

rightly understood, gives no countenance to the idea that either in Eph. ii. 1 or in Col. ii. 13 the apostle is giving a description of unconverted men, we believe that the passage in Timothy, which these quotations were intended more immediately to illustrate, is not accurately rendered by the revisers any more than the passages in Ephesians or Colossians which we have been examining. The Greek words are *ἡ δὲ σπαταλώσα ζῶσα τέθνηκε*. The meaning of the apostle is misrepresented by taking *ζῶσα* along with *τέθνηκε*. It should be taken along with *ἡ σπαταλώσα*, which, though in form a participle, is here to be taken as a noun (see Winer, sect. xlv. 7). The passage should have been translated thus: "But she who lives a pleasure-seeker has died." The apostle is contrasting two classes of widows. The one class seeks comfort in the fellowship and service of God, and the other gives herself to pleasure. He says of the first, that she has her hope set on God—*ἡλπίζει ἐπὶ Θεόν*. He says of the other, she has died—*τέθνηκε*. Her spiritual life has become extinct. "Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day; but she who lives a pleasure-seeker has died." The fact that she gives herself to a life of pleasure shows that her spiritual life has become extinct, if she ever had any. The idea of the apostle in this verse is, therefore, very different from that which the revisers attach to Eph. ii. 1 and Col. ii. 13.

But there may still lurk in some minds the impression that all dubiety has not yet been removed from the apostle's words in those passages which we have been passing in review. It may be said a man must have been dead before he can be said to have been quickened; if a man has been quickened at conversion, the inference cannot be resisted that he must previously have been dead. And what more natural than to speak of the unrenowned man as dead, and of the believer as made alive? There cannot be any doubt that this argument

has influenced the revisers and interpreters generally. But a little consideration will enable us to expose its fallacy. We must keep carefully before our minds the fact that, in describing the believer's experience, Paul keeps close to the parallel between that experience and the transition through which our Lord passed from His humiliation to His exaltation. There was nothing in our Lord's history corresponding to man's natural state. The apostle begins with our Lord's death, and draws the parallel from that point. There are two sides to the great change of conversion. It is first a death and then a life. The sinner dies to sin and then becomes alive to God. The old man is slain; and this, in Paul's theology, corresponds to the fact of our Lord's death. There is a parallel at that point. Then there is a quickening by the implantation of new feelings and desires; and this corresponds to our Lord's reanimation after death. After that there comes the active obedience of the new man, corresponding to the fact of our Lord's actual leaving of the tomb and entering upon his state of exaltation. Finally, there is the high honor of being made a member of the divine family and exalted to high rank, corresponding to the glory which Christ enjoys in heaven, and carrying with it the potency and hope of sharing with Him that glory. It would be altogether un-Pauline and un-Christian to attempt to find any correspondence between the sinner's natural state and anything in the history of our Lord.

We have gone far beyond our original intention. That was to point out in a few sentences the inaccuracy of the rendering of Eph. ii. 1 by our revisers and others. We found, however, that the inaccuracy was much more extensive than we at first imagined, and actually extended to the whole sentence. There was nothing for it, if we were to do full justice to the apostle's words, but to recast the whole sentence in English. Then we found that the misconception of Paul's meaning in the passage