

DE JURE BELLI AC PACIS
LIBRI TRES

BY
HUGO GROTIUS

VOLUME TWO
THE TRANSLATION
BOOK I

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OXFORD: AT THE CLARENDON PRESS
LONDON: HUMPHREY MILFORD

1925

Publications of the
Carnegie Endowment for International Peace
Division of International Law
Washington

THE
CLASSICS OF INTERNATIONAL LAW

EDITED BY
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President of the American Institute of International Law

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- VOL. I. A Photographic Reproduction of the Edition of 1646, with a Portrait of Grotius.
- VOL. II. A Translation of the Text, by Francis W. Kelsey, with the collaboration of Arthur E. R. Boak, Henry A. Sanders, Jesse S. Reeves, and Herbert F. Wright, with an Introduction by James Brown Scott.

This volume with Volume I constitutes No. 3 of 'The Classics of International Law'. A list of the numbers already published is given at the end of this volume.

Printed in England
At the OXFORD UNIVERSITY PRESS
By John Johnson
Printer to the University

[NOTES

ON

THE EPISTLE OF PAUL TO PHILEMON]

1. Παῦλος δέσμιος Χριστοῦ Ἰησοῦ, 'Paul, a prisoner of Jesus Christ'.—At Rome, living under guard of a soldier, who was bound with the same chain; *Acts*, xxviii. 16. The genitive here indicates cause; so also below, verse 9, *Ephesians*, iii. 1, and *2 Timothy*, i. 8. In *Ephesians*, iv. 1, δέσμιος ἐν Κυρίῳ, 'prisoner in the Lord', instead.

καὶ Τιμόθεος ὁ ἀδελφός, 'and brother Timothy'.—The Christians called one another 'brother' because of a common regeneration. Timothy—almost always a companion of Paul, as may be seen in *2 Timothy*, iii. 10—was with him also in Rome; *Ephesians* [*Philippians*], i. 1, *Colossians*, i. 1.

Φιλήμονι τῷ ἀγαπητῷ, 'to Philemon dearly beloved'.—The name Philemon is Greek. This was the name also of a poet of merit, and of a writer on natural history who is mentioned by Pliny. Philemon seems to have lived at Ephesus, where Onesimus afterward held the office of bishop, as Ignatius in his *Letters* and other writers bear witness. Paul calls him 'dearly beloved', or 'most dear', because he considered Philemon, as an exceedingly devout man, in a relation of more intimate friendship.

καὶ συνεργῶ ἡμῶν, 'and our fellow-worker'.—That is, as one of the presbyters, of whom there were several at Ephesus; *Acts*, xx. 17. The Apostles applied the term 'fellow-workers' to all the presbyters (πρεσβύτεροι) and also to the elderly women (πρεσβύτιδες) who sought to bring women to Christ; *Romans*, xvi. 3, 9, *Philippians*, ii. 25, *Colossians*, iv. 11.

2. καὶ Ἀπφία τῇ ἀγαπητῇ, 'and to Appia dearly beloved'.—The name Appia is Roman, π being changed to φ according to Hebrew usage.

καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, 'and to Archippus our fellow-soldier'.—He seems to have served as an evangelist, now at Ephesus, now at Colossae [613]; *Colossians*, iv. 17. The testimony of Ambrose indicates that Archippus afterward took up his residence at Colossae, and so was made a bishop. Paul was wont to call his helpers 'fellow-soldiers' on account of the burdensomeness of the task, as may be seen by referring to *Philippians*, ii. 25.

καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, 'and to the church which is in thine house'.—The reference must be to Philemon, to whom

this epistle is chiefly addressed. In his house there were several Christians. According to Tertullian even three Christians constitute a church. Similarly, those who were in the house of Aquila and Priscilla are called a church, *Romans*, xv. 15 [xvi. 5], and *1 Corinthians*, xvi. 19; also, those who were in the house of Nymphas, *Colossians*, iv. 15.

3. χάρις ὑμῖν, καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ, 'grace to you and peace from God our father, and the Lord Jesus Christ'.—He prays for the favour of God and of Christ on their behalf, and for prosperity in all things, which the Jews are accustomed to designate by the word 'peace'. Paul frequently uses this prayer, as *1 Corinthians*, i. 3, *2 Corinthians*, i. 2, *Galatians*, i. 3, *Ephesians*, i. 2, *Colossians*, i. 2, *1 Thessalonians*, i. 11.

4. Εὐχαριστῶ τῷ Θεῷ μου, 'I thank my God'.—We ought to give thanks to God for gifts conferred not only on ourselves but also on others; *Romans*, i. 8, *1 Corinthians*, i. 4, *Ephesians*, i. 16.

πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, 'always making mention of thee in my prayers'.—We find the same words in the verse last referred to, *Ephesians*, i. 16; whence we may learn that under προσευχαί, 'prayers', here are included all utterances addressed to God, even those in which no petition is offered but thanks are given.

5. ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, 'hearing of thy love and faith'.—He states the reason for the giving of thanks, such as you will find also in the verses already referred to: *Romans*, i. 8; *1 Corinthians*, i. 4; *Ephesians*, i. 16. Here a noble pair is named, love and faith. See *1 Corinthians*, xiii; *Galatians*, v. 6; *Ephesians*, vi. 23; *1 Thessalonians*, iii. 6; *1 Timothy*, i. 14 and vi. 11; *2 Timothy*, i. 13 and ii. 22.

ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν, 'which thou hast toward the Lord Jesus'.—This has reference to faith.

καὶ εἰς πάντας τοὺς ἁγίους, 'and toward all the saints'.—This has reference to love. All Christians are called 'saints', as *Ephesians*, i. 1, and frequently elsewhere.

6. ὅπως ἡ κοινωνία τῆς πίστεως σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἔργου ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν, 'that the fellowship of thy faith may become effectual in the knowledge of every good work which is in you unto Christ Jesus'.—First, there is a transposition here. For the words εἰς Χριστὸν Ἰησοῦν, 'unto Christ Jesus', relate to the preceding words τῆς πίστεως σου, 'of thy faith'. Then, κοινωνία τῆς πίστεως, 'the fellowship of faith', was put in place of 'the faith which was common' to Philemon and the other Christians. And ἐν ἐπιγνώσει, 'in the knowledge', is here to be taken παθητικῶ[s], 'in a passive sense', and carries the

signification of becoming known. The meaning, then, is: Thy love had this in view, that the faith, which thou hast in common with the other saints, should become effectual, and thus should be made known through the good works which proceed from thee and from others. Ἐνεργῆς γένηται, 'should become effectual', is here used with the same implication as πίστις δι' ἀγάπης ἐνεργουμένη, 'faith working through love', *Galatians*, v. 6. Thence follows ἐπίγνωσις, that is, the making known of the same faith; for faith is shown through works, *James*, ii. 18.

7. Χαρὰν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, 'For we have great joy and comfort'.—Justly, he says, we thank God for those virtues of yours, because from that source come to us our greatest joy and [614] a solace in the evils which we endure for the sake of the Gospel. So also *2 Corinthians*, vii. 4, 13; *1 Thessalonians*, iii. 7.

ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ, 'because the bowels of the saints have been refreshed through thee, brother'.—Σπλάγχνα, 'bowels', is here used instead of the word for 'soul', as *Sirach* [*Ecclesiasticus*], xxx. 7, xxxiii. 5. Consequently, ἀναπέπαιται τὰ σπλάγχνα, 'the bowels have been refreshed', and ἀνάπαισόν μου τὰ σπλάγχνα, 'refresh my bowels', in verse 20 below, have a meaning similar to ἀνέπαισαν τὸ ἐμὸν πνεῦμα, 'they refreshed my spirit', in *1 Corinthians*, xvi. 18. The poor, he says, are of tranquil mind, because they have learned by experience that in thy riches a resource has been provided against their necessities.

8. Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσει σοι τὸ ἀνῆκον, 'Wherefore, though I have much boldness in Christ to enjoin that which is thy duty'.—The calling of an Apostle laid upon me by Christ gives me this right, to be able to enjoin upon thee and other Christians the things that it is your duty to do. The word παρρησία, 'boldness', went over from Greek speech to Syrian with a broader meaning, so that it often signifies 'right', 'authority'.

9. διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, 'on the ground of love rather I beseech'.—I prefer to entreat as a friend, by reason of the close relation of our friendship.

τοιοῦτος ὢν, 'since I am such'.—That is, I have recourse to entreaty, since I am such as you know me to be.

ὡς Παῦλος, 'Paul, to be sure'.—Founder of so many churches.

πρεσβύτης, 'an old man'.—One already advanced in years, to whom even strangers concede many things.

νῦν δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ, 'and now moreover a prisoner of Jesus Christ'—that is, a prisoner on account of Christ, as we said above [note on verse 1]. Great consideration is due to those who suffer hardships for very honourable causes; *Colossians*, iv. 18; *Ephesians*, iv. 1.

10. παρακαλῶ σε, 'I beseech thee'.—Παρακαλῶ σε here has the connotation of entreating, or rather of interceding. If slaves had committed any fault they were wont to arrange for an intercessor on their behalf, as Donatus suggests in a note to Terence [*On Terence's Phormio*, line 140]. Similar to this intercession is that of Pliny on behalf of a freedman of Sabinianus; *Letters*, IX. xxi.

περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, 'on behalf of my child, whom I have begotten in my bonds'.—Whom here at Rome, while I was a prisoner, I made a Christian. The rebirth of a man is the work of God. But so great is His goodness that He admits His servants to a participation in His name; *1 Corinthians*, iv. 15; *Galatians*, iv. 19. So likewise the Apostles are said 'to save', σώζειν, *Romans*, xi. 14, and elsewhere, and *1 Corinthians*, vii. 16.

[11.] τὸν ποτέ σοι ἄχρηστον, 'who once was of no use to thee'.—It is the practice of intercessors to soften the harshness of the offence by words. Onesimus had not merely been 'of no use' to Philemon, he had also caused a loss to him. Flight and theft are commonly associated. Thus in the *Code* of Justinian the title *On runaway slaves* [VI. i] is followed by that *On thefts* [VI. ii]. Says Martial [*Epigrams*, XI. liv. 5-6]:

The froward hands from feet have learned to sin;
No marvel is the thief who was a runaway.

And those who were offering a slave for sale were accustomed to give assurance that he was not a thief nor a runaway; [615] *Digest*,¹ XVIII. i. 13 and 34. 3; XLVII. vi. 1 and 3; XIX. i. 11. 7 and 13. 1; Varro, *On Farming*, Book II [II. x. 5]; Seneca, *Controversies*, III. xxi [VII. vi. 23].

12. νυνὶ δέ σοι, καὶ ἐμοὶ εὐχρηστον, 'but now useful to thee and to me'.—Because he was useful to Paul, he was useful also to Philemon. For 'the possessions of friends', τὰ τῶν φίλων, are in common. There is a word-play on the name Onesimus [the Greek name Ὀνήσιμος means 'profitable', 'helpful'].

ὃν ἀπέπεμψα, 'whom I have sent back'.—Doubtless with this Epistle.

σὺ δὲ αὐτόν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ, 'do thou, then, receive him that is mine own bowels'.—Προσλαμβάνεσθαι has various meanings, all of which refer to kindly feeling and acts of kindness, as is clear from *Acts*, xviii. 26, *Romans*, xiv. 1, 3, and xv. 7. Here I should take it in the sense to receive kindly into one's house, as in *Acts*, xxviii. 2. Τὰ ἐμὰ σπλάγχνα, 'mine own bowels', that is, as dear to me as my own bowels. So in Plautus [*Casina*, line 837], 'my little heart'.

¹ [Grotius gives eight references to the *Digest*; two are correct, but the others appear to be mistakes. The references given above are to the passages he evidently had in mind.]

13. ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, 'whom I was wishing to keep with me'.—The indicative mood is here used in place of the subjunctive, in accordance with Greek usage. I should have wished to keep him with me, if indeed other considerations, which will now follow, had not opposed. In regard to this manner of speaking, see what I have said *On Matthew*, xxvi. 39.

ἵνα ὑπὲρ σου διακονῇ μοι, 'in order that he might minister to me in thy place'.—That he might render to me in all things the service which thou wouldst be rendering if thou wert here.

ἐν τοῖς δεσμοῖς τοῦ Εὐαγγελίου, 'in the bonds of the Gospel'.—In these bonds, which I bear for the sake of the Gospel. The manner of speaking is the same that we found above in verse 9.

14. χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, 'but I wished to do nothing without thy consent'.—I was unwilling to make use of him except with thy full approval.

ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου, ἀλλὰ κατὰ ἐκούσιον, 'that thy goodness might not be as it were from constraint, but from free will'.—If Paul should have kept him, the desire of Philemon would not have become so apparent as it would be if he should have been sent to Philemon, and Philemon should send him back to Paul; Seneca, *On Benefits*, II. iv: 'If you wish to know whether I am willing, make it possible for me to be unwilling'. 'Ἐκούσιον, 'of free will', and ἀναγκαῖον, 'necessary', or, τὸ κατ' ἀνάγκην, 'that which is from constraint', are used in contrast, as in *1 Peter*, v. 2. So Paul the jurist sets over against each other performance from free will and from constraint, *Digest*, III. v. 18. 2. Praise, moreover, is not due except to free actions.

15. Τάχα γὰρ διὰ τοῦτο, 'For perhaps on this account'.—As if he were to say, 'Perchance that was the plan of God, when He permitted him to run away'. Compare *Genesis*, xlv. 5.

ἔχωρίσθη, 'he went away'.—Here also you see what we said above, that a thing harsh in reality is softened in statement; he said 'went away', ἔχωρίσθη, instead of 'ran away'. Such expressions the Greeks call εὐφημισμοί, 'euphemisms'.

πρὸς ὥραν, 'for a time'.—That is, for a short time. The same type of expression is found in *2 Corinthians*, vii. 8; *Galatians*, ii. 5; and *1 Thessalonians*, ii. 17.

ἵνα αἰώνιον αὐτὸν ἔχῃς, 'that thou mayest have him back forever'.—That, reformed by me, he may be permanently useful to thee. Αἰώνιον, 'forever', is here used as in Horace, 'will serve forever' [*Epistles*, I. x. 41].

Evangelical teaching does not remove differences of status and the authority of masters over slaves, as is clear from *1 Timothy*, vi. 1, 2; *Titus*, ii. 9; *1 Peter*, ii. 10 [ii. 18]; *Ephesians*, vi. 5, 6; *Colossians*,

iii. 22. [616] There is therefore no reason why a Christian, who as a master is able to have full authority over slaves, may not as a ruler have full authority over subjects. Similar are the master in his house, the king in his kingdom. Says Seneca, *On Benefits*, III. xviii: 'If a slave is hindered from attaining merit [as a benefactor of his master] by necessity, and the fear of suffering to the utmost, the same obstacles will hinder both him who is subject to a king and him who is under a commander, since, although under different names, they are similarly subject to authority.' And so Peter places on an equality the authority of kings and that of masters. For without having recourse to a magistrate masters were able to torture slaves who had misbehaved, and even to put them to death; *Digest*, I. vi. 1; *Institutes*, I. viii. 1. This, moreover, was the law not only at Rome but also in Greece; see Seneca, *Controversies*, V. xxxv [X. xxxv]. This in fact came from the law of nations, as we learn from the texts of law just cited.

In what way masters ought to apply this law, from the time that they became Christians, Paul taught them; and he would have said the same things to kings if at that time kings had been Christian, as many of the masters were. Both Nicodemus and Joseph of Arimathea were councillors, possessing authority and power to punish. For the public council of the people as well as that of the city of Jerusalem had the right of scourging, as is clear from *Matthew*, x. 17; *Acts*, v. 48 [v. 40]; *2 Corinthians*, xi. 24. Furthermore, it had also the right of punishing with death, if the Romans at any time should permit this, as the Jews had a general permission to kill a foreigner who should enter the enclosure of the Temple. Nevertheless, Christ never bade these councillors, His disciples, to withdraw from that office. If He had done so, He would undoubtedly have broken a law by which those that had been in a lawful manner called to this office were ordered to discharge its duties. But such procedure was far from Him. While He passed the life of a mortal, He was 'under the law', *Galatians*, iv; and He did not break the law in any particular Himself, nor instigate others to break it.

16. οὐκ ἔτι ὡς δοῦλον, 'not now as a slave'.—Supply 'merely', as is indicated by what follows. Frequently in the speech of all peoples, but especially in Hebrew, this particle is understood. Again, προσλαβοῦ, 'receive', is to be repeated from what has gone before.

ἀλλ' ὑπὲρ δοῦλον, 'but as more than a slave'.—Belonging to thee not by the law of the master alone, but etc.

ἀδελφὸν ἀγαπητόν, 'a beloved brother'.—Assuredly to all Christians.

μάλιστα ἐμοί, 'especially to me'.—To me who have made trial of his faithful service.

πόσω δὲ μᾶλλον σοί, 'but how much more to thee'.—He ought to be much more dear to thee than to me, because he will be always in thy service, so long as thou shalt desire.

καὶ ἐν σαρκί, 'both in the flesh'.—The body of Onesimus belongs not so much to himself as to thee, κτήσει καὶ χρήσει, 'in respect to possession and use'. In Aristophanes, Cario says [*Plutus*, 6–7]:

Mastery of the body Fortune gives not to the master,
But to him who by a purchase makes it his.

Σάρξ, 'flesh', and σῶμα, 'body', are often used one for the other, as is clear from the Hebrew; *Zephaniab* [*Sophoniab*], i. 17; *Ezekiel*, x. 12; and other passages, with comparison of the Greek and Latin translations.

[617] 17. εἰ οὖν ἐμὲ ἔχεις κοινωνόν, 'if, then, thou countest me a partner'.—If thou countest me a friend, and as such sharing in thy concerns.

προσλαβοῦ αὐτόν, 'receive him'.—Not only refrain from the punishment which by thine own right thou wert able to inflict, but also receive him kindly. 'You received into your house, unto your heart', said Pliny in regard to a matter quite similar; *Letters*, IX. xxiv.

ὡς ἐμέ, 'as myself'.—For since Onesimus was a friend of Paul, whatever was done for him seemed to be done for Paul himself.

18. Εἰ δέ τι ἠδίκησέ σε, 'Moreover if he hath wronged thee in any respect'.—If he carried off something when he ran away.

ἢ ὀφείλει, 'or owes [thee]'.—Or if according to thy accounts he was a defaulter. A general term is here used instead of the particular term.

τοῦτο ἐμοὶ ἐλλόγει, 'charge this to me'.—Charge that to my account. Make me instead of him thy surety.

19. Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, 'I Paul have written with my own hand'.—That thou mayest be certain, thou hast here my handwriting. Thou wilt be able to bring action against me at any time by reason of the autograph. This is what the Scholiast on the *Digest*, XX. iii. 4, calls 'to write a note of hand'. Add *Digest* [*Code*], IV. ii, and *Digest*, XXXIV. iii. 3.

ἐγὼ ἀπορίσω, 'I will repay'.—This, in Latin, is said to constitute a pecuniary obligation, and there is a title on the subject in the *Digest* [XIII. v]. The formula itself is contained in the words ἐγὼ ἀπορίσω, or *satisfaciam tibi*, 'I will satisfy you', as *Novels*, cxv. 6, has it; this is ordinarily inserted in the *Code*, under the title 'On constituting a pecuniary obligation' [IV. xviii]. Similarly in *Digest*, XIII. v. 5. 3, this formula is found: 'I have written in accordance with the commission of Seius, that if any debt to you has been approved I will guarantee it to you and will pay it without controversy.' And there is another formula in the same title, *Digest*,

XIII. v. 26: 'The ten [pieces of money] which Lucius Titius had received as a loan from your money-chest you have, Sir, in my possession, with full reckoning of interest.'

Moreover, an obligation can be created even in respect to money which is owed only according to the law of nature (*Digest*, XIII. v. 1. § 7). Slaves can owe their masters, not indeed by municipal law, but by natural law (*Digest*, XLV. iii. 1). So also a surety is rightly accepted for an obligation arising by nature (*Digest*, XLVI. i. 8. § 3).

ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις, 'not to say to thee, that thou owest to me thy very self'.—It is a 'figure', σχῆμα, of 'passing over in silence', παρασιώπησις, or of 'keeping silent', when we say that we wish to omit that which we are saying with the utmost emphasis. I could say, Paul remarks, that thou art in debt to me not only for what thou hast but also for thy very self; with reason, for without Paul Philemon would have been, and would have remained, in dense darkness and in sin, far from the hope of salvation.

20. Ναί, ἀδελφέ, 'Yes, brother'.—Ναί is here the utterance of one entreating, as in Hebrew.

ἐγὼ σου ὀναίμην ἐν Κυρίῳ, 'Let me have joy of thee in the Lord'.—That is, may it be permitted to me to rejoice by reason of thy progress in Christ. Compare *Sirach* [*Ecclesiasticus*], xxx. 2, ὁ παιδεύων τὸν υἱὸν αὐτοῦ, ὀνήσεται ἐπὶ αὐτῷ, 'whoso teacheth his son shall have joy in him'. Ignatius, *To the Magnesians* [ii], says: διακόνου Σωτίονος, οὗ ἐγὼ ὀναίμην, 'of the deacon Sotion, in whom may I have joy'; and *To the Ephesians* [ii. 2]: ὀναίμην ὑμῶν διὰ παντός, 'May I have joy of you always'.

ἀνάπανσόν μου τὰ σπλάγχνα ἐν Κυρίῳ, 'refresh my bowels in the Lord'.—That is, for Christ's sake cause me to be at peace in regard to this matter.

21. Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, 'Having confidence in thine obedience I have written unto thee'.—My confidence has been inspired by the knowledge of that obedience of thine which thou renderest to the Gospel. [618] So ὑπακοή, 'obedience', is taken in *Romans*, i. 5, xv. 18, xvi. 19 and 26; *2 Corinthians*, vii. 15, x. 5 and 6; *1 Peter*, i. 14 and 22.

εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις, 'knowing that thou wilt do even beyond what I say'.—I count it certain that thou wilt do more than I should dare to demand.

22. Ἄμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν, 'At the same time moreover prepare me also a lodging'.—Prepare a lodging; so ξενία, 'lodging', is used in *Acts*, viii. 23 [xxviii. 23], and by Josephus and others.

ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν, 'for I hope that through your prayers I shall be granted to you'.—I hope

that in answer to your prayers God will vouchsafe me to you, that is my coming to you. Some think that this hope of Paul was fulfilled and that, freed from his bonds, he went to Asia; that he returned to Rome.

23. Ἀσπάζονται σε Ἐπαφρᾶς, 'There salute thee Epaphras . . .'—The full name is Ἐπαφρόδιτος (Epaphroditus); *Philippians*, ii. 25; iv. 18. The contracted form Ἐπαφρᾶς is found in *Colossians*, i. 7; iv. 12. Many contracted names of this sort, in ἀς, we have brought together at the beginning of *Luke*.

ὁ συναιχμαλωτός μου, 'my fellow-prisoner'.—One of those of whom mention is made in *Acts*, xxvii.

ἐν Χριστῷ Ἰησοῦ, 'in Christ Jesus'.—That is, on account of Jesus Christ, as in verse 20 above.

Μάρκος, 'Mark'.—He of whom mention is made in *Acts*, xii. 12 and 25; xv. 37 and 39; *Colossians*, iv. 10.

24. Δημᾶς, 'Demas'.—Whose full name was Demetrius. He is mentioned in *Colossians*, iv. 14; *2 Timothy*, iv. 10.

Λουκᾶς, 'Luke'.—A physician who gave to us the *Gospel* and the *Acts*. See *Colossians*, iv. 14; *2 Timothy*, iv. 11.

οἱ συνεργοί μου, 'my fellow-workers'.—See on verse 1 above.

[25.] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 'the grace of our Lord Jesus Christ'.—The favour of Christ.

μετὰ τοῦ πνεύματος ὑμῶν, 'with your spirit'.—That is, be with you. The same phrase is used in *Galatians*, vi. 18. Elsewhere in place of this phrase he said: μεθ' ὑμῶν, καὶ μετὰ πάντων ὑμῶν, 'with you', 'and with you all'.

Ἀμήν, 'Amen'.—This is the word with which the Church made response after the reading of the Epistles. In consequence it began to be added to all the Epistles of Paul. See what I have said On *Matthew*, vi. 13.