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CORINTHIANS, GALATIANS
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T. K. ABBOTT

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SHORT NOTES

ON

ST. PAUL'S EPISTLES

TO THE

ROMANS, CORINTHIANS, GALATIANS
EPHESIANS, AND PHILIPPIANS

Thomas Kingsmill BY
T. K. ABBOTT, B.D., LITT. D.
Fellow of Trinity College



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PREFACE.

THESE NOTES are intended for the use of students commencing the study of the Greek of St. Paul's Epistles, especially in connexion with the examinations in the Divinity School in the University of Dublin. For the majority of such students the larger commentaries are out of the question. What they need, first of all, is to be helped to see what the apostle actually says. I have therefore, for the most part, confined myself to the explanation of the words and the logical connexion, and, except in a few cases where differences of interpretation were of some importance, I have given only the interpretation that approves itself to my own mind.

The Revised Version is in general so accurate as often to supersede further comment of this kind; especially if the student will compare it with the Authorised Version, trying to discover why any particular change was

made. This will always be found instructive. I take this opportunity of commending to the notice of students the invaluable *Variorum Bible* published by MESSRS. EYRE and SPOTTISWOODE.

N.B.—Where the Revised Version agrees with the Authorised, the rendering is referred to as E. V.

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THE EPISTLE TO THE ROMANS.

(Written from Corinth about A.D. 58.)

CHAPTER I.

VERSE.

1. κλητὸς ἀπ. The E. V., 'called to be an apostle,' gives the sense, not the construction, which is 'a [duly] called apostle.'
2. Not a parenthesis, as in A. V.
4. ὀρίζω = to mark a boundary (ὄρος), hence, to define, determine, mark out.
ἐν δ. belongs to ὀρισθέντος. ἐν is instrumental (Engl. 'with').
5. 'We,' i.e. I: cf. 2 Cor. xiii. 6, 7.
εἰς ὑπ., to bring about obedience of faith (ch. xvi. 26), i.e. consisting in faith or obedience to faith, or to the faith (Acts vi. 7, ὑπήκουον τῇ πίστει, but there π. has the article).
6. Jesus Christ's called ones: cf. ver. 1.
9. 'How unceasingly,' as R. V.
10. εὐδοῶ, to prosper. The idea of 'way' is not retained in the verb; see 3 John 2, 'as thy soul εὐδοῦται.'
12. Lest he should seem to imply that they needed to be established, he explains that he speaks of mutual 'encouragement' of each by the faith seen in the other (not 'mutual faith,' as A. V.).