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*CAMBRIDGE GREEK TESTAMENT FOR  
SCHOOLS AND COLLEGES*

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FELLOW OF TRINITY COLLEGE

THE EPISTLE OF PAUL THE APOSTLE  
TO THE  
EPHESIANS

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THE EPISTLE OF PAUL THE APOSTLE  
TO THE  
EPHESIANS

Edited by  
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*WITH NOTES AND INTRODUCTION*

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PREFACE  
BY THE GENERAL EDITOR.

THE General Editor does not hold himself responsible, except in the most general sense, for the statements, opinions, and interpretations contained in the several volumes of this Series. He believes that the value of the Introduction and the Commentary in each case is largely dependent on the Editor being free as to his treatment of the questions which arise, provided that that treatment is in harmony with the character and scope of the Series. He has therefore contented himself with offering criticisms, urging the consideration of alternative interpretations, and the like; and as a rule he has left the adoption of these suggestions to the discretion of the Editor.

The Greek Text adopted in this Series is that of Dr Westcott and Dr Hort with the omission of the marginal readings. For permission to use this Text the thanks of the Syndics of the Cambridge University Press and of the General Editor are due to Messrs Macmillan & Co.

TRINITY COLLEGE, CAMBRIDGE.

*April 1914.*

## PREFACE

WHEN five and twenty years ago I first had to prepare a course of public lectures on the Epistle to the Ephesians, I had access, in addition to the generally accessible sources of information, to the notes taken by a College friend at a course of lectures given some years previously in the University by Professor Lightfoot. I asked and obtained permission from him, he was then Bishop of Durham, to make free use of these notes. They are my authority for the views attributed in this edition to 'L' when the reference is not derived from his published works. I owed a great deal at that time to what I learnt both at first and at second hand from him. I trust I have not made him responsible for any opinions which he would have disowned.

When nearly ten years ago I undertook this edition I set to work to go over the whole ground for myself afresh, doing my best to look at each thought in the whole context both of St Paul's writings and of the Old and New Testaments. A long apprenticeship to Dr Hort had taught me the value of this method of arriving at the meaning of the pregnant words and

phrases of the Apostle. The notes in this edition are for the most part the result of this independent study, checked from time to time, after I had arrived for myself at a provisional conclusion, by reference to previous commentators.

I have made no attempt to record the various opinions that have been held on doubtful points. This most useful work has, as far as my knowledge goes, been excellently done for English readers by Dr T. K. Abbott in the *International Critical Commentary* and by Dr Salmond in the *Expositor's Greek Testament*. I have been content for the most part to state my conclusions and the grounds on which they rest without discussing possible alternatives.

One result of my study has been a deepening conviction of the dependence of St Paul, both in thought and language, on some form of Gospel tradition of the words of the Lord, and at times specifically on that form of it now preserved for us by St John.

When, after finishing the commentary, I came to work on the Introduction, my intention had been to attempt little more than a concise summary of the points established by Dr Hort in his published lectures, and to call attention to the excellent work of Dr Robertson and Dr Sanday in *S.B.D.*<sup>3</sup> and of Dr Lock in *H.B.D.* The appearance of Dr Moffatt's *Introduction to the Literature of N.T.*, summing up against the genuineness of the Epistle, made it necessary to restate the case in favour of the Pauline authorship in the light of the most recent criticism. I set myself therefore to examine Dr Moffatt's position point by point,

bringing his statements constantly to the test of the facts of the document with which he is dealing.

I have, I am sorry to say, found myself often compelled to dissent from his conclusions. I am none the less grateful to him for suggesting many fruitful lines of enquiry. I have not scrupled to give the evidence at length, because the repeated re-examination of the Epistle, which the different stages in the argument entail, cannot fail to help a student to grasp the salient characteristics and the essential meaning of the whole, whether he undertakes the task before or after studying the Epistle in detail verse by verse and phrase by phrase.

I have also taken occasion from the objections raised against the Pauline character of the doctrine of the Epistle to include, partly in the Introduction and partly in Additional Notes, a certain number of studies in the theology of St Paul. It is a delicate matter to determine the extent to which St Paul's view of different elements in his Gospel developed within the period covered by his extant epistles. He had been in Christ at least fourteen years and probably longer before the earliest of them, and his treatment of topics was always regulated by the immediate needs and the spiritual capacity of his correspondents. Still, when we trace a particular thought through the successive groups into which his epistles fall, we are conscious of a progress, which cannot be altogether accounted for by the growth in maturity in those to whom he is writing. In any case the 'circular' character of the Epistle to the Ephesians relieves St Paul in great

measure from this check on the freedom of his utterances, and enables him to give us the ripest fruit of his spiritual experience without let or hindrance.

I desire in conclusion to express my thanks to many friends who have helped me at different stages of my work—and herein especially to the General Editor for much patience and watchful criticism, to Mr Abrahams the University Reader in Rabbinic for help in regard to two important points in Jewish Liturgiology, and to my colleague the Rev. P. H. L. Brereton who has not only revised the proof-sheets with great care, but also compiled the Indices.

One last debt I should have liked to acknowledge by a formal dedication if such a course had had any precedent in books belonging to such a series as this. It is my debt to my old Headmaster, Henry Montagu Butler, who first taught me in the Sixth Form at Harrow to delight in the study of St Paul, and to pay special attention to the sequence of his thought.

J. O. F. M.

SELWYN COLLEGE LODGE,

*Easter 1914.*

## CONTENTS

|  | PAGE          |
|--|---------------|
| INTRODUCTION ... ..  | ix—ciii       |
| A. Authorship ... ..   | ix—lxxvi      |
| External Evidence ... ..   | x—xii         |
| Canonicity ... ..  | x             |
| Early evidence of use ... ..   | xi            |
| Internal Evidence ... ..   | xiii—lxxvi    |
| The claim that the Epistle makes for itself                                    | xiii          |
| The contents and form of the Epistle ...                                       | xv            |
| Analysis of contents ... ..  | xv            |
| The form of composition ... ..   | xvi           |
| The historical situation presupposed ...                                       | xvii          |
| The alternative hypothesis ... ..  | xix           |
| Conclusion from general survey ... ..  | xx            |
| The evidence of vocabulary ... ..  | xx            |
| Style ... ..   | xxviii        |
| The relation between 'Ephesians' and<br>Colossians ... ..                      | xxx           |
| The evidence from a comparative study of<br>the Doctrine of the Epistle ... .. | xlv           |
| Points of difference ... ..  | xlv           |
| Elements characteristically Pauline ..   | xlvii         |
| (i) <i>ἐν τοῖς ἐπουρανίοις</i> ... ..  | xlviii        |
| (ii) <i>ἡ πρόθεσις τῶν αἰώνων</i> ... ..                                       | lii           |
| (iii) The Doctrine of the Church ...   | lviii         |
| (iv) <i>ἐν Χριστῷ</i> ... ..   | lxii          |
| B. The Recipients ... ..   | lxxvi—lxxviii |
| C. Time and Place of Writing ... ..  | lxxix—lxxxiii |
| D. The Effect of the Epistle ... ..  | lxxxiii—xci   |
| The evidence of 1 Peter ... ..   | lxxxiv        |
| The evidence of the Apocalypse ... ..  | lxxxvii       |
| The evidence of the Gospel and Epistles of<br>St John ... ..                   | lxxxviii      |

|   | PAGE     |
|---|----------|
| E. The Text of the Epistle ... ..   | xcii—cii |
| F. Literature ... ..  | cii—ciii |
| Abbreviations ... ..  | ciii     |
| ΠΡΟΣ ΕΦΕΣΙΟΥΣ ... ..  | 1—10     |
| NOTES ... ..  | 11—108   |
| Textual Notes on i. 3—14 ... ..   | 11       |
| "    "    i. 15—ii. 10 ... ..   | 30       |
| "    "    ii. 11—iii. 21 ... ..   | 41       |
| "    "    iv.—vi. ... ..  | 134      |
| ADDITIONAL NOTES ... ..   | 108—134  |
| A. On χάρις ... ..  | 108      |
| B. On οικονομία, οικονομός ... ..   | 112      |
| C. On τὸ αἷμα τοῦ χριστοῦ ... ..  | 113      |
| D. On ὁ πατήρ τῆς δόξης ... ..  | 115      |
| E. On πλήρωμα ... ..  | 122      |
| F. On ἐνεργεῖν and ἐνεργεῖσθαι ... ..   | 128      |
| G. On σφραγίσεσθαι ... ..   | 130      |
| H. On ὁ χριστός ... ..  | 132      |
| I. On the Source of St Paul's teaching with<br>regard to the place of the Unity of the<br>Church among the objects of the Passion | 133      |
| LIST OF WORDS ... ..  | 136—142  |
| INDICES ... ..  | 143—151  |
| English ... ..  | 143      |
| Greek ... ..  | 146      |
| Hebrew ... ..   | 151      |

## INTRODUCTION

### A. THE AUTHORSHIP OF THE EPISTLE.

Four questions come up naturally for treatment under the head of 'Introduction,' authorship, destination, date, and purpose. These questions in the case of the Epistle to the Ephesians are strictly interdependent and must in great measure be considered together. The most fundamental and for the last three-quarters of a century the most keenly debated is the question of Authorship.

No book, above all no letter, can be fully understood apart from its historical setting. Even a lyric—the value of which depends on the simplicity and directness of the expression that it gives to a phase of universal human experience—gains not a little in its emotional appeal when we can connect it with a definite personality. A 'science primer,' the most transitory of literary products, if we know it is by Clerk Maxwell, will be read with attention long after the other numbers of the series to which it belongs have passed into oblivion—not only for its strictly scientific value, but for the light that it throws on the working of a master mind. Above all, in Theology, each man's outlook is at the heart of it incommunicably individual. All the fundamental terms of that science have a strictly unfathomable content. Our apprehension of their meaning is continually growing, and no two of us use any one of them in precisely the same sense. The problem of authorship is therefore of peculiar importance for the interpretation of an utterance like the Epistle to the Ephesians, which is at once a true letter and is steeped throughout in Theology. And the importance is not limited to the assistance which a determination of the question will give in the interpretation of particular phrases or even of the Epistle as a whole. If it is genuine, it throws light upon, as well as receives light from, our conception of the author. It enables us to

study afresh the rudimentary ideas which find expression in his earlier letters in the light of their ultimate development. And everything that enables us to enter more fully into the mind of St Paul is of priceless importance for the understanding both of the historical development of Christianity at its most critical period and of its inmost essence and meaning.

## EXTERNAL EVIDENCE.

### *Canonicity.*

We may begin our investigation into the problem by examining first the witness of ecclesiastical tradition. Apart from the positive value attaching to this evidence, which is not lightly to be put aside, the study of the facts is of great assistance in limiting the field of subsequent enquiry. Collections of St Paul's Epistles must have been in existence<sup>1</sup> from an early date. Such a collection, apart altogether from any intention of constituting a Canon, would have been in accordance with the literary traditions of the time, as we can see from the extant collections of the letters e.g. of Cicero, Seneca, and Pliny.

The care taken to collect the Epistles of Ignatius is a proof that the idea was familiar in Christian circles early in the second century. Indeed the language of Ignatius (*Eph.* c. xii. *ἐν πάσῃ ἐπιστολῇ*) suggests that a collection of St Paul's Epistles was already common property (cf. *Polyc.* c. iii.) and has even been quoted as proving that they had attained canonical authority. Dr Bigg calls attention to the fact that Clement of Rome shows coincidences with eleven of them. These coincidences are, of course, of various degrees of cogency, but the cumulative effect is strong, and the hypothesis that he also used a collection of Pauline Epistles is difficult to resist. The circulation of forged Epistles, to which 2 Th. (ii. 2, iii. 17) bears witness, is an indication of the value ascribed at an earlier period in St Paul's European ministry to any writing that could claim his authority, so that if 2 Peter were otherwise well attested, there would be

<sup>1</sup> See Bigg, *Int. Crit. Com.* on 2 Peter and Jude, p. 240 f.

no inherent difficulty in accepting the evidence<sup>1</sup> of 2 Peter iii. 15 f. to a general circulation of St Paul's letters, with or without such adaptation, as we find e.g. in the Western Text of Rom., within St Paul's lifetime. It is however more to the point to remind ourselves that 1 Peter, the genuineness of which has very strong claims for recognition, shows as we shall see clear signs of a knowledge both of Rom. and Eph.

Formal lists of acknowledged Epistles begin with Marcion (c. 140 A.D. ?). His orthodox opponents had no quarrel with him on the ground of any books that he included in his list. It is safe therefore to conclude that they at least were generally accepted before his time. The earliest list that claims to speak with Catholic authority is that in the 'Muratorian' Fragment. The passage is unfortunately mutilated. But it includes an interesting comment which shows that the list itself had already, like the Gospel Canon in the comment of the Elder quoted by Irenaeus, been the subject of mystic speculation.

In both these lists 'Ephesians' has a place, though in Marcion's list it is called an Epistle to the Laodiceans. It is quoted by name by Irenaeus, Clement of Alexandria, and Tertullian. Origen wrote a commentary on it, large parts of which are extant.

There can be no doubt therefore of its canonical authority in the Catholic Church. It is quoted also as Scripture by the Ophites, and at least by the followers of Basilides and of Valentinus, if not, as is probable, by the Heresiarchs themselves. As the separated bodies are most unlikely to have enriched their Canon from Catholic sources after their rupture from the Church, it is fair to assume that the authority of 'Ephesians' was generally accepted before the rise of any of these sects, i.e. in the first quarter of Cent. II.

#### *Early evidence of use.*

In the light of this fact it is not surprising that the earliest extant Christian literature outside the New Testament bears

<sup>1</sup> See Bigg, *I. C. C. in loc.*; Sanday, *B. L.* p. 363.

witness to a knowledge of the book, though the evidence is derived from coincidences of thought and language and not from direct quotation.

The most important coincidences are supplied by

|                     |   |                   |
|---------------------|---|-------------------|
| Clement of Rome     | lxiv = Eph. i. 3, 4   |                   |
|                     | xlvi = Eph. iv. 4   |                   |
|                     | xxxvi = Eph. i. 18  |                   |
|                     | xxxviii = Eph. v. 21  |                   |
| Ignatius<br>ad Eph. | (It is curious that all the parallels but one are found in his letter to the Ephesians) |                   |
|                     | Intr. = Eph. i. 3 ff.   |                   |
|                     | i = Eph. v. 1   |                   |
|                     | iv = Eph. v. 30   |                   |
|                     | viii = Eph. iv. 22 ff.  |                   |
|                     | ix = Eph. ii. 20 ff., 10—16   |                   |
|                     | xvii = Eph. vi. 24, cf. v. 27   |                   |
|                     | xviii = Eph. i. 10  |                   |
|                     | xix = Eph. iii. 9   |                   |
|                     | xx = Eph. iv. 24  |                   |
|                     | ad Polyc. v = Eph. v. 25—29   |                   |
|                     | Polycarp  | i = Eph. ii. 8    |
|                     |   | xii = Eph. iv. 26 |
| Hermas              | Mand. iii 1 = Eph. iv. 25—29  |                   |
|                     | 4 cf. x. 2 = Eph. iv. 30  |                   |
|                     | Sim. ix 13—17 = Eph. iv. 3—6  |                   |

The parallel in Eph. vi. 5—9 with the passage from 'The Two Ways,' which is found with modifications both in Barnabas xix. 7 and in Didachè iv. 10 f., is interesting, because whatever be the date of the Didachè or of Barnabas, 'The Two Ways' must be very early if it be not pre-Christian. There would be nothing improbable in the hypothesis that St Paul himself was acquainted with it.

On the strength of this evidence we may assert with some confidence that the Epistle must have been in existence at the latest by 90 A.D., and it would not be straining the evidence if we put the limit, as Dr Moffatt does, 10 years earlier.

## INTERNAL EVIDENCE.

## THE CLAIM THAT THE EPISTLE MAKES FOR ITSELF.

We may pass on now to examine the internal evidence. Here we may well start from the obvious fact that it claims expressly to be written by St Paul. His name is found both in i. 1, and in iii. 1. Ch. i. 15 ff. contains an earnest intercession in the first person singular on behalf of his correspondents. iii. 1 ff. is an appeal to them to test for themselves the truth of his Gospel in vindication of his claim, made in a spirit of deep self-abasement, to a special Divine stewardship in regard to it. This appeal is wrung from him by the fear lest his outward humiliation should be misinterpreted to the discredit of his message. It issues in a second intercession closed by a full-toned doxology before he passes on in iv. 1 and 17 to make his sufferings on their behalf the ground of his exhortation to them to a life in conformity with the Gospel. In the closing verses (vi. 19) the thought of his chain recurs in support of an appeal for their prayers on his behalf.

We are not now concerned with the details of the interpretation of these passages. No one can doubt that taken broadly they are strikingly Pauline. It is true that the interchange of prayers and requests for prayer was, as the Papyri show, a common feature in the private correspondence of the time. St Paul's use of it, however, as the most effective way of lifting up the hearts of his readers with his own to the contemplation of the ideals which they had special need to cherish, is quite distinctive. Is it really conceivable that the rich outbursts of intercession in i. 15 ff. and iii. 14 ff. are the work of an impersonator, who is simply imitating a marked feature in the style of his model to add verisimilitude to his composition?

Again, a loyal disciple who desired to make his master's authority felt in some urgent crisis in the history of the Church might perhaps feel justified in putting forth in his name an appeal to the special commission which he had received as Apostle to the Gentiles. He would have ample precedent for this in the Epistles which *ex hypothesi* were even then in general circulation.

But can we imagine such a disciple making his master call himself 'less than the least of all the saints,' however characteristic such an expression might be?

Once more. St Paul's attitude towards his sufferings and especially towards his imprisonment is a subject on which almost every one of his Epistles sheds a light of its own. His was an intensely sensitive nature. He was keenly alive to the degradation of his position, and still more, as a Pharisee a son of Pharisees, to the implication which would rise unbidden in the mind of every Jew when he heard that misfortune had overtaken a man. 'God has forsaken him.' It was this that made him lay such startling stress on the Divine meaning and purpose that lay at the back of the sufferings that were sent to him in the fulfilment of his mission. They could only escape being a shame when they were recognized as a glory.

It is needless to point out how perfectly the Epistle to the 'Ephesians' expresses this very individual attitude, and how natural on the hypothesis of the genuineness of the Epistle is the wreck of the grammar of the sentence (iii. 1 ff.) caused by St Paul's reference to his sufferings on behalf of the Gentiles. But what explanation can we offer of an *anacoluthon* made in cold blood to suggest an emotion which the actual writer did not share?

Clearly if we are not in this Epistle reading the words of St Paul himself we are in the hands of a man who had an extraordinary power of entering into St Paul's idiosyncracies, and who used his power with consummate dramatic ability to make his work pass as a genuine work of the Apostle. The effort to give verisimilitude to the composition goes far deeper than the incidental reference to Tychicus in vi. 21 (Moffatt p. 393). Only the art is so carefully concealed that none but the closest students of St Paul would appreciate it. And it would be hardly worth while to write an elaborate Epistle for the pleasure of deluding them.

To sum up on our first point. The work before us bears St Paul's signature. If it is not genuine, it is a deliberate and amazingly skilful forgery.

Leaving on one side the question whether such an act would fall within the literary conventions of the time, and it is easier to take the point for granted than to prove it, we must examine next the light which the contents of the Epistle throw on the purpose of its composition.

#### THE CONTENTS AND FORM OF THE EPISTLE.

##### *Analysis of Contents.*

The letter begins (i. 1—14) with blessing GOD for all that is implied in His eternal choice of men, both Jew and Gentile, 'in Christ,' and for the Divine consummation of the universe which is His ultimate goal.

Then comes a prayer (i. 15—ii. 10) for the Gentile Christians, to whom St Paul is writing, that they may realize that Christ, since His resurrection, is the centre of spiritual force for the universe, and that Jew and Gentile alike are to find new life in Him at the right hand of God.

The next section (ii. 11—22) opens with a contrast between the position of Gentile Christians in the time before the Gospel with their present position 'in Christ,' brought near both to the Father and to the ancient people of GOD, in union with whom they are now being built together 'in Christ' for a habitation of God in the Spirit.

This section was in intention a preparation for the practical exhortations which begin in c. iv. But these exhortations are to be enforced also by a personal appeal to which St Paul's office and his sufferings in the cause of the Gentiles give special force; he breaks off therefore in iii. 1 to describe his own situation. The mention of his bonds and their relation to the Gentile cause leads to a restatement of the characteristic Pauline gospel and its significance not for the human race only but for the whole host of heaven. Seen in this light the sufferings of the messenger are a distinction not a discredit. And the ideal of the Christian life finds positive expression in a fresh intercession, based on the world-wide, age-long vision of the truth now revealed to men, culminating in a doxology.

Then come (cc. iv.—vi.) the practical exhortations, first (iv. 1—16) in a positive form to humility and meekness inspired by love, safeguarding the unity among men which Christ had died to restore. This exhortation is reinforced by an enumeration of the forces making for the unity of the Church as a living body under leaders of various grades, the gift of the ascended Christ.

The next paragraph (*vv.* 17—24) calls for a resolute renunciation of the heathen ideal of life, and the adoption of the new standard provided by the Truth of the Gospel.

This new standard is then (iv. 25—v. 5) defined in various particulars in contrast with the vices of human society, and stress is laid on the duty of living as children of light (*vv.* 6—14). Christian living in evil days craves careful walking (*vv.* 15—21) and withal continual thanksgiving in a spirit of mutual subordination in all the relations of life.

Three of these relations, husbands and wives, parents and children, masters and slaves, are treated in detail (v. 22—vi. 9), the relation of husband and wife being expanded to bring in from a fresh side the thought of the love of Christ for the Church, and His sacrifice of Himself for her purification.

The Epistle closes with an appeal (*vv.* 10—20) to the community as a whole and to every member of it, to prepare for the inevitable spiritual conflict, by putting on the whole armour of God, through unceasing prayer, and with a request for their intercession on his own behalf as an ambassador in a chain for the sake of the Gospel.

The next two verses (21 f.) commend Tychicus, presumably the bearer of the letter. It closes with a solemn benediction (*v.* 23 f.).

Such in outline are the topics of which the Epistle treats.

### *The Form of Composition.*

The form of composition is not easy to characterize. It is a rich storehouse of theological teaching, but it is in no sense a formal dogmatic treatise. It is, as we have seen, an intensely

personal utterance on the part of the writer, yet it is hardly a letter in the sense in which the other Pauline Epistles, even the Romans, are letters. You cannot sketch a portrait of St Paul's correspondents from the indications which the letter itself supplies. They are, at least in the main, Gentiles, but there is nothing distinctive in the teaching which they require, or in the dangers to which they are exposed. In this respect it resembles the First Epistle of St John more closely than any other New Testament writing. Dr Westcott described that very happily as 'A Pastoral,' and the Epistle to the 'Ephesians' may well be placed in the same category.

#### THE HISTORICAL SITUATION PRESUPPOSED.

It contains in outline a complete statement of the gospel of St Paul to the Gentiles. He is making known to them their place in the whole counsel of GOD, and praying that they may understand and correspond to the grace now revealed to them in Jesus Christ. There is no strain of doctrinal controversy to mar the symmetry of the development of his theme. But the practical interest is dominant throughout. Each element of truth is seen in its direct bearing on life. Men are living in evil days and need to be on their guard against an ever present power of evil. They must by resolute effort appropriate the stores both of spiritual wisdom and of spiritual strength which are now available in Christ, if they are to escape the pollution of their pagan heredity and environment, and live at unity with their brethren in the one body.

Stress is no doubt laid on the enmity between Jew and Gentile which had been done away by the Cross. But there is no indication in the letter that the danger to the internal peace of the Church against which he warns his Gentile readers came especially from the survival, even in the regenerate, of these ancestral animosities. This may no doubt have been the case in some, nay, even in the majority of mixed local Churches. But no stress is laid on this in the language used in iv. 3—6. The Epistle to the Philippians is sufficient to show the need of

humility and meekness to prevent friction even in a homogeneous and loyal community. Above all it is worth while calling attention to the fact that there is no indication of any general danger threatening the peace of Gentile Christianity as a whole. However we are to account for the fact, there is no trace in 'Ephesians' of any organized opposition to the Pauline Gospel on the part of 'the Judaizers' such as dominates the Epistle to the Galatians, and against which St Paul warns both the Romans and the Philippians.

It is also worth notice that the Epistle is written throughout from the standpoint of a Jew. The superiority in regard to spiritual position and privilege of the Jew over the Gentile is taken for granted. The Church is the true Israel and the gospel to the stranger is that he has become a fellow-heir with the original members of the household of God. Now the time within which this attitude was historically possible, and a revelation concerning it could be regarded as a novelty, is strictly limited. It was only natural between converts in the first generation. It can hardly have survived the final rupture between the Church and the Synagogue which came at the Fall of Jerusalem in A.D. 70.

Again, the entire absence of any danger of persecution by the civil authorities is very remarkable, especially in view of the prominence given to this feature in an Epistle otherwise so closely akin to 'Ephesians' as the First Epistle of St Peter. The situation presupposed could only have been reproduced by a strong effort of historical imagination, if 'Ephesians' was written after the outbreak of the Neronian persecution in A.D. 64.

The claim therefore that the Epistle makes to Pauline authorship is in perfect harmony with the internal evidence of date which its contents supply. If we confine our attention to the Epistle itself, the alternative hypothesis that it was written by a disciple of St Paul in Asia Minor about A.D. 80 has singularly little except the ghost of the Tübingen hypothesis in its favour.

## THE ALTERNATIVE HYPOTHESIS.

Leaving on one side the question, which we shall have to consider later in another connexion, whether St Paul's credit had sunk so low in Asia Minor at this period that it would have been doubtful policy to appeal to his authority, let us concentrate our attention on the appropriateness of this Epistle to the function assigned to it. It is called an 'eirenicon,' a 'catholicized version of Colossians' put forward to promote a reconciliation between the two divisions into which the Church had at one time been hopelessly divided in consequence of the opposition between the followers of St Paul and the followers of the original Apostles.

It is assumed that the author was a disciple of St Paul, deeply imbued with his master's spirit, and capable of carrying on his master's thoughts into fresh and unsuspected, but not inharmonious, developments. It is assumed further that he conceived the plan of ministering to the peace of the Church, not directly by discussing individual points of disagreement, but indirectly by writing a general Epistle in his master's name to Gentile Christendom, in which the gospel should be so stated as to make the thought of schism in the body of Christ intolerable.

The subtlety of the scheme is on a par with the skill with which it is carried into execution. It is a pity that so ingenious an hypothesis should have so little internal consistency to recommend it.

Let us examine it a little more closely.

Its fundamental postulate is the existence of a deep division in the Christian camp, going back almost to the commencement of the missionary activity of St Paul, and for which St Paul himself must be held to have been in great measure responsible. Faith in this postulate was the ground of F. C. Baur's attack on the genuineness of the Epistle, and still inspires doubt in the minds of writers who, like Jülicher in *Enc. Bib.*, acknowledge the insufficiency of the other objections which have been raised against the Pauline authorship. But surely if that division

existed with St Paul's sanction, and remained unreconciled as everyone must have known at his death, how could a loyal disciple write, and still more how could St Paul's more extreme followers of the first generation accept, such a letter as a true expression of their master's opinions?

In fact the acceptance of a date not later than 80 A.D. for 'Ephesians,' whoever wrote it, is fatal to the Tübingen hypothesis. But the failure of that hypothesis removes the only motive assigned for the composition of the Epistle on the assumption that it is not the work of him whose name it bears.

#### CONCLUSION FROM GENERAL SURVEY.

The Epistle then not only claims to be the work of the Apostle St Paul himself, but taken broadly the contents of the Epistle and the evidence of date and purpose provided by them give strong support to the truth of the claim.

We must pass on to consider whether the internal evidence when examined more minutely tends to confirm or to upset this conclusion. To this end we must compare the Epistle in detail in respect of language and thought with the other Epistles which bear St Paul's name. It will be convenient to begin with the linguistic evidence in the Vocabulary and Style.

#### THE EVIDENCE OF VOCABULARY.

First, as to Vocabulary. Dr Moffatt's section under this heading leaves much to be desired. It consists of two lists of words (*a*) 38 words peculiar to the Epistle to the Ephesians in N.T., (*β*) 44 words not found in the Epistles which he accepts as of genuine Pauline authorship. To these lists a variety of notes are appended, the point of which would seem to be to provide grounds for transferring 15 words, owing to certain peculiarities in their use, from the second list to the first.

He then adds this comment: 'The absence of some of these from the extant letters may be accidental (e.g.) *ἀγνοια*, *ὀργίζω*, but real significance attaches to the substitution of *διάβολος* (as

in 1 Ti. iii. 6, 2 Ti. ii. 26) for the Pauline *σατανᾶς*, and the use of *ἐν τοῖς ἐπουρανίοις* 5 times.'

Then after discussing the allusions to 'Apostles and Prophets' in iii. 5 and ii. 20 and the meaning of *ἀναγινώσκοντες* in iii. 2-4, which raise questions exegetical rather than strictly 'linguistic,' he comes back to various 'un-Pauline touches,' such as *ἵστε γινώσκοντες* (v. 5), *ὁ πατήρ τῆς δόξης* (i. 17), *πρὸ καταβολῆς κόσμου* (i. 4 = Jn xvii. 24), the novel use of *μυστήριον* (v. 32) and *οἰκονομία* (in providential aspect), the application of *φωτίζειν* (iii. 9), *πνεῦμα τοῦ νοός* (iv. 23) etc. He then diverges to peculiarities of grammatical construction and the unusual length of the sentences in the Epistle, interjecting, before he passes on to lay great stress on the idiosyncracies of style, the following admission. 'The linguistic data may be allowed to leave the problem of authorship fairly open.' To this he appends a note. 'Nägeli (*Wortschatz des Paulus*, 85) goes even further: "im ganzen scheint mir der Wortschatz dieses Briefes...eher eine Instanz für als gegen die Echtheit zu sein.'" He is, however, content to leave the student to determine for himself the bearing of this conclusion, if it should prove to be well founded, on the argument of the section. Clearly the evidence from Vocabulary has in itself no interest for him unless it can be shown to be unfavourable to the Pauline authorship. Otherwise we might have expected some reference to the careful examination of these lists in Zahn's *Introduction* (vol. 2, p. 518 ff.), and Hort's *Prolegomena*. This omission is unfortunate, as it leaves the student wondering with Zahn why, because St Paul wrote *ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον* in Col. iii. 10, it should be impossible for him to have written *ἀνανεοῦσθαι...καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον* in Eph. iv. 24? And, again, wherein lies 'the real significance' of the substitution of *διάβολος* (as in 1 Ti. iii. 6, 2 Ti. ii. 26) for the Pauline *σατανᾶς* in face of the facts in the N.T. use of the terms to which Dr Hort calls attention<sup>1</sup>?

<sup>1</sup> 'One example must be noticed because it has attracted an inordinate amount of attention. In the Epistle to the Ephesians *ὁ διάβολος* occurs twice, *ὁ Σατανᾶς* not at all; whereas St Paul's earlier

The fact is that the conditions under which a negative conclusion as to authorship can be based simply on the presence or absence of any set of words in any particular composition are confined within very narrow limits, and Dr Hort gives pregnant hints for determining what those limits are. Dr Moffatt, unfortunately, still imagines that the lack of examples in certain accepted Epistles of St Paul, or even the presence of examples in certain doubtful Epistles, is sufficient to stamp a phrase as 'un-Pauline.' Zahn has done a useful piece of work in compiling lists of 'suspicious' words and phrases in the Epistle to the Galatians on the same principles that Holtzmann and von Soden had followed in their lists from 'Ephesians,' so that we may have some criterion to enable us to judge whether the proportion of unexampled or 'suspiciously' attested words and phrases is unreasonably high.

The fact is, however, that the method so applied is radically unsound. It concentrates attention only on a part, and that the most ambiguous part of the evidence. If we appeal, as we are bound in cases of doubt to appeal, to the Concordance, we cannot evade the task of examining the whole of the evidence. In the Appendix will be found a complete list of the words contained in the Epistle with the exception of proper names, the commoner pronouns, prepositions, and particles. They amount to 481. Nearly three-fifths of these are common to various groups of N.T. writers, and seem to yield no direct evidence for or against the Pauline authorship. The remainder fall into four classes. I. The easiest to identify are the ἀπαξ λεγόμενα. These number 41 (together with 5 unique phrases 46). II. On the other hand there are 60, the evidence for which is confined to the 13 Epistles which bear the name of Paul, and

Epistles are without ὁ διάβολος but have ὁ Σατανᾶς seven times. But in truth this alternative use of the Greek or the Hebrew form is exactly like the alternative use of the Greek or the Hebrew form of St Peter's name within the one Epistle to the Galatians which has Πέτρος twice and Κηφᾶς four times. Moreover no less than six books of the New Testament, written by four different authors, have both ὁ διάβολος and ὁ Σατανᾶς; viz. St Matthew, St Luke, St John, Acts of the Apostles, First Epistle to Timothy, Apocalypse.' H. p. 157 f.

which clearly must at this stage be treated together whatever sub-divisions in the grouping it may be necessary to make afterwards. These all have a *prima facie* claim to be considered characteristically 'Pauline.' III. Closely linked with these there appear a number of words which have similar 'Pauline' attestation, but also occur in a small group of writings, which, without bearing his name, show signs of his influence, and on this and other grounds may be conveniently classed as sub-Pauline, notably the two books that bear the name of his companion in travel, the Gospel of St Luke and the Acts of the Apostles, the Epistle to the Hebrews, and 1 Peter. This class numbers 44. There is no reason to regard these words as less characteristic of the master because of their subsidiary attestation. IV. There remain a class numbering also 44, consisting of the words, peculiar to 'Ephesians' in the Pauline group, but occurring also in other parts of N.T. They may be further sub-divided according to the nature of the subsidiary attestation into (a) a 'general' section supported by a variety of writers, and (b) a distinctively 'sub-Pauline' section, the members of which occur only in one or other of the writings which we have classed as 'sub-Pauline.' This last sub-division contains 17 members, 13 of these occur in St Luke (10 only in him), 3 in 'Hebrews' (2 only in Hebrews), 4 in 1 Peter (2 only in 1 Peter).

As no one doubts that the Epistle is either by St Paul or by a disciple, the problem before us is considerably simplified. The issue narrows itself down to this. Do the real affinities of 'Ephesians' lie with 'the Pauline' or with the 'sub-Pauline' writings?

The question cannot of course be solved by rule of thumb. The instances must be weighed, not merely counted. But even so the distinctively 'sub-Pauline' class is singularly lacking in significant members. It consists of ἄγνοια A<sup>2</sup>, 1 P<sup>1</sup>, ἀκρογωνιαίος 1 P<sup>1</sup>, ἀνιέναι A<sup>2</sup>, H<sup>1</sup>, ἀπειλή A<sup>2</sup>, ἐργασία L<sup>1</sup>, A<sup>4</sup>, εὐσπλαγχνος 1 P<sup>1</sup>, ὀσιότης L<sup>1</sup>, πανοπλία L<sup>1</sup>, πάροικος A<sup>2</sup>, 1 P<sup>1</sup>, πατρία L<sup>1</sup>, A<sup>1</sup>, πολιτεία A<sup>1</sup>, αἷμα καὶ σὰρξ H<sup>1</sup>, συνκαθίζειν L<sup>1</sup>, σωτήριον L<sup>2</sup>, A<sup>1</sup>, ὑπεράνω H<sup>1</sup>, φρόνησις L<sup>1</sup>, χαριστῶν L<sup>1</sup>.

Of these, πανοπλία and ὑπεράνω occur twice each in Eph.,

none of the others occur more than once. The only remarkable coincidence is in regard to ἀκρογωνιαίος, once each in Eph. and 1 P., and that is in any case taken from Is. xxviii. 16 (LXX.). All the other words come from common roots abundantly attested in the Pauline writings, nor is there anything alien to St Paul's habits of mind indicated by the use made of them. In no case is there any difficulty in regarding them as akin to Class III, i.e. as genuine Pauline words with sub-Pauline attestation.

We are indeed told that the use of πάροικος in Eph. ii. 19 is 'a silent correction' of 1 Pet. ii. 11. The comment has at least this merit, that it calls our attention to the fundamental difference which underlies the use of the same word in the two writers. In St Peter the word is part of the 'patriarchal' imagery (e.g. Gen. xxiii. 4) of which his mind is full. Cf. 1 Pet. i. 1, iii. 6. We are sojourners on earth, as Abraham sojourned in the land of promise, for we have not yet reached our true home. In Eph. Gentiles are no longer 'sojourners,' resident aliens in the land which has already been given to God's people for their inheritance, but full citizens.

εὐσπλαγχνος is not found in LXX., and is peculiar to Eph. and 1 Pet., but even if the coincidence is not accidental, there is nothing to show which way the indebtedness lies, and σπλάγχνα occurs 8 times in Pauline Epistles, and not at all in 1 Pet.

On the other hand, the distinctively Pauline Class II is not only numerically much larger but full of suggestive material. The problem is complicated by the possibility of a direct dependence of Eph. on Col., which must be discussed at length later, but for which every allowance must be made now. We must therefore rule out for the present 12 words found only in parallel passages in these two epistles: ἀνθρωπάρεσκος, ἀποκαταλλάσσειν, αὔξειν, αὔξεις, ἀφή, ἀπαλλοτριουῖσθαι, ὀφθαλμοδουλία, ῥιζοῦσθαι, συνεγείρειν, συνζωοποιεῖν, ὕμνος, ἐκ ψυχῆς. There are also 12 words in this group common but not peculiar to the two Epistles, ἀνήκειν, ἀπλότης, ἀρχή (of angels), εἶγε, ἐνέργεια, ἐξαγοράζειν, κεφαλὴ (metaph.), οἰκονομία (of spiritual stewardship), σῶμα (of the Church), χρηστότης, ψαλμὸς (of Christian psalms).

Of these, *ἀπλότης*, *ἀρχή*, *ἐξαγοράζειν*, and *ψαλμός* may be neglected because they occur in closely related contexts in Col. and Eph. *ἀνήκειν* is used in different contexts in the two Epistles, but calls for no special remark. The common use of the characteristic Pauline *εἶγε* is noteworthy. *χρηστότης*, which is used of human kindness in Col., as in Gal., 2 Co., is used of the kindness of GOD in Eph. as in Rom.<sup>4</sup>, Tit.<sup>1</sup> St Paul's use of *ἐνέργεια* of the operation of GOD is distinctive (cp. *ἐνεργεῖν*). It is used in each Epistle in relation both to the faith of Christians (Eph. i. 19, Col. ii. 12) and to St Paul's stewardship, Eph. iii. 7, Col. i. 29 (cf. Gal. ii. 8), but in freely varied phrases which exclude the hypothesis of mechanical imitation. *οἰκονομία*, used in Eph. iii. 2 as in Col. i. 25, 1 Co. ix. 17 of St Paul's own office, is boldly transferred in thoroughly Pauline fashion<sup>1</sup> to the Divine administration of the ages. *ὁ πάλαιος ἄνθρωπος* is used in similar contexts in the two Epistles (Eph. iv. 22, Col. iii. 9) and is found also in Rom. vi. 6. But whereas this is the only instance in Col. of this characteristically Pauline use of *ἄνθρωπος* (yet cf. *τὸν νεὸν* iii. 10), Eph. shares *ὁ ἔσω ἄνθρωπος* with Rom. vii. 22 and 2 Co. iv. 16, and adds *ὁ καινὸς ἄνθρωπος* (iv. 24, cf. ii. 15) to the list. *σῶμα* of the Church is found alike in Col. i. 18, i. 24, ii. 19 and in Eph. i. 23, iv. 12—16, v. 23 as in 1 Co. xii. 27, cf. Rom. xii. 5, but with a difference of emphasis. In Col. the thought is rather of what Christ is to the Church. In Eph. we learn what the Church is to Christ. And it is impossible to believe that the companion picture is the work of an imitator, however masterly. The metaphorical use of *κεφαλὴ*<sup>2</sup> is confined to St Paul in N.T. It is used of the relation of husband and wife in 1 Co., of Christ and the Church in Col. It is used in both connexions in Eph. It is used also of Christ and every man in 1 Co., of Christ and all principality and power in Col. We should not need therefore the 35 remaining words in this class to prove that, if Eph. is the work of a disciple of St Paul, he not only absorbed Col. but also had a far greater mastery of St Paul's characteristic modes of

<sup>1</sup> See H. p. 159.

<sup>2</sup> Excluding *κεφ.* *γωνίας* from LXX. in Mt. (1), Mk (1), Lk. (1), Ac. (1), 1 Pet. (1).

thought and expression than any of the other so-called sub-Pauline writers. This conviction is deepened as we continue our investigation through the list. We cannot of course comment on it in detail. It is worth notice however that *ἀνακεφαλαιώσθαι, ἀνεξιχνίαστος, προετοιμάζειν, προσαγωγή, προτιθέναι*, found rarely, if at all, in the LXX., are confined in N.T. to Eph. and Rom.

More weight attaches to the use of the figure of an ambassador in Eph. and 2 Co. for the ministerial office, and to the use of *ἄρραβῶν* of the gift of the Spirit in 2 Co. i. 22, v. 5, the key to the meaning of which is given by Eph. i. 14. *δομή εὐωδίας* in Eph. v. 2, with its suggestion of the sacrificial value of Christian service, is a striking link both with Ph. iv. 18 and more remotely with 2 Co. ii. 14 ff. The figure is connected in thought but not in language with Rom. xii. 1 f., 1 Pet. ii. 5. *οἰκοδομή* appears in Eph. both of the growth of the Church regarded as a building, ii. 21, iv. 12—16, and of moral 'edification.' In both these senses the word is peculiar to St Paul, though the verb is found in Acts and 1 Pet. The use of *ναός* also of the Church or of the individual as the habitation of God (with the possible exception of Jn ii. 21) is confined to Eph. ii. 21, 1 Co. iii. 16 f., vi. 19, 2 Co. vi. 16, the thought of the earlier Epistles being taken up and worked out in detail in the later. *Υιοθεσία* again in spite of its prominence in Gal. iv. 5, Rom. viii. 15—23, ix. 4 is not found elsewhere except in Eph. i. 5. This is the more significant as the word does not occur in LXX. And there is every reason to believe that St Paul was the first to apply the figure to illustrate the Jewish and Christian relation to God. Nor is the use in Eph. i. 5 a mere repetition of the language of the earlier Epistles. Once again we are forced to ask ourselves, Is such mastery as this of the deepest and most characteristic of St Paul's conceptions really to be attributed to a singularly gifted disciple? Of course there is no limit to the power of the imagination to create any number of such beings to people the desert created by the lack of historical evidence for the darkest period in the history of the Church, but the evidence supplied by the vocabulary of the Epistle makes it distinctly

easier to believe that 'Ephesians' was written by the master himself.

There remain two points arising out of the vocabulary on which there is something to be said before we pass on. Dr Moffatt calls attention to the strange phrase τὸ πνεῦμα τοῦ νοῦς ἡμῶν in iv. 23, and to the recurrence of the preposition ἐν—115 times in the Epistle. τὸ πνεῦμα τοῦ νοῦς he calls an 'un-Pauline touch.' It is certainly unexampled in St Paul, as it is in the whole Greek Bible. It is a pity however that he does not give us his reasons for thinking that St Paul was less likely than anyone else to create it. For there can be no doubt that the use of νοῦς in this connexion is peculiarly Pauline. In St Paul's psychology, as we see from Rom., νοῦς stands pre-eminently for the faculty of moral discernment, cf. Rom. i. 28, vii. 23. It, more than anything else in our nature, bears witness to our degradation, cf. Col. ii. 18. Our new life begins with 'the renewal of the mind,' R. xii. 2. νοῦς in fact in this connexion is an equivalent with him, as it is in some cases in LXX., for לֵב or לִבָּי commonly represented by καρδιά. St Paul describes our regenerated outlook on life as τὸ φρόνημα τοῦ πνεύματος (Rom. viii. 6), 'the attitude of mind produced by the Spirit,' and attributes it to the indwelling of the Spirit of Christ in us.

In other words the transformation of our minds, as he conceived it, begins when the Spirit of Christ takes possession of our spirit and works outwards from within. If so, St Paul might well bid us think of the process as beginning in 'the spirit of our mind.' Certainly we know no other writer into whose psychology the phrase can fit so readily.

The use of ἐν, 115 times in 289 lines, is certainly remarkable. The proportion however is not greater than we find in Col. (80 in 197 lines). What stands out most in regard to it however is the recurrence of the phrase ἐν Χριστῷ or its equivalent. This phrase, as we shall see later (pp. lxii ff.), belongs to Class III. It is characteristically Pauline. Deissmann, as we shall see (p. lxii), has given strong reasons for believing that it was created by him. It has also proportionally very slight sub-Pauline attestation—Ac., 1 Pet., Heb., ἸΑποκ. (pp. lxiii, lxix). It is found very rarely

in Clem. Rom., Ign., Polyc., students of St Paul as they were. In this Epistle the full length and breadth and height and depth of its meaning stand revealed as nowhere else. In this fact surely we have not a sign merely, but a demonstration of the presence of the master's hand. No one but Odysseus could after this fashion bend Odysseus' bow.

#### STYLE.

The question of style is much more difficult to deal with. The elements which combine to constitute style are subtle, and it is only the least significant that lend themselves to objective treatment. The distinctive effect depends almost entirely on the susceptibility of the observer. Some readers for instance regard Wordsworth as cold and unimpassioned: Aubrey de Vere warns us against mistaking the radiant whiteness of intense passion for snow. A similar mistake, as Dr Hort points out, is only too possible in regard to Ephesians. We may regard the writer as phlegmatic, because the intensity of his emotion has for the time subdued all the tumultuous energies of the man, and, to adopt Dr Moffatt's metaphor, we miss 'the cascade' because the whole stream is moving forward with resistless force under a surface of apparent calm.

Nor is this all: granted that in the largest sense of the term 'the style is the man,' and the saying is pre-eminently true of St Paul, because his letters reflect with singular directness the feeling of the moment; yet that very fact precludes us from expecting uniformity of style in a many-sided man.

St Paul's style for instance varies remarkably in writing to the same correspondents within a comparatively short space of time, as his extant letters to the Corinthians, whether we count them as two or three, are sufficient to prove. It changes with startling suddenness in the middle of Phil. This fact alone should prevent us from being too much affected by the difference in style and tone between Ephesians and the other Epistles of the Roman Captivity—even supposing, what is far from proven, that Phil. was the last of the four.

I must, however, confess that I entirely fail to understand Dr Moffatt's objection to unity of authorship between Col. and Eph. 'on the ground of the unparalleled phenomena' which the Greek of Eph. presents, i.e. the unusual length and loose construction of many of its sentences. For in this respect there is very little to choose between the two Epistles. For instance in Nestle's Text there are, it is true, only 7 full stops in the first 100 lines after the opening salutations in Eph. But then in Col. there are only 8 in 107. Nor is Col. lacking either in predilection for the *nominativus pendens*, or for bold genitival formations, e.g. τὸ κράτος τῆς δόξης, ἡ βασιλεία τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ.

The difference between the two Epistles is really, as Dr Moffatt sees, bound up with the fact that the controversial element in Col. is absent from Eph., and that Eph. is not addressed to any particular community. But he gives no reason why St Paul should not for once write a circular letter. There certainly seems no valid reason on the ground of style why any one who accepts Col. as St Paul's, should feel any hesitation about accepting Eph. also. And Dr Hort's suggested explanation (pp. 152 f.) of the causes of the change, which is undoubtedly most marked, between Eph. and St Paul's earlier writings, may well stand, coupled perhaps with one further consideration, which seems to have been overlooked. The real literary affinities of great parts of the first three chapters are not, as Dr Moffatt suggests, 'lyrical' but liturgical. The opening sentence is an act of adoration. In the next, thanksgiving passes into intercession. It is difficult not to believe that we have in them the fruit of many years' experience in leading the devotions of Christian congregations. Just as his continuous practice in teaching and exhortation must be condensed and crystallized in the doctrinal and hortatory sections of this and other Epistles.

## THE RELATION BETWEEN 'EPHESIANS' AND COLOSSIANS.

We come now to a closer examination of the relation in which Eph. stands to Col. It will be well to note at the outset that though there is an unusual amount of common matter in the two epistles, the phenomenon is by no means without parallel in the acknowledged epistles of St Paul. A large section of Gal. re-appears with variations in Rom. And 2 Thess. is so closely akin to, and at the same time so distinct from 1 Thess., that a theory has been seriously put forward that they were written at the same time, and sent the one to the Gentile and the other to the Jewish section of the Church. St Paul therefore has no inherent objection to repeating himself. He was not haunted by any anxiety on behalf of his literary reputation.

The problem however of the relation between Eph. and Col. is intricate. It has been examined with great minuteness by Holtzmann, who evolved an extremely elaborate solution to account for the evidence of originality presented first by one epistle and then by the other. His theory of an original Pauline nucleus which gave rise first to Eph. and then was expanded by the same writer into Col. as we have it, has found no supporters. Von Soden, who started from Holtzmann's position, has little by little come to regard the whole of Col. (with the exception of i. 16*b*, 17) as the work of St Paul. Holtzmann's theory is stated at length and examined in detail by Dr Robertson in S. B. D.<sup>2</sup> (Eph.). It is discussed also by Dr Sanday, S. B. D.<sup>2</sup> (Col.), and in Hort's *Prolegomena*.

No sufficient purpose would be served by a fresh examination of it here. The inter-relation of the two Epistles has however a very direct bearing on this problem of authorship, and is well worth minute study. It is difficult to know how best to present the facts. Dr Moffatt has printed the parallel passages in English following the order of Col. In the introduction to Dr Westcott's Commentary his editor, Mr Schulhof, has printed the passages in Greek following the order of Eph. Both presentations are useful, but the method does not carry us very

far. Even if with the help of these lists we go through each epistle, underlining the words which occur in the other, we get only a partial view of the amount of resemblance between them, because again and again identity of thought is masked by diversity of expression, and we have no clue to the principle underlying the differences both in emphasis and arrangement. If we wish to have the whole evidence before us we must go through our epistle paragraph by paragraph, noting as we go along the nature and the distribution of the parallels both in thought and language to be found in Col.

The opening salutations, Eph. i. 1 f., Col. i. 1 f., follow the same type if *ἐν Ἐφέσῳ* or some other title be used in Eph. i. 1. The addition *τοῖς οὖσιν* in Eph. has parallels in Rom. i. 7, Phil. i. 1, but the whole phrase stands somewhat awkwardly between *ἀγίοις* and *καὶ πιστοῖς*.

We note however that St Paul associates no one with himself in Eph. : a feature without parallel in his letters to Churches except in Rom. The addition of *ἀδελφοῖς* in Col. is unique in St Paul's salutations. It is found in the closing benediction in Eph. vi. 23, cp. Gal. vi. 18. It is difficult to account for the omission (also unique) of *καὶ Κυρίου Ἰησοῦ Χριστοῦ* after *θεοῦ πατρὸς ἡμῶν* in Col. i. 2.

The act of adoration in Eph. i. 3—14 has nothing strictly parallel in Col. Many of its thoughts and phrases however recur in Col. in different contexts (cf. *ἐκλεκτοὶ* Col. iii. 12 with *ἐξελέξατο* Eph. i. 4). *τὴν χάριν τοῦ θεοῦ* Col. i. 6 with *τῆς χάριτος αὐτοῦ* Eph. i. 6 f. *τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν τὴν ἄφεσιν τῶν ἁμαρτιῶν* Col. i. 13 f. with *ἐν τῷ ἡγαπημένῳ ἐν ᾧ ἔχ. τ. ἀπ. διὰ τοῦ αἵματος α. τ. ἀ. τ. παραπτωμάτων* in Eph. i. 6 f. where the addition in Eph. has a further parallel in Col. i. 20 *διὰ τοῦ αἵματος τοῦ σταυροῦ. ἐν πάσῃ σοφίᾳ καὶ συνέσει* in Col. i. 9 accompanies *τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ*; in Eph. i. 9 God made grace to abound *ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν τὸ μ. τοῦ θελήματος αὐτοῦ*. Only *τὸ θέλημα* in Col. i. 9 (as in Eph. v. 17, vi. 6) is the law of individual action, whereas in Eph. i. 9 it controls the ultimate destiny of the universe.

The cosmic signification of the Christ including 'all things

in the heavens and on earth,' is emphasized also in Col. in respect of creation (i. 16) and reconciliation (i. 20) as well as of goal (*εἰς αὐτὸν* i. 16). The two Epistles therefore are entirely at one in a highly developed Christology, but they develop the thought independently.

τὴν μερίδα τοῦ κλήρου Col. i. 12 recalls ἐκκληρώθημεν Eph. i. 11. τὴν ἐλπίδα (Col. i. 5, cf. i. 23, 27) finds a counterpart in προσηλικότας Eph. i. 12 (cf. ii. 12, iv. 4). ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου Col. i. 5 corresponds closely with ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον, a description of the Gospel which acquires special significance by the contrast worked out later in Eph. iv. with ἡ πλάνη, ἡ ἀπάτη and τὸ ψεῦδος.

These coincidences are various and striking. At the same time they are casual, and in a sense superficial. Nor is there any indication that the writer's treatment of his theme has been in any way modified for the sake of introducing them. They are as much at home in one context as in another. There is in fact nothing whatever to suggest the hand of an imitator. The same phenomena recur, as we shall see, throughout the Epistle. They are perfectly natural if the two writings are regarded as the work of one and the same author at about the same time. For they illustrate the circle of ideas in which the mind of the writer was moving at the time. No mechanical theory of literary dependence either way can account for them.

The section of thanksgiving and intercession (Eph. i. 15—ii. 10) opens with an account (v. 15) of information received by St Paul with regard to his converts. This corresponds closely with Col. i. 4, Philemon 5. If this stood alone it might be regarded as a sign of the dependence of Eph. At the same time, this is not the only possible explanation of the similarity. It may quite well be a statement of fact, and as such throw direct light on the occasion of writing. St Paul had recently received through Epaphras (Col. i. 7, iv. 12) special information concerning the churches at Colossae, Laodicea and Hierapolis, and no doubt at other places through which he would have had to pass on his way to Rome. We know from Col. ii. 1 how deeply the situation in the churches that St Paul

had not seen affected him and how earnestly he was praying for their spiritual strengthening and enlightenment, especially in 'the mystery of God.' What more effectual step could he take for this end than writing just such a letter as this?

The phrases in the two epistles referring to St Paul's thanksgivings and intercessions (Eph. i. 15, Col. i. 9) naturally correspond. The introductory formula *διὰ τοῦτο καὶ* found in each is found also in 1 Thess. ii. 13, iii. 5. *μνείαν ποιούμενος* (Eph. i. 16) which is not found in Col. is found in Philemon as well as in Rom. and 1 Thess.

St Paul's prayers on behalf of his correspondents, as we should expect if the two letters were written at the same time to Churches of whose condition he knew by report and belonging to the same district, follow similar lines. In Eph. i. 17—19 the prayer is that the God of our Lord Jesus Christ the Father of the glory (Col. i. 3 only partly parallel, cf. 2 Cor. xi. 31) may give them a spirit of wisdom and revelation in 'apprehension' of Him (Col. i. 9), the eyes of their hearts being enlightened (? Col. i. 12) that they may know the hope (cf. Col. i. 5, 23, 27, Eph. iv. 4) of His calling, the riches of the glory (Col. i. 11) of His inheritance (Col. i. 12) in the saints, and the surpassing greatness of His power (Col. i. 11) to usward who believe.

In Eph. attention is concentrated on the elements of the truth which require to be vividly apprehended, nothing is said of their bearing on life. In Col. i. 9—12 on the other hand the effect of the gifts on character is prominent throughout. The prayer is that they may be 'fulfilled' (cf. ii. 10, Eph. iii. 19) with the discernment of His Will (Eph. i. 9, v. 17, vi. 6) in all wisdom (Eph. i. 8, 17) and spiritual understanding to walk worthily (Eph. iv. 1) of the Lord unto all pleasing (Eph. v. 10) in every good work (Eph. ii. 10, iv. 28) bearing fruit (Eph. v. 9) and increasing by the discernment of God (Eph. i. 17) being empowered with all power (Eph. i. 19) according to the might of His glory (Eph. i. 19) unto all endurance and long-suffering with joy, giving thanks to the Father who made them sufficient for their share of the inheritance of the saints (Eph. i. 18) in light (Eph. v. 9).

The prayer passes on in Eph. i. 19 to explain the source and

spring of faith in those who believe 'according to the operation of the might of His strength which He made operative in the Christ when He raised Him from the dead and set Him at His right hand.' This thought of the ascended Christ, as, so to speak, radiating faith into us, is only partly prepared for by Rom. iv. 24, and has its closest parallel in Col. ii. 12. But while Eph. i. 19 f. helps us to see all that is implied in Col. ii. 12, it adds an element which to say the least is not apparent in Col.

The thought naturally leads in each case to a description of our former state of 'death' in trespasses. In Eph., however, this development of the figure is postponed till after the relation between the church and Christ, her risen Head, has been defined. This relation has been treated earlier in Col. i. 15—23.

In Eph. i. 20—23 the points emphasized are, first, the universal Sovereignty implied in the Ascension<sup>1</sup>, the condition of the function ascribed to Him as 'the centre of spiritual force' for the universe, and then the function of the church as 'fulfilling' Him. The headship of Christ in relation to the body is found in Col. i. 18, ii. 19<sup>2</sup>. But the thought of 'the fulfilment' of the Christ by the church in Eph. seems unique. Yet even that is at least suggested by Col. i. 24, τὰ ὑστερήματα, and by Col. iii. 11, πάντα καὶ ἐν πᾶσιν Χριστός.

The state of spiritual death out of which we are raised by the Gospel is described in Eph. ii. 1—3, in relation to the Gentiles (ii. 1 f.), as the result of spiritual slavery to the world, the prince of the power of the air, the spirit of the disobedience, while the Jew (ii. 3) is enslaved to his own fleshly (i.e. selfish) lusts, and is none the less under wrath. In Col. the spiritual slavery is ascribed in i. 13 to 'the power of darkness' (cf. Eph. v. 7, vi. 12). The 'death' in ii. 13 is due to trespasses and 'the uncircumcision of their flesh,' which does not mean the physical

<sup>1</sup> ἐν δεξιᾷ is found in Col. iii. 1. The sovereignty over principalities and powers is regarded in Col. i. 16 as implied in their creation, cf. ii. 11, 15.

<sup>2</sup> Can the 'Headship' over principalities and powers also ascribed to Him in Col. ii. 11 give the key to the meaning of κεφαλὴ ὑπὲρ πάντα in Eph. i. 22?

fact of their lack of the outward sign of circumcision, but the spiritual fact that they were still enmeshed in their fleshly (selfish) nature. This corresponds to the description of the Jewish condition in Eph. ii. 3. But the Jews are not separately mentioned. The Gentile condition is further defined, as we shall see later, as a state of alienation, Col. i. 21 (cf. Eph. ii. 12, iv. 18).

Deliverance from this state of death comes according to both Epistles as the result of a quickening with new life which we share with Christ, Eph. ii. 5, Col. ii. 13, and is ascribed in Eph. ii. 4—10 to the mercy, and the love, and the kindness of God. These are all prominent in relation to the work of our salvation in Rom. But in Col. we find no mention of these qualities of God, nor do *σώζω σωτήρ σωτηρία* or *σωτήριον* occur in it. Our redemption is described simply as an act of free forgiveness, *χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα*, ii. 13, iii. 13; cf. Eph. iv. 32.

The reference to the place of *χάρις* in our salvation in Eph. ii. 6f. calls out a further reminiscence of earlier controversies in the contrast between 'faith' and 'works.' There is nothing of this in Col.; though it is interesting to notice that 'the good works' on which Eph. ii. 10 lays stress are recognized as the true content of the Christian life in Col. i. 10. The vista of ages still to come in Eph. ii. 7 (cf. iii. 21) does not open out before us in Col. The next section (Eph. ii. 11—22) deals with the union of Jew and Gentile in one body to constitute a spiritual temple in Christ. This topic does not occur in Col. Many of the thoughts in the section however reappear, seen from a different side and in different proportions. For instance, the reference to circumcision 'so-called' 'made with hands' (Eph. ii. 11) has its counterpart in the circumcision 'made without hands' in Col. ii. 11. The alienation in Eph. ii. 12 and the enmity in ii. 14 refer to the relation between Jew and Gentile; they have their roots in an alienation from (Eph. iv. 18) and an enmity towards (ii. 16) God. In Col. i. 21 only the God-ward side of the thought is presented, and the need for and the provision of reconciliation is seen to extend to 'all things in heaven and on

earth.' In the same passage the peace-making is 'through the blood of the Cross' (Col. i. 20), the reconciliation is 'in the body of His flesh' 'through death.' Similarly in Eph. ii. 13 ye were made nigh 'in the blood of the Christ.' The enmity is undone 'in His flesh' (ii. 14). The reconciliation is 'in one body' 'through the Cross' (ii. 16). In Col. (i. 19—23) the reconciliation is apparently seen as coming from God, though it is possible that the subject changes in the course of the long irregular sentence, as it does certainly in ii. 13, 14. In any case, in Eph. ii. 14 Christ is Himself our peace, and the peace-maker, and this side of the thought recurs in Col. iii. 15 in the reference to the peace of the Christ, supplemented by a phrase which would be very obscure without the comment provided by this section in Eph., 'whereunto ye were called "in a body" or "in one body."' In Eph. ii. 14 the dissolution of the enmity between Jew and Gentile, typified by the barrier in the Temple at Jerusalem which it was death to the uncircumcised to overpass, is connected with the disannulling of τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν. This is effected 'in His flesh' 'through the Cross'; cf. Col. i. 20. In Col. ii. 14 the forgiveness of our offences, the removal of the barrier between us and God, is effected by the cancelling of τὸ χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, and its nailing to the Cross<sup>1</sup>.

The reference to the body as a temple has no counterpart in Col., but the figure of the building, which is worked out in

<sup>1</sup> These two passages, though otherwise singularly independent in phraseology, are linked together by their common use of the term δόγματα, otherwise unexampled in St Paul. The meaning and construction are uncertain in each case. The best clue would seem to be provided by the use of the verb δογματίζεσθε in Col. ii. 20. False teachers were at work to bring back the Colossians to a slavery of precisely formulated prescriptions which reproduced just that feature in the Law which made it destructive of our peace of conscience, 'which by its "ordinances" was against us.' (The displacement of τοῖς δόγμασιν for the sake of emphasis is thoroughly Pauline.) If, owing to his controversy with the Colossian false teachers, this aspect of the Law was prominent in St Paul's mind, it might easily affect his language with regard to the Law, even without any polemic end in view. If, however, as is most probable, Eph. was to circulate in the Colossian district, the addition would be far from otiose.

detail in Eph. ii. 20—22, at least supplies a back-ground for *τεθεμελιωμένοι* in Col. i. 23 (E. iii. 17) and *ἐποικοδομούμενοι* in Col. ii. 7, as Ro. xi. 16—18 illustrates *ἐρρίζωμένοι* in E. iii. 17 and Col. ii. 7.

The personal appeal in Eph. iii. 1—13 is based on St Paul's sufferings on behalf of the Gentiles, just as it is, in quite different language, in Col. i. 24. In connexion with this appeal we have closely parallel descriptions of the 'stewardship' (Eph. iii. 2, Col. i. 25) of 'the mystery' committed to him. The 'mystery' however is defined from two different points of view in the two epistles. In Col., where the problem to be solved concerns the perfecting of the individual believer, the 'mystery' is 'Christ in you the hope of glory.' In Eph., where the point to be emphasized is the corporate unity of the Church, the 'mystery' is 'joint membership' in Christ Jesus. In each case the truth is regarded as one that has only just dawned on the world. Hidden from all eternity (Eph. iii. 9, Col. i. 26) the truth in its individual aspect has been manifested *τοῖς ἀγίοις αὐτοῦ*. In its ecclesiastical aspect the recipients of the revelation (Eph. iii. 5) are *οἱ ἄγιοι ἀπόστολοι αὐτοῦ καὶ προφῆται*. In each case (Eph. iii. 7, Col. i. 23) St Paul claims to be a minister (*διάκονος*) of the Gospel, breaking off in Eph. iii. 8 to give expression to the sense of his own unworthiness. In each case he is sustained in his task (Eph. iii. 7) *κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ*, Col. i. 29 *κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει*, cf. Eph. iii. 20, *κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν*. All the treasures of wisdom and knowledge (Col. ii. 2 f.), now available for every man as he attains to maturity in Christ, constitute for the Gentiles in Eph. iii. 8 'the unsearchable riches of the Christ,' and in consequence there is now being made known through the church to spiritual intelligences other than human 'the manifold wisdom of God.' This extended horizon corresponds to the extension of the sphere of reconciliation already noticed in Col. i. 21. Even in Eph. however the individual is not forgotten in the corporate revelation. The great intercession (iii. 14—19) for spiritual strengthening (cf. Col. i. 11) is to issue in an indwelling of Christ (cf. Col. i. 27) in the hearts of believers and according

to the best attested reading (iii. 19, *πληρωθήτε*) in their personal perfecting (cf. Col. ii. 10, *ἵνα ὑμεῖς πληρωμένοι*).

The practical exhortations in the two epistles are on very different scales. In Col. the contrast of the Christian and heathen standards of character and conduct is sketched in 13 verses, iii. 5—17. The duties attaching to the fundamental relationships of life occupy 9 verses, iii. 18—iv. 1. A concluding paragraph of 5 verses (iv. 2—6) deals with prayers and Christian conversation. The whole section contains only 27 verses. Corresponding to this we have 85 verses in Eph. iv. 1—vi. 20.

The first section in Eph. (iv. 1—16) deals with the personal qualities required for the preservation of the unity of the Church, and the truths by which it is safeguarded. There is nothing directly answering to this in Col., but the personal qualities are part of the general Christian ideal of character which St Paul sketches in Col. iii. 12—15. Humility and meekness, long-suffering, mutual forbearance, and love are common to the two lists. The peace which Christ has made for us holds a prominent place both in Eph. iv. 3 and in Col. iii. 15. In Eph. it is the bond which makes us and keeps us one. In Col. we are bidden to submit ourselves to its arbitrament and as the goal of our calling<sup>1</sup> in one body. In the description of the goal which lies ahead of the Church as the result of the harmonious co-operation of all its members, immunity from false teachers in iv. 14 is described in language which recalls Col. ii. 22. It is also possible that the figure of the 'triumph' of Christ in Col. ii. 15 was suggested to St Paul by Ps. lxxviii. 19 quoted in Eph. iv. 8. The last verse of this section (iv. 16) has a close and instructive parallel in Col. ii. 19. In Col. St Paul is explaining the failure of the false teachers because they had not kept their hold on 'the Head,' in dependence on Whom the whole body equipt and knit together with joints and bands grows with a power of growth derived from God. Here the attention is concentrated on the individual. He has lost that touch with Christ which is the condition of growth for the body

<sup>1</sup> The use of *σύνδεσμος* in these two related contexts in different senses is curious.

to which he belongs. The fact that the body is an organism is required for the argument, but no hint is given to explain what is meant by the joints and bands. In Eph. the Apostle is dealing directly with the body as an organism. We see that its structure depends on the gift from the ascended Christ of leaders whose work it is to bring all the saints to such ripeness of age (cf. Col. i. 28) in Christ that they can stand unmoved against the wiles of error, keeping their hold on, by growing into closer union with, Christ their Head, 'in dependence on whom the whole body fitly framed and knit together by every joint of its equipment contributes to the growth of the body by the operation in due measure of every single part.' Notice once more the light thrown by the Ephesians on a casual phrase in Colossians.

We pass in Eph. iv. 17—24 to the contrast between the heathen and the Christian standards of living. The heathen manner of life is traced back, as in Rom., to the state of moral insensibility into which they had sunk and which was evidenced by gross sensual indulgence. The Christian ideal on the other hand is Christ<sup>1</sup> who represents the new humanity after the Divine pattern, with which we have to be continually clothing ourselves<sup>2</sup>, after we have by resolute effort put off the old.

These differences are traced back in Eph. to an underlying contrast of truth or reality on the one hand, and falsehood, deceit and error on the other. This contrast is barely, if at all indicated in Col. (*ἀλήθεια* i. 5, 6, *ἀπάτη* ii. 8).

St Paul passes on (Eph. iv. 25—v. 14) to consider in detail the duty of the Christian in the world, laying down the principles of truthfulness in speech, the control of indignation, honesty in work, healthy conversation, the avoidance of friction by the imitation of the kindness and forgiveness of God as revealed in Christ. Then comes (v. 3—5) an earnest warning against any tampering even in casual talk with sensuality or covetousness, followed (v. 6—14) by an appeal to let the light of Christ shine

<sup>1</sup> *ἐμάθετε* and *ἠκούσατε* correspond to *παρελάβετε* in Col. ii. 6.

<sup>2</sup> This figure (common in St Paul) is connected in Col. iii. 11 with the abolition of national and social distinctions, cf. Gal. iii. 28.

out through them into the world to convict of sin and quicken with new life. The warning against false teaching is once more reminiscent of Col. ii. 8. The corresponding section in Col. contains two lists of contrasted qualities. The evil to be put off falls into the same two classes of sensuality and covetousness. And here as in Eph. we are warned that 'covetousness is idolatry.' The process is described under a figure which recalls Rom. viii. 13 as the 'mortification of our members that are on the earth,' and as 'the stripping off' (cf. ii. 11, 15) of the old man. Nothing is said expressly of the state of spiritual insensibility, but the new man is renewed *εις ἐπίγνωσιν* (cf. i. 9), which gives us the complementary thought to *ἄγνοια*, Eph. iv. 18. The Christian ideal is here as in Eph. based on the pattern of God and of Christ, and brings together features found in different contexts in Eph. iv. 2 f., 32, v. 1 f. The ethical outlook, though freely varied in expression, is in fact identical in the two epistles. The dangers to be avoided are the same, and so are the features of the great Exemplar emphasized for special imitation, and the method of deliverance.

The next section in Eph. (v. 15—vi. 9) deals with the fulfilment of the fundamental relationships of family life. It is introduced by an exhortation (15—21) to wisdom and watchfulness in all relations, making the most of opportunities, substituting spiritual exhilaration for the intoxication of wine, finding expression in spiritual psalmody, and continual thanksgiving to the Father in the name of our Lord. This combines the appeal for 'thankfulness' in Col. iii. 16 f. with the appeal for wisdom in iv. 5. The relations of wife to husband and husband to wife are expounded in Eph. v. 22—33 in the light of the relation of Christ and the Church. This illustration, drawn directly from the main theme of Eph., is not hinted at in Col. iii. 18 f. The sections on the duty of children in Eph. vi. 1—3, Col. iii. 20 correspond closely, only the counsel is expanded in Eph. by reference to the promise contained in the 5th Commandment<sup>1</sup>.

<sup>1</sup> Dr Moffatt's difficulty with regard to this phrase—for which after all the Decalogue is responsible and not the author of the Epistle—is presumably due to the promise of reward (? temporal) attaching to obedience.

The advice to fathers in Eph. vi. 4 and Col. iii. 21 is closely allied in thought, but curiously varied in expression. The counsels to slaves and masters, Eph. vi. 5—9, Col. iii. 22—iv. 1, are identical in thought and largely in expression, but without any mechanical repetition.

The concluding section in Eph. vi. 10—20 brings back the thought of putting on Christ, under the figure of the panoply of God for the Christian warfare, and leads to a call to prayer and special intercession. Apart from the reference to 'the power of darkness' (Col. i. 13, cf. Eph. vi. 12) there are no hints of this thoroughly Pauline passage (1 Th. v. 8, R. xiii. 12—14) in Col. until we come to the counsel with regard to prayer and the request for intercession, Col. iv. 2—4 (Eph. vi. 18—20) which in Eph. characteristically (cf. iii. 18) includes 'all the saints' in its scope.

The sentences introducing Tychicus in the two Epistles, Eph. vi. 21 f., Col. iv. 7 f. are almost word for word the same. The phrase *ἴνα δε εἰδῆτε καὶ ὑμεῖς* is peculiar to Eph., and has caused quite unnecessary difficulty. The use of *καὶ* in the sense of 'you in your turn' or 'you as well as others' when no others have been expressly mentioned is thoroughly in St Paul's manner; cf. Eph. i. 15, v. 33; Col. i. 9, iii. 8, etc.; Rom. i. 6, iii. 7; 1 Co. ii. 1, iv. 8, xvi. 16; 2 Co. i. 6, vi. 13; Phil. ii. 19; 1 Th. ii. 13, iii. 5. Here the phrase would be quite natural in a letter which was to be carried from place to place by the same messenger. It would however be rather more like St Paul, if it were regarded as coming from his desire to put his correspondents on an equality with himself. As news had come to him of them, it would be like him to feel that they had a right to news of him in return.

The concluding salutation (Eph. vi. 23 f.) expands St Paul's usual formula found in its simplest form in Col. with a richness and fulness entirely appropriate to the grandeur of the theme of the whole epistle.

The facts of similarity and difference are now before us. What do they amount to? The two writings no doubt are closely connected. We are not surprised that F. C. Baur

should have called them 'twins.' They have in common a remarkable and highly developed Christology. They have the same moral and social outlook. The moral dangers, to which the Churches addressed are exposed, are the same. The Christian ideal is composed of the same elements. It is based on the same foundation, enforced by the same appeal to the example of God and Christ. The two writings use largely the same vocabulary. They move largely in the same circle of ideas. Yet there is nothing to suggest that one is dependent on the other. In a certain number of cases we have indeed coincidences in striking phrases which cannot be accidental. For instance *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν τὴν ἀφ᾽ ἡμῶν ἀμαρτιῶν* in Col. i. 14 reappears in Eph. i. 7 with the addition of *διὰ τοῦ αἵματος. πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρεία* in Col. iii. 5 reappears as *πλεονέκτης ὃ ἐστὶν εἰδωλολάτρης. ἔρχεται ἡ ὀργὴ τοῦ θεοῦ* in Col. iii. 6 is expanded by the addition *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας* in Eph. v. 6. *ἐξαγοραζόμενοι τὸν καιρὸν* (Col. iv. 5) has a reason given for it, *ὅτι αἱ ἡμέραι πονηραὶ εἰσιν*, in Eph. v. 16. *ὀφθαλμοδουλεία* and *ἀνθρωπάρεσκος* are used together in the counsels to slaves both in Col. iii. 22 and Eph. vi. 6.

These must of course either be cases of deliberate borrowing on one side or the other, or else instances of the repetition of phrases by the same writer, because for some reason or other they happened to be running in his head. It is interesting to notice that, when the phrase is expanded, the fuller form, indicating a freedom of treatment most unlike a borrower, is found in Eph. This impression is confirmed by a study of the context of the last phrase. A writer, in the habit of exhorting the slaves in the congregations that he addressed, would be sure to acquire a set of phrases and topics appropriate to their position, and would combine them freely with just such variations as we find between Col. iii. and Eph. vi. No one working on Col. iii. 'as a source' with the MS. before him would transform it into the shape in which we find it in Eph. vi.

Similarly far the greater number of the less striking but none the less real verbal coincidences occur in independent contexts in a way inconsistent with any ordinary theory of literary de-

pendence, i.e. they would only be possible in the case of a disciple who had so completely saturated himself with his master's words and thoughts that no literary analysis could distinguish between them.

At this point considerable interest attaches to the verses, to which special attention has been called above, in which phrases and thoughts in one Epistle find what is clearly the key to their true interpretation in the other. Such for instance as the light thrown on *ἡ πίστις τῆς ἐνεργείας τοῦ θεοῦ* in Col. ii. 12 by Eph. i. 19, and on *ἀφαι καὶ σύνδεσμοι* in Col. ii. 19 by Eph. iv. 11—16, and on *ἐν ἐνὶ σώματι* (or *ἐν σώματι*) in Col. iii. 15 by Eph. ii. 14—16. Nor is the indebtedness all on one side. *ἐν δόγμασιν* in Eph. ii. 15 would be of very doubtful interpretation without Col. ii. 14, and *ἐν τῇ σαρκί* Eph. ii. 14 is certainly easier in the light of Col. i. 22. Such a relation between the thoughts in the two Epistles is only explicable if they are the work of a single mind.

Let us turn now to consider the relation between the two epistles in its broader aspect. In deciding questions of literary dependence, arrangement of material may be, as it is for instance in the Synoptic problem, even more significant than verbal parallels. In this respect, however, each Epistle follows a plan of its own. It is only in the treatment of the fundamental relationships of family life, the relation of husband and wife, parent and child, master and servant, that the order of topics is the same. Otherwise the distribution of parallels on a large scale repeats the phenomena presented on a small scale by a comparison between the sections on the duty of slaves. They are utterly unlike anything that we should expect as the result of literary dependence on a 'source.'

We come finally to the relation between the two writings in regard to dominant idea. Eph. has been described 'as a set of variations by a master hand on themes derived from Col.' This description is curiously wide of the mark. The dominant idea in Eph. is in no sense derived from any of the topics discussed in Col. The theological problems on which our attention is focussed in the two Epistles are radically distinct, though the

same view of the Person of Christ provides the solution in each case.

In Col. the problem is to find the secret of sanctification for the individual believer. The false teachers provided a solution which included a return to a variety of external restrictions of a Jewish type, and introduced hierarchies of angels to mediate between the soul of man and GOD. The true answer appears when Christ is seen in His full dignity as the perfect revelation of the Father, Head at once of the created universe and of the Church, in personal union with Whom in His ascended glory each individual believer can attain the perfect development of every faculty of his being.

In Eph., as we have seen, the writer's task is to expound rather than to discuss the place of the Church in the whole counsel of GOD for the universe, in the light of the cosmic significance of the person of Christ, its Head, and incidentally to reveal the ground of the union of Jew and Gentile in Him.

What shall we say then of the significance of these phenomena? Do they not in every point establish the conclusion indicated in the concise but pregnant judgment of Dr Hort (p. 167 f.)?

'The more closely we scrutinise those parts of both epistles which most nearly resemble each other,—scrutinise them comparatively and scrutinise them in their respective contexts,—the less possible it becomes to find traces of a second-hand imitative character about the language of either. The stamp of freshness and originality is on both; and thus the subtle intricacies of likeness and unlikeness of language are a peculiarly strong kind of evidence for identical authorship, whether the author be St Paul or another....In both we have not merely the *prima facie* evidence of his name in the text and in unanimous ancient tradition, but close and yet for the most part not superficial connexion in language with his other epistles, and that not such a connexion as can with any reasonable probability be explained by the supposition of borrowing. Above all, we find in both the impress of that wondrous mind and heart.'

There can be no doubt that the linguistic evidence, the

evidence of the vocabulary and style of Eph., is very strongly, and for anyone who accepts Col. as a genuine work of the Apostle, overwhelmingly in favour of the Pauline authorship.

THE EVIDENCE FROM A COMPARATIVE STUDY OF THE  
DOCTRINE OF THE EPISTLE.

*Points of difference.*

There remains for consideration the internal argument from the doctrinal position of Eph. This is admittedly inconclusive taken by itself as an argument against the Pauline authorship. For, though Eph. undoubtedly marks an advance on the earlier Epistles, no one doubts that the advance follows the lines of a natural development of which St Paul was quite capable. And the linguistic evidence which we have just been considering, instead of turning the scale, as Dr Moffatt suggests (p. 389), in favour of an hypothetical Paulinist, really gives us strong reasons for believing that St Paul himself made the advance. The subject, however, is of the deepest interest for its own sake, and no discussion of the authorship can be complete without an examination of it.

The most interesting points raised by the earlier criticism have been dealt with at length in Dr Hort's *Prolegomena* (pp. 123—150). They include 'the relation of Jews and Gentiles as Christians,' 'the Church,' 'the person and office of Christ,' and 'the prominence of the Holy Spirit.' The only fresh point raised by Dr Moffatt under these heads refers to the absence of any reference to the Eucharist among the forces making for Christian unity in Eph. iv. 5. The fact is certainly remarkable in the light of 1 Cor. x. 17, *ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν*. For there, however we construe the first clause, the unity of the many as constituting one body depends on that which all receive from the one loaf. The passage, though no doubt clear enough to the Corinthians, is obscure to us from its conciseness and from our ignorance of the primitive ritual. We do not know, for instance, whether all the

worshippers were at that time communicated from a single loaf. If not, we should have to take 'the one loaf' as referring directly (as in any case it must refer indirectly) to Christ. And the allusion to the word of the Lord recorded for us in Jn vi. would become certain.

In any case the appearance of the thought of unity in this connexion is remarkable. Prominent as the subject of unity is throughout 1 Cor., St Paul is not occupied with it here. He is engaged in proving the reality of our participation in the Body and the Blood of Christ in the Eucharist, and he does that by calling attention to the relation, in which we can know from our own experience, that participation in the Eucharist stands to our sense of corporate unity.

We should therefore *a fortiori* expect a reference to the Eucharist in a context dealing directly with unity. We must beware, however, of building anything on an argument from silence unless we have some positive clue to its significance. The absence of any mention of the Eucharist is a very subtle and at the same time a singularly ineffective way of 'voicing a feeling of protest against a popular view of the Lord's Supper,' which, if it was 'tinged by pagan sacramentalism,' must have been felt by the protestant to be fraught with infinite peril. And we should need far more evidence to justify us in accepting this guess than is supplied by a reference to the even more ambiguous silence of St John and to a very precarious interpretation of Hebrews xiii. 7--17 with its clear reference to an altar, whatever that may be, of which we as Christians have the right to eat. If the writer had really had any cause to be anxious on the score of 'pagan sacramentalism' he would have had just as much ground for leaving out all mention of Baptism as of the Lord's Supper. This explanation of the silence, then, is too frail to support a theory of divided authorship against any positive evidence on the other side.

Still the silence is a fact and, as soon as our attention has been called to it, demands an explanation, though we know from the outset that certainty must be unattainable. For the most reasonable explanation by no means necessarily describes

the cause to which the phenomenon was actually due. Sheer forgetfulness can produce the same result as deep design.

Assuming, however, that the omission was no accident, it is worth considering whether it was due to rhetorical reasons. Certainly the paragraph as a whole has a rhythm and a balance which a fresh member in one of the clauses would seriously affect, as anyone can see who will try to rewrite it so as to include the Eucharist. Even when you have determined what word to use *κυριακὸν δεῖπνον—κλάσις τοῦ ἄρτου—ἄρτος—ποτήριον—τράπεζα* (*εὐχαριστία* as a specific title would certainly be an anachronism in the lifetime of St Paul), you have still to determine in what form you are to bring in your allusion, for the Eucharist, unlike Baptism, is not a single experience once for all in the life of a believer. It postulates constant repetition; and while, as 1 Cor. x. 17 and the formula in the *Didachè* show, the loaf supplies a natural symbol of the unity in variety of an individual congregation, it can only import the unity of all believers everywhere when 'the One Loaf' is identified with 'the personal Living Bread' or with His mystical Body, i.e. with *εἰς κύριος* or *ἐν σῶμα* already included in the list.

This last consideration points the way to what seems the most probable reason for the omission. As ecclesiastical organization developed the Eucharist became, as we see from Ignatius, at once an instrument of local discipline and the symbol and bond of unity between the Churches of different lands. But as Dr Hort points out (p. 130) the conception of unity to which expression is given in this Epistle is more rudimentary than that. 'The units of the one Church spoken of in this Epistle are not churches but individual men.' And from this point of view all that is required for the sacramental expression of this unity is given by Baptism.

*Elements characteristically Pauline.*

In the comparative study of doctrine, however, as in the study of the vocabulary of the Epistle, the problem is not seen in its true proportions as long as attention is concentrated only on points of difference, and no account is taken of

the extent to which Eph. is built up out of elements of thought which are characteristic and distinctive of St Paul. A complete discussion of the problem, therefore, would entail a comparative study of all the thoughts in the Epistle, a task which is clearly beyond our limits here. We must content ourselves with a few specimens. These will naturally be chosen from among the thoughts which find clearest expression in Eph. and in which the advance on St Paul's earlier writings is most pronounced. Still, the thoughts in this Epistle have every mark of originality about them. They are the products of the writer's own thinking, not picked up from 'a source.' So if we can show that the root of the matter was in each case in St Paul, we shall have gone a good way towards establishing his right to the credit of the flower.

It is this that gives a positive value to Dr Hort's exposition of the relation between the teaching with regard to the universality of the Gospel, the universality of corruption, and the true circumcision as we find it in Rom. and the entirely harmonious though somewhat more fully developed teaching on the same subjects which we find in Eph. The same remark applies to the preparation to be found in 1 Cor. and Col. for the teaching in Eph. on the subject of the Church and on the person and office and work of Christ (H. pp. 128 ff.).

(i) *ἐν τοῖς ἐπουρανίοις.*

Let us take first the attitude towards life implied by the use, to which Dr Moffatt rightly calls attention, of the remarkable and unique phrase *ἐν τοῖς ἐπουρανίοις* five times in this Epistle. It meets us in i. 3 as the sphere in which the Church here and now is enriched with all spiritual blessings. It is the sphere in i. 20 of the present sovereignty of our Ascended Lord, which we share with Him (ii. 6). The other spiritual powers in this region are watching the manifestation of God's wisdom as it is revealed in His dealings with us (iii. 10). It is also the scene of our warfare with the spiritual forces of evil (vi. 12).

This conception of a world of spiritual realities as the true scene here and now of Christian activity is in thought as well as

in phrase characteristic of Ephesians, the climax of a development which it is worth while studying step by step.

In 1 and 2 Thess. St Paul writes to men just raised from the darkness of heathenism to a clear consciousness of the presence of a living God before whom they stand and to an eager expectation of the imminent appearing (*παρουσία*) of His Son from heaven. The truth that they had learnt had in it the seed of a moral transformation. They were sons of light and must live as such. The death and resurrection of Jesus were a pledge to them of an abiding communion with Him, which death had no power to break. The name of the Lord Jesus was on them and must be glorified by their lives now as well as in the day of His appearing. The Lord Jesus was in them to raise them to their true glory (2 Thess. i. 12).

In the central group of his Epistles, containing 1 and 2 Cor., Gal. and Rom. (whatever be their chronological order), the conception of the present union of the Christian with Christ becomes dominant, and is worked out in detail in a variety of connexions. The clearest expression of the thought is found in Gal. ii. 20, 'I live, yet no longer I, but Christ lives in me; and the life that I now live in the flesh I live by the faith of the Son of God that loved me and gave Himself for me.' It is regarded, as in the context of this passage, as a sharing in the crucifixion of Christ, by which the power of the flesh (Gal. v. 24) and of the world (vi. 14) is broken, or as a union with His Death and Burial through Baptism, snapping the chain of sin and putting an end to the jurisdiction of the Law. It is regarded, from another point of view, as the entrance into a new state of existence, which is to the old as life to death, by union with His Resurrection. In this new state Christ is formed in us, and becomes to us wisdom from God, righteousness, sanctification, redemption. And through Him we are reconciled to, and have peace and perfect freedom of intercourse with God, sharing at once in the sufferings and in the consolation of the Christ, showing forth both the dying of Jesus and His life in our mortal flesh. These sufferings are not all caused by persecution from without. Our own redemption is not consummated, until the body shares to the full in the life of Sonship on which the spirit has entered. We have the treasure in earthen vessels. We groan in this 'bodily frame,' longing to be clothed upon with the habitation 'out of heaven' (of heavenly material) (*ἐξ οὐρανοῦ* instead of *ἐκ γῆς*, 1 Cor. xv. 47) which awaits the dissolution of this 'earthly' organism. While still at home in the body we are 'absent' from the Lord. Yet we are called to put on the Lord Jesus Christ, and according to a strongly supported reading in 1 Cor. xv. 49

to wear 'the image of the heavenly' (*τοῦ ἐπουρανίου*) here and now. The Jerusalem which is above is already our mother. All things are ours, for we are Christ's, and Christ is God's. The inconceivable blessings which God has prepared for them that love Him are already freely given us by God. We are His temple. The Spirit of God dwells in us. We have the mind of Christ. Our bodies are His members. We are one spirit with Him. Heaven has come down to earth. His word is very nigh in our hearts and on our lips. His power tabernacles (2 Cor. xii. 9) over us, and works mightily within us (2 Cor. xiii. 3).

In the next group—the Epistles of the Captivity—chiefly perhaps owing to the continuous pressure of the Judaistic controversy and its concentration of interest on things material and external (Phil. iii. 19 *τὰ ἐπίγεια*), St Paul is led to present this same truth in a still bolder shape. To live is still Christ and to die is gain. To depart and be with Christ is very far better than to continue in the flesh. We live looking for the Lord Jesus Christ to come as Saviour from Heaven and transfigure the body of our humiliation. Yet the man who is straining every nerve to win the prize of his high calling in Christ Jesus, whose one object is to win Christ and to be found in Him, to know Him and the power of His resurrection and the fellowship of His sufferings, realizes that his life has been raised into a new region where the earthly considerations which fill the whole horizon of the Judaizers are no longer relevant. His citizenship is in heaven. He has risen above the region of shadows to the region of spiritual realities, where God is moon and sun. His heart and his mind must be filled with the things above where Christ is seated at the right hand of God (Col. iii. 1—3). For the new life into which we pass by union with His death belongs to us as not risen only but ascended. It is hid with Christ in God.

This is the thought which is crystallized in Ephesians into the new phrase *ἐν τοῖς ἐπουρανίοις*. It is, as we have seen, the sphere of the whole round of a Christian man's activity. His conflict, for he is not yet perfected, no less than his crown, is here. We need not therefore be surprised, as if there was any internal inconsistency in St Paul's thought, at meeting 'the spiritual forces of wickedness' *ἐν τοῖς ἐπουρανίοις*. If there be war in our heaven, it must be a grappling with essential evil. And indeed the battle can have no decisive issue, until it is taken up into that higher region. Rules, regulations and restrictions affecting outward things may produce correct conduct, but fail altogether to get down to the root of the evil. It is only by lifting our hearts into an atmosphere, in which no foul thought can

live, that we can effectually 'mortify our members that are on the earth.' It is only by surrendering ourselves continuously to the guidance of the Spirit that we can do to death the deeds (the corrupt habits, *πράξεις*) of the body, and escape the overmastering domination of the desires of the flesh.

The phrase is not only peculiar to Ephesians in the writings of St Paul, it is also peculiar to St Paul in the N.T. But it is only the expression, not the thought, that lacks a parallel. The thought of 'the heavenly Jerusalem' to which we have already attained according to Hebrews<sup>1</sup> may very well be derived directly from St Paul. But even in the Gospels St Matthew's favourite phrase 'the kingdom of the heavens' receives and reflects light from St Paul's conception. To sit with Christ 'in the heavenlies' (Eph. ii. 6) is to sit with Him 'in His throne' (Apoc. iii. 21). An even closer approximation in thought however is to be found in Jn xiv. 1—3. *ἐν τοῖς ἐπουρανίοις* describes exactly 'the place' which our Lord went to prepare for us, that after He had come back from the grave, when He had come to preach peace to them that are afar and to them that are nigh (Eph. ii. 17), we and He might abide in it together. It is 'the realized presence of the Father' in which He had lived and worked all the days of His ministry on earth (Jn iii. 13).

*ἐν τοῖς ἐπουρανίοις* is then, as our study shows, thoroughly at home in the Pauline circle of thought. It is far more than a curiosity in literary expression, or even than an edifying topic for Christian speculation. St Paul lives what he preaches, and his mind throughout this whole Epistle moves in this high region of spiritual reality.

This being so we need not be surprised at the range of thought or the intensity of restrained emotion that mark it out even above his other writings. Here more than elsewhere he is dominated by the old prophetic consciousness (cf. Amos iii. 7) that he has been admitted into the secret counsel<sup>2</sup> of the

<sup>1</sup> See Heb. xii. 22, cf. iii. 1, vi. 4, viii. 5, ix. 23, xi. 16. The thought had clearly taken a strong hold of the writer of Heb. Outside St Paul (11) and Heb. (6) *ἐπουράνιος* is found only in Jn iii. 12, Mt. xviii. 35, v.l. In LXX., Ps. lxxvii. (lxxviii.) 15, Dan. iv. 23, 2 Mac. iii. 39 only.

<sup>2</sup> *μυστήριον* (Eph. (6)) is another dominant word in this Epistle. There can be no doubt that its affinities in St Paul's mind are Hebraic, not Greek. The use of the word in LXX. is confined to Dan. ii. It is found in other translators both in Dan. and in

Most High and commissioned to declare what God is doing to the children of men, and sets himself to make known 'the mystery of His Will,' not now in fragments (1 Co. xv. 51, Rom. xi. 25 f.) or by the way, but as his main subject in all the breadth and length and height and depth of the purpose of the ages.

(ii) ἡ πρόθεσις τῶν αἰώνων.

This expansion of the horizon of thought is another distinctive feature in Eph. It is worth while here again to examine the earlier epistles to see whether they contain any foregleams of this stupendous development.

In his earliest preaching, as his speeches to Jews and Gentiles show, the one event in the future on which St Paul strove to fix his hearers' attention was 'the judgment to come' (Ac. xxiv. 25, cf. xiii. 41, xvii. 31) and the promise of salvation from the impending doom. So in writing to the Thessalonians the sign of their conversion to the living and true GOD was found in the fact that they had begun 'to await His Son from heaven...even Jesus who delivers us out of the wrath to come' (1 Th. i. 10).

At this stage attention is concentrated on the approaching *παρουσία* (1 Th. ii. 19, iii. 13, iv. 15, v. 23, 2 Th. ii. 8) or *ἀποκάλυψις* of the Lord Jesus (2 Th. i. 7). This is spoken of Is. xxiv. 16, Job xv. 8, Ps. xxiv. (xxv.) 4, Prov. xi. 13, xx. 19. In the Apocrypha it is found in Wisd. ii. 22, vi. 22, xiv. 15, 23, Sir. iii. 18, xxii. 22, xxvii. 16 f., 21, Tob. xii. 7, 11, Jud. ii. 2, 2 Mac. xiii. 21. Its ordinary meaning is that of a secret confided to one by a friend. It is used also of a secret of state. When it is used of God it is applied to the knowledge of His purpose which He shares with His friends (cf. Jn xv. 15). But His secrets, though confided to an inner circle, are like 'the secrets of the Kingdom' in the Gospel, and, utterly unlike the Greek 'Mysteries,' communicated to the few only that they may be imparted to the world (cf. Mk iv. 11, 21 ff., Amos iii. 7 f., 1 Co. iv. 1).

The only place where it is used in the technical sense of Greek Mysteries is Wisd. xiv. 23. The attitude of Philo, *de Cherub.* §§ 12—14, *De Sacr. Abel et Ca.* § 15, is an instructive contrast to the attitude of St Paul. Cf. also *de Vict. Off.* § 12, *Q. O. P. L.* § 2 and *de Vita Cont.* p. 60 with Conybeare's note.

also in O.T. language as the coming of the Day of the Lord (1 Th. v. 2, 2 Th. ii. 2) or as 'that Day' (2 Th. i. 10). The scene is conceived with great vividness under 'Apocalyptic' forms only partly reminiscent of the teaching of Our Lord as recorded in the Gospels (*ὡς κλέπτῃς* 1 Th. v. 2, *ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν* 2 Th. ii. 1). The Lord will appear 'with all His Saints (or Holy ones)' (1 Th. iii. 13), 'to be glorified in His Saints and marvelled at in all them that believe' (2 Th. i. 10). He shall descend from heaven with a word of command, with the voice of an Archangel, with the trumpet of God. The dead in Christ shall rise first. The Christians who are still alive shall be caught up in clouds to meet the Lord in the air (1 Th. iv. 16). The issue for them is described as 'salvation' (1 Th. v. 9), a share in 'God's kingdom and glory' (1 Th. ii. 12, 2 Th. i. 5), the distinctive feature being unbroken communion with the Lord (1 Th. v. 10, iv. 17). St Paul himself looks forward to meet his Lord with joy deepened by the presence of his converts (1 Th. ii. 19). The issue for the disobedient and the persecutors is 'wrath' (1 Th. i. 10, v. 9): 'eternal ruin' (*δλεθρος*) in separation from the face of the Lord' (2 Th. i. 9, cf. 1 Th. v. 3, 1 Co. v. 5): this is clearly not annihilation; it corresponds to 'the outer darkness' of the Gospels: 'loss' or 'destruction,' *ἀπώλεια* (2 Th. ii. 3, 10); cf. *τὸ ἀπολωλός*, Lk. xix. 10, etc.

The Day has not yet come (2 Th. ii. 2). Various signs, of which notice had been given orally and which therefore remain obscure to us, were not yet fulfilled. But the forces that were to contribute to the dénouement were already in operation (2 Th. ii. 7). The doom was already pronounced on Jerusalem (1 Th. ii. 16). On the other hand the choice of the believers (1 Th. i. 4, 2 Th. ii. 13) is part of a deliberate plan, prophetic of wider issues whether we read *ἀπ' ἀρχῆς* (cf. Eph. i. 4) or *ἀπαρχῆν* (cf. Rom. xi. 16).

When we pass to the epistles to the Corinthians the thought of the Revelation and the Day of the Lord Jesus is still prominent (1 Co. i. 7 f.). 'Apocalyptic' features meet us in the place of the Saints in the judgment on Angels (1 Co. vi. 3) and in the

change which will pass over the bodies of believers 'at the last trump' (1 Co. xv. 51 f.), described in 2 Co. v. 2 as 'the super-inducing of the heavenly habitation.' The thought of the Judgment as it affects the Christian worker is more fully developed. St Paul still looks forward to exulting before the Lord on the ground of his converts (2 Co. i. 14). But each man's work has to pass through a fiery ordeal before the verdict is passed on it (1 Co. iii. 8, 13—15, iv. 4 f.). And each must give account of himself before the Judgment seat (2 Co. v. 10, xi. 15). The sentence on the world will be one of condemnation (1 Co. xi. 32). The ultimate issue for 'those that love God' (1 Co. ii. 9) is the substance of the wisdom of which St Paul speaks to the mature. It is not declared here. It includes 'the Kingdom' (1 Co. vi. 9, xv. 50) and the immediate vision of God 'face to face' (1 Co. xiii. 12). The critical moment is at hand (1 Co. vii. 29 ff., xvi. 22) though not yet here. The Lord is still to come (1 Co. xi. 26). At the same time the powers of the age to come are already at work. The Kingdom is not future only, it is present (1 Co. iv. 20). We are already being vitally transformed by the vision of glory vouchsafed to us (2 Co. iii. 18). Now is the Day of Salvation (2 Co. vi. 2). Even now the power of our last enemy is being brought to nought (1 Co. xv. 26), and we are called to put on 'the image of the heavenly' (1 Co. xv. 49). But this is not all. We have a hint in 1 Co. ii. 7 of a wisdom of God which the heralds of the gospel speak 'in a mystery' to the mature, a wisdom hidden from 'the rulers of this world' foreordained by God for our glory, including, as we have seen, 'all that God prepared for them that love Him.'

This is a foregleam of 'the mystery of the gospel' as we find it in Eph. And further we have hints of wider horizons than can consist with incidents limited to that generation in the striking phrase (1 Co. x. 11) *εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν*. And above all in 1 Co. xv. 23—28. In this last passage we have, in the closing words 'that God may be all in all,' a vision of the same ultimate goal for the universe that opens out before us in Eph. i. 10, and a clear indication of a period of mediatorial sovereignty in which the Parousia marks a

stage but not the end. For the end cannot come until every adverse power (here again the language is a premonition of Col. ii. 10, Eph. i. 21 f.) has been brought into subjection, and the Parousia certainly does not wait for the attainment of that consummation. In 1 Co. xv. the opposing force immediately in view is death, primarily no doubt the death of the body (*vv.* 22, 26, 54, cf. 2 Co. v. 3). But there is a pregnant hint of the connexion of sin and death in *v.* 56. We are told, as clearly as words can tell, that the restoration to life in Christ will be co-extensive with the race (*v.* 22), though this end again will not be immediately attained at the Parousia.

When we come to Gal. attention is directed so exclusively to the problems of the present relation between the soul and God that the vision of the future is withdrawn altogether. It appears, if at all, only allusively in the reference to ‘the present evil age’ (suggestive in any case of ‘the evil days’ of Eph. v. 16) in i. 4, and in the warning of a coming harvest (*vi.* 7 f.) in which the contrasted issues are ‘corruption’ and ‘eternal life.’

In Rom., where the pressure of controversy is less acute, the problems of the present receive their interpretation in the light both of the past and of the future. The Wrath of God appears first as a present power, working out almost imperceptibly a doom of moral degradation (*i.* 18). At the same time a catastrophic manifestation of the Wrath is at hand (*ii.* 5, *v.* 9). In *ix.* 22 God appears in prophetic imagery (*Jer.* l. 25, *Is.* xiii. 5, *liv.* 16) armed with instruments of wrath fitted for the work of destruction which lies before Him, only restrained by His purpose of manifesting the riches of His glory (*Eph.* i. 18, *iii.* 16, *Col.* i. 27) by His treatment of the instruments of His mercy.

The Judgment in the same way is at once present (*ii.* 16, *κρίνει*) and self-executing (*xi.* 22) and future (*xiv.* 12). Death is ‘the end,’ ‘the wages of sin’ (*vi.* 22 f.). And death (primarily spiritual death) is our present condition (*v.* 17, *vii.* 10, 24). In relation to unbelieving Israel the sentence (as in 1 Th. ii. 16) is already at work (*xi.* 8). They are already both hardened (*xi.* 8) and cast out (*xi.* 17).

On the other side of the picture, salvation lies ahead (*v.* 9),

though it is close at hand, and nearer than it was (xiii. 12). Its foretaste and pledge is found in present reconciliation with God (v. 9). Its issue is 'life eternal,' which is at once a present power, and includes in the future the quickening and redemption of our mortal bodies, and a glorification in which the whole creation has a share (viii. 11, 17 ff.). In connexion with this vision the thought of GOD working out His purpose by definite stages first comes into clear expression (viii. 29), and raises a difficulty, which causes St Paul the keenest agony, springing from the evidence that he saw before him of the present rejection of Israel. In grappling with it we are forced to realize how intense was St Paul's conviction that the whole course of history, its darkest shadows as well as its brightest light, is in the moulding hands of GOD, and that He is moving forward by His deliberately adopted method of election (ix. 11, xi. 5—7) towards a goal in which 'all Israel shall be saved' (xi. 26) that He may infold all men in the arms of His mercy (xi. 32). Here, as in 1 Co. xv. 22 and Rom. v. 12—21, there is no shadow of justification in St Paul's language for narrowing the scope of his all-inclusive prophecy. No narrower a hope will suffice as a foundation for the conclusion, 'from Him and through Him and unto Him are all things' (cf. 1 Co. xv. 28, Eph. i. 10). There is no hint of the relation in which the Parousia stands to the stages by which this consummation is attained.

In the closing Doxology (xvi. 25—27) 'the mystery of the gospel' clearly embraces 'the whole counsel of GOD,' and the revelation of it to St Paul and his generation is taken up into its place in the eternal purpose.

We pass from this vision in Rom. without any jar to the dominant theme of Eph. It is no longer startling to us to find ourselves reading the words of a man who believes that the secret of the universe has been made known to him, and that he is commissioned by GOD to call all men everywhere to enter into it with him. If Jew and Gentile alike are at present 'children of wrath' (ii. 3), and he sees the wrath of GOD coming on the sons of disobedience (v. 6), if he still bids those who

are sealed with the Holy Spirit of promise look for a day, perhaps not far distant, which he calls ‘a day of redemption’ (iv. 30, cf. i. 14), that cannot be the limit of his horizon. ‘The purpose of the ages’ (iii. 11) but now revealed will need ‘ages that are yet to come’ (ii. 7) for its accomplishment, even ‘unto all the generations of the age of the ages’ (iii. 21). Nor can we be surprised that it should include the attainment of the whole race of man (*οἱ πάντες*, cf. Rom. xi. 32) to the unity of the faith and the apprehension of the Son of God (iv. 13), the summing up of all things in heaven and on earth in Christ (i. 10).

For the sake of completeness it will be well to follow the treatment of the subject through the other Epistles.

In Phil. the personal interest is once more stronger than the dogmatic, and references to the ‘end’ relative or absolute are incidental. They no longer constitute the main theme. St Paul’s thoughts at this time still turn habitually to the Parousia. The Lord is at hand (iv. 5). The ‘Day of Christ’ (i. 6—10, ii. 16) is in prospect. For the gainsayers and the enemies of the Cross of Christ the end is ‘destruction’ (*ἀπώλεια*, i. 28, iii. 19). The Christian is looking for the Lord Jesus Christ as Saviour from heaven to change the body of his humiliation to make it conformable to the body of His glory (1 Co. xv. 49). The name above every name (ii. 9, cf. Eph. i. 21) is prophetic of a triumph which will win the homage of all in heaven and on earth and under the earth.

In Col. as in Gal. attention is concentrated on the present, but Christ appears as the goal of creation (i. 16), and the instrument of an all-inclusive reconciliation (i. 20). At present hid from sight, the day will come when He shall be manifested and we with Him in glory (iii. 4).

In the Pastoral Epistles we find echoes of all the most characteristic elements in St Paul’s thinking on this problem. Christians still love and look for ‘the appearing’ (*ἐπιφάνεια*, 1 Tim. vi. 14, 2 Tim. iv. 1—8, Tit. ii. 13, cf. 2 Th. ii. 8). Christ Jesus will judge quick and dead and reward each according to his work (2 Ti. i. 18, iv. 1—8, 14—18). Special forms of false teaching are the well known signs of ‘later times’ (1 Tim. iv. 1)

and 'last days' (2 Tim. iii. 1). Above all the determining factor is the sovereign will of God, 'the King of the ages' (1 Ti. i. 17), who has controlled the whole course of the revelation of His truth in the past (Tit. i. 2) and in the present (1 Ti. ii. 6) as He may be trusted to control it in the future (1 Ti. vi. 14 ff.). He will have us pray for all men (1 Tim. ii. 1). He will have all men to be saved (1 Tim. ii. 4, iv. 10) and come to the apprehension of the truth.

### (iii) THE DOCTRINE OF THE CHURCH.

For the purpose of the argument with which we are immediately concerned, these two studies might well suffice to show how close is the kinship between the most distinctive thoughts of Eph. and the acknowledged writings of St Paul. The linguistic link which we found uniting them is deep-rooted in common habits of thought and a common outlook on life. There remains no room for hesitation as to the verdict from the side of literary criticism in favour of the Pauline authorship of the epistle. We shall however find it a useful preparation for the detailed study that lies before us in the commentary to complete our comparative study of the doctrine of the epistle by tracing the stages in the growth of St Paul's teaching with regard to the Church. What is characteristic in Eph. is the vision of one universal Church, the Body and the Bride of the Risen and Ascended Christ, the instrument for the expression of His Mind and Heart in the sight of angels and men (iii. 10) and for the working out of the eternal purpose of God by bringing all men to the knowledge of the truth and faith in Him (iv. 13). From another point of view it is a spiritual temple, the meeting-place for God and men under the new covenant, God's home on earth, the habitation of His glory.

It is not surprising that this vision did not rise even before the mind of St Paul in all its fulness at the beginning of the Gospel. The development of what we may call the 'self-consciousness' of the Church was naturally a gradual process,

kept in check for a time by its organic union with the ancient People of God which it was destined to supersede and out of which it sprang. At first, therefore, as we see especially in 1 and 2 Cor., the problems that come up under this head relate primarily to the discipline and mutual relation of the members of particular congregations. Yet even here the essential characteristics of the whole Body are revealed in the life of every part. Each local Church is taught to regard itself as in a real sense a Body of Christ (1 Co. xii. 27). It constitutes a true temple (1 Co. iii. 17, 2 Co. vi. 16), the pledge of God's presence in the midst of His people. Each however is taught to realize its union 'with all that call on the name of our Lord Jesus Christ in every place, both theirs and ours' (1 Co. i. 2) and to find in the established practice of other Churches a check on its own freedom, even in the ordering of its own devotional life (1 Co. vii. 17, xi. 16, xiv. 33). Each must regard itself as betrothed as a pure virgin to one husband even to Christ (2 Co. xi. 2). As soon however as the controversy with regard to the circumcision of Gentile converts within the Christian Church combined with the irreconcilable opposition of the Jewish authorities without to force the leaders of Christian thought, and especially St Paul, to realize that there was an essential distinction between the Church and the Synagogue, the wider 'catholic' conception of the Church begins to find expression. The only ground, on which St Paul could oppose the specious attempt of the Galatian Judaizers to admit baptized but uncircumcised Gentiles to the outer court but not to the inmost sanctuary of Christian fellowship, was 'the unity of the Christ' the promised seed of Abraham, and this involved the breaking down of national distinctions and the organic unity of all in one living whole (εἰς ἓστὴν) in Him (Gal. iii. 16—28).

It is not surprising therefore that Gal. marks an epoch in St Paul's teaching in this as in other respects. The identification (Gal. iv. 23 ff.) of Israel after the flesh with Ishmael prepares the way for the identification of the Church, who is *our* mother with the heavenly Jerusalem, the Zion of Isaiah xl.—lxvi.; and

for the greeting, surely not confined to the members of the churches of Galatia, to 'the Israel of God' (vi. 16).

In Rom. as the figure of the olive tree shows (xi. 17) the thought of Jew and Gentile united in one living organism is well established, and it is at least possible that in xii. 5 *ἐν σώμα* may have a universal significance, at least if *ἐσμέν* may be taken to imply that St Paul regarded himself as part of it. In Eph. the new element from this point of view lies in the fact that the membership of Jew and Gentile alike is carried back to God's choice of us in Christ before the creation of the world (i. 4). But even in Eph. ample recognition is given to the historical fact of the division between Jew and Gentile (ii. 11 ff.). God's foreknowledge is emphasized as strongly in Ro. viii. 29 f. as in Eph. i. 4. And the ideal pre-existence of the Church in Hermas would develop more naturally from the thought of her as 'our mother' in Gal. iv. 26 than from anything in Eph. The other features in the nature and office of the Church in Eph. to which attention has already been called are only the application to the universal Church of features already recognized as characterizing local communities.

At the same time the inclusion of the Church in the eternal purpose of God awakens a consciousness of the special function which she has to fulfil of which there seems no trace in the earlier epistles. In 1 Cor. the Saints are ultimately to judge the world (vi. 2), but meanwhile 'those that are without' (v. 12) are left severely alone. Even in Rom. the share of the Gentile Christians in the conversion of the Jews, which St Paul looks for, is only indirect. Nothing is said of any missionary obligation resting on Christians other than those specially commissioned (Rom. x. 15) unless we may take *σκεύη ἐλέους* in an active sense to balance *σκεύη ὀργῆς* (ix. 22 f.). In Eph. however the knowledge of God's purpose (i. 9) is made known to all, and the responsibility for making known His manifold wisdom, rests on the Church as a whole. St Paul calls on all to let their light shine on the darkness of heathenism (cf. Ph. ii. 15 f.) and to be shod with 'the preparation of the gospel of peace' (vi. 15).

From first to last it is striking to notice what a fundamental

place the thought of unity holds in the whole conception both in regard to local communities and to the universal Church. We cannot now give time to examining St Paul's treatment of the forces that tend to disturb domestic peace in 1 and 2 Cor., Rom., and Phil., though it would directly illustrate his teaching in Eph. iv. We must concentrate our attention on his treatment of the fundamental problem of the cleavage, racial and religious, age-long and world-wide, that made the Jew despise the Gentile, and the Gentile hate the Jew.

The first point to notice is the fierceness with which St Paul rejects any approach to compromise on the question of circumcision which would imply the organization of the universal Church on a dual basis. The truth of the Gospel for which he was contending was the condition of unity, and he must sacrifice even the immediate peace of the Church rather than surrender it.

We notice next the special significance, which Hort has emphasized in *Proleg. to Rom.*, of the collection for the Church at Jerusalem which St Paul organized among his Gentile Churches, and which he was prepared at the risk of his own life to present in person to his kinsmen after the flesh. He was ready to fight for the truth. He was ready to die to further the cause of unity. The success of the mission meant the triumph of the cause of catholic unity at the head-centre of Jewish Christianity.

These facts of personal history give an intense interest to the treatment of the unity of the Church in Eph. and give the clue for the right understanding of the whole structure of the Epistle. There is no glossing over the old-world cleavage or the depth to which the fact of it had entered into the consciousness of the writer. It shapes the form of his acknowledgement of the blessings which were the common property of the whole Church (i. 12—14). It inspires his prayer for his Gentile correspondents and his confession of the universal need from which the mercy of God had delivered both Jew and Gentile (ii. 5). His special instruction deals with the power by which the barrier between them had been broken down (ii. 14). His special commission

is to declare the fact of the unity (iii. 6), and his imprisonment, due directly to his devotion to the cause, gives special point to his appeal for the jealous guarding of the precious fact (iv. 1).

There can be no doubt then of the personal interest which the writer feels in his theme. It would be a grievous mistake however to leave the impression that he based his own interest in it or would have us base ours on any considerations personal to himself. There is no touch of self in his account of the way by which the unity, which he traces back to its source in the person of Christ Himself, had been won for us by His Incarnation, Passion, Resurrection and Ascension, or in the account of the spiritual forces, by which it is to be preserved as an abiding reality, and to be attained progressively by the harmonious co-operation of each of the variously endowed members of the whole Body. The cause of unity was for him no accidental or adventitious ornament of a Creed which for all practical purposes would work well enough without it. It was the cause of Christ.

(iv) Ἐν Χριστῷ.

Our comparative study of the doctrine of the epistle will find its natural climax in the study of the phrase, which is at once the central point in St Paul's theology, and to a remarkable extent the recurrent theme of the whole of Eph., the phrase Ἐν Χριστῷ. The systematic examination of St Paul's use of this and the other closely allied forms of speech (ἐν κυρίῳ, ἐν Χριστῷ Ἰησοῦ, etc.) begins with Deissmann's full and able monograph published in 1892, *Die N.T. Formel in Christo Jesu*. A short summary of his results will be the best foundation for further study. He begins by tracing the construction, of ἐν with a personal pronoun in the singular, back *not* to LXX. or Jewish Greek sources, but to a classical idiom found notably in Sophocles. He contends that in its ultimate analysis ἐν in this phrase retains its fundamental 'local' force, adapted to popular psychology. He notes that the relation is always to a living person. He repudiates the idea that St Paul's use of prepositions is lax and lawless, e.g. inter-

changing ἐν and διὰ, or again that he is capable of forcing Greek prepositions into alien Hebraistic moulds. He then claims that St Paul must be regarded as the creator of the formula ἐν Χριστῷ Ἰησοῦ. The evidence that he adduces on this point is remarkable. The position, if it can be established, is of far-reaching significance. It is a striking fact that the formula has no strict parallel in the Synoptics, James, 2 Peter, Jude or Hebrews. In Acts there is, I believe, only one real instance (xiii. 39), and that is in a speech of St Paul's, in a thoroughly Pauline connexion (ἐν τούτῳ...δικαιούται). iv. 2 is quite different. In iv. 9, 10, 12 the antecedent is most probably in all cases ὄνομα. xvii. 28, however (αὐτῷ=τῷ θεῷ), also in a speech of St Paul's, must not be overlooked. 1 Pet., which on other grounds we have reason to regard as dependent on the Pauline writings, has three instances, iii. 16, v. 10, 14. In Apoc. there are only two, οἱ ἐν Κυρίῳ ἀποθνήσκοντες (xiv. 13, cf. 1 Th. iv. 16, 1 Co. xv. 18) and the strange ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ (i. 9). This writer also may, as we shall see, have been familiar at least with Eph. and Col.

It is only in the other Johannine writings that we find parallel phrases which *prima facie* have a claim to be regarded as independent. And in none of these do we find ἐν Χριστῷ. It is always ἐν ἐμοὶ or ἐν αὐτῷ or ἐν τῷ νιῷ corresponding to ἐν τῷ Πατρὶ and ἐν σοί and ἐν τῷ θεῷ.

The relation between the Pauline and the Johannine phrases must be considered later. At any rate so far as ἐν Χριστῷ is concerned Deissmann has made out a strong case. St Paul indeed uses the phrase habitually even when writing to strangers without explanation. But the distribution of usage both in N.T. and in the Sub-Apostolic Fathers<sup>1</sup> is strongly against the hypothesis that the phrase was in constant use outside the circles which had come directly under Pauline influence. There is therefore good ground for believing that the form of expression

<sup>1</sup> If I have counted correctly *Clem. Rom.* has 11 examples, *Ignatius* 27, and *Polycarp* 3. Otherwise it is very rare. Only 1 in *Hermas*, 2 in *Barnabas*, 1 in *Ad Diogn.*, none in 2 *Clem.*

is not only strongly characteristic of St Paul but is in fact his own creation.

Passing on from the question of source to the question of meaning, Deissmann, after a vigorous and successful protest against any attempt to tone down the startling boldness of the expression, arrives at last at the conclusion that it connotes 'the most intimate conceivable communion between the Christian and the living Christ.' Some of the steps by which this conclusion is reached, e.g. the summary identification of *Χριστός* and *Πνεῦμα*, are open to challenge. The result, however, may be confidently accepted, together with the further observation that the 'Christ' is for St Paul in this phrase normally not Jesus as He was in the days of His Flesh, but as He is in His present risen and ascended state. The rest of the essay is taken up by heroic, not uniformly successful, efforts to find this meaning in every passage in which the phrase occurs.

Before passing on to an independent examination of the material, something must be said on the linguistic affinities of the phrase. Deissmann is no doubt right in pleading for a Greek background for the use of the preposition. St Paul's style is free from crude Hebraisms. This need not, however, prevent us from allowing with J. Weiss and F. Prat a larger share to LXX. in moulding the phrase than Deissmann is willing to acknowledge. Only when we come to look for parallel expressions in LXX., they are hard to find. *Ἐν τῷ θεῷ* occurs in Ps. xvii. (xviii.) 30 = 2 Sam. xxii. 30, Ps. lv. (lvi.) 5, lix. (lx.) 14 = cviii. (cviii.) 14, lxxvii. (lxxviii.) 22, Is. xlv. 25. *Ἐν σοὶ* (of GOD) only in Ps. xvii. (xviii.) 30 and in Hosea xiv. 4. *Ἐν κυρίῳ παντοκράτορι θεῷ ἀπῶν* occurs in Zech. xii. 5. *Ἐν πνεύματι* only in Mic. iii. 8, Zech. iv. 6.

Deissmann draws from parallels of this kind 'the idea of dwelling in a spiritual element as an atmosphere.' J. Weiss suggests 'the appropriate sphere of action,' giving *ἐν* a limiting force. But the O.T. passages, while no doubt they make fellowship with God a condition of action of various kinds, regard the condition as the secret of power and not as limiting freedom.

The N.T. use both of *ἐν τῷ θεῷ* (*ἐν θεῷ*) and *ἐν πνεύματι*

(rarely ἐν τῷ πν.) is worth examination both for its own sake and because each phrase is found in close connexion with ἐν Χριστῷ.

The most interesting example of ἐν αὐτῷ (sc. τῷ θεῷ) is in St Paul's speech at Athens (Ac. xvii. 28) ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν. Here the conditions of the use show that the construction would not offend Greek ears, and that the idea of human life being 'in its element' in the Divine had affinities with Greek philosophic thought. The phrase recurs in relation to the true sphere of Christian life in Col. iii. 3.

In 1 Th. ii. 2 ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν the consciousness of communion with God inspired the confidence, as in the O.T. examples above. The same explanation would account for καυχώμενοι ἐν τῷ θεῷ in Rom. v. 11, only the constant use of ἐν with καυχᾶσθαι to describe the subject of boasting casts doubt on the relevance of Rom. v. 11, and still more of Rom. ii. 17<sup>1</sup>. Apart from these passages the phrase is only found in St Paul in the salutations of 1 and 2 Th. τῇ ἐκ. ἐν θ. π. [ἡμῶν] καὶ κ. Ι. Χ., where it will be noticed that ἐν θεῷ passes on without any repetition of the preposition to κ. Ι. Χ. Here then there can be no doubt that communion with God as Father, and Jesus Christ as Lord, constitutes the spiritual element in which the Church finds its true being.

In the rest of N.T. ἐν θεῷ πατρὶ is found only in Jude 1, perhaps under Pauline influence. Otherwise ἐν θεῷ does not occur except in Jn iii. 21, of the condition of right action, and ἐν τῷ θεῷ (twice) in 1 Jn iv. 15 f. of the mutual indwelling of God and the believer.

ἐν πνεύματι (ἐν τῷ πν. three times) occurs 14 times in the Gospels and Acts, six times in relation to baptism. Otherwise it denotes 'spiritual possession,' whether the spirit be the Holy Spirit of God as in the case of David, Mt. xxii. 43, Mk xii. 36, or Simeon Lk. ii. 27, or our Lord Himself, Lk. iv. 1, Mt. xii. 28, or an unclean spirit as in the case of the demoniac (Mk v. 2), cf. ἐν τῷ Βεεζεβούλ (Mt. xii. 24) = Βεεζεβούλ ἔχει (Mk iii. 22).

<sup>1</sup> See Prat, *La Théologie de S. Paul*, vol. i. p. 434.

Similarly it is used four times in Apoc. (i. 10, iv. 2, xvii. 3, xxi. 10) of the 'prophetic' or 'Apocalyptic' state.

In all these cases the spiritual environment is represented as in active personal relation to the human spirit, and in some at least of the contexts *ἐν* takes on in consequence a Hebraistic colour.

In the Epistles the phrase with two exceptions (Jude 20 and 1 Pet. iii. 19 *ἐν*  $\phi$  = *ἐν* *πν.*) is confined to St Paul (incl. Eph. (6)). He uses it once (1 Ti. iii. 16 *ἐδικαιώθη ἐν* *πν.*) in relation to our Lord (cf. 1 Pet. iii. 19). Here it follows *ἐφανερώθη ἐν σαρκί*. The sentence is obscure. It is possible that His 'manifestation' in the days of His flesh is contrasted with His 'justification' under the new 'spiritual' condition of His resurrection state. The contrast of *σάρξ* as = *σῶμα ψυχικόν* and *πνεῦμα* as = *σῶμα πνευματικόν* could be defended by 1 Co. xv. 45 (*πνεῦμα ζωοποιούν* contrasted with *ψυχὴ ζῶσα*). In no case does it imply any confusion between the Person of Christ and the Person of the Holy Spirit. *σάρξ* or *ψυχὴ* and *πνεῦμα* connote states or conditions of being, not personalities. But it is difficult to make our Lord's justification dependent on His resurrection state in the same sense in which His manifestation was dependent on His incarnation. And the contrast between *σάρξ* and *πνεῦμα* in St Paul is elsewhere ethical rather than physical.

It is better therefore to take *σάρξ* to denote the human nature which He took on Him in the Virgin's womb, 'the flesh which He became' and through which He was made known to man, and *πνεῦμα* the spirit bestowed on Him at His baptism, in the power of which He triumphed over sin and death, condemning sin in the flesh, and attaining to the resurrection from the dead. This interpretation has at least the merit of keeping *ἐν πνεύματι* here in close harmony with the other instances of its use by St Paul<sup>1</sup> and especially with Ro. viii. 9.

<sup>1</sup> In 1 Pet. iii. 18, *θανατωθεὶς σαρκὶ ζωοποιηθεὶς πνεύματι*, we have clearly a parallel expression which is generally interpreted as implying a contrast of states. But in iv. 1 f., *παθὼν σαρκὶ* means 'dying

In all other places where the phrase occurs in St Paul it has a 'dynamic' force describing a power by which the Christian is possessed and in virtue of which he receives power to see the truth (Eph. iii. 5), to confess Jesus as Lord (1 Co. xii. 3). It is the source in him of spiritual gifts, powers of healing, etc. (1 Co. xii. 9) and the characteristic Christian graces, righteousness, peace, and joy (Ro. xiv. 17) and love (Col. i. 8). It quickens the conscience (Ro. ix. 1). It imparts firmness (Ph. i. 27). It is the hall-mark of an Apostle (2 Co. vi. 6), the seal by which Christians are known 'in the day of redemption' (Eph. iv. 30). It cleanses (1 Co. vi. 11), justifies (1 Co. vi. 11, cf. 1 Ti. iii. 16), sanctifies (1 Co. vi. 11, Ro. xv. 16). In one Spirit we are baptized into one Body (1 Co. xii. 13). In one Spirit we all have our access to the Father (Eph. ii. 18). It inspires prayer (Eph. vi. 18; cf. Jude 20, Jn iv. 24) and fits us to receive the Divine indwelling (Eph. ii. 22; cf. 1 Jn iii. 24).

As the Spirit is the Spirit of Christ (Ro. viii. 9), as Christ baptizes with the Spirit (Mk i. 8, Mt. iii. 11, Lk. iii. 16, Jn i. 33), as the Spirit strengthens us to receive Christ's indwelling (Eph. iii. 17), it is not surprising to find that, as Gunkel has pointed out<sup>1</sup>, many of the consequences of being *ἐν Χριστῷ* are also ascribed to possession by the Spirit. It does not however follow that St Paul identified 'the Spirit' with Christ or that *ἐν Χριστῷ* and *ἐν πνεύματι* may be regarded as precisely equivalent terms.

Passages where the two phrases occur side by side (1 Co. vi. 11 and Ro. ix. 1), and especially passages like 1 Co. xii. 3, Eph. iii. 17 (see note *in loc.*), in which our relations to the Divine Persons are delicately but effectively discriminated, ought to be sufficient to guard us from this confusion.

We may pass on then to a closer examination of *ἐν Χριστῷ*,

to flesh' or 'by reason of flesh,' in the sense in which St Paul speaks of 'crucifying the flesh' (Gal. v. 24) and so of doing away with the 'body of sin' (Ro. vi. 6). The phrase in 1 Pet. iii. 18 is therefore better taken as reflecting Ro. vi. 10 *τῆ ἀμαρτίας ἀπέθανεν* ..... *ἕν τῷ θεῷ*.

<sup>1</sup> See the reff. in Prat, *Lc.*

taking with us from our study of *ἐν τῷ θεῷ* and *ἐν πνεύματι* at least the lesson that a phrase expressing a personal relation which may be regarded theoretically as laying down a condition or defining a limit, is found in practice to describe a source of power.

There remains however yet one expression, *ἐν τῷ Ἀδὰμ*, which Deissmann has overlooked, of which we must take account before we come to the phrase itself, because St Paul's use of it shows that it presented to his mind a real analogue to *ἐν Χριστῷ*. It occurs in 1 Co. xv. 22 *ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήσονται*. The fact is that the Hebraic and the Stoic elements in St Paul's mental training combined to give him a deep conviction of the solidarity of the race of man both on its physical (Ac. xvii. 26) and on its spiritual side (Gal. iii. 28). This solidarity, on each side, is derived from a person who is head of the race on that side, and with whom all men are in such organic connexion that their lives are continually being moulded for good or for evil by forces and influences emanating from him. In a true sense each head lives and is ever finding more perfect expression in every member of the whole body. This conception does not issue in dualism, because the headship of Adam, real and all-embracing as it is, including even Christ Himself after the flesh (Lk. iii. 38), is recognized as typical, derivative, and subordinate, while the headship of Christ is original, creative, dominant. Christ is Head of every man, Head of Adam with the rest. How St Paul came to believe this to be true of one who was a contemporary of his own is a problem on which we may well hope for further light. For the present it must suffice to notice that the headship of Adam, as St Paul conceives it, is a pale and colourless thing compared with the vividness and fulness of the picture that he gives us of the headship of Christ. The headship of Adam has in it no hint of present communion between men and their first forefather. It is evidenced for us only by the two dark but universal facts of sin (Ro. v. 12) and death (1 Co. xv. 22). The headship of Christ is intensely personal, rich in an inexhaustible potency

of blessing, and, though countless millions are unconscious of the fact, extends, no less than the headship of Adam, to every member of the human race.

When we come to examine the passages containing *ἐν Χριστῷ* and kindred phrases, a wide field opens before us. Deissmann notes 164 passages. The various forms are worth recording:

*ἐν Χριστῷ* 29. *ἐν τῷ Χριστῷ* 5. *ἐν Χριστῷ Ἰησοῦ* 43. *ἐν κυρίῳ* 43. *ἐν κυρίῳ Ἰησοῦ* 4. *ἐν Ἰησοῦ* 1 (Eph.). *ἐν Ἰησοῦ Χριστῷ* 1 (Gal. iii. 14), v.l. *ἐν Κ. Ι. Χ.* 3 (all in 1 and 2 Th.). *ἐν Χ. Ι. τῷ Κ. ἡμῶν* 3. *ἐν τῷ Χ. Ι. τῷ Κ. ἡμῶν* 1 (Eph.).

The remaining passages have a pronoun with X., etc., as antecedent.

The choice of titles is clearly determined by the context in each case, and affects the precise shade of thought expressed. The remarkable rarity of forms in which *Ἰησοῦς* stands first or alone shows that the key to the phrase must lie in the thought of the office 'Christ' or 'Lord,' on which Jesus entered after His resurrection (Ac. ii. 36) as evidenced by the outpouring of the Spirit at Pentecost.

The simplest series is that containing *ἐν κυρίῳ*. It connotes the normal sphere of Christian life and duty. It defines the duties appropriate to fundamental human relationships. It regulates our intercourse one with another. Its influence is felt in the humblest ministration. 'I, Tertius, who wrote the Epistle in the Lord salute you' (Ro. xvi. 22). It is the root of characteristically Christian emotions, confidence, joy, hope. From it spring unity, steadfastness, and spiritual strength.

1 Co. i. 31 *ὁ καυχώμενος ἐν Κ. καυχᾶσθω* is worth special attention, because though the phrase is drawn from Jer. ix. 24 the form is due to St Paul. The passage (both Heb. and LXX.) runs 'Let him that glorieth glory in this that he understandeth and knoweth me.' We have proof therefore that *ἐν Κ.* (even with *καυχᾶσθαι*) is a compendious phrase to describe the most intimate communion between the Christian and his Lord.

It is certainly surprising that the phrase in this form occurs in N.T. outside St Paul only in Apoc. xiv. 13, and in the

Apostolic Fathers only in Hermas, *Mand.* iv. i. 4. It is found in Eph. 7 times.

The other passages may be considered together, without regard to the differences in form. They fall naturally into three groups.

In the first 'Christ' is regarded simply as 'the true home of the Christian.' Communion with Him is the normal element and the ultimate differentia of the true Christian life. St Paul speaks e.g. of some who were 'in Christ' before him (Ro. xvi. 7). The distinction between Jewish and Christian *Ecclesiae* is that the latter are 'in Christ' (Gal. i. 22, 1 Th. ii. 14), the others are not. His own hope is that at the last he may be found 'in Him' (Phil. iii. 9). Into this group fall passages hardly distinguishable from those in which we find ἐν κ., e.g. τὸν δόκιμον ἐν Χ. (Ro. xvi. 10), τοὺς συνεργούς μου ἐν Χ. I. (xvi. 3).

In the second group 'the element' in which the Christian lives, this 'most intimate communion' with His risen Lord, is seen as a present source of every form of spiritual grace and blessing. In Him we attain to our Divine sonship and are born of God (2 Co. v. 17, 1 Co. i. 30, Gal. iii. 26, Eph. ii. 10). In Him is eternal life (Ro. vi. 23), faith and love (1 Ti. i. 14), wisdom and knowledge (Col. ii. 3), righteousness, sanctification and redemption (1 Co. i. 30). In Him the Corinthians (1 Co. i. 5) were enriched in every gift. In Him we find our true unity with one another (Ro. xii. 5) as with God (Eph. ii. 13).

There is still a third group. Hitherto we have been considering passages in which we 'in Christ' enter on the fulness of our inheritance as sons of God. There are others in which God 'in Christ' draws near to us, and finds 'in Him' the home and centre of His working in and on the world. Of these passages 2 Cor. v. 19 may be taken as the type. Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ. Eph. is singularly rich in illustrations of the manifoldness of the Divine operations to this end under this condition. The purpose of the ages was formed and wrought out (Eph. i. 10, iii. 11) in Him. In Him God chose us before the foundation of the world (Eph. i. 4). In Him God freely forgave us our sins (Eph. iv. 32). In Him God quickened us to new life from the death of sin (Eph. ii. 5).

In Him God raised us to sit with Him on His throne (Eph. ii. 6), blessing us with all spiritual blessing in the heavenlies (Eph. i. 3) in Him. God has made Him the radiating centre of spiritual force for the Universe (Eph. i. 20). The goal of God's gracious purpose is in the end to 'sum up' all things in Him (Eph. i. 10).

Deissmann is no doubt right in maintaining that when St Paul coined the mighty phrase *ἐν Χριστῷ Ἰησοῦ* his mind was fixed in the first instance on the risen and glorified Christ. But a careful study of the whole series, and especially of this third group, leaves no doubt as to the failure of his effort to confine St Paul's conception within the limits that he proposes. He that ascended was for him the same also that descended first into the lower parts of the earth. An unbroken unity, not of plan only but of the Person in whom the plan was formed and carried through, identifies the pre-existent with the historic, and both with the glorified, Christ.

When we try to get behind these facts, to discover the source or predisposing causes of this great intuition, we find ourselves face to face with the fundamental problem of the Gospel according to St Paul. The thoughts that are brought to a focus in it throw light backward on O.T. They are closely akin to the personification of the nation of Israel of which the Psalms are full. They harmonize naturally with the Apocalyptic representation of the Kingdom of God in the form of 'one like unto a son of man' in Daniel vii. which underlies the use of the title 'The Son of Man' by our Lord in the Gospels, and if we may trust the account in Acts vii., by St Stephen in the hearing of St Paul. The varying extent of the circle included in the references to the Servant of the Lord in Isaiah xl.—lxvi., connoting at times the whole of Israel, at times the faithful remnant among them, and at times it is difficult not to believe as the early Church believed (Ac. viii. 35), a single individual, corresponds closely to the varying connotations of *ὁ Χριστός* in St Paul. Yet there is nothing to suggest that St Paul's use of *ἐν Χριστῷ* was derived from O.T.

Again, one or two turns of phrase in the Synoptic tradition

of the words of the Lord, e.g. 'He that receiveth you receiveth Me' (Mt. x. 40) and 'Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me' (Mt. xxv. 40) acquire a direct force, which we might not otherwise have associated with them, when we approach them from the Pauline standpoint. But they cannot themselves have suggested it.

It is difficult, if not impossible, to postulate any direct dependence on the Johannine tradition during the earlier periods in St Paul's theological development.

We are therefore driven back on St Paul's own account of the source from which the Gospel which he preached came to him. He did not, he tells us most emphatically (Gal. i. 12), receive it from human lips, nor was he taught it, but by means of a revelation of Jesus Christ.

The form of that revelation he describes, a few verses later (Gal. i. 16), as a revelation of which God was the author, and the presence of His Son in him was the substance. God was pleased, he writes, 'to reveal His Son in me, that I might preach Him as my gospel among the Gentiles.' And the mystical force of this phrase, which if it stood alone we might easily overlook, he affirms in language, which is quite unambiguous, before the end of the paragraph. 'I live,' he says (Gal. ii. 20), 'yet henceforth not I, but Christ liveth in me.' In this spiritual region spatial imagery is naturally transcended. The relationship indicated under the figure of a personal indwelling in a person must always be a mutual relationship. The indwelling personality is at the same time indwelt.

It would seem therefore that St Paul's phrase *ἐν Χριστῷ* and all the heights and depths of the universal gospel contained in it have their root in the unique spiritual experience by which his whole life was transformed at his conversion. Intensely individual and personal as that experience must have been he is conscious that his eyes have been opened to a fact of eternal and vital significance not for himself only but for all men. Jesus of Nazareth whom his own nation had crucified is the Christ of God. And even in His ascended glory He still identifies Himself with His persecuted disciples on earth, and,

wonder of wonders, He is in living touch with the bitterest and most determined of their persecutors. That was the vision that made Saul of Tarsus the Apostle of the Gentiles. Need we look further for the source of the great intuition crystallized into this mystic but most practical formula ἐν Χριστῷ?

There remains the problem of the relation in which St John's use of this idiom stands to St Paul's. In St John we must distinguish three groups of passages. We have first, passages in which Jesus Himself is represented as using the idiom to express His own relation to the Father; then passages in which He uses it of the relation in which His disciples stand to Himself, and lastly passages in which the writer uses it in his own name in reference to the 'abiding' of Christians in Christ and in God.

The first group consists of passages found in three different contexts, (1) x. 22—38 in controversy with the Jews, (2) xiv. 8—20 in His self-revelation to His disciples, and (3) xvii. 20—26 in prayer to the Father. This idiom is never employed by the Evangelist when writing in his own name of the relation of the Father to the Son.

In the first passage (x. 22—38) Jesus in answer to a challenge to state plainly whether He was the Christ or not, appeals to the witness of the works that He is doing 'in His Father's Name.' He passes on to account for the failure of men to accept this witness by the fact of their refusal to follow Him as their Shepherd. At the same time He declares the intimacy of the communion between Him and those that did follow Him, and their safety in His, that is His Father's, Hand. This claim to oneness with the Father is at once resented as blasphemous on human lips. Jesus vindicates Himself as Man, on the ground of the Scriptural ascription of the title 'Gods' to the Judges in Israel, to whom the word of God came, and who were authorized to give decisions in His Name. He claims however for Himself a special right to the title 'Son of God' on the strength of the sign at His Baptism, and of the good works that He had shown them (ἐκ) as the fruit of His communion with the Father. For these works were not self-originated.

They were strictly His Father's works, witnessing, for those who would trust the evidence contained in them, to the mutual indwelling of the Father and the Son.

Here the phrase expresses a consciousness of 'the closest possible communion' amounting to a vital union between the Father and the Son, so that the Father is to be regarded as the real agent, and entitled to all the credit for the works that the Son does in His Father's Name as His Father's representative.

The same thought recurs in intercourse with His disciples (xiv. 8—20). In answer to Philip's prayer 'Show us the Father' Jesus points out that the mutual indwelling of the Father and the Son made every word and act of the Son a revelation of the Father; and in proof of that indwelling He appeals both to His own consciousness of its reality and to the character of the works that He was doing in the strength of it (*vv.* 8—11). His return from the grave will bring them a new assurance of the truth of the claim, and they will find in it a key to the relation in which they would find themselves standing to their risen Lord (*v.* 20).

In His Intercession (xvii. 20—23) Jesus prays for a union of His disciples with Himself and with His Father, after the pattern of this same mutual indwelling, as a proof to the world of His own mission from the Father. And He declares that He has associated them with Himself in the 'glory' which the Father had bestowed on Him, in all that is implied in bearing the title 'Son of God' before the eyes of men, that they may be knit into one, with one another and with the Father and the Son, being indwelt by the Son as the Son is eternally indwelt by the Father.

The thought of the mutual indwelling of the Father and the Son is therefore vitally connected with the mutual indwelling of the Lord and His disciples which is the immediate subject in the second group of passages (*vi.* 56 and *xv.* 1—7). The first of these (*vi.* 56) describes 'mutual indwelling' as the fruit of 'eating His flesh and drinking His blood.' This is the first mention of this form of relationship. There is nothing in the context to define it further.

The second passage (xv. 1—7) is the allegory of the Vine. Here we have the vital relation between the Lord and His disciples worked out under the form of a symbol already consecrated by Prophet (Is. v. 1 ff., cp. Mk xii. 1, etc.) and Psalmist (lxxx. 8) as a figure of the Israel of God. It expresses (as we shall see p. 124) concisely and clearly St Paul's thought of the Church as the Pleroma of Christ. It supplies at the same time a perfect illustration of the meaning of *ἐν Χριστῷ χωρὶς ἐμοῦ* (v. 5) corresponds exactly to *χωρὶς Χριστοῦ* in Eph. ii. 12. This however is by the way. The main purpose of the passage is to help disciples to realize the necessity for the indwelling and the conditions they must observe to secure and maintain it. For the relationship is moral not mechanical, and calls for constant watchfulness and effort on the part of all who are admitted to it.

In parts of the Gospel where the Evangelist may be speaking in his own person there are two phrases in which we may perhaps catch echoes of St Paul (i. 4, cf. Col. i. 16 f., and iii. 15, cf. Ro. vi. 23).

In his first Epistle the relationship is one of the fundamental Christian verities (v. 20). A great deal of the Epistle is devoted to emphasizing the obligations it entails (ii. 6, iii. 6); the means of maintaining it (ii. 24, 27; iii. 24*a*; iv. 12, 15, 16) and the sign that it is effectual (iii. 24*b*, iv. 13). The influence of the Gospel is dominant throughout. There is nothing to suggest dependence on St Paul.

What account then are we to give of the source from whence this element comes into St John's writings? Of course, if the whole conception is fanciful and unreal, if no such 'interpenetration of personalities' between man and man, or between man and God, is possible, we must suppose that the Evangelist in spite of his claim to be recording his own experiences at first-hand is in this part of his narrative suffering from some strange hallucination, which we may fairly assume to have been caught from St Paul, who certainly shared it with the author of the Fourth Gospel.

But, supposing the relationship between St Paul and his

Lord to be, as it certainly was to St Paul, the most real and vital thing in his experience, what other expression could we expect for the potentiality in human nature, to which this experience bears witness, than that which St John records? Approaching the problem simply from the human side, there can be no doubt of the supremacy in spiritual development which marks Jesus out among men. It is attested by His position in the religious history of the race. It is wonderfully portrayed in the Gospel Narratives. Is it not harder to believe that this part of the picture was the product of dramatic imagination than that it was drawn from life?

I have already said that I do not imagine that St Paul can have been led to formulate his expression of this fundamental Christian unity under the influence of the Johannine tradition. I think it not impossible that knowledge of St Paul's writings may have quickened in St John a deeper sense of the significance of words of his Master with which his memory was stored. But it is at least as likely, especially if at any time the two men ever enjoyed an opportunity for extended intercourse, that St Paul received even more than he gave. If so, the greater richness of his treatment even of his own familiar theme in Eph. and Col. would be the fruit of lessons learnt directly from St John<sup>1</sup>.

## B. THE RECIPIENTS.

As soon as it is recognized that Eph. is the work of St Paul himself, the other questions belonging to 'Introduction,' the question of the readers for whom it was in the first instance intended, and the question of the time and place of writing, acquire a real, though subordinate, interest and importance.

The internal evidence of the Epistle has already led us to regard it as 'a Pastoral.' While by no means an impersonal production, 'a short exercise addressed to no one in particular,' it is singularly lacking in that sharpness of characterization and

<sup>1</sup> Note e.g. the Johannine affinities of Eph. iii. 14—17.

wealth of personal greeting and appeal which mark St Paul's writings addressed to particular congregations even of those who had not seen his face. We are compelled therefore to regard it as addressed to a variety of churches, all of whom St Paul as Apostle of the Gentiles regarded as 'within his jurisdiction,' but not united to one another by any further bond of common blood or of ecclesiastical or political organization.

This conclusion is strongly supported by the textual phenomena in *v.* 1 (see p. 11) including the title 'to the Laodiceans' which the Epistle bears in Marcion's Apostolicon. It also supplies, as Hort shows (*Prol.* p. 89), the only sufficient explanation to the reference to an epistle (clearly an epistle of St Paul's) of which Laodicea was to be in some sense a centre of distribution (*τῆν ἐκ Λ.*). It explains at once the use of the preposition, and the strange fact that Col. (iv. 15 f.) contains at the same time personal messages to members of the Church in Laodicea. Clearly therefore this epistle, though it was to spread through the valley of the Lycus from Laodicea, cannot have been addressed to Laodicea exclusively or primarily.

If this identification may be regarded as established, Eph. was a circular letter which among other places was to find its way to Laodicea. We have already noticed that the similarity of the language in Eph. i. 15, Col. i. 4, Philem. 5 would be naturally explained if it referred to information derived from the same source; if, that is, Epaphras had reported on the state of the Churches, chiefly no doubt in the province of Asia, with which he was personally acquainted, and some of which he must have visited on his way from Colossae to Rome.

Two further questions have been raised. One as to the inclusion of Ephesus among the Churches addressed. On this point it does not seem possible to say more than that it would be difficult to suppose that Ephesus would be left out if other Asiatic churches were included, and that this hypothesis accounts most simply for the title which the epistle has borne from a very early period.

It is true that the language of i. 15, iii. 2, iv. 20 is not what

St Paul would have chosen had he been addressing the church at Ephesus exclusively. But it does not follow that Tychicus would not have had instructions to read the letter to the church as he passed through and to leave behind a copy for their use. Indeed if Laodicea was to be a distributing centre for the valley of the Lycus, Ephesus may quite well have been charged with the same function in regard to any churches in Asia which lay off the direct route from Ephesus to Colossae.

The second question arises from the fact that St Paul is throughout addressing Gentile converts. It has been suggested in consequence that the letter is not written to any church at all as a whole, but only to the Gentile element in all the churches. In a sense this is true. The letter is dealing throughout with the meaning of the Gospel for the Gentiles. When he uses the second person plural in contrast with the first person he is addressing the Gentiles. But it does not follow that he expected meetings limited to the Gentile members in each congregation to be summoned to hear the letter. When he speaks in the first person plural he speaks on behalf of his fellow Jewish Christians, and what he has to say has a bearing on the lives of all. In fact, Eph. does not in this respect differ from the rest of the Pauline epistles. The Churches in the Dispersion (see esp. Ro. i. 5, 13) are all regarded as substantially Gentile in spite of the presence of a Jewish element in each.

It is impossible to define precisely the area which Tychicus was intended to cover. It would be natural for him, as one part of his commission was to escort Onesimus back to his master Philemon, to take the route by Magnesia on the Mæander and Tralles direct to Laodicea. There would be nothing improbable in the supposition that he would visit the rest of 'the Seven Churches' on his way back. His own home may very well have been in one of them, as he was a member of the province, and apparently not an Ephesian. (See H. *Prol.* p. 91.)

## C. THE TIME AND PLACE OF WRITING.

Eph. contains few indications of the time and place of its composition. St Paul when he wrote it was a prisoner 'on behalf of the Gentiles,' and Tychicus was with him. That is all. Even when we throw in the evidence of Col. and Philem. we can only add the names of a few more of St Paul's companions, and note the fact that only three of them were 'of the circumcision,' and that St Paul had hopes of one day being free to visit Philemon.

The fragmentary character of our knowledge of St Paul's life, as proved by 2 Cor. xi. 24 f., seems to open a wide door for conjecture. Deissmann for instance suggests an unrecorded imprisonment during St Paul's three years at Ephesus, and curiously enough the Marcionite Prologue to Col. dates that epistle from Ephesus.

But apart from the difficulty of assuming that these three Epistles were all prior to 1 Cor., it is really inconceivable that an imprisonment, which St Paul felt to have such far-reaching significance, could have left no trace either in St Luke's narrative (Ac. xix.) or in St Paul's summary (Ac. xx. 17—35) of his work at Ephesus.

On the other hand, the imprisonment which began with St Paul's arrest in Jerusalem (Ac. xxi. 33) exactly suits the conditions. It was directly due to St Paul's advocacy of the Gentile cause, and it may well have given rise to the widespread feeling of depression in Gentile Christian circles which he feels it so important to counteract (Eph. iii. 13).

Assuming then that Eph. was written during this imprisonment, we have still to determine whether it was written from Caesarea or from Rome. Here the opportunities for preaching which St Paul enjoyed (Col. iv. 11; cf. Eph. vi. 19 f., Col. iv. 3) are, as Zahn points out (*Intr.* Vol. i. 443 E.T.), strongly in favour of Rome.

Again, there is no saying where a runaway slave might try to hide, but strangers had an access to St Paul in Rome, which

apparently was denied them in Caesarea. So the conversion of Onesimus also favours Rome.

Nor is there anything of weight on the other side. The promise of a visit to Philemon (v. 22) which B. Weiss regards as decisive for Caesarea really supports the rival hypothesis. For (see Zahn *loc. cit.*) St Paul would not have postponed his long-cherished plan for a visit to Rome, recently confirmed by the Lord Himself in a vision (Ac. xxiii. 11), for the sake of seeing Colossae. Nor can the earthquake from which Laodicea suffered some time during Nero's reign help us. The data are too indeterminate. Tacitus puts it in A.D. 60, Eusebius in A.D. 63. If St Paul reached Rome in the spring of 59 A.D. Col. may well have been written before news of the earthquake came. And even if it was written after, unless Colossae had also suffered severely, there is nothing strange in St Paul's silence with regard to it.

We may therefore with some confidence date Eph. from Rome during St Paul's first imprisonment. Direct contact with the Imperial system at head-quarters preceded, and perhaps helped to define, St Paul's vision of the universal Sovereignty of Christ, and of the unity of the Church in Him.

There remain two subsidiary questions with regard to the order of the epistles written during this imprisonment at Rome on which we must find room for a few words. The first concerns the date of Phil. Lightfoot followed by Hort placed Phil. first in the list, on the ground of its affinity both in thought and language with Rom. This view however is not making way either in England or on the Continent. Positive grounds for a decision are not easy to find. In Phil. St Paul is writing to close personal friends. They are depressed by what has befallen him. He therefore makes an heroic effort to point out the silver lining in every cloud. The result is that the refrain 'Gaudeo, Gaudete' stands out on a background, the dark elements in which are more sharply emphasized than in Eph. or Col. In Eph. and Col. St Paul's imprisonment is regarded simply in its relation to Gentile Christendom. His sufferings spring from his loyalty to the cause of the Gentiles, and would contribute to its ultimate triumph. The

Philippians on the other hand were not only troubled by the popular discredit which St Paul's imprisonment might bring on his Gospel in the minds of those who did not know him; their horizon was filled with the fact that their friend was in prison waiting his trial on a capital charge. St Paul has therefore to face this possible issue to help them to realize that death if it came would only bring with it a deeper cause for rejoicing (i. 20 f., ii. 17). There is however nothing in this to fix the date. These conditions were inherent in the situation from the first. Nor is there anything in the use of *ἀπολογία* in i. 7, 16, even supposing that St Paul when he used it was thinking of the defence he would have to make before the Emperor's court, to suggest that his case had already come on for hearing. And Zahn is surely right in his criticism (*l.c.* p. 551) of Mommsen's suggestion as to the meaning of *πραιτώριον* (i. 13). So that there is nothing except St Paul's confidence that the final decision cannot be much longer delayed (ii. 23) to make us think of a late stage in the captivity. Here, however, unless the proceedings against prisoners were subject to mere caprice, we have a hint which requires attention. Nor does it stand alone. The last scene in Acts shows us St Paul still living in his own hired house and preaching the Kingdom without let or hindrance. There is nothing in Eph. or Col. inconsistent with this. In Phil. however, St Paul does not, as in Col. iv. 3, Eph. vi. 19, ask for the help of their prayers in his preaching. Indeed the trouble spoken of in i. 17 could hardly have arisen unless his chains seriously hampered St Paul's own evangelistic activity. Once more, difficult as it is for us to read between the lines in iv. 10—20, there can be little doubt that St Paul had recently been in more urgent need of help than we should have gathered from St Luke, and indeed, than St Paul quite liked to acknowledge to his generous but indigent friends, for fear of adding to their distress.

It seems therefore that Zahn is right in concluding that the form of St Paul's imprisonment was changed for the worse after the two years of which St Luke speaks, and that Phil. was a product of this later period.

If so, we must not look to chronology for an explanation of the 'affinities between Phil. and Rom. to which Lightfoot called attention. They cannot indeed be dismissed as insignificant. But they can be accounted for in great measure by the recrudescence of the Judaistic controversy, and by the recurrence of the need for preaching humility, especially if owing to the activity of Judaizers St Paul had recently read again his own epistle to the Romans.

It would take us too far afield to discuss here in its wider aspects the bearing of the doctrinal contents of St Paul's epistles on the question of their relative dates. It must suffice to call attention to the strength of the eschatological hope in Phil. (iii. 20, iv. 5). This coupled with 1 Ti. vi. 14, Tit. ii. 13, 2 Ti. iv. 1, 8 should save us from building too much on the reticence of Eph. and Col. in this respect. The whole subject is full of antinomies which were never in St Paul's mind mutually exclusive.

The last point under this head relates to the order of the Epistles within the group, Eph., Col., Phlm. The natural interpretation of the references to Tychicus in Eph. and Col. and to Onesimus in Col. and Phlm. is that all three letters were despatched at the same time. The matter is a little complicated by the allusion to the letter 'from Laodicea' in Col. iv. 16, if that is identified with Eph. Zahn suggests that Onesimus was instructed to go straight to Colossae from Ephesus with Col. and Phlm., while Tychicus went by another route with Eph. As however Laodicea was on the direct route to Colossae and the visit of Tychicus is expressly mentioned in Col., this hypothesis seems unnecessarily ingenious.

P. Ewald on the other hand is of opinion that Eph. and Phlm. had been already dispatched before Col. was written. He hopes by this means to account for the silence of Eph. with regard to the Colossian heresy, and specifically to explain what seems to him to be a contradiction between the call to wrestle with 'principalities and powers' in Eph. vi. 12 and the complete triumph over 'principalities and powers' ascribed to Christ in Col. ii. 14 f. Neither of these difficulties is however serious.

We need not suppose that the influence of the Colossian teachers extended beyond the Lycus valley. And the victory of Christ in its various forms is constantly represented as a pattern and a pledge of the victory which the Christian is to win in his turn: it is never put forward as removing the necessity for further fighting. There is no need therefore of this artificial hypothesis. We may be content to regard Eph. and Col. as 'twin epistles.' The visit of Epaphras with its news of the danger at Colossae and his report on the condition of the other churches of Asia may well be the starting point of both Epistles. The necessity of supplying an antidote to the Colossian heresy may well have awakened St Paul to a further consciousness of the universal headship of Christ. And the return of Tychicus to his native province would supply a natural opportunity for connecting that thought with the deeper vision of the office and function of the Church and of her relation to her Head, which it is natural to associate with a protracted stay at the capital of the Empire.

#### D. THE EFFECT OF THE EPISTLE.

We have seen reason to believe that we have in Eph. the ripest fruit of St Paul's thinking on the subjects that lay nearest to his heart, put out in the first instance for the benefit of communities in the province of Asia which had been brought into being as the result of his three years' work at Ephesus, though not directly evangelized by himself. There remains one question which it is worth while to try to answer before we close. The more we study the Epistle, more than eighteen centuries after it was written, the deeper grows our wonder at the length and breadth, the depth and height of the vision that it discloses. Little by little its majestic outline defines itself before our eyes. And we cannot help asking, 'What did those for whom it was first written make of it? What impression did it make at the time?'

If we had no choice but to accept the view supported by the

deservedly high authority of Dr Swete (*Apocalypse*, p. lxvi) in his sketch of the history of Christianity in the Province of Asia, one part at least of the answer would be most disappointing. If 2 Ti. i. 15 is to be interpreted of a universal defection of all the Christians in Asia from their allegiance to St Paul, the impression which the letter made must have been transitory indeed. Fortunately there is no need to credit the party of Phygelus and Hermogenes with such far-reaching importance. It is incredible that St Paul should have dismissed so tragic a defection in a parenthesis, and have acquiesced without a struggle in the ruin of a great part of his life's work. Fragmentary as is our knowledge we should certainly have expected that such an event would have been able to produce less ambiguous evidence in its favour than the absence of St Paul's name from 1 Peter and Apoc. i.—iii. Especially when we remember the terms in which St Paul is spoken of by Clement of Rome within the same decade, and by Ignatius and Polycarp, both writing in the province of Asia within 20 years of the date to which Dr Swete ascribes the Apocalypse.

It is true that the Church as a whole was in the Sub-Apostolic age, and indeed still is, very far from assimilating the full truth of the Gospel according to St Paul. But there is no ground for ascribing this failure either then or now to personal disloyalty.

The very documents to which Dr Swete appeals, which are directly in point as being addressed in great measure to the same churches as Eph., are sufficient to clear the province of Asia of any suspicion of Ebionism, the only sect, so far as we know, that ever rejected the authority of St Paul.

#### THE EVIDENCE OF 1 PETER.

1 Pet. is addressed to a wide area and therefore follows Eph. in taking no notice of forms of false teaching that had only a limited vogue. In fact the positive warnings (1 Pet. i. 18, iv. 3) contained in it meet the same danger, arising from the abiding influence of pagan heredity and environment, with which St Paul deals in Eph. iv. 22—v. 6. St Peter indeed has in this

Epistle nothing corresponding even to the general caution against false teaching which we find in Eph. iv. 14. And the attempt to conciliate Judaizing opposition by omitting any mention of St Paul, with which Dr Swete credits St Peter, must have been largely neutralized by the reference to staunch Paulines like Silvanus and Mark (1 Pet. v. 12 f.).

The absence of St Paul's name from the letters to the Seven Churches of Asia is even less significant. There is no doubt evidence of Judaizing activity in Smyrna (ii. 9), Philadelphia (iii. 9), and probably in Ephesus (ii. 2). But the Churches are in each case praised for their loyalty. So the presence of a strong anti-Pauline feeling either in writer or readers is directly negated. We cannot be sure of the full content of the teaching of the Nicolaitans. In the only point on which we have express information, the licence granted to commit fornication and to partake in idolatrous feasts, they would seem to have adopted and set themselves to justify the teaching denounced in Eph. v. 6 and 1 Pet. iv. 2. So far they would represent a direct revolt against Pauline authority, but on the antinomian side. And if we could build on the hint in Hippolytus which makes Hymenaeus and Philetus (2 Ti. ii. 17) into followers of Nicolaus it would be tempting to suggest that the rejection of St Paul in Asia, to which 2 Ti. i. 15 refers, came from the antinomian side. The hint<sup>1</sup> in Irenaeus which dates the Nicolaitans 'much earlier' than Cerinthus is at least consistent with this hypothesis. In grappling with antinomianism in the name of the Lord Himself there was no reason why St John should seek for further support by an appeal either to St Paul or to the Jerusalem decrees.

So far we have only negative evidence, disproving the hypothesis of a defection from St Paul within his lifetime, including all Christians in the Province of Asia. We have as yet nothing apart from the preservation of the letter and its inclusion in the

<sup>1</sup> Eum qui a Cerintho insematus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitae, *Iren.* iii. 11. 7. Incidentally we may note that this reference in Irenaeus coupled with the date of Cerinthus, required by the story which he gives on the authority of Polycarp, points to a Neronian date for the Apocalypse.

Pauline collection to show that Eph. was read and appreciated. The evidence of 1 Pet. however carries us a long step further. The parallels both in phrase<sup>1</sup> and in underlying thought and construction<sup>2</sup>, coupled with the personal links with St Paul supplied by the reference to Mark and Silvanus, make it difficult, in spite of the strenuous pleading of Dr Bigg<sup>3</sup>, to believe in the independence of 1 Pet. and Eph. Nor, granting the Pauline authorship of Eph., is there any serious ground, as Moffatt admits (p. 338), for questioning the priority of Eph. St Peter, writing from Rome in the company of St Mark, who had been in Rome with St Paul at the time of the writing of Eph., may well have been acquainted with the Epistle. There is indeed no reason to suppose, after the part that he took in the Jerusalem Conference (Ac. xv. 7, Gal. ii. 9, Eph. iii. 5), that the thought of the union of Jew and Gentile in Christ was strange or unwelcome to him. But the reading of Eph. may well have filled him with a fresh sense of the wonder of the grace which his Gentile brethren were to inherit through suffering, and have stirred him to help them to face the fiery trial that was before them, as soon as the horizon began to grow dark with the storm clouds of persecution<sup>4</sup>. If so, 1 Pet. becomes not only the earliest evidence to the existence of Eph., but also a rich storehouse of illustration and commentary.

The Epistle found at least one sympathetic and intelligent reader. And it is worth while calling attention to the fact that a writer, who draws so constantly for instruction and consolation on the sufferings of the historic Jesus, should have found no difficulty in recognizing his Master in the Glorified Christ whose presence fills every line of Eph.

There remains for consideration a remarkable series of coincidences between Eph. and the writings traditionally ascribed to the Apostle St John, including both the Apocalypse and the

<sup>1</sup> Printed at length by Moffatt (p. 382, cf. p. 338).

<sup>2</sup> See H. on 1 Pet., p. 5.

<sup>3</sup> I. C. C. on 1 Pet., pp. 16 ff.

<sup>4</sup> The absence of any trace of persecution by the state (cf. p. xviii) is in itself almost a conclusive sign of the priority of Eph.

Gospel and Epistles. It will be necessary, however, to avoid prejudging disputed questions of attestation by treating these two divisions of the *Corpus Johanneum* separately.

THE EVIDENCE OF THE APOCALYPSE.

Let us begin with the Apocalypse.

We cannot fail to be struck by the reappearance in combination, in the forefront of the symbolism of the closing vision of the Seer, of two of the most distinctive thoughts in Eph., the thought of the Church as the Wife of Christ and the thought of the Apostles as foundation stones of the Divine building. The first of these thoughts has no doubt a long history. It has its roots deep in O.T. and is found in many different connexions in the Evangelic tradition (Mk ii. 19, Mt. xxii. 2, Lk. xii. 36, Jn iii. 29). So that if it stood alone, it would be impossible to lay stress upon it, even though the use of *γυνή* in this connexion as distinct from *νύμφη* (cf. *ὁ νυμφίος* and *γάμος*) is peculiar to Apoc. and Eph. But it does not stand alone. The Bride is at the same time a building, and though the application of that figure also to the Church may be held to rest on words of the Lord, we know of no such independent source for the identification of the Apostles with the foundation stones of the building. Nor is it a valid objection that the buildings are different in kind. For in the Apocalyptic figure the whole city constitutes a temple. In form it is a perfect cube like the Holy of Holies. The glory of God gives light to it, and its golden candlestick is the Lamb. There is good ground therefore for concluding that the Seer of the Apocalypse had read Eph., and if so it is worth considering whether the train of thought that culminates in the picture of the war in heaven (Apoc. xii. 7 f.) has an inner link of connexion with the wrestling with the spiritual hosts of wickedness 'in the heavenlies,' to which we are called in Eph. vi. 12. In any case the parallels with Col. in the letters to the Seven Churches suggest that the Seer was familiar with the twin Epistle also.

## THE EVIDENCE OF THE GOSPEL AND EPISTLES OF ST JOHN.

The connexion of Eph. with the Gospel and Epistles of St John is different in kind. It is deeper and more pervading. Nor is it at all clear that the indebtedness is all on one side.

The following parallels in thought and expression deserve special attention:—

1. Eph. ii. 14 τὸ μεσότοιχον τοῦ φραγμοῦ λύσας (cf. 1 Esdr. i. 52).  
Jn ii. 19 Λύσατε τὸν ναὸν τούτου.

Here notice the coincidence in the use of λύω (in Mk xiv. 58, Mt. xxvi. 61 καταλύω), and the close connexion of Jn ii. 19 with v. 21, the one passage outside St Paul in which ναὸς and σῶμα are identified.

2. Eph. ii. 17 ἔλθὼν εὐηγγελίσαστο εἰρήνην.  
Jn xx. 19 ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν.

This use of ἔρχομαι in connexion with the appearances of the Risen Lord is peculiar to St John. It helps to connect the return from the grave with the promise in Jn xiv. 18. The greeting of 'peace' was no doubt in the first instance to those that were near. The message of peace to all the world is expressed in other language in St Matt. xxviii. 19, St Lk. xxiv. 47, and St Jn xx. 23. But the occurrence of εἰρήνη in Jn (found also in non-Western texts in Lk. xxiv. 36), coupled with the use of ἔρχομαι, suggests that St Paul was familiar with a Resurrection narrative of the Johannine type.

3. Eph. iv. 9f. τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς; ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν.  
Jn iii. 13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.  
Cf. Jn vi. 62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαλόντα ὅπου ἦν τὸ πρότερον;

following on

- vi. 51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς.  
Cf. v. 33, etc.

Here the point does not lie simply in the use of the words *ἀναβαίνω* and *καταβαίνω*, but in the thought that the Lord's ascension implied and was correlative to a previous descent.

4. Eph. iv. 13 *εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.*

Jn. i. 16 *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.*

The word *πλήρωμα* was not of course coined by St Paul, but he does in Eph. and Col. appropriate it to the expression of various aspects of the doctrine of the Person of Christ. In Eph. iv. 13 he uses it to express the perfection of Christ as the pledge and standard of our ultimate perfecting. St John's use both of the word and the thought in his prologue can hardly be independent of St Paul. See pp. 122 ff.

5. Eph. v. 8 *ὡς τέκνα φωτὸς περιπατεῖτε.*

Jn xii. 35 f. *περιπατεῖτε ὡς τὸ φῶς ἔχετε...ὡς τὸ φῶς ἔχετε πιστεύετε εἰς τὸ φῶς ἵνα υἱοὶ φωτὸς γένησθε.*

Eph. v. 13 *τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται.*

Jn iii. 20 f. *πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα.*

Here we have a good deal of similarity in language and in the application of a figure in itself common enough. Note especially the common insistence on the reproving and the transforming character of light.

6. Eph. ii. 2 f. *ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ἐν οἷς καὶ ἡμεῖς... ἤμεθα τέκνα φύσει ὀργῆς.*

Jn iii. 36 *ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.*

Notice here the thought of 'wrath' as expressing an abiding relation between God and the disobedient.

Other linguistic parallels to which attention has been called are the use of *ἀγιάζω* and *καθαρίζω* in reference to the operations of Christ, Eph. v. 26, Jn xvii. 17, 19, 1 Jn i. 7, 9; *ἡγαπημένος* of Christ, Eph. i. 6, Jn xvii. 24, etc.; *ψεῦδος* and *ἀληθεία*, Eph. iv. 22—25, Jn viii. 44 f., etc.; 'Life' and 'Death' as present states

with Christ as the quickening power, Eph. ii. 1—5, iv. 18, Jn v. 21, x. 10, etc.

Even more significant is the stress laid by St John on the leading thoughts in Eph. with complete independence of vocabulary. The indwelling of GOD and Christ, Eph. ii. 22, iii. 17, cf. Jn xiv. 20, 23, etc.: the unity of the Church, Jn x. 16, xi. 52, xvii. 20, Eph. ii. 18, iv. 3, 13: and perhaps most striking of all, the perfect illustration of St Paul's conception of the Church as the pleroma of Christ given, without any reference to the word pleroma, in the Allegory of the Vine. Here we find ourselves face to face with the same phenomenon that meets us in the study of ἐν Χριστῷ, an absolute mastery of the thought with nothing but the preposition in common in the expression.

What account are we to give of the relation between these two writers? Are we to say that the author of the Fourth Gospel was so possessed by the Pauline conception of the glorified Christ that he boldly recast his own memories or the current tradition of the life of Jesus so as to provide the semblance of an historic background for the Gospel according to St Paul? In that case there can be nothing to surprise us in any coincidences with Eph. that we may find in his writings. Nothing that St Paul wrote can have laid such deep hold on him as Eph. The Gospel and Epistles of St John would then show us the reaction of a mind, not receptive only like St Peter's but creative, to the stimulus provided by Eph.

If, however, this solution of 'the Johannine problem' fails to satisfy us, and if we feel that the Gospel according to St Paul could never have come into existence, still less have gained the allegiance of the original Apostles, unless the portrait of Jesus recorded for us by St John is at the heart of it genuinely historical, the question of the relation between Eph. and this part of the *Corpus Johanneum* does not admit of quite so simple a solution. There is, I think, no doubt that the affinity between St Paul and St John is more clearly marked in Eph. than in St Paul's earlier Epistles. And we have at least to allow for the possibility of an influence of St John upon St Paul before he wrote the letter as well as for the influence that the

letter after it was written would naturally have exerted upon St John. Scholars as different as Professor Lock and Dr Moffatt agree in the conviction that the writer of Eph. has somehow a Johannine stamp upon him.

Unfortunately we are completely in the dark as to the movements of St John for many years after the Conference at Jerusalem (Gal. ii. 9) when he gave the right hand of fellowship to St Paul. His last appearance in Acts is in viii. 14. His name is not mentioned by St Luke in Acts xv., though we know of his presence from St Paul. It is therefore quite possible that he had not yet left Palestine on the occasion of St Paul's last visit to Jerusalem in spite of the silence of Acts. If so, it is tempting to suppose that the opportunities for intercourse provided by St Paul's two years' imprisonment in Caesarea were not neglected by the two Apostles. As St Luke may well have been at work during the same period in collecting the materials for his Gospel, this hypothesis would have the advantage of accounting for the Johannine affinities with which he also must be credited.

We must not, however, build anything on so purely conjectural a foundation. The evidence for the fact that St Paul had somehow been under the influence of St John before he wrote Eph. is independent of this suggestion as to a possible occasion.

On the other hand we know that Eph. must have been written before the Gospel of St John. It is therefore only what we should expect if the Evangelist should from time to time by turns of phrase both in his actual narrative and in the editorial comments with which he accompanies it show signs that he in his turn has been under the influence of St Paul.

## E. THE TEXT OF THE EPISTLE.

The text of the Epistle is well preserved, and there is substantial agreement between all recent editors. Apart from variations in spelling and punctuation there are only five places<sup>1</sup> in which Tischendorf and Weiss agree in accepting a reading rejected by WH., and in four of these the reading they adopt is recorded by WH. as a possible alternative. R. differs only in three places. This unanimity is a strong testimony to the excellence of the  $\beta$  (called by H. the Neutral) text in this Epistle, i.e. the text represented generally by  $\aleph$  and B, when judged by the standard of the internal evidence of readings. For these editors approached the problem of the critical reconstruction of the text with very different views as to the genealogical relation between the different types. The fact is that the characteristic readings of the  $\delta$  (H.'s Western) type of text represented in the Pauline Epistles by  $D_2G_3$  fail to inspire confidence. It is possible, but under the circumstances unlikely, that the discovery of early Latin or Syriac evidence might enable us to sift out a genuine residuum among them.

Von Soden's text (1913) is constructed on a plan which seems to preclude any reference to the internal evidence of readings. It requires the rejection of  $\beta$  readings when they are opposed by certain combinations of authorities presumed to represent the  $\delta$  and  $\alpha$  (H.'s Syrian) types. Von Soden's text of *Eph.* differs from WH. in 22 places. In 8 of these it prints in the text readings which WH. relegate to the margin. In 14 it adopts readings which WH. pass over, in three of these it has the support of Tischendorf. The remaining 11 represent the readings for which the new theory is solely responsible. It will be worth while to examine them carefully as they should enable us to judge whether the new Edition is likely to make any serious change

<sup>1</sup> See Nestle's Text, Stuttgart, 1906.

in our estimate of the value of the authorities for the text. They are as follows :

- (1) iii. 6 τῆς ἐπαγγελίας add [αὐτοῦ] with D<sub>2</sub><sup>b</sup>GKL etc. Syr. Hkl. Go. *Vict. Hil. Ambrst.*  
om. **N**ABCD<sub>2</sub>\*P 33 al<sup>3</sup>. Lat. Syr. Bo. *Orig. Cyr.*
- (2) iv. 18 ἐσκοτισμένοι with D<sub>2</sub>G<sub>3</sub>KLP etc. *Clem.*  
ἐσκοτωμένοι with **N**AB 33.
- (3) v. 15 πῶς ἀκριβῶς with **N**<sup>c</sup>AD<sub>2</sub>G<sub>3</sub>KLP etc. Lat. Syr. Arm. ἀκριβῶς πῶς with **N**\*B 33 al<sup>4</sup>. Bo. *Orig.*  
de *Æth.* om. ἀκριβῶς.
- (4) v. 19 [ἐν] τῇ καρδίᾳ KL al. pler.  
τῇ καρδίᾳ **N**Bδ<sup>78</sup> *Orig.*  
ἐν ταῖς καρδίαις **N**<sup>c</sup>AD<sub>2</sub>G<sub>3</sub>P al.<sup>2</sup>=Col. iii. 16.
- (5) v. 25 τὰς γυναῖκας+[ἐαυτῶν] D<sub>2</sub>KL al. pler.,  
+ ὑμῶν G<sub>3</sub>  
om. **N**AB 33 al<sup>4</sup>. *Clem. Orig.* al.=Col. iii. 19.
- (6) v. 29 ὁ κύριος D<sub>2</sub><sup>c</sup>KL al. plu.  
ὁ Χριστὸς **N**ABD<sub>2</sub>\*G<sub>3</sub>P 17 al<sup>25</sup>. Latt. Syrr. Bo. Sa. Arm. *Æth. Go. Marc.*
- (7) v. 30 add [ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ] with **N**<sup>c</sup>D<sub>2</sub>G<sub>3</sub>(K)LP al. pler. Latt. Syrr. Arm. *Iren*<sup>8</sup>. etc.  
om. **N**\*AB 17. 67\*\* Bo. *Method. Euthal.*
- (8) vi. 8 ἔκ. ὃ ἐὰν ποιήσῃ A (D<sub>2</sub>G<sub>3</sub>P ἂν) 33 al<sup>1</sup>.  
ἔκ. ἐὰν τι ποιήσῃ B d Pet.<sup>Alex</sup>  
ὃ τι ἐὰν ποιήσῃ ἔκ. **N**\*  
al. aliter.
- (9) vi. 8 κομιέται with **N**<sup>c</sup>D<sub>2</sub><sup>e</sup>KL al. cf. **N**\*ACD<sub>2</sub>\* 17, Col. iii. 25.  
κομιοεταί with **N**\*ABD<sub>2</sub>\*G<sub>3</sub>P ct. **N**<sup>c</sup>BD<sub>2</sub><sup>e</sup>KL al.<sup>10</sup>  
(G κομίζεται) Col. iii. 25.
- (10) vi. 12 τοῦ σκοτούς add [τοῦ αἰῶνος] **N**<sup>c</sup>D<sub>2</sub><sup>c</sup>KLP al. *Or.*  
om. **N**ABD<sub>2</sub>G<sub>3</sub> 33. 424\*\*. Latt. Bo. Syr. Arm. *Æth. Clem. Orig. Eus.*  
*Ephr.* τοῦ αἰῶνος without τοῦ σκοτούς.  
*Cyp.* huius mundi et harum tenebrarum.
- (11) vi. 21 ὑμῖν γνωρίσει with AKL al. pl.  
γνωρίσει ὑμῖν with **N**BD<sub>2</sub>G<sub>3</sub>P 17 al<sup>3</sup>. =Col. iv. 7.

Five of these are insertions and the words in case are inserted in brackets. None of them are likely to win general acceptance. In (1) the inserted pronoun has no proper antecedent. In (4) the preposition may well have come in from Col. iii. 16, whence came the change from *καρδία* to *καρδίαις*. The insertion in (5) is doubly suspicious by variations both in place and form. The insertion in (7) is as old as Irenaeus, but it is far easier to account for its insertion from Gen. ii. 23, than for its omission if it formed part of the original text. In (10) *τοῦ σκοπούς τούτου* is an unique phrase, which might be changed almost unconsciously into *τοῦ αἰῶνος τούτου* (cf. i. 21). The fuller reading would then arise naturally by conflation.

(2) and (9) are variations in form on which there is nothing to be said, except that it is odd that B stands alone in spelling *κομίσεται* both in Col. and Eph.

In (3) the order attested by NB gives a far more Pauline turn to the exhortation (see note *in loc.*). *ἀκριβώς* precedes the verb it qualifies in one text of Mt. ii. 8 and in 1 Th. v. 2 as v. S. points out, but cf. Lk. i. 3, Ac. xviii. 25. In (11) *γνωρίσει ὑμῖν* may be an assimilation to Col. iv. 7, but even there we find *πάντα ὑμῖν γνωρίσουσι* in v. 9. In (8) the variety of readings is remarkable. Either of the variations between the first two forms might have occurred mechanically: *ο* could come in or drop out before *ε* and *τι* before *π* with equal ease.

In (6) *κς* takes the place of *χς*. Here *χς* is intrinsically the better reading. St Paul in speaking of the relation of the Church to her Head constantly calls Him Christ, e.g. i. 20—23, iii. 21, iv. 12, v. 2, as well as v. 23, 24, 25, 32. The change to Lord here would have no point, and may, just as well as the reverse change, have come in from the context *vv.* 10, 17, 19, 22; as it has done with greater verisimilitude in AL 17 al. in vi. 5. It is most likely due to the misreading of the abbreviation.

When we survey the series as a whole there can be no doubt that the 'internal evidence of readings' is distinctly unfavourable to the genuineness of the new readings. If they are a fair sample of the result of the application of von Soden's principles, his work will prove of far more value as a collection of materials for

Textual Criticism than as a guide to the formation of a sounder Text.

One further point which is raised by von Soden's treatment of  $\aleph$  and B in this, as in the other books of N.T., as virtually a single authority, is of sufficient importance on its own account to merit detailed examination. For it cannot fail to affect our judgement on the significance of the agreement between these two great MSS., whether we suppose that their common original was itself of comparatively late date, or that it was separated from its two distinguished descendants by a considerable interval of time.

The evidence to be examined is of two kinds. Common origin from an ancestor later than the autograph is shown by community in readings which are demonstrably wrong. Judged by this standard the evidence for such a common original in the case of  $\aleph$  and B in *Eph.* is very small. Wherever they agree WH. accept their evidence without hesitation except in iv. 24, where they both write  $\acute{\epsilon}\nu\delta\acute{\upsilon}\sigma\alpha\sigma\theta\epsilon$  for  $\acute{\epsilon}\nu\delta\acute{\upsilon}\sigma\alpha\sigma\theta\alpha\iota$  by a common itacism. In so doing WH. have the support of Tischendorf, Weiss and Robinson in every case, except in the omission of  $\acute{\alpha}\gamma\acute{\alpha}\pi\eta\nu$  or  $\tau\eta\nu\ \acute{\alpha}\gamma\acute{\alpha}\pi\eta\nu$  in i. 15. Von Soden, indeed, deserts  $\aleph$ B in 10 other places (i.e. in all the passages already examined except (8) where their evidence is divided): but, as we have seen, in none of these cases can  $\aleph$ B be convicted of error. Even in i. 15 it may be that the omission is a primitive error going back to the autograph, conjecturally emended by the later texts. It is, however, more likely that in this case the  $\delta$  text has preserved the true reading which had been lost by an ancestor of the  $\beta$  group lying far enough behind  $\aleph$  and B to affect AP 17 and Origen as well. If so this reading is evidence for the existence of a common original for the text of  $\aleph$  and B in *Eph.* later than the autograph: but the remarkable purity of its text would lead us to suppose that that common original must itself have been very early.

The number of transcriptions by which each of these MSS. is separated from this common original can be in some measure inferred from the nature of the changes that their texts have undergone. We must begin therefore by tabulating the differences between them. Each difference will mark a change from

the parent copy introduced into one or other line of descent. The total number of divergences is 93. Of these two readings in **B**

- (1) i. 13 ἐσφραγίσθη for ἐσφραγίσθητε,
- (2) iv. 28 om. ἵνα ;

and four readings in **Σ**

- (1) ii. 7 om. verse by homoeoteleuton,
- (2) ii. 18 οἱ ἀμφοτέροι ἐν ἐνί bis scriptum,
- (3) v. 27 om. ἦ τι,
- (4) vi. 3 ἵνα—γῆς bis scriptum,

are errors of transcription due no doubt to the last scribe and not to be credited to his exemplar.

The following eight singular readings of **B**

- (1) i. 21 ἐξουσίας καὶ ἀρχῆς for ἀρ. κ. ἐξ.,
- (2) ii. 1 add καὶ ταῖς ἐπιθυμίαις,
- (3) ii. 5 add καὶ ταῖς ἐπιθυμίαις,
- (4) ii. 13 Χριστοῦ for τοῦ χρ.,
- (5) ii. 22 χριστοῦ for θεοῦ,
- (6) v. 17 τοῦ κυρίου add ἡμῶν,
- (7) v. 20 Χρ. Ἰ. for Ἰ. Χρ.,
- (8) vi. 20 αὐτὸ for ἐν αὐτῷ ;

and 12 singular readings of **Σ**

- (1) i. 3 add καὶ σωτήρος,
- (2) om. ἡμᾶς,
- (3) i. 18 τῆς κληρονομίας τῆς δόξης for τ. δοξ. τ. κλη.,
- (4) ii. 10 θεοῦ for αὐτοῦ,
- (5) v. 2 θυσίαν καὶ προσφορὰν for πρ. κ. θυ.,
- (6) v. 17 φρόνημα for θέλημα,
- (7) v. 27 αὐτὸς αὐτῷ for αὐτὸς ἑαυτῷ,
- (8) v. 28 τέκνα for σώματα,
- (9) v. 29 τὴν σάρκα αὐτοῦ for τὴν ἑαυτοῦ σάρκα,
- (10) vi. 9 καὶ ἑαυτῶν for καὶ αὐτῶν,

(11) vi. 20 *παρησιάζομαι ἐν αὐτῷ* for *ἐν αὐ. παρ.*,

(12) vi. 21 om. *διάκονος*,

must be ruled out as they may have been introduced by the last scribe, though, if so, the source of error cannot have been purely mechanical. Some of them are good specimens of the licence in transcription characteristic in H.'s view of the scribes of the δ Text.

There remain 67 places in which each MS. has outside support and in which therefore one or other of their immediate exemplars fails to represent the common original.

Our next task is to consider what light the subsidiary attestation throws on the problem. Where each variant has the support of a strong group both the competing readings must have been early and widely spread, and the divergences might have arisen by admixture in a comparatively short time.

Under this head we may group the readings in which B has the support of D<sub>2</sub>. These are :

- (1) i. 1 x. Ἰ. BD<sub>2</sub>P 33 *Or. Ambrst.* : **NA**G<sub>3</sub>KL etc. Ἰ. x.
- (2) iii. 9 *φωτίσαι* add *πάντας* BCD<sub>2</sub> etc. *Marc.* : **NA** 424\*\* a<sup>78</sup>  
*Or. Hier.* om.
- (3) iii. 18 ὕψος καὶ βάθος BCD<sub>2</sub>G<sub>3</sub>P 33 *Or.*  $\frac{2}{3}$  : **NA**KL etc. *Or.*  $\frac{2}{3}$   
*βα. κ. ὕψ.*
- (4) iv. 7 ἐδόθη χάρις BD<sub>2</sub>G<sub>3</sub>LPa<sup>78</sup> al.<sup>4</sup> : **NA**CK etc. *Or.* ἐδ. ἡ χ.
- (5) iv. 32 ἡμῖν BD<sub>2</sub>KL a<sup>78</sup> al.<sup>30</sup> *Or.* : **NA**G<sub>3</sub>P etc. ἡμῖν.
- (6) v. 23 αὐτὸς σωτήρ BD<sub>2</sub>G<sub>3</sub>KLP etc. : **NA** 33 a<sup>78</sup> al.<sup>3</sup> *Clem.*  
*Bas. αὐ. ὁ σ.*
- (7) v. 31 πατ. καὶ μητ. BD<sub>2</sub>G<sub>3</sub> : **N** etc. *Or. Marc.* τὸν π. κ.  
τὴν μ.
- (8) vi. 1 om. ἐν κυρίῳ BD<sub>2</sub>G<sub>3</sub> *Marc. Cyp.* : **N** etc. *Or.* add  
ἐν κ̄φ̄.
- (9) vi. 12 ἡμῖν BD<sub>2</sub>G<sub>3</sub> al.<sup>8</sup> : **N** etc. *Clem. Or. Eus.* ἡμῖν.
- (10) vi. 16 πεπυρωμένα BD<sub>2</sub>G<sub>3</sub> : **N** etc. *Or.* τὰ πεπ.

WH. regard (1), (3) and (6) as the readings of the original. If so, an ancestor of **N** must in these cases have suffered by admixture from a MS. or MSS. containing readings of the γ

(H.'s Alexandrian) type. In the other seven cases we may assume that an ancestor of B adopted readings characteristic of the  $\delta$  type.

We come now to the readings in which  $D_2$  stands with  $\aleph$  against B:

- (1) i. 7  $\epsilon\chiομεν$  B etc. *Or.* :  $\aleph D_2$  Bo. *Æth.* *Ir<sup>int.</sup>*  $\epsilon\sigma\chiομεν$ ,  
ct. Col. i. 14 B Bo.  $\epsilon\sigma\chiομεν$ .
- (2) i. 14  $\delta$  ABG<sub>3</sub>LP al.<sup>15</sup> :  $\aleph D_2 K$  17 etc.  $\delta\sigma$ .
- (3) iii. 1  $\tau$ .  $\chi$ . 'I.  $\aleph^a$ ABKLP al. *Or.* :  $\aleph^* D_2 G_3$  al.  $\tau$ .  $\chi$ .  
Many variations.
- (4) iii. 11  $\tau\phi$   $\chi$ . 'I. B etc. :  $\aleph D_2 KLP$  47  $a^{78}$  X. 'I.
- (5) iv. 8  $\kappa\alpha\iota$   $\epsilon\delta\omegaκεν$  BCKLP etc. *Or.* :  $\aleph AD_2 G_3$  17 am. Bo. Sa.  
om.  $\kappa\alpha\iota$ .
- (6) iv. 9  $\kappa\alpha\tau\acute{\epsilon}\beta\eta$  add  $\pi\rho\acute{\omega}\tau\omicron\nu$  BKL P etc. vg. Syr. Arm. :  
 $\aleph^* ACD_2 G_3$  33. 424<sup>\*\*</sup>. al. om.  $\pi\rho$ .
- (7) iv. 16  $\epsilon\alpha\nu\tau\acute{o}\upsilon$  ABC etc. :  $\aleph D_2 G_3$  al.<sup>4</sup>  $\alpha\upsilon\tau\acute{o}\upsilon$ .
- (8) v. 4  $\kappa\alpha\iota$   $\aleph^a$ BKL etc. *Cl.* :  $\aleph^* AD_2 G_3 P$  al.<sup>4</sup> *Bas.*  $\eta$ .
- (9) v. 31  $\pi\rho\delta\acute{\varsigma}$   $\tau\eta\nu$   $\gamma\upsilon\nu$ . BKL(P) :  $\aleph AD_2 G_3$  17 al.<sup>2</sup> *Marc.*  $\tau\eta$   $\gamma\upsilon\nu$ .
- (10) v. 32  $\tau\eta\nu$   $\epsilon\kappa\kappa\lambda$ . (om.  $\epsilon\iota\varsigma$ ) BK etc. *Marc.* *Iren<sup>gr.</sup>* *Or.*  $\frac{1}{2}$  *Cyp.* :  
 $\aleph AD_2 G_3 LP$  *Or.*  $\frac{1}{2}$  etc. add  $\epsilon\iota\varsigma$ .
- (11) vi. 21  $\epsilon\iota\delta\eta\tau\epsilon$   $\kappa\alpha\iota$   $\acute{\upsilon}\mu\epsilon\iota\varsigma$  BKL $\delta^{78}$  al. pler. :  $\aleph AD_2 G_3 P$   $\kappa\alpha\iota$   $\acute{\upsilon}\mu$ .  
 $\epsilon\iota\delta$ . 33 om.  $\kappa\alpha\iota$   $\acute{\upsilon}\mu\epsilon\iota\varsigma$ .

In (6) and (10) WH. give the preference to the text of  $\aleph$ , in all the other cases to B. These 11 may be regarded either as cases in which an ancestor of  $\aleph$  has received  $\delta$  readings, or an ancestor of B has received readings now only preserved for us in MSS. of the  $\alpha$  type. The patristic evidence in (10) including *Ir<sup>gr.</sup>*, *Marc.* and *Cyp.* shows that some of these may well be early<sup>1</sup>.

There remain the sub-singular readings of B or of  $\aleph$ , i.e. the cases in which now one and now the other stands against the rest with a small and varying amount of support, the genealogical relations of which we have not evidence enough to determine.

<sup>1</sup> There is one reading v. 31 om.  $\kappa\alpha\iota$   $\pi\rho\sigma\kappa\omicron\lambda\lambda\eta\theta\acute{\eta}\sigma\epsilon\tau\alpha\iota$ ... $\alpha\upsilon\tau\acute{o}\upsilon$  *Marc.* *Or.* *Cyp.*, where there is strong patristic evidence for a reading attested by no extant MS.

The following are the sub-singular readings of B.

- (1) i. 3 om. καὶ πατήρ B *Hil. Victorin.*
- (2) i. 5 X. 'I. B *Chrys.* (Or.  $\frac{1}{2}$  om. 'I.) : 'I. X.
- (3) i. 17 δῶ Ba<sup>78</sup> al<sup>1</sup>. *Cyp.* : δωη.
- (4) i. 18 om. ὑμῶν B 33 a<sup>78</sup> *Marc. Arm.*
- (5) i. 20 ἐνήργηκεν AB al<sup>2</sup>. : ἐνήργησεν.
- (6) οὐρανοῖς B al<sup>2</sup>. *Victorin. Hil.* : ἐπουρανόις.
- (7) ii. 5 ἐν τοῖς παραπτ. B *Arm.* : om. ἐν.
- (8) συνεζ. + ἐν B 17 al<sup>2</sup>. Bo. *Arm. Victorin. Ambrst.* : om. ἐν.
- (9) iii. 3 om. ὅτι B d *Or. Victorin. Ambrst.*
- (10) iii. 5 om. ἀποστόλοις B *Ambrst.*
- (11) iii. 19 πληρωθῆ πᾶν B (33) al<sup>2</sup>. : πληρώθητε εἰς.  
17 reads εἰς ὑμᾶς after τοῦ θεοῦ.
- (12) iv. 4 καθὼς B al<sup>9</sup>. *Cyp. Ambrst. Syr. Æth.* : καθὼς καὶ.
- (13) iv. 6 ἐν πᾶσιν B al<sup>1</sup>. *Victorin.* : καὶ ἐν πᾶσιν *Marc. Cyp.*  
etc.
- (14) iv. 7 ὑμῶν B al<sup>7</sup>. : ἡμῶν.
- (15) iv. 23 ἐν τῷ πν. B a<sup>78</sup> al<sup>2</sup>. Bo. *Chrys.* : τῷ πν.
- (16) iv. 28 ταῖς χερ. τὸ ἀγ. B am. *Ambrst.* : ταῖς ἰδίαις χ.τ.ἀ.  
Many other variants.
- (17) iv. 32 γίνεσθε B a<sup>78</sup> al<sup>9</sup>. *Clem. Or.* : γίνεσθε δὲ  
γίνεσθε οὖν D<sub>2</sub>G<sub>3</sub> al<sup>2</sup>.
- (18) v. 2 ὑμῶν B al<sup>2</sup>. Sa. *Or. Victorin.* : ἡμῶν.
- (19) v. 19 ἐν ψαλμ. BP 33. 424\*\* a<sup>78</sup> d *Victorin. Ambrst.* :  
*Marc.* etc. om. ἐν.
- (20) om. πνευματικαῖς B d.
- (21) v. 22 om. ὑποτασσέσθωσαν B *Clem. Hier.* : ins. NAP al<sup>10</sup>,  
ὑποτάσσεσθε KL etc. (D<sub>2</sub>G<sub>3</sub> after γυναῖκες).
- (22) v. 23 κεφαλὴ ἐστίν B al<sup>6</sup>. *Marc. Bas.* : ἐστὶν κεφαλὴ.
- (23) v. 24 om. ὡς B al<sup>3</sup>. : add ὡς or ὡσπερ.
- (24) v. 28 ὁφ. καὶ οἱ ἄνδρες B 33 *Arm.* : ὁφ. οἱ ἄνδρες  
(καὶ οἱ ἄνδρες ὁφ. AD<sub>2</sub>G<sub>3</sub>P Lat. Bo.)

(25) vi. 2 om. *έστιν* B *Æth.*

(26) vi. 7 *άνθρώπων* B al<sup>1</sup>. *Æth.* : *άνθρώποις.*

(27) vi. 8 *έάν τι* B(L al<sup>4</sup>) a<sup>78</sup> d *Petr<sup>Alex</sup>* : *ό άν ορ έάν.*

Other variants.

(28) vi. 10 *δυναμοῦσθε* B 17 *Or.* (?) : *ένδυναμοῦσθε.*

(29) vi. 19 om. *του ευαγγελίου* BG *Victorin. Tert<sup>Marc.</sup>*

Six of these WH. regard as representing the true reading, 11 they record as possibly correct, 12 they pass by. The affinity of B with various Latin texts revealed by this list is remarkable. In any case it would seem unlikely that all the aberrant readings could have come in at one time.

The sub-singular readings of **Σ** are as follows :

(1) i. 14 *δόξης* **Σ** 33 a<sup>78</sup> al<sup>1</sup>. cf. *vv.* 6, 12 : *της δόξης.*

(2) ii. 4 *έλεει* **Σ** al<sup>2</sup>. : *έν έλεει.*

(3) ii. 20 *του χυ* **Σ** al<sup>1</sup>. *Æth. Marc.* : *αυτου X. 'I.*

(4) iii. 9 *τω θεω* **Σ** *Marc. Dial.* : *έν τω θεω.*

(5) iv. 1 *έν χω* **Σ** *Æth.* : *έν κω.*

(6) iv. 24 *οσιότητι και δικαιοσύνη* **Σ** ? *Tert. (Ambrst.).* : *δικ. και όσ.*

(7) iv. 25 *έκαστος αλήθειαν* **Σ** al<sup>2</sup>. : *αλήθειαν έκαστος.*

(8) *προς τον πλησιον* **Σ** *Lucifer* : *μετα του πλ.*

(9) iv. 28 *εχετε* **Σ** *Clem.* : *εχη.*

(10) v. 6 *δια ταυτα* **Σ** *Tert.* : *δια ταυτα γαρ.*

(11) v. 20 *του κυ* **Σ** al<sup>2</sup>. : *του κυ ημων.*

(12) v. 31 om. *αυτου* **Σ** *Eriph.* : *add αυτου.*

(13) vi. 5 *απλοτητι καρδιας* **Σ** a<sup>78</sup> al<sup>17</sup>. *Or.* : *απλ. της καρ.*

(14) vi. 8 *ποιηση εκαστος* **Σ** *Syr<sup>hier</sup>* : *εκαστος εν...ποι.*

(15) vi. 9 *ουρανω* **Σ** al<sup>3</sup>. (? a<sup>78</sup>) : *ουρανοis.*

(16) vi. 10 *έν τω κω* **Σ** al<sup>1</sup>. : *έν κω.*

(17) vi. 19 *ινα δοθη μοι* **Σ** d vg. *Victorin. Ambrst.* : *ινα μοι δοθη.*

WH. regard none of these as worthy of record. The possibility of accidental coincidence in error may account for some of them,

but, even when allowance is made for this, the variety of subsidiary attestation would seem to show that the variants must have found their way into the ancestry of  $\aleph$  from different sources, and presumably at different times.

To sum up, the divergences taken as a whole, though many of them very slight, cover a large ground, and are most naturally accounted for in the case of each MS. on the hypothesis of a fairly long course of transcription from their common original. This, coupled with the evidence in favour of the remarkable purity of its text, is strong ground for assigning a very early date to that common original.

As each of St Paul's Epistles at first circulated independently, this conclusion must be tested afresh before it can be accepted as valid for any other epistle. The work would be worth doing to determine, if possible, whether this 'common original' included the whole collection. But the scarcity of clearly wrong readings supported by  $\aleph$  and B in combination in any epistle makes any conclusion precarious. The general character of the text of each MS. remains, no doubt, much the same throughout, as is natural, for the Pauline Epistles must have been circulating in a collected form and have had a common textual history for some time before either B or  $\aleph$  was transcribed. It is perhaps worth noting that the presence of the  $\delta$  element in B seems much less marked in *Hebrews*. But this may be due to the absence of  $G_3$  from the extant authorities. There is, however, the same affinity with Latin texts evidenced by the sub-singular readings of B that we have seen in Eph.

A curious and perplexing element is introduced into the problem by the marginal numbering in B, which connects one of its ancestors with a collection of Pauline Epistles in which *Hebrews* followed *Galatians*.

The critical apparatus in this chapter has been compiled from a comparison of the critical editions of Tischendorf, Tregelles, and von Soden. The apparatus for the select readings in the Commentary has been taken from A. Souter's very handy edition (Oxford, 1910). The notation is taken from Gregory (Leipzig, 1908), except in the case of  $a^{78}$  (=1739), v. Soden's symbol for

an interesting MS. (Cod. Laur. 184) in the Laura on Mount Athos. This MS. was copied (see R. p. 293) 'from a very old codex the text of which agreed so closely with that found in the commentaries or homilies of Origen that [the scribe] concluded that it was compiled out of those books.' For a full account of the MSS. and versions of St Paul's Epistles the student may be referred to the edition of the Colossians in this series.

## F. LITERATURE.

Full lists of the literature of the Epistle are to be found in Abbott (*Int. Crit. Com.*), and in Moffatt's *Int. Lit. N. T.* A list of books useful for the study of St Paul's Epistles generally is given in the introduction to the Epistle to the Romans in this series, to which may be added F. Prat, *La Théologie de S. Paul.*

It may suffice here to call attention to the following :

*Origen.* The fragments of his commentary preserved in the Catena have been identified by the help of the commentary of St Jerome which was largely based upon it and skilfully edited in *J. T. S.* 1902 by J. A. F. Gregg.

*Chrysostom*, ed. F. Field.

*Theodore of Mopsuestia*, Latin version edited by H. B. Swete.

*Calvin.*

*Bengel.*

*Wetstein.*

*H. Oltramare.* Paris 1891.

*von Soden (Handkommentar)*, 1893.

*B. Weiss*, 1896.

*E. Haupt* (Meyer's *Kom.*<sup>8</sup>), 1902.

*P. Ewald* (*Zahn's Kom.*), 1905.

Of the numerous editions of the Epistle which have appeared in England during the last half century we may mention C. J. Ellicott<sup>5</sup> (1884), J. Ll. Davies<sup>2</sup>, 1884, A. Barry (*Ellicott's Com. for Eng. readers*), T. K. Abbott (*Int. Crit. Com.*), H. C. G. Moule (*Cam. Bib. for Schools*), G. H. Whitaker (*Churchman's Bible*), S. D. F. Salmon (*Exp. Gk Test.*), R. W. Dale<sup>6</sup>, 1892, C. Gore,

1898, C. G. Findlay (*Expositor's Bible*), B. F. Westcott (1906), and above all J. A. Robinson (1903).

On the question of authorship, H. J. Holtzmann's *Kritik der Ephesen- und Kolossen-briefe*, 1872, H. v. Soden, 'Ephesenbrief' in *Jahrb. f. Prot. Theol.*, 1887, W. Sanday, 'Colossians' in *S. B. D.*<sup>2</sup>, A. Robertson, 'Ephesians,' *S. B. D.*<sup>2</sup>, W. Lock, 'Ephesians,' *H. B. D.*, Jülicher, 'Ephesians,' *Enc. Bib.*, J. B. Lightfoot, *Biblical Essays* and *Ep. to Colossians*, Zahn's *Intr. to N. T.*, F. J. A. Hort, *Prolegomena to Romans and Ephesians*, and 1 Pet. i.—ii. 18, J. Moffatt, *Int. Lit. N. T.*

## ABBREVIATIONS.

- H. Hort.  
 H.D.B. Hastings' *Dictionary of the Bible*.  
 I.C.C. *International Critical Commentary*.  
 J.T.S. *Journal of Theological Studies*.  
 L. Lightfoot.  
 R. Robinson.  
 S.D.B.<sup>2</sup> Smith's *Dictionary of the Bible*, 2nd edition.  
 W. Westcott.

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ

**1** <sup>1</sup> Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, <sup>4</sup> καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, <sup>5</sup> προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, <sup>6</sup> εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, <sup>7</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ <sup>8</sup> ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει <sup>9</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ <sup>10</sup> εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· <sup>11</sup> ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, <sup>12</sup> εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ· <sup>13</sup> ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

<sup>14</sup> ὃ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

<sup>15</sup> Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους, <sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, <sup>17</sup> ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, <sup>18</sup> πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις, <sup>19</sup> καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ <sup>20</sup> ἣν ἐνήργηκεν ἐν τῷ χριστῷ ἐγένεας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις <sup>21</sup> ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι. <sup>22</sup> καὶ πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, <sup>23</sup> ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. **2** <sup>1</sup> καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, <sup>2</sup> ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· <sup>3</sup> ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιούμεντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἤμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί.—<sup>4</sup> ὁ δὲ θεὸς πλοῦσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ

ἦν ἠγάπησεν ἡμᾶς, <sup>5</sup> καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν [ἐν] τῷ χριστῷ,—χάριτί ἐστε σεσωσμένοι,—<sup>6</sup> καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, <sup>7</sup> ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· <sup>9</sup> οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθαι. <sup>10</sup> αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

<sup>11</sup> Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,—<sup>12</sup> ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. <sup>13</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἳ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ χριστοῦ. <sup>14</sup> Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, <sup>15</sup> τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην, <sup>16</sup> καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. <sup>17</sup> καὶ ἔλθὼν εἰηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· <sup>18</sup> ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. <sup>19</sup> Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, <sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ

προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,<sup>21</sup> ἐν ᾧ πᾶσα οἰκοδομὴ συναρμοσμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ, <sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

**3** <sup>1</sup>Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,—<sup>2</sup> εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, <sup>3</sup> [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, <sup>4</sup> πρὸς δὲ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ, <sup>5</sup> δὲ ἑτέροις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι, <sup>6</sup> εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, <sup>7</sup> οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ—<sup>8</sup> ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη—τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ, <sup>9</sup> καὶ φωτίσαι τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ πάντα κτίσαντι, <sup>10</sup> ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, <sup>11</sup> κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, <sup>12</sup> ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup> Διὸ αἰτοῦμαι μὴ ἐνκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. <sup>14</sup> Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα, <sup>15</sup> ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς

ονομάζεται, <sup>16</sup> ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, <sup>17</sup> κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· ἐρριζωμένοι καὶ τεθεμελιωμένοι, <sup>18</sup> ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος, <sup>19</sup> γινῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

<sup>20</sup> Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων· ἀμήν.

**4** <sup>1</sup> Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup> σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· <sup>4</sup> ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς [καὶ] ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· <sup>5</sup> εἰς κύριος, μία πίστις, ἐν βάπτισμα· <sup>6</sup> εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. <sup>7</sup> Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη [ἡ] χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. <sup>8</sup> διὸ λέγει

Ἄναβὰς εἰς ἦψος ἠχμαλώτευσεν αἰχμαλωσίαν,

[καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις.

<sup>9</sup> τὸ δὲ Ἄνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς; <sup>10</sup> ὁ καταβὰς αὐτὸς ἐστὶν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. <sup>11</sup> καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους,

τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἀγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, <sup>13</sup> μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ, <sup>14</sup> ἵνα μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβίᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης, <sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός, <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα συναρμοζογούμειον καὶ συνβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

<sup>17</sup> Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, <sup>18</sup> ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὔσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, <sup>19</sup> οἵτινες ἀπηληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. <sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν, <sup>21</sup> εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ, <sup>22</sup> ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, <sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

<sup>25</sup> Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν ἀλλήλων μέλη. <sup>26</sup> ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῶ ὑμῶν, <sup>27</sup> μηδὲ δίδοτε τόπον τῷ διαβόλῳ. <sup>28</sup> ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι. <sup>29</sup> πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. <sup>30</sup> καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. <sup>31</sup> πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. <sup>32</sup> γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὐσπλαγχοί, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν. **5** <sup>1</sup> γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά, <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν προσφορὰν καὶ θύσιαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας. <sup>3</sup> Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις, <sup>4</sup> καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. <sup>6</sup> Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν· <sup>8</sup> ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, <sup>9</sup> ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ

ἀληθεία, <sup>10</sup> δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ·  
<sup>11</sup> καὶ μὴ συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ  
 σκότους, μᾶλλον δὲ καὶ ἐλέγχετε, <sup>12</sup> τὰ γὰρ κρυφῆ  
 γινόμενα ὑπὸ αὐτῶν αἰσχρὸν ἐστὶν καὶ λέγειν· <sup>13</sup> τὰ δὲ  
 πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται, πᾶν γὰρ  
 τὸ φανερούμενον φῶς ἐστίν. <sup>14</sup> διὸ λέγει

Ἐγείρε, ὁ καθεύδων,  
 καὶ ἀνάστα ἐκ τῶν νεκρῶν,  
 καὶ ἐπιφαύσει σοι ὁ χριστός.

<sup>15</sup> Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς  
 ἄσοφοι ἀλλ' ὡς σοφοί, <sup>16</sup> ἔξαγοραζόμενοι τὸν καιρὸν, ὅτι  
 αἱ ἡμέραι πονηραὶ εἰσιν. <sup>17</sup> διὰ τοῦτο μὴ γίνεσθε  
 ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου· <sup>18</sup> καὶ  
 μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πλη-  
 ροῦσθε ἐν πνεύματι, <sup>19</sup> λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ  
 ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες  
 τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, <sup>20</sup> εὐχαριστοῦντες πάντοτε  
 ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ τῷ θεῷ καὶ πατρί, <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις  
 ἐν φόβῳ Χριστοῦ.

<sup>22</sup> Αἱ γυναῖκες τοῖς ἰδίοις  
 ἀνδράσιν ὡς τῷ κυρίῳ, <sup>23</sup> ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς  
 γυναικὸς ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας,  
 αὐτὸς σωτὴρ τοῦ σώματος. <sup>24</sup> ἀλλὰ ὡς ἡ ἐκκλησία  
 ὑποτάσσεται τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς  
 ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας,  
 καθὼς καὶ ὁ χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ  
 ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, <sup>26</sup> ἵνα αὐτὴν ἀγίασῃ  
 καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, <sup>27</sup> ἵνα  
 παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ  
 ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα  
 ᾖ ἀγία καὶ ἄμωμος. <sup>28</sup> οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες

ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, <sup>29</sup> οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, <sup>30</sup> ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. <sup>31</sup> ἅντι τούτου καταλείπει ἄνθρωπος [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>32</sup> τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ [εἰς] τὴν ἐκκλησίαν. <sup>33</sup> πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

**6** <sup>1</sup>Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ], τοῦτο γάρ ἐστὶν δίκαιον· <sup>2</sup>τίμα τὸν πατέρα σοῦ καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, <sup>3</sup> ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. <sup>4</sup> Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοθεσίᾳ Κυρίου.

<sup>5</sup> Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ, <sup>6</sup> μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ, <sup>7</sup> ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἕκαστος, ἐάν τι ποιήσῃ ἀγαθόν, <sup>8</sup> τοῦτο κομίζεται παρὰ κυρίου, εἴτε δούλος εἴτε ἐλεύθερος. <sup>9</sup> Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἐστὶν παρ' αὐτῷ.

<sup>10</sup> Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. <sup>11</sup> ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς

μεθοδίας τοῦ διαβόλου· <sup>12</sup> ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. <sup>13</sup> διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυναθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ὑπαντακατεργασάμενοι στῆναι. <sup>14</sup> στῆτε οὖν περιζωσάμενοι τὴν ὄσφιν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, <sup>15</sup> καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, <sup>16</sup> ἐν πᾶσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι· <sup>17</sup> καὶ τὴν περικεφαλῆαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχιραν τοῦ πνεύματος, ἧ ἔστιν ῥῆμα θεοῦ, <sup>18</sup> διὰ πάσης προσευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, <sup>19</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου] <sup>20</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

<sup>21</sup> Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, <sup>22</sup> ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν.

<sup>23</sup> Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. <sup>24</sup> Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

## NOTES.

### CHAPTER I., VERSES 1—14.

The title in its earliest form is simplest: *πρὸς Ἐφεσίους* (NABK); with *ἀρχεται* prefixed (DEFG). The fuller title (*τοῦ ἀγίου ἀποστόλου Ἰ. Παύλου ἐπιστολὴ πρὸς Ἐφεσίους*) occurs in LP.

1. *Χριστοῦ Ἰησοῦ* (BDP) better than *Ἰ. Χρ.* (NAGKL).

*ἐν Ἐφέσῳ*. Omitted in N\*B\* 424\*\* (=67\*\*WH)<sup>δ78</sup>. Tert. states that Marcion used this Epistle under the title 'To the Laodiceans,' a title supplied perhaps from Col. iv. 16. Cf. *Argum. ad Col. in Cod. Am.* Basil supports the omission (*οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραδεδώκασι καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὐρήκαμεν*). The words occur in all other codd., in all verss., and among Greek Fathers in Chr. and Cyr. Transcriptional evidence is in favour of omission (see WH Ap. pp. 123 f.).

4. *ἐν ἀγάπῃ*, with preceding sentence (LP vg boh goth Ambst Pelag Cassiod); joined with v. 5 (lat-vet syr-vg Orig Chrys Hier).

7. *ἔσχομεν* (N\*D\* boh aeth), also a variant in Col. i. 14, where it is supported by B boh and given a place in margin by WH.

11. *ἐκληρώθημεν* (NBKLP); *ἐκλήθημεν* (ADG).

#### i. 1, 2. THE SALUTATION.

1. *Παῦλος*. Without any associate, as in Rom. i. 1. The absence of Timothy's name, found both in Colossians and Philemon, may well be due to the general character both of the address and of the contents of the letter. It would be difficult to account for in a letter exclusively addressed to the Ephesians.

*ἀπόστολος Χρ. Ἰ.* He is writing in his official capacity. He calls attention to the fact (cf. Philippians). But his claim needs neither defence (as in Gal.), nor careful definition (as in Rom.). He holds a commission from Christ Jesus Himself.

*διὰ θελήματος θεοῦ*. As in 1 and 2 Cor.; Col.; 2 Tim. The authority was conferred by the Risen Lord. See Acts ix. 15, xxvi. 16, cf. xxii. 21. But it was only an extension of the commission that the Lord Himself had received from His Father (cf. Jn xvii. 18). In

bestowing it He was acting in His Father's name (cf. Rom. i. 5). So St Paul traces the source of his authority (as in Gal. i. 15, cf. Gal. i. 1) back to God.

**θέλημα** (i. 5, 9, 11, v. 17, vi. 6) is a rare word in classical Greek. From its O. T. associations it connotes the determination of a will, not sovereign merely, but gracious; e.g. Is. xlv. 28, lxii. 4; Ps. xxx. (xxix.) 6, 8 (see Cremer, *Bib. Th. Lex.*). Contrast *κατ' ἐπιταγήν*, 'in obedience to an express command,' 1 Tim. i. 1; Tit. i. 3; cf. Rom. xvi. 26. The word recurs three times in the opening section of the Epistle. Notice esp. the light thrown on its meaning by the qualifying substantives, *εὐδοκίαν* (v. 5), *βουλὴν* (v. 11).

**τοῖς ἁγίοις κ.τ.λ.** In 1 and 2 Thess. and Gal. St Paul addresses a Church or Churches. In 1 Cor. the address *τῇ ἐκκλησίᾳ τοῦ θεοῦ τῆ ὁσῆ ἐν Κορίνθῳ* is placed in apposition with *ἡγιασμένοις ἐν Χ. 'Ι., κλητοῖς ἁγίοις*. In 2 Cor. the address to the Church is combined with an address *τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὄλῃ τῇ Ἀχαΐᾳ*. In Rom., Philip. and Col., as here, the address to 'the saints' stands by itself without any express reference to the community to which they belonged. It is difficult to account for this variation. 1 and 2 Pet. and Jude conform to St Paul's later usage. The letters in the Apocalypse on the other hand are sent to the Seven Churches (i. 11). If *ἐν Ἐφέσῳ* be omitted the address of the Epistle becomes quite general as 2 Pet. i. 1; Jude 1; and Rom. i. 7 according to the reading of G. The phrase or an equivalent is however better retained. In any case the address specifies three points, characteristic of Christians everywhere, on which stress will be laid throughout the Epistle. They are *ἅγιοι*. They are *πιστοί*. They are both *ἅγιοι* and *πιστοί* because they have found their true position *ἐν Χ. 'Ι.*

**τοῖς ἁγίοις.** 'Saints,' i.e. members of God's Covenant People consecrated by God for Himself by His own act. See i. 15, ii. 19, iii. 8, 18, iv. 12, v. 3, vi. 18. The position requires a moral and spiritual response on man's part to the Divine standard which it is the object of the Divine blessing (i. 4) and Christ's sacrifice (v. 27) to secure. Cf. H. on 1 Pet. i. 15.

**τοῖς οὔσιν.** The analogy of Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Philip. i. 1 shows that a geographical description must have followed.

**καὶ πιστοῖς.** Cf. for combination with *ἅγιοι* Col. i. 1 only. 'Faithful.' The word may mean simply 'trustworthy' (cf. vi. 21, *πιστὸς διάκονος*) or 'believing.' As a Christian characteristic (the mark by which the Christian 'Saints' were distinguished from the unbelieving Jews who yet were *ἅγιοι*, cf. *οἱ ἐκ περιτομῆς πιστοί*, Acts x. 45) the second meaning predominates. In Past. Epp. it is used abso-

lutely as descriptive of Christians clearly in this sense. See 1 Tim. iv. 3, 12, v. 16, vi. 2; Tit. i. 6; cf. Apoc. xvii. 14. Cf. *vv.* 13, 15, 19.

**ἐν Χριστῷ Ἰησοῦ.** The third characteristic which underlies and substantiates the first two. We must beware (see L. on Col. i. 4) of connecting ἐν with πιστὸς as defining the object of faith. It is the regular phrase throughout the Epistle to describe the true position of the Christian, the source of all his life and power and privilege. See ii. 6, 7, 10, 13, iii. 6, cf. iii. 21; cf. ἐν Χριστῷ i. 3, ἐν τῷ Χριστῷ i. 10, ἐν κυρίῳ ii. 21. Here, as in Col. i. 2, membership in Christ Jesus is both the ground of their consecration (cf. 1 Cor. i. 2; Phil. i. 1) and the source of their faith (cf. on i. 15) or faithfulness (cf. vi. 21). Cf. Intr. pp. lxii—lxxvi.

**2. χάρις ὑμῖν καὶ εἰρήνη.** St Paul's regular greeting, found also in 1 and 2 Peter. It is strengthened by the addition of εὐλοία in 1 and 2 Tim., 2 John. In Jude we find εὐλοία καὶ εἰρήνη καὶ ἀγάπη. Only in James do we find the usual classical χαίρειν. The source (see H. on 1 Pet. i. 2) is probably to be found in the High Priestly Blessing, Nu. vi. 25 f., where יְרֵךְ (grace or mercy) is combined with peace. Both words in a remarkable way run through the whole Epistle. For χάρις cf. i. 6, 7, ii. 5, 7, 8, iii. 2, 7, 8, iv. 7, (? 29), vi. 24. See on i. 6. For εἰρήνη cf. ii. 14, 15, 17, iv. 3, vi. 15, 23.

**ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.** This is St Paul's usual way of describing the source of the grace and peace for which he prays, God now revealed as our Father and Jesus acknowledged as Christ and Lord. The combination of Jesus with God in one phrase under one preposition is a striking indication of faith in His Divinity. (See L. on Gal. i. 2.) The Epistle is richer than any other Epistle of St Paul's in ref. to the Fatherhood of God. See on ii. 18. The use of κύριος is also remarkably frequent, 23 times. On the whole title see H. on 1 Pet. i. 3.

The Epistle falls into two main divisions.

**A. i. 3—iii. 21. THANKSGIVING FOR THE PERFECT REDEMPTION, FIGURED IN THE RECEPTION OF THE NATIONS.**

**i. 3—14. AN ASCRIPTION OF BLESSING TO GOD.**

The Epistle opens with an act of adoration in view of the eternal purpose of God now made known to men. The stages in the revelation of that purpose and the office assigned to St Paul in regard to it will be described in chap. iii. Here he is dealing directly with

the contents of the revelation, and unfolds it in its relation to the Christian life in one long continuous sentence: the thoughts grow naturally one out of another, and the key words, especially the prepositions, recur, as in obedience to some subtle law of association, in an almost rhythmic flow; but the sentence is not constructed with the precise subordination of a rhetorical period. We must wait to consider its main purpose till we have examined the elements of which it is composed. Cf. 2 Cor. i. 3—11, a striking link between the calmest and the most agitated of St Paul's letters. The opening section in 1 Pet. seems to have been suggested by Eph.

3. **Εὐλογητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρ.** See H. on 1 Pet. (pp. 27—33) for a full discussion of the whole phrase, *εὐλογητός*, sc. *ἐστιν*, 'Worthy of blessing is'; or 'Blessed be,' which gives the meaning in English more exactly. In the Greek Bible (LXX., Apoc. and N. T.) *εὐλογητός* is normally applied to God, as having an intrinsic right to the worship of His creatures, *εὐλογημένος* being used of men as the recipients of the bounty of God. Both words in LXX. represent  $\eta\delta\gamma\eta$ . In classical Greek *εὐλογέω* means 'to praise.' *εὐλογητός*: cf. doxologies in Ps. xli. 13, lxxii. 18, lxxxix. 52, cvi. 48, and the Song of Zacharias, Lk. i. 68. 'The "blessing" of God by men is no mere jubilant worship, but an intelligent recognition of His abiding goodness as made known in His past or present acts. The use of the same word, whether in Hebrew or in Greek, for what is called the "blessing" of God by man and for what is called the "blessing" of man by God is probably founded on a sense of the essentially responsive nature of such "blessing" as man can send on high.' (H. *loc. cit.* p. 28 b.) So here, *εὐλογητός...ὁ εὐλογήσας*; cf. 1 Chron. xxix. 10. **ὁ θεὸς καὶ πατὴρ**, 'He who is at once God and Father' of our Lord. For the constr. *ὁ θεὸς τοῦ κυρίου* see v. 17; for the combination cf. Jn xx. 17; 2 Cor. i. 3, xi. 31; 1 Pet. i. 3; Col. i. 3; Rom. xv. 6.

'To Jews and Greeks alike the idea expressed by the name *God* would be more comprehensive than the idea expressed by the name *Father*: summing up all such subordinate ideas as those of *Maker* and *Ruler*, it would suggest God's relation to the universe and all its constituent parts, not to that part alone which is capable of sonship. Now the revelation of Fatherhood which was given in the Son of God was assuredly not meant to supersede the more universal name. He whom men had securely learned to know as their Father did not cease to be their God, or to be the God of the world of which they formed a part and in which they moved; and this relation was a primary and fundamental one, independent of the intrusion of evil.

It is therefore difficult to see how either relation could have been absent from a Perfect Manhood.' (H. *loc. cit.* p. 29 b.)

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. See on v. 2.

**εὐλογίας.** The relation of God to the whole creation from the first (Gen. i. 28) is marked by blessing. But the main thought of the whole section is so deeply coloured by the analogy between the present position of the 'Israel of God' and that of the ancient Israel that there can be no doubt that the chief source of St Paul's language is to be found in 'the Blessing of Abraham' (Gen. xii. 2 f., xxii. 17) which the Gentiles were to inherit; cf. Gal. iii. 8, 14. The aorist, as in ii. 5 f., refers probably to the time of admission to the Covenant.

**ἐν,** 'with.' This instrumental use is not a Semitism. See Moulton, *Prol.* pp. 61, 103, on the evidence of the papyri.

**πάση εὐλογίᾳ πνευματικῇ,** 'every kind of spiritual blessing.' St Paul has just prayed that they might receive the characteristic blessings of the New Covenant, 'grace' and 'peace.' His outburst of gratitude marks that not 'grace' and 'peace' only, but every other spiritual blessing, is already theirs. He selects wisdom and prudence for special mention in v. 8.

**πνευματικῇ,** included in and springing from the gift of the Spirit which they had received (v. 13). Contrast the temporal and material blessings characteristic of the old dispensation.

**ἐν τοῖς ἐπουρανίοις.** Phrase peculiar to this Epistle. It occurs v. 20, ii. 6, iii. 10, vi. 12. It denotes the home of the Risen and Ascended Lord (v. 20) which is now the true sphere of action for the Christian (ii. 6), whose life in consequence is in continuous relation to spiritual forces both of good (iii. 10) and evil (vi. 12). See *Intr.* pp. xlvi—lii; cf. Jn xiv. 2; cf. xii. 26.

**ἐν Χριστῷ.** This pregnant phrase conditions both the giving and the receiving of the blessing. On the one side as God was in Christ reconciling the world unto Himself (2 Cor. v. 19), and as Christ Jesus became to us wisdom from God, both righteousness and sanctification and redemption (1 Cor. i. 30), so this blessing comes to us from God 'in Christ.' It is all included in the gift of Christ. On the other hand it is only as we are ourselves personally united with Christ, alive in Him, that we can enjoy any part of the blessing. See *Intr.* pp. lxii—lxxvi.

4. **καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ.** This blessing corresponds both in its character and in the manner of bestowing it to an antecedent 'choosing of us in Him' which was involved from the beginning in the creative purpose of God, and so preceded the first step towards its realization.

On Election see H. on 1 Pet. i. 1. God's method of working out His widest purposes by chosen instruments had been illustrated by the whole course of His dealings with Israel. The nation as a whole had been taught to regard itself as chosen out from all other nations to be the instrument of God's blessing to them. Within the nation again God had raised up from time to time chosen men, notably David, to be His instruments in guiding and governing their brethren. The thought of God's choice is constantly associated with the prophetic vision of the Servant of the Lord, Is. xli. 8, &c. And St Paul himself must have been led from the very beginning of his Christian life to meditate on the mysteries involved in this revealed method of the Divine working. See Acts ix. 15. He would therefore know from within the strength that comes into a life which God has knit to Himself and admitted to a definite share in the working out of His Eternal purpose. Thackeray (*St Paul and Jewish Thought*, pp. 250 f.) calls attention to the prominence of the thought of Election in the *Book of Similitudes*, Enoch, chaps. 37—71.

πρὸ καταβολῆς κόσμου (cf. Enoch xlvi. 6 f., and H. on 1 Pet. i. 20). The choice is no after-thought. Speaking of the Divine acts, as we are bound to speak, in the language of time, the plan of Creation preceded its execution.

εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους. The object of our election is that we should be positively and negatively worthy of our consecration; cf. v. 27, ἁγίους; cf. on v. 1.

ἀμώμους (cf. L. on Col. i. 22; H. on 1 Pet. i. 19) 'without blemish.' The strict meaning of the word in classical Greek would be 'without blame.' In the Greek Bible, however, the word acquired a special connotation by being used of sacrificial victims.

κατενώπιον αὐτοῦ (cf. Jude 24, also in conjunction with ἁμωμος), tried by the searching light of His presence.

ἐν ἀγάπῃ, iii. 17, iv. 2, 15, 16, v. 2. 'In the power of love.' Love appears in this Epistle as the condition of the indwelling of Christ (iii. 17), an unailing spring of mutual forbearance (iv. 2), of life in accordance with the Truth (iv. 15), and of the development of the Body (iv. 16). Here it is (see G. H. Whitaker *in loc.*) 'the atmosphere of holiness,' not so much the test of obedience to the law of life, failure in which would constitute a blemish, as the source and shield of sanctification. Cf. Seeley in *Ecce Homo*, c. 1 (*fin.*), 'No heart is pure that is not passionate.'

5. προορίσας. Cf. Rom. viii. 29; 1 Cor. ii. 7; Acts iv. 28; 'designating' or 'appointing' beforehand, a further definition of Election. The word is not found in LXX., but see Enoch xxxix. 9.

*εἰς υἰοθεσίαν διὰ Ἰησοῦ Χρ. εἰς αὐτόν*, 'to attain the relation of sonship towards Himself through Jesus Christ.'

*υἰοθεσία* in the Greek Bible peculiar to P. 'Adoption,' as inscriptions show, was frequent in all parts of the Roman Empire. (See Deissmann, *B.S.* p. 239.) And St Paul seems to have laid hold of the figure to suggest the truth that the special Christian relation of sonship to God (cf. v. 1) is as the relation of Israel to Jehovah had been (Rom. ix. 4, cf. Exod. iv. 22 f.) not a 'physical' thing, but due to the Will of the Father. It is never used of the Only-Begotten Son. At the same time the image, as derived from the region of legal fictions, is necessarily an imperfect one, and must not be pressed into all its logical implications. St Paul himself, it should be noticed, speaks of heirs, whose only disqualification is their age, as receiving 'the adoption' (Gal. iv. 5), and even Christians who are already 'children of God' (Rom. viii. 16) as still awaiting 'adoption' (Rom. viii. 23). We must be careful therefore not to interpret the phrase in such a way as to make it contradict Lk. iii. 38.

*διὰ Ἰησοῦ Χριστοῦ*. Cf. H. on 1 Pet. ii. 5. In St Peter however it is 'through Jesus Christ' that we offer acceptable sacrifices to God. Here it is 'through Jesus Christ' that God conveys to us the gift of sonship. Our election 'in Christ' preceded creation. Our 'adoption' could not take effect before the appearance of Jesus Christ in flesh; cf. Gal. iv. 4. In 1 Cor. viii. 6 the whole creation, and in a special sense the members of the Christian Church, derive their being *through* the one Lord Jesus Christ.

*εἰς αὐτόν*, to be connected closely with *υἰοθεσίαν*. The relation of Sonship 'to Himself.' God is our goal and source (1 Cor. viii. 6), as well as the goal and source of Creation (Rom. xi. 36). *εἰς* = 'unto' rather than 'into' (cf. iv. 32; Col. i. 20).

*κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ*. Cf. vv. 9, 11. 'According to the gracious purpose of His desire.' The originating and controlling force at the back of God's election is to be found in God Himself, not indeed in any arbitrary decree, but in His love. Cf. Deut. vii. 8; esp. Is. xlii. 1 = Mat. xii. 18, *ὃν εὐδόκησεν ἡ ψυχὴ μου*; and Enoch xxxvii. 4, xxxix. 4, xlix. 4. On *εὐδοκία* see v. 9.

6. *εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ*. Cf. vv. 12, 14; Phil. i. 11; 1 Pet. i. 7. See L. and H. ll. cc. 'The glory is the triumphant manifestation of the Divine power and grace. The praise is the recognition of these attributes by men.' The glory of the Father in and through the Son is the final end alike of the Incarnation, culminating in the Ascension of the Son (Jn viii. 50, xvii. 1; Phil. ii. 11), and of 'the extension of the Incarnation' in the Church (Jn xiv.

13, xv. 8; Eph. iii. 21). But 'the glory of the grace' may consist in its power to reveal the presence of God in the hearts of those on whom it is bestowed, whether Jew or Gentile. See Additional Note on ὁ πατήρ τῆς δόξης. Cf. 2 Th. i. 12, ὅπως ἐνδοξασθῆ τὸ ὄνομα...καὶ ὑμεῖς ἐν αὐτῷ κατὰ τὴν χάριν.

τῆς χάριτος αὐτοῦ. See Additional Note. 'Grace' is the word which for St Paul most completely sums up the attitude of God to man revealed in Christ Jesus—the free unearned favour that He bears towards them. In Rom. St Paul lays stress on the fact that it precedes all human deserving. In this Epistle, as in 1 Pet. (where see H.'s notes, esp. on i. 2, 10, 13), stress is laid on its inclusiveness. Gentiles, with no claim of race or covenant, are brought within the range of it. 'Election' itself is only the method of its manifestation, Rom. xi. 5.

ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, 'whereby He filled us with grace as included "in" His Beloved.' ἧς by attraction for ἡ or ἐν ἡ found in DGvg. ἐχαρίτωσεν. See R., pp. 226 ff. and W. *in loc.* The word occurs three times elsewhere in the Greek Bible, Eccles xviii. 17; Ps. xvii. 26 Sym.; Lk. i. 28. In both O.T. passages it is used of persons who have been endued with grace and act graciously. In Luke it is used as here of one who has 'found grace' with God and whom God has filled with grace. ἐν τῷ ἡγαπημένῳ. LXX. for Jeshurun, Deut. xxxiii. 5. On 'The Beloved as a Messianic Title' see R., pp. 229 ff. Cf. ἀγαπητός, Mt. iii. 17, xii. 18, xvii. 5, and parallels. Special stress is laid in St John on the love of the Father for the Son, iii. 35, x. 17, xv. 9, xvii. 23 f., 26. In xvii. 23, 26 His disciples are drawn up, as here, into the circle of this love. The word is chosen rather than Χριστῷ to bring out the idea of χάρις. God can be 'gracious' to us without let or limit because we are members of the Son on whom He lavishes the whole wealth of His love. Cf. Col. i. 13, μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ.

7. ἐν ᾧ ἔχομεν κ.τ.λ. Cf. Col. i. 14. 'In whom we "have and hold" our deliverance by means of His blood, that is, the forgiveness of our transgressions.' Here first in the Epistle we find ourselves confronted, though but for a moment, with the fact of sin. ἐν ᾧ. Once more 'as incorporate in whom.' Cf. Rom. iii. 24 and Du Bose, *Gospel according to St Paul*, pp. 84 ff. ἔχομεν, cf. ii. 18, iii. 12. The word implies, as in Rom. v. 1, εἰρήνην ἔχωμεν, more than bare possession. See J. H. Moulton, *Proleg.*, p. 110. Cf. Mt. xii. 12.

τὴν ἀπολύτρωσιν. See esp. H. on 1 Pet. i. 19, W. on Hebr. ix. 15. Used here, as in Rom. iii. 24, Col. i. 14, of a present deliverance. In i. 14, iv. 30 the deliverance is future. The word properly means

deliverance from bondage on payment of a ransom. Sometimes, however, as in Hebr. xi. 35, and often in the Psalms in the case of the simple verb *λυτροῦσθαι*, the fact of deliverance irrespective of the method by which it is effected seems alone prominent. In 1 Pet. i. 18 f. the language shows that the writer was conscious, perhaps remembering Mk x. 45 (*λύτρον ἀντι πολλῶν*), of the metaphor implied in the word, and it is possible that St Paul's *διὰ τοῦ αἵματος* here may be due to the same cause, but apart from the phrase *τῆς ἐν Χρ.* 'I. in Rom. iii. 24, which is further defined by reference to a power of propitiation residing *ἐν τῷ αἵματι*, he nowhere else gives any hint of the method of deliverance. He is chiefly interested, as here and in Col. i. 14, Rom. iii. 24 and Tit. ii. 14 (cf. Ps. cxxx. 8), in emphasizing the fact that it is a deliverance from the guilt and power of sin.

A question has been raised why St Paul, here as in the Colossians, seems to go out of his way to introduce the thought of redemption and supply a definition of it? It has been pointed out that redemption is the one thought which all the forms of Gnosticism adopted from Christianity, and it has been suggested that St Paul's words are directed against some form of incipient Gnosticism. Neither here nor in his use of what became later the still more definitely technical term *πλήρωμα* is this inference necessary. The thoughts of redemption and forgiveness were, as Rom. iii. 24 shows, so closely connected in the mind of St Paul with the thought of the grace of God to sinful man that no further justification of the reference is required by the context, and, if there is any polemic force in the definition, it may be more fruitfully sought for in relation to current Jewish conceptions of the nature of the deliverance which God had in store for His Israel, cf. Lk. ii. 38.

**Διὰ τοῦ αἵματος.** See Additional Note. *διὰ τοῦ αἵματος αὐτοῦ*, sc. τοῦ ἡγαπημένου; cf. Acts xx. 28, *τὴν ἐκκλ. τ. θ. ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*, esp. if *υἱοῦ* has dropped out after *ἰδίου*. This parallel suggests that the Blood may be here regarded as the cost of our deliverance as it is expressly in 1 Pet. i. 19 and Apoc. i. 5, v. 9. But as the article is not repeated (cf. Rom. iii. 24 and see Winer-Moulton, 171 f., but cf. Blass, p. 159) before *διὰ τ. αἱ.* the phrase may be taken with *ἐχομεν* rather than with *ἀπολύτρωσιν*, i.e. 'the Blood' is regarded as directly affecting our power to lay hold on the deliverance, cf. 1 Jn i. 7. The phrase that follows shows that St Paul is thinking here of our emancipation from sin rather than of the right over us which God acquired by the price He paid. Both thoughts are combined in Ps. lxxiv. (lxxiii.) 2, 'purchased and redeemed,' Acts xx. 28. Cf. v. 14 and Acts xx. 28.

τὴν ἀφεσιν τῶν παραπτωμάτων, 'the forgiveness of our trespasses.' ἀφεςις here only and in Col. i. 14 in St Paul's Epistles. In St Paul's speeches it occurs Acts xiii. 38, xxvi. 18. τῶν παραπτωμάτων, cf. ii. 1, 5. Apart from Mt. vi. 14 f., Mk xi. 25 f., παραπτ. is found only in St Paul in N.T. In LXX. it is found eight times in Ezekiel, but it is otherwise rare. It presents 'sin' as a 'falling away,' the interruption of fellowship by the violation of a covenant.

κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ. St Paul is full in this Epistle of the abundance of God's resources (1) of grace, here and in ii. 7; (2) of mercy, ii. 4; (3) of glory, i. 18, iii. 16; cf. Rom. ix. 23; Phil. iv. 19; Col. i. 27. These treasures are all stored up in Christ (cf. iii. 8 and Col. ii. 2). In Rom. ii. 4 he speaks of the riches of God's kindness and patience and long-suffering, and in Rom. xi. 33 of the depth of the riches both of the wisdom and knowledge of God. Contrast 'the weak and beggarly (πτωχὰ) elements' of Gal. iv. 9. 'Grace' is constantly associated in St Paul's mind with the thought of triumphant profusion, ὑπερβάλλουσα, 2 Cor. ix. 14; cf. Eph. ii. 7; ἐπερίσσευσεν, Eph. i. 8; ὑπερεπερίσσευσεν, Rom. v. 20; ὑπερεπλήθυνεν, 1 Tim. i. 14. The phrase here further qualifies ἔχομεν τὴν ἀπολύτρωσιν, grace being chiefly seen as grace in the forgiveness of sins. But the fuller thought of grace expressed in v. 6 reasserts itself in the next clause, when it is clear that he is thinking of the whole effect of the revelation of God's attitude to men and of His purpose for them, and not only of forgiveness.

8. τῆς ἐπερίσσευσεν, attr. for ἦν ἐπ. περισσεύω is transitive as in 2 Cor. iv. 15, ix. 8; 1 Th. iii. 12. This construction is peculiar to St Paul in the Greek Bible.

ἐν πάσῃ σοφίᾳ καὶ φρονήσει, 'in all wisdom and prudence.' In Col. i. 9 the corresponding phrase is ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, where see L. σοφία on the one side describes an attribute of God's working as approving itself absolutely in its aim and method to man's judgement. So Rom. xi. 33; Eph. iii. 10; cf. Lk. vii. 35. On the other side, as here and in Col. i. 9, &c., it appears as a power imparted to man whereby he attains an insight into God's purpose and plan. St Paul deals with it most fully in 1 Cor. and Col. Elsewhere it is most prominent in St James. It recurs in a prominent place in St Paul's prayer for his correspondents in i. 17. It is a word of considerable importance in the history of the relation between Greek and Jewish thought. See H., *Judaistic Christianity*, p. 129. To the Jew the thoughts connected with it were primarily religious and practical, to the Greek they were metaphysical and speculative. The two currents met in cent. 1 A.D. when the main interest in Greek

Philosophy was ethical. *φρόνησις*, 'prudence' (spiritual common-sense shown in adapting means to the revealed end, cf. Lk. xvi. 8), is concerned with the application of the principles apprehended by *σοφία* to particular problems in daily life. *φρόνησις* occurs most frequently in the Greek Bible in the 'Wisdom' literature, esp. Proverbs, Ecclesiastes, Wisdom, and in the account of Solomon's wisdom in 3 Kings. *σοφία* and *φρόνησις* are combined in 3 Kings iv. 25; Prov. i. 2, viii. 1, x. 23.

9. *γνωρίσας ἡμῖν κ.τ.λ.*, 'by making known to us the secret of His will.' The communication of this knowledge of the ultimate purpose of God, as a consequence of the favour that God has towards us, is the root from which the faculties of 'wisdom' and 'prudence' are developed in us. In Col. i. 9, conversely, our power to discern God's will in its application to our own lives grows with our growth in wisdom and all spiritual understanding. *γνωρίζω* is constantly connected with the declaration of hidden truths. See iii. 3, vi. 19; Rom. xvi. 26, &c.

*τὸ μυστήριον τοῦ θελήματος αὐτοῦ*. God's purpose for the world was the secret that He shared with His chosen. It is stated here in its widest scope. It is nothing less than the establishment or re-establishment of the whole creation in perfect harmony in the Christ. Cf. Rom. xi. 36. So in Rom. xvi. 25. The first step towards that goal was taken when God's covenant was seen to include the Gentiles, Eph. iii. 2, 4. The knowledge of this stage in the development of God's plan and its relation to the end was the special revelation entrusted to St Paul. In its relation to the Gentiles it has a double aspect. On the one hand the Gentiles are revealed to the Jews in their true light as members of the one body in Christ, Eph. iii. 4, 6; cf. Lk. ii. 32. On the other their own eyes are opened to see 'Christ in them, the hope of glory,' Col. i. 27. In relation to the Jews the first effect of this extension of the circle of God's chosen seemed disastrous. A part, and a large part, of Israel was shut out. But the revelation granted to St Paul contained a solution of this difficulty also, Rom. xi. 25. Their exclusion was only temporary with a view to the ultimate all-inclusive triumph of the mercy and the wisdom of God. The key to the whole revelation lay in the true apprehension of the person of Christ. So St Paul speaks of Him as *τὸ μυστήριον τοῦ θεοῦ*, the treasury in whom all the treasures of wisdom and knowledge were kept for those who were in the secret (Col. ii. 2), and the Gospel itself, which is essentially the revelation of Jesus Christ, is the means by which that secret is made known, iii. 6, vi. 19; Col. iv. 3. The use of the word in 1 Tim. iii. 9, *τὸ μυστήριον τῆς πίστεως*, is identical with its use in the phrase *τὸ μυστήριον τοῦ εὐαγγελίου*, Eph. vi. 19.

If there is anything novel in its use in 1 Tim. iii. 16, when it stands (as in Col. ii. 3) in apposition to words descriptive of the personal Christ, the novelty does not lie in the use of the word *μυστήριον* but of *εὐσέβεια* which is no doubt characteristic of the Pastoral Epistles. It was a mark of special friendship to communicate the knowledge of a secret purpose, cf. Jn xv. 15. This confidence therefore comes in naturally as a token of *χάρις*, Ps. xxv. 14.

**κατὰ τὴν εὐδοκίαν αὐτοῦ.** The parallel phrase in *v. 5* (*κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ*) suggests that these words are to be taken closely with *τοῦ θελήματος*. God's will had been moulded by His gracious purpose. It is, however, possible that the clause goes back to *ἐπερίσσευσεν*, as in *v. 5* it goes back to *ἐξελέξατο*. This abounding of grace in wisdom was 'in accordance with His gracious purpose.'

**εὐδοκία.** This word is used to describe Jehovah's attitude to His people, e.g. Ps. v. 13, l. (li.) 20, cv. (cvi.) 4; cf. Lk. ii. 14, *εὐρήνη ἐν ἀνθρώποις εὐδοκίας*; but it also describes a course of action that has approved itself to God, cf. *ἠὐδόκησεν* in Lk. xii. 32; Col. i. 19, &c.; e.g. Lk. x. 21 = Mt. xi. 26, and this meaning is required here by the context.

**ἣν πρόθετο ἐν αὐτῷ,** 'which He set before Himself in Him.' These words might mean 'which He set forth (or displayed) in Him,' cf. Rom. iii. 25. But this meaning is excluded here by the use of *πρόθεσις* in *v. 11* (cf. iii. 11) which can only mean 'purpose,' as in Rom. viii. 28, ix. 11; 2 Tim. i. 9; cf. Acts xxvii. 13; 2 Mac. iii. 8. The thought therefore must be of the original purpose of creation which God formed 'in Him.' The thought and the language recur in iii. 11 and are strictly parallel to *ἐν αὐτῷ ἐκτίσθη τὰ πάντα* in Col. i. 16, cf. Jn i. 4, *ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν*. This fits in also with the hint in iii. 9 that the secret had been hid *ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι*.

**10. εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,** 'with a view to a dispensation or stewardship appropriate to the fulness of the seasons.' *οἰκονομία*, see Additional Note. The treasures to be dispensed are the treasures of wisdom and knowledge contained in the 'secret' which God has at last made known to His chosen. This treasure is committed to them to be imparted to others as they are able to bear it. The possession of it therefore constitutes a stewardship for the faithful, for a prudent exercise of which the Church as a whole and each member of it in his degree is responsible to God. If this view of *οἰκονομία* is rejected, the phrase will mean 'with a view to bringing about in due course the fulness of the seasons.' In St Paul's view, however, the fulness of the seasons has already come. *τοῦ πληρώματος τῶν καιρῶν,*

cf. Mk i. 15; Gal. iv. 4; 1 Tim. ii. 6. This stewardship could not begin till the conditions were prepared for giving and receiving the revelation. These words are an assurance that there is a true Philosophy of History.

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, 'to sum up the universe in the Christ.' These words define the ultimate end of the Gracious Purpose, the 'one far off Divine event to which the whole Creation moves.' ἀνακεφαλαιώσασθαι, properly a word in Rhetoric, Lat. *collectio*, describing the rapid repetition and summarizing of an orator's points previous to his practical conclusion. St Paul uses it (Rom. xiii. 9) of the relation between the command 'Thou shalt love thy neighbour as thyself' and all the commandments of the Second Table. Strictly, therefore, the words mean "to bring together each separate element in Creation in such a way that 'the Christ' may be the fitting description of the whole." This meaning helps to explain the presence of the article τῷ χριστῷ, cf. v. 3, ἐν Χριστῷ. Otherwise it would be difficult not to believe that, however incorrectly in point of etymology, St Paul, in speaking 'of bringing the universe together under one head,' was thinking of Christ not as κεφάλαιον, but as κεφαλή, cf. i. 22. A further development of the thought I owe to a note communicated by my friend Canon G. H. Whitaker: 'Plutarch says ἡ πόλις οἰκῶν τι σύστημα καὶ κεφάλαιον οὔσα (*Cat. maj.* 454 Δ). Now a well-planned city explains the *point* of the several houses. It is an *ordered* whole. You see why the houses were placed as they were, when you see the city from a balloon. So, in a well-written article, you come not to a new summary but to a κεφάλαιον, a heading up of all the points, showing how they tell. Paragraphs that had seemed disconnected are felt now to have been all bearing one way. "Thou shalt love thy neighbour as thyself" brings all the separate commandments to the unity of a great principle. Moses, Joshua, Aaron come to a point in Christ.'

τῷ χριστῷ. See Additional Note. The thought is that which we find in Col. i. 16. The universe ἐν αὐτῷ ἐκτίσθη and εἰς αὐτὸν ἐκτίσται. But between these points there is a period of discord and rebellion. In Col. i. 20 we hear of the resolution of the discord, here of the ultimate harmony.

τὰ ἐπὶ τοῖς οὐρανοῖς κ.τ.λ. Cf. Col. i. 16, 20. The phrase is obviously meant to be all-inclusive. Rev. v. 13 is fuller and more detailed but not wider in scope. τὰ πάντα of the whole created universe, as in iii. 9, iv. 10; Rom. xi. 36; 1 Cor. viii. 6, xv. 27; Phil. iii. 21; Col. i. 16, 17, 20; 1 Tim. vi. 13; Hebr. i. 3, ii. 8; Rev. iv. 11; cf. Ps. viii. 7.

11—14. The outline of the whole plan is now before us. The details so far as they affect Christians are filled in (*vv.* 11—14), first as regards Jewish Christians (*vv.* 11, 12), then as regards Gentiles (*vv.* 13, 14). The act of adoration began from the thought of spiritual blessing as the token of our new relationship to God in Christ. It closes with the thought of the gift of the Spirit Himself as a seal of final deliverance.

11. ἐν ᾧ καὶ ἐκληρώθημεν, 'in whom also we were made God's portion.' κληρος has lost all sense of the method of distribution and become virtually a synonym for κληρονομία (= settled possession), both words being used freely and indiscriminately for the same Hebr. יְרֵכָה and both being used to describe God's special property in Israel, e.g. Deut. ix. 29, λαός σου καὶ κληρός σου = 3 Kings viii. 51, λαός σου καὶ κληρονομία σου. So in Acts xx. 32 τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσι is indistinguishable from Acts xxvi. 18, κληρον ἐν τοῖς ἡγιασμένοις, and the difference between τοῦ κλήρου τῶν ἁγίων, Col. i. 12, and τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, Eph. i. 18, lies in the fact that in the first case the Saints and in the second case God is the possessor, not in any felt difference in the method of acquisition, the relation of God to His people being constantly illustrated by the relation of the people to their land.

The underlying idea of a special right of ownership as belonging to Jehovah over Israel is closely connected with the thought of the Covenant between them (Exod. xix. 5) and with their redemption. The thoughts are brought together in Ps. lxxiv. (lxxiii.) 2, "Remember thy congregation which thou hast purchased of old, which thou hast redeemed to be the tribe of thine inheritance." There is a close connexion also with the thought of election, see Ps. xxxiii. (xxxii.) 12, λαός ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτῷ. The word therefore brings together many of the thoughts that have already found expression in *vv.* 3—10 with a change of emphasis. Hitherto stress has been laid on the blessings imparted to us by the revelation of the grace of God in Christ. Our attention is turned now to our new relation to God and to the promise of protection implied in it. The same thought recurs in the two hymns with which Deuteronomy closes (xxxii. 9, xxxiii. 3 f.), and finds its climax in the assurance which no fears for the future have strength to disturb (xxxiii. 27):

'The Eternal God is thy dwelling-place,  
And underneath are the everlasting arms.'

προορισθέντες, resuming προορίσας, *v.* 5.

κατὰ πρόθεσιν. Cf. ἦν πρόθετο, *v.* 9.

**τοῦ τὰ πάντα ἐνεργούντος.** Cf. Is. xli. 4, *τίς ἐνήργησεν καὶ ἐποίησεν ταῦτα*; 'of Him who filleth the universe with energy.' This, if it is philologically admissible, is more in accordance with the context than the alternative rendering 'who worketh all things,' meaning 'who is the efficient cause of any result that is produced.' It is, of course, possible to take τὰ πάντα of the whole sum of events produced by the operation of the Divine energy, and to make it stand for the whole course of history as controlled by God's Will. But τὰ πάντα has just been used (v. 10) of the Universe, and that is its natural meaning in the parallel phrases in Col. i. 16, 17, 20, and esp. in Eph. iii. 9 τῷ τὰ πάντα κτίσαντι and 1 Tim. vi. 13 τοῦ ζωογονούντος τὰ πάντα. See Additional Note.

**κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.** In accordance with the intention (or counsel) of His will. βουλῆ, of the Divine plan, esp. as it is being worked out in human history, Acts ii. 23, iv. 28, xiii. 36, xx. 27; Heb. vi. 17. In LXX. generally for ΠῚΥΥ. See Ps. xxxiii. (xxxii.) 11; Is. xiv. 26, xli. 10; Judith ii. 2, τὸ μυστήριον τῆς βουλῆς αὐτοῦ.

12. **εἰς τὸ εἶναι κ.τ.λ.** 'So that the contemplation of us who of old time as members of the Christ have been full of hope might lead men to give praise for His glory.' At this point for the first time in the Epistle the distinction of Jewish and Gentile Christians comes to the front; cf. ii. 1, 3, 11.

**ἐν τῷ Χριστῷ,** 'as being throughout the course of our national history members of the Christ.' ἐν as in ἐν Χριστῷ, v. 3, and the kindred phrases throughout the passage. Cf. the Gentile state before the Gospel came to them (ii. 12). The object or ground of hope is expressed by εἰς 2 Cor. i. 10; 1 Pet. iii. 5; or by ἐπι with acc. 1 Tim. v. 5; 1 Pet. i. 13, or with dat. 1 Tim. iv. 10, vi. 17. ἐν in 1 Cor. xv. 19; Phil. ii. 19, is best taken as here. The 'Golden Age' of the Israelites lay continually ahead of them. They are marked out in consequence among the nations of the world by their hopefulness. This hope was justified and handed on to the Christian Church, quickened and intensified by the Resurrection of Jesus Christ from the dead; cf. 1 Pet. i. 3; Eph. i. 18.

**τῷ Χριστῷ.** The presence of the article (cf. ἐν Χρ., v. 3) suggests that St Paul is thinking of the Christ and His members as constituting a living whole as in 1 Cor. xii. 12. See Additional Note.

**εἰς ἔπαινον δόξης αὐτοῦ.** Cf. v. 6.

13. **ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες... ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε.** St Paul marks three distinct stages by which the Gentiles

passed into their assured position in Christ, hearing, believing, and being sealed. But these stages, though distinct, are organically connected, and the whole process is conceived as taking place 'in Him.' This is most easily seen in connexion with the 'sealing' which, as in the case of Our Lord at His Baptism (Jn vi. 27), and of the disciples on the Day of Pentecost (Acts xi. 17), and of the household of Cornelius (Acts x. 44, xv. 8), was at once the Divine attestation of a spiritual fact already revealed and appropriated and the means by which the recipient was empowered to live up to the truth he had heard and believed.

**ἀκούσαντες κ.τ.λ.** 'Hearing,' according to Romans x. 14—17, necessarily precedes 'believing.' It means giving heed to a message coming from Christ.

**τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν.** The message is defined from two points of view. It is (1) a declaration of eternal reality, of the truth, cf. iv. 24. The truth is the opposite of ἡ πλάνη iv. 14, ἡ ἀπάτη iv. 22, τὸ ψεῦδος iv. 25. The word reveals the true relation in which men stand to one another and to God in Christ. The phrase is found in 2 Tim. ii. 15, and in a fuller form ὁ λόγος τῆς ἀληθείας τοῦ εὐαγγελίου in Col. i. 5; cf. 2 Cor. vi. 7. This view of the Gospel is characteristic of St John. See esp. i. 17, xviii. 37. It has also (2) consequences directly affecting the Gentiles. It is 'the Gospel of their salvation.'

**τῆς σωτηρίας ὑμῶν.** Cf. 1 Pet. i. 10 with H.'s notes. The salvation expressly included the heathen in its scope; cf. also ii. 5.

**ἐν ᾧ καὶ πιστεύσαντες.** 'Hearing' in itself is a sign of grace, but only as the prelude to 'believing'; cf. Lk. viii. 12, 14, 15; Acts xv. 7.

**ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ.** In O.T. the Spirit of God came on men who had a special work for God to do as Judges (Ju. iii. 10, &c.), Kings (1 Sam. xvi. 13) or Prophets (Nu. xi. 29). And as the thought of the Messianic age grew in the minds of the later prophets a promise was given not only that the Spirit should rest on the Messiah (Is. xi. 2) and on the Servant of the Lord (Is. xlii. 1, lxi. 1), but also on the whole people of God (Joel ii. 28; Is. xlv. 3; Ezek. xxxvi. 27). In the Gospels the fulfilment of the first part of this promise was the sign by which the Baptist was to recognize 'the Mightier than he' who (Jn i. 33) would be able to baptize others with the same Holy Spirit that had come to rest upon Himself. And our Lord before His Ascension declared that the time for this Baptism was at hand (Lk. xxiv. 49; Ac. i. 8; cf. Jn xiv. 26). The fulfilment of the promise began on the day of Pentecost, and was accompanied

by extraordinary signs, esp. speaking with tongues (Ac. ii. 33). Similar signs attended the outpouring of the Spirit on a new class of hearers or in a new region, e.g. Ac. viii. 15 ff., x. 47, xix. 2. These manifestations of miraculous power were, as St Paul points out in 1 Cor., only part and not the deepest or most abiding effect of the gift of the Spirit. But they were regarded, taken in conjunction with the deeper evidence of spiritual conversions (1 Th. i. 9), as tokens of the Divine approval of the different stages in the missionary activity of the Apostles. See esp. Acts xi. 17, xiv. 27, xv. 12; Gal. ii. 8, iii. 5; 1 Th. i. 5; 2 Cor. xii. 12. So the gift of the Spirit to his converts became for St Paul 'a seal' of his own apostleship (1 Cor. ix. 2) and an assurance of their election (1 Th. i. 4 f.). It was natural therefore to regard the gift of the Spirit as a seal set by God on the Gentiles to mark them out as belonging to and kept by Him. The figure occurs in iv. 30 and 2 Cor. i. 22. See Additional Note on *σφραγίς*.

*τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ*. Cf. Rom. ix. 8, τὰ τέκνα τῆς ἐπαγγελίας. The genitive is virtually a genitive of apposition. All the blessings, the inheritance, &c., promised by God to His people are included in the gift of the Spirit. No translation can give the full effect of the phrase. It includes, but is not satisfied by, 'The promised Spirit.' *ἐπαγγελία*, cf. ii. 12, iii. 6, is curiously rare in LXX., there being no distinctive word in Hebrew to express the thought. In Ps. lv. (lvi.) 9 and Amos ix. 6 it appears as a paraphrase or mis-translation. 2 Macc. ii. 18 *καθὼς ἐπηγγελάτο διὰ τοῦ νόμου*, seems the only instance of the use of the root to express a Divine promise. The thought is common in Deuteronomic passages and in reference to the promise made to David. In the Gospels it occurs only in a word of the Lord in Lk xxiv. 49, 'The promise of the Father,' cf. Acts i. 4, repeated by St Peter at Pentecost, ii. 33. In all these cases it refers directly to the Holy Spirit. St Stephen uses it vii. 17 of the promised land, and it is common in St Paul, both in his speeches and in his letters, of the hope of Israel. It occurs 14 times in this sense in Hebrews. It is used in 2 Pet. of the *παρουσία*.

14. ὁ ἔστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, 'who is the earnest of our inheritance.' The Spirit is the earnest (cf. 2 Cor. i. 22); not that the full inheritance can contain anything that is not virtually contained in the gift of Him, but our capacity to receive is not yet perfected. *ἀρραβὼν* is strictly 'a deposit on account paid to clinch a bargain.'

*τῆς κληρονομίας ἡμῶν*. The Jew and Gentile are both included. In *ἐκληρώθημεν* the thought was that God's people were His portion, here His Spirit is ours.

ἐς ἀπολύτρωσιν τῆς περιποιήσεως, 'with a view to the final deliverance of all that God has made his own.' Cf. iv. 30 ἐς ἡμέραν ἀπολυτρώσεως. This redemption lies ahead as in Lk. xxi. 28; cf. Rom. viii. 23. The sealing with the Spirit looked forward to it as the seal of circumcision did. See Additional Note, p. 130. τῆς περιποιήσεως, cf. 1 Pet. ii. 9 with the O.T. passages on which that depends, Is. xliii. 21, and Mal. iii. 17; cf. also Acts xx. 28=Ps. lxxiv. (lxxv.) 2. It is possible to retain the active sense of 'acquisition' if we regard the redemption as the act by which God finally establishes His hold over His people, making them in the fullest sense His own. The relationship, however, is already established (cf. ἐκκληρώθημεν), and it is simpler to take περιποίησις as representing ἡθῆσα, the peculiar treasure already purchased. W. suggests that the whole Creation, as included in the circle of Christ's redemption, constitutes the peculiar treasure here. There is no doubt that in St Paul's view the whole universe is to share ultimately in the coming restoration. But the term itself suggests thoughts belonging to the period of 'the election' and 'the first-fruit' rather than to the final harmony.

ἐς ἔπαινον τῆς δόξης αὐτοῦ, vv. 6, 12. The glory hitherto spoken of belongs to the present. It shines out in the grace which God is even now bestowing on His chosen (v. 6) and the fulfilment of the hopes of His ancient people (v. 12), Lk. ii. 32. The glory here is that to be manifested in the consummated redemption at the *Parousia*, Rom. viii. 21.

The whole sentence is now before us. It is not really obscure. Only our imaginations find it difficult to rise into the heavenly regions whither St Paul would raise us that he may show us the vision of the truth as it has been made known to him. His language also, moulded by the experience of God's people through a thousand years of patient discipline, is strange and unfamiliar. There is, however, no doubt as to his main purpose. He is pouring out his soul in praise to God, as point after point in the blessedness of those who are in Christ stands out clear before him. He is contemplating their position in the light of its relation to God's universe in the whole course of its development. The starting point lies behind the creation; the goal is its consummation in the fulness of the times. The race of man, nay, all things in heaven and earth are included in the scope of his vision, as he sets forth stage after stage of the whole counsel of God. At the heart of his vision, the hidden but most firmly grasped secret of the whole development is God Himself, working from eternity to eternity, not at random, but according to a fixed and definite plan; not mechanically nor heart-

lessly like an impersonal Law, but of 'choice' and of love; nor again at an infinite distance from the work of His hands, as though His part in His creation was over once for all, and we might think of Him as 'elsewhere at other work,' but in present immanent power making all things work from moment to moment in accordance with His plan. And what is the plan? We can judge it only by its goal—'to sum up all things,' to bring each element of the universe into its true unity and order in its appointed place in His Christ. In the light of this end we can in some measure understand such of the means by which it is to be attained as have been as yet made known to us. As all are to be, so some have already been, united and restored in their true allegiance to their Head. All the blessings foreshadowed under the old Dispensation have been substantiated in a Society, which has taken the place of the old Israel, and membership in which is now thrown open to all men. Any man may now attain to the freedom and the dignity of a full-grown son of God, and enter in part on his inheritance here and now. Each one as he attains to this position is taught that he has not himself to thank for the blessings by which he is surrounded. Each blessing is rooted deep out of sight in the eternal Will of God. But he is not in consequence absolved from all effort. The knowledge is given to enable him to strive with quickened intelligence and unflinching devotion to realize the gracious purpose of the Will which has been made known to him 'that he may appear holy and without blame in God's sight in love.' And if he should wish to know the ground of this assurance, that it is indeed God's Will for him that he should aspire to no lower a position than this, and that power is at hand to enable him to attain to it, the one answer to all his questions is contained in two words, 'in Christ.' Christ is at once the beginning and the end of the creation; the original plan was formed in Him, and in Him it must be consummated. He is at once the way by which the Father comes into touch with us to quicken and bless us with His Spirit, and the way by which we on our part draw near to the Father. In Him God fore-ordained, and chose, and blessed, and 'graced' us. In Him we find deliverance from our sins. In Him God's ancient people knew that God had at last come to claim them as His portion, and learnt to recognize in Him the hidden source of their age-long hope. In Him His new people find the inspiration of the faith which had been sealed by the bestowal in Him of the Holy Spirit of promise. What wonder that the issue should be praise? If we ask further who is this Christ that He should be able thus to link God to man and man to God, St Paul does not here turn aside to tell us. Elsewhere,

especially in the closely kindred Epistle to the Colossians, the lesson which he had to teach followed directly from a right understanding of the Person of Christ, and that doctrine therefore stands in the forefront. Here the teaching so given is presupposed, and our attention is concentrated on the practical consequences of that doctrine, as it helps to explain the position and the privileges of the Christian Church.

## CHAPTER I., VERSE 15, TO CHAPTER II., VERSE 10.

1. 15. *καὶ τὴν εἰς* N\*ABP 33 (=17) boh Orig Cyr<sup>h</sup> Hier Aug<sup>h</sup>. *καὶ τὴν ἀγάπην εἰς* D\*G (cf. Col. i. 4). *καὶ τὴν ἀγάπην τὴν εἰς* N<sup>c</sup>D<sup>c</sup> al latt (vt vg) syrr (vg hcl) Chrys Theod-mops<sup>ist</sup>.

1. 20. *ἐνήργησεν* KDG &c. *ἐνήργηκεν* AB.

ii. 5. *ἐν* before *τῷ χριστῷ* B 33 (=17) al pauc boh am Chrys Victorin Ambst.

*οὐ* inserted before *χάριτι* DG Victorin Ambst al.

ii. 8. *αὐτοῦ χάριτι σεσωσμένοι ἐσμέν* D\*d syr vg.

### i. 15—ii. 10. THANKSGIVING PASSING INTO PRAYER FOR SPIRITUAL INSIGHT.

This section corresponds to the section of thanksgiving which in all St Paul's Epistles except Gal., 1 Tim. and Tit. follows directly after the salutation. Such a section (see R.'s Excursus, pp. 275 ff.) is often found in the familiar correspondence of the time as evidenced by the Egyptian papyri. In St Paul the delicate adaptation of the subjects chosen for thanksgiving to the circumstances of the persons whom he is addressing shows that his language is as far removed as possible from the formal and the conventional. In his letters the section helps to prepare the way for the teaching and even for the reproof that is to follow by its generous recognition of all that is best in his correspondents, and by bringing the whole of his communication with them from the first into the realized presence of God.

15. *Διὰ τοῦτο*. Because this is our true Christian position.

*ἀκούσας*. Cf. Col. i. 4, 9, and (virtually) Rom. i. 8. This language would be unnatural if the letter were exclusively addressed to the Ephesians. There is nothing corresponding to it in the letters to the Churches of his own founding. Philemon v. 5 *ἀκούων* (cf. 3 Ju 4)

=as I continue to hear. Philemon was an old friend. The news had most probably been brought by Epaphras. See Intr. p. lxxvii.

τὴν καθ' ὑμᾶς. In the light of fresh evidence from papyri this is best taken as a periphrasis for ὑμῶν.

ἐν τῷ κυρίῳ Ἰησοῦ. Cf. on v. 1. This faith is theirs as alive to God in Jesus acknowledged as their Lord. In Phm 5 *eis τὸν κύριον Ἰησοῦν*, the Lord Jesus is the object of their faith.

καὶ τὴν εἰς πάντας τοὺς ἁγίους. If this is the true reading it must describe the faith as reaching out in its effect to all the saints, e.g. by leading to the recognition of the bond of spiritual brotherhood by which we are linked to one another in Christ. This is however an extremely difficult construction which has no real parallel in N.T. In Phm. 5 the presence of ἀγάπην makes all the difference. *eis* is found with ἀγάπην in the closely parallel phrase Col. i. 4; and also in 2 Cor. ii. 4; 1 Pet. iv. 8; cf. 1 Th. iii. 12; 2 Th. i. 3. Other passages to which H. (W.H. Ap. *in loc.*) refers, Tit. iii. 15; Gal. v. 6; Eph. iii. 17, are valuable as showing that faith and love are combined naturally in all Christian activity both towards God and towards man (cf. vi. 23; 1 Th. v. 8; 1 Tim. i. 14; 2 Tim. i. 13), but they only make the absence of a specific reference to love here the less natural. It seems therefore that the true reading must be sought here in the Versions which with one voice insert 'love.' The form that this reading takes in the best Greek MSS. that contain it is in DG *καὶ τὴν ἀγάπην εἰς πάντας*. It is tempting, however, to suggest that the original reading was without the article before ἀγάπην. The whole sentence would then run *τὴν καθ' ὑμᾶς πιστεῖν ἐν τῷ κυρίῳ Ἰησοῦ καὶ ἀγάπην εἰς πάντας τοὺς ἁγίους*, the thought being that the faith and the love were both characteristic of the 'Ephesians,' and enjoyed in the Lord Jesus, and directed towards all the saints. The reading ΚΑΙΤΗΝ would then be a very early corruption of ΚΑΓΑΠΗΝ owing to a misreading of the contraction for ΚΑΙ. Cf. Hort's conj. on Rom. iv. 12.

*eis πάντας τοὺς ἁγίους*. Cf. (with Whitaker) iii. 18, vi. 18. The faith or the love (or the faith and the love) of these Gentile Christians was a link uniting them with the whole Body consisting of Jew and Gentile.

16. εὐχαριστῶν. As R. points out (p. 279 note), fresh illustrations of this use of the word as of *μελεῖν ποιούμενος* are to be found in the papyri.

17. *ἴνα*. See Moulton, *Proleg.* p. 206.

ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰ. X. Cf. on v. 3.

ὁ πατὴρ τῆς δόξης. The Father from whom comes every manifestation of the Divine presence in the world, whether in the history

of Israel, in 'the face of Jesus Christ,' or in the Church here and hereafter. Cf. ὁ πατήρ τῶν οικτιρῶν, 2 Cor. i. 3; ὁ πατήρ τῶν φώτων, Ja. i. 17. See Additional Note.

δῶῃ subj., not δῶῃ opt. See Moulton, *Proleg.* pp. 193 f. St Paul prays that power may come upon them from God, thus fully revealed through our Lord Jesus Christ, to give them moral and spiritual discernment, and to draw away the veils that hide the truth from the self-indulgent (iv. 17) and the self-sufficient (Mt. xi. 25).

πνεῦμα σοφίας καὶ ἀποκαλύψεως. Cf. Rom. xi. 8 πνεῦμα κατανοήσεως, 2 Tim. i. 7 πν...δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. σοφίας, see on v. 9. ἀποκαλύψεως 'unveiling.' Cf. Lk ii. 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. 'The veil that is spread over all nations' (Is. xxv. 7) needs to be taken away both that they may be seen in their true nature and that they may see the truth themselves; cf. 2 Cor. iii. 15.

ἐν ἐπιγνώσει αὐτοῦ. ἐπίγνωσις differs from γνώσις (see R.'s Excursus) rather in clearness of definition than in fulness or completeness of content. Like ἐπιγινώσκειν it is specially appropriate in cases where the truth is present under a veil and is recognized in spite of the disguise. So here. The power for which St Paul prays develops in men as they learn to recognize the tokens of God's presence in them and about them.

18. πεφωτισμένους. Agreeing with ὑμῖν by a not uncommon irregularity, cf. Acts xv. 22. The condition out of which they have been delivered is regarded as 'darkness,' cf. v. 8, iv. 18: cf. φωτισθέντας Heb. vi. 4, x. 32, and the use of φωτισμὸς of Baptism.

τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν. For the construction cf. 1 Tim. vi. 5. τῆς καρδίας: the organ of spiritual vision (Mt. v. 8, cf. vi. 23), as of faith (Rom. x. 10), 'darkened' by idolatry (Rom. i. 21), and by sensuality (Eph. iv. 18), miserliness, the evil eye (Mt. vi. 23), hate (1 Jn ii. 11).

εἰς τὸ εἰδέναι ὑμᾶς κ.τ.λ. The leading words in the threefold vision which will open before their enlightened eyes are all echoes of thoughts that found expression in the opening paragraph. St Paul is praying that the Gentile converts may realize the different elements in the new position into which they have been introduced which have the power to work a moral transformation.

ἡ ἐλπίς τῆς κλήσεως. Hope was the birthright of Israel (v. 12). It was unknown to the heathen (ii. 12). The common hope is the pledge of the Christian unity in body and spirit (iv. 4). So in Col. i. 4 love to all the saints is grounded on hope, and in Col. i. 27 the Gospel to the Gentiles is summed up in the phrase Χριστὸς ἐν ὑμῖν ἡ ἐλπίς τῆς δόξης: cf. 1 Pet. i. 3.

τῆς κλήσεως αὐτοῦ. This hope is due to the fact that God Himself has called them to take their place among His people. Cf. iv. 1, 4; Rom. ix. 24; 1 Pet. i. 15. So in Rom. viii. 30. God's call is the first stage in the manifestation on earth of His eternal election and is closely linked with justification and glory.

τὸς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις. Cf. v. 11 ἐν ᾧ καὶ ἐκληρώθημεν, and τῆς περιποιήσεως v. 14. The call of God which had come to them gave them a place here and now in God's inheritance, as that inheritance is constituted by the saints. As possessed by Him the saints behold and radiate His glory. Through them men grow conscious of the presence of God in the world. How inexhaustible then must be the resources at their disposal! With ὁ πλοῦτος cf. iii. 8, 16. We may perhaps compare 2 Th. i. 10 ἐνδοξασθῆναι ἐν τοῖς ἀγίοις.

19. καὶ τί τὸ ὑπερβάλλον μέγεθος κ.τ.λ. For the realization of this hope and the manifestation of this glory we need the constant support of a power not our own. This, too, is supplied with an abundance sufficient to overwhelm all opposing forces.

εἰς ἡμᾶς τοὺς πιστεύοντας. This power operates upon and has 'free play' in us who believe, our faith opening the channels along which the current can flow (ct. Mt. xiii. 58), and being at the same time created by the Divine force liberated by the Resurrection.

κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. ἰσχύς 'strength' as contrasted with 'weakness,' κράτος 'effective power' overmastering opposition, ἐνέργεια 'power in action' as contrasted with power latent. The phrase qualifies both μέγεθος and πιστεύοντας. Our faith is not 'of ourselves,' cf. ii. 8. It is the result 'of the operation of God,' cf. Col. ii. 12. The same 'operation of God' is the measure of the surpassing greatness of the power. Note the prominence of the thought of spiritual power as a characteristic element in the Christian life throughout the Epistle, iii. 16, 20, vi. 10.

20. ἦν ἐνήργηκεν ἐν τῷ χριστῷ. This need not mean more than that God's power was seen in operation in the case of the Christ, but (see Additional Note, p. 128) it is at least possible that, as in Gal. iii. 5, ἐνεργῶν δυνάμεις ἐν ὑμῖν means 'sets miraculous power to work in you,' i.e. makes you centres of spiritual force, so here ἦν sc. ἐνέργειαν ἐνήργηκεν ἐν τῷ χριστῷ means that God has made the Christ the centre of spiritual force for the universe. The tense of ἐνήργηκεν suggests that the effects of the operation are felt in the present.

ἐν τῷ χριστῷ. The article suggests that the Christ is regarded as throughout one with His members, cf. on v. 10.

**ἐγείρας.** See H. on 1 Pet. i. 21, where *δόξαν αὐτῷ δόντα* connects the thoughts of Resurrection and Ascension as here and in ii. 6.

**καθίσας ἐν δεξιᾷ αὐτοῦ.** Cf. Ps. cx. 1 *κάθου ἐκ δεξιῶν μου*. Our Lord's quotation of this Psalm (Mt. xxii. 44 and parallels) is taken up by St Peter on the day of Pentecost, Acts ii. 34. St Paul refers to it also in Rom. viii. 34; Col. iii. 1. It supplies, with *v. 4* of the same Psalm, one of the main themes of the Epistle to the Hebrews, i. 3, viii. 1, x. 12, xii. 2. The only other allusion to it is in 1 Pet. iii. 22. **ἐν δεξιᾷ.** In LXX. and in express quotations in N.T. (Mt. xxii. 44, &c.; Acts ii. 25; Heb. i. 13) the phrase is *ἐκ δεξιῶν*. With *ἐν* cp. Apoc. iii. 21 *καθίσαι... ἐν τῷ θρόνῳ*. The right hand of the Lord is a constant figure in the Psalms for the sovereign power of God as seen in the deliverance, support and protection of His people, and in judgement on His and their enemies.

**ἐν τοῖς ἐπουρανίοις.** See on *v. 3*.

**21. ὑπεράνω πάσης ἀρχῆς κ.τ.λ.** Cf. iii. 10; Col. i. 16; 1 Pet. iii. 22. St Paul is using names that were current in Rabbinic speculation with regard to different orders of Angels. See esp. Enoch lxi. 10; the Slavonic Enoch xx.; *Test. XII. Patr., Levi 3*, quoted by Thackeray *St Paul and Jewish Thought*, pp. 147 f. See also Prof. Peake on 'Angelology,' *Intr. to Epistle to Colossians, Expositor's Greek Test.* p. 478. The worship of Angels advocated by some at Colossae gives a polemic term to the references in Colossians. In this Epistle they appear because they formed an integral part of the universe as St Paul conceived it. Here the thought of their subordination is brought in to enhance the glory and the power of the Ascended Christ (cf. Col. ii. 10). In iii. 10 (cf. 1 Pet. i. 12; see H.'s note) they are regarded as interested students of the revelation of the eternal purpose of God given through the Church. From vi. 12 (cf. ii. 2, Col. ii. 15) we learn that our hardest spiritual battles have to be fought against antagonists drawn from among them.

**ὄνοματος.** Cf. Ph. ii. 9 *τὸ ὄνομα τὸ ὑπὲρ πάντων ὄνομα*.

**οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι.** The forces of 'this age' include, according to St Paul's view, not only human but also angelic forces. See 1 Cor. ii. 6, 8 (possibly); 2 Cor. iv. 4; cf. Eph. ii. 2. They are the forces which we have to reckon with so far as we are *οἱ υἱοὶ τοῦ αἰῶνος τούτου* Lk. xvi. 8, xx. 34. As 'children of light' who have tasted (Heb. vi. 5) *δυνάμεις μέλλοντος αἰῶνος* we belong also even now to a new 'age' distinct from the visible present, which is to be more fully manifested in the future, but of which we can say already that it contains no power over which the Ascended Christ is not sovereign.

22. *καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.* The phrase is taken from Ps. viii. 7, where it describes man's place in creation (cf. Gen. i. 27—30). The relation between the exaltation of Jesus and the ultimate realization of this part of the eternal purpose is indicated in Heb. ii. 9. The same passage is quoted in 1 Cor. xv. 27, where, as here, it is closely connected with a quotation from Ps. cx. Our Lord's words in Mt. xi. 27 *πάντα μοι παρεδόθη*, following on the thought of 'a revelation to babes' (cf. Ps. viii. 3 *ἐκ στόματος νηπίων*), Mt. xxi. 16, perhaps suggested this application of the text. For the thought see Mt. xxviii. 18.

*καὶ αὐτὸν ἔδωκεν κεφαλὴν.* With this use of *ἔδωκεν* cf. iv. 11. *κεφαλὴν*, 'Head' = 'Chief.' The figure is common in Hebrew, though not in Greek. See H., *Proleg. to Eph.*, pp. 132 f. Cf. iv. 15; 1 Cor. xi. 3; Col. i. 18, ii. 10.

*τῇ ἐκκλησίᾳ*, iii. 10, 21, v. 23 ff. See H., *Christian Ecclesia*, p. 138 ff., for the steps by which this conception of a single Universal Ecclesia was attained.

23. *ἥτις ἐστὶν τὸ σῶμα αὐτοῦ*, iv. 16; Col. i. 18. This figure is used of the single local Ecclesia, 1 Cor. xii. 12; Rom. xii. 5. See H., *u. s.*, p. 161.

*τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου*, 'the fulfilment (perfect expression) of Him who is being fulfilled (perfectly expressed) in respect of every thing in all things or persons.' On *πλήρωμα* see Additional Note. *πληρουμένου*: this must, as R. shows, be taken as a passive. The fact that Origen and Chrysostom took it so without hesitation is a clear proof that they found nothing to stumble at in the construction of *τὰ πάντα* on that hypothesis. *τὰ πάντα*, adverbial as in iv. 15. It does not here, as in v. 11, = the universe. *ἐν πᾶσιν*: the parallel passages (1 Cor. xii. 6, xv. 28; Col. iii. 11) show that this part of the phrase preserves its full force. It is not a mere reduplication of *τὰ πάντα*. It is not easy to say whether it is *masc.*, as in iv. 6, or *neut.*, as in vi. 16. Perhaps Bengel's is the best solution, *neutrum masculini potestatem includens*.

ii. 1. *καὶ ὑμᾶς ὄντας νεκροὺς κ.τ.λ.* The sentence is broken off to be resumed again, v. 5, in a phrase *καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι*, in which the Jews are put on the same level as the Gentile Christians and the verb which was in St Paul's mind when he began the sentence is at last expressed. The Epistle is peculiarly full on the state of the heathen before the Gospel. The figure of death to describe the present consequences of sin and the present condition of the unrepentant sinner is found in Rom. vi. 13, vii. 10, and most vividly in Rom. vii. 24. It is found in words of the Lord Mt. viii. 22 = Lk. ix.

60; Lk. xv. 24, 32; Jn v. 24 f.; cf. Rev. iii. 1. It recurs naturally here and in v. 14; Col. ii. 13; Rom. vi. 11—13, where the context suggests a close connexion between our Lord's triumph over death and our own deliverance from the power of sin. It is implied in 1 Pet. i. 3 ἀναγεννήσας.

τοῖς παραπτώμασιν. Cf. on i. 7. Even the Gentiles sinned against light, Rom. ii. 15.

2. ἐν αἰς ποτὲ περιπατήσατε. Cf. v. 3. ἐν, 'on the road marked out by.' Cf. 2 Cor. iv. 2; Col. iv. 5; 2 Jn 4, 6; cf. Lk. i. 17. See also v. 10.

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου κ.τ.λ. The deliverance effected for us in Christ is not merely from a state of individual death, it is from an evil environment and from the grip of an evil power which keeps us in a common slavery.

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, 'according to the age of this world.' This phrase describes the old evil environment. Sometimes St Paul speaks of it simply as 'this age.' As in Rom. xii. 2, where he warns us against the power which a non-Christian public opinion still possesses to mould our acts and words after its own fashion, and in Gal. i. 4, where he is speaking of the power from which we have at least potentially been delivered. In the Epistles this use of αἰῶν is confined to the Pauline Epistles. It is found also in Lk. xvi. 8, xx. 34; cf. Mt. xiii. 22 and parallels. In 1 Cor. iii. 19 we find ὁ κόσμος οὗτος which occurs elsewhere only in St John, e.g. xii. 31. It suggests the thought of society organized in independence of God.

κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵματος. This worldly environment is regarded as being in subjection to a spiritual head. Cf. Acts xxvi. 18; Col. i. 13.

τῆς ἐξουσίας τοῦ αἵματος. This has been taken (see Abbott *in loc.*) to mean 'the power' or 'powers' whose seat is in the air, ἡ ἐξουσία being used as in i. 21, iii. 10, vi. 12 of the person exercising the dominion. This would have the advantage of supplying a natural apposition for τοῦ πνεύματος. It is, however, possible that ἡ ἐξουσία expresses simply 'the sphere of influence,' as e.g. Lk. xxiii. 7 ἐκ τῆς ἐξουσίας Ἡρώδου. The air in *The Ascension of Isaiah* is the special seat of Beliar, the ruler of this world, iv. 2, vi. 13, vii. 9, x. 29. These passages are all in the part ascribed by Charles to a Christian writer: but there seems no reason to regard them as dependent on St Paul. The passage quoted from *Test. Benj.* iii. 4 ὑπὸ τοῦ ἀερίου πνεύματος τοῦ Βελίαρ appears in some texts (see Charles) without the critical word ἀερίου. The variant, however, whencesoever derived, illustrates the

prevalence of the same conception of the lower air as the special seat of Satanic and demonic influence.

**τοῦ πνεύματος.** In strict grammar this is in apposition to τῆς ἐξουσίας τοῦ ἀέρος and dependent on τὸν ἄρχοντα. This would imply a gradation of rank in the Satanic kingdom, which might be illustrated by the relation between the Dragon and the two Beasts in Apoc. xiii., and more remotely by Mk iii. 22 ff. Cf. also the demonology of the *Test. XII. Patr.* It is, however, quite possible that it is really in apposition to τὸν ἄρχοντα.

**τοῦ νῦν ἐνεργούντος.** Of the activity of spiritual powers of evil here only in the active in N.T. Cf. 2 Th. ii. 19 κατ' ἐνέργειαν τοῦ Σατανᾶ and the use of ἐνεργούμενος in cases of 'possession' in patristic Greek. A close parallel is supplied by *Test. XII. Patr.*, Dan v. 5 καὶ ὡς ἂν ἀποστήσασθε ἀπὸ Κυρίου, ἐν πάσῃ κακίᾳ πορευόμενοι ποιήσετε τὰ βδελύγματα τῶν ἐθνῶν ἐκπορευόντες ἐν γυναιξίν ἀνύμων καὶ ἐν πάσῃ πονηρίᾳ ἐνεργούντων ἐν ὑμῖν τῶν πνευμάτων τῆς πονηρίας.

**ἐν τοῖς υἱοῖς τῆς ἀπειθείας.** Cf. v. 6, and τέκνα ὑπακοῆς, 1 Pet. i. 14, with Hort's note: 'ἡ ἀπειθεία (the disobedience) is probably intended as a collective term for the moral anarchy of heathenism (compare the analogous collective term ἡ πλάνη in Eph. iv. 14; 1 Jn iv. 6; and probably ἡ ἀπάτη, Eph. iv. 22), "the sons of the disobedience" being opposed to "the sons of the Kingdom" (Mt. viii. 12, xiii. 38)... Those are called sons or children of an impersonal object, who draw from it the impulses or principles which mould their lives from within, and who are as it were its visible representatives and exponents to others in their acts and speech.'

**3. ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε.** The Jews, in spite of their outward separation from the 'sinners of the Gentiles' (Gal. ii. 15), were in heart one with them, cf. Rom. iii. 23.

**ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν.** Cf. 1 Pet. i. 14, ii. 11 with Hort's notes: 'The flesh according to St Paul includes far more than sensuality.' It is in fact the self-regarding and self-assertive principle in human nature which claims satisfaction for every appetite or desire without regard to the claims either of God or our neighbour. St Paul regards being 'in the flesh,' i.e. subject to its dominion, as the 'natural state' of man (Rom. vii. 5, viii. 9). Deliverance from the tyranny of the flesh is found only in proportion as a man realizes his union with the Crucified (Gal. v. 24) and so passes under the dominion of the Spirit. This identification with the Crucified is represented in Col. ii. 11 as the reality of which circumcision was the type.

**ποιούντες τὰ θελήματα.** Cf. Acts xiii. 22, 'the varying decisions,' τῶν διανοιῶν, 'quot homines tot sententiae.' The intellectual

faculty needs regeneration, cf. iv. 18; Col. i. 21; 1 Jn v. 20; Gen. viii. 21 ἡ διάνοια τ. ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρά.

καὶ ἡμεῖθα τέκνα φύσει ὀργῆς. ὀργῆ in iv. 31; Col. iii. 8; Ja. i. 19 f. = the wrath of man; here (cf. Col. iii. 6 and Eph. v. 6) = the wrath of God. This is regarded partly as future, e.g. 1 Th. i. 10 (cf. Mt. iii. 7 = Lk. iii. 7), partly as present, see esp. Rom. i. 18 ff. and Jn iii. 36. According to St Paul's argument in Rom. i.—iii. Jew and Gentile alike were ὑφ' ἁμαρτιαν, and therefore, to use St John's figure, 'the wrath of God' abode upon them. And it is possible that the phrase 'children of wrath,' like the parallel phrases in Is. x. 6 'The people of My wrath'; Jer. vii. 29 'The generation of His wrath,' implies no more than exposed or liable to the wrath of God. The argument in Rom. i. 18 ff. shows, however, that in St Paul's view this exposure brings with it present consequences. Nor indeed can the attitude of God towards a man be a matter of indifference in the development of his life. Men who have grown up with no thought of God beyond that presented to them by their own guilty consciences cannot fail 'to be moulded by it from within.' It is therefore probable that St Paul uses the phrase τέκνα ὀργῆς, instead e.g. of ὑπ' ὀργῆν, in view of this effect on character, the natural consequence of the consciousness of guilt unrelieved by any Gospel of forgiveness. He hastens to show in the next verse that 'wrath' is not a complete description of the attitude of God even to the sinner. φύσει, 'when left to ourselves,' as in Rom. ii. 14.

ὡς καὶ οἱ λοιποί. Cf. 1 Th. iv. 13, v. 6. All outside the pale, in this case, of the covenant people.

4. πλούσιος. See note on τὸ πλοῦτος, i. 7.

ἐν ἐλέει. Cf. Rom. xv. 9; Tit. iii. 5; Lk. i. 78; and esp. 1 Pet. i. 3 and the declaration of the Name of the Lord to Moses in Exod. xxxiv. 6. Mercy is not inconsistent with wrath. They are both aspects of the same love.

διὰ τὴν πολλὴν ἀγάπην. In his earliest Epistles (1 Th. i. 4; 2 Th. ii. 13) St Paul notes that the love which Jehovah had lavished on His Israel (Deut. xxxiii. 12) was now shared by Gentile Christians. In 2 Th. ii. 16 this love is connected with the gift of 'eternal consolation and good hope in grace.' Elsewhere the only passages outside the Johannean writings in which the phrase occurs are in Rom. v. 5, 8, viii. 39; 2 Cor. xiii. 13; Jude 21; cf. Tit. iii. 4 ἡ φιλανθρωπία.

ἦν ἡγάπησεν. Cognate acc. as in Jn xvii. 26 ἡ ἀγάπη ἦν ἡγάπησάς με. ἡμᾶς clearly here used inclusively.

5. συνεξωποίησεν [ἐν] τῷ χριστῷ. The various readings here are of great interest and it is hard to decide between them. Either of

them might quite easily have given rise to the other, though perhaps the accidental omission of *εν* after *σεν* would be slightly more probable than its accidental repetition. Intrinsically the difficulty of the phrase *εν τῷ χριστῷ* might have led to alteration. On the other hand it is possible, though not so likely, that the *εν* was inserted by assimilation to *εν Χριστῷ Ἰησοῦ* in *v. 6*. If *εν* is retained the *συν* must refer to the common quickening of all the members together in the Christ, and not to the fact of their sharing individually in His quickening. This sense of the compound seems to be required later in the phrase *συνεκάθισεν εν τοῖς ἐπουρανίοις εν Χριστῷ Ἰησοῦ* and inferentially in the *συνήγειρεν* that precedes it. It is therefore difficult to give the preposition a different meaning in *συνεζωοποίησεν*. No doubt elsewhere in St Paul similar compounds, *συνζήσομεν* (Rom. vi. 8; 2 Tim. ii. 11), *συμβασιλεύσομεν* (2 Tim. ii. 12), *συνταφέντες* (Rom. vi. 4; Col. ii. 12), as well as *συνήγειρεν* and *συνεζωοποίησεν*, in a closely similar context in Col. ii. 12, are used constantly of union with Christ. Yet St Paul uses both *συνζῆν* (2 Cor. vii. 3) and *συμβασιλεύειν* (1 Cor. iv. 8) in the other sense, and with *συνκληρονόμα*, *σύνσωμα*, *συνμέτοχα* to come in iii. 6 we cannot say that such a meaning is anything but natural in this epistle. It is better therefore to retain the *εν*. This has a further advantage as it helps to explain the change from *τῷ χριστῷ* to *Χριστῷ Ἰησοῦ* in the next verse. See Additional Note on *ὁ χριστός*, p. 132.

**χάριτί ἐστι σεσωσμένοι.** A parenthetic clause to show that the blessings spoken of were already bestowed on Gentile believers in ideal completeness. Salvation (cf. on i. 13) is here seen to include resurrection to new life and a share in the present sovereignty of Jesus Christ. The stress lies on the fact. By an act of Divine grace (independent of any works or merit or feelings on your part) you have already been brought into a state of salvation. In *v. 8* the stress lies on the method of the deliverance.

**6. καὶ συνήγειρεν καὶ συνεκάθισεν.** The new life in which we share is connected both with the Resurrection and with the Ascension of Christ Jesus, cf. i. 20. The union with the Resurrection is emphasized also in Col. ii. 12, iii. 1. Union with the Ascension is directly referred to only here; though it is implied on one side in Col. iii. 3, and on another, for the seat which we share is a throne, in passages like Rom. v. 17; Apoc. v. 10, which speak of Christians as exercising a present sovereignty. In Apoc. iii. 21 the promise of sharing His throne seems to be projected into the future.

**7. ἵνα ἐνδείξηται,** 'to display as a trait of his own character.'

**εν τοῖς αἰῶσιν τοῖς ἐπερχομένοις.** Cf. i. 21 *τῷ μέλλοντι* and iii. 21.

'The ages that are coming on.' There is a vista ahead to which no limit can be assigned. There is nothing to show that in St Paul's view the earth would pass away before these ages could begin. With *ἐπερχ.* cf. Lk. xxi. 26; Ja. v. 1; Is. xli. 4, 22 f., xlii. 23, xliv. 7, xlv. 11.

*τὸ ὑπερβάλλον πλοῦτος.* Cf. i. 19.

*ἐν χρηστότητι ἐφ' ἡμᾶς.* 'By His kindness to us in Christ Jesus.' Christ Jesus is the embodiment of God's loving-kindness to us. *χρηστότης*, a fairly common word in the LXX. Psalms, used Rom. xi. 22, Tit. iii. 4 of the loving-kindness manifested in the salvation of men (cf. H. on 1 Pet. ii. 3). It is 'grace' or 'mercy' in action.

8. *τῇ γὰρ χάριτι ἔστε σεσωσμένοι διὰ πίστεως.* Emphasizing the means, as, before, the reality of the salvation. The root of our salvation lies in the declaration of God's favour to us (cf. on i. 6) and in the power of the consciousness of that favour over us. *διὰ πίστεως*, cf. i. 13, 15, 19; faith on man's side is the mouth or hand by which the salvation is appropriated, cf. Rom. iii. 24.

*καὶ τοῦτο οὐκ ἐξ ἑμῶν, θεοῦ τὸ δῶρον.* This clause is best taken as parenthetical. Even the faith which is the one element which we contribute to the total result is not self-originated. It is a gift of God. Cf. *Donum est Dei diligere Deum. Ipse ut diligeretur dedit, qui non dilectus diligit* (Council of Orange). He inspires us with love by loving us, and with faith by believing in us and showing Himself absolutely worthy of confidence.

9. *οὐκ ἐξ ἔργων.* Here the thought reverts to the main idea, the gift of salvation. It is in no sense earned by our conformity to the requirements whether of the Law or the Gospel, cf. Rom. i.—iv.

*ἵνα μὴ τις καυχῆσθῃται.* The exclusion of 'boasting' is a familiar topic in the earlier Epistles, 1 Cor. i. 31, &c. Here only in Eph. and Col.

10. *αὐτοῦ γὰρ ἔσμεν ποίημα.* This raising out of death is virtually a new creation, cf. 2 Cor. v. 16 f. The New Israel as the Old is God's workmanship, Is. xliii. 1, 21, xlv. 2, 21.

*κτισθέντες.* Cf. iv. 24, ii. 15 and H. on 1 Pet. ii. 13.

*ἐν Χριστῷ Ἰησοῦ.* Cf. 2 Cor. v. 17.

*ἐπὶ ἔργοις ἀγαθοῖς,* 'on an understanding of,' and as the good works lie ahead 'with a view to.' Gal. v. 13; 1 Th. iv. 7 are substantially similar. In each case the reference is to an implied condition.

The phrase is used in the now familiar sense of 'works of charity' in Acts ix. 36 (the only place in Acts). In the Epistles it is limited to St Paul, Heb., and 1 Pet. (*καλά*: cf. H. on 1 Pet., p. 135b). In the Gospels (only *καλά*) it occurs always in words of the Lord, esp. Mt. v. 16. He applied it to His own deeds of mercy (Jn x. 32) and to the woman who anointed His Head, Mt. xxvi. 10; || Mk xiv. 6. St Peter

(cf. H. on ii. 12) gives us the clue to its meaning here. The effect of the good works is to win other men ultimately to give glory to God. As the result of His working in them Christians are a manifestation of His glory in the world.

οἱς προητοίμασεν. In Rom. ix. 23 'the vessels of mercy' are described as prepared beforehand for 'glory.' This is in contrast to 'the vessels of wrath' prepared 'for destruction,' i.e. 'for a work of destruction,' 'to destroy'; not 'to be destroyed.' It does not therefore mean merely 'to inherit glory,' but to manifest it. So here, the works by which the Church was to reveal God's presence in the world are described as taken up into the Divine counsel as well as the workmen. It is therefore an anticipation of iii. 10, 21.

The thought is no doubt capable of being applied to the details of each individual life. If it is true at all it must be true universally. And we can only get the inspiration which it contains as we set ourselves to realize our personal share in it. But St Paul is here contemplating the wider issues.

## CHAPTER II., VERSE 11, TO CHAPTER III., VERSE 21.

ii. 15. καταργήσας NAB &c. καταργίσας D\*.

ii. 21. πᾶσα οἰκοδομῆ N\*BDG *al* Clem Orig Chrys. πᾶσα ἡ οἰκ. N\*ACP *al mult.*

iii. 5. τ. ἅγιοις ἀποστόλοις αὐτοῦ κ. προφήταις NAC &c. Orig. τ. ἅγιοις αὐτοῦ ἀποστόλοις κ. προφήταις DG 115 go Theophet Hil Victorin. τ. ἅγιοις αὐτοῦ κ. προφήταις B Ambrst. The text and comment of Ambrst. is as follows: *Quod in aliis saeculis non fuit notum filiis hominum, sicut nunc revelatum est sanctis ejus et prophetis in spiritu, &c. Hoc asserit ostensum a Deo tempore Christi, quod latebat, quia gentes participes futurae essent gratiae promissae in Lege. Quod ostensum dicit praedicatoribus sanctis et prophetis, id est, apostolis et Legis explanatoribus, non prophetis veteribus.* (Migne xvii.)

iii. 9. φωτίσαι without πάντας N\*A 424\*\* (=67\*\*) Orig Cyr ½ Hil Ambrst ½ Aug. φωτίσαι πάντας N<sup>c</sup>BCDG *al vers omn* Adamant Cyr ½ Tert Victorin Ambrst ½.

iii. 12. πεποιθήσει NAB &c. τῷ ἐλευθερωθῆναι D\*.

iii. 14. πατέρα sine add N\*ABCP 33 (=17) 424\*\* (=67\*\*) syr pal boh aeth. πατέρα τοῦ κυρίου ἡμῶν 'I. Xp. N<sup>c</sup>DG *al latt syr vg hcl arm.*

iii. 18. ἕψος καὶ βάθος BCDGP 33 (=17) *al verss pler.* βάθος καὶ ἕψος NA *al syr hel.*

iii. 19. πληρωθῆτε εἰς NACD &c. πληρωθῆ B 33 (=17) 442 (=73) 462 (=116).

iii. 20. ὑπὲρ *om* DG latt Ambrst *al.*

ii. 11—22. THE UNION OF JEW AND GENTILE IN CHRIST.

In the last paragraph i. 15—ii. 10 St Paul has been recalling the spiritual forces set at work by the Resurrection and Ascension of the Christ to raise Christians out of the death of sin. His last words referred to the appropriate activities in which their newly created energies were to be employed. These activities are primarily corporate. He passes on therefore to consider the constitution of the new body in which they found themselves and its appointed function. He begins with a sketch of the spiritual isolation of the Gentile position before the Gospel.

11. Διὸ with reference to the whole preceding paragraph.

μνημονεύετε. There is a striking parallel (noticed by G. H. Whitaker) between this appeal and the appeal to Israel in Deut. v. 15, &c. (cf. also Is. xlv. 21) to remember the condition out of which they had been delivered at the Exodus.

ἐν σαρκί. 'By nature,' without any evil connotation. Cf. Gal. ii. 20; Rom. ii. 28.

οἱ λεγόμενοι... τῆς λεγομένης. 'Bearing the name' with a suggestion that the reality did not correspond to the name. Cf. 1 Cor. viii. 5, and perhaps 2 Th. ii. 4.

περιτομῆς. For the contrast between the material and spiritual circumcision cf. Jer. ix. 26; Acts vii. 51; Rom. ii. 26 ff. In this group of Epistles St Paul has advanced beyond the standpoint of Gal. and Rom. It is no longer a question of enforcing circumcision on Gentile Christians. He boldly claims that the reality is with the Christian (Phil. iii. 3; Col. ii. 11).

χειροποιήτου. This word is uniformly used of the material Temple or Tabernacle (Mk xiv. 58; Acts vii. 48, xvii. 24; Heb. ix. 11, 24). It is difficult not to believe that it is introduced here in intentional contrast to the Spiritual Temple which is the main subject of this section. The links with St Stephen's speech throughout this section are remarkable (cf. 1 Th. ii. 15).

12. τῷ καιρῷ ἐκείνῳ. Dative of time (Rom. xvi. 25; 1 Tim. ii. 6).

χωρὶς Χριστοῦ. The isolation of the Gentiles is defined in three relations: first, to the centre of unity: 'apart from,' 'out of conscious communion with'; the natural antithesis to ἐν Χριστῷ; cf.

Jn xv. 5 χωρὶς ἐμοῦ in contrast with μέννατε ἐν ἐμοί. Cf. the complementary statements with regard to creation in Jn i. 3 f. It is true that Christ is the Light that lighteth every man (Jn i. 9) and that the head of every man is Christ (1 Cor. xi. 3), and that the revelation to St Paul which transformed his whole Theology and made him the Apostle of the Gentiles was the vision of 'Christ in you (Gentiles), the hope of glory'; yet the relationship remained unfruitful; it was as though it was not, until it was made known and accepted. To the Jews the door had been opened from the beginning of their national existence; they partook from the first of the root of the fatness of the olive; the Gentile was a branch of a wild olive needing to be grafted in (Rom. xi. 17); he was out of conscious connexion with the Root till then. This separation from the Christ implied in the second place separation from the historic People of God.

**ἀπηλλοτριωμένοι.** In iv. 18 (cf. Col. i. 21) the alienation is from God. Here it is from fellowship with God's People. Cf. Ps. lxxviii. (lxxix.) 9 ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου καὶ ξένος τοῖς υἱοῖς τῆς μητρὸς μου; Eccles xi. 34 (36). Nothing is said as to the responsibility for this estrangement. The fact is clear. Jew and Gentile had drifted far apart.

**τῆς πολιτείας τοῦ Ἰσραήλ.** Cf. συμπολιταί (v. 19); Acts xxiii. 1; Phil. i. 27, iii. 20; Heb. viii. 11, &c. Religious life can only find its full expression in an organized society. This idea is implicit in one side of the conception of ἡ βασιλεία τοῦ θεοῦ or τῶν οὐρανῶν in the Gospels; cf. on v. 5. In βασιλεία however the thought is primarily of the sovereignty of the head, in πολιτεία the stress is on the rights and responsibilities of the members of the community. Ἰσραήλ. The title describes the nation in the light of the Divine election.

**ξένοι.** Strangers as such were excluded from the covenants.

**τῶν διαθηκῶν.** Genit. of separation. For the plur. cf. Rom. ix. 4. In O. T. covenants are recorded with Noah, Abraham, Isaac, Jacob, Aaron, Phinehas and David, but plur. only in Eccles xlv. 11, 18, xlv. 17; Wisd. xviii. 22. These covenants were a pledge of a present communion and an earnest of deeper blessings to come. τῆς ἐπ. Cf. i. 13.

**ἐλπίδα μὴ ἔχοντες κ.τ.λ.** The third stage of their isolation is marked by spiritual exhaustion. Cf. 1 Th. iv. 13. Μὴ, not οὐ, as describing not merely a fact of history but the characteristic of a class. ἐλπίδα. Anarthrous; not merely with no hold on the hope of Israel, but with hope itself dead. Cf. 1 Pet. i. 3 (H.'s note).

**ἄθεοι.** Not 'atheists' in our popular use of the term, but as 'out of touch with God,' with no sense of His presence. So 1 Th. iv. 5=

Jer. x. 25 τὰ ἔθνη τὰ μὴ εἰδότες τὸν θεόν, and Gal. iv. 8. Cf. Orig. *c. Cels.* i. 1, τῆς ἀθέου πολυθεότητος.

**ἐν τῷ κόσμῳ.** This may (as in ii. 2; 1 Pet. v. 9; 2 Pet. i. 4; 1 Jn ii. 15) describe an environment in itself unfavourable to the service of God. The addition of the phrase would then heighten the impression of loneliness. On the other hand St Paul, as we know from Rom. i. 20; Acts xiv. 17, xvii. 24, felt that the world rightly understood was a constant revelation of the power and wisdom and love of God, so that the words may reflect on the blindness of those who lived without God though surrounded on all hands by the evidence of His works. See Hort on James i. 27.

13. We come now to the consideration of their present condition, and first the bridging of the gulf that had separated them from God.

**νῦν δέ.** Under the new conditions introduced by the Gospel.

**ἐν Χριστῷ Ἰησοῦ.** See on i. 1. Cf. *χωρὶς Χριστοῦ.*

**ὑμεῖς ὅτε ὄντες μακρὰν ἐγενήθητε ἐγγύς.** Cf. v. 17; Is. lvii. 19 (the promises to the contrite) *εἰρήνην ἐπ' εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγύς οὖσιν.* So also Dan. ix. 7 (Theod.) *ἀνδρὶ Ἰούδα καὶ τοῖς ἐνοικοῦσιν ἐν Ἱερουσαλὴμ καὶ παντὶ Ἰσραὴλ, τοῖς ἐγγύς καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ οὐ διεσκοπείρας (LXX. διεσκορπίσας).* The prophetic reference to those far off in the first instance would seem to have been to Israelites in the Dispersion. The local separation from the Sanctuary was however the outward sign of a spiritual estrangement, and the transition to the Gentiles was easy. Cf. Jn xi. 52 τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα. The language of Is. *loc. cit.* colours also St Peter's language on the Day of Pentecost (Ac. ii. 39), *πᾶσι τοῖς εἰς μακρὰν,* where the reference to the Gentiles is implicit rather than expressed. *ἐγγύς γενέσθαι* is a Rabbinic phrase for the reception of a proselyte.

**ἐν τῷ αἵματι τοῦ χριστοῦ.** Cf. i. 7, and see Additional Note on τὸ αἷμα, p. 113. The Blood here is primarily the Blood of the New Covenant by which the Gentiles were united in a living bond to God. The parallel phrase in Col. i. 20 lays stress on the estrangement that had to be overcome. The same death that brought men back to God brought them back to one another (Jn xi. 51 f.). Cf. H. on 1 Pet. i. 2.

The blood shed was the symbol of a surrendered will. So St Paul passes on to consider the personal share of Christ in this transformation of the Gentile position. Christ has been represented as the radiating centre of the Divine forces at work in man's redemption, but the work itself has hitherto been ascribed to God.

14. **Αἰτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν.** Cf. Micah v. 5; Is. ix. 6. It is characteristic of this group of Epistles that the effect should be

regarded as due in the first instance to what Christ is in Himself rather than to any specific acts performed by Him. His doings and sufferings have their power not, if we may so speak, for their own sake, but from the light which they throw on the nature and character of the doer and the sufferer. All that He achieved was already implied in what He was. To know Him (Phil. iii. 10) is at once the goal and the inspiration of the highest moral endeavour. In this sense it may even be true to say that the Incarnation is the Atonement. Controversy with false teachers at Colossae had shown afresh the importance of a right understanding of Christ both as the Image of the invisible God and as the Head at once of the created Universe and the Church. It is characteristic of Ephes. that the power at work reconciling man to man and man to God should be traced back to its source in the same Personality. Cf. 1 Cor. i. 30. Peace is personified in Phil. iv. 7; Col. iii. 15.

**ὁ ποιήσας τὰ ἀμφοτέρα ἐν κ.τ.λ.** The main purpose of this sentence is clear, though the relation of its parts cannot be precisely determined. It is best on the whole to take τὴν ἐχθραν (1<sup>o</sup>) as governed by λύσας and explanatory of τὸ μ. τ. φ. So the stichometry of D, and Origen. Then τὸν ν. τ. ἐντ. ἐν δ. κατ. is a subordinate clause showing how He destroyed the enmity, viz. 'by abolishing the Law.'

The alternative is to throw the weight of the sentence on καταργήσας, 'He made the two systems one, and destroyed the wall...by abolishing.' This treats τὸν νόμον τ. ἐντ. ἐν δ. as = τὴν ἐχθραν. It is difficult, however, to believe that St Paul would have regarded them as interchangeable in this way.

**τὰ ἀμφοτέρα... τοὺς ἀφοτέρους.** He speaks first of the abolition of the distinction between the systems (cf. Jn iv. 21 ff.). The union between the men moulded by the systems follows.

**τὸ μεσότοιχον.** The barrier in the Temple at Jerusalem, which it was death for the uncircumcised to pass, aptly symbolized the division. The reference further prepares the way for the thought of the one true Spiritual Temple with which the paragraph concludes.

**λύσας.** See Intr., p. lxxxviii. λύω has at the same time a recognized use in connexion with ἐχθραν.

**ἐν τῇ σαρκὶ αὐτοῦ.** 'In the humanity that He assumed at His Incarnation,' not of course simply by appearing in the flesh but by offering it on behalf of all on the Cross (cf. Col. i. 22, ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ). References to the 'Flesh' of Christ to describe His Human Nature, familiar to us from Jn i. 14, are rare in St Paul (Rom. viii. 3; 1 Tim. iii. 16). For σάρξ as constituting the reconciling offering cf. Jn vi. 51. Origen writes τοῦτο οὖν τὸ μεσότοιχον

τοῦ φραγμοῦ ἔχθρα τύγχανον ἐλύθη διὰ τοῦ ἐνηθρωπηκεῖναι τὸν σωτήρα ἡμῶν καὶ διὰ τοῦτο λέγεται λέλυσθαι ἐν τῇ σαρκὶ αὐτοῦ.

15. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν. This phrase would be unintelligible apart from the comment provided by Col. ii. 14, 20. This clear parallel however shows that St Paul is thinking of the Law as a code of precisely formulated precepts requiring to be kept to the letter, cf. Rom. vii. In Col. men were in danger of going back to a legalistic system of external regulations as the secret of sanctification, and St Paul has to speak of the Law under that aspect as 'nailed to the Cross.' Here the Law regarded in the same aspect is seen to be a dividing force among men until it is abrogated.

ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνῃν. 'In order that He might fashion (create) the two in Himself into one new man by making peace.' Cf. Ezek. xxxvii. 19 καὶ ἔσονται εἰς ῥάβδον μίαν. The result of bringing together the two hitherto divided elements by taking each into vital union with Himself is the production of a new united and perfected Humanity of which the Church is the appointed witness and embodiment and instrument. For κτίσις cf. Ps. ci. (cii.) 19; Is. xlv. 8, liv. 16, xlv. 2, xlvi. 11.

See Additional Note, p. 133, on the source of St Paul's doctrine of the unity of the Church.

16. καὶ ἀποκατάλαξεν τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ. Cf. Col. i. 22 ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου. The difference between these passages should be noticed as well as the resemblance. In Col. the reference is to a single act of reconciliation wrought by our Lord when He died in His earthly body. In Ephes. the reference is to the application of the power of that act in bringing Jew and Gentile now united in one body, Christ's mystical body, into a state of reconciliation with God. The reconciliation of man to man is a condition precedent to reconciliation to God. Cf. Mt. v. 24, xviii. 35.

ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. St Paul now comes back to the point from which he had digressed. ἐν αὐτῷ sc. τῷ στ. as in Col. ii. 15.

17. ἔλθῶν κ.τ.λ. The glad tidings of peace are the fruits of the Passion. So the 'coming' can only refer to the appearances after the Resurrection (so Bengel). The aorists (both ἔλθῶν and εὐηγγέλισατο) suggest a reference to a period now closed. It can hardly therefore refer primarily to the present work of the exalted Christ through the Spirit. εἰρήνη ὑμῖν was the Risen Lord's greeting to His Apostles on the first Easter evening (Jn xx. 19); and the commission to preach remission of sins in His Name to all nations beginning from Jerusalem, recorded by St Luke (xxiv. 47), exactly satisfies St Paul's language

here. It is worth notice that the same passage from Is. lvii. 19 is referred to by St Peter on the day of Pentecost (Acts ii. 39). *ἔρχομαι* is used by our Lord of His own return from the grave (Jn xiv. 18 f.).

18. *ὅτι δι' αὐτοῦ κ.τ.λ.* This clause explains 'the way of peace.' The Father is the source of peace (cf. i. 2). Peace is to be enjoyed only in communion with Him. Through Christ we have obtained the right of entry into the Father's Presence, and in the power of the one Spirit with which Christ according to His promise fills our hearts we go hand in hand to exercise our privilege.

*τὴν προσαγωγήν.* iii. 12; Rom. v. 2. Cf. 1 Pet. iii. 18.

*ἐν ἐνὶ πνεύματι.* 1 Cor. xii. 13; Phil. i. 27; corresponding naturally to *ἐν ἐνὶ σώματι* (v. 16). Notice the 'dynamic' force of the phrase. It implies a true 'possession.' The Spirit cannot be present and inactive. See Intr., pp. lxx ff.

*πρὸς τὸν πατέρα.* Cf. iii. 14. This use of *ὁ πατήρ* absolutely as a title for God is rare in St Paul (Rom. vi. 4; and perhaps Rom. viii. 15; Gal. iv. 6; 1 Cor. viii. 6). It is common in St John not only in recorded words of our Lord but also in Epp. and in the narrative of Ev.; not in Apoc.

St Paul has now completed his exposition of the bridging of the gulf between Jew and Gentile, and the thought of the worship of the Father in which the restored communion among men culminates leads him on naturally to the thought of the Church as the true Spiritual Temple finding her highest function in providing a true home for God upon earth.

19. \**Ἄρα οὖν.* See Voc., p. 136.

*ξένοι καὶ πάροικοι.* Cf. H. on Biblical terms for Sojourning (1 Pet., pp. 154 ff.). 'Strangers,' as citizens of another city. 'Sojourners,' as only neighbours for a time.

*συναπολιταί.* Compound unclassical. Cf. L. on *συνηλ.*, Gal. i. 14.

*οἰκέτοι τοῦ θεοῦ.* Cf. Gal. vi. 10. Members of the family of God. Cf. *οἶκος* in 1 Ti. iii. 15; Heb. iii. 2 ff.; 1 Pet. iv. 17.

20. *ἐποικοδομηθέντες.* The use of *οἰκοδομή* and *οἰκοδομεῖν* in a purely metaphorical sense to describe moral 'edification' is common enough in St Paul, but the application of the figure of a building as a direct illustration of the constitution of the Church and of the relation of the members in it to one another is rare. Apart from its use in iv. 12; iv. 16 with its parallel in Col. ii. 7, it is not found in St Paul except in 1 Cor. iii. 9—17, where the building in v. 9 and v. 17 is the community, though in vv. 12—15 the building material would seem to be the doctrines of the Teacher-Builders. There is a similar ambiguity in Mt. vii. 17.

In the rest of the N. T. the figure holds a prominent place in three important Words of the Lord. First in the Word recorded by St John in answer to the request for a sign after the cleansing of the Temple: 'Destroy this temple and I will raise it up in three days,' which became in popular report, 'I will build another made without hands' (Mk xiv. 58; cf. xv. 29). Then in the words that greeted Simon Peter's confession at Caesarea Philippi: 'On this rock I will build my ecclesia' (Mt. xvi. 18). Lastly the quotation from Ps. cxviii. 22 with regard to the Stone which the builders refused, and which yet became the head of the corner (Mk xii. 10 and plls.; cf. Acts iv. 11). This last passage is probably in St Paul's mind as well as Is. xxviii. 16 when he speaks of the ἀκρογωνιαίον. It seems not improbable that the first suggested the idea of the Christian Church as the true Temple, which we find in v. 21. The thought in this form (ναός) is peculiar to St Paul (cf. 1 Cor. iii. 16 f., vi. 19; 2 Cor. vi. 16). It is the conclusion towards which St Stephen's defence before the Sanhedrin was leading all through. It is found also in close connexion with a reference to the chief cornerstone in 1 Pet. ii. 5 (οἶκος). St James also in the Conference at Jerusalem (Acts xv. 16) quotes a kindred passage from Amos ix. 11 with reference to the re-building of 'the tabernacle of David.' In Rev. xxi. 16 the New Jerusalem reproduces the proportions of the Holy of Holies; but 'the Lord God Almighty was the Temple of it, and the Lamb.' This remarkable combination is best explained by common dependence on a Word of the Lord, and we know the sense in which St John at least after the Resurrection came to understand this Word (Jn ii. 21). The second Word has, I believe, also left its trace on St Paul's thought here. The reference to the 'Apostles and Prophets' as foundation stones (which again has an interesting pll. in Rev. xxi. 14) is not easy to account for in the writing of one who claimed himself (i. 1) to be an Apostle. It is distinctly easier from this point of view and would tend to give greater weight to the whole argument if St Paul is consciously appealing to an aspect of the Apostolic office which had been authoritatively defined by the Lord Himself.

θεμελίω. Elsewhere (1 Cor. iii. 10; Rom. xv. 20; Heb. vi. 1) the 'foundation' is a foundation of doctrine. Here however Jesus Christ Himself and not faith in Him or any doctrine about Him is the 'chief Corner Stone' and the Temple is built of human hearts (cf. 1 Pet. ii. 4 f.). So the Apostles and Prophets must be themselves the foundation. By their witness in life and word and deed to Jesus and the Resurrection men were led to believe in Jesus as Christ and Lord and to take their place in the Temple of His Body, so that in a real

sense each fresh 'living stone' added to the structure rested upon them.

**τῶν ἀποστόλων καὶ προφητῶν.** The recurrence of the phrase in iii. 5 of men to whom a revelation had recently been granted seems to preclude any reference to the Prophets of the O.T. The titles of course are not mutually exclusive. St Paul claims, as we have seen (i. 1), to be an Apostle. He is also called a Prophet (Acts xiii. 1). But St Paul's object is to help the Gentiles to realize their connexion with and their indebtedness to those who had been in Christ before them and by whose labours they had been brought in. There is point therefore in an express reference to the 'Prophets' by whose agency, far more apparently than by any direct Apostolic preaching, Asia Minor had received the Gospel. If they included Gentiles as well as Jews, so much the better for St Paul's argument. On the evangelization of this district cf. 1 Pet. i. 12; Col. i. 7.

**ἀκρογωνιαίου,** 1 Pet. ii. 6 (see H.'s note) from Is. xxviii. 16; cf. *κεφαλὴ γωνίας* Ps. cxviii. 22. The corner-stone of the foundation, not as we might imagine from the phrase 'head of the corner,' the corner-stone of the topmost course. Still it has an office not unlike that of the keystone in an arch. In 1 Cor. iii. 11 'Jesus Christ,' i.e. faith in the Messiahship of Jesus, is the whole foundation of the Apostolic teaching. Here, if the figure is to be pressed, Jesus Christ Himself is regarded in the light of that which He had in common with His believing followers; just as in 1 Pet. ii. 4 He is represented as a 'Living Stone' knit into one with other 'Living Stones.' In His Humanity first by virtue of His perfect faith and obedience the Spirit found a permanent home among men (Jn i. 33).

**21. ἐν ᾧ.** Cf. 1 Pet. ii. 4 *πρὸς ὃν προσερχόμενοι.* The secret of harmonious growth is in the personal link which, however mediated, unites each part of the fabric with the chief Corner Stone.

**πάντα οἰκοδομή.** Not 'all the building' regarded as a completed whole, nor 'every building' as if the whole structure was, like the Temple at Jerusalem, composed of a collection of buildings each in a measure complete in itself, but 'each course in the building,' or even every stone in itself. Cf. Mk xiii. 1 f. *ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί...βλέπεις ταύτας τὰς οἰκοδομάς; οὐ μὴ ἀφεθῆ λίθος ἐπὶ λίθον.*

**συναρμολογουμένη.** Cf. iv. 16. The word fits both the body and the building; but the meaning is in the first instance drawn from building. See R.'s note (pp. 260 ff.).

**αὔξει.** Cf. iv. 15 f. Here the thought of the living organism comes to the surface. Cf. 'like some tall palm the noiseless fabric sprang.'

**εἰς ναὸν ἅγιον ἐν κυρίῳ.** See above. The fabric constitutes a

shrine, a meeting place for God and man, the visible token of the presence of God upon earth, the spiritual reality of which the Temple at Jerusalem had been the type. Cf. 2 Cor. vi. 16; Rev. xxi. 3. *ἄγιον ἐν κυρίῳ*. The shrine owes its consecration not to any independent sanctity of the associated parts, but to the connexion of each and all with the Corner Stone now regarded as Lord.

22. *ἐν ᾧ καὶ ὑμεῖς*. Cf. i. 13. St Paul comes back from the description of the Universal Fabric to the Gentile share in it.

*συνοικοδομεῖσθε*, 'are builded into one structure with' the Jew.

*εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι*. St Paul singles out that function of the Temple which is at once the most primitive and has the most constraining power of consecration. Temples were not built in the first instance for the convenience of the worshippers, but as a Home for their God. The Temple at Jerusalem was built in accordance with this idea, though as St Stephen pointed out (Acts vii. 48) the prophets were full of warnings against the natural tendency to confuse the symbol with the reality. But even so the Psalmists delight to speak of God as dwelling in Sion (ix. 11, lxxiv. 2, lxxvi. 2), and a whole Psalm (cxxxii.) is devoted to meditation on this theme in the conviction that an abiding truth was foreshadowed in it. That which the material Temple could only symbolize the Church provides in spirit and reality (cf. Jn iv. 24). *ἐν πνεύματι*. To be taken with the whole phrase *συν. εἰς κατ.* Cf. 1 Jn iii. 24, iv. 13; Eph. iii. 16 f.

## CHAPTER III.

### ST PAUL'S STEWARDSHIP OF THE GOSPEL TO THE GENTILES AND HIS PRAYER FOR HIS FLOCK.

#### iii. 1—21. A PRAYER FOR THE PERFECTING OF THE CHURCH CULMINATING IN A DOXOLOGY.

1—21. St Paul has now completed his description of the new state into which the Gentiles had been called, and before passing on to appeal to them to respond to their privileges he pauses to offer yet one more prayer on their behalf that they may have spiritual strength to receive the indwelling Christ and grasp the full significance of the new revelation. On the way, however, the reference to himself and his present condition causes a digression in the course of which he restates the Truth, the championship of which has brought him as a prisoner to Rome.

1. *Τούτου χάριν* resumed in *v.* 14. It is closely connected with *ii.* 22, the climax of the whole paragraph *ii.* 11—22.

*ἐγὼ Παῦλος.* This personal appeal is characteristic of the writer, and marks all the groups of his Epistles; cf. 1 Th. ii. 18; 2 Cor. x. 1; Gal. v. 2; Col. i. 23; Phm. 9, 19. It is very difficult to explain except on the hypothesis of the genuineness of the letters.

*ὁ δέσμιος τοῦ χριστοῦ Ἰησοῦ.* Cf. *iv.* 1, *vi.* 19; *Col.* *iv.* 3, 18; *Phm.* 9, 10; *Phil.* *i.* 12—14; 2 *Tim.* *i.* 8, *ii.* 9; *Acts* *xxi.* 13, *xxvi.* 29. St Paul seems to have felt both the restraint and the indignity. It is difficult for us, who have the experience of the Christian centuries behind us to help us to see the sufferings of Christian Martyrs in their true light, to judge their effect on public opinion in the first generation of Christians. There is a sublime originality in St Paul's attitude with regard to his own experiences which it is easy to overlook. To his Jewish and to his Judaizing contemporaries outward success was a decisive criterion of Divine favour, and the capital that his opponents made out of St Paul's sufferings can be measured by the passionate stress which he lays on them as his chief credentials in 2 *Cor.*, e.g. *xi.* 23. Here he seems to be afraid lest the fact of his imprisonment should be regarded as bringing discredit on his Gospel. The same thought underlies the assertion of his own joy in his sufferings in *Col.* *i.* 24. In each case he claims an efficacious character for them. They were the direct result of his advocacy of the Gentile cause, and he is confident that good would come out of them. He does not of course claim any merit for them because they were his. The cause for the sake of which he suffered was the ground of his assurance that his sufferings would not be fruitless. The teaching of the Lord on the blessedness of enduring persecution for His sake and after His example (*Mt.* *v.* 10 f.; *Mk.* *viii.* 34, *xiii.* 13; *Jn.* *xv.* 21) had sunk deep into the heart of him who had once been a persecutor, and he passed on the consolation of it to all who were called to drink of the same cup: 1 *Th.* *i.* 6, *ii.* 14; 2 *Th.* *i.* 5; 2 *Cor.* *i.* 4 f.; *Phil.* *i.* 29. The same teaching underlies *Jam.* *i.* 2 ff.; 1 *Pet.* *ii.* 20 ff., *iv.* 14; *Acts.* *v.* 41. But it is only in St Paul that blessings accruing to others from our sufferings form part of the consolation. Cf. *Intr.*, *p.* *xiv.*

*ὑπὲρ ὑμῶν τῶν ἐθνῶν.* Cf. *v.* 13, *vi.* 20; *Col.* *i.* 24. Similarly the Thessalonians (2 *Th.* *i.* 5) are taught that their sufferings are 'on behalf of the kingdom of God.' The quiet confidence with which St Paul claims the whole world as his parish would be startling, if it were not so familiar. The truth that had been revealed to him had a direct relation to every man, and, as he believed, the express com-

mission of his Lord laid on him personally the burthen of giving the truth a world-wide dissemination (Acts ix. 15, xxii. 21, xxvi. 17). The consciousness of the work that he had to do is never far below the surface with him. It comes into clear expression whenever, as in Gal. (i. 16, ii. 2, 8 f.) and in his letters to Timothy (1 Ti. ii. 7; 2 Ti. iv. 17), his thoughts go back to the fact of his commission, or, as here and in Col. i. 27 and especially in Rom. i. 5, xi. 13, xv. 16, he has to explain the interest that he takes in congregations as yet personally unknown to him. The Apostles as a body had received a similar world-wide commission (Acts i. 8; Mt. xxviii. 19 f.), but the call of the heathen world does not, judging from the extant literature, seem to have come home to any of them with the same urgency; whereas this trait appears in every group of the Pauline Epp. (cf. 1 Th. ii. 4, 16).

2. εἰ γε ἠκούσατε. This claim to be conferring a benefit or at least to be suffering on behalf of his correspondents must be unintelligible except in the light of his special commission, and he cannot take a knowledge of that for granted. If he had been writing exclusively to the Ephesians he must have expressed himself differently.

τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς. Cf. Col. i. 25. This parallel makes it clear that St Paul is thinking, not (as in iii. 9) of the Divine ordering in its widest sense, but of the special stewardship conferred upon himself (cf. 1 Cor. iv. 1, ix. 17) by the possession of the grace. St Peter (1 Pet. iv. 10) also regards the possession of grace as constituting 'a stewardship,' i.e. as implying a definite responsibility for the use of it for the benefit of others. The thought and the word seem to come in both cases from the word of the Lord in Lk. xii. 42. See Additional Note, p. 112. The thought may be illustrated by Mk iv. 21; Lk. viii. 16. The stewardship implied in the grace given is closely parallel in thought to Rom. xv. 15, τὴν χάριν τὴν δοθείσαν...εἰς τὸ εἶναι με λειτουργὸν Χρ. Ἴ. εἰς τὰ ἔθνη, and to his 'call' by means of the grace, of which St Paul speaks in Gal. i. 15. The grace given us implies in each case 'gifts' to be used for service (Rom. xii. 6).

τῆς χάριτος κ.τ.λ. Cf. Rom. xii. 3, xv. 15; Gal. ii. 9.

3. ὅτι. R.V. 'how that,' dependent on ἠκούσατε. It may be 'because,' or 'seeing that,' defining the grace given.

κατὰ ἀποκάλυψιν. St Paul was certain that the knowledge of the truth which he preached had come to him by a direct Divine illumination (Gal. i. 12, 16). He is not, however, here (as in Gal.) laying stress on the fact to vindicate his independence of the original Apostles. The revelation which had been granted to him was no

badge of distinction from the rest, but rather a link uniting him to them, for they also showed the same illumination (cf. *v.* 5).

τὸ μυστήριον, *vv.* 4, 9. See on *i.* 9.

καθὼς προέγραψα ἐν ὀλίγῳ. 'As I have written above in brief,' or 'as I put forth publicly in a concise form.' The reference is probably to the statement which follows in *v.* 6, though it might refer to the section *ii.* 11—22, in which the same thought is written out at greater length. The epistolary aorist can refer to the passage on which the writer is actually engaged. The next clause which implies that the statement is put out as a standard of reference suggests that προγράψω implies as in *Gal.* *iii.* 1 a public announcement.

4. πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι. 'By reference to which ye can as ye read the Scriptures understand.' It seems, as Hort has pointed out (*Rom. and Eph.* 150 ff.), impossible to account for πρὸς ὃ if ἀναγινώσκοντες is taken in its obvious sense as referring to the reading of the letter itself. His alternative, to take ἀναγιν. in the technical sense of 'the reading of the Scriptures,' not only gives a clear meaning to πρὸς ὃ, but it also supplies that reference to the O. T. which St Paul's habitual practice both in writing and preaching would lead us to expect. The parallel, if this interpretation is accepted, with the closely similar passage in *Rom.* *xvi.* 25 f. becomes complete. It is true that no certain parallel to this absolute use of ἀναγινώσκειν can be produced from the N. T., but there are at least two other passages (*Mk.* *xiii.* 14 and *1 Tim.* *iv.* 13) which seem to require it. Zahn's suggestion that the Apostle is referring to an earlier letter, e.g. *Gal.*, hardly fits the conditions of a circular letter, nor does it supply the criterion of an external standard by which the Apostle's insight, as expressed in this statement, could be judged.

τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χρ. Cf. (with *R.*) 1 (3) *Esd.* *i.* 31, τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου, and *2 Tim.* *ii.* 7, σύνεσιν ἐν πάσιν. συνιέναι and σύνεσις are specially used of the power to grasp the inner meaning of teaching and so especially of a parable or μυστήριον (*Mt.* *xiii.* 51, *xv.* 10; *Lk.* *xxiv.* 45; &c.).

ἐν τῷ μυστηρίῳ τοῦ χριστοῦ. The 'mystery of the Christ' as we know from the Acts was according to St Paul to be studied in the O.T. Cf. *Acts* *xvii.* 2 f., *xxvi.* 22 f.

5. ἐτέραις γενεαῖς. 'In former generations.' Cf. *ii.* 12; *Rom.* *xvi.* 25.

τοῖς υἱοῖς τῶν ἀνθρώπων. Contrast *v.* 10 (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις).

ὡς νῦν ἀπεκαλύφθη. For the ignorance even of the O.T. Prophets, cf. *1 Pet.* *i.* 10. For νῦν with aor. cf. *H.* on *1 Pet.* *i.* 12.

τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις. Cf. Col. i. 26. It is not easy to say when this revelation was granted. St Paul felt that it was included in the revelation that he received at his conversion. But it does not seem to have been fully accepted at Jerusalem before the conference in Acts xv. The terms of the letter to Antioch written in the name of the Apostles and Elders (including at least Judas and Silas who were prophets, v. 32), *ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῶν*, would satisfy St Paul's language here exactly. Everything in fact falls naturally into its place if we may suppose that St Paul had the decision of such a representative gathering in mind from which he was himself excluded (cf. *H. Chris. Eccl.*, p. 166). If the Western reading *τοῖς ἁγίοις αὐτοῦ ἀπ. καὶ προφ.* be adopted, it would be possible to take *ἁγίοις* as a substantive, as in Col. i. 26. The punctuation of Lachm. and Treg., retaining the common text with a comma after *ἁγίοις*, is surely impossible. *ἁγίοις*, epithet constantly applied to prophets (Lk. i. 70; Acts iii. 21; 2 Pet. iii. 2; Wisdom xi. 1). Here only with *ἀπόστολοι* (cf. Apoc. xviii. 20).

*ἐν πνεύματι.* To be connected with *ἀπεκαλύφθη*. The truth was one which it needed special illumination to apprehend.

6. *συνκληρονόμα.* Cf. on *κληρονομία* i. 14.

*σύνσωμα*, ἄπ. λεγ. Cf. *ἐν ἐνὶ σώματι*, ii. 16.

*συνμέτοχα τῆς ἐπαγγελίας.* Cf. ii. 12 (*τῶν διαθηκῶν τῆς ἐπαγγελίας*), i. 13 (*τῷ πνεύματι τῆς ἐπαγγελίας*).

*διὰ τοῦ εὐαγγελίου.* Cf. on i. 13. The Gospel enshrines 'the mystery,' and is the means by which it is made effectual in bringing men to their inheritance. St Paul almost personifies it (cf. vi. 19).

7. *οὐ ἐγενήθην διάκονος.* Cf. Col. i. 23, 25; Acts xx. 24; 2 Cor. iv. 1, v. 18; 1 Tim. i. 12. A humble word for servant which may have owed its attractiveness for St Paul to its use in words of the Lord (Mk x. 43; Lk. xxii. 26; Jn xii. 26).

*κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.* Cf. i. 19, iii. 20. St Paul is conscious in himself of the working of the power which he prays that others may know. Cf. Col. i. 29.

8. *ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων.* The thought of the commission instinctively wakens a sense of his own unworthiness. Cf. 1 Cor. xv. 8. The same trait is noticeable in the Pastorals (1 Tim. i. 12 f.; cf. ii. 7; 2 Tim. i. 11). A strong note of genuineness.

The commission included first a direct work in preaching to the Gentiles, opening their eyes and so introducing them to the fulness of their inheritance, as described in v. 6 and in the prayer i. 18 f. The inheritance presents itself as 'unsearchable riches.'

ἀνεξχνύαστον. 'Unsearchable' or 'inscrutable' (Rom. xi. 33; Job v. 9; Prayer of Manas. 2).

πλοῦτος. See on i. 7. Cf. Col. ii. 3.

9. The second effect of the commission has a yet wider range. Ultimately it reaches the whole universe of created being by bringing into clear light an eternal fact of boundless issues.

φωτίσαι. The Gospel has an illuminating power 'bringing life and immortality to light' (2 Tim. i. 10) and piercing the gloom in which our hearts are shrouded (2 Cor. iv. 4—6). Here it is the Divine ordering of the universe that at last stands revealed.

ἡ οἰκονομία τοῦ μυστηρίου. In its widest sense, as perhaps in i. 10. No longer the special office committed to St Paul (iii. 2).

τοῦ ἀποκεκρυμμένου. Cf. on v. 5.

ἀπὸ τῶν αἰώνων. Cf. Col. i. 26; Lk. i. 70; and *χρόνους αἰώνους*, Rom. xvi. 25.

ἐν τῷ θεῷ. Cf. Col. iii. 3. For the thought cf. Mk xiii. 32.

τῷ τὰ πάντα κτίσαντι. Cf. i. 11, ii. 10.

10. ἵνα γνωρισθῆ ᾧ νῦν. Dependent perhaps on ἀποκεκρυμμένου (so L.), cf. Mk iv. 22; or on φωτίσαι (so H. apparently).

ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις. Superhuman intelligences either good (i. 21; Col. ii. 10) or evil (vi. 12; Col. ii. 15). For the interest of Angels in human concerns cf. Mk xiii. 32; 1 Cor. ii. 8, iv. 9, xi. 10; 1 Tim. iii. 16; 1 Pet. i. 12. Cf. Angels as fellow servants, Apoc. xix. 10, xxii. 6—9.

διὰ τῆς ἐκκλησίας, i. 22, iii. 21, v. 23—32. The Society made up of the two now harmonized elements, and so embodying God's purpose of love. See H. on 1 Pet. i. 12, who says: 'St Peter's words receive important illustration from their often noticed affinity to Eph. iii. 10. St Paul there represents the present making known of the manifold wisdom of God through the Church to the principalities and powers as one purpose of his preaching of the Gospel to the Gentiles: and the remarkable phrase "through the Church" is explained by part of the preceding paragraph (ii. 14—18) on the founding of the two, "Israel and the Nations," in Christ into one new man, the reconciliation of them both in one body to God, and the announcement of peace to them that were far off and peace to them that were nigh. The Church in virtue of this its Catholicity was not only the herald of God's all-embracing peace to the ears of men, but its visible embodiment in the eyes of men and of angels. Its very existence was a memorial of Divinely appointed barriers Divinely broken down, and a living sign of a Will and a Power which would work on till the victory of love was universal and complete. Neither to angels nor to

men were the last resources of the manifold Wisdom as yet disclosed: but a sufficient pledge of the "unsearchable riches" contained in it was already given in the Gospel, and in the living community created by the Gospel.'

ἡ πολυπόκιλος σοφία τοῦ θεοῦ. 'The very complex wisdom of God' as displayed in His ordering of human affairs in ways which baffle human powers of anticipation. See 1 Cor. i. 21; Rom. xi. 33; Mt. xi. 19=Lk. vii. 35. Cf. ποικίλης χάριτος, 1 Pet. iv. 10.

11. κατὰ πρόθεσιν τῶν αἰώνων. 'In accordance with a plan for the ages.' Cf. on i. 9.

ἦν ἐποίησεν. This may be taken in two ways; either (1) 'which He formed,' i.e. to which He gave a definite objective existence. ἦν ἐποίησατο=προέθετο would have left the plan purely 'subjective.' This would correspond to the first clause in 2 Tim. i. 9 and with i. 4. Cf. Is. xxix. 15, xxx. 1. Or (2) 'fulfilled,' 'wrought out.' Cf. ποιεῖν τὰ θελήματα (ii. 3), τὸ θέλημα (Mt. xxi. 31). But R. is clearly right in urging that for this sense a stronger word than ποιεῖν would be required. If this sense were adopted it might be illustrated by the second clause in 2 Tim. i. 9 f., διὰ τῆς ἐπιφανείας τοῦ σωτήρος ἡμῶν Χρ. 'I.

ἐν τῷ Χρ. 'I. τῷ κυρίῳ ἡμῶν. The full phrase is found elsewhere only in Col. ii. 6. 'In the Christ, that is, Jesus our Lord.' It is given here in full because of the stress that is to be laid on the power of faith in the verses that follow, and to connect the eternal purpose with its historic manifestation.

12. Here we come back to the position established in ii. 18, but the thought of the freedom and fulness of communion with the Father which is ours in Him is brought out in greater detail.

παρησιαν. Of freedom in approaching God, characteristic of Heb. (iv. 16, x. 19) and 1 Jn (iii. 21, v. 14). Elsewhere in St Paul it seems to be used only of the relation of a man to men.

ἐν πεποιθήσει. Of confidence towards God as in 2 Cor. iii. 4.

διὰ τῆς πίστεως αὐτοῦ. Cf. iv. 13. 'Through our faith in Him' (Rom. iii. 22, 26; Gal. ii. 16; Phil. iii. 9). Faith in Christ is the source of 'justification,' i.e. of the consciousness that God is on our side, and that 'through Him we have obtained our access by faith into the grace wherein we stand' (Rom. v. 2, τῇ πίστει om. by BDG lat vt).

13. Διό. Such being the occasion and the effect of my sufferings.

αἰτούμαι. Elsewhere in St Paul only v. 20; Col. i. 9; in each case of a request from God. But the context is on the whole in favour of translating 'I beg you not.' Otherwise 'I pray that there be no

falling' is possible. R. conjectures that *ὕμᾱς* has dropped out after *αἰτούμαι*, but cf. 2 Cor. v. 20; Heb. xiii. 19.

*μὴ ἔνκακεν*. 2 Th. iii. 13; 2 Cor. iv. 1; Gal. vi. 9; Lk. xviii. 1. (So always in the true reading, never *ἐκκακεν*.) 'Lose heart,' 'fail in perseverance.' Cf. L. on Gal. vi. 9.

*ἐν ταῖς θλίψεσιν μου*, i.e. his imprisonment (v. 1). Notice how in Phil. i. 12—30 he puts a brave face on facts outwardly discouraging. Cf. Col. i. 24. For *ἐν*, cf. Phil. i. 28, *μὴ πτυρόμενοι ἐν μηδενί*.

*ἥτις ἐστὶν δόξα ὑμῶν*. Cf. 1 Pet. iv. 14. The antecedent is either (1) 'my sufferings on your behalf, which are,' or (2) 'that ye faint not...which is' (so L.). *ἥτις* in any case is attracted into agreement with *δόξα*. Cf. 1 Cor. iii. 17; Phil. i. 28. For (1) cf. 1 Th. ii. 20; 2 Cor. i. 14, v. 12.

14. *Τούτου χάριν*. Resuming v. 1. Such being the prospect open before you.

*κάμπω τὰ γόνατά μου*. The attitude of adoration (Rom. xi. 4, xiv. 11; Phil. ii. 10; cf. Is. xlv. 23), but also of prayer (Lk. xxii. 41; Acts vii. 60, ix. 40, xx. 36, xxi. 5).

*πρὸς τὸν πατέρα*. Cf. on ii. 18. Note the absolute use (see v. 1.). The Fatherhood of God is the ground of Prayer (Mt. vi. 8, vii. 11; Rom. viii. 15, &c.).

15. *πᾶσα πατριὰ*. Lit. 'every family' or 'father's house' (a subdivision of a tribe). Cf. Exod. vi. 15; Num. i. 2, 4; Lk. ii. 4; Acts iii. 25.

*ἐν οὐρανοῖς καὶ ἐπὶ γῆς*. Cf. Mt. vi. 10. God's heart is revealed in every true father on earth (cf. Lk. xi. 11 ff.). The bond of 'fatherhood' is not necessarily physical (e.g. 1 Cor. iv. 15), so that it is no objection to this interpretation that we cannot tell in what way Angels may be connected in 'families.' 'All the family' would imply a unity of all creation which can hardly as yet be said to have received a name, even if the absence of the article were not a conclusive objection.

*ὀνομάζεται*. Cf. i. 21, v. 3. 'Derives its nature and its name.' To bear a name implies both a position and the power to fill it. So though *πατριὰ* is not strictly abstract (= *paternitas*, i.e. fatherhood) yet 'fatherhood' is at the heart of the conception of a family. Each family exists *qua* family in proportion as it embodies the principle of fatherhood. And all created fatherhood is derived from the Divine, so that 'fatherhood' would be the best rendering of the sense.

16. *κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ*. 'According to the riches of His glory.' We have the remission of sins 'according to the riches of His grace' (i. 7), for the power to live the new life we draw on the

riches of His glory—the spiritual force inherent in His revealed and realized presence with His people, filling His new temple. See Additional Note on *ὁ πατήρ τῆς δόξης*.

*δυνάμει κραταιωθῆναι*. 'To be strengthened with power.' The thought of glory is linked with the thought of power i. 19, Col. i. 11.

*κραταιωθῆναι*. The fundamental need of these Gentile Christians, as St Paul sees it, is not quickening or conversion. In spite of the presence of grievous moral evil to which he is to call attention later on, he assumes that their hearts are right with God. But they are immature. They need strengthening in mind and heart and will. So he opens their eyes to a power not their own by which their need can be supplied. Cf. *ἐνδυναμοῦσθαι* in vi. 10; 2 Tim. ii. 1. Notice that *ἐκραταιοῦτο* is used both of the Baptist and of our Lord in the early stages of their development (Lk. i. 80, ii. 40).

*διὰ τοῦ πνεύματος αὐτοῦ*. The Spirit is characteristically the source of power. See esp. Acts i. 8.

*εἰς*. Pregnant construction: 'sent into and working in.'

*τὸν ἔσω ἄνθρωπον*. Cf. Rom. vii. 22; 2 Cor. iv. 16; 1 Pet. iii. 4. Here it is virtually identical with *ἐν ταῖς καρδίαις ὑμῶν* (v. 17).

17. *κατοικῆσαι κ.τ.λ.* The result of the spiritual strengthening is to enable men to satisfy the conditions for the indwelling of the Christ in personal presence and power in the centre of their being. See on *ἐν Χριστῷ* (p. lxii ff.). *κατοικῆσαι* takes up the idea of the *κατοικητήριον τοῦ θεοῦ* (B *χριστοῦ*) from ii. 22. The indwelling of God in the Church is 'moral not mechanical.' The whole Body is His temple. But He enters no heart that does not open to Him from within; cf. Apoc. iii. 20. The conditions on which He will enter are laid down in Jn xiv. 23. These conditions correspond closely to the *διὰ τῆς πίστεως ἐν ἀγάπῃ* which St Paul specifies here. For 'faith' in St Paul is quickened by love (Gal. v. 6, ii. 20) and issues in obedience. The indwelling here is represented as consequent on the strengthening, for the surrender of faith on our part, while essentially our own act, is yet beyond our power without the Divine assistance. Cf. ii. 8.

*ἐν ἀγάπῃ*. Cf. on i. 4. Love is according to Jn xiv. 23 the all-embracing condition of the Divine indwelling. The word that the disciple must keep is the new commandment of love to the brethren, and love for Him who gave the commandment is the spring of obedience to it. So here our faith in Him who loved us, issuing in love to our brethren, creates as it were an atmosphere of love, which at once emanates from Him and binds us to Him in a mutual bond.

Cf. on the whole passage the letter to D. J. Vaughan in the *Life and Letters of F. D. Maurice* (ii. p. 349).

**ἑρριζωμένοι κ.τ.λ.** Cf. Col. ii. 7. For the anacoluthon, cf. (with R.) iv. 2; Col. ii. 2, iii. 16; 2 Cor. ix. 11. The use of the nominative in Apoc. seems to be an exaggeration of this habit. It would be possible on the analogy of 2 Cor. ii. 4; 2 Th. ii. 7 &c. to regard the *ἴνα* as belated. It makes no substantial difference to the sense, as *ἔρρ. καὶ τεθ.* simply sum up the effect of the strengthening and the indwelling described in *vv.* 16, 17. **ἑρριζωμένοι**, the thought of being 'rooted' in Christ has an O.T. foundation in Is. xi. 10, quoted by St Paul in Rom. xv. 12 (cf. Apoc. v. 5, xxii. 16). St Paul uses the figure to illustrate the 'grafting in' of the Gentiles (Rom. xi. 16 ff.). It is used by our Lord in the similitude of the Vine (Jn xv.) as an illustration of mutual indwelling.

**καὶ τεθεμελιωμένοι.** Cf. ii. 20. Here as in 1 Pet. ii. 4 the thought is of a personal relationship between each stone in the building and the Foundation.

**18. ἐξισχύητε.** 'That ye may be strong enough.' Just as we need spiritual strengthening to enable us to believe, because faith in the Christ revealed in Jesus our Lord must tax to the uttermost every faculty of mind and heart and will that we possess, so the fuller revelations that He has in store as we grow to maturity in Him can only be apprehended by faculties developed by 'abiding in Him' and in communion through Him with all who are His. The truth may be regarded in two aspects and must be approached by us in two ways, from 'without' as a mighty all-inclusive Whole, and from within in detail in its personal relation to ourselves.

**καταλαβέσθαι.** Of mental comprehension (Acts iv. 13, x. 34, xxv. 25).

**σὺν πάνσιν τοῖς ἁγίοις.** i. 15, vi. 18; cf. iv. 13. The whole truth is too vast for the comprehension of any individual isolated from his fellows. As it takes the whole Church with the appointed contributions from every tribe and kindred and tongue to embody the Christ, so it takes the whole Church to apprehend all the stores of wisdom and knowledge that are hid in Him. The thought is deep and striking. It is strange that it does not come to the surface anywhere else. Cf. Du Bose, *Ecumenical Councils*, pp. 43 f.

**τὶ τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος.** These words which are left without precise definition present the truth in its objective aspect. It fills space and time and reaches to the utmost bounds of Heaven and Hell. If we must give a name to it, it is 'the gracious purpose of God' (L.) or more precisely, as defined in the next clause, 'the love of Christ' in its relation to the Universe. Greek Theologians, e.g. Athanasius *De Inc.*, found these four dimensions symbolized by the four arms of the cross.

19. **γινῶνά τε.** We pass now to the second method of approach, the personal appropriation of the universal Truth. **γινώσκειν** has characteristically in St Paul, as in the Bible generally, a personal object, e.g. Phil. iii. 10. The Hebrew mind was not interested in abstract speculation.

**τὴν...ἀγαπήν τοῦ χριστοῦ.** Cf. 2 Cor. v. 14; Rom. viii. 35; Gal. ii. 20; Eph. v. 2, 25: see also Rom. viii. 37. This love was decisively manifested in His self-surrender on our behalf (Gal. ii. 20; Eph. v. 2, 25). By His Death on behalf of all (2 Cor. v. 14) it has become the source of the new life (Gal. ii. 20) of the believer, and the constraining power (2 Cor. v. 14) by which every act in that life is determined. Here the personal apprehension of that love is the fruit of the indwelling of Christ Himself in our hearts, and becomes the spring of our perfecting in the final consummation, cf. on *ἐν ἀγάπῃ*, v. 17.

**ὑπερβάλλουσιν τῆς γνώσεως.** St Paul is not here, as in 1 Cor. viii. 2 f., comparing the relative values of love and knowledge. The love of Christ transcends our faculty of comprehending it, as the wisdom of God remains (Rom. xi. 33) to the end too deep for any plummet of ours to sound. He seems instinctively to shrink from any language that would minister to intellectual self-satisfaction. See e.g. 1 Cor. viii. 2, xiii. 12; Gal. iv. 9.

**ἵνα πληρωθῆτε εἰς** (or *πληρωθῆ*) **πᾶν τὸ πλήρωμα τοῦ θεοῦ.** See Additional Note on *πλήρωμα*. 'That ye may be perfected up to the standard of the perfect fulfilment of God,' or 'That all the perfection of God may be perfectly displayed.' The v. l. preferred by W. is attractive by its boldness and as supplying in relation to the perfect manifestation of God through the Universe a thought strictly complementary to the perfecting of the manifestation of the Christ through the Church in i. 23. H. rejected it because he could not (somewhat strangely) see any sign that St Paul was here thinking of the Church in its universal aspect. It is perhaps safest to retain the common reading. 'Knowledge' even from within of the transcendent love of Christ must issue in the moral transformation of each individual before 'the perfection of God' can come.

**πληρωθῆτε.** Cf. v. 18; Col. ii. 10, i. 9; Phil. i. 11.

**εἰς,** 'up to the standard of,' 'till you reach the goal of.' Cf. *εἰς τὴν ἐνόητα*, iv. 13.

**πᾶν τὸ πλήρωμα.** Cf. Col. i. 19, ii. 9.

#### 20 f. THE DOXOLOGY.

The Vision and the Prayer find their goal in a Doxology, which is at once an adoring recognition of essential facts and the expression of

the deepest longing of a grateful heart. Such an ascription of 'glory' to God (see Note D on ὁ πατήρ τῆς δόξης) is the instinctive response of the human heart to any clear token of His presence and working in Nature or in Grace. That presence has now been brought into living and abiding relation to men in the Church on earth as in Christ Jesus in heaven. The acknowledgement of that Presence in the Doxology recalls the vision and strengthens faith and hope in the certainty of the answer that is in store for the prayer. It is a return to the keynote of the Epistle struck in i. 3, when his lips were opened and he spoke blessing God, cf. δόξα in i. 6, 12, 14.

20. Τῷ δὲ δυναμένῳ. This recalls i. 19, iii. 16. The ascription of power to God is found also in the Doxology of Rom. xvi. 25: cf. Jude 24, and note the addition of κράτος (Apoc. i. 6, v. 13) and δύναμις (iv. 11, xix. 1) in Doxologies.

ὑπὲρ πάντα. 'More than all,' 'beyond everything.' This phrase is then picked up by ὑπερεκπερισσοῦ ὧν, 'transcendently beyond what we ask or think.' The Western reading gives a smoother but less Pauline cast to the sentence by dropping ὑπὲρ.

ὑπερεκπερισσοῦ, governing ὧν, i.e. τούτων ᾧ. A characteristically Pauline word, 1 Th. iii. 10, v. 13; cf. Dan. iii. 22 (Theod.).

αἰτούμεθα ἢ νοοῦμεν. What we put into words falls short of the image in our mind and that falls short of the reality. Cf. v. 19; Phil. iv. 7 ὑπερέχουσα πάντα νοῦν.

κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν. 'The power that is at work—quickened into activity within us.' Cf. on i. 11. What is to be done for us is in fact to be done 'in' us, and the power which is capable of producing the final transformation is already at work, i. 19, iii. 7.

21. αὐτῷ ἢ δόξα. 'His is,' or 'To Him be' the glory. The acknowledgement of the fact is perhaps stronger than the prayer for its recognition by men. Cf. the liturgical conclusion to the Lord's Prayer, 'Thine is the kingdom &c.'

ἐν τῇ ἐκκλησίᾳ, cf. v. 10, διὰ τῆς ἐκκλησίας. The 'glory' has its permanent home on earth in the Church as the shrine of the Spirit.

καὶ ἐν Χ. Ἰη. In Jude 25; Rom. xvi. 27, we have δὲ Ἰ. Χ., Jesus Christ being regarded as our High Priest and presenting our praises to the Father. Here 'the glory' dwells in Him and is manifested in Him to men. Note the recurrence of both forms in 2 Cor. i. 20, and cf. 2 Cor. iv. 6; Ph. iv. 19.

εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Each age is composed of many generations. St Paul's language here suggests the conception of an age, the constituent parts of which are not generations only but each a complete age. There is no exact parallel.

## CHAPTER IV.

For textual notes on iv.—vi. see p. 134.

B. iv. 1—vi. 20. THE FRUITS OF SONSHIP TO BE  
LOOKED FOR FROM THE NATIONS.

The foundation for the exhortations that follow is now securely laid in the vision of truth unfolded both by direct exposition and by prayer, the prayer being no digression but an integral part of the exposition. So at this point we pass to the second main division of the Epistle.

iv. 1—16. EXHORTATIONS TO UNITY.

iv. 1. Παρακαλῶ οὖν ὑμᾶς. Cf. the transition in Rom. xii. 1.

ἐγὼ ὁ δέσμιος. Cf. on iii. 1.

ἐν κυρίῳ. Probably qualifying ὁ δέσμιος, cf. Phil. i. 13, though it may be taken with παρακαλῶ, cf. v. 17; 1 Th. iv. 1; 2 Th. iii. 12. παρακαλῶ however is often used without qualification in St Paul, and the connexion with ὁ δέσμιος is favoured by the order.

ἀξίως περιπατῆσαι τῆς κλήσεως. Cf. Col. i. 10; 1 Th. ii. 12; Phil. i. 27. Ὁν περιπατῆσαι cf. ii. 2; τῆς κλήσεως v. 4; see on i. 18. Cf. Phil. iii. 14.

2. μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος. Cf. Col. iii. 12. The combination irresistibly recalls Mt. xi. 29, and is perhaps a conscious echo of it. ταπεινοφροσύνη in Acts xx. 19; Phil. ii. 3; 1 Pet. v. 5 describes an attitude of mind towards our fellow men. St Paul is here thinking primarily of the conditions of peace among men. But humility has also a God-ward side closely connected with the Divine indwelling, Is. lvii. 15, which need not be excluded. The two sides pass easily into each other as the Parable of the Pharisee and the Publican shows.

πραΰτητος. 'Meekness.' This connotes the opposite of self-assertion. It is humility in action, cf. 2 Cor. x. 1.

μετὰ μακροθυμίας. Gal. v. 22; 1 Cor. xiii. 4. 'Patience' under provocation further defined in the next clause.

ἀνεχόμενοι ἀλλήλων. 'Putting up with one another,' cf. Col. iii. 13; Rom. ii. 4.

ἐν ἀγάπῃ. Cf. on i. 4. Here love provides the condition in which alone true humility, meekness and long-suffering can be developed. Cf. *Pro Christo et Ecclesia* (p. 65) 'Except as the expression of love, meekness and humility are not virtues.'

3. σπουδαζόντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. The reference here to the unity described in ii. 14 ff. is unmistakable. It is the condition of the growth and ultimate perfecting of the Church, and therefore needs to be guarded with zealous care, whether in the Church as a whole (as in ii. 18) or in any local congregation, as in 1 Cor. xii. 12 f.; Phil. ii. 2. This implicit reference to chap. ii. makes it probable that 'the unity of the Spirit' is the unity in mind and heart and will which is characteristic of men who recognize each other as members of the same body, and is directly the gift of the Holy Spirit. The reference to peace in the same chapter makes it clear that 'the bond of the peace' is also specific. St Paul is not merely telling men to be at peace as a means of preserving unity, a form of expression not easy to defend from the charge of tautology. He is reminding them of the power (ii. 14 ff.) which, as it had in the first instance made them one, was able, if they would surrender themselves to its influence, to keep them one, cf. Col. iii. 15 ἡ εἰρήνη τοῦ χριστοῦ βραβεύετω, and Phil. iv. 7 ἡ εἰρήνη τοῦ θεοῦ...φρουρήσει. 'The unity' it should be noticed is regarded as an already existent fact, something not needing to be created but simply to be 'kept.' From another point of view (as in v. 13; cf. Jn xvii. 23) it is regarded as the ultimate goal which we must strive to attain.

4. ἐν σῶμα καὶ ἐν πνεῦμα. 'As the body is one so also is the spirit.' The unity of the body is taken as an axiom, and the unity of the spirit, on which attention is being concentrated, is shown to be a necessary corollary. Cf. ii. 16, 18.

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. St Paul has already called attention (i. 18) to the hope implied in a call from God. Here the thought is that of the unifying power of a common goal. Different as the manner of the different 'callings' may be, and various as are the conditions in which the call of God finds a man, yet the end is one. The hope is the hope of the glory (Col. i. 27; Rom. v. 2) at once present and future.

5. The 'subjective' unity of the Spirit in love and hope has an 'objective' counterpart in the service of a common Lord, confessed by a common Creed sealed by a common Sacrament of incorporation.

εἰς κύριος. Cf. 1 Cor. viii. 6, i. 2 (where the confession of a common faith in Jesus Christ as Lord is recognized as a link between men 'in every place') and Rom. x. 12 (where the distinction of Jew and Gentile is done away on the same ground).

μὴ πίστις. Cf. Tit. i. 4 and 2 Cor. iv. 13. See also 2 Pet. i. 1. Here 'faith,' which is one as resting upon and directed towards a common object, is practically identical with 'Creed.' See W.'s note *in loc.*

ἐν βάπτισμα. Baptism is seen as a unifying power in 1 Cor. xii. 13, and indirectly, but none the less effectively, in the indignant disclaimer in connexion with the rise of party divisions in 1 Cor. i. 13.

6. εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν. The deepest ground of unity, underlying and sustaining both the unity of love and hope, and the unity of common service of the One Lord who has been revealed in human flesh, is the unity and universal fatherhood of God. This truth St Paul had proclaimed at Athens as the ground of the unity of the race, Acts xvii. 26, 28; cf. Heb. ii. 11, xii. 9. The thought of the Fatherhood was at the heart of the prayer, iii. 14. The unity of God in the same way knits Jew and Gentile in Rom. iii. 30 and is the ground of all-inclusive intercession in 1 Tim. ii. 1—5. In Rom. xi. 36 St Paul has been describing the working out of the counsel of God in human history, and God is therefore acknowledged as the source and way and goal of the whole development, ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. Here the thought is of the fundamental constitution of the universe, and God is ἐπὶ πάντων 'supreme over all' (cf. Rom. ix. 5), 'all-pervading' διὰ πάντων: the thought is not easy to define or to parallel. R. paraphrases 'operative through all.' It is possible, esp. if we read *ἵνα πληρωθῇ πᾶν τὸ πλῆρωμα τοῦ θεοῦ* in iii. 19, that it may mean 'to whose perfect manifestation all things minister') 'and immanent in all' ἐν πάσιν, the converse of Acts xvii. 28 (*ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν*). πάντων and πάσιν may be either masc. or neuter. In connexion with πατὴρ it is natural to take πάντων as personal. But there seems no reason to limit the reference in the prepositional phrase. In any case the addition of ἡμῶν to ἐν πάσιν is alien to the spirit of the passage.

7. Ἐνὶ δὲ ἐκάστῳ ἡμῶν. Cf. v. 16. The all-embracing unity which St Paul has been describing calls for resolute self-repression on the part of each individual. Strange as it may seem, individuality is not thereby destroyed or weakened. It is consecrated and perfected. For, on the one hand, the perfection of the whole requires the perfection of each separate part, and on the other hand no part can attain its perfection except by consecrating its characteristic activity to the service of the whole.

ἐδόθη [ἡ] χάρις. Cf. iii. 2, 7 of the grace given to St Paul. In his case the revelation made to him was his call and his endowment for his special office as Apostle of the Gentiles. It is possible to take (as R.) ἡ χάρις here in the same sense. The one revelation may be regarded as conferring on each his peculiar responsibility for making it known to others, and the endowment necessary for the task. See

H. Chr. Eccl. p. 156. In any case cf. 1 Cor. i. 4, xii. 7; Rom. xii. 6; 1 Pet. iv. 10.

κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. Cf. vv. 13, 16. What comes to each is none the less due to the free bounty of the giver, though it is not given indiscriminately or in like measure to all. The Parable of the Talents (Mt. xxv. 14 ff.) supplies a partial illustration of the thought, cf. also Mk xiii. 34. Here the giver, as the context shows, is the Ascended Christ. Cf. Acts ii. 33.

8. διὸ λέγει. Cf. v. 14. Supply ἡ γραφή as in Rom. iv. 3, ix. 17, x. 11, xi. 2; Gal. iv. 30; 1 Tim. v. 18. Similarly indeterminate are Rom. ix. 25, x. 8, xv. 10; 2 Cor. vi. 2; Gal. iii. 16. The quotation is introduced to give definiteness to the conception of the bounty of the Christ. It is true that only two words, ἀνέβη and ἔδωκεν, are selected for special illustration; it does not, however, follow that the rest of the quotation is otiose.

Ἀναβῶς κ.τ.λ. The quotation from Ps. lxxviii. (lxxvii.) 19 differs in two respects from the Hebrew and LXX.: (1) by the substitution of the third person for the second (cf. N and Just.); (2) ἔδωκεν δόματα τοῖς ἀνθρώποις takes the place of ἔλαβες δόματα ἐν ἀνθρώπῳ (or ἀνθρώποις). The Psalm describes the triumphal ascent (or return) of the Ark to Zion followed by a train of captives and tributary gifts. Following apparently a current Targum, St Paul assumes that the spoils were to be distributed by the conqueror as largesse to his people. The passage as a whole then supplies him with a vivid anticipation of the Ascension of the Christ. It is worth notice (1) that the gifts which St Paul has in mind are men qualified to fulfil special functions in the Church on behalf of humanity; (2) that in 2 Cor. ii. 14 St Paul regards himself and the other preachers of the Gospel as prisoners following the chariot of a conqueror in his triumphal procession; (3) that these thoughts would give especial point to *αἰχμαλωσίαν* and to *τοῖς ἀνθρώποις* in the quotation as St Paul gives it. The clause that follows in the Hebrew אֵלֹהֵינוּ יְשָׁבֵן בְּיָמֵינוּ is obscure, but the reference to the dwelling of God with men is a marked feature in the context (vv. 16 f.), and would give the quotation further point in view of ii. 22.

9. τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη κ.τ.λ. It is possible that the Ascent of the Ark to Zion was also a return, but it is more likely that St Paul simply takes occasion from the occurrence of the word in the quotation to call attention to a further feature in the Antitype. This passage is in language closely parallel to Jn vi. 62, xvii. 5. St Paul's thought, however, is quite distinct from St John's. He is not seeking in the Ascension a proof of the Incarnation, nor

even emphasizing as in Phil. ii. 8 f. the correspondence between the height of our Lord's present glory and the depth of His earthly humiliation. He is calling attention to the absolute completeness of the experience through which the Christ had passed.

**εἰς τὰ κατώτερα μέρη τῆς γῆς.** There seems little doubt that this phrase refers (so W. and R.) to 'Sheol,' cf. Ps. lxxiii. 10, cxxxix. 15. 'The descent into Hades' is implied in Acts ii. 31, and dwelt upon in 1 Pet. iii. 19. In combination with the Ascension *ὑπεράνω πάντων τῶν οὐρανῶν* it seems both here and in Rom. x. 7 ff. to indicate the universality of Christ's power over created spirits in every stage of degradation or exaltation. The language of 'space' provides a natural symbol of varieties of spiritual condition.

**10. ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς.** The personal identity of the subject of these contrasted experiences is the condition of His power. St Paul is led to lay stress upon it in order that all who are working for the perfecting of the Body might realize that there was no condition so low that the power at their disposal would not enable them to raise a soul out of it, no height of sanctity that they need despair of helping another to attain. In other words, there is no polemic underlying the phrase, though it does no doubt protest in advance against the Cerinthian division of the Christ from Jesus.

*ὑπεράνω πάντων τῶν οὐρανῶν.* Cf. Heb. iv. 14, vii. 26.

**ἵνα πληρῶσθι τὰ πάντα.** 'To bring the universe to its consummation.' See Additional Note on *πλήρωμα*; cf. i. 10, 23.

**11. αὐτός** is emphatic. He who descended and ascended. The stress laid on the direct action of the Ascended Lord in supplying the Church with living agents is in keeping with the whole thought of the passage, cf. v. 7 *τῆς δωρεᾶς τοῦ χριστοῦ* and v. 16 *ἐξ οὐ*. It carries on the reference in ii. 14 to the personal activity of Christ Jesus in the work of reconciliation, esp. ii. 15 as 'creating the two in himself into one new man.' In 1 Cor. xii. 28 we read *καὶ οὗς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστόλους*. In Acts xx. 28 we find *ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους*. It is clear that all ministry in the Church in St Paul's view is of Divine appointment. On the other hand he gives us no hint in his Epistles of the method by which the Divine will was made known in any particular case. His own practice was to appoint officers to take charge of the Churches of his own founding (Acts xiv.; cf. 1 Tim. and Tit.). It has however rightly been pointed out by R. (cf. W.) that the chief forms of ministry indicated here refer to the Church as a whole, especially in its missionary aspect, e.g. Apostles, Prophets and Evangelists. It is only the Pastors and Teachers whose characteristic function would be the care of a settled congregation.

**ἔδωκεν.** Repeated from *v.* 8. The gifts are men, members it would seem of 'the band of captives.' If this interpretation is accepted it would throw light on the curious use of *συναιχμάλωτος* in Rom. xvi. 7: Col. iv. 10; Phm. 23. For the thought of *αἰχμαλωσία* is of a prisoner of war, not of imprisonment for a civil offence.

**τοὺς μὲν ἀποστόλους.** Cf. on ii. 20, iii. 5. It is true that the word is capable of a wide use (cf. 2 Cor. xi. 13) as the *Didachè* has conclusively shown. But the primacy ascribed to it both here and 1 Cor. xii. 28 seems to suggest that St Paul is here using it strictly.

**τοὺς δὲ προφήτας.** Cf. ii. 20, iii. 5.

**τοὺς δὲ εὐαγγελιστάς.** Besides 'Philip the Evangelist,' Acts xxi. 8, who was settled at Caesarea and had been 'one of the Seven' and had 'evangelized' the eunuch, Acts viii. 35, Timothy is exhorted (2 Tim. iv. 5) 'to do the work of an Evangelist' whether among the members of his own congregation or among the heathen it is not easy to say. We read also of a brother (2 Cor. viii. 18), most probably St Luke, 'whose praise in the Gospel' is spread through all the Churches.

**τοὺς δὲ ποιμένας καὶ διδασκάλους.** 'Shepherds and Teachers' constitute a single class. The functions would naturally, but (see 1 Tim. v. 17) not necessarily, be exercised by the same person. The 'Pastoral' ideal goes back to words of the Lord (Jn x. 11, xxi. 16; cf. Mt. ix. 36, xxvi. 31). It is applied to the work of the Christian Ministry by St Paul (Acts xx. 28; cf. 1 Cor. ix. 7) and St Peter (1 Pet. v. 2); and cf. O.T.

**διδασκάλους.** This corresponds to the Jewish title 'Rabbi.' It occupies the third place in 1 Cor. xii. 28. It occurs only once in Acts of certain 'Prophets and Teachers' (xiii. 1) at Antioch. St Paul twice claims the title for himself in the Pastoral Epistles side by side with *κῆρυξ καὶ ἀπόστολος*. See 1 Tim. ii. 7; 2 Tim. i. 11.

12. **πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας.** 'With a view to the equipment of the saints for ministerial duty.' This whole clause must be taken together, the saints, i.e. all the members of the Church, are to be fitted to render their appropriate service, cf. ii. 10. It is however not clear whether it defines the activity of the pastors and teachers, or whether it is connected directly with *ἔδωκεν* and defines the purpose which lay behind the special endowments granted to particular individuals. The weight of the clause and its close connexion with the main thought of the sentence are strongly in favour of connecting it closely with the main verb.

**διακονία.** The most inclusive word covering the whole range of ministration from the highest to the lowest. The Christian use of it would seem to rest upon the word of the Lord in Mk x. 45.

**εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ.** 'To result in building up the body of the Christ,' cf. *v.* 16. Here again the connexion of the clause is not quite certain. It may be connected, as the preceding clause, with *ἔδωκεν*, and describe the ultimate goal contemplated in the gift. It is, however, probably better, seeing that the building up of the body is in *v.* 16 so directly dependent on the activity of each several part, to regard it as co-ordinate with *ἔργον διακονίας*, i.e. as the result of the *κατ. τ. ἀγ.* The 'building up' has two sides. It consists partly in the drawing in of fresh members into the body, and partly in the perfecting of those who are already members. Cf. *ii.* 20, 22; and *Acts* *xx.* 32; *1 Th.* *v.* 11; *1 Cor.* *xiv.* 5. The goal is described in the next clause.

**13. καταστήσωμεν.** Cf. *Phil.* *iii.* 11; *Acts* *xxvi.* 7.

**οἱ πάντες.** 'One and all.' The whole of redeemed humanity. Cf. *Rom.* *xi.* 32.

**εἰς τὴν ἐνότητα τῆς πίστεως κ.τ.λ.** Cf. on *iv.* 3. Unity is at once our starting point and our goal. The unity from which we start is the unity of the Spirit among those who are already disciples of the One Lord, the unity which we have to achieve is the unity of humanity brought to realize their true relationship to one another and to their Head by the exercise of Christian faith. The sequence of thought is closely parallel to that in *Jn* *xvii.* 20 ff. *ἵνα πάντες* (sc. *οἱ πιστεύοντες διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ)* *ἐν ὧσιν...ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας...ἵνα ὧσιν τετελειωμένοι εἰς ἔν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας*, where, as here, the unity of believers is to bring the world to faith in and the knowledge of the mission of the Son.

**ἐπιγνώσεως.** The stress on knowledge as a further development of faith is characteristic of this group of Epp. See esp. *Col.* *ii.* 2, *iii.* 10.

**τοῦ υἱοῦ τοῦ θεοῦ.** The use of this title is rare in St Paul. In this form only *Gal.* *ii.* 20 and *Acts* *ix.* 20. Yet cf. *Rom.* *i.* 4, 9; *Gal.* *iv.* 6. It recalls the thought of the Fatherhood which runs through the Ep.

**εἰς ἄνδρα τέλειον.** Each up to the standard of a fully developed man. Cf. *1 Cor.* *xiii.* 11 *ὅτε γέγονα ἀνὴρ*, and H. on *Ja.* *iii.* 2. St Paul is fond of the contrast between the full-grown and the babes (cf. *νήπιοι v.* 14), *1 Cor.* *ii.* 6, *xiv.* 20. The thought is connected esp. with intellectual maturity, cf. *Ph.* *iii.* 15; *Col.* *i.* 28, *iv.* 12. The maturity of the whole and the maturity of the parts are interdependent. See *Heb.* *xi.* 40. But St Paul is here thinking of the perfection of each individual (cf. *v.* 14) as in *Col.* *i.* 28. He uses *ἄνθρωπος* (*ii.* 15) not *ἀνὴρ* for 'the New Man.'

**εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ.** 'Up to the

measure of maturity provided by the perfection of the Christ.' It is difficult to fix any point at which a man may be regarded as having attained to the full realization of all the capacities of his being. Our nature is complex and the different parts mature at different times. 'The fulness of the Christ' supplies at once the standard and the power by which that standard can be attained universally.

14. *ἵνα μηκέτι ὦμεν νήπιοι.* The 'infant' is still dependent on others for instruction (Rom. ii. 20; Gal. iv. 2). The Christian ideal is not satisfied until every member is capable of exercising his own judgement on the problems of life and thought by which he is confronted; cf. Col. i. 28; Heb. v. 13. And as this passage shows, the authority of Teachers in the Church is given them to this end. No individual Christian, however, can hope to attain to a right judgement in isolation from his fellows; cf. on iii. 18. This clause is to be regarded (W. and R.) as co-ordinate with v. 13, i.e. the putting away childish things has not to wait until we have attained our ultimate perfection, it marks out the way which we have to go.

*κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ.* St Paul is describing under an entirely fresh metaphor the disadvantages of lingering in a condition of spiritual childishness. The figure is that of a boat tossed on a rough sea (see H.'s note on Ja. i. 6) and swung round by every wind (cf. Eccles. vii. 7 *ἡ συκοφαντία περιφέρει σοφόν*). It is the opposite condition to that indicated in iii. 17 *ἐρριζωμένοι καὶ τεθεμελιωμένοι*, and Col. i. 23.

*τῆς διδασκαλίας.* It is strange that the chief danger against which the members of the body have to be guarded by the ministry of pastors and teachers comes from teaching. But the conflict of truth and error in regard to the spiritual realities is clearly an inevitable part of the conflict to which we are called even 'in the heavenlies.' Nor is there any simple mechanical test by which the false teacher can be distinguished from the true. The wolves, of whom we are to beware (Mat. vii. 15; Acts xx. 29), come in sheep's clothing. Satan transforms himself into an Angel of Light and his ministers follow his example (2 Cor. xi. 13—15). Nothing therefore can relieve us of the responsibility of direct and personal communion with the Truth, each for himself, if we are to discriminate the guiding of the Spirit from the shifting gales of human invention. The warning against (all) teaching, without qualification, is parallel to the warning in 1 Jn iv. 1 'Trust not every spirit' (cf. 1 Thes. v. 20 f. *προφητείας μὴ ἐξουθενεῖτε πάντα δὲ δοκιμάζετε*). Otherwise it would be tempting to suppose that, as in Col. ii. 8 the false teachers came with a philosophy of their own, so those whom St Paul has specially in mind have arrogated

the title of 'the doctrine' for their own system. In the Pastoral Epistles ἡ ὑγιαίνουσα διδασκαλία seems to stand in contrast with a specific rival. H. however, *Eccl.* p. 162, interprets the clause of 'the old heathen state of distracted beguilement by unworthy teachers,' on the analogy perhaps of 1 Cor. xii. 2.

ἐν τῇ κυβίᾳ. 'Recklessness,' lit. dice-playing. It refers to lack of seriousness in principle in dealing as teachers with truth.

τῶν ἀνθρώπων. The thought recalls Col. ii. 8 and v. 22, which itself recalls Is. xxix. 13 and Mk vii. 6 ff.; cf. 1 Cor. iii. 3. Human nature trusting to itself is (ii. 2) under the dominion of 'the spirit that is at work even now in the sons of disobedience.'

ἐν πανουργίᾳ. 'By knavery.' The word has not necessarily a bad meaning, e.g. Prov. i. 4 *ἵνα δῶ ἀκάκοις πανουργίαν*, but St Paul uses it so in a somewhat similar context 2 Cor. iv. 2 and of the subtlety of the serpent, 2 Cor. xi. 3. Here it is better with R. to connect it closely with the following clause.

πρὸς. Cf. Lk. xii. 47 *ποιεῖν πρὸς τὸ θέλημα*, 'corresponding to,' 'following the guidance of.'

τὴν μεθοδίαν. Cf. vi. 11. 'The scheming.'

τῆς πλάνης. Cf. H. quoted on ii. 2, 'A collective term for the moral anarchy of heathenism.' Cf. ἡ ἀπάτη v. 22, τὸ ψεῦδος v. 25, and cf. τῆς ἀληθείας v. 24. The parallel in vi. 11 shows that μεθοδία is naturally connected with an active force. Πλανᾶν is used of Satan Apoc. xii. 9, xx. 10; cf. xiii. 14 of 'the False Prophet'; cf. ἡ ἀπάτη τοῦ πλοῦτου Mk iv. 19. It seems better therefore to regard it here in its active rather than in its passive sense. The schemings are not merely mistaken but misleading. The true state or the false state of the society to which we belong, the ideal of the Church and the ideal of the world, exercise an influence over our judgements especially in matters of right and wrong of a most practical kind. Cf. H. on κόσμος in St James.

15. ἀληθεύοντες δὲ. 'Being' or 'Living the truth.' The context shows that far more than truth-speaking is required, and the use of ἀληθεύειν in LXX. is in favour of a wide extension of meaning to truth in all relations of life. Gen. xx. 16 *καὶ πάντα ἀλήθευσον* = Niph. 𐤒𐤓𐤕 'in respect of all thou art righted'; Prov. xxi. 3 *ποιεῖν δίκαια καὶ ἀληθεύειν* = 'to do justice and judgement' = 𐤓𐤁𐤑𐤏𐤓; Is. xlv. 26 *τὴν βουλήν τῶν ἀγγέλων αὐτοῦ ἀληθεύων* = 𐤒𐤏𐤑𐤏; Hi. = 'performeth the counsel of his messengers.' *Ecclus xxxi. (xxxiv.) 4 καὶ ἀπὸ ψευδοῦς τί ἀληθεύσει*; 'Of that which is false what shall be true?' The context is treating of the unsubstantial character of dreams. This corre-

sponds to the fuller meaning of ἀλήθεια as 'truth in fact,' 'actual reality,' and not merely 'correctness' of statement, for which Whitaker contends, and to the use of ἀληθινός and ποιεῖν τὴν ἀλήθειαν in St John.

ἐν ἀγάπῃ. Here as in v. 2 (cf. on i. 4) 'love' is at once the definition of a life in accordance with the truth (hatred or indifference being a violation of the relationship in which by the very constitution of our being we stand both to God and to our brethren) and the power by which alone a life can be kept true.

αὐξήσωμεν εἰς αὐτόν. The parallels εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας suggest (so Abbott) (1) 'up to Him' as the standard (cf. iii. 19 εἰς πᾶν τὸ πλήρωμα) or goal of our development, i.e. 'until we become identified with Him.' It would be possible to take it (2) = 'unto Him,' i.e. for His possession, as Col. i. 16 τὰ πάντα...εἰς αὐτὸν ἐκτισται, or (3) 'into Him,' into closer and closer union until at last our incorporation is complete. This would reach the same end as (1) by a different route. The apparent paradox of members of a body having to grow into their places in the body is inevitable in the spiritual region where the objective fact necessarily precedes the subjective realization, and the battle of life is 'to become' what we 'are.' The exhortation to the branches 'to abide in' the Vine (Jn xv. 4 ff.) implies the same paradox. Cf. the strange phrase in the parallel context in Col. ii. 19 οὐ κρατῶν τὴν κεφαλὴν = 'refusing to abide in.'

τὰ πάντα. 'In regard to every element in our being,' nothing being withheld from His dominion.

ὅς ἐστιν ἡ κεφαλὴ. Cf. i. 22, v. 23, and esp. Col. ii. 19. The main thought is of sovereignty. It is a somewhat perplexing accident, both here and in i. 22, that the metaphor is drawn from the relation of one part of the body to the rest.

16. ἐξ οὗ is to be connected with τὴν αὐξῆσιν ποιεῖται as with αὐξεί in Col. ii. 19. It is used of the dependence of all on God in Rom. xi. 36; 1 Cor. viii. 6, xi. 12. Cf. γενᾶσθαι ἐκ τοῦ θεοῦ in Jn.

συναρμολογούμενον καὶ συνβιβαζόμενον. Cf. ii. 21, 'fitted and knit together.' The parts have to be fitted into one another, as the stones in a building or as the bones in the skeleton, and the whole structure has to be knit into one. See R.'s note.

διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας. 'By every band (or ligament) with which Christ furnishes it.' In Col. ii. 19 'the whole body' is equipt and knit together by means of the ligaments and bands. Here the ligaments are regarded as constituting either the whole or part of the equipment, and our attention is concentrated on their function in maintaining the unity and coherence of the whole

structure. ἀφή, as R. has shown, here as in Col. ii. 19—a band or fastening, from ἄπτω, I bind. It may be a technical physiological term for a ligament. The translation ‘joint’ has no authority. ἀφή (from ἄπτω, I touch) cannot mean more than a point of contact. τῆς ἐπιχορηγίας (see R.). The ligaments are in no sense sources of supply, i.e. of nutriment to the body. They are part of its furniture or equipment. The word would seem to be chosen to pick up the thought of the bounty of Christ (v. 11) in supplying the Church with leaders. They constitute the ‘ligaments’ of the Body, just as in ii. 20 the Apostles and Prophets constitute ‘the foundation’ of the Temple.

κατ’ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους. ‘In accordance with the activity in due measure of each individual part,’ i.e. as each organ of the body fulfils its appointed function in due relation to the rest. Here St Paul repeats the thought of vv. 7, 12. Each member of the body has its share in the building up of the whole. The clause may be connected either with the participles or with the finite verb. It really belongs to both.

τὴν αὔξησιν τοῦ σώματος ποιῶνται, v. 15. The normal result of the unified and ordered activity of the living organism is growth. αὔξησιν ποιῆσθαι=αὐξάνεσθαι by a familiar classical idiom. The full form is used here because St Paul desires to lay stress both on the fact of the growth and of its dependence on the energy developed within the body itself.

εἰς οἰκοδομὴν ἑαυτοῦ, v. 12. Once more the thought of ‘growth’ is linked with the thought of building. In the spiritual structure each element abides: it has what the material particles of a living body have not—a permanent place in the whole.

ἐν ἀγάπῃ. Cf. v. 15. The last as it is the first condition of vital development.

#### 17—v. 14. THE GREAT CONTRAST.

17. St Paul resumes the exhortation begun in v. 1. But this time from the negative side—the side of the evil habits that have to be given up. This section extends to v. 14. It falls into two divisions: 17—24. The contrast between the old and the new in principle. 25—v. 14. The contrast in detail.

#### 17—24. THE CONTRAST IN PRINCIPLE.

μαρτύρομαι. Of solemn protest. Acts xx. 26 (at Ephesus), xxvi. 22; Gal. v. 3; 1 Thes. ii. 12.

ἐν κυρίῳ. ii. 21, iv. 1.

περιπατεῖν. Cf. on ii. 2.

ἐν ματαιότητι τοῦ νοῦς αὐτῶν. The picture of the 'gentile' manner of life should be compared with the fuller treatment of the same subject in Rom. i. 18—32; cf. 1 Pet. iv. 1—4. ματαιότητι, cf. Rom. i. 21; 1 Pet. i. 18. On the latter passage H. says: 'Its vanity' (i.e. of a life not guided by belief in the true God) 'consists in its essential unreality and want of correspondence to the truth of things, its inability to fulfil the promises which it suggests, and its universal unproductiveness.'

τοῦ νοῦς αὐτῶν. Cf. v. 23. νοῦς in St Paul (esp. note Rom. i. 28, vii. 23, 25, xii. 2; Col. ii. 18; 1 Tim. vi. 5; 2 Tim. iii. 8) is the faculty pre-eminently of moral discernment—blunted by sin, but capable of renewal in Christ.

18. ἐσκοτωμένοι. Cf. v. 8, 11, vi. 12. Darkness is the condition of the Gentile world apart from Christ; cf. Acts xxvi. 18; Col. i. 13, 1 Pet. ii. 9; Eph. i. 17. There is an O.T. background to the thought in Is. ix. 1=Mt. iv. 16; Lk. i. 79. And in words of the Lord Jn viii. 12, xii. 46. In Rom. i. 21 the darkness is part of the judgement on idolatry. In 1 Jn ii. 11 it is the result of 'hating the brother.' Cf. Mt. vi. 23.

τῇ διανοίᾳ. Cf. H. on 1 Pet. i. 13. In LXX. an alternative translation with καρδία for כֶּלֶם or כֶּבֶל for the centre of thought. The Gospel is here regarded primarily as a revelation of Truth.

δυνες. W.H. connect with ἐσκοτ., R. with ἀπηλ. In any case redundant.

ἀπηλλοτριωμένοι. ii. 12; Col. i. 21.

τῆς ζωῆς τοῦ θεοῦ. In ii. 12 the alienation is from 'the commonwealth of Israel,' the communion of saints, here it is from the source of personal holiness. The phrase, 'the life of God,' does not seem to occur elsewhere. The thought is best illustrated by Ps. xxxvi. (xxxv.) 9 (10), "With Thee is the well of life, and in Thy light shall we see light' (for the life of God is self-communicating), and by the parable of the Vine, Jn xv. 5. The life consists in and is imparted by communion with God, which is expressed on our side by 'the knowledge of God'; cf. Jn xvii. 3. St Paul's thought here is therefore parallel to Rom. i. 28. For the relation of 'life' and 'light' cf. Jn i. 4, viii. 12. For the condition of 'death' in which the grace of God found them see ii. 1.

ἄγνοιαν like σκότος is a characteristic of the Gentile position: cf. Acts xvii. 30; 1 Pet. i. 14. This ignorance is not to be regarded as an extenuation of their guilt. Cf. 1 Cor. xv. 34; 1 Tim. i. 13. It is self-caused (Rom. i. 28).

διὰ τὴν πῶρωσιν τῆς καρδίας αὐτῶν. Probably best taken as giving the source of the ignorance. The callousness of their hearts, their insensibility to the voice of conscience, shuts out the consciousness of His presence with them. The darkness blinded their eyes. Cf. 1 Jn ii. 11. πῶρωσις, as R. shows, expresses the hardening which indicates irresponsiveness rather than wilful rebellion and so is practically equivalent to blindness. τῆς καρδίας virtually synonymous with διάνοια, the seat of moral illumination; cf. on i. 18.

19. ἀπηληγκότες, 'in a state of moral insensibility.' 'Past feeling.'

ἐαυτοὺς παρέδωκαν. Just as in Exodus the narrative speaks at times of Pharaoh's hardening his heart, and at times of the Lord as hardening Pharaoh's heart, so here the Gentiles are said 'to give themselves up,' whereas in Rom. i. 24, 26, 28 with solemn iteration we read παρέδωκεν αὐτοὺς ὁ θεός. Cp. also Wisdom xiv.; 1 Pet. iv. 3 for parallel pictures of the moral degradation of heathenism.

τῇ ἀσελείᾳ. Rom. xiii. 13; 1 Pet. iv. 3: 'lasciviousness' with the further thought of passion unrestrained by any sense of propriety, shocking public decency.

εἰς ἐργασίαν ἀκαθαρσίας πάσης, 'to consummate in act' rather than 'to make a business of.'

ἐν πλεονεξίᾳ, 'with greediness,' 'with a miser's greed' (L.). Lust is inherently insatiable and selfish. The word is often used in close connexion with uncleanness, cp. v. 3, 5; 1 Cor. v. 10, but this is not inherent in the word itself, but is due rather to the common root from which the vices spring. See further on v. 3.

20. In sharp contrast with this picture of heathen degradation St Paul puts the moral ideal of the Gospel. This illustrates afresh the manifold applicability of St Paul's fundamental truth. As 'in Christ' we are brought into unity with the Father, and with our brethren, so we each find the law of our individual development, and the power to fulfil it 'in Him.' Christ is not the Truth only, He is also the Way and the Life.

Ἔμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν. οὐχ οὕτως, cf. Lk xxii. 26, where, as here, it marks the contrast of the old ideal and the new. Christ is here the lesson, not as in Mt. xxiii. 10 the Teacher. Mt. xi. 29 is a real parallel in thought, all the more noteworthy from the echo of the same text in v. 2. Cp. also Phil. iv. 9. There is an ideal Messianic character as well as office and work portrayed in O.T. See Rom. xv. 3 f. Cf. Mt. xii. 18 f., and perhaps 2 Th. iii. 5 and 2 Cor. x. 1. In any case the thought here is of 'the Christ' as embodying a moral ideal binding on all His members. It is the

application to the individual conscience of 'the measure of the stature of the fulness of Christ.' Grammatically 'learning' Christ is correlative with preaching and proclaiming Christ, Gal. i. 16; Phil. i. 15 f. In 1 Cor. i. 23 and Col. ii. 6 the additional definitions soften the strangeness of the phrase.

21. εἴ γε. Cf. on iii. 2 not implying doubt.

αὐτὸν ἠκούσατε. 'If He was the subject of the message that ye heard.' If St Paul had thought of Him as the speaker he would (as in Rom. x. 14) have used the gen.

καὶ ἐν αὐτῷ ἐδιδάχθητε. Cf. on i. 13. ἐν αὐτῷ, in realized union with Him. Our use of 'in' as defining a subject of instruction may mislead us here. There seems no instance of such a use of ἐν. Even in Col. i. 28 διδ...ἐν πάσῃ σοφίᾳ, the ἐν is probably instrumental.

καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ. 'As there is truthfulness in Jesus.' The clause is difficult. It is important in interpreting it to bear in mind in the first place that it is a parenthesis. The infinitives ἀποθεσθαι and ἀνανεοῦσθαι that follow depend on ἐδιδάχθητε. It is therefore, to say the least, unlikely that the clause contains a statement on an important Christological problem. An allusion to the perfect embodiment of the Christ in the humanity of Jesus might have been in place in controversy with Cerinthus, but it seems to belong to a region of thought remote from the present context. We need not therefore consider farther the possibility of reading (with H.) ἀληθεία for ἀλήθεια. In the second place, it is impossible to dissociate the use of ἀλήθεια here from the use of ἀληθεύειν in v. 15, and of τῆς ἀληθείας in v. 24. As the contrast with ἡ πλάνη (v. 14), ἡ ἀπάτη (v. 22) and τὸ ψεῦδος (v. 25) shows, ἀλήθεια has throughout the passage a vital and moral even more than an 'intellectual' content. It might be rendered on the one side 'reality,' on the other 'truthfulness.' As a personal characteristic it implies a perfect response on our part to the facts of the position in which we find ourselves, i.e. to the relationships by which we are surrounded, facts and relationships to which our natural selfishness makes us continually untrue. It is at once to guide and to stimulate the effort, that such truthfulness will require of us, that St Paul reminds us of the abiding presence of just this quality in the humanity of our Lord.

ἐν τῷ Ἰησοῦ. The use of the name Jesus by itself is rare in St Paul. It is used here because the reference is to a personal quality possessed by Him, and not in the first instance by us in virtue of our union with Him. There seems to be only one instance (Apoc. i. 9) where ἐν Ἰησοῦ stands in this latter sense as the equivalent of the Pauline ἐν Χριστῷ or ἐν Κυρίῳ. There is an instructive contrast with

many points of contact with St Paul's language here, in Jn viii. 44. Notice esp. τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν—ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ—ὅταν λαλήῃ τὸ ψεῦδος. The interpretation given above is on the lines suggested by Origen's comment. *J.T.S.* vol. III. p. 418. ὡς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ οὕτως ἔσται καὶ ἐν ὑμῖν μαθοῦσι τὸν Χριστὸν καὶ αὐτὸν ἀκούσασιν καὶ ἐν αὐτῷ διδαχθεῖσιν, ἀποθεμένοι τε κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον κ.τ.λ. Compare also Whitaker.

22. ἀποθέσθαι. Rom. xiii. 12; Col. iii. 8; cf. 1 Pet. ii. 1; Ja. i. 21; Heb. xii. 1. 'Laying aside.' The context in the Pauline passages suggests the figure of putting off clothes, expressed most forcibly in Col. iii. 9 ἀπεκδυσάμενοι. Notice the Aor. It implies a resolute effort to take a decisive step.

κατὰ τὴν προτέραν ἀναστροφὴν. Cf. on ii. 3: 'in regard to.' τὸν παλαιὸν ἄνθρωπον, Col. iii. 9; Rom. vi. 6. The phrase is the natural antithesis to ὁ καινὸς ἄνθρωπος v. 24 (ὁ νέος ὁ ἀνακαινούμενος Col. iii. 10); cf. ii. 15. In ii. 15 the One New Man is a corporate unit, and mankind is one in Adam (1 Cor. xv. 22; cf. Rom. v. 12) as in Christ. But here and in the kindred passages (cf. 1 Pet. iii. 4 ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος) the thought is of the ruling principle in the individual character. So in Gal. v. 24 (|| Rom. vi. 6) ἡ σὰρξ takes the place of ὁ παλ. ἦμ. ἀνθ.

τὸν φθειρόμενον. In 2 Cor. iv. 16 the thought is of physical decay. Here our attention is called to the moral degeneration, of which the physical is the symbol. Notice with Origen the force of the present. The limit of corruption whether in the individual or in Society had not yet been reached, cf. 2 Tim. iii. 13; cf. ἐν ἀφθαρσίᾳ vi. 24.

κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. Cf. Jn viii. 44 quoted above and ii. 3 ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν. 'Desires that are excited by the spirit of deceit.' External objects of all kinds attract us with promises of gratification which continually disappoint us when we pursue them without reference to the higher Law. So our Lord speaks of 'the deceitfulness of riches.' St Paul here ascribes the origin of the attraction to an active principle of deceit working through these false objects of desire. Such desires, continually failing of satisfaction, are responsible for the progressive deterioration of the old man.

23. ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, 'be made young again in the spirit of your mind.' Notice the present. The process of renewal is continuous. Notice also the characteristically Pauline thought of the newness of life to which the Gospel gives access. In O.T. the thought is found in Is. xl. 31; cf. Ps. ciii. 5. Besides the prophecies of the new Covenant (Jer. xxxi. 31) and of the new Heaven

and the new Earth (Is. lxxv.), the closest parallel would seem to be the new Heart (Ezek. xxxvi. 26) and the new Spirit (Ezek. xi. 19). In the Gospel our Lord speaks of the new wine and the fresh wineskins—of the new Covenant in His blood, and of the new Commandment. In St Paul we have 'the new Creation' (2 Cor. v. 17; Gal. vi. 15) and the newness of Life into which we pass at baptism. It is coupled with *λουτρὸν παλιγγενεσίας* in Tit. iii. 5. The thought is closely connected with the thought of 'being born again' or 'begotten again' in Jn iii. 3; 1 Pet. i. 3, 23 (cf. H. *in loc.*). But here and in Col. iii. 10 the stress is laid on a continuous process which is dependent at every point on the consent of our wills.

**τῷ πνεύματι τοῦ νοῦς ὑμῶν.** Cf. v. 17: 'in the spirit of your mind.' Dat. local not instr. *νοῦς* in N.T. is almost confined to St Paul (22 times), Lk (1), Apoc. (2). It is rare in LXX. for לב or לבב (6 times). It is 'the organ of moral thinking and knowing' (see Delitzsch, *Bib. Psych.*). As it is the seat of the deepest corruption (cf. v. 17; Rom. i. 28), so the renewal must begin there. Cf. Rom. vii. 25, xii. 2. 'The spirit of the mind' is an unique phrase. It must mean the spiritual root or ground out of which the conscious mind springs, 'intimum mentis,' Bengel.

**καὶ ἐνδύσασθαι,** the Aorist again. 'Putting on' is the natural antithesis to the 'putting off,' cf. v. 22. Cf. Gal. iii. 27; Rom. xiii. 14 and esp. Col. iii. 10, 12. In Gal. and Rom. 'Christ' or 'the Lord Jesus Christ' is the new vesture. Here and in Col. iii. 10 it is the 'New Man.' In Col. iii. 12 it is 'pity, kindness, humility, meekness, longsuffering.'

**τὸν καινὸν ἄνθρωπον κ.τ.λ.** This describes in detail what St Paul expresses in the earlier epistles by the concise phrase 'καινὴ κτίσις.' It is the character produced in the man who realizes his position in Christ and yields himself to be moulded by His Spirit after His likeness, that is after the likeness of God.

**κατὰ θεόν.** In justification of the rendering 'after the likeness of God' see H. on 1 Pet. i. 15 *κατὰ τὸν καλέσαντα*.

**κτισθέντα.** Cf. on ii. 10, 15. The new Creation like the old is regarded as ideally complete. Though it needs all the ages for its realization, the pattern has been perfectly expressed in the humanity of Jesus Christ.

**ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.** Cf. Lk i. 75. In Wisd. ix. 3 Man is fashioned to administer the world *ἐν ὁσιότητι καὶ δικ. ὁσιότης* is rare in LXX., once for *ἁγ* 'uprightness,' twice for *דב* 'integrity.' *ὁσιος* is constant in the Psalter for *יִשְׁרָאֵל*. See L. on 1 Th. ii. 10.

τῆς ἀληθείας. Appropriate to and springing from the truth revealed and lived. So in Jn xvii. 17 sanctification is in the truth.

iv. 25—v. 14. THE CONTRAST IN DETAIL.

25. We pass on now to consider in detail special forms of evil that must be put off.

Διὸ ἀποθέμενοι τὸ ψεῦδος. τὸ ψεῦδος after ἡ ἀπάτη and ἡ πλάνη cannot be simply 'the habit of lying,' it must include the whole false attitude towards life, the principle of selfishness from which every form of evil springs.

λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ. The first result will be resolute truthfulness in speech. This quality according to Zech. viii. 3, 16 f. (cf. Ps. xv. 2 and Jn i. 17) was to characterize the inhabitants of the restored Israel.

ὅτι ἐσμὲν ἀλλήλων μέλη. Cf. Rom. xii. 5; 1 Cor. xii. 25. At first sight this is a strange reason for speaking truth to one another. The ground of it becomes clearer on reflection. All hope of mutual understanding, all social intercourse, all effective corporate action is bound up with a deep sense of the sacredness of language as our chief means of communication. Lying is before all things an anti-social sin. In Col. iii. 9 the exhortation is given in the negative form μὴ ψεύδεσθε εἰς ἀλλήλους.

26. ὀργή is forbidden absolutely in v. 31 in the sense of personal outburst of passion. There is good reason therefore for taking this verse as referring to 'righteous indignation'; cf. Ja. i. 19 βραδὺς εἰς ὀργήν. For the anger here is regarded as inevitable and right, though needing to be kept in strict restraint. Indeed the obligation to speak truth involves at times the saying of hard things.

ὀργίσεσθε καὶ μὴ ἀμαρτάνετε is taken from LXX. of Ps. iv. 4, and is apparently an accurate translation of a difficult phrase. The section Mt. v. 22 ff. may have the same meaning, esp. with the omission of εἰκῆ. ἔνοχος τῇ κρίσει simply asserts that every one who is angry will have to give an account. It does not say that he will necessarily be condemned.

ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῶ ὑμῶν. παροργισμὸς seems to be used more of provocation given than of offence taken. In that case the injunction would suggest consideration of the feelings of others rather than watchfulness over our own. The duty would be to seek reconciliation with any whom we have irritated, before sunset. Certainly that method of approaching the matter would leave the least room for the devil to get a lodging within the community for the destruction of its peace. It would also correspond most closely

to the interesting Pythagorean precedent quoted by Wetstein: *εἶτα μμείσθαι τοὺς Πυθαγορικοὺς οἱ γένοι μὴθὲν προσήκοντες, ἀλλὰ κοινού λόγου μετέχοντες, εἶποτε προσαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δοῦναι τὰς δεξιὰς ἐμβάλλοντες ἀλλήλους καὶ ἀσπασάμενοι διελύοντο*, Plut. *De Am. Frat.* 488 B.

27. **δίδοτε τόπον**, 'give room' or 'allow scope.' Rom. xii. 19; Eccelus iv. 5, xix. 17, xxxviii. 12. See R.

**τῷ διαβόλῳ**. See H. on Ja. iv. 7.

28. **ὁ κλέπτων μηκέτι κλεπτέτω**. This implies, as indeed v. 17 does, that the bad habits of their former life still hung about some of the converts. The moral atmosphere of an establishment of slaves must have been terribly degrading for those who were still immersed in it. St Paul, however, as the next clause shows, must have been thinking in the main of free men.

**μᾶλλον δὲ κοπιᾶτω**. Cf. Acts xx. 34 f. The distaste for the steady work necessary to earn a living is not peculiar to any generation. St Paul's fixed principle of self-support served a further purpose besides distinguishing him from the tribe of charlatans.

**ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν**, 1 Cor. iv. 12; 1 Th. iv. 11. **ἐργ. τὸ ἀγαθόν** is not to be confused with the phrase in Rom. ii. 10; Gal. vi. 10. The best parallel is Tit. iii. 8, 14 **καλῶν ἔργων προ-στασθαι**. There were disreputable methods of making a living, the evil of which would not be purged by a charitable subscription, so the addition of **τὸ ἀγαθόν** is not superfluous.

**ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι**. Neither St Paul (1 Tit. vi. 17 f.) nor our Lord (Lk xvi. 9) denounces the institution of private property. Both find its chief end in the power that it gives for social service.

29. **σαπρὸς**. It is worth notice that in Mt. xii. 33 ff. the reference to **δένδρον σαπρὸν** and **καρπὸν σαπρὸν** is connected directly with a reference to the character of words proceeding out of the mouth, cf. Lk vi. 45 (which has points of contact with Mt. xii. 34 f. no less than with Mt. vii. 17 f.). **σαπρὸς** is not worthless merely but foul, loathsome to a healthy taste, and spreading corruption. This would include ill-natured gossip no less than language of the kind with which St Paul deals more at length in v. 4.

**μὴ ἐκπορεύεσθω**. Cf. the Homeric **ποιῶν σε ἔπος φύγεν ἕρκος ὀδόντων**. We cannot prevent the thought occurring to our minds. We can refuse to give it utterance.

**πρὸς οἰκοδομὴν τῆς χρείας**, 'to supply what is wanted on each occasion.' Cf. the praise of 'the word in season' Prov. xv. 23; Eccelus xx. 6 f., esp. Eccelus xx. 19 **ἄνθρωπος ἀχαρις μῦθος ἀκαιρος**.

δῶ χάριν. To a Greek, as the comments of Chrysostom and Theodoret show, the phrase here suggested inevitably the thought of 'giving pleasure to,' 'gratifying the sense of fitness in the hearers,' men it is presumed of spiritual perception. It cannot here (any more than in Ja. iv. 6 (cf. 1 Pet. v. 5), see H. in *loc.*) have primarily the meaning of 'Grace' in the technical theological sense. But no doubt the fitting word would bring spiritual blessing with it. The parallel exhortation in Col. iv. 6 expresses the thought more fully from the positive side.

30. καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, κ.τ.λ. Cf. i. 13. This verse introduces a further consideration which would help to the control of the tongue, because the Spirit is especially connected with the gift of Christian utterance, cf. vi. 17; Lk xii. 12. The Spirit however is also in a special sense the guardian of the corporate life (iv. 3), so the thought has a wider range, covering all the topics discussed in this section. The presence of the Spirit in and with all the members of the Body carries with it, as we were taught in i. 13, a mark of God's possession, and a pledge of coming deliverance. We are reminded here that the Spirit is a Person, Who cannot be regarded as indifferent to our response to His care and guidance. The appeal to the love of the Spirit in Rom. xv. 30 is parallel; cf. Heb. x. 29; Is. lxiii. 10; *Hermas, Mand. x. 2.*

31. πάντα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία. We pass now to a warning against all tokens of an unbrotherly temper. The stress laid on this side of Christian Ethics by all the N.T. writers is worth careful attention. The words here mark the stages in the development of a quarrel: πικρία is the feeling of bitterness that refuses reconciliation, θυμὸς an outburst of passion, ὀργὴ the settled state of irritation, κραυγὴ noisy denunciation, βλασφημία slanderous reviling.

ἀρθῆτω ἀφ' ὑμῶν. The phrase suggests indignant rejection, cf. Acts xxii. 22.

σὺν πάσῃ κακίᾳ. 'With every form of malice.' Cf. 1 Pet. ii. 1; Ja. i. 21, with H.'s notes.

32. St Paul passes from the discord to sketch in a few pregnant lines the nature and the ground of the Christian harmony.

γίνεσθε. 'Show yourselves in thought and word and deed,' 'live according to your true nature.' No doubt in a real sense the character is acquired (we win our souls, Lk xxi. 19) as the habit of living in accordance with it is formed by repeated acts. But the result is never represented in the N.T. as the reward of effort self-directed and self-supported. That would be to make it what St Paul

describes as a 'righteousness of our own rooted in law' Phil. iii. 9. It is always the appropriation of what is already ours by the free gift of God in and through Jesus Christ. So we are told to 'become' sons of our Father in Heaven by following the laws of His action Mt. v. 45. Cf. the use of *γίνεσθαι* in 1 Pet. i. 15, iii. 6 with H.'s note.

**χρηστοί**, kindness shown in helpful action, a constant attribute of God both in O. and N.T.

**εὐσπλαγχνοί**. According to its biblical sense 'tender-hearted' = *σπλάγχνα ολκτιρμοῦ*, Col. iii. 12.

**χαριζόμενοι** 'forgiving.' The final antithesis to the spirit of bitterness.

**ἐαυτοῖς**. The change from *εἰς ἀλλήλους* in the opening phrase should be noticed, but as R. shows (after Blass, *Gr. N.T.* § 48, 9) too much must not be made of it. The same change is found in Col. iii. 13, 16; 1 Pet. iv. 8, 10 and Lk xxiii. 12. Certainly in this last passage the change can only be due to the love of variety.

**καθὼς καὶ ὁ θεός**. St Paul here writes out at length the thought implied in *κατὰ θεὸν* in v. 24. The Divine Example as the ultimate standard and as a constraining motive in the Christian life, appears in its clearest form in the Sermon on the Mount (Mt. v. 48; Lk vi. 36). The Gospel of St John helps us to realize the character of a life lived continuously in submission to this law. For the O.T. background for the thought and the Gentile aspirations in the same direction, see H. on 1 Pet. i. 15. For the special application of the example to the duty of forgiveness cf. Mt. xviii. 32 f. and Lk vi. 35. The sight of Stephen praying for his murderers must have been St Paul's first introduction to this side of the activity of the Christian Spirit.

**ἐν Χριστῷ**. See pp. lxii—lxxvi. Christ is both the message and the reality of God's forgiveness for men.

## CHAPTER V.

1. **γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά**. The thought of the Divine Example is repeated and enforced by reference to the thought of the Fatherhood of God (bringing the passage into yet closer relation with Mt. v. 48), and to the love which on His side expresses the heart of the relationship, cf. on i. 6. This brings the exhortation to fulfil the Christian ideal to its natural climax in the command 'to walk in love.' The note has been often struck since its first occurrence in i. 4. Here it finds its supreme manifestation in the self-surrender of Christ on our behalf.

2. καθὼς καὶ ὁ χριστὸς ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν. Familiarity ought not to dull our sense of wonder at this instinctive re-enforcement of the appeal to the example of God by an appeal to the example of Christ. It has its ground in the Gospels. Because He could say 'He that hath seen me hath seen the Father,' He could say also 'Take my yoke upon you and learn from me,' and His example in loving is the measure and ground of the 'New Commandment' Jn xiii. The love of Christ is characteristically and finally displayed in His Death. It is this that gives the Cross its constraining power over the hearts of men. See 2 Cor. v. 14; Gal. ii. 20. And it was meant from the first to bear fruit after its kind, in similar acts of self-surrender on the part of His disciples, Mk x. 45. Later, in this Epistle, v. 25 f., one result of the self-surrender is seen in its power to consecrate and cleanse the Church. Here it is regarded in its Godward aspect as the final expression of human adoration and worship, 'an offering of a sweet savour.' As a sacrifice for sin the offering of Christ on our behalf is represented especially in the Epistle to the Hebrews as single and complete. There is no hint anywhere that we can share any part of that burthen with Him. But as this verse more than any other helps us to realize, there is another side to the Cross. Regarded as the perfect expression of dutiful love to God and man, finding expression in the uttermost self-sacrifice for the service of His brethren, there is that in the Cross on which the heart of the Father can rest with infinite satisfaction, and which makes it a worthy offering in our name as well as on our behalf, gathering up into itself every longing to find some outlet for adoring gratitude and every aspiration after Divine Communion which the heart of man has known or can know. In this aspect of the sacrifice of the Cross St Paul here calls Christians to take a living and personal share. He reminds us that what we do in loving service of our brethren after the example of Christ is at the same time an offering of a sweet savour before God. It is the service which we offer in the temple which we are. On this side of Christian life and on the whole thought of Christian sacrifice, see H.'s notes on 1 Pet. ii. 5. The thought that the restored Israel would constitute a 'sacrifice of sweet savour' is found in Ezek. xx. 41. Cf. also Phil. iv. 18 where the kindness shown by the Philippians to St Paul at Rome is described in the same terms.

3. Προπέλα δὲ κ.τ.λ. After the height to which we have been raised in v. 2 this comes as a rude shock. But St Paul is always in close touch with the facts of the situation. His clear vision of the glory of the true Christian life did not blind him to the dangers

to which it was exposed by the state of public opinion in his day. These dangers were of two kinds. The first came from the prevailing tone of Greek society in regard to sexual morality, the second from the popular assumption that self-aggrandisement is the only effective motive in human action. St Paul has already traced the moral darkness of the Gentile world to its root in sensual indulgence, *v.* 19. He here warns against the danger of dallying with impurity in ordinary conversation, and he couples with it a similar warning in regard to 'covetousness.' The collocation has seemed strange to many commentators and an attempt has been made to find another meaning for *πλεονέκτης* and *πλεονεξία*. L. (on Col. iii. 5) and R. are no doubt right in contending that the attempt has failed. On the relation between the two contrasted forms of evil see on *iv.* 19. What should be noted here is that St Paul would have us guard as carefully against listening to tales that would excite the passion of greed in us, as against tales that inflame the fires of lust. He would exclude from ordinary conversation the assumption or imputation of selfish just as much as of impure motives.

*καθὼς πρέπει ἁγίοις.* Cf. 2 Cor. vii. 1. The thought is that as God's people they were bound to keep free from contact with that which might defile, and so fulfil the Levitical regulations for ceremonial purity for worshippers under the Old Covenant. Such regulations applied only, as our Lord's seeming disregard of them shows, to careless, indifferent contact, not to the touch which brought healing and life. So here St Paul is not breaking his own rule in laying it down. *πλεονεξία* occurs in the Gospels only in Mk vii. 22; Lk. xii. 15.

4. St Paul is still thinking of topics of conversation.

*αἰσχρότης* is any discreditable action belonging to either of the excluded classes. Notice e.g. *αἰσχροῦ κέρδους χάριν* in Tit. i. 11.

*μωρολογία ἢ εὐτραπεία.* This pair of words describes contrasted forms of wrong conversation, that which is coarse and outwardly repulsive, and that in which the foulness is delicately veiled in innuendo or *double entendre*. Both alike St Paul brands as 'in bad taste,' *οὐκ ἀνήκεν*; cf. Rom. i. 28; Col. iii. 18. *μωρολογία* in Plutarch is the kind of talk that comes from a man when he is drunk. It is possible that it may not be worse than inane, cf. Mt. vii. 26. But 'the fool' in the Wisdom literature has a darker side. *εὐτραπεία*. This word started with a good sense. In Aristotle the mean between the boor (*ἄγροικος*) the man who has no manners, and the unctuous person (*βωμολόχος*) who has too much manners, is *εὐτράπελος*, the well-bred gentleman. It came to describe the tone of

'good society,' and was used to glose over all manner of evil. Cf. Minucius Felix, c. 20, *tota impudicitia vocatur urbanitas*.

ἀλλὰ μᾶλλον εὐχαριστία, 'let the grace of wit be superseded by the grace of thanksgiving' R. Here, as elsewhere, St Paul 'empties by filling,' cf. Phil. iv. 8. He helps us to consecrate our lips by reminding us of the highest use of language; cf. Heb. xiii. 15; 1 Pet. iv. 11. So St James checks the violence of theological invective, iii. 9. St Paul suggests at the same time that if we look out for them we need never be at a loss for material for thanksgiving in benefits received and good observed; cf. on v. 20. In view of St Paul's uniform usage εὐχαριστία can hardly be anything but 'thanksgiving to God.' The word is not found in LXX. outside the Apocrypha. It is common in Papyri. See Milligan on 1 Th. i. 2. R. however is no doubt right in pointing out that the associations of εὐχάριστος (=gracious) must have made the word suggest 'grace of speech' which would help out the antithesis to εὐτραπέλια.

5. τοῦτο γὰρ ἵστε γινώσκοντες. 'Ye know by your own observation' or 'Observe and know.' It is interesting to notice with R. that this combination is found once or perhaps twice in LXX. as the rendering of a familiar Hebrew idiom. It is even probable that the idiom may have suggested the combination to St Paul. None the less the phrase has a natural meaning of its own in Greek which is fuller than that of the Hebrew to which it corresponds. For the two words for knowing are distinct and are each used in their proper signification. εἶδέναι (to know) describes the result, γινώσκειν (to perceive) the process in the acquisition of knowledge. 'You know the fact and you are daily observing instances of its application,' or perhaps better as imperative (with Hort on Ja. i. 19) 'Take note of this fact by observing.'

πᾶς—οὐκ ἔχει. Cf. iv. 29. 'Every — is excluded from.' Similar lists are found in 1 Cor. v. 11, vi. 9; Gal. v. 21; Rom. i. 29; Col. iii. 5; 1 Tim. i. 10; 2 Tim. iii. 2; Apoc. xxi. 8, xxii. 15; cf. Mk vii. 22; Mt. xv. 19. Some of these follow the lines of the Decalogue. But some are independent. As R. points out the language here and in Gal. and 1 Cor. suggests that there was a recognized body of moral teaching in use in the different Churches. The material however does not seem sufficient to enable us to determine its contents.

πλεονέκτης, ὃ ἐστὶν εἰδωλόατρης. Cf. Col. iii. 5 and L.'s note. The covetous man sets up another object of worship besides God. Though there is no trace of 'Mammon' as the object of any established cult, our Lord certainly in Mt. vi. 24 (=Lk xvi. 13) treats

it as claiming a service from men inconsistent with whole-hearted devotion to God, i.e. He implies that covetousness is idolatry. The reminder is necessary for those whether Jews or Gentiles who were tempted to imagine that there could be no question of their loyalty to Jehovah as long as they turned their backs on the established forms of heathenism.

**οὐκ ἔχει κληρονομίαν.** Cf. on i. 14. The Kingdom and the inheritance come together in Mt. xxv. 34. In 1 Cor. vi. 9; Gal. v. 21 the inheritance is future.

**ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.** References to the Kingdom are found in the records of St Paul's preaching at Derbe etc. (Acts xiv. 22), Corinth (xix. 8), Ephesus (xx. 25) and Rome (xxviii. 23 and 31). It is also mentioned by name in 1 Th. ii. 12; 2 Th. i. 5; 1 Cor. iv. 20, vi. 9 f., xv. 24, 50; Gal. v. 21; Rom. xiv. 17; Col. i. 13, iv. 11; 2 Tim. iv. 1, 18. It is sometimes definitely future as in 2 Th. i. 5; 1 Cor. vi. 9 f., xv. 50; Gal. v. 21; 2 Tim. iv. 18 (τῆν ἐπουράνιον). It is sometimes present, 1 Cor. iv. 20; Rom. xiv. 17; Col. i. 13, as it seems to be here. In the other passages it is indeterminate. It is generally 'the Kingdom of God.' It some cases 1 Cor. xv. 24; Col. i. 13; 2 Tim. iv. 1, 18 it is by implication the Kingdom of Christ. The actual title however 'the Kingdom of Christ' does not appear elsewhere. (Similarly αἱ ἐκκλησίαι τοῦ χριστοῦ is only found in Rom. xvi. 16.)

**τοῦ χριστοῦ καὶ θεοῦ,** 'of Christ and of God.' This is better than the other possible rendering 'of Him who is Christ and God.' There is no clear instance in St Paul where Christ is called θεός absolutely. In Rom. ix. 5 the punctuation is at best uncertain. In relation to the Kingdom the Son expressly shares the sovereignty with His Father, Apoc. iii. 21, xi. 15, xx. 6.

6. In these matters the Christian standard involved a complete reversal of the popular standard. 'Covetousness' in the shape of a desire for large possessions was nowhere regarded as in itself a religious failing, while 'prostitution' (as distinct from 'adultery') was regarded as at worst a venial offence in a man, where it was not actually practised under the cloak of religion. St Paul feels it necessary, therefore, solemnly to reiterate his warning on the reality of the evil, coupling it with a vision of the service that the Church could render to the world by faithfulness to the light entrusted to her.

**Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις.** In Rom. xvi. 18; 2 Thes. ii. 3, St Paul has definite false teachers in view, as in Col. ii. Here, however (as in 1 Cor. vi. 9, xv. 33; Gal. vi. 7), there is no need to

assume that the deceiver was doing more than making a mock at sin. It is, however, worth remarking that according to Apoc. ii. 14, 20, at Pergamum and Thyatira, and by implication at Ephesus (ii. 6), there were those who were teaching the Christians to commit fornication.

**ἐρχεται ἡ ὄργη τοῦ θεοῦ.** Cf. Col. iii. 6 and Rom. i. 18; Jn iii. 36. Notice in each case the use of the present tense. On ὄργη, see on ii. 3. On τοὺς υἱοὺς τῆς ἀπειθείας, see on ii. 2.

7. **μὴ γίνεσθε,** 'do not develop into,' 'prove in the end,' implying danger, but not actual failure, cf. v. 17.

**συνμέτοχοι,** ct. iii. 6. There is solidarity in evil as well as in good. The tares are bound into bundles (Mt. xiii. 30) for burning.

8. **ἦτε γὰρ ποτε σκότος.** St Paul has come back now to the broad contrast between the New and the Old with which he started in iv. 17. Just as he contrasted their present with their former position in point of spiritual privilege (ii. 12), so here he points the contrast from the side of moral responsibility. The figure that he employs is that of light and darkness. It is a figure of frequent occurrence in Isaiah, especially in the later chapters, where the world both Jewish and Gentile is described as lying in darkness, and Jehovah (lx. 19) and the Servant (xlii. 6, xlix. 6) and Zion (lx. 2) are in various ways sources of light. The figure had passed into general currency, the Pharisees regarding themselves as in a special sense called to be the light of those in darkness (Rom. ii. 19). Hence the bitter irony of our Lord's description of them as 'blind guides' and His warning Mt. vi. 23; Lk. xi. 35. At the same time He claims the figure of light for Himself (Jn viii. 12, ix. 5, xii. 46), and for His disciples (Mt. v. 14), and describes the condition of men apart from Him as darkness (Jn xii. 35, 46) and the force opposed to Him as 'the power of the darkness' (Lk. xxii. 53). In the same way the figures are applied in direct dependence on Isaiah in Lk. i. 79, ii. 32; Mt. iv. 16. The figure is first found in connexion with St Paul at the critical moment in the evangelization of Antioch in Pisidia, Acts xiii. 47, where Is. xlix. 6 is boldly claimed as supplying decisive guidance to Paul and Barnabas in turning to the Gentiles. How fundamental the thought was in St Paul's conception of his office is clear from Acts xxvi. 18. From this point of view he speaks of the world apart from Christ as 'this darkness' (Eph. vi. 12, cf. 2 Cor. vi. 14). The men belonging to it are 'darkened in mind' (iv. 18), blinded by the god of this world (2 Cor. iv. 4), and do the works of darkness (Rom. xiii. 12; Eph. v. 11). For this darkness is a dominion (Col. i. 13; cf. Acts xxvi. 18) and spiritual powers of evil exercise authority within it

(Eph. vi. 12). The deliverance effected by the Gospel is a transference of men to a new allegiance in the kingdom of the Son of His Love, which is another name for the inheritance of the Saints in light. It is the work of God Himself (Col. i. 13) and is strictly parallel to the original creation of light out of (physical) darkness (2 Cor. iv. 6). It is effected as God Himself shines in our hearts to enable us to see His Glory in the face of Christ. The result is a moral transformation. Christians become sons of light (1 Thes. v. 5; cf. Jn xii. 36). They put on the armour of light (Rom. xiii. 12). They become themselves luminaries, spreading light and life in the world (Ph. ii. 15; cf. Mt. v. 14). Bearing these passages in mind the sequence of thought here can be followed without difficulty.

**νὺν δὲ φῶς ἐν κυρίῳ.** In union with and in loving obedience to their Lord they had become luminous. Cf. Mt. v. 14; Jn viii. 12; Apoc. xxi. 11.

**ὡς τέκνα φωτὸς περιπατεῖτε.** Cf. Lk. xvi. 8; Jn xii 36; 1 Thes. v. 5 and note on ii. 3. They were moulded and transformed by the light that shines from Him into its own likeness, and the consequence must be seen in their daily life.

**περιπατεῖτε.** This picks up iv. 17, v. 2 and is picked up in v. 15. Jn xii. 35 supplies an interesting parallel emphasizing as ix. 4, xi. 9 the fact that the possession of the light is a call to work.

**9. ὁ γὰρ καρπὸς τοῦ φωτὸς.** See v. 1. This clause defines both the character of the children of light and the blessings inherent in the light which they are called to radiate.

**ἀγαθωσύνη.** Kindness in action, active benevolence, the opposite of *κακία* iv. 31; part of the fruit of the Spirit in Gal. v. 22. **δικαιοσύνη.** 'Justice' recognizing the claims of men iv. 24, vi. 14. **ἀληθεία.** 'Truthfulness' iv. 21, vi. 14; 1 Cor. v. 8. Sincerity in word and deed, the opposite of *ὑπόκρισις*.

**10.** These elements in character are to be guided in action by reference to the will of the Lord; cf. 1 Jn v. 2. This constant surrender of the will completes the thought of the offering of the whole life as a sacrifice implied in v. 2. Cf. Rom. xii. 2.

**εὐάρεστον.** Cf. Jn viii. 29; 1 Jn iii. 22; 2 Cor. v. 9; Heb. xiii. 16; Wisd. ix. 10.

**11. καὶ μὴ συνκοινωνεῖτε κ.τ.λ.** Cf. v. 7; Apoc. xviii. 4; 1 Tim. v. 22; 2 Jn 11; Ps. l. 18. 'Have a share with them in—become jointly responsible for' by approving (Rom. i. 32) or acquiescing in without protest.

**ἔργοις,** as in Gal. v. 19; Rom. xiii. 12. The word is constantly used in a disparaging sense in St Paul.

**μᾶλλον δὲ καὶ ἐλέγχετε.** 'Awaken their consciences,' 'convict' them, 'show them to themselves in their true colours.' This may be by public exposure or open reproof, but the word refers rather to the result than to the means, cf. Jn xvi. 8; Wisd. i. 3, 5, xii. 2, esp. ii. 11 τὸ γὰρ ἀσθενὲς ἀχρηστον ἐλέγχεται, 1 Cor. xiv. 24. For object supply αὐτοὺς, the sinners, not the sin.

**12. τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν.** The two clauses τὰ κρυφῆ γινόμενα...τὰ δὲ πάντα should be taken closely together. 'For though the things that are done in secret...yet everything when convicted by the light....' The γὰρ really connects the second clause with the preceding imperatives. For the omission of μέν in the first clause, cf. Rom. vi. 17. The effort after concealment shows that their consciences are still sensitive to the reproof of the light. Jn iii. 20 is a close parallel.

**αἰσχρόν ἐστιν καὶ λέγειν.** A lesson in method. Conviction of sin will follow from the presence of the light without elaborate word-painting of its horrors.

**13. τὰ πάντα** here must be taken quite generally. It is in strong contrast to τὰ κρυφῆ γινόμενα. St Paul does not mean that Gentile abominations become edifying by being dragged into the light. They are sheer darkness and vanish before the light. But everything that can stand the light is manifested in its true nature as God made it under the searching action of the light. The light judges, no doubt, but it does not destroy. It reveals and quickens. However painful the work of reproofing may be there is hope in it.

**πάν γὰρ τὸ φανερούμενον φῶς ἐστίν.** 'In fact everything that is made manifest is light.'

**γὰρ** here as often in St Paul is best translated 'in fact.' See Shilleto on Thuc. i. 25, 4. What St Paul says is obviously true in the physical sphere. Everything substantial will bear the light, and becomes visible by reflecting it. His argument asserts that it is true also in the spiritual sphere. Here also whatever will bear the light becomes itself a source of light. The logical connexion may be variously interpreted. The clause explains the fruitfulness of the light, in itself and in every heart in which it finds a home. This whole passage should be carefully compared with Jn iii. 20 f.

**14. διὸ λέγει.** 'Wherefore one saith.' The quotation is not taken from the O.T. though Is. lx. 1 f. has some points of contact with the thought of it. Nor is it apparently taken from any Apocryphal source. In all probability it is part of an early (most probably baptismal) hymn like the Odes of Solomon. Baptism is early spoken of as φωτισμός, cf. Heb. vi. 4.

ὁ καθεύδων. Cf. Rom. xiii. 11; 1 Thes. v. 6 f. καὶ ἀνάστα (= ἀνάστηθι) ἐκ τῶν νεκρῶν. Cf. ii. 5, a baptismal thought, cf. Rom. vi. 13.

καὶ ἐπιφάσει σοι ὁ Χριστός. 'And Christ shall give light for thee.' ἐπιφάσκω is found only in the LXX. of Job xxv. 5, xxxi. 26, xli. 9. For the dative, cf. Mal. iii. 20 (iv. 2) ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις τὸ ὄνομα ἡλίου δικαιοσύνης. The point of the quotation is the promise of light for the new life of the believer radiating from the Christ. The only other passage in St Paul in which light comes from the Person of Christ is 2 Cor. iv. 6. Yet the thought of Christ as 'the Glory of God' is closely akin to it. See Additional Note on ὁ πατήρ τῆς δόξης.

#### v. 15—21. THE CALL TO DISCIPLINED ENTHUSIASM.

15. For a life according to this ideal St Paul feels that two qualities are pre-eminently necessary, 'moral thoughtfulness' and spiritual enthusiasm overflowing at once in thankfulness to God and in disciplined subordination. He contrasts it with the recklessness and drunken dissipation of the society by which they were surrounded.

Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε. Here, as in 2 Cor. vii. 1, we have a clear expression of the good after which the Pharisees were striving. St Paul's training κατὰ ἀκριβειαν τοῦ πατρῶου νόμου (Acts xxii. 3, cf. xxvi. 5) had not been all thrown away. Only it is important to notice the change in emphasis produced by the change in order according to the true text. St Paul does not require men 'to walk circumspectly.' That suggests a life in the fetters of an external scrupulosity. He bids them keep a close watch on the principles by which they are regulating their lives. Contrast the description of modern practice in Westcott's *Disciplined Life*, p. 2, 'We trust to an uncultivated notion of duty for an improvised solution of unforeseen difficulties.'

μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί. Cf. the stress on σοφία in i. 8, 17.

16. ἐξαγοραζόμενοι τὸν καιρὸν. 'Buying up the opportunity,' cf. L. on Col. iv. 5. The reference in Col. and, in view of the preceding paragraph, here also, is to the opportunity of influencing 'those without,' which is given us now. The 'day of salvation' which St Paul in 2 Cor. vi. 2 following Is. xlix. 8 recognized as present, was, as the context both in Is. xlix. and in 2 Cor. vi. implies, a day for bringing salvation to others, not primarily a day for making sure of our own. See esp. Is. xlix. 6=Acts xiii. 47; cf. 1 Pet. i. 9. τὸν καιρὸν most probably refers to the whole period of life granted to each

man, cf. Jn vii. 6, xi. 9, xii. 35; though it might be taken of each opportunity of helping another that comes in our way. In any case 2 Tim. iv. 2 *ἐπίστηθι εὐκαίρως ἀκαίρως*, is in the same strain.

**ὅτι αἱ ἡμέραι πονηραὶ εἰσιν**, cf. vi. 13, Am. v. 13. Days take their character from the forces that are dominant in them. In St Paul's view though the present was in a true sense 'a day of salvation,' it was also an 'evil day.' The present age was evil (Gal. i. 4). The present was a time of distress (1 Cor. vii. 26) with a prospect of yet harder times in store (1 Tim. iv. 1; 2 Tim. iii. 1) owing both to persecution coming from without and to false teachers within. Here the evil of the time would seem to be connected with the moral corruption of society. In the presence of such an all-pervading atmosphere of evil to relax vigilance for a moment would be to court disaster. The thought has no doubt its root in the Gospels (cf. Lk. xvii. 22, xxi. 21—34). But in the form in which it comes before us in Eph., the thought is not of the special tribulation that marks the end of the age, 'the birth pangs' of the Messiah, but of the abiding moral characteristic of the present dispensation. It is the same thought which finds expression in the last clause of the Lord's Prayer (Mt. vi. 13; cf. Jn xvii. 15; 1 Jn v. 19). We have indeed been transferred from the power of darkness (Col. i. 13), the spirit that now worketh in the sons of disobedience (Eph. ii. 2). Yet as long as we are in the flesh we are open to attack from the Evil One, as we shall see in vi. 10 ff. Contact with the world may at any time sully our purity, Ja. i. 27 (cf. H. *in loc.*). The thought is saved from pessimism and becomes a salutary stimulus to unceasing watchfulness under the conviction that the Evil One has in fact been overcome. Cf. 1 Jn ii. 13.

**17. διὰ τοῦτο**, vi. 13. Such being the need for watchfulness.

**μὴ γίνεσθε ἄφρονες**. Cf. v. 7. *ἄφρων* is constant in the Wisdom literature for various Hebrew equivalents. It suggests the thought of moral recklessness. It is a characteristic of heathen society in 1 Pet. ii. 15. For the distinction between *σοφία*, *φρόνησις*, *σύνεσις* see on i. 8 and iii. 4.

**ἀλλὰ συνίετε**. The opposite to insensate recklessness is quick discernment of the signs of God's Will. *συνίετε* is constantly used of the power of spiritual apprehension, the understanding of Parables, &c., Mt. xiii. 10 ff., 19 &c.

**τί τὸ θέλημα τοῦ κυρίου**. Cf. Rom. xii. 2; Col. i. 9. This is another way of expressing the thought of v. 10.

**18. καὶ μὴ μεθύσκεσθε οἴνῳ**. From LXX. of Prov. xxiii. 31. Drunkenness was one of the chief dangers threatening Christian life in heathen surroundings. Warnings against it are not pro-

minent in the Gospels (Lk. xxi. 34; cf. Mt. xxiv. 49 only, *not* in Mk vii. 21 f. *nor* in Apoc. xxi. 8). In St Paul references appear in every group, 1 Thes. v. 7; 1 Cor. vi. 10; Gal. v. 21; Rom. xiii. 13; cf. 1 Pet. iv. 3. Even in Christian circles its presence was not unknown. Cf. 1 Cor. xi. 21; 1 Tim. iii. 2, 8, 11; Tit. ii. 2 f.

**ἐν ᾧ ἔστιν ἀσωτία.** Tit. i. 6; 1 Pet. iv. 4; cf. Lk. xv. 13; 2 Mac. vi. 4. A term clearly implying the gravest moral censure. Cf. Arist. *Eth. Nic.* iv. 1 τοὺς ἀκρατεῖς καὶ εἰς ἀκολασίαν δαπανηροὺς ἀσώτους καλοῦμεν.

**ἀλλὰ πληροῦσθε ἐν πνεύματι.** Cf. iii. 19. See Additional Note on *πλήρωμα*. Here the antithesis to drunkenness is supplied not by sobriety, which in itself is by no means a merely negative conception (cf. 1 Pet. i. 13, iv. 7), but by a condition of spiritual, not necessarily emotional, exaltation, all the faculties of our nature being raised to their highest power by the power of the Spirit—as they are artificially and for a time by wine. **ἐν πνεύματι.** On the 'dynamic' force of this phrase, see on ii. 18.

**19. λαλοῦντες ἑαυτοῖς.** Cf. iv. 32. In the parallel Col. iii. 16 we find *διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς ψαλμοῖς κ.τ.λ.* It seems natural therefore to take *λαλοῦντες* (as e.g. in 1 Pet. iv. 11) of speaking in the Christian assembly. The thought of the social gatherings of the heathen suggested by *μὴ μεθύσκεσθε οἴνῳ* would call up at once the thoughts of Christian gatherings esp. for Agapè or Communion and the music and song by which they were accompanied.

**ψαλμοῖς κ.τ.λ.** Cf. L. on Col. iii. 16. The ref. here is prepared for by the quotation in v. 14.

**ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ.** The heart is lifted up to the Lord while the mouth is giving expression to its joy in the congregation. In music in the congregation, ritual expression is in danger of outrunning the inward devotion. In the matter of public confession of faith in the sight of an opposing world, the danger is the other way, and the order of reference to heart and mouth is reversed in Rom. x. 10.

**20. εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων.** Cf. v. 4; 1 Thes. v. 16 ff.; Col. iii. 17. The tone of spiritual exhilaration that St Paul requires is strange in this context, where no effort is made to keep out of sight the discouraging character of the surroundings. It can only be maintained by the deliberate development of a habit of thanksgiving. Cf. the connexion in 1 Thes. v. 16 ff. between the commands to rejoice and to give thanks. The command here is as inclusive as possible. 'At all times for all people (*or* things).' For the masc. (which in any case cannot be excluded) cf. 1 Tim. ii. 1. St Paul's Epp. (cf. i. 16) show that he practised what he preached.

Though the word can hardly be regarded as having yet attained to a technical signification as describing the central act of Christian worship, yet thanksgiving to God was certainly from the first a prominent feature in Christian assemblies, 1 Cor. xiv. 16; Heb. xiii. 15.

**ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.** This formula occurs twice (2 Thes. iii. 6; 1 Cor. v. 4) characterizing acts of St Paul himself; first as laying down a binding regulation for the life of a community (2 Thes. iii. 6), and then as pronouncing sentence on an offender (1 Cor. v. 4). In 1 Cor. vi. 11 it describes the authority by which Baptism had been administered and all its blessed consequences secured to men conscious of the foul defilements of the heathenism out of which they had been taken. Here and in the parallel passage Col. iii. 17 it describes the position at once of privilege and responsibility in which every Christian stands, both regulating and inspiring every act and every word, and keeping the whole life in the presence of God. The passages in Jn (xiv. 13 f., xv. 16, xvi. 23 f.) which define the condition of prevailing prayer after the Ascension are closely parallel. They may well have moulded Christian liturgical forms from the beginning. According to Acts iv. 23—30 when for the first time the Church was called to suffer persecution 'for the Name' they pray for a public manifestation of power through the Name.

**τῷ θεῷ καὶ πατρὶ.** Cf. on ii. 18.

**21. ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.** An unexpected conclusion to the devotional outburst keeping it in strict relation to the commonplace duties of everyday life. This law of mutual subjection is paradoxical not in form only but in substance, for it covers all cases including those in authority as well as those under authority (see *H. Village Sermons in outline*, p. 107). The closest parallels are Rom. xii. 10; Ph. ii. 3. Origen adds Gal. v. 13 with a reference to the Feet-washing in Jn xiii. It rests on the law of Christian leadership laid down by the Lord in Mk x. 43—45; cf. Jn x. 11. The devotion of the Good Shepherd to the service of His Flock is absolute.

**ἐν φόβῳ Χριστοῦ.** The relationship is consecrated and safeguarded on both sides by the thought of Christ. He is the ideal Husband, Parent, and Lord as well as Judge. Cf. vi. 5—9. On the place of 'fear' in the Christian life see H. on 1 Pet. i. 17.

v. 22—vi. 9. HUMAN RELATIONSHIPS IN CHRISTIAN LIGHT.

Cf. Col. iii. 18—iv. 1; 1 Pet. ii. 18—iii. 7.

v. 22—33. WIVES AND HUSBANDS.

**22. Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ.** Cf. 1 Cor. xi. 3. Wifely subjection is commended in Col. iii. 18 as 'seemly.' In 1 Pet.

iii. 1 it is part of the ornament of a meek and quiet spirit, commended for its winning power as a revelation (*ἐποπτεύσαντες*) of the Divine, and by the example of the holy women of old. Here the attitude follows naturally on the recognition of the Divine antitype of the marital relation. It is the acknowledgement of the Lord as the real source of the husband's authority.

23. *ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας.* On the figure of 'the Head,' cf. on i. 22. It is applied as here to the relation of husband to wife in 1 Cor. xi. 3. Only there Christ is spoken of as Head of every man individually and not as here as Head of the Church. The position in regard to the race is a development of the thought of Christ as the Second Adam. See *H. Chr. Eccl.* p. 151.

*αὐτός.* Himself—by His own act—or in His own person; cf. ii. 14.

*σωτὴρ τοῦ σώματος.* Christ is called Saviour in St Paul outside the Pastoral Epistles (4) only in Ph. iii. 20. In the rest of the N.T. only in Lk. ii. 11; Acts v. 31, xiii. 23; Jn iv. 42; 1 Jn iv. 14; 2 Pet. (5). For its use as an Imperial Title see Deissmann, *Light from Ancient East*, pp. 368 ff. The nature of the salvation is defined in Acts v. 31, *ἀρχηγὸν καὶ σωτῆρα... τοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν.* In Acts xiii. 23 there is no definition. It may, however, be implied in the closing words of the speech v. 39, *ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.* In Ph. iii. 20, the salvation lies in the future and is closely connected with the transformation of 'the body of our humiliation.' It might be possible therefore to take the salvation of the body here as referring to the consecration of sexual relations of which St Paul speaks in 1 Cor. vi. 13—15. But *τὸ σῶμα* can hardly be anything else than the Church esp. as Christ has just been described as *κεφαλὴ*, cf. i. 23, iv. 16. The salvation therefore is no doubt to be understood in the light of *vv.* 23—25. The thought is introduced here because the Headship had been displayed most clearly in the sacrifice by which the salvation had been wrought out (cf. Acts v. 31, *ἀρχηγὸν καὶ σωτῆρα*) and because the same sacrifice constitutes His final claim on our allegiance, cf. 1 Cor. vi. 20.

24. *ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ.* On the description of the Church as the Bride of the Christ, see *H. Christian Ecclesia*, pp. 150 f. It is based on the O.T. Primarily on Hos. ii. (cf. Rob. Smith, *Prophets of Israel*, 170 ff.). Cf. Jer. ii. 2; Ezek. xvi.; and Is. liv. The comparison is taken over, with the Christ as Bridegroom, into the Gospels. See Mt. ix. 15 and parallels, Jn iii. 29; Mt. xxii. 2 ff. It reappears prominently in Apoc. xix. 7—9, xxi. 2 f., 9 f. In St Paul the figure had been used (2 Cor. xi. 2) of a single local Ecclesia, cf.

lessons from the marriage law in Rom. vii. 4, and Is. liv. had been appropriated to the Church as the New Jerusalem in Gal. iv. 26. But a personification so complete that the ideal relation of the spiritual Bride and her Bridegroom is taken as the model for actual husbands and wives is startling to our modern and western imaginations. As the language of O.T. shows, it would cause no difficulty to the Jew. In St Peter Sarah supplies a concrete example of the right attitude of the dutiful wife.

ἀλλά. See R. 'How be it' ('to resume,' 'anyway') 1 Cor. xii. 24; 2 Cor. iii. 14, viii. 7; Gal. iv. 23, 29.

οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. The authority of the husband is rooted in the overlordship of Christ, so any demands of a husband, inconsistent with that overlordship, do not come within the scope of this instruction.

### 25—33. THE DUTY OF THE HUSBAND.

25. The primary duty on the husband's side is self-sacrificing affection. The pattern of Christ in this respect is concrete enough. It has already been dwelt upon in v. 2. It is worth noting how constantly (here and v. 2, and in Gal. ii. 20, and in Apoc. i. 5) the love and the sacrifice are commemorated together. The sacrifice was a 'ransom' and it is possible that St Paul regards it here in the light of a dowry. For the preparations for the wedding described in the next verse depend on the sacrifice.

26. ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος. "That he might expressly claim her for Himself after cleansing her by the bathing with the water." Cleansing and sanctifying are two results of the one act of baptism, but St Paul (1 Cor. vi. 11) regards them separately, the removal of defilement preceding the consecration.

ἐν ῥήματι. τῷ λ. τ. ὕ. and ἐν ῥ. are syntactically independent and probably τῷ λ. should be taken closely with καθαρίσας and ἐν ῥ. with the main verb ἀγ. St Paul's main business is with the duties of husbands and wives, so the antitype is indicated with the utmost conciseness. The ref. in τῷ λ. τ. ὕδατος is certainly to Baptism (cf. Tit. iii. 5; Heb. x. 22), λουτρὸν being (see R.) the act of washing rather than the laver. This is naturally connected with καθαρίσας, nor does it seem to require any further definition to justify the effect claimed for it. ἐν ῥήματι 'in the power of a word' is best connected with ἀγιάσῃ as the means by which He 'set her apart.' The key to St Paul's meaning is to be found in Rom. x. 8—17, where the thought of τὸ ῥῆμα is dwelt upon in detail. He starts with a quotation from Deut. xxx. 14 where ῥῆμα = 'the commandment

of the Lord.' This corresponds under the new dispensation to τὸ ῥῆμα τῆς πίστεως, i.e. the Christian Creed Κύριος Ἰησοῦς, the living Lord, who is the perfect revelation of the Will of God, and is accepted as Sovereign in the confession of the Christian Faith. Then in v. 14 St Paul asks, "How can men believe one whose voice they have not heard (οὐ οὐκ ἤκουσαν)? How can they hear without a preacher?" implying that the preacher not only brings a message about Christ but in a real sense speaks the words of Christ (2 Cor. xiii. 3), or at least brings a message from Him. His conclusion is summed up in v. 17, ἄρα ἡ πίστις ἐξ ἀκοῆς ἢ δὲ ἀκοῇ διὰ ῥήματος Χριστοῦ, where again Christ is the source and not only the subject of the 'Word.' So here ἐν ῥήματι in a sentence describing an action of Christ must refer to a word spoken by or at least in the name of Christ, i.e. to 'the Gospel' as resting on His commission to His Apostles, e.g. Lk. xxiv. 47; Acts xxvi. 17 f.; cf. Mt. xxviii. 19 f. The Gospel is primarily a declaration of the Lordship of Jesus and a call to baptism into that Name on the acceptance of that Creed. The Gospel therefore, thus linking men to Christ, is regarded as 'a power of God unto salvation' Rom. i. 16. Through the Gospel the Gentiles enter into their inheritance with the Jew (Eph. iii. 6). It is the means by which men are 'begotten anew,' cf. 1 Pet. i. 23—25 and 1 Cor. iv. 15. Elsewhere both cleansing, Acts xv. 9, and consecration, Acts xxvi. 18, are ascribed to 'faith,' but this as we have seen implies a 'word.' Of course the 'Gospel' is identical both with the Baptismal Creed and the Baptismal Formula and a meaning can be extracted from ἐν ῥήματι if the phrase is connected with τῷ λ. τ. ὕδατος. But the form of expression is unnatural. The clue to the meaning and construction of the whole phrase is to be found no doubt in the marriage customs of the time. The reference to these customs is unmistakable in παραστῆση (cf. 2 Cor. xi. 2). It is hardly less clear in τῷ λ. τ. ὕ. both in Greek and in Jewish marriage ceremonies. See esp. Ezek. xvi. 9. It is natural therefore to connect ἐν ῥήματι with the formal claiming of the Bride by the Bridegroom, which in the modern Jewish rite takes place at the bestowal of the ring, in words which Mr Abrahams tells me are at least as old as cent. II A.D.: 'Behold, thou art sanctified to me.' (Talmud, *Qiddushim*, pp. 5—8).

27. ἵνα παραστῆση αὐτὸς ἑαυτῷ. Cf. 2 Cor. xi. 2. Christ takes the part both of the Bridegroom and of the Bridegroom's Friend. Cf. Ezek. xvi. 10, of Jehovah and Israel. This clause carries on the thought both of ἀγ. and καθ. but with growing emphasis on the object and results of the cleansing. In Apoc. xix. 7 f. we have the Bride's share in the preparation.

**ἔνδοξον.** In all her glory, Ps. xiv. 13; Is. lxii. 1—5: see Additional Note on ὁ πατήρ τῆς δόξης.

**μη̅ ἔχουσιν σπῖλον ἢ ρυτίδα ἢ τι τῶν τοιούτων.** σπῖλον, any defilement. ρυτίδα, a mark of age or decay; a vision of eternal youth. The New Birth is into a life in which corruption and death have no place, cf. vi. 24. The Church therefore when her transformation is complete will embody the characteristics of the ideal Bride, Cant. iv. 2.

**ἀλλ' ἵνα ἡ̅ ἀγία καὶ ἄμωμος.** Cf. i. 4. The fulfilment of the end marked out for us by the Father 'before the foundation of the world' in Christ is here seen to be realized as the result of His consecration of Himself on our behalf (Jn xvii. 19).

**28. οὕτως.** 'Following this example.' The sentence reads awkwardly because *ὡς τὰ ἑαυτῶν σώματα* introduces what seems to us an alien illustration of the claims of the wife on the husband, based on the unity involved in the marriage bond when seen in the light of its original institution in Gen. ii. (cf. Mt. xix. 5 and H. Chr. Ec. p. 150). It is true that this claim also is accepted and responded to by Christ in His relation to the Church. But it belongs to the period of wedded life and not to the time of espousal. So if *καὶ* before *οἱ ἄνδρες* were not genuine it would be simpler to connect *οὕτως* closely with *ὡς τὰ ἑαυτῶν σώματα* and let the sentence start quite abruptly. We must not, however, forget that the comparison started from the idea of the husband as 'Head,' implying that the wife may be regarded as his 'Body' apart from the idea underlying Gen. ii. Just as the Church has already twice (i. 23, iv. 15 f.) been described as 'the Body' of Christ her Head.

**ὀφείλουσιν.** Cf. Rom. xiii. 8; 1 Jn ii. 6, ἴη. 16.

**29. τὴν ἑαυτοῦ σάρκα.** The change from *σῶμα* marks the transition to the new aspect of the thought. Husband and wife, though not 'one body' as Christ and the Church, are as Gen. ii. witnesses 'one flesh.'

**ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν.** Both words are used in O.T. esp. of a mother's care of her children. The love of Christ is generally (e.g. ii. 4, v. 2, 25; Gal. ii. 20; Rom. viii. 37; cf. 1 Jn iv. 10) expressed by an aorist with reference to its supreme manifestation on the Cross. The use of the present is rare (Apoc. i. 5, iii. 19; cf. Heb. xii. 6 only). The continued outflowing of the love in all its tender thoughtfulness is implied however in passages like 2 Cor. i. 5; Phil. i. 8.

**30. ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.** Cf. iv. 16; 1 Cor. vi. 15, xii. 27. In Rom. xii. 5 we are 'members one of another.'

**31. ἀντὶ τούτου κ.τ.λ.** Gen. ii. 24=LXX. with *ἀντὶ* for *ἐνεκεν* and

πρὸς τὴν γυναῖκα for τῇ γυναικί, and om. of αὐτοῦ after πατέρα and μητέρα. For this use of ἀντι cf. ἀνθ' ὧν, 2 Th. ii. 10; Lk. (3); Acts (1).

32. τὸ μυστήριον τοῦτο μέγα ἐστίν. Cf. H. Chr. Eccl. p. 151. 'If we are to interpret 'mystery' in the difficult 32nd verse, as apparently we ought to do, by St Paul's usage, i.e. take it as a Divine age-long secret only now at last disclosed, he wished to say that the meaning of that primary institution of human society, though proclaimed in dark words at the beginning of history, could not be truly known till its heavenly archetype was revealed, even the relation of Christ and the Ecclesia.'

μέγα 'important' is applied to μυστήριον also in 1 Tim. iii. 16.

λέγω εἰς, Heb. vii. 14. 'I speak with reference to.'

33. πλὴν. Cf. ἀλλὰ, v. 24 resumptive. 'However that may be.'

ἵνα φοβῆται=imperative. Cf. Moulton, *Proleg.* p. 179; Mk v. 23; Apoc. xiv. 13. φοβῆται 'reverence,' cf. ἐν φόβῳ Χριστοῦ (v. 21), and cf. Rom. xiii. 7; 1 Pet. ii. 18, iii. 16.

## CHAPTER VI.

### vi. 1—4. PARENTS AND CHILDREN.

1. Τὰ τέκνα, ὑπακούετε. The Gospel from the first had a message for children: the different order in which the classes are treated causes the omission of any special mention of children in 1 Pet. In the case of children and servants 'submission' takes the form of 'obedience' because authority expresses itself naturally in the form of specific command.

ἐν κυρίῳ. Cf. Lk ii. 51. This qualifies ὑπακούετε not τοῖς γονεῦσι ὑμῶν. 'Obedience' is characteristic of the Lord and can best be learned and practised in communion with Him. Phil. ii. 8; Heb. v. 8 f. Is it impossible that St Paul could have been familiar with the tradition of the Childhood? Cf. also Jn iv. 34, etc.

τοῦτο γὰρ ἐστὶν δίκαιον. In Col. εὐάρεστον takes the place of δίκαιον bringing out the reward of obedience in the approval both of men and God. δίκαιον suggests rather 'fulfilment of obligation,' 'fitness' in relation to an eternal order. Only in a mind nurtured on O.T. the eternal order is regarded habitually as the expression of the Divine Will.

2 f. τίμα τὸν πατέρα. In the case of the children it was natural to clinch the instruction by a quotation from the Commandments which they must have been taught early.

ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ἵνα εὖ σοι γένηται καὶ ἔση μακροχρόνιος. The upshot of this sentence is perfectly clear, though there is a perplexing variety of possible punctuations. The construction is complicated by the fact that ἵνα εὖ σοι γένηται κ.τ.λ. is a continuation of the quotation already begun. It is probably best to suppose that St Paul is picking out characteristics of this commandment which would commend it specially to children. He selects two. It is 'a primary Commandment,' standing in the front rank. Note the absence of the article. This classification of commandments was attractive to the Jewish mind. Cf. Mk xii. 28. Does not πρώτη πάντων suggest that there might be a class of 'Primary' Commandments? Cf. τὰ βαρύτερα τοῦ νόμου Mt. xxiii. 23. It is also 'ἐν ἐπαγγελίᾳ,' 'encompassed about with a promise,' 'with a promise to back it up.' ἵνα εὖ σοι γένηται is then introduced abruptly, as it were with quotation marks, out of strict construction, 'That it may be well with thee.' The change to the fut. ind. is remarkable. It is not due to the LXX. It may mark a change to the direct language of promise 'And thou shalt be,' but the fut. ind. in dependence on ἵνα is not unexampled, e.g. Apoc. xxii. 14.

4. Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν. In Col. iii. 21 μὴ ἐρεθίζετε. The danger to be avoided seems that of 'nagging,' irritating by the arbitrary exertion of authority for its own sake.

ἀλλὰ ἐκτρέφετε. The positive requirement is careful attention to a whole process of development. The care for the education of their children has been a distinctive mark of Israel all through their history from Gen. xviii. 19 onwards.

ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου. ἐν instrumental. The Lord is the real educator. Cf. Ps. xviii. 34; Prov. iii. 11; Is. i. 5. The father in training and admonishing is to regard himself as His instrument; cf. 1 Th. v. 12; 2 Cor. v. 20. παιδεία in 2 Tim. iii. 16 certainly covers the whole ground of education and not merely the punitive side. νοουθεσία, 'admonition,' relates to particulars and suggests repression. Teaching and admonishing are combined in Col. i. 28, iii. 16.

#### 5—9. SLAVES AND MASTERS.

Cf. Col. iii. 22—iv. 1; 1 Pet. ii. 18—25; *Didachè* iv. On the attitude of Christianity to the institution of Slavery, see L., *Col.* pp. 323 ff., Benson, *Christ and His Times*, and R. pp. 130 f. The treatment here and in Col. presents an interesting study in identity and difference. Practically every thought on the slave's side of the account in Col. is

found in Eph. either in identical or equivalent language. But the variations in order and phrase and the expansions in Eph. have the hand of the Master in them and not of an imitator. The chief point of difference is that in Col. attention is called to the certainty of punishment for wrong doing, while in Eph. stress is laid on the certainty of reward for every thing that is well done. The fact that Onesimus was returning to Colossae may sub-consciously have determined the choice of topics in the Colossian Epistle. The relation between the two passages is best understood when we remember that St Paul was continually addressing Christian congregations, and the whole of this section in the two Epistles is the ripe fruit of long experience in trying to bring home the salient points of Christian duty to the different classes which faced him as he sat in the preacher's chair. It is remarkable that the slaves' side receives in each case the fuller and tenderer treatment. In 1 Pet. there is no special paragraph devoted to the duty of masters.

5. **κατὰ σάρκα.** In the visible order—in accordance with existing social conditions—as distinct from the spiritual sphere in which Christ is the One Lord.

**μετὰ φόβου καὶ τρόμου.** Phil. ii. 12; 'with reverence and awe.' An element of 'fear' enters into all relationships when their essential sacredness is realized. So v. 21, 33. In Col. iii. 22 we have expressly *φοβούμενοι τὸν κύριον*. Cf. 1 Pet. ii. 13—18.

**ὡς τῷ Χριστῷ.** Fundamentally wrong as we now see the institution of slavery to be, yet the principle of order, including authority on the one hand and subordination on the other, is of Divine appointment, and the Christ can be seen in and revealed by both master (as here) and servant (1 Pet.).

**ἐν ἀπλότηι τῆς καρδίας.** Cf. 1 Chr. xxix. 17; Wisd. i. 1. In N.T. *ἀπλότης* with its cognates is generally used with a suggestion of generosity in giving, the absence of grudging or envy, see Mt. vi. 22; Lk xi. 34; Ja. i. 5, besides Rom. xii. 8; 2 Cor. viii. 2, ix. 11, 13. The only passage where this thought is not on the surface is 2 Cor. xi. 3. In 2 Cor. i. 12 the true reading is *ἀγιότητι*. Here the thought is of whole-hearted, ungrudging surrender to the will of Christ.

6. **μὴ κατ' ὀφθαλμοδουλίαν.** A word perhaps coined by St Paul. This surrender is to find expression first in thoroughness of work.

**ὡς ἀνθρωπάρεσκοι,** found also in LXX., Ps. lii. 6; cf. Gal. i. 10, where as here the antithesis is *δαῦλος Χριστοῦ*.

**ἀλλ' ὡς δούλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ.** This is the second thought which is to give a sense at once of responsibility and

dignity even to servile labour. The state in which we find ourselves, 'the condition in which we were called' (cf. 1 Cor. vii. 24), is the appointed sphere of Divine service for us.

'Who sweeps a room as for Thy laws  
Makes that, and the action, fine.'

Cf. 1 Pet. ii. 15; Heb. x. 36.

ποιούντες τὸ θέλημα τοῦ θεοῦ. Cf. Mk iii. 35; Mt. vii. 21; Jn vii. 17. See on v. 17.

7. ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες. It is better to connect ἐκ ψυχῆς with what follows. It marks the transition to the second characteristic of whole-hearted service. It is capable of standing the most searching inspection not only in itself but in its motive.

ἐκ ψυχῆς. Col. iii. 23 only. It is done heartily, the whole man is in the act. μετ' εὐνοίας. It is permeated by a genuine devotion to his master's interest. ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις. The thought is repeated, but this time to show how the ultimate destination of the work can be a source of enthusiasm.

8. The Lord rewards as well as judges. No good work is really thrown away.

κομίζεται. Col. iii. 25; 2 Cor. v. 10; 1 Pet. i. 9. See H. *in loc.* "Not simply to receive, but to receive back...to get what has come to be one's own by earning." The payment is 'in kind.'

9. τὰ αὐτὰ ποιεῖτε. τὸ αὐτὸ φρονεῖν is fairly frequent in St Paul Rom. xii. 16, xv. 5; 2 Cor. xiii. 11; Phil. ii. 2, iv. 2; cf. 1 Cor. xii. 25. There seems no other instance of ποιεῖν, but the meaning is clear, 'Act on the same principles in recognition of the same fundamental verities.' The combination with πρὸς is also unique and is best explained on the analogy of Mt. xiii. 56; 1 Cor. ii. 3; Jn i. 1 = 'In intercourse with.'

ἀνέντες τὴν ἀπαλήν. The tongue is a real source of danger to the master. The servant cannot answer back, and the master may be betrayed into acts of cruelty to save his own consistency; cf. with Wetstein

'Vos quibus rector maris atque terrae  
Jus dedit magnum necis atque vitae,  
Ponite inflatos tumidosque vultus,  
Quicquid a vobis minor extimescit,  
Major hoc vobis dominus minatur.  
Omne sub regno graviore regnum est.'

Seneca, *Thyest.* 607.

προσωποληψία. See H. on Ja. ii. 1 and 1 Pet. i. 17.

## 10—20. THE CHRISTIAN ARMOUR.

The closing section of the Ep. St Paul has described in ii. 2 the condition of the world out of which Christians had been taken, and in which (v. 6—13) they have still to let their light shine in 'evil days' (v. 16). He has shown positively how the key to the due fulfilment of all natural human relationships is found as they are seen on both sides 'in the Lord.' He comes now in conclusion to apply the same key to the solution of the problem presented by the relation of the Christian to the forces of evil by which he is beset during his path through the world. The right attitude is that of a soldier who is exposed to constant and insidious attacks on the part of spiritual foes, and who has to realize, appropriate, and never lay aside the armour which is his 'in the Lord.' In his earliest extant Epistle (1 Th. v. 8) St Paul had thrown out a hint that the imagery of Is. lix. 17 had a Christian application. Again in Rom. xiii. 12, 14 a command to 'put on the Lord Jesus Christ,' picks up and interprets a command to put on 'the armour of light.' Now, as a prisoner continually in charge of a Roman soldier he elaborates the figure in detail. His main interest however is no doubt centred in the O.T. analogies from the figure of Jehovah coming forth as a Warrior to deliver and avenge His people (Is. lix. 15 ff., cf. lxiii. 1 f.) into which features had already been taken up from the portrait of the Messiah (Is. xi. 5). The O.T. picture had struck the imagination of the writer of Wisd. v. 18—20. It is doubtful however if Wisd. v. 18—20 has affected in any way St Paul's treatment of the subject.

10. Τοῦ λοιποῦ. 'For the time to come,' Gal. vi. 17.

ἐνδυναμοῦσθε ἐν κυρίῳ. Cf. Phil. iv. 13; 1 Tim. i. 12; 2 Tim. ii. 1, iv. 17. 'Be strengthened.' Notice the passive 'Lay yourself open to the invigorating forces that will fill your being as you realize your vital union with the Lord.'

καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. i. 19. 'The triumphant power of His might.' St Paul's prayers for his correspondents in i. 19, iii. 16 require this response on their side if they are to be effectual. The thought of the whole verse has a close parallel in Jn xvi. 33.

11. ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ. Cf. iv. 24 for the figure of 'clothing' as describing the acquisition of moral and spiritual 'habits.'

πανοπλίαν. Lk xi. 22; Ps. xc. (xci.) 4 Aq.; Judith xiv. 3; Wisd. v. 18. The armour of God is primarily that which God supplies. At the same time, as the Saints of old had learnt from the time of Abraham (Gen. xv. 1; Ps. xviii. 2 etc.), God Himself was their armour. Both

thoughts are satisfied in the revelation that Christ Himself is the armour of the Christian.

**μεθοδίας.** Cf. iv. 14. The danger suggested by this word comes from cunning, cf. *ἡ πλάνη* iv. 14, *ἡ ἀπάτη* iv. 22, rather than physical force. So we read in Gen. iii. 1 'The serpent was more subtle' etc. What we need is the power to unmask our foe; cf. 2 Cor. ii. 11, xi. 14.

**τοῦ διαβόλου.** Cf. iv. 27. See H. on Ja. iv. 7. The enemy regarded primarily as a slanderer, 'the malicious accuser' of God to men, and of us to God, and again of ourselves to each other. There is a remarkable harmony between St Paul and St Peter (1 Pet. v. 8) St James (iv. 7) and St John (Apoc. *passim* and 1 Jn v. 18 f.) in regard to the personal character of the conflict in which we are engaged. There can be no doubt how they understood Mt. vi. 13.

**12. ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη.** The figure is changed to a wrestling match, which does justice to the 'tricks,' but does not fit with the armour. St Paul however would not be conscious of the incongruity because he would never visualize his symbols pictorially.

**πρὸς αἷμα καὶ σάρκα.** In this order Heb. ii. 14. Our real foes are not our human and visible antagonists.

**πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας.** Cf. i. 21, iii. 10; Col. ii. 10, 15. In the sense of antagonistic spiritual forces in Col. ii. 15 only, but cf. 1 Cor. ii. 8 where *οἱ ἀρχόντες τοῦ αἰῶνος τούτου* are probably to be distinguished from the human instruments through which they worked their will on the Lord of Glory. The climax of the conflict for our Lord, in both these cases, was on the Cross.

**πρὸς τοὺς κοσμοκράτορας.** 'The potentates.' *κοσμοκράτωρ* was used of Kings of Egypt as well as of Roman Emperors. So we are not bound to infer that the power of these spiritual forces is literally world-wide. At the same time the whole of the present order is regarded as being in its alienation from God under the domination of the Evil One, 1 Jn v. 19; Jn xii. 31, xiv. 30, xvi. 11. Nor is this conception confined to St John, see Lk. iv. 6; 1 Cor. ii. 8.

**τοῦ σκότους τούτου.** This darkness has already been defined in v. 8.

**τὰ πνευματικά.** The spiritual powers in antithesis to the material resources and human instruments through which they work, *δπλα σαρκικά* 2 Cor. x. 4.

**τῆς πονηρίας** taking the place of *ἡ ἀπάτη, ἡ πλάνη, τὸ ψεῦδος, ἡ ἀπειθία*, in view of *ὁ πονηρός* to come in v. 16, probably under the influence of the Pater Noster.

**ἐν τοῖς ἐπουρανίοις.** See Intr. pp. xlviiff. Here it is the scene of *ἡ πάλη* qualifying the whole sentence and not merely the last phrase in it.

13. διὰ τοῦτο ἀναλάβετε, v. 16. Constantly used of taking up arms, Deut. i. 41; Jer. xxvi. (xlvi.) 3; Judith vi. 12; 2 Macc. x. 27 etc. with τὰς πανοπλίας αὐτῶν Judith xiv. 3.

τὴν πανοπλίαν τοῦ θεοῦ, v. 11. The figure is now to be worked out in detail. The armour, as we have seen in the light of the O.T. parallels quoted above, is the armour of the Christ, the Suffering Servant who is at the same time the Conquering Warrior. It consists, to use the language of St John i. 17, of grace and truth, of moral qualities rooted in and guarded by the truths of the Christian Revelation.

ἵνα δυνηθῆτε ἀντιστῆναι Mt. v. 39; Ja. iv. 7; 1 Pet. v. 9.

ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ. Cf. v. 16.

καὶ ἅπαντα κατεργασάμενοι στῆναι. It is surely impossible to give *στῆναι* a different sense from *στήτε*. It cannot therefore refer to 'standing' in the sense of being approved before the judgement seat of Christ as in Apoc. vi. 17; Lk. xxi. 36; Rom. xiv. 4. It must mean 'to stand at attention,' ready for offence or defence. If so the conflict cannot be regarded as over, i.e. ἅπαντα κατεργασάμενοι cannot mean 'when you have finally worked out your salvation' (Phil. ii. 12), or 'reaped all the fruits of Christ's victory.' It may refer to each successive crisis in the struggle, 'after each fresh assault has been successfully repulsed.' This is just the moment when the warrior is most likely to be found off his guard. Wetstein quotes many passages to illustrate the meaning of 'overcoming,' 'wearing down opposition.' Cf. Ezek. xxxiv. 4. It may however be taken simply 'having done all that is in your power,' which in this context would mean 'having completed your preparations.' The Latin rendering, '*in omnibus perfecti*,' suggests this idea, however it was arrived at. *κατεργάζεσθαι* from time to time assumes from the context the sense of preparation. Cf. 2 Cor. v. 5; Exod. xv. 17, xxxv. 33, xxxviii. 24; Deut. xxviii. 39.

14. στήτε οὖν περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ. The first part of the armour chosen out for special attention is 'the girdle.' To be well girt was the first condition of free and energetic action whether in peace or war (cf. H. on 1 Pet. i. 13). It is the mark of a servant expecting his master's call (Lk. xii. 35). In Is. xi. 5 the Girdle of the Messiah is described in parallel clauses first as 'righteousness' and then as 'truth,' in the sense of 'truthfulness,' 'faithfulness to his promises,' 'trustworthiness.' Here it is primarily 'sincerity'—the opposite of hypocrisy or any form of unreality—as in v. 9. It is specially important when evil is being regarded as 'deceit' and 'falsehood' to realize the necessity of inner truthfulness, and that primary requisite is provided in such a way that we can make it our own in Christ.

καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης. 'The Breastplate' of the Divine Warrior in Is. lix. 17 (cf. Wisd. v. 18) is 'righteousness' figuring in the first instance that 'faithfulness to His covenant obligations' which brings Him forth for the deliverance of His people from their oppressor, and which makes Him seek for a means of restoring the communion between Him and them when it has been interrupted by sin. 'Righteousness' as a quality in us is also (cf. iv. 24, v. 9) 'faithfulness to covenant obligations,' issuing in a consciousness of being in our right relation with God, and in the enjoyment of His favour. This also, as well as sincerity, is ours in spite of sin, in Christ; cf. Phil. iii. 9. It is rightly described as a Breastplate because courage is rooted in a good conscience; cf. Prov. xxviii. 1. 'The Righteous are bold as a lion,' while 'Conscience doth make cowards of us all.' In 1 Th. v. 8 the Breastplate is Faith and Love.

15. καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. Cf. Is. lii. 7, xl. 3 f. Shoes are not a distinctive part of the soldier's armour (exc. in Is. ix. 5). Their main purpose is to protect the feet, though they may also serve under certain circumstances to give surer foothold, e.g. Thuc. iii. 22. ἑτοιμασία may = preparedness, i.e. (as R.) 'the readiness which belongs to a bearer of good tidings,' or it may = preparation, i.e. 'the act of preparing.' If as W.H. imply the use of the word is suggested by Is. xl. 3, as well as lii. 7, the second meaning is to be preferred. The thought then would be closely parallel to Ps. xc. (xci.) 12. The work they were doing in preparing the way for the gospel of peace would be a protection for their own feet.

τοῦ εὐαγγελίου τῆς εἰρήνης. A unique phrase, but cf. ii. 17.

16. ἐν πᾶσιν. 'In all things,' 'in all circumstances.' See 2 Cor. xi. 6; Phil. iv. 12; 1 Tim. iii. 11; 2 Tim. ii. 7, iv. 5; Tit. ii. 9.

ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως. No shield is mentioned in either of the passages in Isaiah. In Wisd. v. 19 we read *λήμψεται ἀσπίδα ἀκαταμάχητον ὁσιότητα*, which is quite distinct both in thought and expression. ὁ θυρεὸς the large oblong shield covering the whole body. In Gen. xv. 1 in close connexion with St Paul's favourite text Gen. xv. 6 (ἐπίστευσεν Ἀβ.) God says to Abraham 'I am thy Shield' (LXX. ἐγὼ ὑπερασπίζω σου). Here the shield is 'the faith' (cf. iii. 12), the revelation of God made to us in Christ regarded as a ground and source of faith in us, able to provide a complete protection against every temptation to doubt Him which the Devil is able to insinuate. See 1 Pet. i. 7, H.'s note. Eve's defence in Gen. iii. 5 is broken

down by the suggestion that the command to abstain from the fruit of the tree of knowledge was due to envy in God.

**τὰ βέλη τὰ πεπυρωμένα.** *Malleoli*. Darts tipped with tow dipped in pitch and lighted.

**τοῦ πονηροῦ** from Mt. vi. 13. Cf. 2 Th. iii. 3.

**17. καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε.** So Is. lix. 17; Wisd. v. 18 is again quite different *καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον*. We pass now from defensive to offensive armour. The helmet belongs to both categories. It was adorned with plumes to increase the apparent size of the soldier and to strike terror into the heart of the enemy. So Verg. *Aen.* viii. 620 speaks of 'Terribilem cristis galeam.' Hector's helmet it will be remembered frightened Astyanax, *Il.* vi. 469 f.

**τοῦ σωτηρίου.** τὸ σωτήριον differs from *σωτηρία* as the cause from the effect. It occurs besides in N. T. in Lk. ii. 30, iii. 6; Acts xviii. 28 (cf. Is. xl. 5; Ps. lxxvi. (lxxvii.) 3), in each case denoting the power that brings salvation (Tit. ii. 11). 'The Helmet' therefore is not 'the consciousness of being saved' but 'of being able to save.' This is obvious in the Antitype (Is. lix. 17). It is no less true of the Christian. What is pledged to us is not protection only, we are to be 'more than conquerors' Rom. viii. 37. Substantially the same thought is contained in the *ἐλπίδα σωτηρίας* of 1 Th. v. 8.

**δέξασθε.** The word suggests that the remaining powers are being definitely offered to us by God. Cf. Ja. i. 21; 2 Cor. vi. 1.

**καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ.** In Is. xi. 4 we have *πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβήν*. In Wisd. v. 20 *δξυνεῖ δὲ ἀπότομον ὄργην εἰς ῥομφαίαν*. Once more quite distinct both in thought and language. The key to the interpretation is in the right understanding of *ῥῆμα θεοῦ*. This cannot mean 'the Bible.' It is 'a word from God,' 'an utterance inspired by Him.' Such were the utterances of the Old Testament Prophets, Hos. vi. 5. The words of 'the Servant' are to have the same character, Is. xlix. 2, li. 16. Such words from one point of view are swords, Is. xi. 4; Hos. vi. 5. It is not surprising therefore to find our Lord represented in Apoc. i. 16, xix. 15 as wielding from His Mouth 'a sharp two-edged sword,' cf. Heb. iv. 12. This weapon also is to be in the armoury of the Christian, Mt. x. 20; cf. 1 Pet. iv. 11; Acts ii. 17. As a Divine Sword its purpose can never be purely destructive. It wounds only to heal.

**18. διὰ πάσης προσευχῆς καὶ δεήσεως.** These words are best taken with *δέξασθε* as describing the special condition under which we can receive these last two elements in our equipment. For *διὰ*

'in a state of,' 'to the accompaniment of,' cf. Rom. ii. 27, iv. 11; 2 Cor. ii. 4, ix. 12 etc. No doubt the prayers themselves are *ρήματα θεοῦ* inspired by God as the next clause will show (so R. and H.). But they can hardly cover the whole ground of our need, Lk. xxi. 15. See v. 19.

*προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι.* The call to constant persevering prayer recurs in 1 Th. v. 17; Rom. xii. 12; Phil. iv. 6 besides the parallel in Col. iv. 2. It recalls Lk. xviii. 1, and in connexion with the injunction to watchfulness Lk. xxii. 40 and the parallels. See esp. Lk. xxi. 36.

*ἐν πνεύματι.* See on ii. 22; cf. ii. 18. 'In the power of the Spirit.' True prayer is an inspiration; cf. Jn iv. 24; Jude 20.

*καὶ εἰς αὐτὸ ἀγρυπνοῦντες.* Mk xiii. 33; Lk. xxi. 36; cf. 1 Pet. iv. 7.

*προσκαρτερήσῃ.* Cf. Acts i. 14, ii. 46. The substantive has now been found in two Jewish Manumissions from c. A.D. 81. See Deissm. *Light from Ancient East*, p. 100.

*περὶ πάντων τῶν ἀγίων.* Cf. on iii. 18. Even the solitary warrior must realize in prayer the common concerns of the whole army of which he is a unit. *περὶ* and *ὑπὲρ* are practically indistinguishable.

19. *καὶ ὑπὲρ ἐμοῦ.* From 1 Th. v. 25 onwards St Paul shows how he values the intercessions of his friends. See esp. 2 Th. iii. 1 f. Rom. xv. 30 f.; Col. iv. 3 f.

*ἵνα μοι δοθῇ λόγος.* Here St Paul is seeking the help of their prayers to enable him to grasp the sword of the Spirit and claim the fulfilment. Cf. Mt. x. 20; Lk. xxi. 15.

*ἐν ἀνοίξει τοῦ στόματός μου.* The associations of this phrase in O. and N.T. connect it with utterances either directly prophetic or of critical significance. See Exod. iv. 12; Ezek. xxiv. 27 etc.; Job iii. 1 etc.; Ps. l. (li.) 17; Eccles. xv. 5 etc.; Lk. i. 64; Mt. v. 2, xiii. 35; Acts viii. 35, x. 34. In some cases stress is laid on the personal responsibility of the speaker for giving vent to the pent-up feeling. But in a number of passages, as here, the opening of the mouth is the work of the Lord. In Col. iv. 3 *ἀνοίξῃ θύραν τοῦ λόγου* we have the correlative thought of the removal of impediments in the hearts of the hearers.

*ἐν παρρησίᾳ* to be connected with *γνωρίσαι*. So Origen. This phrase is best illustrated from Acts, see esp. iv. 29, 31. The notice in Acts xxviii. 31 *μετὰ πάσης παρρησίας ἀκωλύτως* records the removal of all restraint from within and from without to the preaching of the Lord, for which St Paul here and in Col. asks his friends to intercede.

*γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου.* See on i. 9.

20. ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει. Cf. Philem. 9 and L.'s note. πρεσβεύω and πρεσβευτής 'were the proper terms, in the Greek East, for the Emperor's Legatio.' See Deissmann, *Fresh Light*, p. 379.

ἐν ἀλύσει. Acts xxviii. 20; 2 Tim. i. 16.

ἵνα ἐν αὐτῷ παρησιάζωμαι. Cf. Acts ix. 27 f.

ὡς δεῖ με λαλήσαι. Col. iv. 6.

#### 21, 22. COMMENDATION OF TYCHICUS.

21. "Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ. These two verses recur *verbatim* in Col. iv. 7, 8 with the omission of ἵνα δὲ εἰδῆτε καὶ ὑμεῖς and τί πράσσω; and the addition of καὶ σύνδουλος between διάκονος and ἐν κυρίῳ.

εἰδῆτε. The change to γινώτε in v. 22 is curious. Is it due to the question τί πράσσω; that follows? That construction is not found with γινώσκω in St Paul. He uses it freely with οἶδα.

καὶ ὑμεῖς. You as well as the others to whom T. must come in his tour.

Τύχικος. See L. on Col. iv. 7.

ὁ ἀγαπητὸς ἀδελφός. A title given to Tychicus and Onesimus in Col. and Philem. It is applied to the Corinthians as a whole (1 Cor. xv. 58), and to the Philippians (iv. 1).

πιστὸς διάκονος. Col. i. 7; 1 Th. iii. 2.

22. ἔπεμψα. Epistolary aorist.

παρακαλέση τὰς καρδίας ὑμῶν. 2 Th. ii. 17; Col. ii. 2. Either by news of them, or by spiritual exhortation. In writing to strangers the second alternative is more likely.

#### 23, 24. THE CLOSING BENEDICTION.

23. Εἰρήνη. Universal in opening salutations (see i. 2) occurs in the closing paragraph in 2 Th. iii. 16; Gal. vi. 16; cf. 2 Cor. xiii. 11; Rom. xvi. 20; 1 Pet. v. 14; 3 Jn 15. It is specially appropriate here after ii. 14 ff., iv. 3, vi. 15.

τοῖς ἀδελφοῖς. Here only in the Epistle, and that without a personal pronoun, cf. Gal. vi. 18.

ἀγάπη. In 1 Cor. xvi. 24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν, in 2 Cor. xiii. 13 ἡ ἀγάπη τοῦ θεοῦ, absolute here only in a closing salutation. Cf. Jude 2.

μετὰ πίστεως. 'Faith' as much as the love which quickens it (Gal. v. 6), and 'the peace' which crowns it, is the gift of God (ii. 8).

ἀπὸ θεοῦ πατρὸς καὶ κ. 'I. X. The preposition is not repeated. The two together are one source of spiritual blessing.

24. πάντων τῶν ἀγαπώντων. This phrase is unique in St Paul, 1 Cor. xvi. 22 εἴ τις οὐ φιλεῖ τὸν κύριον is a solitary and partial parallel. Our love for God and His claim on our love are referred to from time to time and so is Christ's love for us, but our love for our Lord is only mentioned in the Epistles besides these two passages in 1 Pet. i. 8. It is fitting however that the boundless vision of His love for us which St Paul unfolded in iii. 19 should find this answering echo at the close. In St John's Gospel our Lord speaks of it in xiv. 15, 21, 23, xv. 9 f., xvi. 27, xxi. 15 f.

ἐν ἀφθαρσίᾳ. 'In incorruptibility,' i.e. 'in a condition over which death has no more dominion,' 'the condition without spot or wrinkle or any such thing' into which the Christ has raised His Bride, v. 27. This, and not primarily freedom from moral corruption, is, as R. has shown, the fundamental meaning of the phrase. It is less important to determine whether it is with Bengel to be connected directly with ἡ χάρις or according to most commentators with ἀγαπώντων. It characterizes both the blessing and the blessed. It describes the sphere in which the blessing and the blessed meet. It translates the vague image of endless duration εἰς τοὺς αἰῶνας τῶν αἰώνων into a vision of life at once present and eternal.

## ADDITIONAL NOTES.

### A. ADDITIONAL NOTE ON χάρις.

Centuries of theological discussion have made it a difficult matter to realize in its original simplicity and freshness what St Paul meant when he appropriated, if he did not invent, the phrase 'the Grace of God' to describe the chief content of the Gospel of Jesus Christ, Acts xx. 24. If we are to realize it at all, we must do what we can to see with St Paul's eyes and to enter, as far as his own words enable us, into the secret of his deepest spiritual experience. The determining sentences in his extant Epistles are few, but they are suggestive. They recur with remarkable regularity whenever his thoughts are led back to the dominant crisis of his conversion. They are, in chronological order (1) 1 Cor. xv. 8-10: 'Last of all, as unto one born out of due time, He appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am:

and *his grace* which was bestowed on me was not in vain: but I laboured more abundantly than they all: yet not I but *the grace of God* which was with me.' (2) Gal. i. 15: St Paul has once more recalled his manner of life in time past in the Jews' religion, how that beyond measure he had persecuted the Church of God and made havoc of it, until 'it was the good pleasure of God who separated me for my work as an Evangelist even from my mother's womb and called me *by his grace* to reveal his Son in me that I might preach him among the Gentiles.' (3) Eph. iii. 8, where he is describing 'the dispensation of that *grace of God* which was given me to you-ward,' and breaks off as self-accusing memories crowd in once more—'to me who am less than the least of all the saints was *this grace* given to preach unto the Gentiles the unsearchable riches of Christ.' (4) 1 Tim. i. 12—16, a passage in which, whatever may be thought of the rest of the Epistle, only a very resolute scepticism can fail to recognize an utterance of the same voice. What disciple would have either wished or dared to make his master call himself 'the chief of sinners'? 'I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer and a persecutor and injurious: howbeit I obtained mercy, for though I acted in gross ignorance and unbelief, yet *the grace of our Lord* abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief; howbeit for this cause I obtained mercy that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life.'

These passages are enough to make it clear that St Paul regarded his whole life and work (with him his conversion and commission were coincident in time and hardly separable even in thought) as a signal and typical example of the power of the grace of God which any man, however deeply he might have sunk in sin, 'seeing might take heart again.' What then would the grace of God have meant to him? According to the natural meaning of the words they describe primarily God's attitude towards him. The true Israelite (and St Paul was before all things a Hebrew of the Hebrews) was, as passage after passage in the Psalms declares, delicately sensitive to every token of the loving-kindness and tender mercy of his God. The whole horizon of his life was overcast when for a moment it seemed as if that loving Face was turned away from him or bent over him in anger. And in the 'unutterable moment' of his conversion St Paul

had become conscious that that Face was bending over him in love. God, that said Light shall shine out of darkness, had shone in his heart 'to give the illumination of the knowledge of the glory of God in the face of Jesus Christ,' 2 Cor. iv. 6, not merely bidding him pause in his headlong career and revealing a penetrating acquaintance with the deepest secrets of his heart, but as in a moment blotting out the whole of the black record of his past, and with amazing and generous confidence entrusting him with a commission, the full wonder of which a lifetime of loyal service was unable to exhaust. So we can see how in St Paul's retrospect the grace of God and the grace of our Lord Jesus Christ whereby the grace of God had been made known to him filled the whole horizon. The grace of our Lord had abounded over his frenzy of persecuting hate, even though every avenue on his side seemed to be closed by blind infatuation and wilful unbelief, opening even in his hard heart the springs of faith and love by revealing to him his true relation to the Father, or rather the Father's tender love for him 'in Christ Jesus.' 'Through His grace,' by the same revelation of His tender love, God had called him to fulfil the end of his creation, and sent him out to bring the Gospel of that grace home to the hearts of men throughout the world. The knowledge of God's love and the restoration to communion with God which that knowledge brought with it transformed his whole being. To 'the grace of God' he owed all that he became. For this grace is not merely 'an attitude of God to man,' it has in it a dynamic force, becoming in a heart surrendered to its influence the source of unwearying energy (1 Cor. xv. 10) and finding in weakness (2 Cor. xii. 9) ever fresh scope for revealing resources that would otherwise have remained hidden.

If this is a true account of what the grace of God meant to St Paul and of the way by which he was led to the knowledge of it, we can see how the revelation of it was from the first bound up with a call to bring the good news of it to the Gentiles. Saul of Tarsus sinning against light was further from God than the heathen who had not known Him. He had less claim to be included in the circle of God's favour than they. If it was wide enough to include him, *a fortiori* it was wide enough to include them. We can see also why after recalling the reconciliation of the world, wrought by God in Christ, St Paul should appeal to the Corinthians (2 Cor. vi. 1) not to receive 'the grace of God' in vain, and why he should describe (Rom. v. 2) our present position of nearness to the Father through our Lord Jesus Christ as 'the grace wherein we stand,' and warn the Galatians (v. 4) that if they broke the link that bound them to Christ they would

be banished from 'the grace.' The true Christian state is in his eyes simply and sufficiently described as 'a state of grace,' a life lived in the sunshine of the favour of God.

Again, as in his own life this 'grace' had come with transfiguring power, so 'the word of the truth of the Gospel' 'bears fruit and grows' from the day that 'the grace of God' is heard of and recognized in its true character (Col. i. 6). By His grace men are restored freely to the righteousness which they have lost by sin (Rom. iii. 24; Tit. iii. 7; cf. Eph. ii. 5). Grace triumphs over sin and death, taking the throne which they had usurped over the hearts of men and reigning through righteousness unto life eternal through Jesus Christ our Lord (Rom. v. 21). So 'the grace of God' brings salvation to all men, training us to live soberly, righteously and godly in this present time (Tit. ii. 11). And the perfection of our salvation, quickened with Christ out of spiritual death, and risen, ascended and enthroned with Him in the heavenlies, is a demonstration in the ages to come of the surpassing riches of His grace in kindness towards us in Christ Jesus (Eph. ii. 7).

Once more, as 'the grace' came to St Paul with a call to work and power to fulfil it, so it comes to all with gifts varying with the capacity of each and with the function in regard to the life of the whole body which is allotted to him (1 Cor. xii. 4 ff.; Rom. xii. 6; Eph. iv. 7). For while men are called as St Paul was by 'the grace' and set apart one by one, grace exerts not a dividing but a unifying influence, revealing the abolition of all middle walls of partition and the inclusion of all nations in one body in Christ. A readiness to share with others the gifts we have received is its characteristic fruit (2 Cor. viii. 1 ff.).

We ask finally, how 'the grace' is given. On the one hand St Paul lays great stress on the fact that it is given 'freely' (Eph. ii. 5, 8). The whole burthen of his controversy with the Judaizers turned on the fact (and here the associations of the Greek word came in to enforce his plea) that grace could not be earned (Rom. iv. 4). No man could establish a claim on God for it by works of Law. To attempt to do so was to do violence to its essential nature (Gal. ii. 21). The acceptance of this position by St Peter was the turning point in the discussion on circumcision at Jerusalem (Acts xv. 11). On the other hand, free and world-wide as it is, including all men and existing before all time, it is not bestowed and cannot be enjoyed, so to speak, promiscuously. It is given and can only be enjoyed in Christ. As it is only through our Lord Jesus Christ that we have our access to the Father (Rom. v. 2), so it is in 'the Beloved' and

only in 'the Beloved' that we are accepted by Him and enjoy the sunshine of His smile (Eph. i. 6).

And though 'the grace' was given us before times eternal it was not till it had been manifested by the appearing of Christ Jesus our Saviour, bringing death to nought and bringing life and incorruption to light through the Gospel, that men could enter into their inheritance with the saints in light (2 Tim. i. 9 f.). The Incarnation therefore and all that is included in it is in St Paul's view God's method of manifesting His grace to and making it effectual in the hearts of men. And St John, in the only passage in which the subject in this form comes before him, says the same thing: 'The Law was given through Moses, Grace and Truth made their appearance in the world through Jesus Christ' (Jn i. 17).

### B. ADDITIONAL NOTE ON *οἰκονομία*, *οἰκονόμος*.

Robinson on i. 10 points out that *οἰκονομεῖν* and *οἰκονομία* came to be used 'in the most general sense of provision or arrangement.' So Deissm. *Fresh Light*, p. 246 n., states that *οἰκονομία* = document? agreement or lease, is frequent in Papyri. We find *οἰκονομεῖσθαι* of filling some priestly office, P. *Flind. Pet.* ii. 11; and in Ps. cxi. (cxii.) *ὁ οἰκονομήσει τοὺς λόγους ἐν κρίσει* = He 'will guide his words' or 'order his affairs.' *οἰκονόμος* is used 1 and 2 Kgs (6), Esth. (2) of offices in the Royal Household, and St Paul in Rom. xvi. 23 speaks of *ὁ οἰκονόμος τῆς πόλεως*. At the same time St Paul's language (and the words, except for 1 Pet. iv. 10 *οἰκ. ποικίλης χάριτος θεοῦ*, which may well be due to Pauline influence, are exclusively Pauline in the Epistles) seems to be coloured throughout by ref. to the word of the Lord in Lk. xii. 42 *τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ τὸ σιτομέτριον*; (Mt. xxiv. 45 has *δοῦλος* for *οἰκονόμος* and *οἰκετείας* for *θεραπείας*). Outside this passage the root is found only in Lk. xvi. 1 f. in the parable of 'the Steward.'

*οἰκονόμος* occurs in his description of the function of Christian teachers as *οἰκονόμοι μυστηρίων θεοῦ* 1 Cor. iv. 1 and of the office of an *ἐπίσκοπος*, Tit. i. 7, *ὡς θεοῦ οἰκονόμον*; cf. 1 Tim. iii. 15, *πῶς δέ ἐν οἴκῳ θεοῦ ἀναστρέφεται*.

*οἰκονομία* occurs six times. Once in quite general terms of his own commission to preach the Gospel, 1 Cor. ix. 17 *οἰκονομίαν πεπίστευμαι*. Once, Col. i. 25, of his special commission to bring the full truth to the Gentiles *διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ*. Once, 1 Tim. i. 4, *οἰκονομίαν θεοῦ τὴν ἐν πίστει* of the function that Christian teachers are charged to fulfil.

The remaining three passages are in Eph. Of these, iii. 2, τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς must in the light of Col. i. 25 refer to the special office conferred on him by the grace of God which was given him to communicate to the Gentiles. In iii. 9 however, ἡ οἰκονομία τοῦ μυστηρίου, the 'stewardship,' is wider. It belongs to the whole Church, and it includes the manifestation of the manifold wisdom of God ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις. In the light of this passage i. 10 εἰς οἰκονομίαν τοῦ πληρ. τῶν καιρῶν is best taken as referring to the trust which in the fulness of time God purposed to commit to His Church, a stewardship of the secret revealed to them, the faithful discharge of which would issue in 'summing up all things in Christ.'

There is no need therefore to eliminate the full sense of stewardship from any of these passages. And taken together they make a strong case in favour of the suggestion put forward above that St Paul's thinking on the subject was deeply coloured by Lk. xii. 42.

### C. ADDITIONAL NOTE ON τὸ αἷμα τοῦ χριστοῦ.

References to the 'Blood' of Christ, apart from the passages where it denotes simply the guilt of His murderers (Mt. xxvii. 4, 6, 24, 25; Acts v. 28) are rare in the Synoptic Gospels and the Acts. In the Gospels they are found only in connexion with the Eucharistic Cup.

Mk xiv. 24, τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

Mt. xxvi. 28, τοῦτο γὰρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτίας.

Lk. xxii. 20 [τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον].

In Acts the only reference is in St Paul's speech at Miletus (xx. 28) τὴν ἐκ. τ. θ. ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

In St Paul's Epistles we have three Eucharistic references :

1 Cor. x. 16, τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ χριστοῦ ;

1 Cor. xi. 25, τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι, cf. 27, τοῦ αἵματος τοῦ κυρίου.

The word occurs besides (outside Eph.) only in Rom. iii. 25, Ἰλαστήριον...ἐν τῷ αὐτοῦ αἵματι, Rom. v. 9 δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, and Col. i. 20, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ.

In Eph. i. 7, His Blood is the means of our redemption.

In Eph. ii. 13, the Gentiles have been brought near to God ἐν τῷ αἵματι τοῦ χριστοῦ.

In 1 Pet. i. 2, 'the sprinkling of the Blood of Jesus Christ,' the reference is primarily to the Blood of the Covenant, and in i. 19, ἐλυτρώθητε... τιμῆ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ, the Blood is the price of redemption.

In Apoc. i. 5, where the true reading is τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἐν τῷ αἵματι αὐτοῦ, and in v. 9, ἠγόρασας τῷ θεῷ ἐν τῷ αἵματι σου, the Blood is once more regarded as a ransom by which we are freed from the bondage of sin or the purchase money by which we are acquired as a possession for God.

In Apoc. vii. 14 (cf. xix. 13) we read of robes washed and made white in the Blood of the Lamb, where the Blood cleanses. In Apoc. xii. 11 victory over the Accuser is won διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν.

In the Gospel and Epistles of St John 'the Blood' is mentioned only in vi. 53—56 as our true and necessary drink, in 1 Jn i. 7 as cleansing from all sin those who walk in the light, and in connexion with the piercing of our Lord's side xix. 34 and 1 Jn v. 6—8. In this last passage we are reminded that Jesus Christ came δι' ὕδατος καὶ αἵματος . . οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι, and that 'the Blood' (apparently in the Eucharist) is united in one three-fold testimony with 'the Water' and 'the Spirit.'

In the Epistle to 'the Hebrews' light is drawn from various aspects of the use of blood in O.T. ritual: (1) in ix. 12—14 from the use of blood on the Day of Atonement at the first entry of the High Priest into the Holy of Holies with the blood of the bullock that was the appointed offering for his own sins: (2) in ix. 18—20 from the use of blood at the institution of the Covenant on Sinai: (3) *vv.* 21—28 from its use in cleansing the Tabernacle and its furniture, both at their initial consecration and on the Day of Atonement. In the application, ix. 12, Jesus as our High Priest is said (4) to have entered in once for all into the sanctuary διὰ τοῦ ἰδίου αἵματος, αἰώνιαν λύτρωσιν εὐράμενος: (5) we are assured in v. 14 of the power of the blood of Christ ὅς διὰ πνεύματος αἰώνιου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, to cleanse our consciences from dead works, as the water of separation had cleansed men defiled by contact with a dead body, to make us fit to take our part in the service of the living God. We are accordingly urged (6) (x. 19) to use the right of entry into the heavenly sanctuary, which is ours ἐν τῷ αἵματι Ἰησοῦ. We are warned (7) of the danger of neglecting the obligations which we have incurred through the blood of the Covenant, whereby (ἐν ᾧ) we were sanctified (x. 29), or as it is called (8) in xii. 24, the blood of sprinkling. In xiii. 12 (9) Jesus is said to have sanctified the people after the

pattern of the sacrifices on the Day of Atonement *διὰ τοῦ ἰδίου αἵματος*, and in xiii. 20, (10) the God of peace brought again from the dead the great Shepherd of the sheep, *ἐν αἵματι διαθήκης αἰωνίου*.

The ideas connected with 'the Blood' in these passages may all (except perhaps the victory over the Accuser in Apoc. xii. 11) be traced back to the two Words of the Lord (1) with regard to the giving of his life (*ψυχὴ* which had its seat in the blood) as a 'ransom,' and (2) with regard to the Cup at the Last Supper as containing the 'Blood of the Covenant,' blood which was being shed on behalf of many for remission of sins. The use would not naturally have arisen from the historical fact apart from the interpreting words, for 'shedding of blood' is not a characteristic feature of death by crucifixion, and the incident recorded in Jn xix. 34 does not seem to have been part of the earliest popular teaching.

The ideas associated with the use of the word in these passages fall into three groups :

1. Ideas connected with the thought of 'Ransom' including (a) deliverance from the power of sin and death, (b) purchase for God's own possession :

2. Ideas of cleansing from defilement, and fitting for communion with God including propitiation and forgiveness of sins :

3. Ideas connected with the institution of a Covenant.

These last, as expounded in the Epistle to the Hebrews, really include the first two sets of ideas. For 'the Blood of the Covenant' on the one hand sanctifies those who partake in it and marks them as belonging to God, and on the other brings them into living union and communion with Him. And the Day of Atonement was in effect a yearly renewal of the Covenant which had on man's side been violated by definite acts of transgression.

The symbolism has its roots far back in primitive religious institutions which we might have been inclined to despise as altogether childish, gross and barbarous ; but which were taken up and purified for the service of God in the Old Covenant, and received their final consecration at the hands of our Lord Himself in the central rite of the New.

#### D. ADDITIONAL NOTE ON ὁ πατήρ τῆς δόξης.

Whatever manifests the presence of God among men and reveals His character and power is spoken of in the Bible as His glory. The Psalmist (xix. 1) tells us that 'the Heavens declare the glory of God.' And St Paul (1 Cor. xi. 7) calls man, made 'in the image of God' as

the culminating point of God's revelation of Himself in creation, 'the glory of God.'

Again the same glory appears, if we may so speak, in a more concentrated form in the great crises in history and in supernatural visions. The whole course of events that marked the deliverance from Egypt, and the guidance and support and discipline of Israel in their wanderings in the wilderness, and especially the cloud that abode over the Tabernacle and appeared at the consecration of Solomon's Temple (the Shechinah), are regarded as manifestations of the glory of the Lord. See Ex. xvi. 7, xxiv. 16, xl. 34; Lev. ix. 6; Nu. xiv. 10; 1 Ki. viii. 11.

So, too, the vision of God granted to Ezekiel (i. 28, iii. 23, &c.) is called His glory.

In these as in all manifestations there are two elements to be considered. There is the object, or person, or event, or vision which constitutes the vehicle of the Divine manifestation, and there are the recipients to whom the revelation is granted, who are responsible for recognizing it and referring it to its true source, and who by so assimilating it are taken up into and become part of it for others. In the O.T. Israel is chosen to receive the revelation through the events of their national history and the visions of their Prophets, though from the first this limitation is regarded as temporary, and the day is foretold when the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea.

One form of this manifestation, through the Shechinah, was accompanied by physical radiance (cf. Lk. ii. 9), and the transforming effect of communion with God through His revelation of Himself was shown by the shining of Moses' face when he returned from the tabernacle (Ex. xxxiv. 29 f.). Again, God's choice of the Nation and the form under which He revealed Himself to them was 'their glory,' which they were continually tempted to exchange for the sensual delights of the idolatries of the nations round about them (Ps. cvi. 20; Jer. ii. 11).

It is not surprising therefore that, in the vision of the coming restoration which came through the second Isaiah to the exiles in Babylon, the thought of 'the glory of the Lord' recurs again and again from many sides. The restoration itself is heralded by the proclamation of a fresh manifestation of the glory (xl. 5) in the sight of the whole world. Jehovah refuses to allow any rival powers to take the credit of the deliverance and rob Him of His glory (xlii. 8, xlvi. 11). He has created those that bear His name for His own glory and He will glorify Himself in Israel (xliii. 7, xlix. 3). In this

glory Israel is to share (xlvi. 13), and in the end to be herself glorified (lv. 5) as the result of vicarious sufferings (lii. 13, LXX.). The restored Zion shall be radiant throughout (lx. 2, &c.) with the glory. And the nations shall recognize it and acknowledge its source (lxvi. 18 f.).

In N.T. the use of  $\delta\delta\zeta\alpha$  in the Synoptists is confined for the most part to the glory of the Son of God at His appearing (e.g. Mt. xvi. 27, xix. 28, xxiv. 30, xxv. 31). In St Luke, however, ii. 9 recalls the Shechinah, as does the account of the Transfiguration ix. 31 f.; cf. 2 Pet. i. 17. In the song of Symeon, ii. 32, is an echo of Is. xlv. 13.

In Lk. xxiv. 26 we have the first hint that the Resurrection was in itself an entrance into 'glory,' cf. 1 Pet. i. 11.

In Acts there is only one passage to consider, but that is most instructive. St Stephen is on his defence for having declared the coming destruction of the Temple. He proceeds to describe the history of God's manifestations of Himself to Abraham and his seed in Mesopotamia, Canaan, Egypt, Sinai and throughout the wandering in the wilderness until the consecration of Solomon's Temple. His opening phrase, describing the God who had in every place been manifesting His presence to and with His people, is 'the God of the Glory,' and it is striking to notice that the historian records (vii. 55), that as the martyr was dying he saw 'the glory of God and Jesus standing at the right hand of God.'

In St Paul the word has a wide range. It includes the revelation which God has given of Himself to all men in creation (Rom. i. 23), and in man (1 Cor. xi. 7; cf. Rom. iii. 23), the special manifestation to Israel (Rom. ix. 4; cf. 2 Cor. iii. 7 ff.), which culminated in 'the illumination of the knowledge of the glory of God in the face of Christ' (2 Cor. iv. 6), and looks forward (2 Thes. i. 10 = Is. xlix. 3) to a final manifestation 'when He is to come to be glorified in His saints.' Meanwhile He is already clothed in the body of the glory (Phil. iii. 21, cf. 1 Tim. iii. 16). This glory we are called to share (1 Thes. ii. 12), not only in the future (Rom. viii. 18; 2 Cor. iv. 17; Col. iii. 4; 2 Tim. ii. 10), but also in the present (2 Cor. iii. 8 ff.). The whole of this last passage is worth careful examination from this point of view. 'Glory,' expressed in material radiance, was a transitory accompaniment of the Old Covenant. In the New the glory is no longer material, but it is all the more real and abiding. Every Christian is called to abide in direct communion with his Lord through the Spirit. The being of the believer is a mirror which by a vital process takes into itself the image-it reflects and is permanently and growingly transfigured 'from glory to glory,' after the

likeness of the image presented to him, owing to the sovereign power of the Spirit by which he is possessed.

St Paul goes on to analyse the causes of the success and failure of the Gospel message by a further application of the figure of the veil. The Gospel is bright with the glory of Christ, who is the image of God, His representation in such form as our human faculties can apprehend (cf. the connexion of image and glory in 1 Cor. xi. 7). The minds of the unbelievers have been blinded by the god of this world so that this glory is not perceived by them. On the other hand the preachers of the Gospel had found the darkness in their hearts dissipated, as the darkness of the world had been by His creative Fiat, with the light which radiated from the knowledge of the glory of God in the face of Christ.

In this passage there is no doubt that Christ is regarded as the direct spiritual antitype of the Shechinah, shining with the brightness of the presence of God in Him, and perfectly revealing and representing Him; and the life of a Christian lived in communion with Him is regarded as glowing with the same spiritual radiance, as being evermore in its measure a witness and a vehicle of the Divine Presence in the world, though the full 'weight of glory' can only be revealed in the Resurrection body (2 Cor. iv. 16; Rom. viii. 18, 21), and the emancipation of the creation from the bondage of corruption will be consummated by the glory of the children of God, that revelation of their perfected sonship for which the earnest expectation of creation waits (Rom. viii. 19—23; cf. 2 Cor. iii. 17). Well therefore may St Paul define the Gospel entrusted to him as 'the gospel of the glory of the Blessed God' (1 Tim. i. 11), and speak of the wisdom of God revealed in it, as designed before the ages for 'the glory' of those who should be admitted into its secret, even though 'the rulers of this age' were incapable of appreciating either the wisdom or the glory, as they showed by crucifying 'the Lord of the glory' 1 Cor. ii. 8 (cf. Mt. xi. 25 ff.; Is. liii. 2 f.) Not because the knowledge of the secret hidden from others would constitute an external and exclusive badge of distinction on which those to whom it is revealed could pride themselves, but because the revelation must so transfigure them as to make them in their turn a spring of light and life for the world.

We can understand therefore why 'the glory' is so constantly in St Paul's mind associated with 'wealth' (Rom. ix. 23; Col. i. 27; Eph. i. 18, iii. 16). To share in it must be the richest endowment a man can receive. We can understand also why St Paul should regard it as a source of spiritual power (Col. i. 11; Eph. iii. 16).

There remains the remarkable phrase 'the Father of the Glory' which has been the starting point of this long enquiry. We have seen that in 2 Cor. iii. 17 ff., St Paul declares that 'the Glory of the LORD' is revealed to us directly in Jesus Christ. He speaks of Him there (iv. 4), as he does also in Col. i. 15, as the Image of God: and with him the thoughts of 'Image' and 'Glory' are correlative (1 Cor. xi. 7; cf. Rom. viii. 29 where *συμμόρφους τῆς εἰκόνας* prepares the way for *ἐδόξασεν* v. 30). The question is whether here he goes a step further and uses *ἡ δόξα* as a title for our Lord Jesus Christ. The parallelism with 'the God of our Lord Jesus Christ' suggests it, and the interpretation is at least as old as Origen (*J.T.S.* III. p. 398).

There is no doubt a great deal to be said in favour of this view. In O.T. 'the Glory' stands from time to time in parallelism with 'the Name' of the LORD (Is. lix. 19; Ps. viii. 2) and like 'the Name' and 'the Word' and 'the Wisdom' (though not in quite so marked a degree) 'the Glory' is on its way to personification, if it has not completely attained it. In N.T. St Peter in a remarkable phrase (1 Pet. iv. 14 'The Spirit of the Glory and the Spirit of God' *τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα*) co-ordinates 'the Glory' with 'God.' There are also two passages of considerable difficulty St James ii. 1, *τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης* and Tit. ii. 13, *τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*, in which it is at least possible that the solution is to be found in taking *τῆς δόξης* as in apposition to *Ἰησοῦ Χριστοῦ*. There is therefore evidence, not indeed conclusive, but coming from a variety of sources, that such a title even though unfamiliar would not be unintelligible.

At the same time the recurrence of the word in the context (vv. 12, 14, 18) and the analogy of the closely parallel phrase *ὁ θεὸς τῆς δόξης* (Acts vii. 2) show that the title, if it be a title, implies a range of activity no whit less universal than the title *Logos* itself. The manifestation of 'the Glory' in the Incarnation is, as the writer to the Hebrews calls it, 'an effulgence,' a flashing forth of the same Divine Glory with which the whole of nature, and the whole of life, and in a special degree the whole Church is charged, and of which 'the half has not yet been told us,' even though we know that all we have yet to learn will only tell us more of Him, in whom it shone and shines with unclouded brilliance, and of the Father that sent Him.

If this view be rejected, *τῆς δόξης* must be regarded as an attribute, or perhaps better, as the characteristic possession of the Father, = the Father to whom all the glory, wherever it is discerned, belongs, from

whom it springs, of whom it testifies. Cf. ὁ πατήρ τῶν ολκτιμῶν 2 Cor. i. 3; ὁ πατήρ τῶν φώτων, Ja. i. 17.

It will be well to complete this study by a brief account of the usage of the other writers in the N.T. Reference has just been made to the one most remarkable instance of the use of ἡ δόξα in St James. It occurs (ii. 1) as an introduction to an appeal against 'respect of persons' in Christian congregations, and specifically against conforming to the worldly estimate of wealth. 'The faith of the Lord Jesus Christ, the Glory' is felt by the writer to supply a measure of 'values,' which should make consideration shown to a rich man, because he is rich, and contempt for a poor man, because he is poor, impossible.

In Jude 24 the reference is to the *Parousia*.

In the Epistle to the Hebrews the chief passage i. 3, ὡν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, has already been referred to. It will be enough here to note the substantial character of ἡ δόξα (implied by its parallelism with τῆς ὑποστάσεως), and to remark that the two elements of the description correspond in the reverse order to the Pauline combination of ἐκῶν καὶ δόξα.

The other relevant passage in this Epistle is based on the interpretation of Psalm viii.; Hebr. ii. 7, 9, 10. The Psalmist has seen a vision of man clothed with the Divine Attributes of glory and honour (see H. on 1 Pet. i. 7). The writer of the Epistle sees the first step towards the realization of this vision in the exaltation of Jesus 'owing to the suffering of death' that He may taste death for every man, and in view of the Divinely appointed goal, 'as bringing many sons to glory,' he finds a Divine fitness in the appointed path of suffering by which the Leader was perfected. Here we find (as in Lk. xxiv. 26, &c.) the present glory of the Messiah brought into direct relation to His earthly humiliation and sufferings, and regarded, as so often in St Paul, as the measure of the hope in store for mankind as a whole.

In 1 Peter the passages are many, and as Dr Hort's notes show, full of significance.

i. 7. 'That the proof (or crucible) of your faith might be found unto praise and glory and honour at the revelation of Jesus Christ.'

Here primarily the words refer to the glory granted to men, though the glory redounding to God is not excluded.

i. 8. 'On whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory' (ἡ δόξα αὐτοῦ).

Here the word marks 'the entrance of an unearthly element' into the present joy of the persecuted. Hort compares Acts iii. 13, ἐδόξασεν τὸν παῖδα and Is. lii. 13.

i. 11. τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

The various prophetic foreshadowings of the glory into which the Messiah should enter by suffering.

i. 21. 'God who raised Him from the dead and gave Him glory.'

These two passages carry out the idea of Lk. xxiv. 26.

iv. 13, 14. καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. εἰ ὄνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

Here, as in the three passages that remain, the primary reference is to the glory of the Parousia in which those who have endured persecution are to share. But the thought of a foretaste of glory even in the present is not excluded, cf. H. on i. 8, 'Although no word has a more conspicuous place in the imagery by which the future is foreshadowed to us than "glory," yet there is an earnest of "glory" here as of other heavenly things.'

The passages that remain are : v. 1. τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός. v. 4. κομεισθε τὸν ἀμαράντινον τῆς δόξης στέφανον. v. 10. ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ ὄλιγον παθόντας αὐτὸς καταρτίσαι.

Throughout the Epistle it will be noticed that the two threads of suffering and glory for the Christian as for the Christ are intertwined and the glory is appreciable even now.

In the Apocalypse the chief, if not the only, passage for notice is in the description of the new Jerusalem (xxi. 11. 23), which is seen in fulfilment of the foreshadowing in Is. lviii. 8, lx. 1 ff. as radiant even now with the glory of God, full of light itself within, 'for the glory of God gave light to it,' and shining into the world around, 'for the nations walk by her light and the kings of the nations bring their glory into her.'

In the Gospel of St John δόξα and δοξάζω have a prominent place. In the words of the Lord there is first a marked contrast between 'the glory that comes from men and the glory that comes from the only God' (v. 44), and between a teacher who seeks his own glory and one who seeks the glory of Him that sent him.

Then there is a resolute assertion of a glory that is His own by the Father's gift (viii. 54), which becomes more confident as the shadows deepen (xii. 23, xiii. 31), and a clear conviction that the glory of the Father is bound up with His own, both in the events of His earthly ministry (xi. 4) and in the faithfulness and fruitfulness of His Church (xiv. 13, xv. 8) as the result both of the Ascension and of the gift of the Holy Spirit (xvi. 14).

Of the deepest interest are the references to His own glory in the Great Intercession, xvii. 1—5, where He prays for a restoration of the glory which He had before the world was, that He may glorify His Father, and intercedes for His own (*v.* 10), for ‘I have been glorified in them,’ and bestows (*v.* 22) His glory on them that they may be one, and that the world may know His relation to the Father, and pleads (*v.* 24) that His disciples may enjoy uninterrupted communion with Him, that ‘they may behold my glory which thou hast given me, because thou lovedst me before the foundation of the world.’

The Evangelist, though he speaks of a time when Jesus was ‘not yet glorified’ in the sense in which during His ministry the Lord Himself spoke of a glory to come, yet claims on looking back over the whole of the experience of the first Disciples (*i.* 14), that when ‘the Word became flesh and tabernacled among’ them they had ‘beheld His glory, the glory as of an only begotten from a Father, full of grace and truth.’ And he claims that Isaiah also had seen His glory and spake of Him (*xii.* 41).

### E. ADDITIONAL NOTE ON *πλήρωμα*.

*πληρῶω* (‘fill’ or ‘fulfil’) and *πλήρωμα* (‘fulness’ or ‘fulfilment’) hold an important place in the vocabulary of Eph. (*πλήρωμα*, *i.* 10, 23, *iii.* 19, *iv.* 13; *πληρῶω* *iv.* 10, *v.* 18) and Col. (*πλήρωμα* *i.* 19, *ii.* 9; *πληρῶω* *i.* 9, 25, *ii.* 10; cf. *ἀνταναπληρῶω* *i.* 24). *πληρῶω* is a word with a wide range of meaning springing from the root idea of ‘filling.’ In N.T., as L. pointed out, the predominant sense is that of ‘fulfilling,’ ‘completing,’ ‘perfecting.’

The termination *-ματ-* expresses (see R.) ‘the result of the agency of the corresponding verb,’ so *πλήρωμα* = the result of filling or fulfilling, *i.e.* either abstract, ‘fulness’ (as contrasted with ‘emptiness’ or ‘hollowness’), ‘fulfilment,’ ‘completeness,’ ‘perfection’ (as contrasted with ‘deficiency,’ ‘imperfection,’ or ‘immaturity’), or concrete, ‘the total contents of anything,’ varying of course in meaning with the measure to be filled and with the nature of the contents, *e.g.* ‘the crew’ or ‘the cargo’ of a ship, ‘the sum total’ of an account.

In some cases the meaning of the substantive in particular phrases in N.T. is defined by the occurrence of parallel phrases in which the verb takes the place of the substantive, *e.g.* Eph. *i.* 10, τὸ πλήρωμα τῶν καιρῶν (cf. Gal. *iv.* 4, τὸ πλ. τοῦ χρόνου) corresponds exactly to πεπλήρωται ὁ καιρὸς in Mk. *i.* 15 (cf. Acts *ii.* 1, ἐν τῷ συμπληροῦσθαι τὴν ἡμ. τ. πεντηκόστῃς). Here the thought is that of the filling up of an appointed measure of time. As the measure is fixed by God the

phrase may no doubt suggest the further thought of 'ripeness' or 'maturity' of time.

Again τὸ πλήρωμα τῶν ἐθνῶν, Rom. xi. 25 (cf. Apoc. vi. 11 ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι κ.τ.λ.) suggests the attainment of a total which is complete, either absolutely, or relatively to the Divine purpose.

But here no doubt more is implied than the bare attainment of numerical completeness. The efficiency of a living organism depends on the harmonious development of all its parts. And no one part can attain its own individual perfection until the whole of which it is a part is complete, so we find (Heb. xi. 40, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν) that the O.T. saints are waiting for their own perfecting till the whole sum is complete.

In Rom. xi. 12, τὸ πλήρωμα αὐτῶν, i.e. of Israel, expresses the complete correspondence of the nation as a whole with the Divine ideal, and is contrasted with τὸ παράπτωμα and τὸ ἥττημα.

Another suggestive series of parallels may be quoted in illustration of Rom. xiii. 10, πλήρωμα οὖν νόμου ἢ ἀγάπη.

In Mt. v. 17 we read μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοῦς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. Our Lord is describing the relation of His teaching to the Law as 'fulfilment' not abolition. The rest of the chapter illustrates from many sides the kind of 'fulfilment' intended.

Enactments prohibiting wrong courses of action are 'fulfilled' by new commandments prescribing a careful watch over hidden springs of thought and motive. Institutions adapted to imperfect moral conditions are revised in the light of their ideal. Ideals, belonging to the organization and protection of exclusive national life appropriate to the revelation of Jehovah as the God of Israel, are brought into relation with the world-embracing spirit required by the revelation of the All Father. Here therefore the 'fulfilment' referred to implies such a development in outward expression as to bring out the inmost meaning and purpose of the Law.

In a later verse in the same sermon we read, after the command to do to others as we would that they should do to us, 'This is the Law and the Prophets.' Again in Mt. xxii. 40, after the recital of the commandments to love God and to love our neighbour as ourselves, we read 'on these two commandments hangeth the whole law and the prophets.' In close harmony, if not in direct dependence on these words of the Lord, we read in Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπληρωται ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. In Rom. xiii. 9 we are told that all the commandments of the second table are 'headed

up' (*ἀνακεφαλαιούται*) in the same 'sovereign enactment' (Ja. ii. 8) and then follows (v. 10) *ἡ ἀγάπη τῷ πλήσιον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη*. Love, that is, is *πλήρωμα νόμου* because it includes and consummates the whole. For a man who loves will not only respect all his neighbour's rights and so keep the letter of the Law, he will embody its spirit, and give perfect expression to its informing idea.

In connexion with the fulfilment of the Law it is natural to take the fulfilment of the Scriptures and the fulfilment of Prophecy, of which our Lord speaks on various occasions in relation to particular events in His own life, especially in relation to the Passion, Lk. iv. 21, xxiv. 44; Mk xiv. 49 = Mt. xxvi. 54, 56; Jn xiii. 18, xv. 25, xvii. 12; cf. Mt. xiii. 14. Here the thought would seem to be that the principle expressed in the Scripture, which recorded some typical experience or inspired premonition of Prophet or Psalmist, found its perfect expression and embodiment in the different elements in our Lord's earthly experience. In each of these cases, however, it is perhaps worth notice that we have the verb and not the substantive.

The idea of 'fulfilment,' thus suggested in relation to the Law and the Prophets, is of great help when we pass on to consider what St Paul means when he speaks of the Church as 'the fulfilment' of Christ, and of Christ as being in some sense 'fulfilled' in respect of everything in all men, Eph. i. 23.

He has just called the Church 'the Body of Christ,' implying that the Church stands to her Ascended Lord and Head in the same relation in which our bodies stand to ourselves, or, to use the figure supplied by our Lord Himself, in the relation in which the several parts of the vine, the stem, branches, tendrils, leaves and fruit stand to the informing life, to which the name Vine rightly belongs. As the tree grows it unfolds more and more the hidden capacities of the life which it embodies. The branches fulfil the vine by giving it ever more and more complete expression.

In iv. 13, *μέχρι κατατήσωμεν οἱ πάντες... εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, τὸ πλήρωμα τοῦ Χριστοῦ* supplies the norm of maturity to which we must each and all attain, whether we regard it as 'the fulness' or 'completeness' which is already characteristic of the Christ and on which we draw (as in Jn i. 16 *ἐκ τοῦ πληρώματος αὐτοῦ* sc. *πλήρης χάριτος καὶ ἀληθείας*), or as the perfect expression of the Christ which the Church is destined to provide as in i. 23. In any case as is shown by the phrase in iv. 10 *ἵνα πληρώσῃ τὰ πάντα*, 'that He may bring the Universe in every part to its true completeness,' our maturity has its source as well as its goal in the Christ.

This passage helps to explain the absolute use of *πληροῦσθαι* in relation to persons<sup>1</sup> which seems to be characteristic of this group of Epistles; cf. v. 18 *πληροῦσθε ἐν πνεύματι*, 'Attain to your true completeness' by the inspiration of the Spirit, iii. 19 *ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ* (if this is the true reading) that 'you may be brought to completeness.' The same state is regarded as already ideally attained by the Christian in Christ in Col. ii. 10, *ἔστε ἐν αὐτῷ πεπληρωμένοι*.

The two last-quoted passages (Eph. iii. 19; Col. ii. 10) bring the verb into close connexion with *πλήρωμα* in relation no longer with Christ but with God. The case is complicated in Eph. iii. 19 by a various reading. The most widely supported reading *πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ* may be translated (as R.) 'up to the measure of' all the completeness which God provides. It may, however, be taken, as 'with a view to' (and so 'made contributory to' W.) 'all the fulness of God.' The thought then would be that, as Christ finds His perfect expression in the Church, so God finds His perfect expression in the Universe when brought to perfection in Christ and His Church.

This thought is expressed more concisely in the reading of B, *ἵνα πληρωθῆ πᾶν τὸ πλήρωμα τοῦ θεοῦ*. The thought is not easy to parallel elsewhere in St Paul. But in him, as in many words of the Lord in St John's Gospel, we are taught that the relation of the Church to Christ finds its Antitype in the relation of Christ to God, e.g. 1 Cor. iii. 23, xi. 3; cf. Jn vi. 57, x. 14. So the development of thought is truly Pauline.

There remain two exceedingly difficult passages in Col. The second of these ii. 9 (*βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι*) must clearly be taken in close connexion with the earlier passage i. 19, *ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*.

In both passages it will be observed that *πᾶν τὸ πλήρωμα* is spoken of as 'taking up an abode' (*κατοικεῖν*) 'in Christ,' as a step in the first case to an universal reconciliation, and in the second case to our attainment of a corresponding 'completeness' in Him.

<sup>1</sup> With this sense of *πληρῶ* I should connect the two passages Col. i. 9 *ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος*, and Phil. i. 11 *πεπληρωμένοι καρπὸν δικαιοσύνης*.

In the second case τὸ πλῆρωμα is further defined by the qualifying genitive τῆς θεότητος, and we have been accustomed in England in deference to Lightfoot's deservedly high authority to carry back the same qualification into the first passage and so understand πλήρωμα in both passages as connoting 'the totality of the Divine Nature and Attributes,' and both passages have been regarded in consequence as asserting the full and perfect Divinity of Christ. There are, however, very serious objections in the way of this interpretation, not least from the theological side. For it is surely impossible to regard the Godhead of the Incarnate Word, as the phrase so interpreted would require us to do, as a quality resident in Him. The Godhead must itself constitute the inmost centre of His Personal Being. Whatever τὸ πλῆρωμα may be, it must be an endowment of the Word made Flesh.

We are bound therefore to look elsewhere for a key to the interpretation of πλήρωμα in the Epistle to the Colossians. This key is, I believe, supplied by the analysis of the Colossian heresy given by Hort in *Judaistic Christianity*. If he is right, the trouble at Colossæ was fundamentally Judaistic. The Law of Moses and various ceremonial and other ascetic practices were being commended to the Gentile Christians, if not now, as earlier among the Galatians, as a condition of acceptance with God, yet as a means of attaining spiritual maturity and deeper purification. If this error was to be effectively combated, it was essential for St Paul to show that the goal, after which they were striving by a specious but fatally misleading path, was already attained in Christ. The moral and spiritual completeness and perfection, after which they had begun to strive, was included in the salvation which Christ had won for them and was part of the inheritance of all who realized their vital union with Him. In developing this thought the first point to be made clear was that (i. 19) by Divine appointment the fulfilment of the Divine Law, i.e. of the Divine Purpose for man, and of the Divine Revelation of Himself to man, had an abiding home in Christ. St Paul had already told the Corinthians (2 Cor. i. 20) that all the promises of God had been ratified and substantiated in Christ, 'ἐν αὐτῷ τὸ Νάλ.'

The memory of Words of the Lord, declaring e.g. that He had come to fulfil the Law and the Prophets, to fulfil all righteousness, or again the habit especially in Jewish controversy of claiming that this or that type or symbol or prophecy had been fulfilled in Him, would all help to connect the thought of Him with the thought of 'fulfilment' in their minds. But more was necessary, if the realization of all God's plans and promises for man in Him was to be grasped effectively, as a quality imparted by God to Him to be shared by us,

That is why St Paul puts the thought into words and speaks expressly of 'all the fulfilment' as taking up its abode in Him by God's good pleasure. How this came about, or when, he does not say. It may have been imparted gradually in the course of His earthly training (cf. Lk. ii. 40 *ἐκραταιοῦτο πληρούμενον σοφία*). The term (*κατοικῆσαι*) suggests some special crisis, as the descent of the Holy Spirit at His Baptism (Lk. iv. 1 *πλήρης πνεύματος ἁγίου*), or after His triumph over death (Mt. xxviii. 18 *ἐδόθη μοι πάντα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*). In any case it is an endowment of His Human Nature. The initial movement would seem from Col. i. 19 to precede the Crucifixion. The consequences abide in the Ascended Christ, ii. 9 *κατοικεῖ*.

The associations of the thought of 'indwelling' would naturally lead us to connect the gift with the presence of the Holy Spirit, and it is perhaps not fanciful to find in *εὐδόκησεν* an echo of the Voice from Heaven that accompanied the bestowal of the Spirit; cf. Jn iii. 34 *οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα*.

For the special needs of the Colossians various elements of this completeness needed to be emphasized. They were being carried away by the show of learning which their new teachers had brought with them. St Paul therefore (ii. 3) takes occasion to remind them that in Christ were hid all the treasures of wisdom and knowledge.

Again, the purity that they sought was somehow connected both with devotion to angels and with a fear of defilement by contact with material things. It is, I believe, for this reason that in ii. 9 St Paul not only brings 'the completeness' in Christ into direct relation to ourselves, 'ye are completed in Him,' but also reminds the Colossians that this completeness of moral development was that not of Angelic Natures but of the Divine, and that it abides in Christ under 'bodily' conditions, whether the body is to be regarded as 'the body of His glory' or as His Body the Church. It is no disadvantage to this interpretation of *πλήρωμα* in the Colossians that, while it approaches the thought of 'fulfilment' from a characteristically different point of view, i.e. in its relation to the person and work of Christ, and not as in Eph. in its relation to the being and office of the Church, yet it is altogether on the same lines, and supplies a natural foundation on which the teaching of Eph. can be built.

F. ADDITIONAL NOTE ON *ἐνεργεῖν* AND *ἐνεργεῖσθαι*.

In the interpretation of i. 11, *τοῦ τὰ πάντα ἐνεργοῦντος κ.τ.λ.*, everything turns on the question whether *ἐνεργεῖν* can be used by St Paul in the active in the sense 'of imparting energy to,' or 'setting in operation,' or whether, as Dean Robinson in his valuable excursus on *ἐνεργεῖν* maintains, it can only mean 'to operate' or 'produce a result.' The question is not easy of solution. The fact, to which the Dean (after Hort) rightly calls attention, that *ἐνεργεῖσθαι* is always passive in St Paul and means 'to be quickened into activity,' ought in itself to be sufficient to keep the door open for a corresponding meaning in the active, and the later use of *ἐνεργεῖν* in the sense of 'inspiring' shows latent possibilities in the word, of which its use in classical Greek gives no hint, and for which such a meaning in N.T. would be a natural preparation. We cannot therefore rule out this meaning as *a priori* inadmissible. Whether the word ever actually bears it must be settled by a careful examination of the instances in which it occurs.

Here we are met by a difficulty which threatens to render a definite solution unattainable. When God is *ὁ ἐνεργῶν* the results of His working (*τὰ ἐνεργήματα*, 1 Cor. xii. 6) are vital forces, and to work or produce these is one and the same thing with setting them in operation. For instance, in Gal. iii. 5, the phrase *ἐνεργῶν δυνάμεις ἐν ὑμῖν*, which is parallel to *ὁ ἐπιχορηγῶν τὸ πνεῦμα*, does not mean 'works miracles,' but 'produces miraculous powers among,' i.e. 'imparts miraculous powers to you,' and this is indistinguishable from 'setting them to work.' Similarly, 1 Cor. xii. 11, after enumerating the varieties of spiritual gifts of which the Corinthians had had experience, St Paul adds *πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται*, where again to impart the *χάρισμα* and to set it in operation are one and the same thing. So also in Phil. ii. 13, *ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν*, 'the willing and the working' are tokens of will and energy in operation. There remain only three passages, Col. ii. 12 and the two in Eph. i. 11, 19.

In i. 19 we must remember that 'His power to usward' becomes, according to iii. 20, a power made operative within us. Our faith is from moment to moment the result of the operation of that power, and is therefore described in Col. ii. 12 as 'the faith of the operation of God' (*πίστεως τῆς ἐνεργείας τοῦ θεοῦ*), as being created and sustained by it, or, as St Paul says here, we believe *κατὰ τὴν ἐνέργειαν* where

(see Whitaker *in loc.*) *κατὰ* 'suggests the thought of a current whose force determines the movement.' The same passage in Col. ii. 12 shows that this faith-creating activity of God was especially displayed in the Resurrection of Jesus Christ from the dead, the characteristic effect of the faith being to enable us to share in His risen Life. So here the words *ἦν ἐνήργηκεν ἐν τῷ Χριστῷ* may mean simply 'which He has exerted in the case of the Christ.' The preposition *ἐν*, however, in the light of Col. i. 29 *τὴν ἐνεργουμένην ἐν ἔμοι* and of Eph. iii. 20 *τὴν ἐνεργουμένην ἐν ἡμῖν*, and the tense of *ἐνήργηκεν* suggest that St Paul is describing the Christ as having become a centre of regenerating force for the universe by virtue of the energy produced or set to work by God in Him. If so, we should find in the phrase another instance of the old ambiguity. For *ἐνέργεια* is in any case 'force at work,' not a mere capacity to produce a result.

In 1 Cor. xii. 6, *ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι*, it is very difficult to determine the exact force of *τὰ πάντα ἐν πᾶσι*. In the context the spiritual powers imparted to Christians (*τὰ πνευματικὰ*) have been described first as *χαρίσματα*, free gifts bestowed on individuals; as such they are all imparted by the operation of the same Spirit; then, in their destination, they are all endowments to be used in the service of the same Lord; lastly they are all products of the Divine activity, *ἐνεργήματα*, *τὸ ἐνεργεῖν* being regarded as the specifically Divine attribute. It would seem therefore as if it must import something beyond mere activity. We expect to find it in some form associated with the putting forth of creative power. But, while *τὰ πάντα ἐν πᾶσι* certainly implies that St Paul conceived this Divine activity as omnipresent, it gives no clear guidance as to its nature. The phrase need not assert more than that it is God who is at work in respect of everything in all things. It is, however, more probable in the light of v. 11 that *ὁ ἐνεργῶν* is transitive. In that case *τὰ πάντα* are all *τὰ πνευματικὰ* in whomsoever they may be found—God is the source of them all—and here again to produce them and to set them to work are two aspects of the same act.

We come back then finally to the passage from which we started with no decisive guidance on the purely philological problem, but with a clearer grasp of the fact that the Divine working is habitually associated in St Paul's mind with the bestowal of spiritual force, and so far prepared to regard it as at least possible that the Universe of God's Creation, the Universe whose end is to be completely summed up in the Christ, is no dead mechanism, but instinct throughout (as 1 Tim. vi. 13 *τοῦ ζωογονοῦντος τὰ πάντα* expressly asserts) with vital energies.

## G. ADDITIONAL NOTE ON σφραγίζεσθαι.

St Paul twice in this Epistle speaks of Christians as 'sealed.' In each case the sealing is with a view to redemption, and the seal is the Holy Spirit. In the only other passage (2 Cor. i. 21 f.), in which St Paul uses the figure, God is expressly named as fixing the seal. It marks out those on whom it is set as in a special sense belonging to Him<sup>1</sup>.

The reception of the Holy Spirit was normally, as we see from Ac. ii. 38, x. 47, xix. 2, connected with Baptism. So that would no doubt be the occasion of the sealing. The widespread use of σφραγίς in connexion with Baptism in the second century may be derived from St Paul.

σφραγίς is indeed found also in relation to initiation into the Mysteries, and Harnack (*Hist. of Doct.* (E. T.) i. p. 208) suggests that this is the source of the subsequent popularity of the term. He does not discuss the origin of its use by St Paul.

There can be little doubt that the associations of the term in St Paul's mind would be Jewish rather than Greek. He uses it elsewhere of Circumcision (Ro. iv. 11), and it occurs in two prayers in the present Jewish rite of Circumcision. The first of these, already quoted by Wetstein *in loc.*, runs as follows: "He hath set His seal in our flesh, for a sign and demonstration for us and our children for ever; that all who see us may perceive, and all of us may know that we are the blessed seed of the Lord."

The second, which seems to have escaped notice hitherto, has further points of contact with Eph. i. 14.

"Blessed art thou, O Lord our God, King of the Universe; who hast sanctified the beloved from the womb, and ordained an ordinance for his flesh, and sealed his descendants with the sign of the holy covenant. Therefore, in reward of this, the living God, who is our portion and rock, hath commanded the deliverance of the beloved

<sup>1</sup> It is remarkable that in two of these passages (Eph. i. 13 and 2 Cor. i. 21) the Holy Spirit is spoken of as 'earnest' (ἀρραβίον) as well as 'seal,' i.e. as part of the purchase money paid in advance to clinch the bargain. For those on whom the seal is set receive this 'earnest,' and must therefore, if the figure is to be pressed, be regarded as selling themselves into the service of God as His slaves, or it may be as His soldiers, the two classes on whom a seal of personal ownership was affixed.

holy seed of our kindred from the pit, for the sake of the covenant, which he hath put in our flesh.”

Here the seal is expressly *eis hēmeran apolutrōseōs*, and the thought of God as our portion is closely allied to the *ἀρραβὼν τῆς κληρονομίας ἡμῶν*. So that if the prayer could be traced back so far it would be natural to suppose that St Paul's language was directly moulded by it. And in any case the figure is shown to be thoroughly at home in a purely Jewish setting.

The figure is found also in Jewish surroundings in 4 Esdras vi. 5, ‘before the gatherers of the treasures of faith were sealed,’ v.l. ‘before the merits of the gatherers,’ etc.

Here, apart from the uncertainty of the text, the allusion is probably to a sealing after the pattern of Ezek. ix. 4. In x. 23, however, ‘Sion's seal is now sealed up dishonoured,’ it seems at least possible that the reference may be to the disregard of the seal of the covenant rather than to the loss of power to coin money.

In Apoc. vii. 2 ff. the sealing of the servants of God on their foreheads is meant to recall Ezek. ix. 4, and is a symbol for baptism. It would have special point if the baptized were already signed with chrism on the foreheads with the sign of the Cross. The mark in Ezekiel, the letter Tau, was itself suggestive of a Cross (Barnab. ix.), and in the *Apocryphal Acts of the Apostles σφραγίς* is constantly used of the sign of the Cross made with oil in baptism. See Bonnet's Index *σφραγίς, σφραγίζω, ἔλαιος*, besides the passages quoted by L. and Harnack on 2 Clem. vii., and by Ryle and James on Ps. Sol. ii. 6.

The sealing is in any case, as we see from Apoc. xiv. 1, in some sense the writing of the name of the Lamb and of His Father on their foreheads; and 1 Jn ii. 20 *χρῶμα ἔχετε ἀπὸ τοῦ ἁγίου* (see W. *in loc.*) must refer to the spiritual reality figured by, even if it is not a direct allusion to, an established element in the outward rite.

This community of usage is a further link between the author of the Apocalypse and the Epistle to the Ephesians (see p. lxxxvii.).

I have to thank Mr Israel Abrahams, the University Reader in Rabbinic, for the following note.

“The passage to which you refer cannot be exactly dated, but it is certainly very old.

“It is an anonymous *baraita*, to give it its technical description; the sayings so described belong to the Tannaim, and are certainly not later than the end of the second century. They may well go back to the first century, many of them do.

“The passage ‘Blessed art thou...who hast sanctified the beloved

from the womb...and didst seal his offspring,' etc., occurs in the Tosephta, Berachoth vii. 12—13, Talmud, tractate Sabbath, fol. 137 b, tractate Menahoth, fol. 53.

“ ‘The beloved’ is variously interpreted by the Jewish commentators of Abraham and of Isaac.”

How well established the use of the word *seal* was with regard to circumcision is seen by its use in the grace after meals:

“We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land...as well as for thy covenant which thou hast sealed in our flesh,” etc.

This (Talmud, tractate Berachoth 48 b) also goes back to the Tannaistic age, but it is not easy to say at what part of the period between say 50—150 A.D.

#### H. ADDITIONAL NOTE ON ὁ χριστός.

It is difficult to define precisely the difference made by the presence or absence of the article with *χριστός*. Roughly speaking *Χριστός* is a proper name, individual and personal, *ὁ χριστός* is official and so to speak generic.

At times *ὁ χριστός* includes the whole body of the Church, the Head and His members regarded as one living organism. The clearest example of this use is to be found in 1 Cor. xii. 12, and, if we accept the punctuation of WH., in 1 Cor. i. 13. It is parallel to the constant personification of Israel in the Psalms and in the Prophets, and perhaps even more closely to the varying connotations of ‘The servant of the Lord’ in Isaiah. This inclusive use of the term cannot however be found in all cases when *χριστός* has the article, apart from the cases in which *τοῦ χριστοῦ* is dependent on another substantive which also has the article—e.g. 1 Cor. vi. 15, where we have *τὰ μέλη τοῦ χριστοῦ* side by side with *μέλη Χριστοῦ*.

Something of the difference can be felt, if we contrast the cases in which we find *ἐν Χριστῷ* (Eph. i. 3, iv. 32) with the cases in which we find *ἐν τῷ χριστῷ* (i. 10, 12, 20, ii. 5 v.l.). In i. 3, iv. 32, God in Christ blessed and forgave us. In i. 12 we in the Christ, as members of His body, had hope beforetime. In ii. 5 God quickened us together with Christ as united in one body in Him. In i. 10 God’s plan is to sum up the universe ‘in the Christ,’ every element finding its true place in organic connexion with Him. In i. 20 ‘the Christ’ has

become by virtue of His office the source of spiritual energy for the universe.

It must however be confessed that the distinction cannot always be pressed.

For some reason  $\delta$  *χριστός* is relatively much more frequent in Ephesians than in any other Epistle.

## I. ADDITIONAL NOTE

### ON THE SOURCE OF ST PAUL'S TEACHING WITH REGARD TO THE PLACE OF THE UNITY OF THE CHURCH AMONG THE OBJECTS OF THE PASSION.

When we look into St Paul's language in Eph. ii. 15, we find him ascribing a central place among the objects of the Lord's death upon the Cross to the restoration of unity between the divided races of men. The quiet assurance with which he makes his statement may easily blind us to the wonder of the fact that he should be in a position to make any statement at all on such a subject. Yet here it is. How are we to account for it?

Did St Paul find in the union which he saw consummating itself before his eyes presumptive evidence of an antecedent purpose? But he had struggled for the unity before it could be said in any sense to have established itself. His belief in it preceded the external evidence.

His whole Gospel came to him from the revelation of Jesus Christ which he received on the way to Damascus, and was developed by meditating directly on the significance of the Person and acts of Him who had made Himself known to him. Christian unity is vitally connected with all St Paul's characteristic doctrines, especially with the ruling conception *ἐν χριστῷ*. Was his conviction as to our Lord's relation to the unity of the Church a deduction from this primary truth? If it had been, could he have put it forward so confidently?

In other cases he was in the habit of checking and confirming his intuitions of spiritual truth by reference to O.T., no doubt continually finding unsuspected depths in the inspired words as he re-interpreted them in the light of the Gospel that had come to him. In one sense the unity of the Kingdom of God is axiomatic in the prophets. In the special section (Is. xl.—lxvi.), from which St Paul derived so much of his missionary inspiration, the call of the Gentiles is co-

ordinated with the gathering in of the dispersed of Israel, and their incorporation is in various ways implied. Nothing, however, is said as to the method or conditions of the incorporation. Elsewhere the only explicit promise of a restoration of unity refers to the healing of the breach between Israel and Judah. St Paul's vision of unity can hardly then have been derived from O.T. He does not confirm his declaration with regard to our Lord's personal attitude to the question from Scriptural evidence.

It would seem, therefore, as if nothing less than an express word of the Lord can account for the statement in our text. And it is worth notice that St John records one utterance of the Lord in which Ezekiel xxxvii. 24 is appropriated to the bringing in of the Gentiles into one flock with the Jews, and that bringing in is directly connected with the Passion (Jn x. 15 f.). If St Paul had heard of this utterance, it would entirely account for his language here. See the Evangelist's interpretation of the word of the Lord in Jn xi. 52. Cf. Int. p. xc, and pp. lviii—lxii.

#### TEXTUAL NOTES, cc. iv—vi

- iv. 6 ἐν πᾶσι add ἡμῶν DGKL etc latt syrr Ir<sup>lat</sup> Cyp Hil Victor Ambrst.  
om ἡμῶν NABCP boh Marc Or.
- iv. 7 ἡ χάρις NAC etc Or.  
om ἡ BD\*GLP Arm.
- iv. 9 κατέβη πρῶτον BKLP etc lat (vg<sup>codd</sup>) syrr arm.  
om πρῶτον NAC\*DG 33 (=17) 424\*\* (=67\*\*) latt (vt vg<sup>cod</sup>)  
boh Clem Iren<sup>lat</sup> Or Tert Victrn Lucif Ambrst.
- iv. 16 κατ' ἐνέργειαν om G lat (vt) arm Iren<sup>lat</sup> Victrn Lucif Ambrst.
- iv. 19 ἀπηλλαγότες NAB etc syrr (hl pal) boh Clem Or.  
ἀπηλικότες DG latt syr (vg) arm Iren Victrn Ambrst.
- iv. 23 ἀναεούσθε D<sup>b</sup> 33 (=17) al<sup>10</sup> latt syrr sah boh Clem ½.
- iv. 24 ἐνδύσασθε NBD<sup>b</sup> al<sup>12</sup> latt syrr sah boh Clem ¾.  
καὶ ἀληθείᾳ DG lat (vt) Cyp Hil Lucif.  
τῆς ἀληθείας NAB etc Clem Victrn.
- iv. 29 χρείας NAB etc.  
πιστέως DG al latt (vt vg<sup>codd</sup>) Clem ½ Tert Cyp Victrn Ambrst.
- v. 5 δ NBG 17 (=33) 424\*\* (=67\*\*) latt Cyp Victrn  
δς AD etc.  
but G latt Cyp Victor read εἰδωλολατρία for εἰδωλολάτρης.

- v. 9 φωτός **NABD\*GP** 33 (=17) 424 (=67\*\*) verss *Or Lucif Victrn Ambrst.*  
 πνεύματος D<sup>o</sup> etc syr (hl)
- v. 14 ἐπιφάσει σοι ὁ χῆ **NAB** etc *Marc Clem Hipp Orig.*  
 ἐπιφάσεις τοῦ χῆ D<sup>o</sup>d nonnull ap *Chr Lucif Victrn Ambrst.*
- v. 15 ἀκριβῶς πῶς **N\*B** 33 (=17) boh *Orig.*  
 πῶς ἀκριβῶς **N<sup>o</sup>ADb** etc.
- v. 23 αὐτὸς σωτήρ **BDG.**  
 αὐτὸς ὁ σωτήρ **N\*A Clem.**  
 καὶ αὐτὸς ἐστὶν σωτήρ **N<sup>o</sup>D<sup>b</sup>KLP** etc.  
 καὶ αὐτὸς ὁ σωτήρ 33 (=17).
- v. 27 αὐτὸς **NABDGLP** 33 (=17) d<sup>14</sup> verss.  
 αὐτήν K etc Syr (vg).
- v. 29 χῆ **NABDG** 33=17 verss *Or<sup>int</sup> Tert<sup>mare</sup>.*  
 κῆ **KL** etc.
- v. 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ **N<sup>o</sup>DG** etc latt syrr  
*Arm Iren Victrn Ambrst.*  
 om **N\*AB** 33 (=17) 424\*\* (=67\*\*) boh *Orig Method.*
- v. 31 καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ om *Marc Orig Cyp*  
 (*Hier*)
- vi. 1 ἐκ κῶ om **BDG Clem Tert Cyp Ambrst.**
- vi. 10 τοῦ λοιποῦ **N\*AB** 33=17 al<sup>2</sup> *Orig Cyr al pauc.*  
 τὸ λοιπὸν *vell.*  
 add ἀδελφοί μου (A) **N<sup>o</sup>G.**  
 om **N\*BD** 33 (=17) lat (vt) *Arm Lucif.*
- vi. 12 τοῦ σκότους **N\*ABD\*G** 33 (=17) 424\*\* (67\*\*) latt syrr boh arm  
*Clem Orig Tert Cyp Victrn Lucif Ambrst.*  
 τοῦ αἰῶνος I<sup>83 190</sup> *Ephr.*  
 τοῦ σκότους τοῦ αἰῶνος **N<sup>ea</sup>D<sup>o</sup>** etc.
- vi. 13 κατειργασμένοι (A) latt *Lucif Ambrst.*  
 κατεργασάμενοι **NB** etc.  
 στήναι σήτε οὖν **NB** etc.  
 σήτε **DG** lat (vt) *Cyp?*  
 στήναι *Lucif Victrn Ambrst.*
- vi. 19 τὸ μυστήριον om τοῦ εὐαγγελίου **BG Tert Victrn Ambrst.**
- vi. 20 ἵνα αὐτὸ παρρησιάσωμαι B.  
 ἵνα παρρησιάσωμαι ἐν αὐτῷ **N.**  
 ἵνα ἐν αὐτῷ παρρησιάσωμαι *vell.*

## LIST OF WORDS

[*P.* stands throughout for the thirteen Epistles of St Paul. The numbers in brackets indicate the recurrence of the word or phrase. Where no further references are given after *P.* the word is only found in St Paul in *N.T.* ἄπ. λεγ. is added to words peculiar to Ephesians in *N.T.*]

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|--|---|
| <p>ἀγαθός (4)<br/> ἀγαθωσύνη (1), <i>P.</i> (4)<br/> ἀγαπᾶν (10)<br/> ἀγάπη (9) or (10)<br/> ἀγαπητός (2)<br/> ἀγάξειν (1)<br/> ἅγιος (15)<br/> ἄγνοια (1) here only in <i>P.</i>, but see <i>A.</i> iii. 17, xvii. 30; 1 <i>Pet.</i> i. 14<br/> ἀγρυπνεῖν (1) here only in <i>P.</i>, <i>Mk.</i>, <i>Lk.</i>, <i>Heb.</i>, yet ἀγρυπνῖαι 2 <i>Co.</i> (2)<br/> ἄδειν (1)<br/> ἀδελφός 2 3)<br/> ἀήρ (1)<br/> ἄθεος (1), <i>ἀπ. λεγ.</i><br/> αἴτια (3)<br/> αἶρειν (1)<br/> αἰσχρὸς (1), <i>P.</i> (4)<br/> αἰσχροτύτης (1), ἄπ. λεγ.<br/> αἰτεῖσθαι (2)<br/> αἰχμαλωσία (1) here only in <i>P.</i>, <i>Αποκ.</i> (2) all from <i>LXX.</i><br/> αἰχμαλωτεύειν (1), ἄπ. λεγ. from <i>LXX.</i><br/> αἰών (7)<br/> ἀκαθαρσία (2), <i>P.</i> (9), <i>Mt.</i> (1)<br/> ἀκάθαρτος (1)<br/> ἄκαρπος (1)<br/> ἀκούειν (5)<br/> ἀκριβῶς (1), <i>P.</i> (2), <i>Lk.</i> (6), <i>Mt.</i> (1)<br/> ἀκροβυστία (1), <i>P.</i> (19), <i>Ac.</i> (1)<br/> ἀκρογωνιαίος here only in <i>P.</i>, <i>1<sup>st</sup> Pet.</i> (1) from <i>LXX.</i></p> | <p>ἀλήθεια (6)<br/> ἀληθεύειν (1), <i>P.</i> (2)<br/> ἀλλὰ (13)<br/> ἀλλήλων (4)<br/> ἄλλοις (1)<br/> ἀμαρτάνειν (1) from <i>LXX.</i><br/> ἀμαρτία (1)<br/> ἄμην (1)<br/> ἄμφοτερος (3) here only in <i>P.</i><br/> ἄμωμος (2), <i>cf.</i> <i>Phil.</i>; <i>Col.</i><br/> ἀναβαίνειν (3), <i>cf.</i> <i>Ro.</i> x. 6<br/> ἀναγιώσκειν (1)<br/> ἀνακεφαλαιοῦν (1), <i>P.</i> (2)<br/> ἀναλαμβάνειν (2)<br/> ἀνανεοῦν (1), ἄπ. λεγ.<br/> ἀναστρέφειν (1)<br/> ἀναστροφή (1)<br/> ἄνεμος (1) here only in <i>P.</i><br/> ἀνεξιχνίαστος (1), <i>P.</i> (2)<br/> ἀνέχεσθαι (1)<br/> ἀνήκειν (1), <i>P.</i> (3)<br/> ἀνὴρ (7)<br/> ἀνθιστάται (1)<br/> ἀνθρωπάρεσκος (1), <i>P.</i> (2)<br/> ἄνθρωπος (9)<br/> ἀνιέναι (1) here only in <i>P.</i>, <i>Heb.</i> (1) from <i>LXX.</i>, <i>Ac.</i> (2)<br/> ἀνιστάται (1) in quotation<br/> ἄνοιξις (1), ἄπ. λεγ.<br/> ἀντί (1)<br/> ἀξίως (1), <i>P.</i> (5) + 3 <i>Jn</i> (1)<br/> ἀπαλγεῖν (1), ἄπ. λεγ.<br/> ἀπαλλοτριοῦν (2), <i>P.</i> (3)<br/> ἄπας (1)<br/> ἀπατᾶν (1)<br/> ἀπίστη (1)</p> |
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- ἀπειθία (2), P. (4), Heb. (2), *viol*  
*τῆς ἀπ. unique*  
 ἀπειλή (1) here only in P., Ac.  
 (2)  
 ἀπλότης (1), P. (7)  
 ἀποκαλύπτειν (1)  
 ἀποκάλυψις (2)  
 ἀποκαταλλάσσειν (1), P. (3)<sup>1</sup>  
 ἀποκρύπτειν (1), P. (3), Lk. (1)  
 ἀποκτείνειν (1), Metaph. P. (3)  
 ἀπολύτρωσις (3), P. (7), Heb. (2),  
 Lk. (1)  
 ἀπόστολος (4)  
 ἀποτίθεσθαι (2)  
 ἄρα οὖν (1), P. (12)  
 ἀρραβῶν (1), P. (3)  
 ἀρχή (3), of spiritual powers  
 P. (8)  
 ἄρχων (1)  
 ἀσέλγεια (1)  
 ἄσοφος (1), *ἀπ. λεγ.*  
 ἄσωτία (1), Tit. (1), 1 Pet. (1)  
 αὐξάνειν (1)  
 αὕξειν (1), P. (2)  
 ἀξίησις (1), P. (2)  
 ἄφεςις (1)  
 ἀφή (1), P. (2)  
 ἀφθαρσία (1), P. (7)  
 ἄφρων (1), P. (8), Lk. (2), 1 Pet.  
 (1)  
 βάθος (1)  
 βίπτισμα (1)  
 βασιλεία (1)  
 βέλος (1), *ἀπ. λεγ.*  
 βλασφημία (1)  
 βλέπειν (1)  
 βουλή (1), P. (2), Lk. (2), Ac. (7),  
 Heb. (1)  
 γὰρ (11)  
 γενεά (2)  
 γῆ (4)  
 γίνεσθαι (8)  
 γινώσκειν (3)  
 γνωρίζειν (6)  
 γνώσις (1)  
 γονεὺς (2)  
 γόνυ (1) + κάμπτειν P. (4), et  
 τιθέναι Mk (1), Lk. (1), Ac.  
 (4)  
 γυνή (9)  
 δέ (17)  
 δέησις (2)  
 δεῖν (1)  
 δεξιὸς (1)  
 δέσμος (2)  
 δέχεσθαι (1)  
 διάβολος (2), cf. 1 Tim. (2), 2 Tim.  
 (1), et Σατανᾶς in P. (10), incl.  
 1 Tim. (2)  
 διαθήκη (1), plural here and Ro.  
 (1) only  
 διακονία (1)  
 διάκονος (2), P. (22), Mt. (3),  
 Mk (2), Jn (3)  
 διάνοια (2)  
 διδασκαλία P. (19) (Past. Epp. 15),  
 Mt. = Mk (1) from LXX.  
 διδάσκαλος (1)  
 διδάσκειν (1)  
 διδόναι (12)  
 δίκαιος (1)  
 δικαιοσύνη (3)  
 διὸ (5)  
 δόγμα (1)  
 δοκιμάζειν (1)  
 δόμα (1) from LXX.  
 δόξα (8)  
 δουλεύειν (1)  
 δοῦλος (3)  
 δύναμις (5)  
 δύνασθαι (5)  
 δύο (2)  
 δωρεὰ (2)  
 δῶρον (1) here only in P.  
 ἐγγύς (2)  
 ἐγείρειν (2)  
 ἔθνος (5)  
 εἰ γε (2), P. (5)  
 εἰδέναι (5)  
 εἰδωλοπάτρης (1)  
 εἰ μὴ θτι (1), P. (2)  
 εἶναι (49)

<sup>1</sup> καταλλάσσω P. (6)  
 καταλλαγή P. (4)

- εἰρήμη (8)  
 εἶς (15)  
 ἕκαστος (5)  
 ἐκκλησία (9)  
 ἐκλέγεσθαι (1)  
 ἐκπορεύεσθαι (1) here only in P  
 ἐκτρέφειν (2), ἄπ. λεγ.  
 ἐλαχιστότερος (1), ἄπ. λεγ.  
 ἐλέγχειν (2)  
 ἔλεος (1)  
 ἐλεύθερος (1)  
 ἐλπῖς (3)  
 ἐνδεικνύειν (1), P. (9), Heb. (2)  
 ἐνδοξος (1), P. (2), Lk. (2)  
 ἐνδύειν (3)  
 ἐνδυναμοῦν (1), P. (6), Ac. (1)  
 ἐνέργεια (3), P. (8)  
 ἐνεργεῖν (4)  
 ἐνκακεῖν (1), P. (5), Lk. (1)  
 ἐνότης (2), ἄπ. λεγ.  
 ἐντολή (2)  
 ἐξαγοράζειν (1), P. (4)  
 ἐξισχύειν (1), ἄπ. λεγ.  
 ἐξουσία (4)  
 ἐπαγγελία (4)  
 ἔπαινος (3), P. (9), 1 Pet. (2)  
 ἐπέρχεσθαι (1) here only in P.,  
 Lk. (3), Ac. (4), Ja. (1)  
 ἐπίγνωσις (2), P. (15), Heb. (1),  
 2 Pet. (4)  
 ἐπιδύειν (1), ἄπ. λεγ.  
 ἐπιθυμία (2)  
 ἐπιφάυσκω (1), ἄπ. λεγ. in quot.  
 ἐπιχορηγία (1), P. (2)  
 ἐποικοδομεῖν (1), P. (6), Jude (1)  
 ἐπουράνιος (5) (ἐν τοῖς ἐπ. unique)  
 ἐργάζεσθαι (1)  
 ἐργασία (1) here only in P., Lk.  
 (1), Ac. (4)  
 ἔργον (4)  
 ἔρχεσθαι (2)  
 ἔσω (1), ὁ ἔσω ἀνθ. P. (2), cf.  
 2 Co. iv. 16  
 ἕτερος (1)  
 ἐτοιμασία (1), ἄπ. λεγ.  
 εὐ (1) here only in P. in quot.  
 εὐαγγελίζεσθαι (2)  
 εὐαγγέλιον (4)  
 εὐαγγελιστῆς (1), P. (2), Ac. (1)  
 εὐάρεστος (1), P. (8), Heb. (1)
- εὐδοκία (2), P. (6), Mt. (1), Lk. (2)  
 εὐλογεῖν (1)  
 εὐλογητός (1)  
 εὐλογία (1)  
 εὐνοια (1), ἄπ. λεγ.  
 εὐσπλαγχνος (1) here only in P.  
 + 1 Pet. (1)  
 εὐτραπέλια (1), ἄπ. λεγ.  
 εὐχαριστεῖν (2)  
 εὐχαριστία (1), P. (12), Apoc. (2),  
 Ac. (1)  
 εὐωδία (1), P. (3)  
 ἔχειν (8)  
 ἔχθρα (2)
- ζωή (1) (ἡ ζ. τοῦ θεοῦ unique)
- ἡλικία (1) here only in P.  
 ἡλιος (1)  
 ἡμέρα (3)
- θάλπειν (1), P. (2)  
 θέλημα (7)  
 θεμέλιος (1)  
 θεμελιῶν (1)  
 θεὸς (32)  
 θλίψις (1)  
 θυμὸς (1)  
 θυρεὸς (1), ἄπ. λεγ.  
 θυσία (1)  
 θῶραξ (1)
- ἴδιος (1) or (2)  
 ἴνα (23)  
 Ἰσραὴλ (1)  
 ἰστάναι (3)  
 ἰσχύς (2)
- καθαρῶζειν (1)  
 καθεῦδειν (1) in quot.  
 καθίζειν (1)  
 καθὼς (10)  
 καινὸς (2)  
 καιρὸς (4)  
 κακία (1)  
 καλεῖν (2)  
 κάμπτειν (1), P. (4) (cf. γόνυ)  
 καρδία (6)  
 καρπὸς (1)  
 καταβαίνειν (2)

καταβολή (1) here only in P.<sup>1</sup>  
 καταλαμβάνειν (1)  
 καταλείπειν (1) from LXX.  
 καταπᾶν (1), P. (4), Ac. (9)  
 καταργεῖν (1), P. (25), Lk. (1),  
 Heb. (1)  
 καταρτισμός (1), ἄπ. λεγ.  
 κατενώπιον (1)  
 κατεργάζεσθαι (1), P. (20), Ja. (1),  
 1 Pet. (1)  
 κατοικεῖν (1)  
 κατοικητήριον here only in P.,  
 Apoc. (1)  
 κατώτερος (1), ἄπ. λεγ.  
 καυχᾶσθαι (1), P. (34), Ja. (2)  
 κενός (1)  
 κεφαλή (4), metaph. P. (10) (ex-  
 cluding κεφαλή γωνίας)  
 κλέπτειν (2)  
 κληρονομία (3)  
 κληροῦν (1), ἄπ. λεγ.  
 κλήσις (3), P. (9), Heb. (1), 2 Pet.  
 (1)  
 κλυδωνίζεσθαι (1), ἄπ. λεγ.  
 κομίζειν (1)  
 κοπιᾶν (1)  
 κοσμοκράτωρ (1), ἄπ. λεγ.  
 κόσμος (3)  
 κραταιοῦν (1), P. (2), Lk. (2)  
 κράτος (2)  
 κραυγή (1) here only in P.  
 κρυφή (1), ἄπ. λεγ.  
 κτίζειν (4)  
 κυβία (1), ἄπ. λεγ.  
 κύριος (26)  
 κυριότης (1)

λαλεῖν (3)  
 λέγειν (7)  
 λόγος (4)  
 λοιπός (2)  
 λοῦτρον (1), P. (2)  
 λύειν (1)  
 λυπεῖν (1)

μακρὰν (2) here only in P.  
 μακροθυμία (1), P. (10), Heb. (1),  
 Ja. (1), 1 Pet. (1), 2 Pet. (1)

μακροχρόνιος (1), ἄπ. λεγ. LXX.  
 μᾶλλον (3)  
 μαρθάνειν (1), μ. τὸν χ. unique  
 μαρτυρέσθαι (1), P. (3), Ac. (2)  
 ματαιότης (1), P. (2), 2 Pet. (1)  
 μάχαιρα (1)  
 μέγας (1)  
 μέγεθος (1), ἄπ. λεγ.  
 μεθοδία (2), ἄπ. λεγ.  
 μεθύσκεσθαι (1)  
 μέλλειν (1)  
 μέλος (2) or (3)  
 μὲν (1)  
 μέρος (2) or (1)  
 μεσδοιχον (1), ἄπ. λεγ.  
 μεταδιδόναι (1), P. (4), Lk. (1)  
 μέτρον (3)  
 μέχρι (1)  
 μήκετι (3)  
 μήκος (1) here only in P., Apoc.  
 (2)  
 μήτηρ (2)  
 μιμητής (1), P. (5), Heb. (1)  
 μισεῖν (1)  
 μνεία (1), P. (7)  
 μνημονεύειν (1)  
 μόνον (1)  
 μυστήριον 6, P. (21), Apoc. (4),  
 Mt. = Mk = Lk. (1)  
 μωρολογία (1), ἄπ. λεγ.

ναός (1), metaph. P. (7), Jn (2)?  
 νεκρός (4)  
 νήπιος (1)  
 νοεῖν (2)  
 νόμος (1)  
 νοουθεσία (1), P. (3)  
 νοῦς (2), P. (21), Lk (1), Apoc. (2)  
 νῦν (4)  
 νυνί (1), P. (14), Ac. (2), Heb. (1)

ξένος (2)

οἰκέλιος (1), P. (3)  
 οἰκοδομή (4), P. metaph. (15)  
 οἰκονομία (3), P. metaph. (6)  
 οἶνος (1)  
 ὄλιγος (1)

<sup>1</sup> καταβολή κόσμου here only in P. The distribution of this phrase is remarkable, Mt. (1), Lk. (1), Jn (1), Heb. (2), 1 Pet. (1), Apoc. (2).

- ὄνομα (2)  
 ὀνομάζειν (3)  
 ὀργή (3)  
 ὀργίξεσθαι (1) here only in P.  
 (quot.)  
 ὀσιότης (1) here only in P., Lk  
 (1)  
 ὀσμὴ (1), P. (5) metaph., Jn (1)  
 literal  
 ὀστις (4)  
 ὀσφύς (1) here only in P.  
 οὐκέτι (1)  
 οὖν (7)  
 οὐρανός (4)  
 οὕτως (4)  
 ὀφείλειν (1)  
 ὀφθαλμοδουλία (1), P. (2)  
 ὀφθαλμός (1)
- παιδεία (1), P. (2), Heb. (4)  
 παλαιός (1), ὁ παλ. ἄνθ. P. (3)  
 πάλη (1), ἅπ. λεγ.  
 πανοπλία (2) here only in P.,  
 Lk (1)  
 πανουργία (1), P. (4), Lk (1)  
 πάντοτε (1)  
 παραδιδόναι (3)  
 παρακαλεῖν (2)  
 παράπτωμα (3), P. (16), Mt. (3),  
 Mk (2)  
 παριστάναι (1)  
 πάροικος (1) here only in P., Ac.  
 (2), 1 Pet. (1)  
 παροργίζειν (1), P. (2)  
 παροργισμός (1), ἅπ. λεγ.  
 παρρησία (2)  
 παρρησιάζεσθαι (1), P. (2), Ac. (7)  
 πᾶς (51)  
 πατήρ (11) inc. absolute of 'The  
 Father' (2)  
 πατὴρ (1) here only in P., Lk. (1),  
 Ac. (1)  
 παύεσθαι (1), P. (3), Lk. (3), Ac.  
 (6), Heb. (1), 1 Pet. (2)  
 πέμπευ (1)  
 πεποιθήσις (1), P. (6)  
 περιζώνυσθαι (1) here only in P.,  
 Lk. (3), Apoc. (2)  
 περικεφαλαία (1), P. (2)  
 περιπατεῖν (8)
- περιποίησις (1), P. (3), Heb. (1),  
 1 Pet. (1)  
 περισσεύειν (1), P. (3) (transitive)  
 περιτομή (1)  
 περιφέρειν (1), P. (2), Mk (1)  
 πικρία (1), P. (2), Ac. (1), Heb. (1)  
 πιστεύειν (2)  
 πίστις (8)  
 πιστός (2)  
 πλάνη (1)  
 πλάτος (1) here only in P., Apoc.  
 (3)  
 πλεονέκτης (1), P. (4)  
 πλεονεξία (2), P. (6), Mk (1), Lk.  
 (1), 2 Pet. (2)  
 πλήν (1)  
 πληροῦν (4)  
 πληρώμα (4), P. (12), Mt. (1), Mk  
 (3), Jn (1)  
 πλησιον (1) from LXX.  
 πλούσιος (1)  
 πλοῦτος (5)  
 πνεῦμα (14)  
 πνευματικός (3)  
 ποιεῖν (10)  
 ποίημα (1), P. (2)  
 ποιμὴν (1) here only in P., Heb.  
 (1), 1 Pet. (1)  
 πολιτεία here only in P., Ac. (1)  
 πολυποίικλος (1), ἅπ. λεγ.  
 πολὺς (1)  
 πονηρία (1)  
 πονηρὸς (3)  
 πορνεία (1)  
 ὄρνος (1)  
 ποτε (6)  
 πούς (2)  
 πράσσειν (1)  
 πρᾶυτης (1), P. (8), 1 Pet. (1),  
 Ja. (2)  
 πρέπειν (1)  
 πρεσβεύειν (1), P. (2)  
 προγράφειν (1), P. (3), Jude (1)  
 προελπίξειν (1), ἅπ. λεγ.  
 προετοιμάζειν (1), P. (2)  
 πρόθεσις (2), P. (6), Ac. (2)  
 προορίζειν (2), P. (5), Ac. (1)  
 προσαγωγή (2), P. (3)  
 προσεύχεσθαι (1)  
 προσευχή (2)

προσκαρτέρησις (1), ἄπ. λεγ.  
 προσκολλᾶσθαι (1), ἄπ. λεγ. LXX.  
 προσφορά (1), P. (2), Ac. (2),  
 Heb. (5)  
 προσωποληψία (1), P. (3), Ja. (1)  
 πρότερος (1)  
 προτίθεσθαι (1), P. (3)  
 προφήτης (2)  
 πρῶτος (1)  
 πυροῦσθαι (1)  
 πῶρωσις (1), P. (2), Mk (1)  
 ῥῆμα (2)  
 ῥιζοῦν (1), P. (2)  
 ῥυτίς (1), ἄπ. λεγ.  
 σακρὸς (1) here only in P.  
 σάρξ (9) or (10)  
 σβεννύναι (1)  
 σκότος (3)  
 σκοτοῦν (1) here only in P., Apoc.  
 (2)  
 σοφία (3)  
 σοφός (1)  
 σπῆλος (1) here only in P., 2 Pet.  
 (1)  
 σπουδάζειν (1), P. (7), Heb. (1), 2  
 Pet. (3)  
 σταυρὸς (1), P. (10), Heb. (1)  
 στόμα (2)  
 συναρμολογεῖν (2), ἄπ. λεγ.  
 συνβιβάζειν (1), P. (4), Ac. (3)  
 σύνδεσμος (1), P. (3), Ac. (1)  
 συγγείρειν (1), P. (3)  
 σύνεσις (1), P. (5), Mk (1), Lk.  
 (1)  
 συνζωοποιεῖν (1), P. (2)  
 συνιέναι (1)  
 συγκαθίζειν (1) here only in P.,  
 Lk. (1)  
 συνηλονόμος (1), P. (2), He. (1),  
 1 Pet. (1)  
 συνκοινωνεῖν (1), P. (2), Apoc. (1)  
 συμμετοχος (2), ἄπ. λεγ.  
 συνοικοδομεῖν (1), ἄπ. λεγ.  
 συμπολίτης (1), ἄπ. λεγ.  
 σύνσωμος (1), ἄπ. λεγ.  
 σφραγίζειν (2)  
 σώζειν (2)  
 σῶμα (9), (8 of Church P. (17))

σωτήρ (1)  
 σωτηρία (1)  
 σωτήριον (1) here only in P., Lk.  
 (2), Ac. (1)  
 ταπεινοφροσύνη (1), P. (5), Ac. (1),  
 1 Pet. (1)  
 τέκνον (5)  
 τέλειος (1)  
 τηρεῖν (1)  
 τιμᾶν (1) quot.  
 τοιοῦτος (1)  
 τόπος (1), τ. διδόναι P. (2), Lk.  
 (1)  
 τρόμος (1), P. (4), Mk (1)  
 ὕδωρ here only in P.  
 υἰοθεσία (1), P. (5)  
 υἱὸς (4), οἱ υἱοὶ τῶν ἀνθ., ἄπ. λεγ.,  
 οἱ υἱοὶ τῆς ἀπειθ., ἄπ. λεγ.  
 ὕμνος (1), P. (2)  
 ὑπακούειν (2)  
 ὑπεράνω (2) here only in P., He.  
 (1)  
 ὑπερβάλλειν (3), P. (5)  
 ὑπερεκπερισσοῦ (1), P. (3)  
 ὑποδείσθαι here only in P., Ac.  
 (1), Mk (1)  
 ὑποτάσσειν (3), P. (23), Lk. (3),  
 Heb. (5), 1 Pet. (6), Ja. (1)  
 ὕψος (2) here only in P.  
 φανεροῦν (2)  
 φθείρειν (1)  
 φοβεῖσθαι (1)  
 φόβος (2)  
 φραγμὸς (1) here only in P., Mt.  
 = Mk (1), Lk. (1)  
 φρόνησις (1) here only in P., Lk.  
 (1)  
 φύσις (1)  
 φῶς (5)  
 φωτίζειν (2)  
 χαρίζεσθαι (2), P. (16), Lk. (3),  
 Ac. (4)  
 χάριν (2)  
 χάρις (12)  
 χαριτοῦν (1) here only in P., Lk.  
 (1)

- χειρ* (1)  
*χειροποίητος* here only in P., Mk (1), Ac. (2), Heb. (2); but *ἀχ.* P. (2), Mk (1)  
*χρεία* (2)  
*χρηστὸς* (1), P. (3), Mt. (1), Lk. (2), 1 Pet. (1)  
*χρηστότης* (1), P. (10)  
*χωρὶς* (1)
- ψάλλειν* (1), P. (4), Ja. (1)  
*ψαλμὸς* (1), P. (3), of Christian Psalms  
*ψεῦδος* (1), τὸ ψεῦδος P. (3), cf. Jn viii. 44 (?)  
*ψυχὴ* (1), ἐκ ψυχῆς P. (2)  
*ψῆδῆ* (1), P. (2), Apoc. (4)  
*ὥς* (16)

## ENGLISH INDEX

- Abbott, T. K., 36, 71  
 Abrahams, Israel, 95, 131 f.  
 Adam and Christ, lxxviii f.  
 Angels: worship of, 34, 127;  
   families of, 57; interest in  
   human affairs, 55  
 Antinomianism, lxxxv  
*Apocalypse*: date, lxxxv n.; con-  
   nexion with Eph., lxxxvii  
*Apocryphal Acts of the Apostles*,  
   131  
 Aristotle, 83, 91  
*Ascension of Isaiah*, 36  
 Athanasius, 59
- Baptism, xlvi, 32, 64, 88 f., 92,  
   94 f., 130 f.  
*Barnabas, Epistle of*, xii, lxiii n.,  
   131  
 Basil, 11  
 Basilides, xi  
 Baur, F. C., xix, xli f.  
*Beliar*, 36  
 Bengel, J. A., 35, 46, 77, 108  
 Benson, E. W., 98  
 Bigg, C., x, lxxxvi  
 Blass, F., 19, 81  
 Bonnet, M., 131
- Caesarea, St Paul's imprison-  
   ment at, lxxix f., xci  
 Cerinthus, lxxxv, 66, 75  
 Charles, R. H., 36  
 Christology, Pauline: Christ's  
   Divinity, 13, 45, 75, 85; cosmic  
   significance of the Christ,  
   xxxi f., xliv, 45  
 Chrysostom, 35, 80  
 Church, Pauline doctrine of the,  
   lviii—lxii, 133 f.
- Clement of Alexandria, xi  
 Clement of Rome, x, xii, xxviii,  
   lxiii n., lxxxiv  
 Colossae, xxxii, lxxvii f., lxxx,  
   lxxxii f.  
*Colossians, Epistle to the*: com-  
   pared with Eph., xxx ff., 98 f.;  
   Colossian heresy, lxxxii f., 34,  
   126 f.  
 Conybeare, F. C., lii n.  
*Council of Orange*, 40  
 Creed, Baptismal, 95  
 Cremer, H., 12  
 Cross, Pauline doctrine of the,  
   xxxvi
- Day of the Lord, liii ff.  
 Deissmann, A., xxvii, lxii ff.,  
   lxviii f., lxxi, lxxix, 17, 93,  
   106 f., 112  
 Delitzsch, Franz, 77  
*Didachè*, xii, xlvi  
*Diognetus, Epistle to*, lxiii n.  
 Doxology, 60 f.  
 Du Bose, W. P., 18, 59
- Ebionism, lxxxiv  
 Election, Pauline doctrine of,  
   16 ff.  
*Enoch*, 16 f., 34  
 Epaphras, xxxii, lxxvii, lxxxiii,  
   31  
*Ephesians, Epistle to the*:  
   authorship, ix—lxxvi: external  
   evidence, x ff.; internal evi-  
   dence, xiii ff.; author a Jew,  
   xviii  
   canonicity, x f.  
   contents, xv f.  
   date, xii, xviii, xx, lxxix—lxxxiii

- Ephesians, Epistle to the:*  
 doctrine, xlv ff. (see also under Church, Cross, Election, *ἐν Χριστῷ*, *χάρις*, etc.)  
 effect of the Epistle, lxxxiii—xc  
 form, xvi f.  
 historical situation, xvii f.  
 liturgical character, xxix  
 place of writing, lxxix f.  
 recipients, xvii, lxxvi—lxxviii  
 relation to Apoc., lxxxvii; to Col., xxx ff.; 98 f.; to Joh. writings, lxxxvii ff.; to 1 Pet., lxxxiv ff.; to sub-Pauline group, xxii ff., lxiii  
 style, xxviii f.  
 text, xcii—cii, 11, 30, 41 f., 134 ff.  
 vocabulary, xx—xxviii  
 Ephesus, lxxvii ff., lxxxii, lxxxv, 11, 86  
 Eucharist, xlv ff., 91, 113 ff.  
 Eusebius, lxxx  
 Ewald, P., lxxxii  
 Gnosticism, 19  
 Gregory, C. R., ci  
 Gunkel, H., lxvii  
 Harnack, A., 130 f.  
 Heras, xii, lx, lxiii n., lxx, 80  
 Hierapolis, xxxii  
 Hippolytus, lxxxv  
 Holtzmann, H. J., xxii, xxx  
 Hort, F. J. A., xxi f., xxviii ff., xlv f., xlvii f., lxi, lxxvii f., lxxx, lxxxvi n., 12 ff., 16 ff., 20, 26, 31, 34 f., 37, 40 f., 43 f., 47, 49, 53 ff., 60, 65, 68 ff., 73, 75, 77, 79 ff., 84, 90, 92 f., 96 f., 100, 102 ff., 120 f., 126, 128  
 Hymenaeus and Philetus, lxxxv  
 Ignatius, x, xii, xxviii, xlvii, lxiii n., lxxxiv  
 Irenaeus, xi, lxxxv  
 Jew and Gentile, xvii f., xxxiv ff., lix ff., lxxviii, lxxxvi, 21, 42 ff.  
 Johannine writings, lxxxvii—xc  
 Judaizers, xviii, l, lix, lxxxv, 51, 111, 126  
 Jülicher, A., xix  
 Laodicea, xxxii, lxxvii f., lxxx, lxxxii  
 Laodiceans, *Epistle to the*, xi, lxxvii  
 Lightfoot, J. B., lxxx, lxxxii, 13, 16 f., 20, 47, 55, 57, 59, 74, 77, 83 f., 89, 91, 98, 107, 122, 126, 131  
 Lock, W., xci  
 Luke, St, xci  
 MSS.: relation of **N** and **B**, xc ff.  
 Marcion, xi, lxxvii, lxxix  
 Mark, St, lxxxv  
 Marriage ceremonies, 95  
 Maurice, F. D., 58  
 Milligan, G., 84  
 Ministry, the Christian, 66 f.  
 Minucius Felix, 84  
 Moffatt, J., xii, xiv, xx ff., xxviii ff., xl n., xlv, xlvi, lxxxvi, xci  
 Mommsen, Th., lxxxii  
 Moulton, J. H., 15, 18, 31 f., 97  
*Muratorian Fragment*, xi  
 Mysteries, the, li n., 130  
 Nägeli, T., xxi  
 Nicolaitans, lxxxv  
 Onesimus, lxxviii, lxxx, lxxxii, 99, 107  
 Ophites, xi  
 Origen, xi, 35, 44 f., 76, 92, 106, 119  
 Papyri, xiii, 15, 30 f., 84, 112  
*Parousia*, lii ff., 27 f., 120 f.  
*Pastoral Epistles*, lvii f.  
 Paul, St, li, 51; his Gospel, xvii, lxxi f., lxxxiv, xc, 133; his sufferings, xiv, 51, 57; Stoic elements in his training, lxxviii  
 Pauline, *Epistles*: collections of x f.; apocalyptic features, liii f., lxxi; Hebraisms, lxiv, lxvi, 15;

- Ephesians, Epistle to the*:  
 relation to Johannine writings,  
 lxxiii ff.; sub-Pauline writings,  
 xxiii, lxiii
- Peake, A. S., 34
- Persecution, xviii, lxxxvi n.
- Peter, First Epistle of St*: relation  
 to Eph., lxxxiv—lxxxvi, 14
- Philemon, lxxviii ff., 31
- Philippians, Epistle to the*: date  
 lxxx f.
- Philo, lii n.
- Phygelus and Hermogenes, lxxxiv
- Plutarch, 23, 79, 83
- Polycarp, x, xii, xxviii, lxiii n.,  
 lxxxiv, lxxxv n.
- Prat, F., lxiv f.
- Pro Christo et Ecclesia*, 62
- Pythagoreans, 79
- Robertson, A., xxx
- Robinson, J. A., xcvi, cii, 18, 30 ff.,  
 35, 49, 53, 56 f., 59, 64, 66,  
 69 ff., 73 f., 79, 81, 83 f., 94,  
 98, 104, 108, 112, 122, 125, 128
- Rome, St Paul's imprisonment  
 at, lxxix f.
- Ryle and James, *Ps. of Sol.*, 131
- Sanday, W., xxx
- Schulhof, J. M., xxx
- Seeley, J. R., 16
- Seneca, 100
- Servant of the Lord, the, 16
- Seven Churches, the, lxxviii,  
 lxxxv, lxxxvii, 86
- Sheol*, 66
- Shilleto, R., 88
- Silvanus, lxxxv
- Smith, W. Robertson, 93
- Soden, H. von, xxii, xxx, xcii ff.
- Solomon, Odes of*, 88; *Psalms of*,  
 131
- Sophocles: use of *év*, lxii
- Souter, A., ci
- Sub-Pauline writings, xxiii, lxiii
- Swete, H. B., lxxxiv f.
- Tacitus, lxxx
- Talmud*, 95, 132
- Tertullian, xi, 11
- Testaments of the XII Patriarchs*,  
 34, 36 f.
- Thackeray, H. St J., 16, 34
- Theodoret, 80
- Timothy, 11
- Tischendorf, C., xcii, ci
- Tregelles, S. P., ci
- Tübingen hypothesis, xviii ff.
- Tychicus, xiv, xvi, xli, lxxviii f.,  
 lxxxii f., 107
- Unity, Christian: see under  
 Church
- Valentinus, xi
- Vere, Aubrey de, xxviii
- Weiss, B., lxxx
- Weiss, J., lxiv
- Westcott, B. F., xvii, xxx, 18,  
 28, 60, 63, 66, 69, 89, 125,  
 131
- Wetstein, J. C., 79, 100, 103, 130
- Whitaker, G. H., 16, 23, 31, 42,  
 71, 76, 129
- Zahn, T., xxi f., lxxix ff., 53

## GREEK INDEX

- ἀγαθός*, 40 f., 79  
*ἀγαθωσύνη*, 87  
*ἀγαπᾶν*, 82, 108; *ὁ ἡγαπημένος*, 18  
*ἀγάπη*, 16, 31, 38, 58, 60, 71 f.,  
 81, 107  
*ἀγαπητός*, 107  
*ἀγιάζειν*, 94  
*ἅγιος*, 16, 50, 54, 83, 96; *οἱ*  
*ἅγιοι*, 12, 31, 33, 59, 67, 106  
*ἄγνοια*, 73  
*ἀγρυπνεῖν*, 106  
*ἄδειν*, 91  
*ἀδελφός*, 107  
*ἄήρ*, 36  
*ἄθεος*, 43 f.  
*αἷμα*: *αἷ. τοῦ χριστοῦ* 44, 113—  
 115; *αἷ. καὶ σάρξ*, 102  
*αἶρειν*, 80  
*αἰσχροός*, 88  
*αἰσχροότης*, 83  
*αἰτεῖσθαι*, 56 f., 61  
*αἰχμαλωσία*, 65, 67  
*αἰών*, 34, 36, 39 f., 55, 61; *ἡ πρό-*  
*θεσις τ. αἰώνων*, lii—lviii, 56  
*ἀκαθαρσία*, 82 f.  
*ἀκούειν*, 26, 30 f., 52, 75  
*ἀκριβώς*, 89  
*ἀκρογωνιαίος*, 49  
*ἀλήθεια*, 26, 75, 78, 87, 103  
*ἀληθεύειν*, 70 f.  
*ἀλλά*, 94  
*ἀλλήλων*, 78, 92  
*ἄλυσις*, 107  
*ἁμαρτάνειν*, 78  
*ἁμρότερος*, 45  
*ἁμωμος*, 16, 96  
*ἀναβαίνειν*, lxxxviii f., 65 f.  
*ἀναγινώσκειν*, 53  
*ἀνακεφαλαίουν*, 23  
*ἀναλαμβάνειν*, 103  
*ἀνανεοῦν*, 76 f.  
*ἄνεμος*, 69  
*ἀνεξιχνίαστος*, 55  
*ἀνήκειν*, 83  
*ἀνῆρ*, 68, 92 ff.  
*ἀνθιστάται*, 103  
*ἀνθρωπάρεσκος*, 99  
*ἄνθρωπος*, xxv, 70; *ὁ ἔσω ἄ.*, 58;  
*καινὸς ἄ.*, 46, 77; *παλαιὸς ἄ.*, 76  
*ἀνιέναι*, 100  
*ἀνιστάται*, 89  
*ἀνοιξις*, 106  
*ἀντί*, 96 f.  
*ἄξιως*, 62  
*ἀπαλγεῖν*, 74  
*ἀπαλλοτριοῦν*, 43  
*ἀπατᾶν*, 85 f.  
*ἀπάτη*, 76  
*ἀπειθία*, 38  
*ἀπειλή*, 100  
*ἀπλότης*, 99  
*ἀποκάλυψις*, 32, 52 f.  
*ἀποκαταλλάσσειν*, 46  
*ἀπολύτρωσις*, 18, 28  
*ἀπόστολος*, 11, 48 f., 54, 67  
*ἀποτίθεσθαι*, 76  
*ἀρραβών*, 27, 130 n.  
*ἀρχή*, 34, 55, 102  
*ἀρχων*, 36  
*ἀσέλγεια*, 74  
*ἄσοφος*, 89  
*ἄσωτία*, 91  
*αὐξάνειν*, 49, 71  
*αὐξήσις*, 72  
*αὐτός*, 66, 93, 100  
*ἄφεςις*, 20  
*ἄφή*, 71 f.  
*ἄφθαρσία*, 108  
*ἄφρων*, 90  
*βάθος*, 59  
*βάπτισμα*, 64

- βασιλεία, 85  
 βέλος, 105  
 βλασφημία, 80  
 βλέπειν, 89  
 βουλή, 25  
  
 γάρ, 88  
 γενεά, 61  
 γῆ, 57  
 γίνεσθαι, 80 f., 86  
 γινώσκειν, 60, 84, 107  
 γνωρίζειν, 21, 55  
 γνώσις, 60  
 γόνυ, 57  
 γυνή, lxxxvii, 92 ff.  
  
 δέησις, 105 f.  
 δεξιός, 34  
 δέσμιος, 51  
 δέχεσθαι, 105  
 διά, 17, 64, 105 f.  
 διάβολος, xx f., 79, 102  
 διαθήκη, 43  
 διακονία, 67  
 διάκονος, 54, 107  
 διάνοια, 37 f., 73  
 διδασκαλία, 69 f.  
 διδάσκαλος, 67  
 διδόναι, 32, 35, 52, 64 f., 67, 80,  
 106  
 δίκαιος, 97  
 δικαιοσύνη, 77, 87, 104  
 διό, 42, 56; διὸ λέγει, 65, 88  
 δόγμα, xxxvi n., 46  
 δόμα, 65  
 δόξα, 17 f., 28, 33, 57 f., 61;  
 ὁ πατήρ τῆς δ., 31 f., 115—122  
 δοῦλος, 98 ff.  
 δύναμις, 54, 58, 61  
 δύνασθαι, 61  
 δωρεά, 65  
 δῶρον, 40  
  
 ἐαυτῶν, 81  
 ἐγγύς, 44  
 ἐγείρειν, 34  
 ἐγώ, 51  
 ἔθνος, 51 f.  
 εἰ γε, xxv, 52, 75  
 εἰδέναί, 32, 84, 107  
  
 εἰδωλολάτρης, 84 f.  
 εἰρήνη, 13, 41 ff., 63, 104, 107  
 εἰς, 17, 58, 60, 71, 97  
 εἰς, 46 f., 63 f.  
 ἐκ, 71  
 ἕκαστος, 64, 72  
 ἐκκλησία, 35, 55, 61, 93 f.  
 ἐκλέγεσθαι, 15 f.  
 ἐκπορεύεσθαι, 79  
 ἐκτρέφειν, 96, 98  
 ἐλαχιστότερος, 54  
 ἐλέγχειν, 88  
 ἔλεος, 38  
 ἐλπὶς, 32, 43, 63  
 ἐν, xxvii, 15, 18, 36, 64, 75, 98,  
 129  
 ἐν Χριστῷ, xxvii f., lxii—lxxvi,  
 13, 15, 29, 61, 81  
 ἐν τῷ Χριστῷ, 25, 33, 38 f.  
 ἐνδεικνύειν, 39  
 ἔωδος, 96  
 ἐνδύειν, 77, 101  
 ἐνδυναμοῦν, 101  
 ἐνέργεια, xxv, 33, 54, 72  
 ἐνεργεῖν, 25, 33, 37, 61, 128 f.  
 ἐνκακεῖν, 57  
 ἐνότης, 63, 68  
 ἐντολή, 46, 98  
 ἐξαγοράζειν, 89  
 ἐξισχύειν, 59  
 ἐξουσία, 36, 55, 102  
 ἐπαγγελία, 26 f., 98  
 ἔπαινος, 17  
 ἐπέρχεσθαι, 39 f.  
 ἐπί, 40, 64  
 ἐπίγνωσις, 32, 68  
 ἐπιθυμία, 37, 76  
 ἐπιφάσκειν, 89  
 ἐπιχορηγία, 71 f.  
 ἐποικοδομεῖν, 47  
 ἐπουράνιος: ἐν τοῖς ἐπ., xlvi—lii,  
 15, 102  
 ἐργάζεσθαι, 79  
 ἐργασία, 74  
 ἔργον, 40 f., 87  
 ἔρχεσθαι, lxxviii, 46 f.  
 ἔσω: ὁ ἔσω ἄνθρωπος, xxv, 58  
 ἕτερος, 53  
 ἐτοιμασία, 104  
 εὐαγγελίζεσθαι, 46

εὐαγγέλιον, 26, 54, 104

εὐαγγελιστής, 67

εὐάρεστος, 87

εὐδοκία, 17, 22

εὐλογεῖν, 15

εὐλογητός, 14

εὐλογία, 15

εὐνοια, 100

εὐσπλαγχνος, xxiv, 81

εὐτραπελία, 83 f.

εὐχαριστεῖν, 31, 91 f.

εὐχαριστία, 84

ἔχειν, 18, 79

ἔχθρα, 45

ζωή: ἡ ζ. τοῦ θεοῦ, 73

ἡλικία, 68 f.

ἡμέρα, 90

θάλπειν, 96

θέλημα, xxxi, 11 f., 17, 21, 37,  
90, 99 f.

θεμέλιος, 48 f.

θεμελιοῦν, 59

θεός, 14, 55, 64, 81

θλιψίς, 57

θυμός, 80

θυρεός, 104

θώραξ, 104

Ἰησοῦς, 13, 31, 56, 75 f.

ἴνα, 31, 97 f.

Ἰσραήλ, 43

ιστάναι, 103

ισχύς, 33, 101

καθαρίζειν, 94

καθεύδειν, 89

καθίζειν, 34

καινός: (ὁ) κ. ἄνθρωπος, xxv, 46,  
77

καιρός, 22 f., 89

κακία, 80

κάμπτειν, 57

καρδία, 32, 74, 91, 99

καρπός, 87

κατά, 31, 76 f., 129

καταβαίνειν, lxxxviii f., 65 f.

καταβολή κόσμου, 16

καταλαμβάνειν, 59

καταντᾶν, 68

καταρτισμός, 67

κατενώπιον, 16

κατεργάζεσθαι, 103

κατοικεῖν, 58

κατοικητήριον, 50

κατώτερος, 66

καυχᾶσθαι, 40

κεφαλή, xxv, 35, 71, 93

κλέπτειν, 79

κληρονομία, 27, 33, 85

κληροῦν, 24

κλήσις, 33, 63

κλυδωνίζεσθαι, 69

κομίζειν, 100

κοπιᾶν, 79

κοσμοκράτωρ, 102

κόσμος, 36, 44

κραταιοῦν, 58

κράτος, 33, 101

κραυγή, 80

κρυφῆ, 88

κτίζειν, 40, 46, 77

κυβία, 70

κύριος, 13, 56, 63, 98 ff.; ἐν κ.,  
lxiix, 50, 62, 87, 97, 101

λαλεῖν, 78, 91

λέγειν, 65, 88; ἡ λεγομένη περι-  
τομή, 42

λόγος, 26, 106

λοιπός, 38; τοῦ λοιποῦ, 101

λουτρον, 94 f.

λύειν, lxxxviii, 45

λυπεῖν, 80

μακράν, 44

μακροθυμία, 62

μανθάνειν, 74 f.

μαρτύρεσθαι, 72

ματαιότης, 73

μάχαιρα, 105

μέγας, 97

μέγεθος, 33

μεθοδία, 70, 102

μεθύσκεσθαι, 90 f.

μέλος, 78, 96

μεσότοιχον, 45

μεταδίδοναι, 79

- μέτρον, 65, 68 f., 72  
 μή, 43  
 μήκος, 59  
 μιμητής, 81  
 μνημονεύειν, 42  
 μυστήριον, li n., 21 f., 53, 97  
 μωρολογία, 83  
  
 ναός, xxvi, lxxxviii, 48 ff.  
 νεκρός, 35 f.  
 νήπιος, 69  
 νοεῖν, 61  
 νόμος, 46  
 νοουθεσία, 98  
 νοῦς, xxvii, 73, 76 f.  
 νῦν, νυνί, 44, 53  
  
 ξένος, 43, 47  
  
 οἰκεῖος, 47  
 οἰκοδομή, xxvi, 47 ff., 68, 72, 79  
 οἰκονομία, xxv, 22 f., 52, 55, 112 f.  
 οἶνος, 90 f.  
 ὀλίγος, 53  
 ὄνομα, 34, 92  
 ὀνομάζειν, 57, 82 f.  
 ὀργή, lxxxiix, 38, 80, 86  
 ὀργίζεσθαι, 78  
 ὀσιότης, 77  
 ὄσμη εὐωδίας, xxvi, 82  
 ὄτι, 52  
 οὐρανός, 57, 66  
 οὕτως, 96  
 ὀφείλειν, 96  
 ὀφθαλμοδουλία, 99  
  
 παιδεία, 98  
 παλαιός : ὁ π. ἄνθρωπος, xxv, 76  
 πάλη, 102  
 πανοπλία, 101 ff.  
 πανουργία, 70  
 πάντοτε, 91  
 παραδιδόναι, 74, 82  
 παρακαλεῖν, 62, 107  
 παράπτωμα, 20, 36  
 παριστάναι, 95  
 πάροικος, xxiv, 47  
 παροργίζειν, 98  
 παροργισμός, 78 f.  
 παρρησία, 56, 106  
  
 παρρησιάζεσθαι, 107  
 πᾶς, 35, 49, 59, 64, 68, 84, 91,  
 104, 106, 129; τὰ πάντα, 23,  
 25, 35, 66, 71, 88, 129  
 πατήρ, 13 f., 47, 57, 64, 97 f.;  
 ὁ π. τῆς δόξης, 31 f., 115—122  
 πατριά, 57  
 πεποιθήσις, 56  
 περί, 106  
 περιζώννυσθαι, 103  
 περικεφαλαία, 105  
 περιπατεῖν, 36, 62, 87, 89  
 περιποίησις, 28  
 περισσεύειν, 20  
 περιτομή, 42  
 περιφέρειν, 69  
 πικρία, 80  
 πιστεύειν, 26, 33  
 πίστις, 31, 40, 56, 63, 68, 104,  
 107  
 πιστός, 12 f., 107  
 πλάνη, 70  
 πλάτος, 59  
 πλεονέκτης, 84 f.  
 πλεονεξία, 74, 83  
 πλῆν, 97  
 πληροῦν, 35, 60, 66, 91  
 πλήρωμα, lxxxix f., 22 f., 35, 60,  
 68 f., 122—127  
 πλησίον, 78  
 πλούτος, 20, 33, 57 f.  
 πνεῦμα, xxvii, 32, 37, 47, 58, 63,  
 76 f., 105; τὸ πν. τὸ ἅγ. 26 f.,  
 80; ἐν πνεύματι, lxiv ff., 50,  
 54, 91, 106  
 πνευματικός, 15, 102  
 ποιεῖν, 56, 100  
 ποίημα, 40  
 ποιμήν, 67  
 πολιτεία, 42  
 πολυποίκιλος, 56  
 πονηρία, 102  
 πονηρός, 90, 105  
 πορνεία, 82 f., 85 f.  
 πραύτης, 62  
 πρέπειν, 83  
 πρεσβεύειν, 107  
 προγράφειν, 53  
 προελπίζειν, 25  
 προετοιμάζειν, 41

πρόθεσις τ. αλώνων, lii ff., 56

προορίζειν, 16

πρός, 53, 70, 100

προσαγωγή, 47

προσεύχασθαι, 106

προσευχή, 105 f.

προσκαρτέρησις, 106

προσωποληψία, 100

προτίθεσθαι, 22

προφήτης, 48 f., 54

πρώτος, 98

πώρωσις, 74

ῥῆμα, 94 f., 105 f.

ρίζουν, 59

ῥυτίς, 96

σαπρός, 79

σάρξ, lxvii, 37, 42, 45, 96, 99

σκότος, 86 f., 102

σκοτοῦν, 73

σοφία, 20, 56

σπίλος, 96

σταυρός, 46

στόμα, 106

συναρμολογεῖν, 49, 71

συνβιβάζειν, 71

σύνδεσμος, 63

συνεγείρειν, 39

σύνεσις, 53

συνζωοποιεῖν, 38 f.

συνιέναι, 90

συνκαθίζειν, 39

συνκοινωνεῖν, 87

συνμέτοχος, 86

συνοικοδομεῖν, 50

συνπολίτης, 47

σφραγίζειν, 26 f., 130—132

σώζειν, 39 f.

σῶμα, xxv, lxxxviii, 35, 46, 63,

68, 72, 93, 96

σωτήρ, 93

σωτηρία, 26

σωτήριον, 105

ταπεινοφροσύνη, 62

τέκνον, 38, 87, 97 f.

τέλειος, 68

τηρεῖν, 63

τόπος, 79

τρόμος, 99

υἰοθεσία, κxvii, 17

υἱός, 37, 68

ὑπακούειν, 97

ὑπέρ, 51 f., 61, 82, 106

ὑπερβάλλειν, 33, 60

ὑπερεκπερισσοῦ, 61

ὑποδεῖσθαι, 104

ὑποτάσσειν, 35, 92 f.

ὑψος, 59

φανερῶν, 88

φθειρεῖν, 76

φοβείσθαι, 97

φόβος, 92, 99

φρόνησις, 21

φύσις, 38

φῶς, 86 ff.

φωτίζειν, 32, 55

χαρίζεσθαι, 81

χάρις, xxxv, 13, 17 f., 20, 39 f.,  
52, 64 f., 80, 108—112

χαριτοῦν, 18

χειροποίητος, 42

χρεία, 79

χρηστός, 81

χρηστότης, κxv, 40

Χριστός (see also ἐν Χριστῷ), 17,  
42 f., 92; ὁ χριστός, 23, 25, 65,  
74 f., 82, 85, 89, 93 f., 99,  
113 ff., 132 f.

χωρίς, 42 f.

ψάλλειν, ψαλμός, 91

ψεῦδος, 78

ψυχή, 100

## HEBREW INDEX

|                          |              |
|--------------------------|--------------|
| כְּרוֹן 14               | גְּחִלָּה 24 |
| חַן 18                   | סְגֻלָּה 28  |
| חֲסִיד 77                | עֲצָה 25     |
| יָבֵחַ 70                | שָׁבוֹן 65   |
| יִשְׂרָאֵל 77            | שָׁלוֹם 70   |
| לֵב, לֵבָב xxvii, 73, 77 | תָּם 77      |
| מִשְׁפָּחָם 70           |              |

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