

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

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649181384

A critical and grammatical commentary on St. Paul's Epistles to the Philippians, Colossians, and to Philemon: with a rev. translation by C. J. Ellicott

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**C. J. ELLICOTT**

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



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

WITH A  
REVISED TRANSLATION,

BY  
C. J. ELLICOTT, M.A.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

LONDON:  
JOHN W. PARKER AND SON, WEST STRAND.

MDCCLVII.

LONDON:  
BAYLIS AND EDWARDS, PRINTERS, CHANDOS STREET,  
COVENT GARDEN.

## P R E F A C E.

---

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

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

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

---

\* I have now adopted this term, feeling convinced that the term 'Italic' is likely to mislead. The latter I retained in the previous Epistles as sanctioned by common usage; I was, however, fully aware that the term 'vetus Itala' really belonged to a Recension and not to an independent Version. In the present Epistles I have derived the Old Latin from the translation in that language as found in the Codex Claromontanus.

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

---

\* The fourth volume of the new edition of Horne's *Introduction* will show how conscientiously our countryman Dr. Tregelles has acted in this respect, and what pains he has taken to secure an accurate knowledge of Versions in languages with which he himself did not happen to be acquainted.



fear, indeed, that I am bound to say that on the Latin translations attached to the now antiquated editions of the Coptic New Testament by Wilkins, from which Tischendorf appears to have derived his readings, little reliance can be placed; and on that attached to the Ethiopic Version in Walton's Polyglott even less, because not only as a translation is it inexact, but as a representative of the Ethiopic Version, worse than useless, as the text was derived from the valueless edition of 1548 (Rome), which in its transfer to the Polyglott was recruited with a fresh stock of inaccuracies.

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

Under these circumstances, and with such a very limited knowledge even of the true readings of these two Versions, I do not shrink from offering my scanty contributions, which, though intentionally *exegetical* in character, may be found to some extent

useful even to a critical editor. Gladly, most gladly should I welcome other labourers into the same field, nor can I point out to students in these somewhat intractable languages a more really useful undertaking than a correct Latin translation of Platt's Ethiopic Version, and a similar translation of the portions of the Coptic New Testament published by Schwartze and his less competent successor.

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

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

In Ethiopic, the old grammar of Ludolph still maintains its ground. The author was a perfect Ethiopic enthusiast, and has zealously striven, by the most minute grammatical subdivisions, to leave no peculiarities in the Ethiopic language unnoticed and

unexplained: the student, however, must not fail to exercise his judgment in a first reading, and be careful to confine himself to the general principles of the language, without embarrassing himself too much with the many exceptional characteristics which this difficult\* language presents. These leading principles, especially in the second edition, are sufficiently well-defined, and will easily be extracted by any reader of moderate sagacity and grammatical experience. The recent Ethiopic grammar of Dillmann has passed through my hands, but my acquaintance with it is far too limited to pronounce on it any opinion. As far as I could judge, it seemed to be very similar to that of Schwartze in Coptic, and only calculated for the more mature and scientific student. With regard to lexicons, there is, I believe, no better one than that of Ludolph (Second Edition). That of Castell, alluded to in the preface to the *Pastoral Epistles*, I have since found to be decidedly inferior.

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

---

\* This epithet must be considered as used subjectively. To me, who am unfortunately unacquainted with Arabic, this language has presented many difficulties. The Arabic scholar would very likely entirely reverse my judgment.