammatical gender agreeing with panta*) present active participle of \leg“\, to say. {**And to the Lamb**} (\kai t“i arni“i\). Dative case. Praise and worship are rendered to the Lamb precisely as to God on the throne. Note separate articles here in the doxology as in 4:11 and the addition of \to kratos\ (*active power*) in place of \ischus\ (*reserve of strength*) in 5:12.

5:14 {**Amen**} (\Am^n\). The four living creatures give their approval to the doxology after the antiphonal songs. {**Fell down**

and worshipped} (\epesan kai prosekun^san\). In silent adoration that closes the whole service of praise to the One upon the throne and to the Lamb. As in 4:10 so here the representatives of the redeemed bow in silent worship. Pliny says that the Christians sing a song to Christ as to God. He is here worshipped by the universe (*Php 2:10f.*).

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Revelation: Chapter 5*)

[\[Previous\]](#) [\[Next\]](#)

6:1 {**And I saw**} (\kai eidon\). As in 4:1; 5:1. The vision unfolds without anything being said about opening the book and reading from it. In a more vivid and dramatic fashion the Lamb breaks the seals one by one and reveals the contents and the symbolism. The first four seals have a common note from one of the four \z“a\ and the appearance of a horse. No effort will be made here to interpret these seals as referring to persons or historical events in the past, present, or future, but simply to relate the symbolism to the other symbols in the book. It is possible that there is some allusion here to the symbolism in the so-called "Little Apocalypse" of Mr 13; Mt 24f.; Lu 21. The imagery of the four horses is similar to that in Zec 1:7-11; 6:1-8 (*cf. Jer 14:12; 24:10; 42:17*). In the Old Testament the horse is often the emblem of war (*Job 39:25; Ps 76:6; Pr 21:31; Eze 26:10*). "Homer pictures the horses of Rhesus as whiter than snow, and swift as the wind" (*Vincent*). {**When the Lamb opened**} (\hote ^noixen to arnion\). First aorist active indicative of \anoig“\ . This same phrase recurs in rhythmical order at the opening of each seal (*6:1,3,5,7,9,12*) till the last (*8:1*), where we have \hotan ^noixen\ (*hotan\ rather than hote\ calling particular attention to it*). {**One**} (\mian\). Probably used here as an ordinal (*the first*) as in Mt 28:1. See Robertson, *_Grammar_*, p. 671f. {**Of**} (\ek\). This use of \ek\ with the ablative in the partitive sense is common in the Apocalypse, as twice in this verse (\ek t“n\, *etc.*). So \henos ek t“n\ (*one of the four living creatures*) is "the first of," etc. {**In a voice of thunder**} (\en ph“n^i bront^s\). Old word used of John and James (*Mr 3:17*) and elsewhere in N.T. only Joh 12:29 and a dozen times in the Apocalypse. {**Come**} (\Erchou\). Present middle imperative of \erchomai\, but with exclamatory force (*not strictly linear*). The command is not addressed to the Lamb nor to John (*the correct text omits kai ide\ "and see"*) as in 17:1; 21:9, but to one of the four horsemen each time. Swete takes it as a call to Christ because \erchou\ is so used in 22:17,20, but that is not conclusive.

6:2 {**And I saw and behold**} (\kai eidon kai idou\). This combination is frequent in the Apocalypse (*4:1; 6:2,5,8;*

14:1,14; 19:11). {**A white horse**} (*\hippos leukos*). In Zec 6:1-8 we have red, black, white, and grizzled bay horses like the four winds of heaven, ministers to do God's will. White seems to be the colour of victory (*cf. the white horse of the Persian Kings*) like the white horse ridden by the Roman conqueror in a triumphant procession. {**Had**} (*\ech“n*). Agreeing in gender and case with *\ho kath^menos*. {**A bow**} (*\toxon*). Old word (*Zec 9:13f. of a great bow*), here only in N.T. {**Was given**} (*\edoth^{\}*). First aorist passive indicative of *\did“mi*. {**A crown**} (*\stephanos*). See on 4:4 for this word. {**He came forth**} (*\ex^lthen*). Second aorist active indicative of *\exerchomai*, either to come out or to go out (*went forth*). {**Conquering**} (*\nik“n*). Present active participle of *\nika“*. {**And to conquer**} (*\kai hina nik^s^i*). Purpose clause with *\hina* and the first aorist active subjunctive of *\nika“*. Here *\h“s nik^s“n* (*future active participle with h“s*) could have been used. The aorist tense here points to ultimate victory. Commentators have been busy identifying the rider of the white horse according to their various theories. "It is tempting to identify him with the Rider on the white horse in 19:11f., whose name is 'the Word of God'" (*Swete*). Tempting, "but the two riders have nothing in common beyond the white horse."

6:3 {**The second seal**} (*\t^{\h}n sphragida t^{\h}n deuteran*). "The seal the second." The white horse with his rider vanished from the scene bent on his conquering career.

6:4 {**A red horse**} (*\hippos purros*). Old adjective from *\pur* (*fire*), flame-coloured, blood-red (*2Ki 3:22*), in N.T. only here and 12:3, like Zec 1:8; 6:2 (*roan horse*). {**To take peace from the earth**} (*\labein t^{\h}n eir^{\h}n^{\h} ek t^{\h}s g^{\h}s*). Second aorist active infinitive of *\lamban“*, and here the nominative case, the subject of *\edoth^{\}* (*see verse 2*), "to take peace out of the earth." Alas, how many red horses have been ridden through the ages. {**And that they should slay one another**} (*\kai hina all^{\h}lous sphaxousin*). Epexegetical explanatory purpose clause with *\hina* and the future active of *\sphaz“* (*5:6*) instead of the more usual subjunctive (*verse 2*). Cf. Robertson, *_Grammar_*, p. 998f. This is what war does to perfection, makes cannon fodder (*cf. Joh 14:27*) of men. {**A great sword**} (*\machaira megal^{\h}*). *\Machaira* may be a knife carried in a sheath at the girdle (*Joh 18:10*) or a long sword in battle as here. *\Romphaia*, also a large sword, is the only other word for sword in the N.T. (*Re*

1:16; 2:12,16; 6:8; 19:15,21).

6:5 {**A black horse**} (\hippos melas\). Lust of conquest brings bloodshed, but also famine and hunger. "The colour of mourning and famine. See Jer 4:28; 8:21; Mal 3:14, where _mournfully_ is, literally, in black" (**Vincent**). {**Had**} (\ech"n\ as in verse 2. {**A balance**} (\zugon\). Literally, a yoke (*old word from \zeugnumi\, to join*), of slavery (**Ac 15:10; Ga 5:1**), of teaching (**Mt 11:29**), of weight or measure like a pair of scales evenly balancing as here (**Eze 5:1; 45:10**). The rider of this black horse, like the spectral figure of hunger, carries in his hand a pair of scales. This is also one of the fruits of war.

6:6 {**As it were a voice**} (\h"s ph"n^n\). "This use of \h"s\, giving a certain vagueness or mysteriousness to a phrase, is one of the characteristics of the writer's style, e.g., 8:1; 14:3; 19:1,6" (**Beckwith**). This voice comes from the midst of the four living creatures, "the protest of nature against the horrors of famine" (**Swete**). {**A measure**} (\choinix\). Old word for less than a quart with us, here only in N.T. {**Of wheat**} (\sitou\). Old word for wheat, a number of times in N.T., in Rev. only here and 18:13. This was enough wheat to keep a man of moderate appetite alive for a day. {**For a penny**} (\d^nariou\). Genitive of price, the wages of a day laborer (**Mt 20:2**), about eighteen cents in our money today. {**Of barley**} (\krith"n\). Old word \krith^\, usually in plural as here. Barley was the food of the poor and it was cheaper even in the famine and it took more of it to support life. Here the proportion is three to one (*cf.* **2Ki 7:18**). The proclamation forbids famine prices for food (*solid and liquid*). {**Hurt thou not**} (\m^ adik^s^is\). Prohibition with \m^\ and the ingressive first aorist active subjunctive of \adike"\". See 7:3; 9:4 for \adike"\" for injury to vegetable life. "The prohibition is addressed to the nameless rider who represents Dearth" (**Swete**). Wheat and barley, oil and the vine, were the staple foods in Palestine and Asia Minor.

6:8 {**A pale horse**} (\hippos chl"ros\). Old adjective. Contracted from \chloeros\ (*from \chlo^\, tender green grass*) used of green grass (**Mr 6:39; Re 8:7; 9:4**), here for yellowish, common in both senses in old Greek, though here only in N.T. in this sense, greenish yellow. We speak of a sorrel horse, never of a green horse. Zechariah (**Zec 6:3**) uses \poikilos\ (*grizzled or variegated*). Homer used \chl"ros\ of the ashen colour of a face blanched by fear (*pallid*) and so the pale horse is a symbol of

death and of terror. **{His name was Death}** (*\onoma aut“i ho thanatos*). Anacoluthon in grammatical structure like that in Joh 3:1 (*cf. Re 2:26*) and common enough. Death is the name of this fourth rider (*so personified*) and there is with Death "his inseparable comrade, Hades (*1:16; 20:13f.*)" (*Swete*). Hades (*\hfidˆs\, alpha privative, and \idein\, to see, the unseen*) is the abode of the dead, the keys of which Christ holds (*Re 1:18*). **{Followed}** (*\kolouthēi*). Imperfect active of *\akolouthē*, kept step with death, whether on the same horse or on another horse by his side or on foot John does not say. **{Over the fourth part of the earth}** (*\epi to tetarton tˆs gˆs*). Partitive genitive *\gˆs* after *\tetarton*. Wider authority (*\exousia*) was given to this rider than to the others, though what part of the earth is included in the fourth part is not indicated. **{To kill}** (*\apokteinai*). First aorist active infinitive of *\apoktein*, explanation of the *\exousia* (*authority*). The four scourges of Eze 14:21 are here reproduced with instrumental *\en* with the inanimate things (*\romphaifi, lim“i thanat“i*) and *\hupo* for the beasts (*\thˆri“n*). Death here (*\thanat“i*) seems to mean pestilence as the Hebrew does (*\loimos\ -- cf. \limos\ famine*). Cf. the "black death" for a plague.

6:9 **{Under the altar}** (*\hupokat“ tou thusiastˆriou*). "Under" (*\hupokat“*), for the blood of the sacrifices was poured at the bottom of the altar (*Le 4:7*). The altar of sacrifice (*Ex 39:39; 40:29*), not of incense. The imagery, as in Hebrews, is from the tabernacle. For the word see Mt 5:23f., often in Rev. (*Re 8:3,5; 9:13; 11:1; 14:18; 16:7*). This altar in heaven is symbolic, of course, the antitype for the tabernacle altar (*Heb 8:5*). The Lamb was slain (*5:6,9,12*) and these martyrs have followed the example of their Lord. **{The souls}** (*\tas psuchas*). The lives, for the life is in the blood (*Le 17:11*), were given for Christ (*Php 2:17; 2Ti 4:6*). **{Of the slain}** (*\t“n esphagmen“n*). See 5:6. Christians were slain during the Neronian persecution and now again under Domitian. A long line of martyrs has followed. **{For the word of God}** (*\dia ton logon tou theou*). As in 1:9, the confession of loyalty to Christ as opposed to emperor-worship. **{And for the testimony which they held}** (*\kai dia tˆn marturian hˆn eichon*). See also 1:9. Probably *\kai* equals "even" here, explaining the preceding. The imperfect tense *\eichon* suits the repetition of the witness to Christ and the consequent death.

6:10 **{How long}** (\he“s pote\). "Until when." Cf. Mt 7:17; Joh 10:24. **{O Master}** (\ho despot^s\). Nominative articular form, but used as vocative (\despota\) as in 4:11 (**Joh 20:28**). On \despot^s\ (*correlative of \doulos*) see Lu 2:29. Here (*alone in the Apocalypse*) it is applied to God as in Lu 2:29; Ac 4:24, but to Christ in Jude 1:4; 2Pe 2:1. **{The holy and true}** (\ho hagios kai al^thinol\). See 3:7 for these attributes of God. **{Avenge our blood on them that dwell upon the earth}** (\ekdikeis to haima h^m“n ek t^“n katoikount^“n epi t^s g^s\). This same idiom in 19:2 and see it also in Lu 18:7f., "a passage which goes far to answer many questions in theodicy" (*Swete*). We find \ekdike“, late compound, used with \ek\ as here in De 18:19; 1Sa 24:13, but with \apo\ in Lu 18:3. For \epi t^s g^s\ (*upon the earth*) see 3:10.

6:11 **{A white robe}** (\stol^ leuk^). Old word from \stell“, to equip, an equipment in clothes, a flowing robe (**Mr 12:38**). For the white robe for martyrs see 3:4f.; 4:4; 7:9,13; 19:14. **{That they should rest}** (\hina anapausontai\). Sub-final clause with \hina\ and the future indicative (*as in 3:9; 6:4*) middle rather than the aorist middle subjunctive \anapaus^ntai\ of Aleph C. **{Yet for a little time}** (\eti chronon mikron\). Accusative of extension of time as in 20:3. Perhaps rest from their cry for vengeance and also rest in peace (**14:13**). For the verb \anapau“\ see on ^Mt 11:28. **{Until should be fulfilled}** (\he“s pl^r^“th^sin\). Future indefinite temporal clause with \he“s\ and the first aorist passive subjunctive of \pl^ro“, to fill full (**Mt 23:32; Col 2:10**), "until be filled full" (*the number of*), regular Greek idiom. **{Which should be killed}** (\hoi mellontes apoktennesthai\). Regular construction of articular present active participle of \mell^“\ (*about to be, going to be*) with the present passive infinitive of \apoktenn^“, Aeolic and late form for \apoktein^“, to kill (*also in Mr 12:5*). John foresees more persecution coming (**2:10; 3:10**).

6:12 **{There was a great earthquake}** (\seismos megas egeneto\). "There came a great earthquake." Jesus spoke of earthquakes in his great eschatological discourse (**Mr 13:8**). In Mt 24:29 the powers of the heavens will be shaken. \Seismos\ is from \sei“, to shake, and occurs also in Re 8:5; 11:13,19; 16:18. The reference is not a local earthquake like those so common in Asia Minor. **{As sackcloth of hair}** (\h^s sakkos trichinos\). \Sakkos\ (*Attic \sakos*), Latin _saccus_, English _sack_, originally a bag

for holding things (*Ge 42:25,35*), then coarse garment of hair (*\trichinos*, *old word from \thrix*, *here only in N.T.*) clinging to one like a sack, of mourners, suppliants, prophets leading austere lives (*Mt 3:4; 11:21; Lu 10:13*). Here the hair is that of the black goat (*Isa 50:3*). Cf. Joe 2:10; Eze 32:7f.; Isa 13:10; Mr 13:24f. See Ec 12:2 for eclipses treated as symbols of old age. Apocalyptic pictures all have celestial phenomena following earthquakes. {**As blood**} (*\h“s haima*). In Ac 2:20 we find Peter interpreting the apocalyptic eschatological language of Joe 2:31 about the sun being turned into darkness and the moon into blood as pointing to the events of the day of Pentecost as also "the great day of the Lord." Peter's interpretation of Joel should make us cautious about too literal an exegesis of these grand symbols.

6:13 {**Her unripe figs**} (*\tous olunthous aut^s*). An old word (*Latin _grossi_*) for figs that grow in winter and fall off in the spring without getting ripe (*So 2:11f.*), here only in N.T. Jesus used the fig tree (*Mr 13:28*) as a sign of the "end of the world's long winter" (*Swete*). Cf. Isa 34:4; Na 3:12. {**When she is shaken of a great wind**} (*\hupo anemou megalou seiomen^ *). Present passive participle of *\sei“*, "being shaken by a great wind." See Mt 11:7 for the reed so shaken.

6:14 {**Was removed**} (*\apech“risth^ *). First aorist passive indicative of *\apoch“riz“*, to separate, to part (*Ac 15:39*). "The heaven was parted." {**As a scroll when it is rolled up**} (*\h“s biblion helissomenon*). Present passive participle of *\heliss“*, old verb, to roll up, in N.T. only here (*from Isa 34:4*) and Heb 1:12 (*from Ps 102:27*). Vivid picture of the expanse of the sky rolled up and away as a papyrus roll (*Lu 4:17*). {**Were moved**} (*\ekin^th^san*). First aorist passive indicative of *\kine“*, to move. {**Out of their places**} (*\ek t“n top“n aut“n*). See also 16:20 for these violent displacements in the earth's crust. Cf. Na 1:5; Jer 4:24. Jesus spoke of faith removing mountains (*of difficulty*) as in Mr 11:23 (*cf. 1Co 13:2*).

6:15 {**The princes**} (*\hoi megistfnes*). Late word from the superlative *\megistos*, in LXX, Josephus, papyri, in N.T. only in Mr 6:21; Re 6:15; 18:23, for the grandees, the persecuting proconsuls (*Swete*). {**The chief captains**} (*\hoi chiliarchoi*). The commanders of thousands, the military tribunes (*Mr 6:21; 19:18*). {**The rich**} (*\hoi plousioi*). Not merely those in civil and military authority will be terror-stricken, but the

self-satisfied and complacent rich (*Jas 5:4f.*). {**The strong**} (*\hoi ischuroi*). Who usually scoff at fear. See the list in 13:16; 19:18. Cf. Lu 21:26. {**Every bondman**} (*\pfs doulos*) {**and freeman**} (*\kai eleutheros*). The two extremes of society. {**Hid themselves in the caves and in the rocks of the mountains**} (*\ekrupsan heautous eis ta sp^laia kai eis tas petras t^"n ore^"n*). Based on Isa 2:10,18f. First aorist active indicative of *\krupt^" * with the reflexive pronoun. For the old word *\sp^laion* see Mt 21:13; Heb 11:38. *\Ore^"n* is the uncontracted Ionic form (*for \or^"n*) of the genitive plural of *\oros* (*mountain*).

6:16 {**They say**} (*\legousin*). Vivid dramatic present active indicative, as is natural here. {**Fall on us**} (*\Pesate eph' h^mfs*). Second aorist (*first aorist ending*) imperative of *\pipt^" *, tense of urgency, do it now. {**And hide us**} (*\kai krupsate h^mfs*). Same tense of urgency again from *\krupt^" * (*verb in verse 15*). Both imperatives come in inverted order from Ho 10:8 with *\kalupsate* (*cover*) in place of *\krupsate* (*hide*), quoted by Jesus on the way to the Cross (*Lu 23:30*) in the order here, but with *\kalupsate*, not *\krupsate*. {**From the face of him that**} (*\apo pros^"pou tou*, etc.). "What sinners dread most is not death, but the revealed Presence of God" (*Swete*). Cf. Ge 3:8. {**And from the wrath of the Lamb**} (*\kai apo t^s org^s tou arniou*). Repetition of "the grave irony" (*Swete*) of 5:5f. The Lamb is the Lion again in the terribleness of his wrath. Recall the mourning in 1:7. See Mt 25:41ff. where Jesus pronounces the woes on the wicked.

6:17 {**The great day**} (*\h^ h^mera h^ megal^ *). The phrase occurs in the O.T. prophets (*Joe 2:11,31; Zep 1:14. Cf. Jude 1:6*) and is here combined with "of their wrath" (*\t^s org^s aut^"n*) as in Zep 1:15,18; 2:3; Rom 2:5. "Their" (*\aut^"n*) means the wrath of God and of the Lamb put here on an equality as in 1:17f., 22:3,13; 1Th 3:11; 2Th 2:16. Beckwith holds that this language about the great day having come "is the mistaken cry of men in terror caused by the portents which are bursting upon them." There is something, to be sure, to be said for this view which denies that John commits himself to the position that this is the end of the ages. {**And who is able to stand?**} (*\kai tis dunatai stath^nai?*). Very much like the words in Na 1:6; Mal 3:2. First aorist passive infinitive of *\hist^mi*. It is a rhetorical question, apparently by the frightened crowds of verse 15.

Swete observes that the only possible answer to that cry is the command of Jesus in Lu 21:36: "Keep awake on every occasion, praying that ye may get strength to stand (*\stath^nai*, *the very form*) before the Son of Man."

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Revelation: Chapter 6)

[\[Previous\]](#) [\[Next\]](#)

7:1 **{After this}** (*\meta touto*). Instead of the seventh seal (8:1) being opened, two other episodes or preliminary visions occupy chapter 7 (*the sealing of the servants of God 7:1-8 and the vision of the redeemed before the throne 7:9-17*). **{Standing}** (*\hest“tas*). Second perfect predicate participle of *\hist^mi*, intransitive and followed by *\epi* and the accusative case *\g“nias* as already in 3:20 (*\epi thurian*) and often again (8:3 *some MSS., others genitive; 11:11; 12:18; 14:1; 15:2*), but note *\epi* with genitive *\thalass^s* in the next clause, like *\epi kephal^s* in 12:1; 7:3. **{Corners}** (*\g“nias*). Old word for angle (*Mt 6:5*), also in 20:8. **{Holding}** (*\kratountas*). Present active participle of *\krate“*, to hold fast (*Mr 7:3; Joh 20:23*). The four winds (*cf. Mt 24:31*) are held prisoner by angels at each of the four corners. Some Jews held the winds from due north, south, east, west to be favourable, while those from the angles (*see Ac 27:14*) were unfavourable (*Charles*). There is an angel of the fire (14:18) and an angel of the waters (16:5). **{That no wind should blow}** (*\hina m^ pne^i anemos*). Negative purpose clause with *\hina m^* and the present active subjunctive, "lest a wind keep on blowing." **{Upon any tree}** (*\epi pan dendron*). Accusative case here with *\epi* rather than the preceding genitives (*\g^s, thalass^s*), "upon the land or upon the sea," but "against any tree" (*picture of attack on the tree like a tornado's path*).

7:2 **{Ascend}** (*\anabainonta*). Present active participle of *\anabain“*, "ascending," "going up," picturing the process. **{From the sun-rising}** (*\apo anatol^s h^liou*). Same phrase in 16:12. From the east, though why is not told. Swete suggests it is because Palestine is east of Patmos. The plural *\apo anatol“n* occurs in Mt 2:1 without *\h^liou* (*sun*). **{The seal of the living God}** (*\sphragida theou z“ntos*). Here the signet ring, like that used by an Oriental monarch, to give validity to the official documents. The use of *\z“ntos* with *\theou* accents the eternal life of God (1:18; 10:6; 15:7) as opposed to the ephemeral pagan gods. **{To whom it was given}** (*\hois edoth^ autois*). For *\edoth^* see on 6:2,4, etc. The repetition of *\autois* in addition to *\hois* (*both dative*) is a redundant

Hebraism (*in vernacular _Koin, to some extent*) often in the Apocalypse (3:8). The angels are here identified with the winds as the angels of the churches with the churches (1:20). **{To hurt}** (\adik^ˆsai\). First aorist active infinitive of \adike^ˆ\, subject of \edoth^ˆ\, common use of \adike^ˆ\ in this sense of to hurt in the Apocalypse (2:11; 6:6 *already*), in Lu 10:19 also. The injury is to come by letting loose the winds, not by withholding them.

7:3 **{Hurt not}** (\m^ˆ adik^ˆs^ˆte\). Prohibition with \m^ˆ\ and the ingressive aorist active subjunctive of \adike^ˆ\, not to begin to hurt. **{Till we shall have sealed}** (\achri sphragis^ˆmen\). Temporal clause of indefinite action for the future with \achri\ (*sometimes* \achris hou\ or \achris hou an\) and the aorist subjunctive as in 15:8; 20:3,5 or the future indicative (17:7), usually with the notion of ascent (*up to*) rather than extent like \mechri\. **{An}** (*modal*) sometimes occurs, but it is not necessary. But there is no *_futurum exactum_* idea in the aorist subjunctive, simply "till we seal," not "till we shall have sealed." **{Upon their foreheads}** (\epi t^ˆn met^ˆp^ˆn\). From Eze 9:4. Old word (\meta, *ˆps*\, *after the eye, above the eye, the space above or between the eyes*), in N.T. only in the Apocalypse (7:3; 9:4; 13:16; 14:1,9; 17:5; 20:4; 22:4). For "the servants of God" (\tous doulous tou theou\) who are to be thus marked linked with angels in the service of God see Re 1:1; 2:20; 19:2,5; 22:3,6.

7:4 **{The number of the sealed}** (\ton arithmon t^ˆn esphragismen^ˆn\). Accusative case object of \^ˆkousa\ and genitive of the perfect passive articular participle of \sphragiz^ˆ\. He did not see the sealing or count them himself, but only heard. **{A hundred and forty and four thousand}** (\hekaton tesseraconta tessares chiliades\). Symbolical, of course, and not meant to be a complete number of the sealed (*or saved*) even in that generation, let alone for all time. The number connotes perfection (*Alford*), 12x12x1000 = a hundred and forty-four thousands (\chiliades\, 5:11). Nominative absolute, not agreeing in case either with \arithmon\ (*accusative*) or \esphragismen^ˆn\ (*genitive*). So as to the case of \esphragismenoi\. **{Out of every tribe of the children of Israel}** (\ek pfs^ˆs phul^ˆs hui^ˆn Isra^ˆl\). There are two opposite views here, one taking the sealed as referring only to Jews (*either actual Jews as a remnant or just Jewish Christians*), the other

including Gentiles as well as Jewish Christians, that is the true Israel as in 2:9; 3:9ff. and like Paul in Galatians and Romans. This is the more probable view and it takes the twelve tribes in a spiritual sense. But in either view there remains the difficulty about names of the tribes. The list is not geographical, since Levi is included, but Dan is omitted and Manasseh put in his place, though he as the son of Joseph is included in Joseph. Irenaeus suggested that Antichrist was expected to come from the tribe of Dan and hence the omission here. There are various lists of the tribes in the O.T. (*Ge 35:22f.; 46:8ff.,49; Ex 1:1ff.; Nu 1:2; 13:4ff; 26:34; De 27:11f.; 33:6ff.; Jos 13-22; Jud 5; 1Ch 2-8; 12:24ff.; 27:16ff.; Eze 48*) and given in various orders. In 1Ch 7:12 both Dan and Zebulon are omitted. Joseph is given here in place of Ephraim. The distribution is equal (*12,000*) to each tribe.

7:9 {**Which no man could number**} (*\hon arithm^sai auton oudeis edunato*). Redundant repetition of the pronoun *\auton* after the relative *\hon* as in 7:5; 3:8. *\Edunato* imperfect indicative and *\arithm^sai* first aorist active infinitive of *\arithme^{*, old verb, in N.T. only here, Mt 10:30; Lu 12:7. See 5:9 (*also 11:9; 13:7; 14:10; 17:15*) for the list of words after *\ek* (*the spiritual Israel carried on all over the world*), "a polyglott cosmopolitan crowd" (*Swete*). {**Standing**} (*\hest^tes*). Same form in 7:1, only nominative masculine plural referring to *\ochlos* (*masculine singular*), construction according to sense like the plural *\legont^{* with *\ochlou* in 19:1. {**Arrayed**} (*\peribeb^menous*). Perfect passive participle of *\periball^{*, but in the accusative plural (*not nominative like \hest^tes*), a common variation in this book when preceded by *\eidon* and *\idou* as in 4:4 (*\thronoi, presbuterous*). Charles regards this as a mere slip which would have been changed to *\peribeb^menoi* if John had read the MS. over. {**In white robes**} (*\stolas leukas*). Predicate accusative retained with this passive verb of clothing as in 7:13; 10:1; 11:3; 12:1; 17:4; 18:16; 19:13. {**Palms**} (*\phoinikes*). Nominative again, back to construction with *\idou*, not *\eidon*. Old word, in N.T. only here for palm branches and Joh 12:13 for palm trees. Both these and the white robes are signs of victory and joy.

7:10 {**They cry**} (*\krazousi*). Vivid dramatic present. {**With a great voice**} (*\ph^{* *n^i megal^i*). As in 6:10; 7:2. "The polyglott multitude shouts its praises as with one voice"

(*Swete*). {**Salvation**} (\h^s^t^ria\). As in 12:10; 19:1. Nominative absolute. Salvation here is regarded as an accomplished act on the part of those coming out of the great tribulation (*verse 14*) and the praise for it is given to God (\t^i the^i\, *dative case*) and to the Lamb (\t^i arni^i\, *dative also*). Both God and Christ are thus called \s^t^r\ as in the Pastoral Epistles, as to God (*1Ti 1:1; 2:3; Tit 1:3; 3:4*) and to Christ (*Tit 1:4; 2:13; 3:6*). For \h^s^t^ria\ see Joh 4:22; Ac 4:12; Jude 1:3.

7:11 {**Were standing**} (\hist^keisan\). Past perfect active of \hist^mi\ intransitive and used like an imperfect as in Joh 19:25. {**Round about**} (\kukl^i\). Preposition (*in a circle*) with genitive as in 4:6; 5:11. The angels here rejoice in the salvation of men (*Lu 15:7,10; 1Pe 1:12*). {**Upon their faces**} (\epi ta pros^pa aut^n\). In reverential worship of God as in 11:16. For this worship (*fell and worshipped*) see also 4:10; 5:14; 11:16; 19:4,10; 22:8. The dative \t^i the^i\ (*God*) with \proskune^ (to worship) is the usual construction for that meaning. When it means merely to do homage the accusative case is usual in this book (*Charles*). But in the Fourth Gospel the reverse order is true as to the cases with \proskune^ (Abbott, *Joh. Vocab.* pp. 138-142).

7:12 Note \am^n\ at the beginning and the close of the doxology. Note also separate feminine article with each of the seven attributes given God, as in 4:11; 5:12,13.

7:13 {**Answered**} (\apekrith^). First aorist passive (*deponent*) of \apokrinomai\ with \leg^n\ (*saying*), a common (*only here in the Apocalypse*) Hebrew redundancy in the Gospels (*Mr 9:5*). An elder intervenes, though no question has been asked to interpret the vision (*Swete*). {**These**} (\houtoi\). Prophetic predicate nominative put before \tines eisin\ (*who are they*). Note article repeated with \stolas\ pointing to verse 9, and accusative also retained after \peribebh^menoi\ as there. Both "who" and "whence" as in Jos 9:8.

7:14 {**I say**} (\eir^ka\). Perfect active indicative of \eipon\, "I have said." "To the Seer's mind the whole scene was still fresh and vivid" (*Swete*) like \kekragen\ in Joh 1:15 and \eil^phen\ in Re 5:7, not the so-called "aoristic perfect" which even Moulton (*Prol.* p. 145) is disposed to admit. {**My lord**} (\Kurie mou\). "An address of reverence to a heavenly being" (*Vincent*),

not an act of worship on John's part. **{Thou knowest}** (\su oidas\). "At once a confession of ignorance, and an appeal for information" (*Swete*), not of full confidence like \su oidas\ in Joh 21:15ff. **{They which come out of the great tribulation}** (\hoi erchomenoi ek t^s thlipse^s t^s megal^s\). Present middle participle with the idea of continued repetition. "The martyrs are still arriving from the scene of the great tribulation" (*Charles*). Apparently some great crisis is contemplated (*Mt 13:19ff.; 24:21; Mr 13:10*), though the whole series may be in mind and so may anticipate final judgment. **{And they washed}** (\kai eplunan\). First aorist active indicative of \plun^a\, old verb, to wash, in N.T. only Lu 5:2; Re 7:14; 22:14. This change of construction after \hoi erchomenoi\ from \hoi plun^asantes\ to \kai eplunan\ is common in the Apocalypse, one of Charles's Hebraisms, like \kai epoi^asen\ in 1:6 and \kai planfi\ in 2:20. **{Made them white}** (\eleukanan\). First aorist active indicative of \leukain^a\, to whiten, old verb from \leukos\ (*verse 13*), in N.T. only here and Mr 9:3. "Milligan remarks that _robes_ are the expression of character and compares the word _habit_ used of dress" (*Vincent*). The language here comes partly from Ge 49:11 and partly from Ex 19:10,14. For the cleansing power of Christ's blood see also Ro 3:25; 5:9; Col 1:20; Eph 1:7; 1Pe 1:2; Heb 9:14; 1Jo 1:7; Re 1:5; 5:9; 22:14. "The aorists look back to the life on earth when the cleansing was effected" (*Swete*). See Php 2:12f. for both divine and human aspects of salvation. **{In the blood of the Lamb}** (\en t^ai haimati tou arniou\). There is power alone in the blood of Christ to cleanse from sin (*1Jo 1:7*), not in the blood of the martyrs themselves. The result is "white," not "red," as one might imagine.

7:15 **{Therefore}** (\dia touto\). Because of the washing described in verse 14. **{They serve him}** (\latreuousin aut^ai\). Dative case with \latreu^a\ (*present active indicative, old verb, originally to serve for hire \latron\, then service in general, then religious service to God, Mt 4:10, then in particular ritual worship of the priests, Heb 8:5*). All the redeemed are priests (*Re 16:5,10*) in the heavenly temple (*6:9*) as here. But this service is that of spiritual worship, not of external rites (*Ro 12:1; Php 3:3*). **{Day and night}** (\h^ameras kai nuktos\). Genitive of time, "by day and night," as in 4:8 of the praise of the four living creatures. **{Shall spread his tabernacle over them}** (\sk^an^asei ep' autous\). Future (*change of*

tense from present in \latreuousin) active of \sk^no^, old verb from \sk^nos\ (*tent, tabernacle*), used in Joh 1:14 of the earthly life of Christ, elsewhere in N.T. only in Rev. (7:14; 12:12; 13:6; 21:3). In 12:12; 13:6 of those who dwell in tents, here of God spreading his tent "over" (\ep' autous\ the redeemed in heaven, in 21:3 of God tabernacling "with" (\met' aut^n\ the redeemed, in both instances a picture of sacred fellowship, and "the further idea of God's Presence as a protection from all fear of evil" (*Swete*) like the overshadowing of Israel by the Shekinah and a possible allusion also to the tents (\sk^nai\ of the feast of tabernacles and to the tent of meeting where God met Moses (*Ex 33:7-11*).

7:16 {**They shall hunger no more**} (\ou peinasousin eti\). Future tense of \peina^, old verb with late form instead of \pein^sousin\ like Lu 6:25. It is a free translation of Isa 49:10 (*not quotation from the LXX*). {**Neither thirst any more**} (\oude dipsa^sousin eti\). Future tense of \dipsa^, the two strong human appetites will be gone, a clear refutation of a gross materialistic or sensual conception of the future life. Cf. Joh 6:35. {**Neither shall strike**} (\oude m^ pes^i\). Strong double negative \oude m^ with second aorist active subjunctive of \pipt^, to fall. They will no longer be under the rays of the sun as upon earth. {**Nor any heat**} (\oude pfn kauma\). Old word from \kai^, to burn, painful and burning heat, in N.T. only here and 16:9 (*picture of the opposite condition*). The use of the negative with \pfn\ (*all*) for "not any" is common in N.T. Cf. Ps 121:6.

7:17 {**In the midst**} (\ana meson\). In 5:6 we have \en mes^i tou thronou\ as the position of the Lamb, and so that is apparently the sense of \ana meson\ here as in Mt 13:25, though it can mean "between," as clearly so in 1Co 6:5. {**Shall be their shepherd**} (\paimanei autous\). "Shall shepherd them," future active of \poimain^ (from \poim^n, *shepherd*), in Joh 21:16; Ac 20:28; 1Pe 5:2; Re 2:27; 7:17; 12:5; 19:15. Jesus is still the Good Shepherd of his sheep (*Joh 10:11,14ff.*). Cf. Ps 23:1. {**Shall guide them**} (\hod^ g^sei autous\). Future active of \hod^ge^, old word (from \hod^gos, *guide*, Mt 15:14), used of God's guidance of Israel (*Ex 15:13*), of God's guidance of individual lives (*Ps 5:9*), of the guidance of the Holy Spirit (*Joh 16:13*), of Christ's own guidance here (*cf. Joh 14:4; Re 14:4*). {**Unto fountains of waters of life**} (\epi z^s p^gas

hudat“*n*”). The language is like that in Isa 49:10; Jer 2:13. Note the order, "to life's water springs" (*Swete*) like the Vulgate *_ad vitae fontes aquarum_*, with emphasis on *\z*“*s*” (*life's*). For this idea see also Joh 4:12,14; 7:38f.; Re 21:6; 22:1,17. No special emphasis on the plural here or in 8:10; 14:7; 16:4. {**And God shall wipe away**} (*kai exaleipsei ho theos*). Repeated in 21:4 from Isa 25:8. Future active of *\exaleiph*“, old compound, to wipe out (*ex*), off, away, already in 3:5 for erasing a name and in Ac 3:19 for removing the stain (*guilt*) of sin. {**Every tear**} (*pfn dakruon*). Old word, with other form, *\dakru*, in Lu 7:38,44. Note repetition of *\ek* with *\ophthalm*“*n*” (*out of their eyes*). "Words like these of vv. 15-17 must sound as a divine music in the ears of the persecuted. God will comfort as a mother comforts" (*Baljon*).

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

8:1 {**And when he opened**} (\kai hotan ^noixen\). Here modal \an\ is used with \hote\ (*used about the opening of the preceding six seals*), but \hotan\ is not here rendered more indefinite, as is sometimes true (*Mr 3:11; Re 4:9*), but here and possibly (*can be repetition*) in Mr 11:19 it is a particular instance, not a general rule (*Robertson, _Grammar_, p. 973*). {**There followed a silence**} (\egeneto sig^). Second aorist middle of \ginomai\.
"There came silence." Dramatic effect by this profound stillness with no elder or angel speaking, no chorus of praise nor cry of adoration, no thunder from the throne (*Swete*), but a temporary cessation in the revelations. See 10:4. {**About the space of half an hour**} (\h^s h^mi^ron\). Late and rare word (\h^mi\, *half*, \h^ra\, *hour*), here only in N.T. Accusative of extent of time.

8:2 {**Stand**} (\hest^kasin\). Perfect active of \hist^mi\ (*intransitive*). Another "hebdomad" so frequent in the Apocalypse. The article (*the seven angels*) seems to point to seven well-known angels. In Enoch 20:7 the names of seven archangels are given (*Uriel, Raphael, Raguel, Michael, Sariel, Gabriel, Remiel*) and "angels of the Presence" is an idea like that in Isa 63:9. We do not know precisely what is John's idea here. {**Seven trumpets**} (\hepta salpigges\). We see trumpets assigned to angels in Mt 24:31; 1Th 4:16; 1Co 15:52; Re 4:1,4. See also the use of trumpets in Jos 6:13; Joe 2:1. These seven trumpets are soon to break the half hour of silence. Thus the seven trumpets grow out of the opening of the seventh seal, however that fact is to be interpreted.

8:3 {**Another angel**} (\allos aggelos\). Not one of the seven of verse 2 and before they began to sound the trumpets. This preliminary incident of the offering of incense on the altar covers verses 3-6. {**Stood**} (\estath^). Ingressive first aorist passive of \hist^mi\ (*intransitive*), "took his place." {**Over the altar**} (\epi tou thusiast^riou\). See 6:9 for the word for the burnt-offering, here apparently the altar of incense (*clearly so in Lu 1:11; possibly also Re 9:13*), but it is not clear that in apocalyptic the distinction between the two altars of the tabernacle and temple is preserved. Aleph C Q have the genitive,

while A P have the accusative \epi to thusiast^rion\. {**A golden censer**} (\liban“ton chrusoun\). Old word for frankincense (*from libanos*, Mt 2:11; Re 18:13), but here alone in N.T. and for censer, as is plain by the use of \chrusoun\ (*golden*) with it. Cf. 1Ki 7:50. {**Much incense**} (\thumiamata polla\). See 5:8 for \thumiamata\ (*the aromatic substance burnt, also in 18:13*), but here for the live coals on which the incense falls. {**That he should add**} (\hina d“sei\). Sub-final clause (*subject of edoth^*), was given, singular because \thumiamata\ *neuter plural*) with \hina\ and the future active indicative of \did“mi\, to give, instead of \d“i\, the second aorist subjunctive. {**Unto the prayers**} (\tais proseuchais\). Dative case. In 5:18 the \thumiamata\ are the prayers. {**Upon the golden altar**} (\epi to thusiast^rion to chrusoun to\). Accusative case here, not genitive as above, and apparently the altar of incense as indicated by the word golden (*Ex 30:1ff.; Le 4:17*). Note triple article here \to\ (*once before the substantive, once before the adjective, once before the adjunct "the one before the throne"*).

8:4 {**The smoke**} (\ho kapnos\). Old word, in N.T. only Ac 2:19; Re 8:4; 9:2f., 17f.; 14:11; 15:8; 18:9,18; 19:3. Here from the incense in the angel's hand. {**With the prayers**} (\tais proseuchais\). So associative-instrumental case, but it may be dative as in verse 3 (*for*).

8:5 {**Taketh**} (\eil^phen\). Vivid dramatic perfect active indicative of \lamban“\ as in 5:7, "has taken." The angel had apparently laid aside the censer. Hardly merely the pleonastic use of \lamban“\ (*Joh 19:23*). John pictures the scene for us. {**Filled**} (\egemisen\). He drops back to the narrative use of the first aorist active indicative of \gemiz“\, {**With the fire**} (\ek tou puros\), live coals from the altar (*cf. Isa 6:6*). {**Cast**} (\ebalen\). Second aorist active indicative of \ball“\, See Ge 19:24 (*Sodom*); Eze 10:2 and Christ's bold metaphor in Lu 12:49. See this use of \ball“\ also in Re 8:7; 12:4,9,13; 14:19. {**Followed**} (\egenonto\). Came to pass naturally after the casting of fire on the earth. Same three elements in 4:5, but in different order (*lightnings, voices, thunders*), lightning naturally preceding thunder as some MSS. have it here. Perhaps \ph“nai\, the voices of the storm (*wind, etc.*).

8:6 {**Prepared themselves**} (\h^toimasan hautous\). First aorist active indicative of \hetoimaz“\, They knew the signal and got ready. {**To sound**} (\hina salpis“sin\). Sub-final (*object*) clause

with \hina\ and the first aorist ingressive active subjunctive of \salpiz“. The infinitive could have been used.

8:7 **{Sounded}** (\esalpisen\). First aorist active indicative of \salpiz“, repeated with each angel in turn (8:8,10,12; 9:1,13; 11:15). **{Hail and fire mingled with blood}** (\chalaza kai pur memigmena en haimati\). Like the plague of hail and fire in Ex 9:24. The first four trumpets are very much like the plagues in Egypt, this one like a semitropical thunderstorm (*Swete*) with blood like the first plague (*Ex 7:17ff.; Ps 106:35*). The old feminine word \chalaza\ (*hail*) is from the verb \chala“, to let down (*Mr 2:4*), in N.T. only in Re 8:7; 11:19; 16:21. The perfect passive participle \memigmena\ (*from \mignumi\, to mix*) is neuter plural because of \pur\ (*fire*). **{Were cast}** (\eblth\). First aorist passive singular because \chalaza\ and \pur\ treated as neuter plural. "The storm flung itself on the earth" (*Swete*). **{Was burnt up}** (\kateka^). Second aorist (*effective*) passive indicative of \katakai“, old verb to burn down (*effective use of \kata\, up, we say*). Repeated here three times for dramatic effect. See 7:1-3 about the trees and 9:4 where the locusts are forbidden to injure the grass.

8:8 **{As it were}** (\h“s\). "As if," not a great mountain, but a blazing mass as large as a mountain. **{Burning with fire}** (\puri kaiomenon\). Present middle participle of \kai“. Somewhat like Enoch 18:13, but perhaps with the picture of a great volcanic eruption like that of Vesuvius in A.D. 79. Strabo tells of an eruption B.C. 196 which made a new island (*Palaea Kaumene*). **{Became blood}** (\egeneto haima\). Like the Nile in the first plague (*Ex 7:20ff.*). Cf. also 16:3.

8:9 **{Of the creatures}** (\t“n ktismat“n\). See 5:13 for this word \ktisma\. Even they that had life (\ta echonta psuchas\). Here the nominative articular participle is in apposition with the genitive \ktismat“n\, as often in this book. See Ex 7:20 for the destruction of fish, and Zep 1:3. **{Was destroyed}** (\diephthar^san\). Second aorist passive indicative of \diaphtheir“, old compound, to corrupt, to consume, to destroy (*perfective use of \dia*), also 11:18. The plural \ploion\ just before the verb makes the idea plural.

8:10 **{Burning as a torch}** (\kaiomenos h“s lampas\). See 4:5; Mt 2:2, perhaps a meteor, striking at the fresh-water supply (*rivers \potam“n\, springs \p^gas*) as in the first Egyptian

plague also.

8:11 {**Wormwood**} (\ho Apsinthos\). Absinthe. Usually feminine (\h^), but masculine here probably because \ast^r\ is masculine. Only here in N.T. and not in LXX (\pikria\, *bitterness*, \chol^, *gall, etc.*) except by Aquila in Pr 5:4; Jer 9:15; 23:15. There are several varieties of the plant in Palestine. {**Became wormwood**} (\egeneto eis apsinthon\). This use of \eis\ in the predicate with \ginomai\ is common in the LXX and the N.T. (16:19; Joh 16:20; Ac 5:36). {**Of the waters**} (\ek t^“n hudat^“n\). As a result of (\ek\ the use of the poisoned waters. {**Were made bitter**} (\epikranth^san\). First aorist passive indicative of \pikrain^“. Old verb (*from* \pikros\, *bitter*), as in 10:9f. In a metaphorical sense to embitter in Col 3:19.

8:12 {**Was smitten**} (\epl^g^). Second aorist passive indicative of \pl^ss^“, old verb (*like* \pl^g^ \i plague), here only in N.T. {**That should be darkened**} (\hina skotisth^i\). Purpose clause with \hina\ and the first aorist passive subjunctive of \skotiz^“, from \skotos\ (*darkness*) as in Mt 24:29, but \skoto^“\ in Re 9:2. {**And the day should not shine**} (\kai h^ h^mera m^ phan^i\). Negative purpose clause with \hina m^ and the first aorist active subjunctive of \phain^“, to shed light upon, as in 18:23, not the second aorist passive subjunctive \phan^i\ with different accent. The eclipse here is only partial and is kin to the ninth Egyptian plague (*Ex 10:21*).

8:13 {**An eagle**} (\henos aetou\). "One eagle," perhaps \henos\ (\heis\ used as an indefinite article (9:13; 18:21; 19:17). See 4:7 also for the flying eagle, the strongest of birds, sometimes a symbol of vengeance (*De 28:49; Ho 8:1; Hab 1:8*). {**Flying in mid-heaven**} (\petomenou en mesouran^mati\). Like the angel in 14:6 and the birds in 19:17. \Mesouran^ma\ (*from* \mesourane^“\ *to be in mid-heaven*) is a late word (*Plutarch, papyri*) for the sun at noon, in N.T. only these three examples. This eagle is flying where all can see, and crying so that all can hear. {**Woe, woe, woe**} (\ouai, ouai, ouai\). Triple because three trumpets yet to come. In 18:10,16,19 the double \ouai\ is merely for emphasis. {**For them that dwell on the earth**} (\tous katoikountas\). Accusative of the articular present active participle of \katoike^“, is unusual (*Aleph Q here and also in 12:12*) as in Mt 11:21. There is even a nominative in 18:10. {**By reason of the other voices**} (\ek t^“n loip^“n ph^“n^“n\). "As a result of (\ek\ the rest of the voices." There is more and worse

to come, "of the three angels who are yet to sound" (*τῶν τριῶν ἀγγέλων τῶν μέλλοντων σαλπίζειν*).

[\[Previous\]](#) [\[Next\]](#)

9:1 **{Fallen}** (\pept^ˆˆkota\). Perfect active participle of \pipt^ˆˆ\, already down. In Lu 10:18 note \pesonta\ (*constative aorist active, like a flash of lightning*) after \ethe^ˆˆroun\ and in Re 7:2 note \anabainonta\ (*present active and linear, coming up, picturing the process*) after \eidon\. **{Of the pit of the abyss}** (\tou phreatos t^ˆs abussou\). \Abussos\ is an old adjective (*alpha privative and \buthos\, depth, without depth*), but \h^ˆ abussos\ (*supply \ch^ˆˆˆra\ place*), the bottomless place. It occurs in Ro 10:7 for the common receptacle of the dead for Hades (*Sheol*), but in Lu 8:31 a lower depth is sounded (*Swete*), for the abode of demons, and in this sense it occurs in Re 9:1,2,11; 11:7; 17:8; 20:1,3. \Phrear\ is an old word for well or cistern (*Lu 14:5; Joh 4:11f.*) and it occurs in Re 9:1f. for the mouth of the abyss which is pictured as a cistern with a narrow orifice at the entrance and this fifth angel holds the key to it.

9:2 **{Opened}** (\noixen\). First aorist active indicative of \anoignumi\. With the "key" (\kleis\). **{As the smoke of a great furnace}** (\h^ˆˆs kapnos kaminou megal^ˆs\). The plague of demonic locusts is here turned loose. \Kaminos\ is old word for a smelting-furnace, already in 1:15. **{Were darkened}** (\eskot^ˆˆth\). First aorist passive indicative of \skoto^ˆˆ\, old causative verb from \skotos\, in N.T. only here, 16:10; Eph 4:18. **{By reason of}** (\ek\). "Out of," as a result of (*8:13*).

9:3 **{Locusts}** (\akrides\). Also verse 7 and already in Mt 3:4; Mr 1:6 (*diet of the Baptist*). The Israelites were permitted to eat them, but when the swarms came like the eighth Egyptian plague (*Ex 10:13ff.*) they devoured every green thing. The smoke was worse than the fallen star and the locusts that came out of the smoke were worse still, "a swarm of hellish locusts" (*Swete*). **{The scorpions}** (\hoi skorpioi\). Old name for a little animal somewhat like a lobster that lurks in stone walls in warm regions, with a venomous sting in its tail, in N.T. in Lu 10:19; 11:12; Re 9:3,5,10. The scorpion ranks with the snake as hostile to man.

9:4 **{It was said}** (\erreth\). First aorist passive indicative of

\eipon\}. {**That they should not hurt**} (\hina m^ adik^sousin\}). Sub-final (*object clause subject of* \erreth^\) with \hina m^ and the future active of \adike^ as in 3:9; 8:3. Vegetation had been hurt sufficiently by the hail (8:7). {**But only such men as**} (\ei m^ tous anthr^pous hoitines\}). "Except (*elliptical use of* \ei m^, *if not, unless*) the men who (*the very ones who*)." For this use of \hostis\ see 1:7; 2:24; 20:4. {**The seal of God upon their foreheads**} (\t^n sphragida tou theou epi t^"n met^p^"n\}). Provided for in 7:3ff. "As Israel in Egypt escaped the plagues which punished their neighbours, so the new Israel is exempted from the attack of the locusts of the Abyss" (*Swete*).

9:5 {**That they should not kill them**} (\hina m^ apoktein^sin autous\}). Sub-final object clause (*subject of* \edoth^\) with \hina m^ and the subjunctive of \apoktein^ either present (*continued action*) or aorist (*constative, form the same*), the usual construction with \hina\}. The locusts are charged to injure men, but not to kill them. {**But that they should be tormented**} (\all' hina basanisth^sontai\}). Sub-final clause again with \hina\}, but this time with the first future passive indicative (*like* 3:9; 6:4; 8:3; 13:12) of \basaniz^, old verb, to test metals (*from* \basanos\, *Mt 4:24*) by touchstone, then to torture like Mt 8:29, further in Re 11:10; 12:2; 14:10; 20:10. {**Five months**} (\m^nas pente\}). Accusative of extent of time. The actual locust is born in the spring and dies at the end of summer (*about five months*). {**Torment**} (\basanismos\}). Late word for torture, from \basaniz^, in N.T. only in Re 9:5; 14:11; 18:7,10,15. The wound of the scorpion was not usually fatal, though exceedingly painful. {**When it striketh a man**} (\hotan pais^i anthr^pon\}). Indefinite temporal clause with \hotan\ and the first aorist active subjunctive of \pai^ (\i *Mt 26:51*), old verb, to smite, "whenever it smites a man."

9:6 {**Men**} (\hoi anthr^poi\}). Generic use of the article (*men as a class*). {**Shall not find it**} (\ou m^ heur^sousin auton\}). Strong double negative \ou m^ with the future active indicative according to Aleph Q, but \heur^sin\ (*second aorist active subjunctive*) according to A P (*either construction regular*). The idea here is found in Job 3:21; Jer 8:3. "Such a death as they desire, a death which will end their sufferings, is impossible; physical death is no remedy for the \basanismos\ of an evil conscience" (*Swete*). {**They shall desire to die**} (\epithum^sousin apothanein\}). Future active of \epithume^, a climax to

\z^t^sousin\ (*they shall seek*), to desire vehemently. Paul in Php 1:23 shows a preference for death if his work is done, in order to be with Christ, a very different feeling from what we have here. **{Fleeth}** (\p^heu^geⁱ\). Vivid futuristic present active indicative of \p^heu^g\. Even death does not come to their relief.

9:7 **{The shapes}** (\ta homoi^ma\). Old word from \homoio^, to make like (*from* \homoios\, *like*), likeness, in N.T. only here, Ro 5:14; Php 2:7, "the likenesses were like" (\homoia\). \Homoi^ma\ is "midway between \morph^ and \sch^ma\" (*Lightfoot*). **{Unto horses}** (\hippois\). Associative-instrumental case, as is the rule with \homoios\ (*1:15; 2:18; 4:6ff.; 9:10,19; 11:1; 13:2,11*), but with the accusative in 1:13; 14:14. So also \homoioi chrus^i\ (*like gold*) in this same verse. **{Prepared for war}** (\h^toimasm^enois eis polemon\). Perfect passive participle of \hetoimaz^\. This imagery of war-horses is like that in Joe 2:4f. "The likeness of a locust to a horse, especially to a horse equipped with armour, is so striking that the insect is named in German _Heupferd_ (*hay horse*), and in Italian _cavalett_ a little horse" (*Vincent*). **{As it were crowns}** (\hos stephanoⁱ\). Not actual crowns, but what looked like crowns of gold, as conquerors, as indeed they were (*4:4; 6:2; 12:1; 14:14*). These locusts of the abyss have another peculiar feature. **{As men's faces}** (\h^s pros^pa anthr^p^an\). Human-looking faces in these demonic locusts to give added terror, "suggesting the intelligence and capacity of man" (*Swete*). Vincent actually sees "a distinct resemblance to the human countenance in the face of the locust."

9:8 **{They had}** (\eichan\). Imperfect active, late form as in Mr 8:7 in place of the usual \eichon\. **{As hair of women}** (\h^s trichas gunaⁱk^an\). That is long hair (*1Co 11:15*), with no reference to matters of sex at all, for \anthr^p^an\ just before is used, not \andr^an\ (*men as distinct from women*). Perhaps the antennae of the locust were unusually long. **{As the teeth of lions}** (\h^s leont^an\). Supply \hoi odontes\ (*the teeth*) before \leont^an\. See Joe 1:6. The locust is voracious.

9:9 **{As it were breastplates of iron}** (\h^s th^rakas siderous\). The \th^rax\ was originally the breast (*from the neck to the navel*), then the breastplate, only N.T. usage (*Re 9:9,17; 1Th 5:8; Eph 6:14*). The armour for the breastplate was usually of iron (\siderous\, *Re 2:27*), but with the locusts it only seemed to be so (\h^s\). However, the scaly backs and flanks of the

locusts do resemble coats of mail. "The locusts of the Abyss may be the memories of the past brought home at times of Divine visitation" (*Swete*). {**The sound of their wings**} (\h^ph^"n^t^"n pterug^"n\). Graphic picture of the onrush of the swarms of demonic locusts and the hopelessness of resisting them. {**As the sound of chariots, of many horses rushing to war**} (\h^s ph^"n^ harmat^"n hipp^"n poll^"n trechont^"n eis polemon\). Both metaphors here, the clatter and clangour of the chariot wheels and the prancing of the horses are found in Joe 2:4f. \Trechont^"n\ is present active predicate participle of \trech^"\, to run. Cf. 2Ki 7:6; Jer 47:3.

9:10 {**Tails**} (\ouras\). Old word, in N.T. only in Re 9:10,19; 12:4. {**Like unto scorpions**} (\homoias skorpiois\). Aleph A wrongly have \homoiois\ (*agreeing with* \skorpiois\ *instead of with* \ouras\). It is a condensed idiom for "like unto the tails of the scorpions" as we have it in 13:11 (*cf. Mt 5:20; 1Jo 2:2*). {**Stings**} (\kentra\). Old word from \kentre^"\ (*to prick, to sting*), in N.T. only here, Ac 26:14 (*about Paul*); 1Co 15:55 (*about death*). It is used "of the spur of a cock, the quill of the porcupine, and the stings of insects" (*Vincent*). It was the goad used for oxen (*Pr 26:3; Ac 26:14*). {**In their tails**} (\en tais ourais aut^"n\). This locates "their power to hurt" (\h^ exousia aut^"n adik^sai\, *infinitive here*, \hina adik^sousin\ in 9:4) in their tails. It might have been in other organs.

9:11 {**As king**} (\basilea\). Predicate accusative and anarthrous. In Pr 30:27 it is stated that the locust has no king, but this is not true of these demonic locusts. Their king is "the angel of the abyss (*verse 1*) whose orders they obey." {**His name is**} (\onoma aut^"i\). "Name to him" (*nominative absolute and dative, as in 6:8*). {**In Hebrew**} (\Ebraisti\). Adverb as in 16:16; Joh 5:2; 19:13,17,20; 20:16. \Abadd^"n\). A word almost confined to the Wisdom books (*Job 26:6; Ps 88:11; Pr 15:11*). It is rendered in the LXX by \Ap^"leia\, destruction. {**In the Greek tongue**} (\en t^i Hell^nik^i\). With \gl^"ss^i\ or \dialekt^"i\ understood. As usual, John gives both the Hebrew and the Greek. {**Apollyon**} (\Apollu^"n\). Present active masculine singular participle of \apollu^"\, meaning "destroying," used here as a name and so "Destroyer," with the nominative case retained though in apposition with the accusative \onoma\). The personification of Abaddon occurs in the Talmud also. It is not clear whether by Apollyon John means Death or Satan. Bousset even finds in the

name Apollyon an indirect allusion to Apollo, one of whose symbols was the locust, a doubtful point assuredly.

9:12 {**The first woe**} (*\h^ ouai h^ mia*). Note feminine gender ascribed to the interjection *\ouai* as in 11:14, perhaps because *\thlipsis* is feminine, though we really do not know. Note also the ordinal use of *\mia* (*one*) like *\pr^t^* (*first*) as in 6:1; Mr 16:2. {**There come yet two Woes**} (*\erchetai eti duo Ouai*). Singular number *\erchetai* instead of *\erchontai*, though *\duo ouai*. It is true that *\ouai* is an interjection and indeclinable, but it is here used with *\duo* and is feminine just before, and not neuter.

9:13 {**A voice**} (*\ph^ n^ n mian*). For *\mian* as indefinite article see 8:13. Accusative case here after *\^kousa*, though genitive in 8:13, a distinction between sound and sense sometimes exists (*Ac 9:7; 22:9*), but not here as the words are clearly heard in both instances. {**From**} (*\ek*). "Out of the horns." Note triple use of the genitive article here as of the accusative article with this identical phrase in 8:3 (*"the altar the golden the one before the throne"*).

9:14 {**One saying to the sixth angel**} (*\legonta t^i hekt^i*). Accusative masculine singular active participle of *\leg^*, personifying *\ph^ n^ n* and agreeing with it in case, though not in gender. This voice speaks to the sixth angel (*dative case*). {**Which had the trumpet**} (*\ho ech^ n t^ n salpigga*). Nominative case in apposition with *\aggel^i* (*dative*), the same anomalous phenomenon in 2:20; 3:12; 14:12. Swete treats it as a parenthesis, like 4:1; 11:15. {**Loose**} (*\luson*). First aorist (*ingressive*) active imperative of *\lu^*, "let loose." Another group of four angels (*7:1*) like *Ac 12:4*, described here "which are bound" (*\tous dedemenous*). Perfect passive articular participle of *\de^*, evidently the leaders of the demonic horsemen (*9:15ff.*) as the four angels let loose the demonic locusts (*7:1ff.*), both quaternions agents of God's wrath. {**At the great river Euphrates**} (*\epi t^i potam^i t^i megal^i Euphrat^i*). A regular epithet of the Euphrates (*16:12; Ge 15:18; De 1:7*). It rises in Armenia and joins the Tigris in lower Babylonia, a total length of nearly 1800 miles, the eastern boundary of the Roman Empire next to Parthia.

9:15 {**Were loosed**} (*\eluth^ san*). First aorist (*ingressive*) passive indicative of *\lu^*, "were let loose." {**Which had been**

prepared} (\hoi h^ˆtoimasmenoi\). Perfect passive articular participle of \hetoimaz“, to make ready (\hetoimos\), in a state of readiness prepared by God (*12:6; 16:12; Mt 25:34*). **{For the hour and day and month and year}** (\eis t^ˆn h^ˆ“ran kai h^ˆmeran kai m^ˆna kai eniauton\). For this use of \eis\ with \h^ˆtoimasmenon\ see 2Ti 2:21. All preparation over, the angels are waiting for the signal to begin. **{That they should kill}** (\hina apoktein“sin\). The same idiom in verse 5 about the fifth trumpet, which brought torture. This one brings death.

9:16 **{Of the horsemen}** (\tou hippikou\). Old adjective \hippikos\ from \hippos\ (*horse*), equestrian. The neuter articular singular \to hippikon\, the horse or the cavalry in contrast with \to pezikon\ (*the infantry*), here only in N.T. For the numbers here see on 5:11; 7:4.

9:17 **{And thus I saw in the vision}** (\kai hout“s eidon en t^ˆi horasei\). Nowhere else does John allude to his own vision, though often in Dan. (*Da 7:2; 8:2,15; 9:21*). **{Having}** (\echontas\). Accusative masculine plural of \ech“, probably referring to the riders (\tous kath^ˆmenous ep' aut“n\ rather than to the horses (\tous hippous\). **{Breastplates as of fire and of hyacinth and of brimstone}** (\th“rakas purinous kai huakinthinous kai thei“deis\). There is no \h“s\ (*as*) in the Greek, but that is the idea of these three adjectives which are only metaphors. \Purinos\ is an old adjective (*from* \pur\, *fire*), here only in N.T. \Huakinthos\ is also an old word (*from* \huakinthos\, *hyacinth, then of a sapphire stone Re 21:20*), of a red color bordering on black, here only in the N.T. \Thei“d“s\ is a late word (*from* \theion\, *brimstone*), sulphurous, here only in N.T. **{As the heads of lions}** (\h“s kephalai leont“n\). This of the horses, war-horses as always in the Bible except in Isa 28:28. These horses likewise have "fire and smoke and brimstone" (\theion\, *brimstone, is old word, in N.T. only in Rev. and Lu 17:29*) proceeding (\ekporeuetai\, *singular because it comes first and the subjects afterwards*) out of their mouths. Both rider and horse are terrible.

9:18 **{By these three plagues}** (\apo t“n tri“n pl“g“n tout“n\). Our "plague" or stroke from \pl“ss“, as in Lu 10:30 and often in Rev. (*9:20; 11:6; 15:1,6,8; 16:9; 18:4,8; 22:18*). It is used in Ex 11:1ff. for the plagues in Egypt. The three plagues here are the fire, smoke, and brimstone which proceed from the mouths of the horses. **{Was killed}** (\apektanth^ˆsan\). First aorist

passive indicative of \apoktein“\, to kill, third person plural, though \to triton\ is neuter singular because a collective idea. See same form in verse 20.

9:19 {**The power**} (\h[^] exousia\). As in 2:26; 6:8. This power of the horses is both in their mouths (*because of the fire, smoke, brimstone*) and in their tails, "for their tails are like unto serpents" (\hai gar ourai aut“n homoiai ophesin\).

Associative-instrumental case \ophesin\ after \homoiai\, \Ophis\ is old word for snake (*Mt 7:10*). {**Having heads**} (\echousai kephalas\). Feminine present active participle of \ech“\, agreeing with \ourai\ (*tails*). {**With them**} (\en autais\). Instrumental use of \en\, Surely dreadful monsters.

9:20 {**Repented not**} (\ou meteno[^]san\). First aorist active indicative of \metanoe“\, The two-thirds of mankind still spared did not change their creed or their conduct. {**Of the works**} (\ek t“n erg“n\). For this use of \ek\ after \metanoe“\ see 2:21; 9:21; 16:11. By "works" (\erg“n\ here idolatries are meant, as the next verse shows. {**That they should not worship**} (\hina m[^]proskun[^]sousin\). Negative purpose clause with \hina m[^]\ and the future active of \proskune“\ as in 9:5. {**Devils**} (\ta daimonia\). Both in the O.T. (*De 32:17; Ps 96:5; 106:37*) and in the N.T. (*1Co 10:21*) the worship of idols is called the worship of unclean spirits. Perhaps this is one explanation of the hideous faces given these images. "The idols" (\ta eid“la\ *1Jo 5:21, from \eidōs\, form, appearance*) represented "demons," whether made of gold (\ta chrusf\) or of silver (\ta argurf\) or of brass (\ta chalkf\) or of stone (\ta lithina\) or of wood (\ta xulina\). See Da 5:23 for this picture of heathen idols. The helplessness of these idols, "which can neither see nor hear nor walk" (\ha oute blepein dunantai oute akoueiv oute peripateiv\), is often presented in the O.T. (*Ps 113:12ff.; 115:4*).

9:21 {**Of their murders**} (\ek t“n phon“n aut“n\). Heads the list, but "sorceries" (\ek t“n pharmak“n\ comes next. \Pharmakon\ was originally enchantment, as also in Re 21:8, then drug. For \pharmakia\ see Re 18:34; Ga 5:20. The two other items are fornication (\porneias\) and thefts (\klemmat“n\, *old word from \klept“\, here alone in N.T.*), all four characteristic of demonic worship and idolatry. See other lists of vices in Mr 7:21; Ga 5:20; Re 21:8; 22:15. Our word "pharmacy" as applied to drugs and medicine has certainly come a long way out of a bad environment, but there is still a bad odour about "patent

medicines."

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(Revelation: Chapter 9)

[\[Previous\]](#) [\[Next\]](#)

10:1 {**Another strong angel**} (\allon aggelon ischuron\). But the seventh trumpet does not sound till 11:15. This angel is not one of the seven or of the four, but like the other strong angel in 5:2; 18:21 or the other angel in 14:6,15. The sixth trumpet of 9:13 ends in 9:21. The opening of the seventh seal was preceded by two visions (*chapter Re 7*) and so here the sounding of the seventh trumpet (**11:15**) is preceded by a new series of visions (**10:1-11:14**). {**Coming down out of heaven**} (\katabainonta ek tou ouranou\). Present active participle of \katabain\ picturing the process of the descent as in 20:1 (*cf. 3:12*). {**Arrayed with a cloud**} (\peribebhl^menon nephel^n\). Perfect passive participle of \periball\ with accusative case retained as in 7:9,13. Not proof that this angel is Christ, though Christ will come on the clouds (**1:7**) as he ascended on a cloud (*Ac 1:9*). God's chariot is in the clouds (*Ps 104:3*), but this angel is a special messenger of God's. {**The rainbow**} (\h^iris\). See 4:3 for this word. The construction here is changed from the accusative to the nominative. {**As the sun**} (\h^s ho h^lios\). The very metaphor applied to Christ in 1:16. {**As pillars of fire**} (\h^s stuloi puros\). Somewhat like the metaphor of Christ in 1:15, but still no proof that this angel is Christ. On \stulos\ see 3:12; Ga 2:9.

10:2 {**And he had**} (\kai ech^n\). This use of the participle in place of \eichen\ (*imperfect*) is like that in 4:7f.; 12:2; 19:12; 21:12,14, a Semitic idiom (*Charles*), or as if \katabain^n\ (*nominative*) had preceded in place of \katabainonta\. {**A little book**} (\biblaridion\). A diminutive of \biblarion\ (*papyri*), itself a diminutive of \biblion\ (**5:1**) and perhaps in contrast with it, a rare form in *Hermas* and *Re 10:2,9,10*. In 10:8 Tischendorf reads \biblidarion\, diminutive of \biblidion\ (*Aristophanes*) instead of \biblion\ (*Westcott and Hort*). The contents of this little book are found in 11:1-13. {**Open**} (\^ne^igmenon\). See Eze 2:9f. Perfect (*triple reduplication*) passive participle of \anoig^, in contrast to the closed book in 5:1. There also we have \epi\ (*upon*) \t^n dexian\ (*the right hand*), for it was a large roll, but here the little open roll is held in the hand (\en t^i cheiri\),

apparently the left hand (*verse 5*). {**He set**} (\eth^ken\). First aorist active indicative of \tith^mi\. The size of the angel is colossal, for he bestrides both land and sea. Apparently there is no special point in the right foot (\ton poda ton dexion\) being on the sea (\epi t^s thalass^s\)) and the left (\ton eu^numon\) upon the land (\epi t^s g^s\). It makes a bold and graphic picture. {**As a lion roareth**} (\h^sper le^"n mukftai\). Only instance of \h^sper\ in the Apocalypse, but \h^s\ in the same sense several times. Present middle indicative of \mukaomai\, an old onomatopoetic word from \mu\ or \moo\ (*the sound which a cow utters*), common for the lowing and bellowing of cattle, Latin *_mugire_*, but in Theocritus for the roaring of a lion as here, though in 1Pe 5:8 we have \^ruomai\. Homer uses \mukaomai\ for the clangour of the shield and Aristophanes for thunder. It occurs here alone in the N.T. It does not mean that what the angel said was unintelligible, only loud. Cf. 1:10; 5:2,12; 6:10; 7:2,10, etc.

10:3 {**The seven thunders**} (\hai hepta brontai\). A recognized group, but not explained here, perhaps John assuming them to be known. For \brontai\ see already 4:5; 6:1; 8:5. In Ps 29 the Lord speaks in the sevenfold voice of the thunderstorm upon the sea. {**Their voices**} (\tas heaut^"n ph^"nas\). Cognate accusative with \elal^san\ and \heaut^"n\ (*reflexive*) means "their own." In Joh 12:28 the voice of the Father to Christ was thought by some to be thunder.

10:4 {**I was about to write**} (\^mellon graphein\). Imperfect active of \mell^" (\i double augment as in Joh 4:47; 12:33; 18:32) and the present (*inchoative*) active infinitive of \graph^", "I was on the point of beginning to write," as commanded in 1:11,19. {**Seal up**} (\sphragison\). Aorist active imperative of \sphragiz^", tense of urgency, "seal up at once." {**And write them not**} (\kai m^auta graps^is\). Prohibition with \m^ and the ingressive aorist active subjunctive of \graph^", "Do not begin to write." It is idle to conjecture what was in the utterances. Compare Paul's silence in 2Co 12:4.

10:5 {**Standing**} (\hest^"ta\). Second perfect active participle of \hist^mi\ (*intransitive*). John resumes the picture in verse 2. {**Lifted up**} (\^ren\). First aorist active indicative of \air^", to lift up. {**To heaven**} (\eis ton ouranon\). Toward heaven, the customary gesture in taking a solemn oath (*Ge 14:22; De 32:40; Da 12:7*).

10:6 {**Sware**} (\“*mosen*\). First aorist indicative of \omnu“\ to swear. {**By him that liveth**} (*en t“i z“nti*\). This use of \en\ after \omnu“\ instead of the usual accusative (*Jas 5:12*) is like the Hebrew (*Mt 5:34,36*). "The living one for ages of ages" is a common phrase in the Apocalypse for God as eternally existing (*1:18; 4:9,10; 15:7*). This oath proves that this angel is not Christ. {**Who created**} (*hos ektisen*\). First aorist active indicative of \ktiz“\, a reference to God's creative activity as seen in Ge 1:1ff.; Ex 20:11; Isa 37:16; 42:5; Ps 33:6; 145:6, etc. {**That there shall be time no longer**} (*hoti chronos ouketi estai*\). Future indicative indirect discourse with \hoti\. But this does not mean that \chronos\ (*time*), Einstein's "fourth dimension" (*added to length, breadth, height*), will cease to exist, but only that there will be no more delay in the fulfillment of the seventh trumpet (*verse 7*), in answer to the question, "How long?" (*6:10*).

10:7 {**When he is about to sound**} (*hotan mell^i salpizein*\). Indefinite temporal clause with \hotan\ and the present active subjunctive of \mell“\ and the present (*inchoative*) active infinitive of \salpiz“\, "whenever he is about to begin to sound" (*in contrast to the aorist in 11:15*). {**Then**} (*kai*\). So in apodosis often (*14:10*). {**Is finished**} (*etelesth^*\). First aorist passive indicative of \tele“\, proleptic or futuristic use of the aorist as in 1Co 7:28. So also 15:1. {**The mystery of God**} (*to must^rion tou theou*\). This same phrase by Paul in 1Co 2:1; Col 2:2. Here apparently the whole purpose of God in human history is meant. {**According to the good tidings which he declared**} (*h“s eu^ggelisen*\). "As he gospelized to," first aorist active indicative of \euaggeliz“\, a rare use of the active as in 14:6 with the accusative. See the middle so used in Ga 1:9; 1Pe 1:12. See Am 3:7; Jer 7:25; 25:4 for this idea in the O.T. prophets who hoped for a cleaning up of all mysteries in the last days.

10:8 {**Again speaking and saying**} (*palin lalousan kai legousan*\). Present active predicate participles feminine accusative singular agreeing with \h^n\ (*object of* \^kousa\), not with \ph“n^\
(*nominative*) as most of the cursives have it (*lalousa kai legousa*\). Ordinarily it would be \elalei kai elegen\. See 4:1 for like idiom. This is the voice mentioned in verse 4. No great distinction is to be made here between \lale“\ and \leg“\.
{**Go, take**} (*Hupage labe*\). Present active imperative of \hupag“\

and second aorist active imperative of \lamban“\ . The use of \hupage\ (*exclamation like \ide*) is common in N.T. (*Mt 5:24; 8:4; 19:21; Joh 4:16; 9:7*). Charles calls it a Hebraism (*16:1*). Note the repeated article here (\to\) referring to the open book in the hand of the angel (*verse 2*), only here \biblion\ is used, not the diminutive of \biblaridion\ of verses 2,9,10.

10:9 **{I went}** (\ap^ltha\). Second aorist active indicative (\-a\ *form*), "I went away" (\ap-\) to the angel. John left his position by the door of heaven (*4:1*). **{That he should give}** (\dounai\). Second aorist active infinitive of \did“mi\ , indirect command after \leg“n\ (*bidding*) for \dos\ in the direct discourse (*second aorist active imperative second person singular*). This use of \leg“\ to bid occurs in 13:14; Ac 21:21. **{He saith}** (\legei\). Dramatic vivid present active indicative of \leg“\ . **{Take it and eat it up}** (\labe kai kataphage auto\). Second aorist (*effective*) active imperatives of \lamban“\ and \katesthi“\ (*perfective use of \kata\ , "eat down," we say "eat up"*). See the same metaphor in Eze 3:1-3; Jer 15:6f. The book was already open and was not to be read aloud, but to be digested mentally by John. **{It shall make thy belly bitter}** (\pikranei sou tⁿ koilian\). Future active of \pikrain“\ , for which verb see 8:11; 10:10; Col 3:19. There is no reference in Ezekiel or Jeremiah to the bitterness here mentioned. **{Sweet as honey}** (\gluku h“s meli\). For the sweetness of the roll see Ps 19:10f.; 119:103. "Every revelation of God's purposes, even though a mere fragment, a \biblaridion\ , is 'bitter-sweet,' disclosing judgement as well as mercy" (*Swete*). Deep and bitter sorrows confront John as he comes to understand God's will and way.

10:10 **{I took--and ate it up}** (\elabon--kai katephagon auto\). Second aorist active indicatives of the same verbs to show John's prompt obedience to the command. The order of the results is here changed to the actual experience (*sweet in the mouth, bitter in the belly*). The simplex verb \ephagon\ (*I ate*) is now used, not the compound \katephagon\ (*I ate up*).

10:11 **{They say}** (\legousin\). Present active of vivid dramatic action and the indefinite statement in the plural as in 13:16; 16:15. It is possible that the allusion is to the heavenly voice (*10:4,8*) and to the angel (*10:9*). **{Thou must prophesy again}** (\dei se palin proph^hteusai\). Not a new commission (*1:19*), though now renewed. C.f. Eze 4:7; 6:2; Jer 1:10. The \palin\

(*again*) points to what has preceded and also to what is to come in 11:15. Here it is predictive prophecy (*proph^teusai*), *first aorist active infinitive of* *proph^teu*“\). {Over} (*epi*\). In the case, in regard to as in Joh 12:16 (*with* *graph*“\), not in the presence of (*epi*\ *with genitive*, *Mr 13:9*) nor against (*epi*\ *with the accusative*, *Lu 22:53*). For this list of peoples see 5:9, occurring seven times in the Apocalypse.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

11:1 {**A reed**} (\kalamos\). Old word for a growing reed (*Mt 11:7*) which grew in immense brakes in the Jordan valley, a writer's reed (*3Jo 1:7*), a measuring-rod (*here, 21:15f.; Eze 40:3-6; 42:16-19*). {**Like a rod**} (\homoios rabd"i\). See 2:27; Mr 6:8 for \rabdos\. {**And one said**} (\leg"n\). "Saying" (*present active masculine participle of \leg"*) is all that the Greek has. The participle implies \ed"ken\ (*he gave*), not \edoth^, a harsh construction seen in Ge 22:20; 38:24, etc. {**Rise and measure**} (\egeire kai metr^son\). Present active imperative of \egeir" (intransitive, exclamatory use as in *Mr 2:11*) and first aorist active imperative of \metre". In Eze 42:2ff. the prophet measures the temple and that passage is probably in mind here. But modern scholars do not know how to interpret this interlude (*11:1-13*) before the seventh trumpet (*11:15*). Some (*Wellhausen*) take it to be a scrap from the Zealot party before the destruction of Jerusalem, which event Christ also foretold (*Mr 13:2; Mt 24:2; Lu 21:6*) and which was also attributed to Stephen (*Ac 6:14*). Charles denies any possible literal interpretation and takes the language in a wholly eschatological sense. There are three points in the interlude, however understood: the chastisement of Jerusalem or Israel (*verses 1,2*), the mission of the two witnesses (*3-12*), the rescue of the remnant (*13*). There is a heavenly sanctuary (*7:15; 11:19; 14:15, etc.*), but here \naos\ is on earth and yet not the actual temple in Jerusalem (*unless so interpreted*). Perhaps here it is the spiritual (*3:12; 2Th 2:4; 1Co 3:16f.; 2Co 6:16; Eph 2:19ff.*). For altar (\thusiast^rion\) see 8:3. Perhaps measuring as applied to "them that worship therein" (\tous proskunountas en aut"i\)) implies a word like numbering, with an allusion to the 144,000 in chapter 7 (*a zeugma*).

11:2 {**The court**} (\t^n aul^n\). The uncovered yard outside the house. There were usually two, one between the door and the street, the outer court, the other the inner court surrounded by the buildings (*Mr 14:66*). This is here the outer court, "which is without the temple" (\t^n ex"then tou naou\), outside of the sanctuary, but within the \hieron\ where the Gentiles could go (*carrying out the imagery of the Jerusalem temple*). {**Leave**

without} (\ekbale ex“then\). Literally, "cast without" (*second aorist active imperative of \ekball“*). {**Do not measure it**} (\m^ aut^ n metr^ s^ is\). Prohibition with \m^ and the first aorist active (*ingressive*) subjunctive of \metre“\ . This outer court is left to its fate. In Herod's temple the outer court was marked off from the inner by "the middle wall of partition" (\to mesoitoichon tou phragmou\, *Eph 2:15*), beyond which a Gentile could not go. In this outer court was a house of prayer for the Gentiles (*Mr 11:17*), but now John is to cast it out and leave to its fate (*given to the Gentiles in another sense*) to be profaned by them. {**They shall tread under foot**} (\pat^ sousin\). Future active of \pate“\, here to trample with contempt as in Lu 21:24, even the holy city (*Mt 4:5; Isa 48:2; Ne 11:1*). Charles thinks that only the heavenly city can be so called here (*21:2,10; 22:19*) because of 11:8 (*Sodom and Gomorrah*). But the language may be merely symbolical. See Da 9:24. {**Forty and two months**} (\m^ nas tesserakonta kai duo\). Accusative of extent of time. This period in Da 7:25; 12:7. It occurs in three forms in the Apocalypse (*forty-two months, here and 13:5; 1260 days, 11:3; 12:6; time, times and half a time or 3 1/2 years, 12:14 and so in Daniel*). This period, however its length may be construed, covers the duration of the triumph of the Gentiles, of the prophesying of the two witnesses, of the sojourn of the woman in the wilderness.

11:3 {**I will give**} (\d“s“\). Future active of \did“mi\ . The speaker may be God (*Beckwith*) or Christ (*Swete*) as in 2:13; 21:6 or his angel representative (*22:7,12ff.*). The idiom that follows is Hebraic instead of either the infinitive after \did“mi\ as in 2:7; 3:21; 6:4; 7:2; 13:7,15; 16:8 or \hina\ with the subjunctive (*9:5; 19:8*) we have \kai proph^ teusousin\ (*and they shall prophesy*). {**Unto my two witnesses**} (\tois dusin martusin mou\). Dative case after \d“s“\ . The article seems to point to two well-known characters, like Elijah, Elisha, but there is no possible way to determine who they are. All sorts of identifications have been attempted. {**Clothed**} (\peribl^ menous\). Perfect passive participle of \periball“\ as often before (*7:9,13; 10:1, etc.*). But Aleph A P Q here read the accusative plural in \-ous\, while C has the nominative in \-oi\ . Charles suggests a mere slip for the nominative, but Hort suggests a primitive error in early MSS. for the dative \periblemenois\ agreeing with \martusin\ . {**In sackcloth**} (\sakkous\). Accusative retained with this passive verb as in 7:9,13. See 6:12 for

\sakkos\ and also Mt 3:4. The dress suited the message (***Mt 11:21***).

11:4 {**The two olive trees**} (\hai duo elai\). The article seems to point to what is known. For this original use of \elaia\ see Ro 11:17,24. In Zec 4:2,3,14 the lampstand or candlestick (\luchnia\) is Israel, and the two olive trees apparently Joshua and Zerubbabel, but John makes his own use of this symbolism. Here the two olive trees and the candlesticks are identical. {**Standing**} (\hest“tes\). Masculine perfect active participle agreeing with \houtoi\ instead of \hest“sai\ (***read by P and cursives***) agreeing with \elai\ kai luchniai\, even though \hai\ (***feminine plural article***) be accepted before \en“pion tou kuriou\ (***before the Lord***).

11:5 {**If any man desireth to hurt them**} (\ei tis autous thelei adik^sai\). Condition of first class, assumed to be true, with \ei\ and present active indicative (\thelei\) "if any one wants to hurt" (\adik^sai\ ***first aorist active infinitive***). It is impossible to hurt these two witnesses till they do their work. The fire proceeding out of the mouths of the witnesses is like Elijah's experience (***2Ki 1:10***). {**Devoureth**} (\katesthie\). "Eats up (***down***)," present active indicative of \katesthi“\ {**If any man shall desire**} (\ei tis thel^s^i\). Condition of third class with \ei\ and first aorist active subjunctive of \thel“\ as in Lu 9:13; Php 3:12, but MSS. also read either \thelei\ (***present active indicative***) or \thel^sei\ (***future active, condition of the first class like the preceding one. The condition is repeated in this changed form, as less likely to happen and with inevitable death***) (\dei auton apoktanth^nai\, ***must be killed, first aorist passive infinitive of*** \apoktein“\ with \dei\).

11:6 {**To shut the heaven**} (\kleisai ton ouranon\). First aorist active infinitive of \klei“\ As Elijah did by prayer (***1Ki 17:1; Lu 4:25; Jas 5:17***). {**That it rain not**} (\hina m^ huetos brech^i\). Sub-final use of \hina m^ with the present active subjunctive of \brech“\, old verb to rain (***Mt 5:45***), here with \huetos\ as subject. {**During the days**} (\tas h^meras\). Accusative of extent of time. In Lu 4:25; Jas 5:17 the period of the drouth in Elijah's time was three and a half years, just the period here. {**Of their prophecy**} (\t^s proph^teias aut“n\). Not here the gift of prophecy (***1Co 12:10***) or a particular prophecy or collection of prophecies (***Re 1:3; 22:7f.***), but "the

execution of the prophetic office" (*Swete*). **{Over the waters}** (*\epi t'“n hudat“n*). "Upon the waters." As Moses had (*Ex 7:20*). **{Into blood}** (*\eis haima*). As already stated in 8:8 about the third trumpet and now again here. **{To smite}** (*\pataxai*). First aorist active infinitive of *\patass“*, used here with *\exousian echousin* (*they have power*), as is *\strephein* (*to turn*). **{With every plague}** (*\en pas^i pl'g^i*). In 1Ki 4:8, but with reference to the plagues in Egypt. **{As often as they shall desire}** (*\hosakis ean thel's“sin*). Indefinite temporal clause with *\hosakis* and modal *\ean* (= *\an*) and the first aorist active subjunctive of *\thel“*, "as often as they will."

11:7 **{When they shall have finished}** (*\hotan teles“sin*). Merely the first aorist active subjunctive of *\tele“* with *\hotan* in an indefinite temporal clause with no *_futurum exactum_* (*future perfect*), "whenever they finish." **{The beast}** (*\to th^rion*). "The wild beast comes out of the abyss" of 9:1f. He reappears in 13:1; 17:8. In Da 7:3 *\th^ria* occurs. Nothing less than antichrist will satisfy the picture here. Some see the abomination of Da 7:7; Mt 24:15. Some see Nero *_redivivus_*. **{He shall make war with them}** (*\poi^sei met' aut“n polemon*). This same phrase occurs in 12:17 about the dragon's attack on the woman. It is more the picture of single combat (*2:16*). **{He shall overcome them}** (*\nik^sei autous*). Future active of *\nika“*. The victory of the beast over the two witnesses is certain, as in Da 7:21. **{And kill them}** (*\kai apoktenei*). Future active of *\apoktein“*. Without attempting to apply this prophecy to specific individuals or times, one can agree with these words of Swete: "But his words cover in effect all the martyrdoms and massacres of history in which brute force has seemed to triumph over truth and righteousness."

11:8 **{Their dead bodies lie}** (*\to pt“ma aut“n*). Old word from *\pipt“* (*to fall*), a fall, especially of bodies slain in battle, a corpse, a carcass (*Mt 14:12*), here the singular (*some MSS. \pt“mata\, plural*) as belonging to each of the *\aut“n* (*their*) like *\stomatos aut“n* (*their mouth*) in verse 5. So also in verse 9. No word in the Greek for "lie." **{In}** (*\epi*). "Upon," as in verse 6, with genitive (*\t^s plateias*), the broad way (*\hodou\ understood*), from *\platus* (*broad*) as in Mt 6:5, old word (*Re 21:21; 22:2*). **{Of the great city}** (*\t^s pole“s t^s megal^s*). Clearly Jerusalem in view of the closing clause (*\hopou--estaur“th^)*, though not here called "the holy city" as

in verse 2, and though elsewhere in the Apocalypse Babylon (*Rome*) is so described (*14:8; 16:19; 17:5; 18:2,10,16,18,19,21*). {**Which**} (*ĥtis*). Which very city, not "whichever." {**Spiritually**} (*pneumatik*“s”). This late adverb from *pneumatikos* (*spiritual*) occurs in the N.T. only twice, in 1Co 2:14 for the help of the Holy Spirit in interpreting God's message and here in a hidden or mystical (*allegorical sense*). For this use of *pneumatikos* see 1Co 10:3f. Judah is called Sodom in Isa 1:9f.; Eze 16:46,55. See also Mt 10:15; 11:23. Egypt is not applied to Israel in the O.T., but is "an obvious symbol of oppression and slavery" (*Swete*). {**Where also their Lord was crucified**} (*hopou kai ho kurios aut*“n *estaur*“th”). First aorist passive indicative of *stauro*“, to crucify, a reference to the fact of Christ's crucifixion in Jerusalem. This item is one of the sins of Jerusalem and the disciple is not greater than the Master (*Joh 15:20*).

11:9 {**Men from among**} (*ek t*“n *etc.*). No word for "men" (*anthr*“poi or *polloi*) before *ek t*“n, but it is implied (*partitive use of ek*) as in 2:10 and often. See also 5:9; 7:9 for this enumeration of races and nations. {**Do look upon**} (*blepousin*). Present (*vivid dramatic*) active indicative of *blep*“. {**Three days and a half**} (*ĥmeras treis kai ĥmisu*). Accusative of extent of time. *Ĥmisu* is neuter singular though *ĥmeras* (*days*) is feminine as in Mr 6:23; Re 12:14. The days of the gloating over the dead bodies are as many as the years of the prophesying by the witnesses (*11:3*), but there is no necessary correspondence (*day for a year*). This delight of the spectators "is represented as at once fiendish and childish" (*Swete*). {**Suffer not**} (*ouk aphiousin*). Present active indicative of *aphi*“, late form for *aphi*^mi, as in Mr 1:34 (*cf. apheis in Re 2:20*). This use of *aphi*^mi with the infinitive is here alone in the Apocalypse, though common elsewhere (*Joh 11:44,48; 12:7; 18:8*). {**Their dead bodies**} (*ta pt*“mata aut”n). "Their corpses," plural here, though singular just before and in verse 8. {**To be laid in a tomb**} (*teth*^nai *eis mn*^ma). First aorist passive of *tith*^mi, to place. *Mn*^ma (*old word from mimn*^sk“, to remind) is a memorial, a monument, a sepulchre, a tomb (*Mr 5:3*). "In a country where burial regularly took place on the day of death the time of exposure and indignity would be regarded long" (*Beckwith*). See Tobit 1:18ff.

11:10 {**They that dwell upon the earth**} (*hoi katoikountes epi t*^s

g^s\). Present active articular participle of \katoike“, "an Apocalyptic formula" (*Swete*) for the non-Christian world (**3:10; 6:10; 8:13; 13:8,12,14; 17:8**). {**Rejoice**} (\chairousin\). Present active indicative of \chair“. {**Over them**} (\ep' autois\). Locative (*or dative*) case with \epi\ as in 10:11. {**Make merry**} (\euphrainontai\). Present middle indicative of \euphrain“, old verb (\eu, phrⁿ\, *jolly mind*), as in Lu 15:32; Re 12:12; 18:20. Jubilant jollification over the cessation of the activity of the two prophets. {**They shall send gifts to one another**} (\d“ra pempsousin all^{lois}\). Future active of \pemp“\ with dative \all^{lois}\. Just as we see it done in Es 9:19,22; Ne 8:10,12. {**Tormented**} (\ebasanisan\). First aorist active indicative of \basaniz“, for which see 9:5. This is the reason (\hoti\) of the fiendish glee of Jew and Gentile, who no longer will have to endure the prophecies (**11:3f.**) and dread miracles (**11:5f.**) of these two prophets. "Such a sense of relief is perhaps not seldom felt today by bad men when a preacher of righteousness or a signal example of goodness is removed" (*Swete*).

11:11 {**After the**} (\meta tas\ *etc.*). The article \tas\ (*the*) points back to 11:9. {**The breath of life from God**} (\pneuma z“^s ek tou theou\). This phrase (\pneuma z“^s\) occurs in Ge 6:17; 7:15,22 of the lower animals, but here there is clearly an allusion to Eze 37:5,10 (*also 2Ki 13:21*), where the dead bones lived again. {**Entered into them**} (\eis^{lthen} en autois\). Second aorist active indicative of \eiserchomai\ with \en\ rather than \eis\ after it (*cf. Lu 9:46*). The prophecy has here become fact (*change from future \pempsousin\ to aorist \eis^{lthen}*). {**They stood upon their feet**} (\est^{san} epi tous podas aut“ⁿ\). Ingressive second aorist active indicative of \hist^{mi}\ (*intransitive*). Reference to Eze 37:10, but with the accusative in place of genitive there after \epi\ as in 2Ki 13:21. {**Fell upon**} (\epepesen epi\). Second aorist active indicative of \epipipt“\ with repetition of \epi\. The same prophetic use of the aorist as in \eis^{lthen}\ and \est^{san}\. {**Beheld**} (\the“rountas\). Present active articular participle of \the“re“. "The spectators were panic-stricken" (*Swete*).

11:12 {**Saying**} (\legous^s\). Present active predicate participle of \leg“, feminine genitive agreeing with \ph“ⁿs\, though some MSS. have the accusative \ph“ⁿn legousan\, either construction being proper after \kousan\ (*they heard*). There is a little

evidence for \`kousa\ like 12:10 (*24 times in the book*). Cf. Joh 5:28. {**Come up hither**} (\anabate h“de\). Second aorist active imperative of \anabain“\. The ascension of these two witnesses is in full view of their enemies, not just in the presence of a few friends as with Christ (*Ac 1:9*). {**They went up**} (\aneb^san\). Second aorist active indicative of \anabain“\. {**In the cloud**} (\en t^i nephel^i\). As Jesus did (*Ac 1:9*) and like Elijah (*2Ki 2:11*). Their triumph is openly celebrated before their enemies and is like the rapture described by Paul in 1Th 4:17.

11:13 {**There was**} (\egeneto\). "There came to pass" (*second aorist middle indicative of \ginomai*). Earthquakes are often given as a symbol of great upheavals in social and spiritual order (*Swete*) as in Eze 37:7; 38:19; Hag 2:6; Mr 13:8; Heb 12:26f.; Re 6:12; 16:18. {**Fell**} (\epesen\). Second aorist active indicative of \pipt“\, to fall. Only the tenth (\to dekatan\) of the city fell. Cf. \to triton\ (*the third*) in 8:7-12, perhaps a conventional number. {**Were killed**} (\apektanth^san\). First aorist passive indicative of \apoktein“\ as in 9:18. {**Seven thousand persons**} (\onomata anthr“p“n chiliades hepta\). This use of \onomata\ (*names of men here*) is like that in 3:4; Ac 1:15 and occurs in the papyri (*Deissmann, _Bible Studies_, p. 196f.*). {**Were affrighted**} (\emphoboi egenonto\). "Became terrified," old adjective (\en, phobos\, *fear*) as in Lu 24:5; Ac 10:4; 24:5. "A general movement toward Christianity, induced by fear or despair--a prediction fulfilled more than once in ecclesiastical history" (*Swete*). {**Gave glory**} (\ed“kan doxan\). First aorist active indicative of \did“mi\, when they saw the effect of the earthquake, recognition of God's power (*Joh 9:24; Ac 12:23; Ro 4:20*).

11:14 {**Is past**} (\ap^lthen\). Second aorist active indicative of \aperchomai\. See 9:12 for this use and 21:1,4. The second woe (\h^ ouai h^ deutera\) is the sixth trumpet (*9:12*) with the two episodes attached (*10:1-11:13*). {**The third woe**} (\h^ ouai h^ trit^, *feminine as in 9:12*) is the seventh trumpet, which now "cometh quickly" (\erchetai tachu\), for which phrase see 2:16; 3:11; 22:7,12,20. Usually pointing to the Parousia.

11:15 {**There followed**} (\egenonto\). "There came to pass." There was silence in heaven upon the opening of the seventh seal (*8:1*), but here "great voices." Perhaps the great voices are the \z“a\ of 4:6ff.; 5:8. {**Saying**} (\legontes\). Construction

according to sense; \legontes\, masculine participle (*not* \legousai\), though \ph“nai\, feminine. John understood what was said. {Is become} (\egeneto\). "Did become," prophetic use of the aorist participle, already a fact. See \egeneto\ in Lu 19:9.

{The kingdom of our Lord and of his Christ} (\tou kuriou h^m“n kai tou Christou autou\). Repeat \h^ basileia\ from the preceding. God the Father is meant here by \kuriou\ (*Lord*), as \autou\ (*his*) shows. This is the certain and glorious outcome of the age-long struggle against Satan, who wields the kingdom of the world which he offered to Christ on the mountain for one act of worship. But Jesus scorned partnership with Satan in the rule of the world, and chose war, war up to the hilt and to the end. Now the climax has come with Christ as Conqueror of the kingdom of this world for his Father. This is the crowning lesson of the Apocalypse. **{He shall reign}** (\basileusei\). Future active of \basileu“\, God shall reign, but the rule of God and of Christ is one as the kingdom is one (*1Co 15:27*). Jesus is the Lord's Anointed (*Lu 2:26; 9:20*).

11:16 **{The four and twenty elders}** (\hoi eikosi tessares presbuteroi\). They follow the living creatures (*verse 15, if correctly interpreted*) in their adoration, as in 4:9ff. Though seated on thrones of their own (*4:4*), yet they fall upon their faces in every act of worship to God and Christ (*4:10; 5:8,14; 19:4*). Here \epi ta pros“pa aut“n\ (*upon their faces*) is added as in 7:11 about the angels. The elders here again represent the redeemed, as the four living creatures the forces of nature, in the great thanksgiving here (\eucharistoumen\, *present active indicative of \euchariste“*).

11:17 **{O Lord God}** (\Kurie ho theos\). Vocative form \kurie\ and nominative form \ho theos\ (*vocative in use*). See 1:8; 4:8 for this combination with \ho pantokrat“r\ (*the Almighty*). For \ho “n kai ho ^n\ (*which art and which wast*) see 1:4,8; 4:8; 16:5.

{Thou hast taken} (\eil^phes\). Perfect active indicative of \lamban“\, emphasizing the permanence of God's rule, "Thou hast assumed thy power." **{Didst reign}** (\ebasileusas\). Ingressive first aorist active indicative of \basileu“\, "Didst begin to reign." See this combination of tenses (*perfect and aorist*) without confusion in 3:3; 5:7; 8:5.

11:18 **{Were wroth}** (\“rgisth^san\). Ingressive first aorist active indicative of \orgizomai\, "became angry." The culmination of wrath against God (*16:13ff.; 20:8f.*). Cf. Ps 2:1,5,12;

99:1; Ac 4:25ff. John sees the hostility of the world against Christ. {**Thy wrath came**} (*lthen h^org^sou*\). Second aorist active indicative of \erchomai\, the prophetic aorist again. The _Dies Irae_ is conceived as already come. {**The time of the dead to be judged**} (*ho kairos t^"n nekr^"n krith^nai*\). For this use of \kairos\ see Mr 11:13; Lu 21:24. By "the dead" John apparently means both good and bad (*Joh 5:25; Ac 24:21*), coincident with the resurrection and judgment (*Mr 4:29; Re 14:15ff.; 20:1-15*). The infinitive \krith^nai\ is the first aorist passive of \krin^"\, epexegetic use with the preceding clause, as is true also of \dounai\ (*second aorist active infinitive of \did^"mi*\), to give. {**Their reward**} (*ton misthon*\). This will come in the end of the day (*Mt 20:8*), from God (*Mt 6:1*), at the Lord's return (*Re 22:12*), according to each one's work (*1Co 3:8*). {**The small and the great**} (*tous mikrous kai tous megalous*\). The accusative here is an anacoluthon and fails to agree in case with the preceding datives after \dounai ton misthon\, though some MSS. have the dative \tois mikrois\, etc. John is fond of this phrase "the small and the great" (*13:16; 19:5,18; 20:12*). {**To destroy**} (*diaphtheirai*\). First aorist active infinitive of \diaphtheir^"\, carrying on the construction with \kairos\. Note \tous diaphtheirontas\, "those destroying" the earth (*corrupting the earth*). There is a double sense in \diaphtheir^"\ that justifies this play on the word. See 19:2. In 1Ti 6:5 we have those "corrupted in mind" (*diaphtharmenoi ton noun*\). God will destroy the destroyers (*1Co 3:16f.*).

11:19 {**Was opened**} (*^noig^*\). Second aorist passive indicative of \anoig^"\, with augment on the preposition as in 15:5. For the sanctuary (*naos*\) of God in heaven see 3:12; 7:15; 15:5ff.; 21:22. {**Was seen**} (*^phth^*\). First aorist passive indicative of \hora^"\. {**The ark of his covenant**} (*h^ kib^"tos t^s diath^k^s autou*\). The sacred ark within the second veil of the tabernacle (*Heb 9:4*) and in the inner chamber of Solomon's temple (*1Ki 8:6*) which probably perished when Nebuchadrezzar burnt the temple (*2Ki 25:9; Jer 3:16*). For the symbols of majesty and power in nature here see also 6:12; 8:5; 11:13; 16:18,21.

[\[Previous\]](#) [\[Next\]](#)

12:1 {**A great sign**} (*\s^meion mega*). The first of the visions to be so described (**13:3; 15:1**), and it is introduced by \“phth^ as in 11:19; 12:3, not by \meta tauto\ or by \eidon\ or by \eidon kai idou\ as heretofore. This "sign" is really a \teras\ (**wonder**), as it is so by association in Mt 24:24; Joh 4:48; Ac 2:22; 5:12. The element of wonder is not in the word \s^meion\ as in \teras\, but often in the thing itself as in Lu 21:11; Joh 9:16; Re 13:13ff.; 15:1; 16:14; 19:20. {**A woman**} (*\gun^*). Nominative case in apposition with \s^meion\. "The first 'sign in heaven' is a Woman--the earliest appearance of a female figure in the Apocalyptic vision" (*Swete*). {**Arrayed with the sun**} (*\peribeb^l^men^ ton h^lion*). Perfect passive participle of \periball^, with the accusative retained as so often (**9 times**) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse 17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the _ideal_ Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind Isa 7:14 (**Mt 1:23; Lu 1:31**) as well as Mic 4:10; Isa 26:17f.; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (**Joh 16:21; Ga 4:19**). The figure is a bold one with the moon "under her feet" (*\hupokat^ t^“n pod^“n aut^s*) and "a crown of twelve stars" (*\stephanos aster^“n d^“deka*), a possible allusion to the twelve tribes (**Jas 1:1; Re 21:12**) or to the twelve apostles (**Re 21:14**).

12:2 {**And she was with child**} (*\kai en gastri echousa*). Perhaps \estin\ to be supplied or the participle used as a finite verb as in 10:2. This is the technical idiom for pregnancy as in Mt 1:18,23, etc. {**Travailing in birth**} (*\“dinousa*). Present active participle of \“din^, old verb (*from \“din\ birth-pangs 1Th 5:3*), in N.T. only here and Ga 4:27. {**And in pain**} (*\kai*

basanizomen^). "And tormented" (*present passive participle of* *\basaniz*^, *for which see already 9:5; 11:10*), only here in N.T. in sense of childbirth. {**To be delivered**} (*\tekein*). Second aorist active infinitive of *\tik*^, to give birth, exegetical use. Also in verse 4.

12:3 {**Another sign**} (*\allo s^meion*). "A second tableau following close upon the first and inseparable from it" (*Swete*). {**And behold**} (*\kai idou*). As often (*4:1; 6:2,5,8, etc.*). {**A great red dragon**} (*\drak*^*n megas purros*). Homer uses this old word (*probably from* *\derkomai*, *to see clearly*) for a great monster with three heads coiled like a serpent that ate poisonous herbs. The word occurs also in Hesiod, Pindar, Eschylus. The Babylonians feared a seven-headed hydra and Typhon was the Egyptian dragon who persecuted Osiris. One wonders if these and the Chinese dragons are not race memories of conflicts with the diplodocus and like monsters before their disappearance. Charles notes in the O.T. this monster as the chief enemy of God under such title as Rahab (*Isa 51:9f.; Job 26:12f.*), Behemoth (*Job 40:15-24*), Leviathan (*Isa 27:1*), the Serpent (*Am 9:2ff.*). In Ps 74:13 we read of "the heads of the dragons." On *\purros* (*red*) see 6:4. Here (*12:9*) and in 20:2 the great dragon is identified with Satan. See Da 7 for many of the items here, like the ten horns (*Da 7:7*) and hurling the stars (*Da 8:10*). The word occurs in the Apocalypse alone in the N.T. {**Seven diadems**} (*\hepta diad^mata*). Old word from *\diade*^ (to bind around), the blue band marked with white with which Persian kings used to bind on the tiara, so a royal crown in contrast with *\stephanos* (*chaplet or wreath like the Latin _corona_ as in 2:10*), in N.T. only here, 13:1; 19:12. If Christ as Conqueror has "many diadems," it is not strange that Satan should wear seven (*ten in 13:1*).

12:4 {**His tail**} (*\h^ oura autou*). See 9:10,19. {**Draweth**} (*\surei*). Present active indicative of *\sur*^, old verb, to drag, here alone in the Apocalypse, but see Joh 21:8. {**The third part of the stars**} (*\to triton t^"n aster*^*n*). Like a great comet is this monster. See Da 8:10. Perhaps only the third is meant to soften the picture as in Re 8:7f. {**Did cast them**} (*\ebalen autous*). Second aorist active indicative. Charles takes this to refer to a war in heaven between the good angels and Satan, with the fall of some angels (*Jude 1:6*). But John may have in mind the martyrs before Christ (*Heb 11:32f.*) and after

Christ's ascension (*Mt 23:35*). {**Stood**} (\est^ken\). Imperfect active of a late verb, \st^k^, from the perfect \hest^ka\ of \hist^mi\, graphic picture of the dragon's challenge of the woman who is about to give birth. {**When she was delivered**} (\hotan tek^i\). Indefinite temporal clause with \hotan\ and the second aorist active subjunctive of \tik^, "whenever she gives birth." {**That he might devour**} (\hina kataphag^i\). Purpose clause with \hina\ and the second aorist active subjunctive of \katesthi^, to eat up (*down*). Cf. Jer 28:34. This is what Pharaoh did to Israel (*Ex 1:15-22; Ps 85:13; Isa 27:1; 51:9; Eze 29:3*). Precisely so the devil tried to destroy the child Jesus on his birth.

12:5 {**She was delivered of a son**} (\eteken huion\). Literally, "she bore a son" (*second aorist active indicative of \tik^*). {**A man child**} (\arsen\). So A C with the neuter \teknon\ or \paidion\ in mind, as often in O.T. (\eteken arsen\, *Ex 1:16ff.; 2:2; Le 12:2,7; Isa 66:7; Jer 20:15, etc.*), but P and some cursives read \arsena\ (*masculine accusative*), as in verse 13 (\ton arsena\), while Aleph Q have \arrena\). The word is old (*either \ars^en\ or \arr^en*), as in Mt 19:4, only in this chapter in the Apocalypse. It is really redundant after \huion\ (*son*), as in Tob. 6:12 (*Aleph*). {**Who is to rule all the nations with a rod of iron**} (\hos mellei poimainein panta ta ethn^ en rabd^i sid^rfi\). See 2:27 for these words (*from Ps 2:9*) applied there to victorious Christians also, and in 19:15 to the triumphant Christian. His rule will go beyond the Jews (*Mt 2:6*). There is here, of course, direct reference to the birth of Jesus from Mary, who thus represented in her person this "ideal woman" (*God's people*). {**Was caught unto God**} (\h^rpasth^). First aorist passive indicative of \harpaz^, old verb for seizing or snatching away, as in Joh 10:12, here alone in the Apocalypse. Reference to the ascension of Christ, with omission of the ministry, crucifixion, and resurrection of Christ because he is here simply showing that "the Dragon's vigilance was futile" (*Swete*). "The Messiah, so far from being destroyed, is caught up to a share in God's throne" (*Beckwith*).

12:6 {**Fled into the wilderness**} (\ephugen eis t^en er^mon\). Second aorist active indicative of \pheug^, Here, of course, not Mary, but "the ideal woman" (*God's people*) of the preceding verses, who fled under persecution of the dragon. God's people do not at once share the rapture of Christ, but the dragon is unable

to destroy them completely. The phrases used here seem to be reminiscent of De 8:2ff. (*wanderings of Israel in the wilderness*), 1Ki 17:2f. and 19:3f. (*Elijah's flight*), I Macc. 2:29 (*flight of the Jews from Antiochus Epiphanes*), Mt 2:13 (*flight of Joseph and Mary to Egypt*), Mr 13:14 (*the flight of Christians at the destruction of Jerusalem*). {Where} (\hopou--ekei\). Hebrew redundancy (*where--there*) as in 3:8; 8:9,9; 13:8,12; 17:9; 20:8. {Prepared} (\h^toimasmemon\). Perfect passive predicate participle of \hetoimaz\, for which verb see Mt 20:23; Re 8:6; 9:7,15; 16:12; 19:7; 21:2, and for its use with \topos\ Joh 14:2f. and for the kind of fellowship meant by it (*Ps 31:21; 2Co 13:13; Col 3:3; 1Jo 1:3*). {Of God} (\apo tou theou\). "From (*by*) God," marking the source as God (*9:18; Jas 1:13*). This anticipatory symbolism is repeated in 12:13f. {That there they may nourish her} (\hina ekei treph^sin aut^n\). Purpose clause with \hina\ and the present for continued action: active subjunctive according to A P though C reads \trephousin\, present active indicative, as is possible also in 13:17 and certainly so in 1Jo 5:20 (*Robertson, _Grammar_, p. 984*), a solecism in late vernacular Greek. The plural is indefinite "they" as in 10:11; 11:9. One MSS. has \trephetai\ (*is nourished*). The stereotyped phrase occurs here, as in 11:2f., for the length of the dragon's power, repeated in 12:14 in more general terms and again in 13:5.

12:7 {There was war in heaven} (\egeneto polemos en t^i ouran^i\). "There came to be war in heaven" (\egeneto\, *not* \^n\). "Another \tableau\, not a \s^meion\ (*vv. 1,3*), but consequent upon the two \s^meia\ which precede it. The birth and rapture of the Woman's Son issue in a war which invades the \epourania\" (*Swete*). The reference is not to the original rebellion of Satan, as Andreas held. As the coming of Christ brought on fresh manifestations of diabolic power (*Mr 1:13; Lu 22:3,31; Joh 12:31; 14:30; 16:11*), just so Christ's return to heaven is pictured as being the occasion of renewed attacks there. We are not to visualize it too literally, but certainly modern airplanes help us to grasp the notion of battles in the sky even more than the phalanxes of storm-clouds (*Swete*). John even describes this last conflict as in heaven itself. Cf. Lu 10:18; 1Ki 22:1ff.; Job 1; 2; Zec 3:1ff. {Michael and his angels} (\ho Micha^l kai hoi aggeloi autou\). The nominative here may be in apposition with \polemos\, but it is an abnormal construction with no verb, though \egeneto\ (*arose*) can be

understood as repeated. Michael is the champion of the Jewish people (*Da 10:13,21; 12:1*) and is called the archangel in Jude 9. {**Going forth to war**} (\(*tou polem^sai*\)). This genitive articular infinitive is another grammatical problem in this sentence. If \egeneto\ (*arose*) is repeated as above, then we have the infinitive for purpose, a common enough idiom. Otherwise it is anomalous, not even like Ac 10:25. {**With the dragon**} (\(*meta tou drakontos*\)). On the use of \meta\ with \poleme“\ see 2:16; 13:4; 17:14 (*nowhere else in N.T.*). The devil has angels under his command (*Mt 25:41*) and preachers also (*2Co 11:14f.*). {**Warred**} (\(*epolem^sen*\)). Constative aorist active indicative of \poleme“, picturing the whole battle in one glimpse.

12:8 {**And they prevailed not**} (\(*kai ouk ischusan*\)). Here \kai\ equals "and yet" or "but." A few MSS. read the singular \ischusen\ like \epolem^sen\, but wrongly so. {**Neither was their place found any more**} (\(*oude topos heureth^ aut^“n eti*\)). First aorist passive indicative of \heurisk“, to find. Probably \aut^“n\ is the objective genitive (*place for them*), just as in 20:11 \autois\ (*dative, for them*) is used with \topos ouch heureth“. The phrase occurs in Da 2:35 Theod. and Zec 10:10. The dragon is finally expelled from heaven (*cf. Job 1:6*), though to us it seems a difficult conception to think of Satan having had access to heaven.

12:9 {**Was cast down**} (\(*ebli^th^*\)). Effective first aorist passive indicative of \ball“, cast down for good and all, a glorious consummation. This vision of final victory over Satan is given by Jesus in Lu 10:18; Joh 12:31. It has not come yet, but it is coming, and the hope of it should be a spur to missionary activity and zeal. The word *meas* (*great*) occurs here with \drak^“n\ as in 12:3, and the whole picture is repeated in 20:2. The dragon in both places is identified with the old serpent (*Ge 3:1ff.*) and called \archaios\ (*from* \arch“, *beginning*), as Jesus said that the devil was a murderer "from the beginning" (*Joh 8:44*). Both \diabolos\ (*slanderer*) and Satan (\(*Satanfs*\)) are common in N.T. for this great dragon and old serpent, the chief enemy of mankind. See on Mt 4:1; Re 2:10 for \diabolos\ and Lu 10:18 for \Satanfs“. {**The deceiver of the whole world**} (\(*ho plan^“n t^“n oikoumen^“n hol^“n*\)). This is his aim and his occupation, pictured here by the nominative articular present active participle of \plana“, to lead astray. For "the inhabited world" see Lu 2:1; Re 3:10; 16:14. Satan can almost

"lead astray" the very elect of God (*Mt 24:24*), so artful is he in his beguilings as he teaches us how to deceive ourselves (*1Jo 1:8*). {**He was cast down to the earth**} (*\ebl^th^ eis t^ n g^ n*). Effective aorist repeated from the beginning of the verse. "The earth was no new sphere of Satan's working" (*Swete*). {**Were cast down**} (*\ebl^th^ san*). Triple use of the same verb applied to Satan's minions. The expulsion is complete.

12:10 {**A great voice saying**} (*\ph^ "n^ n megal^ n legousan*). Accusative after *\^kousa* in this phrase as in 5:11; 10:4; 14:2; 18:4, but the genitive *\ph^ "n^ s legous^ s* in 11:12; 14:13. We are not told whence this voice or song comes, possibly from one of the twenty-four elders (*Swete*) or some other heavenly beings (*11:15*) who can sympathize with human beings (*19:10*), the martyrs in heaven (*Charles*). {**Now is come**} (*\arti egeneto*). *\Arti* (*Joh 13:33*) shows how recent the downfall of Satan here proleptically pictured as behind us in time (*aorist tense egeneto*). {**The salvation**} (*\h^ s^ "t^ ria*). Here "the victory" as in 7:10; 19:1. {**The power**} (*\h^ dunamis*). Gods power over the dragon (*cf. 7:12; 11:17; 19:1*). {**The kingdom**} (*\h^ basileia*). "The empire of God" as in 11:15. {**The authority of his Christ**} (*\h^ exousia tou Christou autou*). Which Christ received from the Father (*Mt 28:18; Joh 17:2*). See 11:15 (*Ps 2:2*) for "his Anointed." {**The accuser**} (*\ho kat^ g^ "r*). The regular form, *\kat^ goros*, occurs in Joh 8:10; Ac 23:30,35; 25:16,18 and in many MSS. here in Re 12:10, but A reads *\kat^ g^ "r*, which Westcott and Hort accept. It was once considered a Greek transliteration of a Hebrew word, but Deissmann (*_Light_, etc., p. 93f.*) quotes it from a vernacular magical papyrus of the fourth century A.D. with no sign of Jewish or Christian influence, just as *\diak^ n* appears as a vernacular form of *\diakonos*. Only here is the word applied to Satan in the N.T. In late Judaism Satan is the accuser, and Michael the defender, of the faithful. {**Of our brethren**} (*\t^ "n adelph^ "n h^ m^ "n*). The saints still on earth battling with Satan and his devices. {**Which accuseth them**} (*\ho kat^ gor^ "n autous*). Articular present active participle of *\kat^ gore^ "*, old verb, to accuse, usually with the genitive of the person (*Joh 5:45*), but here with the accusative. This is the devil's constant occupation (*Job 1:6f.*). {**Day and night**} (*\h^ meras kai nuktos*). Genitive of time. "By day and by night."

12:11 {**They overcame him**} (*\autoi enik^ san*). First aorist active

indicative of \nika“, the verb used by Jesus of his own victory (*Joh 16:33*) and about him (*Re 3:21; 5:5*). "The victory of the martyrs marks the failure of Satan's endeavours" (*Swete*). **{Because of the blood of the Lamb}** (\dia to haima tou arniou\). As in 1:5; 5:6,9; 7:14. The blood of Christ is here presented by \dia\ as the ground for the victory and not the means, as by \en\ in 1:5; 5:9. Both ideas are true, but \dia\ with the accusative gives only the reason. The blood of Christ does cleanse us from sin (*Joh 1:29; 1Jo 1:7*). Christ conquered Satan, and so makes our victory possible (*Lu 11:21f.; Heb 2:18*). "Thus the Lamb is the true \sun^goros\ (*like Michael*) of the New Israel, its \parakl^tos pros ton patera\ (*1Jo 2:1*)" (*Swete*). **{Because of the Word of their testimony}** (\dia ton logon t^s marturias aut^n\). The same use of \dia\, "because of their testimony to Jesus" as in John's own case in 1:9. These martyrs have been true to their part. **{They loved not their life even unto death}** (\ouk ^gap^san ten psuch^n aut^n achri thanatou\). First aorist active indicative of \agapa“. They did resist "unto blood" (\mechris haimatos\ *Heb 12:4*) and did not put their own lives before loyalty to Christ. There is a direct reference to the words of Jesus in Joh 12:25 as illustrated also in Mr 8:35; Mt 10:39; 16:25; Lu 9:24; 17:33. Paul's own example is pertinent (*Ac 21:13; Php 1:20ff.*). Jesus himself had been "obedient unto death" (*Php 2:8*). These martyrs seem to be still alive on earth, but their heroism is proleptically pictured.

12:12 **{Therefore}** (\dia touto\). "For this reason" as in 7:15; 18:8 (*15 times in John's Gospel, Charles notes*). It points back to verse 10. **{Rejoice}** (\euphrainesthe\). Present middle imperative of \euphrain“\ as in 11:10; 18:20. **{O heavens}** (\hoi ouranoi\). Plural here alone in the Apocalypse, though common elsewhere in the N.T. Satan is no longer in the heavens. **{They that dwell therein}** (\hoi en autois sk^nountes\). Present active articular participle of \sk^no“\ (*see 7:15; 13:6*) to dwell (*tabernacle*) as of Christ in Joh 1:14 and of God in Re 21:3. The inhabitants of heaven (*angels and saints*) have cause to rejoice, and earth reason to mourn. **{Woe for the earth and for the sea}** (\ouai t^n g^n kai t^n thalassan\). The accusative after \ouai\ as in 8:13, but nominative in 18:10,16,19 in place of the usual dative (*Mt 11:21; 18:7, etc.*). **{Is gone down}** (\kateb^). Second aorist (*effective*) active indicative of \katabain“\, "did go down." **{But a short time}** (\oligon kairon\). Accusative of extent of time, "a little time." The devil's

departure from his warfare in the heavens reveals (*\eid“s*, *knowing, perfect active participle*) to him that his time for doing harm to men is limited, and hence his great wrath (*\thumon*, *boiling rage*).

12:13 {**He persecuted**} (*\edi“xen*). First aorist active participle of *\di“k“*, to pursue, to chase, hostile pursuit here as in Mt 5:10f.; 10:23, etc. John now, after the "voice" in 10-13, returns to the narrative in verse 9. The child was caught away in verse 5, and now the woman (*the true Israel on earth*) is given deadly persecution. Perhaps events since A.D. 64 (*burning of Rome by Nero*) amply illustrated this vision, and they still do so. {**Which**} (*\h^tis*). "Which very one."

12:14 {**There were given**} (*\edoth^san*). As in 8:2; 9:1,3. {**The two wings of the great eagle**} (*\hai duo pteruges tou aetou tou megalou*). Not the eagle of 8:13, but the generic use of the article. Every eagle had two wings. Probably here, as in Mt 24:28, the griffon or vulture rather than the true eagle is pictured. For the eagle in the O.T. see Ex 19:4; Isa 40:31; Job 9:26; Pr 24:54. {**That she might fly**} (*\hina pet^tai*). Purpose clause with *\hina* and present middle subjunctive of *\petomai*, old verb, to fly, in N.T. only in the Apocalypse (**4:7; 8:13; 12:14; 14:6; 19:17**). Resumption of the details in verse 6 (*which see*) about the "wilderness," her "place," the redundant *\ekei* with *\hopou*, the "time and times, and half a time" (*\kairon kai kairous kai h^misu*), 1260 days, but with *\trephetai* (*present passive indicative*) instead of *\treph“sin* (*general plural of the present active subjunctive*), and with the addition of "from the face of the serpent" (*\apo pros“pou tou ophe“s*), because the serpent rules the earth for that period. "To the end of the present order the Church dwells in the wilderness" (*Swete*), and yet we must carry on for Christ.

12:15 {**Water as a flood**} (*\hud“r h“s potamon*). "Water as a river," accusative case after *\ebalen* (*cast*). The serpent could not follow the woman or stop her flight and so sought to drown her. {**That he might cause her to be carried away by the stream**} (*\hina aut^n potamophor^ton poi^s^i*). Purpose clause with *\hina* and the first aorist active subjunctive of *\poie“*. For this use of *\poie“* see 17:16. This compound verbal *\potamophor^ton* in the predicate accusative (*\potamos*, *river*, *\phor^ton\ from phore“*, *to bear*) was not coined by John, but occurs in a papyrus of B.C. 110 and in several others after N.T. times. It

means simply "carried away by the river."

12:16 {**Helped the woman**} (*ebothsen tⁱ gunaiki*\). First aorist active indicative of \bo^{the}\, old verb with the dative as in Heb 2:18, which see. Herodotus tells of the Lycus disappearing underground near Colossae. But this vivid symbol is not dependent on historical examples. {**Swallowed up**} (*katapien*\). Second aorist active indicative of \katapin\, literally "drank down."

12:17 {**Waxed wroth**} (*rgisth^h*\). First aorist (*ingressive*) passive indicative of \orgizomai\, "became angry." {**With the woman**} (*epi tⁱ gunaiki*\). "At the woman," "because of the woman." {**Went away**} (*ap^lthen*\). "Went off" in his rage to make war with the scattered followers of the Lamb not in the wilderness, perhaps an allusion to Ge 3:15. The devil carries on relentless war with all those "which keep the commandments of God and hold the testimony of Jesus" (*tⁿ t^hrountⁿ tas entolas tou theou kai echontⁿ tⁿ marturian I^{sou}*\). These two marks excite the wrath of the devil then and always. Cf. 1:9; 6:9; 14:12; 19:10; 20:4.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Revelation: Chapter 12*)

[\[Previous\]](#) [\[Next\]](#)

13:1 **{He stood}** (*\estath^*). First aorist passive indicative of *\hist^mi* (*intransitive*), as in 8:3. "He stopped" on his way to war with the rest of the woman's seed. P Q read here *\estath^n* (*I stood*) when it has to be connected with chapter Re 13. **{Upon the sand}** (*\epi t^n ammon*). The accusative case as in 7:1; 8:3, etc. *\Ammos* is an old word for sand, for innumerable multitude in 20:8.

{Out of the sea} (*\ek t^s thalass^s*). See 11:7 for "the beast coming up out of the abyss." The imagery comes from Da 7:3. See also Re 17:8. This "wild beast from the sea," as in Da 7:17,23, is a vast empire used in the interest of brute force. This beast, like the dragon (**12:3**), has ten horns and seven heads, but the horns are crowned, not the heads. The Roman Empire seems to be meant here (**17:9,12**). On "diadems" (*\diad^mata*) see 12:3, only ten here, not seven as there. **{Names of blasphemy}** (*\onomata blasph^mias*). See 17:3 for this same phrase. The meaning is made plain by the blasphemous titles assumed by the Roman emperors in the first and second centuries, as shown by the inscriptions in Ephesus, which have *\theos* constantly applied to them.

13:2 **{Like unto a leopard}** (*\homoion pardalei*). Associative-instrumental case of *\pardalis*, old word for panther, leopard, here only in N.T. The leopard (*\leo, pard*) was considered a cross between a panther and a lioness. **{As the feet of a bear}** (*\h^s arkou*). Old word, also spelled *\arktos*, here only in N.T. From Da 7:4. No word in the Greek for "feet" before "bear." **{As the mouth of a lion}** (*\h^s stoma leontos*). From Da 7:4. This beast combines features of the first three beasts in Da 7:2ff. The strength and brutality of the Babylonian, Median, and Persian empires appeared in the Roman Empire. The catlike vigilance of the leopard, the slow and crushing power of the bear, and the roar of the lion were all familiar features to the shepherds in Palestine (*Swete*). **{The dragon gave him}** (*\ed^ken aut^i ho drak^n*). First aorist active indicative of *\did^mi* (*to give*) and dative case *\aut^i* (*the*

beast). The dragon works through this beast. The beast is simply Satan's agent. Satan claimed this power to Christ (*Mt 4:9; Lu 4:6*) and Christ called Satan the prince of this world (*Joh 12:31; 14:30; 16:11*). So the war is on.

13:3 {**And I saw**} (*\kai*). No verb (*\eidon*) in the old MSS., but clearly understood from verse 2. {**As though it had been smitten**} (*\h"s esphagmen^n*). Perfect passive participle of *\sphaz"*, as in 5:6, accusative singular agreeing with *\mian* (*one of the heads*), object of *\eidon* understood, "as though slain" (*so the word means in seven other instances in the book*). There is a reference to the death and new life of the Lamb in 5:6. {**And his death-stroke was healed**} (*\kai h^ pl^g^ autou etherapeuth^*). First aorist passive indicative of *\therapeu"*. "The stroke of death" (*that led to death*). Apparently refers to the death of Nero in June 68 A.D. by his own hand. But after his death pretenders arose claiming to be Nero *_redivivus_* even as late as 89 (*Tacitus, _Hist_. i. 78, ii. 8, etc.*). John seems to regard Domitian as Nero over again in the persecutions carried on by him. The distinction is not always preserved between the beast (*Roman Empire*) and the seven heads (*emperors*), but in 17:10 the beast survives the loss of five heads. Here it is the death-stroke of one head, while in verses 12,14 the beast himself receives a mortal wound. {**Wondered after the beast**} (*\ethaumasth^ opis" tou th^riou*). First aorist passive (*deponent*) indicative of *\thaumaz"*, to wonder at, to admire, as in 17:8. For this pregnant use of *\opis"* see Joh 12:9; Ac 5:37; 20:30; 1Ti 5:15. "All the earth wondered at and followed after the beast," that is Antichrist as represented by Domitian as Nero *_redivivus_*. But Charles champions the view that Caligula, not Nero, is the head that received the death-stroke and recovered and set up statues of himself for worship, even trying to do it in Jerusalem.

13:4 {**They worshipped the dragon**} (*\prosekun^san t^i drakonti*). First aorist active indicative of *\proskune"*, with dative case *\drakonti* (*from \drak^n*). They really worshipped Satan (*the dragon*) when "they worshipped the beast" (*\prosekun^san t^i th^ri"i*) or any one of the heads (*like Caligula, Nero, Domitian*) of the beast. The beast is merely the tool of the devil for worship. Recall the fact that the devil even proposed that Jesus worship him. Emperor-worship, like all idolatry, was devil-worship. The same thing is true today about self-worship

(*humanism or any other form of it*). {Who is like unto the beast?} (*tis homoios t' i th' ri' i*;|). Associative-instrumental case after \homoios|. An echo, perhaps parody, of like language about God in Ex 15:11; Ps 35:10; 113:5. "The worship of such a monster as Nero was indeed a travesty of the worship of God" (*Swete*). {And who is able to war with him?} (*kai tis dunatai polem' sai met' autou*;|). Worship of the devil and the devil's agent is justified purely on the ground of brute force. It is the doctrine of Nietzsche that might makes right.

13:5 {There was given to him} (*edoth' aut' i*|). First aorist passive indicative of \did' mi|, to give, as in next line and verse 7. Perhaps a reference to \ed' ken| (*he gave*) in verse 4, where the dragon (*Satan*) gave the beast his power. The ultimate source of power is God, but the reference seems to be Satan here. {Speaking great things and blasphemies} (*laloun megala kai blasph' mias*|). Present active participle of \lale' |, agreeing with \stoma| (*nominative neuter singular and subject of edoth'*|). The words are like Daniel's description of the Little Horn (7:8,20,25) and like the description of Antiochus Epiphanes (*I Macc. 1:24*). Cf. 2Pe 2:11. {To continue} (*poi' sai*|). First aorist active infinitive (*epexegetic use*) of \poie' |, either in the sense of working (*signs*), as in Da 8:12-14, with the accusative of duration of time (*m' nas*| *months*), or more likely in the sense of doing time, with \m' nas| as the direct object as in Mt 20:12; Ac 20:3; Jas 4:13.

13:6 {For blasphemies} (*eis blasph' mias*|). "For the purpose of blasphemies." {Against God} (*pros ton theon*|). "Face to face with God" in sheer defiance, like Milton's picture of Satan in *Paradise Lost*. See Da 7:25; 8:10. The aorist \noixen| is probably constative, for he repeated the blasphemies, though the phrase (*anoig' | to stoma, to open the mouth*) is normally ingressive of the beginning of an utterance (*Mt 5:2; Ac 8:35*). This verse explains verse 5. The Roman emperors blasphemously assumed divine names in public documents. They directed their blasphemy against heaven itself ("*his tabernacle*," *t' n sk' n' n autou* |, 7:15; 12:12; 21:3) and against "them that dwell in the heaven" (*tous en t' i ouran' i sk' nountas*|), the same phrase of 12:12 (*either angels or the redeemed or both*).

13:7 {To make war with the saints and to overcome them} (*poi' sai polemon meta t' n hagi' n kai nik' sai autous*|). This clause with two epexegetical first aorist active infinitives (*polem' sai*| and

\nik^sai\) is omitted in A C P, but probably by \homoeoteleuton\ (*like ending*) because of the repetition of \edoth^. The words seem to come from Da 7:21,23. There was no escape from the beast's rule in the Mediterranean world. See 5:9 for the phrases here used, there for praise to the Lamb.

13:8 {**Shall worship him**} (\proskun^sousin auton\). Future active of \proskune^ with the accusative here as some MSS. in 13:4 (\to th^rion\), both constructions in this book. {**Whose**} (\hou--autou\). Redundant use of genitive \autou\ (*his*) with \hou\ (*whose*) as common in this book, and singular instead of plural \h^n\ with antecedent \pantes\ (*all, plural*), thus calling attention to the responsibility of the individual in emperor-worship. {**Hath not been written**} (\ou gegraptai\). Perfect passive indicative of \graph^, permanent state, stands written. {**In the book of life of the Lamb**} (\en t^i bibli^i t^s z^s tou arniou\). See 3:5 for this phrase and the O.T. references. It occurs again in 17:8; 20:12,15; 21:27. "Here and in 21:27, the Divine Register is represented as belonging to 'the Lamb that was slain'" (*Swete*). {**That hath been slain from the foundation of the world**} (\tou esphagmenou\ (*for which see 5:6*) \apo katabol^s kosmou\). For the phrase \apo katabol^s kosmou\ (*not in the LXX*) there are six other N.T. uses (*Mt 13:35 without \kosmou\; 25:34; Lu 11:50; Heb 4:3; 9:26; Re 17:8*), and for \pro katabol^s kosmou\ three (*Joh 17:24; Eph 1:4; 1Pe 1:20*). It is doubtful here whether it is to be taken with \tou esphagmenou\ (*cf. 1Pe 1:20*) or with \gegraptai\ as in Re 17:8. Either makes sense, and here the most natural use is with \esphagmenou\. At any rate the death of Christ lies in the purpose of God, as in Joh 3:16.

13:9 {**If any one hath an ear**} (\ei tis echei ous\). Condition of first class, repetition of the saying in 2:7,11,17,29, etc.

13:10 {**If any man is for captivity**} (\ei tis eis aichmal^sian\). Condition of first class, but with no copula (\estin\ expressed. For \aichmal^sian\ (*from \aichmal^tos\ captive*) see Eph 4:8, only other N.T. example. Apparently John means this as a warning to the Christians not to resist force with force, but to accept captivity as he had done as a means of grace. Cf. Jer 15:2. The text is not certain, however. {**If any man shall kill with the sword**} (\ei tis en machair^i apoktenei\). First-class condition with future active of \apoktein^, not future passive, for it is a picture of the persecutor drawn here like that by Jesus in Mt

26:52. **{Must he be killed}** (\dei auton en machairⁱ apoktanth^{nai}\). First aorist passive infinitive of \apoktein“\.

The inevitable conclusion (\dei) of such conduct. The killer is killed. **{Here}** (\h“de\). In this attitude of submission to the inevitable. For \h“de\ see 13:18; 14:12; 17:9. "Faith" (\pistis\) here is more like faithfulness, fidelity.

13:11 **{Another beast}** (\allo th^{rion}\). Like the first beast (*verse 1*), not a \heteron th^{rion} (\a different beast). **{Out of the earth}** (\ek t^s g^s\). Not "out of the sea" as the first (*verse 1*), perhaps locating him in Asia Minor without world-wide scope, but plainly the agent of the first beast and so of the dragon. **{He had}** (\eichen\). Imperfect active of \ech“\.

Only two horns (*not ten like the first, verse 1*). **{Like unto a lamb}** (\homoia arniⁱ\). Usual construction. Only the two horns of a young lamb and without the ferocity of the other beast, but "he spake as a dragon" (\elalei h“s drak“n\). Gunkel and Charles confess their inability to make anything out of this item. But Swete thinks that he had the roar of a dragon with all the looks of a lamb (*weakness and innocence*). Cf. the wolves in sheep's clothing (*Mt 7:15*).

13:12 **{He exerciseth}** (\poiei\). Present active dramatic present of \poie“\.

In his sight (\en“pion autou\). In the eye of the first beast who gets his authority from the dragon (*13:2*). The second beast carries on the succession of authority from the dragon and the first beast. It has been a common Protestant interpretation since the Reformation of Luther to see in the first beast Pagan Rome and in the second beast Papal Rome. There is undoubted verisimilitude in this interpretation, but it is more than doubtful if any such view comes within the horizon of the imagery here. Ramsay takes the first beast to be the power of imperial Rome and the second beast to be the provincial power which imitated Rome in the persecutions. **{To worship the first beast}** (\hina proskun^{sousin} to th^{rion} to pr“ton\). Sub-final clause with \hina\ after \poiei\ seen in Joh 11:37; Col 4:16; Re 3:9, usually with the subjunctive, but here with the future indicative as in 3:9. Note the accusative after \proskune“\ as in verse 8. Here the death-stroke of one of the heads (*verse 3*) is ascribed to the beast. Clearly the delegated authority of the provincial priests of the emperor-worship is rigorously enforced, if this is the correct interpretation.

13:13 **{That he should even make fire come down out of heaven}**

(\hina kai pur poi'i ek tou ouranou katabainein\). Purpose clause again with \hina\ and the present active subjunctive of \poie“\ and the object infinitive of \katabain“\ after \poiei\). Christ promised great signs to the disciples (*Joh 14:12*), but he also warned them against false prophets and false christs with their signs and wonders (*Mr 13:22*). So also Paul had pictured the power of the man of sin (*2Th 2:9*). Elijah had called down fire from heaven (*1Ki 18:38; 2Ki 1:10*) and James and John had once even urged Jesus to do this miracle (*Lu 9:54*).

13:14 {**And he deceiveth**} (\kai planfi\). Present active (*dramatic*) indicative of \plana“\, the very thing that Jesus had said would happen (*Mt 24:24, "So as to lead astray" \h“ste planfsthai\, the word used here, if possible the very elect*). It is a constant cause for wonder, the gullibility of the public at the hands of new charlatans who continually bob up with their pipe-dreams. {**That they should make an image to the beast**} (\poi'sai eikona t'i th'ri“i\). Indirect command (*this first aorist active infinitive of \poie“*) after \leg“n\ as in Ac 21:21, not indirect assertion. This "image" (\eik“n\, *for which word see Mt 22:20; Col 1:15*) of the emperor could be his head upon a coin (*Mr 12:16*), an _imago_ painted or woven upon a standard, a bust in metal or stone, a statue, anything that people could be asked to bow down before and worship. This test the priests in the provinces pressed as it was done in Rome itself. The phrase "the image of the beast," occurs ten times in this book (*13:14,15 _ter_ ; 14:9,11; 15:2; 16:2; 19:20; 20:4*). Emperor-worship is the issue and that involves worship of the devil. {**The stroke of the sword**} (\t^n pl^g^n t's machair^s\). This language can refer to the death of Nero by his own sword. {**And lived**} (\kai ez^sen\). "And he came to life" (*ingressive first aorist active indicative of \za“*). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

13:15 {**To give breath to it**} (\dounai pneuma aut^i\). This second beast, probably a system like the first (*not a mere person*), was endowed with the power to work magical tricks, as was true of Simon Magus and Apollonius of Tyana and many workers of legerdemain since. \Pneuma\ here has its original meaning of breath or wind like \pneuma z“s\ (*breath of life*) in 11:11. {**Even to the image**} (\t^i eikoni\). No "even" in the Greek, just apposition with \aut^i\ (*her*). {**That should both speak and cause**} (\hina kai lal^s^i kai poi^s^i\). Final clause with \hina\ and

the first aorist active subjunctive of \lale“\ and \poie“\.

Ventriloquism like that in Ac 16:16. **{That should be killed}** (\hina apoktanth“sin\). Sub-final clause with \hina\ and the first aorist passive subjunctive of \apoktein“\, after \poi^s^i\, as in verse 12 (*future indicative*). **{As many as should not worship}** (\hosoi ean m^proskun^s“sin\). Indefinite relative clause with modal \ean\ (= \an\) and the first aorist active subjunctive of \proskune“\ with the accusative \t^n eikona\ (*some MSS. the dative*). Note the triple use of "the image of the beast" in this sentence. "That refusal to worship the image of the emperor carried with it capital punishment in Trajan's time is clear from Pliny's letter to Trajan (*X. 96*)" (*Charles*).

13:16 **{He causeth all}** (*same use of \poie“\ as in 12,15*). Note article here with each class (*the small and the great, etc.*). **{That there be given them}** (\hina d“sin autois\). Same use of \hina\ after \poie“\ as in 12,15, only here with indefinite plural \d“sin\ (*second aorist active subjunctive*), "that they give themselves," as in 10:11; 12:6; 16:15. **{A mark}** (\charagma\). Old word from \charass“\, to engrave, in Ac 17:29 of idolatrous images, but in Rev. (*Re 13:16,17; 14:9,11; 16:2; 19:20; 20:4*) of the brand of the beast on the right hand or on the forehead or on both. Deissmann (*Bible Studies*, pp. 240ff.) shows that in the papyri official business documents often have the name and image of the emperor, with the date as the official stamp or seal and with \charagma\ as the name of this seal. Animals and slaves were often branded with the owner's name, as Paul (*Ga 6:17*) bore the stigmata of Christ. Ptolemy Philadelphus compelled some Alexandrian Jews to receive the mark of Dionysus as his devotees (*III Macc. 3:29*). The servants of God receive on their foreheads the stamp of the divine seal (*Re 7:3*). Charles is certain that John gets his metaphor from the \tephillin\ (*phylacteries*) which the Jew wore on his left hand and on his forehead. At any rate, this "mark of the beast" was necessary for life and all social and business relations. On the right hand, that is in plain sight. **{Upon their forehead}** (\epi to met“pon aut“n\). Accusative with \epi\, though genitive just before with \cheiros\ (*hand*). See already 7:3; 9:4 (*genitive \epi t“n met“p“n*). Only in the Apocalypse in N.T.

13:17 **{That no man should be able to buy or to sell}** (\hina m^tis dun^tai agorasai ^p“t^sai\). Final clause with \hina\ and present middle subjunctive of \dunamai\ with aorist active

infinitives. This is a regular boycott (*Ramsay, _Seven Letters_, p. 106f.*) against all not worshippers of the emperor. {**Save**} (*ei m^*). "If not," "except." {**Even the name**} (*to onoma*). No "even," just apposition with \charagma\ (*the mark*). {**Or the number**} (*ton arithmon*). The stamp (*the mark*) may bear either the name or the number of the beast. The name and the number are one and the same. They could write the name in numerals, for numbers were given by letters. Swete suggests that it was "according to a sort of \gematria\ known to the Apocalyptist and his Asian readers, but not generally intelligible."

13:18 {**Here is wisdom**} (*h^de h^ sophia*). The puzzle that follows as in 17:9. See Eph 1:17 for "a spirit of wisdom and of understanding." {**He that understands**} (*ho ech^ n noun*). "The one having intelligence" in such matters. Cf. the adverb \nounech^s\ (*discreetly*) in Mr 12:34. {**Let him count**} (*ps^phisat^*). First active imperative of \ps^phiz^, old verb (*from ps^phos\ pebble*), to count, in N.T. only here and Lu 14:28. {**The number of a man**} (*arithmos anthr^ pou*). "A man's number." But what man and what name? {**Six hundred and sixty-six**} (*hexakosioi hex^konta hex*). Unfortunately some MSS. here read 616 instead of 666. All sorts of solutions are offered for this conundrum. Charles is satisfied with the Hebrew letters for Nero Caesar, which give 666, and with the Latin form of Nero (*without the final n*), which makes 616. Surely this is ingenious and it may be correct. But who can really tell?

[\[Previous\]](#) [\[Next\]](#)

14:1 {**The Lamb**} (\to *arnion*\). See 5:6; 7:17; 12:11; 13:8 and is in contrast with the anarthrous \arnion\ in 13:11. This proleptic vision of the Lamb "standing on the mount Zion" (\hestos epi to oros Siⁿ\, *second perfect active participle neuter of \hist^{mi}\ with \epi\ and accusative*) is reasoning after the visions of the two beasts. Mount Zion is the site of the new city of God (*Heb 12:22*), the Jerusalem above (*Ga 4:26*), the seat of the Messianic Kingdom whether heaven or the new earth (*Re 21; 22*). These victors have the name of the Lamb and God upon their foreheads as in 3:12; 22:4, in place of the mark of the beast above (*13:16; 14:11*). This seal protects them (*9:4*). {**A hundred and forty and four thousand**} (\hekaton tesserakonta tessares chiliades\). "Thousands" literally (\chilias\ *feminine word for a thousand and so \echousai\ feminine plural*). For the 144,000 see 7:5,8, though some scholars seek a distinction somehow.

14:2 {**As a voice of many waters**} (\h^s phⁿ hudatⁿ pollⁿ\). For which see 1:15. {**Of a great thunder**} (\bront^s megal^s\). For which see 6:1; 19:6. For this voice out of heaven see 10:4; 14:15; 18:4 and note accusative with \^{kousa}\. {**As the voice of harpers harping with their harps**} (\h^s kithar^{id} n kitharizontⁿ en tais kitharais autⁿ\). Triple use of \kithara\ (*5:8*), \kithar^{id} n\ (*18:22*), \kitharizontⁿ (old verb \kitharizⁿ\, in N.T. only here and *1Co 14:7*). Wonderful melody in this chorus by the angels, not by the 144,000.

14:3 {**They sing as it were a new song**} (\aidousin h^s idⁿ kainⁿ\). See 5:9 for this phrase (*cognate accusative*) save that here \h^s (as if) is added. There the new song was sung by the four living creatures and the elders, but here "before" (\en^{pion}\) them and so apparently by the throng who were themselves redeemed by the Lamb. {**No man could learn the song save**} (\oudeis edunato mathein tⁿ idⁿ ei mⁿ\). Imperfect (\edunato\ of \dunamai\ and second aorist (*ingressive*) active infinitive of \manthanⁿ\. In 5:9-12 the angels join in the song. In 15:3 it is the Song of Moses and the Lamb. {**Even they that had been purchased out of the earth**} (\hoi gorasmenoi apo

t's g's). Perfect passive articular participle of *\agoraz*“, purchased by the blood of the Lamb (**5:9**), masculine plural in apposition with *\chiliades* (*thousands*) feminine plural (**7:5,8; 14:1**). *\Apo* (*from*) here, though *\ek* (*out of*) in 5:9. The 144,000 are not yet separated from the earth (**Joh 17:15**). Whether the 144,000 here are identical with that number in 7:4-8 or not, they must embrace both men and women.

14:4 {Were not defiled with women} (*\meta gunaik“n ouk emolunth^san*). First aorist passive indicative of *\molun*“, old verb, to stain, already in 3:4, which see. The use of this word rules out marriage, which was not considered sinful. **{For they are virgins}** (*\parthenoi gar eisin*). *\Parthenos* can be applied to men as well as women. Swete takes this language "metaphorically, as the symbolical character of the Book suggests." Charles considers it an interpolation in the interest of celibacy for both men and women. If taken literally, the words can refer only to adultery or fornication (*Beckwith*). Jesus recognised abstinence only for those able to receive it (**Mt 19:12**), as did Paul (**1Co 7:1,8,32,36**). Marriage is approved by Paul in 1Ti 4:3 and by Heb 13:4. The New Testament exalts marriage and this passage should not be construed as degrading it. **{Whithersoever he goeth}** (*\hopou an hupagei*). Indefinite local clause with modal *\an* and the present active indicative of *\hupag*“. The Christian life is following the Lamb of God as Jesus taught (**Mr 2:14; 10:21; Lu 9:59; Joh 1:43; 21:19, etc.**) and as Peter taught (**1Pe 2:21**) and John (**1Jo 2:6**). **{Were purchased from among men}** (*\^gorasth^san apo t“n anthr“p“n*). First aorist passive indicative of *\agoraz*“, repeating the close of verse 3. **{First fruits}** (*\aparch^*). See for this word 1Co 16:15; Ro 11:16; 16:5. This seems to mean that the 144,000 represent not the whole, but only a portion of the great harvest to come (**Mt 9:37**), not only the first installment, but those marked by high spiritual service to God and the Lamb (**Ro 12:1; Heb 13:15; 1Pe 2:5**).

14:5 {Was found no lie} (*\ouch heureth^ pseudos*). First aorist passive indicative of *\heurisk*“. In 1Pe 2:23 this passage (**Isa 53:9**) is quoted with *\dolos* (*deceit, guile*) instead of *\pseudos* (*lie*), but the difference is not great. **{Without blemish}** (*\am“moi*). Alpha privative and *\m“mos* (*blemish, spot*). As Christ the Paschal Lamb is (**1Pe 1:19; Heb 9:14**), so the followers of the Lamb are to be in the end (**Php 2:15**).

14:6 {**Another angel**} (\allon aggelon\). A new turn in the drama comes with each angel (7:2; 8:3,13; 10:1). Here the angel is seen "flying in mid heaven" (\petomenon en mesouran^{mati}\), while in 8:13 John heard him "flying in mid heaven" (*genitive case of same participle, which see*). This one is in the sight and hearing of all. {**Having**} (\echonta\). Accusative singular agreeing with \aggelon\ like \petomenon\ (*flying*), but \legⁿ\ in verse 7 is nominative, as if a new sentence like \legⁿ\ in 4:1. {**An eternal gospel**} (\euaggelion ai^{nion}\). The only use of \euaggelion\ in John's writings, though the verb \euaggelisai\ (*first aorist active infinitive epexegetical with \echonta\ like Joh 16:12*) occurs here and in 10:7. Here it is not \to euaggelion\ (*the gospel*), but merely a proclamation of God's eternal (\ai^{nios}\ *here alone in the Apocalypse, though common in the Fourth Gospel and I John*) purpose. Origen even took this "eternal gospel" to be another book to be written! Note the double use of \epi\ (*with accusative after \euaggelisai\ and the genitive with \g^s*). See 5:9 for the races, etc.

14:7 {**And he saith**} (\legⁿ\). See above. {**Fear God**} (\phobthte ton theon\). First aorist passive (*deponent*) imperative of \phobeomai\, here transitive with the accusative as in Lu 12:5. It is a call to judgment with no hope offered except by implication (Ac 14:15ff.). {**Give him glory**} (\dote autⁱ doxan\). Second aorist active indicative of \did^{mi}\. For the phrase see 11:13. {**The hour is come**} (\h^hra^{lthen}\). Second aorist (*prophetic use*) active indicative of \erchomai\. Common idiom in John's Gospel (2:4; 4:21,23; 5:25,28; 7:30, etc.). {**Worship**} (\proskun^{sate}\). First aorist active imperative of \proskune^{ai}\ with the dative case. Solemn call to the pagan world to worship God as Creator (4:11; 10:6), as in Ps 96:6; Ac 14:15. For "the fountains of waters" see 8:10.

14:8 {**Another, a second angel**} (\allos deuterios aggelos\). This second angel "followed" (\kolouth^{sen}\, *first aorist active indicative of \akolouth^e*) and interpreted in part the first one. {**Fallen, fallen**} (\epesen, epesen\). Prophetic aorist active indicative of \pipt^e\, repeated as a solemn dirge announcing the certainty of the fall. The English participle "fallen, fallen" is more musical and rhythmical than the literal rendering "fell, fell." The language is an echo of Isa 21:9, though B in the LXX has \pept^{ken}, pept^{ken}\ (*perfect*). {**Babylon the great**} (\Babulⁿ h^{magal}\). The adjective \megal^e\ occurs with \Babulⁿ\ each

time in the Apocalypse (**14:8; 16:19; 17:5; 18:2,10,21**) as a reminder of Nebuchadrezzar. There is no doubt that Rome is meant by Babylon, as is probably seen already in 1Pe 5:13. As a prisoner in Patmos John can speak his mind by this symbolism. **{Hath made to drink}** (*\pepotiken*). Perfect active indicative of *\potiz*, old causative verb (*from \potos\ drinking, 1Pe 4:3*), as in Mt 25:35. The remarkable phrase that follows seems based on Jer 51:8 (**Jer 25:15**). It is a combination also of Re 14:10 (**the wine of God's wrath, also in 16:19; 19:15**) and 17:2. There is no doubt of the dissoluteness of the old Babylon of Jeremiah's day as of the Rome of John's time. Rome is pictured as the great courtesan who intoxicates and beguiles the nations to fornication (**17:2,4,6**), but the cup of God's wrath for her and her paramours is full (**14:10; 16:19; 18:2**).

14:9 **{A third}** (*\tritos*). "The third of this succession of herald angels denounces the Caesar-worshippers" (*Swete*). Cf. 13:12ff. This counter proclamation (**verses 9-12**) warns those tempted to yield to the threats of the second beast about boycott and death (**13:11-17**). **{If any man worshippeth the beast and his image}** (*\ei tis proskunei to th^rion kai t^n eikona autou*). Condition of first class challenging those afraid of the beast. Note accusative (*\th^rion*) after *\proskunei*, not dative as in verse 7. **{And receiveth a mark}** (*\kai lambanei charagma*). Carries on the same condition and picks up the very language of 13:16. These Caesar-worshippers are guilty of an "eternal sin" (**Mr 3:29**).

14:10 **{He also shall drink}** (*\kai autos pietai*). Future middle of *\pin*. Certainty for him as for Babylon and her paramours (**16:17**). **{Of the wine of the wrath of God}** (*\ek tou oinou tou thumou tou theou*). Note *\ek* (*partitive*) after *\pietai*. In 16:19; 19:15 we have both *\thumou* and *\org^s* (**wrath of the anger of God**). The white heat of God's anger, held back through the ages, will be turned loose. **{Prepared unmixed}** (*\tou kekerasmenou akratou*). A bold and powerful oxymoron, "the mixed unmixed." *\Akratos* is an old adjective (*alpha privative and \kerannumi\ to mix*) used of wine unmixed with water (*usually so mixed*), here only in N.T. So it is strong wine mixed (*perfect passive participle of \kerannumi*) with spices to make it still stronger (*cf. Ps 75:9*). **{In the cup of his anger}** (*\en t^i pot^ri^i t^s org^s autou*). Both *\thumos* (*vehement fury*) and *\org^s* (*settled indignation*). **{He shall be tormented}**

(\basanisth^{setai}\). Future passive of \basaniz^{ai}\. See 9:5; 11:10. **{With fire and brimstone}** (\en puri kai thei^{ai}\). See 9:17 for fire and brimstone and also 19:20; 20:10; 21:8. The imagery is already in Ge 19:24; Isa 30:33; Eze 38:22. **{In the presence of the holy angels and in the presence of the Lamb}** (\en^{ai} pion aggel^{ai} n hagi^{ai} n kai en^{ai} pion tou arniou\). This holy environment adds to the punishment.

14:11 **{The smoke of their torment}** (\ho kapnos tou basanismou aut^{ai} n\). See 9:5 for \basanismos\, only there it was a limited penalty, here it is "for ever and ever" (\eis ai^{ai} nas ai^{ai} n^{ai} n\, *unto ages of ages*). See also 18:9; 19:3; 20:10. **{They have no rest}** (\ouk echousin anapausin\). The very language used in 4:8 of the four living creatures in praising God. "Those who desert Christ for Caesar will be the victims of a remorse that never dies or sleeps" (*Swete*). The rest of the verse repeats the solemn challenge of verse 9.

14:12 **{Here is the patience of the saints}** (\H^{ai} de h^{ai} hupomon^{ai} t^{ai} n hagi^{ai} n estin\). John's own comment as in 13:10; 17:9. In this struggle against emperor worship lay their opportunity (*Ro 5:3*). It was a test of loyalty to Christ. **{They that keep}** (\hoi t^{ai} rountes\). In apposition with t^{ai} n hagi^{ai} n\ (*genitive*), though nominative, a frequent anacoluthon in this book (*2:20, etc.*). Cf. 12:17. **{The faith of Jesus}** (\t^{ai} n pistin I^{ai} sou\). "The faith in Jesus" (*objective genitive*) as in 2:13; Mr 11:22; Jas 2:1.

14:13 **{Write}** (\Grapson\). First aorist active imperative of \graph^{ai}\ as in 1:11. John's meditation is broken by this command. This new beatitude (\makarioi, *Blessed*) for the Christian dead goes farther than Paul's words (*1Th 4:14-16; 1Co 15:18*). Probably "from henceforth" (\ap^{ai} arti\) goes with "those who die in the Lord," giving comfort to those facing persecution and death. **{That they may rest}** (\hina anapa^{ai} sontai\). Purpose clause with \hina\ and the second future passive of \anapau^{ai}\. **{From their labours}** (\ek t^{ai} n kop^{ai} n aut^{ai} n\). From the toils, the wearinesses, but not from the activities (\erga\), for these "follow with them." There is this to comfort us for all our growth here. Even if cut short, it can be utilized in heaven, which is not a place of idleness, but of the highest form of spiritual service.

14:14 **{A white cloud}** (\nephel^{ai} leuk^{ai}\). Like the "bright cloud"

of Mt 17:5 (*Transfiguration*), a familiar object in the Mediterranean lands. See Da 7:13; Mt 24:30; 26:64; Ac 1:9,11 for the picture of Christ's return. **{I saw one sitting}** (*\kath^menon*). No *\eidon* here, but the accusative follows the *\eidon* at the beginning, as *\nephel^* is nominative after *\idou*, as in 4:1,4. **{Like unto a son of man}** (*\homoion huion anthr^pou*). Accusative here after *\homoion* as in 1:13, instead of the usual associative instrumental (**13:4**). **{Having}** (*\ech^n*). Nominative again after the *\idou* construction, just before, not after, *\eidon*. **{A golden crown}** (*\stephanon chrusoun*). Here a golden wreath, not the diadems of 19:12. **{A sharp sickle}** (*\drepanon oxu*). Old form *\drepan^* (*from \drep^*, *to pluck*), pruning-hook, in N.T. only in this chapter and Mr 4:29. Christ is come for reaping this time (**Heb 9:28**) for the harvesting of earth (**verses 15-17**). The priesthood of Christ is the chief idea in 1:12-20 and "as the true _Imperator_" (*Swete*) in chapter Re 19.

14:15 **{Send forth}** (*\pempson*). First aorist (*urgency*) active imperative of *\pemp^*. "Thrust in thy sickle now," this angel urges Christ. **{And reap}** (*\kai therison*). First aorist (*urgency*) active imperative of *\theriz^*, old verb (*from \theros\, summer*), as in Mt 6:26. See verse 7 for "the hour is come." *\Therisai* (*to reap*) is epexegetical infinitive (*first aorist active of \theriz^*). **{The harvest}** (*\ho therismos*). Old, but rare word (*from \theriz^*, *to harvest*), as in Mt 13:30; Joh 4:35, here only in Revelation. **{Is over-ripe}** (*\ex^ranth^*). First aorist (*prophetic as in 10:17; 15:1*) passive of *\x^rain^* (*cf. Jas 1:11*), to wither, to dry up. Perhaps just "ripe," not "over-ripe." Cf. Joe 1:17.

14:16 **{Cast}** (*\ebalen*). Second aorist active indicative of *\ball^*. No violence by the use of *\ebalen* as is seen in Mt 10:34 (*\balein eir^h^h^*, *to bring peace*). **{Was reaped}** (*\etheristh^*). First aorist passive indicative of *\theriz^*. Both prophetic aorists again. Christ puts in the sickle as he wills with his own agents (**Mt 9:37f.; 13:39,41**).

14:17 **{He also}** (*\kai autos*). As well as the Reaper on the cloud. This is the fifth angel who is God's messenger from heaven (*temple where God dwells*). This fifth angel with his sharp sickle is to gather the vintage (**18-20**) as Christ did the wheat.

14:18 **{Another angel}** (*\allos aggelos*). The fifth angel above

Swete terms "the Angel of vengeance." He responds to the call of the sixth angel here as Christ does to the call of the fourth angel in verse 15. **{Out from the altar}** (*\ek tou thusiast^{riou}*). From the altar of incense where he is in charge of the fire (*\exousian epi tou puros*). If it is the altar of burnt offering (**6:9; 11:1**), we are reminded of the blood of the martyrs (*Swete*), but if the altar of incense (**8:3,5; 9:13; 16:7**), then of the prayers of the saints. **{The sharp sickle}** (*\to drepanon to oxu*). Useful for vintage as for harvesting. So "send forth" (*\pempson*) as in verse 15. **{Gather}** (*\trug^{son}*). First aorist active imperative of *\truga^{an}*, old verb (*from \trug^{an} dryness, ripeness*), in N.T. only Re 15:18f. and Lu 6:44. **{The clusters}** (*\tous botruas*). Old word *\botrus*, here only in N.T. (**Ge 40:10**). **{Her grapes}** (*\hai staphulai aut^{as}*). Old word again for grapes, bunch of grapes, in N.T. only here, Mt 7:16; Lu 6:44. **{Are fully ripe}** (*\k^{masan}*). Old and common verb (*from \akm^{an}*, **Mt 15:16**), to come to maturity, to reach its acme, here only in N.T.

14:19 **{Cast}** (*\ebalen*). As in verse 16. **{Gathered}** (*\etrug^{sen}*). Like *\etheristh^{an}* in verse 16, in obedience to the instructions in verse 18 (*\trug^{son}*). **{The vintage of the earth}** (*\tⁿ ampelon t^{as} g^{as}*). "The vine of the earth." Here *\ampelos* is used for the enemies of Christ collectively pictured. **{And cast it}** (*\ebalen*). Repeating *\ebalen* and referring to *\ampelon* (*vintage*) just before. **{Into the winepress the great winepress}** (*\eis tⁿ l^{non} ton megan*). *\L^{nos}* is either feminine as in verse 20; 19:15, or masculine sometimes in ancient Greek. Here we have both genders, a solecism frequent in the Apocalypse (**21:14** *\to teichos ech^{an}*). See Mt 21:33. For this metaphor of God's wrath see 14:10; 15:1,7; 16:1,19; 19:15.

14:20 **{Was trodden}** (*\epatth*). First aorist passive indicative of *\pate^{an}*, to tread. The image of treading out the grapes is a familiar one in the East. Perhaps Isa 63:3 is in mind. **{Without the city}** (*\ex^{an} then t^{as} pole^{as}*). Ablative case with *\ex^{an} then* (*like \ex^{an}*). This was the usual place (**Heb 13:12**). See *\ex^{an} then* in 11:2. Joel (**Joe 3:12**) pictures the valley of Jehoshaphat as the place of the slaughter of God's enemies. Cf. Zec 14:4. **{Blood from the winepress}** (*\haima ek t^{as} l^{nou}*). Bold imagery suggested by the colour of the grapes. **{Unto the bridles}** (*\achri t^{an} chalin^{an}*). Old word (*from \chala^{an} to*

slacken), in N.T. only here and Jas 3:3. Bold picture. {As far as a thousand and six hundred furlongs} (\apo stadi“n chili“n hexakosi“n\). A peculiar use of \apo\, for "distance from (*of*)" as also in Joh 11:18; 21:8, somewhat like the use of \pro\ in Joh 12:1. The distance itself covers the length of Palestine, but it is more likely that "the metaphor is worked out with the exuberance of apocalyptic symbolism" (*Swete*) for the whole earth.

[\[Previous\]](#) [\[Next\]](#)

[\[Previous\]](#) [\[Next\]](#)

15:1 {**Another sign in heaven**} (\allo s^hmeion en t^hi ouran^hi\). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (*ch. Re 6*) and the Seven Trumpets (*chapters Re 8-11*), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (*Swete*). {**Great and marvellous**} (\mega kai thaumaston\). \Thaumastos\ is an old verbal adjective (*from \thaumaz^hai, to wonder*) and is already in Mt 21:42. The wonder extends to the end of this vision or sign (*16:21*). {**Seven angels**} (\aggelous hepta\). Accusative case in apposition with \s^hmeion\ after \eidon\. Cf. 8:2. {**Which are the last**} (\tas eschatas\). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (*Swete*). {**Is finished**} (\etelest^hai\). Proleptic prophetic first aorist passive indicative of \tele^ho\ as in 10:7. The number seven seems particularly appropriate here for finality and completeness.

15:2 {**As it were a glassy sea**} (\h^hs thalassan hualin^hn\). Accusative case after \eidon\ and \h^hs\ here, not in 4:6, which see for the symbol. {**Mingled with fire**} (\memigmen^hn puri\). Perfect passive participle of \mignumi\, to mix, and the associative instrumental case \puri\. This item not in 4:6 (*a vision of peace*), but here it adds to the splendour of the vision. This parenthesis (*2-4*) gives a picture of the martyrs in their state of bliss. {**Them that come off victorious**} (\tous nik^hntas\). Present active articular participle of \nika^ho\, accusative after \eidon\, "those that come off victorious" (*14:4*). {**From the beast and from his image**} (\ek tou th^hriou kai ek t^hs eikonos autou\). This use of \ek\ after \nika^ho\ is unusual, also with \ek tou arithmou\. For these items see 13:1,14,17; 14:9,11; 19:20; 20:4. {**By the glassy sea**} (\epi t^hn thalassan t^hn hualin^hn\). Or "upon" more likely (*4:6*) with the accusative as in Mt 14:25ff. {**Harps of God**} (\kitharas tou theou\). Objective genitive, for the worship of God (*5:8; 14:2; 1Ch 16:42*).

15:3 {**The song of Moses**} (\t^hn "id^hn tou M^huse^hs\). Ex 14:31; 15:1-19. A song of victory like that of Moses after crossing the

Red Sea. {**And the song of the Lamb**} (\t^n "id^n tou arniou\). A separate note of victory like that of Moses, though one song, not two. Charles finds it impossible to reconcile the two expressions, if genuine, but it is a needless objection. The words come from the O.T.: "great" (\megala\) from Ps 111:2, "wonderful" (\thaumasta\) from Ps 139:14, "O Lord God the Almighty" (\Kurie ho theos ho pantokrat^r\) from Am 4:13 (**Re 4:8**), "righteous and true" (\dikaiai kai al^thinai\) from De 32:4, "Thou King of the ages" (\ho basileus t^n ai^n^n\ like Jer 10:10; 1Ti 1:17. Some MSS. have "the king of the saints" and some "the king of the nations," like Jer 10:7. John thus combines in Hebraic tone the expressions of the old and the new in the song to the Glorified Messiah.

15:4 {**Who shall not fear?**} (\tis ou m^ phob^th^i;\). Rhetorical question with \ou m^ (double negative) and first aorist passive subjunctive of \phobeomai\ future passive in Jer 10:7). {**And glorify**} (\kai doxasei\). Change here to the future indicative instead of the aorist subjunctive, as often. Cf. Ps 86:9. {**Thou only art holy**} (\monos hosios\). Both predicate adjectives, "Thou art alone holy." God alone is perfectly holy (**16:5**). {**Shall come**} (\h^xousin\). Future active of \h^k^\. {**And worship**} (\kai proskun^sousin\). Future active of \proskune^\. Both from Ps 86:9. {**Have been made manifest**} (\ephaner^th^san\). Prophetic first aorist passive indicative of \phanero^\. This martyr's song has the ring of great poetry.

15:5 {**The temple of the tabernacle of the testimony**} (\ho naos t^s sk^n^s tou marturiou\). Charles calls this "strange" language. Probably the tabernacle or tent of witness (**Nu 9:15; 17:7**) is in mind and the tent of meeting (**Ex 27:21 rather than the temple in Jerusalem**). {**Was opened**} (\^noig^\. Second aorist passive indicative of \anoig^\. as in 11:19. For \naos\ see 3:12; 7:15; 14:15,17; 16:1,17.

15:6 {**There came out**} (\ex^lthan\). Second aorist active indicative of \exerchomai\ with \-an\ rather than \-on\. Proleptic and prophetic aorist. {**The seven angels**} (\hoi hepta aggeloi\). Those in verse 1. {**The seven plagues**} (\tas hepta pl^gas\). The bowls are not given them till verse 7. {**Arrayed**} (\endedumenoi\). Perfect passive participle of \endu^\. {**With precious stone pure and bright**} (\lithon katharon lampron\). Accusative case retained with verb of clothing as so often, literally "with a stone pure bright." For both adjectives

together see 19:8,14. Some MSS. read \linon\ (**linen**). For \lithon\ see 17:4; 18:16; Eze 28:13. {**Girt**} (\periez“smenoi\). Perfect passive participle of \periz“nnu“. See 1:13 for both participles. For \st^thos\ (**breast**) see Lu 18:13. {**With golden girdles**} (\z“nas chrusfs\). Accusative case after the perfect passive participle \periez“smenoi\ as in 1:13.

15:7 {**Seven golden bowls**} (\hepta phialas chrusfs\). Golden saucers, but not full of incense as in 5:8, but "full (\gemousas\ **for which see 5:8**) of the wrath of God who liveth for ever and ever" (\tou thumou tou theou tou z“ntos eis tous ai“nas t“n ai“n“n\). Portents of dreadful events.

15:8 {**Was filled with smoke**} (\egemisth^ kapnou\). First aorist passive indicative of \gemiz“\ (**from** \gem“\), to fill full, and with the genitive \kapnou\ (**smoke**). Smoke is here the symbol of God's presence (**Ex 19:18; Isa 6:5**). {**Till should be finished**} (\achri telesth“sin\). Temporal clause for future time with \achri\ (**equal to** \he“s\ **in import**) and the first aorist passive subjunctive of \tele“, a metaphorical and symbolic "smoke screen" to keep all out of the sanctuary for the time being.

[\[Previous\]](#) [\[Next\]](#)

16:1 {**A great voice**} (\megal's phⁿs\). Not an angel as in 5:2; 7:2; 10:3; 14:7,9,15,18, but of God as 15:8 shows, since no one could enter the \naos\. {**Pour out**} (\ekcheete\). Second aorist active imperative of \ekche\ (*same form as present active imperative*). Blass would change to \ekcheate\ (*clearly aorist*) as in verse 6. {**The seven bowls**} (\tas hepta phialas\). The article points to verse 7.

16:2 {**Went and poured out**} (\ap^lthen kai execheen\). Second aorist active indicative of \aperchomai\ (*redundant use like \hupagete\ with \ekcheete\, "go and pour out," in verse 1*) and of \ekche\). Each angel "went off" to perform his task. For \execheen\ see it repeated in verses 3,4,8,10,12,17. {**Into the earth**} (\eis tⁿ gⁿ\). This same use of \eis\ after \execheen\ in verses 3,4. {**It became**} (\egeneto\). "There came" (*second aorist middle indicative of \ginomai*). {**A noisome and grievous sore**} (\helkos kakon kai pon^{ron}\). "Bad and malignant sore." \Helkos\ is old word for a suppurated wound (*Latin _ulcus_*), here, verse 11; Lu 16:21. See the sixth Egyptian plague (*Ex 9:10; De 28:27,35*) and Job 2:7. The magicians were attacked in Egypt and the worshippers of Caesar here (*13:17; 14:9,11; 19:20*).

16:3 {**Into the sea**} (\eis tⁿ thalassan\). Like the first Egyptian plague (*Ex 7:12-41*) though only the Nile affected then. {**Blood as of a dead man**} (\haima h^s nekrou\). At the trumpet (*8:11*) the water becomes wormwood. Here \h^s nekrou\ is added to Ex 7:19, "the picture of a murdered man weltering in his blood" (*Swete*). "Coagulated blood, fatal to animal life" (*Moffatt*). {**Every living soul**} (\pfsa psuch^zs\). "Every soul of life" (*Hebraism, Ge 1:21, marked by life*). {**Even the things that were in the sea**} (\ta en tⁱ thalassⁱ\). "The things in the sea," in apposition with \psuch^z\. Complete destruction, not partial as in 8:9.

16:4 {**Into the rivers and the fountains of waters**} (\eis tous potamous kai tas p^{gas} tⁿ hudatⁿ\). See 8:10 for this phrase. Contamination of the fresh-water supply by blood follows that of

the sea. Complete again.

16:5 {**The angel of the waters**} (*\tou aggelou ton hudat“n*). Genitive case object of *\`kousa*. See 7:1 for the four angels in control of the winds and 14:18 for the angel with power over fire. The rabbis spoke also of an angel with power over the earth and another over the sea. {**Which art and which wast**} (*\ho “n kai ho ^n*). See this peculiar idiom for God's eternity with *\ho* as relative before *\`n* in 1:4,8; 4:8, but without *\ho erchomenos* (*the coming on, the one who is to be*) there for the future as in 11:17. {**Thou Holy One**} (*\ho hosios*). Nominative form, but vocative case, as often. Note both *\dikaio* and *\hosios* applied to God as in 3:1; 15:3f. {**Because thou didst thus judge**} (*\hoti tauta ekrinas*). Reason for calling God *\dikaio* and *\hosios*. The punishment on the waters is deserved. First aorist active indicative of *\krin“*, to judge.

16:6 {**For**} (*\hoti*). Second causal conjunction (*\hoti*) explanatory of the first *\hoti*, like the two cases of *\hoti* in 15:4. {**They poured out**} (*\exechean*). Second aorist active indicative of *\ekche“* with *\-an* instead of *\-on*. {**Blood hast thou given them to drink**} (*\haima autois ded“kas pein*). *\Haima* (*blood*) is the emphatic word, measure for measure for shedding the blood of saints and prophets (**11:18; 18:24**). Perfect active indicative of *\did“mi*, and so a permanent and just punishment. *\Pein* is the abbreviated second aorist active infinitive of *\pin“* for *\piein* (*\epion*). It is the epexegetical infinitive after *\ded“kas*. There was no more drinking-water, but only this coagulated blood. {**They are worthy**} (*\axioi eisin*). "Terrible antithesis" (*Swete*) to 3:4. The asyndeton adds to it (*Alford*).

16:7 {**O Lord God, the Almighty**} (*\Kurie ho theos ho pantokrat“r*). Just as in 15:3 in the Song of Moses and of the Lamb, vocative with the article *\ho*. "Judgments" (*\kriseis*) here instead of "ways" (*\hodoi*) there, and with the order of the adjectives reversed (*\al`thinai kai dikaiai*, *true and righteous*).

16:8 {**Upon the sun**} (*\epi ton h`lion*). Not *\eis* (*into*) as in verses 2,3,4. The fourth trumpet (**8:12**) affected a third of the sun, moon, and stars with a plague of darkness, but here it is a plague of extreme heat. {**To scorch with fire**} (*\kaumatisai en puri*). First aorist active infinitive of *\kaumatiz“*, late (*Plutarch, Epictetus*) causative verb (*from \kauma*, *heat*), in

N.T. only here and verse 9; Mt 13:6; Mr 4:6. The addition of \en puri\ (*in fire, with fire*) intensifies the picture.

16:9 {**Were scorched**} (\ekaumatisth^{san}\). First aorist passive indicative of same verb. {**With great heat**} (\kauma mega\). Cognate accusative retained with the passive verb. Old word (*from* \kai^{ai}\ *to burn*), in N.T. only 7:16 and here. For blaspheming the name of God see 13:6; Jas 2:7; Ro 2:24; 1Ti 6:1. They blamed God for the plagues. {**They repented not**} (\ou meteno^{san}\). This solemn negative aorist of \metanoe^{ai}\ is a refrain like a funeral dirge (*9:20f.; 16:11*). In 11:13 some did repent because of the earthquake. Even deserved punishment may harden the heart. {**To give him glory**} (\dounai autⁱ doxan\). Second aorist active infinitive of \did^{mi}\, almost result. For the phrase see 11:13; 14:7; 19:7.

16:10 {**Upon the throne of the beast**} (\epi ton thronon tou th^{riou}\). That is Rome (*13:2*). The dragon gave the beast his throne (*2:13*). {**Was darkened**} (\egeneto eskot^{men}\). Periphrastic past perfect passive with \ginomai\ and \skoto^{ai}\ (*9:2*). Like the darkness of the Egyptian plague (*Ex 10:22*) and worse, for the effects of the previous plagues continue. {**They gnawed their tongues**} (\emas^{nto tas gl^{ssas} autⁿ}\). Imperfect middle of \masaomai\, old verb (*to chew*), from \ma^{ai}\ (*to knead*), only here in N.T. {**For pain**} (\ek tou ponou\). "Out of distress" (*cf. ek in 8:13*), rare sense of old word (*from penomai to work for one's living*), in N.T. only here, 21:4; Col 4:13. See Mt 8:12.

16:11 {**They blasphemed**} (\eblasph^msan\) {**and they repented not**} (\kai ou meteno^{san}\). Precisely as in verse 9, which see. Not just because of the supernatural darkness, but also "because of their pains" (\ek tⁿ ponⁿ autⁿ\, *plural here and same use of ek*) and their sores (\kai ek tⁿ helkⁿ autⁿ\, *as in verse 2, only plural, and same use of ek*). {**Of their works**} (\ek tⁿ ergⁿ autⁿ\). "Out of their deeds," and addition to verse 9. {**The God of heaven**} (\ton theon tou ouranou\). As in Da 2:44. Like the pride of Nebuchadrezzar against Jehovah.

16:12 {**Upon the great river, the river Euphrates**} (\epi ton potamon ton Megan ton Euphratⁿ\). The sixth trumpet brings up the river Euphrates also (*9:14*), only there \epi\ with the locative, while here \epi\ with the accusative. Note triple use of the article \ton\ here. {**Was dried up**} (\ex^{ranth}\). First

aorist (*prophetic*) passive of \x^rain“\ (**14:15**). Cf. Zec 10:11. {**That may be made ready**} (\hina hetoimasth^i\). Purpose clause with \hina\ and the first aorist passive of \hetoimaz“\.
 Common verb in Rev. (**8:6; 9:7,15; 12:6; 19:7; 21:2**). {**The way for the kings**} (\h^ hodos t^“n basile“n\). Objective genitive \basile“n\. {**That come from the sunrising**} (\t^“n apo anatol^s heliou\). "Those from the rising of the sun," the kings from the east (*cf. Mt 2:2*) in their march against Rome. Parthia in particular resisted Rome before Trajan's day.

16:13 {**Coming out of**} (\ek\ *alone, no participle* \erchomena\). {**Of the dragon**} (\tou drakontos\). That is Satan (**12:3,9**). {**Of the beast**} (\tou th^riou\). The first beast (**13:1,12**) and then just the beast (**13:14ff.; 14:9,11; 15:2; 16:2,10**), the brute force of the World-power represented by the Roman Empire" (*Swete*). {**Of the false prophet**} (\tou pseudoproph^tou\). Cf. Mt 7:15; Ac 13:6; 1Jo 2:22; 4:3; 2Jo 1:7. Identified with the second beast (**13:11-14**) in 19:20; 20:10. So the sixth bowl introduces the dragon and his two subalterns of chapters Re 12; 13 (*the two beasts*). {**Three unclean spirits**} (\pneumata tria akatharta\). Out of the mouths of each of the three evil powers (*the dragon and the two beasts*) comes an evil spirit. See the use of mouth in 1:16 (**9:17f.; 11:5; 12:15; 19:15,21**) as a chief seat of influence. In 2Th 2:8 we have "the breath of his mouth" (*the other sense of* \pneuma\). For \akatharton\ (*unclean*) with \pneuma\ see Mr 1:23f.; 3:11; 5:2ff.; Ac 5:16; 8:7. Christ expelled unclean spirits, but His enemies send them forth" (*Swete*). See Zec 13:2 "the false prophets and the unclean spirits." {**As it were frogs**} (\h^“s batrachoi\). Cf. Ex 8:5; Le 11:10ff. Old word, here alone in N.T. Like loathsome frogs in form.

16:14 {**Spirits of devils**} (\pneumata daimoni“n\). "Spirits of demons." Explanation of the simile \h^“s batrachoi\. See 1Ti 4:1 about "deceiving spirits and teachings of demons." {**Working signs**} (\poiounta s^meia\). "Doing signs" (*present active participle of* \poie“\). The Egyptian magicians wrought "signs" (*tricks*), as did Simon Magus and later Apollonius of Tyana. Houdini claimed that he could reproduce every trick of the spiritualistic mediums. {**Which go forth**} (\ha ekporeuetai\). Singular verb with neuter plural (*collective*) subject. {**Unto the kings**} (\epi tous basileis\). The three evil spirits (*dragon and the two beasts*) spur on the kings of the whole world to a real

world war. "There have been times when nations have been seized by a passion for war which the historian can but imperfectly explain" (*Swete*). {**To gather them together**} (*\sunagagein*). Second aorist active infinitive of *\sunag“*, to express purpose (*that of the unclean spirits*). {**Unto the war of the great day of God, the Almighty**} (*\eis ton polemon t^s h^meras t^s megal^s tou theou tou pantokratoros*). Some take this to be war between nations, like Mr 13:8, but it is more likely war against God (*Ps 2:2*) and probably the battle pictured in 17:14; 19:19. Cf. 2Pe 3:12, "the day of God," his reckoning with the nations. See Joe 2:11; 3:4. Paul uses "that day" for the day of the Lord Jesus (*the Parousia*) as in 1Th 5:2; 2Th 1:10; 2:2; 1Co 1:8; 2Co 1:14; Php 1:6; 2:16; 2Ti 1:12,18; 4:8.

16:15 {**Behold, I come as a thief**} (*\idou erchomai h“s klept^s*). The voice of Christ breaks in with the same metaphor as in 3:3, which see. There comes one of seven beatitudes in Rev. (*1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14*). For *\gr^gor“n* (*watching*) see 3:2, and for *\t^r“n* (*keeping*), 1:3. {**Lest he walk naked**} (*\hina m^ gumnos peripat^i*). Negative purpose clause with *\hina m^* and the present active subjunctive of *\peripate“*, and note predicate nominative *\gumnos* (*naked*). {**And they see his shame**} (*\kai blep“sin t^n asch^mosun^n autou*). Continuation of the final clause with present active subjunctive of *\blep“*. *\Asch^mosun^n* is old word (*from \asch^m“n*, *indecent*, *1Co 12:23*), in N.T. only here and Ro 1:27, a euphemism for *\t^n aischun^n* (*Re 3:18*).

16:16 {**They gathered**} (*\sun^gagen*). Second aorist active indicative of *\sunag“*, singular (*the three unclean spirits*), like *\ekporeuetai* in verse 14. {**Har-Magedon**} (*\Har-Maged“n*). John proceeds now after the interruption in verse 15. Perhaps "the mountains of Megiddo" though not certain. Megiddo is in the valley of Esdraelon, and by the waters of Megiddo (*the Kishon*) Israel gained a decisive victory over Sisera (*Jud 5:19*), celebrated in Deborah's song. See also Re 20:8ff. and Eze 39:2,4.

16:17 {**Upon the air**} (*\epi ton aera*). All men breathe the air and this is worse than the smiting of the earth (*verse 2*), the sea (3), the fresh waters (4), the sun (8). {**A great voice**} (*\ph“n^ megal^*). The voice of God as in 16:1. {**It is done**} (*\Gegonen*). Perfect active indicative of *\ginomai*. Like *\Gegonan* in 21:6. The whole series of plagues is now complete.

16:18 {**And there were**} (\kai egenonto\). "And there came" (*same verb ginomai*). See 8:5; 11:19 for this list of terrible sounds and lightnings, and for the great earthquake (\seismos megas\ see 6:12; 11:13 (cf. *Lu 21:11*). {**Such as was not**} (\hoios ouk egeneto\). Qualitative relative with \ginomai\ again, "such as came not." {**Since there were men**} (\aph' hou anthr'poi egenonto\). "Since which time (\chronou\ understood) men came." {**So great an earthquake, so mighty**} (\t^likoutos seismos hout' megas\). Quantitative correlative \t^likoutos\ rather than the qualitative \toioutos\, to correspond with \hoios\ (*not hosos*). And then \hout' megas\ repeats (*redundant*) \t^likoutos\. Cf. Mr 13:19 for \hoia--toiaut\ about like tribulation (\thlipsis\).

16:19 {**Was divided into three parts**} (\egeneto eis tria mer^). "Came into three parts" (\ginomai\ again). In 11:3 a tenth part of the city fell. Babylon (*Rome*) is meant (*17:18*). {**Fell**} (\epesan\). Second aorist active indicative of \pipt' (\-an\ *form in place of -on*). {**Was remembered**} (\emn^sth^). First aorist (*prophetic*) passive indicative of \mimn^sk'. Babylon (*Rome*) had not been overlooked. God was simply biding his time with Rome. {**To give unto her**} (\dounai aut'i\). Second aorist active infinitive of \did'mi\, exegetical use as in 11:18; 16:9. {**The cup of the wine of the fierceness of his wrath**} (\to pot^rion tou oinou tou thumou t^s org^s autou\). "The cup of the wine of the wrath of his anger," using both \thumos\ (*boiling rage*) and \org^ (\i>settled anger). See both in Jer 30:24.

16:20 {**Fled**} (\ephugen\). Second aorist active indicative of \pheug'. Islands sometimes sink in the sea in earthquakes (*6:14*). {**Were not found**} (\ouch heureth^san\). First aorist passive indicative of \heurisk'. See 20:11 for the same idea.

16:21 {**Hail**} (\chalaza\). As in 8:17; 11:19. {**Every stone about the weight of a talent**} (\h's talantiaia\). Old adjective (*from talanton*), here only in N.T., but in Polybius and Josephus. See Ex 9:24 for the great hail in Egypt and also Jos 10:11; Isa 28:2; Eze 38:22 for hail as the symbol of God's wrath. In the LXX a \talanton\ ranged in weight from 108 to 130 pounds. {**Because of the plague of hail**} (\ek t^s pl^g^s t^s chalaz^s\). "As a result of the plague of hail." This punishment had the same effect as in verses 9,11. {**Exceeding great**} (\Megal^--sphrodra\). Emphatic positions at ends of the clause (*great--exceedingly*).

[\[Previous\]](#) [\[Next\]](#)

17:1 **{I will show thee}** (\deix“ soi\). Future active of \deiknumi\. It is fitting that one of the seven angels that had the seven bowls should explain the judgment on Babylon (**16:19**) already pronounced (**14:8**). That is now done in chapters Re 17; 18. **{The judgment of the great harlot}** (\to krima t^s porn[^]s t[^]s megal[^]s\). The word \krima\ is the one used about the doom of Babylon in Jer 51:9. Already in 14:8 Babylon is called the harlot. \Porn[^]s\ is the objective genitive, "the judgment on the great harlot." **{That sitteth upon many waters}** (\t[^]s kath[^]men[^]s epi hudat[^]n poll[^]n\). Note triple use of the article \t[^]s\. In Jer 51:13 we have \eph' hudasi pollois\ (*locative in place of genitive as here*). Babylon got its wealth by means of the Euphrates and the numerous canals for irrigation. Rome does not have such a system of canals, but this item is taken and applied to the New Babylon in 17:15. Nahum (**Na 3:4**) calls Nineveh a harlot, as Isaiah (**Isa 23:16f.**) does Tyre.

17:2 **{The kings of the earth}** (\hoi basileis t^s g[^]s\). Repeated in 1:5; 6:15; 17:18; 18:3,9; 19:19; 21:24 and "the kings of the inhabited earth" (**16:14**) either for human rulers in general or the vassal kings absorbed by the Roman Empire. **{Committed fornication}** (\eporneusan\). First aorist active indicative of \porneu“. "In purchasing the favour of Rome by accepting her suzerainty and with it her vices and idolatries" (*Swete*). **{Were made drunken}** (\emethusth[^]san\). First aorist passive indicative of \methusk“, old verb (*from* \methu\), as in Lu 12:45, here only in the Apocalypse. Cf. Isa 51:7 and \pepotiken\ in Re 14:8. See 18:3.

17:3 **{He carried me away}** (\ap[^]negken me\). Second aorist active indicative of \apopher“, to bear away, prophetic aorist. This verb is used of angels at death (**Lu 16:22**) or in an ecstasy (**Re 21:10 and here**). **{In the Spirit}** (\en pneumatⁱ\). Probably his own spirit, though the Holy Spirit is possible (**1:10; 4:2; 21:10**), without Paul's uncertainty (**2Co 12:2**). Cf. Eze 3:14f.; 8:3; 11:24. **{Into a wilderness}** (\eis er[^]mon\). In Isa 21:1 there is \to horama t[^]s er[^]mou\ (*the vision of the deserted one, Babylon*), and in Isa 14:23 Babylon is called \er[^]mon\.

John may here picture this to be the fate of Rome or it may be that he himself, in the wilderness (*desert*) this side of Babylon, sees her fate. In 21:10 he sees the New Jerusalem from a high mountain. **{Sitting}** (\kath^men^n\). Present middle participle of \kath^mai\ as in verse 1. "To manage and guide the beast" (*Vincent*). **{Upon a scarlet-coloured beast}** (\epi th^rion kokkinon\). Accusative with \epi\ here, though genitive in verse 1. Late adjective (*from* \kokkos\, *a parasite of the _ilex coccifera_*), a crimson tint for splendour, in Re 17:3,4; 18:12,16; Mt 27:28; Heb 9:19. **{Full of names of blasphemy}** (\gemonta onomata blasph^mias\). See 13:1 for "names of blasphemy" on the seven heads of the beast, but here they cover the whole body of the beast (*the first beast of 13:1; 19:20*). The harlot city (*Rome*) sits astride this beast with seven heads and ten horns (*Roman world power*). The beast is here personified with masculine participles instead of neuter, like \th^rion\ (\gemonta\ *accusative singular*, \ech^"n\ *nominative singular*, *though some MSS. read* \echonta\), construction according to sense in both instances. The verb \gem^"\ always has the genitive after it in the Apocalypse (*4:6,8; 5:8; 15:7; 17:4; 21:9*) save here and apparently once in 17:4.

17:4 **{Was arrayed}** (\^n peribebhl^men^)\. Periphrastic past perfect indicative of \periball^"\, to fling round one. **{In purple and scarlet}** (\porphuroun kai kokkinon\). Accusative retained after this passive verb of clothing, as so often. \Porphurous\ is old adjective for purple (*from* \porphura\), in N.T. only here and Joh 19:2,5. See preceding verse for \kokkinos\. **{Decked}** (\kechrus^"men^)\. Perfect passive participle of \chruso^"\, old verb, to gild, to adorn with gold, here alone in N.T. **{With gold and precious stone and pearls}** (\chrusi^"i kai lith^"i timi^"i kai margaritais\). Instrumental case. \Chrusi^"i\ is cognate with the participle. \Lith^"i timi^"i\ is collective (*18:12,16; 21:19*). There is a \zeugma\ also with \margaritais\ (*18:12,16; 21:21*), for which word see Mt 7:6. Probably John is thinking of the finery of the temple prostitutes in Asia Minor. **{Full of abominations}** (\gemon bdelugmat^"n\). Agreeing with \pot^rion\, "cup" (*neuter singular accusative*). Some MSS. read \gem^"n\ (*nominative masculine like* \ech^"n\ *in verse 3, quite irregular*). For \bdelugmat^"n\ (*genitive after* \gemon\) see Mt 24:15; (*Mr 13:14*), common in the LXX for idol worship and its defilements (*from* \bdeluss^"\, *to render foul*), both ceremonial and moral. See Jer 15:7. **{Even the unclean things of her**

fornication} (\kai ta akatharta t[^]s porneias aut[^]s\). Either the accusative after \gemon\ as in verse 3 (*and full of the unclean things of her fornication*) or the object of \echousa\, like \pot[^]rion\.

17:5 {**Upon her forehead a name written**} (\epi to met[^]pon aut[^]s onoma gegrammenon\). Roman harlots wore a label with their names on their brows (*Seneca, _Rhet_. I. 2. 7; Juvenal VI. 122f.*), and so here. In 19:16 Christ has a name on his garments and on his thigh, while in 14:1; 22:4 the redeemed have the name of God on their foreheads. There is undoubtedly a contrast between this woman here and the woman in chapter Re 12. {**Mystery**} (\must[^]rion\). Either in apposition with \onoma\ or as part of the inscription on her forehead. In either case the meaning is the same, that the name Babylon is to be interpreted mystically or spiritually (*cf. \pneumatik[^]s\ 11:8*) for Rome. {**The Mother of the Harlots and of the Abominations of the Earth**} (\H[^] M[^]t[^]r t[^]n Porn[^]n kai t[^]n Bdelugmat[^]n t[^]s G[^]s\). The Metropolis of the Empire is the mother of harlotry and of the world's idolatries. Charles quotes Tacitus (*_Ann_. XV. 44*) about Rome as the city "quo cuncta undique atrocia aut pudenda confluunt celebranturque_."

17:6 {**Drunken with the blood of the saints**} (\methuouan ek tou haimatos t[^]n hagi[^]n\). Present active feminine accusative singular participle of \methu[^]\, old verb, to be drunk (*Mt 24:49*). {**Of the martyrs of Jesus**} (\t[^]n martur[^]n I[^]sou\). "Witnesses" (*2:13*) for Jesus (*objective genitive*) unto blood (*16:6; 18:24*) and so martyrs in the modern sense of the word. "Drunk with blood" is a common idea with the ancients (*Euripides, Josephus, Philo, Cicero, Pliny*). {**With a great wonder**} (\thauma mega\). Cognate accusative with \ethaumasa\.

17:7 {**I will tell thee the mystery**} (\eg[^] er[^] soi to must[^]rion\). The angel gives his interpretation of the woman and the beast (*17:7-18*). \Er[^]\ is the future active of \eipon\ (*defective verb*), to tell, to say.

17:8 {**Was and is not**} (\[^]n kai ouk estin\). Imperfect and present of \eimi\, an apparent antithesis to \ho [^]n kai ho [^]n\ of 1:4. This is a picture of the beast of 13:1ff. which the woman is riding, but no longer just the empire, but one of the emperors who died (\ouk estin\, *is not*). {**And is about to come up out of the abyss**} (\kai mellei anabainein ek t[^]s abussou\). That is, he

is going to come to life again. **{And to go into perdition}** (\kai eis ap'leian hupagei\). So (*and he goes into perdition*) the best MSS. read rather than the infinitive \hupagein\. Most interpreters see here an allusion to the "Nero _redivivus_" expectancy realized in Domitian, who was ruling when John wrote and who was called Nero _redivivus_. **{Shall wonder}** (\thaumasth^sontai\). First future passive (*deponent*) of \thaumaz'\, with which compare \ethaumasth^ in 13:3. John had wondered (\ethaumasa\) in verse 6 "with the amazement of a horrible surprise; the world will wonder and admire" (*Swete*). **{Whose name}** (\h'n onoma\). Singular \onoma\, like \pt'ma\ in 11:8. See 13:8 for the same description of those who worship the beast and for discussion of details. **{When they behold}** (\blepont'n\). Genitive plural of the present active participle of \blep'\, agreeing with \h'n\ (*genitive relative*) rather than with \hoi katoikountes\ (*nominative just before h'n*). **{How that}** (\hoti\). "Namely that." **{He was, and is not, and shall come}** (\^n kai ouk estin kai parestai\). Repetition of what is in verse 7 with \parestai\ (*future of pareimi\, from which parousia\ comes*) in place of \mellei\, "parody of the divine name" (*Charles*) in 1:4,8; 4:8, "as the hellish antitype of Christ." The Neronic Antichrist has also a \parousia\.

17:9 **{Here is the mind which hath wisdom}** (\H'de ho nous ho ech'n sophian\). "Here is the intelligence which has wisdom" (*Charles*).

A variation of 13:18, but the same idea. **{Seven mountains}** (\hepta or^). Rome was known as the city on seven hills (*Vergil, Horace, Ovid, Cicero, etc.*). **{On which}** (\hopou--ep' aut'n\). "Where--upon them." Pleonasm like \hopou--ekei\ in 12:6. In 13:1ff. it is the beast that has the seven heads, while here the woman riding the beast has seven heads, a slight change in the symbolism, and the heads are further identified as kings.

17:10 **{Seven kings}** (\basileis hepta\). This is another change in the symbolism. The identification of these seven kings is one of the puzzles of the book. **{The five are fallen}** (\hoi pente epesan\). Second aorist active indicative of \pipt'\ with the \-an\ ending. Common for the downfall of kings (*Eze 29:5; 30:6; Isa 21:9, etc.*). See 2Sa 3:38. **{The one is}** (\ho heis estin\).

The one when this vision is dated. **{The other is not yet come}** (\ho allos oup' ^lthen\). Prophetic second aorist active of \erchomai\. Charles takes this as the date of this "source" or part of the Apocalypse. But John could himself have used this

language in the time of Domitian even if he was the one who had not yet come. The difficulty about counting these emperors is that Galba, Otho, Vitellius reigned so briefly that they hardly merit being included. {**When he cometh**} (\hotan elth^i\). Indefinite temporal clause for the future, with \hotan\ and the second aorist active subjunctive of \erchomai\, "whenever he comes." {**He must continue a little while**} (\oligon auton dei meinai\). Swete takes this to be Titus, who died September 13, 81, after a short reign.

17:11 {**Is himself also an eighth and is of the seven**} (\kai autos ogdoos kai ek t^"n hepta\). This is the angel's interpretation and it looks like a reference to Domitian as the eighth, who is regarded as one of the seven because he was considered a second Nero (*Nero _redivivus_*). For \ek t^"n hepta\ see Ac 21:8. John may have used \ek t^"n\ instead of \heis ek t^"n\ to avoid absolute identity between Domitian and Nero (*Beckwith*). {**And he goeth unto perdition**} (\kai eis ap^"leian hupagei\). As in verse 8. "Domitian was assassinated (*September 18, 96*), after a terrible struggle with his murderers. The tyrant's end was a symbol of the end to which the Beast which he personated was hastening" (*Swete*). Cf. 19:11-21.

17:12 {**Which have received no kingdom as yet**} (\hoitines basileian oup^" elabon\). Second aorist (*proleptic and prophetic*) active indicative of \lamban^"\. The heads are emperors and the horns are kings (*both called* \basileis\). {**As kings**} (\h^"s basileis\). Compared to kings (*see* \h^"s\ in 1:10; 4:6; 9:7; 13:3; 14:3; 16:21) without identification with the emperors, though succeeding them with "quasi-imperial powers" with the beast. {**For one hour**} (\mian h^"ran\). Accusative of extent of time, and that a brief time (18:10,16,19) in comparison with the beast (13:2).

17:13 {**Have one mind**} (\mian gn^"m^"n echousin\). "One purpose" (\gn^"m^" from \gin^"sk^"\) as in Ac 20:3; 1Co 1:10. The new powers are allies of the beast. {**They give their power and authority unto the beast**} (\t^"n dunamin kai t^"n exousian aut^"n t^"i th^"ri^"i didoasin\). Present active indicative of \did^"mi\. Just as the dragon gave both power and authority to the beast (13:2), so they are wholly at the service of the beast.

17:14 {**These**} (\houtoi\). These ten kings. {**Shall war against the Lamb**} (\meta tou th^"riou polem^"sousin\). Future active of

\polemeo\, to war. As allies of the beast (*the servant of the dragon, 12:7*) they will wage war with the Lamb (*the enemy of the dragon*). These kings gather for battle as in 16:13f. {**And the Lamb shall overcome them**} (\kai to arnion nik^{sei} autous\). Future active of \nika^{ai}\. This is the glorious outcome, victory by the Lamb over the coalition of kings as against the beast before. {**For he is Lord of lords and King of kings**} (\hoti Kurios kuriⁿ estin kai Basileus basileⁿ\). The same words are again descriptive of Christ in 19:16, as of God in De 10:17 (*God of gods and Lord of lords*) and Da 10:17 (*God of gods and Lord of kings*). Cf. also 1Ti 6:15; Re 1:5. Crowned heads are Christ's subjects. {**And they also shall overcome that are with him**} (\kai hoi met' autou\). "And those with him shall also overcome" (supply \nik^{sousin}\, not \eisin\). They will share in the triumph of the Lamb, as they shared in the conflict. Cf. \meta tou th^{riou}\ in verse 12. {**Called and chosen and faithful**} (\kl^{toi} kai eklektoi kai pistoi\). These are the three notes of those who share in the victory. For \kl^{tos}\ and \eklektos\ see Mt 22:14 (*contrasted*); Ro 8:28ff.; 2Pe 1:10; Re 2:10,13. The elect are called and prove faithful.

17:15 {**Where the harlot sitteth**} (\hou h ^{pornos} kath^{tai}\). Relative adverb \hou\ (*where*) referring to the waters (\hudata\) of verse 1 on which the harlot sits. Present middle indicative of \kath^{mai}\. {**Are peoples, and multitudes, and nations, and tongues**} (\laoi kai ochloi eisin kai ethn^{ai} kai gl^{ssai}\). The O.T. uses "waters" as symbol for "peoples" (*Isa 8:7; Jer 47:2; Ps 29:10, etc.*). "Rome's greatest danger lay in the multitudes which were under her sway" (*Swete*).

17:16 {**These shall hate the harlot**} (\houtoi mis^{sousin} tⁿ pornⁿ\). Future active of \mise^{ai}\. \Houtoi\ is resumptive demonstrative pronoun (*masculine*) referring to the ten horns and the beast (*neuter*); construction according to sense. The downfall of Rome will come from the sudden change in subject peoples. {**Shall make her desolate and naked**} (\r^m menⁿ poi^{sousin} autⁿ kai gumnⁿ\). Future active of \poie^{ai}\ and perfect passive predicate accusative participle of \er^{mo}\, old verb (*from* \er^{mos}\ *desolate*), again in 18:16,19. \Gumnⁿ\ (*naked*) is predicate adjective. {**Shall eat her flesh**} (\tas sarkas aut^s phagontai\). Future middle of the defective verb \esthi^{ai}\, to eat. Note plural \sarkas\, portions of flesh (*Jas 5:3*) as in Ps 27:2; Mic 3:3. {**Shall burn her utterly with fire**} (\autⁿ

katakausousin en puri\). Future active of \katakai“, to burn down (*perfective use of* \kai“\). John wrote before the days of Alaric, Genseric, Ricimer, Totila, with their hordes which devastated Rome and the west in the fifth and sixth centuries. "No reader of the *_Decline and Fall_* can be at a loss for materials which will at once illustrate and justify the general trend of St. John's prophecy" (*Swete*).

17:17 {**Did put**} (\ed“ken\). "Did give" (*first aorist active of* \did“mi\). {**To do his mind**} (\poi^sai t^n gn“m^n autou\). Epexegetic first aorist active infinitive of \poie“\ after \ed“ken\, as often in this book. They are of one mind (*verse 13*) because God put them up to it, clear statement of God's over-ruling hand among the nations. {**Until the words of God should be accomplished**} (\achri telesth^sontai hoi logoi tou theou\). Temporal clause about the future with \achri\ (*like* \he“s\), with the future indicative of \tele“, but with aorist passive subjunctive \telesth“sin\ in 15:8. For \tele“\ see also 10:7. For "the words of God" see 19:9. They will be fulfilled.

17:18 {**The woman**} (\h^ gun^). She is now explained after the beast has been interpreted. Verse 9 made it plain enough, but this verse demonstrates that the woman is the city of Rome "which reigneth (\h^ echousa basileian\, *the one having a kingdom*) over the kings of the earth (\epi t“n basile“n t^s g^s\)." Rome followed Babylon, and other cities may follow in their train.

[\[Previous\]](#) [\[Next\]](#)

18:1 {**Coming down out of heaven**} (\katabainonta ek tou ouranou\). Present active predicate participle. Not the angel of 17:1,7,15 (*John's guide*), but one announcing the doom of Babylon (*Rome*). As in 10:1; 20:1. {**Was lightened**} (\eph"tisth^\). First aorist passive of \ph"tiz^\, old causative verb (*from* \ph"s^\, *light*), common in N.T. as in Re 18:1; 21:23; 22:5. {**With his glory**} (\ek t's dox's autou\). "By reason of (\ek\ *as in 8:13; 16:10*) his glory." "So recently has he come from the Presence that in passing he flings a broad belt of light across the dark earth" (*Swete*).

18:2 {**Fallen, fallen is Babylon the great**} (\epesen, epesen Babul"n h^ megal^\). The very words of 14:8: "Did fall, did fall Babylon the great." Prophetic aorists of \pipt^\ repeated like a solemn dirge of the damned. {**Is become**} (\egeneto\). Prophetic aorist middle. {**A habitation of devils**} (\katoik^t'rion\). Late word (*from* \katoike^\, *to dwell*), in N.T. only here and Eph 2:22. Devils should be demons, of course. So Isaiah prophesied of Babylon (*Isa 12:21f.*) and also Jeremiah (*Jer 50:39*) and Zephaniah of Nineveh (*Zep 2:14*). Both Babylon and Nineveh are ruins. {**A hold of every unclean spirit**} (\phulak^ pantos pneumatou akathartou\). \Phulak^\ is garrison or watch-tower as in Hab 2:1, rather than a prison (*20:7*). {**A hold of every unclean and hateful bird**} (\phulak^ pantos orneou akathartou kai memis^menou\). \Orneou^\ is old word for bird, in N.T. only Re 18:2; 19:17,21. "The evil spirits, watching over fallen Rome like night-birds or harpies that wait for their prey, build their eyries in the broken towers which rise from the ashes of the city" (*Swete*). Long ago true of Babylon and Nineveh, some day to be true of Rome.

18:3 {**By**} (\ek\). "As a result of." Some MSS. omit "of the wine" (\tou oinou\). Cf. 14:10; 16:10. {**Have fallen**} (\pept^kan\). Perfect active third personal of \pipt^\ for usual \pept^kasi^\. Some MSS. read \pep^kan^\ (*have drunk*), from \pin^\ like the metaphor in 14:8,10; 16:19; 17:2. See 17:2 for the same charge about the kings of the earth. {**The merchants of the earth**} (\hoi emporoi t's g^s\). Old word for one on a journey for trade

(*from* \en, poros\), like drummers, in N.T. only Mt 13:45; Re 18:3,11,15,23. Like \emporion\ (**Joh 2:16**) and \emporeuomai\ (**Jas 4:13**). {**Waxed rich**} (\eplout^san\). First ingressive aorist active indicative of \ploute^, to be rich (*cf.* 3:17). Here alone in the N.T. do we catch a glimpse of the vast traffic between east and west that made Rome rich. {**Of her wantonness**} (\tou str^nous aut^s\). Late word for arrogance, luxury, here alone in N.T. See \str^nia^ in verses 7,9, to live wantonly.

18:4 {**Come forth, my people, out of her**} (\exelthate, ho laos mou, ex aut^s\). Second aorist (*urgency*) active imperative (\-a\ form) of \exerchomai\. Like Isa 48:20; 52:11; Jer 50:8; 51:6, (*about Babylon*). See also the call of Abram (**Ge 12:1**). the rescue of Lot (**Ge 19:12ff.**). In the N.T. see Mr 13:4; 2Co 6:14; Eph 5:11; 1Ti 5:11. \Ho laos\ is vocative with the form of the nominative. {**That ye have no fellowship with her sins**} (\hina m^ sunkoin^ "n^s^te tais hamartiais aut^s\). Purpose clause with \hina m^ and the first aorist active subjunctive of \sunkoin^ "ne^, old compound (\sun, together, \koin^ "nos, partner), in N.T. only here, Php 4:14; Eph 5:11. With associative instrumental case \hamartiais\. {**And that ye receive not of her plagues**} (\kai ek t^ "n pl^g^ "n aut^s hina m^ lab^te\). Another purpose clause dependent on the preceding, with \hina m^ and the second aorist active subjunctive of \lamban^, and with proleptic emphatic position of \ek t^ "n pl^g^ "n aut^s before \hina m^.

18:5 {**Have reached**} (\ekoll^th^san\). First aorist passive (*deponent*) indicative of \kolla^, old verb (*from* \kolla, gluten, glue), to cleave to, to join one another in a mass "up to heaven" (\achri tou ouranou). Cf. Jer 51:9; Zec 14:5. {**Hath remembered**} (\emn^moneusen\). First aorist (*prophetic*) active indicative of \mn^moneu^, here with the accusative (\adik^mata, iniquities) instead of the genitive (**Col 4:18**).

18:6 {**Render as she rendered**} (\apodote h^ "s aped^ "ken\). Second aorist (*effective*) active imperative and first aorist (*effective*) active of \apodid^ "mi, old and common verb for requital, to give back, the _lex talionis_ which is in the O.T. (**Jer 50:15,29; 51:24,56; Ps 137:8**), and in the N.T. also (**Mt 7:2**). Here the reference is to persecutions by Rome, particularly the martyrdom of the saints (**18:24; 19:2**). {**Double the double**} (\dipl^ "sate ta dipla\). First aorist imperative of \diplo^, old verb (*from* \diploos, double, **Mt 23:15**), here only in N.T. \Diplf\ is

simply the neuter plural accusative (*cognate*) contract form for \diplōa\ (*not* \diplōa\). Requite here in double measure, a full requital (*Ex 22:4,7,9; Isa 40:2; Jer 16:18; 17:18; Zec 9:12*). The double recompense was according to the Levitical law. {**Which she mingled**} (\h*“i ekerasen*). First aorist active indicative of \kerannumi\. The relative \h*“i* is attracted to the locative case of its antecedent \pot*“ri“i* (*cup*), for which see 14:8,10; 17:4; 18:3. {**Mingle unto her double**} (\kerasate aut*“i diploun*). First aorist active imperative of the same verb \kerannumi\, with the same idea of double punishment.

18:7 {**How much soever**} (\hosa\). Indefinite quantitative relative pronoun \hosos\ in the accusative (*cognate*) neuter plural object of \edoxasen\ (*first aorist active indicative of* \doxaz*““*). {**Herself**} (\haut*“n*). Reflexive pronoun, accusative also with \edoxasen\. {**Waxed wanton**} (\estr*“niasen*). First aorist (*ingressive*) active indicative of \str*“nia““* (*to live luxuriously*), verb in late comedy instead of \trupha*““* (*Jas 5:5*), from \str*“nos* (*Re 18:3*), only here in N.T. {**So much give her of torment and mourning**} (\tosouton dote aut*“i basanismon kai penthos*). Second aorist active imperative of \did*“mi*, to give. The correlative pronoun \tosouton\ is masculine singular accusative, agreeing with \basanismon\, for which see 9:5; 14:11, and is understood with the neuter word \penthos\ (*mourning*), in N.T. only in Jas 4:9; Re 18:7ff.; 21:4 (*kin to* \pathos, penomai\). {**I sit a queen**} (\kath*“mai basilissa*). Predicate nominative for the old form \basileia\ (\basilis\), as in Mt 12:42. Babylon and Tyre had preceded Rome in such boasting (*Isa 47:7-9; Eze 27:3; 28:2; Zep 2:15*). {**And am no widow**} (\kai ch*“ra ouk eimi*). Feminine of the adjective \ch*“ros* (*barren*), old word (*Mr 12:40*). {**Shall in no wise see mourning**} (\penthos ou m*“id““*). Confident boast of security with emphatic position of \penthos\ (*see above*) and double negative \ou m*“* with the second aorist active subjunctive of \hora*““* (*defective verb*).

18:8 {**Therefore**} (\dia touto\). Because of her presumption added to her crimes. {**In one day**} (\en mifi h*“merfi*). Symbolical term for suddenness like \mifi h*“rfi*, in one hour (*18:10,16,19*). John has in mind still Isa 47:7-9. {**Shall come**} (\h*“xousin*). Future active of \h*“k““*. Her plagues are named (*death, mourning, famine*). {**She shall be utterly burned**} (\katakauth*“setai*). Future passive of \katakai*““* (*perfective use of* \kata\). {**With**

fire} (\en puri\). "In fire," as in 17:16. **{Which judged her}** (\ho krinas aut^n\). Articular first aorist active participle of \krin^{\referring to \kuriōs ho theos\ (*the Lord God*). The doom of Babylon is certain because of the power of God.

18:9 **{Shall weep}** (\klausousin\). Future active of \klai^{\, middle \klausontai\ in Attic, as in Joh 16:20. **{And wail over her}** (\kai kopsontai ep' aut^n\). Future direct middle of \kopt^{\, old verb, to beat, to cut, middle to beat oneself (*Re 1:7*). For combination with \klai^{\ as here see Lu 8:52. See 17:2; 18:3,7 for \hoi porneusantes kai str^niasantes\). **{When they look upon}** (\hotan blep^{\sin\). Indefinite temporal clause with \hotan\ and the present active subjunctive of \blep^{\. **{The smoke of her burning}** (\ton kapnon t^s pur^{\se^{\s aut^s\). \Pur^{\sis\ is an old word (*from \puro^{\ to burn*), in N.T. only 1Pe 4:12; Re 18:9,18. See verse 8 for other plagues on Rome, but fire seems to be the worst (*17:16; 18:8,9,17; 19:3*).

18:10 **{Standing afar off}** (\apo makrothen hest^kotes\). Perfect active (*intransitive*) participle of \hist^mi\. Vivid picture of the terrible scene, fascinated by the lurid blaze (*cf. Nero's delight in the burning of Rome in A.D. 64*), and yet afraid to draw near. On \apo makrothen\ see Mr 5:6. There is a weird charm in a burning city. They feared the same fate (*cf. verse 7 for \basanismou\, torment*). **{Woe, woe, the great city}** (\ouai, ouai, h^polis h^megal^{\). Only example in the Apocalypse of the nominative with \ouai\ except verses 16,19, though in Lu 6:25 and common in LXX (*Isa 5:7,11, etc.*). For the dative see Re 8:13, once so "strong" (\h^ischura\)! **{In one hour}** (\mifi h^rfi\). Repeated in verses 16,19, and like \mifi h^merfi\ (*in one day*) in verse 8. Some MSS. have here \mian h^{\ran\, like \poian h^{\ran\ (*accusative of extent of time*) in 3:3. See verse 8 (\ho krinas\ for \h^{\krisis sou\ (*thy judgment*). This is the dirge of the kings.

18:11 **{The merchants}** (\hoi emporoi\). As in 18:3,15,23. The dirge of the merchants follows the wail of the kings. **{Weep and mourn}** (\klaiousin kai penthousin\). Present active indicatives of \klai^{\ and \penthe^{\ as in verses 9 (*for \klai^{*), 15,19. **{For no man buyeth their merchandise any more}** (\hoti ton gomon aut^{\n oudeis agorazei ouketi\). Reason enough for their sorrow over Rome's fall. \Gomos\ is old word (*from \gem^{\ to be full*) for a ship's cargo (*Ac 21:3*) and then any merchandise (*Re 18:11f.*). Galen, Pliny, Aristides tell of the vastness of the

commerce and luxury of Rome, the world's chief market. Many of the items here are like those in the picture of the destruction of Tyre in Eze 26; 27. There are twenty-nine items singled out in verses 12,13 of this merchandise or cargo (**\gomon**), imports into the port of Rome. Only a few need any comment.

18:12 **{Of fine linen}** (**\bussinou**). Genitive case after **\gomon**, as are all the items to **\kokkinou**. Old adjective from **\bussos** (**linen, Lu 16:19**), here a garment of linen, in N.T. only Re 18:12,16; 19:8,14. **{Purple}** (**\porphuras**). Fabric colored with purple dye (**\porphureos\, 17:4; 18:16**), as in Mr 15:17,20; Lu 16:19. **{Silk}** (**\sirikou**). So the uncials here. **\To s^rikon** (**the silken fabric**) occurs in Plutarch, Strabo, Arrian, Lucian, only here in N.T. Probably from the name of the Indian or Chinese people (**\hoi S^res**) from whom the fabric came after Alexander invaded India. Silk was a costly article among the Romans, and for women as a rule. **{Scarlet}** (**\kokkinou**). See 17:4; 18:16. **{All thiyne wood}** (**\pan xulon thuinon**). Now accusative again without **\gomon** dependence. An odoriferous North African citrus tree, prized for the colouring of the wood for dining-tables, like a peacock's tail or the stripes of a tiger or panther. Here only in N.T. **{Of ivory}** (**\elephantinon**). Old adjective (**from \elephas\ elephant**) agreeing with **\skeuos\ (vessel)**, here only in N.T. Cf. Ahab's ivory palace (**IKi 22:39**). **{Of marble}** (**\marmarou**). Old word (**from \marmair^, to glisten**), genitive after **\skeuos\ (vessel)**, here only in N.T.

18:13 **{Cinnamon}** (**\kinnam^mon**). Old word transliterated into English, here only in N.T. Of Phoenician origin (**Herodotus**) as to name and possibly from South China. **{Spice}** (**\am^mon**). A fragrant plant of India, **\amomum**, for perfume. **{Incense}** (**\thumiamata**). See 5:8; 8:3. **{Ointment}** (**\muron**). See Mt 26:7. **{Frankincense}** (**\libanon**). See 8:3. **{Fine flour}** (**\semidalin**). Old word for finest wheaten flour, here only in N.T. **{Of horses}** (**\hipp^n**). Here then is a return to the construction of the genitive after **\gomon** in verse 12, though not used here, an anomalous genitive construction (**Charles**). **{Of chariots}** (**\red^n**). A Gallic word for a vehicle with four wheels, here only in N.T. **{Of slaves}** (**\somat^n**). "Of bodies," treated as animals or implements, like the horses and the chariots (**cf. _rickshaw_ men in China**). This use of **\s^ma** for slave occurs in Ge 34:29; Tob 10:11 (**\s^mata kai kt^n^, slaves and cattle**); II Macc. 8:11. **{Souls of men}** (**\psuchas anthr^p^n**).

Deissmann (*Bible Studies*, p. 160) finds this use of \s“ma\ for slave in the Egyptian Delta. Return to the accusative \psuchas\. From Nu 31:35; 1Ch 5:21; Eze 27:13. This addition is an explanation of the use of \s“mata\ for slaves, "human live stock" (*Swete*), but slaves all the same. Perhaps \kai\ here should be rendered "even," not "and": "bodies even souls of men." The slave merchant was called \s“matemporos\ (*body merchant*).

18:14 {**The fruits**} (\h^op“ra\). The ripe autumn fruit (*Jer 40:10,12*). Here only in N.T. Of uncertain etymology (*possibly* \opos\, *sap*, \h“ra\, *hour, time for juicy sap*). See Jude 1:12 for \dendra phthinop“rinos\ (*autumn trees*). {**Which thy soul lusteth after**} (\sou t^s epithumias t^s psuch^s\). "Of the lusting of thy soul." {**Are gone from thee**} (\ap^lthen apo sou\). Prophetic aorist active indicative of \aperchomai\ with repetition of \apo\. {**All things that were dainty and sumptuous**} (\panta ta lipara kai ta lampra\). "All the dainty and the gorgeous things." \Liparos\ is from \lipos\ (*grease*) and so fat, about food (*here only in N.T.*), while \lampros\ is bright and shining (*Jas 2:2f.*), about clothing. {**Are perished from thee**} (\ap“leto apo sou\). Prophetic second aorist middle indicative of \apollumi\ (*intransitive*). {**Shall find them no more at all**} (\ouketi ou m^h auta heur^sousin\). Doubled double negative with future active, as emphatic a negation as the Greek can make.

18:15 {**Of these things**} (\tout“n\). Listed above in verses 12-14. {**Who were made rich by her**} (\hoi plout^ssantes ap' aut^s\). "Those who grew rich (*ingressive aorist active participle of* \ploute“, *for which see verses 3,13*) from her." {**Shall stand afar off**} (\apo makrothen st^ssontai\). Future middle of \hist^{mi}\. Repeating the picture in verse 10. Again in verse 17. See verse 11 for the two participles \klaiontes kai penthountes\.

18:16 For the Woe see verses 10,19. For the next clause see 17:4 with the addition here of \bussinon\ (*18:12*). {**For in one hour so great riches is made desolate**} (\hoti mifi h“r^{fi} r^m“th^h ho tosoutos ploutos\). The reason (\hoti\) for the "woe." First aorist passive indicative of \er^{mo}“, for which verb see 17:16; 18:19. This is the dirge of the merchants.

18:17 {**Shipmaster**} (\kubern^ts\). Old word (*from* \kuberna“, *to steer*), helmsman, sailing-master, in N.T. only here and Ac 27:11. Subordinate to the \naukl^{ros}\ (*supreme commander*). {**That**

saieth any whither} (*\ho epi topon ple“n*). "The one sailing to a place." See Ac 27:2, \tous kata t^n Asian pleontas\ (*those sailing down along Asia*). Nestle suggests \ponton\ (*sea*) here for \topon\ (*place*), but it makes sense as it is. {**Mariners**} (*\nautai*). Old word (*from \naus\, ship*), in N.T. only here and Ac 27:27,30. {**Gain their living by the sea**} (*t^n thalassan ergazontai*). "Work the sea." This idiom is as old as Hesiod for sailors, fishermen, etc. See verses 10,15.

18:18 {**As they looked**} (*\blepontes*). Present active participle of \blep“\ . See \hotan blep“sin\ in verse 10. {**What city is like the great city?**} (*\tis homoia t^i polei t^i megal^i;*). No \polis\ with \tis\, but implied. Associative instrumental case, as usual, with \homoia\ . "The eternal city" is eternal no longer.

18:19 {**They cast dust**} (*\ebalon choun*). Second aorist active of \ball“\ . \Chous\ is old word (*from \che“\ to pour*) for heap of earth, dust, in N.T. only here and Mr 6:11. Cf. Eze 27:30; Lu 10:13. This is the dirge of the sea-folk (*cf. verses 10,16*).

{**By reason of her costliness**} (*\ek t^s timiot^tos aut^s*).

Occasionally in later literary Greek, though here only in N.T.

and not in LXX. The same use of \tim^ \ appears in 1Pe 2:7.

Common in the papyri as a title like "Your Honor" (*Moulton and Milligan's _Vocabulary_*).

18:20 {**Rejoice over her**} (*\Euphrainou ep' aut^i*). Present middle imperative of \euphrain“\ , for which verb see 11:10, used there of the joy of the wicked over the death of the two witnesses, just the opposite picture to this. "The song of doom" (*Charles*) here seems to be voiced by John himself. {**God hath judged your judgment**} (*\ekrinen ho theos to krima*). First aorist (*prophetic*) active of \krin“\ and cognate accusative \krima\ , here a case for trial (*Ex 18:22; 1Co 6:7*), not a sentence as in 17:1. God has approved the case of heaven.

18:21 {**A strong angel**} (*\heis aggelos ischuros*). Here \heis\ = a, just an indefinite article, not "one" as a numeral. {**Took up**} (*\^ren*). First aorist active indicative of \air“\ . {**As it were a great millstone**} (*h“s mulinon Megan*). Late adjective, in inscriptions, here only in N.T., made of millstone (*\mulos\, Mt 18:6; Re 18:22*), while \mulikos\ (*Lu 17:2*) means belonging to a mill. This is not a small millstone turned by women (*Mt 24:41*), but one requiring an ass to turn it (*Mr 9:42*), and so "a great" one. {**Cast**} (*\ebalen*). Second aorist active of

\ball“\, to hurl. **{With a mighty fall}** (*horm^mati*\). Instrumental case (*manner*) of \horm^ma\, a rush, old word from \horma“\, to rush (*Mt 8:32*), here only in N.T. **{Shall be cast down}** (*bleth^setai*\). Future (*first*) passive of \ball“\, the same verb (*ebalen*\), effective punctiliar future. Like a boulder hurled into the sea. **{Shall be found no more at all}** (*ou m^heureth^i eti*\). Double negative with first aorist passive subjunctive of \heurisk“\ . See 9:6 for \ou m^ with the active voice of \heurisk“\ . Already the old Babylon was a desert waste (*Strabo, XVI. 1073*).

18:22 **{The voice}** (*ph^“n^*\). Cf. Eze 26:13. Or "sound" as in 1Co 14:8 with \salpigx\ (*trumpet*). For this song of judgment see Jer 25:10. **{Of harpers}** (*kithar^“id^“n^*\). Old word (*from* *kithara*\, *harp, and* \^“idos\, *singer*) as in 14:2. **{Of minstrels}** (*mousik^“n^*\). Old word (*from* *mousa*\, *music*), here only in N.T., one playing on musical instruments. **{Of flute-players}** (*aul^t^“n^*\). Old word (*from* *aule*“\, *to play on a flute, Mt 11:17, \aulos*\, *flute, 1Co 14:7*), in N.T. only here and Mt 9:23. **{Of trumpeters}** (*salpist^“n^*\). Late form for the earlier \salpigkt^s\ (*from* *salpiz*“\), here only in N.T. **{Shall be heard no more at all}** (*ou m^ akousth^i*\). First aorist passive subjunctive of \akou“\ with the double negative as below, with \ph^“n^ mulou\ (*sound of the millstone*), and as in verse 21 with \ou me heureth^i\ and again with \pfs technit^s\ (*craftsman*). This old word is from \techn^, art, as here in some MSS. (*"of whatsoever craft," \pas^s techn^s*\). \Technit^s\ occurs also in this sense in Ac 19:24,38; and in Heb 11:10 of God as the Architect. There is power in this four-fold sonorous repetition of \ou m^ and the subjunctive with two more examples in verse 23.

18:23 **{Of a lamp}** (*luchnou*\). Old word (*Mt 5:15*), again in Re 22:5. **{Shall shine no more at all}** (*ou m^ phan^i*\). Fifth instance in these verses of \ou m^ with the aorist subjunctive, here the active of \phain“\ as in Re 8:12. It is not known whether Rome had street lights or not. **{The voice of the bridegroom and of the bride}** (*ph^“n^ numphiou kai numph^s*\). See Joh 3:29; Jer 7:34; 16:9. "Even the occasional flash of the torches carried by bridal processions (*Mt 25:1ff.*) is seen no more" (*Swete*). The sixth instance of \ou m^, in verses 21-23, occurs with \akousth^i\ (*third instance of \akousth^i, two in verse 22*). **{Were the princes of the earth}** (*^san hoi*

megistfnēs tēs gēs). For *megistfn* see Re 6:15; Mr 6:21. "Thy merchants were the grandees" once, but now these merchant princes are gone. {**With thy sorcery**} (*en tēi pharmakifi sou*). *En* (*instrumental use*) and the locative case of *pharmakia*, old word (*from pharmakeu* "to prepare drugs, from *pharmakon*, sorcery, Re 9:21), in N.T. only here and Ga 5:20 for sorcery and magical arts. If one is puzzled over the connection between medicine and sorcery as illustrated by this word (*our pharmacy*), he has only to recall quackery today in medicine (*patent medicines and cure-alls*), witch-doctors, professional faith-healers, medicine-men in Africa. True medical science has had a hard fight to shake off chicanery and charlatanry. {**Were deceived**} (*eplan thēsan*). First aorist passive indicative of *plana*. These charlatans always find plenty of victims. See Mr 12:24.

18:24 {**In her**} (*en autēi*). In Rome. {**Was found**} (*heurethē*). First aorist passive indicative of *heurisk*. See 16:6; 17:6 for the blood already shed by Rome. Rome "butchered to make a Roman holiday" (*Dill, Roman Society*, p. 242) not merely gladiators, but prophets and saints from Nero's massacre A.D. 64 to Domitian and beyond. {**Of all that have been slain**} (*pantēs tēs esphagmenēs*). Perfect passive articular participle genitive plural of *sphaz*, the verb used of the Lamb slain (5:9,12; 13:8). Cf. Mt 23:35 about Jerusalem.

[\[Previous\]](#) [\[Next\]](#)

19:1 **{After these things}** (\meta tauta\). Often when a turn comes in this book. But Beckwith is probably correct in seeing in 19:1-5 the climax of chapter Re 18. This first voice (*verses 1,2*) \h"s ph"n^ n megal^ n ouchlou pollou\ (*as it were great voice of much multitude*) is probably the response of the angelic host (*Re 5:11; Heb 12:22*). There is responsive singing (*grand chorus*) as in chapters Re 4; 5. **{Saying}** (\legont"n\). Present active participle of \leg" , genitive plural, though \ochlou\ is genitive singular (*collective substantive, agreement in sense*). **{Hallelujah}** (\All^louia\). Transliteration of the Hebrew seen often in the Psalms (*LXX*) and in III. Macc. 7:13, in N.T. only in Re 19:1,3,4,6. It means, "Praise ye the Lord." Fifteen of the Psalms begin or end with this word. The Great Hallel (*a title for Ps 104-109*) is sung chiefly at the feasts of the passover and tabernacles. This psalm of praise uses language already in 12:10.

19:2 **{For}** (\hoti\). Because. The reason for God's judgments is given in 15:3; 16:7. The doom of Babylon seen in 14:7 is now realized. **{For}** (\hoti\). Second use of \hoti\, explaining the first. **{He hath judged}** (\ekrinen\). First aorist (*prophetic and climacteric, effective*) active indicative of \krin" . **{Which}** (\h^tis\). The very one which. **{Did corrupt}** (\ephtheiren\). This is the terrible fact. First aorist active indicative of \phtheir" . Cf. 11:18; 14:8; 17:2; 18:3. **{And he hath avenged}** (\kai exedik^sen\). God has exacted vengeance for the blood of his servants from (\ek\ her. Prophetic aorist again of \ekdike" with accusative and \ek\ with ablative as in 6:10.

19:3 **{A second time}** (\deuteron\). Adverbial accusative, a heavenly encore. **{They say}** (\eir^kan\). Perfect active indicative of \eipon\ . "They have said," not an "aoristic" perfect for "they say," but vivid dramatic perfect as in 5:7 and the form in \-an\ instead of \-asin\ as in 18:3; 21:6. **{Goeth up}** (\anabainei\). Linear present active indicative of \anabain" , "keeps on going up," "a last touch to the description already given (*18:21ff.*) of Babylon's utter collapse" (*Swete*). The smoke of the city's ruin (*14:11; 18:8f.,18*) instead of

incense (**8:4**). Cf. Isa 34:9f.

19:4 {**Fell down and worshipped God**} (*\epesan kai prosekun^{san} tⁱ theⁱ*). Precisely as in 7:11, which see. The twenty-four elders and the four living creatures take up the antiphonal chorus of the angels.

19:5 {**A voice from the throne**} (*\phⁿ apo tou thronou*). Not the voice of God, nor of the Lamb, nor *\ek tou naou* (**16:17**), but from an angel of the Presence. This angel summons all the servants of God to join in the antiphonal praise to God. {**Give praise to our God**} (*\aineite tⁱ theⁱ h^mⁿ*). Present active imperative of *\aine^o*, old verb, with the accusative elsewhere in N.T., but here with the dative as occasionally in the LXX (**1Ch 16:36, etc.**).

19:6 {**As it were the voice**} (*\h^s phⁿⁿ*). Used here three times, as once in verse 1: once of a second great multitude (*\ochlou pollou*), not of angels as in verse 1, but the innumerable multitude of the redeemed of 7:9; then "of many waters" (*\hudatⁿ pollⁿ*) as in 1:15; 14:2 like "the roar of a cataract" (*Swete*); and once more "the voice of mighty thunders" (*\brontⁿ ischurⁿ*) as in 6:1; 10:3ff. {**Saying**} (*\legontⁿ*). The best attested reading, genitive plural of *\leg^o*, agreeing with *\ochlou* (*genitive singular*), for roll of the waters and the roar of the thunders were not articulate. Some MSS. have *\legontes* (*nominative plural*) referring also to *\ochlou*, though nominative instead of genitive. The fourth "Hallelujah" comes from this vast multitude. {**The Lord our God, the Almighty**} (*\Kurios, ho theos, ho pantokrat^r*). For this designation of God see also 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:15; 21:22. Cf. *_deus et dominus noster_* used of the Roman emperor. {**Reigneth**} (*\ebasileusen*). First aorist active of *\basileu^o*. Probably ingressive prophetic aorist, "God became king" in fulness of power on earth with the fall of the world power.

19:7 {**Let us rejoice and be exceeding glad**} (*\chairⁿ kai agalliⁿmen*). Present active subjunctive (*volitive*) of *\chair^o* and *\agallia^o* (*elsewhere in N.T. in the middle except Lu 1:47; 1Pe 1:8*). For both verbs together see Mt 5:12. {**Let us give**} (*\dⁿmen*). Second aorist active subjunctive of *\did^o^{mi}*, but A reads *\d^osomen* (*future active*) and P *\d^osⁿmen*. If the future indicative is read, the tone is changed from exhortation to declaration (*we shall give glory unto him*). {**The marriage of the**

Lamb} (*\ho gamos tou arniou*). In the O.T. God is the Bridegroom of Israel (*Hos 2:16; Isa 54:6; Eze 16:7ff.*). In the N.T. Christ is the Bridegroom of the Kingdom (*the universal spiritual church as seen by Paul, 2Co 11:2; Eph 5:25ff., and by John in Re 3:20; 19:7,9; 21:2,9; 22:17*). In the Gospels Christ appears as the Bridegroom (*Mr 2:19f.; Mt 9:15; Lu 5:34f.; Joh 3:29*). The figure of *\gamos* occurs in Mt 22:2-14. Three metaphors of women appear in the Apocalypse (*the Mother in chapter Re 12, the Harlot in Re 17-19, and the Bride of Christ here to the end*). "The first and third present the Church under two different aspects of her life, while the second answers to her great rival and enemy" (*Swete*). **{Is come}** (*\lthen*). Prophetic aorist, come at last. **{Made herself ready}** (*\h^toimasen heaut^{\n}*). First aorist active indicative of *\hetoimaz^{\n}* and the reflexive pronoun. See 22:2 for *\h^toimasmen^{\n} h^{\n}s numph^{\n}* (*prepared as a bride*). There is something for her to do (*1Jo 3:3; Jude 1:21; 2Co 7:1*), but the chief preparation is the act of Christ (*Eph 5:25ff.*).

19:8 **{That she should array herself}** (*\hina peribal^{\tai}*). Sub-final object clause subject of *\edoth^{\n}* (*was given to her*) with *\hina* and the second aorist middle (*direct*) of *\periball^{\n}* to fling around. This bridal dress is a gift from Christ. This form, *\edoth^{\n}* (*it was given*), occurs some 20 times in this book. **{In fine linen, bright and pure}** (*\bussinon lampron katharon*). See 19:14 for the same raiment on those accompanying "The Word of God" and for the seven angels in 15:6. See by contrast the garments of the harlot (*17:4; 18:16*). For *\bussinon* see 18:16. **{The righteous acts of the saints}** (*\ta dikai^{\n} mata t^{\n} hagi^{\n}*). This is the explanation (*\gar*) of the bridal dress and explains why there is work for the Bride as well as for Christ (*Php 2:12f.*). See 15:4 for *\dikai^{\n}ma* (*also Ro 5:18*).

19:9 **{Write}** (*\Grapson*). First aorist active imperative of *\graph^{\n}* as in 1:11; 14:13. The speaker may be the angel guide of 17:1. **{It is another beatitude}** (*\makarioi*, *Blessed*) like that in 14:13 (*fourth of the seven in the book*). **{They which are bidden}** (*\hoi kekl^{\n}menoi*). Articular perfect passive participle of *\kale^{\n}*, like Mt 22:3; Lu 14:17. Cf. Re 17:14. This beatitude reminds us of that in Lu 14:15. (*Cf. Mt 8:11; 26:29.*) **{These are true words of God}** (*\Houtoi hoi logoi al^{\n}thinoi tou theou eisin*). Undoubtedly, but one should bear in mind that apocalyptic symbolism "has its own methods and laws of

interpretation, and by these the student must be guided" (*Swete*).

19:10 **{To worship him}** (\proskun[^]sai aut[^]i\). First aorist active infinitive of purpose. John either felt that the angel represented God or he was beside himself with excitement over the glorious consummation. He was tempted to worship an angel (*Col 2:18*). **{See thou do it not}** (\hora m[^]\). Repeated in 22:9. Here there is no verb after \m[^] (*ellipse of \poi[^]s[^]is touto*) as in Mr 1:44; 1Th 5:15, the aorist subjunctive of negative purpose with \m[^] after \hora\ (*present active imperative of \hora[^]*), a common enough idiom. **{Fellow-servant}** (\sundoulos\). The angel refuses worship from John on this ground. All Christians are \sundouloi\ (*fellow-servants*) as Christ taught (*Mt 18:28ff.; 24:49*) and as Paul (*Col 1:7; 4:7*) and John (*Re 6:11*) taught. Angels are God's servants also (*Heb 1:4-14*). For "the testimony of Jesus see 1:2,9; 6:9; 12:17; 22:4. **{Worship God}** (\t[^]i the[^]i proskun[^]son\). And Christ, who is the Son of God (*5:13f.*). **{The spirit of prophecy}** (\to pneuma t[^]s proph[^]teias\). Explanatory use of \gar\ (*for*) here as in 8. The possession of the prophetic spirit shows itself in witness to Jesus. In illustration see Mr 1:10; Mt 3:16; Lu 3:21; Joh 1:51; Re 4:1; 10:1; 11:19; 14:17; 15:5; 18:1; 19:1,7-9.

19:11 **{The heaven opened}** (\ton ouranon [^]ne[^]igmenon\). Perfect passive participle (*triple reduplication*) of \anoig[^]\. Accusative case after \eidon\. So Ezekiel (*1:1*) begins his prophecy. See also the baptism of Jesus (*Mt 3:16; Lu 3:21, but \schizomenous\ in Mr 1:10*). Jesus predicted the opened heavens to Nathanael (*Joh 1:51*). In Re 4:1 a door is opened in heaven, the sanctuary is opened (*11:19; 15:5*), angels come out of heaven (*10:1; 14:17; 18:1*), and sounds come from heaven (*19:1*). **{Behold, a white horse}** (\idou hippos leukos\). Nominative case because of \idou\, not \eidon\. Cf. 6:2 for \hippos leukos\). The emblem of victory in both cases, but the riders are very different. Here it is the Messiah who is the Warrior, as is made plain by "Faithful and True" (\pistos kai al[^]thinol), epithets already applied to Christ (*1:5; 3:7,14*). Cf. also 22:6. **{In righteousness he doth judge and make war}** (\en dikaiosun[^]i krinei kai polemei\). See Isa 11:3ff. The Messiah is both Judge and Warrior, but he does both in righteousness (*15:3; 16:5,7; 19:2*). He passes judgment on the beast (*antichrist*) and makes war on him. Satan had offered Christ a victory of compromise which was rejected.

19:12 **{A flame of fire}** (\phlox puros\). As in the opening vision of Christ in 1:14 (2:18). **{Many diadems}** (\diad^mata polla\). A new feature, but the dragon has a diadem on each of his seven heads (12:3) and the first beast one upon each of his ten horns (13:1). So the victorious Messiah will wear many royal diadems and not mere crowns, because he is King of kings (19:16). **{And he hath}** (\kai ech^n\). Nominative active present participle of \ech^\" either used absolutely as an independent verb (*like indicative*) or in an anacoluthon, though \autou\ (*his*) is genitive. **{A name written}** (\onoma gegrammenon\). Perfect passive participle of \graph^\" as in 2:17 (cf. 3:12). **{But he himself}** (\ei m^ autos\). "Except himself" (*common ellipsis of the verb after \ei m^, "if not"*). See 2:17; 3:12 for the new name there described. See 14:1 for the name of Christ on the forehead of the 144,000, and 17:5 for the name on the forehead of the harlot. This word here supplements what Jesus says in Mt 11:27.

19:13 **{Arrayed}** (\peribeb^menos\). Perfect passive participle of \periball^\", to clothe, often in this book. **{In a garment}** (\himation\). Accusative case after the passive participle \peribeb^menos\). **{Sprinkled}** (\rerantismenon\). Perfect passive participle of \rantiz^\", in the predicate accusative case agreeing with \himation\. A Q here read \bebammenon\ (*perfect passive participle of \bapt^\", to dip*). Probably \rerantismenon\ (*sprinkled*) is correct, because the picture comes from Isa 63:3, where Aquila and Symmachus use \rantiz^\". The use of \bebammenon\ (*dipped*) is a bolder figure and Charles considers it correct. In either case it is the blood of Christ's enemies with which his raiment (\himation\, *perhaps a \chlamus\ Mt 27:28,31*) is sprinkled or dipped as the case may be, not his own blood on Calvary (1:5; 5:9; 7:14; 12:11), but proleptically and prophetically the blood of Christ's enemies. \Haimati\ can be either locative case with \bebammenon\ (*dipped in blood*) or instrumental with \rerantismenon\ (*sprinkled with blood*). **{The Word of God}** (\ho Logos tou theou\). Some scholars hold this addition inconsistent with verse 12, but it may be merely the explanation of the secret name or still another name besides that known only to himself. The personal use of the Logos applied to Christ occurs only in the Johannine writings unless that is the idea in Heb 4:12. In Joh 1:1,14 it is merely \ho Logos\ (*the Word*), in 1Jo 1:1 \ho Logos t^s z^s\ (*the Word of Life*), while

here it is \ho Logos tou theou\ (*the Word of God*), one of the strongest arguments for identity of authorship. The idiom here is one common in Luke and Paul for the teaching of Christ (*Lu 5:1; 8:11, etc.; 1Co 14:36; 2Co 2:17, etc.*). Jesus is himself the final and perfect revelation of God to men (*Heb 1:1f.*).

19:14 {**The armies which are in heaven**} (\ta strateumata ta en tⁱ ouranⁱ\). See 12:7 for Michael and angels warring with the dragon, and also Mt 26:53 for the angels at Christ's call, not to say Heb 1:6f., 14; Mt 13:41; Re 5:11f. {**Followed**} (\kolouthei\). Imperfect active and singular (\strateumata\, *neuter plural*) of \akolouthe^a\, graphic picture of the celestial Warrior with his angelic hosts "upon white horses" (\eph' hippos leukois\ like the Leader and, like him "clothed in fine linen white and pure" (\endedumenoι bussinon leukon katharon\ like the Leader again (*19:8*). Note \endedumenoι\ here as in 1:13; 15:6.

19:15 {**A sharp sword**} (\romphaia oxeia\). As in 1:16; 2:12, 15. {**That he should smite**} (\hina pataxⁱ\). Purpose clause with \hina\ and the first aorist active subjunctive of \patass^a\, old verb already in 11:6 and like Isa 11:4, a figure here for forensic and judicial condemnation. {**And he shall rule them**} (\kai autos poimanei\). Emphatic use of \autos\ twice (*he himself*). Future active of \poimain^a\, to shepherd as in 2:27; 12:5 "with a rod of iron" (\en rabdⁱ sid^rfi\ as there. See 1Pe 2:25; Heb 13:20 for Christ as Shepherd. {**And he treadeth**} (\kai autos patei\). Change to present tense of \pate^a\, to tread (*here transitive*), with solemn repetition of \kai autos\ {**The winepress of the fierceness of the wrath of Almighty God**} (\tⁿ lⁿon tou oinou tou thumou t^s org^s tou theou tou pantokratoros\). Literally, "the winepress of the wine of the wrath of the anger of God the Almighty" (*four genitives dependent on one another and on lⁿon*). These images are here combined from 14:8, 10, 19f.; 16:19. The fact is already in 19:13 after Isa 63:1ff.

19:16 {**And on his thigh**} (\kai epi ton m^hron autou\). "Even upon his thigh." Old word, here alone in N.T. {**King of kings, and Lord of lords**} (\Basileus basileⁿ kai Kurios kuriⁿ\). The title already given to the Lamb in 17:14, but in reverse order. See the same idea in 1Ti 6:15.

19:17 {**An angel**} (\hena aggelon\). Like \heis\ in 18:21, just

"an," not "one." {**Standing in the sun**} (\hest“ta en t“i h“li“i). Second perfect active participle of \hist^mi\ (*intransitive*). "Where all the birds of prey would behold him" (*Beckwith*). For \orneois\ (*birds*) see 18:2 and for \en mesouran^mati\ (*in mid heaven*) see 18:13; 14:6. {**Come and be gathered together**} (\Deute sunachth^te\). \Deute\ is the adverb \deur“\ (*hither*), used when two or more are addressed, possibly from \deuro ite\ (*come here*). Asyndeton also without \kai\ (*and*). First aorist passive imperative of \sunag“\. The metaphor is drawn from Eze 39:17. {**Unto the great supper of God**} (\eis to deipnon to mega tou theou\). The habits of vultures are described by Christ in Mt 24:28. This is a bold and powerful picture of the battlefield after the victory of the Messiah, "a sacrificial feast spread on God's table for all the vultures of the sky" (*Swete*). Is this battle the same as that of Har Magedon (*16:16*) and that of Gog and Magog (*20:8ff.*) mentioned after the thousand years? The language in 20:8ff. seems like this derived from Eze 39:17ff., and "in the Apocalypse priority in the order of sequence does not always imply priority in time" (*Swete*). There seems no way to decide this point save that the end seems to be at hand.

19:18 {**That ye may eat**} (\hina phag^te\). Purpose clause with \hina\ and the second aorist active subjunctive of \esthi“\. {**The flesh of kings**} (\sarkas basile“n\). "Pieces of flesh" (*plural of sarx*\, *flesh*) and of all classes and conditions of men who fell in the battle (*6:18; 11:13; 13:16; 19:5; 20:12*). War is no respecter of persons.

19:19 {**Gathered together**} (\sun^gmena\). Perfect passive participle of \sunag“\. In battle array. {**To make war against**} (\poi^sai polemon meta\). First aorist active infinitive of \poie“\, to express purpose. See \poleme“ meta\ in 12:7 and the use of \sunag“ eis polemon\ in 16:14; 20:8. The beast (*for his army see 16:13f.*) led a league of ten kings against Babylon in 17:16f., but with the purpose also of fighting the Lamb (*17:14*).

19:20 {**Was taken**} (\epiasth^\. First aorist (*prophetic*) passive indicative of the Doric \piaz“\ (*Attic piez“*). Cf. 2Th 2:8. {**The false prophet**} (\ho pseudoproph^t^s\). Possibly the second beast of 13:11-17; 16:13; 20:10. Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast." {**That**

wrought the signs in his sight} (*\ho poiesas ta s^{meia} en^{pion} autou*). As in 13:14. {Wherewith} (*\en hois*). "In which" signs. {He deceived} (*\eplan^{sen}*). First aorist active indicative of *\plana^{an}*. He was only able to deceive "them that had received" (*\tous labontas*, *articular second aorist active participle of \lamban^{an}*, "those receiving") "the mark of the beast" (13:16; 14:9ff.; 16:2; 20:4) "and them that worshipped his image" (*\tous proskunountas tⁱ eikoni autou*) as in 13:15. {They twain} (*\hoi duo*). "The two." {Were cast} (*\eblthsan*). First aorist passive Indicative of *\ball^{an}*. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (*Swete*). {Alive} (*\z^{antes}*). Present active participle of *\za^{an}*, predicative nominative, "living." {Into the lake of fire} (*\eis tⁿ limnⁿ tou puros*). Genitive *\puros* describes this *\limnⁿ* (*lake, cf. Lu 5:1*) as it does *\gehenna* in Mt 5:22. See also 20:10; 21:8. It is a different figure from the "abyss" in 9:1ff; 20:1ff. This is the final abode of Satan, the beast, the false prophet, and wicked men. {That burneth with brimstone} (*\t^s kaiomen^s en theiⁱ*). Note the genitive here in place of the accusative *\limnⁿ*, perhaps because of the intervening genitive *\puros* (*neuter, not feminine*). The agreement is regular in 21:8. For *\en theiⁱ* (*with brimstone*) see 14:10; 20:10; 21:8. The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters Re 4; 5; 21; 22 is to be so understood. Both fall short of the reality.

19:21 {The rest} (*\hoi loipoi*). Of the enemy (*the kings and their hosts of verse 19*). {Were killed} (*\apektanth^{san}*). First aorist (*effective*) passive indicative of *\apoktein^{an}*. Those affected by the Caesar-worship (14:9ff.) were not at once cast into the lake with the two beasts. {Were filled} (*\echortasth^{san}*). First aorist (*effective*) passive of *\chortaz^{an}*. As they had been invited to do in verse 17.

[\[Previous\]](#) [\[Next\]](#)

20:1 {**Coming down out of heaven**} (\katabainonta ek tou ouranou\).

As in 10:1; 18:1. {**The key of the abyss**} (\t^{\hat{n}} klein t^{\hat{s}} abussou\). As in 9:1. {**A great chain**} (\halusin megal^{\hat{n}}\). Paul wore a \halusis\ (*alpha privative and lu^{\hat{a}}*, to loose) in Rome (2Ti 1:16; as did Peter in prison in Jerusalem (Ac 12:6). {**In his hand**} (\epi t^{\hat{n}} cheira autou\). "Upon his hand," ready for use. See \epi\ with the genitive in 1:20.

20:2 {**He laid hold on**} (\ekrat^{\hat{sen}}\). First aorist active indicative of \krate^{\hat{a}}\, to seize. {**The dragon**} (\ton drakonta\). Accusative after \ekrat^{\hat{sen}}\ instead of the genitive as in 2:1. He has been behind the beast and the false prophet from the start. Now he is seized. {**The old serpent**} (\ho ophis ho archaios\). Precisely the description in 12:9, only the nominative is here retained, though in apposition with the accusative \ton drakonta\, a frequent anacoluthon in the Apocalypse (1:5, etc.). Swete calls it a parenthesis. {**Which is**} (\hos estin\). The relative here relieves the construction and takes the place of \ho kaloumenos\ in 12:9 before \Diabolos kai ho Satanfs\, {**And bound him**} (\kai ed^{\hat{sen}} auton\). First aorist active indicative of \de^{\hat{a}}\, {**For a thousand years**} (\chilia et^{\hat{a}}\). Accusative of extent of time. Here we confront the same problem found in the 1260 days. In this book of symbols how long is a thousand years? All sorts of theories are proposed, none of which fully satisfy one. Perhaps Peter has given us the only solution open to us in 2Pe 3:8 when he argues that "one day with the Lord is as a thousand years and a thousand years as one day." It will help us all to remember that God's clock does not run by ours and that times and seasons and programs are with him. This wonderful book was written to comfort the saints in a time of great trial, not to create strife among them.

20:3 {**Into the abyss**} (\eis t^{\hat{n}} abusson\). The one in 9:1f. and the one spoken of by the legion of demons in Lu 8:31 under the charge of the angel of the abyss (*Apollyon, Re 9:11*) who is either Satan himself or a kindred power. "Already he has been cast out of Heaven (12:9), now he is cast out of the earth, and returns to his own place" (Swete). {**Shut it and sealed it**}

(\ekleisen kai esphragisen\). Effective first aorists active indicative of \klei“\ and \sphragiz“\, {**That he should deceive no more**} (\hina m^plan^s^i\). Negative purpose clause with \hina m^ and the first aorist active subjunctive of \plana“\, Glorious relief after the strain of the previous visions of conflict. Small wonder that Christians today cherish this blessed hope whatever the actual meaning may be. {**Until should be finished**} (\achri telesth^i\). Temporal clause of future purpose with \achri\ (*as a conjunction like* \he“s\ and the first aorist passive subjunctive of \tele“\, Repeated in verse 5 and see \achri\ and the subjunctive in 7:3; 15:8. {**He must be loosed**} (\dei luth^nai\). Sad necessity, alas, with \dei\ and the first aorist passive infinitive of \lu“\, {**For a little time**} (\mikron chronon\). Accusative of time. Whatever the thousand years means, it is here said plainly that after it is over the devil will again have power on earth "for a little time."

20:4 {**And they sat upon them**} (\kai ekathisan ep' autous\). First aorist active indicative of \kathiz“\, Another period here apparently synchronous (*verse 7*) with the confinement of Satan in the abyss. No subject is given for this plural verb. Apparently Christ and the Apostles (*Mt 19:28; Lu 22:30*) and some of the saints (*1Co 6:3*), martyrs some hold. {**Judgment was given unto them**} (\krima edoth^ autois\). First aorist passive of \did“mi\, Picture of the heavenly court of assizes. {**The souls**} (\tas psuchas\). Accusative after \eidon\ at the beginning of the verse. {**Of them that had been beheaded**} (\t^“n pepelekismen^“n\). Genitive of the articular perfect passive participle of \pelekiz“\, old word (*from* \pelekus\ *an axe, the traditional instrument for execution in republican Rome, but later supplanted by the sword*), to cut off with an axe, here only in N.T. See 6:9; 18:24; 19:2 for previous mention of these martyrs for the witness of Jesus (*1:9; 12:17; 19:10*). Others also besides martyrs shared in Christ's victory, those who refused to worship the beast or wear his mark as in 13:15; 14:9ff.; 16:2; 19:20. {**And they lived**} (\kai ez^san\). First aorist active indicative of \za“\, If the ingressive aorist, it means "came to life" or "lived again" as in 2:8 and so as to verse 5. If it is the constative aorist here and in verse 5, then it could mean increased spiritual life. See Joh 5:21-29 for the double sense of life and death (*now literal, now spiritual*) precisely as we have the second death in Re 2:11; 20:6,14. {**And reigned with Christ**} (\kai ebasileusan meta tou Christou\). Same use of the

first aorist active indicative of \basileu“, but more clearly constative. Beckwith and Swete take this to apply solely to the martyrs, the martyrs' reign with Christ.

20:5 {**The rest of the dead**} (*hoi loipoi t“n nekr“n*\). "All except the martyrs, both the righteous and the unrighteous" (*Beckwith*). But some take this to mean only the wicked. {**Lived not until the thousand years should be finished**} (*ouk ez^san achri telesth^i ta chilia et^*\). See verse 4 for the items here. "To infer from this statement, as many expositors have done, that the \ez^san\ of v. 4 must be understood of bodily resurrection, is to interpret apocalyptic prophecy by methods of exegesis which are proper to ordinary narrative" (*Swete*). I sympathize wholly with that comment and confess my own ignorance therefore as to the meaning of the symbolism without any predilections for post-millennialism or premillennialism. {**This is the first resurrection**} (*haut^ h^ anastasis h^ pr“t^*\). Scholars differ as to the genuineness of this phrase. Accepting it as genuine, Swete applies it to "the return of the martyrs and confessors to life at the beginning of the Thousand Years." According to this view the first resurrection is a special incident in the present life before the Parousia. It has no parallel with 1Th 4:16, where the dead in Christ are raised before those living are changed. Some think that John here pictures the "Regeneration" (*palingenesia*\) of Mt 19:28 and the "Restoration" (*apokatastasis*\) of Ac 3:21. No effort is here made to solve this problem, save to call attention to the general judgment out of the books in 20:12 and to the general resurrection in Joh 5:29; Ac 24:15.

20:6 {**Blessed and holy**} (*makarios kai hagios*\). A fifth beatitude (*1:3; 14:13; 16:15; 19:9*) already and two more to come (*22:7,14, seven in all*). Here \hagios\ is added to the usual \makarios\. The second death (*ho deuterios thanatos*\). The spiritual death of 2:11; 20:14; 21:8 in contrast to the first or physical death. This language raises a question about the interpretation of the first and the second resurrections, whether both are of the body or one of the spirit. There seems no way to reach a solid conception about it. In 1Co 15:23 there is no mention of the resurrection of any save "those of Christ" (*hoi tou Christou*\), though the end follows (*verse 24*). However, Paul elsewhere (*Ac 24:15*) speaks of the resurrection of the just and of the unjust as if one event. {**Priests of God and of**

Christ} (*\hiereis tou theou kai tou Christou*). As in 1:6; 5:10; 22:3,5. **{Shall reign with him}** (*\basileusousin met' autou*). As promised in the same passages. The servants of God are to be priests with Christ and to reign with him (***Mt 19:28***). In 5:10 *\epi t's g's* (***upon earth***) occurs, but this item does not appear here. "No hint is given as to where this service is to be rendered and this royalty to be exercised" (*Swete*).

20:7 **{When are finished}** (*\hotan telesth' i*). Indefinite future temporal clause with *\hotan* and the first aorist passive subjunctive of *\tele'\'*, "when ever are finished." **{Shall be loosed}** (*\luth' setai*). Future passive of *\lu'\'*, no longer bound as in 20:2f. He uses the future as a prophet in verses 7,8, but in 9,10 he uses the aorist as a seer. **{Out of his prison}** (*\ek t's phulak's autou*). For *\phulak'* in this sense see 2:10. Out of the abyss of verses 2,3.

20:8 **{To deceive the nations}** (*\plan' sai ta ethn'*). First aorist active infinitive of purpose of *\plana'\'*, Satan's chief task (*chapters 12 to 18, in particular 12:9; 13:14; 19:20; 20:3,10*). **{Which are in the four corners of the earth}** (*\ta en tais tessarsi g' "niais t's g's*). Clearly the reign with Christ, if on earth, was not shared in by all on earth, for Satan finds a large and ready following on his release. See 7:1 (***Isa 11:12***) for "the four corners of the earth." **{Gog and Magog}** (*\ton G' g kai Mag' g*). Accusative in explanatory apposition with *\ta ethn'* (***the nations***). Magog is first mentioned in Ge 10:2. The reference here seems to be Eze 38:2, where both are mentioned. Josephus (*_Ant_. I. 6. 1*) identifies Magog with the Scythians, with Gog as their prince. In the rabbinical writings Gog and Magog appear as the enemies of the Messiah. Some early Christian writers thought of the Goths and Huns, but Augustine refuses to narrow the imagery and sees only the final protest of the world against Christianity. **{To gather them together to the war}** (*\sunagagein autous eis ton polemon*). Second aorist active infinitive of purpose of *\sunag'\'*, a congenial task for Satan after his confinement. See 16:14 for this very phrase and also 17:14; 19:19. **{Of whom}** (*\h' "n--aut' "n*). Pleonasm or redundant pronoun as in 3:8 and often (*of whom--of them*). **{As the sand of the sea}** (*\h' s h' ammos t's thalass's*). Already in 12:18. Clearly then the millennium, whatever it is, does not mean a period when Satan has no following on earth, for this vast host rallies at once to his standard.

20:9 **{They went up}** (*aneb^san*\). Second aorist active indicative of \anabain^, a return to the manner of the seer as in verses 4,5. **{Over the breadth of the earth}** (*epi to platos t^s g^s*\). \Platos\ is old word, in N.T. only here, 21:16; Eph 3:18. The hosts of Satan spread over the earth. **{Compassed}** (*ekukleusan*\). First aorist (*prophetic*) active indicative of \kukleu^, to encircle, late verb (*Strabo*) from \kuklos\ (*circle*), in N.T. only here and margin in Joh 10:24 (*for \ekukl^san\ from \kuklo^*). **{The camp of the saints}** (*t^n parembol^ n t^"n hagi^"n*\). \Parembol^ (*para, en, ball^*) is common late word for military camp, in LXX for the Israelites in the desert (*Ex 29:14, etc.*), in N.T. for Roman barracks (*Ac 24:34,37*) and for an army in line of battle (*Heb 11:34; Re 20:9*). **{The beloved city}** (*t^n polin t^"n gap^men^"n*\). Perfect passive participle of \agapa^, "the city the beloved." See Ps 78:68; 87:2 for Jerusalem so described. So Charles takes it here, but Swete holds it to be "the Church the New Zion" that is meant. **{And fire came down out of heaven}** (*kai kateb^ pur ek tou ouranou*\). Second aorist (*prophetic*) active indicative of \katabain^, Cf. Ge 19:24; 39:6; Eze 38:22; 2Ki 1:10,12; Lu 9:54 (*about John*). **{Devoured them}** (*katephagen autous*\). Second aorist (*prophetic*) active of \katesthi^, to eat up (*down*). Vivid climax to this last great battle with Satan.

20:10 **{Was cast}** (*ebli^th^*\). First aorist (*prophetic, affective*) passive indicative of \ball^ (verse 3). **{Into the lake of fire and brimstone}** (*eis t^"n limn^"n tou puros kai theiou*\). As in 19:20 with the two beasts, as he adds, "where are also the beast and the false prophet" (*hopou kai to th^rion kai ho pseudoproph^t^s*\). **{They shall be tormented}** (*basanisth^sontai*\). Return to the prophetic future of verses 7,8. For \basaniz^ see 9:5; 14:10. For "day and night" (*h^meras kai nuktos*\) see 4:8; 7:15; 12:10; 14:11. For "for ever and ever" (*eis tous ai^"nas ton ai^"n^"n*\) see 1:6,18; 4:9,10; 5:13; 7:12; 10:6; 11:15, etc. The devil was cast down from heaven (*12:9*), then imprisoned (*20:2ff.*), now he received his final doom.

20:11 **{A great white throne}** (*thronon megan leukon*\). Here \megan\ (*great*) is added to the throne pictures in 4:4; 20:4. The scene is prepared for the last judgment often mentioned in the N.T. (*Mt 25:31-46; Ro 14:10; 2Co 5:10*). "The absolute purity of this Supreme Court is symbolized by the colour of the

Throne" (*Swete*) as in Da 7:9; Ps 9:1; 97:2. The name of God is not mentioned, but the Almighty Father sits upon the throne (4:2f,9; 5:1,7,13; 6:16; 7:10,15; 19:4; 21:5), and the Son sits there with him (*Heb 1:3*) and works with the Father (*Joh 5:19-21; 10:30; Mt 25:31ff.; Ac 17:31; 2Co 5:10; 2Ti 4:1*). {**From whose face the earth and the heaven fled away**} (\hou apo pros“pou ephugen h^ ge kai ho ouranos\). Second aorist (*prophetic*) active of \pheug“\ . See 16:20. The non-eternity of matter is a common teaching in the O.T. (*Ps 97:5; 102:27; Isa 51:6*) as in the N.T. (*Mr 13:31; 2Pe 3:10*). {**Was found**} (\heureth^ \). First aorist passive indicative of \heurisk“\ . All is now spiritual. Even scientists today are speaking of the non-eternity of the universe.

20:12 {**The dead, the great and the small**} (\tous nekrous tous megalous kai tous mikrous\). The general resurrection of verse 13 is pictured by anticipation as already over. No living are mentioned after the battle of verses 7-10, though some will be living when Jesus comes to judge the quick and the dead (*2Ti 4:1; 1Th 4:13ff.*). All classes and conditions (*11:18; 13:16; 19:5,18*) John saw "standing before the throne" (\hest“tas en“pion tou thronou\). {**Books were opened**} (\biblia^noichth^san\). First aorist passive of \anoig“\ . Like Da 7:10. The record of each human being has been kept in God's books. {**Were judged**} (\ekrith^san\). First aorist passive indicative of \krin“\ . The sentence upon each rests upon written evidence. {**Another book which is the book of life**} (\allo biblion ho estin t^s z“^s\). This book has already been mentioned (*3:5; 13:8; 17:8*). "It is the roll of living citizens of Jerusalem" (*Swete*), "the church of the first born enrolled in heaven" (*Heb 12:23*). The books are "the vouchers for the book of life" (*Alford*). We are saved by grace, but character at last (*according to their works*) is the test as the fruit of the tree (*Mt 7:16,20; 10:32f.; 25:31-46; Joh 15:6; 2Co 5:10; Ro 2:10; Re 2:23; 20:12; 22:12*).

20:13 {**Gave up**} (\ed“ken\). Just "gave" (*first aorist active indicative of \did“mi*), but for the sea to give is to give up (*effective aorist*). Sea as well as land delivers its dead (*all kinds of dead, good and bad*). *Swete* notes that accidental deaths will not prevent any from appearing. *Milligan* is sure that the sea here means "the sea of the troubled and sinful world." {**Death and Hades**} (\ho thanatos kai ho hfid^s\). "An inseparable pair"

(*Swete*) as in 1:18; 6:8; 20:14. So in Mt 16:18 "the gates of Hades" means the power of death. Etymologically Hades is the unseen world where all who die are as opposed to this visible world, but in actual use Hades is sometimes treated as the abode of the unrighteous (*Lu 16:23*). Charles thinks that this is true here, though there is nothing to show it apart from the personification of death and Hades and the casting of both into the lake of fire in verse 14. Here again "each man" (*\hekastos*) receives judgment according to his deeds (*Mt 16:27; 1Co 3:13; 2Co 5:10; Ro 2:6; 14:12; 1Pe 1:17; Re 2:23*).

20:14 {**Were cast**} (*\ebl^th^san*). As the devil (*20:10*) followed the two beasts (*19:20*) into the same dread lake of fire. Death is personified and is disposed of, "the last enemy" (*1Co 15:26*) and Paul sings the paean of victory over death (*1Co 15:54f., from Ho 13:14*). Hades has no more terrors, for the saints are in heaven. There is no more fear of death (*Heb 2:15*), for death is no more (*Re 21:4*). The second death (*2:11; 20:6; 21:8*) is here identified as in 21:8 with the lake of fire.

20:15 {**If any was not found written in the book of life**} (*\ei tis ouch heureth^ en t^i bibl^i t^s z^s*). Condition of first class with *\ei* and the first aorist passive indicative of *\heurisk^*. In this short sentence the doom is told of all who are out of Christ, for they too follow the devil and the two beasts into the lake of fire (*the counterpart of the Gehenna of fire, Mt 5:22*). There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. In Da 12:2 there is a resurrection to death as well as to life and so in Joh 5:29; Ac 24:15.

[\[Previous\]](#) [\[Next\]](#)

21:1 {**A new heaven and a new earth**} (\ouranon kainon kai gⁿ kainⁿ\). This new vision (\eidon\) is the picture of the bliss of the saints. {**The first heaven and the first earth**} (\ho pr^{tos} ouranos kai h ^{pr^{tos} gⁿ}\) {are passed away} (\ap^lthan\, went away, second aorist active indicative of \aperchomai\). "Fled away" (\ephugen\) in 20:11. {**And the sea is no more**} (\kai h ^{thalassa ouk estin eti}\). The sea had given up its dead (20:13). There were great risks on the sea (18:17ff.). The old physical world is gone in this vision. It is not a picture of renovation of this earth, but of the disappearance of this earth and sky (*not heaven where God dwells*). It is a glorious picture here in 21:1-8 in sharp contrast to the lake of fire in 20:11-15. The symbolism in neither case is to be pressed too literally, but a stern and a glorious reality exists behind it all.

21:2 {**The holy city, new Jerusalem**} (\tⁿ polin tⁿ hagian Ierousal^m kainⁿ\). "The New Earth must have a new metropolis, not another Babylon, but another and greater Jerusalem" (*Swete*), and not the old Jerusalem which was destroyed A.D. 70. It was called the Holy City in a conventional way (*Mt 4:5; 27:53*), but now in reality because it is new and fresh (\kainⁿ\), this heavenly Jerusalem of hope (*Heb 12:22*), this Jerusalem above (*Ga 4:26ff.*) where our real citizenship is (*Php 3:20*). {**Coming down out of heaven from God**} (\katabainousan ek tou ouranou apo tou theou\). Glorious picture caught by John and repeated from 3:12 and again in 21:10. But Charles distinguishes this new city of God from that in 21:9-22:2 because there is no tree of life in this one. But one shrinks from too much manipulation of this symbolism. It is better to see the glorious picture with John and let it tell its own story. {**Made ready**} (\h^{toimasmenⁿ}\). Perfect passive participle of \hetoimaz^{as}\ as in 19:7. The Wife of the Lamb made herself ready in her bridal attire. {**As a bride adorned**} (\h^{s numphⁿ kekosm^{menⁿ}}\). Perfect passive participle of \kosme^{as}\, old verb (*from \kosmos\ ornament like our cosmetics*), as in 21:19. Only here the figure of bride is not the people of God as in 19:7, but the abode of the people of God (*the New Jerusalem*). {**For her**

husband} (\t*“i andri aut*ˆs\). Dative case of personal interest.

21:3 {**The tabernacle of God is with men**} (\h*ˆ sk*ˆn*ˆ tou theou meta t*ˆ“n anthr*“p*ˆ“n\). It is one of the angels of the Presence (16:17; 19:5) speaking. {**And he shall dwell with them**} (\kai sk*ˆn*ˆ“*sei met' aut*ˆ“n\). Future active of \sk*ˆno*ˆ“, already in 7:15 from Eze 37:27; Zec 2:10; 8:8 and used of the Incarnate Christ on earth by John (Joh 1:14), now a blessed reality of the Father. The metaphor stands for the Shekinah Glory of God in the old tabernacle (7:15; 13:6; 15:5), the true tabernacle of which it was a picture (Heb 8:2; 9:11). God is now Immanuel in fact, as was true of Christ (Mt 1:23).

21:4 {**Shall wipe away every tear from their eyes**} (\exaleipsei pfn dakruon ek t*ˆ“n ophthalm*ˆ“n aut*ˆ“n*\). More exactly, "shall wipe out every tear out of their eyes" (*repetition of* \ex\) like a tender mother as in 7:17 (Isa 25:8). There is no more that ought to cause a tear, for death (\thanatos\) is no more, mourning (\penthos\), associated with death and crying (\kraug*ˆ*\, *wailing*), and pain (\ponos\ *as in 16:10*) are all gone. There is peace and bliss.

21:5 {**Behold, I make all things new**} (\Idou kaina poi*ˆ“ panta*\). The first time since 1:8 that God has been represented as speaking directly, though voices have come out of the throne before (21:3) and out of the sanctuary (16:1,17), which may be from God himself, though more likely from one of the angels of the Presence. This message is not addressed to John (7:14; 17:7; 21:6; 22:6), but to the entire world of the blessed. See Isa 43:18f. for the words (\Idou eg*ˆ“ poi*ˆ“ *kaina*\). The idea of a new heaven and a new earth is in Isa 65:17; 66:22; Ps 102:25f. For the locative here with \epi\ (\epi t*ˆ“i thron*ˆ“i\ see 7:10; 19:4 (*genitive more usual, 4:9f.; 5:1,7,13, etc.*). See 20:11 for the picture. {**And he saith**} (\kai legei\). Probably this means a change of speakers, made plain by \moi\ (*to me*) in many MSS. An angel apparently (*as in 14:13; 19:9f.*) assures John and urges him to write (\grapson\ *as in 1:11; 2:1,8,12,18; 3:1,7,14; 14:3*). The reason given (\hoti\, *for*) is precisely the saying in 22:6 and he uses the two adjectives (\pisto*i kai al*ˆthinoi\ employed in 19:11 about God himself, and 3:14 about Christ. In 19:9 \alˆthinoi\ occurs also about "the words of God" as here. They are reliable and genuine.

21:6 {**They are come to pass**} (\Gegonan\). Second perfect active

indicative of \ginomai\ with \-an\ for \-asi\. See 16:17 for a like use of \gegonen\, "They have come to pass." Here again it is the voice of God because, as in 1:8, He says: **{I am the Alpha and the Omega}** (\Eg“*to Alpha kai to O*\) with the addition "the beginning and the end" (\h[^] arch[^] kai to telos\), the whole used in 22:13 of Christ. In Isa 44:6 there is something like the addition, and in Col 1:18; Re 3:14 \h[^] arch[^]\ is applied to Christ, while here God is the First Cause (\arch[^]\) and the Finality (\telos\) as in Ro 11:36; Eph 4:6. But God works through Christ (*Joh 1:3; Heb 1:2f.; Col 1:12-20*). God is the bountiful Giver (*Jas 1:5,17*) of the Water of Life. See 7:17; 22:1,17 for this metaphor, which is based on Isa 55:1. It is God's own promise (\Eg“*d“s“*\), "I will give." **{Of the fountain}** (\ek t[^]s p[^]g[^]s\). For this partitive use of \ek\ see Mt 25:8, without \ek\ Re 2:17. **{Freely}** (\d“*rean*\). See Mt 10:8; Joh 4:10; Ro 3:24; Ac 8:20; Re 22:17.

21:7 **{He that overcometh}** (\ho nik“*n*\). Recalls the promises at the close of each of the Seven Letters in chapters 2 and 3. **{Shall inherit}** (\kl[^]ronom[^]sei\). Future active of \kl[^]ronome“\, word with great history (*Mr 10:17; 1Pe 1:4; Ga 4:7; Ro 8:17*), here interpreted for the benefit of these who share in Christ's victory. **{I will be his God}** (\Esomai aut“*i theos*\). Repeated Old Testament promise (*first to Abraham, Ge 17:7f.*). Cf. Re 21:3. **{He shall be my son}** (\autos estai moi huios\). Made first of Solomon (*2Sa 7:14*) and applied to David later in Ps 89:26f.

21:8 **{Their part shall be}** (\to meros aut“*n*\). In contrast to the state of the blessed (*verses 3-7*) the state of "those who have disfranchised themselves from the Kingdom of God" (*Charles*) is given. They are with Satan and the two beasts, and are the same with those not in the book of life (*20:15*) in the lake of fire and brimstone (*19:20; 20:10,14f.*), that is the second death (*2:11; 20:6,14*). See also 14:10. There are eight epithets here used which apply to various sections of this direful list of the doomed and the damned, all in the dative (*case of personal interest*). **{For the fearful}** (\tois deilois\). Old word (*from* \deid“\, *to fear*) for the cowardly, who recanted under persecution, in N.T. only here, Mt 8:26; Mr 4:40. **{Unbelieving}** (\apistois\). "Faithless," "untrustworthy," in contrast with Christ "\ho pistos\" (*1:5*). Cf. 2:10,13; 3:14; 17:14. Disloyalty is close kin to cowardice. **{Abominable}** (\ebdelugmeno\). Perfect passive participle of \bdeluss“\, old

verb, in N.T. only here and Ro 2:22, common in LXX, to pollute (*Ex 5:21*). Those who have become defiled by the impurities of emperor-worship (*7:4f.; 21:27; Ro 2:22; Tit 1:16*). {**Murderers**} (\phoneusin\). As a matter of course and all too common always (*Mr 7:21; Ro 1:29; Re 9:21*). {**Fornicators**} (\pornois\). Again all too common always, then and now (*1Co 5:10; 1Ti 1:9f.*). These two crimes often go together. {**Sorcerers**} (\pharmakois\). Old word, in N.T. only here and 22:15. Closely connected with idolatry and magic (*9:21; 13:13f.*). {**Idolaters**} (\eid“lolatrais\). See 1Co 5:10f.; 10:7; Eph 5:5; Re 22:15. With a powerful grip on men's lives then and now. {**All liars**} (\pasi tois pseudesin\). Repeated in 22:15 and stigmatized often (*2:2; 3:9; 14:5; 21:8,27; 22:15*). Not a "light" sin.

21:9 {**One of the seven angels**} (\heis ek t“n hepta aggel“n\). As in 17:1 with the same introduction when the angel made the announcement about the harlot city (*Babylon*), so here the description of the heavenly city, the New Jerusalem, is given by one of the same group of angels who had the seven bowls. Thus the \numph^ (Bride) is placed in sharp contrast with the \porn^ (Harlot). The New Jerusalem was briefly presented in verse 2, but now is pictured at length (*21:9-22:5*) in a nearer and clearer vision. {**The bride the wife of the Lamb**} (\t^ n numph^ n t^ n gunaika tou arniou\). Twice already the metaphor of the Bride has been used (*19:7; 21:2*), here termed "wife" (\gunaika\), mentioned proleptically as in 19:7 if the marriage is not yet a reality. For the use of the same metaphor elsewhere in the N.T. see on 19:7.

21:10 {**He carried me away in the Spirit**} (\ap^negken me en pneumatì\). See same language in 17:7 when John received a vision of the Harlot City in a wilderness. Here it is "to a mountain great and high" (\epi oros mega kai hups^lon\). So it was with Ezekiel (*Eze 40:2*) and so the devil took Jesus (*Mt 4:8*). It was apparently not Mount Zion (*14:1*), for the New Jerusalem is seen from this mountain. "The Seer is carried thither 'in spirit' (*cf. 1:10; 4:1*); the Angel's \deuro\ is a _sursum cor_ to which his spirit under the influence of the 'Spirit of revelation' (*Eph 1:17*) at once responds" (*Swete*). {**And he shewed me**} (\kai edeixen moi\). First aorist active indicative of \deiknumi\, just as he had said he would do in verse 9 (\deix“ soi\, *I will shew thee*). Precisely the same words about Jerusalem as in verse 2, save the absence of

\kain^n\ (*New*).

21:11 {**Having the glory of God**} (\echousan t^n doxan tou theou\).

Syntactically this clause goes with verse 10, the feminine accusative singular participle \echousan\ agreeing with \polin\, the radiance of the dazzling splendour of God as seen in Isa 60:1; Eze 43:5. God's very presence is in the Holy City (*the Bride*). {**Light**} (\ph"st^r\). "Luminary," late word (*in LXX, papyri*), in N.T. only here and Php 2:15. Christ is the light (\ph"s\ of the world (*Joh 8:12*) and so are Christians (*Mt 5:14*) who have received the illumination (\ph"tismos\ of God in the face of Christ (*2Co 4:6*) and who radiate it to men (*Php 2:15*). See both words in Ge 1:3,14. "The 'luminary' of the Holy City is her witness to Christ" (*Swete*). {**Like unto a stone most precious**} (\homoios lith"i timi"tat"i\). Associative instrumental case after \homoios\. \Timi"tat"i\ is the elative superlative. {**As it were a jasper stone**} (\h"s lith"i iaspidi\). As in 4:3, which see. {**Clear as crystal**} (\krustallizonti\). Verb not found elsewhere from \krustallos\ (*old word, 4:6; 22:1*), "of crystalline brightness and transparency" (*Thayer*), "transparent and gleaming as rock-crystal" (*Moffatt*).

21:12 {**Having a wall great and high**} (\echousa teichos mega kai

hups^lon\). John returns, after the parenthesis in verse 11, to the structure in verse 10, only to use the accusative \echousan\ as before to agree with \polin\, but the nominative \echousa\ as again with "twelve gates" (\pul"nas d"deka\). \Pul"n\ is an old word (*from* \pul^\ *gate*) for a large gate as in Lu 16:20 and six times in Rev. for the gate tower of a city wall (*Re 21:12,13,15,21,25; 22:14*) as in 1Ki 17:10; Ac 14:13. See Eze 48:31ff. for these twelve gates, one for each tribe (*cf. Re 7:1-8*). {**At the gates**} (\epi tois pul"sin\). "Upon the gate towers." {**Twelve angels**} (\aggelous d"deka\). As \pul"roi\ or \phulakes\ according to Isa 62:6; 2Ch 8:14. {**Names written thereon**} (\onomata epigegrammena\). Perfect passive participle of \epigraph"\". {**Which are the names**} (\ha estin\). Just as in Ezekiel's vision (*48:31ff.*), so here the names of the twelve tribes of Israel appear, one on each gate.

21:13 {**Three gates**} (\pul"nes treis\ on each of the four sides

as in Eze 42:16ff.; "on the east" (\apo anatol^s\, as in *16:12, starting from the east*), "on the north" (\apo borrf\, *from the north, as in Lu 13:29*), "on the south" (\apo notou\, *from the south, as in Lu 13:29*), "on the west" (\apo dusem"n\,

from the west, as in Mt 8:11).

21:14 {**Had**} (\ech“n\). Masculine present active participle of \ech“\ instead of \echon\ (*neuter like to \teichos*), and the participle occurs independently as if a principal verb (\eichen\) as often in this book. {**Twelve foundations**} (\themelious d“deka\). Foundation stones, old adjective (*from \thema\, from \tith^mi*), here as in 1Co 3:11ff.; 2Ti 2:19, with \lithous\ (*stones understood*), though often neuter substantive to \themelion\ (*Lu 6:48f.; Ac 16:26*). See Isa 28:16; Heb 11:10. Twelve because of the twelve apostles as foundation stones (*Eph 2:20*). {**On them**} (\ep' aut“n\). On the twelve foundation stones. {**Names of the twelve apostles of the Lamb**} (\onomata t“n d“deka apostol“n tou arniou\). Jesus had spoken of twelve thrones for the apostles (*Mt 19:28*); names of all twelve are here written, not just that of Peter, as some would argue from Mt 16:18. As a matter of fact, Christ is the corner stone or \akrog“niaion\ (*1Pe 2:6; 1Co 3:10; Eph 2:20*), though rejected by the Sanhedrin (*Mt 21:42ff.*). One may wonder if the name of Judas is on that stone or that of Matthias.

21:15 {**Had**} (\eichen\). Regular imperfect here, no longer \ech“n\. {**For a measure a golden reed**} (\metron kalamon chrusoun\). See 11:1 for \kalamos\ (*reed*). \Metron\ is an old word, kin to \m^t^r\ (*mother, moulder, manager*), an instrument for measuring (\metre“) as in Mt 7:2, here in the predicate accusative. {**To measure**} (\hina metr^s^i\). Purpose clause with \hina\ and the first aorist active subjunctive of \metre“. The rod of gold was in keeping with the dignity of the service of God (*1:12; 5:8; 8:3; 9:13; 15:7*).

21:16 {**Lieth foursquare**} (\tetrag“nos keitai\). Present middle indicative of \keimai\. The predicate adjective is from \tetra\ (*Aeolic for \tessares\ four*) and \g“nos\ (\g“nia\ *corner, Mt 6:5*) here only in N.T. As in Eze 48:16,20. It is a tetragon or quadrilateral quadrangle (*21:12f.*). {**The length thereof is as great as the breadth**} (\to m^kos aut^s hoson to platos\). It is rectangular, both walls and city within. Babylon, according to Herodotus, was a square, each side being 120 stadia. Diodorus Siculus says that Nineveh was also foursquare. {**With the reed**} (\t“i kalam“i\). Instrumental case (*cf. verse 15 for \kalamos*) and for \metre“\ (*aorist active indicative here*) {**Twelve thousand furlongs**} (\epi stadi“n d“deka chiliad“n\). This use of the genitive \stadi“n\ with \epi\ is probably correct (*reading of*

Aleph P), though A Q have \stadious\ (*more usual, but confusing here with \chiliad“n*). Thucydides and Xenophon use \epi\ with the genitive in a like idiom (*in the matter of*). It is not clear whether the 1500 miles (*12,000 furlongs*) is the measurement of each of the four sides or the sum total. Some of the rabbis argued that the walls of the New Jerusalem of Ezekiel would reach to Damascus and the height would be 1500 miles high. {**Equal**} (\isa\). That is, it is a perfect cube like the Holy of Holies in Solomon's temple (*1Ki 6:19f.*). This same measurement (\platos, m^kos, hupsos\ is applied to Christ's love in Eph 3:18, with \bathos\ (*depth*) added. It is useless to try to reduce the measurements or to put literal interpretations upon this highly wrought symbolic language. Surely the meaning is that heaven will be large enough for all, as Jesus said (*Joh 14:1ff.*) without insisting on the materialistic measurement of a gorgeous apartment house full of inside rooms.

21:17 {**A hundred and forty and four cubits**} (\hekaton tessarakonta tessar“n p^ch“n\). Another multiple of 12 (*12x12=144*) as in 7:4; 14:1. It is not clear whether it is the height or the breadth of the wall that is meant, though \hupsos\ (*height*) comes just before. That would be 216 feet high (*cf. verse 12*), not enormous in comparison with the 7,000,000 feet (*1500 miles*) height of the city. {**According to the measure of a man, that is, of an angel**} (\metron anthr“pou, ho estin aggelou\). No preposition for "according to," just the accusative case of general reference in apposition with the verb \emetr^sen\. Though measured by an angel, a human standard was employed, man's measure which is angel's (*Bengel*).

21:18 {**The building of the wall**} (\h^end“m^sis tou teichous\). Or \endom^sis\, elsewhere so far only in Josephus (*_Ant_. XV. 9. 6, a mole or breakwater*) and in an inscription (*_Syll_. 583 31*), apparently from \endome“, to build in, and so the fact of building in. The wall had jasper (*verse 11*) built into it. {**Was pure gold**} (\chrusion katharon\). No copula \^n\ (*was*) expressed. The city shone like a mass of gold in contrast with the jasper lustre of the wall. {**Pure glass**} (\hual“i kathar“i\). Associative instrumental case after \homoion\. \Hualos\ (*apparently from \huei, it rains, and so raindrop*) in N.T. only Re 21:18,21.

21:19 {**Were adorned**} (\kekosm^menoi\). Perfect passive participle of \kosme“\ as in verse 2, but without the copula \^san\ (*were*), followed by instrumental case \lith“i\ (*stone*). {**With all**

manner of precious stones} (*\panti lith“i timi“i*). "With every precious stone." The list of the twelve stones in verses 19,20 has no necessary mystical meaning. "The writer is simply trying to convey the impression of a radiant and superb structure" (*Moffatt*). The twelve gems do correspond closely (*only eight in common*) with the twelve stones on the high priest's breastplate (*Ex 28:17-20; 39:10ff.; Eze 28:13; Isa 54:11f.*). Charles identifies them with the signs of zodiac in reverse order, a needless performance here. See the stones in Re 4:3. These foundation stones are visible. For jasper (*\iaspis*) see 4:3; 21:11,18; Isa 54:12; sapphire (*\sappheiros*) see Ex 24:10;. Isa 54:11 (*possibly the \lapis lazuli\ of Turkestan*); chalcedony (*\chalk^d“n*) we have no other reference in N.T. or LXX (*described by Pliny, H.N. XXXIII.21*), possibly a green silicate of copper from near Chalcedon; emerald (*\smaragdos*) here only in N.T., see 4:3 *\smaragdinós*, and like it a green stone.

21:20 Sardonyx (*\sardonux*), here only in N.T., white with layers of red, from sardion (*red carnelian*) and onyx (*white*); for sardius (*\sardion*) see 4:3; chrysolite (*\chrusolithos*), here only in N.T. (*Ex 28:20*), stone of a golden colour like our topaz or amber or a yellow beryl or golden jasper; beryl (*\b^rullos*), again here only in N.T. (*Ex 28:20*), note the difficulty of identification, much like the emerald according to Pliny; for topaz (*\topazion*), here only in N.T. (*Ex 28:17*), a golden-greenish stone; chrysoprase (*\chrusoprasos*), here only in N.T. (*not in LXX*), in colour like a teak, translucent golden-green; jacinth (*\huakinthos*), of the colour of the hyacinth, a violet colour (*Pliny*), already in 9:17 like blue smoke, like achates in LXX; amethyst (*\amethystos*), only here in N.T. (*Ex 28:19*), of a violet and purple colour, more brilliant than the *\huakinthos*. Swete sums up the colours thus: blue (*sapphire, jacinth, amethyst*), green (*jasper, chalcedony, emerald, beryl, topaz, chrysoprase*), red (*sardonyx, sardius*), yellow (*chrysolite*). But even so there is great variety in hue and brilliancy and in the reaction on each other. Clement of Alexandria argues that this variety illustrates the variety of gifts and graces in the twelve apostles. Possibly so.

21:21 {**Twelve pearls**} (*\d“deka margaritai*). These gate towers (*\pul“nes*) were mentioned in verses 12f. Each of these (*cf. Isa 54:12*) is a pearl, one of the commonest of jewels (*Mt 7:6; 13:46; 1Ti 2:9*). {**Each one**} (*\ana heis hekastos*). Distributive

use of \ana\, but with the nominative (*used as adverb, not preposition*) rather than the accusative (*as a preposition*) as appears also in Mr 14:19; Joh 8:9; with \kata\ in Ro 12:5, "a barbaric construction" according to Charles. {**Street**} (\plateia\). For which word (*broad way, \hodos\ understood*) see Mt 6:5, here the singular, but includes all the streets. {**Transparent**} (\diaug^s\). Old word (*from \dia\, through, \aug^\", ray, shining through*), here alone in N.T.

21:22 {**I saw no temple therein**} (\naon ouk eidon en aut^i\). "Temple I did not see in it." The whole city is a temple in one sense (*verse 16*), but it is something more than a temple even with its sanctuary and Shekinah Glory in the Holy of Holies. {**For the Lord God the Almighty, and the Lamb are the temple thereof**} (\ho gar Kurios ho theos ho pantokrat^r, naos aut^s estin kai to arnion\). "For the Lord God, the Almighty, is the sanctuary of it and the Lamb." The Eternal Presence is the Shekinah Glory of God (*verse 3*). In 2Co 6:16 we are the sanctuary of God here, but now God is our Sanctuary, and so is the Lamb as in chapters Re 4; 5. See 1:8 and often for the description of God here.

21:23 {**To shine upon it**} (\hina phain^sin aut^i\). Purpose clause with \hina\ and the present active subjunctive of \phain^\", to keep on shining. Light is always a problem in our cities. See Isa 60:19ff. {**Did lighten it**} (\eph^tisen aut^n\). First aorist active indicative of \ph^tiz^\", to illumine, old verb from \ph^s\ (*Lu 11:36*). If the sun and moon did shine, they would give no added light in the presence of the Shekinah Glory of God. See verse 11 for "the glory of God." Cf. 18:1; 21:3. "Their splendour is simply put to shame by the glory of God Himself" (*Charles*). {**And the lamp thereof is the Lamb**} (\kai ho luchnos aut^s to arnion\). Charles takes \ho luchnos\ as predicate, "and the Lamb is the lamp thereof." Bousset thinks that John means to compare Christ to the moon the lesser light (*Ge 1:16*), but that contrast is not necessary. Swete sees Christ as the one lamp for all in contrast with the many \luchniai\ of the churches on earth (*1:12,20*). "No words could more clearly demonstrate the purely spiritual character of St. John's conception of the New Jerusalem" (*Swete*).

21:24 {**Amidst the light thereof**} (\dia tou ph^tos aut^s\). Rather "by the light thereof." From Isa 60:3,11,20. All the moral and spiritual progress of moderns is due to Christ, and the nations of earth will be represented, including "the kings" (\hoi

basileis), mentioned also in Isa 60:3, "do bring their glory into it" (*\pherousin t^n doxan aut^"n eis aut^n*). Present active indicative of *\pher*". Swete is uncertain whether this is a picture of heaven itself or "some gracious purpose of God towards humanity which has not yet been revealed" and he cites 22:2 in illustration. The picture is beautiful and glorious even if not realized here, but only in heaven.

21:25 {**Shall in no wise be shut**} (*\ou m^ kleisth^sin*). Double negative with the first aorist passive subjunctive of *\klei*". {**By day**} (*\h^meras*). Genitive of time. Mentioned alone without *\nuktos* (*by night*), "for there shall be no night there" (*\nux gar ouk estai ekei*). This looks like a continued picture of heaven.

21:26 {**They shall bring**} (*\oisousin*). Future active indicative of *\pher*". Rome gathered the merchandise of the world (*18:11ff.*). The City of God will have the best of all the nations (*Isa 60:5,11*), an expansion of verse 24.

21:27 {**There shall in no wise enter into it**} (*\ou m^ eiselth^i eis aut^n*). Double negative again with the second aorist active subjunctive of *\eiserchomai* with *\eis* repeated. Like Isa 52:1; Eze 44:9. {**Anything unclean**} (*\pfn koinon*). Common use of *\pfn* with negative like *\ouden*, and the use of *\koinos* for defiled or profane as in Mr 7:2; Ac 10:14, not just what is common to all (*Tit 1:4*). {**Or he that**} (*\kai ho*). "And he that." {**Maketh an abomination and a lie**} (*\poi^"n bdelugma kai pseudos*). Like Babylon (*17:4 which see for \bdelugma*) and 21:8 for those in the lake of fire and brimstone, and 22:15 for "every one loving and doing a lie." These recurrent glimpses of pagan life on earth and of hell in contrast to heaven in this picture raise the question already mentioned whether John is just running parallel pictures of heaven and hell after the judgment or whether, as Charles says: "The unclean and the abominable and the liars are still on earth, but, though the gates are open day and night, they cannot enter." In apocalyptic writing literalism and chronology cannot be insisted on as in ordinary books. The series of panoramas continue to the end. {**But only they which are written**} (*\ei m^ hoi gegrammenoi*). "Except those written." For "the book of life" see 3:5; 13:8; 20:15. Cf. Da 12:1.

[\[Previous\]](#)

22:1 **{He shewed me}** (*\edeixen moi*). The angel as in 21:9,10 (*cf. 1:1; 4:1*). Now the interior of the city. **{A river of water of life}** (*\potamon hudatos z“^s*). For *\hud“r z“^s* (*water of life*) see 7:17; 21:6; 22:17; Joh 4:14. There was a river in the Garden of Eden (*Ge 2:10*). The metaphor of river reappears in Zec 14:8; Eze 47:9, and the fountain of life in Joe 3:18; Jer 2:13; Pr 10:11; 13:14; 14:27; 16:22; Ps 36:10. **{Bright as crystal}** (*\lampron h“s krustallon*). See 4:6 for *\krustallon* and 15:6; 19:8; 22:16 for *\lampron*. "Sparkling like rock crystal" (*Swete*), shimmering like mountain water over the rocks. **{Proceeding out of the throne of God and of the Lamb}** (*\ekporeuomenon ek tou thronou tou theou kai tou arniou*). Cf. Eze 47:1; Zec 14:8. Already in 3:21 Christ is pictured as sharing the Father's throne as in Heb 1:3. See also 22:3. This phrase has no bearing on the doctrine of the Procession of the Holy Spirit.

22:2 **{In the midst of the street thereof}** (*\en mes“i t“s plateias aut“s*). Connected probably with the river in verse 1, though many connect it with verse 2. Only one street mentioned here as in 21:21. **{On this side of the river and on that}** (*\tou potamou enteuthen kai ekeithen*). *\Enteuthen* occurs as a preposition in Da 12:5 (*Theodoret*) and may be so here (*post-positive*), purely adverbial in Joh 19:18. **{The tree of life}** (*\xulon z“^s*). For the metaphor see Ge 1:11f. and Re 2:7; 22:14. *\Xulon* is used for a green tree in Lu 23:31; Eze 47:12. **{Bearing}** (*\poioun*). Neuter active participle of *\poie“* (*making, producing, as in Mt 7:17*). Some MSS. have *\poi“n* (*masculine*), though *\xulon* is neuter. **{Twelve manner of fruits}** (*\karpous d“deka*). "Twelve fruits." **{Yielding}** (*\apodidoun*). Neuter active participle of *\apodid“mi*, to give back, but some MSS. have *\apodidous* (*masculine*) like *\poi“n*. **{For the healing of the nations}** (*\eis therapeian t“n ethn“n*). Spiritual healing, of course, as leaves (*\phulla*) are often used for obtaining medicines. Here again the problem occurs whether this picture is heaven before the judgment or afterwards. Charles distinguishes sharply between the Heavenly City for the millennial reign and the New Jerusalem that descends from heaven after the judgment. Charles rearranges these chapters

to suit his theory. But chronology is precarious here.

22:3 {**There shall be no curse any more**} (*\pan katathema ouk estai eti*). No other example of *\katathema* has been found outside of the *_Didache_ XVI. 5*, though the verb *\katathematiz* occurs in Mt 26:74, meaning to curse, while we have *\anathematiz* in Mr 14:71 in the same sense. It may be a syncopated form of *\katanathema*. The usual *\anathema* (**curse**) occurs in 1Co 16:22; Ga 1:8; Ro 9:3. For *\pan* with *\ouk=ouden* see 21:27. {**Shall do him service**} (*\latreousousin aut\i*). Future active of *\latreu*, linear idea, "shall keep on serving." See 7:15 for present active indicative of this same verb with the dative *\aut\i* as here, picturing the worship of God in heaven. See 27:1 for "the throne of God and of the Lamb."

22:4 {**They shall see his face**} (*\opsontai to pros\pon autou*). Future active of *\hora*. This vision of God was withheld from Moses (*Ex 33:20,23*), but promised by Jesus to the pure in heart (*Mt 5:8*) and mentioned in Heb 12:14 as possible only to the holy, and promised in Ps 17:15. Even here on earth we can see God in the face of Christ (*2Co 4:6*), but now in the New Jerusalem we can see Christ face to face (*1Co 13:12*), even as he is after we are made really like him (*2Co 3:18; Ro 8:29; 1Jo 3:2*). It is anthropomorphic language, to be sure, but it touches the essential reality of religion. "The supreme felicity is reached, immediate presence with God and the Lamb" (*Beckwith*). {**His name on their foreheads**} (*\to onoma autou epi t\i\ n met\p\i\ n aut\i*). As in 3:12; 7:3; 14:1.

22:5 {**Shall be night no more**} (*\nux ouk estai eti*). As in 21:25. {**They need**} (*\echousin chreian*). Present active indicative, "They have need," though A has *\hexousin* (**shall have**), future like *\estai*. Here again there is repetition of part of 21:23, but for the purpose of showing the delightsomeness of the New Jerusalem with no need of lamp or sun (**change to \ph\i\ s\ with \h\liou\ instead of \ph\i\ tos\, 'they have no light of sun'**). {**Shall give them light**} (*\ph\i\ tisei*). Future active of *\ph\i\ tiz*, while aorist *\eph\i\ tisen* in 21:23. {**They shall reign**} (*\basileousousin*). Future active of *\basileu*. Reign eternally in contrast with the limited millennial reign of 20:4,6. This glorious eternal reign with Christ occurs repeatedly in the book (*1:6; 3:21; 5:10*) as in Lu 22:30. Christ's Kingdom is spiritual (*Joh 18:36f.*). "The visions of the Apocalypse are now ended; they have reached their climax in

the New Jerusalem" (*Swete*). Now John gives the parting utterances of some of the speakers, and it is not always clear who is speaking.

22:6 {**He said unto me**} (*\eipen moi*). Apparently the same angel as in 22:1 (*21:9,15*). {**These words**} (*\houtoi hoi logoi*). The same words used in 21:5 by the angel there. Whatever the application there, here the angel seems to endorse as "faithful and true" (*\pistoi kai al`thinoi*) not merely the preceding vision (*21:9-22:5*), but the revelations of the entire book. The language added proves this: "Sent his angel to shew unto his servants the things which must shortly come to pass" (*\apesteilen ton aggelon autou deixai tois doulois autou ha dei genesthai en tachei*), a direct reference to 1:1 concerning the purpose of Christ's revelation to John in this book. For "the God of the spirits of the prophets" (*\ho theos t`n pneumat`n t`n proph`t`n*) see 19:10; 1Co 14:32. Probably the prophets' own spirits enlightened by the Holy Spirit (*10:7; 11:8; 22:9*).

22:7 {**And behold, I come quickly**} (*\kai idou erchomai tachu*). Christ is the speaker, either through this angel or more probably directly from Christ without introduction as in verses 12,16. About Christ coming quickly see 2:5,16; 3:11; 16:15, and already in 1:2f. Once more we must recall that *\tachu* and *\en tachei* are according to God's time, not ours (*2Pe 3:8*). {**Blessed**} (*\makarios*). This beatitude is like in substance the first (*1:3*) and is in Christ's own words like the one in 16:15. This book is here called a "prophecy" (*\proph`teias*) as in verses 10,18,19. It is Christ's revelation from God, a direct message from God. Part of it is prediction of doom on Christ's enemies, but most of it is a comforting picture of final triumph and bliss for the faithful in a time of great distress and persecution.

22:8 {**And I John**} (*\Kag` I`ann`s*). Here John the Seer is the speaker. He had already given his name (*1:1,4,9*). Here he claims to be the "one who hears and sees these things" (*\ho akou`n kai blep`n tauta*). {**I fell down to worship**} (*\epesa proskun`sai*). Second aorist active indicative of *\pipt`-* (*with -a\ form*) and the first aorist active infinitive of purpose of *\proskune`-*. It was a natural, though a wrong, thing to do, especially after Christ's own voice followed that of the angel "which shewed me these things" (*\tou deiknuontos tauta*). Genitive singular of the articular present active participle of

\deiknu“. Cf. 1:1; 4:1; 17:1; 21:9f.; 22:1,6.

22:9 {**See thou do it not**} (*Hora m*^). The angel promptly interposes (*legei*^, *dramatic present*). See 19:10 for discussion of this same phrase \hora m^ when John had once before started to worship the angel in his excitement. Here we have added to the words in 19:10 "the prophets (\t^“*n proph*^t^“*n*) and also "them which keep the words of this book" (\t^“*n t*^rout^“*n tous logous tou bibliou toutou*^), the last a repetition from 22:7. In both places we have "Worship God" (\t^“*i the*^“*i proskun*^son). And not an angel.

22:10 {**And he saith unto me**} (*kai legei moi*^). The angel resumes as in 19:9. {**Seal not up**} (*m*^ *sphragis*^is). Prohibition with \m^ and the ingressive first aorist active subjunctive of \sphragiz“. Charles takes this to be the command of Christ because in verses 7,18 "the words of the prophecy of this book" come from Christ. But that is not a conclusive argument, though Charles, as already stated, rearranges these chapters to suit his own notion. Once only (**10:4**) was John directed to seal and not to write. See there for discussion of \sphragiz“. This book is to be left open for all to read (**1:3; 13:18; 17:9; 22:7,18**). {**At hand**} (*eggus*^). As in 1:3.

22:11 {**Let him do unrighteousness still**} (*adik*^sat^“*eti*^). First aorist (*constative*) active imperative of \adike“, viewed here as a whole. The language is probably ironical, with a reminder of Da 12:10, in no sense a commendation of their lost estate. Charles rejects this verse as not like John. It is the hopelessness of the final state of the wicked which is here pictured. So as to "Let him be made filthy still" (*rupanth*^t^“*eti*^). First aorist (*constative*) passive imperative of \rupain“, old verb, to make foul or filthy (*from* \rupos^, *filth*, **1Pe 3:21, as is** \ruparos^, *filthy*), here only in N.T. The use of \eti^ is not perfectly clear, whether "still" or "yet more." It is the time when Christ has shut the door to those outside who are now without hope (**Mt 25:10; Lu 13:25**). \Ruparos^ occurs elsewhere in N.T. only in Jas 2:2, and \ruparia^ (*filthiness*) only in Jas 1:21. So then "the righteous" (*ho dikaios*^) is to do righteousness still (*dikaiousun*^n poi^sat^“*eti*^, *first constative aorist active imperative of* \poie^“) and "the holy" (*ho hagios*^) to be made holy still (*hagiasth*^t^“*eti*^, *first constative aorist passive imperative of* \hagiaz^“). The states of both the evil and the good are now fixed forever. There is no

word here about a "second chance" hereafter.

22:12 {**My reward is with me**} (\(*ho misthos mou met' emou*\)). It is Christ speaking again and he repeats his promise of coming quickly as in verse 7. He speaks now as the Rewarder (\(*ho misthapodot^s*\)) of Heb 11:6. Cf. Re 11:18; Isa 40:10; 62:11. {**To render**} (\(*apodounai*\)). Second aorist active infinitive of purpose of \apodid^mi\, to give back. Each will receive the reward according to his own work (*Re 2:23; 2Co 5:10; Ro 2:26*).

22:13 {**I am the Alpha and the Omega**} (\(*Eg^ to Alpha kai to O*\)). Applied to God in 1:8; 21:6, and here alone to Christ, crowning proof in this book of Christ's deity. So in 21:6 God is termed, as Christ is here, \h^ arch^ kai to telos\ (*the beginning and the end*), while \ho pr^tos kai ho eschatos\ (*the first and the last*) is applied only to Christ (*1:17; 2:8*). Solemn assurance is thus given that Christ is qualified to be the Judge of verse 12 (*cf. Mt 25:31-46*). In Heb 12:2 Jesus is the \arch^gos kai telei^t^s t^s piste^s\ (*the author and finisher of faith*). Christ was the Creator of the universe for the Father. So now he is the Consummation of redemption.

22:14 {**Blessed**} (\(*makarioi*\)). This is the last beatitude of the book and "deals with the issues of the higher life" (*Swete*). {**They that wash their robes**} (\(*hoi plunontes tas stolas aut^n*\)). Present active articular participle of \plun^\. See 7:14 for this very verb with \stolas\, while in 3:4 the negative statement occurs. Cf. 1Co 6:11. {**That they may have the right**} (\(*hina estai h^ exousia aut^n*\)). Purpose clause with \hina\ and the future middle of \eimi\ (*a common construction in this book, 6:4,11; 9:5,20; 13:12; 14:13*), that there may be their right. {**To come to the tree of life**} (\(*epi to xulon t^s z^s*\)). "Over the tree of life." On \exousia epi\ = "power over" see 6:8; 13:7; 16:9; Lu 9:1. On "the tree of life" see 2:7; 22:2. {**May enter in**} (\(*eiselth^sin*\)). Purpose clause with \hina\ and the second aorist active subjunctive of \eiserchomai\ parallel with \hina estai\ (*future*). {**By the gates**} (\(*tois pul^sin*\)). Associative instrumental case of \pul^n\ (*21:12*), "by the gate towers."

22:15 {**Without**} (\(*ex^*\)). Outside the holy city, with which compare 21:8,27. Dustierdieck supplies an imperative: "Out, ye dogs." {**The dogs**} (\(*hoi kunes*\)). Not literal dogs, but the morally impure (*De 23:18; 2Ki 8:13; Ps 22:17,21; Mt 7:6; Mr*

7:27; Php 3:3). Dogs in the Oriental cities are the scavengers and excite unspeakable contempt. **{The sorcerers}** (*hoi pharmakoi*\). As in 21:8, where are listed "the fornicators and the murderers and the idolaters," all "outside" the holy city here as there "in the lake that burns with fire and brimstone, the second death." Both are pictures (*symbolic language*) of hell, the eternal absence from fellowship with God. Another time Jesus spoke of "the outer darkness" (*eis to skotos to ex“teron*\, **Mt 8:12; 22:13; 25:30**), outside of lighted house, as the abode of the damned. Another symbol is the worm that dies not (**Mr 9:48**). **{Every one that loveth and maketh a lie}** (*pfs phil“n kai poi“n pseudos*\). An interpretation of \pfsin tois pseudesin\ (*all liars*) of 21:8 and of \poi“n pseudos\ (*doing a lie*) of 21:27. Satan is the father of lying (**Joh 8:44**) and Satan's home is a congenial place for those who love and practise lying (**2Th 2:12**). See 1Jo 1:6 for not doing the truth and see also Ro 1:25; Eph 4:25.

22:16 **{I Jesus}** (*Eg“ I’sous*\). The last and most solemn attestation to the book that from Jesus (*the historic Jesus known to the churches*), in harmony with 1:1f. **{Have sent}** (*epempsa*\). First aorist active indicative of \pemp“\, used here in the same sense as \aposteilas\ in 1:1 as his personal messenger. It is the Jesus of history here speaking, who is also the Christ of theology and the Lamb of God. **{For the churches}** (*epi tais ekkl’siais*\). For this use of \epi\ see 10:11; Joh 12:16. It is not just for the seven churches (**1:4**), but for all the churches in the world then and now. **{I am the root and the offspring of David}** (*Eg“ eimi h^ riza kai to genos Daueid*\). See 5:5 for "the root of David," to which John now adds \to genos\ in the sense of "offspring" (**Ac 17:28f.**), not of family or race (**Ac 4:6; 7:13**). Cf. Mt 22:42-45. **{The bright, the morning star}** (*ho ast^r ho lampros ho pr“inos*\). The Davidic King is called a star in Nu 24:17; Lu 1:78. This "day-star" (*ph“sphoros*\) is interpreted as Christ (**2Pe 1:19**). In Re 2:28 the phrase "the morning star" occurs in Christ's words, which is here interpreted. Christ is the Light that was coming into the world (**Joh 1:9; 8:12**).

22:17 **{The Spirit and the bride}** (*to pneuma kai h^ numph^*\). The Holy Spirit, speaking through the prophets or the Spirit of prophecy (**2:7; 16:4; 18:24**), joins with the bride (**21:2**), the people of God, in a response to the voice of Jesus just heard.

After the picture of heaven in 22:1-5 there is intense longing (19:7) of God's people for the consummation of the marriage of the Lamb and the Bride. So now "the prophets and the saints" (Swete) make a common plea to the Lord Jesus to "come" (\Erchou\, *present middle imperative of \erchomai\, Come on*) as he has just said twice that he would do (22:1,12). The call for Christ is to be repeated by every hearer (\ho akou"n\) as in 1:3. {**Let him come**} (\erchesth""). Change of person and this verb applied not to Christ as just before, but to the one who wishes to greet Christ. The thirsty man is bidden to come himself before it is too late. See 5:6 for \dipsa"", used for spiritual thirst, and in particular Joh 6:35; 7:37 for one thirsting for the water of life (21:6; 22:1). Cf. Isa 55:1. {**He that will**} (\ho thel"n\). Even if not yet eagerly thirsting. This one is welcome also. For this use of \thel"" see Php 2:13. {**Let him take**} (\labet""). Second ingressive aorist active imperative of \lamban"". In accordance with the free promise in 21:6, "freely" (\d""rean\) here as there. This gracious and wide invitation is cheering after the gloomy picture of the doomed and the damned. The warnings against the dragon and the two beasts with all their dreadful consequences are meant to deter men from falling victims to all the devil's devices then and now. The door of mercy still stands wide open today, for the end has not yet come. The series of panoramas is over, with the consummation pictured as a reality. Now we drop back to the standpoint before we saw the visions through John's eyes. In verse 17 we hear the voice of the Spirit of God inviting all who hear and see to heed and to come and drink of the water of life freely offered by the Lamb of God.

22:18 {**I testify**} (\Eg"" martur""). Commentators disagree keenly about the words in verses 18,19. Charles rejects them as an interpolation and out of harmony with the rest of the book. Beckwith takes them to be John's own warning, drawn from De 4:2 "to every man that heareth" (\panti t""i akouonti\, *dative of the articular present active participle of \akou"", which compare 1:3*). Swete properly holds these verses to be from Jesus himself, still bearing solemn witness to this book, with warning against wilful perversion of its teachings. {**If any man shall add**} (\ean tis epith"i\). Condition of the third class with \ean\ and the second aorist active subjunctive of \epitith"mi\, with \epi\ added with \auta\, as also in the conclusion \epith"sei ep' auton\ (*future active*). This warning is directed against

perversions of this book, not about the New Testament or the Bible as a whole, though it may be true there also. Surely no warning was more needed when we consider the treatment accorded the Apocalypse, so that Dr. Robert South said that the Apocalypse either found one crazy or left him so.

22:19 **{If any man shall take away}** (*\ean tis aphelⁱ*). Also condition of the third class with *\ean* and second aorist active subjunctive of *\aphaire^α*, with *\apo* repeated both in the condition and in the conclusion (*\aphelei apo\, future active indicative of \aphaire^α\ for the more usual \aphair^{αι}sei*). **{Which are written in this book}** (*\t^ηn gegrammen^η en t^ηi bibli^ηi tout^η*). Ablative neuter plural articular perfect passive participle in apposition with *\ek tou xulou t^{ης} z^ωης* (*from the tree of life*) and *\ek t^{ης} pole^{ως} t^{ης} hagias* (*out of the holy city*). Such a man is unworthy of his inheritance.

22:20 **{He which testifieth}** (*\ho martur^ηn*). That is Jesus (**1:2**) who has just spoken (**22:18**). **{Yea: I come quickly}** (*\Nai, erchomai tachu*). Affirmation again of the promise in 22:7,12. On *\Nai* (**Yes**) see 1:7 for the Lord's assent to the call. Then John expresses his absolute belief in the Lord's promise: "Amen: come, Lord Jesus" (*\Am^ηn, erchou, Kurie I^ηsou*). On *\Am^ηn* see 1:7. On *\erchou* see 22:17. Note *\Kurie* with *\I^ηsou*. As in 1Co 12:3; Php 2:11. For Paul's confidence in the deity of Christ and the certainty of his second coming see Tit 2:13; 2Ti 4:8. *\Marana tha* (**1Co 16:22**).

22:21 **{The grace of the Lord Jesus be with the saints}** (*\h^η charis tou Kuriou I^ηsou meta t^ηn hagi^ηn*). John's own benediction, an unusual ending for an apocalypse, but suitable for one meant to be read in the churches (**1:3f.**). Grace is Paul's unvarying word in conclusion of his letters, as is true of Heb 13:25. "The saints" or the consecrated (*\hoi hagioi*) is John's constant word for believers in Christ (**8:3f.; 11:18; 13:7,10; 14:12; 16:6; 17:6; 18:20,24; 19:8; 20:9**). It is a good word for the close of this marvellous picture of God's gracious provision for his people in earth and heaven.

===== Corrections to the printed edition =====

Mt 8:7 refers to 'etherapeuonto' in Ac 28:10. It is actually

Ac 28:9. (*changed*)

Mt 13:21 appears twice on the printed page. Removed second reference to v.21 and let it fall as a new paragraph under the existing v.21.

Mt 17:2 a reference to 'morphe' in '16:12'. This reference seems to be either 1Co (*as cited in the sentence*), or to the current book (*Mt*).

It is actually Mr 16:12. (*changed*)

Mt 18:18 a ref to Mt 16:19 mentions 'finding and loosing'. Changed to 'binding and loosing'.

Mt 27:43 a ref to 'Ps 21 (22):9'. I changed this to 'Ps 21; 22:8' (*the vs 9 *must* be a typo, and I am unsure how ch. 21 fits into this*)

Mr 5:17 ref to "Mt 13:3-4-58", with respect to Jesus be run out.

Based on parrallel ref of Mr 6:1-6, and the same Mt ref given at Mr 6:1-6 -- I have determined this ref is a typo and should be "Mt 13:54-58". The ref at Mr 6:1 gives Mt 13:54. verses, as printed, 3-4-58 make no sense. 34-58 makes little sense. 54-58 matches other parallel references. (*changed*)

Mr 8:17-20 uses 1 note for 4 verses. I added a one line 'go to' for each individual verse -- pointing to v.17 with the note.

Mr 10:39-45 also uses 1 note for 7 verses. I added a 'go to' for each individual verse -- pointing to v.39 with the note.

Lu 20:1 compared 19 verses in Lu to "Mr 27-12:12". This obviously was meant to be "Mr 11:27-12:12".

Lu 20:45 gives comparisons as "Matt. 6:12; Luke 11:12, 15-18".

These verses do not compare. The closest thing is Mt 16:12;

Lu 11:37-54; 12:1. This is a major typo. (*changed*).

Joh 6:34 refers to Rabbi in "26". This is actually "25". Changed.

Joh 8:33 refers to '(3:7; Rom. 9:6f.)' unsure if the 3:7 refers to the preceeding reference to Matt. It could also apply to Joh 3:7, but 3:6f. would make more sense. I made it 'Mt 3:7' to apply to the previous Matt. reference.

Joh 8:34 refers to Joh 3:30. This should be 3:21. Changed.

Ac 13:42 gives reference to "Ac 2:11 (*10*)" for _proselutoi_. this word is in 10, not 11. unsure what 11 has to do with it, and changed the reference to "Ac 2:10".

Ac 20:30 gives reference for word 'pervert' in 'ac 13:8 10.' This is

Ac 13:8,10. (*changed*)

1Co 7:17 Changed the word "believer" to "unbeliever" Based on the context of the note, and the preceeding note -- this must have been a typo.

We are to remain where we are called, unless the unbeliever wants out.

1Co 7:21 There seems to be a misplaced ')'. I think it should appear after 'chresai' to make the question outside the parenthesis. (*changed*)

Heb 11:38 has {**Wondering**}. This must be a typo. Changed to {**Wandering**}.

1Th 1:4 refers to 'Jude 1'. Usually with one chapter books, verses are referred to this way (*without chapter*). But Jude 1:1 does not seem to correlate to this note. Jude 1:3 does. Changed.

Ro 12:4 contains ref to "Tim. 8:13". regarding word "office", this word is in "Ro 8:13". changed.

1Ti 1:2 refers to '2Co 8:9; Tit 1:3; 2'. Something is really wrong here.

2Co 8:8 is correct, Tit 1:4 is correct, and '2' may refer to this verse.

Fixed, and removed '2' as being extraneous. I have never seen this form of self-reference, and with the two other errors, it is suspect.

Col 2:7 refers to 'rooted' in 'Eph 3:17 (*18*)'. Verse 18 has nothing to do with it and may be Robertson's own belief in an alternate verse break. Removed '*18*'.

1Pe 1:22 gives ref to '1:2, 2:14'. I would expect to see a ';' seperating the refs to different chapters. 2:14 does not fit into anything here, but 1:14 does, as does 1:2. I would expect to find a ',' seperating refs to different verses. changed to 1:2,14.

1:Pe 2:3 gives ref to 'Ps. 33(*34*):9'. Must be a LXX ref, changed to 34:8.

2Pe 1:13 gives ref to 2Ti 15. This is 2Ti 1:5. changed.

1Jo 1:6 says '... fellowship with God involves walking in the light with God *and in the darkness*.' This must be 'not in the darkenss'. (*changed*).

3Jo 1:15 This is a note attributed to verse 15. The KJV verse numbering stops at verse 14, and what Robertson shows as 15 is part of 14.

Removed the verse number and let the note fall under verse 14.

===== Unresolved questions of integrity (*unchanged*) =====

Joh 10:29 has 'meizon' with no accented 'o', unlike 2 others in the same note.

1Pe 1:1 makes ref to LXX "23:4; 38 or 39 12". unsure how to handle "38 or 39 12".

1Pe 2:4 gives ref to Isa 28:6 for elect and proved. This verse does not seem to relate. later, 1pe 2:6 gives a correct ref to isa 28:16.

Re 2:13 refers to as v. 2:13; 6:11; 5:9, 13; 13:10, 15;
18, 20; 19:21. Much of this does not relate to the word.

===== October 10, 1993

Mt 1:22 has a cxref to Mt 2:15,35, with 35 being invlaid. It should be
verse 23. Changed to Mt 2:15,23.

Mt 1:22 has a cxref to Joh 28:36. This should be verses 28 and 36
for the preceeding cxref to Joh 19:24. Changed to Joh
19:24,28,36.

[\[Previous\]](#) [\[Next\]](#)

Robertson's New Testament Word Studies
(*Corrections*)

[Start Page](#)

[Biography](#)

[Matthew: Introduction](#)

[Matthew: Chapter 1](#)

[Matthew: Chapter 2](#)

[Matthew: Chapter 3](#)

[Matthew: Chapter 4](#)

[Matthew: Chapter 5](#)

[Matthew: Chapter 6](#)

[Matthew: Chapter 7](#)

[Matthew: Chapter 8](#)

[Matthew: Chapter 9](#)

[Matthew: Chapter 10](#)

[Matthew: Chapter 11](#)

[Matthew: Chapter 12](#)

[Matthew: Chapter 13](#)

[Matthew: Chapter 14](#)

[Matthew: Chapter 15](#)

[Matthew: Chapter 16](#)

[Matthew: Chapter 17](#)

[Matthew: Chapter 18](#)

[Matthew: Chapter 19](#)

[Matthew: Chapter 20](#)

[Matthew: Chapter 21](#)

[Matthew: Chapter 22](#)

[Matthew: Chapter 23](#)

[Matthew: Chapter 24](#)

[Matthew: Chapter 25](#)

[Matthew: Chapter 26](#)

[Matthew: Chapter 27](#)

[Matthew: Chapter 28](#)

[Mark: Chapter 1](#)

[Mark: Chapter 2](#)

[Mark: Chapter 3](#)

[Mark: Chapter 4](#)

[Mark: Chapter 5](#)

[Mark: Chapter 6](#)

[Mark: Chapter 7](#)

[Mark: Chapter 8](#)

[Mark: Chapter 9](#)

[Mark: Chapter 10](#)

[Mark: Chapter 11](#)

[Mark: Chapter 12](#)

[Mark: Chapter 13](#)

[Mark: Chapter 14](#)

[Mark: Chapter 15](#)

[Mark: Chapter 16](#)

[Luke: Chapter 1](#)
[Luke: Chapter 2](#)
[Luke: Chapter 3](#)
[Luke: Chapter 4](#)
[Luke: Chapter 5](#)
[Luke: Chapter 6](#)
[Luke: Chapter 7](#)
[Luke: Chapter 8](#)
[Luke: Chapter 9](#)
[Luke: Chapter 10](#)
[Luke: Chapter 11](#)
[Luke: Chapter 12](#)
[Luke: Chapter 13](#)
[Luke: Chapter 14](#)
[Luke: Chapter 15](#)
[Luke: Chapter 16](#)
[Luke: Chapter 17](#)
[Luke: Chapter 18](#)
[Luke: Chapter 19](#)
[Luke: Chapter 20](#)
[Luke: Chapter 21](#)
[Luke: Chapter 22](#)
[Luke: Chapter 23](#)
[Luke: Chapter 24](#)
[John: Chapter 1](#)
[John: Chapter 2](#)
[John: Chapter 3](#)
[John: Chapter 4](#)
[John: Chapter 5](#)
[John: Chapter 6](#)
[John: Chapter 7](#)
[John: Chapter 8](#)
[John: Chapter 9](#)
[John: Chapter 10](#)
[John: Chapter 11](#)
[John: Chapter 12](#)
[John: Chapter 13](#)
[John: Chapter 14](#)
[John: Chapter 15](#)
[John: Chapter 16](#)
[John: Chapter 17](#)
[John: Chapter 18](#)
[John: Chapter 19](#)
[John: Chapter 20](#)
[John: Chapter 21](#)
[Acts: Chapter 1](#)
[Acts: Chapter 2](#)
[Acts: Chapter 3](#)
[Acts: Chapter 4](#)

[Acts: Chapter 5](#)

[Acts: Chapter 6](#)

[Acts: Chapter 7](#)

[Acts: Chapter 8](#)

[Acts: Chapter 9](#)

[Acts: Chapter 10](#)

[Acts: Chapter 11](#)

[Acts: Chapter 12](#)

[Acts: Chapter 13](#)

[Acts: Chapter 14](#)

[Acts: Chapter 15](#)

[Acts: Chapter 16](#)

[Acts: Chapter 17](#)

[Acts: Chapter 18](#)

[Acts: Chapter 19](#)

[Acts: Chapter 20](#)

[Acts: Chapter 21](#)

[Acts: Chapter 22](#)

[Acts: Chapter 23](#)

[Acts: Chapter 24](#)

[Acts: Chapter 25](#)

[Acts: Chapter 26](#)

[Acts: Chapter 27](#)

[Acts: Chapter 28](#)

[Romans: Chapter 1](#)

[Romans: Chapter 2](#)

[Romans: Chapter 3](#)

[Romans: Chapter 4](#)

[Romans: Chapter 5](#)

[Romans: Chapter 6](#)

[Romans: Chapter 7](#)

[Romans: Chapter 8](#)

[Romans: Chapter 9](#)

[Romans: Chapter 10](#)

[Romans: Chapter 11](#)

[Romans: Chapter 12](#)

[Romans: Chapter 13](#)

[Romans: Chapter 14](#)

[Romans: Chapter 15](#)

[Romans: Chapter 16](#)

[1 Corinthians: Chapter 1](#)

[1 Corinthians: Chapter 2](#)

[1 Corinthians: Chapter 3](#)

[1 Corinthians: Chapter 4](#)

[1 Corinthians: Chapter 5](#)

[1 Corinthians: Chapter 6](#)

[1 Corinthians: Chapter 7](#)

[1 Corinthians: Chapter 9](#)

[1 Corinthians: Chapter 10](#)

[1 Corinthians: Chapter 11](#)

[1 Corinthians: Chapter 12](#)

[1 Corinthians: Chapter 13](#)

[1 Corinthians: Chapter 14](#)

[1 Corinthians: Chapter 15](#)

[1 Corinthians: Chapter 16](#)

[2 Corinthians: Chapter 1](#)

[2 Corinthians: Chapter 2](#)

[2 Corinthians: Chapter 3](#)

[2 Corinthians: Chapter 4](#)

[2 Corinthians: Chapter 5](#)

[2 Corinthians: Chapter 6](#)

[2 Corinthians: Chapter 7](#)

[2 Corinthians: Chapter 8](#)

[2 Corinthians: Chapter 9](#)

[2 Corinthians: Chapter 10](#)

[2 Corinthians: Chapter 11](#)

[2 Corinthians: Chapter 12](#)

[2 Corinthians: Chapter 13](#)

[Galatians: Chapter 1](#)

[Galatians: Chapter 2](#)

[Galatians: Chapter 3](#)

[Galatians: Chapter 4](#)

[Galatians: Chapter 5](#)

[Galatians: Chapter 6](#)

[Ephesians: Chapter 1](#)

[Ephesians: Chapter 2](#)

[Ephesians: Chapter 3](#)

[Ephesians: Chapter 4](#)

[Ephesians: Chapter 5](#)

[Ephesians: Chapter 6](#)

[Philippians: Chapter 1](#)

[Philippians: Chapter 2](#)

[Philippians: Chapter 3](#)

[Philippians: Chapter 4](#)

[Colossians: Chapter 1](#)

[Colossians: Chapter 2](#)

[Colossians: Chapter 3](#)

[Colossians: Chapter 4](#)

[1 Thessalonians: Chapter 1](#)

[1 Thessalonians: Chapter 2](#)

[1 Thessalonians: Chapter 3](#)

[1 Thessalonians: Chapter 4](#)

[1 Thessalonians: Chapter 5](#)

[2 Thessalonians: Chapter 1](#)

[2 Thessalonians: Chapter 2](#)

[2 Thessalonians: Chapter 3](#)

[1 Timothy: Chapter 1](#)

[1 Timothy: Chapter 2](#)

[1 Timothy: Chapter 3](#)

[1 Timothy: Chapter 4](#)

[1 Timothy: Chapter 5](#)

[1 Timothy: Chapter 6](#)

[2 Timothy: Chapter 1](#)

[2 Timothy: Chapter 2](#)

[2 Timothy: Chapter 3](#)

[2 Timothy: Chapter 4](#)

[Titus: Chapter 1](#)

[Titus: Chapter 2](#)

[Titus: Chapter 3](#)

[Philemon: Chapter 1](#)

[Hebrews: Chapter 1](#)

[Hebrews: Chapter 2](#)

[Hebrews: Chapter 3](#)

[Hebrews: Chapter 4](#)

[Hebrews: Chapter 5](#)

[Hebrews: Chapter 6](#)

[Hebrews: Chapter 7](#)

[Hebrews: Chapter 8](#)

[Hebrews: Chapter 9](#)

[Hebrews: Chapter 10](#)

[Hebrews: Chapter 11](#)

[Hebrews: Chapter 12](#)

[Hebrews: Chapter 13](#)

[James: Chapter 1](#)

[James: Chapter 2](#)

[James: Chapter 3](#)

[James: Chapter 4](#)

[James: Chapter 5](#)

[1 Peter: Chapter 1](#)

[1 Peter: Chapter 2](#)

[1 Peter: Chapter 3](#)

[1 Peter: Chapter 4](#)

[1 Peter: Chapter 5](#)

[2 Peter: Chapter 1](#)

[2 Peter: Chapter 2](#)

[2 Peter: Chapter 3](#)

[1 John: Chapter 1](#)

[1 John: Chapter 2](#)

[1 John: Chapter 3](#)

[1 John: Chapter 4](#)

[1 John: Chapter 5](#)

[2 John: Chapter 1](#)

[3 John: Chapter 1](#)

[Jude: Chapter 1](#)

[Revelation: Chapter 1](#)

[Revelation: Chapter 2](#)

[Revelation: Chapter 3](#)

[Revelation: Chapter 4](#)

[Revelation: Chapter 5](#)

[Revelation: Chapter 6](#)

[Revelation: Chapter 7](#)

[Revelation: Chapter 8](#)

[Revelation: Chapter 9](#)

[Revelation: Chapter 10](#)

[Revelation: Chapter 11](#)

[Revelation: Chapter 12](#)

[Revelation: Chapter 13](#)

[Revelation: Chapter 14](#)

[Revelation: Chapter 15](#)

[Revelation: Chapter 16](#)

[Revelation: Chapter 17](#)

[Revelation: Chapter 18](#)

[Revelation: Chapter 19](#)

[Revelation: Chapter 20](#)

[Revelation: Chapter 21](#)

[Revelation: Chapter 22](#)

[Corrections](#)