A PARAPHRASE
AND
ANNOTATIONS
UPON ALL THE BOOKS OF
THE NEW TESTAMENT,
BRIEFLY EXPLAINING
ALL THE DIFFICULT PLACES THEREOF.

BY H. HAMMOND, D.D.

Δόξα εἰν υἱόστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώπωι εὐδοκία.

Χριστὸς γεννᾶται, δοξάσατε,
Χριστὸς ἐπὶ γῆς, υψώθητε,
Χριστὸς ἀπ’ οὐρανοῦ, ἀπανήσατε,

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THE

EPISTLE OF PAUL THE APOSTLE

TO THE ROMANS.

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CHAP. I.

PAUL, a servant of Jesus Christ, called to be an apostle, one that hath received this special singular mercy from him to be an apostle, authorized and set apart unto the gospel of God.

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according nature in him, called his eternal Spirit, Heb. ix. 14, to the flesh;

4 And declared to be the Son of God with power, according to the spirit of was set at God’s right hand, the Son of God in power, holiness, by the resurrection from the dead: 2 Cor. xiii. 4,

5 By whom we have received grace and be sent as apostle of the Gentiles to all the nations of

1 called, or, special apostle, σάρτης διάσπολος: see note [e] Matt. xx.
2 born, γενομένου.
3 demonstrated, or, defined the Son of God in power, τοῦ διδασκόντος υἱὸν θεοῦ ἐν δυνάμει.

HAMMOND, VOL. II.
apostleship, 4 for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ: (see note [c] Matt. xx. 16.)

7 To all that be in Rome, beloved of God, called to be saints: Grace to you received that special mercy from him, to be from a state of all unworthiness brought in and received by him to be Christians and saints, I send greeting, and thereby my heartiest wishes and prayers, that all the divine mercies and goodness and all manner of prosperity, from God our Father and the Lord Jesus Christ, be multiplied upon you.

8 And the beginning of my greeting to you must be my acknowledgment of the great goodness of God unto you all, (which is an infinite mercy also to me, who do exceedingly desire the advancement of the gospel amongst you,) that the report of your submission to the gospel of Christ is spread far and near over all the world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, 6 that without ceasing I make mention of you in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God 8 to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I that it hath been no fault or omission of mine that I

4 for the obeying of the faith, εἰς ὑπακοὴν πίστεως.

6 how incessantly, ὡς διακαλοῦμαι. 7 requesting always in my prayers, προσεύχομαι εἰς τὰς προσευχὰς μου δεόμενος. 8 that I may come unto you, ἐλθεῖν πρὸς ὑμᾶς.

9 in, εἰς.
might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God by faith revealed to faith: as it is written, The just shall live by faith.

10 the righteousness of God by faith is revealed to faith.
to live a pure Christian life here, according to the rules of the gospel.

18. For on the other side the displeasure and vengeance of God is most severely denounced against those that join impious and unrighteous lives with the profession of Christianity, that obey not the gospel which they receive, ch. ii. 8, (and such are the Gnostic heretics among you,) or that by indulgence in vicious courses obstruct the gospel, suffer it not to have force on themselves or others: (see ch. ii. 24.)

19. It being certain (and by their profession acknowledged) that God, as far as is necessary, is made known among them; for indeed God himself hath revealed and made himself known (beyond all excuse of ignorance) by the various methods that he hath made use of.

20. For those things that are not of themselves visible, the infinite power and divinity of God, which from time to time, ever since the creation of the world, have been in themselves invisible, yet being beheld and seen, (as in reflection,) by his various dealings in the world, are now become visibly discernible, so far as to render them which do not discern, or which knowing do not serve and worship him as God, that is, do not live according to the rule of the gospel, utterly uncapable of the excuse of faultless ignorance: (see note [k] Matt. i.)

21. Because that knowledge which they have and boast of (and from thence style themselves Gnostics, the deepest knowing men) is not by them made use of to the worshipping or acknowledging of him, but they have fallen to the worshipping of images, (which are in Hebrew called vanities, falsities, ver. 25, and nothings, see note [d] ch. viii.) and by so doing put out that light which was vouchsafed them by God. (How this was true of the Gnostics, see notes [e][f].)

22. Assuming the title of Gnostics, of knowing more, of being wiser than other men, they have proved more sottish than any,

23. And instead of the invisible majesty and glorious appearances of God in bright clouds, &c., wherein God on mount Sinai manifested himself to Moses, but was not seen by him, they have expressed and worshipped him in the images of Simon

11 retain, or, hinder.
12 among them, είς αὐτούς. 13 done, παλαιστήσατο.
14 so far that they are, εἰς τὸ εἶλαν. 15 the likeness of an image of corruptible man, ἰδιομορφότερον.
to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up 18 to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 17 Who changed the truth of God into a lie, and worshipped and served the creature 18 [g] more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working 19 that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they 20 did not like 21 to retain God in their knowledge, God gave them over to a [h] reprobate mind, to do those things which are not 22 convenient;

29 Being filled with all unrighteousness, fornication, 23 wick-

Magus and Helena, (see note [e],) and have fallen into all the heathen idolatry, of worshipping of birds and beasts and serpents, that is, the vilest and meanest things, by partaking in their idol-feasts, &c.

24. Upon which provocation of theirs God hath withdrawn his grace from them, hath not restrained, but left them to themselves, to the pursuit of all their filthy desires, and permitted them to break out into all uncleannesses of the most odious unnatural kinds, one with another to commit all reproachful and unnatural villainies:

25. A just punishment on them that had changed the gospel into a fable, (see note [f],) or the true invisible God into an idol, (a falsity, an empty vain nothing, ver. 21,) worshipping mere creatures even above and in opposition to the Creator, (see 2 Thess. ii. 4,) that one eternal Majesty whom all are obliged to worship.

26. This, I say, hath provoked God to leave them to their own lusts without restraint, to permit them to fall into reproachful sins, and mere violations, and contumelies of nature: for even their women—

their idolatry bringing these unnatural lusts upon them, the punishment of that former sin: (see note [f] Jude.)

28. And this by way of retaliation, as they have not thought fit to acknowledge God in their practices, (but only to boast of their deep knowledge,) so God hath left them to themselves, and given them up to a villainous, detestable, abominable state of mind, to commit unnatural things, such as nobody will think tolerably fit, or approve of;

29, 30. Whether sins of uncleanness of all sorts, of which they are full, or whether malice, bloodiness, contention, (which also these Gnostics every where professed against the Christians,) falseness, baseness of disposition, infusing hatred and variance secretly into all, detestable abominable people, most insolent in their reproaching of others, and boasting of themselves, inventors of all sorts of strange villainies, especially those of uncleanness, contremers of all that are
edness, covetousness, malignity; whisperers, backbiters, haters of God, despiteful, boasters, inventors of evil things, disobedient to parents.

31. Caring not how they behave themselves towards other men, honestly or no, whether they injure others or no, unfit for friendships, for leagues, or bargains, who do not well in consort with others, have nothing of trust or kindness or constancy in them, void of all kindness to their nearest friends, Luke xxii. 16, unreconcilable to all against whom they have conceived any malice, men without all bowels of compassion in persecuting of others.

32. Who having received the faith of Christ, the Christian profession, (taking upon them to be most skilful in mysteries, to know more than any others,) of which it is one acknowledged part, that of such sins as these eternal damnation is the just reward, do yet not only favour themselves in the commission of them, (to which they may have some temptations from the flesh,) but, as if their very understandings were debauched and corrupted, do approve and patronise (see Theophylact) them in others, and think the committing such things so far from crimes in them that they make them parts of their religion, special mysteries and depths of their theology, very pious and commendable in any of their followers.

**CHAP. II.**

1. By this it appears how little can be said in excuse of those seducers among you, who judge and condemn the orthodox Christians as breakers of the law, only because they are not circumcised, &c., when they who thus condemn them observe not the law, no, not in that very particular which circumcision peculiarly noted, the abstaining from abominable uncleanesses, but live and go on in those sins, ch. i. 29, and so condemn themselves in judging others.

2. Whereas it is most infallibly certain and acknowledged by all, that God passes judgment rightly, not sparing a Jew for his outward ceremonies when he punishes a Gentile that lives as well as he, but punishing sin, rewarding disobedience (if it be not reformed and forsaken) wheresoever he finds it, without any acceptation of persons, or consideration of external performances or privileges or advantages in any.

24 ill disposition, κακοσθείας. 25 hated by God, θεοτυγίας. 26 contumelious, haughty. 27 unconscionable. 1 every one, that judgest. 2 we know, οἴδαμεν.
3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4. Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? 5. But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6. Who will render to every man according to his deeds: 7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

2 according to, κατά. 4 Or, retribution of: for the King's MS. reads, ἀνταρκτοδότης. 6 patience of the good work, ἔπομενος ἐργον ἑκατον. 8, 9 those that are of; or, from contention, τοῖς ἑρωτείαις. 7 worketh, κατεργάζομεν. 8 Ἐλληνος, Greek. 9 Greek.
the Roman armies upon their final rejecting and refusing Christ. The greater his privileges are, the greater also his provocations and his guilt will be. And then the Gnostic also that takes part with the Jew shall bear him company in the vengeance. As for the Gentiles, as they are put after the Jews only (and not left out) in the mercies of God, particularly in the revealing of Christ, so shall their punishments upon their provocations only come after the punishment of the Jews, not be wholly superseded, (and accordingly it is to be seen in the predictions of both their ruins, in the Revelation, the Jewish unbelievers and Gnostics are punished first, and then the Gentiles and carnal Christians with them also.)

11. For God’s rewards and punishments are not conferred by any uncertain rule of arbitrary favour or displeasure, neither depend they upon any outward privileges or performances, as either having or not having received the law, being or not being circumcised, but are exactly proportioned according to men’s inward qualifications or demeanours.

12. For all those of the Gentile world, who having not received the Mosaical law of circumcision, have sinned against that knowledge of God which hath otherwise been afforded them, shall be adjudged to perdition, though not by the law of Moses, (it shall never be laid to their charge that they have not been circumcised,) or though they be punished, yet shall not they have that aggravation of their sin and punishment which belongs to those which have received the law of Moses, they shall only be judged for their not observing the law of nature, (see Theophylact,) the law of Moses being not able to accuse them. And those who having received the law of Moses, and in it the sign of the covenant, circumcision, do not yet live according to it, (such are these unbelieving Jews and Judaizing Gnostics,) all the benefit that they shall reap by their having received the law and circumcision shall be to have that their accuser, by which they may be condemned the deeper, instead of their advocate to plead for them.

13. For, to speak to the latter first, (see note [5] Matt. vii.,) it is a dangerous unchristian error to think that the hearing or knowing their duty, the having the law delivered to them, (yea, and the seal of the covenant, circumcision in their flesh,) without conscientious practice of the duties thereof, shall
14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and [c] their thoughts in the mean while accusing or else excusing one another;

16 In the day when God shall judge the secrets of men by Jesus Christ according to [d] my gospel.

17 stand them in any stead; no, it is only the living orderly, according to rule and law, that will render any man acceptable in God's sight.

14. And for the former, it is clear, for when the other people of the world, which have not had that revelation of God's will and law which the Jews had, do without that revelation, by the dictate of their reason, and those natural notions of good and evil implanted in them, (and by those precepts of the sons of Adam by parents transmitted to children, and so, without any further revelation from heaven, come down unto them,) perform the substantial things required in the law of Moses, and denoted by circumcision and other ceremonies; this is an argument and evidence that these men do to themselves supply the place of Moses's law.

15. And that obligation to punishment, which is ordinarily caused by the law, these men demonstrate themselves to have, without help of the Mosaical law; from whence also it is, that as conscience (which, according to the nature of the word, is a man's knowing that he hath done or not done what is by law commanded) is constantly witness either for or against them, that they have done or not done their duty; so the general notions and instincts of good and evil that are in them, without any light from the Mosaical law, do either accuse them as transgressors of the law of God, or else plead for them that they have not culpably done any thing against it. From whence it appears to be most just, even by their own confession, that they that have sinned without law, transgressed the law of nature, should also be punished, though they never heard of this Mosaical law, (which was the thing affirmed, ver. 12, from whence to ver. 16 all that hath been said is but a parenthesis.)

16. And when I speak of perishing and judging, ver. 12, I speak of that doom which shall involve all, both Jews and Gentiles, at that great day, when Christ Jesus, being by his Father seated in his regal power, shall at the end of all come forth again to judge the world, not according to outward privileges or performances, but inward qualifications and demeanours, being, as he is, a searcher of hearts; for then shall the Jews be dealt with either in judgment or mercy, as they have lived or not lived according to...
17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,
the rules of the Mosaical law, and so the Gentiles also, according as they have obeyed or not obeyed the law of nature. (And this is the very doctrine that hath been taught us by Christ, and by me and others preached to the world.)

17. And thus shall the process be to the Judaizing Gnostics, in this or the like form. Thou that callest thyself, or sayest thou art a Jew, though indeed thou art not; thou that dependest on the outward performances of the law, circumcision, &c. as if justification were to be had by that, and could not be had without it; thou that boastest that God is thy father or favourer in a peculiar manner, because thou adherest so faithfully to his law, even in opposition to Christ's reformations (see note [g] Matt. v.);

18 And knowest his will, and [f] approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the [g] form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

18. Thou that undertakest to know all the mysteries of God's will, (and thence art by thyself called a Gnostic, or knowing person,) and upon examination, to approve and practise the highest perfections by the skill which thou hast in the law of Moses;

19. And so by that advantage takest thyself to be a most knowing person, fit to lead all others, and despising the orthodox Christians for blind and ignorant (see note [a] James iii.);

20. Assumest great matters to thyself, as having a scheme or abstract of all knowledge and true religion (see note [c] 2 Peter i.) by the knowledge and understanding which thou hast, and by the glosses which thou givest of the law;

21, 22. Thou therefore, I say, that pretendest such zeal to and skill in the law, that art so strict for legal performances, dost thou commit the same sin thyself (supposing it stealth, &c.) which thou condemnest in others? dost thou that condemnest a Christian for not being circumcised commit the great sin forbidden in the law of circumcision? This is, as if he that pretended such a pious respect to the place of God's worship as not to endure with any patience a false god or idol to be set up in it, should yet so much despise the same place as to rob it of those things that are consecrated to it: which sure is as absolute a profaning of any holy place as to set up the most heathen idol in it.

23. Thou that gloriest in thy zeal to the law, dost thou commit the most unlawful practices, and by so doing bring a reproach on all Christian religion?

11 proclaimer, κηρυσσων.
24. For the unbelieving Gentiles, seeing and judging by your evil lives, are aliened from Christianity, have an evil opinion of the profession, and of Christ, whom you worship, and so those scriptures which mention the dishonour of God's name among the Gentiles, Isaiah li. 5, Ezek. xxxvi. 20. 23, may fitly be accommodated to you.

25. For men that thus live it is madness to think that circumcision will stand them in any stead: for circumcision is a sacrament to seal benefits to them who are circumcised, if the condition required of them (that is, the sanctity and purity signified thereby) be performed also; but if not, there is no special advantage comes to them by being circumcised, that is, by thus complying with the Mosaical law.

26. And by the same reason, if those who are not observant of the law, or circumcised, viz. the Christians of the Gentiles, live those lives of purity and sanctity which that sacrament was set to engage men to, they shall be accepted by God as well as if they had been circumcised.

27. And those that having not been circumcised, nor received the law of Moses, (see note [g] Matt. v.,) but only those natural dictates and directions which are common to all men, if they yet do the things commanded in the law of the Jews, that is, the moral substantial part of it, they shall condemn thee, who being in that legal state, and observing not the sense and meaning, but only the letter of the law, art outwardly circumcised, but dost not perform that purity which that ceremony was set to signify, and to engage all that are circumcised to observe it.

28. For he is not the child of Abraham, such as to whom the promises pertain, who is born of his race or seed, and no more; nor is that the available circumcision which is external, that mark imprinted on the flesh:

29. But he is the Jew indeed, the true child of Abraham, (who shall be accepted by God,) though he be not so by birth, who in the purity of the heart performs those substantial laws required by God of the Jews, and revealed to them more distinctly than

13 the uncircumcision which is of nature, ἐν φωτείᾳ ἰδρυμάτων καὶ περιτομῆς παραβάσεως νόμου;
14 which art by, or, with, or, in the letter, &c. a transgressor of the law.
15 in the visible part, ἐν τῇ φανερῷ.
16 in the visible part, in the flesh, ἐν τῇ φανερῇ ἐν σαρκί.
17 in the hidden part, ἐν τῷ κρυπτῷ.
18 from, ἃ.
to other nations; and the available circumcision is that of him who cuts off all superfluities and pollutions which are spiritually, though not literally, meant by the law of circumcision, and so becomes pure in heart, (see note [g] Matt. v.,) who hath that law, of which circumcision was the sign and seal, (the law of purity, or abstinence from those unnatural sins &c.,) printed in his spirit or inner man, his soul (that is, that practises it); not he who hath literally obeyed it, and been circumcised outwardly in the flesh: even he whose praise is not of men,) who see the outside only, and among whom it is counted a great dignity to be a circumcised Jew,) but he who so behaves himself (whether he be a Jew or Gentile) that God may accept of him as a sincere performer of his commands, an obedient servant of his.

CHAP. III.

WHAT advantage then hath the Jew? or what profit is there of circumcision?

1. The former two chapters having been chiefly spent on the Gnostics, (those heretics that, leading villainous, heathen lives, pretended zeal to the legal Mosaical observances,) in persuading and fortifying others against their pretences, not to be seduced by them to depart from the church, or to condemn the uncircumcised Gentile Christians for not having the carnal circumcision, the apostle now proceeds to the defence of his doctrine (and withal, of that great apostolical practice, so heavily objected against him by the Jews and Judaizers, of preaching to the Gentiles, departing from the unbelieving obstinate Jews, and of that great disposition of God’s providence in Christ, the receiving the Gentiles and rejecting the Jews); and that he may vindicate it, he first proposes some vulgar objections against it: as, first, If this which was said ch. ii. 28, 29. be true, (if God reward the cleanliness of the heart and inward purity without any discrimination of birth or regard of circumcision, that is, if the Gentiles remaining uncircumcised may be received into the church,) then it may seem that a Jew hath no advantage or privilege or prerogative above the Gentiles, no benefit of the promises made to Abraham when he was appointed to be circumcised, he and all his seed. But all this is thus answered:

2. Much every way:

1 [a] chiefly, because that unto them were

2 That, this notwithstanding, the advantages of the Jews have been in many respects very great; for,

1 as first. 2 they were intrusted with, ἐνεσείβησαν.
first, this is one advantage that they have had above the Gentiles, that they were intrusted with the oracles of God, that is, received all the revelations of his will, the law, (which, ch. ii, the Jew so much boasted in,) and also the prophecies, as the people with whom God thought fit to deposit all these for the benefit of the whole world.

3, 4. Which certainly, though many Jews dealt unfaithfully in that trust of theirs, heeded them not so far themselves as to perform obedience to them, or to render themselves capable of the benefit of them, were nevertheless real exhibitions of God’s mercy, evidences of his favour, and so performances of God’s promises (see 2 Tim. ii. 13.) sealed to Abraham at his circumcision, as also trusts of God, (so Theophylact renders it,) God’s committing or intrusting his oracles to them, ver. 2, and special favours to that people of the Jews above what was afforded others; there being no appearance of reason that any default of ours, upon which the promises (being conditional) cease to belong to us, should be charged on God, as if his promises had not been made good unto us. For whatsoever falseness or unfaithfulness there may be in man, it were sure blasphemy to think there should be any in God; he is most faithful in performing what he hath promised, although every man should be unfaithful, and fail to perform his duty in making use of it; nay, the greater and more provoking the sins of men are, the more illustrious is his fidelity in making good his part toward those that are so unworthy, according to that scripture, Psalm li. 4, to this sense spoken of God by David, That thou mayest be justified &c., that is, That thou mayest appear just and faithful in performing all thou sayest, and overcome whencesoever thou art impeled or questioned by any.

5. But here it will be objected, If God’s way of gracious economy under the gospel (see note [b] ch. i.) may be thus set out, and more illustriously seen by the sins of men, why should God then thus punish the Jews (as the apostles say he will, every where foretelling their approaching destruction) for these sins of theirs, which thus tend to his glory? (I recite the objection of some men;) or if he do, is it not injustice in him to do so?

3 Or, obeyed not; for the King’s MS. reads, ἤκοιησαν. 4 make void the fidelity of God? τῆς πλούτου τοῦ Θεοῦ καταργεῖτε; 5 contendest. 6 what say we? τι ἐρωτεύεται; 7 Is not God unjust? μὴ ἁδικεῖς ὁ Θεὸς; 8 according to man, κατὰ ἐνθρόνων.
6. God forbid that we should say any thing on which this may be inferred, for that were to deny him to be God, who, as such, is judge of all the world. (This seems to be here inserted by way of parenthesis, as a note or expression of aversion and detestation of any such blasphemous inference, after which he again proceeds in the proposed objection, ver. 7, repeating it again in other words, which therefore must connect with ver. 5, and cannot be the reason of what is said here in this verse.)

7, 8. For, say they, if the faithfulness and mercifulness of God in performing his promises to Abraham, that is, of giving the Messiah, hath appeared more abundantly, and hath tended more to his glory, by or through occasion of the Jews’ sins or infidelities, there will then be no reason why they that are guilty of such sins, so much tending to God’s honour, should still be impleaded, or complained of, or proceeded with in judgment, arraigned and punished as sinners, that is, that God should so complain and avenge that in the Jews which tends to his honour; but, on the other side, men might do well to commit such sins from which so much good (or glory to God) might come. This indeed by some is thought to be an objection of great force against me, who am falsely accused to have delivered this very saying, in the case of the heathens having the gospel preached to them, viz. that the greatness of the heathen’s sins makes God’s mercy appear the more illustriously great in vouchsafing to call them by the preaching of the gospel, and that therefore it is lawful to live heathenish sinful lives, by that means the more to illustrate and set out God’s mercy to us in pardoning such great sins. But as I shall speak more to that anon, ch. vi. 1, so now, in a word, it is a calumny, a consequence by mistakers falsely laid to my charge, and all that is needful to reply to it at this time is, to express detestation of it, and my opinion, that it is a damnable doctrine in any that should teach it, and such as will render the destruction of those Jews most just who thus object. In opposition to which, I distinctly affirm, that no one sin is to be committed, though it be in order to and in contemplation of the greatest good, even the illustrating the glory of God.

9 am I any longer impleaded? ἐντὸς κρίνω μοι; 10 And why should we not &c.
9. Some further objection there would be against what we have said, if indeed the Jews were much better by having received the law, less sinful, more innocent than the Gentiles; for then it might be said, that when the Gentiles are taken in, who were the greater sinners, and the Jews, who were better than they, cast off, there were some unequal dealing indeed. But the truth is, we Jews were not better or more innocent than they; but as we have before charged the Jews (as they do the Gentiles) with wilful damnable sinning, so it is most true of them, they were in a very foul course of vices when Christ came, and long before, the far greatest part of them, (where the sinfulness of the Gentiles being supposed by them to whom he writes, and not needing to be proved, but only that of the Jews, he insists on the proof of that only: see ver. 19.)

10. This may be confirmed by the several testimonies of scripture, spoken of the Jews in several texts of the Old Testament, all which were too truly applicable to the Jews at the time of Christ’s coming: They are universally depraved to all iniquity, Psalm xiv. 1. and liii. 1.

11. They live almost atheistically, Psalm xiv. 2.

12. They are apostatized from all piety, so far from having done God any faithful service, that they do the quite contrary, Psalm xiv. 3, (see note [a] ch. i. and note [a] Luke xvii,) men of putrid noisome conversations; and this so generally, that there is not any considerable number of pious men discernible among them.

13. Their talk or discourse (of which throat, tongue, lips are the principal instruments) is most murderous and malicious, Psalm v. 9, like the poison of asps, incurably mortal, Psalm cxl. 4.

14. They curse and deceive, Psalm x. 7, speak contumeliously and falsely against their brethren.

15. They are most bloodily disposed, delightful, and are ready to do any injury, Isaiah lix. 7, to wrong any innocent person.

16. Their actions are very oppressive and grievous to others, grinding the face of the poor, and afflicting them sadly.

17. But for aught that tends to the good of any, to charity or peaceable-mindedness, they know not what belongs to it, Isaiah lxx. 8.

11 What therefore? do we excel them? Τί οὖν; προεξῆμενα, προητιασμένα.
12 accused, or, charged, ομηροῦμαι, bruising, οὐστρήμα.

10 As it is written, There is none righteous, no, not one: Πάντες κακοί, κακοί εἰσιν, οὐκ εἶναι.
18. There is no fear of God before their eyes.

19. Now we know that what things soever the law saith, it saith to them who are "under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: 22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

18. They have utterly cast off all care or thought of piety, Psalm xxxvi. 1.

19. Now this we know, that what the books of the Old Testament, the Psalms, and the Prophets, thus say, they say to and of the Jews, and so by complaining so much of their universal defection, and their all manner of wickedness, they conclude them (and not only the Gentiles) to be obnoxious to God's vengeance, and most justly punishable by him, without any thing to say for themselves, as they are considered barely under the law, having so visibly sinned against that, and incurred destruction by the rules of it.

20. To conclude then, there is no justification (see note [b]) to be had for any Jew (that hath been guilty of any sin) by the legal observances, by circumcision and the rest of the Mosaical rites, without remission of sins, through the grace of God in the new covenant. Nor indeed can it be imagined that justification and salvation can be hoped from thence, from whence comes the acknowledgment of our sin and guilt; and such indeed is the law, and such is circumcision particularly, whose nature it is only to oblige us to purity, and to tell us what we should do, and, when we offend, to give us knowledge, and to reproach us of that, and to denounce judgment against us, and appoint sacrifices, (which are only the commemorating of our sins before God, Heb. x. 3, not the expiating of them;) but not to help us to justification, without the mercies of God in the new covenant: (see note [g] Matt. v.)

21, 22. Whereas, on the other side, there is now a sure, clear, new way to bliss, see note [b] ch. i. (to wit, that which was in the world before, and so doth not depend at all upon the Mosaical law, see note [p] Matt. v.) manifested to men by Christ, but mentioned also and obscurely set down in the Old Testament, namely, that way of justifying men by faith in Christ, or by that course which is now prescribed us by Christ, which way shall belong and extend to all, both Jews and Gentiles, (circumcised or uncircumcised, without any discrimination,) who shall believe there is mercy to be had for all true penitents through Christ, and so set themselves to a new life, whatsoever their sins have formerly been.

14 in, ἐν. 15 acknowledgment, ἀναγκαίως.
For all have sinned, and come short of the glory of God;

23. For Jews as well as Gentiles are found also to be sinners, and so far from meriting God's praise or acceptance; and so, by any way but by the gospel, there is neither justification nor salvation to be had for them.

Being justified freely by his grace through the redemption that is in Christ Jesus:

24. And therefore whosoever they are justified, (either one or other,) it is freely by his undeserved favour, (see note [b],) through that great work which Jesus Christ hath wrought for the redemption of man, that is, for the obtaining pardon for their past sins, and working in them reformation for the future: (see note [h]).

Whom God hath set forth to be a propitiatory through faith in his blood, declare his righteousness for the remission of sins that are past, through the forbearance of God;

25. Which Christ, the Messias of the world, God from the beginning purposed to set forth unto men, as the means to exhibit and reveal to us his covenant of mercy, on condition of our faith, and constant new obedience to him who hath died for us, to make expiation for our sins, and to work reformation in us, hereby demonstrating the great mercifulness of God now under the gospel, in that he forbears to inflict vengeance on sinners, but gives them space to repent, and promises them pardon upon repentance.

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

26. To reveal, I say, and make known unto us at this time this way of justifying sinners in the gospel, (by grace, or mercy, and pardon of sins,) whereby God appears to all to be a most gracious and merciful God, and accordingly to accept and reward all those which (though they have formerly sinned, do yet) upon this merciful promise, and tender, and call of Christ's, give themselves up to be ruled by him, to live as he hath commanded in the gospel.

Where is boasting then? It is excluded. By what law of works? Nay: but by the law of faith.

27. By this means then all proud reflections on ourselves are perfectly excluded; (a thing which the Mosaical law was made use of to foster in the Jews; they thought themselves thereby discriminated from and dignified above all other men in the world, and that, by being Abraham's seed, and circumcised, and such like external performances, they were secured of the favour of God, whatsoever they did;) but by this evangelical way of God's dealing in Christ, accepting and acquainting all, Gentiles as well as Jews, through grace and mercy, by which their sins are forgiven, and they received into God's favour, (without any respect of personal privileges, of being Abraham's
seed, or of bare outward performances &c.,) only upon their return and change of life, upon performance of new faithful obedience unto Christ, to which they are called, and to which they are by him enabled; where- in there being so little, so nothing imputable unto us, all boasting is utterly excluded.

28. The sum or result therefore of this discourse is, that by this evangelical way the favour of God is to be had for those that never had to do with the Juda- ical law, (see note [g] Matt. v.) circumcision &c. : (see ver. 21, and note [6]).

29. For otherwise it would follow that God had care or consideration of no other part of the world but only of the Jews; which certainly is not true; for he is the God of the Gentiles also, hath a peculiar care and consideration of them that come not from Abra- ham’s loins, as long as they imitate Abraham’s faith, or on condition they do so;

30. And after the same manner receives all into his favour, the believing Jews, and the believing, though uncircumcised Gentiles, by this one evangelical way of pardon and free remission of sin to all that shall perform new obedience and fidelity to Christ: (see note [6]).

31. Which evangelical way of receiving men into the favour of God is so far from evacuating the law, or making it useless, that it is rather a perfecting of it, a requiring that purity of the heart which was the inward notation of the legal ordinance of circumcision, (and so in all other things a bringing in the substance where the law had only the shadow, the sufferings of Christ and his intercession, instead of the sacrifices and propitiatory (ver. 25.) under the law).

CHAP. IV.

1 [a] WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found ?

1. What then do we say? Can it be said or thought that Abraham, who is said in scripture to be right- eous, or accepted by God as righteous, obtained that testimony by the merit of his own innocence or per- formances? (This affirmative interrogation is in effect a negation, and so the meaning is,) This cannot with any reason be affirmed by any.

2. For if Abraham were justified by himself, any innocence or performance of his, he might

2 For if Abraham were justified by works, he hath then be said to have somewhat to glory of, his justifi-
cration being an effect of his performances, and not of
the free grace of God, (see note [a], and ch. iii. 27).
But sure there is no such matter; or, if toward men,
who had nothing to blame in him, he might have any
place of boasting, yet sure toward God he hath none,
he cannot be able to say to God by way of boast, as
of any special merit or excellency, (which alone is
matter of boasting,) that he had done any thing by
virtue of which he was justified before God. And
therefore, certainly, whatsoever privilege or preroga-
tive was or could be conceived to belong to him or
his posterity, it was from the free mercy of God, a
fruit of undeserved promise; and that excludes all
boasting; for what hast thou (in this case) which thou
hast not received? and why then boastest thou as if
thou hadst not? (that is, as if it were not a mere act
of mercy and bounty to thee?)

3. For what saith the scripture? Abraham believed God,
and it was counted unto him for righteousness.

And this appears by that way of God’s dealing
with him which is in the scripture clearly enough set
down; and that the very same by which we teach and
profess that all men are now dealt with by God; that
is, a way that belongs to the Gentiles though sinners,
(if they will forsake their heathen ways, and now re-
ceive and obey Christ,) as well as to the Jews; viz.
that Abraham believed God, followed his call, and be-
lieved his promise; and thereupon, though he had for-
merly been guilty of many sins, and though his
obedience being due to God’s commands could not
challenge any such reward from God, yet did God
freely justify him, that is, upon his forsaking his
country and the idolatries thereof, and after, upon his
depending upon God’s promises made to him, (and so
walking cheerfully in his duty towards God,) pardon
his past sins, receive him into special favour, strike a
covenant of rich mercies with him.

4. By this it is clear that it was not his innocence
or blamelessness, by which he is said to be just in the
sight of God, or any meritorious act that was thus re-
warded in him (see note [b] ch. iii.): for if it were,
then would it not be said, that God did account or
reckon his faith unto him for righteousness, that is,
freely out of mere mercy justify him, (as ver. 3. it
was, and ver. 5. is again said, these two phrases, “it
was reputed to him for righteousness,” theré, and
here, “it is reputed to him according to grace or
favour,” being directly of the same importance,) but

3 boasting, καθυπνα.  4 toward, καταν.
5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

5. But his way of justification was by believing pardon for sinners upon reformation, and thereupon reforming and giving himself up to do whatsoever God now would have him do; and so it was not any original innocence of his (which might challenge the reward as due), but only God's acceptance of his faith, which was an act of God's mere mercy, and that may be vouchsafed to idolatrous Gentiles upon their repentance as well as to him, and their receiving of the faith, and leaving their former courses of sin on Christ's command, as he did his country upon God's, be accepted to the justification.

6. Agreeable to which is that description of blessedness in David, Psalm xxxii, That he is blessed whom the Lord out of his free grace and pardon of sin accepteth and accounteth as righteous, and not on any merit of their own performances; that is, that blessedness consists in having this evangelical way of justifying sinners (or those who have been sinners, and now repent and return) vouchsafed to any man, not that of never having lived in sin, (for want of which the Jews will not admit the Gentiles to any hope of justification,) but the other, I say, of mercy and forgiveness upon reformation and forsaking their former evil ways, as appears by the words of the Psalm,

7. Blessed are they, not who never sinned at all, that were never in a wicked or wrong course, (as of the Gentiles it is acknowledged that they were,) but who having been ill, have reformed, and found place of repentance and of mercy upon reformation, merely by the forgiveness and pardon of God.

8. Blessed is the man whose sin (though he have been guilty, as it is acknowledged the Gentiles have) is not charged on him by God, but freely pardoned and forgiven unto him upon his reformation.

9. This, then, being the nature of the evangelical course of God's gracious way of dealing with sinners, giving them place for repentance, and upon the sincerity of that, justifying and accepting them, whatso-
say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, though, or, in uncircumcision, δι' ἄμορφιον: see note [k] ch. ii.
that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 7 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; 8 to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

14. For if that inheritance were made over to them upon observation of the Mosaical law, upon the Jews’ being circumcised, &c., then, as faith, or this evangelical way of justifying sinners, is vanished on one side, and what is said of Abraham’s being justified by faith is concluded to be false, so the promise itself, which was shewed to be the thing by which Abraham was justified, and to belong to all Abraham’s seed, not to the Jews only, ver. 12, is vanished also.

15, 16. This again appears by another argument; for it is evident of the law of Moses, that all which that doth is to bring sin and punishment into the world, as the law of circumcision given to the Jews made it a sin, and punishable in a Jew, if he were not circumcised on the eighth day, but gave him no right of merit, no title to heaven, or to any other reward, in case he did observe that or the like ordinances, were circumcised, &c., (for these were before the command of circumcision made over to Abraham and his seed by the promise of God.) And so for other more substantial duties, the law by commanding them doth but enhance the contrary sin, which if it were not for the commandment could not be so high a degree of crime or contempt of known law, but doth not give a man right to any reward for observing it. From whence it necessarily follows, that it, that is, the promise of reward, ver. 13, justification, &c. must have been made in respect to faith, or to believers, (and not founded upon any merit of any legal performances, on God’s giving or our observing that law of circumcision, &c.,) and by that means indeed it becomes an act of promise, and that promise merely of grace, not depending on Judaical performances, and so it belongs to all the seed, (that is, to all
that do as Abraham did,) is made good (see note [d] 1 Peter ii.) to all sorts of believers, (not only to the Jews,) who are spiritually children of Abraham, that is, believers like him, born anew after his example or similitude, though not springing from his loins; for in this respect it is that he is said to be the father of us all, that is, of all the faithful, Gentiles as well as Jews.

17. (As it is written of him, that he should be the father of more nations than one, nay (as the word many often signifies) of all, that is, of the Gentile believers also,) in like manner as God, in whom he believed, is the Father of the Gentiles as well as Jewish believers, and accordingly justified Abraham without Mosaical obedience, and so will justify Gentile Christians, begetting them by the gospel to a new life; and then upon this change, this reformation, though sinners and Gentiles by birth, yet accounting them children, receiving and embracing them in Christ. And there is nothing strange in all this, when we remember who it is that hath made this promise, even that God who is able to do all things, even to raise the dead to life again, and so to quicken the Gentiles that are dead in sins, (as he quickened the womb of Sarah, and enabled old Abraham to beget a son,) and give them grace to forsake their former deadness and barrenness, and incapacity of God's favour, viz. their heathen sins, and to deal with those despised heathen as he doth with the Jews themselves, that have received most of his favour, and pretend a peculiar title to it: (see Luke xv. 24.)

18. And this is exemplified to us in that which, we see, befell Abraham, who having no natural grounds of hope, (either in respect of Sarah or himself,) did yet (upon God's promise, Gen. xv.) hope and believe that he should have a son, and so be a stock from whence (that is, literally, from his body) many nations should spring, a most numerous progeny, even as many as the stars of heaven for multitude. (And then why may not the Gentiles upon coming in to the faith of Christ, and reforming their Gentile lives, be as capable of God's promises, made to all true penitents, whatsoever impossibility seem to be in it, in respect of their former sins and desperation of their condition?)

19. He, we know, by a strong faith overcame all
weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb:

20. Neither interposed he any question, demur, or doubt, through any suspicious fearful passion in himself, but, without all dispute to the contrary, depended fully on God for the performance; and how difficult soever, yet he looked upon God in his glorious attributes, perfectly able to do whatsoever he promised, and most faithful, and sure never to fail in the performance, collecting nothing else from the difficulty of the matter, but that it was the fitter for an almighty Power, and a God that cannot lie, having promised, to magnify his power in performing it.

21. Having for it all this one hold, on which he depended most confidently, that as God was able, so he would certainly make good and perform what he had freely promised to him. (And then, now that the gospel is by Christ sent to the Gentiles, and mercy offered them upon reformation, why should the wickedness of their former lives (any more than Sarah’s barren womb and Abraham’s old age) keep God from performing his promise to them, of accepting and justifying penitent Gentiles, whose reformation tends so much to God’s glory, though they be not circumcised?)

22. Which steadfast faith of his was a sign of the opinion he had of God’s power and fidelity, and was most graciously accepted by God, and rewarded in him with the performance of the promise; and not only so, but also (and over and above it) was reputed to him as an eminent piece of virtue. And so it will be now in the Gentiles, if upon our preaching to them they now believe and repent.

23. Now it was not written for his sake alone, that it was imputed to him;

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

the difficulties in nature, and considered no objections that might be made against the probableness of God’s performing the promise:

11 grown already dead, ἓνοικραυμένον. 12 doubted. 13 that believe, ταῦτα πνεύματος.
25. For to this end was both the death and resurrection of Christ designed: he died as our surety, to obtain us release and pardon, to make expiation for our sins past, to deliver us from the punishments due to sin; and rose again from the dead, to open the gates of a celestial life to us, to ensure us of a like glorious resurrection, which could never have been had if Christ had not been raised, 1 Cor. xv. 16, 17. 20. And in order to our receiving this joyful benefit of his resurrection other special advantages there are of his rising; partly, to convince the unbelieving world by that supreme act of power, and so to bring them to the faith that before stood out against it; partly, that he might take us off from the sins of our former lives, bring us to new life, by the example of his rising, and by the mission of the Spirit to us whereby he was raised, and so to help us to actual justification, which is not had by the death of Christ, but upon our coming in to the faith, and performance of the condition required of us—sincere obedience to the commands of Christ.

So that as the faith of Abraham, which was here said to be reputed to him for righteousness, was the obeying of God in his commands, of walking before him, &c., the believing God's promise, and without all dubitancy relying on his all-sufficient power to do that most impossible thing in nature, and his veracity and fidelity, that he would certainly do it, having promised it, (which contains under it also by analogy a belief of all other his divine attributes and affirmations and promises, and a practice agreeable to this belief, going on constantly upon those grounds, in despite of all resistances and temptations to the contrary;) so the faith that shall be reputed to our justification, is the believing on God in the same latitude that he did; walking uprightly before him; acknowledging his power, his veracity, and all other his attributes; believing whatsoever he hath affirmed or promised or revealed unto us concerning himself, particularly his receiving of the greatest sinners, the most idolatrous heathens, upon their receiving the faith of Christ, and betaking themselves to a new Christian life; and as an emblem and token and assurance of that, that great fundamental work, the basis of all Christianity, his raising Jesus from the dead, whom by that means he hath set forth to us to be our Lord, to be obeyed in all his commands, delivered to
us when he was here on earth, (the obligingness of which is now sealed to us by God in his raising this Lord of ours from the dead;) and this faith, not only in our brains, but sunk down into our hearts, and bringing forth actions in our lives (as it did in Abraham) agreeable and proportionable to our faith. And as this faith is now required to our justification, so will it be accepted by God to the benefit of all the heathen world that shall thus make use of it, without the addition of Mosaical observances, circumcision, &c., as in Abraham it was, before he was circumcised.

CHAP. V.

1. By this faith therefore it is, that as many as sincerely embrace the gospel are freely pardoned and accepted by God in Christ; and being so, they are reconciled unto God through our Lord Jesus Christ: and though they have formerly been Gentiles, need not become proselytes of the Jews, need not any legal performances of circumcision &c., to give them admission to the church of Christ, as the Judaizing Gnostics contend.

2. Nay, by him we have already received, by faith only, (not by virtue of those performances,) reception and admission to those privileges, to this evangelical estate, wherein now we stand, and have done for some time, and have a confident assurance that God, which hath dealt thus graciously with us, will, if we be not wanting on our part, make us hereafter partakers of his glory: and this is matter of present rejoicing to us.

3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope:

1 toward, πρός.
2 have had, ἔχεκαμεν.
3 Or, joy: for the King's MS. reads.
4 have stood, ἔστηκαμεν.
5 glory, or, rejoice exceedingly, καυχώμεθα.
6 trial, δοκίμησιν.
of hope, (which is only grounded on God’s promises, and those made only to the faithful, sincere, constant Christians.)

5. Which hope being thus grounded will be sure never to fail us; it is impossible we should ever be ashamed or repent of having thus hoped and adhered to Christ. An evidence of which we have in God’s having so plentifully expressed his love to us, in testifying the truth of what we believe, by sending his holy Spirit to that purpose, which assures us that we can never miscarry in depending on him for the performance of his promises, that being the great fundamental one promised before his death, on which all the others depend.

6. This appears from the very beginning of Christ’s dealing with us; for without all respect to any worth in us, Christ, when we were all in a sick, yea, a mortal, that is, sinful (see Theophylact) damnable estate, (see note [b] 1 Cor. viii,) came then in a most seasonable opportunity to rescue us from that certain damnation which attended us as impious wicked creatures, vouchsafed to suffer in our stead, himself to die, that he might free us from certain eternal death, if we would now reform, and come in to the obedience of the gospel.

7. And what a degree of love this was, you may judge by this, that among men, though for a very merciful person (see note [b] Matt. xx.) some one man would perhaps venture his life, yet for any man else, though he were a righteous and just man, you shall hardly find any man that will be so liberal or friendly as to part with it.

8. Whereas God’s expression of mercy was infinitely above this proportion of any the most friendly man; for he, when he had nothing in the object to move him to it, when we were so far from being good or just men, from being merciful or pious in the highest degree, that we were profane customary sinners, he then sent his Son Christ to die for us, to obtain, by the shedding of his own blood, pardon of sins for us upon our reformation and amendment.

9. And having thus died, and done so much for us, when we had nothing (but our sins) to provoke him to or make us capable of any mercy, much more now being thus far restored to his favour, and by that ransom of his paid for us, redeemed out of that certain

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7 poured out on, ἐκβυάρα ἡ. 8 weak, ἀθεμὼν. 9 at a fit season, κατὰ καιρόν.
10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11. And not only so, but we also have joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13. From all which, the conclusion is, that as by Adam's disobedience to that law given to him under the penalty of death, (that is, by eating the forbidden fruit,) sin came into the world, and death or mortality by sin, and, being come in, seized not only on Adam, to whom it was particularly and expressly threatened, (In the day that thou eatest thou shalt die the death,)
but upon all mere men also, that were after born, because all were sinners, that is, born after the image and likeness of Adam, (that was now a sinner, and had begotten no child in his innocence:)

13. For after Adam's time, before Moses, or the time of giving the law, men sinned; and though it be true, that sin is not charged to punishment but when there is a law to forbid it expressly under that penalty, and therefore it might be thought that sin without the law would not bring in death into the world, yet, by the parity of reason, all men, being Adam's posterity, and begotten after the image or similitude of a sinful parent, ver. 12, (and God being supposed to rule the world still, after the manner that he had first explicitly revealed,) that death that was once come in did lay hold on all that posterity of Adam from that time till Moses, (when the law was given, and death again denounced expressly,) though they sinned not against a law promulgated under that penalty, or in that high presumptuous degree that Adam did. In which thing Adam is in the comparison the opposite member to Christ, the Messias to come; for as death, which was the punishment of Adam's sin, passed on all men begotten after the similitude of sinful Adam, though they committed not that particular sin of eating the apple against which the death was expressly decreed and threatened, that is, though they sinned not so presumptuously against a law promulgated under that penalty; so justification and eternal life becometh not only to those who were, as Christ, perfectly just, who have never lived in sin, but cometh upon all others who, having not obeyed after the likeness of Christ, do yet return unto him by faith and repentance, and then for the future obey sincerely, though not exactly, and so in some manner and degree resemble Christ, as children do parents, and as mankind did Adam.

15. In this place there ought to be, in ordinary writing, another member of the period, another the free gift. For if through the offence of one many be dead, much more the grace of God, and But the apostle having insisted on the first part of the the gift 17 by grace, comparison thus far, and finding that the grace in

13 Or, was not imputed while there was: for the King's MS. reads ἐν ἐν ἐν ὑπόγειο. 15 died, ἀνάθανον. 17 through grace, that grace of one, ἐν χάριτι τοῦ τῶν ἄνθρωπων.
which is by one man, Jesus Christ, hath abound-ed unto many.

Christ rose much higher than the condemnation in Adam, he is fain to forsake that comparison, and to rise above a comparison, and conclude, not with a So, but with a Not only so, but much more; thus: The gift communicated from Christ to believers is far greater than the punishment communicated from Adam to his posterity as sinners; for as they were begotten after the similitude of lapsed Adam, and so were all sinners as well as Adam, so probably were they as great sinners in other kinds as Adam was in that, but these to whom the mercy in Christ belongs are not righteous in such a degree as well as Christ.

16 And not 18 as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

16. And as in respect of the likeness the advantage is on Christ's side of the comparison, believers being not so like Christ in degree of holiness as they were like Adam in degree of sin; so again, for the sin for which Christ wrought atonement, the advantage is great again on Christ's side above Adam's. And not only as by Adam, so by Christ; but the benefit far exceeded the hurt; for indeed the charge or indictment, (see note [b] ch. iii,) and consequently the sentence that was on occasion of one sin, did naturally and by the same reason belong to the condemnation of all others that were born after his image, sinners as well as he; but the gift that was brought in by Christ, pardon for all new creatures, was upon occasion of many sins, and to the justifying of those that were not righteous as Christ, no, nor as Adam, but had been guilty of more than one, even of many sins. And this makes the comparison again very uneven: for if as sin was a means to bring condemnation into the world, so the same or some other one sin had been the occasion of bringing mercy in, and pardon had been wrought for that one sin, and no more, or for those that should for the future perfectly and exactly obey, then the comparison had been equal; but the sins that occasioned the mercy, and have their parts in the benefit of this justification, are many sins, and the persons that should receive it not righteous in that degree as Christ was; and that makes the comparison uneven.

17 For if by one man's offence death reigned by one; much more they which receive abundance of tailed upon all his posterity, as being born after his

17. For if by Adam's sin in that one kind death came into the world, and through that one man's loins, and by the parity of reason, that death was en-
grace and of the
gift of righteousness
shall reign 21 in life
by one, Jesus Christ.)

image, and guilty of other sins, though not of that special kind; then in like manner, or rather indeed much more, they that believe on Christ, that receive and make use of that (most rich) grace and righteousness of Christ, that is, are holy, gracious, and righteous too, though not in his degree, and so are, according to this evangelical way, capable of this justification, shall, by the resurrection of Christ, and by his living and interceding for ever for them, be sure to reign with him.

18. To conclude, therefore: as by one Adam’s offence (vv. 12. 16.) sentence came on all offenders, that is, upon all mere sons of Adam, to condemnation; so by the righteousness of one God’s gift of mercy in Christ (ver. 17.) is come on all men, Gentiles as well as Jews, to justification, that is, to the accepting them as just, (though they formerly lived in never so sinful a course,) if they imitate the righteousness of Christ by sincere renovation.

19. For as by one man’s disobedience 24 many were made sinners, so by the disobedience of one shall 25 many be made righteous.

20. As for the law, (that was given by Moses,) that came in by the by as it were, to give men the more convincing clear knowledge of duty and sin, and so though it were not designed to that end, (see Theophylact,) yet by consequence it became a means to aggravate and enhance sin, (see note [k] Matt. i,) to render it more exceedingly criminal by being against a promulgate law; and that again is a means of making the mercy now in the gospel to be far a greater mercy to the Jews, to whom Christ and the gospel were first sent:

31 That as sin hath 21 through his life, &c. 22 Therefore, I say, ‘Apa ovn. 23 the sentence was: ver. 16. 24 the many were constituted, katastatheonai oI tollloi. 25 the many be constituted, katastatheonai oI tollloi. 26 But the law that came in betwixt, Nymos ev pareigalein. 27 sin might be increased, plenugy ev paradymata. 28 hath been increased, grace hath more than abounded, evleomasev, dithexerosev in xaros.
authority of sin over men, by the punishment it hath brought on them, as is evident by death's seizing upon all; so it may be as visible what a royal illus-
trious power there is in the mercy of Christ over sin, in respect of this new way of justification by Christ, even to take away all its condemning and reigning power from it, by granting pardon and forgiveness of and victory over it, through Jesus Christ our Lord; and all this to Gentiles as well as Jews.

CHAP. VI.

1, 2. Now therefore for that objection (against our doctrine of the Gentiles being taken in by God) inti-
timated ch. iii. 8; Do we affirm indeed, what we are accused to affirm, that men may live and continue
go on in sin, that by that means the mercy of God, which we acknowledge is illustrated by his looking graci-
ously on the Gentile sinners, may be in like manner the more set out by pardoning the greater sins continued and gone on in by us Christians? God forbid we should make any such conclusion, or make any such use of the doctrine of God's mercy to sinners, which we know was designed only to call and draw the Gentiles out of their sinful courses to sincere reformation, upon this promise of pardon for
what is past, Acts xvii. 30, on condition of future amendment, and not to encourage them to continue or go on one minute longer in that course, or to flatter them with hope of impunity if they did. Certainly our doctrine is of a far distant making from this, and our profession of Christianity most strictly obliges us to the contrary; for our baptism is a vowed death to
sin, and therefore we that are baptized must not in any reason return to or live any longer in it; our being baptized Christians obligeth us not to return to this mire again after we are thus washed.

3, 4. It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person baptized into the water denotes and proclaims the death and burial of Christ, and sig-
nifies our undertaking in baptism that we will give over all the sins of our former lives, (which is our being buried together with Christ, or baptized to his death,) that so we may live that regenerate new life

29 through death, ἐν τῷ θάν. 1 What therefore do we say? Τί οὖν ἔρωμεν; 2 Or,
Let us continue: for the King's MS. reads ἐκμετάλλωμεν. 3 As many of us as have died to,
sin, how shall we, ὦ πάντες ἀνεβάζωμεν τῇ ἁμαρτίᾳ, τόσον.
was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6. Knowing this, that our old man is crucified with him, that [a] the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. And if we sincerely perform our part in this, if we imitate Christ in his death, that is, die to sin, for sake and never return to it again, then we must also remember, that it is another part of our Christian faith and undertaking of our baptism to imitate Christ in his resurrection, to rise to new and holy and godly lives, (and then we have grounds of believing that we shall together with him, or after his example, have a joyful resurrection to eternal life. But upon no other terms but these do we expect or believe any good from Christ.)
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

9. This being it for which we have a copy in Christ's resurrection also, as well as in his death, viz. so to rise to new life, as never to return to our old sins again; as his was a resurrection that instated him on an eternal life never to come under the power of death again.

10, 11. For as when he died for our sins, he died once, never to undergo that death again, but when he rose from death he was immediately instated, not into one single act of life (so only, as it might be truly said, he was once alive after death) but no more, but into an immortal endless life, a life co-immortal with the Father, God eternal; so must we, after that double example of his death and resurrection, account ourselves obliged by our baptism (which accordingly is not wont to be reiterated) so to die, to forsake sin, as that we need never die any more, die one final death, never resume our former courses again; and on the other side, for our new Christian life to take care, that that be eternal, no more to return to our sins again than we think Christ or God can die again, but persevere in all virtuous and godly living, according to the example and precepts of our Lord Jesus Christ, who died and rose again on purpose to raise us up to this kind of new life, never to die again.

12 Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof.

12. And so you now see what your Christian duty is, whatsoever we are calumniated to affirm, that whereas your flesh hath many sinful desires, which if they be obeyed or observed will set up a kingdom or dominion of sin in you, make you servants and slaves to sin, you are most strictly obliged to take care that sin get not this dominion, that you obey it not in yielding to or satisfying the lusts or prohibited desires of your bodies.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

13. But instead of offering up or presenting your members unto sin, as instruments or weapons to do what sin would have done, ye must consecrate yourselves unto God, as men that are raised unto new life, and therefore are fit to do him service, and your bodies as active and military instruments of performing to him all the obedience in the world.

14. It were the vilest thing in the world for sin to have dominion over you, who are now no longer under

7 For that which died, died unto sin once for all, O γάρ διέθεμεν, τῷ ἀμαρτίᾳ διέθεμεν ἐφεξῆς. 8 but that which liveth, liveth, διὰ σαρκός, δι᾽ αὐτοῦ. 9 present your members unto sin, weapons of unrighteousness: but present, μηδὲ παραστάνετε τὰ μελημένα ὑμῖν ἔναλα ἀδικίας τῷ ἀμαρτίᾳ ἀλλὰ παραστάνετε.
over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

10 present: ver. 13. 11 unto which ye were delivered up, εἰς τὴν αἴωνα ἡμῶν. 12 And being freed from sin, ye have been subjected, or, made servants to righteousness, ἔλθεις δὲ ἐν τὴν ἡμέραν, ἐκακολούθει τῇ ἡμέρᾳ.
19 I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity, even so now yield your members servants to righteousness unto sanctification. 19. I shall express this by an ordinary resemblance, or I will deal with you after the mildest and most easy equitable manner, require no more than any man would in reason require, because of the weakness of your flesh, which I cannot expect should bear too much severity, or else too high expressions: all that I shall say is, that you will but have the same care of sanctity now, be but as diligent to obey the precepts of Christ, and by that means aspire to sanctification, as you were formerly industrious in the serving of your lusts and unlawful vile affections, to act all the villainy in the world. This in all reason I must require of you, and shall require no more, (though according to strict justice I might require greater care to secure your life and salvation, than to ruin and damn yourselves ye had expressed.)

20 For when ye were the servants of sin, ye were free from righteousness.

20. For (by way of ordinary distributive justice) when ye served sin, righteousness or piety (ye know) had no whit of your service; why then should sin now have any of your service, when you have delivered up yourselves to righteousness, or Christian life, to be observant followers of that? why should ye not now abstain as strictly from all sin as then ye did from all good? sure this the rules of justice will oblige you to.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

21. And this will be much more reasonable if ye consider the nature of your former sins, in your own experience of them, how little fruit or benefit or satisfaction they brought you at the very time of enjoying them, and how nothing but shame at the present remembrance of them, and how certain the conclusion is, that they will bring death upon you; whereas the serving of Christ, on the other side, will be matter of joy and pleasure at the present, matter of comfort and confidence after, and will bring salvation at the end.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

22. But now having given over the service of sin, (vowed yourselves never to go on further in that course,) and undertaken the service of God, bring forth fruit, such as by which sanctification may daily increase in you, and as may reap for its crowned eternal life.

23 For the wages of sin is death; but the gift of God is life.

23. For according to the law, and so still to every impenitent, the reward or payment of every deliberate sin is death, all that it brings in to him by way of stipend, is
eternal life through Jesus Christ our Lord.

death; but the mercy that is in the gospel reached out to all penitents is eternal life, as it is now purchased and contrived by what Christ Jesus our Lord hath done and suffered for us in the gospel.

CHAP. VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

1. But to that which is last said, (ch. vi. 23,) of eternal life to be had by Christians through the gospel, ye are ready to object, Yea, but Christians of your institution do not observe the law of Moses, and so sin contemnuously against God, that gave that law to Moses; nay, not only the Gentiles that are converted to Christianity are by you permitted to neglect circumcision, &c., and not to become prosclytes of justice, Acts xv, but, which is more unreasonable, the converted Jews are taught by you that they need not observe the law of Moses, (see Acts xxi. 21, and note [5] on the title of this Epistle,) and then how can the gospel help them to eternal life that thus offend against the prescript law of God? To this third head of objections the apostle in the beginning of this chapter gives a perspicuous answer, affirming (that which was now necessary to be declared, though perhaps formerly it had not been affirmed to the Jews at Rome,) that they were now no longer obliged to observance of the ceremonies of the Mosaical law: which being to Paul revealed from heaven, Ephes. iii. 3, among the many revelations which he had received, 2 Cor. xii. 7, he thus declares to them, preparing them first by shewing the reasonableness of it, by the similitude of an husband and a wife; My brethren of the stock of Abraham, ye cannot but know the quality or nature of those laws which give one person interest in or power over another, (for I suppose you instructed therein by frequent hearing and reading of the books of Moses,) that any such law stands in force as long as the person that hath that interest liveth.

2. For it is known of any married woman, that by the conjugal law she is obliged to cleave to the husband as long as he lives; but upon the husband's death the conjugal law, which is founded in his life, is dead also, and so the wife is absolutely free, the law of matrimony hath no force upon her: (see Gal. v. 4.)

3. And this is so far from being a nicety, that in—it:

1 Or, the law of the man hath power, or, force, ἐνίων κυριεῖ τοῦ ἀνθρώπου. 2 the living husband, τῷ ζῶντi ἀνδρὶ.
her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4. And thus (my brethren, even those of the Jews that are believers in Christ) the law is through Christ dead to you also, (and not only to the Gentile believers, Acts xv,) and so ye also are freed from the obligation of the law, that is, as it were dead to it, that ye may now, according to the laws of marriage, be safely joined and espoused to another, viz. to that Christ whose resurrection from the dead shews him to be alive, that so ye may live in conjugal affection and obedience to him, and being made fruitful by his Spirit we may, as wives that live with their husbands, bring forth all holy Christian actions, to the honour and praise of God.

5. This, while we lived under the pedagogy of the law, was not done by us (which is one reason of abolishing it, Christ now giving precepts of inward purity instead of those external ordinances, and giving his Spirit to enable to perform them, over and above what was under the law): for when we were under those carnal ordinances, though all sinful practices were forbidden by that law, and so were rendered more criminous by being prohibited by a promulgate law, yet our sinful desires and affections that proposed those objects which were thus forbidden, that law had no power to mortify and subdue, and so, notwithstanding that law, those sinful affections were obeyed and yielded to in our members, and we brought forth that sad fruit, obligation to punishment eternal, and that was all the good we reaped by the law.

6. But now we are freed from the law, as that (beside the moral precepts) contained also those carnal external performances, (see note [g] Matt. v,) that obligation being cancelled by which they were due, so that now instead of being outwardly circumcised, and in our lives impure, we must think ourselves most strictly obliged to set to the performing of that real spiritual purity which was signified by the legal observances of cir-

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3 she be to another, γυνήνα ἑτέραν. 4 may be to another, γενέσθαι ἑτέρῳ. 5 may.
6 affections, πάθηματα. 7 are by. 8 were wrought, ἐποριζότα.
9 so as to bring forth fruit, εἰς τὸ καρποφορῆσαι.
cumcision, &c., serving Christ in new life and evangelical obedience, (see ch. viii. 1,) in lieu of that external bloody obedience which the law of Moses (written of old by God’s appointment, and so here called the writing or the letter) did then require of all Jews: (see note [g] Matt. v.)

7. But here again it is objected to us, that by thus arguing we lay charge and blame upon the law, that it is sin, or the cause of sin, contenting itself with that external performance of the ceremony, and not exacting the inward purity of us. To this I answer, by way of detestation of that calumny, of which our doctrine is perfectly guiltless. No sure, we lay no such thing to the charge of the law; we should be most unjust if we did; for the law hath done its part, given us knowledge that the very desires of the heart are sins, (and that distinctly in the tenth commandment,) which I had not known, had not the law distinctly told me that it was so, and set circumcision as an emblem of that duty of mortifying all carnal desires.

8. But the law having indeed only given me the prohibition, and that ceremony to fence it, and no more, and in this particular of coveting not so much as denouncing any present legal infliction upon the commission of it, the customary sins of men, seeing there was no punishment assigned to this sin, (that is, being only forbid by the law without any annexation of punishment,) took an advantage by the law’s only prohibiting and not punishing this sin, and so persuading me that the external ceremony of circumcision (which was commanded under penalty of excision) would serve the turn without any more, invaded me, and wrought in me all inward impurity, which as it would not so probably have been able to do if the law that mentioned this prohibition had fortified it with denunciation of punishment, (as in other cases,) or if indeed the trusting on the external performance, the privilege of being circumcised, had not given men some security and confidence that nothing should be able to do them hurt, (deprive them of the favour of God that were thus circumcised,) so would it not have been near so criminosus, if it had not been distinctly prohibited by the law. For it is a known truth, that

10 see see: see note [a] ch. iv. 11 Nay, but I had not known the sin, ἀλλὰ τὴν ἐμφρακλισιάν ἐγὼ. 12 coveting, lusting. 13 receiving advantage, ἀφορμὴν λαβώντα. 14 coveting, or, lusting, ἑυθυμλαν. 15 is.
the criminoseness and punisheableness of any act
arising from its being prohibited by some law.

9 The people indeed of the Jews lived formerly
without the law, (see note [d],) that is, before the pro-
mulgation of it; but as soon as the law was given
the sin of disobeying a promulgate law became greater,
and the disobedient Jew more punishable by reason
of the law, and no way the better for it: as when a
man is sick, and doth not know his condition and
danger, the physician coming tells him of both, and
prescribes him a strict diet for the future, if he will
recover; but he observes not his prescriptions, con-
tinues intemperate, and so dies under the physician’s
hand, and in spite of his care.

10 And the law, which was meant to keep them
sinless, and so to bring them to life, being not obeyed,
did in the issue of it bring only death on them.

11 For the law prescribing circumcision under
penalty of excision, but not prescribing the inward
purity under that threat, (nor denouncing any pre-
sent judicial punishment upon the commission of the
contrary sin,) but only prohibiting it, and no more,
sin took advantage by this impunity of the law,
and first seduced me to inward impurity, and then, by oc-
casion of the commandment which forbade it, and so
made it criminos, insnared and wounded me to
death.

12 Wherefore the law is holy, and the com-
mandment holy, and just, and good.

12. And so the objection, ver. 7, was a groundless
objection, for though the Mosaical law were the occa-
sion of sin, (or were made advantage of by sin,) yet it
was not the cause, and so still that law is holy, (and
the commandment against coveting, holy,) just, and
good: first, holy, whether that signify piety toward
God or purity from all allowance of impurity; and so,
secondly, just, in allowing no manner of injustice;
and thirdly, good, as requiring charity to others, and
so no manner of colour or tincture of ill in it, (only:
it was not so highly perfect in any of these respects,
it was not filled up to so high a pitch as is now by
Christ required of us.)

13 Was then that which is good made
death unto me? God forbid. But sin, that
it might appear sin,

13. Was therefore this good law guilty of death to
me? was it the cause of bringing it on me? No, not
so neither; but sin was that only cause, which is guilty
of all. And so (see note [k] Matt. i.) this is a means

16 I indeed lived, ἦ καθὼς κατὰ τὸν τάξιν. 17 advantage: ver. 8. 18 So that, "οὐκετῆ. 19 Hath then that which is good become to me death? ἢ σὺν ἀγαθῷ, ἡμῶν γενομένως ἄδικος;
working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14. For we know that the law is spiritual: but I am carnal, sold under sin.

15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16. If then I do that which I would not, I consent unto the law that it is good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19. For the good that I would I do not: but the evil which I would not, that do I.

20. to me, μου. 21 know, γνῶσθαι. 22 But now, Νῦν δὲ. 23 no longer, οὐκ έτέλεσθαι. 24 good dwelleth not, οὐκ έόικεν ἀγαθὸν. 25 to me, μου. 26 Or, not to do that which is good: for the King's MS. reads, τὸ δὲ καταργήσθαι τὸ καλὸν οὐ.
20. Now if I do that I would not, it is no more I that do it, but sin that dwellth in me.

21. By this then you may discern the law, and the goodness and the energy or force of it, that when carnality moves men to evil, the mind illuminated by the law inclines them to good; or, that evil, when it is represented to them, finds them inclined to the contrary.

22. For according to the understanding or superior faculty, (contrary to the carnal or bodily part of them,) they are pleased with all those things that the law of God is pleased with.

23. But there is another commanding power in the members, which sets itself in direct opposition to those dictates of the law in the mind, which in carnal men, ver. 14., gets the better of the day, carries them captive slaves, to do what the flesh requires to have done by them.

24. This is a sad condition, (the very state of a carnal man under the law,) and out of which the law cannot rescue any man, nor from the destruction that attends it.

25. Yet, blessed be God, by the grace and strength of Jesus Christ, ch. vi. 23., there is a way to get out of this cursed estate; 1. pardon to every penitent sinner, which may encourage any to break off this estate of sin; and, 2. grace and strength in Christ to perform what God in Christ will accept, that is, sincere, though not perfect, obedience, (the thing affirmed ver. 6. and resumed at the beginning of ch. viii.) So then the conclusion of this digression from ver. 7. to this place is, that the bare knowledge of the law of Moses doth only direct the understanding what is the duty; which notwithstanding, the carnal man accustomed to his own ways of sin may think fit still to go on in them, and so (though one and the same person) doth two things at once, with his understanding he serves the law of God, is delighted and pleased with those things wherewith that is delighted, and yet at
the same time with the flesh submits to the suggestions and customary actions of the flesh, and falls into sins directly contrary to the suggestions of his conscience, and the law in it; and this is justly rewarded with death, ch. vi. 23.

CHAP. VIII.

1. There is therefore now no obligation lying on a Christian to observe those ceremonies of Moses's law, circumcision, &c., ch. vii. 4. 6, (from whence to the end of that chapter the apostle had made a digression to answer an objection, ver. 7,) nor consequently danger of damnation to him for that neglect, supposing that he forsakes those carnal sins that the circumcised Jews yet indulged themselves to, and perform that evangelical obedience, (in doing what the mind illuminated by Christ directs us to,) that inward true purity (which that circumcision of the flesh was set to signify) that is now required by Christ under the gospel: (see note [c] ch. vii.)

2. For the gospel, which deals not in commanding of carnal outward performances, but of spiritual inward purity, the substance of those legal shadows, and that which was meant by them, and so is proper to quicken us to new life in or through the grace and assistance of Christ, who brought this new law into the world, hath freed us Christians from the power and captivity of sin, ch. vii. 23, and so also from death, the wages of sin, from neither of which was the law of Moses able to rescue any man.

3. For when through the fleshly desires of men, carrying them headlong into all sin, in despite of the prohibitions of the law, ch. vii. 14, the law of Moses was by this means weak, and unable to reform and amend men's lives, then most seasonably God sent his own Son in the likeness of flesh, that is, in a mortal body, which was like sinful flesh, (and differed nothing from it, save only in innocence,) and that on purpose that he might be a sacrifice for sin, and by laying our sins on him shewed great example of his wrath against all carnal sins by punishing sin in his flesh, that so men might be persuaded by love or wrought on by terrors to forsake their sinful courses:

4. That so all those ordinances of the law, circumcision, &c., which were given the Jews to instruct

1 not walking, μυνερομαι. 2 as to that which was impossible to the law, το δοκενι- τον τον εμον. 3 a sacrifice for sin, τετελεσμενον; see note [d] 2 Cor. v. 4 ordinance.
might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

And so these men, carnal Jews, though they know the law, are very far from pleasing God, from being acceptable to him: the law doth nothing to the justifying of them that are thus far from obeying the true meaning of the law.

But ye Christians under the gospel, if ye have any of that spiritual divine temper which Christ came to infuse by his doctrine and example, are thereby engaged to all manner of sincere inward purity, to mortify the flesh with the affections and lusts; and if ye do not so, ye live not according to the gospel; and if not so, ye may thereby know that ye are no Christians, Christ will not own you for his, however ye have received the faith, and are admitted into that number.

And if Christ be in you, 5 the body raised above the pretensions of the Jew to the purity
is dead because of sin; but the Spirit is life because of righteousness.

of the gospel of Christ, and your lives be answerable thereto, then, though being sinners, the punishment of sin, that is, death, befall you, and so your bodies die and return to dust, which is the punishment of sin, yet your souls shall live for ever a happy and a blessed life, as the reward of your return to Christ in the sincerity of a new and righteous life, to which the evangelical justification belongs.

11. And then even for your dead bodies they shall not finally perish neither, they shall be sure to be raised again; for the Spirit of God, by which you are to be guided and led, is that divine omnipotent Spirit that raised Christ's dead body out of the grave; and if ye be guided by that, animated and quickened by that, live a pious and holy life, there is no doubt but God will raise your mortal bodies out of the graves also by the power of that same Spirit that raised Christ's.

12. By these so many obligations therefore and interests of yours, the eternal well-being both of souls and bodies, ye are engaged to give over all care of satisfying or gratifying your flesh in its prohibited demands, to live no longer in your former habits of sin, now ye have received the faith of Christ.

13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14. For this being led by the Spirit of Christ, living after Christ's example, and doing what he commands and enables us to do, is an evidence that we, and not only the Jews, who challenge it as their peculiar, are (not only the servants, but) the children of God, and consequently that God will deal with us as with children, bestow the inheritance upon us.

15. Nay, the truth is, the condition of a Jew (see note on Luke ix. 10.) is so far from making men sons of God, that at the best it is but a slavish condition to be obliged to those performances which, being external, (as circumcision, &c.,) and having nothing of
we [d] cry, Abba, Father.

goodness in them, are done merely for fear of disobeying, and being punished by stoning and the like: (see Theophylact.) Which is just the condition of servants, who must do what the master commands, or be beaten if they do them not, (and so was fittest for the Jews, a hard stubborn people, and accordingly had effect among them; they observed what came so backed; but what did not, they observed not; which is it that denominates the law weak through the flesh, ver. 3.) But our Christ now hath engaged and drawn us with more liberal bands, the cords of a man, the bands of love, ingenuous commands, such as of ourselves we cannot but judge best to be done, and most agreeable to our reasonable natures: and to them added, as to children, the promise of an eternal inheritance upon our obeying of him; and for the punishments now left in his church, they are not those servile of stoning and the like, but paternal, such as toward children, removing them from the table of the Lord by such fatherly discipline, frowns, and chastisements to reform them: (see Theophylact.) And so his dealing with us is (as with children adopted and received into the family) paternal and gracious, by which we are allowed to come unto God as to a father, to expect all fatherly usage from him, grace and assistance to do what he now commands us to do, and the reward of eternal bliss, able infinitely to outweigh all the carnal pleasures and delights of sin that can solicit us to the contrary. And so this is infinitely a happier condition than that servile condition of the Jews, of being bound to do things which had no goodness in them, but as they were commanded, and had no promise of heaven upon the performing of them, but punishments upon the non-performance.

16. And this condition and manner of God’s dealing with us under the gospel (see note [d] Luke ix.) is on God’s part a sure evidence to our consciences, if our filial obedience, and being wrought on by these means, be the like evidence on our parts, that we are more than servants, which was the highest that that kind of legal obedience could pretend to, even sons of God.

17. And if sons, then (according to the customs of all nations, see note [c]) heirs of heaven, heirs indeed of God the Father, and coheirs with Christ,

6 That same Spirit, ἀυτὸ τὸ Πνεῦμα.
that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope,

21 Because the creature itself also shall be delivered

coming to the inheritance after the same manner that Christ did, to wit, by sufferings, ver. 29, which are proper for sons also, to suffer first with Christ, and then to reign with him.

18. And when I mention sufferings, (which as filial chastisements must be expected by us from our father,) the sufferings which at this time lie upon us Christians, I must not be thought to look upon them with any sadness, even in respect of this present life; for whatever our sufferings are, the deliverance is likely to be so much the more eminent and illustrious and glorious toward us that firmly adhere to Christ, (perhaps in this life, in rescuing us, while the Jews that persecute us and all others that join with them are destroyed, but most certainly in another,) that our sufferings will not be thought to bear any the slightest proportion with them.

19. For all the Gentile world are now attending, or waiting, as it were, to see what you Jews will do, who of you be true sons of God, who not; that is, who will now accept and embrace the faith of Christ, who will not; their happiness depending punctually upon the issue of this.

20. For the heathen world hath for these many years been (for the generality of them) enslaved to Satan, and, by him, to that wretched miserable estate of ignorance and idolatry; and all those vain and unclean bestial worship; and so as many as have gone on in those vile courses have been involved also under that desperate impossibility (as to the eye of man) of recovering to the least degree of bliss; and all this not (absolutely) willingly, or upon their own free choice, but by the devil's imposing it on them as an act of religion, a concomitant and effect of their idolworships, (see note [g],) in which he commanded all these villainies. This makes it reasonable to suppose of these heathens, that they are willing to be rescued from lying any longer under these slaveries; and the gospel was the only means to do that. Thus much of the verse seems to be best put in a parenthesis, that so that which follows may connect the 19th with the 20th verse, thus; The creature attends the revelation of the sons of God, in hope.

21. That they also (the very heathens) shall by the gospel and the grace of Christ be rescued from
from the bondage of [κ] corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the [ἡ] adoption, to wit,  the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

22. For this is visible enough every where in our preaching, that the Gentiles are very forward to receive the gospel when they hear it, while ye Jews generally reject it; and so the Gentile world is as it were in pangs of travail ever since Christ's time till now, ready to bring forth the sons of God, the true children of faithful Abraham, when the apostles, who must midwife out this birth, shall but preach unto them, Acts xxviii. 28.

23. And as the Gentile world do earnestly expect this discovery, (ver. 19,) who of you Jews will receive Christ, who not, that they may reap their advantage by it, have the gospel freely preached to them; so they that have received the faith, that are already converted, and so have not that want of the preaching or revealing of it, have yet another advantage of this revelation, viz. to have their persecutions at an end, which shall be according to Christ's promise as soon as Christ hath been preached over all the cities of Jewry, Matt. x. 23; and so even we ourselves wait for this season, and groan in the mean while under the persecutions, expecting one kind of adoption, deliverance from servitude and oppressions, the rescuing our outward man out of the afflictions which encompass us at the present, (see ver. 18,) (and deliverance from which it is clear we have not yet attained to,) and also from death itself by the resurrection of the body.

24. For though by the promise of Christ we certainly expect this rescue in God's time, yet this we have as yet no possession of, save only in hope, which, according to the nature of it, is of things not presently enjoyed, for vision or possession excludeth hope.

25. All that hope doth is to provide us patience of what hardships at present lie upon us, being confident that in God's time we shall be, though yet we are not, rescued out of them.
26. Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28. And we know that all things work together for good to them that love God, to them that are the called according to his purpose.

17 joins in relieving, σωσταλμοβάνεται: see note [b] Luke x. 18 distresses. 19 same Spirit, αὐτῷ τῷ Πνεύμα. 20 doth more than intercede, ὑπερευμνόμενος. 21 unuttered groans, συμαυματικῆς ἀλληλου. 22 that, θυ. 23 Perhaps, for holy things, ὑπὶ κληρον. 24 according to God, κατὰ Θεόν. 25 Or, God cooperates all to good: for the King's MS. reads, πάντα συνεργεῖ δ Ὑδίς εἰς τὸ καθάνει.
who are the called [0] according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

For indeed whatsoever thus befalls us is not to be looked on as the act of man, by some general permission only of God, but as his special decree and choice for us. For all whom God hath foreapproved and acknowledged for his, according to the purport of the gospel, whom he knew as a shepherd doth his flock, John x. 14, (that is, the lovers of God, so favoured by him, ver. 28, and ch. xi. 2,) those he hath also foreappointed to suffer, 2 Thess. iii. 3, after the manner of Christ, Phil. iii. 10, that they might be like unto him as younger brothers unto the elder, Heb. ii. 10, and xii. 2, that he might have a church of persecuted Christians attaining to deliverances and to glory, ver. 18, just as he himself hath done before them.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of God's elect? It is God that justifieth.

ceived and favoured by him, (see Rom. i. 6, and note [c] Matt. xx,) do by the gracious disposition of God concur and cooperate to their advantage, which sure is a sign that the Spirit of Christ by its intercession obtains for all such those things that are best for them, ver. 27, though not at present so pleasing for themselves.

And those whom he hath thus predetermined to sufferings, those he hath accordingly called to suffer actually, 1 Pet. ii. 21; and those whom he hath thus called to suffer, those upon such trials sincerely passed he justifieth or approveth of, commendeth and pronounced them sincere; and those again he either hath or certainly will reward with eternal glory.

What difficulty then can there be in all this? what matter of doubt but that it will go well with us? For if God be a friend, all tends to our good, (which was the thing to be proved, ver. 28, and is proved convincingly, vv. 29, 30, by an argument called by logiciansvirones.)

For he that parted with his own Son in his bosom, and delivered him up to die for our sakes, how is it possible that he should not complete that gift by bestowing all other things that are profitable for us? and either afflictions or deliverances from present pressures, as he sees them most for our real advantage?

Who shall produce any accusation against those whom God doth approve of? (this the Jews did most bitterly against the Christians, and especially against St. Paul, the apostle of the Gentiles, judging them

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26 to purpose, προθεσιν. ch. vi. 1. 27 hath preordained, προθεσιν. 28 What say we then?
34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other

31. nor the present things, nor those that are to come, \( \varepsilon\thetaε\tau\omega\tau\alpha\nu\alpha \)
promises of the gospel, or deprive us of those advantages which belong to Christians (according to God's faithful promises) immutably, irreversibly.

CHAP. IX.

1. These things being so, that there is no true purity or consequent justification to be had by the law of Moses, nor any way but by Christ, whatsoever ye think of me, (looking on me, I know, with an evil eye, as if I were your enemy,) I protest before Christ, and testify to you, my brethren of the Jewish nation, that truth, of which mine own conscience in the presence of the Holy Ghost (that is privy to and searcher of hearts) is witness to me,

2. That the thought of my brethren the Jews, that depend upon the law, and confide in their own righteousness, and will not be brought to look after Christ, and that inward purity by him prescribed, instead of the external circumcision, &c., is matter of great grief and incessant torment to my soul.

3. So far am I from deserving to be thought (as I am) their enemy, that I could be content that I were separate or excommunicate from Christ's church, not only to want the honour of apostleship, but to be the most abject creature, separate from the body of Christ, the communion of saints, and so delivered up to Satan (see note [c] 1 Cor. v.); or that, as Christ, being not accursed or worthy of any ill, became a curse for us, so after his example, any the saddest condition might fall on me; or, if it were possible, and if it might any way tend to this end, I could, methinks, be content to part with all mine own hopes and interests in Christ, even mine eternal heaven and bliss, on condition my brethren and consanguineans, the Jews, would leave their trust in the law, and in their being Abraham's seed, and come in to the gospel, and make use of the privileges that are allowed them there. So passionate is my love toward them, that I could endure any loss by way of expiation for them, to rescue them from their infidelity, and the destruction that attends them.

4. Who are Israelites; to whom pertaineth the adoption, and [c] the glory, and the covenants, 

4. They being the people to whom Christ was primarily and principally sent, the posterity of Abraham and Isaac and Jacob, (and favoured by God for their fathers' sakes,) and honoured with the pri-

1 an anathema, ἀναθῆμα.
and the giving of the vileness of being acknowledged as sons or people of
law, and the service of God, and the promises;

5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, [d] God blessed for ever. Amen.

6. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7. Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8. That is, They which are the children of the flesh, these are not the children of God: but the children of the

5. They coming from the patriarchs, and Christ the (incarnate) Son of God coming from them, taking his flesh, and being born of a Jewish woman, though he were above and over all creatures in the world, God blessed for ever, the title by which the one supreme God was known and expressed among the Jews.

6. But whatsoever becomes of these children of Abraham according to the flesh, yet for all this the promise of God made to him doth no way miscarry, the sins of Abraham's carnal seed cannot make God's promise to be frustrated, ch. iii. 3, (from which place to this, the discourse, begun ch. iii. 2, had been interrupted, and not resumed again till now, and here resumed and pursued,) for the promise was not made to his carnal but spiritual seed, to believers begotten after the image of his faith; the privileges made to Israelites do not belong to all that are of the stock of Jacob.

7. Nor doth the adoption (the second privilege, ver. 4.), or the privilege of being received in by God as his peculiar people, belong to all that are come from Abraham; for it was once said to Sarah, Gen. xxi. 12, that the promised seed should be confined to Isaac's line (or, from Isaac shall come the blessed seed, or, that shall be the blessed seed that comes from Isaac, see note [k] Matt. ii.), and Ishmael, though he were Abraham's child, should not inherit, nor have any part in it; or, (as Theophylact,) those shall be the seed of Abraham who are born after the manner of Isaac's birth, that is, by the word or promise of God.

8. Which signifies, that the privilege of adoption belongs not to all Jews, or to men as being born of that stock, but being made over by promise, it belongs to those to whom the promise was made; that is, not to those that expect justification by observation of the
promise are counted for the seed.

9 For this *is the word of promise, 7[ε] At this time will I come, and Sarah shall have a son.

9. For the birth of Isaac was an act merely of God's free mercy, a work of extraordinary providence, for which neither Abraham nor Sarah had any ground to hope, but only that promise made, Gen. xvii. 21, and xviii. 10, in these words, *According to this time,* (that is, the time of bearing children after conception,) *I will visit thee, and give thee a son,* by which it is clear, that the birth of Isaac was an effect of God's promise, and nothing else: and so, that they to whom the promise belongs, that is, not the natural sons of Abraham, but the spiritual sons, not they that descend from his loins, but they that follow the example of his faith, whosoever they be, Jews or Gentiles, may (upon obedience to the faith) and shall be accepted for his children, as Abraham was.

10. Another type there was, and proof of this, in the children of Rebecca, twins which she conceived by our father Isaac, to wit, Esau and Jacob;

11. For before their birth, and when neither had done good or evil, (which notes the Jews and Gentiles, the one considered without any respect of their legal services, the other of their idolatries,) that the intention and resolution of God to prefer one before the other might appear to be not on consideration of their (nor consequently of the Jews' and Gentiles') performances, but as an act of his own free disposal, in dispensing that greater measure of his favours as seemed best to him, (for that is meant by *calling,* see note [c] Matt. xx,) even to the Gentiles, which had done a great deal of ill, and not to the Jews when they rejected Christ, even though they performed some external obediences;

12. It was revealed to her by God, that the elder of the twins should be inferior to the younger, (which
signifies, by way of accommodation, that the Jews, the elder people, who had the privilege as it were of primogeniture, should forfeit and lose those privileges which the Gentile Christians attained to, whom God after begat to himself.)

13. According to the prediction of the elder's serving the younger, Mal. i. 2, 3, which though it had been true in their persons, Jacob getting away the birthright first, then the prime blessing from Esau, yet it had not its primary completion in their persons, (it no way appearing probable, that Esau did in his person forsake the true God, and fall off to idols,) but had its principal and full accomplishment in their posterities, of whom Malachi hath delivered it from God, long after the death of both their persons, that God preferred the Israelites before the Edomites, though indeed their progenitors, Jacob and Esau, were brothers, and Esau the elder of them. By both which typical stories it is plain, that as God binds not himself to observe privileges, to give Ishmael inheritance with Isaac, only because he was born of Abraham as well as he, nor to prefer Esau before Jacob, and the Idumeans before the Israelites, only because they were of the elder house or line; so neither doth he bestow the promises made in Christ either as a prerogative of Israelites or a reward of legal obedience, but leaves himself free to receive Gentiles as well as Jews, nay, to call Gentiles and reject the Jews, and to accept of the Christian faith instead of the Mosaical observances; the internal, sincere, evangelical, instead of the external, legal obedience.

14. But do we not, by saying this, make God unjust? Is it not injustice in him to accept these, to have mercy on believing Gentiles, and to cast off Jews, that are Abraham's seed, which perform the ordinances of the law, circumcision, &c.? No, certainly; we charge nothing on God by this; that which we say is agreeable to his own words, Exod. xxxiii. 19.

15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

11 What shall we say then? Is there unrighteousness with God? God forbid.
So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

16 From which testimony it is plain, that this mercy is not the merit or due peculiarly of them that most violently pretend to have it so, and strive most for it, (that is, of the Jews, as is implied, ver. 31, though they strive not as they ought to do;) and again, that it is not any thing of merit in the Gentile for which God calls him to Christianity, (now the Jew hath rejected it,) as it was not all that Isaac could do by willing to bestow the blessing on Esau, nor that Esau could do by running to obtain it, when he came running and crying, Hast thou but one blessing &c., (see Chrysost. tom. 5. p. 775,) but only the free mercy of God to undeserving Gentiles, (when the Jews have first had, and contemned this mercy.)

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 And for the other part of the doctrine, against which injustice was objected, viz., that of the rejecting of the Jews, and not justifying them upon observation of Mosaical external performances, without inward purity preached by Christ; there is as plain a testimony again of God’s, concerning his dealing in the like case, viz., shewing exemplary punishments on impenitent sinners (and such were the Jews that would not believe on Christ, but depended on the prerogative of their birth and legal performances): and this is in the case of Pharaoh, Exod. ix. 10, when after the sixth judgment, Pharaoh having hardened his own heart so long, and over and above frustrated Moses’s special last warning, Exod. viii. 29, and hardened his heart that time also, ver. 32, (answerable to which was the Jews’ resisting of Christ also after all the rest of the prophets, stoning the son after the
servants, in the parable; and moreover resisting of the apostles’ preaching through all their cities after Christ’s resurrection, upon which God gave them up to obduration, and the apostles departed to the Gentiles,) God takes Pharaoh in hand, and saith he will harden his heart (ver. 12.) this time, though not before, ver. 14, and adds, that he had or would have cut him off with the pestilence (see note [i]), and utterly destroyed him from the earth, see ver. 15, in the praeter, not future tense, but that he preserved him alive beyond his time, raised him out of that great danger or pestilential disease that had been upon the land for no other end but to make the divine power more illustriously visible in him, and make all the earth hear of the exemplary punishments of God, in this life, upon one that had thus often hardened his heart against God.

18. Therefore hath he mercy on whom he will have mercy, and whom he will he [i] hardeneth.

18. From which speech of God’s to Pharaoh it is evident, that as God in shewing mercy is not bound to render any reason of it beyond his own will, ver. 15, so when he delivers up an obdurate sinner to the obduration of his heart, this he may justly do if he please, especially when all that is done in this is not by infusing any quality into him, but by leaving him now to himself who had so often held out against God, and by inflicting that judgment on him on earth which had otherwise been at this time his portion in hell: and this for ends formerly mentioned, ver. 17. Whereas to many others, not so far advanced in obduration, he continueth his admonitions and chastisements, and by that means brings them to reformation. (And as this was most visibly true on one side in Pharaoh, and on many other men on the other side, to whom God shews himself thus merciful, infinitely beyond their merit, of which no account can be given by us, but only God’s free mercy; so in the case in hand of the Jews and Gentiles, it is most observable, God’s free undeserved grace is his only motive to shew mercy to the Gentiles, to call them to the gospel, and his free pleasure to deal thus with the incredulous obdurate Jews, to leave them at last to themselves, (upon their hardening themselves so oft, despising the prophets, crucifying the Son of God, and at last rejecting the apostles, and in them the Holy Ghost coming to them, fortified with that great testimony,

18 So then, Ἀρα νῦν.
19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

19. But upon this passage of Pharaoh it is or may be objected, If God after the sixth judgment hardened Pharaoh's heart, why doth he then expostulate or chide with him after that, as it is clear he doth, Exod. ix. 17, As yet exaltest thou thyself? for then God might be said to will his obduration, which he had inflicted on him as a punishment, and then what possibility was there for him to resist his will, that God should still find fault? (Parallel to this it may perhaps be objected in respect of the Jews, who, after God's delivering up the Jews to that obduration, foretold, Matt. xiii. 14, and intimated, (though not yet, at the speaking of those words, come to pass,) Luke xix. 42, that after the apostles' departing from them and preaching to the Gentiles, Acts xiii. 46, he yet by himself and his apostles reproves and chides them, when now the prediction of their subversion and total destruction is irreversibly gone out against them, Luke xxiii. 44.) To this objection most clearly and punctually proposed, (as it concerns Pharaoh at that time of his life, when God said, As yet exaltest thou thyself? and by intimation and analogy, as it concerns the Jews, his parallel,) and indeed to the whole matter before set down, the apostle answers, 1. by way of indignation against the objector, to repel the force of his argument, thus:

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

20. In matters that thus belong to the wisdom of God and his dispensations, what man shall dare object any thing against his proceedings? Shall the creature dispute with the Creator, or question him to what end he hath thus and thus dealt with him? Is there any reason to find fault with God (or so much as to make any reply to him) for asking that question of Pharaoh after that time, or doing any thing proportionable to that, to the Jews after judgment was gone out against them? In matters of just and equal God is willing to appeal to and to be judged by us, Isa. v. 3, Ezek. xviii. 25; but in matters of wisdom,
whether he hath done wisely or no, in expostulating with Pharaoh and the Jews, when he hath deserted and delivered them up irreversibly to the hardness of their own hearts, there is no reason in the world that what God hath done should be disputed against by us, or that he should be bound to render, or we be supposed to discern a reason of it.

21. Nay, we give that liberty to an ordinary tradesman, a potter by name, (God using that resemblance in this matter, Jer. xviii. 3,) of the same lump of clay to make one vessel for an honourable use, to be employed at the table, &c.; and while the wheel runs, or the stuff grows worse, or miscarries in the hand of the potter, Jer. xviii. 4, and so proves unfit for so good an employment, to make another for an inferior, less honourable use, as it seems good to him; and why may we not give God leave to have mercy upon one, who, according to the condition of things laid down in the gospel, is capable of mercy, and so to bring some Jews (a tithe of them, Isa. xvi. 14,) and a multitude of heathens to Christianity and to life, by their performance of those conditions on which God hath promised reception; and on the other side, to reject all obstinate contemners of them, to leave them in their obduration, nay, to deal with them as he did with Pharaoh, by withdrawing all grace, by hiding from their eyes the things that belonged to their peace after they have so long shut their eyes wilfully and resolutely against the gospel, to harden them irreversibly, to make another kind of vessel of them, to some, though not an honourable use, Jer. xviii. 4, and so to fulfil that prophecy, Isa. vi. 10, Make their hearts fat, &c., and that till their land be utterly desolate, ver. 11; and all this upon their former obdurating their own hearts, Matt. xiii. 15, which is meant by the vessels miscarrying in the hand of the potter, that is, while he was doing that toward them which belonged to their peace? This being premised for the repelling of the disputer, he now proceeds to a more punctual, clear, satisfactory answer, by way of question also or interrogation, which may be easily dissolved into this positive conclusion:

22. God, on purpose to express his wrath visibly in this life upon Pharaoh, (and in like manner on the rebellious Jews,) and to make other nations to take...
endured with much longsuffering the vessels of wrath fitted to destruction: notice what God is able to do in the punishing of sinners, (an effect of which you may see clearly in the Philistines, who took warning by the story of Pharaoh, 1 Sam. vi. 6,) suffered this man to live when he was fit for nothing but hell, (having filled up the measure of his iniquities,) by his continuing alive, to shew some exemplary judgments upon him: wherein yet there was longanimitiy expressed, and mercy to him, this estate on earth being more tolerable than it had been to have been thrown into hell presently; as also to the Jews it was, in not cutting them off presently upon their direful rebellions, (as most justly he might,) but suffering them to continue a people some time after the crucifying of Christ, and the apostles' preaching his resurrection to them, nay, sending them still to preach over every city of Jewry, as Moses was sent to Pharaoh after God's hardening his heart. All which being an act of longsuffering to them, was designed by God to this end of magnifying his judgments on those who should persist in their obstinacy, and shewing forth his power most illustriously in their destruction. Well, then, this on Pharaoh and on the Jews was done first to shew God's wrath in punishing of obdurate sinners; but that is not all.

23. There was another more remote end of it (see ch. xi. 11, 12); by this means of discernible severity on them to illustrate and set forth more notably his abundant goodness to others, to afford the gospel, and the benefits of the coming of Christ, and his presence here on earth (for that seems to be the meaning of the word glory, as that notes the presence of God among the Jews, see note [c], and note [c] John i.) on some others, whom he had prepared and fitted beforehand for these more honourable purposes, believing in Christ here, and reigning with him hereafter. (And thus that is true also which was said in the other part of ver. 18, He decreed to shew mercy on the Gentiles and others believing in Christ, as he hardened the vessels of wrath, the obdurate contumacious Jews.)

24. Even us, to whom God hath vouchsafed this favour of revealing Christ to us, some of us Jews, but the far greater number of the Gentiles, who have made use of that mercy of his, and obeyed his call,

25. According to that prediction in Hosea, ch. ii. 23, where God saith, I will say unto them which were
which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called children of the living God.

27 Essaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Essaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrrha.

26. And according to that other saying of Hosea,

ch. i. 10, which is thus to be rendered out of the original, And it shall come to pass instead of that which was said to them, Ye are not my people, it shall be said to them, Ye are the sons of the living God; which place seems to belong to the Jews (not Gentiles), those of them that should believe at the preaching of the gospel, (for so the next verse, Hosea i. 11, seems to import, and the place which here follows of Isaiah,) now after they had been carried captive so oft, and so severely punished by God for their sins.

27. Whereupon Isaiah also prophesies and proclaims concerning the Jews, Isaiah x. 22, 23, thus: Though the number of the people of the Jews be as the sand of the sea, the number of carnal Israelites never so great, yet a very few of them shall believe in Christ, (see Acts ii. 47,) or, as it is in the original, return, that is, convert from their rebellions to Christ.

28. For the Lord shall deal in justice with or upon the land of Judæa (the people of the Jews) as one that perfects or makes up an account, and casts off, that is, which in making up an account of a stewardship, having balanced the disbursements with the receipts, leaves some small sum behind; be there never so many of that people, there shall but few be left, the far greater part being involved in infidelity first, and then in destruction.

29. And as Isaiah saith again, (note [g] ch. i,) of the same people, Unless the Lord of the hosts of angels and stars in heaven, and of the whole frame of the world, had left to us Jews a seed, (in which, as other things when they are dead use to revive, so that people, almost utterly destroyed, might have some possibility of springing up again,) or, as the original in Isaiah hath it, a very small remnant, we had been as utterly destroyed as Sodom and Gomorrrha were.
30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

30. To conclude, therefore, that which all this while hath been a proving (and to the proving of which all that hath been said in this chapter must be referred, as premises to infer this conclusion and no other) is this: That the Gentiles, that strove not for justification, that did not so zealously pretend that they were the favourites of God, did attain to it by receiving the faith of Christ; upon which, though they had formerly been idolaters, they were justified.

31. But the Jews, that did most diligently contend to be justified by the law, did not yet outrun the Gentiles, attain the goal, or get justification before them; but on the contrary, the Gentiles have gotten the advantage of them very much.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

32. And why not? Why, because they sought it not by Christ, or by the evangelical way, nay, could not endure that when it was revealed to them, but only by the privileges of being Jews, and performance of external legal observances, and so fell down in the midst of their race, being not patient to believe that their law should be abolished, (or that Christ, that was born, lived, and died in a mean condition, should be the Messias of the world, 1 Cor. i. 23,) but upon that one prejudice casting off all Christianity,

33. According to that which is written, Isaiah xxviii. 16, Behold I lay in Sion a stone, tried and precious, (see note [b] Matt. x,) but such an one as the Jews should stumble at, thinking it contrary to the Mosaical way, and so falling off from and persecuting Christianity; which, notwithstanding, the true orthodox faithful Christian will still adhere to, and hold fast, and never forsake or deny Christ, (see ch. x. 11, and 1 Pet. ii. 6,) nor consequently shall he ever be denied or forsaken by him.

The sum then of this whole chapter will be reduced to these five heads: first, the privileges of the Jews, and among them especially Christ’s being born of that stock; secondly, that those of them which resisted and believed not in Christ were delivered up to obduration by God, and the Gentiles taken in in their stead; thirdly, that it was most just in God to deal thus with them; fourthly, that some of the Jews at that time believed in Christ; fifthly, that the cause that the rest believed not was, that after a pharisaical manner they sought justification by the works of the law, circumcision, &c., despising the faith and doctrine of Christ, and that evangelical way of justification, and so stumbled at the Christian doctrine which they should have believed, were the worse for him, and the preaching of the apostles, by whom they should have been so much the better.

18 say we then: ch. vi. 1. 19 came not foremost, ὁδὲ ἐφθασε. 20 the, τῷ. 21 a stone of offence and a stone of scandal, ἱθον προσκήματος, καὶ πέτραν σκανδάλου.
CHAP. X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be [s] saved.

1. And as before, ch. ix. 1, so now again, I must confess to you, (my brethren, the Christian Jews,) that whatever the Jews believe of me, as though I were their enemy, there is none more passionately and tenderly affected to them than I am. From this it is, and nothing else, that I do so heartily desire and pray to God for all that people, that they may timely believe and turn unto Christ, that so they may be delivered at this time and escape, (and not be involved in the fatal destruction that attends that people,) and withal be saved eternally by so doing.

2. For I must testify this of them, that they are, very many of them, great zealots for their law, as that which is commanded them by God, and so in their way zealous to have God obeyed; but for want of true knowledge, which the gospel offers them, and they will not receive, they are mistaken in their zeal, are not such zealots as they ought to be.

3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4. For Christ is the end of the law for righteousness to every one that believeth.

5. For Moses describeth the righteousness which is of the law, That the man which [b]doeth those things shall live by them.

1 the good pleasure of my heart, ἡ εὐδοκία τῆς ἐμῆς καρδίας.  2 escape.
6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

6, 7. But that justification which is to be had by the gospel is not on such strict, difficult terms, above the reach of our knowledge or our strength; that description of the perspicuity and intelligibleness of God's commands, (given then by Moses to the people, and setting life and death before them,) Deut. xxx. 12. being very fitly appliable to the gospel; viz., that it is neither obscure, nor such as depends on any difficult performances of ours, but on that which Christ hath done for us. The Christ by which we are to be justified is not by any pains of ours to be fetched down from heaven; he came down himself, and died for us; nor is he to be fetched out of the abyss by us, he is risen again of himself for our justification, (to obtain pardon for our past sins, upon our reformation for the future, and to give us grace to do so;) and these two being the two main parts of our faith, signify this truth, that all that is required of us is by him made very plain to be known, and possible to be performed; all the difficult part is performed by himself, and the easy required of us.

8 But what saith it? [d'] The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

8. But thus the evangelical justification is described: That which is required of us toward it is within the reach of any ordinary understanding to conceive, being proclaimed by us to all that will believe, and within the compass of a Christian to perform, through Christ that strengthens him; a sort of precepts so agreeable to human nature, and so familiar to our knowledge, that thou mayest, without much pains, learn them thyself, and teach them others, and (for thy practice) with pleasure and felicity perform them; which character cannot so fitly belong to any thing as to the way of faith and new obedience set down in the gospel, which we now preach unto you, in opposition to that other of legal performances, which had so much of unprofitable weight, and even impossibility in it.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

9. And this but of two parts as it were, one for thy mouth, the other for thy heart, ver. 8; for thy mouth, that if in spite of all persecution and danger that shall attend the profession of the Christian faith, thou shalt yet venture all, and make profession of it; and in thine heart, as the principle of Christian practice, believe the resurrection of Christ, and conform thy practice to that belief, in forsaking of sin, and arising to new life, in imitation of Christ's rising from the grave; thou shalt escape this huge judg-
ment impendent on the Jews, and withal be justified and saved eternally.

10. For the justifying faith is only that practical of the heart which must have confessed of the mouth go along with it, and that shall give you your part in that great delivery, (see ver. 13,) and in that eternal rest hereafter.

11. For to that is applicable that of Isa. xxviii. 16, made use of here, ch. ix. 33, and 1 Pet. ii., that whoever believeth on him shall be certainly owned and saved by him: see note [m] ch. ix.

12. And in this, it is not being circumcised, or of the stock of Abraham, that will do any man any good, or the wanting of it that will hurt any; there is no difference of Jew or Greek, so that one should be more acceptable to God than the other; for he is the common Lord and Father of both, abundantly merciful unto all, both Jew and Gentile, that give up their names unto Christ sincerely, live obediently and faithfully in his family.

13. For to these times peculiarly belongs that promise in Joel ii. 32, (see Acts ii. 21,) that when the great calamity befalls the Jewish nation, and all other confidences fail, and prove treacherous, they that should constantly confess, pray, and adhere to Christ, should be delivered from it: and this as a pledge of eternal deliverance or salvation.

14, 15. But here the Christian Jew objects against St. Paul, in the name of the unbelievers, that be the condition of evangelical justification never so easy, (but the acknowledging of Christ, giving up their names to him;) yet how is that believing possible for those that hear not of him, which it is clear they cannot do except they be preached to? and when the apostles have left the Jews and gone to the Gentiles, and yet there is no preaching to be had but by them, either personally, or by some sent by them, how now shall the Jews do? how is it possible for them to believe? or well done of the apostles thus to leave them?

16. This objection may easily be answered: that if all to whom the gospel hath been preached had received and obeyed it, there would have been no place for this objection of the Jews; for the gospel hath been preached through all the cities of Jewry.

He is the same Lord of all, rich, abōs Kóρος πάντων, πλουτῶν.
before the apostles left them; but the only fault is, they have not believed it, nay, not any considerable number of them; and that was foretold by Isaiah, that when the Jews should have the gospel preached to them they should generally give no heed to it.

17, 18. And therefore, although it be most willingly granted, that preaching is necessary to receive the faith, and that none can preach but he that is sent and appointed by God, (see note on John x. 34,) that mediatly or immediately hath received commission from heaven; yet this objection is of no force, for the Jews through all their cities have certainly had the gospel preached to them by the apostles, according to Christ's command, that they should go over all the cities of Jewry, Acts i. 8, before they went to the Gentiles: and to this may be accommodated that of Psalm xix. 4, as if by that were foretold, first, that their preaching should be afforded to all the land of Judea, and then, that they should proceed and preach also to the whole world beside.

19. On the other side, can the Jews be ignorant, that upon their provoking God, God will cast them off, and prefer even the heathen before them? It is impossible they should be ignorant, if Moses or the prophets' writings be heeded by them; for of them first Moses saith, Deut. xxxii. 21, by way of prediction of these (as story of those) times, They have moved me to jealousy with that which is not God, angered and provoked me by preferring idols before me, and I will make them jealous with a no-nation, give the Philistine victory over them then, and now take the Gentiles, and prefer them before them, and make them angry (as now they are) to see them taken in their stead, more favoured by God than they.

20. Then by Isaiah, lxv. 1, who saith in plain words, that the heathen world, that was far from thinking of such a dignity, should have the gospel preached to them, and receive it.

21. Whereas, ver. 2, he saith to the Jews, that though he shall most diligently have called and sent apostles unto them, never giving over, till their measure of iniquities being filled up their destruction was now at the door, as a night at the end of a long day, yet they will continue refractory, and not believe the

4 Faith indeed, ἀπὸ τῆς μιστίως. 5 voice is gone out into all the land. 6 inquired not of me.
gospel of Christ: which sure is a testimony both that the Jews have had and rejected it, and that this dealing of the apostles was in all reason to be expected by them.

CHAP. XI.

1. Here it will be objected again, that by this it seems to be concluded, that then God hath utterly cast off the Jews, his ancient people, having cast them off from the preaching of the gospel. To this I answer, that the objection is utterly causeless and groundless; for that the Jews are not utterly cast off, I myself am a visible example, who had not only the gospel revealed to me from heaven by Christ, but am employed as an apostle to preach to others, who yet am an Israelite, as lineally descended from Abraham, by Benjamin, as any can be supposed to be.

2, 3. God hath according to his threats, Deut. xxix. 28, cast off the rebellious Israelites; but those whom he did foresee to be such whom he might, according to the rules which in the gospel he hath prescribed, approve and love, his honest, faithful servants, that have any kind of probity in them, those sheep that hear his voice, he hath not now cast off, or passed any decree against them: of which kind, though they seem but few, yet are there not so few. In like manner as in the story of Elias, 1 Kings xix. 10, when he comes to God, and complains of the wickedness of that people, their murdering God’s prophets, and throwing down his altars, (then built by pious men of the ten tribes to serve God with, when they were not permitted to go to Jerusalem, in which case the prohibition of building private altars is by the learned Jews said to have ceased,) and doing it in so universal a style as if he were the one only pious man left in the land, and that that was the reason that they now plotted and attempted to kill him also.

4. To this complaint he receives answer by the voice from heaven, 1 Kings xix. 12, in these words: I have reserved, or left for myself out of that deluge of sin, wherein the ten tribes are involved, or, (as the Hebrew may be rendered,) I will reserve a remnant of seven thousand men, which have not, or shall not bow the knee to Baal, (as there were some that observed that law, and so were exempt from the de-
Even so then at this present time also there is a remnant according to the election of grace.

5. So at this season some, though a few in proportion, have been preserved, such as, according to the rules of the gospel, God hath determined to receive, humble, obedient servants of his, which have readily received the faith of Christ, (answerable to those, ver. 4, that bowed not the knee to Baal,) and from their former sins did now, on Christ's call, turn to him, and so were capable of that justification brought in by Christ: which, consisting in pardon of sins to all penitent believers, and not in rewarding of works, belongs to those which thus return to him: (see note on 1 Peter ii. 6.)

6. And if this means of reserving of them and of their escaping out of that deluge were by the mercies of God in Christ, and their embracing the gospel the only condition required on their part to make them capable of it, then sure is it not by adhering to the Mosaical performances, nor by special merit of their own, imputable to themselves, for then the gospel were not the gospel. But if it be of works—

7, 8. The short then is, that the generality of that people have not attained that justification that God will crown, but the election, the remnant (see note [b] Luke xiii. and note [c] 1 Pet. ii.) that being called by Christ did not neglect to make use of it, these have attained it; but all the rest, that made not use of that grace, (resisted Christ when he was preached to them,) these have grown obstinately blind: and in them is performed what Isaiah, ch. xxxix. 10, spoke of those who had first hardened their hearts against God, God gave them up to absolute obduration and blindness and deafness, and so they continue unto this day.

9, 10. And so what David said prophetically of some in his time, Psalm lxix. 22, (by way of retribution to their sins,) that the things that were for their good, their very necessary food and refreshment, should turn to their mischief; so doth the preaching of the gospel now to their obduration. As he said that they should be blinded, and go stooping, not able to look up to heaven; the like is now fallen on the Jews; the preaching of the gospel hath been their
11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13. For I speak to you Gentiles, as much as I am the apostle of the Gentiles, I magnify mine office.

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

7. Do I say then, Have they not stumbled that they might fall? Λέγω οὖν, Μὴ ἐκταινοῦντι, ἵνα πέσωσι; 8. their pædity, ἡττήμα αὐτῶν.
16. And sure they are not yet so totally rejected, the whole nation of them, but that God hath still some respect unto them, if more of them will believe and come in to Christ also, as some have done; for as when the cake of the first of the dough is offered up for a heave offering, Num. xv. 20, the whole lump or mass of dough is by that means hallowed; so if the patriarchs, Abraham, &c. were persons so favourably looked on by God, then there is no doubt of it, but that the rest of the whole nation, that sprang from them, are so looked on also, if they be believers, and so capable of God's mercy, as Abraham was, or if now they shall return and repent and come in to Christ. And therefore in the mean time they ought not to look on themselves with desperation, nor to be looked on with despising and censure by the Gentiles.

17. But, on the contrary, if God, in his just judgments on the Jews, have broken off some of them, as branches from a tree, and ingrafted thee (the Gentiles) as a scion is wont to be, in that place where the branch was cut off, and so made thee partaker of the juice of the root and the fatness of the good olive tree, that is, of Abraham, made thee partaker of the promises to his seed, remission of sins, and justification; (see ver. 24.)

18. Do not thou triumph over them; and for those of them that have received the faith, but stand zealously for their ceremonies of the Mosaic law, do not thou despise or reject them for that; or, if thou be apt to do so, then, for thy humiliation, remember, that Abraham being the root from which the Jews naturally spring, and the Gentiles only grafted in, you being now but branches at most, and not the natural seed of Abraham, must not think higher of yourselves than of Abraham, and that natural seed of his, all Christian Jews that lineally descend from him, and by being believers partake of his faith also as well as of his flesh: (see ch. xiv. 1.)

19. Or if thou that art a Gentile shalt, for magnifying thyself and despising the Jew, think fit to pretend that the Jews were rejected on purpose that the Gentiles might be taken in in their stead;

20. The answer to such is ready; that if this be

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9 And if, El 54.  
10 Wild olive branch, ἅγραφων.
of unbelief they were broken off, and thou 11 standest by faith. Be not highminded, but fear:

true, yet there is little matter of security or boasting for them; for it was their pride and contumacy and infidelity that provoked God (ver. 21.) to break them off, and it is thy faith by which thouwert received and still continuest in; and if thou become guilty of the same sins, thou art to expect the like fate with them, and therefore art not to boast of thy condition, (which is quite contrary to the nature of justification by faith, for that is not founded in any merit of thine, but only upon the promise of God through Christ to accept thee upon thy repentance and sincere reformation, and practice of Christian virtues, of which humility and charity are the chief, and those most contrary to boasting over and despising of other men,) but with all humility to work out thine own salvation.

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be not the natural branches, be grafted into their own olive tree?

21. For if God proceeded with so much severity against his own people the Jews, ye are in reason to expect no less severity to you Gentiles, if ye do not obey the gospel, and live regularly according to the dictates of Christ.

22. Two things then there are in this matter most visible and remarkable, the abundant kindness of God, and withal his severity; severity on the Jews that stand out contumaciously against the faith of Christ, but infinite mercy on the Gentiles if they make that use of his mercy afforded them which is fit, if having received they obey the gospel and walk worthy of it; for otherwise they must expect severity also.

23. And so likewise nothing can keep the Jews in this state of rejection or excision but their wilful continuing in unbelief, which when they break off, God can and certainly will receive them in again.

24. For if ye Gentiles, which were a kind of wild olive branch, were taken off from the wildness natural to you, and ingrafted into the stock of Abraham, received into the church, grafted into the stock of a good olive tree, from which the Jews were cut off, which is not only against the custom (see note [f]) 1 Cor. xi.) of the Jews, grounded on Lev. xix. 19, who use not to graft one tree upon another of another kind, but more generally against what could be expected in reason, and against all laws of grafting, (for, first, the good olive being the fattest of trees
admits no ingrafting, grafts will not prosper in any
fat tree or stock, no olive graft prospers, unless it be
in an hungry stock; secondly, no graft converts into
the nature or quality of the stock, but still retains its
own; and therefore, thirdly, men always graft a good
fruit into a wild, an apple into a crab, &c., they never
graft a wild fruit into a good one,) how much more
shall the Jews, which are branches of this stock, and
of the same kind, branches of that very tree into
which you Gentiles are now ingrafted, be now, if
they shall yet believe, grafted in also, according to
that custom of grafting most ordinary among the
Jews, to graft one tree upon another of the same
kind!

25. For I shall declare this mystery to you, this
great secret of God's providence, (which may keep
the Gentiles from being proud, vv. 18. 20,) viz., that
a great part of the people of the Jews are now at this
present become blind, and that that is made use of
by God, that, by occasion of that, the gospel may (by
departing a while from them) be preached to and re-
ceived by the generality of the Gentiles, and they
compacted into Christian churches, (and this in very
mercy to those Jews, that they by seeing the Gentiles
believe might at length be provoked to do so too, by
way of emulation, vv. 11. 31.)

26. And so all Is-
rael shall be saved:
and heathens both, but particularly the remnant of
the Jews, shall come in and repent, and believe in
Christ: and this agreeably to that prophecy, Isaiah
lix. 20: There shall come to Sion a redeemer—some
powerful means shall be used to bring the Jews to
repentance and reformation of their impieties—or a
deliverer to them that turn from iniquities in Jacob:

27. And so by this means God's covenant shall be
made good to them, in bringing them to reformation
and amendment, and then accepting and pardoning
as many as shall come in after all this.

28. It is true indeed, and observable to you Gen-
tiles, that in respect of the present preaching of the
gospel, they are now laid aside as persons utterly re-
ing the election, they jec-

15 obduration is in part, befallen, ᾑδωρεῖν and μέλον ἐγκαταλθήν. 16 so long till the fulness
of the Gentiles do come in, ἡσύχω ὡς εἰς ἐκείνην. 17 escape, sωθήρεται. 18 And, ἦλθ.
are beloved for the fathers' sakes. it. The apostles having preached throughout all their cities, and succeeded so ill among them, are now departed to you Gentiles, and have given them over; but yet, for as many of them as any means will bring in, in respect of the promises made to that people for Abraham's sake, (see note [b] 1 Pet. ii.,) and the special favour of God to them, they are still so far loved by God, that if they will come in, and be capable, they shall be received by him, and to that end this dispensation of mercy and providence, the calling and converting the Gentiles, is now made use of as the last and only probable means to work on the Jews, v. 11. 14.

29 For the gifts and calling of God are without repentance.

30 For as ye have times past have not believed God, yet have now obtained mercy through their unbelief:
31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 30. For as ye Gentiles having gone on in a long course of idolatry, have now, upon the Jews rejecting the gospel, had the gospel preached to you; 31. So the Jews of this age having been contumacious, and from whose disobedience it is that this mercy hath come to the Gentiles, shall by this very means (this mercy upon you in suffering the gospel to be preached to you) reap some considerable benefit also, viz., be stirred by emulation to look after the gospel thus believed on by the Gentiles, and count it a shame to them, a people so favoured by God, if they be not as wise or pious as the Gentiles, which from their idolatry they now behold to come in and believe on God.

32 For God hath concluded them all in unbelief, that he might have mercy upon all. 32. All this serves to illustrate the grace and mercy of God both to Jews and Gentiles, that both may attain salvation by his grace, without which neither of them can be saved. For God hath permitted the Gentiles first, and now the Jews and all sorts of men, to wallow in disobedience and contumacy, that by that means he might reduce both. The Gentiles being idolaters had Christ preached to them, which was occasioned by the Jews rejecting of him, for

19 formerly were disobedient, πολλ' ἰδιοκότατε. 20 to the shewing mercy upon you, that they also, τῷ διήκει κλέος, ἵνα καὶ αὐτοῖς.
thereupon the apostles left them, and preached to the Gentiles. The Jews thus contumacious see the Gentiles believe in Christ and receive the Holy Ghost, Acts x., and are in any reason by that means to be stirred up to emulation, not to be behind them in piety, that so, many of them may come in and believe on Christ; and so (by this means thus wisely disposed by God) God hath fulfilled his great counsel of goodness toward all, in shewing undeserved mercy upon each of them, Jews as well as Gentiles.

33. O the depth of the abundant goodness of God, in bearing the contumacy of the Gentiles first, and then of the Jews; and of his wisdom, in making the desertion of the Jews a means of calling the Gentiles; and of his knowledge, in knowing how (probably) to work upon the most obstinate Jews, viz., by envy and emulation toward the Gentiles, (as also by those heavy calamities that according to Christ's prediction fell upon them, see note [e]): how unsearchable are his determinations, and how admirable his ways of bringing them to pass!

34. According to that of Isaiah xl. 13, that his ways are in wisdom so much above ours, that no thoughts of ours are fit in any degree to be taken into counsel with him. It is impossible all the men upon the earth could have foreseen these methods, or ever have thought to have advised them.

35. And the justice is such also, that no man can speak any thing against the equality of his proceedings herein; for, first, it is a matter of mere bounty and goodness, and every man may with his own do what he lists; no man can claim any thing that hath not been allowed him, and therefore there can be nothing of injustice objected to him if others have been more bountifully treated; and yet further, secondly, the Jews themselves thus deserted of God have their ways of mercy also if they do observe it.

36. For the whole dispensation of grace, calling and salvation both of Jews and Gentiles, is to be imputed to God's free undeserved mercy; the mercy of the call is from him, all good is received by him, and the honour of all belongs unto him; and therefore to him be ascribed all the glory of this and all other things for ever and ever. Amen.

The sum then of this chapter being the setting forth the great mercy and wisdom of God toward Jews and Gentiles, but particularly toward the Jews, (who though for their crucifying of Christ,

21 not to be traced, ἀνεξηγησατο.
and contumacy against the Spirit in the preaching of the apostles, they were so far forsaken, as that leaving them the apostles departed to the Gentiles, yet were by way of rebound benefited by this preaching to the Gentiles, provoked to emulation by the multitude of the converted Gentiles, and so themselves brought to believe also, great multitudes of them,) is said to be a great mystery, ver. 25, and so intimated again, ver. 33, &c., and seems to be the very doctrine to which St. Peter refers, 2 Pet. iii. 15, concerning God's longanimitiy, deferring and delaying his execution on his enemies (foretold Matt. xxiv.), on purpose that as many Jews as possibly might, should before that be brought in to believe, and so escape their parts in that judgment. This is the plain meaning of what St. Peter expresses by, Account the longsuffering of our Lord deliverance: to which he saith that Paul had written parallel in many places, and withal tells us that what he had written on that subject was much mistaken, and wrested to very distant doctrines in those first times, and so hath been ever since, as to that of the millenaries of both sorts, and some other matters.

CHAP. XII.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your [a] reasonable service.

I do therefore exhort you, brethren, by the bowels or exceeding great mercies of God, that (instead of the impure Gnostic practices that are so rife among you, and which pretend to be grounded on their mystical understanding of the law and scriptures of the Old Testament,) you preserve yourselves in all purity and holiness, and so offer up unto God (as a kind of heave offering) your bodies (the workhouses and shops of action and practice) a living sacrifice, (in opposition to their dead ones under the law,) an holy, pure one, (in opposition to those external, carnal, legal ones, which had no kind of intrinsical goodness in them, but only as they were commanded them for a time by God,) acceptable to God, (whereas the other were not so whensoever they were not joined with holy life, nor are now any longer so, having been abolished by Christ,) your rational worship of him, (in opposition to that wherein the irrational creatures, the cattle, &c. were offered up to God in his worship.)

1 I exhort you—by the compassions, ἀλογιματικω. 2.
2. And suffer not yourselves to be ensnared with the filthy sensual practices of the Gnostics of this age, that by joining with the Jews against the orthodox Christians, avoid persecution themselves, and bring it upon others, and by that means seduce many, but by undertaking the Christian faith, and that renovation of mind and actions, wherein repentance (required of you at your baptism) consists, let your Christianity appear in the new form and shape of your lives, that ye may be able to discern and approve and practise (see note [f] ch. ii.) what it is that God now commands us Christians, even those evangelical commands of his, which are good (as all the Judaical law cannot be said to be, there being many things permitted for the hardness of their hearts which must not be permitted now) and well-pleasing (as now their ceremonial performances, sacrifice, &c. are not, nor ever were, but when joined with good lives) and perfect (as even the moral part, as it was understood by the Jews, was not till it was enlarged, or at least interpreted by Christ, Matt. v., and as the practices of the Gnostics certainly are not, which yet pretend to the highest perfection.)

3. For I, in respect of that apostolical authority which by the favour and commission of Christ is given unto me, take upon me to admonish every person among you, that he do not exalt himself above that which belongs to him, (as the Gnostics do, who pretend to such heights of knowledge and perfection, as to despise the governors of the church, (see note [d] Jude 8,) and consequently run into such extravagancies,) but every man in sobriety to possess the graces which God hath given him, to the benefit of the church, and not the despising of others, especially those that are placed over him by Christ.

4. For as we have many members in one body, and all members have not the same office:

5. So all we Christians make up one body, of which Christ is the head, and are fellow-members in respect of one another, but yet have several functions one members one of and offices in his church.

6. And having such peculiar functions to which we are designed, differing one from another, according to our several designations, let us exercise them to the edification of one another: if a man be designed...
prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

7. If to the office of a deacon, one designed to do some inferior services in the church, let him set himself to the discharge of that: the doctor, or he that teacheth the doctrine of the gospel where it is already planted, let him busy himself about that:

8. He that, when the doctrine of the gospel is taught and planted, is appointed to preach to them the practical use of it, and exhort them to live accordingly, let him employ himself thus: he that distributes his goods, or perhaps the goods of the church, to the poor, let him do it liberally: he that is to govern in the church, let him be very careful and diligent in government: he that gives alms, (which is the duty of every private Christian that is able,) let him do it merrily, not fearing or doubting that he shall impoverish himself or his posterity by that means.

9. Let your love of God appear to be sincere, and such as will abide the trial, Ephes. i. 4, Luke i. 6; and so also your love to one another, let it be unfeigned, detesting and flying from every impious practice, such as are observable among the Gnostics; and for the true Christian course, both toward God and men, cleave fast and zealously to it.

9. Be kindly affectioned one to another with brotherly love; in honour preferring one another;

10. Made up of nothing but perfect kindness to one another, contrary to the envying, &c. ch. i. 29, in the Gnostics; humble, contrary to their fastidiousness and pride, ch. i. 30.

11. Industrious and nimble to do any thing that belongs to your calling, and having that earnest affection to God’s service that shall inflame and set you most ardently about it, and accordingly doing those things that in respect of the circumstances of time and place, wherein now you are, may most tend to the honour of God and building up of the church.

12. In the midst of those afflictions that now fall upon you, rejoicing in respect of that bliss which we hope for in another world, and consequently never

3 in respect of diligence, not slothful,
4 Or, serving the season, so other copies read.
13. Distributing to the necessity of saints; given to hospitality.

14. Bless them which persecute you: bless, and curse not.
15. [c] Rejoice with them that do rejoice, and weep with them that weep.
16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.
19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

13. Shewing liberality to all that want, as earnest in it as in any thing that brings in most advantage to yourselves, or instead of pursuing others, ver. 14, doing them as much kindness as you can.

14. Repay nothing to contumelies, but friendly and kind usage.

15. Comply with the condition and state of other men, affected with all the good and evil that belongs to them.

16. Very affectionate and compassionate in your kindness one to another, pretending not to mysterious knowledge, as the Gnostics do, but behaving yourselves as the modestest sort of Christians do, not persuading or conceiting yourselves that you are wiser than the rest of your brethren.

17. Never acting any revenges upon them which you think have done you injuries; taking care beforehand, that whatsoever you do, it be that which is fit for you to do before the heathens, and which may not disgrace the Christian profession before them, or alien from it by seeing your lives and actions vile.

18. And particularly, (as far as lieth in you, and is possible for you by all actions of meekness and charity to procure,) living peaceably among them.

19. To that end, (as ver. 17, so again,) not taking the matter of avenging the injuries done to you into your own hands, but referring it to the punishment of God or the magistrate under him, to whom, as he himself saith, Deut. xxxii. 25, it belongs to punish offences.

20. It being the Christian's duty, and his only prudent method of overcoming enemies, to do them all acts of kindness and charity, whereby thou shalt melt them at length, be they never so hard-hearted; (as when an artificer that deals in metals cannot melt any metal by putting fire under it, he pours live coals on the top of it, and by that means melts any thing that is hardest to melt. This figure must be made use of to interpret this place, which if it were literally understood might seem to command that

5 pursuing, Ἀδελφοί. 6 following along with the lowly, τοῖς ταπεινοῖς συναπανθάμενοι.
foul crime of wishing mischief, saith St. Augustine, de Doct. Christ. lib. 3. cap. 6.)

21. Let not another man’s injustice to thee bring thee to that vileness of doing the like to him, for then hath he conquered the most divine precious part of thee, enslaved thy soul to so vile a sin; but let thy way be (that which of all others is most likely to thrive) by doing good to him, by fair words and deeds to overcome him.

CHAP. XIII.

1. Then for the judicial laws, that great supreme one ought to be taken into special care of all Christians—that of obedience to the supreme powers rightly established and constituted, although they be not Jews but Romans. Nothing in Christianity ought to be pretended or made use of to give any man immunity from obedience, which from all subjects, of what quality soever, apostles, teachers, &c., is due to those to whom allegiance belongs, (contrary to the Gnostics’ doctrine and practice, Jude 8;) but on the contrary, every person under government, of what rank soever he be, is to yield subjection to the supreme governor legally placed in that kingdom, as to him which hath commission from God, as every supreme magistrate must be resolved to have, though he be an heathen.

2. From which divine commission it is directly consequent, that he that makes any violent resistance or opposition to the supreme magistrate, opposes that violence to God’s commission, and shall accordingly receive that punishment which belongs to so sacrilegious a contumacy, the wrath and judgment of God belongs to him.

3. And certainly if thou hast not some wicked purposes in thine heart, thou wilt never be tempted to do this; for they that do not design any ill, have little reason to be afraid of magistrates; or consequent to desire to prevent their ill usage of them by taking up arms against them. For though it be possible governors may be tyrants, yet this possible fear is not in any reason to move any to certain sin; but on the other side, every one is to look on the magistrate as God’s officer, and to trust himself in God’s protection, and count that princes do not use to punish men for doing well, but for doing ill; for

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1 supreme. 2 from, ἀξιόω. 3 by, ἐντάξει. 4 from it, ἐκ αἵρεσις.

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seditions, conspiracies, &c.; and therefore, if thou wouldst make a prudent provision for thyself, if thou dost desire to be secure from being punished by the magistrate, do not offend against his laws, and thou shalt in all probability receive nothing but reward for it from him.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

4. For that is as considerable a part of the magistrate's office, (to which he is designed by God, and for which thou art to count thyself happy in him, to assist, and not resist him,) that God hath set him over thee, to secure and defend thee, and help thee to a peaceable possession of all God's other benefits, which are all worth nothing to thee, if thou mayest not enjoy them peaceably. And that is a reasonable consideration to move thee to adventure the hazard of being injured by magistrates, and not to cast off their yoke on every remoter fear of it, but to take the possible dangers and certain benefits together, and from thence to conclude, that it is for the subjects' good that princes are set over them. And generally it is our own fault if there be any thing formidable in them. In that case, indeed, the magistrate hath a sword put in his hands by God, and it is his office to be God's executioner of punishment on malefactors, and he is obliged to do so by conscience toward God, whose officer and commissioner he is.

5. And consequently our obedience is due to him, not only for fear of punishment from the magistrate, for it is possible a cunning or a prosperous offender or rebel may avoid that, but in obedience to the constitution of God, whose officer he is, and to the command of honouring and paying subjection, &c. to him.

6. For this is the distinct reason why tributes and customs are paid to kings; viz. because they are commissioners sent from God; who having full power over all we have, as the free donor of all, may assign his commissioners what proportion he please, and that a liberal one, as he did the double portion to the elder brother; and this but very reasonable, seeing, in the discharge of their office, they spend themselves with an unwearied patience and constancy attending on it, as the hardest and heaviest task that any man in a kingdom undergoes, and is therefore in proportion the most richly to be rewarded of any.

for wrath, ἐστὶ δικαίωμα. 6 ought to be, οὐκ.
CHAPTER XIII.

Romans.

7. This therefore lays all obligation on you to render to princes (as a debt due from subjects) all extraordinary or ordinary payments, as also that reverence and honour which by the law of God belongs to them, as well as obedience and diligent subjection, ver. 1.

8. For ye Christians must not think that your Christian liberty will free or disoblige you from the discharge of any debt or duty to any man, inferior or superior, that is, either of justice to ordinary men, or subjection to those whom God hath set over you: one debt only ye must owe all, (and yet pay that too as oft as occasions are presented,) that of charity, which must be so paid that it be always owing; and if this be discharged as Christ requires, not only to friends, but to all, even those that have behaved themselves as enemies to us, the persecuting heathen emperors, &c., this is that perfection of the law which Christ requires, Matt. ix. 48.

9. For all the six commandments of the second table, the five here named, and the sixth that hath all this while been insisted on, that of honour thy parents, kings, &c. ver. 1, all these, I say, are but parts of that great duty of charity, or loving thy neighbour, &c. so strictly now commanded by Christ, and so far from being now evacuated or abrogated, that it is rather heightened in each branch, and improved by the gospel, and consequently every of those six, and particularly that of duty to kings, is still required under Christianity, let the Gnostics’ advocates, and patrons of liberty (or rather licentiousness) under that pretence, teach what they please to the contrary.

10. That charity that is required of us Christians is so far from depriving any other of his right, that it gives rules of all abundance of mercy and goodness to all, for in that consists that perfection of the law which Christ requires, Matt. v. (see note [e] Matt. xii.)

11. And that exhortation to keep close to all Christ’s precepts, to discharge to all men that duty which Christ requires by prescribing us charity, ver. 18, is now the rather to be pressed, because of the particularity of time, which should make us watchful to the performance of all duties, the time of our de-

7 filled up, πενθέρων. 8 filling up, πλημμα. 9 this, knowing the reason, τοῦτο, εἰδὼς τὸν καιρὸν. 10 deliverance.

HAMMOND, VOL. II.
liverance or escaping by Christ promised, and by us so long expected, (see note on Matt. x. 9. and xxiv. 13. 1 Pet. i. 5. and 2 Pet. i. 3.) being now nearer at hand (which may encourage us to be diligent and persevere to the end) than it was when we first received the faith.

12. The present dark state of persecution of the pure Christians by the unbelieving Jews and the Gnostics among you is now well over, and the more joyful lightsome state of quiet and calm is now, as the day, approaching, (see 2 Pet. i. 19. 1 John ii. 8,) which is a mighty obligation to us to perform the deeds of the day, all actions of Christian purity, casting off the doctrines and practices of the Gnostics, and all the corruptions crept in among you.

13. And particularly let chastity and all manner of purity, contrary to the night-works or deeds of darkness and secrery, be most carefully preserved in all kinds; and think it not tolerable to go on (as they would have you, and tell you it may lawfully be done by you,) either in revellings and pursuits of lusts, or in sins of luxury and excess, apt to hinder your watchfulness (see Luke xxi. 34.), or in venery, men with women in unlawful embraces, or in lasciviousness against the laws and differences of sexes, (see note [d] 1 Pet. iv.) or any of those other sins so familiar among the Gnostics, or, finally, in factions, divisions, contentions, hating and persecuting your fellow-Christians, as the Gnostics and Judaizers do.

14. But set yourselves to the practice of all Christian purity, and do not entertain yourselves with carnal sensual designs, such as the divinity of the Gnostics is too full of, which tends to the advancing of lusts of all kinds, and nothing else.

CHAP. XIV.

1. And for the preserving of that Christian charity among all, mentioned solemnly ch. xiii. 8, 9, 10, I shall enlarge to give these rules. Great dissensions and divisions are already gotten into the church of Jewish believers (not only against the Gentiles, but) among themselves, some Jewish converts discarding their Christian liberty and freedom from the Judaical yoke, others conceiving themselves still to be under that obligation. The latter of these is zealous for the
Mosaical law, and observances of circumcision and meats, &c., and condemns all others as breakers of God’s law that do not observe all these. On the other side, they that are instructed in the knowledge of their Christian liberty, seeing others stand on such things as these, that had never any real goodness or virtue in them, and now are abrogated by Christ, are apt to despise and contemn them that continue under that yoke, and resolving to maintain that liberty which they have purchased by Christ, freedom from such obligations, are apt to separate from the Judaizers, ch. ii. 18, and so, betwixt one and the other, the communion is likely to be broken. To both these, therefore, I apply myself at this time. Those of you that do not think yourselves obliged to keep the law, do not ye reject the scrupulous or erroneous Judaizer, that thinks himself bound to observe those laws, of abstaining from many meats, &c., but receive him to your communion: yet not so, that he thereby think himself encouraged or authorized to quarrel with other men’s resolutions for the directing their own lives, what is lawful or unlawful for them, and to condemn others that do not think themselves so obliged.

2. He that is sufficiently instructed in his liberty makes no scruple of eating any thing, thinks not himself obliged to be circumcised, &c., makes use of his Christian liberty to that purpose; but the Judaizer, being not sufficiently instructed in the nature of the liberty allowed him by Christ, and remaining in that error concerning the obligingness of the Mosaical law, abstaineth from all flesh perhaps, (for so some did, saith Theophylact, that they might not be taken notice of to abstain peculiarly from swine’s flesh,) or else from some sorts of meats, as unclean and forbidden.

3. Now to begin with the latter first (see note [6] Matt. vii). The Jewish believer that discerns his liberty, and eateth all meats indifferently, must not despise the scrupulous erroneous, which is also a Jewish believer; and on the other side, the scrupulous Judaizer must not reject and cast out of his communion that other, who being instructed in the nature of his Christian liberty doth not think himself obliged to abstain from all those meats, from which a

3 set at nought, ἀνυποδείκτω.
Jew under Moses religiously and Judaically abstains; for God hath admitted him into the church (without laying that yoke upon him) as a servant into his family, and he is not to be excluded by the Judaizer for such things as these.

4. What commission hast thou, O Jewish Christian, to judge God's servant, received and owned by him, ver. 3, to exclude him out of the church? (see ch. ii. 1. and note [a]:) to his own Lord he stands or falls; that is, he, by his (not thy) sentence or judgment, is either cleared (judged to have done nothing amiss) or condemned. But he certainly shall be cleared, for God is able to clear him if he please; and he certainly will, having, by receiving him into his family, given him this liberty.

5. The Judaizing Christian observeth some special days appointed by Moses' law, the sabbath, or other Jewish festivals; but the other, which is no Judaizer, but knows his own liberty, makes not that difference of days that Moses requires: and in such things every man must act by his own, not by another man's judgment or conscience (see note [a] Luke i.), what he is verily persuaded he ought to do (and therefore unity and charity ought not to be broken by you for such things).

6, 7. He that makes a difference betwixt days, thinks it is God's will he should do so; and he that doth not make that difference, thinks it God's pleasure now under Christ that he should not make any difference. He that makes no difference of meats, thinks it acceptable to God that he should do so, and in testimony that he thinks so, constantly blesseth God when he eats for giving him that food to the eating of which he conceives God hath also given him liberty; and the Jewish Christian thinks it obligation of conscience to abstain, and for that command of restraint, and for the grace of doing such an act of self-denial, he giveth God thanks also. And this sure is well done on both sides; for no man of us is to do what he himself likes best, but what he thinks the Lord: whether we live therefore, or die, we are the Lord's.

8. For our life and death are very unconsiderable, but as by them we may serve God; and therefore much more all other things.

9. And all the fruit of Christ's death and suffer-

4 preferreth one day before another, another approvest every day. 5 by: for the King's MS. reads, τῆς ἡμέρας, without ἡμέρα.
Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou that observest the law condemn thy fellow-Christian, or exclude him from thy communion, because he uses his Christian liberty, &c.? or thou that usest thy liberty, why dost thou think it a piece of senseless stupidity in the Jew to abstain, and thereupon despise, ver. 3, and vilify him, which is also a kind of judging him? whereas, indeed, neither of you is to be the judge of the other, but Christ of you both, (see note [a] James iii.) being by his Father sent and commissioned to that office.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. 14 I know, and am persuaded *by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

6 be set, παραστησεται. 7 a scandal, σκονθαλων. 8 in, εν.
15. But if for a matter of this nature, his not daring to eat what thou eatest, thou despise and cast off thy fellow-Christian that knows not his liberty, and by so doing discourage or alien him from going on in Christianity, ver. 13, sure this is contrary to the rule of Christian charity, of drawing all to piety, and driving none away, Matt. xviii. 6; and it will be a great fault in thee, for so light a thing as meat is, to drive from Christianity, and consequently to destroy him, for the saving of whom Christ was content to lay down his life: see ver. 20.

16. Ye may use your Christian liberty, but shall not do well so to use it as that it may tend to others' hurt; for that will be the defaming of that which is in itself indifferent or innocent.

17. For Christianity consists not in such external matters, eating or not eating such or such meats, but in the practice of Christian virtues; such are mercifulness and peaceableness, and delight to do good one to another, to build up and advance one another in piety, not dividing and hating, and excommunicating one another, ver. 19; or delight to do good, or that joy which results from unanimity, saith Theophylact.

18. These indeed are acts of obedience to Christ, that are sure to be accepted by God, (withoutJudical performances,) and to be of good report among all men.

19. And therefore let us most zealously attend to those things which may thus preserve peace between all sorts of Christians, though of different persuasions, Judaizers or those that are instructed in their liberty, and which tend to the drawing men to Christianity, not aliening them from it.

20. Do not thou for so unconsiderable a matter as eating is, or because another will not or dares not make use of that Christian liberty which thou dost most innocently use, disturb that peace, that unity, which God hath wrought among believers of different persuasions about indifferent things. It is true a man may eat any thing simply considered; but if by eating he alien others from the gospel, by despising and avoiding them (ver. 3) that dare not do so, this is a sin in him.

21. It is not charitale to make use of any part of

9 But if because of meat, El ή δια βρέμα. 10 dissolve, κατάλυε. 11 but the evil is το, κακόν τι. 10 But if thy brother be [c]grieved with thy meat, now wakkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
Christian liberty, when by thy so doing any other man is kept from receiving the faith, and so falls by some occasion of thine, or is galled and discouraged, and driven from the profession, (as the Jewish believer is by seeing others cast off the Mosaical yoke, whom they think obliged by it,) or any way wounded or hurt, that is, brought to any kind of sin; (see note [b] 1 Cor. viii.)

22. Hast thou faith? have it 12 to thyself before God. Happy is he that 14 condemneth not himself in that thing which he alloweth.

23. And he that doubteth is damned if he eat, because 16 he eateth not of faith: for whatsoever is not of faith [c] is sin.

2. Let every one of us please his neighbour for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4. And if ye think or pretend that those words

12 scandalized, or is sick, σκάνδαλισται ὑπὸ ἀπειρεῖ. 13 by thyself, κατὰ σαυτόν.
14 judgeth not himself in that which he approves, μὴ κρίνων σαυτόν ὅποι δεικνύει. 15 it is not of faith, ὃν ἐκ πίστεως.
s spoken by the psalmist belong not to you, ye must know, that generally such sayings in the Old Testament were meant to be our instructions and documents; and one principal use of them is, that by the examples which we find there of the patience of pious men, and of God's relieving and comforting those that want relief, we might be confident that God will relieve us also in due time.

5. And that God, for whom we ought to suffer, and who will give you that relief, give you also the grace of unity and charity, such as Christ commanded and expects from you:

6. That ye may join unanimously, Jews and Gentiles, into one, and assembling together worship and serve the Lord, who is both the God and Father of our Lord Jesus Christ, (Ephes. i. 3. 17,) in all unity of affections and form of words.

7. Wherefore, in all humility of condescension and kindness, embrace and succour one another, help them up when they are fallen, instead of despising and driving them from your communion, after the example of Christ's usage toward men, who came from heaven, and laid down his life to relieve us; and there is nothing by which God is more glorified than this.

8. And that ye may not think fit to despise the Jewish believers, let me tell you, that Christ came to them, was by God constituted a means or instrument of good to the Jews in preaching to them the truth of God, calling them to repentance, and so exhibiting and making good to them the promises made of old to that people beyond all others.

9. And on the other side, that the Jew may not condemn and reject the Gentile Christian, or him that makes use of his lawful liberty, let him know, that God hath been most wonderfully merciful to the Gentiles, and made Christ also an instrument of this mercy to them, after that the Jews had rejected him, and so hath given them occasion to magnify his name, according to that of psalm xviii. 49, I will praise thee, and sing unto thee among the Gentiles, signifying thereby, that the Gentiles have cause to give thanks and praise him.

10. And so, Deut xxxii. 49, the Gentiles are bid to join with the Jews in rejoicing and praising God.

1 mind the same thing among one another, το αυτό φρονεῖν ἐν ἀλλήλωι. 2 the God and Father, τὸν Θεόν καὶ Πατέρα.
11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to [a] reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God,

17 For I will not, to the apprehension of many, be afraid of any thing that can be questionable, wherein those things which as an instrument in Christ’s hands, I have wrought

18 For I will not, to the apprehension of many, be afraid of any thing that can be questionable, wherein those things which as an instrument in Christ’s hands, I have wrought
Christ hath not wrought by me, "to make the Gentiles obedient, by word and deed,
19. Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
21. But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
22. For which cause also I have been much hindered from coming to you.
23. But now having no more place in these parts, and having a great desire these many years to come unto you;
24. Whencesoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to bring you on my way thitherward by you,
25. But now I go unto Jerusalem to minister unto the saints.

6 towards the obedience of the Gentiles, εἰς ὑστακοὴν έθνῶν. 7 fulfilled, πεπληρωκέναι. 8 And such an ambition have I had to, ὅπως δὲ φιλοτιμάμενον εἴηγη. 9 if I may first in some measure have my fill of you, ἐκ δὲ πρῶτον ἐνδέριες εἰςληθεῖς.
26. By the Christians of Macedonia and Achaia.

27. This they have done, and it was but due from them; for considering that these Gentile provinces have been beholden in a higher respect to the Jews, have received the gospel from them, as indeed from Judæa it was that it was first preached to Macedonia and Achaia, it is but reasonable they should make them those poor returns, contribution to their wants.

28. When therefore this business is dispatched, and I have delivered to them safely this fruit of the Gentiles' liberality, I intend then to begin my journey to Spain, and take you in my way thither.

29. And I am confident when I come, I shall give you such evidences of the great mercy and glorious dispensations of God, and the good successes which I have had, that you will be much confirmed in the Christian faith by my coming and telling you what I have been able to do, and consequently that I shall bring as much blessedness to you, and be cause of as much Christian joy, as is possible.

30. And now I beseech you, for our Lord Christ Jesus' sake, and upon that obligation of Christian love which he requires, and his Spirit works in your hearts, that you will with great earnestness and intention join your prayers with mine to beseech God,

31. That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints;

32. That I may come unto you with joy by the will of God, and may with you be refreshed.

33. And the God of all unity and concord bless you, and preserve unity among you all. Amen.

10 poor of the saints, πτωχοὶ τῶν ἄγγελον. 11 Or, blessing of Christ: for the King's MS. reads, ἐλογίας Χριστοῦ, and so Origen and Ambrose and the Latin.
CHAP. XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
2. That ye receive her in the Lord, as become saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in Christ Jesus:
4. Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5. Likewise greet the church that is in their house. Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

10. Salute Apelles approved in Christ.

Salute them which are of Aristobulus’ household.

1. one that ministers to, διακονον ὁδόν. 2. fellow-labourers, συνεργοῦσ. 3. Junias, Ἰουνίας. 4. fellow-labourer, συνεργόν.
11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphoena, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus a chosen in the Lord, and his mother and mine.

14 Salute Asenithus, Phlegon, Hermes, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with [c] holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own bellies; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

5 the elect, ἐκλεκτόν: see note [c] 1 Pet. ii. 6 exhort, παρακαλέω. 7 scandals, σκάνδαλον. 8 beside, παρὰ. 9 turn aside from, ἐκλινεῖσθαι.
20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to keep you from falling into any noxious error, and to establish you in the constant practice of all that I have preached to you, the same that was the preaching or doctrine of Jesus Christ himself when he was here on earth, according to that which we now see revealed, and discern to be that which was foretold in the Old Testament, but not till now taken notice of by men, viz., that the Gentiles should have the gospel preached to them, which secret and all other Christian truths which have been in the purpose of God from all eternity, are now made known or revealed to the Gentiles, that they might believe the gospel;

26 Now to him that is able to keep you from falling into any noxious error, and to establish you in the constant practice of all that I have preached to you, the same that was the preaching or doctrine of Jesus Christ himself when he was here on earth, according to that which we now see revealed, and discern to be that which was foretold in the Old Testament, but not till now taken notice of by men, viz., that the Gentiles should have the gospel preached to them, which secret and all other Christian truths which have been in the purpose of God from all eternity, are now made known or revealed to the Gentiles, that they might believe the gospel;

27 To him, I say, who is the only wise disposer of all this, and who hath managed all by his Son Jesus Christ's assuming of our nature, &c., be all honour and praise through the same Jesus Christ our Lord. Amen.

† Written to the Romans from Corinth, and sent by Phebe servant of the church at Cenchrea.
THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

THE [a] CORINTHIANS.

CHAP. I.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the great mercy afforded you in the preaching the gospel to you, and all the graces so visible among you by Jesus Christ; you consequent to that;

5 That in every thing ye are enriched by him, in all [b] utterance, and is all [c] knowledge;

6 in, év. for, ἐν. 7 ye have been enriched, ἐνυποτισθήτε. 8 word.
I. CORINTHIANS.

6 Even as the testimony of Christ was confirmed in you:
7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:
8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.
12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
14 I thank God that I baptized none of you, but Crispus and Gaius;

then further explained to you; the one at the first planting of the faith among you by me, the other by the watering of Apollos; so that now there is no need of any addition to be made, but only that you persevere in what you have, expecting this coming of Christ to the deliverance of the faithful, and remarkable destruction of all other his enemies and crucifiers;

8. Which Christ will, I doubt not, give you grace to hold out till this time comes, and to be found sincere Christians at that time when all others shall be destroyed.

9. For of this be confident, that God will make good his promise, and having called you to the knowledge of the gospel and participation of the graces reached out to you therein, will never fail you in any thing else that is needful for you, if you do not fail yourselves.

10. That therefore which I first exhort you to, and that with all earnestness possible, (as the prime addition to those gifts and graces that are among you,) is this, that ye all teach the same doctrine, and nourish charity and unity, that there be no divisions in your churches; but that ye be compacted and united, as members of the same body, in the same belief and affections.

11. This exhortation, I suppose, ye have need of, having had information by those of Chloe's family, (see ch. xvi. 17,) that there are schisms among you.

12. My meaning is, that some pretend their doctrine was taught them peculiarly by Paul, and differs from what others teach; others, that they have theirs from Apollos, or from Peter, or from Christ himself.

13. Now ye must know that the doctrine of Christ must not differ from itself; and therefore if Paul preach any thing contrary to what Christ taught, Paul must not be heeded in comparison with Christ, the foundation of your faith being not Paul but Christ.

14—16. For my part, I am so far from pretending any such matter, from having baptized you into the faith of Paul, that I never did baptize above two of...
15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

19 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

18 For Christ did not principally send me to baptize, which others may do as well, but to publish the gospel to them that never heard it; yet not this, that I am more eloquent than others, and so fitter for the work; for this is not my way of publishing it, to attract men to the faith by any persuasion of human eloquence, but only by doing as Christ hath done before me, by venturing my life in doing it. This was the great means by which Christ meant to obtain belief, sealing his doctrine with his blood; and if I should let eloquence endeavour to supply that place, I should disparage Christ's way.

18 For the preaching a crucified Saviour, requiring belief to him, obedience to him who was shamefully put to death, and believing on whom may probably bring the same on us, may seem a ridiculous thing to impenitent unbelievers, but to us, which have come in to Christ by repentance and faith, it is the most glorious evidence of the power of God.

19. And thereby is fulfilled that saying of Isaiah, ch. xxix. 14, that God will dispose of things quite contrary to what the wise men of the world would expect.

20. Let all the philosophers and learned or searching men, the Jewish interpreters of scripture, shew me so many men brought to reformation and virtuous living by their precepts as we have done by this ridiculous way, at it is believed, of preaching the crucified Saviour, or the doctrine of that Christ which was put to death by the Jews. Doth it not appear that all the deep wisdom of the world is become absolute folly in comparison with it?

21. For when the heathen world with all their study of philosophy, which is the consideration of God's infinite wisdom in the creation and government of the world, did not come to the true knowledge of God, and when the Jewish world, depending on their knowledge of the Mosaical law, did not discern or acknowledge God in the miracles and sufferings and doctrines of Christ, God was then pleased to send us apostles to preach (without any flourish of rhetoric) this gospel of Christ, so scorned by the wise men of
the world, and by that means to reduce and rescue out of the ways of the wicked all those that will believe and embrace it.

22. For as the Jews require some sign or prodigy from heaven to be shewed them, to persuade them the truth of the gospel, so the Greeks look for profound philosophy in the gospel, and scorn it because they think they find not that there.

23. And yet are not we discouraged from going on in our course, professing him, in whom we believe, to have been crucified, and knowing that that is a mighty determent and discouragement to the Jews, who looked for a victorious Messias that should rescue them out of their enemy's power, and to the Gentiles a ridiculous thing, who are gratified with nothing but eloquence or profound knowledge;

24. But to the believers, (see note [c] Matt. xx.,) both Jews and Gentiles, matter of greatest admiration, there being more divine power and wisdom expressed in this ordering of things so, that the Messias should be crucified, than in any thing that the Jews or Gentiles could have thought on.

25. For of the actions and dispositions of God's counsels, that which in man's opinion hath least wisdom in it, is infinitely to be preferred before all that men deem wisest; and that which men think hath nothing of strength or virtue, hath much more of power in it than any thing else, it being much a more glorious act of power to raise Christ from the dead than not to have permitted him to die, as it was a more likely way to bring any piously disposed person to receive the doctrine of Christ, when he laid down his life for it, than if he had been the most prosperous in this world.

26. Accordingly ye may observe who the men are among you that are wrought on or converted by the gospel; not principally the learned politicians, the great or noble families;

27. But the course which God hath chosen to take now in Christ is that that the world will count foolish; and this on purpose that by the success of that the wise men of the world may be put to shame: it is that which the world counts weak, that it may appear how much more power there is in that which

20 scandal, σκανδάλον. 21 Or, Gentiles: for the King's MS. reads θησεί. 22 to them the called, αὐτοῖς τῶι κλητοῖς. 23 For the foolish part, ὅτι τὸ μωρόν. 24 weak part, τὸ ἀθένας. 25 look upon, βλέπετε.
found the things the world counts weakest in God than in all their
which are mighty;

28 And base things
of the world, and
tings which are de-
spised, hath God
chosen, yea, and
tings which are
not, to bring to
ought things that
are:

29 That no flesh
should glory in his
presence.

30 But of him are
ye in Christ Jesus,
who of God is made
unto us wisdom, and
righteousness, and
sanctification, and
redemption:

31 That, according
as it is written, He
glorieth, let him
glory in the Lord.

CHAP. II.

1. I said I preached not the gospel to you in any
eloquent words, ch. i. 17, (from whence to this place
all hath been brought in on that occasion by way of
parenthesis,) and now I resume it again, because it
is a thing laid to my charge by some of you, that I am
too plain and mean in preaching the gospel to you:
an accusation or charge which I am most ready to
confess.

2. For I thought it not any way proper for me to
go about to mend God's method; and when he had
determined the sum of our doctrine to be the doctrine
of Christ, which he taught in his lifetime, together
with the confirmation of it by his death, (through
which also we have many precious advantages, as
pardon of sins through his satisfaction &c.,) not ex-
cluding also, but taking in, in an eminent manner, his
resurrection, it had been unreasonable to think of
preaching any thing to you but this doctrine thus
confirmed: (see ch. i. 17.)

3. And accordingly when I was among you I was
(in the like manner as Christ when he was here on
earth) very ill used, (see note [m] Rom. viii., and

1 according to height, καθ’ ὑψορύθμον.
2 Or, mystery: for the King's MS. reads
μυστήριον.
3 thought it not fit, ὅπως ἔκρινα.
4 in much fear and trembling, ἐν φόβῳ.
note [a] Gal. iv.,) persecuted for my preaching and in continual fear of the utmost dangers, Acts xviii.; and this was the method fittest for me to use to assure you of the truth of what I preached.

4. And as for powerful speaking, that which I used did not consist in rhetorical proofs or probable arguments of the truth of what I said, such as human writings are content with, but in plain demonstration from the prophecies of the old Bible, or the voice of the Spirit since, and the miracles done by Christ under the gospel.

5. That your faith should not stand in the wisdom of men, but in the power of God.

6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

5 word, λόγος.
6 probable discourses, πειθοὺς λόγοις.
7 may not be, μη γαρ.
8 age, nor the rulers of this age, ἀλώνοι, οὐδὲ τῶν ἀρχιτῶν — περιστατών,
9 perish, are abolished, καταργοῦμεν.
10 that which hath been hidden, τὰν ἀπαρακτικοῦμεν.
11 rulers of this age: ver. 6.
12 What eye—these things, Ἄ ὄφθαλμος—εἰς.
13 depths, βυθὸν.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 And this is that Spirit which we have received, the very Spirit of God, (not the spirit which suggests worldly things to us, that instructs us in those,) to the end that we may reveal to you the infinite mercies of God toward you, which being bestowed on you, should not in any reason be concealed from you.

13 And as the matter of our preaching is divine, and such as was kept secret in God till his Spirit revealed it to us, so we proportionably preach it to you, not in a human but divine manner, not by using ordinary human means of persuasion but by such arguments as the Spirit of God in the prophecies of the old Bible, and in his descent upon Christ, Matt. iii., and by coming down upon his apostles hath directed, adapting spiritual divine arguments to the proving of divine matters.

14 But such things as these, they that are led only by the light of human reason, the learned philosophers, &c. do absolutely despise, and so hearken not after the doctrine of the gospel, (see note [c] 1 Tim. i.,) for it seems folly to them, ch. i. 23, nor can they by any study of their own come to the knowledge of them, for they are only to be had by understanding the prophecies of scripture and other such means which depend on divine revelation, the voice from heaven, descent of the Holy Ghost, miracles, &c.

15 But he that hath made use of all these afforded him by the Spirit of God, viz. prophecies and voices from heaven, and such other evidences of divine revelation, ver. 13, he will be able to understand all these secrets perfectly, and being not himself persuaded by any other arguments but only by those that he hath thus received from the Spirit of God, he cannot reasonably be refuted by any other sort of arguments taken from human reason or worldly wisdom.
16. For who can be imagined to know more of God’s mind than he doth who is informed by the Spirit, that so he should teach him God’s mind? Certainly nobody. And consequently nobody can teach you more of the truth of God than we (to whom Christ hath revealed his whole will as far as concerns any man to know) have or are able to do.

CHAP. III.

1. And I, brethren, although I was furnished with all manner of spiritual gifts, and was able to have revealed to you the highest mysteries, yet when I was among you I could not think fit to treat so with you, the greatest part of you being then but very slender proficient in the gospel, so far from spiritual men, (as some of you, the Gnostics, are wont to style themselves,) from men instructed by the Spirit of Christ, that you were gotten no higher than the imperfections and passions and sins of men, mere beginners in Christianity.

2. This was the reason that I gave you such tender food, proceeded not to reveal the mysteries of Christianity to you, for you were not fit for any higher diet, nor indeed yet are ye.

3. For ye are not yet raised to any pitch of spiritual or Christian temper, as may appear by the schisms and factions that are among you, which being so contrary to the commands of Christ, which are all for peace and charity, as long as they are among you, ye are advanced but little above the pitch of mere men, those which have nothing of spirit in them.

4. And herein your carnality consists: one pretends to follow the doctrine of Paul, another of Apollonius, in opposition to all other Christians, and they that hold with one hold against the other. And what is this uncharitableness but carnality?

5. Where first it ought to be considered, that Paul and who is Apollonius, or Apollonius are not the authors of our faith, but only ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted, Apollonius watered; but God gave the increase.

1 ye were not then able, εσμένεροι. 2 Or, men: for the King’s MS. reads κατεχομένες. 3 according to man, κατά κατεχόμενοι. 4 Ego de pagano catechumenon feci, Apollo catechumenon baptizavit—Optat.
brought to the faith by me, (I being sent by Christ, not to baptize, but to preach the gospel, ch. i. 14. 17,) yet the success of all the whole work, in making either my preaching or his baptizing effectual, was from God, not from us.

7. And therefore there is no great matter imputable either to one or other, as that either of us should be deemed the author of your faith, but God only who hath made our endeavours so effectual to you.

8. But then, secondly, the doctrine of both of us is but one, both of us have had the same design and purpose of settling men in the doctrine of Christ, though, according to the labour that either of us have taken in the work, we may have different degrees of reward; and, consequently, though one labourer may deserve more honour than another, yet ought not this to be an occasion of division or schism among you, because our design and doctrine being the same, your faith ought to be the same also.

9. We indeed that preach, and they that baptize, are both servants or officers of God, and cooperate one with another in that great work of dressing and building up of souls, which, when it is wrought, must not yet be attributed to us the instruments, but only to God, the author and perfecter of all.

10. God gave me abilities and commission to plant and preach the gospel, to do as the master-workman doth, to lay the foundation; and accordingly I have done, preached the faith, laid the foundation, Jesus Christ and him crucified, ch. ii. 2, and some others that came after me to this church which I had planted, ver. 6, (I mean not Apollos, for he only watered what I had planted, baptized and further instructed whom I had converted, ch. i. 5, 6, 7, but) some others, I say, which I hear have come in, have superstructured on my foundation somewhat which I never designed. But let them take heed what they do; for if they have superstructured any other but that one pure precious doctrine of Christ crucified, and constant confession of him in time of persecution, if from the Gnostics they receive any infusions contrary to these, let them look to it.

11. For the faith of Christ being the foundation which I have laid, and that indeed the only one which can possibly be laid,
12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 every man's work shall be made manifest: for the day shall declare it, 7 because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, [a] he shall suffer loss: but he himself shall be [b] saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth 10 in you?

7 for it is revealed, ἃτι ἀποκάλυφται. 8 it shall receive, ἐλεημονεῖ. 9 escape; but so as through fire. 10 among you, ἐν διαθήκῃ. 15. But if it prove combustible matter, if the doctrine or practice shall upon examination prove false and unchristian, and so will not bear that trial, (such are the Gnostics' doctrines of denying Christ when persecuted,) it shall then be so far from helping him to any advantage, as the Gnostic complier hopes it will, that it shall bring the greatest danger upon him; and if upon timely repentance, or by his not having actually denied Christ, (for all his superstructing of some erroneous doctrines,) he be more mercifully dealt with by Christ, and freed from having his portion with unbelievers, yet it shall go hard with him, as with one that is involved in a common fire, and hardly escapes out of it.

16. By this that I say you cannot but discern what care you are obliged to take, to beware of these false seducing teachers that creep in among you: you are a church of God's plantation, built as the temple among the Jews, God's direction given for every part of it; ye have had the Spirit of God to teach you all true doctrine and pure practices by your apostolical
plantation, and so to dwell and continue among you, and oblige you to all purity.

17. And therefore if any false teacher shall bring in any unclean heretical doctrine into such a church of God’s planting, a place of God’s residence, and so pollute or defile God’s dwelling-place, (as when Nadab and Abihu offered strange fire on God’s altar,) then, as they were devoured by fire from heaven, so he must expect severe punishment; for all ye that are Christians make up this one temple of God’s, and that being a consecrated society must not be profaned or polluted with such impure doctrines as the Gnostics every where infuse.

18. And for that other conceit of theirs by which they get so many proselytes, that of the lawfulness of denying Christ in time of persecution, by which they promise themselves security from all the present evils, let no man cheat himself with this persuasion; any man that thus thinks to be more provident than other men, and by this means to secure himself, let him know that this will not thrive with him, he will find himself deceived at last, (see ver. 15, and Rev. iii. 18,) there is no such prudent way for him to secure himself as to lay aside this worldly wisdom, and constantly and cheerfully to adhere to Christ, when in the eye of the world it seems most foolish to do so.

19. For God is wont to take off and preserve the plain simple person that avowedly adheres to him, and to outwit the subtle designer; and it will soon befall all those pretenders, according to that of Job v. 13, they that think to be wiser than other men are by so much verier fools than others, and so are discerned to be.

20. And to the same purpose is that of psalm xciv. 11, that all the subtle contrivances of crafty worldly-minded men prove vain and improsperous.

21. Let no man therefore factiously or schismatically divide from the unity of the church, following such or such a master or instructer, and so quarrelling or contending with others, ver. 4; for all the gifts that are in the church were given for your use, and whatsoever any man can boast of it is not peculiar to him, but belongs as well to every other person in the church.

22. He that planted the faith among you, and he

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11 corrupt, φθείρα. 12 as many of you as there are, ὦν ἐστιν ὑπὲρ ὑμῶν. 13 age, αἰῶν. 14 machinations, διαλογισμούς. 15 all are, πάντα ὑπὲρ.
or Apolloes, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

that baptized you, and he that superstructed upon this foundation, are all subservient to your uses, and not to be masters of your faith, much less any of them to be set up against the other to make divisions and rents among you; and so is likewise all human wisdom or knowledge of natural things, so is God's mercy to us in keeping us alive, securing some of us from the malice of our enemies, and delivering up others of us to death for the testimony of Jesus Christ, the condition now instantly approaching, pressures for the name of Christ, or that which is not quite so near, the yet future coming of Christ, (called the day, ver. 13,) for the destroying of the false and rewarding the constant Christians; all these are by God designed in common to you all as instrumental for your good.

23. And ye are Christ's; and Christ is God's.

23. And the conclusion from hence is this, that you give not up your faith to any but to Christ; that you resolve firmly to obey him and adhere to him uniformly, as he resigned himself up to the will of God, to do and to suffer whatsoever he appointed him in the great office of being our Mediator and Redeemer.

CHAP. IV.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards that a man be found faithful.

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

Therefore judge nothing before the time, until the Lord sires of me, but leave it to God; and I make no doubt

16 instant, 

1 officers, 

2 season,
but in time he will display the seducers, and discover
every man's intentions and purposes; and then, as
they that deserve shall have blame, so every man that
hath done well shall by God be justified and com-
mended.

6. This, of not following or admiring the persons of
men, I have thus said (see note [d] Rom. vii.) in
the persons of myself and Apollos, under that figure
to give you a general rule how to demean yourselves
to any other dispensers of the gospel, viz. that in
following of us ye go no further than the directions,
ver. 1, that is, think of us not as masters of your
faith, but as officers, stewards of Christ, to distribute
that to you which he hath entrusted to us, and ac-
cordingly not to make it matter of pride to your-
selves, or contemning of others, that ye are the
disciples of such or such; in plain terms, to beware
that you do not break out into factions, one to the
despising of another, boasting, one that he hath re-
ceived the faith from Paul and not from Apollos,
another that he is a follower of Apollos and not of
Paul, &c.

7. For this can be no matter of boasting to any of
you, for by it is no man dignified before another; for
by whomsoever you received the faith, it is clear that
you received it; it is no acquisition of your own wit
or parts, but merely a mercy of God's, that sent us to
preach to you, and therefore cannot in any reason be
matter of boasting to you.

8, 9. You forsooth are so full and rich, so furnished
with all kind of knowledge and wisdom, (such the
Gnostics bragged of,) that you despise your apostles
and spiritual fathers that first converted you to the
faith; since we parted from you, you have in your
own conceits been in great tranquillity and security,
had happy halyconian days (see note on Rev. i. 6);
and I wish it were so with you as you fancy it to
be, that the tranquillity which the Gnostics (with their
compliances with the persecutors, whether Jews or
heathens,) promise you, were a true Christian tran-
quillity, that we which are so sharply persecuted
might come to you as to a refuge, and enjoy some
part of that great privilege with you; for certainly we
have need of it; for we are so far from any security,

3 who will also enlighten, ὅσα καὶ ἐνοπλίσκει.  
4 thus darkly set down of myself, μεταφυσι-
μένας εἰς ἐματέραν.  
5 that in respect of us ye may learn, ἵνα ἐν ἑαυτῷ μάθητε.  
6 not to
opinionate above.  
7 hath been written, ἔγραφαν.  
8 Ye are already full to satsety,
'ὅτι πάντες οἰκεῖοι ἀντίδοτα.  
9 already grown rich, ἐκεῖ δὴ ἐπιλυσθήσοντε.
that we are exposed to all the miseries and persecutions and dangers in the world, we apostles being as it were the forlorn party, sent out last, without any reserve behind to relieve us, and so given up unto certain slaughter; or as the gladiators upon a stage, those that come out first fighting in jest as it were, but they that come last never giving over till one lay down the other dead upon the place. For we are become as those that being condemned to death have wild beasts let loose on them upon the theatre, which certainly rend them to pieces, ch. xv. 32; and like those combatants on the theatre, we are set forth for a spectacle to the heathen world, to angels, to men, to look upon.

10. We are vile and despised for the doing our duty, the exercise of our apostolical office, but you forsooth are very wise men, deeply learned in the doctrine of Christ; we weak, contemptible, mean persons, but you strong and gallant.

11. As I was when I was with you, (see ch. ii. 3,) so I am still, in a condition of continual want and persecution, and transitory mutable estate.

12. Taking excessive pains that I may preach the gospel, and get mine own living by my labour, that I might not put you to any charges, (see Acts xviii. 3,) and when, instead of thanks, I meet with nothing but reviling for all this, I have no return to make them but that of my prayers for them; nay, when persecuted, I entertain no thought of revenge toward them:

13. When calumniated and falsely accused, I pray to God for them by whom it is done; and this is no news to me; for we apostles of Christ are looked on and used as the unworthiest creatures of the world, and so continue until this time.

14. And though I have thus been used by some of you since these schisms have come in among you, yet I say it not to reproach or bring shame upon you for so doing, but out of the affections of a father, I advise and admonish you to behave yourselves more like children than ye have yet done.

15. For though others may have taught you since, yet it is only I that planted the gospel first among you; and therefore there can be no occasion of schisms
16 Wherefore I beseech you, be ye followers of me.
17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
18 Now some are puffed up, as though I would not come to you.
19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
20 For the kingdom of God is not in word, but in power.

What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

16. And therefore, I beseech you, let the form of doctrine which I left you be retained among you, without any new insertions by any other.
17. For this purpose I have sent unto you Timothy, whom I converted to the faith, and one that hath long associated with me, and done faithful service to me in the propagating of the gospel, who therefore, exactly knowing my whole course of Christian doctrine, may be your remembrancer, and tell you what my doctrine and practice is in every church where I come to confirm them.
18. And since by my not coming to you myself personally, some among you have taken occasion to despise me that am absent,
19. I am therefore resolved by God's help myself to come among you speedily, and to examine what grounds they have for what they do, and not much heeding the speech or talk of them, to see whether this be any solid knowledge in them, upon strength of which they should despise others.
20. For Christianity consists not in speaking but in doing (according to a proverbial speech of the Jews, 'Speech is not a foundation, but work': Pirke Avoth, p. 15); and so all other perfections of men must be judged of, not by their boasts of themselves, but by the reality of their performances.
21. And now I talk of coming to you, I pray consider, which will you choose? as you behave yourselves, so at my coming will I exercise either my power of inflicting punishments, or the milder way of kindness toward you; and therefore, according as ye like best, so prepare yourselves for my coming.

CHAP. V.

1. It is a great shame and reproach that lies upon you, that sins of unnatural uncleanness, and marriages within prohibited degrees, are so frequently to be found among you, and those of such a pitch in one

17. have been puffed up, ἐφοσιῶθηκας.
18. because I come not, ἀσ μὴ ἐξωμητέρου.
19. speedily, ταχέως.
20. speech, λόγος.
1. Fornication is generally reported among you.
2. Or, is not among; for ἵνα μὰκεν, named, is left out by the King's MS.
I. CORINTHIANS.  

[6] not so much as named among the Gentiles, that one should have his father’s wife.

2 And ye are [c] puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

offender, as civil nations (though not Christian) and even the unconverted Corinthians would abhor to be guilty of, a son to take in marriage (or otherwise to live in that sin with) his father’s wife.

2. And this so freely, that ye do not look on it as a crime fit to be censured in him; ye are not at all humbled with it, nor mourn for it, (see 2 Cor. xii. 21,) either out of an opinion of the person that hath done it, (who is one of the doctors of your church, say Chrysostome and Theodoret,) or out of an opinion infused now by some heretical teachers into you, (which your former condition of life makes you apt enough to believe,) that fornication is an indifferent thing, (see ch. vi. 13,) whereas in any reason you ought to have mourned over him as over a great sinner, and expressed your sorrow in complaining of him, and using means that he might be excomunicated; see chap. xii. 21.

3. For I verily, as absent in body, but present in spirit, have [d] judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

5 To [e] deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

3 Or, being absent: for the King’s MS. leaves out be, as.  4 him that hath so, ἀφήνω ἀφίστω.  
5 forasmuch as you are, καθὼς ἦσας.
most contrary to the laws of Christianity that you have undertaken, and whereby ye have obliged yourselves to have none of that sour unchristian doctrine among you, but on the contrary, to fit yourselves to celebrate a Christian passover, which (as the Judaical was a sign of their deliverance out of Egypt) must be kept with our departure out of sin.

8. Do ye therefore consecrate yourselves to the service of Christ, by reforming all your former sinful courses, particularly that of uncleanness and villainy, (see ver. 13,) and by the practice of all Christian purity, and holding fast the truth which hath been delivered to you.

9, 10. What in this epistle, ver. 2, I have written of not communicating with fornicators, and not conversing familiarly with them, I mean not of the heathens among you, which have not given up their names unto Christ, nor in like manner of those heathens that are guilty of those other sins of unnatural lusts (see note [i] Rom. i.) and violence, or those filthinesses which are ordinary among idolaters, and are used as parts and rites of their religion; for these are so ordinary among them, that if ye abstain from the company of all those heathens that are so guilty, ye must depart out of their cities.

11. But the purpose of my writing is only to indifferent you that free encouraging converse with Christian professors that are guilty of retaining any of these sensual heathen sins used by idolaters, and to command that with such an one you do not enter any friendly commerce, so much as to eat with him (see note [g]), much less to admit him to the sacrament, or the feast that attends that, until he do reform.

12, 13. (What have mine or the church's censures to do with them that are not members of the church? ye know it is the practice among you to inflict censures on church members only, leaving all others to God's tribunal.) And by doing thus ye shall remove the accursed thing from among you, free yourselves from those punishments that the neglect of your duty, permitting such offenders to go unpunished and unreformed, may bring upon you.

6 naughtiness, κακίας. 7 purity, ἁπλοστησις. 8 I have written to you by epistle, ἐπιστολὴν ἔγραψα ὑμῖν. 9 Not, for in the King's MS. καὶ is wanting. 10 inordinate lusts, πλεονεκρίματα. 11 the violent, or forcers, ὁ ἄκτις. 12 one of inordinate lusts, ver. 10. 13 But them that are without God judgeth. 14 Therefore put away from among yourselves that wicked person.
I. CORINTHIANS.

CHAP. VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

1. When there is any matter of controversy betwixt you about your worldly goods, I hear that you implore one another (see note [b] Rom. iii.) before the heathen tribunals, and use not that method prescribed by Christ to Christians, Matt. xviii. 15. How dareth any Christian do thus?

2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3. Know ye not that we shall judge angels? how much more things that pertain to this life?

4. If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6. Is it never a wise man, Obstas oikhe sophos.

2 of the smallest judicatures, κριτήριον ἐλαχίστων. 3 and not then, μὴ γε. 4 If therefore ye have secular judicatures, see ver. 3, βιωσε τῷ ἰδῷ κριτήριῳ ἐν ἑαυτῷ. 5 those that are set at nought in the church, set those in them, τοὺς εξουσιαστέως τοῦτοις καθίστε. 6 Is there never a wise man.
6. But one Christian implores his fellow Christian, and that before Gentiles. 7. It is not so well that you go to law at all; it were the part of a more excellent magnanimous Christian spirit, to be content to lose somewhat that were his own, to bear some injuries, rather than to go to law upon every trespass.

8. But some of you are so far from this excellent Christian temper, that you are ready to injure others, even your fellow Christians, and, so ye may gain to yourselves, care not how ye deprive others.

9. This is absolutely inconsistent with the Christian's duty or reward; never do ye flatter yourselves with a belief of the contrary, nor permit the false teachers that are crept in among you to give you any hope of it; and as for matters of injustice, so for all your other Gnostic practices of uncleanness (see notes [a] and [b] ch. v.) and unnatural lust.

10. Neither they that are guilty of them, nor of any other injustice, shall, without reformation, ever be capable of inheriting the crown which is by Christ promised to Christians.

11. And such sins as these were ordinary among you in time of your heathen state, but now you have given up your names to Christianity, which denounceth judgment against all these: your baptism is a renouncing of them all; your sanctification by the Spirit directly contrary to it; your justification by what Christ hath suffered and done for you, (see note [b] Matt. vii.) utterly incompatible with such impurities and injustices, spoken of either in the last or this chapter.

12. And whereas your teachers, to allure you to sensual practices, tell you, first, that all meat is freely to be eaten, and so sooth you up in luxury, and then proceed and persuade you, that the use of venery is as necessary for your bodies, and so as lawful, as eating of meat is; I shall tell you, first, that supposing them lawful, yet it will befit a Christian to abstain from many things that are not utterly unlawful; and secondly, that if indifferent things begin to get a dominion over any, if men, upon conceit that meats are lawful, come to be enslaved to their bellies, (as of

7 a defect. 8 that, &v. 9 why are ye not rather defrauded? διατρωόμεθα; 10 men of inordinate lusts, ευαγνισταί. 11 contumelious persons: see note [k] ch. v. 12 the violent: see note [k] ch. v. 13 ye have been washed, ἀνελαμβάνεσθε. 14 through, &v. 15 for me, μοι.
the Gnostics it is affirmed that they serve their bellies, and that they are lovers of pleasures more than of God,) this is then absolutely unlawful.

13. It is true, that meats are by God and nature appointed for the use of men, and that the body of man here in this life hath absolute necessity of them: and yet, to take off our hearts from them, we may also consider that in the next life, which is a spiritual life, this eating and desiring of meat shall be taken away, and therefore even here we should keep the flesh in such a subordination to the spirit, that we may be able to deny ourselves even lawful pleasures sometimes, especially when any occasion makes it more expedient, ver. 12. But then for fornication, (whatsoever your former heathen principles or present false teachers, the Gnostics, teach you,) that is no such lawful or indifferent thing; your bodies are to be consecrated to God either in lawful wedlock or in chaste single life, and by being kept pure here, must be made capable of rising to everlasting life with Christ hereafter, ver. 14.

14. And God hath both raised up the Lord, and will also raise up us by his own power.

15. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17. But he that is joined unto the Lord is one spirit.

18. Flee fornication. Every sin that a man doeth is without the body; but he that commiteth fornication sinneth against his own body.

19. They two, of Ído. 20 cleaveth, ver. 16.
19. What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?

20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.

NOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

21. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

22. Let the husband render unto the wife [a] due benevolence: and likewise also the wife unto the husband.

23. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

24. Defraud ye not one the other, except it be with fasting, &c., wherein it was usual to abstain from those among you, [ἐν ἄφω].

25. But for fornications, Αἰτὶ δὲ τὰς πορνείας. But for fornications, with fasting, &c., wherein it was usual to abstain from those whom you, [ἐκ συμφώνων].

26. [the kindness which is due.]

27. by mutual consent for some time, particularly that ye may have a vacancy for duties of devotion, except it be [1] with fasting, &c., wherein it was usual to abstain from those who ye, [ἐκ συμφώνων].
consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

But I speak this by permission, and not of commandment.

For I would that all men were as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as I.

But if they cannot contain, let them marry: for it is better to marry than to burn.

And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband:

But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she is pleased to the rest I, not the Lord: If any brother hath a wife that believeth not, and she is pleased to remain with her according to the Lord: let not the husband put her away.

Things which are lawfully enjoyed at other times, (see note [4] Matt. vi.) which being past, ye may then take care to prevent those dangers that may attend long abstinences, for want of strength to resist those temptations that Satan may take advantage to present to you, or cast in your way.

What I thus say, v. 2—5, I say only by way of counsel, what appears to me to be best for men, generally speaking, all being not able to contain; but herein I am far from laying any precept on any to marry.

For I would rather desire or advise all men to continue unmarried, as I do; but that will not, I suppose, be best for every one, because every one is not fitly qualified with the gift of continence to undertake that more honourable pitch, and such a man may have some other special excellence whereby to glorify God.

It is more worthy their design and endeavour, either to live unmarried, or, when the wife is dead, to abstain from second marriages, for which ye have me for your example.

But if they have not that experience of their own strength and ability to abstain and preserve chastity, which may encourage them to this, let them marry in God's name: it is infinitely better to do so, and preserve conjugal chastity, than by rejecting the use of that remedy to be inflamed with burning vehement desires, perhaps to break out into unnatural practices: (see Rom. i. 27, Jude 11.)

But to them that are married, it is not my caution or commandment, but Christ's, that the woman be not separated from her husband.

Or, if upon just cause, that is, in case of fornication, she be put away from her husband, let her either remain single, or use means to gain the pardon and affection of her husband again; and for the husband, let not him in any case, but that wherein Christ allows it, the case of fornication, put away his wife.

But in answer to the other parts of your letter, vv. 1. 6. 8. 10, or, for other things, I give mine own judgment, not any precept of Christ's. It is certain, and by the precept of Christ (which commands not to put away a wife but for cause of fornication) to

4 be at leisure for, σχολαζων την. 6 by reason of your not being able to contain. 8 by way of advice, not by way of precept.
7 have not power over themselves: see note [8].
9 to be on fire, πυροποιει. 10 I give warning, παραγγελω. 11 be separated, χωριωθησα. 12 For the rest, οις λοιποι.
dwell with him, let him not put her away.

13. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

13. hath been sanctified, ἡσυχασμένη. 14. hath been sanctified. 15. enslaved, δεσμοφυλακή.
I. CORINTHIANS.

17. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.


19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20. Let every man abide in the same calling wherein he was called.

21. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

17. Only, El μὴ. 18. use means to become. 19. take no care, μὴ σοι μελέτω. 20. but yet also it, ἀλλ᾽ έι καί. 21. For the servant which is called in the Lord, ο γάρ ἐν Κυρίῳ καὶ...
any secular advantage thereby; but his advantages are spiritual; to wit, that by being a Christian he is now delivered from many servitudes, that of sin, &c. that lie upon all others, and to live in Christ's family as one of his freemen, though in respect of the world he continue as a servant; and so on the other side, he that is a freeman and turns Christian, becomes thereby a servant of Christ, undertaking obedience to his commands, though he lose not his liberty in the world by that means. (By which it is clear that Christ meddles not with the secular government of the world, nor changes any man's outward condition by his becoming Christian.)

23. Ye are bought with a price; be not ye servants of men.

24. Brethren, let every man, wherein he is called, therein abide with God.

25. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

22. Are ye bought, or redeemed. 23. be not ye made, μη γίνεσθε. 24. opinion, γνώμην. 25. I think this then to be good, because of the necessity approaching, to wit, good, ὥσπερ οὖν, τοῦτο καλὸν ἑκάρχει διὰ τὴν ἐνεστῶσαν ἀνάγκην, ἢτι καλὸν: see note [d] Matt. vii. 26. woman, γυναικ. 27. free from a woman, λελυμαι ἐκ γυναικὸς.
29. But by the way let me tell you, that within a short time now it will come to pass, that they that have wives shall be as they that have none, all in great and equal dangers;

30. And they that weep for the loss of husband or wife as those that have lost neither, and those that rejoice for being newly married as those that are not married at all, and rich men and purchasers as those that keep nothing at all for themselves, those that deal in the world as those that are wholly taken off from it: for as a scene which is turned and shews a new face, so doth now the fashion of this world begin to appear, the times are turning into very troublesome.

31. But the married man hath another obligation of care lying on him, viz. the pleasing of his wife; and by this means he is divided and distracted.

32. All the advantage therefore I wish you, is to be as uncompounded as may be, that you may have the less perplexity beforehand, and be able to attend the service of God more than you would be if you were married. He that is unmarried hath but one obligation of care, how he may please the Lord:

33. But this I speak for your own profit; not that I may cast aside expedient for you in respect of worldly conveni-
a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will; he sinneth not: let them marry.

37. Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. But he that hath made a firm resolution to stay a while, and finds himself able to do so, and neither from any necessity arising from himself, nor from the condition of the virgin to whom he is betrothed, is any way obliged to present marriage, but hath free power in all respects to do what he will, and hereupon judges it fit and determines to keep his virgin, that is, not yet to marry her for a time, but at last in a better season to do so, this is a very commendable resolution.

38. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to stande that make it unlawful, or so that considerations of piety be taken in in the doing of it, and not only carnal desires gratified thereby.

40. But it is more for her earthly advantages to happier if she so abide, continue unmarried, and more convenient toward the

38. So that he may decently wait. 39. be above age, and that this must be, let him do that which he likes, ἕκαστος, καλὸς (the King's MS. reads) τῷ (not οὗτῳ) δρέπανος γίνεσθαι δ ὅλαις ποιεῖται. 40. hath stood, στάθηκεν. 41. determined this, to keep, κύριος τοῦ τοῦτον. 42. So that both he that marries doth well, and he that marries not doth better, "οὐσὲ καὶ ὁ ἐκμαθήσας, καλὸς ποιεῖ δ ὅτι μὴ ἐκμαθήσας."
after my judgment: and I think also that I have the Spirit of God.

serving of God without distraction, ver. 35, according to my judgment: and I think the Spirit of God guides me in making this judgment, though I have no express precept for it.

CHAP. VIII.

1. Now for that other part of your letter which inquires of the lawfulness of eating things offered to idols, (on occasion again of the Gnostics' infusions,) and accordingly speaks of the knowledge that you have, (from whence the word Gnostic comes, see note [c] ch. i., and note [b] 2 Pet. i., and Rev. ii. 6, that is, knowing men), that an idol is nothing, and so that that which hath been offered to idols may as freely and indifferently be offered to idols as any thing else; I shall now tell you, first, that we orthodox Christians have knowledge too, to wit, that knowledge of our Christian liberty, and therefore need not be despised by those among you who separate yourselves from us, in the pride of your hearts calling yourselves Gnostics, which supposes all others ignorant but yourselves; but our care is to join charity, or the love of God, with our knowledge, and that will incline us to suffer any thing for Christ's sake, and so we shall not need to go to their idol-feasts to save us from persecution, as the Gnostics do; and a little of this courage and love of Christ is much better, tends more to our profit, than all that pretended deep knowledge of their liberty which the Gnostics pretend to, and by that choose to go to the idol-feasts rather than confess and suffer for Christ: (see note [b] Rev. ii.)

2. And therefore if any man please himself with an opinion of his knowledge from such subtleties as these, and so come to despise other men, and not to consider what tends to their good and edification, this man (let him call himself Gnostic or what he will) is far enough from the true Christian knowledge, or from directing his knowledge to the right end, for that is charity, or the edification of his brethren.

3. If any man love God sincerely, and so adhere to him in time of danger or temptation, he truly knows God, and consequently is known and acknowledged by God.

4. Having premised thus much concerning the name and sect of the Gnostics, who are such assertors of their liberty to do all things, and particularly in this matter think they have argued so subtilely for
know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we fast, are we the worse.
we eat not, are we the worse.

9 But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

11 7 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

will think he comes as they come, that is, with an opinion of that deity, and of the benefit he shall reap by eating of (that is, partaking in) the sacrifice: which inconvenience being counted off, there is no so great benefit to be reaped by going and eating there, as that it should be fit to incur that danger. For though neither eating nor abstaining be in itself in the sight of God of any moment, yet this care will befit every Christian, that he so use his own liberty that he be not an occasion of sinning (or continuing in sin) to those that are already in that erroneous sinful course, by confirming them in it.

10. For if any man that through an erroneous conscience goes to those idol-feasts shall see a Gnostic (who within himself knows an idol to be nothing, and therefore eats this but as ordinary meat) be at an idol-feast, and partake of it, will not he by this means be confirmed to go on in his erroneous course?

11. And that Christian of an erroneous conscience (see note [6]) shall be confirmed in his error and sin, and consequent ruin, by occasion of this practice of thine; all which, through confidence of thine own knowledge, without care of thy brother's heathenish errors remaining in him, thou hast been guilty of; which is a sin in thee, not only of uncharitableness to him, but of injury or robbery against Christ, in betraying a soul to ruin, for the saving of which Christ died.

12. And though it should be granted that your presence at idol-feasts were no impiety against God, yet sure this uncharitableness against thy brother, bringing him to a confirmation in his sinful practice, who through error is already in it, must be looked upon as an impiety and sin against God himself, who is concerned in him.

13. If therefore this my eating in an idol-temple of that feast (or any use of my liberty in the same kind) be an occasion of confirming any Christian in an erroneous sinful practice, or bringing him to do any thing which is unlawful, I will sure deny myself the use of that liberty, be it supposed to be such as by the laws of Christ truly belongs to me, when it shall prove of so dangerous consequence to my fellow Christians.

5 being weak, ἄθετος ὄντος. 6 confirmed, ἀκοδωμηθοῦσα. 7 Or, Thy brother therefore for whom Christ died, growing sick through thy knowledge, is destroyed: for the King's MS. reads, ἀφάλλον ὃν ὅ ἄθετος ἐν τῇ γνώσει σου ἐδελφός ἐστι'. 8 scandalize my brother, σκανδαλίζει.
1. And that you may not think that what I say ch. viii. 13. of abstaining from many things that are lawful is magnificently and speciously, rather than with exactness of truth, spoken by me, I shall now mention my practices of this kind in other instances; and this the rather, because of another part of your letter, which mentions the deep knowledge of the teachers you have now among you, and intimates how I am despised by them, and that particularly for labouring in the works of my calling, making of tents, and so getting mine own living among you, (see vv. 3, 4.) Now hereto I make this reply, that without the vanity of comparing with them I may surely say four things of myself: 1. that I am an apostle of Christ, called from heaven immediately to that office: 2. that I had no obligation to do what I have done among you, (see vv. 4. 19.) that is, to preach on free cost to you, as I have; that I discern my Christian liberty so well, that I know I might have done otherwise: 3. that though I was none of Christ’s followers here on earth, yet I have been equalled to them by seeing and being spoken to by Christ out of heaven: and 4. that I am certainly he that converted you to the faith, that planted the gospel at Corinth; and so surely am not unworthy to be considered by you.

2. If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3. Mine answer to them that do examine me is this, for the first of these, mine apostleship, whatever I am to others, I am sure I am an apostle in respect of you. Your conversion to the faith is as great a confirmation of my apostleship as a seal is to an indenture or instrument, or particularly to the letters dimissory, by which messengers were wont to be sent to the churches.

3. For the second, that of my getting my living by my labour, the account which I give unto them that backbite me for this, (as if I knew not the nature of Christian liberty, and so out of niceness of conscience or scrupulosities durst not receive any reward from them to whom I preach,) is this,

4. Have we not power to eat and to drink?
5. Have we not power to lead about {α} Rom. xvi.,) as freely as others of the apostles

1 My apology to them, ἡ ἐμῇ ἀπολογία. 2 to carry about a sister woman, ἀπελεύθυν
γένεσις περιζέων.
a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth hope in hope should be partaker of his hope.

11 If we have sown spiritual things, is it a great thing if we shall reap carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

generally have done, to provide for us in our preaching, that so we may be able to eat and drink, and yet not be forced to work with our own hands to get our maintenance, (see Acts xviii. 3, and 1 Cor. iv. 12.) I do not believe that any greater burden lies upon Barnabas and me, any greater necessity of getting our living by our trades, than lies upon others that have left their trades: and so I know my Christian liberty well enough.

7. For my apostleship being a kind of warfare, in the scripture phrase, a planting a vineyard, a feeding a flock, in all reason, in all these respects I may expect a sufficient maintenance from them to whom I have these many relations.

8. Nay, this is not only rational discourse, but it is the doctrine of the law.

9, 10. For when it is there commanded that the ox that treadeth out the corn should all the while he doth so have liberty to eat of the corn before him; that precept, that seems to respect the ox, belongs certainly to men, and signifies that men are obliged to reward all those that take pains for them, as the ploughman would never labour were it not in hope of reward; and he that is at the pains of threshing must in any reason have the encouragement of eating of the corn that he thresheth out.

11. And then much more we that have laboured spiritually for your good, planted the gospel among you, may think it but just and proportionable that we receive some part of your wealth from you.

12. This I know, the false apostles that come among you make use of this power, and receive the fruits of it; and then may not I have great confidence to do it? By what hath been said, it is clear we might require a maintenance from you, and that we know this our liberty, ver. 1; but yet we have abstained from making use of it, and have rather chosen to take any pains ourselves, Acts xviii. 3, 1 Cor. iv. 12, yea and to suffer hunger many times, (that you may not think we abstain from receiving from you because we have no need of it,) and so make no use of this claim of ours, as we might lawfully do (see note [e] ch. xiii.), rather than be thus burdensome to our auditors, on purpose designing this that we may not

3 Or have I only and Barnabas no power, "H μόνος ἐγώ καὶ Βαρνάβας οὐκ ἔχωμεν διωκεῖν.
4 according to man, κατὰ ἄνθρωπον.
5 Or, in hope of partaking: for the King's MS. reads, ἐν διώκσι τοῦ μετέχειν.
hinder the course of the gospel, or keep men from being alarum and cheerful in it by making it chargeable to them.

13. In sacrifices it is clear that the priests (see note [b] John vi.) eat part of the consecrated offering, and all is not burnt upon the altar, the altar devours not all, but the priest divides with it, and eats or carries home some portions of the sacrifices.

14. And accordingly God, that hath the free disposal of all men's estates, hath given an assignment to those that preach the gospel, of so much out of their auditors' substance, that they may be maintained by preaching it.

15. But I have made no use of this privilege of an apostle, but have preached to you on free cost; and I do not now speak of it as if I would desire to receive any thing from you, for I am much better pleased to do it thus, yea, and I would rather choose to famish by doing so, than be deprived of this way of advancing the gospel, ver. 12. I am so far from murmuring or complaining of this, that I would not for all the world lose this comfort and joy, that I have preached to you without receiving any thing from you, it being far a more blessed thing to give than to receive.

16. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18. What is my reward then? Verily that, when I preach the gospel, I may not write:, ο Invocation δή.

6 eat of that which is holy, or, feed by the temple, εκ τοῦ λεπτοῦ τοῦ ισθιουσαν. 7 yet have I not written, ὡς γυνὴ καὶ δή. 8 If, δε. 9 voluntary. 10 I have been intrusted with a stewardship, δικαιολογειν πεπιστημονι. 11 What then is reward to me? Τίς οὖν μοι λατιους ἡμιοθετεῖ;
I. CORINTHIANS.

make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself a servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be a partaker thereof with you.

24 [c] Know ye not that they which run in a [e] race run all, but [f] one receiveth the prize?

25 Now every man that undertakes any of those combats or strives binds himself to strict laws of abstaining from all such things as are hurtful for him, doth nothing but what is in order to his design. These indeed, in those heathen games, merely to get a crown of leaves or boughs, which presently fade or wither; but we Christians, that we may obtain an

power which I know I have, vv. 12. 15. 17, (see 2 Cor. xi. 9, 10,) then this will be rewardable in me.

19. For being obliged to no man, I have freely served all, preached to them without any wages, that I might be more likely to bring them to Christ.

20. In like manner I have denied myself the use of my Christian liberty in many other things also, observed many ceremonies of the Jewish law, which I needed not to have done, but only to gain the Jews.

21 To those that observe not the law of Moses, I behave myself in like manner, (not as if I were irregular, but ruling my actions according to the law of Christ and Christian liberty,) that I may work on those that are not observers of Moses's law.

22 To those which were not sufficiently instructed in the nature of their Christian liberty, I restrained myself of the use of mine, that I might attract those the more probably; and so I dealt with all other sorts of men, doing that which I thought most probable to win them to Christ.

23 And all this for the propagating the Christian faith, that I may convert the more, that by so doing my reward in another world may be the greater.

24 You Corinthians have the Grecian games in one part of your country, and therefore cannot be ignorant of the customs of those, particularly how in that of running in a race, though many run, yet only one comes foremost to the goal, and consequently only one receives that reward which by the laws of the game belongs to him that comes first. Do you therefore so run, and so it becomes us all to do, that we may come foremost, and so receive the prize.

25 And every man that strives for the mastery is temperate in all things. Now they do it to obtain an unfading, durable crown.

12 use not, μὴ καταχειροσθεί. 13 obedient to the law of Christ, ἀκομοι Χριστῷ. 14 co-partner of it, συναρμοίσῃ αὐτοῦ. 15 is a combatant, διδομένους. 16 observes a strict abstinence.
I. CORINTHIANS.

26. My running therefore is not as if I knew not my way, or my reward if I run well; my cuffing is not uncertain; so fight a bare brandishing my fist in the air, which hath no adversary to strike at, or misses him when he strikes.

27. But I keep, and ing and wrestling, they give blue eyes and falls to the adversary, so I macerate myself, and bring myself under by denying myself those indifferent liberties which I might enjoy, lest having prescribed to others, I myself the way of striving, and getting the victory and the should be cast away. I myself should miscarry, and miss of it.

CHAP. X.

1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2. And were all baptized unto Moses in the cloud and in the sea;

3. And did all eat the same spiritual meat;

17 fading. 18 unfading. 19 as not at uncertainities; 20 I strike my body, and get it under me, lest having been a herald to others, myself should become a reprobate. 1 But I would not have you ignorant, Oi θείῳ δὲ ἐμῶς ἀγνωσία. 3 that our fathers were all, διὶ οἱ πατρεῖς ἡμῶν πᾶντες—καὶσαβ.
I. CORINTHIANS.

4 And did all drink the same spiritual drink: for they drank of [b] that spiritual Rock that followed them: and that Rock was Christ.

5 But with [c] many of them God was not well pleased: for they were [d] overthrown in the wilderness.

6 Now [e] these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up [c] to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were withering down among them all, and gathered by all, and so all, as it were, partakers of spirituality, fed from heaven miraculously.

4. And they all (those that perished as well as others) drank the water which came out of Horeb, which flowed miraculously and copiously, and as the Jews now affirm, followed them for their use a great while, and that rock signified Christ; so that in effect all the wicked which perished, as well as others, had mystically tasted of Christ, and so were partakers of this spiritualness as well as others.

5. And though they had so many degrees of miracles afforded them by God, so many degrees of spiritualness, yet were they not finally in the favour of God, but were destroyed, and their carcasses scattered in the wilderness, all of them, except only two, after all this.

6. And these passages of story are very observable and exemplary to us, that you that count yourselves spiritual, and pretend to such high perfections and privileges, should keep yourselves pure from base sensual lustings, lest you perish after their examples;

7. And that you should not fall into the snares of idolaters; some of you going still to the idol sacrifices, as ye were wont to do before your conversion to the faith (see ch. viii. 7); others, as the Gnostics, being present at those feasts out of a confidence that they knowing the idol to be nothing are not polluted by going thither, (ch. viii. 10,) and imitating the idol-worshippers in their filthy, unnatural, bestial sins, (for so the Gnostics did,) and so follow the example of those Israelites of whom it is said, that from their idolatrous feasts they fell into filthy bestial sins, the rites of those heathen festivities.

8. Neither let us Christians fall into those sins of fornication and other villainy, as the Israelites did at Shittim, Num. xxv. 1, after their idol-feasts, vv. 2, 3, and were destroyed, twenty-three thousand of them; a judgment that might deserve to be considered by the Gnostics of this age in the church of Corinth.

9. Nor let us loathe and be weary of the gospel, as the Israelites did manna, Num. xxi. 5, and for it were destroyed by serpents, ver. 6; and yet so do many of you by the Gnostics' infusions among you,
which are quite weary of that heavenly Christian
temper of purity, and chastity, and sufferings, which
Christ commended to his disciples, Matt. v.: you must
have security from persecutions, and withal the flesh-
pots of Egypt, the carnal heathen sins which were
allowed in their worships; and for these two causes
it is that you go to their idol-feasts—to avoid per-
secution, and to gratify your lusts.

10. Nor be you guilty of that sin of murmuring at
God's dispensations under the gospel, the nature of
those precepts which there he hath given us, as if the
heaven promised were a good heaven, but the way thir-
er, the duties to be performed, rough and unpassa-
ble, (unless you may have your carnal joys afforded
you.) For this were just after the manner of the Israel-
ites, who brought up an evil report upon the land of
Canaan, Num. xiii. 32, and from thence fell a murr-
muring, ch. xiv. 2, and were swept away by the de-
stroying angel, that is, the plague, ver. 36, and ch.
xvi. 41.

11. All these sins and judgments on those Israel-
ites, who were vouchsafed such wonderful mercies by
God, which were his people under his immediate con-
duct, had so much of his Spirit among them, and yet
sinned so foully, and were destroyed so miserably,
are all emblems of our estate, if we do not beware of
their sins, and they are set down in the Old Testa-
ment as warnings for us Christians.

12. Wherefore let him that thinketh he standeth take heed
lest he fall.

13. And though some motives there are now among
you that may tempt you to join with the heathen in
their idolatries, to wit, the persecution of the hea-
thens among which you live, yet ought not this to
work much upon you, to drive you out of your reli-
gion; for, first, these are but ordinary and to be
looked for (see note [b] Rom. vi.) and besides, God
that hath promised not to suffer his servants to be
afflicted, that is, tempted (see note [a] Gal. iv.) above
their strength, will be sure to make good his promise,
and will give you a way of escaping their terrors, if
you continue faithful and constant, that you shall be
able to bear whatsoever befall you.

7 ages, αἰῶνια. 8 human, ἀνθρώπων. 9 passage out, ἐξῆγον.
14. Wherefore, my dearly beloved, flee from idolatry.

14. To conclude therefore, let no temptation bring you to yield to these sins that are in their idol-feasts, (see note on ch. v. 1,) nor at all to be brought to sacrifice with them.

15. I need not speak more plainly to you what I mean by idolatry, you are wise enough to know: see note [c].

16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

16. The Christian feast of bread and wine in the Lord's supper is the exhibiting to us, (see note on Matt. xxvi. 26,) the making us partakers of the body and blood of Christ, (see note [e] Acts ii,) and is by us all acknowledged to be so; and therefore sure the joining in an idol-feast is a participating of the idol-god.

17. And all we that do partake of that one feast are by that supposed to be one body, of the same kind one with another; and so in like manner if ye join with heathens, and partake of their idol-feasts with them, ye are to be supposed of the same lump and mould with those heathens.

18. In the Jewish sacrifices it is a known thing, that not only they that sacrifice, (the priests,) but all they also that eat of any part of the sacrifice, (the people,) are said to perform service to God, to eat, as it were, and drink with God at the altar, and to partake of all the benefits that come from God upon the sacrificers.

18. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19. I need not then affirm (that which the objection ch. viii. 4. denied, viz.) that an idol is any thing, or that which is offered in sacrifice to idols is any thing?

19. But I say, that the things which are no unlawfulness to join in eating at an idol-feast.

20. No, I need not come to examine that nicety; it is sufficient to say in plain words, that those sacrifices of the heathens are sacrifices to devils, and that whosoever eats of the feasts joined to those sacrifices doth communicate and join and do service to devils; and I would not have Christians guilty of that.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the benefits of the death of Christ, will not well agree Lord's table, and of the table of devils: (see note [a] Rev. xiii.)
22. Do we provoke the Lord to jealousy? are we stronger than he?

23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24. Let no man seek his own, but every man is another’s wealth.

25. Whosoever is sold in the shambles, that eat, asking no question for conscience sake:

26. For the earth is the Lord’s, and the fulness thereof.

27. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for

18 that which is another’s, τὸ τοῦ ἄλλου. 19 making no inquiry, μὴ δὲν ἐνεργήσατέ. 20 But if, Ἐπ 6. 21 The King’s MS. reads ἐπάθεται, instead of εἰσάγονται.
I. CORINTHIANS.

CHAP. XI.

29. When I say a conscience, I mean not thine own, but that other man's conscience; that is, that thou art in this case to abstain for the sake of that other man's conscience, lest he be betrayed to sin by that means, ver. 28, and not for thy own; for there is no reason in the world that that other man's conscience should make that simply unlawful to me which I receive as a gift of God and acknowledge it from him, that is, render it altogether unlawful, abstracting from the scandal annexed, which were otherwise (by the liberty which Christ hath given) perfectly lawful to me.

30. And certainly abstract it from that case of scandal, and there will be no reason to find fault with or accuse me for eating of that before which I say grace, bless God for it, and eat it merely as a blessing of his, without any respect unto any idol-god whatsoever.

31. The only thing then considerable in this matter is the scandal, which tends to the dishonour of God, and betraying men to or confirming them in sin, and that must be provided against, and care be taken that in every bit I eat, or action I do, I may not dishonour God, or do hurt to my brother.

32. Let nothing you do be apt to betray any man to sin, whether it be Jew or heathen on one side, or Christian on the other.

33. Even as in my ministry I conform myself to all men, so as may be most for their advantage, not for my own, (see note [c] Rom. xiv,) that by some means or other I may bring them to embrace the gospel, ch. ix. 20, &c.

CHAP. XI.

1. And do ye in like manner, as oft as there is occasion for the good of others, deny yourselves the use of your Christian liberty.

2. Now for you that have written this letter to me, and asked my advice in all these particulars, I cannot but commend you, that ye have been so mindful of my doctrine, that ye have adhered so close to it, that ye have not been seducible by any false teachers in any of these particulars, but have appealed to me for my opinion of them.

22 Or, conscience, if I with thanksgiving partake: for the King's MS. reads, ουσιοθεος, ειτε τρομοι μετεχει, τι--. 
1 traditions, παραδοθεις.
3. But I would have you know, that the head of every man is Christ: and the head of the woman is the man; and the head of Christ is God.

4. Every man praying or prophesying, having his head covered, dishonoureth his head.

5. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven.

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8. For the man is not of the woman; but the woman of the man.

9. Neither was the woman created for the man, but the man for the woman.

3. To proceed then to your next query, in order to matters of decency in the church, it is fit for you to consider the subordination of persons in the church, viz. that as Christ in respect of his office of Mediator is under God, but above all men, so the man being under Christ is above all women, and consequently that their garb in the church must be proportionable to this.

4. Every man that doth any office in the church, that either prays, or expounds the word of God, or sings psalms, &c. (see note [m] Luke i.) if he do it with his head and face covered, this is indecent, against the liberty and dignity of his sex, it being a sign of shame and infamy in a man to have his head and face covered.

5. But every woman that doth any office in the church, that is employed as a member of a congregation, joining with the minister, whether pastor, prophet, in discharging of any Christian duty, such as is prayer, or expounding, or singing psalms, &c. (see note [n] Luke i.) and hath her head or face uncovered, this is contrary to decency in her, against the modesty and meekness of her sex, as much as it is for her to cut her hair, and wear it as men do.

6. The use that is made of the not cutting a woman's hair, of letting it be worn at the length, is, that it may be a kind of veil or covering to her, ver. 15; which is an argument that as it is uncomely or unashionable for her to have her hair cut after the manner of men, so it is uncomely to have her head uncovered after the manner of men, the distinction of sexes being to be maintained in the one as well as in the other.

7. For the man indeed is to be uncovered, that being a sign of power and majesty, and man (being the image of God, and a beam and irradiation as it were of God) is an image of his power and majesty, and therefore ought so to appear; but the woman, she is but the beam of the man, having no power but from him, and so her subjection to the husband being her duty, she therefore is to be covered, which is a sign of that subjection.

8. As you know in the forming of man and woman, the woman was made of the rib of the man, and so is to be resolved inferior to him.

9. And the creation of the woman was, that she
man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power especially in the time of divine service, where her behaviour ought to be most decent and agreeable to her condition.

I. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God. 17 Now I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 10 And especially when the angels are generally believed to be present in the places of God’s public worship, this piece of decency in the woman, her being covered, ought most strictly to be observed, as we will be most careful of doing no indecent thing in the presence of such pure divine spirits.

11. But this inferiority of the wife to the husband must not so be urged, that the man being independent from her should be thought to have no respect unto her, (which may be seasonable to tell the Gnostics, who were great despisers of marriage,) any more than the woman should be from the man.

12. For as the woman was formed out of Adam’s rib, so all the sons of Adam were born and conceived and propagated by women, and man and woman united by God, from whom all things are.

13. But for that of women’s behaviour in the place of public service, judge you by what is decent among you, is this decent for her to have her head uncovered in time of divine service?

14. Doth not the universal custom of all nations make this distinction between sexes, that men wear their hair cut, and that is decent in them; 15. And women do not, but wear it at length, and that is decent in them? and to what purpose is this, but that their hair may be a kind of veil or covering to them?

16. And if, after all this, any man will further contend in this matter, all that I shall add is, the constant custom of all the apostolical churches, that women in the churches should constantly be veiled, and that may be of sufficient authority with you.

17. Now one thing there is wherein you are much to be blamed, that your assemblies are not so Christian as they ought.

18. For first I am told, and I have some reason to believe it, that there are divisions and factions among you, which express themselves in your assemblies.
For there must be also 9 heresies among you, that they which are approved may be made manifest among you.

When ye come together therefore into one place, 11 this is not to eat the Lord's supper.

For in eating every one 12 taketh before other his own supper; and one is hungry, and another is drunken.

What? have ye not houses to eat and to drink in? or despise ye the church of God, and 13 shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

And indeed there is some good use to be made of divisions among Christians, that so the honest and orthodox may be more taken notice of.

That which I am to blame in you is, that your public common meetings, which should be as at the table of the Lord, to eat a church-meal, a common Christian feast, are indeed much otherwise, none of that communicativeness and charity among you, as is required in such; (see note [f] Acts i.)

For at your feasts of charity accompanying the Lord's supper, which were intended for the relief of the poor, and wherein all the guests are to be equal, no man to take place or eat before another, no man to pretend any right to what he brought, but every man to contribute to the common table, and to eat in common with all others, this custom is utterly broken among you; he that brings a great deal falls to that, as if it were in his own house at his own meal, and so feeds to the full; whereas another, which was not able to bring so much, is fain to go hungry home: and so your meetings are more to feed yourselves than to practise a piece of Christian charity, to which those sacramental assemblies were instituted.

This certainly is to do as you were wont at home, and you may as well stay there and do thus; this is quite contrary to the institution of church-meetings, and the not only sending away hungry, but even reproaching and putting to shame those that are in want, and are not able to bring any great offering along with them. This sure is a great fault among you.

For from Christ it was that I received (though I were not present there) what I delivered in my preaching among you, that Christ, when he instituted his last supper, took and blessed the bread, and then eat it not all himself, nor preferred any one before another by a more liberal portion, but gave it in an equal distribution to every one at the table, and that as an expression and token of his life for all of them, without preferring one before another, and then appointed all disciples to imitate this action of his, to meet and eat as at a common table, not one to engross all or deprive others, and so to commemorate

9 divisions, αληθείαι. 10 the sincere, δόκιμοι. 11 it is not, or, it is not possible. οὐκ ἐστίν. 12 takes his own supper: for the King's MS. reads, προσλαμβάνει. 13 put them to shame that have nothing παραιτεῖτε τοὺς μὴ ἔχοντας; 14 you? In this I praise you not. ἡμῖν; ἐν τούτῳ οὐκ ἐπαινῶ.
the death of Christ, and the unconfined mercy of that by this significative typical charity of theirs.

25. And when supper was ended, he took also the grace-cup (see note [e] ch. x.), and delivered it about, telling them that this action of his was an emblem of that covenant of grace and bounty, which he would seal in his blood to all, without respect of persons, and commanding them to imitate and commemorate this impartial charity of his, whencesoever they met together at the holy table.

26. And do ye, saith he, in all your sacred festivals, thus shew forth to God and man this gracious act of my bounty in giving my life for my people, and continue this ceremony till I come again at the end of the world.

27. Wherefore whatsoever shall eat this bread, and drink this cup, 

28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29. And he that doth come without that preparation, and so understands not the truth of Christ's universal mercy in his death, signified by this institution of the Lord's supper, or consequently receives it not in an holy manner, incurs damnation, instead of receiving benefit by such eating and drinking of it.

30. And the want of this due preparation to and performance of this duty, the factions and divisions that are among you, have brought many punishments upon some of you, afflictions, (see note [a] Gal. iv.), diseases, and death itself, as was threatened upon those who at the feast of the passover put not all leaven out of their houses, Exod. xii. 19.

31. Which had never fallen upon you, if you had not by such faults needed admonition and discipline, God never punishing them that do not stand in some need of being awakened thus, and stirred up by his punishments.
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.

And the rest will I set in order when I come.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord.

32. And when we are punished, it is for our good, that being reformed by stripes we may be freed from those punishments which fall on the unreformed to all eternity.

33. To conclude, then; when ye meet at one of these Christian festivals, have that care and charity to all others as well as yourselves, that all eat together by equality, as having a common right to a feast of charity, that so ye may celebrate it as ye ought to do.

34. And he that cannot do thus, let him stay at home, and eat there, for he may there dispose of himself as he please, which here he must not do: and his making no difference betwixt a meal at home and this Christian festival in the assembly is a great sin in him, and may expect punishment accordingly. For the other particulars mentioned by you, I will defer the ordering of them till I come myself unto you.

CHAP. XII.

1. Now to that other part of your letter, concerning those that are moved and acted by the Spirit, whether good or ill, (see ch. xiv. 37, and note d Luke ix.) and foretell, &c. by that means, I desire to admonish and direct you, brethren, and to give you some characters to discriminate one from the other when they come into your assemblies, as sometimes some with evil spirits did, (Euseb. Hist. lib. iv. 16,) and as Simon the magician is said to have contended with St. Peter.

2. When ye were heathens, ye know the oracles pretended to foretell things to come, and by your desire to know such things ye were seduced to idols; which were so far from being able to presage, that they were not able to speak, and the answers that were given you there were neither given you by the idols nor their priests, but by the devil in them.

3. The way therefore to discriminate them is this, that no man who pretends spiritual gifts in the church, who is led or speaks by the Spirit of God, will ever speak evil of Jesus; and no such man again hath any of those extraordinary powers of miracles, &c. and doth them in the name of Christ, but he is acted by the Holy Spirit, the doctrine and commands

20 As for the other things, I will when I come give appointment for them, Τά δὲ λέγωνέ σὺν εὐθέω, διαδέχομαι. 1 the spiritual, πνευματικῶν. 2 anathema, ἀναθήμα. 3 the Lord Jesus, Κύριον Ἰησοῦν.
but by the Holy Ghost.

4. But of the gifts that come from the Spirit of God there are differences; and though all men do not the same things, yet in them all the Spirit is the same: and therefore they that have not these extraordinary gifts in so high a degree as others, should not be saddened for that, as long as they have sufficient to demonstrate that they have the Spirit.

5. And there are diversities of offices and ministries, but all performed to the one true God.

6. And there are diversities of affections or inspirations, but the God that worketh all these in all men is the same.

7. But the exercise of these spiritual gifts, whereby the Spirit manifests itself to be in any man, is designed still for some benefit or advantage of the church; and therefore those powers that tend to no use or advantage in the church, are to be suspected not to come from the Spirit of God.

8. The gift that one man hath from the Spirit is the special ability of speaking parables and veiling wise conceptions; another hath the understanding and interpreting the mysteries of scripture: (see note [c] ch. i. and note [c] 2 Pet. i.)

9. Another hath a miraculous faith, or by which he works all kinds of miracles; another hath from the same Spirit a peculiar power of curing diseases without the help of physic;

10. Another hath strange formidable powers of inflicting diseases, nay death itself, on malefactors (see note [d]); another, the faculty of interpreting scripture; another, of knowing men’s hearts, whether they be sincere or no (in order to ecclesiastical discipline in censures and diseases); another, to speak some languages which he was never taught, (see note [g]) which served both as a miraculous act to confirm the gospel, and as a help to reveal it to men of all countries; another, the power of interpreting strange languages to such in the congregation who had not understood the language in which the apostles had spoken, ver. 30:

4 them all in all men, πάντα ἐν πάσιν. 5 for that which is profitable, πρὸς τὸ συμφέρον.
6 the operations of powers, ἐνεργήματα δυνάμεων.
11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor

* so in like manner is Christ and his church many members in one body: see note [d] Gal. iii.

13. For in baptism being made partakers of the same Spirit, we are entered into one body to be fellow-members with all Christians, of what quality or sort soever we are: and the cup of charity or thanksgiving, appointed by Christ in his last supper to be used in his church, is a token and band of the same unity among Christians, and signifies the animating of all by the same Spirit.

14—17. For as the body is made up of several members for several uses, so is the church of Christ, each of them profitable for some end; and therefore though one be inferior to some others, yet hath that no reason to envy them.

18. It hath therefore seemed best to God to give several men several offices in the church, which they are to be content with, not repining that they are not more honourably employed.

19. For if every member were equal to all others, there could not be a subordination, and an assignation to several offices, as in a body there must be.

20. And therefore God hath so ordered it, that each should have his peculiar office, and all together be united into one body,

21, 22. Every one having need and use of every other; and generally, those which we more despise and are ashamed of, being most necessary.
again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, teachers of churches already constituted, and so all

b we clothe and cover most diligently; and our—

c but God hath so disposed of the several parts of the body, that some shall have a natural beauty, others, that want that, shall be supplied by clothes, which are an artificial beauty;

25. That there may be no separation of interests or desires in the body; and so likewise in the church; but that the several members may be as solicitous every one for another member as for itself.

26. From whence it follows, that as in the body every member hath a fellow-feeling with each other, so all true members of the church have the same common interests and concerns, whether of suffering or of rejoicing.

27. And this must be by you applied to yourselves, who are, being considered altogether, the church, though not the church universal, yet a special part thereof, the church of Corinth, (see Chrysostom,) and so the mystical body of Christ, and the several persons of you, members of that body, that particular church.

28. And the chief officers constituted by God in the church, are, 1. apostles, sent to plant the faith, and having done so, either to govern being present, or superintend being absent, in all churches; 2. prophets, who having many spiritual gifts, teach where the apostles have planted, and confirm believers, and impose hands (see note [e] Acts xv.); 3. doctors or [g] helps, [f] governments, teachers of churches already constituted, and so all

7 But the members of the body that seem to be more weak are much more necessary, ἀλλὰ τολλίῳ μᾶλλον τα δοκοίνα μέλη τού σώματος ἀπελευθερώνει ὑπάρχειν, ἀντικείμενον ὁμιλίαν. 8 more dishonourable, or, shameful, ἀτιμίας. 9 about these we put, τοῖς περιτιθέμεν. 10 made glorious, δοξαζόμενον. 11 severally, ἐκ μέρους.
one with bishops, differing from prophets only in
this, that they taught out of the instructions which
they had themselves received, without any special
revelation. Then, as endowments of these, and parts
of their function, were these five things: 1. powers
of inflicting diseases and death itself upon the dis-
obedient; 2. gifts of healing them that received the
faith; 3. the care of the poor; 4. the power of go-
verning the churches where they were planted; and
lastly, some sorts of languages necessary to their
preaching to the Gentiles (though not the gift of all
tongues, which came down on the apostles).

29, 30. Thus do the several offices and gifts in the
church belong to several persons, and not all to one;
and each is to be content with his lot, and use it to
the benefit of the church.

31. I conceive then that you do well every one to
seek (and contend in prayer) earnestly for those gifts
which are most useful and profitable to the church
wherein you minister: but therein deceive not your-
selves, (as they do that make use of these to faction
and division, scorning and vilifying of those that are
not so well gifted as they,) but know from me, that
none of those external abilities are to be compared
with that one grace of charity, the love of our
brethren, and the performance of those duties toward
them which God requires of us, ch. xiii. 4, &c., the
several of which, as they are despised by you, so they
are much more excellent than those offices and gifts
that tend most to the edifying of the church; and I
shall proceed to shew you that.

CHAP. XIII.

1. If I have never so perfect a degree of the gift of
languages, and do not withal study and endeavour the
good and edifying of the church, I am no better than
a trumpet or cymbal that sounds a triumph for vanity
or boasting, but not at all for profit or benefit of the
church.

2. And though I have the gift of pro-
phesy, and under-
stand all mysteries,
and all knowledge;
and though I have
all faith, so that I
mountains, and do not employ my gifts to the good

12 kinds. 13 have all powers? 14 a far more excellent, καθ' ὑπερβολήν. 1 a resounding
brass, or a loud-sounding cymbal.
of others, I am not to be compared with those that have that most excellent gift, ch. xii. 31, and make use of it accordingly, to the benefit of (and preserving unity in) the church.

3. If I have the liberality to give away all my goods, and even the care and solicitude to distribute them to those that stand in need of them, and do not this out of any principle of charity and compassion, to contribute to the good of others, but either to please men or acquire glory; and so in like manner, if I proceed to part with my very life, adventuring the most cruel death, even to be burnt alive, and have no charity, or sincerity of love to others, live and die without that most Christian necessary virtue, I am in comparison never the better for it.

4. Charity [b] suffereth long, and [c] is kind; charity envieth not; charity vaunteth not itself; is not puffed up,

4. It is the property and commendation of this virtue of charity to be so far from wrongdoing others, that it teacheth forbearance; makes a man perfectly patient, and not revengeful of injuries; very kind, tender, and compassionate, as sensible and zealous of other men’s good as of his own; makes a man far from envying, very well pleased at all other men’s happinesses; abates all foolish elation of mind, ambition and ostentation, as also all pride and insolence in overvaluing himself and despising others, so very observable in the present heretics and disturbers of the church, the Gnostics;

5. Doth not [e] behave itself unseemly, seeketh not her own, is not easily provoked, [f] thinketh no evil;

5. Keeps men from using others unseemly either in words or gestures, or from disorderly behaviour in the church; inclines them to take care of others’ good and profit, and not only of their own praise, &c. (see note [d] Rom. xiv.); permits not a man to fall into immoderate, violent distempers of anger upon whatever provocation, (see note [b];) imputes and reckons all the good, but none of the evil that is done by any;

6. [g] Rejoiceth not in iniquity, but [h] rejoiceth in the truth;

6. Is far from rejoicing at any other’s sins, his doing amiss, nay, is passionately affected with sorrow for it; but when others live and act as faithful Christians ought to do, he is very much concerned in that, rejoiceth at it;

7. [i] Beareth all things, believeth all things, hopeth all things, endureth all things.

7. Inclineth a man to hide or conceal all the evil of another that he knows, so far as is for his good, and is not contrary to the greater good of others; to believe without prejudice all the good that he hears, or

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2 distribute all my goods and, ψωμίως παντα τὰ ὑπάρχοντα μου καὶ. 3 courteous. 4 highly provoked, or, exasperated. 5 doth not impute the evil. 6 congratulates with the truth, συγχαίρει τῇ ἀληθείᾳ. 7 covereth.
can have any ground in charity to believe of him, to hope that which he believes not, and never so far to despair of his repentance as to give over the using all probable means which may reclaim him, and to endure much pain and trouble and loss to procure a greater good for others than the evil we suffer herein is to ourselves.

8. And for this charity, the love of God and our brethren, as it hath many branches of excellent virtue in it, so hath it privileges above all other graces or gifts of the Spirit, particularly this, that it shall be useful to us, and be exercised by us in another world; it shall never be outdated, but last even in heaven, when our imperfect gifts of prophecy, languages, explication of mysteries, shall be swallowed up in that abyss of perfections.

9. For our knowledge and prophecy, and other graces and gifts, being now imperfect, must give way to the perfect state, and become absolutely useless then.

11. As it fares in the change of ages in a man, our words, our affections, our inclinations, and our reasonings are quite changed; in the compass of a few years we neither say, nor desire, nor understand any thing as some years before we did: so much more is it betwixt this and another life.

12. For now our vision is very dark and imperfect, looking at things as when they are shewed us through a glass, on purpose to give us but a glimpse of them; but when we come to heaven, we shall then see as perfectly as if we looked close to it, know God as truly as we have hitherto been known by him.

13. So that it is evident, that as faith, hope, and charity are far to be preferred before all other gifts of the Spirit, which are given men for the benefit of others, ver. 2, so of those three graces or divine virtues charity is the most excellent, whether considered in itself or in the duration of it: in itself it is the most necessary grace here, ver. 1, &c.; and all the other whether graces or virtues are but means for the working of this; our faith teacheth it, and our hope excites it, and charity is the end of the commandment, and faith must be perfected by it; and without it all the gifts mentioned vv. 1, 2. are

8 prophesies, they shall be done away, prophecy, καταργηθονται. 9 knowledge, that shall be done away, γίνεται, καταργηθονται. 10 was affected, ἐφράσων. 11 reasoned, ἠλογίζομαι. 12 we see yet, βλέπομεν ἄρτι. 13 I yet know, ἃρτι γινώσκω.

HAMMOND, VOL. II.
nothing worth, and are given men for the working of that in others: and so likewise in respect of the duration, the gifts were soon to vanish, (and are now vanished long since, the gift of miracles, of languages, &c.,) and faith and hope will vanish with this life; for faith is of things not seen, and therefore ceaseth when vision cometh; and so hope, if it be seen, is not hope; but charity shall never be outdated, but last and flourish when we come to heaven, and be then a special ingredient in our happiness, which indeed consists in loving God and having common desires with him, and loving all whom he loves, (not the damned, who are vessels of his wrath,) and that eternally.

CHAP. XIV.

1. Let the prime supreme care be to do good to others; and in order to that, of all spiritual gifts which you are to desire zealously, that of interpreting scripture is the most useful: (see note [n] Luke i.)

2. For he that by the gift of God speaketh any unknown languages only to shew what he can do, must be supposed to speak to the understanding of none but of God, and then he speaks indeed by that gift or affluation, mysteries or hidden things, but nobody receives benefit by him.

3. But he that declareth to others what himself understands of holy things, speaks to men's profit and instruction, admoniseth and exhort ethem to all Christian practice, and comforteth them from the promises of Christ.

4. He that speaks a strange language can benefit nobody but himself; but he that interprets scripture doth that which much tendeth to the confirming and benefiting the congregation, improving them in spiritual knowledge.

5. I had much rather that ye had the gift of prophesying than of strange tongues; for expounding of scriptures is infinitely more useful to the church than the gift of tongues, unless he that useth that gift doth after tell them in plain words what he meant; for unless he do so, the church can receive no advantage by him.

6. For strange tongues are not at all profitable for them that are already Christians; that which is pro-

1 follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren,
if I come unto you speaking with tongues, what shall I profit you, except I speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

7. This you may discern by an ordinary similitude; for when sounds are made by instruments, unless those sounds are set to some tune, no man can tell what to make of it.

8. And particularly the trumpet, which is used to sound alarms, doth so by a particular distinct sound; and if that be not sounded, no man that hears a trumpet will think himself bound to make ready.

9. So if you, that have the gift of strange languages, do not by that means speak that which the auditors may understand, (for to that end sure were those languages given, that you might speak to every one in his own language, Acts ii. 6,) how shall any man be the better for your languages? your words shall be poured out into the air unprofitably.

10. There are, for example, seventy languages, and every nation speaks some or other, and understands that, but ordinarily no other.

11. And therefore if he that hath all these languages speak to me in any but that which I understand, he speaks to no more purpose to me, and I receive no more advantage from him, than if a couple of men of several countries should talk one to another, and neither understand a word of the other.

12. So ye also, seeing ye would fain have some of those extraordinary gifts of the Spirit, (see note [e] Luke ix.,) seek those gifts especially by which the church may receive edification and advantage, that so you may do somewhat more than ordinary; and of that sort is prophesying.

13. And instead of amazing people with strange languages which they understand not, let him pray to God for the gift of expounding strange languages, that he may help others to understand them that speak thus.
For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, amen? Amen at thy giving of thanks, seeing he understandeth not what thou sayest.

For thou verily givest thanks well, but the other is not edified.

I speak with tongues more than ye all: I have the gift of tongues more than any of you.

Yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

In the law it is written, With men of more mature and manly in your affections.

other tongues and other lips will I speak unto this people; and yet for all that will they not hearken to them in languages which they understood not, and

6 by the spirit, πνευματι. 7 by the understanding, τῷ νοτ. 8 by. 9 by. 10 vulgar person, ἔθνους. 11 by. 12 I may instruct, κατακηχος. 13 in your affections, ταῖς φρεσίν. 14 wickedness, τῇ κακίᾳ. 15 affections be ye perfect, ταῖς φρεσιν τήλεοι γνωστοι. 16 Or, by the lips of others, or, strangers: for the king's MS. reads χειλεως ἐπισκεπτεῖ.
I. CORINTHIANS.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying edifies not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 If then ye demand how ye shall behave yourselves in church meetings; take care especially that whatever ye do, whether by the adulation of the Spirit ye compose psalms (see note [g] Ephes. v.) for the praising of God, as was used especially in the eucharist, vv. 15, 16, or whether ye make use of your gift of languages (see note [h] ch. xiii.), or whether ye explain the figures of the Old Testament (see note [j]), or whether ye interpret what others have spoken in an unknown tongue, all be done so as may be most to the benefit and advantage of others.

27 And whersoever any use the gift of tongues, let not above two or three do it at one time, and they one by one, and let one of them interpret all that the rest have spoken.

17 vulgar persons: ver. 16. 18 discovered, ἐθέχεται. 19 proclaiming that God is really among you, ἀπαγγέλλων ὅτι ὁ Θεὸς δυτως εἰς ὑμῖν ἐστι. 20 ἀνά μέρος.
28. And if none present be able to do that, let not him that hath the gift of languages speak in the church, the place of believers, (but reserve his tongues for the converting of strangers,) and in the mean time keep his languages to himself, to be used at his own home betwixt God and him in private.

29. And as for the gift of tongues, so next for prophesying, let that be done by those who are endowed with that gift, two or three in a day, the rest of those who have the like gift of prophecy passing judgment on that which is done by them.

30. And if, while one that hath that gift is reading or expounding any part of scripture, another that sitteth by, let the first hold his peace.

31. For ye all that have the gift of prophecy may give your sense of scripture one after another; and if ye do so, that will be the best way to instruct and exhort all others.

32. And it cannot be objected against this, that they that are thus inspired cannot thus stop themselves; for the affictions or inspirations of such prophets as are here spoken of may be ruled by the prophets, that is, by them that have them; the Christian gifts of expounding &c. being not like the affictions of evil spirits which put them into ecstasies, God’s gifts to the church are (as even prophecy itself appeared to be in Jonah) such as it is in their power to restrain, and consequently they may prophesy one after another, ver. 31.

33. For the Spirit of God is not the author of confusion, but of peace, as in all churches of the saints.

34. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

35. What therefore they desire to be instructed in they must seek it by their husbands, by whom it may be conveyed to them (if not from their own skill, yet from those that are able to instruct, the officers of the church) much more decently than by their speaking
or asking questions in the church, the doing of which
is uncomely in a woman, as arguing some pride in her
or weakness in her husband.

36. As for you that take upon you to order otherwise,
are you the planters of the gospel? or did the apostles
that planted give none but you directions, that you
must do contrary to all other churches, particularly
to Jerusalem, and suffer women to speak in your
churches?

37. If any man be a prophet, or have any other
spiritual gift or affluation, let him receive these direc-
tions as the commands of the Lord, or not pretend to
be a true prophet. For the apostles (and such am I)
being the men intrusted by Christ to convey the gos-
pel to the world, and to preserve order in the church,
are to be obeyed by the prophets themselves; and in
matters of difference the resolution is to be made by
the apostles as the governors of the church, not by the
prophets or the spiritual.

38. But if any man doubt of it, resist the directions,
let him continue to do so, his will be the danger of it.

39. To conclude therefore, prophesying, teaching,
exhorting is the thing by which the church is most
profited, and for the gift of tongues, it is that that
they which have may be allowed to use, if they do it
according as I have directed.

40. Let all things therefore be done according to
the custom of the church, (which is the rule of de-
cency,) and according to the orders and directions
which now and at other times have or shall be given
you by me. And this is all I shall now add on this
subject.

CHAP. XV.

1. As to that great heresy of some among you,
ver. 12, that deny the resurrection, I shall now speak
the very same which at my first preaching the gospel
among you I taught, and which ye then embraced,
and for some time, till these Gnostic false teachers
crept in among you, ye never made question of;

2. By which also ye were converted, and fetched
out from the midst of the Gentile world, after what
manner, if your memory serve you, I delivered the
story to you with all the circumstances and explica-
tion of difficulties, unless your believing and receiv-
ing the gospel were light and rash and inconsiderate,
or unless what you then received be now quite vanished.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of five hundred brethren at once; of whom a great part are now alive ready to testify it, but some of them are dead.

7 Besides all these, he was, presently after his resurrection, seen by James the bishop of Jerusalem, then by all the twelve apostles, John xx. 25.

8 And after his ascension to heaven he spake from thence, and exhibited himself to be seen by me, who before had not seen him, being not a disciple of his then, but after his ascension converted by him, and received through his special favour into the number of his apostles, though most unworthy of that dignity.

9 For I having first been a great persecutor of Christianity, though by Christ I was thus miraculously called to be an apostle of his, am not yet worthy to be so esteemed, but being by Christ so constituted, am yet for that former life of mine inferior to all the rest of the apostles of Christ, who were never thus guilty.

10 But by the grace of God I am what I am: and his grace which was bestowed upon 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.

11 Therefore whether I were I or they, them to whom he appeared here on earth, and so

5 among the principal things, ὑπὸ πρῶτος. 6 Then, ἤμετα. 7 an abortive, ἐκτρεμαῖ. 8 favour, ἱδρύη. 9 toward me, εἰς ὑμῖν.
so we preach, and so ye believed.  

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?  

13 But if there be no resurrection of the dead, then is Christ not risen:  

14 And if Christ be not risen, then is our preaching vain, and your faith also vain.  

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.  

16 For if the dead rise not, then is not Christ raised:  

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.  

18 Then they also which are fallen asleep in Christ are perished.  

19 If in this life only we have hope in Christ, we are of all men most miserable.  

12. Now upon this foundation thus laid, that you can have no grounds from either of doubting of this truth, for both they and I preached the same among you; and at our preaching you then received and believed it.  

13. These are presently confuted, supposing it granted that Christ is risen from the dead:  

14. Which if it be not true, then is that false which both we preached and ye believed, ver. 11; and in all probability whatever else we have built upon it.  

15. And ye must suppose of us who taught you Christianity that we taught you a mere forgery; for such must the resurrection of Christ be, if there be no resurrection from the dead.  

16. For thus one may argue backward, If there be no possibility for a man by the power of God to be raised from death, then is not Christ raised;  

17. And if so, then all that we have preached to you, particularly remission of sins upon repentance, being bottomed on the resurrection of Christ, Acts v. 31, is to be supposed false also.  

18. And they that have lost their lives for Christ's sake have had nothing to pay them for those losses, have perished eternally, and so lost very much by their fortitude; which must argue madness in them if they believed not a resurrection, (for then they had better have kept the life they had, till a natural death had called it from them,) and must argue a gross error in those first Christians, Stephen and James, &c. if they believed that which had not truth in it.  

19. And indeed, if Christ were not risen, if all our hope in Christ had been terminated with this life of his on earth, (or if all the advantages which we reap by Christ are those which we enjoy here, who are worse used than any other men, persecuted continually for our profession of Christ,) it would then follow, that (as once the apostles deemed themselves upon his death, not knowing he was to rise again, so) we Christians should be the most unhappy persons,
the most proper objects of compassion that are in the world.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

20. Which now, blessed be God, is much otherwise, for Christ being risen, he, by rising himself, raiseth all others with him, (as in the consecrating of the firstfruits the whole harvest is also consecrated,) and then we that are miserable here shall be rewarded there (and so his resurrection is a certain proof that other men shall have a resurrection also, which is the sum of the arguing from ver. 12. till this place).

21. For as one man brought death, so another brought resurrection into the world.

22. For as upon Adam’s sin, all that are partakers of his nature are concluded under the sentence of death pronounced against him; so all regenerate believers, all that are like, that belong to Christ, ver. 23, shall be raised to immortal life.

23. But this with some distance of time betwixt: Christ the firstfruits some time before the rest, then all regenerate Christians at his last coming to judgment.

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

27. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all under Christ; always supposing that God himself things under him. is excepted, of whom it is affirmed that he will put all things under Christ.

28. And when all things shall be subdued unto him, then shall the Son shall Christ lay down that office which till then he

28. And when all is so subdued to Christ, then

13 seeing, ἑκατόν. 15 shall deliver up, παραδέχεται. 14 and the Father, καὶ Πατρὶ. 16 so long until he put, ἕως ὅ πολεμάω ὅ ὅσα. 17 is destroyed, καταργηθήτω. 18 this is with an exception of him, δεκτός τοῦ — 19 But when, ὁ ὅσα ὁ ὅσα.
also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized [c] for the dead, if the dead rise not at all? why are they then baptized for the dead?

29. Now for them among you, ver. 12, which say there is no resurrection of the dead, and consequently that the dead shall not be raised at the coming of Christ, (which was the point in hand, ver. 23, and from that verse to this all betwixt being to be read as in a parenthesis, setting down the state of all things at and after that resurrection,) I shall only make this demand, Why then have they in their baptism made profession of their belief of it, (see vv. 14, 17,) it being certain that the dead, or the resurrection of the dead, (expressed here for brevity under that word the dead,) is one of the articles, and that a prime and special one, to the belief of which they were baptized, and to which baptism (being the putting in and taking out of the water) doth refer, as a significant emblem, first of Christ’s, then of our resurrection from the grave? And therefore to what end did these men in their baptism profess their belief of this article, if they believe it not? To be a baptized Christian, and not to believe the resurrection, is a strange ridiculous thing, an hypocrisy which they will never be able to answer to God or men, and that which actually deprives them of all benefits of baptism; and yet such are they, if they make doubt of this.

30 And why [d] stand we in jeopardy every hour?

30. And why should we Christians ever adventure any danger that might possibly bring death upon us, if we were not assured that there were another life, wherein all our patience and valour for Christ should be rewarded by him? ver. 18.

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

31. I for my part protest by that which I take most joy in of anything in the world, my fidelity to Christ, that I daily run the hazard of death, which sure I should not do if I had not confidence of another life after this.

32 If [d] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink.

32. Certainly all the hazards which I ran at Ephesus, Acts xix. being, as to man, to the eye of man, or as far as men’s purposes could go, set to combat with wild beasts, that is, sentenced and condemned (2 Cor. i. 9,) to that kind of bloody execution on their not? let us eat and drink.

20 For, ‘Evel. 21 also, αἰτ. 22 do we run hazards, κατὰσεμενόμενον. 23 according to man.
33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your seeming some of you are.

35 But some man will say, How are the dead raised up? and with what body do they come? 12 that by their behaviour and discourse shew themselves to be mere heathens still: of whom I tell you, that it may work shame in you, that you have such men among you, rather than that you permit your-

34. It is all reason and more than time that you should truly (see note [a] Luke xvi.) or thoroughly rouse yourselves out of that drowsy condition of sin that you have gone on in, at least some of you, ver. 12, that by their behaviour and discourse shew themselves to be mere heathens still: of whom I tell you, that it may work shame in you, that you have such men among you, rather than that you permit your-

36. But this is a foolish objection, for even in corn that is sowed, the rotting of the corn is necessary to the enlivening of it, or springing of it up again.

37. And it is not the custom to sow that very thing which after comes up, the blade and ear and corn in it, but only the corn without the rest, as the corn of wheat, or the like.

38. And when such a single corn is sown without any ear or chaff about it, God causeth it to come in this or that form, a root and blades and ears of wheat, and proportionably from other seeds, according to the property of each.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and...
I. CORINTHIANS.

another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening when they have been dead.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, called as an earthly man, made out of the earth: the second man is the Lord from heaven.

48 As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that have their part in the resurrection of the just, above that which they enjoy; 2. the several degrees of glory that they then shall have one above another. For as heavenly bodies are more glorious than earthly, and one heavenly than another, so is it in the resurrection. And for the first of these, which is the chief matter of present consideration, the bodies that rise differ from those that died, the state of the resurrection differs from that of this life; that which was here was a corruptible body, that which rises, an incorruptible.

43. The body here hath some dishonourable deformed parts, ch. xii. 3; others weak and feeble, subject to, or decayed by, diseases and age; but the future body is quite contrary, glorious and strong.

44. The body here is sustained by meat and drink, but in the future state it will be a body immortal, that wants nothing to sustain it. Such bodies indeed there are of both these sorts.

45. One such as Adam is mentioned to have had, Gen. ii. 7, and such as we had from Adam, who communicated life to his posterity; the other we shall receive from Christ, that restores them from the grave spirit.

46. The immortal body was not first formed, but that which needed sustenance, so as without that it was to perish; and after that the immortal body is to be returned to us instead of that mortal.

47. The stock of the animal life was Adam, so earthly: the second man is the Lord Christ the Lord, that came down from heaven.

48. Such a body as Adam himself had, such have all we mortal men: and such a body as Christ now hath, such shall we, that live like him, according to his example and precept, have at the resurrection.

49. And as we have first been made like the mortal Adam, so shall we be made like the immortal Christ, when we come to heaven.

50. One thing only I shall add, that it is not possi-
I. CORINTHIANS.

51. And therefore for those that are found alive at the day of doom, I shall tell you a secret not yet discovered to you; that though they do not die at all, yet must they all be changed before they go to heaven; these bodies, thus qualified as now they are, cannot come thither, ver. 50.

52. And this change shall be wrought in them in a minute, at the point of time when all the world are summoned to judgment; for God shall make the angels sound a trumpet, or make a noise like that of the trumpet, call the whole world of men, that ever was or shall be, to judgment, and at that instant all that were formerly dead shall arise in immortal bodies, and those that are then alive shall from their mortal be changed into such.

53. For it is most certain and necessary, ver. 50, that our mortal bodies must be changed into immortal.

54. So when this incorruptible shall have put on incorruption, and this mortal put on immortality, then shall be brought to pass the die. Saying that is written, Death is swallowed up [7] in victory.


56. The only thing that makes death like a serpent, able to do us any hurt, (without which it differs nothing from a calm sleep,) is sin; as that which gives sin any strength to mischief us is the law, which prohibits it, and consequently brings guilt upon us.

57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58. These are arguments sufficient to teach any Christian constancy and perseverance in doing and
ing in the work of suffering God's will, and to oblige him to the utmost industry and diligence in the service of God, knowing that nothing that we thus undergo shall fail of receiving a reward.

CHAP. XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

I. CORINTHIANS.

1. Now concerning the supply of the wants of the poor Christians in Judæa, exhausted partly by their former Christian liberality, Acts ii. 45, making sale of their goods, and communicating their stock to the Christians, and partly being spoiled of their goods by the persecuting Jews, 1 Thess. ii. 14, the same order that I gave to the churches of Galatia, I now give to you.

2. On the day of the Christian assembly it is not reasonable for any to come to the Lord empty, (see Exod. xxiii. 15. Deut. xvi. 16,) and therefore at such a time, upon such a special occasion as this, let every one lay aside whatsoever by God's blessing comes in to him by way of increase, so that there may be a full collection made, without any more gatherings when I come among you.

3. And then ye shall have the choice of the messengers who shall carry it, that ye may be confident of the due disposing of it, according to your intentions; and whom ye choose, I will in my letters recommend them, and send them to Jerusalem.

4. And if the collection be such an one as may make it fit for me to be the bearer of it, I will go myself, and they along with me.

5. And my coming to you I design as soon as I have spent some time in the several parts of Macedonia: for I shortly intend to remove from hence, and in my way to Jerusalem to pass through that region.

6. And perhaps when I come, I will stay the whole winter with you, which being done I will go further, and I suppose some of you will go some part of my way with me.

7. For I mean not now to come to you, because if I did I should not be able to stay, or to do any more than take you in passing; but my purpose is, by God's leave, to spend some time with you when I next come:

1 treasuring up whatsoever he gains, ἀπαραθηκόω. 2 those by letters will I send: for Theophilus, &c. never δι' εἰσοδορίων from the preceding ἐκμυθησαίτε. 3 worthy for me also to go, δόξαν τοῦ καθ' ἀποστολήν. 4 I shall have passed, διάλθω. 5 whither I go, εἰς τὸν πόρο.
8 But I will tarry at Ephesus until Pentecost.
9 For a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.
11 Let no man therefore despise him: but [a] conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

16 That ye honour and reverence them, and such as they, and all that join with them in the propagation of the gospel and faith of Christ.

17. I was very glad at the coming of Stephanas, &c. (probably the sons of Chloe,) who have told me of the schisms among you, ch. i. 11, and of all other matters of importance, and so supplied your place, done that which you ought to have done; see note [b] Mark xii.

18. For they came very much desired, and very welcome to me, and will so, I presume, to you at their return: such men as they deserve all reverence from you.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20. All the brethren greet you. Greet ye one another with an holy kiss.

21. The salutation of me Paul with mine own hand.

22. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23. The grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

[b] all the Christians in their family.


If any man love not Christ so well as to confess him, but renounceth him in time of temptation, as the Gnostics affirm it lawful to do, let him fall under the heaviest censures of the church.

The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.
PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

1. Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

2. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

3. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

4. I have all reason to bless and magnify the name of God, which purposely sent our Lord Jesus Christ into the world, and by that, and his many other gracious acts of his particular providence, hath shewed himself to be a most merciful and gracious Father unto us;

5. Who in all the pressures that have befallen me, hath eminently relieved and succoured me, and by those experiences hath enabled me to refresh and cheer up all those that are in any affliction.

6. By this one consideration, of which I have had
ferings of Christ abound in us, so our consolation also aboundeth by Christ.
6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.
7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.
8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:
9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:
11 Ye also helping together by prayer for us, that for the gift bestowed upon us [a] by the means of many persons thanks may be given so frequent evidences, that according to the proportion of our suffering for Christ, Christ doth constantly afford us comforts and reliefs; the greater our afflictions are, the greater also our refreshments from Christ.
6. And so what afflictions soever befall us, there is no reason you should be startled or discouraged in your Christian course by that means; for sure it is for your advantage that we are so. Our afflictions are matter of comfort to you; viz. that you can fall under no persecutions yourselves but what ye see us endure before you; and those merely for our doing you good, preaching the gospel to you, endeavouring to bring you to repentance and to bliss; which is not ordinarily to be come to, but by suffering after my example. And then the refreshments and extraordinary reliefs that Christ afforded me in all my sufferings, those sure will be matter of comfort to you also, as a pledge of assurance that Christ will afford you the like refreshments here, and reward hereafter.
7. And of this I make no doubt, but that as you have your parts in the afflictions, so ye shall also of the reliefs and advantages by suffering.
8. All this I say by way of preface to this advertisement which I desire to give you of the sharp persecutions that I lately met with at Ephesus, the chief metropolis of Asia, Acts xix., (see note [d] 1 Cor. xv,) where I had like to have been brought out to the theatre to be devoured by the wild beasts, and indeed had no human means to avert, nor consequently to escape it.
9. And this advantage I had of it, that the more I believed I should be put to death, the more I might be engaged by my deliverance never to depend on any worldly trust, but only on God, who can rescue from the greatest extremity, even from the grave and death itself.
10. Even that God who hath actually delivered me out of that imminent danger, and so still continues to deliver me, and I verily believe will yet longer conduce, that you will earnestly pray for me; for as the

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4 upon us abound, εἰς ήμᾶς περισσεύει. 5 wrought by, ἐνεργώμενης ἐν. 6 for, ὑπὲρ. 7 you are. 8 we ourselves, ἀφεώ. 9 also yet, καὶ ἄρτι. 10 the favour conferred on us for the sakes of many, may by many be thankfully acknowledged, ἐκ πολλῶν προσώπων το εἰς ήμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθήνη.
by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with prayers of many are an effectual motive to God to do what they pray for, when by that means the favour being granted to many at once, those many shall be all engaged to thank God and magnify his name; so the benefit afforded me in favour to many others, viz. to the believers who pray for me, and may receive profit by my life, may by those many be received with thanksgiving to God in my behalf.

12. For of this I can say with joy and comfort, that my conscience gives me a cheerful testimony in all my actions that I have had no ends or designs of my own, but in a pious simplicity and sincerity of heart, not as worldly wisdom would direct, but according to the gospel rules (see note [d] Heb. xiii.), we have behaved ourselves toward all men, but toward you beyond all others.

13. For my writings to you are perfectly agreeable to the doctrine preached by me, and by you received, when I was among you; what in my epistles you read, you cannot but acknowledge to be that which ye have been taught, and I hope you will never be drawn away from that acknowledgment.

14. This I say, because though since these divisions came in among you I have been rejected and vilified by some, yet some others of you have acknowledged yourselves to take joy and comfort in me, as I profess to do in you, and am confident I shall do when Christ comes to reward his faithful servants.

15. And with this affection of kindness to you, and persuasion of your kindness to me, I did design to come to you, that thereby you might be confirmed in that faith, and grow in that knowledge which was first preached to you.

16. This I first meant to do in my way to Macedonia, and being hindered from doing it then, (and going another way, viz. by Troas, ch. ii. 12,) I have had a second resolution of visiting you, at my going from Macedonia into Greece, Acts xx. 16. 2, that so I might have been conducted by some of you toward Judea, whither I am a going with contributions to the poor Christians there.

17. And though I did not come, yet have my calumniators nothing to lay to my charge for this, as

11 Or, those things also ye acknowledge: for the Syriac leaves out §. 12 hope that ye will. 13 or, ἴδε αὐτόν. 14 græc. χάριν. 15 again from Macedonia to come to you, πάλιν ἀπὸ Macedonia ἔλθων πρὸς ὑμᾶς. 16 had this resolution, τοῦτο βούλημα ὑμῶν, or, was thus willing: for the King's MS. reads βούλήμενος.
me there should be [b] yea yea, and nay nay?
18 But as God is true, our word toward you was not yea and nay.
19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him was yea.
20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.
21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;
22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinith.

24 Not for that we have dominion, but to show you the aright reason of it, (besides and over and above that of the Spirit’s disposing me otherwise, contrary to my resolution intimated, ver. 17, see Theophylact): I had heard of such enormities among you, that if I had then come, I must have been forced to use a great deal of severity among you, in case my former epistle were not obeyed, of which I had not particular knowledge till I met with Titus, ch. ii. 13, which was at my coming to Macedonia. And that was then the only reason of my forbearing, that I might not be forced to exercise that apostolical sharpness against you. (As for the other, the reason of the change of his resolution is plain, Acts xx. 3.)

if I did make resolutions lightly, rashly, and inconstantly, as men use ordinarily to do.
18. No, I assure you, as God is faithful, there was no levity or inconstancy in my resolution.
19. As little as there was in our preaching of Christ Jesus the Son of God among you, which is also calumniated by some, as if it were light, uncertain, liable to inconstancy; but that most unjustly; for what was preached by us among you was confirmed by Christ himself, that is, by miracles wrought by his power among you.
20. For as all the promises of God proposed by him are undoubtedly true, so accordingly in this particular he gave us power to confirm by miracles what we taught from him; and this I hope hath and will tend to the glory of God by our ministry.
21. Now he that confirms both you and us in the truth acknowledged by us, and which hath given us such testimony for the proof and confirmation of the gospel (see note [c] Acts x.), is God;
22. Who hath as it were set his seal or signature upon us, marked and secured us, sealed us up for his own, and already given an assurance of his future dealing with us, by giving us his Spirit, the gifts and graces thereof, a pledge of the full promise which shall after be performed: (see note [i] Ephes. iv.)
23. As for that of my not performing my first resolution of coming to you in my way to Macedonia, ver. 17, and according to my promise, 1 Cor. xvi. 5, I shall tell you the clear reason of it, (besides or over and above that of the Spirit’s disposing me otherwise, contrary to my resolution intimated, ver. 17, see Theophylact): I had heard of such enormities among you, that if I had then come, I must have been forced to use a great deal of severity among you, in case my former epistle were not obeyed, of which I had not particular knowledge till I met with Titus, ch. ii. 13, which was at my coming to Macedonia. And that was then the only reason of my forbearing, that I might not be forced to exercise that apostolical sharpness against you. (As for the other, the reason of the change of his resolution is plain, Acts xx. 3.)
over your faith, but are helpers of your joy: for by faith ye stand.

not be looked on as an act of dominion, of designing any advantage to ourselves by you, (see Matt. xx. 25, and note [d] 1 Pet. v,) but that which Christ hath commanded and prescribed us, by that means to reform and amend, to work faith, and hope, and rejoicing, and all good things in you. For by faith, that is, the doctrine of Christ, it is that you were first brought in to the service of the true God, and wherein you continue ever since; and we desire you should do so still, not relying on any doctrine of ours as it differs from that.

CHAP. II.

1. And now that instead of coming I write again, I was resolved to defer it so long till I should hear of some reformation among you, that so this might not be, as formerly my letters were, to punish, to afflict, to censure you: (see note [c] 1 Cor. v.)

2. For when you are checked or censured by me, this is so far from being pleasant to me, that it is indeed at the same time matter of such grief that I cannot be comforted by any thing but by the same you, by seeing that the censures have wrought some good on you, caused the reformation of that in you for which I had meant them to you.

3. And this severity of proceeding, ver. 1, which now I speak of, I did rather choose to send you in a letter, 1 Cor. v., than to defer it till my coming, in hope to find your faults amended, to have all the sorrowful matter, that of censure, past before that time, that so I might have nothing to do then but to absolve and receive penitents, and so to rejoice among you, (not to inflict censures upon you,) and that I was confident would also be most acceptable to you all.

4. For that which I wrote with some sharpness, and was matter of grief to you, was so much more to me at the very writing of it, was a most heavy pressure upon my heart, and fetched abundance of tears from me; by which you may know that what I did was not out of any pleasure that I take to censure or afflict you, but as an effect of the greatest love to you.

5, 6. But for the incestuous person, the author of all this sadness and severity, (sadness not to me alone, but in some measure, that I say no worse, to a man is this [b]punishment,) it is now sufficient which he hath suffered.
ishment, which was inflicted of many.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 That the too long continuance of the punishments upon the penitent offender may not be made use of by Satan to the hurt and ruin of the church, either by swallowing him up by desperation, ver. 7, or by heightening your zeal against sin into an unreconcilableness with the sinner, ver. 9; for Satan hath many hidden secret arts to mischief souls which we think not of.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

13 I was much troubled in mind that I could hear no tidings of Titus, by him to be advertised of the success of my epistle among you, and in pursuit of him I left that city and went into Macedonia, in hope that I might find him there.

14 And having met with him, he hath given me the good news of the happy success of my epistle among you, and that obligeth me to bless that God who hath hitherto prospered us exceedingly (see note [f] Mark xiv.) in the propagating of the gospel,
knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

DO we begin again to commend ourselves? or need we, as some others, [a] epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables of人心.

15 Or, from death to death: for the King's MS. reads ἐν θανάτῳ, as after, ἐκ γωνής.
16 deal as hucksters with. 1 being manifested that ye are, φανεροθεού δι κτῆσι.
II. CORINTHIANS.

169

in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward: Christ, that great Bishop of our souls, doth recommend us to all men.

4. Thus confident am I by the strength of Christ to speak boldly, and in a manner to boast of my behaviour and happy success in my apostleship, ch. ii. 14, &c.

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

5. Not that we are able to do, or so much as to think or enter upon any thing of this nature, in order to the conversion of men, of ourselves, as by our own strength; but whatever we are able to do, it is of God, whose title that is, Isaiah xiii. 6, to be Shaddai, almighty or sufficient.

6. And that sufficiency of his he hath expressed in the powers and methods with which he hath furnished and to which directed us the preachers and dispensers of the new covenant, (see note on the title of these books,) that is, not of the law (see note [g] Matt. v.), written and brought down in tables by Moses, but of the gospel, called by this title of the Spirit, first, because it comes near to the soul, and requires purity there; secondly, because the Holy Ghost came down both on Christ and on the disciples to confirm this new way; thirdly, because grace is a gift of the Spirit, and now is joined to the gospel, but was not to the law: which administration of the Spirit and annexation of it to the word under the gospel, gives men means to attain eternal life, when the law is the occasion, and by accident the cause of death to them, in denouncing judgment against sinners, and yet not giving strength to obey.

7. And if the delivery of the law, which brought nothing but death with it, when it was written in tables of stone, (see note [g] Matt. v,) was with the appearance of angels, and a bright shining which cast such a splendour on Moses's face that it would dazzle any man’s eyes to look on it, and yet now that glory and that law so gloriously delivered is done away:

8. How much rather shall the preaching of the gospel be matter of reverence to all? (See note [g] Matt. v.)

9. For if the delivery of the law, which could help men to condemnation, but could not absolve any man, in glory, were in so much glory, God by his angels appearing

2 confidence, ἔντομον. 3 fitted us, or, enabled, ἐνδυναμω. 4 covenant, διαθήκη. 5 writing, γράμματα. 6 in the writings, being engraven, ἐν γράμματοι λευτρωμένην. 7 in glory, ἐν δόξῃ. 8 which is done away, ἐπὶ καταργημένην. 9 in glory. 10 admin- 11 ministration, διακονία.
much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a vail over his face,

17 that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail taken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of Christ or the gospel is, there is freedom, and conse-
II. CORINTHIANS.

171

the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

18 And so all we that believe in Christ have that veil done away, and do clearly, though not yet so perfectly, behold Christ, and by beholding him are changed to be like him; the doctrine of the gospel received into our hearts changeth us into other men, to such a vision of Christ here, in imitating his purity, &c. as shall be attended with eternal glory hereafter; the same Spirit of Christ which worketh the one in us being certain to produce the other also.

CHAP. IV.

1. Being therefore intrusted by God with so honourable a charge, the preaching of this divine and glorious gospel of Christ, ch. iii. 4. and 18, we have been diligent in attendance on our work;

2. And have been far from using any of those vile arts which shame might make us disguise and conceal, but dealt simply and plainly, mixing nothing of our own with the word of Christ, but contenting ourselves with so much of the approbation of men as the making known the truth of God unto men sincerely and uprightly will help us to.

3. Which we have done so plainly, that if the gospel of Christ preached by us be yet obscure, it is so only among obdurate obstinate unbelievers, ver. 4: see ch. ii. 15:

4. Such as have their eyes so blinded by Satan or their own worldly advantages, that the gospel of Christ most powerfully and plainly revealed by him, and shining forth in our preaching since his departure from the earth, (and this most certainly the revelation of the immutable will of God, whom Christ represents to us, not as an ordinary picture doth the body, but as a real substantial image of him,) is not permitted to have any impression or influence on their hearts, they will not see, be it never so illustriously visible.

5. Certainly nothing but this can obstruct men’s minds against the gospel as it is delivered by us, being preached so as not to design any thing of honour to ourselves, but only unto Christ, and for ourselves, only to offer men our service, to do them all the humblest offices of Christian charity imaginable.

1 grow not sluggish, or, cowardly, αὐθανακομένω. 2 shame, ἀλογίσης. 3 in, ἐν. 4 among, ἐν. 5 so that the illumination of the gospel of the glory of Christ hath not shined to them, εἰς τὸ μὴ αὐθάναται ἀνταί πρὸς φωτισμὸν τοῦ ἔλεγης τῆς δόξης τοῦ Χριστοῦ.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

6. For it is not any worldly consideration that hath put us upon this employment, but that God that by his word created the light when there was nothing but darkness in the world, hath in a like wonderful manner imparted this light to us, in sending down his own Son to shine in our hearts, to reveal his will unto us; and this on purpose that we might reveal it to others, instruct them in the knowledge of those glorious mysteries, (see note [c] 2 Peter i.) so illustrious in themselves and advantageous to us, which God hath revealed to us by Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

7. But we that are intrusted with this great treasure of the gospel are not so fine and precious ourselves; we carry bodies about us subject to all manner of opposition, and pressures, and afflictions; and this on purpose designed by God also, that all the good success we have in our apostleship may be imputed to Christ, and not to us; as it would be, if we came with any secular power or grandeur to plant the gospel.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;

8, 9. The way which God rather saw fit to choose, was to permit us to wrestle with all difficulties, and then to sustain us by his own invisible assistance, not by any secular human means, and carry us through all, and give good success to our preaching by these very means;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

10. Carrying about us the cross and sufferings of Christ, daily suffering after him, that so the saving effects of his resurrection, in turning men from their evil ways, (converting infidels by our preaching,) might through our suffering in this employment be more conspicuous.

11 For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.

11. For we apostles, that are looked on by some with envy, are continually ready to be put to death for the gospel, that the vital power of Christ in raising up sinners to a new life may, through the dangers by us undergone in preaching the gospel, be shewed forth among our auditors that receive the faith from us.

12 So then death worketh in us, but life in you.

12. And so truly we are not any extraordinary gainers by our employment, as to the eye of the world; the death of Christ, ver. 10, is wrought, perfected in us; we fill up his sufferings, Col. i. 24, by suffering after him; but the resurrection and vital

6 Or, in vessels of shell. 7 Torpid. 8 brought to extremities; straitened, but not despairing. 9 pursued, but not left behind. 10 that the death is wrought in us, but the life in you, ἐν τῇ θυμων ὑμῶν ἐνεργεῖται, ὡς φύσιν ὑμῶν.
13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

14 Knowing that he which raised up the Lord Jesus shall raise us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal fullness of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

18 Which makes it most reasonable for us to go courageously through all difficulties, as despising and not thinking of this world, and whatever losses or sufferings of that, but of that reward which our faith presents unto us, which is as far beyond any thing that we can part with here, as eternity surpasses time.

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, a better abiding place provided for us by God, so

11 benefit having abounded, χάρις πλεονάσας. 12 exceed, περισελθέω. 13 are not slothful, οὐκ ἑκκακοῦμεν. 14 most superlative, καθ ὑπερβολὴν εἰς ὑπερβολὴν. 15 temporary, προσκακα.
II. CORINTHIANS.

much an happier condition than any this world is capable of, and out of reach of all sublunary dangers, sure to be continued to us for ever.

2. For while we are in this inferior state of bodies, we are for ever unsatisfied and impatient, desiring to have those spiritual bodies, 1 Cor. xv. 44, that purer state of bliss and immortality, as an upper garment to adorn and hide the blemishes and imperfections, and keep off the cold and pressures that this body of ours is subject to.

3. This I say upon supposition that we should never die, that we were in the number of those mentioned 1 Cor. xv. 53. and 1 Thess. iv. 15. 17, that are found alive at the last trump, at the day of doom, as some shall certainly be, and yet even those very heartily glad to be changed, to have these natural bodies spiritualized.

4. For while we are in these bodies of clay, we are subject to weights and pressures, and those give us a great impatience and weariness; and this hath a very observable meaning in it; for it is certain we do not desire to put off these bodies, to part with them finally, how weary soever we are: this therefore is the signification of it, that there is another sort of bodies, and another sort of life, infinitely more desirable than these which we now enjoy, an eternal, immutable life of these our bodies, instead of that mortal (subject to afflictions, and death itself) which we now live, and that we are naturally a desiring, a panting, a groaning after.

5. And the same God that hath created and framed us after this manner, with bodies subject to such pressures that we perpetually desire to change them for impassible, hath by Christ promised us that he will make this provision for us, raise us to immortal lives; and as a pledge and pawn to assure us that he will perform this promise, he hath by the preaching of the gospel sent to cleanse and purify us here in some measure, which is a kind of spiritualizing of our bodies, and a pawn and earnest of our future immortality, to which that Spirit shall raise us which raised Christ from the dead.

6. By these considerations therefore being enabled always confident, to look cheerfully on death, as that which only brings

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1 to put on over it, ἐπενδύοντες. 2 we be found clothed, not naked, ἐδυνατόμενοι, οὗ γεμιστὶ εἰρησαμένωσ. 3 that which is mortal, τὸ θνητόν. 4 framed, κατεργασάμενοι. 5 this very thing, αὕτη τούτο.
knowing that, whilst we are home to God, from which these earthy bodies keep us strangers,

7. (And which gives us that really to be enjoyed, which we have here in this life only by faith ;)

8. We make choice rather, and are infinitely better pleased, to leave this body behind us here, to go out, to die, that by this means we may come to our home, our bliss in heaven: and so the fear or expectation of death is far from being painful to us.

9. All our ambition and design being but this, that whether we continue in this earthly body of ours or go out of it, whether living or dying, we may be acceptable to God.

10. For there will certainly come a day, when every person that ever lived shall be judged by God, set as it were in an eminent conspicuous place, as men that are impleaded are wont to be, and every action of his life taken into consideration, that accordingly every man may be punished or rewarded, body and soul together, according to his actions, of what sort soever they be, whether good or bad, which in his lifetime he hath committed in his body and soul together.

11. Considering therefore the dreadfulness of this appearance of God, as on one side we labour to persuade men to embrace the truth, and live as those that are thus to be judged, so we desire to approve ourselves to God, as our Judge also, who, I am confident, doth approve of our sincerity herein; and I hope you are as well satisfied also of our uprightness toward you.

12. What I say, is not as if I wanted again-commending to you, but that I may arm you against those false apostles that come among you and glory much of outward things, but know in their consciences that they have little cause to do so, against whom you may fortify yourselves, and make answer to them by glorying of my patience and perseverance, and performances in the gospel; and to this end only it is that I say this unto you.

13. And what we do herein is meant for good; my speaking thus largely of myself is for the glory of myself, it is to God: God, whose grace it is that enables me to do any

6 travel out, ἐκδημήσας ἐκ. 7 at home, ἐστήμησα. 8 we are ambitious, φιλοτιμοῦμεθα. 9 we be at home or abroad, ἐστὶς ἐκδημοῦντες ἐστὲ ἐκδημοῦντες. 10 be made manifest, φανερωθήματε. 11 things by the body, or, the proper things of the body. 12 transported: see note [c] Mark iii.
or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

17. If any man profess to have any peculiar claim to Christ, this must be the way of judging of the sincerity of his pretensions—if he think himself obliged to live a new life. The state of the gospel is a change of every thing from what it was before; more grace, promise of pardon on repentance, and sincerity for the future; more explicit promises of heaven, and
II. CORINTHIANS.

18 "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAP. VI.

1. And we whose office it is to labour for that for which Christ hath laid down his life, ch. v. 21, do exhort you not to frustrate all these gracious methods of God, not to permit the gospel (see note [d] Heb. xiii.) to be cast away upon you.

2. For the prophet saith in the person of God, have heard thee in a Isa. xlix. 8, In a season which I had chosen, I have

17 But all these things, Tα δε ἡμερα. 18 administration, διακονίαν. 19 placed, or, deposited in us, ἀθέμος ἐν ἡμῖν. 1 that work, σωρευταρθεῖν.

HAMMOND, VOL. II.
time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, beho"
II. CORINTHIANS.

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come not ye into the house of God as aliens, and as strangers.

18 IJT.

18. This lays an obligation upon you to get out

But by way of this very recompense, ὑπὸ τοῦ ἀκριβοῦς δικαιοσύνης. Do not ye become more inclinable to. Participation is there betwixt righteousness and wickedness? What communication betwixt light and darkness? μετοχή δικαιοσύνης καὶ ἁμαρτίας; ὑπὸ τοῦ κοινωνίας πνευματικὸς συναγωγῆς; among, τῶν. 10 among.
out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18 And will be 11 a Father unto you, and ye shall be 13 my sons and daughters, saith the Lord Almighty.

CHAP. VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have not wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to seduce you into abominable sins; (see Ephes. iv. 22, and note [6] 2 Pet. i.); but we have been far from doing any of these, and therefore are fitter to be embraced by you, ch. vi. 14: (see note [i] Romans i.)

3 I speak not this to bring any evil report upon you; for I love you most passionately, as I said before.

4 My freedom (see note [a] John vii.) in mentioning your faults is great indeed, but whithal I am as free in boasting of your obedience; and though I have had much grief and fear, ver. 5, through the sins that were among you, yet the joy which I take in your repentance is extremely more abundant than the sorrow was.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

11 for a Father, ἐγνώρισά. 12 to me for sons, μοι ἐς νιότα. 1 deilement, μελησμόν. 2 coveted, ἑλεοντῆσθαιμεν. 3 freeness, παρφηγία. 4 have a superabundance of joy over, ἐπερευστοῦμαι τῇ χαρᾷ ἐπι. 5 as we went, ἔλλωσιν ἡμῖν. 6 griped, σθιβάμεθα.
6. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7. And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8. So that now, though those directions of mine in my first epistle brought the censures of the church upon some of you, (for so I find they did, though but for a time, with place for speedy remission upon reformation,) I have no reason to be sorry for what I did, though the truth is, I was a while sorry for it, and wished I had not been so severe.

9. But now that I hear what success it hath found among you, what reformation hath been wrought by it, I profess myself to rejoice, not that you had the censures inflicted on you, but that those censures produced that effectual reformation and change; for you were dealt with according to the custom of evangelical discipline; and so it is clear enough that you have not been damned by me in this matter, but much advantaged thereby.

10. For that discipline which Christ hath now ordained in his church (see note [c] 1 Cor. v.) is very proper to work such change of mind as shall advance to a constant persevering, durable forsaking all known sins (see note [a] Rom. x.); whereas the punishments which are usual in the world ordinarily end in the taking away of men's lives, or somewhat analogical to them in a lower degree.

11. For behold that ye sorrowed after a godly manner, that ye might receive damage by us in nothing.

12. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

13. And an evidence thereof I have in you, whose this selfsame thing, having the censures of the church inflicted on some of you hath wrought a vehement care to make all what carefulness it right again, a clearing of the guiltless, a displeasure wrought in you, yea, and disdain against the guilty, fear of my displeasure,
II. CORINTHIANS.  

12. When therefore I wrote so sharply to you, the interpretation which you are to make of it is this, that it was not out of any disposition of severity against them that had committed those crimes, the fornicators and incestuous person, 1 Cor. v. 1, the man that sued his brother, ch. vi. 1, nor out of any partiality of kindness to them that had been sufferers by those crimes, him that was defrauded, 1 Cor. vi. 8, or disturbed with lawsuits before the heathen judicatures, ver. 1, but only to express my care of you, that by my writing to you in that manner you might discern how diligent I am to do you any good.

13. And by this means I have received much matter of joy, hearing what good effects the censures had wrought upon you; and this joy was very much increased to see how Titus was joyed and inwardly enlivened by you.

14. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15. And he hath huge kindness toward you, considering what readiness of obedience you expressed to my directions, and what cheerful reception you gave him that was thus sent from me unto you: (see note [c] Phil. ii.)

16. This therefore is matter of all joy to me, that I can thus confidently promise myself of your obedience &c., and never fear to find myself deceived in my confidence.

20 what clearing of desire to give me satisfaction, earnestness to reform, yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

21 diligence for, or, toward you might be made manifest before, or, in the presence of God—ἀνεφορέων τὴν στοιχεῖαν τὴν ἐπὶ δικαίως ἐνδεχομαι τοῦ Θεοῦ. 22 For this cause we have been comforted with, Αδικήσον ἐστὶν. 23 have not been put to shame, ὅτι κατακτήσατε. 24 when he remembers, ἀκαμαρτοκομεύειν. 25 in every thing I have a confidence among you, ὅτι παρὰ τοῦ ἀνθρώπου ἀσθενοῦσα.
CHAP. VIII.

II. CORINTHIANS.

1. Now I thought good to mention to you the liberal collection for the poor which hath been made (see Acts ii. 47, and iv. 34, and note [d] 1 Pet. iii.) at Philippi and Thessalonica and other churches in Macedonia;

2. That being under an heavy affliction themselves, they were very cheerful in their liberality; being themselves in the depth of poverty, they expressed a very great bounty to others.

3. For having no obligation upon them to do so, as being poor, ver. 2, and not being solicited by me, they did voluntarily contribute what they were able, nay, I may truly say, more than they could well spare;

4. Instead of being entreated by me, earnestly beseeching me to receive their charity and collection, (see note [c] Acts ii,) and convey it from them for the relief of the poor Christians in Judæa.

5. And not only this, but as they had first given themselves up to the service of God, so they offered me their service also, (God so moving them,) that is, not only their bounty but their pains, not only to send or give their goods, but to go themselves, some of their company, to Corinth,

6. On a message from me to desire Titus, who had before done somewhat among you concerning this contribution to the poor Christians in Judæa, that he would now perfect it among you,

7. And that as ye have been richly furnished with faith in believing yourselves all that hath been revealed to you, with ability of instructing others, with knowledge of mysteries, (see notes [b] [c] 1 Cor. i,) with all care and industry to do whatever you could to bring forth fruits of faith, and with extreme kindness towards me, so ye would exceed in this liberality and contribution toward the poor Christians also.

8. This I say not by way of precept or command, laying any obligation upon you, (see ver. 10,) but only by mentioning how forward others have been, the Macedonians by name, when they were themselves

1 make known unto you the grace of God which hath been bestowed in the—Γνωρίζομεν—

2 charity and contribution, or, liberality of administration toward the saints, χαριν καλ την κοινωνίαν της διακονίας της εις τους ἄγιους.

3 And not as we hoped, ἐξ αὐτῆς ἡ ἐλπίς μας οὖν.

4 That we might entreat, εἰς τῇ παρακάλεσιν ἡμῶν.

5 among you this charity also, εἰς ὑμᾶς καὶ τῆς χαρᾶς ταύτης

6 But, or, And that,—Ἀλλα—

7 word, λέγοντες.

8 ye abound, παραπέπεπτεν.

9 I speak not by way of injunction, but by the forwardness of others making trial of the sincerity of your love also. Οὖν καὶ τῇ παρακάλεσιν Λέγων ἀλλὰ διὰ τῆς ἡτού ὑμῶν σπουδῆς καὶ τῇ τῆς ὑμετέρας ἐλπίδος γρήγορα δοκιμάζων.
II. CORINTHIANS.

In distress, (ver. 2,) to tell you that this will be a trial of your charity, how sincere it is, by comparing it with others who were not so rich as you; and therefore if yours be as hearty as theirs, it will probably express itself on such an opportunity as this.

9. For to such performances as these ye can want no motives, when ye consider the example of Christ in his dealings toward us; his liberality and bounty in exhausting himself for us, submitting himself to so mean a condition, and even to death itself, that thereby ye and all that will make use of his bounty may be spiritually enriched.

10. And herein, though for the degree of your liberality no precept doth oblige you, Christ's command of relieving the poor leaving to you the liberty to determine the proportion, yet I shall give you my opinion, that as you have formerly expressed some forwardness, not only to do somewhat for that present, but to resolve to do more if you had been or when you should be able, so it will not now be for your credit, or the reputation of your bounty, to fall short of that purpose.

11. And therefore now you may do well to perfect what ye then began, that as then at a distance ye were forward to make the resolution, so you may now perform according to your present ability.

12. For supposing a man cheerfully to do what he is able, that resolution of his, if it be performed, that is, if he do according to his ability, shall be well accepted and rewarded by God, and that which he is not able to do shall never be expected of him.

13, 14. And this collection that I speak of is not so designed, that other men should be released of their burden by having it laid on your shoulders, that they should be made up by your liberality, and you distressed by giving them; but that there may be an equality; you relieving them now in this time of famine in Jewry out of your plenty, and when you want, as they now do, they, when the famine is over, for your want: that should relieve you again out of their plenty:

There may be equality:

10 charity, τὴν χάριν. 11 being rich, πλούσιος ὄς. 12 as many of you as formerly began from a year ago, not only to do, but also to resolve, οἵτινες οὖν ἐν τέλειο ποιήσαντι ἄλλω καὶ τῇ θλίψει προσπέφευγαν ἀπὸ πέρος. 13 And now consummate the work, εἴς, ὅπως ἐκεῖνος. 14 forwardness to resolve, προθυμία τοῦ θέλει. 15 the forwardness precede, ἡ προθυμία πρὸς τινα. 16 Not that other men might have release, but you pressure, ὃς γὰρ ἂν ἄλλοις δεσποτεῖ, ὅπως ἐν θλίψις. 17 at this season your abundance to their want, ἐν τῷ κρίνει καὶ τῇ δύναι περισσεῖν εἰς τὸ ἑκείνων δοθήσεται.
15. That as it was in the gathering of manna, no
man had the more or the less for gathering more or
less; so it might be among fellow-Christians; they
that had for the present less possessions should yet
by supply from others have sufficient, and they that
had greater possessions, by relieving others, have no
more left to them than they had need of.

16. And what I write to you for your advantage
by way of care of (and advice to) you, it seems Titus
hath had in his mind already, out of the same care of
you, God be thanked, who put it into his heart.

17. For he was very willing at the first word, nay,
presented my exhortation, and before he was spoken
to, of his own free choice he went to you about it.

18. And with him we sent the evangelist, (pro-
ably St. Luke, see note on Rom. xvi. 6,) whose
diligence in preaching the gospel through all churches
is so much commended,

19. And whom the bishops in synod ordained to
go along with me this journey, and was not by my-
self chosen to it, (see 1 Cor. xvi. 3,) to carry this
collection (wherein I had done nothing but as a ser-
vant and officer made use of by the Macedonians,) to
the honour of God, (whose servants they were
that were thus relieved, and whose grace it was that
the Macedonians were so liberal,) and to the stirring
up your alacrity and forwardness by their example.

20. This I then did; and of this I now give this so
particular account, as being very careful that I might
not be under suspicion or censure in managing or
disposing that great sum of money collected or
received by me:

21. Providing for a good reputation before men,
as well as for a good conscience before God.

22. And with Titus and Luke I have, by consent
of the churches, ver. 19, sent a third, of whose in-
dustry and diligence we have often had experience,
but in this business found him much more willing to
be industrious, upon the special confidence he hath
of your goodness and expected liberality.

18 He that had much, Ο θα θελό. 19 nay, being more diligent he went out to you of his
own accord, σπουδαστερος δε ιθηρχως, αδωρετος δηλοις προς θυας. 20 who is praised
for the gospel, ου δε ταυτος εν τη ευαγγελια. 21 ordained by the churches our fellow-traveller, charhit dispersed, χερι τι διακονουμεν. 22 the Lord himself, and your forwardness of mind, or, encouragement, αντω
του Κυρου κα προθυλαμη θυας. 23 taking care of this, στελλωμενο τοιτο. 24 dis-
pensed, τη διακονουμεν. 25 forecasting what will be honest, προνοομενοι καλα.
II. CORINTHIANS.

23. Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24. Wherefore shew ye to them, and before the churches, the proof of your love, and of your boasting on your behalf.

23. In brief, the persons that are intrusted in this business are such as may be trusted, Titus, that accompanied me and helped to convert you, the other brethren, Luke, &c., men of eminence and rule in the churches of Christ, (see note on Rom. xvi. 6,) and such as have been used as instruments to advance the gospel.

24. And therefore it will concern you by your behaviour in this matter to demonstrate your own Christian charity, and to let them see that what I have boasted of you hath not been without reason.

1. Now concerning this contribution to the poor Christians of Judæa, I suppose it utterly superfluous for me to use any arguments to exhort you to it.

2. For of your forwardness therein I am so far from doubting, that I have made boast of it to others, that the Christians of all Achaia (of which Corinth was the chief city) have for a twelvemonth made a preparation to send a new supply, beyond that which they then did, (see note [a] ch. viii. 10,) and the emulation to your example, or the opinion of your forwardness, hath stirred up, hath wrought much in Macedonia, made them very liberal.

3. And that what I have thus boasted of your preparation may be found true, and that you may be indeed prepared beforehand, and not surprised at my coming, I have sent these bearers to you to give you warning:

4. Lest if the Macedonians, to whom I have boasted of your forwardness, ver. 2, come along with me to you, and find that you have not your supplies ready, it may be of great shame to me, as it must be also to you, (see note [a] ch. viii. 10,) that I have had the

1 FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed.

27 he hath toward you, τῇ εἷς ἐμῶς. 28 for Titus, ὄπερ Τίτου. 29 labourer, συνεργός. 30 whether our brethren, ἐστε ἀδελφοὶ ἡμῶν. 31 apostles, ἀπόστολοι. 1 Now concerning the contribution, Περὶ μὲν γὰρ τῆς διακονίας. 2 hath been prepared from a year ago, παρεσκευάσατο ἀνὴρ τῶν. 3 the emulation which came from you, δὲ ἡμῶν ἤχος. 4 But, or, Νῦν, Αδ. 5 put to shame in this confidence of boasting, καταυχομένως—ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.
in this same con-

dence (see note [a] Heb. xi.) and vanity to boast

5. Therefore I

thought it necessary
to exhort the bre-
thren, that they would
go before unto you,
and make up before-
hand your bounty,
whereof ye had no-
tice before, that the
same might be ready,
as a matter of boun-
ty, and not as of

6. And for your encouragement, this ye must

know, that the more liberality ye shew herein, the

greater the advantages will be to you from God, that

rewardeth such charities, and that in proportion to
the several degrees of it.

7. Whateover then ye have determined to give,
let it be given cheerfully, not with any trouble to
part with it, not as if it were extorted from you; for if
it be not done cheerfully, it will never be accepted,

much less rewarded by God.

8. And to this end I shall add one argument more,
which will satisfy your only fear, (that such liberality
may bring yourselves to straits or want,) by telling
you that God is the fountain of all plenty, and only
dispenser of it, and is therefore able (and having oft
promised it, is sure to make it good) to make you the
richer, not the poorer, by your liberality; to make
every alms you give like the oil in the cruise, to
multiply (see ver. 10.) as you pour it out, and so to
give you continually a sufficient portion of wealth,
that you still be able out of your abundance to supply
others, and have enough for every object of charity
that can be offered to you.

9. (According to that which the psalmist saith,
Psalm cxii, where there are signal promises of wealth
and riches in the house of a good man or righteous,
(that is, of the liberal almsgiver,) vv. 3 and 9, and of
blessing or abundance to his posterity, ver. 2, and of
exaltation and honour unto him, ver. 9, so that all
wicked and covetous men shall look on him with
envy and gnashing of teeth, ver. 10, which psalm
being made up not only of affirmations what God is
able to do, but of promises what he will certainly per-
form, and being here by the apostle applied to this
matter of encouraging men to liberal almsgiving, is
in effect the assuring of the truth of that Old Testa-
II. CORINTHIANS.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for you, the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAP. X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base a-

1. Now I, that Paul that am so calumniated by some among you, and said by way of reproach to be mild and contemptible when I am personally present with you, but, when I am absent, severe and confident toward you, I exhort you by the meekness and
mong you, but being absent am bold toward you: but I beseech you, that I may not be bold when I am present with that confidence, where-which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh.

4. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5. Casting down imaginations, and every high thing that exalgeth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6. And having in readiness to revenge all disobedience, when your obedience is fulfilled.

7. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8. For though I should boast somewhat more of our authority, which the Lord hath given us

gentleness of Christ, which was so remarkable in him, and which I shall not be ashamed to imitate, be I never so vilified for it: and as I exhort you, so

2. I beseech God (or you), that at my coming I may not have occasion to exercise that severity which I think myself obliged to exercise against some who accuse me for a weak behaviour in my apostleship, as either fearing or flattering of men, too mild, on one of those grounds.

3. For though I am an infirm person, obnoxious myself to many afflictions and distresses, for which you are apt to despise me, yet do I not exercise my apostleship in a weak manner, or by weak weapons:

4. (For the instruments of our apostleship, the censures of the church, are not weak or contemptible, but such as have a divine force upon the conscience, for the beating down all the fortifications which are raised in us against the power of the gospel, or subduing the most refractory offenders):

5. But I use the censures of the church to bring down all the disputings and reasonings of men's understandings against the Christian doctrine, all notions and conceits of vain heretical men, to the acknowledgment and practice of the truth.

6. And truly thus I am resolved, when you have made good your obedience, reduced yourselves to good order, and demonstrated that, to punish those that remain refractory with severity enough. For when the whole church lies in disobedience, those acts of severity are not so fit to be used; but when the reformation of the greater part is so conspicuous, that it may be prudent to proceed against the refractory, then I shall not fail in my duty, but inflict these censures as shall be fit.

7. Do you judge so slightly, and, as the weakest and most passionate men are wont, only according to outward appearances? If any man out of confidence that he is a special favourite of Christ's think fit to despise me, let him consider, and by all those arguments, by which he will be able to conclude that he is the disciple or apostle of Christ, he will be able to conclude it of me also.

8. Nay, if I should pretend to some more authority from Christ than hath been given to others, (all for

4 am confident, θαρσόμε. 5 to God, τῷ Θεῷ. 6 shall have been fulfilled, ἐπιληφθή.
II. CORINTHIANS.

for edification, and not for your destruction, I should be able to make it good.

9. But that my epistles may not be taken for such bugbears as some affirm them to be,

10. Saying, that his letters are severe and authoritative, but his personal presence weak, and his speech contemptible, (this verse is to be read as in a parenthesis,)

11. Let him that thus calumniates me believe assuredly, that as my absent words are, so shall my present performances be, when I come among you.

12. For I shall not think fit to assume any thing to myself, plead any worth of mine, or seek praise by making comparisons with those that take so much upon them, ver. 7, but only I think fit to mind them that they, by judging of their gifts and virtues by their own fancies, and so flattering themselves, fall into great and pitiful folly by that means.

13. Neither will we take upon us to have authority over those who are not within our province, but only go as far as God hath given us commission to go, as far as God hath determined our province, which is certainly as far as to you.

14. For by extending myself to you, I do not over extend, or go beyond my line, as they which meddle with other men's labours, where they were never before; for indeed I have in my travels been among you, I have advanced as far as to you in the preaching of the gospel, and that before any other was with you, I planted the faith among you.
15. I do not pretend any title to those whom others have brought up in the gospel, but yet entertain myself with an hope, that as your church increaseth in the faith, so my province will become the larger in Christ by your merchandising and traffic with other countries.

16. And so preach the gospel far beyond Achaia, without invading any other man’s possession or province, without entering upon those parts where the gospel had been formerly preached by others.

17. For it is a most ridiculous thing for any man to rejoice or glory in any thing, but in having done that which is acceptable to God, in discharge of his duty.

18. For it is not our own good opinion of ourselves which qualifies us for reward or acceptance, but the sincerity of our actions before God, which may render us acceptable in his sight.

1. The fear that I have that you should be seduced tempts me to do that which you will be apt to count boasting, and think me to be a fool for doing so; viz. to praise myself, and magnify the pains that I have taken among you: this piece of folly you may do well to pardon in me;

2. For it is caused by nothing but by my kindness to you, my zeal to your good, and jealousy that other men may get away your love and esteem from me: which is a jealousy not so much for myself as for God, that he should lose a church beloved by him. For I have been to you as that officer among the Grecians was to their virgins, I have taken upon me the educating and forming of you, the cultivating and fitting of you, the taking care and watching over you, that so I might present you a fit and a pure spouse to Christ.

3. But there being such deceivers entered into the church, Simon Magus and his followers, using sorcery to beguile and infuse his falsities, I have reason

17 in respect of our line, κατὰ τὴν κατάνοιαν ἡμῶν. 18 over those regions that are ready, εἰς τὰ θρόμα. 1 I would you would pardon me a little piece of folly, οὕτως ἔχω καταφερθῇ μου μὴν ὅπερ ἦς καταφερθῆς. 3 prepared you to present a pure virgin to one man, to Christ. 3 toward, εἰς.
H. CORINTHIANS.

4 For if be that you fear that you may be corrupted from that purity and integrity which ought to be in Christians.

4. For if some other teachers that are come among you preach another Christ, shake the whole foundation of your religion, promise you more extraordinary, miraculous, spiritual gifts, than those which from us you have received, and in sum preach another gospel to you, then you may give me leave (it being more than time) to magnify myself, and expostulate with you whether they come to you (or any one of them) with such authority as I come, or whether there be any appearance or show of reason why you should prefer them before me.

5 For I suppose I was not a whit behind the very chiefest apostles.

5. For not to compare myself with the deceivers, I may justly compare with the most eminent of the true apostles, Peter and James and John.

6. And if it be objected to me, and perhaps truly, that my language hath nothing extraordinary in it, yet sure nothing can be objected against my skill, my explaining the mysteries of the gospel, (see note [c] 1 Cor. i,) but in our preaching and behaviour toward you we are acknowledged by all men not to come short of any other apostle in any piece of knowledge or revelation useful for you.

7 Have I committed an offence in abusing myself that ye might be excited, because I have preached to you the gospel of God freely?

7. Sure it ought not to be esteemed a fault in me (and yet I have been guilty of no other that might make me vile in your eyes) that I have so much tendered your advantages and so little mine own, that all my preaching among you hath put you to no kind of charge.

8, 9. Nay, I have been beholden to other churches, receiving provision from them, that I might preach freely to you; and when I fell short at my being with you, and had not wherewithal to supply my wants, yet I made not my wants known, I troubled none of my hands and earned my living, (1 Cor. iv. 12, and ix. 6,) so at other times I received supply from the Philippians, (Phil.iv. 15, 16,) as they came from Macedonia, and so have neither yet put you to any charge, nor mean I ever to do so.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

10. As I am an apostle of Christ, and as there is any sincerity in me, I will not be deprived of this.

4 do well to pardon me, καλάς ἵππαγες. 6 that I have no way come short of those which are the most eminent apostles, ὑπὲρ διασκεδασίας τῶν δισταλῶν ἀποστόλων. 6 but in every thing we are made manifest among all men toward you, ἐν πάση φανερωθείσῃ τῷ πάσῳ ἰμάτῳ. 7 asked, importuned no man.
11 Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
14 And no marvel; for Satan himself is transformed into an angel of light.
15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.
16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.
17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.
18 Seeing that many glory after the flesh, I will glory also.
19 For ye suffer fools gladly, seeing ye yourselves are wise.
20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man insult him.

11. And do not think it is any want of love that I make this resolution; God knows that is not the reason.
12. But the only cause of my resolution, which I will keep steadfastly, is this, that they that would find some fault with me, and magnify themselves before me, may not find any ground of doing so, but rather find me before them, and have somewhat to imitate in me in that very particular wherein they think they exceed me.
13. For the truth is, these men that come to infuse false doctrines into you behave themselves as cunningly as they can, and do labour to imitate and seem to do those very things that we true apostles do.
14. And it is no unusual matter for deceivers and seducers to do so, for Satan himself pretends to do those things that the good angels do, makes as if he meant you all kindness, when he comes to destroy you.
15. And therefore it is not any thing strange if seducing heretics employed by him do imitate the actions of the apostles of Christ; but according to the hypocrisy of their actions so shall their ends be.
16. There will be no great reason that this my glorying should make you count me imprudent; or if it do, it is no great matter; I will venture that, rather than suffer sycophants to seduce and corrupt you.
17. Yet what I say in this matter I deliver not as a piece of gospel, but as an external, incidental discourse in this matter, of which the false apostles boast, and I have much more reason than they: (see note [a] Heb. xi.)
18. And seeing others think fit to glory or boast of such extrinsic things as these, I may have leave to do the like.
19. For wise men are not wont to be angry, but are many times pleased to see others play the fools; and so do you in many other things.
20. I am sure you can bear with greater matters; you can give men leave to take you captive to their doctrines, how false soever; to deprive you of all you

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II. CORINTHIANS.

self, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit wherebysoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those have; to insult over you; to use you as contumeliously as is possible.

21. Which I tell you, to put you in mind how re-

proachfully you have been used by them: as indeed I have also been set at nought and vilified by them: for which there hath been little reason. For whatsoever reason any of them hath to think well of himself, I have sure as much cause as he, (though to say so may go for folly in me, as being a kind of boasting.)

22, 23. These seducers boast they are Hebrews, and Israelites, and of Abraham's stock, and then that they are apostles of Christ. And sure I am every one of these: and for the last, I cannot but say it, though it will be deemed boasting and folly in me, that I am more than an ordinary apostle, one that have taken more pains, suffered more of scourgings and imprison-

ments and dangers of imminent death than any of the very twelve apostles.

24. Five times was I scourged of the Jews without any mitigation, with the greatest severity that the law would permit.

25—27. Thrice was I beaten with wands, probably by the Roman officers, (see note [2];) once by a tumult of a seditious multitude of zealots I was without any judicial process stoned and left for dead, Acts xiv. 19; and still from time to time I have been ex-

ercised in all kinds and degrees of distresses.

28. And, not to name all, the many daily emergent
things that are without, 16 that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under [c] Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.


CHAP. XII.

1 But I shall give over these things; for if I should go on in it, I should then come to mention the visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out

16 the concurrence of business that comes daily upon me, the solicitude for all— ἡ ἐνεργεία τοῖς μοι ἐν σοφία τῷ ἐν συνέλευσιν.  17 scandalized, σκανδαλίζω.  18 am not on fire, εἰς πυρόν τι.  19 governor of the nation, ὁ θεσσαλικός.  1 But it, ἀλ.  2 for I shall come, ἀλληλούμενοι γάρ.  3 I know, οἶδα.  4 snatched as far as, ἀμφετέρων ἐστὶ.
II. CORINTHIANS.

of the body, I cannot tell: God knoweth.

4. But whether bodily or in vision, methought I was in the highest heaven, ver. 2, here called paradise in respect of the joys that dwell there, and had such revelations made to me by an angel from God as were wonderful to consider, but which I was forbidden to declare to others.

5. And though I have this abundant matter of glorying, yet shall I not make use of it any further or more plainly, but boast only of my sufferings for Christ.

6. For if I would speak of this, I justly might, for it is most certainly true; but I will say no more of this subject; for I desire not to put men into any other opinion of me than what they have from those more visible evidences, my ordinary constant actions or words.

7. And indeed after I had these high transcendent revelations, that I might not be elevated with them, a sharp affliction was sent me in mercy by God, but inflicted on me by Satan and some instruments of his, who dealt very roughly with me, beat me, imprisoned me, scourged me, (see Chrysost. Epist. 15. tom. 7. p. 101. line 40,) and this was by God designed to keep me humble.

8. And I earnestly prayed to God to be delivered from it.

9. And the only answer I received was this: It is enough for thee that what I do is for thy good; afflictions are the means to do the Christian most good; the greater the pressures are, the more visible is the perfection of the divine assistance; or, the more thy persecutions are, the more is the gospel propagated by thee (Theophylact); nay, afflictions therefore are the things I rejoice in (see note [c] Heb. iii.) more than any thing, even than revelations themselves, as the means by which the power of Christ and his presence may appear more visibly upon me (see note [d] Rom. ix.) than by any other means it could, even in as glorious a manner as that wherein God exhibited himself in the ark.

10. Therefore I take pleasure in infirm reproaches, and persecutions for Christ, is a thing

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5 what he seeth me, or hears any thing from me, 6 height, ὑψηλόν. 7 το—σαρκί. 8 favour, χάρις. 9 inhabit, ἐνυπάρχων.
ities, in reproaches, with which I am perfectly pleased, I have nothing of exception against them; for in time of afflictions the strength of Christ is more eminently visible in me, the heavier the pressures are, the greater supports I have from him; or, the more I suffer for, the more proselytes I gain to it (Theophylact).

11. You see how vain I am in boasting; yet your calumnies have made it necessary for me to do so; for I have been commenced of sure I have done and suffered as much as any the you: for in nothing am I behind the very most valued apostle, though indeed I have no reason to have any opinion of myself for all this.

12. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13. For what is it wherein you were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but for the children I ought not to lay up your possessions, but your salvation; and as a parent for the parents for the children.

15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16. But be it so, I did not burden you: me, that although I never received any pay from you nevertheless, being for the preaching the gospel, yet I have cunningly crafty, I caught you with guile.

17. If this have any truth in it, let it appear: have gain of you by any I done this by any of those whom I have sent to you?

10. wherein you have received diminution more than the rest of the churches, & ἅρπαζοντε ὅλη τὰς λοιπὰς— 11. did not importune you: see ch. xi. 9.
of them whom I sent unto you?
18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?
19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.
20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wrathes, strifes, backbitings, whisperings, swellings, tumults:
21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

18. I persuaded Titus to come to you, (see ch. ix. 5,) and sent Luke along with him: did Titus or the other make any kind of gain of you? did he defraud you of aught? did not he behave himself just after the same manner as I had done before?

19. Do not think, as formerly ye have done, that what I thus say is spoken largely, as to take off the objections which you have against me by some fair specious colours and excuses. No, in the sight of God I speak the very perfect truth, and would not say it for my own sake, were it not, in probability, to tend to your good, to take you off (by my giving this account of myself) from the factious courses which through admiration of other men's persons ye are engaged in.

20. For I would fain prevent what I see too probable, that when I come to you we shall neither of us be much pleased at the meeting; not I with you, seeing you seduced and corrupted; nor you with me, when I shall be forced to inflict censures upon you: I mean, lest these sparks of faction and division that are among you break out into flames;

21. And I be forced to exercise severity among you, to inflict censures on many of those who had formerly offended, and been warned (if not punished) by my former epistle, and have not yet reformed and forsaken those base unnatural sins to which the heathen idol-feasts had betrayed them: (see note [c] 1 Cor. v, and note [b] 2 Cor. ii, and ch. xiii. 2.)

CHAP. XIII.

1. I am now this third time about to come among you, (see ch. xii. 14,) and this is my solemn second admonition by epistle, which if it be not obeyed, will certainly bring censures upon you at my coming.

2. I gave you a solemn warning in my former epistle, which was of the same force as if I had been personally with you; and behold now I do so again; and though I am still absent, yet this epistle is to
I supply the place of my personal presence; and therefore I do now solemnly write and denounce, both to those that have then sinned and have not wrought any full reformation, and to all others that have since been drawn into such irregular courses, that with all such I will proceed severely at my coming among you.

3. And this I shall do the rather, because you are so high as to call my commission for apostleship into question, and to require me to prove that what I speak or do is from Christ; when by that which hath been done already, by miracles and other evidences, it is most manifest, that Christ hath expressed himself to speak to you by me, and so to own the doctrine I teach, and the authority I pretend to among you.

4. For as Christ appeared to be a weak and frail man in being crucified, but was evidenced to be omnipotent God by his resurrection; so I also may appear weak and a mere ordinary man, fit to be despised and contemned by you, (as you look upon me in myself, and in respect of the afflictions which have been and are upon me,) but yet I shall show that I am an apostle of Christ, armed with commission and power from God, which I have already, both by preaching and miracles, and shall further, by censures upon the contumacious, evidence unto and among you.

5. Make trial by what you please, whether I am not an apostle of Christ, and have planted Christ among you, taught you the true faith. Have there not been such evidences of my apostleship, ch. xii. 12, such assurances of Christ's giving me authority of his presence among you in my ministry, that you yourselves cannot choose but acknowledge it? yes, certainly there are, if you are not the most senseless wretched persons in the world, the most unfit for God to approve or wink at.

6. But whatever you are yourselves, or whatever ye think of me, you shall find, I doubt not, that I am not disapproved by Christ, but abundantly owned by him.

7. Now I pray God to preserve you from every evil way, from all corruption or seduction, not that I may have occasion to approve my apostolical power

2 among, ἐν.  
3 Or, with him: for the King's MS. reads σὺν.  
4 Do ye not discern yourselves, ὅσον δὲν ἴδετε ἑαυτοὺς πονεῖτε.  
5 among, ἐν.  
6 truly if in some measure ye do not, ye are reprobates, εἴ μὴ ἢπα αὕτοις ἐστε.
among you by punishing offenders, but that you may live like Christians, whatsoever opinion you have of me.

8. For though we have no ability to do any thing, in case we should set ourselves against Christ and his gospel, yet in defence of it we are able to do somewhat by his assistance and blessing; or, we have no power or authority to punish those who do not offend, or if we do, God cooperates not with us in that act (Theophylact).

9. And in this sense the weaker we are, that is, the less severe, the less proofs we give of our apostolical power, the better we are pleased, and the stronger, that is, the more innocent and blameless ye keep yourselves; having no delight in inflicting censures on offenders, but much rejoiced to see your innocence: and there is nothing that we more desire, than that you be made up into such a form or frame which shall be acceptable in God's sight, or that ye live together in communion, undivided, see note [c], no one of you being broken off by excommunication.

10. And that is the reason of my giving you these wholesome warnings before I come, that when I come I may not proceed to excision, (according to the authority given me by Christ,) but deal with you according to that milder way of instruction, not of excommunication, which is to take place among contumacious offenders, such as I desire not to find you at my coming.

11. And now I take my leave of you, beseeching God's blessing upon you; and I pray, be ye careful to keep together in the united profession of the same faith; and if there fall out any thing cross among you, support it cheerfully; be all mutually kind and peaceable, without any divisions or schisms among you: and that is the way to have that God, who so much values and so strictly commands love and peace among all, to be for ever among you by his grace.

12. Greet one another from me with all kindness, with you all. Amen. see note [c] Rom xvi.

13. All the Christians here send you greeting.

* The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

7 knitting together: see note [c]. 8 be knit together. 9 communication.
THE

EPISTLE OF PAUL THE APOSTLE

TO

THE [a] GALATIANS.

CHAP. I.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

1. Paul, an apostle, (that had not my commission from any mere man, (as some others, the secondary apostles, had,) but from God in heaven, and was not called by any other apostle of Christ, or assisted by any, but first called to the faith by the immediate voice of Jesus Christ speaking to me out of heaven, then by revelation from him, Acts ix. 15, authorized to preach among the Gentiles, and after, Acts xiii. 2, by special direction of the Holy Ghost separated to the apostleship, who also received all my instructions from him by vision to Ananias, and so in effect from God the Father, which by his power raised him from the dead, and gave all power unto him;)

2. And all those that are constantly with me, (see Phil. iv. 22,) my fellow-labourers in the gospel, send greeting to all the several churches in the cities and regions of Galatia.

3. See Rom. i. 7.

4. Whose dying for us was purposely designed to work a reformation and mortification of sin in us, and to take us off from the corrupt practices of the men of this age, both idolatrous Gentiles and corrupt hypocritical Jews, which, with a zeal to circumcision, and the like Mosaical rites, live in all the impurity and impiety in the world; and wherein Christ hath done nothing but what is exactly according to the will and appointment of the eternal God and Father of us all, the God of Israel, whom the Jews acknowledge and profess to worship.

1 from, àω.  2 approaching, or, instant wicked age, ἐνσετωτός αλόων ποιμεν.  3 our God and Father, τοῦ Θεοῦ καὶ Παπρος ἡμῶν.
5 To whom be glory for ever and ever. Amen.
6 Having so lately preached the gospel of Christ among you, Acts xviii. 23, and thereby either confirmed or first converted you to the faith, I wonder you should so suddenly forsake those infusions you received from me, and remove quite from the truth of the gospel to a new strange doctrine.

7 Which indeed is far from being another gospel, or doctrine of Christ, fit to come in competition with what I preached to you, far from being taught, as is pretended, by other apostles; only there are some Gentiles that had lived in Judea, of the sect of the Gnostics, such as were at Philippi, ch. iii. 3, teaching the Gentile converts that they must be circumcised, not out of any principle of piety or true zeal to the Mosaic law, but that they might curry favour with the Jews, and avoid the pressures that lay upon the Christians, whose persecutions were generally caused by them; and these do quite pervert and change that doctrine that I delivered you from Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed.

9 And that ye may take more heed to what I say, I repeat it again, Whosoever teaches you any new doctrine, contrary to what I at first preached to you, let him be cast out of the church by you.

10 By this you may guess whose doctrine is most to be heeded; theirs sure that desire not to get the favour of men, to avert the displeasure of men, but to secure the favour of God, to approve themselves to him: and I hope it is clear, that is my only design, and not theirs, who labour to propitiate the persecuting Jews, as by their new infusions it is manifest your Gnostic teachers do. This if I did, I must profess, I should not faithfully discharge the trust reposed in me by Christ; or, if I had had a mind to this, I had never turned Christian, losing thereby all my interests among the Jews.

4 through, ἐν. 5 if even, καὶ ἐν. 6 shall preach: for the King’s MS. reads ἐβαγγέλιον. 7 anathema, ἀδίκεια: see Rom. ix. 3. 8 anathema: ver. 8. 9 would not have been, οὐκ ἐν ἡμερ. 10
11. But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ.

13. For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.

14. And profited in the Jews’ religion above many of mine own nation, being more exceedingly zealous of the traditions of my fathers.

15. But when it pleased God, who [d] separated me from my mother’s womb, and called me by his grace,

16. To reveal his Son in me, that I might preach him among the heathen; immediately I was conferred not with flesh and blood:

17. Neither went I up to Jerusalem to those which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18. Then after three years I went up to Jerusalem, I escaped their hands, Acts ix. 25, and I came.
Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

19. But beside him I saw not any apostle of the first rank, that is, of the twelve, nor any of the other rank, save only James the kinsman of Christ, who was bishop of Jerusalem at that time, and so an apostle of a second rank, (see note [b] Rom. xvi.) though not one of the twelve; see note [a] ch. ii.

20. Of the truth of all this that I say, I call God to witness; (as in a matter of greatest weight, on the belief of which the profitable discharge of my office, and reception of my labours, very much dependeth.)

20. Now the things which I write unto you, behold, before God, I lie not.

21. Afterwards I came into the regions of Syria and Cilicia;

21. After this I went (by admonition from God, Acts xxii. 17, 18,) to Cæsarea which is in Syria, (see note [c] Matt. xvi.) and thence to Tarsus, (my native city in Cilicia, Acts xxii. 3,) Acts ix. 30.

22. And was unknown by face unto the churches of Judæa which were in Christ;

22. And all this while I was not so much as known to the churches of Judæa that had received the faith, that is, to those other beside that of Jerusalem mentioned ver. 18. (All which I have said to shew (what was undertaken, ver. 11,) how far I was from receiving instructions from any other but Christ himself, ver. 16.)

23. All that they knew of me was, that they had heard of my preaching the Christian doctrine, which I had persecuted.

24. And they magnified the name of God for this mercy of his wrought in my conversion.

CHAP. II.

1. After this, some fourteen years after my conversion, (mentioned ch. i. 16,) I went a second time to Jerusalem, Barnabas and I together, and Titus also attended me.

2. And by God's appointment, either first signified or after confirmed to me by vision, (such as Paul often had about several matters,) I went up at this time to Jerusalem, and gave the church there an account of my preaching (and the success of that) among the Gentiles, but privately [b] to Gentiles. This I thought fit to do, and yet first to do it to those that were the principal men among them, James the bishop of Jerusalem, and Peter and John, ver. 9, who were all apostles of the circumcision, or Jewish converts; and my reason of doing so was,

1 Afterward. 2 about fourteen years. 3 severally, κατά βλαστ. 4 the chief men, τῶν δικοῦν.
llest I should miscarry on one side or other, lose either
my present or my past labour; my present among the
Jews, my past among the Gentiles; that is, lest by
the Jews I should be thought to preach a different
doctrine from those who had been called before me,
or by the Gentiles (if I should to their prejudice
comply with the Jews) I should be thought inconstant,
and be deemed not to count it lawful to con-
verse with them, which would utterly obstruct their
way to receiving the faith, and shut it up from them.

3. And by what I then did, they did all so fully
consent to my doctrine, (that Gentile Christians were
not bound to the Jewish observances,) that, as I would
not yield, so they did not force Titus to be circum-
cised, though he were known to be a Greek, and
familiarly conversed with me, and was employed
by me.

4. This I thus did because of the sly Jews, that
making as if they were Christians, came to observe
what liberty I took in omitting the observances of the
law, that by some means or other they might ac-
cuse me, and either by the verdict of the council of
Jerusalem, or by some other means, (by bringing
persecution &c. upon me,) enforce me to the observ-
ation of the Jewish ceremonies.

5. To these men (though at other times I was con-
tent to comply with the weak) I could not think fit to
do it never so little while, though but for that space
of my staying at Jerusalem, or to yield by any kind of
acknowledgment or condescension, that the Gentiles
should be obnoxious to that yoke; and this, that we
might not betray the gospel of Christ, but preserve it
entire to you.

6. As for those prime men, intimated ver. 2. and
named ver. 9, (James and Peter and John, I need
not give any other character of them, God is not
moved in this matter with the personal excellencies
of any, but can make use of any the meanest as well
as most excellent instruments,) for these, I say,
though they were persons of great knowledge and
dignity and authority, and that most justly, yet when
they understood what I had done, they gave me
no advice to alter any thing, nor said any more to me
than what I knew before:

5 not so much as, οἴδ'.
6 but this by reason of, διὰ δι'.
7 insinuating themselves,

εἰπελθοῦντες. 8 not place so much as for an hour by submission, οἴδαν πρὸς δὲν τῇ ἐπιστήμῃ.
9 toward, πρὸς.
10 the chief men. 11 added nothing, οἴδαν προσεθηκέντο.'
7. But contrariwise, [γ] when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of Peter, whose commission was to preach to the Jews especially;

8. (For the same God that had enabled Peter, and given him gifts and miraculous powers to discharge that office of an apostle to the Jews, gave me also the like commission and abilities to be an apostle to the Gentiles:)

9. These three, I say, James the bishop of Jerusalem, and Peter, and John the son of Zebedee, two prime apostles, who were looked on as the pillars of the church, approved and commended all that we did or had done, acknowledged us as their companions, joined with us, and did by consent make an agreement, that they and we should betake ourselves severally, (into what city soever either of us entered,) we to the Gentiles and they to the Jews of the city, and so constitute several congregations in each city of Jews and Gentiles: (see note [b] Rev. xi.)

10. And all that they insisted on to us was, that we should take into our care the wants of the poor Christians in Judea, who were sadly spoiled and wasted by their unbelieving countrymen, 1 Thess. xi. 14, Heb. x. 34, (see Chrysostom,) and get collections for them among the Gentiles, which I was as forward to do as they to have me.

11. But when Peter was come to Antioch, I withstood him 17 to the face, because he [g] was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them 12 wrought in Peter, ἐνφύρησας Πέτρῳ. 13 toward, εἰς. 14 wrought also in me, ἐνφύρησα εἰς ἐμοί. 16 are reputed, οῖς δοκοῦτες. 17 face to face, because he had been blamed, ἐπιτά πρὸς ἐμοίν.
which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 And the whole number of the Jewish converts of Antiochias followed his example, and abstained from conversing freely with the Gentiles, making as if they were such zealots of the Mosaical law as that they would not use this illegal liberty; and this was so universally done by all, that Barnabas, that came with me, began to be wrought on by it, and to make scruple to converse familiarly with the Gentiles, as if it were not lawful to do so.

15 Whereupon, considering the inconvenience that would come on this, and that it would be a way to shut out all the Gentiles from the faith, if by Peter's fear of scandalizing the Jews men were brought to believe that the Gentiles might not freely be accompanied with, (and consequently could not be preached to by us,) and so that this was not the way which was most conducible to the propagating of Christian religion, which was like to consist more of Gentiles than of Jews, I thus spake publicly to Peter: Thou hast hitherto lived like (and conversed with) the Gentile Christians, and not observed the Jewish rules; why dost thou now by thy practice bring the Gentiles to think it necessary for them to observe the Jewish law?

15. Certainly that which these men learn and think to be implied by this practice of thine is far from being true doctrine; for we that indeed were, before our Christianity, Jews born, and so far more obliged in any reason to observe the Mosaical law than the idolatrous ignorant heathens, whom the Jews themselves never thought obliged to the Mosaical performances, and therefore looked upon them with such contempt, as impure, and not fit to be conversed with;

16. We, I say, being taught by Christianity, that man is not justified by the observation of the law, (see note [g] Matt. v,) by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justi-

18 the straight path to the truth, ὁ ἅγιος τῆς δικαιοσύνης. 19 birth, φῶς.
fied by the faith of performances for justification, but on the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found [a] sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who now I am no longer the man I was, that is, a Jew, but

21 I have been crucified, crucified, crucified, crucified.

22 but, or, and I live, not any longer I, but ye live by faith. 23 what I now live, $\phi \nu \xi$. 
loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

21. This freedom therefore I make use of, and do not depend on the law for justification, nor think the Mosaical observances still necessary; for that were to evacuate the gospel of Christ, (see note [c] Heb. xiii.,) for if still the Mosaical performances are necessary and sufficient to our justification, then Christ needed not to have died, it would be matter of no advantage to us that he thus came into the world and laid down his life for us.

O FOOLISH Galatians, who hath [a] bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, [b] crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2. I pray let me dispute it a while with you, and demand this one thing, which may reasonably set an end to the whole controversy. The gifts of the Spirit that are in your church, were they there till the gospel was preached to you? (1 Cor. xii. 28.) was the Mosaical law able to give you any such privileges, to work such miracles among you? Undoubtedly it was not.

3. And then is there any reason, that having by the gospel received the gifts of the Spirit, and so begun to be a Christian church, thriven and prospered well in that plain way, you should now think it necessary to take in the law as a suppletory, to make yourselves up with the external, Mosaical, carnal rites and ceremonies?

3. Have ye suffered so many things in vain? if it be yet in vain.

4. You have suffered many persecutions and hardships for Christianity, which, if you would have Judaized, you might have avoided, (your persecutions generally proceeding from that fountain;) and if this doctrine be true, then what are ye the better for all these sufferings? Nay, it were well if this were all,

1 to whom before your eyes Jesus Christ hath been set forth among you, having been crucified, or, (leaving out among you, for the King's MS. omits ᾧ ὑμῖν;) to whom Jesus Christ, that was crucified, hath been set forth before your eyes. 2 do you now end in the flesh? νῦν σαρκικὰ ἔχειτε; 3 and I would it were even in vain, εἴ τέ καὶ εἶχέν.
that you should only lose the benefits of your sufferings; it is to be feared this change will bring worse effects on you, the loss of that evangelical spirit, if you mend not.

5. God therefore that hath furnished your church with so many extraordinary gifts of the Spirit, and wrought so many miracles among you, did he any such thing under the Mosaical law? is there any thing in that fit to draw you back to it again from the profession of the gospel? ver. 2. Is not faith it that all the great privileges and advantages have still belonged to?

6. As it was believing upon which Abraham was justified.

7. From whence it follows, that those which are justified as Abraham was, are not the Mosaical observers, but believers only, those that receive and obey that doctrine which is taught and required by Christ, the Gentiles as well as Jews.

8. And the words of the promise made to Abraham, which was an evangelical not legal promise, did in effect contain this in them, that all nations of the world, and not only the Jews, should be justified by faith, and so the Gentiles now, and that without legal Mosaical performances, for thus the words of the promise ran, In thee shall all the nations of the earth be blessed: all the nations; and so the heathens, and not only the Jews, who lived according to the law, shall be blessed in thee, that is, the form of benediction used among the Gentiles, and not only the Jews, shall be with mention of Abraham's name, viz. that God will bless them as he blessed Abraham, justify them as he did him, make the whole Gentile world partakers of that promise made personally to Abraham, on condition they believe and obey as he did: all looking on Abraham's obedience and justification as the example of all Christians, that all that believe and obey as he did shall be blessed as he was.

9. From all which it is clear, that believers or Christian livers, without Mosaical performances, have their part of that blessing that was promised to Abraham; and those that sprang from him (from his faith as well as from his loins) are blessed on the same terms as he was.

10. For all that expect to be justified by the law without the faith of Christ, (which, if it be acknowledged, takes away the wall of partition betwixt Jew
ten, Cursed is every
one that continueth
not in all things
which are written in
the book of the law
to do them.

11 But that no man
is justified by the law
in the sight of God,
& is evident: for,
4 The just shall live
by faith.
12 And the law is
not of faith: but,
The man that doeth
6 them shall live in
them.
13 Christ hath re-
deemed us from the
curse of the law, be-
ing made a curse for
us: for it is written,
Cursed is every one
that hangeth on a
tree:
14 That the bless-
ing of Abraham
might come on the
Gentiles through Je-
sus Christ; that we
might receive the
promise of the Spi-
rit through faith.

15 Brethren, I speak
after the manner of
men; Though it be
but a man's cove-
nant, yet if it be con-
formed, no man dis-
annulleth, or addeth
thereto.
16 Now to Abra-
ham and his seed
were the promises
made. He saith not,
And to seeds, as of
many; but as of one,
And to thy seed,
which is [d]Christ.

and Gentile, and consequently the law, which in the
external part of it established that partition and non-
communion between them,) or without accepting
those re-formations and changes of shadow for sub-
stance, brought in by Christ, do set up Moses, not
only absolutely, but comparatively and exclusively to
Christ; and they that do thus are still involved under
the curse for every sin they are ever guilty of, and
consequently being guilty of some breach or other can
never have any thing but curse by this means, and so
are far from being justified.

11. And the same is proved by that known testi-
mony, Habak. ii. 4, (see Rom. i. 17, Heb. x. 38,) They
to whom life is promised are the believers, or they
that are justified after the evangelical manner.
12. Whereas the law makes no account of faith,
allows no justification but on condition of legal obe-
dience, performance of all that it requires.
13. In which case, there being no means in the law
to justify any, but rather to bring curses on all, be-
cause all have sinned, ver. 10, Christ hath been sea-
sonably pleased to interpose, to make satisfaction for
sin, to bear that curse which belonged to us, (and
that he did by being crucified, which being a Roman
punishment was yet near kin to that of hanging on a
tree, that is, a gibbet of wood, Deut. xix. 23, which
is said there to be an accursed death :)
14. That the favour bestowed on Abraham, of being
justified by faith, and not by ceremonial observances,
may be communicated to the Gentiles who believe in
God as Abraham, and all those precious consequents
thereof, the gifts of the Spirit useful to the building
up of a church, ver. 5, as well as that single promise of
justification.

15. Brethren, it is ordinarily acknowledged among
men, that a covenant, though it be but of a man, being
once firmly made cannot be voided.
16. And much less can the promises of God mis-
carry, which were made to Abraham and to his seed;
not to seeds in the plural, which might make a differ-
ence betwixt Jews and Gentiles, but in the singular,
to thy seed, viz., as to Isaac (who was therein a type
of Christ) so distinctly to Christ, as he is the head of
a family, a spiritual father of children, all believers
coming from him as a spiritual progeny, and conse-

4 The just by faith shall live, Δικαιος εν πιστευσις Χριστου. 5 those things, abrd.
17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

To the same purpose again it is observable, that the law, that was delivered by Moses above four hundred and thirty years after the time that that promise was made to Abraham, Gen. xii. 3, cannot in any reason be thought to disannul, or frustrate, or invalidate the covenant made by God to Abraham, and in him to all believers or Christians, his spiritual as well as carnal progeny, so as to leave believers now under obligation to observe the Mosaical law, or to propose justification to them upon no other terms but those; when in the promise to Abraham, so long before, it was made over to them upon these other cheaper and better terms of fidelity and sincerity, and purity of the heart.

18. For if the blessing that is promised to Abraham’s seed, whether carnal or spiritual, that is, to believing Gentiles as well as circumcised Jews, came by the performance of the Mosaical law, then comes it not by the promise made to Abraham: which is directly contrary to the scripture, which affirms it to come, as to Abraham, so to all others, by promise only.

19. You will ask then, if the promise made to Abraham be the only thing by which, now and ever since, justification hath been to be had, to what purpose the law was given? I answer, It was given to restrain men from sin, and to shew them their guilt, and to make them seek out for a remedy, which is to be found only in the doctrine of the gospel; and in this respect it was useful for the while, till Christ and his members, disciples and believers, should come; and that the law might be the more effectual to that end, to restrain us from sin, it was given in a glorious formidable manner, by angels delivering the ten commandments in thunder, so terribly, that the people durst not approach the mountain, and therefore was Moses called up to be a mediator, standing betwixt God and the people, to shew them the word of the Lord, Deut. v. 5, and by his hand it was delivered to them.

20. Here again it may be objected, that if in the delivery of the law Moses were a mediator, he must then needs be so between God and the Israelites, and
then it must be supposed that as in a covenant, so in
that giving of the law there must be a contract be-
tween God and the people, and then the subject-
matter of this contract will in all probability be just-
ification upon performance of legal obedience; and
then God will by pact be obliged to observe this truth
still, and justify such, and none else.

21. To this I answer, that if this were conclusive, it
would then make void those promises made to Abra-
ham, which must be as carefully preserved as the ob-
jector seems careful to make good God's pact by the
law. And indeed the true way of stating the difficulty
must be by preserving both as far as the matter will
bear. But there is one thing supposed in this objection
which is utterly false, and the cause of all the mistake,
viz. that it is possible to perform the law, (for that must
be presupposed before we can talk of justification by
that contract betwixt God and man,) or that the law
furnishes with strength sufficient to do it. If that in-
deed were true, there would be no reason to expect the
performance of the promises made to Abraham, and
consequently of justification, but only by the law;
but when the law doth no such matter, it is clear that
that cannot be a valid contract, but void as soon as
made, and so that it supersedes not that other of pro-
mise to Abraham, or that which is now by me insisted
on in Christ, which is purposely to supply the defects
and failances of the law.

22. But it is clear by scripture, that all men of all
nations, Jews and others, are guilty of sin, Rom. iii.
19, and so incapable of justification by the law,
which requires perfect obedience, or else cannot
justify, and so still there is no justification to be had
upon other terms but those of grace and promise,
upon condition of performing sincere evangelical
faithful obedience.

23. All that can be said of the law is, that before
Christ and the gospel came we were by God put
under that economy, kept under and disciplined by
it, as in a state of candidates or expectants, until the
time should come for the revelation of the gospel.

24. And so the law was only a guardian or insti-
tutor of us in time of minority, as it were, an im-
perfect rule proportioned to an imperfect state, not
to justify, but only to keep us in order, and to leave
and deliver us up to the gospel only for justification.

25. Now therefore the gospel being come, the
faith is come, we are schoolmaster, or guardian in minority, is quite outdated.

26. For all that are true believers are adopted by God, and consequently justified without legal observance only by faith in Christ Jesus.

27. According to that known rule, that all, of what sort soever, that have received the faith, and are accordingly baptized into it, are made members of Christ.

28. And there is no discrimination from any outward accidents of country, relation, sex, but circumcised or uncircumcised, ye are all equally accepted in Christ, if sincere believers, or being members of Christ, ver. 27, ye are all accepted by God.

29. And if received and accepted by God as members of Christ, then are ye that spiritual seed of Abraham to whom the promises of justification made by him do belong by way of inheritance, without any necessity of legal performances or any other supplemen
tory claim or tenure.

CHAP. IV.

NOW I say, That the heir, as long as
he is a child, differ
eth nothing from a
servant, though he be lord of all;

2 But is under tutors and gover
ners until the time
appointed of the
father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might

9 Or, all Jesus Christ’s: for the King’s MS. reads ἡσσαντες ἐν τούτῳ τοις ἀνθρώποις Χριστοῦ. 1 guardians and stewards, ἐντυράντας καὶ ὀικονόμους.
receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

10. Ye observe the Mosaical ceremonies, (see note [q] ch. iii.) sabbaths, and new moons, and solemn feasts, and anniversary feasts, or those that return every seventh and every fiftieth year, sabbatical years, or jubilees, after the same manner that the Jews before Christ thought themselves obliged to observe them.

2 that, &c.
11. I am afraid of you, lest I have bestowed upon you labour in vain.

12. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13. Nay, why should this fear so trouble you now, more than formerly it did? You know, and cannot but remember, that when I formerly preached unto you, I was persecuted for my doctrine.

14. And you then were not at all moved by that discouragement to despise me or my preaching, but received me with all the respect and belief and cheerfulness imaginable.

15. And then how happy did you think yourselves, that you had such an apostle! What would you not have parted with for our sakes, were it never so dear to you, though now you are so shy, and afraid of a little persecution? or what is now become of all that for which you were so taken notice of, and magnified among men, as the kindest and loveliest of any to your teachers, so kind, that I am able to bear you witness, that nothing was so precious to you but you would have parted with it for my sake? (Theophylact.)

16. Am I therefore become your enemy, because I tell you the truth?

17. Their great zeal toward you is out of no sincere affection, or desire of your good, but that they may supplant me, and get all your affection to themselves, or that they may shut you out of the fold of Christ, that ye may follow them as your new pastors.

18. But it is good

3 I was also as ye, καθὼς ἦσαν ἡμῖν. 4 formerly, τὸ πρότερον. 5 What therefore is, or, was your happiness? 6 The King's MS. reads ὅμας, you, but other copies have ἡμᾶς, us. 7 The King's MS. reads ὅμας, you, but other copies have ἡμᾶς, us. 8 woe them, τοῖς ἄποροις.
to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you.

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are [an] allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

therefore so you ought in your affections to me, and to the doctrine then preached to you, and that now when I am absent, and not only when I am present among you: such a feeble decaying affection as that is good for nothing.

19. My babes, which cost me the same pain now that you would if I were now to convert you anew, till I can hear that the doctrine and practice of the gospel be purely and perfectly received among you (thus great is my kindness to you),

20. It was no want of care or kindness in me, that I was not with you before this. Many resolutions I have had to come to you, and to speak with (instead of writing to) you, and so to apply these remedies, sharper or milder, as should appear most convenient, being uncertain at this distance which is the best way of dealing with you.

21. Certainly ye that stand for the necessity of legal performances to justification, may in the very law itself see yourselves confuted.

22. For of the two children that Abraham had, the one of Hagar, which denotes the law, the other of Sarah, which denotes the gospel, without legal performances,

23. It is apparent that one, viz. Hagar’s child, was born after an ordinary manner; but Sarah’s child was not by the ordinary course of nature, but above it, by the power of God, and by virtue of the promise made to Abraham.

24. And these two mothers are figurative expressions, and allegorically denote the first and second covenant, (see note on the title of these books,) the law and the gospel: Hagar denotes the law given from Sinai, and that brings nothing with it but servitude and strict observances, and yet thereby helps no man to the condition of sons, to justification.

25. For the name of Hagar signifies the mount where the law was given; and this is answerable to the present state of the Jews, these Hagarens and all that spring from Ismael being by their own laws bound to be circumcised, and observe the Mosaical law like the Jews, and so they, like Hagar their mother, are in a servile condition still.
26 But Jerusalem which is above is free, which is the mother of us all.

26. But Sarah, which denotes the state of the gospel, that new city which Christ hath brought from heaven with him (see note [b] Rev. xxi.), of which all we Christians are free-men or citizens, she is a free-woman, and signifies that we Christians, Gentiles as well as Jews, are free from the Mosaical rites, &c., and that we may be justified without them.

27. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

27. According to that prophecy, Isa. liv. 1, Rejoice &c. the meaning of which is, that the gospel covenant, which when Christ was here on earth had few children, few that were brought forth by it, after his death, upon the preaching of the gospel by the apostles to the Gentiles, had many more than among the Jews in his lifetime.

28. But, my brethren, as Isaac was born only by strength of God’s promise, not by any ordinary means, Abraham and Sarah being beyond age, so are the children of God received to be such, and justified only by the promise of God, (that is, through the strength of that promise to Abraham and covenant in Christ, that all faithful, obedient, persevering believers should be justified,) without any Mosaical performances.

29. But as Ismael then, who was born by the strength of nature, persecuted him that was born by the strength of God’s promise only, viz. Isaac, so now it comes to pass; they that depend on the law for justification, persecute them that depend only on God’s promise, that are persuaded that through faith, without legal performances, they shall be justified.

30. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

30. To these therefore is applicable that which follows in the story, that Ismael is to be cast out, and none but Isaac to inherit: they that depend on the law for justification never attain to it, but they that depend on the sole promise of God, and accordingly expect to be justified upon performance of sincere evangelical obedience, without necessity of legal performances, they only shall be heirs of this mercy.

31. So then, brethren, we are not children of the bondwoman, but of the free.

31. And so all this belongs to us who are Christians, and consequently are not obliged to the Mosaical performances, but justified by the gospel way without them.

CHAP. V.

STAND fast therefore in the liberty wherewith the supernal Jerusalem, ἡ ἡρουσαλήμ. to which, ἃ.
Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is [a] become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 Ye are discharged from Christ.

2 by the Spirit through faith, προέβλεψα ἐκ πλεωτέρων.

4 is consummate by charity. 5 called you, καλοδέοι. 6 toward, εἰς. 7 will not mind any other thing, οὐδὲν ἀλλο φρονήσετε. 8 the condemnation, τὸ κρίμα.
11. Some of your teachers, it seems, have told you, that I am for the urging of circumcision upon Christians, and that I have done so in some places: but I pray do you guess of the truth of this suggestion, by the persecutions which I suffer, which generally fall upon me among the Jews, for my affirming the Mosaical law to be abolished, and would not fall upon me if I pressed the observation of the Mosaical law in this particular of so great importance. The great exception that the Jews have against my preaching and others believing me, is the abolition of the Mosaical law, and the removing of that one exception would be the appeasing of the wrath of the Jews, who probably would oppose it no longer; but this, you see, is not done, for the Jews are still as great opposers of Christianity, (where it is preached by me,) and of me for preaching it, and of others that so receive it from me, as ever they were.

12. Thus unreasonable are their pretensions that would seduce you from your constancy, and are content to say any thing, though never so false and improbable, to that purpose: all that I have to say of them is, I wish they were excommunicated, turned out from among you, that thus endeavour to pervert you.

13. Christ hath freed you believers from the rigour of the law, that is, both from the necessity of Mosaical observances, and of perfect exact obedience under the penalty of the curse: only do not you make an uncharitable or a carnal use of this liberty, either to contemn and scandalize those that dare not use this liberty, Rom. xiv. 1, or to fall into acts of sin, and to think your Christian liberty will excuse you; but by charity behave yourselves toward all your brethren in this matter of legal ceremonies as may be most for their advantages.

14. For this is indeed the sum of that law which ye pretend so much to vindicate, endeavouring the good of all others as much as ye can, or as you would your own, and not permitting your zeal to set you on designs of malice, and defaming of others.

15. But if you be so uncharitable as to calumniate and defame one another, this will break out in a while, as in other places it doth already, to open feuds, persecuting and mischieving your fellow Christians.

9 But I, Ἐκμήδ.  
10 Is the offence of the cross (the King’s MS. adds τοῦ Χριστοῦ) of Christ, ἕρα—  
11 unsettle you, ἀνατατούντες.
16. My advice therefore is, that you order your actions according to the gospel rule, and do not those things which are most acceptable to the senses, most agreeable to your carnal or worldly ends.

17. For this is certain, that he that will serve God must do many things contrary to his sensual or secular ends: for there being two desires in you, the one proceeding from the carnal, the other from the rational spiritual faculty or reason instructed by the gospel, and these being so opposite one to the other, that whatsoever one liketh the other disliketh, it follows, that whatsoever you do in compliance with the one, you do in opposition to the other, and so that you do not will or choose with both wills, rational and sensual, whatsoever you will or choose, but one of these still resisteth the other.

18. That then which is your duty, is, to follow the duct of the Spirit; and if so, if you follow the gospel rule in despite of all the temptations of the flesh, whether lusts of the flesh or fear of persecution for the gospel, to the contrary, then you are neither obliged to the Mosaical performances, nor to the perfect exact obedience, without which the law allows no justification.

19. Whereas on the other side, the actions that the flesh is most apt to betray one to, and which you have most need to be admonished of, are such as every man knows to be such, and which yet your present false teachers do industriously infuse into you: such are breaking the bands of wedlock, nay, making marriage absolutely a work of the devil, that that persuasion may bring after it all manner of unlawful lusts (see note [a] 1 Cor. v.), which marriage might prevent.

20. The sensual villainies committed in the idol worships, (see note [i] 1 Cor. v,) to which the Gnostics would bring you back, and so likewise sorceries, and then all the sorts of uncharitableness, hating or maligning of others, &c.

21. And at length envying either the quiet or the innocence of all that will not do as they do, and so falling into all acts of riotous and bloody malice against them, together with drunkenness and night revels, &c.; all which are of a most dangerous and desperate nature, and will certainly deprive and
heir the kingdom exclude all that are guilty of them from the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, 14 gentleness, goodness, faith,

23 Meekness, temperance: 15 against such there is no law.

24 And they that are Christ’s have crucified the flesh with the affections and lusts.

25 If we live 17 in the Spirit, let us also walk 18 in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

22. On the contrary, the duties that the gospel requires of us are, 1. love to our brethren; 2. joy in doing them any good (see note [c] Rom. xiv.); 3. study to preserve peace among all men (see note [b] Phil. iv.); 4. a patient bearing with the provocations and injuries of other men; 5. a kindness in disposition and actions, actual performance of all kindness to others; and 6. fidelity, in opposition to betraying others, or inconstancy to our course;

23. Meekness and quietness of spirit, in opposition to unquietness and sedition; and lastly, perfect chastity either in the single or conjugal state: and be you never so strict and zealous observers of the law, that can never engage any of you to neglect these Christian virtues, (as many of you that pretend to be all for the law, that maintain the necessity of the Mosaical performances, are yet found to do, behaving yourselves so carnally in your religion, and opposing all other Christians so bitterly, vv. 19—21, as if you thought that the law did as much countenance your filthiness, and your persecuting others, as it doth countenance or oblige, in your opinion, to those ceremonies.)

24. And however ye may be deceived in thus judging of the law, yet it is certain that Christianity is directly contrary to all this; the true believers, or Christians, have in their baptisms renounced all the desires of the flesh, and accordingly must perform.

25. And they that are spiritual, as the Gnostics pretend to be, let them behave themselves in all their actions Christianly and spiritually, in opposition to all these carnal sins, or else know that they have no right to that title.

26. And not be puffed up with an opinion of themselves, and the vanity of appearing to the Jews to be great zealots, and thereupon inciting the Jews to the persecuting of the orthodox, and vehemently maligning of them.

CHAP. VI.

BRETHREN, 1 if 1. When any Christian falls into a fault, you that a man be 2 overtaken are the governors in the churches shall do well not in a fault, ye which to exercise too great severity on him, but either to re-
are a spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another’s burdens, and so fulfill the law of Christ.

3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5. For every man shall bear his own burden.

6. Let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

2. Ease one another as much as ye can, as in a building every stone assists the next, helps to bear the weight that lies upon it, and contributes its part to the support of the whole fabric, &c.; and lay not weight on one another by censuring and aggravating of other men’s crimes: for so charity requires, which is the sum of the law, ch. v. 14.

3. And, because of the assuming, haughty Gnostics among you, I shall add, that if any man think highly of himself above other men, that man, first, is nothing, his opiniating is an argument of it; and besides, secondly, he brings danger upon his own soul by this error, falls into censuring and contemning of others, and into many dangerous sins by that means, and so cheats himself and persuades no man else, but becomes ridiculous by his vanity.

4. But let every man so prove and examine his own actions as to approve them to his own conscience and to God, (see note [f] Rom. ii,) and then he shall take comfort in looking on himself absolutely, (and not only in comparison with others whom he judgeth to be inferior to him,) and discerning how he is a better Christian to-day than he was yesterday.

5. For you shall answer for no man’s sins but your own, and therefore need not busy yourselves about other men’s actions, but only your own.

6. He that receiveth the benefit of spiritual instruction from another, ought to be very liberal and communicative of all that he hath to that person’s wants.

7. And in this, as in all other acts of charity, especially of piety toward those that are employed by God, let a man resolve, that as he deals with God so shall God deal with him; as a man’s course of life is, so shall he speed at God’s tribunal.

8. For as he that makes provision, and lays out all his care and wealth, for the feeding his own carnal desires, shall thereby bring loss and ruin to himself; so he that liveth according to the gospel rule of liberality and charity to others, ver. 6, and lays himself
out in works of piety, &c., shall thereby inherit eternal life.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to appear Jews, and comply with them, and not to be persecuted by them, (for the Jews out of zeal to their law did then persecute the Christians,) will needs have you circumcised, that by that means they seeming earnest for Judaism (not Christianism) may escape persecution from the Jews: (see note [b] Rev. ii.)

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 Such compliances and such boastings as these God forbid that I should ever make use of, or of any other, but only that one matter of true boasting and rejoicing in my sufferings for Christ, in my constancy to the Christian religion and discipleship, by which the pleasures and honour and riches of the world are become lifeless and untempting to me, and I in like manner lifeless, mortified to the world; and therefore, as I profess not to be wrought on by those motives with which your Judaizing false teachers are moved, so I would not have you cheated by them.
15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians written from Rome.

a the renewed regenerate heart: (see note [b] ch. v.)

b all renewed regenerate persons, which, whether circumcised or no, are equally the people of God, and acceptable in his sight.

17. For the time to come, I should be glad if they that are Christians, or would be esteemed so, would not cause trouble or vexation to me, for I am now otherwise employed than to need that trouble, and have greater evidence of my being a servant of Christ than to doubt of the sincerity of the discharge of my office, and my acceptance with him, howsoever I am looked on by you; for I have on me those afflictions which are marks and notes of a servant of Christ, and which testify me to belong to him, and that it is not long before he will seize me as his own peculiar.

c the favour and lovingkindness of our Lord Jesus Christ—

See note on the title to the epistle.

THE

EPISTLE OF PAUL THE APOSTLE

TO

THE [a] EPHESIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

a to the society of Christians which are under the chief metropolis of Asia, Ephesus, and which do still adhere faithful and constant to Christ in despite of all the temptations to the contrary.
3 Blessed be the God and Father of our Lord Jesus Christ, who hath afforded us, as many as have received the faith and live in obedience thereto, all things in great abundance which may tend to our spiritual and eternal good:

4. Agreeably to what before the creation of the world he had determined in his decree of giving of Christ, viz., to call men from vicious living to Christianity and sanctity and purity of life, such as he will accept of coming from the sincere love of him and of our brethren:

5. Having in his eternal purpose of mercy appointed his Son to be preached unto the world, and that as many as received his message, obeyed his commands, should be received by way of adoption into the number of his children, and live lives of obedience, of holiness and purity, unto him; a mercy attended with very rich advantages, all which have accrued to us, not from any merit or desert of ours, being supposed sinners and enemies unto him, but only from his free goodness toward us, which was pleased so to determine it.

6. And this tends eminently to the setting forth the exceeding lustre of his mercy towards us, or of the gospel revealed to such unworthy wretches, (see note [c] Heb. xiii,) whom in Christ the Son of his love he hath received graciously as many as perform obedience unto him:

7. Having by that precious ransom paid for us, the blood of that dear Son of his, afforded us captives to sin a way of freedom, viz. a free pardon for our past sins upon our present repentance and renovation: a work of the abundant favour and bounty of Almighty God,

8. Wherein also his infinitely wise disposal hath eminently appeared in this (of all others) most probable and powerful means of bringing home sinners to new life and bliss.

9, 10. Having now by the preaching of the gospel to the Gentiles also manifested to us that secret will of his, of which there can be no cause or motive together in one all rendered but his own free mercy and purpose reso-

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1 benediction in the things that belong to heaven through Christ, εἰλογία ἐν τοῖς ἐπωρα-ρίον ἐν Χριστῷ. 2 his own, ὢτοι. 3 with which he hath favoured us, ἐν ἡ ἐχαρίτωσιν ἡμᾶς, or, which he hath afforded us: for the King's MS. reads ἐν ἐχαρίτωσιν. 4 Or, bounty: for the King's MS. reads χροστότυτος. 5 which he hath made to abound, or, abundantly poured out, ἐν ἐχαρίτωσιν. 6 his own, ὢτοι. 7 his own. 8 For the dispensation, or, administration, εἰς ὀλοκληρ. Or, Against, or, According to: for the King's MS. reads Καὶ τὴν. 9 to gather, ἀνακεφαλαίωσαται.
things in Christ, both which are in heaven, and which are on earth; 16 even in him:

11 In whom also we 11 have (c) obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

11. Through the same Christ, I say, by whom we Jews have had the will of God revealed to us, now above all that we ever had before, the gospel being first preached unto us, Acts iii. 26, and those of us which have believed taken possession of, as of a patrimony or portion assigned and set apart to God, to serve him in holiness according to the secret counsel of him who had long since decreed and determined this of his own free mercy to us,

12. To this end, that we that were first converted to Christianity might publish and preach and make known the gospel to all others, and set it out as illustriously as might be.

13. By whom also it is that ye Gentiles, though after called, yet now also having heard and believed the gospel, by which you are escaped out of your idolatrous sinful course, are in like manner secured and marked out by God for good, by receiving that Spirit which is promised to believers, and which is the mark of all those whom God receives: (see note [k] ch. iv. 30.)

14. Which is given by God as a pledge or first part of payment of that inheritance which he hath destined to us, (grace, pardon, salvation, and all the inheritance that God will instate upon his children,) and this on purpose to purchase to himself a peculiar

10 In the same, in whom we also, ἐν αὐτῷ, ἐν δὲ καλ, for some printed copies have a full point after γῆς, and begin the next verse with ἐν αὐτῷ.
11 are become his portion, ἐκλήσθημεν, or, we are called: for the King's MS. reads ἐκλήσθημεν.
12 you also having heard the word of truth, the gospel of your salvation, and in whom having believed ye were sealed by the, καὶ ἡμῖν, ἀκολουθεῖτε—ἐν δὲ καὶ πεπτώχωτες ἐφαρμογήθη τῷ—
13 for the buying out of the possession, εἰς ἀκολούθων τῆς περιποιησίας.
people, living gracious and godly lives, which tends so much to the illustrating of his grace and glory.

15 Wherefore I also, 14 after I heard of your faith in the Lord Jesus, and love unto all the saints,

15. Considering therefore this mercy of God as to others, so particularly to you, both knowing myself the good success of my preaching the faith among you, and having received advertisement of your great proficiency in it, since the time I was among you, and of that inseparable effect and branch of it, your great charity to all Christians that want your assistance,

16. 17. I cannot choose but (as I pray for you continually, so) give thanks for you to God continually also; further beseeching the same God, who is known now to us by a more glorious title than that of the God of Abraham, even the God of our Lord Jesus Christ, whom he hath owned on earth, and now raised and set at his right hand in heaven, and who is the author, as of raising Christ gloriously from the dead, so of all grace, and bliss, and glory to all that are obedient to the faith, that he will bestow on you all things needful to a Christian church, the gift of understanding the highest natural and spiritual truths, the skill of veiling the highest conceptions, speaking parables, &c., and of understanding and interpreting prophecies, and discerning Christ and his doctrine in them: (see note [c] 1 Cor. i.)

18. That by this means of illumination ye may be furnished to all spiritual uses, discerning thoroughly what is the benefit of his calling us to Christianity, and what the glorious blessed condition of those graces of his which are distributed among Christians here (as also of those endless joys which are now instated on all penitent, obedient, faithful servants of his) as an inheritance to the children, infinitely above that Canaan that was bestowed on Abraham's posterity;

19. 20. And withal the infiniteness of his power that hath been engaged in this work toward us believers in subduing our enemies, sin, and death the punishment of sin, and raising us sinners first to a new and then to an eternal life, which was a work of the same omnipotence with that which he first evidenced in that miraculous raising of Christ from the grave, and exalting him to the highest degree of glory, next to himself in heaven, (an emblem and essay of the methods which he hath now used toward

14 having heard, ἀκούσας.
15 to the acknowledgment of him, εἰς ἐγκαλέσεις αὐτοῦ.
16 τίς ἡ πλούσις, what the riches, is left out in the King's MS.
us, by the preaching of the gospel to raise us from
the grave of sin to a new Christian life, and from
thence to a glorious eternity.)

21 Far above all principalities, and
power, and might, and dominion, and
every name that is named, not only in
this world, but also in that which is to
come:

22 And hath put all things under his
feet, and gave him to be the head over all
things to the
church,

23 Which is his body, the fulness of
him that filleth all
in all.

AND you hath he quickened, who were
dead in trespasses
and sins;

2 Wherein in time past ye walked ac-
cording to the course
of this world, ac-
cording to the prince
of the power of the
air, the spirit that
now worketh in the
children of disobe-
dience:

3 Among whom also we all had our
conversation in times
past in the lusts of
our flesh, fulfilling
the desires of the
flesh and of the
mind; and were by
nature the children
of wrath, even as
others.

4 But God, who is rich in mercy, for
his great love where-
with he loved us,

1. And you heathens, lying like so many carcasses,
desperately gone in all kind of sins, (see note [c]
Luke xv,) hath God quickened and raised to new
life, ver. 5, (all between being to be read as in a
parenthesis);

2. You, I say, that for so many years together
lived formerly, and securely went on in the epi-
demical sins of the nations, the customs of the Gen-
tile world, following the direction of your idol false
gods, (who prescribed all villainy in their worship,) that
is, of Satan, that hath such power here below,
and doth still exercise his power among all that have
not received the gospel of Christ,

3. Among whom we of the Gentile church of
Rome, from whence I write, formerly lived, and
yielded ourselves to those sensual sins and idol-
worships which our lusts and our fancies were pleased
with, and so went on in those heathen customs, which
did universally overspread them, and were born, and
lived, and continued in a damning condition, (see
note [f] 1 Cor. xi.) as all other heathens did.

4. But God, who is infinitely merciful, beyond
what we can ask or think, without any thing in us
to invite him to it, merely out of that kindness of his

17 which is altogether complete, or filled, or, perfected in all things, τοῦ τὰ πᾶντα ἐν πάσιν ἐπηρεμένῳ. 1 imaginatones, διανοιῶν. 2 birth, φωτε.
which he bare to us, as we were in that sad desolate condition of sin and misery;

5. Hath by that power by which he raised Christ from the grave, raised us out of this heathen state of all kind of impieties, a state so far from meritingsuch dealing, that it deserved nothing but utter desertion (and therefore it is as wonderful an act of goodness and mercy in God that we are thus rescued, and escaped out of that condition by the preaching of the gospel to us, (see note [c] Heb. xiii,) as it was for Lot, when he was by the angel led out of Sodom, and commanded to escape for his life, &c.)

6. And as he hath quickened us out of this spiritual death, so in Christ our head he hath also in assured hope raised us up from the dead, and set us with him in heaven: for he sitting there, which is our head, we are at present not unfitly said to sit there also, and shall infallibly come thither in due time,

7. By which means he hath given an eminent testimony to all ages that shall follow this of the apostles, how exceedingly gracious he is to those that live under Christianity, (which is called the age to come, see note [a] Matt. xi,) by those undeserved mercies shewn unto us, by giving us Christ and his gospel to be revealed to us.

8. For you are delivered out of that heathen state by the mere undeserved mercy of God, who might justly have left you in it without ever calling you (who had so sinned against nature) out of it; and the preaching of the gospel, which hath been the means of rescuing you thus, is a merciful free, undeserved gift of God, the matter of the gospel being no way to be known but by divine revelation, and God having sent Christ, and Christ his apostles, to make that known unto you, without which you had never heard, as without hearing you could never have believed such supernatural truths, (see Rom. x. 17, and note [c] Heb. xiii,) and all this an act of God's free will and merciful pleasure:

9. Not of works, lest any man should boast.

10. For we are formed anew by God, and as it were out of a state of nothing (the heathen idolatry

3 delivered, ἐσωσμένου. 4 on the ensuing ages, ἐν τοῖς αἰῶνις τοῖς ἐνερχόμενοις. 5 delivered, ἐσωσμένου. 6 this is not from you, τούτο οὐκ ἐξ ὑμῶν.
in which we were) raised by the preaching of the gospel to a being and a life, and so are as so many new creatures of his creating, on purpose that we should bring forth fruit, live Christianly, and that we might do so, he hath accommodated us with all things which may be any way useful to that end.

11. And this consideration and remembrance may be useful to you; viz. that by birth or natural generation ye were originally Gentiles, called the uncircumcised by the Jews, who had that circumcision in their flesh wrought by the hands of men;

12. That being then without Christ, ye lived in a very distant manner from the Israelites, both in respect of customs and laws, but especially of the worship of God, were justly detested, and not permitted to live among them; and for the promises made to Abraham, ye were utterly strangers from them; and so in the first respect you had no God, nothing but idols to worship, and in the latter, no kind of hope of good to entertain yourselves with.

13. But now, instead of that great distance formerly kept, an affinity and league hath been made between you (see Acts xx. 39) Gentiles and Jews, and Christ's blood hath been the solemn rite by which that league (after the manner of the eastern nations, which use that ceremony of blood in making leagues) hath been struck.

14. For he is our peacemaker, and hath joined those two distant people into one, having, as it were, broke down or removed that little sept or wall in the temple that separated the court of the Jews from that of the Gentiles, and so hath laid all common, brought them both into his church to live without any discrimination of ceremonies, &c.

15. Having by his sufferings brought the Gentiles that believe to that condition, that the people of God ought not to look upon them as enemies and persecute them, as now the Judaizers do, for neglecting the ceremonies of the Mosaic law, and by the doctrine of the gospel taken away the obligingness of the Mosaic precepts, which made the conversing with the Gentiles, eating their meats, &c. unlawful also,

7 to which God hath before prepared us, of προτητομασι. 8 far removed from the citizenship of Israel, ἀνηλλογισμένοι τῇ πολιτείᾳ— 9 atheists, θεοι. 10 the enmity by his own flesh, the law of commandments contained in ordinances; 11 for to make in himself of the gospel the Mosaic law, and by the doctrine of the Mosaic law, and by the doctrine of the having abolished the middle wall of partition between us;

12. That at that time ye were without Christ, *being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14. For he is our peacemaker, and hath joined those two distant people into one, having, as it were, broke down or removed that little sept or wall in the temple that separated the court of the Jews from that of the Gentiles, and so hath laid all common, brought them both into his church to live without any discrimination of ceremonies, &c.

15. Having by his sufferings brought the Gentiles that believe to that condition, that the people of God ought not to look upon them as enemies and persecute them, as now the Judaizers do, for neglecting the ceremonies of the Mosaic law, and by the doctrine of the gospel taken away the obligingness of the Mosaic precepts, which made the conversing with the Gentiles, eating their meats, &c. unlawful also,
that so he might form them both together into one
new man, making an agreement or peace between
them,
16. And having united them one to another, might
also reconcile them to God, having by his sufferings
taken away all quarrel or falling out, whether betwixt
God and them, or (especially here) betwixt Jew and
Gentile, having died for both indifferently, and there-
by sealed his covenant of mercies to both.
17. And accordingly it is that he hath by his apo-
stles (see note [c] 1 Pet. iii.) preached the gospel,
and in it all kind of good news to you Gentiles, as
access by one Spirit well as to the Jews.
18. For by the covenant made in him, we have
both admission afforded us, and confidence to ap-
proach to God as to our Father, having the Spirit
of Christ to intercede for us, both Jews and Gentiles.
19, 20. And so now ye are no longer foreigners,
as the Gentiles were wont to be called by the Jews,
but taken to be fellow-citizens with the Jews, and
members of God’s family, that is, received into the
church, into the number of believers, added to that
building of which Christ was the corner stone, and
the apostles and prophets joined to him, as the found-
dation built thereon.
21. On whom all Christians being built, and Jews
and Gentiles, how distant soever formerly, united
now and knit together, are thereby enabled to con-
tinue in that unity, and make up one Christian
church, to adore and worship God together.
22. Being also by Christ thus united, that he may
come and reside among you, by communication of all
those benign influences which flow down to your
church from the Spirit of Christ.

CHAP. III.

1. Hereupon I Paul, as an apostle, so at this time
a prisoner also of Jesus Christ, who am persecuted
for this one thing, because I preach to the Gentiles,
and according to the doctrine of Christ vindicate
the liberty of the Gentile converts, and the no-necessity
of circumcision to them; see note [c] Gal. ii.;
2. Which you cannot choose but know, if you un-
derstand (see note [f] ch. i.) any thing of my apo-

12 upon it, in abstr. 13 he hath come and, ἐξῆλθεν ἐνῷγγυς. 14 domestics of God, ὁμοίων. 15 being the corner stone of it, ὦτος ἀκρογυμνιαδον αὐτός. 16 being compacted together, will increase, συναρμολογιάτη αὐτέν. 17 for, in. 18 by, or, through, in.
which is given me to you-ward:

3. How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the &c. on purpose that they might preach to all nations,) Spirit;

6. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this [a] grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all men see what is the fellowship of the mystery, which was from the beginning of the ages, ἀποκρύφωσα. 2 communication, κοινωνία. 3 hath been hid from the ages, ἀποκρύφωσαν ἄντι τῶν αἰώνων.
world hath been hid in God, who created all things by Jesus Christ:
10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
11. According to the eternal purpose which he purposed in Christ Jesus our Lord:
12. In whom we have boldness and access with confidence by the faith of him.
13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
14. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,
15. That he would grant you, according to the riches of his glory, to be strength rating the Gentiles, calling them out of their heathen idolatries by Christ also,) but is now communicated to the world; see note [d] Acts ii.
10. That by what is now done in the church, the very angels may now come to know that which before they knew not, the great variety of God's wise dispensing of things, as in his dealing formerly with the Jews, so now in calling the Gentiles to the light of the truth, and knowledge, and practice of all Christian virtue,
11. According to that which he had beforehand decreed in Christ, of the several ages of the world, to dispose things after that manner, that in the last age these worst of men, the heathen idolaters, should have Christ revealed to them;
12. Through whose mediation the Gentiles, all that believe, have now boldness given them and liberty to approach (see note [a] John vii.) and address themselves to God, with confidence of reception and acceptance.
13. And therefore I that am persecuted for this reason peculiarly, because I preach to the Gentiles, (which the Jews think to be unlawful, and it is not strange they should, when it was a mystery not formerly revealed to the very angels, ver. 10,) do desire and pray first for myself, (as after he prays for them, ver. 16,) that I be not amated at any thing that befalls me in this cause; or I do beseech you and pray for you that you be not discouraged, or stopt, or amated (see note [a] Luke xviii.) in your course, upon consideration of the sufferings that have fallen on me for your sakes, (that is, because I converse with and preach to you, or assert this dealing of God toward the Gentiles,) which should be rather matter of glorying or rejoicing to you.
14. For this cause I humbly beseech God daily for the sake of his dear Son Christ Jesus our Lord,
15. (Through whom it is that the whole world of men, Gentiles as well as Jews (see note [c] Col. i.) are now acknowledged and owned by God as children, called after his name Christians, received into his family upon their receiving of the faith,)
enewed with might you to grow in all inward strength and abilities of by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; 9 that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to [b] know the love of Christ, which passeth knowledge, that ye might be [c] filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory [d] in the church [e] by Christ Jesus throughout all ages, world without end. Amen.

8 in power by his own Spirit, ἐν δύναμις ἑαυτοῦ; 9 being rooted and founded in love, that ye may be able, εν ἀγάπῃ ἰσχυρωσθεὶς καὶ τεθηρειωθεὶς ἐν ἐξωχόντας. 10 Or, the superlativo love of the knowledge of Christ: for the King's MS. reads ὑπερθεόλους ἀγάπην τῆς γνώσεως. 11 to, εἰς. 12 superabundantly, ὥσπερ ψευτικοῦ. 13 which is wrought among us, ὑπερθομένην ἐν ἡμῖν, or, among you: for the King's MS. reads ἑν ἡμῖν. 14 Or, and, or, even by Christ: for the King's MS. reads καὶ ἐν.
I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he

1. I therefore the apostle that am at this time a prisoner for the cause of Christ, ch. iii. 1, (from whence to this place seems to be one long parenthesis, see note [c] Gal. ii,) do exhort you to behave yourselves like persons that have been vouchsafed by God that great mercy of revealing Christ to you in your Gentile state.

2. And that must be by the exercise of that Christian charity, and those many effects of it, (1 Cor. xiii. 4, 5,) a lowly opinion of yourselves, a mild behaviour toward others, a patient bearing (opposed to revenging) of injuries, much more of weaknesses and ignorances,

3. Labouring your utmost to preserve that unity in the church, which is kept in the body by being animated by the same spirit, and by being joined one member friendly and peaceably to another by sinews &c.; that is, unity of charity, as the spirit; and of outward communion, as the sinews, to knit you all together into a peaceable church, loving and living peaceably one with another.

4. That as ye are one society, one body of Christians, so ye may have one soul, as it were, one spirit of love to animate that body, according to that one aim, (in which you all conspire, and to the obtaining of which Christianity gives you all the same pretension and hope,) viz. eternal life.

5. And according as ye have but one Master whose commands ye are bound to obey, one body of creed to be believed by all, and the same form of initiation, the same vow of baptism appointed to be administered to all.

6. And as having all of you the same God which created and now owneth you for his children, who overseeth all actions, pierceth through all secrets, and powerfully worketh in you by his gifts and graces.

7. But these gifts and capacities and qualifications for the serving of Christ in the church are not in the same manner and measure given to all, but severally and in diverse degrees, such as Christ in his several distribution of gifts is pleased to dispense.

8. According to that of the psalmist, ps. lxviii. 18,
saith, 4 When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?) that at his ascension he carried Satan, sin, and death captive; and scattered many several gifts and extraordinary graces by sending the Holy Ghost upon his disciples, as Elias did upon Elisha at his ascent.

9. (And what doth this his ascent to heaven signify, but that he first descended from heaven to these lower parts of the world called the earth, or to the Virgin's womb, to be conceived there in human flesh, which is by the psalmist also styled, being fashioned beneath in the earth, psalm cxxxix. 15, (see Paulus Fagius on Targum, Gen. xxxvii. 36,) or else to the grave, called the lower parts of the earth, psalm lxiii. 9. 10. And as his descent was on purpose to do us good, to bestow and scatter his graces among us, so his ascending again, though it were for a time the leaving of us, yet it was designed to the sending down the Holy Ghost upon the apostles, by that means to supply all our wants, to do what was necessary to be done to the planting and governing of his church.)

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11 And he gave some, apostles; and some, prophets; and some, [b] evangelists; and some, pastors and teachers;

11. And to that end he hath constituted some to be founders and governors of all churches, (see note on John xx. 21, and note [b] 1 Cor. xii,) others to teach and confirm them when they are founded, (see note [c] Acts xv, and note [c] 1 Cor. xii,) others, followers of the apostles, sent to preach the gospel where the apostles could not go, (see note on John xx. 21,) others to reside as bishops, and govern particular churches, and instruct them also,

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

12. For the holding together the body of the church to frequent public assemblies, (see note [c] 2 Cor. xiii,) and either for the maintaining the poor by the contribution of the rich, (see note [a] Luke viii,) or for the supplying all the spiritual wants of the church, and for the building of the church, and further instructing those that are in it, and bringing

13 Till we all come others into it;

13. Till Jews and Gentiles all coming to the church, and joining in the same faith and profession of Christ, attain to full age, as it were, and stature, a perfect man, unto such as uses to have full knowledge belonging to it, the measure of the stature of the fulness of Christ:

14 That we henceforth be no more see is the fate of many, viz. to be (as children are

6 Or, Having ascended to the height, and led captive, he gave—for the King's MS. reads αὐξανωθεῖται—κατεκατέργασεν. 6 unto, els. 7 fulfill, πληρώσατο. 8 compacting, or, knitting together, καταργήσων. 9 of ministration, διακονίας. 10 acknowledgment, εἰρημένος.
children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that henceforth walk not as other Gentiles walk, in the vanity of their mind.

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling edness yield themselves up to all softness and im-

11 subtilty of men, through their craftiness for the managing of deceit, ἐν παραβαίνοντι τῶν μαθητῶν τῆς πλάσεως. 12 keeping the truth, ἀληθευόμενος.
13 increase in him, αὐξηθεῖσαν εἰς αὐτοῦ. 14 compacted and cemented together by every joint of supply, according to its power in proportion of every part, works. 15 the rest of the Gentiles, τὰ λοιπὰ Ἑβραίων, 16 their own, αὐτῶν. 17 because of the ignorance, ἐκ τῆς ἀγνοίας. 18 hardness, πάθωμα. 19 benumbed.
have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: [A] let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that is stealing, and despoiling of...
stole: steal no more: but rather let him labour, [l] working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

1. Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

25 instruction of use, εἰκοδομή τῆς χρήσ. 1 imitators, μιμηταί.
for our sins unto God, (and of the former a part burned upon the altar, and the rest for the use of the priest, Lev. ii. 3, but the latter wholly consumed on the altar,) is said to be of a sweet savour unto the Lord, and Gen. viii. 20. to satisfy for us, and work our peace.

3. And for the Gnostic noisome foul practices, unlawful, unnatural, riotous lusts, let them never get the least admission among you, but be utterly detested by you, according to that obligation that lies on you as Christians, in opposition to the heathens:

4. And so all unclean gestures and obscene talking, or unsavoury jests to cause laughter, which are all unbeseeming a Christian; but purity, chasteness, graciousness of language, opposite to the filthiness before, or else blessing and praising of God, a far fitter subject for our rejoicing.

5. For by the Christian doctrine ye are assured, that he that is guilty of any unlawful, especially unnatural, inordinate lust, (see note [i] Rom. i.) those sins which were used in the mysteries of the heathens, is an absolute Gentile person, hath no portion in the church of God under Christ, nor inheritance in heaven: (see note on 1 Cor. v. 1.)

6. Let no man flatter you that these are tolerable for a Christian, for they are the very sins for which God hath so plagued the heathens, as he did Sodom, &c.

7. Do not ye then join in their sins, that ye may not in their punishments.

8. For though ye were formerly heathens, yet now ye are become Christians, and that lays an obligation on you, and all such as you, to live like Christians,

9. (For that Spirit that God hath sent among us in the preaching of the gospel, being the Spirit of God, must bring forth all kindness, justice, fidelity, and such like, (Gal. v. 22.)

10. Searching and approving, and accordingly practising whatsoever you shall find acceptable to God: (see note [f] Rom. ii.)

11. And go not ye to their heathen mysteries; comply not with their close, dark, abominable practices; but oppose, and help to bring them to light, that they

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2 indecorous desire: see note [h] Rom. i.

3 And filthiness, and foolish speaking, or jesting, which are things unseemly; but rather graciousness.

4 Or, light: for the King's MS. reads φως: see vv. 8. 11.

5 examining, δοκίμωσις.

6 discover them, ἐλέγχετε.
For it is a shame even to speak of those things which are done of them in secret.

13. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Therefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

14. According to that saying of Isaiah, ch. ix. 1, Arise, be enlightened, for thy light is come, and the glory of the Lord is risen upon thee; that is, this Christian estate is a lightsome condition, and engages every man that expects to have his part in it to get out of all these horrible dark secreties, which are put to shame and discomfited by the light.

15. See therefore and consider how ye may walk most exactly and inoffensively; to which end ye will need great circumspection, as being placed in the midst of such temptations and dangers, by one or other ready to be ensnared on every side. If your circumspection be not intense enough, ye will be ensnared as fools in their lusts and compliances, which bring such carnal temptations along with them; and if ye be ever earnest in admonishing them, and vehement unseasonably, ye will exasperate and incur the danger, Matt. vii. 6, of being rent by the swine. And therefore, as you must be sure to preserve the innocence of the dove, so ye have need of prudence and wariness, and wisdom of behaviour, because the world is at this time full of corruption and of contumacy, and persecuting of all good and orthodox Christians.

16. And be not drunk with wine, bacchanals, inflame yourselves with wine, to which all wherein is the manner of inordinate lust is consequent, (and then

being discovered by the light are made manifest ἐλεγχόμενα διὸ τοῦ φωτός, φανερωταί. shine upon thee, ἐκφάνωσε σοι. how ye walk exactly, ὡς ἀκριβῶς περιπατεῖτε. dissoluteness.
cess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, 

11 chanting (or, with thanksgiving chanting, for the King's MS. reads ἐν χαρίᾳ εὐλογίαις, as Col. iii. 16.) and singing, καὶ φιλάθλοις.

12 even, καὶ.

13 Or, Christ: for the King's MS. reads Χριστοῦ.

14 It, having cleansed it, αὐτῆς, καθαρίσας.

19. And let all your mirth and jollity be expressed in the several kinds of hymns, &c. that are used among Christians, after a pious manner, singing, and inwardly in your hearts rendering praises to God, and not finding out such gross carnal ways of expressing your joys as the heathens use;

20. Upon all occasions acknowledging the great and fatherly mercies of God to you, through our Lord Jesus Christ;

21. Yielding obedience to those to whom it is due, in subordination to God, obeying their lawful commands upon God's command to honour them, but yet not doing any thing in obedience to them which is forbidden by that superior law of God.

22. All wives must be subject to their husbands by virtue of the Christian law, which in this and other things doth no way disannul, but rather confirm God's first institution.

23. And the same obligation that lies on the church to obey Christ, viz. because he is the head of it, lies on the wife to obey the husband, who is the head of the wife, i Cor. xi. 13, by the law of creation, which is in force among all nations; and as Christ did for his church, so it is the office of the husband, as of the head, to take care for, and secure and defend the body which belongs to it, that is, to do all that he can for the good of the wife.

24. And this subjection of the wife to the husband is not restrained to some sorts of things, but extended unlimitedly to all, where there is not a prohibition of some superior law, (see ver. 21,) as the church is to be regulated by Christ, and those whom he hath placed over it, in all things.

25. And, by the same rule of analogy with Christ, the husbands are obliged to express that care of their wives, that love to their good, as Christ had to the good of his church, which is his wife, (for whom he laid down his life.)

26. That he might purify it from all sin, and to that end appointed baptism, therein obliging us to forsake the devil, &c., and covenanting to give us
27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30. For we are [A] members of his body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery: but I speak concerning Christ and the church.

27. And all this, that as a wife he may set it out in beauty and comeliness, as a garment come new out of the fuller's hand, purged from spots, stretched from wrinkles, the former newly contracted, the latter by long time of custom and habit; the former more easy, the latter hard to be removed; and so not having any of the base pollutions before mentioned, ver. 5, but that it may be perfectly clean without ever a blemish in it.

28. And this love of the husband to the wife must be as to a part of himself; (for so Eve was taken out of Adam ;)

29. And not to love a man's self, and every part of that, is unnatural; and therefore every sensible man will love his wife as part of himself, and endeavour her good, as Christ doth the church's, with all the zeal imaginable.

30. (For he is the head of the church, and we are members of him.)

31. And this is the reason of that precept in the first creation, that a man shall at marriage put off all other nearest relations, so far as to prefer this newly contracted relation before them all, of two to make up one common person, Gen. ii. 24.

32. This place of Genesis is spoken literally of marriage, but it hath also a divine, secret, mystical sense in it, to denote first the forming of the church, after the manner of Eve out of Adam's side. Adam was alone, God casts him into a dead sleep, then takes a bone out of his side, and makes a woman meet for him, and she is the mother of all living. So Christ being the second Adam, and alone also, he is cast into a dead sleep on the cross, and then out of his side the church is formed; and she becomes his spouse, and so the mother of all living, in the spiritual sense: (see Prosper de Prædiction. lib. 1. cap. 1.) Secondly, the conjunction consequent to this marriage between Christ and his church, who are literally one flesh, by Christ's assuming our nature upon him, and mystically one body, by the strict union which
he hath made, both by infusing his graces, as the head to the members, and obliging us to continue in him, as members in union with, and subjection to, the head. And so the Jews themselves say of the taking Eve out of Adam's side, that it was to signify the marriage of the most highest, God blessed for ever, who left his father in heaven (saith Chrysostom) to cleave to this wife, this spouse of his, the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

34 The short is, that by the law of our creation confirmed, and not disannulled, by Christ, and exemplified to us in his dealings with his spouse the church; every Christian husband is bound to account of his wife as of a great part of himself, and accordingly to love and care for her, and she back again, as to the head, behave herself reverently toward the husband.

CHAP. VI.

1. And so likewise all children and subjects must be obedient to their parents and princes now under the gospel: for this is commanded by the law in the Old Testament, which Christ came not to evacuate, but to confirm.

2. For so are the words of the fifth commandment of the Decalogue, Honour thy father and mother, not only thy natural, but civil parents, and all other placed over thee by God, or the laws under which God hath placed thee. And this is the first commandment of the second table, and that with a promise annexed to it,

3. viz. of prosperity and long life in the land of Canaan, as it concerned the Jews, and to all others of prosperous peaceable living upon earth, (toward which obedience to superiors is ordinarily an eminent means of security, see Matt. v. 5,) and of eternal bliss in heaven by the promise of Christ.

4. And parents likewise are to behave themselves lovingly and gently toward their children, and not to tempt them, by tyrannical usage of their power, to disobedience, but use all care to bring them up in the knowledge of their duty to Christ.

5. And do not think that Christianity hath set all servants at liberty, or given them any privilege of disobeying those whose servants they are, according to the course of this world, be they heathens, &c.
But let all such know themselves to be obliged to perform obedience unto their masters, with all diligence and sincerity (see note [c] Phil. ii.) as unto Christ, who sees their hearts, and lays this command on them.

6. And this not only to avoid the displeasures of their masters, (which will extend no further than to those things which they can see whether they be done or omitted, and consequently punish in them,) but upon sense of obligation to the law of Christ, who can see the secrets of the hearts, and so must be served accordingly;

6. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God * from the heart;

7. With good will doing service, as to the Lord, and not to men:

7. viz. with uprightness and cheerfulness, a voluntary obedience, which may approve itself to Christ, and not a forced one, which arises from fear of man, and so extends no further than the master can see and punish:

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

8. Knowing that as all other performances of duty, so his faithful service to his master shall be rewarded in him by God.

9. And the masters must use their servants, as fathers were appointed to use their children, ver. 4, not wrathfully and imperiously, but calmly and gently, either as knowing that they themselves have a master to obey, who commands them to do thus, or knowing that you and they are but fellow-servants in respect of Christ, and indeed that if masters do not their duty, they shall be as punishable before God as any others of the most inferior degree, God favouring or sparing none upon so slight considerations as these, of their being greater men in this world than others.

9. And, ye masters, do the same things unto them, forbearing threatening: knowing that * your Master also is in heaven; neither is there respect of persons with him.

10. Finally, brethren, be strong in the Lord, and in the power of his might.

10. Finally, brethren, consider the all-sufficiency and omnipotence of his might, who is able to sustain you against all opposition of men or devils, and confirm yourselves in the faith, and cheer up yourselves with that consideration.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

11. And make use of all the defensatives and weapons that Christ hath afforded you, to the repelling of all the temptations and stratagems of the devil, that ye may be able to hold out against all his assaults, both of force and cunning.

12. For we wrestle, not against flesh and fied, is not against any ordinary human enemies, but

* Or, from the soul with good will doing them service: for the King’s MS. points it thus: διά δουλείαν Χριστοῦ ποιῶντες τῷ διάκονῳ τοῦ Θεοῦ, εἰ πρόκειται μετ’ εὐφαντάς δουλεύοντες. * Or, the Lord both of them and you: for the King’s MS. reads ὅτι καὶ αὐτῶν καὶ ὑμῶν. * complete armour, πανσώματα. 7 contrivances, μαθοδεῖα.
blood, but against the several ranks of devils, the chieftains and
principalities, against powers, against the rulers of the darkness of this
world, against spiritual wickedness 10 in [a] high places. 13 Wherefore take
unto you the whole armour of God, that ye may be able to withstand in the evil
day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteous-
ness; 15 And your feet [6] shod 11 with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery
darts of the wicked. 17 And take the helmet of salvation, as an helmet, Isa. lix. 17, to bear off any blow (at

19. The variety and greatness of the danger being thus considered, makes it reasonable for you to arm yourselves in every part, with all that the Christian faith hath provided you with, that in time of temptation ye may be able to hold out against the contrary allurements of those heretics, and in conclusion to be so far victorious, as not to have been ensnared on any side.

14, 15. Let your military preparations against these assaults be these: first, truth, the doctrine of the gospel in opposition to heathen errors and heretical insinuations, and let that be your military girdle (see note [6] Luke xiii.) that keeps on all the other armour, and fits you to make use of it, and withal will restrain you from all libertinism and licentiousness, as a girdle restrains and keeps in the body; secondly, righteousness, sincere faithful obedience to Christ, to guard the whole man from assaults of sin, as the breastplate guards him, Isa. lix. 17; thirdly, the practice of Christian charity and peaceableness, to supply the place of shoes, that ye may go on expeditely in the Christian course, and not fall or miscarry by the way, through the traps that heretics and schismatics lay to wound and gall you, and hinder your progress;

16. Fourthly, faith, or the believing both the promises of Christ to all reformed penitents, and the threats to all impenitent sensual persons; which will keep temptations from entering, and be able to allay the pleasures of those sensual baits proposed to you, either by Satan or any other tempter, which, like poisoned darts, (which are wont to inflame the parts that are wounded with them, and therefore are called fiery darts, as the serpents with poisonous stings are called fiery serpents,) will wound you to death, if the consideration of your duty, the promises and terrors of Christ, received by your faith, do not help to quench them;

17. Fifthly, the hope of salvation, which may serve...

8 the worldly rulers—of this age, κοσμικός κύριος—τοῦ αἰῶνος. 9 spiritual parts, or, spirits: for the Syriac appears to have read ἄνθρωπος. 10 in heavenly places. 11 in the readiness. 12 unto all, ἐν τῷ πάντω. 13 the wicked one, τοῦ ἀνθρώπου.
and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Typhichus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Typhichus.

14 at every season, ἐν πάση καρπώ. 15 to this very purpose watching, εἰς ἀκριβῶς τοῦτο ἐγγυν. 16 Or, concerning all holy things, υπὲρ τοῦτου εὐαγγ. 17 with authority: see note [a] John vii. 18 a chain, ἀλογ. 19 what I do, ἵππος. 20 Or, compassion: for the King’s MS. reads ἔπος. 21 incorruption, ἀδιάκοπος.
THE

EPISODE OF PAUL THE APOSTLE

TO

THE [a] PHILIPPIANS.

CHAP. I.

Paul and Timo-
theus, the ser-
venents of Jesus Christ,
to all the saints in
Christ Jesus which
are at [b] Philippi
with the [c] bishops
and [d] deacons:
2 Grace be unto
you, and peace, from
God our Father, and
from the Lord Jesus
Christ.
3 I thank my God
upon every remem-
brance of you,
4 Always in every
prayer of mine for
you all making re-
quest with joy,
5 For your [a] fellow-
ship in the gospel
from the first day
until now;
6 Being confident
of this very thing,
that he which hath
begun a good work
in you will [a] per-
form it until the day
of Jesus Christ:
1 communication toward, κοινωνία εἰς. 2 among you, ἐν ὑμῖν. 3 perfect, ἐπετελέσθη.
7 Even as it is meet for me to think this of you all, because I have you in my heart, so much as in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the places; and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

7. This affection to you it is but justice for me to have, as considering that you both in sufferings, and in the defence (see ver. 7;) and maintenance of the gospel, have joined and participated with me, done and suffered the same things that I have done.

8. And before God I solemnly protest to have it in the highest and most passionate degree of Christian love imaginable:

9. And I daily pray that your Christian charity (which already expresses itself in liberality toward the gospel, and suffering for it, vv. 5, 7;) may yet further increase more and more, so that ye may acknowledge and discern whatever ye ought to do, have a quick sense of your duty in every particular:

10. That ye may continue constant unto the truth, examine first, and then approve, and like, and practise all Christian virtues in the highest degrees, (see note [f] Rom. ii.) and not be led into evil under the show of good, but remain unblemished and spotless unto the day of judgment, and so bring Christianity into a reputation among men,

11. Bringing forth all manner of Christian fruits, those works of piety and charity, which are commended by Christ above what was by the law of nature or Moses required, which may tend to the honour and praise of God.

12. As for myself, and the things that concern me, my sufferings and imprisonment at Rome, you may be pleased to take notice, that they have tended to the advancement rather than hinderance of the gospel.

13. For by my sufferings it is that the gospel hath come to be taken notice of, and so to be propagated both to all the officers of the emperor in the courts, (the Romans that act under him,) and also to all others.

14. And withal many that have received Christianity, through the confidence and courage that the example of my sufferings and patience hath infused into them, have with much more zeal and constancy than formerly made confession of the faith.

4 to have this care for, φρονεῖν ὑπέρ. 5 as those that—are all my copartners of grace, συγκαταυσιαί μου τής χάριτος πάντας ζωῆς δώτοις. 6 acknowledgment and all sense, ἐμπιγνώσει καὶ ἔνδοξε ἀληθείας. 7 pure, ἀλκυμενίας. 8 that concerned me, τὰ κατ’ ἐμέ. 9 hall, or, place of judicature. 10 to all others, τοῖς λαοῖς πάσι.
15. Some indeed envy the dignity which God hath bestowed on me, by giving such success to my preaching, now that they see me under restraint, preach the gospel of Christ by way of emulation, hoping and endeavouring to get that glory to themselves; and some do it out of good liking of what I have done, and out of a pious intent, desiring sincerely to maintain what I have preached.

16. The former sort of these do it out of unkindness to me, not out of design seriously to advance the service of Christ, but esteeming of me by their own affections, they suppose they shall gall and grieve me thereby, and so add to my present sufferings:

17. But others out of a sincere kindness toward me and the gospel, as knowing that what is befallen me is in defence of the gospel, or for my defending it, and consequently but duty in me who have not intruded myself, but am by Christ from heaven called and sent with commission for discharge of this office.

18. And so by one means or other, some to vex me, others out of respect to the words preached by me, do further propagate it: and though this is by the former sort done maliciously, and the good that comes from it be only accidental, not intended, but only occasioned by them, yet it is matter of rejoicing to me that the gospel of Christ is preached and published by this means.

19. For I am confident, by the help of your prayers, and by the assistance of the Spirit of Christ attainable thereby, that what hath thus befallen me shall be a means of advancing the salvation of many;

20. As I verily persuade myself, and hope that God will so assist me, that I shall express no pusillanimity in any thing, but continue as constant as ever, and as bold (note [2] John vii.) to confess Christ and preach the gospel, and so, whether by life or death, advance the kingdom of Christ, by preaching it, if I live, by signing the truth with my blood, if I die.

21. For as for myself, thus it stands with me: if I live, my life shall be spent in Christ's service; and if I die, my death tends to mine own unspeakable advantage and joy, and to the service of Christ also, whose glory may be advanced by my dying his martyr: (see ver. 20.)
22. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23. For I am in a strait betwixt two, having a desire 17 to depart, and to be with Christ; which is far better:

24. Nevertheless to abide in the flesh is more needful for you.

25. And 20 having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of testimony is given by God himself of you, God.

29. Who hath vouchsafed you this favour, to Christ, not only suffer for, as well as to believe in, Christ, which is a 18

22. On the other side, my living in the flesh is matter of some advantage also: life is in itself, and for the advantages of serving God and increasing our crown, a desirable thing, and so the scales being in a manner even, I know not what to choose.

23. But I am in a great difficulty, equally inclined on both sides; on one side having before me the benefit of death, as of a return into my country, which is the vision and society of Christ, and that very much more desirable both in respect of the glory that will redound to Christ by my martyrdom, and the benefit that will redound to me;

24. And on the other side, considering the advantage which may accrue to you, which is far greater by my life, and that which you can very ill spare.

25. And on this latter consideration of the want you have of me, and the benefit you may reap from my life, I am sure that this is the thing I desire and hope, that I shall be some time permitted to live as a means of growth and proficiency to you, and of giving you comfort in your Christianity;

26. That you may rejoice the more through the goodness of Christ, by reason of me, that is, of my coming yet again to be present among you.

27. Only let your course of life be such as becomes the citizens of this divine city, the members of the church of Christ, whose faith ye have received, that whether present or absent, I may hear such things of you that I may take comfort in, viz. that you have the same affections and common designs, all jointly contending, the best you can, to propagate the faith of Christ, to gain men to embrace the gospel.

15. But if it be living in the flesh, El 84 τῆς ἐν σαρκὶ. 16. to me worth my labour, and. 17. to go home, or, return. 18. for this is much rather to be preferred, or, better, πολλῷ τῆς μᾶλλον κρατίαν. 19. but, δέ. 20. this, I know, I hope, that. 21. through me, ἐν ἐμοί. 22. behave yourselves worthy of, ἀξίωσε—ποιήσασθε.
to believe on him, proof of your sincerity and constancy, and an instance but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

CHAP. II.

1, 2. I therefore conjure you, by all those benefits which are afforded us in Christ, by the great joy and pleasure there is in loving one another, by that liberal effusion of graces from the Spirit of God, (see note [d] Acts ii.) and by your affection and compassion toward men in calamity, and particularly toward me, at this time a prisoner for Christ, that to all the other matter of rejoicing that I have concerning you, you will add this also, (and so make my joy complete,) that you live in unity, loving one another mutually, having as it were the same soul, and so affections and designs, all studying and taking care for this same thing.

3. That ye do nothing out of opposition and contention one against another, nothing ambitiously or ostentatiously, but on the contrary do all things with that quietness and humbleness, as if ye had every one a better opinion of the other's wisdom and piety than his own.

4. And to this end let not men look so intently on those gifts and abilities which they discern in themselves, but let them withal, and much rather, consider the gifts and abilities of other men more eminent than they. And this will be an expedient toward the performing of that which is required, ver. 3.

5. According to the example of Christ,

6. Who being truly God, thought it no encroachment to be in equality with his Father.

7. And yet being thus, (the eternal word of God,) he set himself at nought, lessened and humbled him himself from the condition of being Lord of all, to that of servant, and was made in the likeness of men:

8. And being by his incarnation thus low in the nature and all the outward deportment and guise of and became obedient a man, he yet humbled himself lower, to death, even...
unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

9. And for this great act of humility, and the divine work of eternal redemption of our souls wrought by him in this state of humiliation, God hath advanced his human nature to the highest degree of glory, and made this God-man the supreme prince of his church, given him all power in heaven and earth, and to signify that, hath appropriated to him the title of Jesus, the Saviour, by way of excellence, that, though other men may have been thus styled from other salvations or deliverances, for which they have been employed by God, as Joshua long before, and after Joshua the judges were called saviours, for rescuing the people of Israel from dangers, and delivering them from enemies, yet the eternal salvation, Heb. v. 9, eternal redemption, Heb. ix. 12, being wrought only by him, the name which signifies this should belong to him, and to him only.

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

10. A title, or name, which includes in it such a singular dignity above all other titles, (as concerning man’s eternal, and not only some temporal, deliverance and salvation,) that it, together with the signification of it, is worthy of the most eminent and superlative respect, the lowliest reverence that can be paid by all rational creatures, angels, men and devils, Luke iv. 36.

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

11. And his doctrine and faith and sovereignty be received and embraced by all nations of the world, to the honour of God the Father, who hath thus sent him, and thus ordered his humility and exaltation.

12 Wherefore, my beloved, as ye have hitherto done all that I have commanded you, so I still beseech you, that now in time of my absence ye will be much more diligent than when I was present with you ye were, to perfect the good work which ye have begun, viz. a pious Christian course, (see note [a] Rom. x.) making your performances agreeable to your resolutions, and never giving over till ye are landed safe at eternal bliss, and to that end using all possible diligence and solicitude, and care that ye be not wanting to yourselves;

13 For it is God which [d] worketh in you both to will and to do of his good pleasure.

13. Upon this very consideration, on which some are secure and negligent, because both to that good resolution and to every good performance you are

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5 Or, by his power in you: for the King's MS. reads ἐν ὑμῖν.
Philippians

and to do of his good pleasure. 

14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverting nation, among whom ye shine as lights in the world:

16. Persevering in the acknowledgment and practice of the Christian doctrine, which will be matter of great comfort to me, and rejoicing, in the great day of retributions, that my apostleship hath been so successful among you.

17. And if, as in the law the wine was poured out on the sacrifice, so it fall out that my blood, like wine, be poured out for the offering you up a sacrifice to God, that is, in bringing you in to the faith, this will be matter of infinite joy unto me.

18. For the same cause also do ye joy, and rejoice with me. 

19. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20. For I have no man that I can fully trust to tend your business entirely, unless it be Timotheus.

21. For divers of those which were assistant to me in preaching the gospel have left me, and betaken their own, not the things which are themselves to their several affairs: see note [a] Jesus Christ's.

22. But ye know the proof of him that, as a son with the father, he hath assisted me, taking all the pains of a servant, and

6. to work, ἑργάζεσθαι. 7. sincere, ἀληθεία. 8. unblemished, ἠμώμητος. 9. generation, γενεάς. 10. Or, shine ye : for so Theophylact interprets τὸ σαλέον, in the imperative. 11. holding fast, ἐκτενομένος. 12. for a glorying to me unto, εἰς καθήμενος ὑμῖν εἰς. 13. poured out on. 14. In like manner, ὑπὸ 3' αὐτοῦ. 15. I hope, Ἐλπίζω. 16. no perfect friend. 17. sincerely, γενειοίης. 18. own interests, not those of— τὰ ἐναντίον σοῦ τὰ τῶν—
served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, setting no value on his life, that he might bring me relief, and so do that which you, by reason of your absence and far distance, were not able to do; see note [5] Mark xii.

20 have confidence, διαθεμα. 21 apostle, ἀπόστολον. 22 Or, to see you all: for the King's MS. reads οὕτω οὕτων. 23 account such men precious, τοὺς τουκοθεύον ἐστίνοις ἐχέντες. 24 venturing his life that he might supply your defect of ministering to me, παραβ. — ένα ἀναπλήρωσιν τό δικάν ὁστήρισμα τῆς πρός με λειτουργίας.
CHAP. III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, 2 to me indeed is not [a] grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the [b] concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath wherein he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is [c] in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

1 these very things, τὰ ἀπειθήματα. 2 is not cowardly in me. 3 my circumcision was on the eighth day, πέντε ἡμέρας— 4 by, ἐν.

HAMMOND, VOL. II.
8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,  

9 And be found in him, not having of the Christian church, not pretending to justification by any performance of mine own, by the way of the law, but by that other evangelical course that is set down in the gospel, that from God's pardoning of the faith of Christ, sins to all penitent believers, 

the righteousness which is of God by faith:  

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;  

11 If by any means I might attain unto the resurrection of the dead.  

12 Not as though I had already attained, either were already perfect: but I follow, if that which very end it is that Christ himself hath contended for me as for a prize of his; suffered infinite agonies on the cross, that he may purchase unto himself a peculiar pious people; make me and others such, 

Brethren, I who were far from being so.  

13 Beloved Christians, I do not think that I have apprehended but this one thing I do, forgetting those things which are behind, and through, I stretch as hard as I can to get to the end of that which is still behind unfinished, and so, 

14 I press to—Having in my eye the goal, and the way
ward the mark marked out for me to run to it, I make as much speed for the prize of the high calling of God in heaven proposed to me in Christ Jesus.

15. As many therefore of us as are sincere in our Christian course, the orthodox, faithful, pure Christians, let us take care of this: and if any body differs in understanding any particular thing, there is no reason that such a difference should breed any division among you, disturb or break the peace which is most precious to be preserved; for though at present ye are not, yet hereafter ye may, no doubt, be instructed in all that is necessary to you.

16. Nevertheless, wherefore we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

18. For many there are nowadays abroad in the church, of a most unhappy, unchristian temper, that will not suffer any thing for Christ, or venture that may bring any affliction or suffering upon them, (see note [b] Apoc. ii,) and therefore comply with the Jews, to avoid persecutions from them.

19. But shall in fine gain little by it, but be destroyed, whose destruction is God's belly, stroyed with the Gnostics, I mean, who mind nothing but their sensual appetites, boast of all those things which they ought to be ashamed of, their base lusts, &c. and so can never look up toward heaven.

20. To which yet all Christians belong, and have the right of citizens, though they dwell on this earth, as in a province out of the city: and as those provinces are ruled and defended by some governor sent from thence as our prince and Saviour (who by his care will in the mean time defend us from all enemies):

21. Who shall change our vile, persecuted, working whereby calamitous state, incident to this our mortal life, and

13 supernal, τῆς ἀω. 14 mind this, τοῦτο φρονῆμεν. 15 In the mean while, as far as we have gotten the start. 16 we are citizens of heaven, or, heaven is the city of which we are free. 17 transform, μετασχηματίζει. 18 virtue, or, energy of his being able, τὴν εὐρύμενα τοῦ διόνυσσαν. S 2
he is able even to subdue all things unto himself. To make it conformable to his present glorious state; a work indeed of his omnipotence, of his having all power given unto him in heaven and earth.

CHAP. IV.

THEREFORE, 1. Wherefore, my beloved brethren, so passionately affected by me, whose good is matter of all joy and felicity to me, according to these former directions of peace, ch. iii. 15, continue steadfast in the faith, I beseech you.

2. And particularly I beseech Euodias, and beseech Syntyche, to preserve peace, and not to be contentious and unquiet. Yea, I earnestly beseech thee, Epaphroditus, bishop of Philippi, (bearer of this epistle,) and so my fellow-labourer in the gospel, which hast shewed thyself to be sincerely what thou oughtest to be, take care of and relieve those women which for their zeal in the gospel have suffered persecutions (see note [b]) 1 Thess. ii.) with me, or in the same manner as I have done, and so likewise Clemens, and all that have undertaken the same task with me in preaching the gospel to the Gentiles, those pious good men, faithful servants of Christ.

3. And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the [a] book of life.

4. Rejoice in the Lord alway; and again I say, Rejoice.

4. Whatever afflictions befall you in your service of Christ, they are matter of continual rejoicing to you, and not any way of grief.

5. And therefore let your patient enduring of them (see note [a] 2 Cor. x.) be discernible to all; and to this you may receive encouragement, by considering that ye are not likely to expect long: the famous coming of Christ in judgment visibly to punish his crucifiers, and to shorten the power of the persecutors, and rescue all faithful, patient sufferers out of their hands all the world over, in Greece as well as Judæa, is now near approaching: (see Heb. x. 37.)

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And therefore let your patient enduring of them be useful that ye be solicitous or anxious how to deliver yourselves; do but recommend your estate to God in prayer ardently and importunately, rendering him your acknowledgments for all the mercies received from him, (even for your present afflictions, with Job, see ver. 4,) and that is all that belongs to you.

1 Syntyches, Συντυχής. 2 Or, Yea, I beseech: for the King’s MS. reads Nai. 3 contended, or, contented, συνθάλλων. 4 gentleness, τὸ ἔννεπτός.
PHILIPPIANS. 261

7 And the [6]peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

7. And this Christian unity and peaceable-mindedness bequeathed to all by Christ, (and so recommended to you, ch. iii. 1, &c., and ch. iii. 15, &c., and here ver. 3,) which is to be preferred before all deep (especially pretended) knowledge, shall be an excellent armature to keep you from all heretical practices and doctrines.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

8. And to conclude, I conjure you, as you have any care of what is virtuous or commendable, that ye so far remember and consider what I have now said to you, that ye adhere to the truth of doctrine, and in your practice do nothing but what is agreeable to gravity and sobriety, to exact justice, and purity or chastity, and further superadd that care of abounding in all Christian virtue, that whatsoever is most desirable and amiable in the eyes of men, whatsoever most venerably thought and spoken of, that ye will propose to yourselves as the pitch to be aspired unto by you.

9 Those things, which ye have both learned, and received, and seen in me, do: and the God of peace shall be with you.

9. What both by my doctrine and practice hath been instilled into you, see ye be careful to perform; meaning by my doctrine, 1. what I taught in the first preaching the gospel to you; 2. what I have further revealed in the confirming you; and 3. what in familiar discourses I have let fall to you. And if thus ye do, that God which is such a lover of peace and amity will abide with you, and direct and prosper you in all things.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath [c] flourished again; wherein ye were also careful, but ye [d] lacked opportunity.

10. It was matter of great Christian joy to me, and thanksgiving to God, that now after some decay ye have revived your liberality toward me, wherein I suppose formerly ye failed not, but only wanted ability of shewing it.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

11. Which I say, not in respect of any eminent want that I was in at the coming of Epaphroditus, (see note [b] Mark xii,) for Christianity hath taught me (and I thank God I am able to do it) to be very well satisfied with my condition, whatever it is.

12 I know both how to be abased, and how to abound: every abundance which now I have by your liberality I can make use of to the glory of God. It is a things I am in special part of that learning with which Christianity

5 thoughts, rohuara. 6 venerable. αευμεν. 7 you have revived your care of me, or, made your care of me to flourish again. 8 wanted ability. 9 at all time, δυναμεν. 10 Or, initiated, μαρτυρησαι.
structed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.
14 Notwithstanding ye have well done, that ye did communicate with my affliction.
15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
16 For even in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.
19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

hath imbed me, to be unconcerned in these outward things of plenty and want, and that, too, whatsoever the circumstances are, at what time soever, and in what sort of adversity soever I am exercised.

13. It is the great mercy of Christ which hath thus enabled me; but thanks be to him, I am able to do all this (see note [i] 1 Cor. xiii.) without much difficulty.
14. Yet doth not this at all lessen your kindness or charity in sending me that supply by Epaphroditus when I was in some straits.
15. And indeed this was no new thing in you, for at my first preaching the gospel among you, when, after I had made an end, I was departing out of your region, you continued so mindful of me as to send me contributions, and having received of me spiritual things, communicated to me your carnal things, which no other church but you had then done.
16. For, first, while I was at Thessalonica, another eminent Christian city of Macedonia, and since I came thence, more than once, you made a collection, and sent it to me.
17. And that I thus commend you, ver. 14, it is not by that means to draw any more from you, that I may have the more, but to give you occasion of exercising your liberality, the more acts of which there are, the richer shall your reward be which it will bring you in from God.
18. What you sent by Epaphroditus I received, and here sign my acquaintance for it, (see note [d] Mark xiv,) and thereby I have all abundance and plenty, having received your alms and charity, which under the gospel is the prime kind of offering which God accepts and receives, and which supplies the place both of incense and of sacrifice.
19. And you will have no reason to repent of your liberality; for God, that looks on it as given to him, is both able and willing to supply this and all other your wants, (through Christ Jesus, by whom he dispenses all his gifts to you,) to make you the richer by having been so charitable, and to pour out all his other graces on you.

20 Now unto God
20. Now to him who, as he is our God, so is he

11 communicated in respect, ἐκοιμώνησεν ἐς λόγον.
12 both at Thessalonica, and once, καὶ ἐν Θεσσαλονίκῃ καὶ ἐπαυξ.
13 that, ἐν.
14 require, ἐπιζητᾶ.
15 Now to our God and Father, Τῷ δὲ Θεῷ καὶ πατρί ἡμῶν.
and our Father be our Father also, be all glory ascribed for ever and ever. Amen.

21. Salute every saint in Christ Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Caesar's household.

23. The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

THE

EPISTLE OF PAUL THE APOSTLE

TO

THE [a]COLOSSIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord

3. We constantly render God thanks for you, that by his grace ye have embraced the gospel of his Son

1 to the God and Father, τῷ Θεῷ καὶ πατρὶ.
Jesus Christ, praying always for you, and in all our offices of devotion we remember you in our prayers.

4. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7. As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;

8. Who also declared unto us your love in the Spirit.

9. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and

3 of the gospel of truth, τῆς ἀληθείας τοῦ ἀρχαγγέλου.

4 also through all the world, or, through all the world it bears fruit and increases even — for the King's MS. reads ἐν τοῖς χήραις ὑπὸ παραφρούσαν καὶ ακαθαρμοικοῦσαν —

5 acknowledged the grace of God in the truth, ἐπισκόπως τῆς χαρᾶς τοῦ Θεοῦ ἐν τῇ ἀληθείᾳ.

6 acknowledgment, ἐπισκόπως. 7 prudence, σοφία.
so doth it by daily action grow into a habit every day more perfect and complete.

11. To which it is consequent, that through the grace and divine power of God ye shall be enabled to continue to the end, and bear whatever afflictions and persecutions ye meet with in your Christian course, not only patiently, but cheerfully.

12. And even acknowledging it with thanksgiving as a special mercy and favour of God's, that hath enabled us to bear persecutions and afflictions, and so to have our part in that inheritance which is allowed Christians under the gospel, that is, to be persecuted here, and rewarded eternally:

13. That God, I say, who hath rescued you from a state of ignorance and heathenism, and made you heirs of everlasting glory, to which he will bring you in the same method and manner as he hath brought his own dearest Son (who was first crucified, then glorified):

14. Through whom we have pardon of sin, purchased by his death, and so are redeemed out of the power of Satan, and made capable of a resurrection unto life:

15. In whom God, who is invisible, is to be seen, and his will clearly declared by the gospel, (so that he that seeth him seeth the Father, John xiv. 9,) and who being first raised out of the grave, and assumed to heaven as the first begotten from the dead, ver. 18, hath all power given unto him by right of inheritance, as dominion is the birthright of the firstborn.

16. And this very agreeably, he being that eternal Word by whom, saith the psalmist, were the heavens made; and all the creatures in the world, both those which are to be seen, being corporeal, and those which, being spiritual, as angels, souls of men, cannot be seen, all these, I say, what degree soever they are of, they were all by him created, and therefore are in reason to serve him, as the Lord of all.

17. And he hath an eternal being, before any thing which now is created was; and as all was created by him, ver. 16, so do all owe their continuance and preservation to him.

18. And another title he hath to us beside that of the church: who is Creator, as he hath redeemed us, and purchased us to
the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, [c] whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

be a congregation called by his name, a church of Christians, and as by rising from the dead he hath conquered death, and given us victory over it, that we may after him rise also; and so by all titles he hath right of dominion over all.

19. For in the man Christ Jesus it was thought fit that the whole divine nature should reside and inhabit, ch. ii. 9.

20. And that having, by his sufferings and satisfaction for our sins, made peace between God and the world, he should reconcile all mankind unto God, not only the Jews, among whom he was born, and who had formerly been his people, and had the promises of Christ made to them, but the very Gentiles also.

21. And you that were strangers from the worship of the true God, and had engaged yourselves in idolatry, and all the wicked practices that attend that, he hath now brought back to his service, used means, by preaching of the gospel, to reform you, to make you lay down your hostilities against God, the wickednesses of your lives;

22. And to that end laid down his very life for you, by that means to present you to his Father, as those which, though sinners, are yet reconciled unto him, and are now acceptable in his sight, free from all charge of sin from the accuser of the brethren;

23. Upon this condition only; that having given up your names to him, (received the faith,) ye continue firm and constant to the end, and whatever persecutions assault you, hold out by virtue of that hope which the gospel hath furnished you with, that gospel, I mean, which is now made known and preached to all the heathen world, (see note [d] Rom. viii,) and of which I am by Christ constituted an apostle and publisher of it.

24. And though it cost me dear, bring many persecutions upon me, yet is not this matter of any thing but joy unto me, as knowing that what I suffer is but some small proportion and remnant of those sufferings which Christ began on the cross for the church, his body, and doth now again, though he be in heaven, endure in the persecuting of me an apostle of his,

12 it seemed good that in him, ἐν αὑτῷ εὐδοκεῖναι. 13 him, ἀντί. 14 Or, a preacher and apostle and minister: for the King's MS. reads κηρύται καὶ ἀνέστηλος καὶ διδάσκον. 15 by way of correspondence fill up the remainders, ἀντανάκλητος τὰ ἑσπερῆς.
25. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill leave no place (whither I can come by myself or fill the word of God; others) without preaching the gospel to them.

26. Even the mystery which hath been hid from ages and generations, but now is made manifest to his saints:

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29. Whereunto I also labour, striving according to his working, which is worketh in me mightily.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

1. For I am willing ye should be advertised how earnestly I contend for you in desire to come to visit you, and in prayer and zeal and solicitude for you, and for those of Laodicea, whose conversion wrought by Epaphras, who was sent by me, I look upon with much comfort, though I never saw any of them, (as not being able to go to either of those cities either in my first or second passage through Phrygia, (of which Laodicea is the metropolis, and Colossae another city,) Acts xvi. 6, and xviii. 23.)
2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

2. That they may receive the joy and true comfort which the doctrine of Christ truly taught and practised will yield every one, that being first united together in the Christian charity, they may be filled with all graces in all abundance, and come to know the bottom of this great secret or mystery of God, viz. of the gospel, or Christianity, that is, of the course which hath more obscurely been taken by God the Father under the Old Testament, and more clearly now by God in Christ under the New, to bring sinners to salvation;

3. In which course is wrapped up all the depth of divine wisdom imaginable.

3. And this care of mine and solicitude for you I mention, that it may make you cautious that no cunning impostor seduce you, by saying things that look like truth, but are not.

4. For though I am not personally present among you, yet by the advertisements I received from Epherias I understand how all things go with you, and so am in heart or spirit present with you, (as when Elisha's heart is said to have gone with his servant when he knew what he did, 2 Kings v. 26,) and rejoice much to see the regularity of ecclesiastical affairs among you, and your constancy in the truth, in despite of all that have tried to lead you out of the way.

5. And therefore all that I have to add is only this, that as you have received commands from Christ for the regulating of your lives, so ye be careful to do accordingly;

6. As ye have therefore received Christ Jesus the Lord, so walk ye in him:

6. As having not only received the faith at first, but having been further instructed and improved in it, as when walls are superstructured on a foundation, yea, and confirmed in it, and therefore go on according to these beginnings and abound in all Christian practices, and let that be your way of returning thanks to God for his great mercies of revealing the gospel to you.

7. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

7. And take care that nobody plunder you, rob you, cheat you of all that you have, your principles of Christian knowledge, by that vain, empty, frothy, pretended knowledge and wisdom which the Gnostics after the rude talk of, 1 Tim. i. 4, and vi. 20, taken out of the hea-

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, 8[α] after the 7[b] rudish talk of, 1 Tim. i. 4, and vi. 20, taken out of the hea-

1 even, kal. 2 fulness, παραφερας: see note [α] Luke i. 3 both the Father and Christ, kal παραφερας. 4 in which, &v $ 5 probabilities, πιθανολογετ. 6 despoid, or, carry you captive. 7 elements.
ments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead [c] bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and (and so without requiring those legal performances of
the uncircumcision of your flesh, hath he received into covenant, taken you out of your heathen, dark, dead condition, and having pardoned you all your past idolatries and provocations, he hath called you into the free estate of the gospel, requiring none of those legal yokes of you which the Judaizing Gnostics lay upon you:

14. Having by that proclamation of pardon to all penitent believers, Gentiles as well as Jews, (which is a doctrine of Christ’s now peculiarly revealed in the gospel,) blotted out that bill which the Jews were bound by, having as it were signed it with our own hands against ourselves, (by professing to expect justification by the law,) a bill indeed contrary to our peace, destructive to us, and having taken it away, cancelled it, and that (as bonds are wont to be cancelled) by striking a nail through it, viz. nailing it to his cross, that is, cancelling it by his death, undergoing a vile death for us, and obtaining pardon of sins for us by that means.

15. By which means also of his death he hath divested the evil spirits of their power, thrown them out of their temples, silenced their oracles, &c., and hath made it publicly discernible to all men, carried them as it were in triumph, as those that he had taken captive victoriously, (see note [u] John vii.,) brought them from their idolatrous practices to the true Christian religion.

16, 17. Let no man therefore impose on you their doctrines of Mosaical abstinencies, &c. and condemn or sentence Christians (see note [i]) for eating or drinking things prohibited by the Jewish law, nor observing those things which are set down in their section of feasts, or new moons, or sabbaths, which were all but types of Christianity, and therefore now in the presence of Christianity itself are not obligatory.

18. Let no man please himself and condemn you in point of worshipping angels, as mediators to God, as if there were some special humility in so doing, undertaking to search into those things which he knows nothing of, having no other ground for his doctrine but his own carnal phantasy;

19. Which they that are guilty of do disclaim having by his doctrines blotted out the handwriting against us.

9 Bloting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

10 despoiled, or, divested, ἄφεοπροβατίσμος. 11 with authority, ἐν πληρέσθε. 12 by it, αὐτῷ. 13 by the particular of feast, or new moon, or sabbaths. 14 condemn you, pleasing himself in humility. 15 searching. 16 without cause puffed up by the imagination of his own flesh, ἐκ τοῦ μετόχου ἐκ τοῦ πνεύμα τῆς ανατολῆς αὐτοῦ.
Christ, who is indeed the head of his church, the only intercessor to the Father, from whose influences (as in the natural body, the animal spirits are from the head conveyed to all the body by the nerves, and thereby all the joints cemented together for the supplying all the wants of every part, so) the church by the unity maintained and continued with Christ the head, and by amity, liberality, and charity of one towards another, shall thrive and prosper and increase to that proportion which God requires: (see note [c] Ephes. iv.)

20. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21. (Touch not; taste not; handle not;
22. Which all are to perish with the using;) after the commandments and doctrines of men?

23. Which things have indeed a shew of wisdom in [i] will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

17 being supplied, εἰκονοποιήματος. 18 elements; see note [i]. 19 come not near: see note [j]. 20 to corruption by the abuse of them, εἰς φθορὰν τῷ ἀποκρησί. 21 austerity to, ἀφειδία.
CHAP. III.

1. If therefore ye believe the resurrection of Christ, and the advantages which come to you by it, (among which is that Christian liberty from those abolished Judaical observations, ch. ii. 21,) and if ye be, after the example of Christ, truly risen also, become Christians indeed, there are then other cares much more material for you to be concerned in, the study and practice of a divine celestial life, such (for kind, though not degree) as Christ now lives, being by his resurrection placed next in glory to his Father in heaven.

2. Let this celestial purity be the copy for you to transcribe, and not these terrestrial grosser observances.

3. For ye by your baptism have vowed to put off your former life; and the life which now remains for you to live is that which Christ lives in heaven; a life of purity here, and of glory hereafter.

4. And if you live that first pure Christian life, after your divine pattern, then this ye may be sure of, that when Christ comes to judge the world, all that shall be found so like unto him shall by him be received into the glory which he himself enjoys.

5. This may therefore engage you to subdue and bring down all those vicious affections that are in your members, and that savour and desire nothing but earthly things: I mean, adultery, fornication, and all sorts of unnatural filthiness, such as is so ordinary among idol-worshippers, the foulest parts of it admitted into their religions: (see note [i] Rom. i, and note [j] 1 Cor. v.)

6. Those sins which have always brought God's judgments down upon the heathens.

7. Of which sins ye formerly were guilty, when ye conversed among the heathens, and followed their idol-worships.

8. But now that you are Christians ye are obliged to put off all, not only these forenamed, but of the other sort of affections, all sudden inflammation of anger, all rising of it to any height, all continuance of it upon you, till it be improved into malice; and for the tongue, let not that be guilty of any unsavoury, unclean, or reproachful discourse.

1 passion, ράθως. 2 inordinate lusting, πλοκοτέλαν. 3 among, ἐν. 4 evil speaking, βλασφημόλα.
9. Never suggest or say any false thing to the injury of another, (see note [b] Acts v,) for this is a principal part of that heathen course which ye have denounced;

10. Quite contrary to that state of renovation which ye have undertaken, and which consists in the practice of all Christian virtues after the image of God, who is all truth.

11. With whom, as there is no partiality or difference put between men, but all of all sorts, even the worst sorts, are accepted by Christ, so ought it be with us toward all men, of what quality soever, we must shew all manner of fidelity, without any falseness or injustice (ver. 9.) toward them.

12. See therefore that ye practise (as becomes those who are prized and valued by God, that have the gifts of his Spirit poured out for the converting and sanctifying of you, and thereby are obliged to all that is most excellent) the highest degrees of Christian kindness and liberality, that ye think very meanly of yourselves, be very mild, hard to be provoked with injuries, never thinking of revenge,

13. Shewing that readiness to be reconciled to them that have wronged you, that ye have found, and which it extremely concerns you to find, in Christ toward you.

14. And over all put on that excellent Christian grace of charity, that love of others, founded in Christ's love to you, and to all others, even his enemies, which will keep you united one to another in an indissoluble bond, much more perfectly than any other obligation can do, or, which is the obligation to all mercifulness, whether in giving or forgiving.

15. And let the [c] peace of God [b] Phil. iv.) be the moderator and guide in all your actions, and do all that may tend to that end, it being the prime thing to which your Christianity obliges you, and your being fellow-members of Christ with all others; to which ye may also take in that obligation of gratitude to God, who hath been thus merciful to you, and solemnly expects this return from you, to be to others as he hath been to you.

16. Let the doctrine of the gospel continue and richly in all wisdom; abide in you, and bring forth abundant fruit in all

5 against, eli. 6 unto knowledge. 7 compassions, bounty, ἀλετουργία, χρηστότητα.

HAMMOND, VOL. II.
teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

9 give not ill words to your children.

10 Or, serving the Lord and not men: for the
deal with him according to the rules of justice, whatsoever he is, and neither favour the servant's pretensions against the master, nor the master's against the servants.

CHAP. IV.

1. You that are masters, deal justly and indifferently with your servants; require no more than they are able to perform; give them what is fit for them; reward the more diligent with more kindness; and the same dealing that you desire to receive from God do you shew to them.

2. Have your daily, constant, frequent hours of prayer, and use all diligence to have your hearts intent upon that performance, and with petitions for supply of your wants join your thankful acknowledgments for what ye have received.

3. And let this be one constant request in your prayers, that God will give me plentiful opportunities and liberty publicly to preach the gospel, which, contrary to the expectation of the world, is now sent to the Gentiles, (for the preaching to whom I am in bonds at this time;)

4. And that I may do it in such a manner as is my duty to do.

5. Behave yourselves with all Christian circumspection in respect of the heathens among whom ye live; that ye neither be corrupted by their sensual baits, nor give them any matter of scandal or aversion to the faith; but considering the danger of your present condition, apply yourselves to it as circumspectly and as prudently as ye can: (see note [c] Ephes. v.)

6. Let your discourse be always gracious, pure and Christian, (see note [c] Ephes. v,) or cheerful and merry; but then, as it is such on one side, so must it be also savoury, discreet and seasonable; seasoned with prudence that may make it wholesome to the hearers, accommodating it dexterously and skillfully to every man's condition and capacity and wants.

7. All things wherein I am concerned shall be declared to you by Tychicus, one that is employed by me as an assistant, and intrusted (for his approved fidelity) in preaching the gospel to those I cannot come to:

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1 afford right and equality, ἐν δικαιοσύνῃ καὶ ἐν ἰσότητι τιμῆσον. 2 on it, ἐν ἀκριβ. 3 Or, speak with boldness: for the King's MS. reads ἐν παραφρασίᾳ. 4 All that concerns me, ὡς καὶ ἐκτὸς ὦδὶ ἡμέστα.
8 Whom I have therefore sent to you, that he might make you a relation of all that concerns me, and comfort you by doing so.

8 (who hath been recommended to you, (probably by letters from Barnabas,) to which also I desire to add mine, and request you to treat him with all respect when he comes unto you;)

11 Which Mark, and Jesus, called by the Romans Justus, are Jews, and are the only men that have here of late at Rome assisted me in any work of the gospel, and from whom I have received great comfort and advantage.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

5 Or, ye may know the things that belong to us: for the King's MS. reads ηνα γράφεις τα πεπληρωμένα, and that ye may—

6 of, or, from you, δέ ἄνω. 7 of, or, from you, δέ ἄνω.

8 Or, much labour: for the King's MS. reads πάνων.
16. When this epistle hath been read in your assembly, let a copy of it be sent to Laodicea, that it may be read there; and in like manner take order that you receive from the Laodiceans, and read that epistle which comes to them.

17. And bid Archippus (who now probably was placed and resided bishop at Colosse) be careful to discharge that trust duly which from Christ is committed to him.

18. This foregoing epistle being written by a scribe, or amanuensis, I now conclude it with mine own hand, and thereby salute you, and commend my love unto you. And particularly I would have you remember that I am persecuted, and now imprisoned, for preaching to the Gentiles the gospel of Christ; and do ye prepare yourselves, that ye may be armed for the like, and be kind to me, who am so kind to you Gentiles as to suffer for you.

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THE FIRST EPISTLE OF PAUL THE APOSTLE
TO
[a] THE THESSALONIANS.

1. Paul the apostle of Jesus Christ, and those two, Silvanus and Timotheus, which came along with me, motheus, unto the church of the Thessalonians, to that assembly of Christians that reside in Macedonia, to as companions and partners of my labours in Macedonia, to that assembly of Christians that reside in

9 hath been read, ἀναγράφῃ. 10 Or, that of Laodicea. 11 The salutation of Paul by my own hand, δόγματις τῇ ἐμῇ χείρι Παύλου.
God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord and wish all divine mercy and prosperity to you.

Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

1 That, "Ort."
4 Or, imitators, μονοτέλη.
8 became, δυνάμεως.

2 fulness, πληροφορία: see Col. ii. 2.
5 hath gone forth, διήλθεν.
For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1. For ye, brethren, without my affirming it, know sufficiently that our coming and preaching was far from being deceitful, or to any treacherous aim of advantage or gain upon you.

2. But having had discouragements sufficient at Philippi, most reproachfully handled there, we yet took courage to proceed, (see note [z] John vii,) and came to your city, and preached the gospel there, though we were very much opposed there also.

3. For my preaching the gospel unto you was not to seduce any, nor to corrupt any, (as the Gnostics do their converts,) nor out of any wily worldly end or design to raise seditions, &c. as many of their false Christs had done:

4. But as God was pleased to choose me to be an apostle, to think me meet for so great a trust, so have I endeavoured to approve myself to God in the discharge of it, not mentioning those things to you which you were likely to be most pleased with, (for I knew that the gospel, which cost me so many persecutions, would cost you so too, and that, requiring all purity, it hath nothing in it grateful to flesh and blood,) but those which are most likely to approve us all to God, which approveth nothing but purity and sincerity.

5. For I believe no man ever accused me of flattering you with pleasing doctrines, (as the Gnostics do,) or of indulging to you any kind of inordinate lust or filthiness, v. 3. (see note [s] Rom. i.) This you know, and God is witness that I was far from being guilty of it.

6. Neither did we desire to appear before you or

6 proclaim, ἀναγγέλλω. 1 vain. 2 pleasing, παρακλητικός. 3 have been approved by God, δεσμαιμενοθε τοῦ θεό. 4 were we spoken of for flattering. 5 nor accused of inordinate desire.
there, when we might have been burdensome, as the apostles of Christ. 
7 But we were gentle among you, even as a nurse cherisheth her children: 
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 
9 For ye remember, brethren, our toil and travails: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 
10 Ye are witnesses, and God also, how holly and justly and unblameably we behaved ourselves among you that believe: 
11 As ye know how we exhorted and comforted and charged every one of you, as a father his children, 
12 That ye would walk worthy of God, who hath called you unto his kingdom and glory. 
13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually sanctifieth you. 
7 her own, ἡ αὐτής. 
8 being in love, ἀγάπην ἐν ἀγάπην. 
9 are willing, εὐθυκολογεῖν. 
10 toil and labour, κόπον καὶ μοχθὸν. 
11 that, ἤτοι.
true, the word of God, which [A] effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own [i] countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath [i] is come upon them to the uttermost.

17 But we, brethren, being taken from you [v] for a short time [x] in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even we [y] present rejoicing, can I have? what greater ornament of which I could boast, than the good success of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

12 [i] is accomplished among you.

13 hath come hastily upon them to the end, ἐκπλησσάς ἐάντος τοῦ τέλος.

14 for some time, for a space, πρὸς καὶ ἑτέρῳ ἡμέρᾳ.

15 in person, προσάντως.
the faith and endurance of persecutions for it, and therefore I cannot but rejoice and even boast of you.

CHAP. III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to settle you in the doctrine of the gospel, which we had planted among you, and to comfort you against all the tribulations which were befallen you for the profession of the faith of Christ;

3 To keep you from being discouraged or falling off by reason of these afflictions, by putting you in mind of what I am sure you know already, that this is to be looked for by all true believers, the gospel being the covenant of the cross, and so nothing in it strange, that God should determine to permit and not to restrain the malice of wicked men, but leave Christians to be exercised by them.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you in all your affliction and 

1 And therefore, being no longer able to bear the want and desire of seeing or hearing of you, I resolved to deprive myself of Timothy's company, and to stay alone at Athens, a city in Greece.

2 * Or, your: for the King's MS. reads ουκε.
I. THESSEALONIANS.

8. For whatsoever befal us, we have matter of exceeding joy, John xiv. 19, such as if a man should return to life again: (see Psalm xxii. 26.)

9. For what thanks can we render to God for all the joy wherewith we joy for your sakes before our God:

10. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

11. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13. Which is the sure means of obtaining that grace from God which may preserve you pure and holy, so as may be acceptable before him, who is both our God and our Father, at that great day now approaching to the destruction of the obdurate unbelievers, and rescue of the faithful, which is one coming of Christ with his angels, (see Jude 4,) and so in like manner at the dreadful day of doom.

CHAP. IV.

1. Now, my brethren, by all the kindness which then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2. According to the strict commands to this purpose which we gave you in our first preaching to you.

FURTHERMORE

3. make straight, καταθέσω. 4. holy ones, ἁγίοι. 1. Here the King's MS. adds, καθὼς καὶ περπατών, even as ye also walk.
For this is punctually required of you by Christ under the gospel, that ye should preserve yourselves in chastity or perfect purity from the sins of the flesh, of what kind soever:

3. For this is the will of God, even your sanctification, that ye should abstain from fornication:

4. That every one of you should know how to possess [a] his vessel in sanctification and honour;

5. Not in the lust of concupiscence, as the Gentiles which know not God:

6. That no man [b] go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7. For God hath not called us unto uncleanness; but unto holiness.

8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9. But as touching brotherly love ye need not that I write unto you: for ye yourselves are [c] taught of God to love one another.

10. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11. And that ye study to be quiet, for this is punctually required of you by Christ under the gospel, that ye should preserve yourselves in chastity or perfect purity from the sins of the flesh, of what kind soever:

4. Every one by study, and by exercise or practice, to learn and enable himself most strictly to preserve himself in perfect chastity in a married or single life:

5. Not in any vile unnatural practices, as for want of knowledge of the true God the Gentiles do.

6. Not to yield to irregular inordinate lust, to commit filthiness with his fellow-Christian in those things that are not to be mentioned plainly; for as these are the sins that on Sodom, on the nations, and in all times on those Gentiles God hath punished severely with utter excision, so is the like still to be expected on all that are guilty of such villainies, as I have formerly assured and warned you.

7. And accordingly you must resolve that Christianity is far from giving liberty for unnatural uncleanness; it is on the contrary an obligation to all the purity imaginable.

8. And he that despiseth these commands of ours in this matter, given by me from Christ, ver. 2, as special parts of the Christian faith, and indulgeth to those contrary sins, he despiseth the commands and provoketh the displeasure and wrath of God, and sinneth against that sanctifying Spirit which God giveth to believers.

9. And as to that of purity from all the impure infusions of the Gnostic heretic, so for charity and peaceableness, (out of which they are as likely to seduce you, and infuse malice and bitterness against all orthodox Christians;) this I need not enlarge on by epistle, there being nothing to which the Christian faith more engages you than this, and your having received the faith makes it superfluous for me to exhort you to it; this is an inseparable effect of that, and that which hath been actually impressed on you.

10. And accordingly your practice hath been toward all your fellow-Christians in Macedonia; there hath been unity and peace in all those churches: only I exhort you to increase every day more and more in this grace,

11. And to be as earnest to exceed all others in

2 purification, ἁγνασία. 3 passion of lust, ροών ἐρωτυμα. 4 not to exceed or be inordinate in a matter with his brother. 5 the taught of God to the loving of one another. 6 contend, φιλοστιβίων.
and to do your own business, and to work with your own hands, as we commanded you;

12. That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13. But I would not have you to be ignorant, brethren, concerning them which [d] are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

quaintness and peaceableness as the most ambitious are to get the greatest honours, or the most factious to contend and make debate, and not to meddle with other men's matters, but every man to follow diligently the business of his calling, as when I was with you I commanded you;

12. That by spending your time in honest labour you may both preserve your reputation entire among the Gentiles, (who will have an ill opinion of Christianity if it make men idle,) and that you may earn so much by your labour as may supply all your wants and necessities.

13. As for the state of the dead, (those especially that have fallen under the persecutions brought upon you by the unbelieving Jews (see note [t] ch. ii.) for your receiving and maintaining the faith,) wherein by your excess of sorrow it seems you want advice, I must exhort you to moderate that passion, and not to behave yourselves as they that believe not any resurrection or reward for their sufferings in another life.

14, 15. For upon our belief of Christ's death and resurrection depends also the raising of their bodies that die for the testimony, or by occasion of the faith of Christ, and that so certainly and speedily, that they that do not die at all shall at the day of judgment have no advantage of them whose bodies have lain in the graves so many years, the rising of the one being in the same twinkling of an eye (1 Cor. xv. 52.) with the change of the other who are found alive.

16. For this shall be the method of it: Christ shall come from heaven, and the archangel, that hath other angels under him, shall call them, to be ready at the presence of the Judge, summon all the world to appear before him, assembling them as with a shout or a voice or a trumpet every of them used to call assemblies together, and to summon them to appear before tribunals (see Psalm xlvii. 5, 8, Jer. iv. 5, and vi. 1): and then, first, all the bodies of all pious men that ever were in the world shall rise out of their graves:

17. And in the very moment that that is done, all that are alive on earth, as we now are, shall be carried by the angels into the clouds, there to meet Christ, and appear before him; and being adjudged by him to eternal bliss shall never part from Christ again, but enjoy his presence for ever.

1 the rest, of οἵνων. 8 through, &labd.
I. THESSALONIANS.

18. Wherefore comfort one another with these words.

18. This consideration is certainly sufficient to yield you matter of comfort and support in the death of any that is nearest to you, and to assure you, that Christ’s promise of delivering the persecuted is no whit less performed to them that die under the persecutions than to them that live to see their persecutors destroyed, which shall now ere long come to pass: (see ch. ii. 16.)

CHAP. V.

1. But concerning that notable time or season of Christ’s coming in judgment on the Jews and others, to destroy the obdurate and rescue the believers, I shall not need to say much to you;

2. For this hath been oft told you, that as it is not now far off, so when it comes it shall come on a sudden, Matt. xxiv. 27. and 42, Luke xvii. 27. (see 2 Pet. iii. 10); and this not only in Judæa, but in other places where the obdurate Jews and Gnostics shall be (see Matt. xxiv. 28.) and continue to persecute the Christians.

3. For as in the still and quiet part of the night, when men are fast asleep, the thief comes, ver. 4, and Joel ii. 9, and by the windows enters into and rifles the house; so when they are most secure, persecuting the Christians in the bitterest manner, without all fear, then shall this ruin come upon them on the sudden, as pangs and throes of childbirth do on a woman, (for suddenness and for sharpness much like them;) and there shall be no more possibility for them to escape than there is for a woman in that condition to escape those pains.

4. But ye, brethren, are not so ill instructed, nor are your actions and lives such as that this danger should thus surprise you unawares.

5. Your profession engages you to such practices, wherein if you live constant none of these evils can befall you.

6. Therefore let us not sleep, as do others; but let us watch and be sober.

7. For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8. But let us, who are of the day, be and to secure us from the temptations that may invite
sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should [b] live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and [c] are over you in the Lord, and admonish you;

13 And to esteem them [1] very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn [2] them that are [d] unruly, comfort the feebleminded, support the weak, be patient toward all men.

us to them, let our constant adherence to Christ, and that love of him that casts out fear of persecution, supply the place of a breastplate to us; and the steadfast assurance and confidence of our present rescue and deliverance, (if we adhere to Christ,) and especially of our eternal reward from Christ, let that supply the place of an helmet, (to secure our heads,) to confirm us in the truth against all heretical corruptions that may solicit our judgments.

9. For of this be sure, that this great judgment which is now a coming is not designed by God against the pure constant Christians, but upon their enemies and persecutors, nor for such as we are to be destroyed, but to be delivered by that means.

10. For he that died on purpose to bring us to good life, to redeem us from all iniquity, will certainly preserve and secure those that are thus redeemed, that live those lives which he requires, and adhere constant to his commandments; and therefore for us, without the help of our worldly providences, he will certainly secure us, preserve these lives of ours so long as he sees that best for us, and that most remarkably at this time in destroying the persecutors and rescuing the persecuted, and in another world preserving us to eternal life.

11. And therefore continue, I pray, to encourage and confirm one another, as already ye do in this matter.

12. One thing it is needful for me here to interpose, that ye pay all due respects to the bishops of your several churches that belong to this metropolis, and so all others through all Macedonia, and all others that are employed for your spiritual good,

13. And to pay them as great a respect as is possible for the pains that they have taken among you. And then to that I must add this exhortation, that one with another ye live in perfect unity and peace.

14. And for the preserving your churches from the inroads of schismatics and heretics, the Gnostics of whom you are in greatest danger, first, be careful when you see any man forsake his station, grow idle, forsake his work, to proceed with such a man according to Christ's rule, Matt. xviii. 15: and so first to admonish him of his fault, and never leave till ye have reduced him, (for this idleness is an ill symp-
I. THESSALONIANS.

15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.
16. Rejoice evermore.
17. Pray without ceasing.
18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.
19. Quench not the Spirit.
20. Despise not prophecies.
21. Prove all things; hold fast that which is good.
22. Abstain from all appearance of evil.
23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of his grace.

15. And be sure that they that are injured or persecuted do not think of avenging themselves, Rom. xii. 19, but do as much good both to your fellow-Christians and to your enemies, and all without exception, as is possible.
16. Rejoice in time of persecution, in adversity as well as prosperity, Phil. iv. 5.
17. Not omitting the frequent constant times of prayer as oft as they return, (as continual sorrow, Rom. ix. 2, is not that which is never discontinued in the act, but that which hath constant, frequent returns to him, though sometimes intermitted.)
18. And in adversity as well as prosperity continue your acknowledgments of God's goodness to you, Job i. 21. For this is the condition of the evangelical covenant, which is the covenant of sufferings, that we should rejoice in them, Matt. v. 12, and give God thanks for them, 1 Pet. iii. 15, and iv. 16.
19. The gifts of tongues, healing, &c. which were given in form of fire, must be used accordingly, not quenched with neglect, vanity, wicked life, but preserved by prayer, thanksgiving, and holy life; and when ye see gifts in others, by which they appear to be true teachers, ye must not have the same aversion to them that ye would to false prophets.
20. And for that faculty of interpreting scripture ye ought to set a special value upon it, 1 Cor. xiv. 5.
21. Try all those who pretend to extraordinary gifts, and examine whether they have them or no, by that gift of discerning of spirits, and make use of those who approve themselves to have what they profess.
22. There is no sin so small but ye ought carefully to abstain from it.
23. And that God which is the author of all good things, and particularly of that peaceableness recommended to you, ver. 13, and appointed to be secured by the following means, work all kind of purity in you, that of the flesh and spirit. And I heartily pray that all and every part of you may be kept immaculate, that whosoever Christ comes, either in his

3 toward, &c.
4 every sort of evil.
5 the whole of you, the spirit.
II. THESSALONIANS.

our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

† The first epistle unto the Thessalonians was written from Athens.

∥ The first epistle unto the Thessalonians was written from Athens.

* See note [c] Rom. xvi.

27. I require you with all the weight of adjuration, that this epistle be read and divulged to all the Christians of your church, and so likewise to all the churches under the metropolis of Thessalonica, and to all the churches of all Macedonia: (see note [a] Phil. i.)

[b] See note [a] on the title of the epistle.

THE

[2]SECOND EPISTLE OF PAUL THE APOSTLE

TO

THE THESSALONIANS.

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CHAP. I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound

1. See 1 Thess. i. 1.

3. We count ourselves bound to give God especial...
II. THESALONIANS.

to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the [b] kingdom of God, for which ye also suffer:

6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7. And to you who are troubled rest with us, when the Lord Jesus shall be [c] revealed from heaven with his mighty angels,

8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in all them that believe thanks for his mercy and grace afforded you, by the help of which it is, that your adherence to the Christian faith grows every day more constant, for all your persecutions, ch. ii. 14, and so also your mutual love and charity, unity and amity one toward another, without any breach or schism among you.

4. And accordingly we express our joy by boasting of you to other churches of Christians, that you have with great patience endured sore persecutions, and yet continued firm and constant in all.

5. Which is a notable means of evidencing the great justice of God's providence and dispensations of the things of this world, when all the persecutions that fall on you tend but to the trial and approving of your constancy and fidelity to Christ, and so to the making you capable of that glorious deliverance which Christ will shortly work for all that adhere to him, when the unfaithful and cowardly are destroyed with the persecutors. And indeed this is it for which they persecute you, as they have done us, that we profess to believe that Christ will shortly exercise this regal power of his for the destroying of his enemies, and rescuing the persecuted out of their calamities;

6. It being most just with God to punish your persecutors, to deal with them as they have dealt with you;

7. And to give you, in proportion to your sufferings, a participation of ease and joy with the apostles of Christ at that glorious coming of his to the punishing of his enemies, foretold Matt. xxiv, with those notable messengers and ministers and executioners of his power (see note [d] 2 Peter iii.);

8. In rendering a most severe vengeance to all the obdurate Jews, and wicked, carnal, heretical, Gnostic Christians,

9. Which shall be finally destroyed by the judgment of God at his powerful appearance in vengeance against his crucifiers.

10. At which time also he will shew miraculous acts of mercy to all pious, faithful Christians, to deliver them (and so consequently you who have received the gospel preached by us) in the day of his vengeance on his enemies: (see note [d] Heb. x.)
(because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAP. II.

1. But now, brethren, concerning that famous coming of Christ so often spoken of, ch. i. 5, &c. (and mentioned to you by me 1 Thess. v. 1.) for the destroying and cutting off the crucifiers of Christ and persecutors of Christians, (see note [b] Matt. xxiv,) the thing which is justly looked on by you as the period of your miseries and persecutions so universally caused by them, and which consequently will be attended with the plentiful coming in of disciples to the Christian profession, and with a greater liberty of public assembling for the worship of Christ than our persecutions and dispersions will now afford us (see note [d] Rev. i.); concerning this matter, I say, I beseech you,

2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ [c] is at hand.

1 make you worthy, ἀξιόητον. 2 concerning the. 3 among, ἐν. 1 our.

2 from your opinion, ἐν τούς ῥους.
IL THESALONIANS.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

3. And therefore let not this cheat by any artifice be put upon you, being of so dangerous importance if you believe it to be taught by us; but resolve on this, that before that come, first there must be, according to Christ's prediction, a great departure or defection from the faith to the heresy of the Gnostics, (or perhaps this may be the meaning of the departure, that in the order and method of things foretold by Christ, one thing must solemnly precede, the Christians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the Gentiles, Matt. xxiv. 13;) and secondly, Simon Magus, that wicked impostor and accursed person, owned to ruin, together with his followers the Gnostics, shall shew themselves in their colours, having for some space concealed their malice;

4. He, I mean, who opposes himself against Christ, setting himself up (and being acknowledged by the Samaritans and others) for the chief or first God, superior to all other gods, and accordingly is publicly worshipped by them, and assumeth to himself distinctively that he is God.

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

5. If you remember, this very thing I foretold you, when I was among you preaching the gospel; and therefore in any reason I must not now be interpreted to any contrary sense, ver. 2.

6. And now you cannot but discern what it is which makes some stop in this business; their season of shewing themselves, and making open profession of all hostility and hatred against the orthodox Christians, is not yet come. The peculiar season will be when the apostles have given over preaching to the Jews, as hopeless and refractory, and so go to the Gentiles, Matt. xxiv. 13, and consequently break off that more tender compliance with the Jews; for as long as that holds, the Jews will not be so sharp against the Christians, and consequently it will not be yet so fit a season for the Gnostics to discover their venom against them.

7 For the mystery of iniquity already worketh: only he who now letteth will let, until he be

7. And, therefore, though this sort of men be already formed into a sect, under their ringleaders Simon and Carpocrates, &c. yet at this time it is carried more closely; they are not broken out into

4 the departure must needs come first. 5 worship. 6 that he be revealed, els τὸ ἀνοικαλυφθηναι. 7 in his own season, ἐν τῷ διαυτῷ καιρῷ. 8 is already acted, ἡ ἐνεργεῖται. 9 only there is that withholdeth as yet, μόνως ὀ κατέχειν ἀρτί.
taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders.

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

such open renouncing of, and opposition to Christ and Christians; they have no occasion as yet to side with the Jews against the Christians, nor show of quarrel whereupon to exasperate the Jews against them, because the Christians walk warily, and do nothing contrary to the Mosaical law, which is the thing which holds them from breaking out, ver. 6. But as soon as ever that which withholdeth is removed, that is, as soon as the apostles depart, ver. 3, go professedly to the Gentiles, give over the Jews, and permit not Christians to Judaize, but call them off from observing the law;

8. Then immediately shall this sect of Gnostics shew itself, join with and stir up the Jews, and bring heavy persecutions upon the Christians, and (having this opportunity to calumniate them to the Jews) behave themselves as their professed opposers. And Simon Magus shall set himself forth in the head of them; whom, as a professed enemy of Christ, Christ shall destroy by extraordinary means by the preaching and miracles of St. Peter: and for all the apostatizing Gnostics that adhered to him, they shall be involved in the destruction of the unbelieving Jews with whom they have joined against the Christians.

9. This person whom now I speak of and his followers are such as by magic do many strange things, to deceive men into an admiration of themselves;

10. And by baits of lust, &c. they work upon the generality of wicked carnal Christians; and this as a punishment for their not being brought to sincere repentance and true faith by the gospel, but preferring the satisfaction of their own humours and passions and prejudices, John viii. 45, before the doctrine of Christ, when it came with the greatest conviction and evidence and authority among them, Tit. ii. 11.

11. And this is the cause why God suffers mere magicians to deceive them by false miracles, and by that means to bring them to believe all kind of falseness; false gods, false ways of worship, deceitful, cheating, false miracles, to get authority to those and all manner of heathen, licentious, vicious practices, the consequences of those errors, and the most contrary to evangelical truth:

10 the wicked one. 11 by the breath of his own mouth, τῷ πνεύματι τοῦ στόματος αὐτοῦ. 12 by the appearing of his own presence, ἐκφανείq τῷ παρουσίᾳ αὐτοῦ. 13 deceitful working, ἐνεργείαν πλάνης.
II. THESSALONIANS.

12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and establish you in every good word and work.

18. That so filling up the measure of their obdurations, they may fall under condemnation, or be judged and discerned to be what they are, impenitent infidels, and accordingly remarkably punished.

19. The more of truth there is in all this, the more are we bound to bless and praise God for his goodness to you, brethren, that he hath been so favourable to you above others as to appoint the gospel to be preached to you, and you to be called to the faith of Christ so early, (so these being Jews at Thessalonica are said to have believed before others, Ephes. i. 12,) and so to be taken out of that wicked generation by the preaching of the gospel and that grace which is annexed to it, and by your receiving of the truth, (by which means you are safe both from the apostasy, ver. 3, and the delusions, ver. 10, and from the destruction that shall shortly come upon the Jews and Gnostics, vv. 1, 8, and 12.)

20. Unto which honour and advantages God hath by our preaching advanced you, that thereby ye might have your parts in all the glorious effects of Christ's power in his servants, and over his enemies.

21. To conclude therefore; do you, brethren, take care to retain constantly all the doctrine which I have (both at my being with you for the preaching of the gospel to you, and since in mine epistle) delivered to you, all such, I mean, as I have truly told or written to you, not such as are unduly put upon you under that pretence, ver. 2.

22. And I beseech that Lord and Saviour of ours, Jesus Christ, and God the Father, who out of his mere love to us hath thus given us his Son, and through him afforded us matter of endless comfort, even the hope of eternal joys, to reward our temporary sufferings, and revealed this to us in the preaching of the gospel (see note [c] Heb. xiii.),

23. That he will now in your tribulations and persecutions refresh and cheer you up, and confirm you to persevere steadfast and constant in the profession of the truth, and in all Christian practices.

CHAP. III.

1. And as I pray for your comfort and constancy, brethren, pray for us, ch. ii. 17, so it becomes you to be constant in prayer that the word of the Lord may have free

14 judged, κριθώσαι. 15 that he, ὅτι. 1 Furthermore, ὁ λαούν. 2 may run, τρέχει.
course, and be glorified, even as it is with you:

2 And that we may be delivered from unreason-able and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall establish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves a pattern, that ye labour as we have done.

3 among, or, toward, ἀνά. 4 absurd. 5 the evil one, ὁ κακός. 6 patience of, ἰκανονομία. 7 weariness and toil, κόπω καὶ μόχθος.
an example unto you to follow us.

10. For when we were among you preaching Christ, it was our command to all, what the Jews have thought fit to require of all men proverbia!, that they must labour themselves, and not expect to be maintained by others' labours, being idle themselves.

11. Some such idle persons we hear there are among you, that are disobedient to our orders, and give over their work, and spend their time impertinently in things that they should not meddle with.

12. And to these we again give warning now, (as before we did, 1 Thess. v. 14,) that they live and labour quietly, and so earn their living, (and if upon this second admonition they reform not, let them be censured, ver. 6.)

13. And as for you, brethren, be careful to do as much good as you can, and be not idle.

14. And as before, ver. 6, so now I say again, if upon this second admonition given by this epistle, ver. 12, any man still continue refractory in this matter, let him be censured and branded by you, and deal with as an excommunicate person, that so by shaming ye may possibly reform him. See note [g] 1 Cor. v.

15. Yet meanwhile apply unto him your friendly Christian admonitions, that those, together with that shame, may work effectually upon him, which is your duty to endeavour on every sinner, and not to deal with him as men deal with their enemies; for how ill soever he is, you are to do him all good imaginable; and therefore I prescribe you that of withdrawing familiar commerce from him, as a method of all others most probable to do him good, and then that may be a season of advantage for your exhortations to work upon him.

16. This conclusion, wherein I salute you, I write with mine own hand, and so it is my custom to do in all my epistles.

See note [a] on the title of the first epistle.

[a] The second epistle to the Thessalonians was written from Athens.

[b] busy themselves about that which belongs not to them, πειρεγαμούντως.  
[c] sluggish, ἐκκακησάμενοι.  
[d] the same Lord of peace, αὐτῶς—
THE FIRST EPISTLE OF PAUL THE APOSTLE TO 

[a] TIMOTHY.

CHAP. I.

PAUL, an apostle of Jesus Christ by the command-ment of God our Saviour, and Lord Jesus Christ, which is our hope;

1. I, Paul, that (Acts xiii. 7.) was sent out and constituted an apostle of Jesus Christ, according to the designation of him, who, being God incarnate, is both our Saviour and Lord, to rescue us from the power of sin, and to rule and reign in our hearts, even he on whom all our trust and expectation and hope of good is founded and built;

2. Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

2. To my dearly beloved Timothy whom I first converted, and so begat to Christianity, I send my heartiest wish of all good from God our careful and loving Father, and Christ Jesus to whom he hath committet all power in his church unto the world's end.

3. This epistle I now send thee for thy directions in pursuance of that commission which I gave thee when I constituted and appointed thee to reside as bishop at Ephesus, at the time when I went thence to go to Macedonia, Acts xx. 1, that presiding and governing the church there thou mightest suppress the seeds of the Gnostic heresy sowed there, and keep men within the form of sound doctrine, that which in all churches was delivered by us,

4. Neither give heed to fables and endless [b] genealogies, pedigrees of the gods, which under the name of

1 according to the appointment, κατ' ἐνταγήν. 2 Even as, Καθὼς. 3 continue at, προσέβιω. 4 was going, πορευμένος.
which minister questions, rather than godly edifying which is in faith; so do.

ἀιόνας the Gnostics (see note [a] Col. ii.) talk so much of, and so bring in many perplexed disputes rather than instruct men in the way of salvation under the gospel, or of Christian doctrine in matters belonging to God.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslaughterers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any yield, παρεσεως. The adhesion of God which is in faith, εἰκοσιμιαλος ἢν ἔστιν Ἑλλάς or, the dispensation of God: for the King’s MS. and an ancient one in Magdalen College, Oxford, read εἰκοσιμιαλος. 7 been turned aside to vain discourses, ζεραπερναι εἰς μαθαιουμαν. 8 who will be doctors of the law, θεσπόροι εἰς τοιαύτην συνεδριακόν. 9 not thinking either, μὴν ποιότητες.

5. The substance and perfection, or else the design and aim of Christian duty being charity, whose genealogy is this, faith unfeigned begets a good conscience, that is, abstaining from all sin, that purity of heart, that love of all men;

6. Which some aiming not at have gone out of the way to a divinity made up of empty words; for so was the Gnostics’ (see ver. 4);

7. Joining Judaism to Christianity, and undertaking to expound the law, and to find those mysteries in it which are the foundations of their impure doctrines, but observe no part of the law, nor at all apply it to the ruling of their lives.

8. Which is consequently a grievous abuse of the law, whose whole goodness consists in this, that a man order his actions so by it as to abstain from the sins that it forbids, and do the good which it requires;

9. It being certain, that as good men will perform their duty without any law, so the law of Moses, as all other laws, was given to the sons of those excellent patriarchs, because it was foreseen they would not always continue so good, and so was on this very design to keep in order such men as these, to restrain such impure Gnostics as these from the sins they are guilty of, (and not to stand them in any stead except they live according to it.) Accordingly you know that Moses’s law is very severe against the rebellious and contumacious, against blasphemers and seditious, such as Corah, Num. xvi. 8, called sinners there, (and to such are the Gnostics compared, Jude 11,) to the impure, and such as contemn all that is holy, such as Esau, to whom the Gnostics are compared, Heb. xii. 16; against parricides and murderers;

10. Against fornicators, and those of the foulest sort of those, Lev. xviii. 22; against those that steal and sell servants, Exod. xxi. 16, Deut. xxiv. 7; against false and perjurious persons, and generally all those
other thing that is contrary to sound doctrine;

According to the [c] glorious gospel of the blessed God, which was committed to my trust.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

This is a faithful saying, and worthy of all [d] acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Since which time he hath most plentifully poured out on me the gifts of the Holy Ghost, and proportionably to them a lively faith toward Jesus Christ and an earnest zeal for his gospel, which hath been wrought in me by his grace.

O it is a truth of a huge price, and fit to be the only tradition or cabala among us Christians, instead of all the Jewish secrets and mysteries that are talked of by these heretics, that Christ Jesus came a Saviour into the world on purpose to rescue out of their evil courses, and to obtain pardon and salvation upon their reformation for the greatest sinners in the world, of which number I have reason to look on myself as the principal of all others.

But being such, God hath dealt most mercifully with me, called me from heaven whilst I was persecuting him, that I might be a prime object of his patience and longanimity, and in order of time the first that was so miraculously called, that so the wickdest of the Gentiles may in me have an example of hope of mercy, if they shall come in unto Christ.

Now unto the King eternal, ages of the world, governor and commander of angels,
immortal, invisible, the only wise God, whose attributes are to be incorruptible, invisible, and wise beyond all imagination, so as none partakes with him, and from whom all the wisdom of all others doth proceed, be honour—

18. Now to thee, O Timothy, thou who wert first converted by me, I give this commission, as a trust I commit to thee, (agreeable to the revelations which were made of thee, that, though young, thou shouldst be ordained a bishop in the church, ch. iv. 14, though we find no mention of this in the Acts, as we do of Saul and Barnabas, Acts xiii. 2.) that according to that appointment of God thou shouldst carefully discharge that episcopal office committed to thee,

19. Holding fast and continuing constant in the true faith and discharge of a good conscience; not as some, which falling into impure lives have afterward fallen into foul errors in point of faith.

20. Such are in thy church of Ephesus, Hymenæus, 2 Tim. ii. 17, and Alexander, 2 Tim. iv. 14, whom by the censures of the church I delivered into Satan's power, to chasten and afflict them, that they may reform, and recover from that very ill course in which they are, both for faith and manners.

CHAP. II.

1. In the first place therefore I advise thee, and all the bishops under thy metropolis, that you have constant public offices of devotion, consisting, first, of supplications for the averting of all hurtful things, sins and dangers; secondly, of prayers for the obtaining of all good things which you want; thirdly, of intercessions for others; and fourthly, of thanksgiving for mercies already received; and all these, not only for yourselves, but, in a greater diffusion of your charity, for all mankind,

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of God our Saviour;

4. Who will have given us in himself, who earnestly desires the good of

16 according to them, ἐν ἀβατίσθαι.  
17 having, ἔχειν.  
18 be disciplined, παρακληθήσοι.  

gravity, σημείωσα.  
2 who wills that all men should escape, or, be saved, ὁ θεός ἡμῶν ἀνθρώπους θέλει σωθῆλα.
all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamesfacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

all mankind, and useth all powerful means to bring them to reform their former wicked lives, and now to entertain the gospel.

5. For it is but one God that is Creator of all, (who consequently designs and wills the good of all,) and so likewise but one mediator and peacemaker between God and man, even he that hath taken our common nature upon him, and in it died for all those whose nature he assumed, even Jesus Christ;

6. Who died to redeem all men, and rescue them out of their evil ways, laying down his life, pouring out his blood in our stead, and thereby gave also a testimony of the truth of his doctrine thus sealed with his blood, in the time appointed by God, and foretold by the prophets as the season for the working this great work.

7. Which doctrine of his hath been intrusted to me to divulge and preach unto all men, Gentiles as well as Jews, (Christ knows that I speak the truth, whose commission it were very unsafe for me to feign,) that I might be the apostle and bishop of the Gentiles, to make known and administer the gospel of Christ among them faithfully and truly, without concealing or adding any thing.

8. These directions then I give to all, both men and women: first, to men; that as the Jews washed their hands before they lifted them up at the altar, Exod. xl. 32, Psalm xxvi. 6, so should all Christians pray, not only in Jerusalem, but any where else, with innocent hearts, without any anger or malice, (see note [e] Matt. xv,) quarrels or dissensions, preserving the bond of peace (the one lip, Zeph. iii. 9.) among all.

9. The second direction I give for women, that they come to the assemblies and pray, (in like manner as was said of the men, ver. 8,) and that they do it in such attire as is decent, accounting modesty and sobriety the greatest ornament that they are capable of, and not setting themselves out vainly and with ostentation, in curious dressings of hair, in embroidery, or jewels, or other ways of sumptuous attire.

10. But instead of them, to add to modesty and sobriety, ver. 9, the richer embroidery and jewels of all good works, charity to others, which becomes

8 one also mediator of God and men, ἕνα μεστής Θεοῦ καὶ ἀνθρώπων. 4 a testimony in the proper season, μαρτύριον θλίας καρποῦ. 5 Or, with which I was intrusted: for the King’s MS. reads ἐκτιθεμένων. 6 Or, the Spirit: for the King’s MS. reads πνεῦματι. 7 pure. 8 disputing, διαλογισμοῦ. 9 modesty, ἀλοίπη.
Christian professors infinitely better than those other ways of expense upon fine clothes, &c.

11. And of the woman I further command, that she be content to learn, and to exercise obedience and subjection to those who are placed over her, both in the church and at home.

12. And that she neither undertake to teach in the church, nor at home to have any authority over her husband, but to be obedient and meek and still in both those capacities.

13. According to the type which God gave in this matter in the first creation, forming Adam the man first, then the woman out of him, to denote her subordination to and dependence on him.

14. And there is little reason that this course, which was then settled, should since be changed; certainly no reason to be fetched from Adam’s sin and fall, for the guilt of that lay especially upon the woman; for before Adam was deceived, (or, Adam being not deceived,) the woman being first cheated herself by the serpent, was the cause and beginning of sin and ruin on all mankind.

15. But by means of the seed of the woman, the Messiah which should be born from her posterity, she had a promise of redemption, and so all others of her sex, upon condition of their perseverance in the faith, and love and obedience to Christ, and performance of those great Christian duties of chastity and modest behaviour which I now require of them.

CHAP. III.

1. Now to proceed to other directions necessary for thee: thou art to consider this great and weighty truth, that the episcopal office, whencesoever any man is a candidate or suitor for it, is an honourable (though never so dangerous and burdensome a) function, (see James iii. 1,) and consequently that thou must be very careful in the choice of the person whom thou, as metropolitan of Ephesus, admittest to this dignity.

2. And therefore these inquiries thou must make of any whom thou meanest to ordain, and receive the testimony of the church concerning him, (see note [b] Acts vi.) And therein let these qualifications be observed: 1. that he be a person not scandalous for any sin since his conversion; 2. that he have not put away

10 quietness, ἰνωπλη. 11 husband, ἀνδρός. 12 quietness, ἰνωπλη. 13 by, ἐκ. 14 purity, ἀνεσφῆ. 1 faithful, πιστός. 2 sober, temperate, ῥεγάλειον, σώφρονα. 3 comely.
his wife (so as is ordinary both among Jews and heathens, but forbidden by Christ, except for fornication) and married another; 3. that he be sober, and intent to his business; 4. moderate in all his actions, as that is opposed to distemper or giddiness; 5. of a grave composed behaviour, humanity and modesty together; 6. apt to entertain strangers; 7. one that is able and ready to communicate to others the knowledge which himself hath;

3. Not given to wine, no striker, not greedy of filthy lucre; but 4. patient, 8. not a brawler, not covetous;

4. One that ruleth well his own house, having his children in subjection with all gravity;

5. (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6. Not a [d] novice, lest being lifted up with pride he fall into the condemnation of the devil.

7. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

7. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

8. A temperate person, in opposition to excessive drinking; 9. one that uses no violence; 10. that uses no sordid course for gain; 11. of a mild and peaceable disposition (see note [a] 2 Cor. x.); 12. neither apt to be angry and quarrel, nor, 13. enslaved to the love of wealth;

4. 14. That by ruling his own family well, and keeping his children in obedience to discipline and in all probity of manners, shews that he is fit to be a governor;

5. (For sure he that cannot rule so much a less province will be unfit to be made a governor of the church of God.)

6. 15. Not one that is but newly planted or instructed in the faith, lest so great a dignity so suddenly bestowed on him may tempt him to pride and vanity, and so bring the same ruin upon him that fell upon the devil, who was tempted in like manner by that glorious condition wherein he was created, and for his pride was cast out of heaven into the torments of hell, 2 Peter ii. 4.

7. To these qualifications must be further added, 16. that he be a person of a good reputation, under no reproach for his former life among unbelievers; for if he be, there will be danger that he be contumeliously used by them; and this the devil will make use of to insnare others, to give them aversions to the doctrine of such a man who is under so much scandal for his former life: see Theophylact.

8. And as for the choosing of the bishop all this care must be taken, so for the deacons, that must every where be constituted to attend the bishop, they also must be chosen grave, sober persons, not cunning and deceitful, not given to excess of drinking wine or strong drink, those which use not any sordid course for gain;

4. gentle, ἔνεμος. 6. not quarrelsome, ἔναχος.
9. Holding the mystery of the faith in a pure conscience. 

10. And let these also first be proved; then let them use the office of a deacon, being found blameless.

11. Even so must their wives be grave, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14. These things write I unto thee, hoping to come unto thee shortly:

15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and taken up into glory.

9. But such as being orthodox in point of faith, live pure and Christian lives according to the doctrine and directions thereof.

10. And before any be thus assumed into holy orders, let them be well known, and by testimony approved for sufficiency, piety, and good behaviour, and then being found blameless, persons of good report among all, let them then be assumed into orders.

11. So likewise the women that have any office in the church (see note [b] Tit. ii.) must be of a grave behaviour, not given to slander and calumniate, not given to any excess, trusty in all that is committed to them.

12. And as of the bishops so of the deacons: let them be those that have not put away former wives upon dislikes, and married others (see note [b]), but those which either have not married or lived constantly with their first wives, and duly brought up their children and governed their families.

13. For though the office of a deacon be an inferior degree, yet it is a step to the higher, and they that behave themselves well in it are fit to be assumed to an higher employment, that of rulers or bishops, that greater dignity in the church of God: (see note [a] John vii.)

14. These brief directions I now give thee for the necessity of thy present employment, hoping to come quickly to thee myself, and furnish thee with all further instructions.

15. But if it shall fall out that I cannot come, that then by these thou mayest for the main be provided and instructed how to discharge the office committed to thee, being an office of stewardship or preface in God's family, the church, not of idol false, but of the one true God, the pillar and basis which holds up the truth, sustains and keeps it from sinking;

16. The truth, I mean, of God's economy at this time, which is most precious and valuable, and tends mightily to the begetting of all piety and virtue in our hearts. And it consists of these so many degrees: 1. that God himself took on him our flesh, and here on earth visibly appeared among us in an human shape, and did thereby make known his will unto us; and that this might be done more convincingly, adly,
world, received up into glory.

the Spirit descended on him at his baptism, and gave testimony of him, Matt. iii. 17, and by leading him into the wilderness to be tempted by the devil, convinced him that he was the Son of God, Matt. iv, and by the power of God upon him he wrought many great and unheard of miracles, (and so his apostles after him,) which testified the truth of all he said; and, 3dly, in these and in the discharge of his designed office of revealing God’s will unto men, he was beheld and confessed and adored by angels themselves, good and bad; 4thly, he was by his apostles preached and proclaimed, not only to the Jews, but Gentiles; 5thly, he was received and believed on by many of all nations through the world; and, 6thly, he was visibly and with a glorious appearance of angels taken up into heaven, there to reign for ever in the glory of God the Father, and to exercise power in his church, and by converting of some, and destroying of others, to propagate his gospel over the world.

CHAP. IV.

1. But there are risen up some among you which oppose this Christian doctrine, mentioned in the close of the third chapter, deny this form of evangelical truth, viz. the Gnostics that deny Christ to be come really in the flesh, 2 John 7. And there is no wonder in this, for Christ expressly foretold it, Matt. xxiv. 11, that before the time of the Jews’ ruin, before that notable coming of Christ, (see notes [b] [c] [d] Matt. xxiv, and note [b] Acts ii,) some shall forsake the faith and follow erroneous, seducing teachers, (see note [e] Luke ix,) though the doctrines which they teach are most unclean, polluted, devilish doctrines: (see note [a] 2 Peter iii.)

2. Speaking lies in hypocrisy; having their [a] conscience seared with a hot iron;

3 [b] Forbidding to marry, and commanding to abstain from meats, which God hath created sorts of meats from which the Jews abstain, but by

through the hypocrisy of lying speakers, ἐν προδοσίᾳ λαλούντων.
the liberty allowed by Christ are perfectly lawful for all Christians, so they be taken with thanksgiving and acknowledgment of the Donor.

4. For indeed all the creatures in the world, being created for the use of man, may lawfully be used and eaten by a Christian, if it be done with faith and acknowledgment of the Donor: (see note [c] Matt. xiv.)

5. For there are but two things necessary to make anything lawful for our use. First, God's permission of freedom allowed us by him; and that we have in this matter by the express words of Christ, that tells us, that which goes in (that is, meats, &c.) is not that which defiles a man; and, secondly, prayer, which blesseth our meat to us, being, beside the calling for God's blessing upon it, an acknowledgment of God from whom it comes, and who hath allowed it for food for us.

6. Such admonitions as these, which may help secure them from the infusions of these men, thou art frequently and timely to give the Christians under the notice of; and by so doing thou shalt approve thyself faithful in the discharge of thy office of bishop, whose duty this is thus to ruminate and chew over and over again, and so to feed continually on the doctrines of Christ, and by instructing others, to make returns for all the good instructions thou hast thyself received and embraced obediently.

7. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8. For though abstinence from daily meats and wines, and from marriage, be, as an act of self-denial and exercise, acceptable to God; yet if this be not observed with due limits, if meats be abstained from as unlawful, and marriage, in like manner, as abomini-
now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.
10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, especially of those that believe.
11 These things command and teach.

9, 10. And to this purpose it is to be observed, as a most certain and considerable truth, that to all truly pious persons there is so great assurance of an eternal reward, that this our hope in God is the only ground of our suffering patiently any thing that falls upon us, being confident that this God, as he desireth the eternal welfare of all, so hath promised to save all that shall believe and obey him, and so consequently is the most assured Saviour of them that do so.

11. These things do thou put those in mind of that have received them already; confirm them, that they may continue in them, (and not be depraved by the Gnostic heretics which teach the contrary, as in those former particulars, ver. 3, so in this last of suffering persecutions for the gospel;) and teach them to those that have not as yet received them.

12. And though thou art a young man in years, yet let the gravity of thy life supply the want of the years that are wont to be required of thy office, and let thy discourse, and all thy demeanour and course of actions, be exemplary to all the Christians under thy jurisdiction, both in respect of constant love and adhesion to God, and of profession of the faith, and of purity or chastity, three main particulars wherein these heretical Gnostics do endeavour to corrupt others.

13. Betwixt this and the time of my coming to thee, see thou be diligent in performing thy office in the several parts of it, expounding the scriptures, confirming believers, and admonishing them of any
14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 [f] Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAP. V.

1. Deal not rigidly with a bishop of the church, (see note [b] Acts xi); have that respect to his office, that whenever there is need of thy exhortation, thou do it as to a father of the church, with all humble respect to him; and for any inferior officers in the church, let thy rebukes and corrections be fraternal, and full of kindness and friendliness to them.

2. Behave thyself toward women, the ancients, or widows of the church, with great respect; the younger with modesty and civility, abstaining from any behaviour toward them that may savour any thing of wantonness or turpitude.

3. Honour [a] widows that are widows indeed.

4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5. Now she that is a widow indeed, and desolate, trusteth in receive relief from the church, is she that is wholly

14 Exercise thyself in these things.
15 spend thy time in them, ἐπὶ τοῦτοις ἐν καθε. exhort, paraκαλεῖ. toward their own family, τῷ οἰκίῳ αὐτῶν. But, Δ. left quite alone, μηνονομένη.
destitute, hath none of her children to relieve her, nobody but God to hope in or rely on, and so continues hoping and praying at set constant times continually, without any other cares to distract, or business to employ her.

6. But she that abstains from marrying, not in order to piety, but that she may live the more at her own disposal, she is not to be counted a widow or vital member of the church, but a kind of carcase or piece of noisomeness in it.

7. Give these rules, that none but blameless persons may be taken in, and those that have need of it.

8. But if any man or woman do not maintain those that belong to them, especially those of their family, (as their parents clearly are, having a right to live in their house, and a propriety to be maintained by them (or that they take care for and relieve them) supposing they are able to do it,) that man or woman doth quite contrary to the commands of Christ, and indeed performs not that duty to parents that even infidels think themselves obliged to do.

9. Let none be listed as a widow into the number of those that are to be maintained by the church (see note [a] Tit. ii.) under the age of sixty, nor any that have parted with their husbands and married again:

10. And let them be such as have by their acts of duty and charity approved themselves to those among whom they have lived in all things of which their condition hath been capable; such are, good careful education of their children, hospitality, friendliness and humility, and submission to the meanest offices for the relief of those that stand in need; care for all that are in any distress; and, in brief, seeking occasions for all works of charity, and not only embracing them when they have been offered.

11. But receive not into the church offices those widows that are under that age, for there will be danger of such, that they will be weary of their employment in the church, of living in that pious strict condition, ver. 6, and then they will relieve themselves by marrying;

12. Which is a great and a punishable crime in them, viz. that of violating their promise made unto the church (a kind of conjugal tie) that they would

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5 licentiously, ἀπαθάλως. 6 husband, ἀνδρός. 7 which hath had testimony of her good works, ἐν ἐργοῖς καλοῖς μαρτυρομένη. 8 grow weary of. 9 violated, ἀδείππων.
attend it alone, and not forsake it; which when they do, and return again to the world, what is it but a giving the church a bill of divorce, and marrying another husband?

13. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15. For some are already turned aside after Satan.

16. If any man or woman that believeth have widows, let them relieve them, and not the church be charged; that it may relieve them that are widows indeed.

17. Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and doctrine.

18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the straw, (after the manner that threshing doth,) to

10. being idle they learn to go about to houses, and being not only idle, but tattlers also and busybodies, to speak things that are not fit, ἄργα μαθηταύην περιερχόμενα τὰς οἰκίας ὑπὲρ μισθοῦν δὲ ἄργα, ἐλλὰ τὰ—λειτουργία τὰ μὴ δίωνται. 11 be allowed, enjoy, be rewarded with, ἀξιοῦσθεναι. 12 labour hard, κοιμάντες.
the corn. And, The labourer is worthy of his reward.

19. Against an elder receive not an accusation, but before two or three witnesses.

20. Them that sin rebuke before all, that others also may fear.

21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24. Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25. Likewise also the good works of some are manifest beforehand; and

19. Admit not any complaint against a bishop of any church under thy metropolis (see note [b] Acts xi.) unless it be testified by two or three at least.

20. All others that have committed any scandalous offence, thou art to admonish first, and rebuke in the presence of the community of the people, and if they reform not, inflict the censures of the church upon them, that (beside other advantages to the offenders themselves, the reforming them by that means) others, that see and hear this, may be awed hereby, and kept from falling into the like.

21. And I conjure thee by all that is holy, that with all impartiality and uprightness thou proceed in ecclesiastical censures without favour.

22. And when thou hast inflicted the censures on any, make not too much haste to absolve them again, before they have by good works approved the sincerity of their reformation. And, by the way, take special care, that by knowing other men's enormous acts, thou be not enticed or inveigled, (1 Cor. xv. 13,) or brought to partake with them, and commit the same. Be sure that thou keep thyself unpolluted from those sins that are now so rife among you.

23. (Yet say not I this to prohibit thee drinking wine physically and moderately, in respect of thy sickness, to which drinking of water is unwholesome; this may safely be done by thee, without incurring that danger of pollution, ver. 22.)

24. Some men's sins are discernible, so as to bring them under the censures of the church, by way of precedent demerit, and then are no more discernible in them, (and these may be the sooner absolved;) but in some they follow after that censure also, that is, are not reformed upon censure, but continued in by repeated acts visibly and discernibly, even when they are under the censures of the church, (in which case there must be no absolution.)

25. So in like manner men's good works, alms-deeds, &c. in case they do reform upon censure, are or must be manifest before absolution; and when they are not so, (but on the contrary their deeds con-
I. TIMOTHY.  

CHAP. VI.

1. Those Christians that are bondmen to heathens must perform all service and obedience to them which belong to them by the law of servants among the heathens, that the profession of Christianity and the doctrine of the gospel be not looked upon by the heathens as that which makes men worse layers than they were, neglecting their moral duties for being Christians.

2. And those Christians that have Christian masters must not withdraw any of that obedience which is due to them, upon this plea, that they are Christians, and so their equals or brethren; but think themselves the more obliged to serve them, because the faith and love that constitutes men Christians, consists in helping to do good, and that is all wherein their service consists, and consequently their performing due service to them is a very Christian thing, and that which Christianity doth not less, but more oblige them to. These are things of such a nature, so much required by Christian religion, and the contrary at this time so taught by the Gnostic heretics, that it is necessary for thee to give these admonitions to all, to tell them what is their duty, and exhort them carefully to practise it.

3. But the Gnostics, ver. 20, that teach libertinism instead of the doctrine of Christ and the gospel, (see note [f] ch. iii.) are to be known by this character; for they are swelled with an opinion of knowledge, (whence they take their title, Gnostics,) whereas indeed they know nothing, and study nothing but disputings and verbal controversies, which have no matter of substance in them, Col. ii. 8; and this is a kind of disease or distemper in them, and all that comes from it is uncharitableness, speaking evil of their superiors, Jude 8, and maintaining impious opinions contrary to moral life, as that of libertinism of all sorts,

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1 as are servants under yokes, δουλοι εστιν υπὸ κυρίου δουλων. 2 the doctrine be not evil spoken of, ἡ διδασκαλία ἀληθινής. 3 rather serve them, μᾶλλον δουλευτέρως. 4 because they who help to do good are faithful and beloved, διτί πιστοὶ εἰσὶ καὶ ἀγαπητοὶ, οἱ οίκοι εὐφρονίας ἀντιλάμβανοντες. 5 puffed up, τετοξωμένοι. 6 sick, νοσών. 7 wicked opinions, υπόνοιαι πονηραί.
5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8. And having food and raiment let us be therewith content.

9. But they that will be rich fall into temptation and snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee

5. Disputings void of all solidity, empty and unprofitable, such as are proportionable to men whose very understandings are debauched and corrupted, and void of all truth, men that have taken up an opinion that caused the discourse at this time) that Christian religion (see note [f] ch. iii.) is an advantageous trade, a means of helping one to secular immunities and privileges (as that a servant shall be free by that means): such men as these are fit for ecclesiastical censures or discipline to be passed upon them.

6. As for that opinion of theirs, that Christianity is an advantageous calling, though it be far from true, nay impious, in that sense whereto they apply it, yet in this other it is most orthodox, that a Christian life with a competent sufficient subsistence is all the wealth in the world, and much better than a great deal more wealth.

7. For for any thing above that competency or sufficiency for this life, it is clear it is no way advantageous to us; for as we brought nothing with us into this world, so we cannot carry any out, and so that which we do not spend or use is lost to us.

8. And what that competency or sufficiency is, it is as clear, viz. food and raiment, which is all we stand in need of.

9. Whereas, on the other side, they that set their minds on the getting of riches are thereby betrayed into many temptations and snares to sin, into many desires and pursuits which are both ridiculous and unprofitable of themselves, bring nothing of satisfaction with them, and besides bring great mischiefs upon them, many times most contrary to the designed advantages, and which finally bring ruin even in this world, (and that the Gnostics will find,) and eternal damnation in another.

10. For at this time it is evident what a deal of mischief hath been caused by the love of this worldly trash, for the preserving of which many have forsaken the orthodox faith, and fallen off to the Gnostic heresy, and brought themselves to a sad and most wretched condition.

11. But thou, which art by God appointed to be a governor in his church, must keep thyself exactly
these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 **Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses.**

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, that take most care to secure themselves, it will be a

14 Strive the good strife. 15 proper seasons, καιρος θλοιω.
nor trust 16 in uncertain riches, but in the living God, who giveth us richly all things 17 (g) to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good 18 (a) foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane 19 and vain babblings, and 20 (h) oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

† The first to Timothy was written from Laodicea, † which is the chiefest city of Phrygia Pacatiana.

† These words are not read in the King’s MS.

16 uncertainty of wealth, εν πλούτω ἀδηλότητι. 17 to cheerfulness. 18 treasure, or, pledge, bill, or bond. 19 vanities, or, empty sounds, κενοφωνίας. 20 the contradictions of the knowledge falsely so called, αντιθέσεις τῆς ψευδόχρυσης γράφησις.
THE

[α] SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

1. I, Paul, who (far from any merit of mine, merely by the good pleasure of God and his undeserved grace) have received commission to make known the gospel or the promise of life, which now is made by Christ to all penitent believers,

2. To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4. Desiring earnestly to see thee, whom I love so dearly, (and this passionate desire being inflamed by the remembrance of thy tears at our parting,) that our meeting again may be as full of joy as our parting was of sorrow;

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

3. In my thanksgivings and prayers to God (whom, as my progenitors of the tribe of Benjamin did before me, so have I obeyed sincerely all my time, even when through ignorance I persecuted the Christian faith, doing according to the dictate of my conscience, or as I was persuaded I ought to do) I mention thee constantly, praying and giving thanks to God for thee,

4. Having a good remembrance of thy steadfastness and labor in most of thy labors for the Lord's cause; and the remembrance of thy tears at your parting.

5. Remembering the sincerity of thy obedience to the gospel of Christ, and being confident that as thy mother and grandmother, which received the faith before thee, continued in it to the end, so thou also wilt persevere and never fall off from it.
6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

6. And that it may be so, I now write to thee as a monitor or remembrancer, that thou consider the honourable calling which was conferred upon thee by my laying hands upon thee and making thee bishop, (in which some others joined with me, (see note [f] 1 Tim. v,) and the many extraordinary gifts consequent thereto, which thou art obliged to stir up and quicken by the diligent exercise of them, and neither by fear nor compliance with any to let them lie by thee unprofitably.

7. For sure that God that gave us this commission and gifts, hath not given thee or me so poor a cowardly spirit, as that we should be afraid of the dangers and threats of men against the preaching of the gospel; but courageous hearts, to encounter any difficulty; a love of God, which will actuate this valour, and cast out all fear of danger; and withal a tranquillity of mind, and a full contentedness, in whatsoever state.

8. Whatever therefore the danger be of preaching Christ, be not discouraged; or whatever the example of my sufferings, do thou resolve to do and suffer the like cheerfully and courageously, and to be a fellow-sufferer with the gospel of Christ, to bear whatsoever falls upon that by that strength which God gives thee,

9. Who hath rescued us out of the evil world, and called us to sanctity, not because we had deserved that mercy of his, but of his own free mercy and goodness long ago designed us in Christ Jesus 4 before the world began;

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12. For which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded...

1 timidity, or, cowardice, δειλιας. 2 sobriety, σοβρονιμοι. 3 a co-sufferer with the gospel, συγκαταραθησομαι εις ευγενειαν. 4 long time ago: see note [a] Tit. 1.
ed that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia 7 be turned away from me; of whom are Phygelus and Hermogenes.

16 The Lord give mercy unto 6 the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But 8 when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

19. I pray God this mercy of his to me may be repaid him when it will most stand him in stead; for, besides what he hath now done, thou knowest also better than I can tell thee how many liberalities he hath shewed at Ephesus to those that have stood in need of him, and in how many things he relieved me when I was at Ephesus, and thou with me.

CHAP. II.

THOU therefore, 1. Do thou therefore, my beloved son, take all care to strengthen thyself in the gospel: (see note 9a Heb. xiii.)

2. And the articles of faith and good life which I have taught thee from Christ, agreed on and consented of me among many in by the testimony of all the other apostles, do thou

5 unto, el.
6 short form, ὲποτελέων.
7 have forsaken, or, turned aside from me, ἀποτελέσας με.
8 being in Rome, γενόμενος.
9 ministered at Ephesus, ἐγένετο ὑμεῖς.
10 better, Ἐν ὑμῖν.
witnesses, the same commitstou to faithful men, who shall be able to teach others also.

3 And arm thyself against all difficulties, as one that hath undertaken Christ's colours to serve under him.

4 No man that warreth entangleth himself with the affairs of life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, he is not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

1 endure patiently, κακωμοδηχος. 2 hath impressed him, στρατολογήσατο. 3 legally, ἐννοεῖτε. 4 A husbandman must first till he partakes of the fruits, Τὸν κοιμώματα γεμισθέντα διὰ πρῶτον—μεταλαμβάνειν. 5 Remember Jesus Christ raised—Μεμιθήμενος.
II. TIMOTHY.

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, [a] rightly dividing the word of truth.

16 But [b] shun

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6 hath not been bound, ὅδε διδωτα. 7 For this cause, Διὰ τοῦτο. 8 we have died, οὐκαποδέπωμεν. 9 be unfaithful, ἀπεφθάνωμεν. 10 to, ἐκ. 11 that is not to be shamed, ἀνεμακρυνομεν. 12 And as certain on the other side, that if, for fear of temporal evils, we fall off from the constancy of our profession, we shall be rejected by Christ. 13 For Christ's part of the promise, it is certain that will never fail; we may through the wickedness of our own hearts prove false to him, in which case we lose all title to his promises; but let us adhere to him, and he can never fail us.

14. Put all those that are committed to thy charge in mind of those things, that they be not tempted by the Gnostics on occasion of the present persecutions to forsake the Christian course. And among other things charge them strictly, as they will answer it to God, that they fall not into those idle disputes, mentioned 1 Tim. vi. 5, which as they tend to no possible good, so they infuse uncharitableness and factions into men's minds, and draw men into the Gnostic heresy.

15. In this and all other things approve thy courage and constancy to the truth, truly and faithfully telling every one his duty, and by thy example and doctrine directing them the way wherein to go.

16. But suffer not thyself or thy flock to be enticed
or fall in love with those profane discourses of the Gnostics; for they daily advance into higher impieties, adding more new impious doctrines to the heap every day than the former;

17. And where they are once admitted, their heresy corrupts and debaucheth very many, infects and poisons the members of the church, in the same manner as the other parts of the body are infected when there is a gangrene in any; for that doth not use to stop, but draws that which is next it unto the same condition, and then creeps further, until it have infected the whole body, and that mortally: and such are the Gnostic teachers now among you, by name Hymeneus and Philetus;

18. Who have lately fallen into a fresh but most dangerous error, and by allegorical expressions of scripture have persuaded themselves and others that there is no further resurrection, nor consequently future state to be expected, (see 1 Cor. xv. 12,) but that all the places that sound that way are otherwise (after the Gnostic cabalistical manner) to be interpreted, and have been so successful as to persuade some thus to believe them, have gained some followers in this impious doctrine.

19. But let not these and the like false, impious, heretical teachers move any, for God will certainly perform his promise to us; his bill of contract with Christians in Christ, his decree and purpose toward his faithful servants, remains unchangeable, being under seal: and the seal of this contract hath two impresses; on one side this, That God is sure to all those that are faithful to him, to reward them both in body and soul to all eternity; which is sufficiently destructive of their doctrine, ver. 18, that there is no future state, and so no bliss for them who are persecuted here: another on the other, That every Christian obliges himself to a strict life (quite contrary to the vicious practices of these men) by undertaking the faith of Christ.

20. But it is to be expected in the church, as in any great family, that all should not be equally good, some furniture of gold, &c. others of wood and earth or shells; some for more creditable, and some for less

12 vanities, or, empty sounds: 1 Tim. vi. 20. 13 proceed, ἄρεσκον. 14 And their speech as a gangrene will spread, Kal δέ λόγος αὐτῶν ἄτρι έρημήν καὶ γέγραψα νομίν ἐξη. 51 obligation: see note [A] 1 Tim. vi.
II. TIMOTHY.

CHAPTER III.

16. earth; and some to honour, and some to dishonour.

17. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.

18. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

19. But foolish and unlearned questions avoid, knowing that they do gender strifes.

20. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

21. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

22. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

23. As for those idle and unprofitable questions that are set on foot by the Gnostics, that tend to no benefit, and have nothing of true knowledge in them, keep thyself carefully from them, for they will breed debates and quarrels, and nothing else.

24. And there is nothing more unlike a true Christian than that; he that is such must be mild and quiet and peaceable toward all others; and being in place as thou art, must be ready and industrious to instruct others in the truth, and not apt or forward to punish those that do amiss: (see note [b] 1 Cor. xiii.)

25, 26. With great calmness and temper dealing with those that are of different opinions from us, though in opposing us they oppose the truth, as counting it not impossible or hopeless, but that by the grace of God they may be brought to repentance, and so come to acknowledge the truth at length, and recover out of Satan’s snare, by whom they have been caught, to do the will of God; that is, that being delivered out of Satan’s hands they may prove fit instruments of God’s service.

CHAP. III.

1. But you are to take notice of the prediction of Christ, Matt. xxiv. 9, 12, that in these times preceding that famous coming of Christ to punish the cru-
2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

3 Without natural affection, truce-breakers, false accusers, ingrateful, abominable, detestable, 
   
4 Traitors, 
   
5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive sly women laden with sins, led away with divers lusts.

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as 

9 But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, sufferings, persecutions, and 

2 impure, or, irreverent, ἀνόητος. 3 cruel, not lovers of the good, ἄθιμος, ἀφιλάγαθος. 4 petulant, puffed up, πτυστεῖς, πτυστωμένοι. 5 show, or, image, μᾶρφωσιν. 6 and pleasures: for the King's MS. adds καὶ ἱδονάς. 7 But, Δὲ. 8 that have their understanding perverted, κατεσθαλόμενοι τὸν νοῦν. 9 not proceed much further, ὁ προκόψατος ἐπὶ πλεῖον. 10 Or, intention: for the King's MS. reads διδοῦνα. 11 followed, παρηκολούθηκας.
endeavours to reduce impenitent sinners, my zeal to the glory of God and good of souls, and my perseverance in all this in despite of persecutions,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and at such times as these, when Christianity is so violently opposed by the unconverted Jews, it is to be expected by all that resolve on a true constant Christian course, that it shall infallibly bring persecution upon them.

13 But such impious godless sorcerers (see ver. 7.) and deceivers as these shall grow every day worse and worse, and more pernicious than other, deceiving others, and themselves at last most sadly deceived and mistaken of any, when all their arts of securing shall but destroy themselves, or being delivered up to be deceived themselves, as a just judgment for their deceiving of others.

14 But do thou hold fast that form of sound doctrine which was taught thee to teach others; and remembering from whom thou hadst it, thou wilt have no reason to doubt or suspect the truth of it.

15 And having been instructed in the understanding of the holy scriptures of the Old Testament ever since thou wert a child, thou wilt certainly, by the help of the Christian doctrine which thou hast received, be able to discern and understand the truth, and distinguish it from their false doctrines.

16 For all those writings which, either by God's spirit of prophecy, or by any other afflation or incitation from God, have at any time been written by the prophets, &c. and, as such, received into the canon of the Jewish church, may by us be profitably made use of, to teach us many things that Christ hath taught us, to convince us of the grossness of many sins which are confidently practised among men, to reduce those that fall through error or ignorance, to build up those that have begun and set out in the way of righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

12 sorcerers, γυμνης. 13 with which thou hast been instructed, ἐγκυοθής. 14 being inspired by God, is also profitable, δεσπνευστος καὶ ἀφίλιος. 15 reformation, ἐγκυοθής. 16 for every good work, πρός παν.
CHAP. IV.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead; 1 at his appearing and his kingdom;

2 Preach the word; 1 be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course; I have kept the faith:

when he appears in his kingdom.

urge them, press them, call upon them, both when they are at leisure to hear thee, when thou hast some special opportunity or vacancy to fasten any thing upon them, and at other times when thou hast not such probable opportunities, hoping that at some time or other it will succeed; convince the evil doers of their wicked courses; reduce by reprehension those that are fallen, but not so fouly, through error, &c.; confirm those that have begun well; and let all this be done with lenity and diligent instructing of them.

3. This I prescribe as the method proper for the present condition of those under thee, that thou mayest gain as many as is possible; as foreseeing that the number of obstinate heretics will so increase within a while that there will be little for thee then to do, little hope of working on them, when men begin to advance to the higher pitch of heresy, and (to get patrons for their base lusts and vicious practices) betake themselves to false teachers, any that will please or gratify their humour;

4. And refuse and reject all true doctrine, and betake themselves to the fabulous divinity of the Gnostics, made up of Gentilism and Judaism, an odd mixture of both.

5. But do thou watch over thy flock with all diligence and wariness; be not discouraged with any pressures or dangers; hold out in despite of them all; do that which belongs to one that is by the apostles of Christ intrusted (under them) with the propagating of the gospel, and maintaining it where it is taught; which being a task of some weight and largeness, see thou perform all the parts of it:

6. And this the rather, because I have been in great danger, brought out to be tried for my life, (see note [a] title of this epistle, and note [e] Phil. ii.) and my death hath been very nigh at hand:

7. Which I can mention cheerfully, as having the testimony of my conscience that I have behaved myself faithfully in my combat, run all the hazards, and passed through them, and never fallen off from the discharge of my duty according to my Christian profession and office apostolical.
8. For this I doubt not but God will give me my reward, when he comes to crown his combatants, even that eternal bliss and felicity which, as the judge or rewarder in the Olympic games or combats, he will certainly adjudge to me, as one who have endured much therein. And the same will he adjudge to all others who shall have so spent their time, and continued in a Christian course, as that Christ’s coming to reward the faithful and to destroy all opposers and unfaithful, may be matter of desire and not terror to them, who if they live not to enjoy his deliverances here, will be abundantly recompensed by death.

9. I desire with all possible speed that thou come hither to me;

10. There being these motives to hasten thee: first, because Demas that did assist me in preaching the gospel, Phil. 24. and Col. iv. 14. hath now left me, betaking himself to his worldly affairs, (see note [a] 1 Tim. iii.) and is gone to Thessalonica, whether to his home there, or to trade and get wealth in that place. As for Crescens, though he be gone into Gallia, (or France, saith Epiphanius, Hær. Αλωγ.) yet that is not for any such worldly end, but to preach the gospel there; and so Titus is gone another way, to Dalmatia.

11. By which means I am almost alone, nobody but Luke remaining with me, which makes me stand in need of thy help and presence. And when thou comest, bring Mark, Barnabas’s kinsman, with thee, for I have especial use of him, for the preaching of the gospel.

12. When I came from Troas I left a parchment roll with Carpus, and some books; I pray in thy passage call for them, and bring them with thee hither, but especially the parchment roll.

13. Alexander, mentioned Acts xix. 33, (see note [c] on that chapter,) did me a great deal of wrong at my being there. He will one day meet with his just reward for such injuries.

14. The reason why at this time I mention him is, that thou mayest beware of him, avoid him, look upon him as an excommunicate person, delivered up to Satan, 1 Tim. i. 20, for he stands out contumacious

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6 have loved, ἠγαπᾷς. 7 Hasten to come to me speedily, συνέβουστον ἐλθὼν πρὸς με ταχύτερον. 8 roll. 9 will, or, shall reward: for the Syriac and the King’s MS. read δοκεῖτος; and so Scriptor. Resp. ad Orthod. seems to have done, calling it πρόφασις, a prediction fit for an apostolical person: see Theophylact.
I. TIMOTHY.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by the preaching might be fully known, that all the Gentiles might hear: and I was delivered out of [d] the mouth of though not freed from prison.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be servant of his, that so when I lose this miserable life, I may attain to that eternal kingdom of God.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

* The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero * the second time.

* See note on the title of the epistle.

10 fulfilled, ἐπιφορηθείς.

11 Make haste, Σπουδασον: see ver. 9.
THE

EPISTLE OF PAUL THE APOSTLE

TO

[a]T I T U S.

CHAP. I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness;

1. to plant that faith by which all Christians become acceptable in the sight of God, and to confirm them unto the acknowledgment and practice of the Christian religion: (see note [f] 1 Tim. iii.)

2. In hope of eternal life, which God long since promised obscurely to Abraham, and will certainly perform to all his true children, that is, to all believers;

2. In expectation of that infinite reward which God has prepared for them that love him, and to whom he has given to see the truth which is after godliness.

3. But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

3. But he hath in due time manifested his word to me through his apostles, that I might preach it according to Christ’s appointment, to the Gentiles (such was he) as well as Jews: Grace—

4. To Titus, whom I first converted to the faith, preaching it according to Christ’s appointment, to his own seasons, κατοίκιος τῆς ἡλίου.
5. In our passage through Crete, I constituted thee bishop there, that thou mightest dispose and settle those things there which I, by the shortness of my stay, omitted to settle, and to ordain bishops in each city of that island (see note [b] Acts xi, and note [b] ch. xiv.) according to the directions which I then mentioned to thee how they should be qualified.

6. To wit, that thou shouldst ordain none but such as should be approved by testimony of the church (see note [b] Acts vi.) to be under no scandalous sin, which live not with a second wife after putting away the first, (see note [b] 1 Tim. iii,) whose children, if they have any, have all received the faith, (for if he bring not up his own children to be Christian, what hope is there that he will be fit to convert others, and to rule in the church?) and live temperately and regularly.

7. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers.

10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.

12. One of themselves, even a prophet of their own said, The Cretians are always liars, evil beasts, slow belchers.

4 Or, things, ἀγαθῶν. 5 which is according to the doctrine, κατὰ τὴν διδαχὴν. 6 both to exhort in wholesome doctrine, καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιασμένῃ, or, to comfort those that are in any tribulation: for the King’s MS. reads καὶ παρακαλεῖν τοὺς ἐν πόσῳ θλίψει. 7 deceivers of souls, φρεναπταται. 8 idle, ἄργαι.
330

13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.

14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

13. The truth of this his censure now appears; and therefore do thou examine and inquire narrowly into them; and such as thou shalt find to be such, inflict the censures of the church upon them, that thou mayest reduce and reform them by that means.

14. That they may no longer hearken to those mystical cabalistical explications of the Old Testament, which the Gnostics use, and to false doctrines of those which, under pretence of Christian liberty, corrupt seducible persons, and pervert them from the gospel.

15. To a Christian, that doth all things with a pure conscience, all kinds of meats, &c. are lawful; but to impure, unchristian Gnostics, every thing they do (though it were in itself lawful) would become a matter of sin to them, their wicked life hath so blinded their judgment that they cannot judge aright what is lawful, what not.

16. They call themselves Gnostics, assuming to themselves especial knowledge of God; but their lives are quite contrary to all piety and acknowledgment of God, guilty of all detestable, unnatural sins, disobedient to all that are placed over them in the church, not wrought on by any admonition, and quite contrary to all Christian practice.

CHAP. II.

1. But let thy preaching be of those things which agree perfectly with that doctrine which thou hast heard from me: (see ch. i. 9.)

2. And for the deacons, or other officers of the church beside the bishops, ch. i. 7, they must be free from all manner of intemperance or excesses, of a reverend behaviour, discreet, orthodox, and such as have not been guilty of the Gnostic heresy, who have so much love to Christ as to persevere in that profession in time of persecution: (see note [6] Rev. ii.)

3. So for the deaconesses, that they behave themselves as becometh those that are received into holy orders for the service of God in the church, not backbiters, not accustomed to intemperate drinking of wine, such as by words and examples may teach good, not ill lessons unto others.

4. Careful of instructing and advising of the women to be sober, younger women in all Christian duties,

0 understanding, 1 νείτορ. 2 ancient. 3 ancient women likewise, that are in the list, that they behave themselves as becometh sacred persons. 3 enslaved, δεισωμενής. 4 bring up.
to love their husbands, to love their children,

5 To be discreet, chaste, * [a] keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncouruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things;

5 not contradicting, μὴ ἀντιλέγοντας. 6 saving grace of God, ἡ χάρις τοῦ Θεοῦ ἡ σωτηρίας. 7 appearance of the glory of our great God and Saviour, ἐκφάνεσαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτήρος ἡμῶν.

8. True doctrine, and coming with so much clearness of expression and conviction, that it is not liable to the censures of any, but that they that do not like, but oppose the Christian profession, may have nothing to lay to your charge, and so be ashamed that they oppose such excellent persons.

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing.

b but approving themselves the most truly faithful servants that can be, that by their actions the Christian religion may be well spoken of by all men in this as well as other respects.

11. For the gospel (see note [d] Heb. xiii,) hath been made known and published to Gentiles as well as Jews: (see note [b] Luke iii.)

12. And the summary doctrines of that are, to oblige us Christians to renounce and forsake all impious, licentious practices, and perform all sorts of duties, reducible to three heads, toward ourselves, toward our brethren, toward God, sobriety, justice, and piety, all the time of our living here;

13. With patience and perseverance in well doing, attending God's good time of performing his blessed promise to us, on which all our hopes are fastened,
of the great God and our Saviour Jesus Christ; 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

1. And let it be thy frequent and special care to exhort all Christians under thee to yield all honest obedience to the kings and governors under whom they live, and to be ready and cheerful to the practice of all acts of charity.

2. To speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men.

3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly through Jesus Christ our Saviour;

8 Or, teach: for the King's MS. reads διδασκε. ¹ peaceable, ἀμόχως. ² various, ποικίλουσ.
7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic after the second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopoli s: for I have determined there to winter.

13 Bring Zenas 13. Furnish Apollos and Zenas the lawyer, that

3 by hope heirs of eternal life, καὶ οὖν ἔσται ἐν ζωής αἰώνιος. 4 make it their care to set up good works. 5 self-condemned. 6 make haste, σπεύδασον. 7 Set forth—carefully, Σπεύδα οὖς, προεπεμψον.
PHILEMON.

CHAP. I.

the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14. But let not only the Gnostics, ver. 8, be thus admonished and convinced, but let all those also that continue with us, all the orthodox Christians, be taught by you to set up (in themselves and families) some honest labours among men, to supply their wants and provide for themselves necessaries of victuals, &c., that they live not like drones on others' sweat, maintained out of the treasure of the church, but earn every one their own livings, 2 Thess. iii. 12.

Grace be with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

THE EPISTLE OF PAUL

TO

[a] PHILEMON.

CHAP. I.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon, our dearly beloved, and fellowlabourer,

2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

*those Christians that are with thee.

8 set up.
3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.
4 I thank my God, making mention of thee always in my prayers,
5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;
6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus,
7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.
8 Wherefore, though I might be much bold in Christ to join thee that which is convenient,
9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ,
10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:
11 Which in time past was to thee unprofitable, but now profitable to thee and to me:
12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:
13 Whom I would have retained with me, that in thy stead
6. That your liberality and charity to others that are in want, flowing from thy faith in Christ Jesus, (see note [e] Acts ii,) may be able to demonstrate to all the zeal of your charity and kindness toward Jesus Christ.
7. This liberal charity of thine is matter of great joy and comfort to me, to consider how many Christians are in their wants refreshed and comforted by thee, my beloved Philemon.
8. And therefore, though from my experience of thee I have great freeness of behaviour toward thee, in or through Christ, (see note [a] John vii,) and am not shy or backward to lay it upon thee as an apostolical command, knowing that thou wilt readily obey it,
9. Yet I choose rather to make it my request upon the score of thy love toward me, who as an old man and a prisoner shall obtain some kindness and affection from thee.
10. And my request is not for myself, but for Onesimus, one whom I have converted to the faith since I was a prisoner;
11. A person that formerly injured thee when he ran away from thee, but is now, if thou wilt receive him again, (according to the signification of his name,) likely to be profitable to thee, and, if thou please, to me also: (see ver. 13.)
12. He is thy servant, and therefore I have remitted him to thee. I pray receive him, and entertain him with all kindness, as one dearly beloved by me.
13. Had it not been for the reason specified ver.
14. I would have kept him here with me, that he

1 among, t.r. 2 toward, t.r.
he might have ministered unto me in the bonds of the gospel:

14. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15. For perhaps he therefore departed for a season, that thou shouldst receive him for ever;

16. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17. If thou count me therefore a partner, receive him as myself.

18. If he hath wronged thee, or oweth thee ought, put that on mine account;

19. I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20. Yea, brother, let me have joy of thee in the Lord, refresh my bowels in the Lord.

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22. But withal preparing me also a lodging: for I trust that through your prayers I shall be given unto you.

14. But I would not do so till thou hadst given thy consent, that thy charity to me may be perfectly free, and so thy kindness in affording him to me, if thou thinkest meet.

15. And for his leaving thee so injuriously there may come advantage to thee thereby: it is very possible that he was by God's special providence thus permitted to run away from thee for a little while, that by the reformation and conversion now wrought on him by me, he may be an useful servant to thee for ever;

16. Being now so improved, that he will not only deserve to be looked on as a servant, useful to thee so, but more than so, as a fellow-Christian, and useful to thee in those best things; one very useful to me, and therefore in any reason to be so much more to thee, who hast a double relation to him, as one of thy family and one of thy faith.

17. If therefore thou lookest on me as a friend, if all be common between thee and me as between friends, treat him as thou wouldst do me, if I should come unto thee.

18. And if at his coming away from thee he purloined any thing from thee, or hath any thing of thine in his hands, I will be answerable to thee for it.

19. I give thee this bill under my hand, whereby I oblige myself to pay it: though I might put thee in mind, that a greater debt than that need not be stood on between me and thee, who owest thy conversion, and so thy soul and well-being, and so thyself to me.

20. Give me cause of rejoicing to see thee, do as becomes a true charitable Christian to do.

that by the benefit of the prayers of you and others for me, I shall have liberty from my bonds, and be permitted to come and visit you.

8 good deed, ὁ ἄγαθον. 4 hast, ἔχεις. 5 I pray thee, Ηνή.
CHAP. I.

HEBREWS.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;
24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
25 The grace of our Lord Jesus Christ be with your spirit. Amen.

[[Written from Rome to Philémon, by Onesimus *a servant. b his servant.]]


TO

THE HEBREWS.

CHAP. I.

1 GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1 God, which used formerly several steps or degrees, and likewise several ways and means of revealing to men the things to come, delivering them out in portions, not all together, and that sometimes by visions or by dreams, sometimes by the oracle, sometimes by the coming of his Spirit upon the prophets, and sometimes by voice from heaven,

2 Hath in these last days spoken unto us out of his bosom, the eternal Son of God, to exercise by his Son, whom he this office, to take our human nature upon him,

1 God having in many parcels spoken of old time, Πολυμερῶς—πάλαι ὁ Θεὸς λαλήσας. HAMMOND, VOL. II.

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hath appointed heir of all things, by whom also he made the worlds;

3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6. And again, when he bringeth in the firstbegotten into the world, saith he, And let all the angels of God worship him.

7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8. But unto the Son he saith, Thy throne, calling him the eternal King and God, mentioning

2 beam, ἀνάφεται. 3 character of his subsistence, χαρακτήρ τῆς ὑποστάσεως αὐτοῦ.
4 bearing, or, ruling. 5 wrought the cleansing, καθαρίσθη τοις πεπνυμένοις. 6 superior.
7 it brings, ἀναφέρει. 8 it saith, λέγει. 9 to the, πρὸς. 10 winds, θύελλα.
O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of heaven and earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 And accordingly those words spoken of him psalm cx. 1. to this plain sense, that he should reign till all his enemies were subdued and brought to the acknowledgment of him, that he should act a signal revenge upon his crucifiers, were never delivered or applied unto any the most dignified archangel, but only to this eternal Son of God.

14. The highest dignity that is bestowed on them is, that they are servants under God for the use of men or Christians, those especially who are now under persecution, and shall shortly be rescued out of it by a signal deliverance, and upon their constancy and perseverance secured of eternal salvation: (see note [6] ch. ii.)

THUSF ARE we therefore we ought to give the superior to all before him, ch. i. 2, and now elevated above angels to his regal office in heaven, whereby he is certainly able to perform what he foretold, we ought in all reason to heed his predictions, which have been delivered to us from him, (see ver. 3,) and to make use of them as means to fortify us, that we

11 the rod of uprightness, βασιλείας ἡμέρας.
12 for ministry for their sakes who are ready to inherit salvation, or, deliverance, εἰς διακονίαν εἰς τὸν ἐπετάγμα τῆς ἐκκλησίας ἐκτὸς μετατάσσεται κτήτοροι ἐν σωτηρίᾳ.
13 fall away.
be not tempted to apostatize and fall off from Christ, 
 miscarry, and be lost after all this.

2. For if the word 
spoken by angels  
was stedfast, and 
every transgression 
and disobedience re-
ceived a just recompense of reward;

3 How shall we 
escape, if we neglect 
so great a salvation; 
which at the first began to be 
spoken by the Lord, 
and was confirmed 
unto us by them that heard him:

4 God also bearing 
them witness, both 
with signs and wonders, and with divers 
miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not 
put in subjection the world to come, 
whereof we speak.

6 But one in a certain place testified, saying, What 
is man, that thou 
art mindful of him? 
or the son of man, 
thou visitest him?

7 Thou madest 
him a little lower 
than the angels; thou 
crownedst him 
with glory and honour, and didst set 
him over the works 
of thy hands:

8 Thou hast put 
all things in subjec-
tion under his feet.

2 became, ὑγίεις βίβας. 3 Or, deliverance. 4 distributions, μερισμοῖς. 5 regarded, ἐπισκέπτερ. 6 Thou hast lessened him a little while below, ἩΛΙΟΣΙΣ ἀστεν βρασθὲ τι παρ᾽. 7 thou hast put all things under his feet: for in putting all things under him, he left nothing unsubjected to him, πῶς ἴν τοὺς ἑκάστως τῶν κοσμῶν ἀνῆλθε εἰς γὰρ τῆς ἑπτάδας ἀπό ταῦτα, οὐδὲν ἄριστον ἀνῆλθε ἑπτάετάνων.
For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom all things are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

9 were all things, τὰ πάντα. 10 were. 11 to consummate, τελείωσαι. 12 from, ἐξ.
to Isaiah and his children, given him by God for a
sign,) Christ and all faithful Christians, which are his
children spiritually begotten to him by God.

14. Seeing therefore that Christians or believers,
those that are to be brought to heaven by Christ, are
here in human flesh and sufferings; and seeing that
brethren or fellow-children are of like natures;
Christ, therefore, who is called our brother, is to be
supposed to have part with us in flesh and sufferings,
and so to suffer also: and by so doing he was to frus-
trate and make void the devil's design, (which was to
keep men for ever under the power of death,) to rob
death of its sting, and to rescue men from the bands
or power of death, by a resurrection from death to
life;

15. And so take away all that fear of persecutions
and death itself, which makes men so cowardly, and
keeps them in such awe; that is, in a most unchrist-
tian and servile condition, whilst they see no hope of
deliverance.

16. For it is not said any where that he catches
hold of angels as they are falling, or running, or
carried captive from him, to save or rescue them
from ruin, or to bring them out of captivity; but
only to men doth he this favour peculiarly.

17. And therefore he was not to come in an
angelical glorious guise, but in a humble suffering
condition; whereby he is the better qualified to have
compassion on those that are in any sad estate, and
we thereby secured that he will discharge his priestly
office faithfully, and negotiate for us in all affairs be-
tween God and us, (see note [s] Acts xiii;) but
especially, by suffering, obtain pardon for us.

18. For by the sorrows which himself suffered, it
is very proper and agreeable that he should become
compassionate, and willing to relieve those that fall
into the same or the like evils, that are under the
sharpest persecutions in this life.

CHAP. III.

WHEREFORE, holy brethren, part-
takers of the heavenly calling, consider
the Apostle and High

13 evacuate, frustrate. 14 For he doth not any where lay hold on angels, but he layeth
hold on the seed of Abraham. 15 to expiate, ἱλασθεῖν.
2. And hath with all fidelity discharged his office, to which he was designed by God in every particular, in like manner as is affirmed of the fidelity of Moses, who governed and administered not any one part, but all the house of Israel.

3. Nay, Christ's condition is much more honourable than that of Moses, as far as that of the master of the family above any the most eminent servant in the house.

4. For every family or kingdom hath some original or founder; but God is the founder of all, both of the church of the Jews and now of the Christians: and such is our Christ of whom now we speak.

5. And indeed Moses's fidelity was only as that of a servant or officer in giving or promulgating those commands which God commanded him to promulgate;

6. But Christ was as the eldest son, who is the master and ruler of the family; and that family of his are we, if we continue our Christian profession courageously, in despite of all fear, (see note [c] John vii,) and our cheerfulness in all that befalls us here be founded on our hope of deliverance and relief from Christ, on those terms on which he hath promised it.

7, 8. Which is an obligation to us to adhere to Christ, and persevere, whatsoever difficulties we meet with, and not to apostatize or fall off from him, as the Israelites did when the scripture saith of and to them, psalm xcv. 8, To day if ye &c. that is, Take heed that ye bring not destruction on yourselves by revolt- ing from and rebelling against God, as your forefathers did, ten times after their coming from Egypt, Num. xiv. 22.

9. While they tempted and provoked God, and would not believe his power, though they had testimonies enough of it by the miracles which they saw done for the space of so many years together.

10. Which was a grieving and wearying of my patience, they never doing what they ought to do, but always the contrary to that.

1 was vouchsafed, or, had more honour, πλείος δίκαιος Ἰεροσολύμων: see 1 Tim. v. 17. 2 spoken, λαληθώσαμεν. 3 according to, κατά. 4 where, ὅποιος. 5 wearied, προσάχθησα.
11. Upon which, my irreversible oath went out against them, Num. xiv. 23. and 28—30, that they should never come into Canaan, but leave (every one of them but Caleb and Joshua) their carcases in the wilderness.

12. And therefore let the terrors of that scripture move you, and from the example of those murmurers and complainers (that were perpetually mutinying against God when any hardship approached them, ready to turn back into Egypt upon every slight fear and discouragement, and for so doing were excluded from the promised land and rest) do you take heed, lest the present discouragement and pressures, meeting with covetous or fearful hearts, make you fall off from the Christian profession or practice.

13. But daily cheer up one another with incitations and exhortations to persevere, that none of the baits that are now abroad in the world, those of the Gnostic heresy, which undertake to secure your fears and gratify your lusts, be able to gain in upon you.

14. For all our Christian profession hitherto will stand us in no stead, unless we persevere constant unto the end in the courage and patience which himself hath exemplified to us: (see note [a] ch. xi.)

15. And thus the words in the psalmist lie, To day &c.

16. Whence it appears, that some that were first obedient, that heard and received the law from heaven, did after rebel and fall off, and murmur against God; but Caleb and Joshua did not so, and consequently not all that by the conduct of Moses came out of Egypt: which may be matter of admonition to you, that you imitate those few that adhered to, and not the many that fell off from God.

17. And so when it is said that he was provoked and wearied with them forty years, it is apparent it was with those disobedient murmurers that would have gone back to Egypt, and never a man of them came to Canaan, but died every one of them in the wilderness: and that may be a warning for us.

18. Lastly, when it is said that he swears they should not enter into Canaan, it is apparent who they are that do not come, the contumacious murmurers, ver. 10; which gives us this matter of observation,
that those that would not trust God with their preservation shall be sure to be destroyed by that means by which they expect to be preserved, by going back, renouncing God’s conduct: and so will it be with you; falling off from Christ will bring certain ruin on you.

19. And so the short is, that unbelief and falling from God upon our carnal fears, or impatience, or murmuring at the present persecutions and hardships that befall Christians, will deprive us of all reward of our faith, as it did the Israelites, that followed Moses for a time, but afterwards fell off.

CHAP. IV.

1. Upon those words of God ch. iii. 15. (an ominous admonition if it be not heeded) we have great reason to fear, lest that promise of coming to God’s rest (as for those others, to Canaan) being made to us, a promise of deliverance from our persecutors, and peaceable days of professing the gospel attending it, (see note [c] ch. iii.,) we may yet (see note [f] Matt. iii.) by our disobedience miss of attaining to it.

2. For as they had the law of God, the Decalogue, delivered unto them, so we have the gospel, the new law of God, preached by Christ on that other mountain, Matt. v. vi. vii. But as then, so here, this word of God being only heard, and not digested by faith, will not be profitable, or stand them in any stead that have heard it, it being the practice of the gospel precepts, patience and constancy, &c. Which will advantage any. Or, we must to our hearing God’s word add both obedienc and communion with all orthodox Christians, or else the word will benefit us nothing.

3. For as there is such a thing as a rest yet future for us to hope for, so it is most certain, that this is only for constant persevering believers to enter into; and such must we be, if we mean to enter into God’s rest. By God’s rest I mean not that which is so oft called by that name, the sabbath of the seventh day after the creating of the world in six days; there are more rests of God beside and after that. That mentioned in the psalmist, psalm xcv. 8, is called God’s rest, though it were many years after the creation of the world: and so there is now a yet future rest for

1 to miss, ῥαστήρα. 2 of hearing, or, which was heard, ἀκοῇς. 3 who are not by faith united to them that have heard. 4 Or, let us which have believed enter into the rest: for the King’s MS. reads ὁ στήριξαμα. 5 had been done, γεμίζοντο.
us, happy, peaceable, halcyonian days here in the
church of Christ now persecuted, which shall shortly
come, after the destruction of Christ's enemies, quiet
seasons of worshipping of God, (answerable to that
Canaan that the Israelites (all but the murmurers)
possessed after the expulsion of God's enemies, the
Canaanites, &c.) which they that hold out and are
not discouraged by the present pressures shall attain
to, if they live so long, and however, an eternal rest
in heaven. And it nearly concerns us now to attempt
to enter into that, and to be very careful to do so.

4. For one place of scripture speaks of that first
sabbath immediately after the creation thus, And
God &c.

5. And another in the psalmist, long after, men-
tions this other rest as still future: which, as it can-
not refer to that after the creation, so neither can it
to that of the Israelites in Canaan, being written after
them both; but in the first sense, to David's time,
being a promise to them of that age, that if they
would then come in and hearken to the voice of God,
after all their former rebellions, their land should be
truly what it was promised to be, a rest to them; no
Midianite, Philistine, or Canaanite should disturb
them; their ark should be no more captive, but rest
with them for ever in Jerusalem: and in a second,
mystical sense, to these times of the gospel, to which
the Jews acknowledge that psalm to belong, and
wherin God by Christ was present among them, (the
highest completion of what was obumbrated by the
ark or temple,) but should be taken away from them
if they did not timely believe on him.

6. Seeing then there is such a thing as a rest for
some to enter into, and the Israelites that came out of
Egypt, through their disobedience, failed of entering
into it;

7. And again, seeing the psalmist, so long after the
Israelites' entering into Canaan, speaks of a set time
of entering into his rest, and that at that time still
future, and yet further typical of somewhat under the
gospel;

8. (For if Joshua, which is in the Syriac dialect
called Jesus, (see Acts vii. 45,) had completed that
prophecy by leading them into it whom Moses had

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6 some enter, τινας εσωτερικῶς. 7 disobedience, ἀνείλθαν. 8 defines, ἀπε. 9 Joshua,
Ἰησοῦς. 10 have spoken of another day after these things, περὶ διάληκτον καὶ ἐκάκη ἡμιρή

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ward have spoken of another day.

There remaineth therefore a rest to the people of God.

For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do.

Seeing then that we have a great high priest, that is passed

not led, the psalmist would not then have spoken of another future;)

It from all these premises clearly follows, that there is now for Christians a rest still behind, which all that adhere fast to Christ shall now have their parts in, and of which that place in the psalm is a typical prediction: (see note c ch. iii.)

And this rest is a rest from toil and labour, a quiet repose of the church, as of the ark at Jerusalem, in a free exercise of the true religion, such as will be had after the destruction of the persecutors, parallel to that sabbath wherein God rested from his labours and hallowed it a day unto his service.

Let us then set carefully about this design of getting our parts in this rest; and that must be, if we fall not from these promises and hopes through disobedience, as the Israelites fell from their rest in the promised Canaan.

And let us not think to deceive or escape that vengeance that expects all that fall off from Christ, how closely and cunningly soever they do it; for what Christ hath foretold, that he that will save his life shall lose it, and that they only that hold out and endure to the end shall escape, is sure to prove so true, that there is no hope by the most artificious dexterous managery to avoid the force of it, the word of God being, like God himself, vital and operative, piercing into the depths and secrets of men, distinguishing between those which are the hardest to be discriminated, the true and the hypocritical Christian, and when the actions do not discover, searching into the thoughts and most cunning contrivances, (as the priest in dissecting the sacrifices observes and separates those things which are most secret and closest joined together.)

And no man shall be able to disguise himself so cunningly but he shall be discovered, disclosed, laid open and bare, as the sacrifice when it is first flayed, then cut down the back, and all laid open and discernible before the priest.

On these considerations therefore, (the rest which is promised upon our constancy, and the certain ruin if we do not persevere,) and withal having

11 a sabbatizing, σαββατισμός. 12 disobedience, ἀδισεβελας. 13 living and active, ζων καὶ ἀνέφης. 14 nerves, ἀρμών. 15 imaginations and thoughts, ἐννοήσεως καὶ ἐννοών. 16 before it, ἐν τῶν αὐτῷ. 17 cut down the back. 18 that of which we speak, αὐτοὶ πρὸς δὲ ἡμῖν δ λέγος.
into the heavens, Jesus the Son of God, such an example before our eyes, Christ, that having suffered, ascended through the clouds unto the right hand of the Father in the supreme heaven, which is a token to us that sufferings are the way to exaltation, let us take heed and be sure, that, whatever opposition or afflictions we meet with in the way, we be not discouraged from our course of Christianity and the acknowledging and professing it publicly.

15. For Christ our high priest, that is entered into heaven before us, hath also suffered before us all that we can suffer, and so will be sure to be sensible of our condition, and to assist and aid and relieve us, that if we be not wanting to ourselves we shall be able to stand.

16. And accordingly let us adhere to him, and pray confidently to him, make an open, free discovery of all our wants and requests to God, who, though he sits upon a throne, yet sits there to hear our requests most freely, (see note [a] John vii,) to relieve us in a fit season, and will do so when we most want and least look for it.

CHAP. V.

1. To this purpose of Christ's being our high priest, and, as such, working deliverance for us, ch. iv. 15, it will not be amiss to enlarge a while, by comparing the chief things observable in an Aaronical priest with the like which are observable in him, every one of them. They are chiefly three. First, the Aaronical high priest is severed and set apart from the common multitude, and appointed to act instead of them in all things between them and God, and particularly in matter of burnt-offerings, which are by men given to God, and so spent by the priest wholly in God's service, and of sin-offerings, such as Lev. iv. 3;

2. Both which he offers for the sins of the people, those which they commit without deliberation, through ignorance, surretion, or sudden passion. And this, secondly, he can do affectionately and with a fellow-feeling of those infirmities which have betrayed them to such sins, through incogitancy, without malice or presumption, as considering that he himself is subject to the like infirmities as well as others, and so the more inclinable in all reason to mildness toward them.

19 have compassion on, συμπαθῆσαι. 20 after our likeness, except sin, καθ' ἰματοτητα, ἐκατον βοήθειαν. 21 with freeness, μετὰ τυρποτάτα, 22 for a seasonable relief, εἰς καθιοτατα. 3 being able to, δυνάμενοι. 4 are in error, πλασμένους.
3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

3. And because the priest is subject to those infirmities, it is therefore appointed that he shall offer also for himself, not only in case of any actual commission of this kind, of which he is at any time guilty, Lev. iv. 3, but also because such sins may pass by him undiscerned, he is therefore on the great day of expiation, when he offers for the sins of the people, to offer for himself also, Lev. xvi. 6.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

4. And thirdly, the nature of this office was such, that no man might legally assume it to himself, but only he that was of Aaron's line, and so called to it by God that had assigned it to that line.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

5, 6. Now of these three things propounded of a legal high priest, the first, ver. 1, the second, vv. 2, 3, and the third, ver. 4, every of them are directly appliable to Christ. As first, the last of them, (see note [5] Matt. vii,) that Christ did not intrude himself upon this office, but God called him to it. And that is the meaning of two places in the psalms: first, Psalm ii, This day have I begotten thee, O my Son; that is, bestowed this special dignity upon thee to be a king and priest after thy resurrection; that is, upon the ascending of Christ, which was his going into the holy of holies, whither none but the high priest went: the second, Psalm cx, Thou art such a priest as Melchisedec was; that is, a king and a priest together, and that never to cease or to be succeeded by any, till all be delivered up to God the Father, 1 Cor. xv. 24.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

7. The second parallel betwixt Christ and the priest in his offering for himself now follows; for so did Christ also in the time of his lowest estate of infirmities and destitution, (when upon the cross he cried out, My God, my God, &c.) offer up prayers and very submiss petitions to his Father, that he would, if he died, yet deliver him out of death, preserve his spirit, and restore it again, saying, Father, into thy hands I commend my spirit, and cried with a loud voice (Matt. xxvii. 50, Mark xvi. 37, Luke xxiii. 26.) at the delivering those words, and it seems, (though it be not mentioned in the gospel,) added tears therewith; and accordingly he was delivered from that which he feared, and according to his ardent prayer he was thus preserved by God, and, though he died,

5 as Aaron also was, καθώτερος καὶ Ἰακώβ. 6 preserve him out of death, σώζεω αἰωνίω
7 hearkened to, delivered from his fear.
8 Though he were a Son, yet learned he obedience by the things which he suffered;

8. And having passed through so much of sufferings, even to the highest degree of death itself, in obedience to his Father’s will; and so having found how dear obedience cost him, though he were the Son of God in an eminent manner, he could not but learn from thence what an hard thing it is to perform constant obedience, when death itself sometimes must be taken in the way to it; and consequently he could not but learn to have compassion on those that sin out of weakness, ver. 2, though in that he were unlike the priest, that he was not subject to sin like him, which taught the priest his compassion to sinners.

9, 10. After this third and second part of the parallel, the first now follows in the last place: that as the priest is taken from among men, and advanced to that office to negotiate between God and man in the things belonging to God, especially in offering sacrifices; so Christ is parallel to the priest also, though in an higher manner, not taken from the common multitude of men, as the priest was, (in that unlike,) but yet negotiating in the whole business of souls, as the priest did, consecrated by his sufferings, as the priest by the ceremonies of his consecration; and being so consecrated, he offers up himself unto his Father, (as the priest did gifts and sacrifices, ver. 1,) presents himself now at his right hand in heaven by way of intercession for us, for pardon and for grace, and by that means, if we live sincerely, though not perfectly obedient to him, becomes unto us the author of eternal salvation, being after his resurrection from the grave pronounced or declared by God an high priest, such an one as Melchisedec was, a king and a priest together, the priest to pray for blessings on us, as Melchisedec did on Abraham, and the king to do that with power, actually to bestow those blessings on us.

11. Of which resemblance also between Christ and Melchisedec I might speak very much, which would not easily be understood if I should speak it; for I cannot boast much of the quickness of your understanding or perception in divine things, or your forwardness to hearken to what is thus said unto you,

9 consummate, or, consecrated. 10 Concerning which, Περὶ οὗ. 11 much matter, and which would not easily be interpreted by speaking, πολὺς ὁ λόγος καὶ δυσερμηνεύως λόγως.
the persecutions that are fallen on the church have discouraged you. Theophylact.

12 For some of you that have been long employed in the church, and in that respect might be fit to be bishops, (see note [a] ch. vi.) instead of that have indeed need that the first doctrines and principles of Christianity, necessary for all the youngest and tenderest Christians to know, should be taught you again; and it is unfit to give you such mysterious abstruse doctrine, concerning the priesthood of Christ and Melchisedec, who want instruction in the plainest parts of catechistical doctrine.

13 For he that is gotten no higher than milk will be hurt, not fed, by having more solid food given him; and so they that are not gotten beyond the lowest, most necessary part of Christian knowledge, must not be burdened with higher doctrines, such as belong to proficients; for they are as children which have neither teeth nor stomach to overcome such harder food.

14 But [d] strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore leaving 1 the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God,

1. And that we may discourse at large of this high point of Christ's Melchisedec priesthood, ch. v. 10, it is necessary (though some men's stupid ignorance and impenitent lives, or relapses to their former unchristian sins after their receiving of Christianity, would tempt one to return and plant again the first principles among them, see note [d] ch. v.) to pass over those rudiments of Christian religion, in opposition to perfection here, and the word of righteousness, ch. v. 13, or those first things that we read of in the gospel: (see note [a] Rom. iii.)

2. Of the doctrine 2 Of the doctrine of baptisms, and of stones in the foundation: first, repentance, or change

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12 what are the elements, or, letters of the beginning, τὰς τὰ στοιχεῖα τῆς ἄρχης: see note [a] Rom. iii. 13 partakes of, ἄρετας. 14 tastes not of, ἄρειας. 1 the discourse of the beginning of Christ, τὸν τῆς ἄρχης Χριστοῦ λόγον. 2 he carried on, φέρωμεν.
laying on of hands, of mind, a resolute forsaking of all sinful works; secondly, faith on Christ, or embracing the gospel; thirdly, the doctrine of baptism, now among Christians, as before among the Jews, the ceremony to receive proselytes into the church; fourthly, imposition of hands for those that were fallen after baptism, after the example of Christ, who laid his hands on the sick when he healed them, to which absolution is answerable, (the cure of the sick being the loosing from that band, Luke xiii. 16; see note [f] 1 Tim. v;) fifthly, resurrection from the dead; and sixthly, eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,
6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

4—6. For as for those that have been received into the church by baptism, and so by oath obliged themselves to continue in the true faith and Christian practice to their lives' end, and having done so have for some time enjoyed the privileges of Christians, pardon of sin and peace of conscience, a consequent of the mercy sealed in baptism, and yet further have had some of those extraordinary gifts of the Holy Ghost poured out upon them, (see note [c] Acts vi,) and, by their continuance in the church for some space, have had experience of the promises of Christ, and the wonderful works of mercy wrought for us by him under the gospel, Eph. i. 19; if those, I say, shall through the Gnostic infusions apostatize from the faith, after all these engagements to continue in it, they must never be received to the peace of the church again, and those consequent advantages and privileges from which they are fallen, being guilty of the same sin that the Jews were in denying and crucifying of Christ, and making an impostor of him: (for thus did all they that fell off to the Gnostic heresy, in which Judaism and denying of Christ was a special ingredient.)

7 For the earth 7, 8. For as the ground that being sowed and watered from heaven fructifies proportionably for the

3 future age, μελλόντος αἰώνος. 4 and have fallen away again to.
the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveveth [c] blessing from God;
8 But that which bareth thorns and briers is [7] rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that [d] accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to

5 for whom, d' obs. 6 partaketh of. 7 reprobate and near a curse, ἄδειαμος καὶ κατὰς ἐκείνης. 8 are near.
the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And these promises being made under oath, were in themselves most sure, and being faithfully relied on and believed by Abraham, were, though not presently, yet in time, performed to him, that is, to his seed the Jews.

16 For as a man, when he would swear, always swears by the greatest person he knows, and an oath being taken by one of the contesting persons, one saying one thing, the other the contrary, sets an end to that affirming and denying, and confirms the judge to the believing of one party against the other (see note [e] 1 Tim. v.);

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and...
which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever [e] after the order of Melchisedec.

20. And whither, to make the way accessible to us, our Saviour Christ is gone as our harbinger, even he, that king and priest, or powerful intercessor of ours, of which I spake ch. v. 10, and on occasion of the mention of which all that since hath been said, hath by way of parenthesis, as it were, been interposed, to fortify you against those that deceive you by figurative explications of scripture: (see note [d] ch. v.)

CHAP. VII.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

1, 2. Now that Christ was not only an Aaronical priest, but of a much higher kind, appears by the nature of the priesthood of Melchisedec, after the manner of which Christ's priesthood was. For this Melchisedec, who in his name, king of righteousness, and in his title, king of Salem, or peace, resembled Christ most absolutely, and is called, Gen. xiv. 18, a priest of the most high God, and so a king and priest both, and who as such, when Abraham came from his victory over Chedoriaomer and the other kings, came out and treated him civilly as a king, and as a priest blessed him, and received from him the tenth of all he had there;

3. One, of whose father or mother or pedigree there is no mention in the story in Genesis, as being indeed of another race, not of that which is recorded in scripture, see ver. 6. (which notes him to be no priest by descent, as the Levitical priests were, and accordingly their genealogies and pedigrees both on the father's and mother's side were preserved exactly,) as neither of his birth nor death, the time of his entering on or leaving his office; and so stands in the story as a kind of immortal priest, without any successor mentioned in his priesthood, (nay, perhaps the last priest of the true God that was in Phœnicia, idolatry presently coming in;) this Melchisedec, I say, is in all this an emblem of Christ, (and so is set down psalm cx,) who is such a priest as he, in respect of the conjunction of priesthood and regal office, of the no predecessors or successors in the line, of the title of king of righteousness and prince of peace, and of his continuing for ever in that office, that is, as long as there should be need of any, (as Melchisedec did, as long as the worship of God continued in Phœnicia.)
Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

And without all contradiction the less is blessed of the better.

And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

And as I may so say, Levi also, who receiveth tithes, hath paid tithes in Abraham.

For he was yet in the loins of his father, when Melchisedec met him.

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and be called after as Melchisedec was, and not such an one as Aaron?

And ye will soon discern what an eminent person this Melchisedec was, when ye but remember that the patriarch Abraham, that had undertaken the service of the true God, and was the stock from whence all the Aaronical priesthood sprang, did himself give him a tithe out of the choicest of the spoils which he took in the victory over the kings.

Now the Levitical priests had commission by law to receive tithes of all Jews that came from Abraham, as Levi did, that is, from their own countrymen:

But Melchisedec, who was no kin to Abraham, nor of that people, a stranger to him, received tithes from him, (which is an argument of greater dignity than to receive it only from his own people,) and blessed him who was so special a favourite of God's as to receive promises of such a nature, so oft repeated to him.

And this is a clear argument that Melchisedec was a greater person than Abraham.

And in the Levitical law they that receive tithes die, succeed, and are succeeded, their succession of one after the death of another is recorded in the scripture, and so their death punctually set down: but in that place of Genesis Melchisedec hath no other mention made of him but that he liveth, no kind of mention of his death.

So again, if you compare it, you shall find that Levi also, who under the law hath the privilege of receiving all the tithes, did in Abraham's person (as the sons are included in the parents) pay tithes to Melchisedec; which shews again the dignity of that priesthood above the Levitical.

For Levi was in the loins of his great grandfather Abraham, and as it were included in him, and so may be said in some sense to have done what he did, and paid what he paid.

This is an argument that the Levitical priesthood was not so perfectly able to make a perfect expiation of sin, (although it be true that it was instituted by the law of God for that time;) for if it were, there would then have been no need, as it seems there was, that God should institute another sort of priest, to wit, his own Son, to be such a priest not be called after as Melchisedec was, and not such an one as Aaron.
For the priesthood being changed, there is made of necessity a change also of the law.

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

And it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Who is made not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou art a priest for ever after the order of Melchisedec.

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

For the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh unto God.

And inasmuch as not without an 

12, 13. And the truth is, the priesthood being a thing about which the Mosaical law was principally conversant, the changing of the law about that, and translating it to a tribe or family, that of Judah and David, of which none by the law were to be priests, is an evidence that the law is abolished, and consequently that necessity of legal observances, or continuing in all the words of that law and of the Mosaical yoke.

Now this is clear by our Saviour's being of the tribe of Judah, a tribe from whence the priests were not to come.

And more clear by the distinct words concerning him, of his being such a priest as Melchisedec was, not as Aaron.

For by that it is manifest that Christ, who is now our priest, and installed to it after his resurrection, was not made a priest by any law that provides for the mortality of priests, and so appoints them in a succession, as the Aaronical priesthood was, but by that Spirit that powerfully raised him from the dead, never to die again, and so to be a priest for ever.

According as the psalmist testifieth, Thou art a priest for ever &c.

And indeed that this Mosaical law should be evacuated there was reason, because it was so unable and uneffectual to do that which was designed, viz. the expiating of, or cleansing from sin.

For the Mosaical law got no man any freedom from sin, was able to give no man strength to fulfill the will of God, and could not purchase pardon for any that had broken it. This therefore was to be done now afterwards by the gospel, which gives more sublime and plain promises of pardon of sin, which the law could not promise, of an eternal and heavenly life to all true penitent believers: which gracious tenders, now made by Christ, give us a freedom of access to God, and confidence to come and expect such mercies from him, to lift up pure hands, &c. 1 Tim. ii. 8; and in all reason we are to make that use of it, and not to fall off from Christ to Mosaical observances.

20 And inasmuch as not without an
oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an [d] unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law having a shadow of good things to come, and not the very image of the things, can never with those same sacrifices repeat the same dispensation;

29 For then would they not have ceased to be offered? because that the worshippers therein would necessarily have continued in their own sacrifices until they had all been consumed.

30 For if the law had been able to impart life and immortality unto them, it would not have been所需

31 For if it had been sufficient for their sins, their own sacrifices would not have needed to be brought every year.

32 For when this high priest was come into the most holy place, he did not bring with him his own blood.

33 For he saith, The Holy Place is made by the testimony of this better good things to come, not by the sacrifice of the same sort of things.

34 For the law is only a shadow of the good things to come: but the substance is better.
it were, (not to deliver himself from sin, for he was never guilty of any, but from the infirmities assumed by him, but especially from death itself, and so is now never likely to die and determine his Melchisedec priesthood,) and for others also, offered one sacrifice for the sins of the whole world, which will serve the turn without ever repeating it again.

28. For the Levitical law makes such men priests, and none else, which are subject to mortality; but the oath of God, psalm cx, concerning the immutable priesthood, makes Christ the chief priest, whose life, and so whose priesthood, was never to determine; whose offering for himself, that is, for the putting off his infirm mortal body, was complete at that once, and needed never to be offered again by him any more than the same offering of his as it was for the sins of the world: (see ch. x. 11, 12.)

CHAP. VIII.

1. Now to recapitulate all that we have said in this matter of Christ's being our high priest: The high priest which intercedes for us Christians is one that is entered into heaven, and there sits at the right hand of God, that is, reigns there; hath all power given unto him, and so is a king and priest together; actually bestows upon us all those things for which he intercedes for us, grace and pardon to all obedient, sincere Christians, and is able and ready to help us in time of need;

2. One that ministers and officiates in his church; that hath the ordering of the true, not typical figurative temple and tabernacle, that which is not built by human workmen, but by God, (all power being given unto him in heaven and in earth, having dominion instated on him over his church to deliver them, and over his enemies to destroy them.)

3. A minister, I say; for so every priest is, his business being peculiarly to sacrifice and offer burnt-offerings and sin-offerings, &c. ch. v. 1; and agreeably Christ was to have some sacrifice to offer to God as a priest, and that was himself, presenting himself in heaven, the true sanctuary, after the slaying him upon the cross, ch. ix. 12.

4. And for his being a minister not on earth only, on earth, he should but now more especially in heaven, and there exer-

1 hath built, ι ητησεν. 2 should not have been, οδοῖ ἢ ἡφ.
not be a priest, seeing that there are priests that offer gifts according to the law:

cising his priesthood, it is clear, because here on earth there be store of priests which officiate according to the prescription of the Mosaical law, viz. those that offer the Levitical sacrifices, and so there is no need that Christ should take that office upon him, if it were to be exercised only here, because that legally belongs to others.

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

5. And those priests which officiate here on earth do attend on and perform none but that figurative typical service, which signified and represented this offering of Christ, presenting himself to God in heaven, and there interceding for us. (So that which was by God himself said to Moses, when he was to make the tabernacle, that he should take care to make it according to the pattern shewed him in the mount, may fitly be applied by way of accommodation to this matter; this offering of Christ’s in heaven being indeed that substantial idea of which all the service of the tabernacle was but a type or shadow, and so fitly styled an heavenly pattern.)

6. But as for Christ’s office or ministry that he thus exerciseth, it is above that of the Levitical priests, which consisted only in typical observances, and as much above them as the covenant which Christ mediated between God and man was above the Mosaical economy. Of this covenant it is observable, first, that it is now settled as a law, in which both parties are mutually bound to each other, God to man, and man to God; and secondly, that it is a much more excellent, perfect, beneficial covenant than the former, the duties now required more spiritual and sublime, and the promises now proposed infinitely better promises than those which were under the law; (viz. not only legal impunity, which the sacrifices under the law yielded, but pardon and remission, that pardon not only for light faults, sins of error, &c., for which those sacrifices were designed, but even for wilful sins, if forsaken and repented of, yea, and the pouring out the Spirit on all flesh, giving spiritual gifts for the building up of the church, not only to a few, as to one or two prophets under the law, but to many, even to all, Gentiles as well as Jews, yea, to all Christians in some measure; and lastly, instead of the promises of a temporal Canaan, the plain promises of eternal life and bliss.)
7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; 7 because they continued not in my covenant, and [a] I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and

9 Or,citizen: for the King's MS. reads ὁ λαός. 7 for, ἕτοι. 6 on, ἐν.
their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

1. THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3. And after the second veil, the tabernacle which is called the Holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

5. And over it the images of the cherubim, by which God is wont to appear and shew himself, Exod. xxv. 22; and these shadowing the covering of the ark, of mercyseat.

1. The first therefore. 2. worship, λαρπελας.
which we cannot now speak particularly.

6. And this being thus described, we may ascend to the former things mentioned ver. 1, the priests’ officiating, and the statutes about that: and that service of the priests was of two sorts; the daily service, and that was in the former outward part of the tabernacle;

7. But into the inner part of the tabernacle, or the holy of holies, none entered but the high priest, and he only one day in the year, on the fast, or great day of expiation; and then always he carried with him blood of calves and of goats; of calves, to offer for himself; and of goats, to offer for the people. (By which it appears, that the offering of Christ, which is answerable to this, is, after his passion, performed at his going into heaven, which was signified by the holy of holies;)

8. By which the Holy Ghost typically signified, that no man by the power of that first covenant could go to heaven, or that the way to heaven was not there revealed, none being then admitted thither but the high priest once a year, who was a type of Christ; but now that that holy of holies is destroyed, and therewithal the Judaical law, there is now admission for all true Christians or worshippers of God, who now have promises and right to heaven, though till after death they are not admitted to their possessions.

9. And the parabolical, typical meaning of this will be appliable to those of this time, that still observe and contend for the observation of the Judaical forms of worship, and think it is still in force; for all these performances will not be able to give any man confidence to pray to God, to bring any man to heaven, or to obtain for him the pardon of any wilful or presumptuous sin in the sight of God, to free him from any sin that hath wasted his conscience, or give him grace to purge himself from such sin; (see note [c] 1 John iii.)

10. But only to purge him from legal uncleanness or pollutions, as having eaten any unclean drinks, and divers meat, drinking wine at any unlawful time, (Lev. x. 9,)
washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered into once into the holy place, having obtained eternal redemption for us.

11, 12. But when Christ came to enter on the high priesthood to obtain for us all those blessings (of purging the conscience, which could not be had by the law, of bestowing on us our great reward, which is not to be had in this life, and so) which were future in respect of the law and of this life, and to that purpose made use of a tabernacle that was of a more honourable nature than that under the law, to wit, his own body, not made with hands as that was, but formed by the Holy Ghost in the Virgin's womb, after an extraordinary manner (and so differing not only from that tabernacle, as flesh from wood, but also from other human bodies, as that which was conceived by the Holy Ghost, from that which was begotten after the ordinary manner); when, I say, Christ entered on his high priesthood, he ascended into heaven, instead of the holy of holies, and did this once for all, instead of the once a year of the high priest; and this with his own blood, or having laid down his own life, instead of that blood of goats for the people, and of bullocks for himself, which the priest took with him to the holy of holies, having thus found out a way of purchasing eternal redemption for us from the guilt and power of sin, by his death and resurrection.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, [f] sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through

13 For if the legal pollutions, the eating or touching of unclean things, &c. be expiated by blood and ashes, so far as to keep them that are polluted so from being turned out of the congregation, and from any legal punishment;

14 How much more shall Christ's death, the shedding of his blood for you; and after that, his presenting himself to his Father in heaven in a body

9 for once, or, once for all, ἕπειτα.
the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living course, giving over all the sins of the former life? God?

15. And for this end was Christ made use of to intercede between God and us, and establish and seal a new covenant with us, that by the intervention of his death for the expiation of all sins and transgressions, even such as could not be expiated under the old covenant, they which are effectually called, the truly penitent reformed believers, may have heaven and eternal bliss made over to, and possessed and instated on them, by way of inheritance.

16. He shed his blood, I say; because, that a testament be valid, or that any man enjoy any thing by the death of another, the death of the testator is required necessarily, and must be avouched or produced by him;

17. There being no stability in a will as long as the testator liveth, because he may change it if he will; and besides, it is to be supposed of him, that he meant not the benefit of it to his heir till after his own death.

18. And therefore agreeably to this nature of covenants, which are among the eastern nations still signed with blood, and of testaments which are not in force till the testator's death, we read in the law, that the ceremony of blood was used in the sanction of the first covenant, that under the law.

19. For when the commandments Exod. xx—xxxiii. were by Moses recited to all the people according to God's appointment, then, as it follows, Exod. xxiv. 6, he took, &c. and sprinkled, &c. (which noted this sanction of covenants (as of testaments by death) by the ceremony of blood, and foresignified the shedding of the blood of Christ for the making of a new covenant with us.)

20. Saying, This is the blood of the first testament which God hath enjoined unto you.

21. Moreover he sprinkled with blood both the tabernacle,
and all the vessels of the ministry. And generally under the law the course was, that all things that were purified should be purified by that ceremony of shedding blood, and so in like manner, that when any sin was committed a beast should be slain for a sacrifice, by way of confession that that sin deserved death.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, there to appear before God, as the priest was said to do in the holy of holies, and to recommend our wants and affairs to him, and negotiate for us, and so to relieve us when we stand in need of him;

25. Nor was the similitude betwixt him and an high priest to hold in this, that as the priest enters into the holy place every year with the blood of bullocks and goats, so Christ should enter every year into that which was signified by the holy of holies;

26. (For then he should from time to time ever since the beginning of the world have died many times,) but in this, his presenting himself in the sight of God, his going to heaven to intercede for us, differs from the priest’s going into the holy of holies, that Christ doth shed none but his own blood, and that but once for all, and that now in this last age, (see note [c] Matt. xxiv,) this close or shutting up of the Jewish state, on purpose to obtain pardon for whatsoever sins repented of, and to work reformation among us.

27. For this is the condition of Christ like to the condition of other men, that as they must die but once, and then be judged to all eternity:
28. So Christ having yielded up himself for a sacrifice for us, and so borne our sins up to the cross with him, (died as our surety or proxy,) shall do this but once; when he comes again, it shall be in another manner: he shall not come to this earth to die again, but shall come in glory and power, (quite unlike that state wherein he was when he bare our sins,) to the relieving and bestowing deliverance on those who expect and wait for him, and constantly adhere to his commands.

CHAP. X.

1. For the Mosaical law, which contained no more than an imperfect shadow or rude first draught of those mercies made over to us by the gospel, eternal life, &c. and not the lively representation or effigies of them, such as the gospel now affords us, is no way able by sacrificing every year, as long as the temple lasts, bullocks and goats, that is, by repeating often those same kinds of sacrifices, to work that great benefit for the worshippers which the gospel is designed to do, viz. to give men full pardon of sin, and purify their consciences.

2. For then would they not have ceased to be offered again continually, when the work for which they were offered was once wrought; as, if the cure were wrought, the medicine need not be any more applied.

3. Whereas now being only a commemoration of sins, not a purging them away, they are offered every year anew on the day of expiation, thereby commemorating not only the sins committed that year, since the last day of expiation, but their former sins again, for which they had formerly sacrificed at the time of committing of them, and to typify that one true sacrifice of Christ, that alone is able to do the work for all our sins.

4. For the truth is, it is not in the power of any sacrifice of any beast to take away the guilt of sin or purify the conscience.

5. And therefore in the prophetic psalm concerning Christ's coming into the world, God's despising he cometh into the of those legal sacrifices is mentioned, and all that is
world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: thought fit to be depended on in order to obtaining pardon for sin is the body of Christ, God giving him a body, and designing that to crucifixion, fitting it for the cross, as the servant’s ear for the door-post, Deut. xv. 17, to which it was to be nailed, (on which ground of similitude it is, that instead of opening or boring my ear, in the psalmist, it is here framing him or fitting him a body, see note [c] 2 Cor. xiii,) and so decreeing that to be the perfect and complete sacrifice which was to supply the defects of all the rest.

6. And then he adds in the name of Christ speaking to God his Father, The offerings of legal sacrifices, I know, are not acceptable in thy sight, or able to reconcile thee to sinners.

7. Therefore I, that is, Christ, come (according to what he had undertaken and bound himself by bond to his Father, in order to that great work of our redemption) to perform whatsoever thou, my God, shalt require of me.

8. 9. By which place of the psalmist, psalm xli, it is clear, that the sacrifices appointed by Moses’s law are not of any force with God, but only the sufferings and death of Christ, the first being in that place wholly renounced and disclaimed, and only the second set up.

10. And by this gracious will of God, (which Christ came to perform in the body which God prepared for him, ver. 5,) by offering that body once for all, and not by those legal sacrifices, which were oft repeated, all our sins are expiated, (see note [e] ch. ix,) and we received into God’s favour, as many of us as by performing the condition of sincere obedience, still required of us, are rendered capable of that great benefit purchased for us by the sufferings of Christ.

11. Again, under the law, the high priest was wont every year once, (see ch. vii. 27,) on the great day of expiation, to officiate and offer up yearly the same kinds of sacrifices, bullocks, &c., none of which have power to free the conscience from the guilt, or the offender from the punishment of sin.

12. But Christ having by his own death made one after he had offered complete sacrifice, which will suffice for the sins of all
one sacrifice for sins, for ever sat down on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.

14. For by one offering he hath perfected for ever them that are sanctified.

15. Whereof the Holy Ghost also testifieth, saying, that after he had said before, 16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, there is no more offering for sin.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

the world, without need of repeating it, (sealing to all that shall ever live a covenant of mercy and remission upon repentance,) hath ever since continued at the right hand of God, and shall do so for ever,

13. Exercising his regal office in men's hearts, and meaning to exercise it also over sin and death itself, in abolishing or subduing them both in the resurrection.

14. For that one offering of his in his death hath done the whole work, once for all completely, for all obedient Christians, all sanctified disciples of his, (that having the intercession of Christ in heaven, the sending the Spirit, &c. adjoined with it, which are the grounds of furnishing us with all grace, &c.)

15—17. And of this the scriptures of the Old Testament do testify; for after he had promised, as the first thing promised in his covenant, the writing his laws in their hearts and on their minds, and revealing his will, and giving them his sanctifying grace for the reforming of their wicked lives, he then adds, as a second part of his covenant, the free pardon of all the sins and transgressions of their former life, whatsoever they have been.

18. And this being done once for all, there is no need of any further sacrifices or Judaical observances, for which some of you do so zealously contend.

19. The doctrine then of the superlative excellence of Christ's priesthood above the Mosaical being thus evidenced, and the benefit of it being to us so great, even to give us liberty (see note [a] John vii.) to approach unto God in prayer, and apprehension of his promises, to have title to heaven itself, through what Christ hath purchased for us.

20. (Which confidence and liberty to enter he hath helped us to by a way never known before, and that a clear or living way, in opposition to the dead shadows and rudiments under the law; which, I say, he hath helped us to, by passing himself from the outer to the inner tabernacle, from this life to another, breaking through the veil or partition between them, that is, through his flesh, being fain to die before he entered heaven;)

14. hath for continuance sat, εἰς τὸ διαπέρα ἀκόλουθον: see ver. 14. 15. for the time to come, τὸ οὖν. 16. And the Holy Ghost also beareth us witness, Μαρτυρεῖ ὅτι οἱ μὴν καὶ τὸ—. 17. first said, προορισμένα. 18. upon, ἐκ τοῦ. 19. liberty, παρασκευα. 20. which he hath consecrated for us a new and living way by the veil, ἵνα ἐξαλλισθῆν τιμίν πρὸς τὸν καὶ ψαλτ. 21. that is, his own flesh, τοούτος ἐστὶς σαρκὸς αὐτοῦ.
And having one that intercedes for us at the right hand of God, and that hath taken upon him the whole care of his church, and of every faithful servant of his that shall adhere and keep close to him;

22. Let us serve and worship him unfeignedly, being filled with faith, (see notes [a] [h] Luke i.,) and having reformed our wicked lives in sincere resolution of heart, (without which there is no more reception to be hoped for at God’s hands, Isaiah i. 15, than under the law there was liberty to come into the congregation for them that had touched any impure thing, till they were sprinkled with water by the priest,) and having our actions washed and pure also.

23. Let not all the afflictions and dangers that can approach us move us so much as to waver in our Christian profession, which, having the hope of eternal life joined with it, is fortification enough against all the terrors of this world, having God’s fidelity engaged to make good the promise to us.

24. And let us weigh and consider all advantages that we can have upon one another, to provoke and excite one another to charity and all actions of piety, (such as are joining in the public service, ver. 25,) whenever we see anything of fainting or growing cold in any;

25. And not suffer ourselves to proceed so far toward defection, as to give over the public assemblies, (the forsaking of which is not only deserting of the public profession of Christ, but also of the means of growth in grace,) but stir up one another to the performance of this and such other duties of confession toward Christ, by this argument among others, that now their deliverance from the persecutions which so discouraged them is near at hand, (by reason of the destruction of the enemies of the cross, the Jews and Gnostics, that have caused all these persecutions,) which therefore would make it unreasonable for them now to give over their constancy, and lose all, when they are so near the end of their voyage: (see Rom. xiii. 11, and James v. 7, 8.)

26 [h] For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

26, 27. For if we obstinately commit such a sin as this, defection from Christ, and forsaking Christianity (as they that forsake the public assemblies are in danger to do) after once receiving it, (see note [h] Matt. xii,) there is no plea or apology of ignorance...
27 But a certain fearful looking for of judgment and indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great fight of affictions;

33 Partly, whilst ye were made gazers, stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

or unwillingness for that; and consequently, as under the law no sacrifices are to be offered for such, nor ever any for apostates, so now there is no way of remission which will be profitable for such; all that is to be expected is the judgments and wrath of God, such as are like to be sent out speedily to utter destruction against all such enemies of Christ: (see note [g] 2 Peter iii, and note [b] Heb. vi.)

28. He that offended wilfully, and so capitally, under Moses's law, was not capable there of any mercy; but the thing being proved against him by competent testimony, he was to be put to death:

29. How much sadder then will his condition be judged to be, who, against all light and conviction received and formerly assented to, shall thus fall off, and by doing so, join with those antichristian Gnostics and Jews, the crucifiers of Christ and enemies of Christians, which have despised Christ as vile and nothing worth, yea, as one that died as a malefactor, and so his blood no better than unclean, profane blood, not such as will bring any benefit to us, (as it was designed to do,) and scorn and reject the gospel itself, revealed to us by the apostles, authorized thereto by the descent of the Spirit on them, and other mercies in it so graciously bestowed on us?

30. For we know it is the Lord that said, Vengeance &c.; and again, psalm cxxxv. 14, that God will avenge his people, (his church,) and consequently will avenge the cause of those which now suffer among you, against their persecutors, in his time, if you can patiently wait for it.

31. To which purpose you may be armed with this consideration, that it is not near so formidable a thing to be persecuted and punished by mortal men as by him that lives for ever: (see Matt. x. 20.)

32. Now that the being persecuted for Christianity should bring you to this defection, there is no reason, considering how, when you did first receive the faith, (see Rom. xiii. 11,) ye endured afflictions courageously, (and therefore ought not now at last to fail in any reason, lest you lose the fruit of all that;)

33. Suffering most courageously and notoriously yourselves, and shewing your fellow-feeling and common concernment with them that were thus afflicted.
34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them which draw back unto perdition; but of them that believe to the saving of the soul.

34. For (first to the latter of them, see note [a] Matt. vii.) you expressed your sense of my sufferings (and perhaps of many others that were in like manner imprisoned) in mourning for me and relieving me; and (for the former) ye parted with your worldly wealth, which was violently torn from you, with perfect patience, nay, rejoicing that you were thought worthy to suffer for Christ’s sake, and considering and assuring yourselves that such sufferings as these yield you (and will bring you by way of reward) a more valuable and durable kind of wealth—eternal bliss in heaven.

35. Having therefore endured so much upon these grounds of the certain retribution that all your sufferings bring with them, be not beaten out of your fearlessness (see note [a] John vii.) and patience and Christianity at last.

36. For Christianity being a life of faith and hope, fastened on future promises, both those of this life, release from persecutions, and those of another life, eternal bliss, which will not be had till we have done what God appoints us in the interim to do or suffer, it is clear that patience is necessary for all Christians at all times, and particularly for you at this.

37. For the time is now very near at hand, that Christ (see note [a] Matt. xi.) shall come as a judge to destroy the enemies, and as a reliever to rescue all faithful disciples, (see note [a]); and though you may think he hath stayed something long, yet now he will come very speedily to that work.

38. Meanwhile the true, constant Christian shall by the strength of his faith live, and hold out against all these terrors, sustain himself by his faith (see Rom. i. 17); and he that doth not so, but is affrighted and driven by afflictions out of his hold and profession, (as now ye are like to be,) God will certainly reject and hate such a man, never accept of such temporary obedience.

39. But as Christ told his disciples, that in times of persecution he that would save his life should be the most likely to lose it, and he that would venture the utmost for Christ’s sake should be most likely to thrive, and secure himself even in this world; so it

31 Or, a fellow-feeling with prisoners: for the King’s MS. reads τοις δεσμοισις συμπαθηται.
32 knowing that you have in yourselves, γυνακογνωτε ξησυ δι’ αυτων. 33 a better being in heaven, and an abiding one, κρειττονα θεομνημων και μελουσαν. 34 boldness, προσπροσωπος.
35 that having done, ἑαυτον ὁ σωτήρ, ἢ οἰκονομεῖ. 36 a very little while, μυχῶς δεκα τειχος.
37 cometh, ἔρχεται. 38 But, δε. 39 and if he draw back, or, sink away, καὶ ὡς—40 purchasing, acquiring, finding.
is likely to be at this time: and so I may say it with comfort of all true, faithful, constant Christians, that we do not mean to forsake Christ, or fall off to the Gnostic compliances, which instead of delivering will prove the certainest way to ruin, but to stick constantly to him, as the likeliest way to preserve us here, and the only way of securing us to eternity, whether to save our lives or our souls.

CHAP. XI.

1. And that you may know to what your being Christians, and your professing the faith of Christ, obligeth you in this matter, you may consider what faith is, a confident dependence on God for the performance of his promise, a being convinced of the truth of those things of which we have no ocular or sensible demonstration.

2. And that you may not look on this faith as a new and a strange thing, ye may through all times see the examples of it among pious men, which may excite you to the practice and exercise of it at this time, now you have so much need of it, ch. x. 36. For indeed ye may observe that this was it by which the ancients or fathers of the Old Testament received a testimony of God’s approbation of and respect unto them.

3. One act of faith it is by which we rightly apprehend the omnipotent power of God in creating the whole world, heaven and earth, merely by a word, saying, Let there be light, &c. and there was light; and so by the same act of faith we see God can and doth produce effects quite distant from the ordinary course of nature, for so all this visible world was framed, not out of things conspicuous to our eyes, as now a man of a man, a tree from a kernel, &c. but by the mere command of God out of nothing, or out of the earth, which is described as an invisible chaos of confusion, Gen. i. 2. (And then why may we not believe God’s promise in the like manner at this time, that he is able to bring you deliverance out of your present persecutions, upon your continuing constant unto him, by those ways that are least discernible to you, merely by acts of his own power and wisdom?)

4. Another act of faith it was (appliable also to offered unto God a your present purpose) which was discernible in Abel,
more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his household, spotify tou olov abro.
house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith 7 according to, ward.

8 A like act of faith was Abraham’s obedience to God’s command of leaving his country, and going whithersoever God should direct him, not knowing whither it was, only receiving a promise from God, that his posterity should be the possessors of that place whither he was appointed to go, but no way assured that himself should ever be owner of any part of it.

9. And accordingly a like act of faith it was in him, that though he sojourned in that land which was promised him, in the same manner as he should if he and his seed had had nothing to do with it, (he and his sons and his sons’ sons dwelling in it in tabernacles, erected for a transitory passage through it, and not in houses, as in a place of possession, and thus they lived all their lives long till Jacob was removed into Egypt,) yet he firmly believed that his seed should possess that land, and was himself very well satisfied without it;

10. Upon this ground of Christian faith, that God had for him an abiding firm building, which after a pilgrim’s life expected him in another world, (see 2 Cor. v. 1, and Heb. xii. 28,) and would plentifully reward all his obedience, though he had no other reward to receive in this life.
and providence, against all probabilities to the contrary, Sarah being both barren, and of an age past childbearing, did not only by her handmaid Hagar, but of her own womb, and that by Abraham, when he was very old also, receive strength to conceive and bring forth a son, having no ground to believe this, or hope it possible, but that God had promised it, and she was confident he would not break his promise, but perform it.

12. And as the reward of their faith of this, they became so fruitful, that from one Abraham, (called by that title of one, Mal. ii. 15,) and that at a time when he was past power of getting children, there yet came a most numerous progeny, according to the promise of God made to him, and laid hold on and depended on by his faith.

13. And this his numerous posterity did not till the time of Joshua come to enjoy this promised land of Canaan: only as Abraham went on cheerfully, as believing that four hundred years after, the promises should be performed to his seed, so did they comfort themselves with the assurance that their posterity should enjoy them if they did not, and meanwhile calling themselves guests and strangers in that promised land, Gen. xxiii. 4, and xlvi. 9, and not possessors of it: (which is an enforcement of that constancy which is now called for of Christians in persecution, upon strength of that promise of the approaching coming of Christ to rescue them, which in case it should not come in their days, yet being so sure to come to their posterity so much sooner than the Canaan came to Abraham’s posterity, this may be matter of faith and encouragement to Christians as reasonably as the assured expectation of those promises was to Abraham and his posterity.)

14. And this language of theirs, calling themselves sojourners in Canaan, and not possessors of it, signifies that they did not think themselves at home, but that they were in pursuit of a country.

15. And that not their own country, Chaldea, from whence Abraham first went out upon God’s command, for he and his posterity had many seasons to have gone back thither, if that had been the country they looked after.
16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

16. But now it is clear that the country which they professed to expect was that promised to their posterity, which being not come till after this life of theirs, was a type of heaven; and in having made this vision for them, God is most justly said to be the God of Abraham, &c. for whom he made so rich a preparation, destining the land of Canaan, and in that a famous city, Jerusalem, (though it was not yet imaginable how it should be built,) for their posterity, and in that mystically foreshewing an eternal city and kingdom, the Canaan and Jerusalem above, which they should have which continued constant to Christ, and obtained not the promises in this life.

17, 18. Another eminent act of faith it was in Abraham, that upon God's command to sacrifice his only son Isaac, he presently and readily obeyed, took him and carried him to the mountain, and was ready to have offered him up if God had not stopped him; and having entertained and embraced and firmly believed the promises of a numerous seed and people that should spring from him, and having no other son but this from whom they should spring, nor possibility in nature, nor promise above nature, that he should have any more children, but a plain affirmation that this people, which should be counted his seed, to whom the promises belonged, should come from Isaac, he did yet absolutely obey that command of God's, in resolving to kill that son on whom all those promises depended, and yet never doubted of the performance of the promises;

19. Resolving with himself, that rather than the promise should not be performed which was made to him of a numerous posterity, to spring particularly from Isaac, God, who was able to raise from the dead, would so raise Isaac when he should have killed him; having withal a kind of pledge to assure him that he would do that, because when he was conceived and born to him, it was a kind of coming from the dead, viz. from Sarah's womb, when she was past age of childbearing, and from himself, who in this respect of getting children was mortified and dead also, vv. 11, 12. (And this again is an example to encourage and confirm the faith of Christians, that in obedience to Christ they continue constant to death itself, or the

14 having admitted, or, entertained the promises he—τὰς ἐπαγγελίας ἐναπέδευσε. 15 shall the seed be called to thee, κληθένσαι σοι σπέρμα. 16 in a figure he had also received him, αὐτῶν καὶ ἐν παραβολῇ ἐκοιμήτω.
utmost danger of it, knowing that God will perform his promises to them, yield them the promised deliverance, though they cannot imagine the manner how.)

20. An act of faith also it was in Isaac, that, after that manner that is storied of him, he blessed his two sons, Jacob and Esau, that is, prayed for blessings on them, nay, as a prophet, foretold from God what should befal the posterity of each of them; first, assuring himself that the promise made to Abraham should be fulfilled in Jacob, Gen. xxviii. 4, 5; and so that what he had done, though through error, mistaking Jacob for Esau, would yet certainly be performed to him by God, Gen. xxvii. 33, 37. And for Esau, he foretold also of his posterity, that at length they should be freed from their subjection to the Jews, ver. 39, which was a kind of blessing of him also, although it were not performed to him personally, but to his posterity many years after. (And the like faith will it be now in the Christians, that shall assure themselves that God will now bless and preserve the faithful, constant believers, give them deliverances from their pressures, although they be not yet present but future.)

21. Thus Jacob, a little before his death, rose and set himself up upon his bed, and leaning upon his staff, (which was an emblem of faith,) depending and relying firmly upon God's promise, he prayed and worshipped God, and blessed prophetically Manasseh and Ephraim, foretold how God should deal with them and the tribes that sprang from them after his and their death.

22. By the same faith and assurance that God would make good this promise of giving Canaan to Abraham's seed, though it were not yet given, Joseph, before his death a little, mentioned the Israelites' going out of Egypt, and commanded that when they went his bones should be carried with them: which argued his assurance, without all doubt, that they should possess that promised land, and be delivered out of the Egyptian thraldom that they were for some years to lie under.

23. Another act of faith it was in Moses's parents to break through all fear, to hide the child, and en-deavour to save him in spite of the king's bloody

17 By faith concerning things to come, πιστεύειν μελλόντας.
18 worshipped upon, προεκινθησαν ἐκεῖ.
cause they saw he was a proper child; and they were not afraid of the king’s commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the pleasures of Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

law, having been assured from God that there should be born from among them one that should deliver them out of Egypt, and judging by somewhat extraordinary in Moses’s look, that he was that person thus promised them. (And a like act of faith it will now be, thus confidently to believe this promised deliverance, and to act accordingly.)

24. An act of faith it was in Moses, that when he came to age he would not accept the honour of being adopted by Pharaoh’s daughter; 25. Choosing rather to endure any affliction that should fall on the Israelites than to enjoy all the pleasures and advantages of a palace, with the guilt of that cruel sin of persecuting the children of God, which he could not escape doing if he lived in that court when he came to be of age; 26. And counting that reproach which Christ and Christians endure now, and which the children of Israel, the anointed of the Lord, psalm cv. 15, then endured in Egypt, (being most reproachfully afflicted and oppressed,) a far more desirable thing than all the wealth and power in Egypt; looking upon the great difference of rewards between those two states in another world, wealth and greatness and persecuting God’s children being attended, as Dives, with flames, and affliction and reproach with heaven and bliss, like Lazarus. (And the like faith will it be in the Christian, to renounce all those secular advantages that the Gnostics now promise men that will forsake the pure faith and join with them in compliance with and assisting the persecutors; and rather to suffer any the sharpest persecutions from the Jews than thus join and concur with them in persecuting the Christians.)

27. So after it was also an act of his faith and obedience to the word of God delivered him in the bush, that, being threatened by the king, if he should ever any more mention the going out of the people of Israel, Exod. x. 28, he went out from the king courageously, and having told Pharaoh that he would never treat with him more about it, he conducted the Israelites out of Egypt, depending constantly on God, and as firmly as if he had seen him present to secure and defend him. (And the like faith it is to confess

19 comely, ἀστεῖος. 20 being grown big, μέγας γενόμενος. 21 to have the temporary enjoyment, or, delight of sin, προβολαίων εξαίρω τιμήριας ἀπλάων. 22 was constant, ἐκαρπήσας.
28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.

31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32. And what shall I more say? for the time would fail me to tell of Gedeon; and of Barak, and of Samson, and of Jephthae; of David

Christ now, be the danger never so great and imminent of doing so.)

32, 33. What need I give you any more examples I more say? for the time would fail me to tell of Gedeon; and of Barak, and of Samson, and of Jephthae; of David

24 And why do I yet tare, or, speak? Kal ἠθικὸς.
also, and Samuel, and of the prophets:

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of cruel mockings and scouragements,

37. Others were so favoured by God, that the fire did them no hurt when they (that is, the three children) were cast into it; others escaped present danger of being killed by the sword, as David from Saul, Elias and Michaiah from Ahab, the Jews in Esther from Haman; others were recovered from desperate diseases, as Job and Hezekiah; others became wonderfully courageous in fighting, as Jonathan, &c. and routed the armies of the heathen Canaanites, &c. very often.

35. Some women (as the widow of Sarepta, 1 Kings xvii. 21, and the Shunamitish woman, 2 Kings iv.) had their children restored from death to life, upon their entertaining the prophets of God, cherishing and relieving God’s servants, Elias and Elisha; others when racked and tormented for the acknowledgment of the truth had no desire to be spared, but refused to be delivered when they might, merely by the strength of faith believing a resurrection to life eternal after death, and looked upon that as much more desirable than a present remission of torments. Thus the mother and seven children, 2 Mac. vi. 19. 30, and ch. vii. 9.

36. Others, as Michaiah and Jeremiah and the Maccabees, had patience tried by whipping, very re-
yea, moreover of bonds and imprison-ment:

37 They were stoned, they were sawn asunder, [x] were tempted, were slain with the sword; they wandered about in skins and goat-skins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not [k] made perfect.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us [a] lay aside every weight, and the sin which doth so easily beset us, and let us run with 2pati.

37 were burnt with hot irons. 28 in want, distressed, ill handled, ἄστερομένων, θλιβόμενων. 29 received testimony, μαρτυρίας. 30 God foreseeing some-what better concerning us, that they might not be perfected without us, τοῦ Θεοῦ περὶ ἡμῶν κρίτων τι προβλησμένων. 1 that hath such fair pretences. 2 perseverance, ὑπομονῆς.
CHAP. XII.

HEBREWS.

383

ence the race that is set before us,

severe in our Christian race, whatsoever difficulties or afflictions we meet with, as they that hope not for any reward till they come to the end of their course, and there prove conquerors over all opposition.

2. And for our encouragement let us look on our Saviour Jesus Christ, who in himself hath given an example of the enduring of the highest afflictions, and will be sure to crown all those that follow after him, hath led us as a captain in this march of faith, having in his eye that reward of his sufferings, a numerous seed, Isaiah lii., a church of pious livers, and an exaltation expected from God for himself, Phil. ii. 9; and in intuition of these, going before us courageously through all assaults; and being now in the possession of all power in heaven, hath undertaken to reward whatsoever we do or suffer for him.

3. For consider his patience and perseverance, how heavy pressures he suffered from his enemies, and by considering of him you will be engaged to persevere also, never to leave the field or turn cowards.

4, 5. What ye have yet suffered in the combating with sin is but a kind of light skirmishing, you may well resolve to prepare yourselves for yet sharper assaults. You have been exhorted and warned by Solomon, in the person of Wisdom speaking to her sons, Prov. iii. 11, neither to kick against God's punishments, without making that use of them for which they are sent, (as they that are no way reformed by afflictions,) nor to be discouraged and disheartened by them.

6. For it is an effect in God of paternal love, that on his beloved children and servants he inflicts punishments for their further amendment; and it is an argument of his approving and acknowledging them for his own that he dealeth thus sharply with them, permitting them to be persecuted.

7. And therefore in that ye are afflicted or punished ye are to reckon yourselves dealt with as children by their parents; for among men ye shall seldom ever hear of a child that hath not sometimes been chastened by his parent.

8. It were a sadder condition on the other side, and an argument, that though ye are in God's family without chastisement, whereof all ye are not owned and acknowledged by him, (and so

3 exercise, game. 4 prescribed, or, proposed to us, προκειμένον ἡμᾶς. 5 the leader and crown, ἄρχων καὶ τελεωτής. 6 opposition from sinner, ὑπὸ τῶν ἀντιδιαστάσεων ἀντιλογίων. 7 as far as, μέχρις. 8 And have ye forgotten, Καὶ ἐξῆλθατε.
9 are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without all filthy pollutions of the flesh; and be you careful

that ye have no title to or expectation of the inheritance,) if when all the faithful, mentioned ch. xi, did pass through pressures and persecutions, ye should now have immunity from them.

9. Again, we know that when our carnal fathers, which begot us men, chastised us, we have not been incited thereby to love or reverence them less, to forsake or renounce them: and shall we for a little persecution fall off from Christ our spiritual father, which makes Christians and saints of us, and, if obeyed constantly and adhered to in spite of persecution, will bestow eternal life on us as a reward of our patience and perseverance?

10. The carnal parents indeed chastised you when you were children, and no longer, and that (as having absolute dominion over their children) by the rules of their own judgment or will, which are oft corrupt; but all God's chastisements are for your advantage, that you may be the higher advanced toward his purity or sanctity: and so it is a mercy of his, and a kindness above that of parents, that he never gives over this special care of you, but continues this healthful discipline unto you.

11. It is true indeed, that there is in all affliction that which is ungrateful to flesh and blood, and so cannot be joyous to us at the present; but then in the end it gives us our payment for all our patience, viz. a blessed reward of bliss and peace to all that have suffered any thing as Christians.

12, 13. Wherefore encourage all the cowardly, pusillanimous, fearful persons, (see notes [6] [c] ver. 3,) and by the considerations here offered to you remove and by the considerations here offered to you remove
which no man shall see the Lord:
ye be not seduced into either of these; but on the contrary, strive as much as is possible to maintain peace and all kind of charity even with your persecutors; and be sure ye do not make use of Christian liberty to licentiousness, to the neglecting of that purity and sanctity of life, without endeavour of and growth in which no man shall come to heaven;

15. Taking all care that ye walk like Christians, that ye do not fall off from the gospel state, (see note [d] ch. xiii.,) lest the heresy of the Gnostics begun in Simon Magus be found among you, (see note [d] Acts viii.,) and that poison prove infectious to others:

16. Lest any of their unclean infusions come in among you, or lest there be any so profane, that, like Esau, through hunger or any such pressure, he part with the priesthood and primogeniture, that is, to avoid the afflictions of this life here, he forsake Christianity itself, and for the present, to get a little ease from persecution, he forsake the public meetings for God's service, Heb. x. 25, and all other privileges attending it.

17. Which profaneness of Esau's in selling at so small a rate the privileges of the firstborn, (to which the priesthood was annexed,) was so provoking a sin in God's sight, that after, when he would have gotten the blessing from Isaac, and besought him to reverse his act, to do otherwise than he had done, to give him the blessing, that is, the promise of Canaan for his seed, (when he had with error, but withal by the ordering of Divine Providence, given it to Jacob,) and thereupon cried with an exceeding bitter cry, Gen. xxvii. 34, he was not able to prevail with him with all this importunity; which signifies how impossible it is for them who have been thus profane as to forsake Christ, or that which is most sacred, the public assemblies of his service, (resembled by Esau's selling his birthright,) for the removing a little pressure, to get the reward of a Christian, happiness here and heaven hereafter, (resembled by the blessing,) though they would never so fain get it, and express vehement sorrow that they cannot.

18. This is enough to enforce the great admonition of this epistle, of holding fast the faith, and not falling off for persecutions, to Judaism and heresy: for

15 lest any root of bitterness springing up with poison, and thereby many be infected: see note [b] Acts viii.
16 dish of meat, βρασμός.
17 earnestly, ἐκπροσωπός.
18 desired to inherit, ὄμεν κληρονομήσησαι.
with fire, nor unto blackness, and darkness, and tempest,
you Christians have a more honourable calling than that of the Jews, that was only to the law given from mount Sinai, a mountain on earth, only that set out with terrible representations of fire, and thick clouds, and thunder and lightning,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart):

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake;

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the [g] general assembly and church of the [h] firstborn, which are [i] written in heaven, and to God the Judge of all, and to the spirits of just men [k] made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [l] that of Abel.

20 were not able to bear, ὄμω ζηροῦν.
21 the myriads, μυριάδες.
22 enrolled.
23 consummated.
on Cain, this called for mercy even upon his crucifiers, if they would repent and reform, and doth powerfully draw down mercy on the penitent believers; or, that hath much more efficacy in it to obtain God's acceptance than had the blood of Abel's sacrifice, which was the first type of the blood of Christ, of which we read, and of which it is said, that God had respect to it.

25. And therefore be sure ye despise not Christ, who is come to deliver God's will unto you; for if they were destroyed that contemned Moses that delivered the law from mount Sinai, then much severer destruction is to be expected for them that despise the commandments of Christ, that delivers them immediately from heaven.

26. In giving the law, there was an earthquake when God spake, and that was somewhat terrible; but now is the time of fulfilling that prophecy, Hag. ii. 7, where God professes to make great changes, greater than ever were among them before, even to the destroying the whole state of the Jews: (see note [u] Matt. xxiv.)

27. For that is the notation of the phrase which is rendered Yet once, which signifies some final ruin, and that very remarkable, as here the total subversion of the Jews, of all their law and policy, as of things that were made on purpose to be destroyed, designed by God only for a time, for that imperfect state, as a forerunner and preparative to the gospel, which therefore is a state of which there is no mention of the shaking it, nor consequently of any other future state that shall succeed it, which signifies that that is most certainly to endure for ever, till the end of the world.

28. We therefore that are vouchsafed our part in this immutable kingdom or state under Christ, a condition that no persecutions, nor even the gates of hell, shall prevail against, but it shall be sure finally to overcome and survive all opposition; let us take care to hold fast and not forsake the gospel, (see note [d] ch. xiii,) through which we may serve God so as he will now accept of, with reverence of so glorious a master, and with fear of his wrath, if we do provoke him by abusing his mercies: (see note [c] Phil. ii.)

24 delivered the oracle. 25 we that refuse him from heaven, ἃμεν of τοῦ ἀν' ὄμον ἀντιπροφήμων. 26 Yet once, or, This one time, ἔτει ἕν. 27 Now the phrase, Ὑδ. 28 subversion, ἔρεθεσιν. 29 that is not to be shaken, ἀκοντος.
HEBREWS.

29 For our God is a consuming fire.

29. For this gracious God, which is our God, will shew himself to the provoking Christians, as (or more severely than) he threatened to the Israelites, Deut. iv. 24, an emblem of which we have Exod. xxiv. 17, where the sight of the glory of the Lord, that is, of his presentiating himself, was like devouring fire on the top of the mountain.

CHAP. XIII.

1, 2. And for particular directions of Christian life, I shall commend these unto you at this time, in respect of your present state. Be kind unto all Christians, not only those of your own nation, Jews, but to any of all countries, strangers so called, or aliens: let not the Christian virtue of hospitality to strangers be strange to you; for by the practice of that, Abraham and Lot, Gen. xviii. and xix, received angels into their houses unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

3. Have that compassion to prisoners, that sense of their sufferings, as you would have if you were in the same condition with them; relieve and rescue those that are under any affliction, as men that know and consider yourselves to be in the same frail, human estate, subject to all that befalls any man.

4 Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

4. And whereas the Gnostics pronounce marriage unlawful, but indulge to all unnatural lusts, do ye look on marriage, not only as lawful, but as honourable, instituted by God; only take care that you make use of it as a fortification against all unlawful lusts. For fornication, of what sort soever, which the dislike of marriage brings many to, and adultery, which is the violation of marriage, are sins that will be severely punished by God.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

5. And in such times especially as these of persecution, there is no temper so fit for you to be furnished against as that of covetousness: whatever God at present allows you, be ye fully satisfied with that. For what God said to Joshua of the Jews he saith to all true Christians, 'of whom those were the type, that he will by no means utterly destitute them, and so they have no need of that fear which is wont to betray men to covetousness.

6 So that we may

6. So that we Christians, particularly you Hebrew
Christians, that suffer so much for the profession of
the faith, may from the word of God take courage,
and say, I will trust God with my security, and live
fearless of all danger, knowing, that as long as he sees it
best for me, he will deliver me from worldly dangers,
and that when he permits them to come, the utmost
shall do me no hurt.

7. Set before your eyes the bishops and governors
that have been in your church, and preached the gos-
pel to you; observe their manner of living, their per-
severance till death; and then make their faith, their
perseverance and constancy in the doctrine of the
gospel, the example for you to imitate and transcribe.

8. The same faith that then was the true faith, in
which they persevered to the death, will be so now
unto you and to all ages; you have no reason to think
that it is so suddenly changed, that Judaism, which
they took to be abolished, should now be in force
again among you, as your Gnostic teachers are willing
to persuade you.

9. This change, and bringing in of new doctrines
of Judaism into the church, is a piece of dangerous
inconstancy: it were sure more for the turn to be
grounded in the truth, to take that which is best for
your turn, and then never to remove, or be carried
about from that to any other. And that that is the
gospel, and not the Mosaical law about sacrifices and
meats, &c., that this is much better for the soul than
the other, will soon appear unto you, if you consider
how empty and unprofitable those observances of the
law always were, (considered in themselves,) even
when they were in force; for even then they that
dealt in them were really little profited by them, (see
ch. x. 1, 2, 3, where the sacrifices are said only to be
a commemoration of sin, unable to expiate, and so
leaving in estate of damnation, unless they advance
further to Christ, signified by those sacrifices.)

10. And if any man think his Judaizing will do
him no hurt in respect of Christianity, that those that
stand for the Mosaical performances may yet have
their portion in Christ, let him know he is mistaken.
For Christ, the only Christian altar to which we bring
all our sacrifices, and who is so beneficial to us, will
not be beneficial to them that depend on the Mosai-
cal law; they that do so, have no right to partake of

7 Be mindful of your governors, Μημορεύτε τῶν ἱεροὺ. 8 various, τοιάδυ. 9 which
walked, περιπατήσαντες.
Christ, (Gal. v. 2. If you be circumcised, Christ shall profit you nothing.)

11. And the truth of this you may discern by a ceremony among the Jews, to wit, in the sacrifice of atonement or expiation, of which the priest never eat a bit; the blood he carried in with him into the holy place, and the body was burnt without the camp. Now by that sacrifice the Messias was typified most lively, as is acknowledged by themselves, so that they, even the priests and principal persons among them, being not allowed to eat of that sacrifice, might hence collect this truth in hand, that they that eat or partake of Christ should reap no benefit by him as long as they pretended their law in force, and depended on these legal ceremonies for heaven.

12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13. Let us go forth therefore unto him without the camp, bearing his reproach.

14. For here have we no continuing city, but we seek one to come.

10 for a sin-offering, ἡμαρτήματα.
15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

Hebrews.

15. Let us therefore, now our High Priest is entered heaven, by him offer up to God our Christian sacrifice, our sacrifice, not of beasts' bodies, but that figured by them, our sacrifice of praise; and that, not like to that of the Jews, at some set seasons only, but continually all the days of our lives; not the fruit of our herds, to be burnt upon his altar, but the offering of our charity, alms and mercy, our Christian sacrifice, ver. 16, joined with our thanksgiving to God, (and never omitted by the primitive Christians in their eucharist,) answerable to the freewill offerings or vows, Hos. xiv. 3, in acknowledgment of his power and goodness.

16. But be sure not to omit any season of charity or supply to any brother's wants that can at any time be offered to you; for this is of the same nature and obligation with the former. All such are offerings to God, very acceptable to him, (whatsoever ye do to one of these little ones, ye do unto him,) and required now of us under the gospel as our only Christian sacrifice.

17. Obey those that are set to rule you in your several churches, the bishops (see note [a]), whose whole care is spent among you, as being to give an account of your proficiency in the gospel. And by your submission to them do ye endeavour to make their task as easy and sweet as you can, that they may have joy, not sorrow, in the execution of it; for it will be small benefit to you that they have no comfort in the discharge of their office toward you; and as long as they do it sadly, cannot do it so effectually as otherwise they might.

18. I beseech your prayers for me and my fellow-labourers in the gospel, which in all reason you ought to afford us, as your reward of our sincere labour and industry for your good, wherein we have confidence of ourselves that we have discharged a good conscience. And one thing I most earnestly desire you to pray for us, that I may come to you the more speedily.

19. Now the God of peace, that brought again from the dead our Lord Jesus, that so benediction and liberalit, εὐσεβία καὶ κομμωνίας: see note [d] Acts ii. 12 grieving, or, sighing, στενοχορτεῖς. 13 we are confident, πεπολυμένοι. 14 to behave ourselves well in all things, εν πάσι καλῶς ἀναστρέφεσθαι. 15 But I the more abundantly beseech you, Περισσοτέρως δὲ παρακαλῶ.
great shepherd of the sheep, through the blood of the everlasting covenant.

21 Make you perfect in every good work to do his will, which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22. But I beseech you, as you tender your endless good, that ye embrace and make use of that good advice that I have given you in this brief epistle against defection from Christianity.

23 Know ye that our brother Timothy is a set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

Written to the Hebrews from Italy by Timothy.

16 fit you for, καταπτισάι εἴσε ἕν. 17 Or, Ye know, ἔγνωκεν. 18 Or, Rome: for so the King's MS. reads 'Ρώμης.
THE [4] GENERAL EPISTLE

OF

[§] JAMES.

CHAP. I.

1. James, the bishop of Jerusalem, employed by God and Christ in the service of that church, sends greeting to the Jewish Christians that are dispersed among the nations out of Judæa in divers cities.

2. Look upon it as the blessedest condition that can befall you, the joyfullest thing imaginable, that you meet with affliccions here in your Christian course, and those of many sorts and kinds, a succession of many of them.

3. And this you will do, if you duly consider the gainful effects of these affliccions: for as by them your faith is tried, whether it be sincere or no, so that trial exercises and gives you the habit of that excellent Christian virtue, of patience and courage and constancy; and that being a superiority of mind, and a victory over a man's self—over his most hurtful and unruly passions, his fears, his sorrow, his rage, his revenge, and over all the world besides, over injuries, rapines, contumelies, death itself—it must needs be a delightful, joyous virtue.

4. And then let this patience, by consideration of the advantages of our suffering for Christ and piety's sake, and by the delightfulness of these exercises of it, advance to this pitch of rejoicing in tribulations.

* the apostle; so most of the copies read ἀποστόλου.

1 in the dispersion, ἐν τῇ διασπορᾷ. 2 among, περικύκλῳ: see Luke x. 30. 3 And, άεί.
of blessing and glorifying God for them, together with constancy and perseverance therein, and the more and heavier the afflictions are, of rejoicing still the more, ver. 2, which is the giving patience the full scope, improving that virtue to the highest degree of perfection: and this will be infinitely for your advantage, the greatest riches that ye can be capable of in this world.

5. To this indeed there is not only fortitude required, but wisdom, and that of the highest nature. And if in such times of pressure as these any man want this true, heavenly, spiritual wisdom, this skill of managing himself at this time, of securing his interest with Christ rather than with the world, of depending on Christ's care of him, without using other artifices of securing himself, of bearing not only patiently but joyfully the utmost evils, let his recourse be continually to God, whom he need not make scruple or be ashamed to consult upon every occasion; for his liberality is not confined, like ours, nor is he wont to reproach those whom he gives any thing to, and he will certainly shew him this truth, and furnish him with this strength of enduring cheerfully, and give him, when time comes, the experimental knowledge of what I here say, how joyful a thing it is to be thus exercised, and to retain this superiority of mind in all the afflictions than can befall us.

6. But let him ask [a] in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7. For let not that man think that he shall receive anything of the Lord.
8. A double minded man is unstable in all his ways.

1 John v.

7. And besides, it is the blasting of our prayers, God being not wont to hear them that do not sincerely and faithfully depend on him.

8. A wavering, inconstant Christian, that together with the faith of Christ applies himself to unlawful
courses for his own safeguard, hath the infelicity of never knowing which way to turn himself, being always betwixt two, and disquieted upon all occasions: (see Ecclus. ii. 13—16.)

9, 10. But let the rich man that falls into a low condition through the afflictions to which this world is subject, be as well pleased, and thank God as heartily for his being reduced to this low estate, as a poor man is wont to be when he is preferred and exalted, (see note [d] Matt. ix.) Or thus: It is no unhappy state for a man to have lost all, to be brought low in the world, and so to have nothing left to lose or secure. Nay, this he may really look on as a dignity or prerogament that he hath reason to be very glad of, and not to mourn for. And so likewise may the rich man look with joy upon the plunderings and oppressions that befell him; because his riches is as fading and transitory a thing as the greenness of the grass, not worth the valuing; and the care of keeping and perpetuating it unto him will bring him a great deal of temptation and vexation, and little of joy or advantage.

11. For as it is with the green grass on the ground, as soon as ever the sun riseth and scorched it, it makes it wither, and all the florid part and beauty vanisheth presently, and there is no possible preserving it at such a time; so the rich man, when afflictions and devourers come upon him, doth in a small time wither and fall away; his riches leave him, or he them; if God see fit to send or permit afflictions, he will not by all his dexterities, by any means, (but prayer and fidelity and constancy, vv. 5—7,) be able to avert them.

12. Whereas, on the other side, for the true, constant, pious Christian, it is a blessed thing for him that he meets with afflictions, which are but means to try and exercise his Christian virtues: which being done, he shall receive approbation from God, and with it a reward, such as in the gospel is promised to all that adhere and cleave fast to God, if not deliverance here, eternity hereafter.

13. Let no man say when he is tempted, Iam tempted of God: for God cannot be cannot himself be brought to sin by any means, so
tempted with evil, doth not he by sending affliction seduce or insnare any, cause him to fall by that means, (as appears by the sincere Christian, whose fidelity is not betrayed, but approved by afflictions.)

14. But every man's falling into any sin comes from himself, his own treacherous, sensual appetite, which being impatient of sufferings, suggests and tenders him some sensitive, carnal baits, and so by them draws him out of his course and entices him.

15. And when his consent is joined to that proposal or invitation of his sensual part against the contrary dictates of his reason and the Spirit of God, then that, and not the affliction and temptation, ver. 13, begetteth sin, every such consent is the engaging the soul in sin; and such sin, when by repetition of acts or indulgence it comes to some perfection, it engageth the soul in eternal death: (see note [f] i Thess. v.)

16, 17. Do not permit yourselves to be deceived by the Gnostics that creep in among you, and flatter you with hopes that they by their compliances will be able to preserve you from suffering here. No, certainly, it is God must secure you, or ye are not likely to be secured; the present avoiding of persecutions, by not confessing of Christ, will stand you in small stead, involve you only in the destruction that attends the persecutors: and this will be a sad deceit when it befalls you. How much better and safer will it be to adhere to God, when every good thing that is given to men, whether of the lower or higher sort, the ordinary prizes in their spiritual exercises, and the most illustrious crowns, (see note [d] Phil. iii,) come from heaven, descend to us from God, who is the great spring and fountain of all good things, who, like the sun, sends out light to all that want; but then is not like that in its changeableness, (as in the several appearances of the sun, when it riseth, when it is high noon, and when it sets, whereas God is constant in the same pouring out his rays on us, hath no rising nor setting;) nor again in his yearly removing or going from us, which causes different shadows on the earth. God sends forth his light without mixture of shade, his gifts without all niggardliness or restraint.

18. Of his own will begat he us with the word of truth, that

10 to. 11 Be not deceived, ἐπὶ τὸν ἀληθῆ. 12 largess, δῶρον. 13 no variation nor casting of shadow, caused by his turning from us.
we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his [e] natural face in a glass:

24 For he beheld himself and went away, and presently forgot, κατενόησεν—καὶ ἀπελήλυθε, καὶ ἔκλεισεν.
and when he hath done, goes away, and forgets what he saw there, never thinks to reform what was amiss.

25. But he that hath studied the gospel to purpose, seen his own image there, all that he is concerned in for his present and eternal well-being, and hath not looked slightly, but insisted, continued looking on it, and lays it to heart, and applies it to practice, and lives and acts accordingly, actually performing that which is required of him, that man may receive comfort and joy in his course, and God will bless him in it.

26. If any man among you seem to be religious, and briest not his tongue, but deceiveth his own heart, this man's religion is vain.

27. [a] Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAP. II.

1. Christianity being so great a promoter of justice and charity to all, and especially to Christians, and again to those that most need our relief and assistance, ch. i. 27, it is a most unchristian thing to be partial to one before another Christian on consideration that one is richer or in better clothes than the other.

2. For if a cause in your judicatures or consistories happen between a rich gallant and a poor beggarly person,

3. And if you shall make a difference between them in respect of their wealth and clothes, and shall set one in a more honourable place than the other, (see note [b],) consider one and despise the other,

15 he that hath looked close—and dwelt upon it, and is not—δ ἐς παρακόφας—καὶ παρα-
μελας—
16 doing, ποιησαν. 1 of the glory of our Lord Jesus Christ. 2 and ye shall look upon him, καὶ εὐθυλέψῃ ἐν. 3 fairly.
4. "Are ye not then partial in yourselves, and become judges of evil thoughts?

4. And without any doubt or scruple in your hearts be thus unjustly partial; or if ye do not so much as debate among yourselves, or consider the merit of the cause, but as wicked, corrupt judges, hand over head, adjudge the cause to the rich, (and despise the poor, ver. 6,) whatsoever the justice of the cause and merit of it be, or prefer the rich before the poor, and judge the cause by the person, not the person by the cause;

5. This is a most unchristian dealing in you. And then do but consider, hath God had any such partialities in bestowing Christianity and his graces on men? Nay, hath he not, on the other side, picked out men as poor as any to be as eminent believers and saints as any?

6. But you, if a man be poor, despise him, consider him not. And truly it is no very amiable thing to be rich, nor doth it produce any excellencies in them that are so, or favours toward you, that deserve to be so considered by you; for riches make men apt to oppress others, and to enter vexatious suits against them, and to despise Christianity, and blaspheme that good profession of yours.

8. If ye observe the law of Christ our King, which he hath in a particular manner prescribed us, John xiii. 34, and xv. 12, and to which above all other men all we Christians are to be subject, and that agreeable to what is mentioned in the Old Testament, Levit. xix. 18, the command of measuring our love to our neighbour by that which we bear to ourselves, this is somewhat like a Christian.

9. But if ye have respect to persons, and so condemned by the law, Levit. xxx. 15. Deut. i. 17, and xvi. 19, Exod. xxiii. 3, and so you offend even against the law, and not only against the gospel.

10. And it is but a small excuse for you to think that this is but one transgression, and therefore not considerable: for the obedience to God’s will is required universally to all that he commands; and he that-offends in one, though he keep all the rest, is guilty of the breach of that obedience, and punishable as well as if he had broken all.

11. For he that said, Do not commit adultery, said also, Do not commit adultery: 4 and are doubtful in, or, debate not among yourselves.

5 Or, promise: for the King’s MS. reads ἐναργεῖας. 6 which is called upon you? το ἐπικληθῆν ἐφ’ ὅμας; 7 reproved, ἑγγίκησεν. 8 is become, γέγονε.
not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12. Let your words and actions be like those that are to be judged, not by the Mosaic law, which requires those external observances so severely, circumcision under pain of death, &c., but by the law of Christ, which hath set us at liberty in this kind, and requires of us another sort of performances.

13. For he shall have judgment without mercy, that hath not shewed mercy; and mercy rejoiceth against judgment.

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou dost well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that our faith of God, and this is most absolutely necessary to thee; but if thy life be not answerable to this part of thy faith, and that evidenced by piety and charity, thou art then to remember that the believing there is one God is such a good quality as is common to thee and the devils also, and if it have no more joined to it, will bestead thee no more than them.

9 triumpheth over, καρακαρυχάται. 10 by itself, καθ' ἐνεργῷ. 11 But one will say, 'ΑΛΛΑ' δρέπα τό. 12 So the Syriac, Arabic, and Latin copies read, and so the King's MS. χρισίς; others read ἵν, ὅγ. 13 It is in great want and distress for supply of the necessaries of life, food and raiment,
that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26. For as the body without the spirit is dead, so faith without works is dead also.

MY brethren, [a] be not many masters, knowing that we shall receive the greater condemnation.

13. You see, διήκον, 1 teachers. 2 a greater judgment, μεγίστων κρίμαν.
For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the wheel of nature; and it is set on fire of hell. For every kind of beasts, and of serpents, and of things in the sea, is tamed, and hath been tamed; but the tongue is able to make great boaste, full of deadly poison.

The best of us have much to blame and accuse in ourselves, and therefore should not be forward to accuse or judge others. And of all vices, those of the tongue (whereof this of judging is an eminent one) are most ordinary; and they that can rule and manage that, (as the Judaizers are far from doing, ch. iv. 11,) and keep innocent from all faults of that kind, do thereby demonstrate themselves to be true sincere Christians, able to resist all other temptations, and guide all their actions according to the Christian rule.

As in managing of horses, when by a bridle put into his mouth we have gotten power over that part, we are thereby enabled to dispose of the whole beast, though a very strong one, as we please. And so though a ship on the sea be a vast unwieldy vessel, and in the power of winds and whithersoever the waves (as we are of temptations) to carry it violently before them, yet the pilot by means of the helm or stern, a small part, of an unconsiderable bigness, is able to rule it and turn it as he please. Again, the tongue is one of the smallest parts of a man's body, and yet makes a great noise, doth a great deal of hurt, stirs up faction and contention in the church; as a little fire, ye know, will set a whole house, or any the greatest pile on fire.

And the tongue cannot more fitly be resembled than to fire, for though it be but one, and that a very small member of the body, yet so it may be used as to set the whole society of men, a church, a kingdom, a whole world on fire with strife and contention and all wickedness, infecting and poisoning the whole society, setting all in combustion, being itself set on work by the devil, kindled by that fire that comes kind of beasts, and from hell.

It is in the power and skill of man, (as through all times we see,) to repress the violence and poison of all other creatures, to subdue and disarm them of their weapons and means of hurting mortally:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless

bridles, χαλωνος. 4 So. 5 makes great boaste, μεγαλαυχει. 6 Or, is set in the members a fire of iniquity to the world. 7 wheel of affairs. 8 all the nature. 9 by the nature of man.
we God, even the Father; and therefore with curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
11 Both a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.
13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.
14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom

10 and, καί. 11 A fig tree, my brethren, cannot bring forth olives, or a vine figs; neither will salt water produce sweet; for the King's MS. reads οὐδὲ ἄλκην γλυκὸν τούτων ἑπιτεί. 12 knowing, ἐπιστήσασθαι. 13 do ye not boast and lie—μὴ κατακαυχάσθαι καὶ ζευγάθεε—14 This is not the wisdom that descendeth from—Οὐκ ἢτων αὕτη ἡ σοφία. 15 animal, ὡχωρ. 16 sedition, ἅταστασις.

Dd2
JAMES.

CHAP. IV.

may be known by these properties: that it is, first, pure from all lusts and filthiness, so frequently practised by the Gnostics; secondly, peaceable, and so quite contrary to the contentious factious humour of the Gnostics; thirdly, not rigid, but gentle, mild, equitable, receding from his own strict right in order to peace (see note [a] 2 Cor. x.); fourthly, very ready to believe any thing that is good of another, or that may mitigate or alleviate his fault (see note [c] 1 Cor. xiii.); fifthly, abounding in all charitable works; sixthly, without all wavering or constancy, or danger of falling off to the seducers or persecutors, Gnostics or Jews, or, without making any difference, a liberal distribution to all that want; severally, without dissimulation, or appearing to be what they are not, such as the false brethren, 2 Cor. xi. 26, which brought such mischief on the apostle.

CHAP. IV.

1. All the open wars among the Jews at this time, (see note [c] ch. v.) and all the lower strifes and dissensions and emulations wherein the Christian Judaizers are now engaged against others, (see Zonar. in Can. Ap. 65,) are far from any pious or divine supernal principle, ch. iii. 17, they proceed visibly from your own carnal hearts, your desires and pursuits of those things that are matter of satisfaction to your lusts within you, those sensual lusts which first war against your reason and upper soul, and then against the directions of God's Spirit; first move a strife within your own breasts, rebelling against the law of the mind, Rom. vii, and then disquiet all others near you.

2. All your coveting and envying and contending and desire to have, and fighting brings you in no kind of profit, because praying to God, which is the only means of attaining, is neglected.

3. And for them that do pray to God, it is yet among many of you only, or principally, for such receive not, because things which may be instrumental to your lusts, and

17 mild, easy to be persuaded, ἑλπισθής, ἑλπισθής.
18 without wavering, or, making a difference.
19 But, Δὲ.
20 for them that cause, τοῖς τοιούτα.
2 contentions, μάχαι.
3 pleasures, ἡδονῶν.
4 envy, ζηλοῦτε.
5 ye contend and fight, μάχεσθε καὶ πολεμεῖτε.
ye ask amiss, that ye may consume it upon your lusts.  

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.  

4. And ye that thus behave yourselves to God as adulterers or adulteresses to their mates, that receive other loves into competition with him, that think to love God and the world too, must know that this cannot be done, the loving of the world, the pursuing of worldly ends or advantages, is not the loving but the hating of God; whosoever therefore is a lover of the world, is by that to be presumed to be a professed enemy of God's.  

5 Do ye think that *the scripture saith* in vain, *The spirit that dwelleth in us* lusteth to envy?  

5. This odiousness of carnal minds in the sight of God was long since expressed in the Old Testament concerning the old world, Gen. vi, where, as the cause of the threatened deluge, is mentioned, that the spirit that was in the men of that age, ver. 3, that is, their souls or minds, were insatiably set upon their own lusts, imagined evil continually.  

6 But he giveth more grace. Wherefore he saith, *God resisteth* [b] the proud, but giveth grace unto the humble.  

6. To those God then gave time of repentance, a hundred and twenty years, and pardon if they would make use of it, and so God doth still; but that still available to men only upon condition of repentance and reformation; according to what is said in another scripture, Prov. iii. 34, God setteth himself against the stubborn vicious person, but is gracious and merciful to the obedient and penitent.  

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.  

7. By this it appears how necessary it is for all that expect any mercy from God to be wholly conformed to his will; and whatever suggestions to envy, strife, emulation, the devil and that wisdom which is not from above, ch. iii. 15, shall offer to you, do you repel them; and it is not in his power without your consent to hurt you, but he will certainly, being repelled, depart from you.  

8 Draw nigh to God, and he will draw nigh to you. *Cleanse your hands, ye sinners; and purify your hearts,* ye double minded.  

8. Make your humble addresses in prayer to God, and faithful obedience to him, and he will be ready to assist you against all temptations mentioned ver. 8. As for all you Gnostics that are for God and the world too, ver. 4, (see note [a] ch. i,) which will profess Christ no longer than it is safe to do so, inconstant, cowardly, wavering hypocrites, your hearts must be purified from that profane mixture, and wholly consecrated to God's service.  

9 Be afflicted, and mourn, and weep: joined with great humiliation and mourning and  

9. Your reformation of such sins as these must be joined with great humiliation and mourning and *which hath sojourned in us desireth—*
let your laughter be lamenting them: and that but seasonably at this
time, for there be sad days approaching on this
nation, utter excision to the unreformed, to the un-
believing obdurate Jews, and to all the Gnostic
heretics among them: (see ch. v. i. and note [a]
the Lord, and he shall lift you up.

10. The only way to get into the number of those
that then shall be delivered, is timely to repent and
return unto Christ.

11. Speak not against them which do not observe
those legal ceremonies which some of you Jewish
Christians do still retain, nor condemn any man for
not observing them, for he that doth so speaketh in
effect against the law by which that Christian rules
his actions, (that is, the law of Christ, the gospel,)
censures that for imperfect, in that it commands not
those things; and if thou dost so, then instead of
obeying the law of Christ, thou undertaking to over-
rule and judge it, and canst not truly be called a
Christian.

12. Christ, and none else, hath authority to give
laws unto us and punish the refractory, and it is not
that say, [c] To day for you to impose observances where he hath given
or to morrow we will go into such a
city, and continue there a year, and
buy and sell, and get gain:

13. Go to now, ye know not what shall
be on the morrow.
For what is your
life? It is even a
vapour, that appear-
eth for a little time,
and then vanishest
away.

14. Whereas ye ought to say, [d] If
the Lord will, we shall live, and do
this, or that.

15. And therefore your forms of language ought
to be of another making, never mentioning any pur-
purpose of yours but with subordination to the good
pleasure of God.

16. And for you to take pleasure in such insolent
speeches as these is a wicked atheistical thing.

17. Therefore to him. 17. And for Christians to be guilty of this, who

7 Be ye humbled, ὑποκάμουσθεν. 8 Speak not against, ἡ καταλαλεῖτε. 9 against.
10 against. 11 and judge: for the King’s MS. reads καὶ κρίνει. 12 merchandise,
ἀγορασμάτων. 13 If the Lord please, and if we shall live, we will even, or, also do this—
14 wicked, ποιημένα.
that knoweth to do the good, and doeth it not, to him it is sin. have received so much light and knowledge to the contrary, this will render you the more inexcusably guilty and punishable.

CHAP. V.

1. There will now shortly come such days, that all the rich among you, or that place any part of their interest on this world, are likely to have a very mournful time of it, in respect of their great disappointments, and the sad destructions and calamities that are about to fall on the Jews.

2. You have not employed your wealth, like faithful stewards, as God hath appointed you, to the relief of them that want, but let them rot in your hands for want of use: your food, like manna, is putrefied by being kept, Exod. xvi. 20; and so the garments which would have covered the needy, being laid up in your wardrobes, are devoured by moths.

3. Your riches are corrupted, and your garments are moth-eaten.

3. And that rust which is wont to breed in iron by lying unused breeds in your coin, your gold and silver, (which are not ordinarily capable of rust;) and this covetous withholding more than is meet, will not only tend to your want, but is moreover a foul and crying sin, that shall rise in judgment against you, and shall gnaw on and devour your flesh; your treasuring up wealth is as the treasuring up fire, which shall only help to bring more miseries upon you, and so more fearfully to consume you, when the destruction of the Jews, now approaching, comes, and falls most sharply upon the wealthiest men, (as soon after it fell out.)

4. These riches of yours have not kept you from being unjust, but rather tempted you to oppression of the poor labourer. And this gripping and cruelty of yours is a crying sin, and will bring down severe vengeance upon you from the Lord of hosts.

5. You have set your hearts upon the pitiful poor delights and joys of this earth, lived delicately and luxuriously, (as Dives.) And what hath all this been but the pampering yourselves as it were for the shambles?

6. Your nation hath condemned Christ to death condemned and killed and crucified him, he making no resistance; and now

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1 that come, ἐκερχομένως. 2 putrefied, στίφητε. 3 are become, γέγονε. 4 are rusted, καταστραφή. 5 you have treasured it up, ἐθησαυρίσατε. 6 being by you taken away, ὀ ἐκερχομένως ὑμῖν. 7 hosts, σαβαώθ. 8 revelled—and been luxurious, ἐτυφθάτε—καὶ ἐσκαταλάθατε. 9 fed your hearts as for the day, ἐδρέψατε—ὡς ἐν.
the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. As for you that are Christians indeed, and are now persecuted by them, ye may be confident that Christ will shortly come and avenge his and your cause upon them, see ver. 8, and therefore ye may well wait patiently so short a space, till that time come, and then you shall be rescued from the present distresses: (see note [b] Matt. xxiv.) For thus doth the husbandman give you an example of patience, waiting for the fruit of the earth; and in order to that, for the showers that come in the season to fit the ground, and before harvest or reaping to plump the corn, and accordingly he defers to do one or other, to sow or reap, with patience, and attendance to the other duties of his calling, till those seasons come.

8. And their example ye may very fitly transcribe at this time, and thereby confirm and encourage yourselves in your adherence to Christ, whatever your sufferings are, as being assured that coming of Christ (described Matt. xxiv.) in vengeance on his enemies, is now very near approaching: (see note [b] Matt. xxiv. and Heb. x. 37.)

9. Envy not one another, break not out into those acts of zeal or emulation or murmuring against one another, lest you bring that vengeance upon you; for behold the coming of Christ to the destruction of the Jews and malicious persecuting Gnostics, is now very nigh at hand: (see note [b] Matt. xxiv.)

10. And whatsoever the temptations or persecutions are which might tempt you to comply and join with the persecutors, consider what ye read and know of the prophets of God in the Old Testament, who, when they came to proclaim God's judgments against the sinful Jews, were generally very contumeliously used by them, but yet never fainted or were discouraged thereby: and such examples will fortify you against the like temptations, that they may not have any impression on you, to weary you out of your constancy, and bring you to join with the Judaizers.

11. There is nothing that, according to the principles of Christianity, is more honourable and blissful, than suffering patiently and constantly. You remem-

10 πράζων. 11 Μακροθυμήσατε καὶ οὕς συμπίπτετε. 12 μη στηρίζετε. 13 θεριν. 14 μακροθυμία. 15 μεθήσεσθε, μακροθυμίαν.
have heard of the patience of Job, and the Lord is very pitiful, and of tender mercy.

12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let ye fall into [d]condemnation. Is any among you sick? let him call for the [e]elders of the church; and let them pray over him, [f]anointing him with oil in the name of the Lord:

13. Again, let your care be, that whenever any affliction befalls you, your praying to God be the constant effect of it, as on the other side, singing thanksgivings of your prosperity.

14. When any man falls into any disease, he is to look on it as that which comes from God for some special end of his, very ordinarily for some sin of ours committed either against God or man, not yet repented of, as it ought: and because the man so visited may not be so well able to judge of himself, but that he may stand in need of spiritual directions and counsel, to discern his own guilt, and because whatsoever his condition be, he may receive much benefit thereby, let him call to his assistance some spiritual person, the bishop in every city, (see note [b] Acts xi,) or whosoever is by or under him ordained for such offices; and when he hath afforded the sick man his best directions and assistance, let him also pray to God with and for him, that God will pardon his sins, assuage his pains, remove the disease, and restore him to his former health; withal using that ceremony of unction, so ordinarily used by Christ in curing diseases, and doing it in the name of Christ.

15. And the prayer of the bishop, &c. and of the sick, if it come from faith in Christ in the one, praying to God in Christ for his recovery, and in the sick person from a true Christian, penitent heart, shall be of force (save where God is pleased otherwise to dispose of it, for the good of the patient and his own glory) to heal and recover the sick, (see note [g] Matt. x. and note [b] Luke xiii,) and God shall restore him to his former health: to which purpose also

16 hypocrisy.

17 absolution shall be given him.
it is useful that, if upon examination he be found to
have committed any wasting sin or sins, which pro-
ably have brought this disease on him, the sick
person first fit himself for, and then receive absolu-
tion from the bishop.

16. Upon these considerations, therefore, it will be
very proper for all that are in this estate, to make
acknowledgment of their sins to such as are thus
called to visit them, and that, besides other respects,
in order to their cure from such diseases as are then
upon them, by virtue of their intercession to God for
those who shall thus approve to them the sincerity of
their repentance, see Gen. xx. 7. For this is certainly
known, that the prayer of a man of God, to which he
is incited by the Spirit, (as the prophets were when
they prayed, and as they were under the gospel who
had the gift of miracles, see note [b] Gal. v,) will be
very effectual, even work miraculous cures.

17. Elias was a prophet and a righteous man, but
a man for all that, and subject to the same afflictions
and frailties that we are; and yet by earnest prayer
he brought drought and famine upon the land, for
the punishment of the sins of the people, that ran
idolatrously after Baal, and so upon the land of the
ten tribes it rained not for three years and a half,

18. And upon some reformation he again prayed,
1 Kings xviii. 45, and he was heard in abundance of
rain and fruits.

19. To conclude this discourse, begun ver. 14, let
this be remembered and considered by all, if any
Christian transgress the evangelical rule of life, fall
into sin, and any man take him off from that vicious
course,

20. It is a most excellent glorious work of mercy
which he hath wrought, the effect of which is, that
God will free him on whom this change is wrought
from death eternal, and perhaps from temporal pre-
sent death through sickness fallen on him for that
sin, ver. 15; and besides he will accept and reward
that charity of him that hath wrought that good work
on him, with the free discharge of whatsoever sins he
hath formerly been guilty, but hath now repented of.

18 Or, therefore: for the King's MS. adds adv. 19 inspired, ἐνεργοῦμένων. 20 land, γῆ.
The


Of

1 Peter.

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Chapter I.

Peter, an apostle of Jesus Christ, to the elect strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2 Who according to the good pleasure and purpose of God, to rescue a remnant of the Jews out of the common deluge of sin and destruction, are by the word preached, and miracles wrought by the apostles, (the means used by the Holy Ghost to convert men to Christianity,) brought to this blessed state, to obey Christ, and to be in covenant with him, who signed it with the effusion of his blood, and thereby enabled and obliged us to perform the condition of it: I salute you all in the Lord, and wish you all increase of all evangelical blessings, and of all prosperity.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead,
4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

4. That he will raise us also from our state of sin and mortality to an eternal pure estate, designed to you believers as to his sons, begun here, and to be completed to you in heaven, now reserved for you, and when it is bestowed, sure to remain to you to all eternity;

5. Who in the mean time are and shall be preserved from present dangers by the power of Christ, which he hath promised to shew forth in defending of believers, that we may be partakers of that famous deliverance so oft spoken of in the gospel, (see note [h] Matt. x. note [g] Matt. xxiv. note [b] Luke xiii. note [c] Rom. xiii. and note [b] 2 Thess. i.) which is now within few years ready to appear, ver. 7.

5. And this is fit matter of rejoicing to you in the midst of your present afflictions; or though for the present ye are permitted by his divine wisdom to be exercised and saddened with variety of afflictions:

6. That the trial of your faith by sufferings, being a thing that tends much more to your advantage than the trial of gold doth to the advantage of gold, (because gold is apt to be worn out and perish, (see ver. 18,) even after it is tried in the fire and found to be good, whereas your faith, approving itself to God, shall not perish, and so hath the advantage, may prove successful to the obtaining for you approbation and honour and glory at the final day of doom; and the like here at this other day of Christ's coming, to destroy your persecutors, and to give you an honourable, discernible deliverance, ver. 5: (see ver. 13 and ch. iv. 13, and note [b] 2 Thess. i.

6. Whom though you do not know by face, you yet love; on whom, though you see him not, you yet believe; and, so doing, rejoice with that joy that cannot be expressed by you, nor valued sufficiently by others:

7. Receiving the end of your faith, even the 13 salvation of your souls.

8. Of which 14 deliverance, (see note [c] Rom. xiii.)

7 the deliverance, σωτηρίαν. 8 being yet a little while (perhaps) grieved, ἀλλ' γὰρ ἔτη (ἰ δὲν ἔτην) ὑπεθέντες. 9 but is tried, δοκομαζόμενον ὅτι. 10 may be found, εὑρέθη. 11 at the revelation, ἐν ἀποκάλυψις. 12 whom having not known, ὡς oυκ εἰσῆλθες. 13 Or, preservation of your lives, σωτηρίαν ψυχῶν: see note [c] Rom. xiii. 14 deliverance, ver. 9.
vation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

11. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

12. Wherefore, as servants waiting for your Lord, continue vigilant, and hope steadfastly and perseveringly, without any doubting or anxiety, for the deliverance and mercy which is or shall be wrought for you by this coming of Christ in so discernible a manner: (see note [b] 2 Thess. i.)

13. As new reformed persons, not relapsing into the sins of your former unregenerate life;

14. But after the example of the divine purity of God, who hath thus favoured you as to acknowledge you his children, do you live like such;

15. toward you, τῆς εἰς ὑμᾶς. 16 to what, or what sort of season the Spirit of Christ in them pointed, εἰς τίνα ἡ ποιῶν καὶ ἐθάλασσα— 17 glories after them, μετὰ τῶν δόξας. 18 the same things, ἀβρα. 19 which have now been declared, καὶ ἐν ἀναγγέλλω. 20 through, or, ὅπως ὑμῖν. 21 having girt, ἀνατρεμάτων. 22 perfectly, τελείως. 23 brought, φέρωμεν. 24 by, ὃς. 25 as children of obedience, not conformed to the desires which were formerly— ὡς τίνα διακατέλαβε μὴ συνεχομερισμένον τῶν πρῶτων εὐθυμίας. 26 but according to the Holy One that hath called you, be ye also, ἀλλὰ κατὰ τὸν καλλίσταντα ὑμᾶς ὅγιον, καὶ ἀβρα.
ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass not the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corrupt life, not by any human mortal, but supernatural im-

16. According to Levit. xi. 44, and xix. 2, which requires all those who are called by the name of God, that receive or hope for mercies from him, to imitate his holiness, to live pure and pious lives.

17. And if you profess to be the children of that Father, that is, of God, who is not partial to Jews above Gentiles, but judgeth both according to their actions, you will be concerned to walk reverendly, strictly and watchfully (see note [c] Phil. ii.) all your time, and being strangers among other nations, ver. 1, to behave yourselves like strangers: (see ch. ii. 11.)

18. Considering that Christ by his death hath taken away the legal rites of mere external obedience, which wanted that inward purity which Christ came to teach us, wherein the sages of the Jews placed all their religion, and that therefore the falling back to that is the forfeiting a greater privilege than a redemption out of the power of temporal enemies, such as is wont to be purchased with gold;

19. The blood of Christ the paschal, and consequently immaculate Lamb, (see note [c] Acts vii.) being much more precious than any coin or money, and the deliverance more valuable than that from the destroyer there, Exod. xii. 13.

20. In order to whom was the disposition and economy of all the former times, as visibly as if God had set Christ, and what he hath done and suffered, always before his eyes, as an idea or image, according to which he formed all things from the beginning of the world; and agreeably he hath now at last sent him into the world, on purpose for our sakes;

21. Who by believing on him are far from departing from the God of Israel, but do indeed the more firmly believe and depend on him, as that omnipotent God who hath raised Christ from the dead.

22. Having therefore by yielding obedience to the gospel, (preached to you,) brought your minds, without all mixture of hypocrisy, to the sincerity and purity of Christian charity, be careful that ye continually persevere in the exercise and practice of that virtue one toward another;

23. Considering that ye are regenerate to a new again, not of corrupt life, not by any human mortal, but supernatural im-

27 because, 5ος. 28 This word is not in the Greek. 29 foreknown, προγνωσμένον. 30 Having purged your minds through obedience of the truth by the Spirit, Τὰς ψυχὰς ἡμῶν ἐξέγραψε ἐν τῇ ἁπασίᾳ τῆς ἀληθείας διὰ πνεύματος. 31 Or, durably, ἐκτενῶς.
ible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

WHEREFORE laying aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

mortal means, even by the word of Christ, who liveth for ever, and whose will is now immutably revealed in the gospel, and consequently must be answered with the constancy and perseverance of your obedience.

24. For whereas all human things perish and fade away, (see James i. 10,) and come suddenly to nothing from the greatest beauty and glory, and accordingly the Jewish carnal external ordinances are now abrogated;

25. The word of God now revealed to us by Christ shall never be abrogated, but continue and last for ever: and this is that gospel which hath been preached to and received by you, from which therefore you must not fall off to Judaism again, whatever your temptations or allurements are from the Jews or Gnostics.

CHAP. II.

1. Wherefore arming yourselves against the erroneous doctrines and practices of the Gnostic heretics that insinuate themselves among you, to infuse villany and all kind of deceitfulness and hypocrisy, as also of malice and calumniating of others the purest Christians,

2. Behave yourselves with that simplicity which becometh new-born children, suck in that pure nourishment which by your rulers is afforded you, (see note [a] Rom. xii,) viz. instruction or Christian doctrine, and that pure from all Jewish or heretical mixtures, which may increase your Christian stature, advance you to an higher pitch of Christianity, and at last bring you to salvation.

3. Which sure you will do if you have but once (as David saith of God’s law, Psalm xxxiv. 9.) tasted how sweet, how much for our advantage it is, which is designed us in the gospel of Christ;

4. To whom associating or conjoining yourselves (by obedience and worship) as to a living, not dead foundation, or corner-stone, rejected indeed by the Jewish sanhedrim, but in God’s account most choice and esteemed, and meant for the foundation of a visible church,
5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

5. Do you accordingly, not as dead but living members, join together, not only in inward piety, but in continual assemblies or church meetings, of which every Christian is to be a part, and so all together make up a spiritual temple, that is, congregation, to pray unto and praise God, to perform to him those acts of the Christian sacrifice to which you are as it were consecrated and set apart by God, and which being now offered to God in the name of Christ, or through what he hath suffered and done for us, will be sure to be acceptable to God, without the bodily sacrifices of the Jews, or observation of their law.

6 Wherefore also [b] it is contained in the scripture; Behold, I lay in Sion a chief corner stone, [c] elect, precious: and he that believeth on him shall not be confounded.

6. According to that which the scripture tells us, that in the erecting the new church under the gospel, Jesus Christ and his doctrine, in opposition to all other, is appointed by God to be the foundation of the foundation, so that all that is in the church must be founded and built on him; and whosoever doth sincerely believe, and is truly built on him, shall never fail of his expectation, he shall never miscarry that lays his weight on that foundation: (see note [m] Rom. ix.)

7 Unto you therefore which believe [he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

7. To you therefore that are believers this is matter of infinite advantage; but for those that stand out in unbelief, to them belongs the reproach of that prophecy, that he that is refused by the Jews is honoured by God, and made the sole, total foundation of his church, on which nothing must be built which he hath not taught, no Judaical, old, or heretical new doctrine must be mingled with it.

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were [d] appointed.

8. But this foundation-stone such an one as should be apt to hurt and mischief many, who shall apostatize and fall off from the faith of Christ through fear of persecution, and by that means be destroyed among the persecutors. And this is no strange thing, but the very same that is prophesied of, and so appears to be part of God's decree, that they that obey not the gospel of Christ should be destroyed by him, or that the seed sown in stony ground should at the scorching of the sun wither away, that all carnal professors should be thus tried and discovered by persecution; and so that this corner-stone should be the bruising and ruin of many who stumble and fall from Christ because Christianity brings sufferings along with it.

7 be ye also built, καὶ αὐτοὶ αἰκοδομῆσθε, or, built on him—for an holy priesthood: for the King's MS. reads ἑκατοκοδομῆσθε and εἰς ἱεράτεμα. 8 put to shame, κατασχυσθῆ. 9 is the preciousness, ῥημῆ.
9. But ye are a chosen generation, a royal priesthood, an holy nation, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

10. Who at first continued in unbelief among your brethren the Jews, and so were become a kind of heathen people, were not at all within the obedience of Christ, the pale of his church, but now are received into it; you that a long time, while Christ lived here on the earth, had not the happiness to believe in him, but have found place of repentance since, and are now received into the church and the favour of God.

11. To you therefore that are at this time dispersed among the nations, ch. i. 1, (see ch. i. 17,) as to so many scattered, travelling persons, who ought of all others to be most wary to avoid dangers, and to behave yourselves tenderly as in the sight of strangers, my present exhortation becomes seasonable, to avoid the doctrines and practices of the Gnostics, and to that end to remember that you are not at home, but in a journey; and so that it is most unseasonable for you at such a time to indulge yourselves to the excesses and jollities which men in their own houses or countries do sometimes indulge to, but do not use them in a strange place, or before those they know not; remembering further the dangerous, malignant nature of such lusts, that they are most pernicious to the soul.
12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with good doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

12. But that you, on the contrary, live so as may be of good report among the Gentiles, that they that look on Jews, not only as persons of another religion, but also as rebels and malefactors, may see the Christians to be quite otherwise, and by your actions reverence you, and so entertain a good opinion of Christian religion, which hath such an influence upon you, in making the Christian Jews so much more regular and meek than the other Jews are, more quiet under the heathen government which is now over them, and so more capable of good usage under the emperors, when they send their proconsuls to suppress the seditions, than the unbelieving Jews have appeared to be.

13. Be obedient therefore to every heathen governor, (see note [c] Rom. viii,) upon obligation of conscience, because he is instituted by God: and this whether to Caesar the emperor in the first place, as the supreme;

14. Or, in the next place, and in subordination to him, to proconsuls and procurators, by commission appointed by him, for the keeping of courts, punishing of malefactors, and rewarding and encouraging the obedient.

15. For to this doth Christian religion oblige all, that by subjection to our heathen superiors, and by all other Christian performances, (see note [f] ch. iv,) we should leave the heathens unable to object any thing against us;

16. As men that are freed by Christ from many yokes, but not from that of subjection to God or to superiors, and therefore not pretending to any such liberty, nor covering sedition, &c. under colour of Christianity, as the Gnostics did, 1 Tim. vi.

17. Give every man the honour and obedience due to him. Love all your fellow-Christians. Fear God; and, in subordination to him, pay all obedience to the emperor.

18. Let all servants approve their obedience to their masters to be sincere, by performing it not only when they use them kindly and favourably, but even when by unjust usage they provoke them to some impatience and resistance; for this is the season for them to shew forth the influence of Christianity upon their hearts.

14 revering you by your good works, glorify. 15 Be subject therefore to every human creature, ἵνα ἀφημαίνεται ὑμᾶς ἡ κακία τῆς κακίας ὑπὸ ἀφαίρεσιν. 16 having liberty for a covering of wickedness, ἡ τεκνία ἡ ἄκοραι τῆς κακίας τὴν ἑλευθερίαν.
And this will be accepted graciously and rewarded by God, (see Luke vi. 32, and note [k] Luke i.) if upon sight of our duty to God we bear with all patience those pressures which most unjustly light upon us.

For what great matter is it, worth considering or rewarding, what heroic action is it to which honour is thought to be due, if men endure submissly those punishments which fall justly on them for their demerits? but on the other side, if when ye have done no ill, and are then by your superiors abused and used contumeliously, if this be borne patiently and humbly by you, and do not provoke you to any resistance or return of violence, this is that Christian virtue of meekness which God will certainly reward in you.

For unto this your Christianity directs and follow his steps: that ye should leads you, and Christ himself hath given you an eminent example, to be transcribed and imitated by you:

Who, though he were perfectly innocent, Isa. liii. 9, was yet adjudged to all the contumelies that the most shameful death could bring along with it;

And when he was reviled by them, Matt. xxvi. 67, he was far from reviling them again; when he was crucified, he gave them not so much as an ill word, but prayed his Father to forgive them, as many and for all others, he remitted them, and all the injuries done him by them, to God’s tribunal;

Who bare on the cross the punishment of our sins, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

And as there is one obedience and subjection wives, be in subjek- due from subjects and servants to their kings and

19 is, or, shall be a reward, εὐαρέστησις. 19 if having offended and being buffeted, εἰ ἀμαρτωλοὶ καὶ κολασώμενοι, or perhaps, punished, for it may possibly be κολασώμενοι. 19 a reward: ver. 19. 20 for you, ὑμῖν ὑμῖν. 21 you, ὑμῖν. 22 it. 23 carried our sins to the tree, ἀφένετε ἐπὶ τὸ δέντα. 24 blueness, μάλατον.
tion to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2. While they behold your chaste conversation coupled with fear.

3. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4. But let it be the [a] hidden man of the heart, which is [b] not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6. Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid [c] with any amazement.

7. Likewise, ye husbands, dwell with them [e] according to the understanding of the story of their creation directs,
knowledge, giving [d'] honour unto the wife, as unto the weaker vessel, and as being heirs together of the [e] grace of life; that your prayers be not hindered.

8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

13. And who is he that will harm you, if ye be followers of that which is good?

14. But and if ye providing for them that they want nothing, because they are not so able to provide for themselves; and considering that they are by God designed to be co-partners with them of all the good things of this life, which God bestows in common on them, that so they may also join efficaciously in prayers to God; first, as having this perfect union and community of every thing, the want of which would be some hinderance to the joint performance of that duty of prayer; and secondly, that being provided for by the husband, the wife may have no distractions and solicitudes for the world, which are most apt to disturb her prayers also.

8. In brief, or, to sum up all, let this union of minds be not only between husbands and wives, but among all Christians whatsoever, and let that express itself in a fellow-feeling of one another's afflictions, in love to all the brethren, ch. ii. 17, in tenderness of kindness, to do good to all that stand in any need of it, in humble, courteous, friendly behaviour toward all:

9. Never permitting yourselves in the least degree to act or meditate revenge on any that hath been most injurious to you, remembering and considering the example given you by Christ, and the obligation that lies on you as Christians, Matt. v. 44, that so by doing good and blessing others you may receive a blessing from God in this and in another life.

10. According to that of the psalmist, psal. xxxiv.

12. that the only way to obtain the blessings of this life, and so now, under the gospel, of another, is observing strict rules of charity and justice,

11. Abstaining from all sin, abounding in works of mercy, seeking and pursuing of all peaceableness with all men.

12. For God looks propitiously upon all his obedient servants, but for all wicked men he sets himself as an enemy against them.

13. And so sure are these promises of his to be made good unto you, that if you perform your part, live blamelessly in a ready discharge of your duty, this will be the most probable course to keep you safe from all evil.

14. But if (as sometimes it will fall out) you do

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6 lovers of the brethren, φιλαδελφοι. 7 Or, humble: for the King's MS. reads ταπεινωμένοι, and some Latin copies humiles.
6 may inherit blessing εὐλογίαν κληρονομίσατε. 9 upon, επί.
10 are to their prayer, εἰς δέησιν αὐτῶν. 11 Or, σέλοις: for the King's MS. reads γιλσάν.
suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;
15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

12 an account, ἀπολογίαν. 13 Or, hath died for us once for sins: for the King's MS. reads ἔτη τε ἐπὶ ἄμαρτίων ὑπὲρ ἡμῶν ἀνέθανεν. 14 through the flesh, ἐν σαρκί.
withal in great mercy and deliverance to his obedient servants that adhered to him; I mean in the days of the old world, when by Noah, that preacher of righteousness, he gave those treatable warnings to them that made no use of the light of nature in their hearts, to the spirits or souls of those that were then alive before the flood, which God had given them with impressions of good and evil, but through their customs of sin were as a sword put up in a sheath, laid up (as God complains Gen. vi. 3.) in their bodies unprofitably:

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water.

21 [a] The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and men being given unto him,
I. PETER.  

and to subdue and bring down the disobedient of both sorts, the very devils and the heathen persecutors, (as the villainy and violence of the old world was brought down by God in the deluge,) so far at least, that whatever befalls us from them shall be rather to our advantage than otherwise, (which was the thing the apostle had to prove by the example of Christ, ver. 17, and is now resumed and proceeded in, ch. iv. 1.)

CHAP. IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath [a] suffered [b] in the flesh hath ceased from sin;

1. Ye must therefore, seeing Christ hath suffered for you, resolve to follow and imitate him in suffering also, or dying with him, viz. dying to sin, (see ver. 6,) or ceasing from it, as he that is dead, or hath crucified the flesh with affections and lusts, always doth;

2. That for the remainder of the life that ye live, this frail mortal life, ye live no one minute longer in obedience to those lusts, or compliance to those appetites that are ordinary among men, but in perfect obedience and compliance to the will of God.

3. For ye have sure continued long enough in those heathenish villainies, so ordinary in the Gentile world; ye have sufficiently gratified them by accompanying them in unnatural acts of uncleanness (see note [c]) and carnal lusts, in drinking of wine, amorous addresses, (see note [c] Rom. xiii.) bacchanals, and those detestable sins of lust used in the idol-worship of the Gentiles (see note on 1 Cor. v. 1.);

4. Who wonder, as at a strange thing, and reproach and rail at you, if you make any scruple of those unnatural, abominable sins which are not to be spoken of, or refuse to run on headlong with them to the commission of them;

5. Who shall be most sadly accountable to God the judge of all the world, who hath all the actions and thoughts of men, dead and living, so ready to him, who shall give that he can pass a most just sentence on them whenever he pleases, and will certainly ere long so deal with the provoking sinners, Jews and Gnostics of this age, as he hath dealt formerly with the like through all times since the beginning of the world.

For for this cause was the gospel also to them sinners of the old world, (see note [f] ch. iii.) and all

1 Or, to the flesh: for the King's MS. reads σαρκι.; 2 ye should no longer live the rest of your time, εἰς τὸ μὴντό—τυν ἐνιλτον—βιωσαι χρόνον. 3 drinking, νότος. 4 wonder and blaspheme, ἐνικοται—βλασφημεῖντες. 5 confusion. 6 hath in readiness, ἐτάμεις ἑκοτι.
that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Use hospitality one to another without grudging.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Beloved, think others that are now long ago dead, first preached to them, (when they were alive,) as now unto us, and made known his will and commandments on this one design, that they might mortify all sinful lusts, reform their vicious, abominable ways, and so suffer to the flesh, (see note [a],) and for the future live new lives, obey the commandments of God.

But that great fatal destruction to the obdurate Jews, so oft spoken of by Christ and his apostles, (see note [g] Matt. x, and note [c] Matt. xxiv,) is now near at hand, which is an obligation to all care in performing all acts of piety, in praying for the averting of God's wrath, and securing you from being overwhelmed in it; and to that end there is nothing so necessary as sobriety, in opposition to the sins forenamed, vv. 3, 4, and care and vigilance that the day of visitation come not on you unawares.

But above all things be sure to maintain a most earnest love and charity toward your fellow-Christians, (the contrary to which, the contentions and factions of the Gnostics, shall concur with their other villainies to involve them in the vengeance that befalls the persecuting Jews.) For this, added to repentance from all those other dead works, is the likeliest means to propitiate God and avert his judgments from you: (see James v. 8.)

Every one, as he hath received wealth or any other good thing, so distributing it to them that want, as counting yourselves but stewards of those many gifts and liberalities of God, (see note [c] ch. iii,) and discharging that office, as it ought to be discharged, to the greatest advantage of others.

He that teacheth the people, let him do it with that uprightness as becomes one that is a steward or dispenser of the oracles of God; he that exercises liberality to the poor (see note [a] Luke viii,) let him do it in proportion to that estate which God hath given him: that so God may be glorified in his gifts, that is, receive honour by that use which is made of them, by your obedience to the gospel of Christ, who is God blessed for ever. Amen. (See note [c] Rom. ix.)

Brethren, be not amazed or much troubled at
I. PETER.

the terrible fire of persecution and affliction which is among you at this time; it is that which God sends for your trial, and it is no strange or new thing to have such things befall Christians;

13. But count it matter of joy to you, that thereby you are made like unto Christ in suffering: and then, as there was a resurrection of Christ after his suffering, and that resurrection the more glorious because of that forerunner, so after these sufferings of yours there will be a glorious revelation and coming of Christ, that spoken of Matt. xxiv, (see note [a]) 2 Thess. i,) to the destruction of those crucifiers of Christ and persecutors of Christianity; after which you shall have a great calm and tranquillity; and that will be matter of exceeding joy to you.

14. If ye be reproached for the name of Christ, happy are ye: 13 for the spirit of [f] glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as [g] a busybody in other men’s matters.

16. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17. That there being a first and second draught of bitterness, that is, of punishments for men, one by way of chastisement or exercise, the other for utter excision; or, one in this world, the far lighter of the two, the latter to come in another world, much more formidable; and the former now sometimes befalling the dearest servants of Christ, this is the time of sea-

13. for the state of glory, ὅτι τῷ τῆς ἔδοξε, (the King’s MS. adds καὶ δυνάμεως, and of power,) and the Spirit of God, καὶ τῷ τοῦ θεοῦ πνεύμα.  14. That it is the season that judgment should begin.
son for that to fall on you. And if it be so, what is this but a very ominous sign, that it will be very heavy and insupportable to the wicked, the obdurate crucifiers of Christ and persecutors of Christianity, whose portion is that other far bitterer part of the cup, which is reserved for them even in this world, a fatal excision now suddenly approaching? After the righteous have been sufficiently tried, then their rod is to be cast into the fire, and so an utter destruction of the obdurate Jews, (see Luke xxiii. 31,) and that in an heavier manner in another world after this life.

18. And if the righteous have a compensation or portion of misery in this life, Prov. xi. 31, and, though he escape, yet do it through many afflictions, then how fearful is the expectation of ungodly, sinful men?

19. By all this it appears to be most reasonable, that they that suffer in Christ’s cause bear it patiently and quietly, never doing or attempting any unlawful thing to cast the cross off from their own shoulders, but committing their lives and every thing to God, who having created all, and so being able to preserve them as easily, if he please, and being most certain to perform all his promises to every faithful servant of his, will certainly preserve them, if it be best for them, and if he do not, will make their sufferings a passage to and enhancement of their glory.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

1. The bishops of your several churches (see note [8] Acts xi.) I exhort, who am myself employed here at Rome to govern the church, one that attended Christ at his crucifixion, and was also at his transfiguration present at that discourse concerning the glory that should be consequent to his death, (see 2 Pet. i. 16,) the remarkable destruction of his crucifiers, and deliverance of his faithful disciples: (see note on 2 Thess. i. 6.)

2. Feed the flock of God which is among you, 3 taking the oversight there of, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

18 hardly escape, μᾶλις σώσων. 17 commit their souls, or, lives, παρατιθέμενων τὰς ψυχὰς. 1 a fellow-elder, συμπρεσβύτερος. 2 is ready to be, μελλόντης. 3 governing it, ἐπισκόπωτος.
make gain of their government, but so ruling them that they may obey your doctrine and example cheerfully;

3. Not making those advantages of them that are under you which the procurators or secular governors do of their provinces, but contenting yourselves with the portion belonging to you, and walking christianly and exemplarily before them.

4. And when Christ, which is your ruler and governor, as you are rulers of other men, shall come to judgment, you shall assuredly receive from him a crown, which is not made of such fading materials as those in the Olympic games, but one that fadeth not, a crown of glory, (see note on 1 Cor. ix. 25,) a reward of your good (that is, eminently good) work or office, 1 Tim. iii. 1: (see note [a].)

5. And in like manner all inferiors must live obediently under their bishops, and so must all of you be subject to those that are set over you, (see note [b] James v,) putting on humility as your badge; or, and so must all of you put on humility as your badge; for God, saith Solomon, setteth himself against the haughty and disobedient, but is very favourable to the meek and obedient.

6. Submit yourselves therefore in all obedience to all those that are placed over you by God, that he may in that great season of retributions, both here in the time of visitation, (see note on ch. ii. 9,) and hereafter in the day of doom, exalt and reward your humility.

7. And whatsoever difficulties ye have to wrestle with, be not anxiously solicitous about them, but refer all to God's guidance, either to avert or enable you to support, for he hath a particular care of you, and will not let anything befall you, which is not really best for you.

8. Observe carefully all the rules of sobriety and vigilance, or diligence; for the devil, that upon all occasions indicteth and accuseth you before God, is always watching advantages to get you into his power and reach, and useth all means to that end, as a lion doth roaring, to fright and amaze, and so catch his prey;

4 having dominion over your charges. 5 becoming, γυνακόμενοι. 6 Or, all of you toward one another put on humility: for the King's MS. leaving out ὁσιομετροῦντες reads παρεῖται Ἰησοῦς τῷ ταπεινωφροσύνῃ ἐγκυρωθέντε. 7 put on as your badge. 8 Or, the season of visitation: for the King's MS. reads καὶ τῆς ἐπισκοπῆς. 9 μέμημαι, solicitude.
9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

9. Whose temptations can bring you no hurt but by your yielding to them; and therefore it concerns you to resist him with all constancy and fidelity, making use of the shield of faith, Ephes. vi. 26, to repel all his assaults, that being the tried instrument of overcoming the devil as well as the world, 1 John v. 4; and for your encouragement to constancy, you cannot but know that you are not the only sufferers in the world, but that the Christians at Rome, ver. 13, and in other places, suffer in the very same manner that you do.

10. But the same God of all mercy and consolation, who, by revealing Christianity to you, hath advanced you to a capacity and (if you be not wanting to yourselves) to the possession of his eternal glory through the sufferings of Christ, by his special providence restore you to a peaceable, quiet condition of serving him after these your dispersions are over, (see note [c] 2 Cor. xiii,) and by that means confirm you to hold out to the end.

10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, estable, strengthen, settle you.

11. To him be glory and dominion for ever and ever. Amen.

11. And his holy name be for ever blessed and magnified by us all. Amen.

12. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

12. I have written this short epistle to you by Silvanus, I take it, a worthy and faithful person, persuading you thus to persevere, and assuring you that this which I now preach to you is that faith which was at first received and believed by you, wherein ye have continued so long.

13. The church that is at Babylon, selected together with you, saluteth you; and so doth Marcus my son.

13. The church which is at Babylon (that is, Rome, parallel to Babylon in many things), which is your partner in the faith, saluteth you, and Marcus, one of my first converts or children in the faith.

14. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

14. Let that kiss, the token of charity, be from me begun to you all (see note [c] Rom. xvi.) I salute and wish all prosperity to all the Christians among you. So be it.

10 firm by faith, στενωκ τῷ πιστὲ. 11 befall your brotherhood which is in the world, τῷ ἐν κόσμῳ ὑμῶν ἀδελφῷ ἡ πιστὴν ἐπιτελεῖν. 12 himself restore you, εὑρῆσαι καταρτισθαι εἰς, or, shall himself restore: for the King’s MS. reads καταρτισθαι. 18 a brother faithful to you, ὡς τοῦ πιστοῦ ἀδελφοῦ. 14 ye have stood, ἐστήκατε. 15 your fellow-chosen.
* OF

PETER.

CHAP. I.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

1. Simon, by Christ, whose disciple I was, sur
named Peter, and by him after, with others, sent by commission to preach the gospel, to all the Jews wherever they are dispersed, (see 1 Peter i. 1,) which have received the faith of Christ, (and in that respect are as valuable in God's sight as we the apostles of Christ,) that faith, I say, whose object is the righteousness of Christ our God and Saviour, either as that signifies his way of justifying men now under the gospel, (see note [b] Rom. i,) or as it may note his fidelity and justice in performing what he hath promised

us in the gospel:

2. I salute you, and wish you all that felicity which I promise myself you will enjoy by the receiving of the faith, and by your experience and evidence of God's goodness and faithfulness to you in Jesus Christ:

3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and [a]virtue:

* of the apostle: for the copies ordinarily read ἀποστόλος, but ἀποστόλοι. Or,

1 in, &c. 2 acknowledgment, εἰργασία. 3 n. 303, 49. 49. Or, by his own glory: for the King's MS. reads ἡγεμόν. 54.
CHAP. I.

II. PETER. 481

ing upon him, and the angel saying from God, *This is my beloved Son, in whom I am well pleased;* (for that that is the meaning of the word *glory*, see note [k] Matt. iii., and note [c] Rom. ix.;) secondly, by his miracles, which he did among men here, and by his apostles ever since:

4. By which two, as evidences and engagements of the truth of them, huge promises have been made over to us of a most glorious and valuable nature, on purpose to allure and attract you to all divine purity, by receiving the faith of Christ, and forsaking that abominable course of unnatural lusts and other like sins, which through the sect of the Gnostics is now become so common and ordinary among the professors of Christianity: (see note [a] ch. ii.)

5. In respect of whom it is necessary that you be very careful and diligent, that constancy, courage, perseverance (see note [a]) be superstructed on your profession of the Christian faith; that knowledge of mysteries be joined to that courage, and that it supplant it not;

6. That strict continence be one thing that accompanies that knowledge; then, to that continence, in avoiding the pollutions of the flesh, to which the Gnostics would seduce you under pretence of mysterious knowledge, add a cheerful patience or resolution of bearing whatsoever may fall on you from the enemies of your profession, whether Jews or false heretical Christians; to that patience, piety, and frequenting of the public service of God, not giving over the assembly, as some of the Hebrews did, Heb. x. 15, to avoid persecution;

7. Then to your piety, kindness to all your fellow-Christians, (contrary to the fiery contentions and factions among them, caused by the Gnostics;) and to that kindness to your fellow-Christians, perfect charity to all men, even your enemies and persecutors.

8. For the practice of these virtues, especially if they be in you in any eminent degree, will render you good and faithful servants of Christ, and such as becomes your Christian profession.

9. And he that falls back into any of those sins, contrary to those virtues, is like a purblind man that

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is
blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord

15 brethren, be ye the more diligent, μᾶλλον, ἀπολύεσθαι, στουδιάσετε.

16 Or, by your good works to make your consolation and election firm: for the King's MS. reads διὰ τῶν καλῶν ὁμάδων ἐγκαθίστασιν ἡμῶν τῷ παρεκκλήσει.

17 by no means miscarry, οὐ μὴ πεπληκυνθεῖς. Or, I will put: for the King's MS. reads μαλλὰ ὁμάς—

18 But, Δὲ.
Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 But, Δέ. καὶ ἡκοσίαμεν. [f] receiving.

21 receiving. [f]

22 magnificent, μεγαλοπρεπός

23 we also heard, καὶ ἡκοσίαμεν. [f]

24 being, ὄντες.

25 And we have a more firm prophetic word, [g] day star.

Kal ἐξομνεῖ θεβαύστερον τόν προφητικον λόγον. [g]

HAMMOND, VOL. II.
runners of it, Luke xxii. 28, begin to shew themselves unto you.

20. This being a principle known to all, that no scripture prophecy is without particular mission and appointment from God; that which the prophets there have foretold being not the suggestions of their own spirits, what they thought good, but what God inspired and moved them to by his Spirit’s coming upon them.

21. For none of the prophets of any time have undertaken that office on their own heads, or prophesied their own fancies or persuasions, but all the scripture prophets have been men called and sent by God on his messages, and inspired and instructed by the holy Spirit of God every word which they have delivered. And therefore you cannot run any hazard in depending upon that which they have foretold shall come to pass in these, which they called the last days, Joel ii. 28, 30, 31, 32, and in many other places.

CHAP. II.

1. But as among those prophets sent and incited by the Holy Ghost, ch. i. 21, some false ones also sly crept in, so also now, according to Christ’s prediction, Matt. xxiv. 11, shall there be false teachers among you, viz. the Gnostic Christians, bringing into the true faith, under pretence of greater perfection, most destructive doctrines of liberty and licentiousness, and that count it an indifferent thing to deny Christ in time of persecution, (see 1 Peter ii. 21, and note [5] Rev. ii.) and forswear him who redeemed them, that are thus unlike him, as not to venture any danger for him who died for them; and do also by this means most imprudently incur the dangers which they desire (and pay so dear) to avoid, by complying with the Jews, come to speedy destruction with them, according to that of Christ, Matt. xvi. 25.

2. And these carnal doctrines of theirs shall have many followers, Matt. xxiv. 11, and thereby the glorious pure gospel of Christ shall be much defamed, when Christian professors shall live such filthy lives.

3. And with cunning discourses shall they circum-

20 Of prophecy was not any time brought, Οὐ γὰρ ἡμέρας ποτὲ προφητεία. 21 being carried, φέρετμοι. 22 of their own incitation, motion, letting loose. 23 by reason of whom the way of truth shall be evil spoken of. 24 And through co-

28 For prophecy was not any time brought, Oū γάρ ἡμέρας ποτὲ προφητεία.
vetoousness shall ye vent you, and gain you to all filthiness, (see note [i] with feigned words which shall within a while be most signally punished with utter destruction here, and damnation attending it.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthorn, making them an example unto them that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds);

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Or. to keep them punished unto judgment: for the King's MS. reads κρατεῖν κολασομένους τηρεῖν. 6 kept, ἔχωμεν. 7 and condemned the cities to subversion, and burnt them to ashes, καὶ πῦλοι—τεφρῶσας καταστροφὴν κατέκρυψεν. 8 conversation of those which broke all laws in their uncleanness, τῆς τῶν ἁδίκων ἐπὶ ἀπελευσαμένην. 9 tormented with their unlawful works, ἀθλοῦσας ἐργαὶς ἐμπαιζόμενοι. 10 unrighteous being punished unto the day of judgment, δεῖκνοι εἰς ἡμέραν κρίσεως καλασομένους.

FF2
10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. 
11 Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 
12 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. 
13 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 
14 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 
15 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 
16 Which have forsaken the Christian doctrine, and brought in heathenish, (so did Simon Magus mix paganism with Christianity;) Carpocrates, following the way of brought in Æsiod’s theology to Christ, and adored

11 Daring men, contumacious, or, arrogant, Τομηται abhódeis. 12 tremble not when they 
13τριμωυτες, a contumelious indictment, Θανατομοι κρίνων. 
14 irrational, natural living creatures, ἀλογα ἢκα φυσικόες. 15 to raven and to 
16 rioting, ἀνρεφότιες. 17 Perhaps love-feasts. 18 of the adulterers. 
19 cease not, ακατασταθόντες. 20 ensnaring, δελεάζοντες. 21 inordinate lusts, πλεονεχείαες; 

see note [b] Romans i.
all equally,) after the example of Balaam, who, to get
a reward, (see note [f] on Jude,) taught Balak to
curse the Israelites, by enticing them to filthiness and
idolatry together, Num. xxxv. 1, Rev. ii. 14, though
this madness of his were miraculously rebuked by the
speaking of a dumb creature, an ass, and so forbidden
by God severely.

17. These take upon them to be fountains of all
deep knowledge, but have no drop either of truth or
good practice among them; they pretend to be sub-
lime above other men, but are only like clouds in the
air that darken the sky, but never distil into rain, and
those driven impetuously by every wind, be it never
so black or dark, from one vicious, hellish doctrine
and practice to another; and to these black souls is
reserved in the just judgment of God eternal darkness
and blackness.

18. For attributing divinity to Simon and Helena,
and exalting them idolatrously above the God of Is-
rael, (see note [z] on Jude,) they entice and catch
again, bring back to all manner of carnality and filthi-
ness those who had not long since gotten out of the
heathen bestiality, (see note [b] on Jude,) and really
given them over;

19. And this upon pretence of giving them liberty;
whereas they are themselves the greatest slaves in the
world, to wit, enslaved to all baseness and filthiness,
(see note [b] ch. i,) for the title of victory giving do-
minion, they must needs be slaves of those lusts which
have conquered them, to whom they have yielded
themselves captives.

20. And this is so far from being extenuated by
the privilege of their being Christians, that it is be-
come the greater and more dangerous guilt by this
means; for certainly they that have been converted
from all their heathen sins by accepting of the faith of
Christ, and then again relapse and return to them,
this latter estate of theirs, this Christian heathenism,
is worse than their bare heathenism at first.

21. For it had been more for the advantage of
such never to have been taught the doctrine of Christ
and Christian practice, than when they have under-

22 springs, ἤπειρα. 23 driven by a black wind. 24 blackness, ἄδομος. 25 insomar, ἱσχυρόνοιοι. 26 in filthiness, ἀρκελυθα. 27 had really escaped those—τοὺς ἰδρύος ἀκο-
ψυγήνας τοὺς—or, had a little, or, a little while ago escaped: for the King's MS. reads ἦλ-
τας. 28 he hath been overcome, ἠπειρα. 29 abominations, μισθοματα. 30 acknowledg-
ment, ἐκατονικοί.
than, after they have known it, to turn from the holy commandment delivered unto them.

22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire, taken to obey it, to fall back again into their heathen vicious courses.

22. But now their condition is a most profane unclean state, best signified by a dog and a swine, two most unclean, profane creatures, which among the Jews stood interdicted both for sacrifice and food, and are both observed proverbially for this quality, that the dog, when any thing lies upon his stomach which causes him to vomit, when that trouble is over, he presently licks up again what he had before vomited up, (see Prov. xxvi. 11;) and the swine, when she is washed never so clean, takes pleasure to tumble again in the next mire she comes to.

CHAP. III.

1, 2. I have now written two epistles to you, both to the same purpose, to be remembrancers to you whose minds remain yet untainted, of that which you cannot but have heard, being prophesied of in the Old Testament very frequently, Joel ii; and by Christ, Matt. xxiv; and by us apostles of Christ, (see a testimony out of Lactantius in note [a] on the title of the epistle to the Romans;) viz. that within a short time there should come a notable destruction upon the unbelieving or impenitent Jews, and all the polluted Christians among them, and a remarkable deliverance of all the persevering Christians; the one an act of Christ as Lord; the other, as Saviour or deliverer.

3. But before this come, there is one thing to precede, a very remarkable defection of many from the Christian profession, (see 2 Thess. ii. 3,) according to what was foretold by Christ, Matt. xxv. 12; and those that thus forsake Christ shall betake themselves to all unclean practices; and therefore this is now to be expected.

4. And saying, And they that do thus forsake the faith shall, as a ground of it, pretend that they perceive themselves cheated by those prophecies, which have promised and foretold this coming of his, (see ch. i, and note [b] Matt. xxiv,) which, say they, is so far from being performed, that all things stand unchanged, in the same constant form, from the beginning of the world till now, save only that all the men that have lived upon the earth (father Adam, Noah, Abraham, &c.)

Or, return backward, or, to what was behind: for the King's MS. reads εἰς τὸ ἀνάκιομα.  82. But that of the true proverb is befallen them, The dog returning—Συνέβησεν δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παρομαῖα, Κώνων ἐνιγράφας—your apostles: for the King's MS. reads ὑμῶν ἀποστόλων. The end of the days, ἐγκατά τῶν ἡμερῶν.
are dead, and others now live in their steads among us. But for any thing else, say they, things have gone in a settled, constant course ever since the creation, without any discernible or observable change.

5, 6. To these I answer; and first for the latter of these (see note [b] Matt. vii): These atheistical scoffers, that suppose or affirm that there hath been no considerable change since the creation, do not consider what a change there was once in Noah’s time, the whole world destroyed with a flood for the sins of impure, impenitent sinners, such as these who now object thus; for the heavens being created at the beginning, and the earth so framed, that there was abundance of waters within the globe thereof, and itself placed in the midst of waters, in the clouds round about, God being pleased in the creation so to dispose of it, in order to the punishing of wicked men, at length the windows of the heavens, that is, the clouds, were opened, and the fountains of the great deep broken up, Gen. vii. 11, and by this means the whole earth was covered and drowned by waters.

7. But the world which now is, by the same appointment of God, is now secured that it shall be drowned no more, (God having given his promise for it, Gen. ix. 11,) nor suffer any other kind of destruction but by fire, which is the punishment to be expected by abominable men.

8. This answer being first given to the latter part of the atheist’s objection, ver. 4, that all things continue as they were since the creation, I now proceed, in the second place, (by way of regressus, ordinary in scripture, see note [b] Matt. vii,) to answer the former part proposed by way of question, Where is the promise of his coming? that is, Sure God’s promise in the Old Testament repeated by Christ, Matt. xxiv, of his coming to punish the obdurate Jews and Gnostics, and delivering the pure, persevering believers, is not performed. And my answer is this, That you may be mistaken in reckoning of times, in thinking that what the prophets have foretold of the latter days, the times of the Messias, must be instantly performed, as soon as Christ is gone to heaven, or else it will not be performed at all. In this matter it must be considered who it is that makes the promise, ver. 2, an infinite

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4 For they that are of this mind are ignorant. 5 there were heavens from of old, and the earth consisting of water and in the midst of the water, by the word of God, ὁ τὸς Ἰσαάκ ἐκτιμαί, καὶ γῆ ἐς θανατος καὶ δι' θανατος συνιστῶσα, τῇ τοῦ Θεοῦ ὁμφά!
II. PETER.  

God, and then, though forty years (for example) is a very great time among us men, whose lives are so short, yet with God, who is infinite, a thousand years is no considerable space, but a very short and small duration, psalm xc. 4, and therefore, though the prophecy be not yet fulfilled, about three or four and thirty years after Christ's departure from us, yet it may, and will most certainly, and that within few years now.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering, not willing that any should perish, but that all should come to repentance.

9. As for any slowness in performing his promise of coming, which they that expect and desire to reap a sudden fruit of it in their deliverance, or that others, which would corrupt them, and make them fall off through despair of it, are apt to charge upon God, it is merely a mistake in them; for it is not thus deferred out of want of kindness to the persevering Christians, but out of abundance of patience and long-sufferance to the worst, and an earnest desire that they may all amend and be delivered, without which amendment, whencesoever this coming shall be, all are infallibly destroyed: (see note [a] Acts iii. 19.)

10 But this judgment of Christ, so remarkable on the Jews, shall now shortly come, and that very indiscernibly, (see Luke xvii. 20, 1 Thess. v. 2,) and the temple shall be suddenly destroyed, the greater part of it burnt, and the city and people utterly consumed: (see note [d], and Matt. xxiv. 30, and Acts ii. 19, 20.)

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

11. Seeing then this destruction shall thus involve all, and now approacheth so near, what an engagement doth this lay upon us to live the most pure, strict lives that ever men lived!

12 Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

12. Looking for the coming of Christ for our deliverance, and by our Christian lives quickening and hastening God to delay it no longer, (see ver. 9,) that coming of his, I say, which as it signifies great mercy to us, so it signifies very sharp destruction to the whole Jewish state: (see note [d].)

13. Instead of which we look for a new, a Christian state, in which all provision is made by Christ for righteousness to inhabit, according to the promise of Christ, concerning the purity that Christ should plant in the evangelical state: (see note [d], and Rev. xxii. 1, and note [a].)

Or, for your sake: for the King's MS. reads δ' ὡμᾶς.

7 being on fire shall be dissolved. 8 consumed, κατακαταπνάονται. 9 these shall, πάνταν. 10 hastening the coming, ἀπεδεικνυται τῇ. 11 But, Δѣ.
14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

14. This therefore being your expectation, you must in reason use all diligence to keep yourselves from all pollution, spot or blemish, from indulging to any of the carnal invitations that are now soliciting you, and so to continue till this coming of his, that you may then be found acceptable before him, and that then you may reap the profit of it, that all may be prosperous with you.

15. And resolve that the end of God's delaying this judgment, this execution so long, hath been (see ver. 9.) on purpose to bring in and increase the number of convert Jews, those to whom this deliverance is promised, according as St. Paul hath also said, Rom. ii. 4, 5, and especially Rom. xi, to which this place seems to refer: (see the sum of that chapter at the conclusion of the paraphrase of it.)

16. And indeed in most, if not in all his epistles, hath he said somewhat of this matter, concerning this famous day of vengeance on the obdurate Jews, and deliverance of the faithful, and deferring that day of destruction on the former on purpose (ver. 15.) to gather in as many of the latter as he could. So Rom. ix. 29. 33, Rom. x. 8—10, &c., Rom. xi. 5, Rom. xiii. 11, 12, 1 Cor. i. 7, 8, and ch. iii. 13, 1 Thess. ii. 16, and ch. v. 1, 2, 3, 9, and 2 Thess. i. 6—10, and ch. ii. 1, 2, 3, 8, and 1 Tim. iv. 1, and ch. vi. 14. In which matter some things there are concealed by God purposely from the knowledge of men and angels, as the punctual time of the coming of it, &c., from whence some unskilful, unsettled Christians have taken occasion to fall off from the faith of Christ, and to ruin themselves by so doing. This they do by deductions from some places of scripture, wrested by them, (as it is ordinary with them to wrest and distort the writings of the prophets, &c.) but it is through their ignorance and ungroundedness on the Christian faith that they do so.

17. You therefore, my brethren, whom I have thus timely warned and instructed, ought to make this prudent use of my admonitions, to take all care that ye be not ensnared by the filthy, unnatural practices of the Gnostics, (see note [6] Jude,) and so apostatize from the faith.

13 Or, deliverance, σωτηρία. 14 among which things some are hard— ἐν ἄλλην διωκόμενα γένεσις, but the King's MS. reads ἐν ἄλλη, referring to epistles. 15 by the seduction of abominable men, ἐπὶ τῶν θανάτων πλῆθος.
THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, 1 of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with the Father, and with him who is in the world. 4 And these things write we unto you that your joy may be full.

1 concerning, ἔγραψα. 2 and, κατὰ. 3 seen, and, ἑκάστην, κατὰ. 4 partake with us, κοινωνίαν ἔχετε.

* the apostle John: see the copies generally read τοῦ ἀποστόλου Ἰωάννου.
This epistle, and, in it, this testimony, do I write unto you for your encouragement in the profession of the gospel, which many Gnostics and false Christs are apt to shake you out of.

And this is the sum of the gospel preached by Christ which we now testify unto you: that all purity is required of you; that all God’s commands are pure; and that there is nothing which hath any degree of impurity in it which God in Christ doth not now abominate; but, on the other side, a far greater purity now required than before, which may sufficiently arm you against all the deceits of the Gnostics, which under the notion of Christian liberty are apt to lead you into all the impurity in the world.

If we say we are partakers of his purity, or have any likeness or conformity with him, and live in any impure course, as the Gnostics do, we neither speak nor act according to the gospel, which prohibits and interdicts all such ways as they daily and avowedly practise:

But if we live pure lives, as he is perfectly pure, then we partake with Christ of his graces, and resemble him in his purity, (see ver. 3. and ver. 6;) and the death of Christ is beneficial (to us, who thus imitate his purity) to cleanse us from all the guilt of past sins and present infirmities.

All these men’s pretensions to perfection are a perfect cheating of themselves. Whosoever conceive, as the Gnostics do, (calling themselves The perfect, &c.,) that such actions as are done by them are reconcilable with perfection or innocence, they most miserably deceive themselves, and must know that they are so far from any state of perfection that they act quite contrary to the rule which the gospel gives for the regulating of men’s lives.

The only way is to repent, and acknowledge what we have done amiss, and then God, having promised pardon to all humble penitents upon sincere reformation, is obliged in fidelity and justice to make good this promise to you, to free you from all punishment of sin; and no other course but this will render you capable of his mercy.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
we have not sinned, we make him a liar, and his word is not in us.

and yet pretend to perfection, do not only lie, ver. 6, deceive themselves, ver. 8, but proceed further, and make God a liar, who having sent Christ into the world to reveal his will, to give certain rules of life, to define what is now sin and what is not, hath universally defined such actions as are committed by these pretenders to perfection to be horrible and damning sins; and therefore they that do thus, and yet thus pretend, give God the lie, and manifest how far they are from obeying his commands, living according to God's will.

CHAP. II.

1. My tender Christians, I write this to you which I have last written, vv. 6—10, (see note [b] ch. i,) to deter and forewarn you of this deceit that so many are now fallen into, that you may not be drawn away into the heresies and impurities of the Gnostics, either by following them into unclean, bestial sins, or by depending on and pretending to such a perfection in yourselves, which may secure you in any one act of deliberate sin, but that if you have fallen, or shall fall into any such act, that then presently you confess it, and forsake it freely, and lay hold on Christ, who (for your encouragement you may know) is on God's right hand, acting as an advocate for those that have sinned, and now reform and amend their lives, and, when the church prays to him for any lapsed sinner, he is just and faithful to perform his promise, to hear the church's prayers, and to present them to his Father, and to manage all that belongs to such, to their best advantage.

2. And he, having entered by blood into the holy place, that is, having died for us, and gone to heaven, where he is now invested with power, which he exerciseth in our behalf, is a powerful means of reconciling God to us, of obtaining free pardon for our sins, (on condition of our giving of ourselves up to new life,) and not for ours only, but for all the sins of all the world of men (on condition of faith in Christ, and new life).

3. And this is a character by which it may be discerned whether we truly know Christ or no, (as the Gnostics call themselves by that name, which signifies knowledge, 1 Tim. vi. 20,) that is, whether we have a right notion of Christ as he is our advocate, ver. 1,

1 that we have known him, θεον ζυνθάκευν.
I. JOHN.

and propitiation for our sins, ver. 2, and of his gospel, or no, viz. if we do what he commandeth us to do, live obedient to the directions of Christ: see note [b] ch. i.

4. He that undertaketh to be a Gnostic, or perfect Christian, that is, one that hath more perfection of divine knowledge and love of God, ver. 5, than all others, if he express not this in a pure and holy life, is the greatest hypocrite in the world: see note [b] ch. i.

5. But the observing his commands is the only sure argument, that he that doth so is a perfect lover of God, truly so called (the appellation being falsely assumed by the Gnostics) and an argument of evidence to himself, that he is a branch, a member of Christ, as the Gnostics boast that they are, and that whatsoever they do, it cannot make them cease to be so; (see note [b] ch. i.)

6. He that pretends to be a member of Christ, (see John xv. 4,) doth by that engage himself to live as Christ lived, or if he do not, to give over so pretending.

7. It is not any new matter which I now discover or write unto you, but that which you were taught at the first preaching the faith unto you; and that which was taught you so early may deserve to be styled an old commandment.

8. It is that indeed that Christ called a new commandment, and so it is in comparison with the Mosaic law, to which Christ hath added some degrees of perfection; but that is no prejudice to it; it is not the less true for being so, nor the less considerable to you; but ought in all reason (as proclaimed by God from heaven, and Christ sent on purpose to preach it) to be looked on as a thing wherein we are at this time concerned most particularly, those dark imperfect shadows of the Mosaical economy being now at an end, and the more perfect Christian precepts which are to take place, and to turn out the Mosaical performances, being already, as the sun, risen, and shining in our horizon, in full force obligatory to all Christians.

1 I have known, Ἐγνωκα— 3 in this man hath the love of God been truly perfected, ἅλθεν ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελεσται. 4 Or, The word which ye heard from the beginning is the old commandment. 5 a thing which is true in itself, διὸν ὅτι εἰσὶν ἑν αὐτῷ. 6 Or, in us, because the shadow passeth: for the King's MS. reads ἐν ἡμῖν, δι' ὧν εἰς παράγεται. 7 already, ἤδη.
9. This consideration obligeth you to all Christian practices, actions of light, particularly that of charity and kindness to all your fellow-Christians, contrary to those emulations and contentions and seditions, and persecutings of their fellow-Christians, that are observable in the Gnostics among you.

10. He that is thus charitably disposed and inclined is the true Christian, and hath little occasion to insnare him in any sin, little temptation to any ill, most of the sins that men fall into flowing from this original of uncharitableness: see Matt. vi. 22.

11. For as the dark keeps any man from discerning which way to go, so doth uncharitableness obstruct all Christian practice.

12. A precept I have, ver. 15, which I desire to enforce upon all sorts of you: first, on the tender Christians among you, because God hath been so kind to you, as to forgive your sins for Christ's sake, which will be an engagement to you, ver. 15, to take off your love from the world, and place it on God.

13. The same I have for you, the most ancient, for you know Christ, (which is agreeable to those of your age, to know the Ancient of days,) and that may be an engagement to you to love whom you know: and so it is likewise for young men, to whose age it is agreeable to entertain ambitions and desires of conquering, and have been enabled by God to do so, to overcome the evil one, both the devil and every other that can mean you any hurt, and (if you adhere fast to Christ) all temptations of the world or devil. Which sure is an engagement to you not to love the world which you have overcome. And for you, little ones, again, your knowing of the Father is an obligation to love him with a most filial love.

14. And again I reiterate and reinforce this exhortation upon you, ancient men, as I did before, to and the word of impress it the deeper, and so on you young men God abideth in you, also; and the exhortation on which I lay so much weight to you all, is this:

15. Love not the world, nor any thing in it; for whosoever doth so, that man hath not that love of God which is prescribed now under the gospel, of

* sancndal, σακνδαλος.
man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they

19. The antichrists, or false teachers, that are now from us, but they abroad, may persuade you, and be conceived by you
were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

20. But ye have an unction from the Holy One, and ye know all things.

21. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22. Who is a liar but he that denieth that Jesus is the Christ? 14 He is an antichrist, that denieth the Father and the Son.

23. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

20. And that testimony of the truth of the gospel of Christ, which was given to it by the Holy Ghost, is imparted to you, and gives you such an assurance of the truth against these impostors, that you cannot in any reason be thus cheated by them: see note [c] Acts x.

21. And consequently my writing to you now is not out of jealousy, or suspicion that you are ignorant of the truth, for then I would write more largely on this matter, and give you the evidences and proofs of all this; but I satisfy myself with these brief admonitions, because you are so firmly rooted in the truth, that you cannot but discern the difference of every such false doctrine from the one revealed truth.

22. There is no such liar, such dangerous false teacher, as he that denies Jesus to be the Messias, and thus do the ringleaders of the Gnostic heresy (see note [a]). Whosoever doth so is an antichrist, denying in effect both the Father and the Son—the Son directly, the Father by consequence; because he hath testified of Christ by miracles and voice from heaven, which testimony of the Father is not true, if Jesus be not the Christ.

23. And so, whosoever denieth the Son to be the Messias renounceth the Father also, who hath testified him to be so. And this do the followers of Simon, the Gnostics, who deny Christ to have been born, or lived or died truly, but only in appearance.
24. You therefore, whatsoever your temptations be, forsake not the doctrine which from the beginning of your Christianity you have received: to which if you firmly adhere, if you continue in the constant profession of the true faith of Christ at first revealed to you, you shall continue also in the favour and love of God the Father, and of Christ, which is reward sufficient for that constancy.

25. And whatsoever hazard we run by so doing, it matters not, though it be to loss of life itself; because he hath promised eternal life to those that stick fast to him, though with the loss of this.

26. And this have I said to arm you against the seducing Gnostics, &c. that are now among you, and are so solicitous to do so.

27. And indeed I need give you no other armature against these, than what you have already: for the testimony of the Holy Ghost, and so of God himself, given to the truth of that gospel which hath been preached among you, is sufficient to fortify you, and that is still among you, and you have no further need of testimonies of that truth against all opposers and deceivers; only hold fast and persevere in that which you have formerly been infallibly taught by that means, (see ver. 20,) and let not these seducers yet work upon you.

28. I beseech you, my tender children, keep fast to Christ, unmoved, that when that great fatal day of visitation comes, that coming of Christ so long expected (see note [b], and note [b] Matt. xxiv.) wherein the obdurate unbelievers shall be destroyed, and the believers delivered and preserved, we may come with cheerfulness and confidence (see note [a] John vii,) and not be ashamed before him at his coming.

29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

29. Resolving of this, that Christ is a most just judge, and consequently that every upright person is a child of his, like unto him, and certainly shall be used by him as a son, have all protection and inheritance from him.

CHAP. III.

BEHOLD, what manner of professors at this time, and are such discouragements
to many, tempting them to fall off from their profession, Matt. xxiv. 10, these are but effects necessarily consequent to God's loving us: for is not God's love very particularly and remarkably expressed and testified to us, that he acknowledges us to be his sons, and gives us the privileges that belong to such? Certainly it is: and yet this is the very reason that we are so persecuted by the world. They look on us as a people contrary to them, having other relations than they have; for they depend upon the world, and not upon God, have nothing to do with him: and therefore no wonder that this befalls us.

2. My brethren, whatever our persecutions at present are, this state and condition of ours is the state and condition of the sons of God; and what we shall be hereafter, what inheritance shall be made over to those sons, is not yet revealed. But this we know, that when that blessed time shall come, we that are sons of God shall (as the notion of sons signifies in the scripture) be like unto that Father of ours, like him in holiness, and like him in bliss, and that bliss shall consist in seeing of him as he is, a fountain of all that is desirable to our natures.

3. And whosoever hopes or depends on God for any such future state, if he expect to receive it from him according to his manner of promising, not absolutely, but conditionally, or indeed whosoever sets his heart on the vision of God, a pure and blissful state, not any sensual paradise, but a spiritual state of bliss, made up of sinlessness and purity, will in all reason set a purifying here, be a practising and aiming after that excellent copy, that he may be capable of that perfect purity hereafter.

4. Sin is a contrariety to the law of God, an act of disloyalty to our King; and he that deliberately commiteth any act of sin, doth proportionably commit a rebellion and disloyalty against Christ.

5. And Christ both by his example, being sinless, never guilty of any act of sin, and by all that he hath done and suffered for us, hath designed this special end to himself, to purify our lives, and cleanse us from all deliberate acts of sin.

6. He that adhereth fast to him, that as a member of his continueth in him, falleth not indulgently or deliberately into any act of sin; he that doth so, dis-
him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that [a]committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is [b]born of God doth not commit sin; for his seed remaineth in him: and he [c]cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness [d]is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as 7 Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

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5 dissolve, λύσῃ. 6 By this, ἐν τούτῳ. 7 Cain was, Κάιν Ἰον.
14. We know that we are regenerate Christians (see note [c] Luke xv.) by our charity to other men, which he that hath not is clearly an unregenerate, unchristian person.

15. The hating of others is by interpretation the killing of them, because it is so in intention of heart, did not some outward restraint curb it; and he that is such is acknowledged by all men to be quite contrary to the evangelical temper, the regenerate state, from the having spiritual life abiding in him, which the Gnostics that are so malicious do yet so much talk of.

16. Christ's love to us was expressed in this, that he was willing to incur the utmost hazard, even to venture his life, to reduce us; and agreeably Christian charity obligeth us to venture even our lives for other men, after the manner and upon so noble a design as Christ did; that is, to bring unto the Christian faith (as the martyrs did) any one or more enemies of Christ, and so likewise in other cases proportionable to this.

17. But how contrary to this is the practice of the world, when rich men, that have to spare for others, have yet no compassion or charity to them? which he that doth, how can he be said to be merciful as God is merciful, or how to love God, when he doth so contrary to his commands?

18. My dearly beloved tender Christians, let our charity to our brethren shew itself in actions of sincere kindness and bounty to them.

19. And by loving one another thus, we are able to discern or judge of ourselves, that we are such as we profess ourselves to be, ver. 18, and by so judging we shall have our hearts secure and confident that God will hear our prayers, ver. 22, and John ix. 31.

20. 21. And indeed that this discerning ourselves to be such as we pretend ourselves to be, is necessary to the giving us this confidence toward God, appears by this, that on the one side our hearts condemning us is a sure argument that God will do so too, (and then not hearken to our prayers,) because he knoweth all things of us that we can know of ourselves; and on the other side, if we have nothing to charge on ourselves, then we may come thus confidently to God, not fearing that he will lay any thing to our charge (see note [a] John vii.) that we are not guilty
of, or that he will be wanting to them that walk sincerely before him.

22. And he will certainly hear our prayers, supposing them such as to which his promise of hearing doth pertain, because by obeying him we are qualified to have our prayers heard by him: see James i. 6.

23. And one prime part of that obedience is to continue constant in the profession of Christ, and perform all the duty owing from us to Christ and our brethren, according as he by special precept hath required of us.

24. And he that obeyeth him is really one of those which the Gnostics pretend to be, that is, dwelleth or continueth in Christ, and consequently receiveth all gracious influences from him, as the members from the head, as long as that is united to them: and that we are such, that is, that Christ hath not yet forsaken, but still continues united to us, appeareth by the gracious charitable temper and disposition, ver. 10. 17, which we transcribe from him, ch. iv. 13: see note [e] Luke ix.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

1. My brethren, let me admonish you not to heed or follow every teacher that pretends to be inspired, (see note [d'] Luke ix,) but to make trial of all that shall so pretend, by the rules afforded you both by Moses and Christ; and so much the rather, because as it hath been foretold by Christ, Matt. xxiv., that at this point of time many false teachers should come into the church: so now we find by experience there are many.

2. By this you may know the teacher to be truly divine, if he confess Christ thus born and crucified to be the Messias, (see ver. 15.) For no false prophet will ever teach that, it being not useful to the interest of the false pretenders, or those that consider their own advantages, to follow a crucified Saviour to all kind of purity and self-denial, and taking up the cross after him, suffering persecutions, as now all that follow Christ are sure to do.

3. And the Gnostics that in time of persecution do renounce and forsake Christ, by that appear to be not from God: and these are the antichristian seducers, Matt. xxiv, (see note [b] have come out, ἐξηλθώσιν. 2 Jesus Christ which is come in the flesh, Ἰησοῦν Χριστὸν ἐν σαρκί εἰσηλθέντα. 3 Jesus Christ which is come.
this is 4 that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, 8 because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love,

1 John ii,) that before the fatal day that expected the Jews they were to come into the world; and now indeed they are come, Simon and his Gnostics, and are already every where visible among us.

4. You, my tender Christians, have your doctrine from God, and have held out against the machinations and persuasions of those false teachers; for the true Christ, which is by his Spirit and his doctrines in you, is greater and more powerful than the false teachers and false Christs which are now abroad in the world, ver. 3.

5. They come not by any commission from God, but from the incitement of their own worldly hearts, to save themselves from persecutions; they are worldly-minded; their affections are placed on worldly pleasures, &c.; and accordingly their doctrine is a doctrine of licentiousness, of secular interests and freedom from persecutions; and worldly-minded men follow them.

6. Our doctrine is the true, pure doctrine of Christ, hath nothing of worldly greatness or secular interests in it, but only of piety and purity, self-denial, contempt of the world; and every pious person hearkeneth to us; and this is a way of discerning true from false prophets: one is all for purity and confession of Christ even in persecutions; the other, for worldly advantages and self-preservation.

7. Again, another evidence of our being from God is charity to our fellow-Christians; for that is most strictly commanded and exemplified to us from God; and no practice renders us so like to God's example, and so concordant to his precepts, makes us such Gnostics, truly so called, as the sincere exercises of this duty; and therefore that is my next admonition, to be sure ye divide not, hate not, persecute not your brethren.

8. He that is not possessed and thoroughly acquainted with that grace of love, by that appears to be utterly unacquainted with God, to have nothing of God in him, who is made up of love and kindness to mankind.

9. And hath manifested that in a most eminent manner to us, in having sent his only Son into the world to reduce us sinners to an holy and pious life.

10. And in this appears the height of God's love
not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that

to us, not that we were earliest in our love to him, but that he began to us, and first sent his own Son to propitiate or appease his wrath against us for our sins, to deliver us from the punishment of them.

11. This love of God to us must be answered with our imitating it toward our brethren, doing those acts of charity toward them which God is not capable to receive from us.

12. For God is not in our reach, to be seen or conversed with by us; whereas kindness or love is most-what among such. The trial therefore of our love, whether we have any of that divine grace in us or no, and so whether God abide in us, that is, whether those eminent virtues (which are so remarkable in God, as that they are said to be God himself, such as charity, vv. 8. 16.) are abiding in us, and whether the love which is in him toward men be copied out, and imitated, and so perfected by us, (as the sufferings of Christ are said to be perfected in us, when we after his example suffer also,) is this, by examining ourselves, if we are kind and loving to those that are among us, our fellow men and Christians, whom we do see, and who are capable of kindness, and the effects of love from us.

13. This is an evidence indeed by which we know that we adhere to God, are disciples indeed, and as such acknowledged by him, (see ch. iii. 24.) because that temper and affection of love and charity, so illustriously observable in Christ, is observable in some measure in us also.

14. And as an evidence of that, how great soever our hazard be from the enemies of the gospel, yet we continue constantly to preach Christ; and being eye-witnesses of those miracles, &c., which evidence him to be what he pretended, we accordingly preach and testify that Christ is the very Messias sent by God.

15. He that shall venture to be a martyr for Christ, to confess him (ver. 2.) when dangers attend that confession, (see note [b] Rev. ii,) as God is faithful to him, so shall he truly be said to be faithful to God: (see note [c] John xiv.)

16. It is acknowledged by all, that God hath given us a most eminent copy and pattern of love, by us to be transcribed toward him when he calls us to it. God is made up of love, and in that degree that we

9 remain, μένωνεν. 10 abideth, μένει. 11 among us, ἐν ἡμῖν.
dwelleth in love, dwelleth in God, and God in him. p
tartake of that grace we are members of God, not
broken off from him, but continuing in conjunction
with him; and God abideth in us, is allowed a place
in us, is not rejected or cast out by us, (see note [c]
John xiv,) as he is by those that do not through love
hold fast to him, do not adhere to, obey, and imitate
him in that great duty of charity.

17. In this the perfection of that love which is to
be found in a Christian (see note [b] ch. i.,) consists,
that in a time of danger, when we are brought before
judges, and may probably lose our lives for confessing
of Christ, then we retain courage and cheerfulness, and
confess him willingly, that we behave ourselves in
this world as Christ did when he was here, that is, lay
down our lives in testification of the truth.

18. Now such love as this which was in Christ
hath no fear in it; Christ ventured and underwent
the utmost, even death itself, for us; did not through
fear draw back from any thing which love to man or
constancy to the truth of God could prompt him to:
and so indeed perfect love banisheth all fear of dan-
ger, even of death itself; suffers it not to interpose or
keep him from expressing acts of love, makes the
lover extremely valiant. For fear, in whomsoever it is, hath pain and anxiety in it, permits him not to
do any thing that may bring danger with it, and so
is quite contrary to perfection of love toward God;
makes one man deny Christ, another draw back for
fear of danger of confessing him; or else, perhaps,
fear brings punishment eternal of body and soul,
Matt. x. 28, and never permits any in whom it is to
arrive to perfection or reward of love: (see note [b]
Rev. ii.)

19. And certainly this love and degree thereof,
and hazard run by it, though it be death itself, is but
a mere duty of gratitude in us, (see ver. 11,) because
Christ hath begun to us, and when we were his ene-
mies, sinners that had never deserved any thing but
hatred and vengeance from him, laid down willingly
his own life for us.

20. And it is not enough to profess this our love
to Christ by appearing to be ready to die for him, or
run hazards for the testifying the truth of our faith;
for there may be a great deal of hypocrisy in this pro-

12 In this the love with us is perfected, that we have, Ἐν τούτῳ ηττελείονται ἡ ἐκδοτη μεθ’ ἡμῶν, Ἰω. 13 hath not been perfected, οὐ τετελείονται. 14 Or, Let us love him, Ἐν αὕτῷ ἐγκατέλημεν αὐτοῦ.
whom he hath seen, how can he love God whom he hath not seen?

fessing of our love to God, 1 Cor. xiii. 3: and so there is certainly, if he that so professeth doth not love, but malign and persecute Christians, (it being impossible that any man should truly love God, and not do what God bids him, that is, love his brother also;) for the best way to try our love, whether it be sincere or no, is to observe how it expresses itself on occasion, when we meet with objects of charity; for if then we do not exercise and testify our love, sure we have not that virtue in us. Consequently, if to men, with whom we daily converse and meet with such opportunities, we do not express any love, what reason is there to imagine we sincerely love God, when of our love to him, and the sincerity of it, we were never able to make this trial, because we never saw him, nor had opportunities offered us of shewing any real acts of love to him? And beside, somewhat may be judged by the difficulty of the thing: for he that doth not the easier will hardly be supposed to do the more difficult. Now it is hard to love one that I never saw; sight and conversation is one motive of love, and we see our brethren daily, but never saw God at any time: and therefore where the command, which is as punctual to the love of our brethren as to the love of God, ver. 21, is not able to prevail upon us for this; and where, beside the command, which is equal on both sides, there is one advantage to allure our love to our brethren which there is not to invite or oblige us to the love of God, if that man manifestly fail in the one, which is so much more commended to him by that one circumstance, how can it be imagined that he doth or will perform the other?

21. It being evident that by his command we are as really obliged to love our fellow-Christians as to love himself.

CHAP. V.

1. Whereas the Gnostics profess that they are the children of God, born of him, and also that they truly love God, as children a father; by these two marks you may judge of the truth of these pretensions. For the first, every one that believeth and professeth Christ to be the Messias, (and accordingly cleaves fast to that profession, whatsoever the temptations be to the contrary,) and expresseth the power of that faith by his love, by depending on his promises, and obeying his commands, and patient suffering of any persecution that befalls him, is a regenerate child of
I. JOHN.  

CHAP. V.

God, and none else, (see note [b] ch. iii.) And for the second, it is as certain, that unless a man love the brethren he shall never be deemed to love God.

2. And not only our loving our brethren is an evidence of our loving God, without which we have no reason to think we do love him, but such an union and conjunction there is between these two, that if we would know whether we love our brethren sincerely or no, we cannot better judge than by knowing or examining whether we love God, for otherwise we may do many acts of love to our brethren which may flow from other principles—good nature, gallantry, vainglory, &c. and not from charity; whereas this love of God, which I now speak of, must be such as expresses itself by keeping God's commandments.

3. Keeping his commandments, I add; because this is to love God indeed: and of these let me tell you, they are not so heavy and so unsupportable as is now pretended by many who fall off from Christ, because obedience to him is now like to cost them so dear; but it is an easy, gainful, gracious yoke, Matt. xi. 30.

4. For every loving, obedient child of God, (see note [b] ch. iii,) whose affections are taken off from the world and set upon God, ch. ii. 5. 7, doth with ease overcome the world, the terrors, and other the temptations thereof, hath far stronger incitements to piety than the world can offer him to the contrary; and that which so much outweighs those carnal allocatives or terrors is that which the faith of Christ possesses us of; and he that is carried captive to the world cannot be counted a cordial believer. Faith is not only the means of overcoming, but it is victory itself.

5. And what faith is this so victorious? Why, the cordial believing that Jesus is the Messias, which containeth the believing all his promises, threats, and precepts; without which it is not imaginable that any man should resist the temptations of the world, the delights and terrors of it, and with which it is easy to do it.

6. For of this Christ hath given us an emblem and example in himself, and so an obligation to it; his whole course here upon the earth was compounded of innocence and purity of life, and also of sufferings, even of a shameful death: and these two things in him are

1 heavy, bapēiau.  
2 Or, and the spirit, Jesus: for the King's MS. reads ἐκ πνεύματος, and so again in the next part of the verse.
And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

9. For the believing any thing, it is ordinarily thought sufficient to have the testimony of two or three creditable men; and then sure God’s testimony from heaven is much more worthy of belief. And this testimony now produced for the truth of our belief in Christ is evidently the testimony of God.

10. He therefore that thus believeth in Christ, and in despite of the Gnostics’ apostasy acknowledgeth the Son of God to have come truly in the flesh, hath no reason to fear, having God’s testimony to secure him. And he that after all this, when God hath so testified in plain words, This is my beloved Son, &c. doth still refuse to believe it, he makes God a liar, in not believing his testimony of Christ.

3 Or, witness of God: for the King’s MS. reads μαρτυρίαν τοῦ Θεοῦ.
11. And this is the record, that God hath given to us eternal life, and this life is in his Son.

12. He that hath the Son hath life; and he that hath not the Son of God hath not life.

13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14. And this is the confidence that we have, that we come boldly and freely (see note [a] John vii.) to make our request to him, depending on that promise which God in Christ hath made to us, viz. that he will hear all the faithfull requests of his servants; but that promise with these limitations: first, that what they ask be according to God’s will, not only not abhorrent from it, but truly agreeable to it; and secondly, according to his wisdom, that which at that time to that person he judgeth fit to be granted him, and neither contrary to any thing he hath decreed, or such that by any accident God sees either hurtful, or not useful, or less profitable to him; thirdly, that he ask in faith, resolved to stick fast to God, whatsoever comes, to use no means of obtaining his desires but such as are perfectly acceptable to him: (see James i. 6.)

15. And if this, of God’s hearing our prayers, be universally true of all whatsoever that are thus qualified, then in proportion it must be true of every particular petition which we have or shall ask of him; it is certain that he heareth, and granteth it instantly, and will actually, in his time, and in that manner and way that he sees best for us, (though not instantly, or in the kind which we ask,) most infallibly bestow it on us.

16. One instance of this I shall mention to you: If any man see his brother sin a sin which is not unto death, he shall ask, rate sin, yet so as not to refuse admonition, or comemn

4 toward him, υπὸς αἰτοῦ.
and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

17. It is true indeed, all deliberate sin is such as is not reconcilable with the fear and love of God, and consequently mortiferous without repentance: yet some difference there may be in this, and some that have sinned may not yet be so contumacious, so desperately incorrigible as others; and of those I now speak.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

18. As for these deliberate sins which are not looked on as sins unto death, mortiferous in so high a degree, we know that a pious person (see note [d] ch. iii.) will not be guilty of any of them, he useth all care and diligence to keep himself pure, that the devil or tempter get no hold on him.

19 And we know that we Christians have by our profession undertaken pure and pious lives, are elevated to God; whereas the wicked, riotous multitude of Gnostics, &c. are set upon nothing else but villainy, Exod. xxxii. 22.

20 And we know that the Son of God is come, and hath given us an understanding, that we in the knowledge and obedience to the commands of the true God; so that hereby we have all security that we cannot mistake, it being God, who cannot lie, whom we adhere to, and his Son Jesus Christ, of whom he hath given his testimony. And thus we may

5 of that I say not that he should pray, ὅπερ δὲ ὑμῖν λέγω οὐκ ἐστίν ἐπιτρέπειν. 6 the world is wholly set on evil, κόσμος δέος ἐν τῷ πονηρῷ κτισμ. 7 Οἱ, the true God: for the King's MS. reads ἡλπιθών ᾿Ωδών. 8 and in his Son, καὶ—
II. JOHN.

the true God, and confidently resolve that the Christian religion is the true.


21. Farewell, my tender Christians, and be sure you keep yourselves from offering sacrifices to the false idol gods, (which the Gnostics would do in case of persecution,) and from those mixtures of heathenism and uncleannesses practised in their heathen worships by them, and brought in among Christians by that licentious sect, and even from images themselves, which the Gnostics (who pretended to have forsaken the idolatries of the heathens, and so to have become Christians) did again fall into, worshipping the images and pictures of Simon Magus and Helena, and offering sacrifices unto them. Amen.

THE [a]SECOND [b]EPISTLE

OF

JOHN.

THE elder unto 1 John the apostle and governor of the whole church of Asia, to the church (unnamed) and to all the Christians therein, whom I value and love in Christ, and not I only, but all other true Christians;

2. Because of the Christian profession, the same in you that remaineth in us, and shall do so, I pray and hope, for ever:

3. I send you greeting, and wish you all gifts, and mercy, and prosperity from God the Father, and the Lord Jesus Christ, and particularly that you may, in despite of all solicitations of heretics and schismatics,

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1 catholic, or, general epistle, ἐκ τοῦ καθολικοῦ. 2 the apostle John : for the copies generally read τοῦ ἀποστόλου.
you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8. Look to yourselves, that ye lose not those things which we have wrought, but that we receive a full reward.

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come among you, who will not acknowledge Christ to be the Messias, (see note [b] 1 John ii.) and whosoever doth so, is an impostor and an antichrist, such as were prophesied of that now they should come: see note [c] 1 John ii.

11. Take care then that by relapse you destroy not all, and forfeit the reward of your good beginnings for want of perseverance, but that continuing to the end, ye may receive a complete reward or crown.

12. Every one that now apostatizeth, and falls off from the doctrine of Christ to the corruptions of the Gnostics, forsaketh God himself and all piety, (see note [d] 1 John ii.) and he that adhereth and sticketh fast to the orthodox profession, now it is so opposed, shall be looked on as a truly pious and Christian person.

3 Jesus Christ coming in the flesh. ἵνα γυνήν Ἰησοῦν Χριστὸν ἐρχόμενον — 4 ye destroy not what ye: for the King's MS. reads ἀπολέσθητε & εἰργάσασθε. 5 receive, ἀπολέσθητε.
any unto you, and the one doctrine of Christ, give no kind of admission, bring not this doctrine, receive him not into your house, [d] neither bid him God speed:

11. For he that biddeth him God speed is partaker of his evil deeds.

12. Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13. The members of thy fellow-church from which thy elect sister greet I write, send thee greeting: see note [a].

The children of

The Third Epistle

Of

John.
3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 There is nothing that I more delight in the joy than to hear that my children walk in truth.

5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for are.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Dioctepheus, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, wprating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that

3. For it was great matter of comfort and joy to me, when the Christians that came out of Judea came and told me of the sincerity of thy Christian course, (see note [7] 1 Cor. xiii.) and gave me assurance of thy perseverance.

4. It is most christianly done of thee to do as thou dost toward the poor Christians, and strangers that have been among you: Rom. xvi. 23.

5. Who gave public testimony of thy charity shewed to them. And as then thou didst, so it will be a pious work in thee to help them now again, and furnish them for their travel (see note [a] 1 Cor. xvi.) in publishing the gospel, and that in a Christian manner, and for Christ's sake, whose ministers they be.

6. For it is on Christ's errand that they have taken this journey, that is, to preach the gospel of Christ; or for the testimony which they have given to the gospel; that is, because they have published the Christian faith, they have been driven out of their country, that is, Judea, by the Jews; and being so, they are also looked on shyly by the Gentile Christians where they come, ver. 10; cast out by their countrymen the Jews for being Christians, and not entertained with any kindness by the Gentile Christians for being Jews.

7. And therefore it is but necessary that they be relieved by some and they that shall relieve them; shall thereby have the comfort of cooperating and contributing their part toward the propagating of the gospel of Christ.

8. To this purpose I wrote to the church; but Dioctepheus, that would fain be bishop there, gives no heed to my letters.

9. For which contempt of his, I shall at my coming use some severity upon him, and teach him to use me better, especially seeing he is not content thus to
would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE OF

* [J U D E.]

J U D E, the servant 1. Jude, one of the disciples (and apostles) of Jesus Christ, Christ, the son of Alphæus, (as James also was,) and brother of James, called also Lebbæus and Thaddeus, Matt. x. 3, to

11 do not imitate the evil, but the good, μη μιμηθέντες τὸ σακάν, ἀλλὰ τὸ ἀγαθόν. 12 Or, thou knowest: for the King's MS. reads οδε. 13 talk mouth to mouth, στόμα πρὸς στόμα λαλομένων. 14 Or, the brethren: for the King's MS. reads ἀδελφοί.

* Jude the apostle.
1 to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, after-

JUDE. 467

1 to the called that have been sanctified, ἐκατον εὐαγγέλιον. 2 Or, beloved: for the King's MS. reads ἐκατον εὐαγγέλιον. 3 by. 4 I thought it necessary, ἀνάλημα ἀνεξον. 5 6 those that were of old set forth for. 7 But I desire to, ἀπὸ τῶν ἀναμνήστης. 8 you which once knew, εἰδέκει σὺν ἑαυτῷ. 9 Or, all things: for the King's MS. reads τῶν ἀναμνήστης.
ward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

6. And the same is observable of the angels, created by God for glory and bliss, and constant obedience to him; but those of them that presently fell, and apostatized from God, were cast out of heaven, and are now bound over to eternal hell, at the present in a dark, miserable state, but such as at the day of doom shall be made much more miserable to them. And the like punishment are the vicious, apostate Christians to expect, a present state of misery and destruction here with the persecuting Jews, and eternal hell hereafter.

7. After the manner that befell Sodom and Gomorrah, and Adma and Zeboim, which were guilty of the same unclean sins that these Gnostics or corrupt Christians are now guilty of, having given themselves up to all unnatural lust, and accordingly were then most notoriously punished with utter destruction by fire and brimstone from heaven, and that but an essay of those eternal flames of hell under which they now are involved, and so may well be a warning to all that fall into the same sins at this time.

8. And yet for all these examples, these Gnostics, that are led themselves by their own dreams and irrational doctrines, and obtrude them upon the people, first fall into all unnatural, filthy practices; and secondly, teach the doctrine of Christian liberty so as to free all Christians from all authority of master or king (see 1 Tim. vi. 1, &c.); and thirdly, speak contumeliously of the apostles and governors of the church, all that have any superiority above or authority over them, see 2 Peter ii. 10: (which three libertine and insolent doctrines and practices are the peculiar character of those heretics.)

9. Whereas the chief of the good angels, in a controversy with the prince of devils or evil angels about the temple of the Jews, which God commanded to be re-edified, Zech. iii. 1, did not think fit to give him
any reproachful words, but only said to him, The Lord rebuke thee, &c. ver. 2.

10. But these Gnostics, that pretend to know all things, upon this conceit speak contumeliously of those things which are out of their reach, above their knowledge; but in things which nature itself even in irrational creatures, and so in them, teaches them to be unlawful, they against light of nature wilfully engulp and immerse themselves in those things.

11. Woe to them! for three things they are notable for; first, hatred, malice, and persecuting of their fellow-Christians, (whereupon St. John in all his epistles inculcates charity,) even proceeding to murder itself, as Cain did to his brother; secondly, the great villainy that Balaam, to get a reward, insnared the Israelites in (see Rev. ii. 14); and thirdly, the contempt and rebellion against superiors, such as was in Core against Moses and Aaron, (see note [c],) and this will suddenly bring certain ruin upon them, as it did on those other.

12. These are unfit to be admitted (as blemished sacrifices were unlawful to be offered) to your festival Christian meetings, adjoined to the sacrament, (see note [g] 1 Cor. v,) and coming thither they feed there luxuriously; men that make a show like clouds in the air, as if they had much water in them, for the making men grow and bear fruit in godliness, but indeed are empty, and have nothing in them, and consequently are carried about from one vanity to another, as clouds that are easily driven by the wind; trees they are, such as in the autumn, defaced and deprived of their very leaves; as for fruit, they are not of the kind that beareth that; for instead of Christian fruits of purity, &c. these Gnostics bring forth all kind of impurities: and so after their Christianity falling back into these villainies, they are twice dead in sin, once before, then again after their conversion, (see 2 Pet. ii. 22,) and so fit for nothing but eradication, which shall certainly befall them together with the Jews, with whom they comply and join against the Christians.

13. Unsettled, fierce, tumultuous people, troubling all the world; and like the sea, in another respect, foaming out those obscenities that they ought to be ashamed of, taking upon them to be teachers, but are
uncertain, wandering teachers, departing from the true faith delivered to them; and to such stars as these eternal darkness is reserved, their just reward and punishment.

14 To these men belongs that prophecy of Enoch against wicked men, those of the old world, whose excision he foretold, pronouncing fearful destruction against them from Heaven by the ministry of his holy angels, those infinite multitudes and hosts of them which attend and execute the judgments of God,

15 Utterly to destroy all such impious men for all their abominable practices, and all their proud, tumultuous language, which the enemies of God and men have spoken against Christ and his apostles and all his faithful members, that for their constancy to the faith are hated, and reproached and persecuted by them.

16 These are proud, presumptuous persons, that refuse to be governed, always unsatisfied and querulous at their present condition, following their own lusts without any restraint of laws, even of nature itself; talk great high things of their Simon and Helena, as superior to the makers of the world; crying up some men's persons as deep, perfect, knowing men, to the despising of all others; and all this to get gain by it, to avoid persecutions from the Jews.

17 For the fortifying you against these seducers do you remember what was foretold by Christ, Matt. xxiv. 10—12, and from him oft repeated by the apostles, particularly St. Peter, 2 Peter iii. 3.

18 That before the coming of that fatal vengeance on the Jews, there should be an eminent defection among Christians that should fall off to the hating and reproaching all orthodox, constant professors, (see note [a] 2 Peter iii,) and give themselves up to all impious living.

19 These despise and scorn and separate from all others, as being much more perfect than others, calling themselves the spiritual, and all others mere animal men, that have nothing of the Spirit in them: whereas indeed they themselves are the animal men, and have nothing of the Spirit to which they do pretend, far from any thing of true Christianity or spirituality; and so their sensual actions convince.

22 to these, τούτοις. 23 his holy myriads. 24 Or, that under the last time shall come: for the King's MS. reads ἐν ἑσπάρτῳ τοῦ χρόνου ἐλεῦοσσαι. 26 animal men.
20. But you, my brethren, persevering and growing in faith, according to that doctrine of truth and purity delivered to you, ver. 3, and keeping to the public assembly, where the Holy Spirit useth to assist, (and where he that hath the gift of prayer performs that duty, see Ephes. vi. 18,) and joining with him constantly,

21. Continue in your zeal and constancy toward God, and in your hope and dependence on him for mercy to preserve you here, and to bring you to bliss eternal.

22, 23. And for others, that are any way corrupted by these false teachers, deal with them after different manners, as their condition requires: those that waver and are unsteady, rebuke, and so recover them out of their danger with mildness; do not cast them out of the church, deal mildly and mercifully with them, receive and pardon them: and for others that are entangled and corrupted by these seducers, deal with them as the angel did with Lot; proclaim the terrors of the Lord unto them, the approaching destruction that will suddenly overtake them; hasten them to fly for their life, to get out of this Sodom, this sinful, abominable and formidable condition, as men that are ready to have the vengeance of Heaven fall upon them; and these men snatch as out of a fire, which will singe them if they stay but one minute in it, and will devour them if they make any longer abode there, and bring them to a hatred of all the beginnings and least degrees of impurity and uncleanness; as when a man would avoid the infection of the pestilence, he will fly from, and not dare to touch, any garment of an infected person: (see Rev. iii. 4.)

24. Now unto him that is able to keep you from apostatizing, and having done so, to present you to himself, at his appearance to destroy his enemies, such as shall be accounted blameless before him, and to have matter of rejoicing and triumph, not of sadness or fear from that coming of his;

25. To the 27 only wise God our Savi-

26. Or, And some being wavering, rebuke, others save, (or, rescue,) snatching them out of the fire, and on others have pity with fear, (or, in fear :) for the King's MS. reads Καλ ὁ δὲ μὴ ἔλθῃς διακρινόμενος ὁ θεός δὲ σωτῆρες ἐκ πυρὸς ἀρσακατές ὁ θεός δὲ σωτῆρες ἐκ φόβον. 27 Or, only God our Saviour, through Jesus Christ our Lord, be glory, majesty, power and authority before all the ages, and now, and to all ages. Amen. For the King's MS. reads μόνον θεός σω-

28. τῆς ἡμῶν διὰ Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν δόξα, μεγαλωθῆναι, κράτος, καὶ θυσία πρὸ παντὸς τοῦ αἰῶνος, καὶ ὁγιά, καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.
fully expressed in this very matter, that none else can pretend to the like in any degree; to him who hath thus dealt with us in Jesus Christ, preserved us wonderfully who believe and keep constant to him, be ascribed all glory and divine greatness, all dominion over all men and creatures from all eternity through all time, (particularly at this time wherein his power shines so illustriously,) and to all eternity. So be it.


OF

JOHN [B] THE DIVINE.

CHAP. I.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

1. The prophecy, or vision, or revelation of Jesus Christ, which (as to our great prophet and intercessor, or mediator between God and us) was put into his hands by his Father, that he might, as he pleased, make known to his apostles some things that should suddenly come to pass, (many of them in the age wherein they lived, as his dealing with his crucifiers and their persecutors, the Jews,) and (as some of them he made known to them all together, whilst he was alive, as then near at hand, Matt. xxiv. 34, Luke xxii, Mark xiii, so) now he hath thought fit to send a symbolical representation of the same, and all the rest, the whole matter of this prophecy, by an angel to John his most beloved disciple;

2. That John that had preached or given in his record of the word of God, and of [a] the testimony concerning the word of God, the doctrine and deeds and sufferings and resurrection of Christ,

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1 suddenly, speedily, ἐν τῇ ἡμέρᾳ. 2 he signified them sending by his angel, ἔσοβε τοὺς ἀποστόλους ἐκ τῆς θυσίας. 3 who had testified the, ὁ ἐμφάνισε τὸν.
Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven churches which are in [b] Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from [c] the seven Spirits which are before his throne;

4 These revelations, which I John thus received, I send in an epistle to the seven churches of Asia, which I salute myself, and am commanded to send them greeting from the eternal God, whose name is Jehovah, which signifies, He that is, and was, and shall be, and from the angels which attend and wait upon God, ch. iv. 5; and are, as in the sanctuary, the officers waiting on the head of the sanctuary, to go on all their messages; or, as in the church, the deacons, to attend the commands of the governor of the church and to perform them: (see note [a] Matt. xviii.)

5 And from Jesus Christ, him that testified and made known, being here on earth, the will of his Father with all fidelity, (see note [a], and note [c] ch. iii.) and that being crucified rose from the dead, (and so as our firstfruits, 1 Cor. xv. 20, ascertained our resurrection, wherein we, his brethren, shall be like him, our elder brother,) and hath all power given unto him in heaven and in earth, is superior to all the princes of this world, (Dan. iv. 17,) whose power or persecutions ye may fear: to him that hath made use of that power to express the reality of his love to us, in purging us from our sins, obtaining justification and sanctification for us by the satisfaction wrought by the

4 from the That is, ἀνά τοῦ δύν.
5 firstborn from the dead, πρωτότοκος ἐκ τῶν νεκρῶν.
6 And hath made us [d] kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he [e] cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the

6 his God and Father, τὸν Θεὸν καὶ πατέρα αὐτοῦ.
7 and all they which, καὶ οἵτινες.
8 tribes of the land, αἱ φυλαὶ τῆς γῆς: see note [a] ch. vii.
9 mourning over him, κόσμου ἐν αὐτῷ.
10 the That is, ὁ ἀυτ.; ver. 4.
11 ruler of all things, παντοκράτωρ.
kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

through the power of Jesus Christ, (who now reigns, though once he suffered,) not permitting any temptation to shake my faith, or drive me from the profession of Christianity, was in the isle of Patmos, banished thither for preaching and promulgating the doctrine and faith of Jesus Christ: (see note [a] ver. 2.)

10. And being there excluded from the society of men, I was vouchsafed by God to receive revelations from him; and accordingly I fell into an ecstasy or transportation on the *day of Christ's resurrection, the first day of the week, either the annual or the weekly festivity, set apart to commemorate his resurrection; and as upon a festivity, I heard the sound of a trumpet, psalm xlvii. 5, or a voice as loud as the sound of the trumpet, and that voice behind me, Isa. xxx. 21, calling to me unexpectedly.

11. And that which was said was, that he that spake to me was the eternal God, and that I was commanded by him to write down what was or should be (at this or at any other time) shewed me, and to send all together in an epistle to the seven churches of Christ in Asia, of which Ephesus was the chief metropolis: which accordingly now I do.

12. And hearing the voice behind me, I turned to see who it was, from whence this voice came to me. And upon this occasion of turning, there appeared unto me in the vision the representation (in symbols or visible hieroglyphics) of what that voice, ver. 11, said unto me: to signify the seven churches, appeared seven golden candlesticks.

13. To signify Christ, that eternal God that spake to me, and said, I am Alpha and Omega, there appeared an angel in the midst of the candlesticks (like him described Dan. x. 5.) in a very solemn manner, habited like the high priest, Levit. vi. 12, and xvi. 4, (to signify Christ our merciful high priest, who hath compassion on our infirmities, and intercedes and prays for us, to be represented by this angel,) in an upper garment, long, such as he used to wear, (see note on Matt. v. 6,) and girt with a girdle, (as he was too,) and that of gold, (as Rev. xv. 6,) after the manner of the high priest, the curious girdle of whose ephod was of gold, blue, purple, scarlet, and fine twined linen, Exod. xxxix. 5, and by that intermix-
14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his coun-
tenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

14, 15. And his appearance from head to foot was like a flaming fire, noting his coming to do vengeance, to consume with the brightness of his presence, 2 Thess. ii. 8. And his voice was like the sound of a great many waters met together, or of a multitude, Dan. x. 6, making a huge, terrible, roaring noise.

16. And he held seven stars in his right hand, (signifying his approbation and care of the seven singular governors which were placed in those seven churches represented by the candlesticks;) and there came out of his mouth, instead of a tongue or words, a sword of such a kind as betokened sudden destruc-
tions, and the same was signified by his looks, which was the resemblance of the sun when it shineth in its greatest brightness.

17. And when I saw Christ thus represented, the terribleness of the vision, and Christ's appearance in it, was such, that it put me into a fainting fit, (see Dan. x. 8;) but he held me up, and encouraged me not to fear, but to trust in him as the eternal God, who would certainly do me no hurt, how terrible soever he proved to his enemies, putting me in mind who he was, the God of heaven, though vilified and crucified upon the earth, (which crucifying of him, and proceeding in like manner with his servants, is the thing that he comes now to punish, and therefore there would be no matter of fear (but much rather of comfort and joy) to any faithful Christian.)

18. Even that Christ which lived here on earth, and was put to death, (and so knows how to have compassion on all faithful Christians that suffer in like manner, Heb. ii. 17,) and rose again to life, and now lives never to die again, and hath all power over that invisible state and continuance in death, and over death itself, (see note on Matt. xi. 1,) being able to fetch any man out of that condition and restore him to life again, and so fit to relieve and reward any that suffers, though it be death itself, for his sake. To which purpose, saith he, for the evidencing the truth of what now I say, that is, of my faithful care of all

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12 as it were a white fleece, δέστι θεσευ λευκόν. 13 as snow, ὡς χιόν. 14 amber, as it were set a-fire in a kiln, χαλακτιβάλεν, ὡς ές καμφίς πενταρμένων. 15 Or, in his right hand were seven stars: for so the King's MS. reads, καὶ ἐν τῇ δεξιᾷ ἥτοι δώδεκα εἱταρ. 16 hades, τοῦ δάου.
CHAPTER II.

REVELATION.

19. Write [g] the things which thou hast seen, 17 and the things which are, and the things which shall be hereafter;

19. Do thou write the visions which thou hast formerly seen, a representation both of the things which are now a doing, and of others which shall soon follow after them.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

20. And for that which thou now seest, which thou art to write also, (as I bade thee, ver. 11,) the meaning of it is, that it representeth to thee the seven churches, to which thou must communicate these visions in an epistle, and the seven governors of them. The seven stars which were shewed thee in the vision signify so many governors of those so many churches, ver. 11, and the candlesticks signify the churches themselves.

CHAPTER II.

1. To the bishop, and with him the church of Ephesus, deliver this message; Thus saith Christ, (described ch. i. 13. 16,) sustaining and honouring with his right hand the seven governors or bishops of the seven churches, and coming now to visit and examine, and (according to desert) to punish or reward the members of these churches, and to admonish them timely what may be mended in them, 2. I observe and approve your labour and great industry in the gospel, and your most constant patience and perseverance in the faith, your no kind of compliance with the vicious men that creep in among you: ye have put the false teachers to the test, examined their doctrine and mission (see note [b] John xx.) and found them to be counterfeits.

3. And you have formerly undergone many pressures and persecutions, and held out against all assaults of terror or difficulty, and for the profession of Christianity have endured very sore and sharp afflictions, and were not then disheartened in your course by persecutions in the way.

4. But one charge or accusation (see Matt. v. 23.) I have against you of this church, that that vehement, pure, Christian love, (casting out all fear of danger,) which at first was in you, and evidenced itself by your confession of the faith with courage, and without fear, you since have somewhat remitted, and are not altogether so fervent and intense and valiant, as at the first you were.

17 both which are, and which are to come after them. 1 undergo hard labour, or, toil, ορκωσίφασας. 2 I have against thee that thou hast remitted, ἐξε χαρά σου, δή.
5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hast not despised the [e] deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the [d] church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the [e] blasphemy of them which [e] say they are Jews, and are not, but are the synagogue of Satan.

5. Call to mind therefore that degree of Christian zeal and courage which was in you at the first, and being sensible of the decay, return to it again, and act as Christianly and valiantly in all things as at first you did, or else I will suddenly punish you by removing the light of the gospel from you, by leaving no church among you.

6. Yet one thing is to be said in your commendation, that the temptations of the Gnostics being of two sorts, the baits of lusts, as well as the terrors of worldly sufferings, though you have been wrought on by the latter of these, yet for the former you are free, you detest those abominable villainies of lust, which come from the Nicolaitanes, and are gotten into other churches: vv. 15. 20.

7. Let this warning of mine in this vision be laid to heart by the Christians of Ephesus, and all that are under that metropolis, for it is of near concernment to all: and as it brings terrors to all who shall be involved in the sin mentioned, so every one that shall hold out and overcome the temptations, he shall have deliverance here, and hereafter eternal life bestowed upon him; which is the meaning of eating of the tree of life, Gen. ii. 22, and may be encouragement and reward sufficient to those that shall lay down their lives for Christ, and so here is fitly mentioned to those who would not confess Christ in time of persecution.

8. Another message deliver to the bishop of Smyrna, another metropolis of Asia, in these words; Thus saith Christ, the eternal God, that was so despised and contemned by men, who was put to death, but rose from the dead, (see ch. i. 11,) and so is fit to encourage you in your patience, and sure to reward you, whatsoever it cost you, though it be the loss of life and all;

9. Your works have been very pious and Christian, your diligence remarkable, and great persecution and poverty you have suffered, (but this very thing tends to the increasing of your wealth treasured up for you, and your contentedness is at the present all riches,) and you have been tempted by the contumelies, and reproaches, and railings cast upon you by the Gnostics, who are a sort of men that take upon them to be Jews, to avoid persecutions from them, but indeed are not, live not according to the law,
Gal. vi. 13, that profess to dive into the secrets and mysteries of the Old Testament, (for the understanding of which they call themselves Gnostics,) and from thence to fetch great secrets, which are all nothing but hellish abominations, and their practices consequent to them merely diabolical, accusing, calumniating, and persecuting the orthodox Christians. And therefore, if they are of any society or synagogue, any religion, it is not that of Moses (from God), but of the devil’s institution. These I know have reproached and railed at you, and ye have suffered much from them.

10. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches: *He that overcometh shall not be hurt of the second death.*

12. And to the angel of the church in Pergamos write; *These things saith he which hath the sharp sword with two edges;*

13. I know thy works, and where thou dwellest, even where [A] Satan’s seat is; and I have a place prepared for thee where I sit with my Father in glory.

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Footnotes:

4 art ready to, μᾶλλος.
5 tempted, πειρασθήτε.
6 injured, ἀδικήτη.
Revelation. Ch. 2.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

contrary, and of the times approaching, wherein Antipas, for his fidelity and courage in preaching the gospel, will be (I foresee) cruelly martyred, and where the instant malices of the adversary might possibly have terrified you.

14. But yet for all this courage, great faults there are among you, though the whole church be not guilty of them; viz. the doctrines and practices of the Gnostics are gotten in among you, which are but a transcript, as it were, of that famous counsel of Balaam to Balac, which brought that curse and ruin upon the Israelites, when nothing else could do it, consisting in joining and complying with the idolaters, (see note [b],) and committing all abominable uncleanness: (see Jude [f].)

15. In like manner there is gotten in among you, and permitted, or not punished by your bishops, that unclean doctrine and practice of the Nicolaitanes, (see note [c],) which being most odious to me, ought most sharply to have been punished by them.

16. And if this lenity be not speedily mended, I will visit and destroy you suddenly by judgments, parallel to the sword that fell on those Israelites that were corrupted by Balaam's counsel, Numb. xxv. 5.

17. And for all those that keep themselves pure and spotless from these temptations, this compliance and uncleanness, let them know that the joys and comforts that come in to them by the practice of the contrary Christian virtues of courage and purity, are, though invisible, yet far greater than those which these carnal gospellers enjoy, 1 Cor. ii. 9; and besides this portion of inward bliss (adherent to the practice of duty at the present) prepared for them by God, and showered down like manna upon their souls, they shall, over and above, (as victors have a ticket given them by the judges to receive the reward that belongs to them, the value or quality whereof, and their names, is written in that ticket,) have a token or ticket given them, with the name of Christ written on it, signifying the Christian reward of grace and glory, but that such as is not to be conceived what or how valuable it is but by the enjoying of it.

Christ, that appeared to thee so gloriously, ch. i.

15, in token of the judicature which he means to exercise, the rewards and punishments which he hath in his dispensing.

7 scandal, or, snare, σκάνδαλον. 8 upon the, ἐν τῷ ῥή. 9 amber: see note [d] chap. i.
19. I take notice of your Christian actions, and courage in confessing Christ, (see note [b],) and your charity or liberality to the poor brethren, and your constancy against all terrors, and all these Christian actions daily improving, and growing greater and more abundant in you.

20. Yet one quarrel I have against you, that you permit that heresy of the Gnostics, that take upon them to understand mysteries beyond all others, to delude some members of your church, and infuse their false doctrines into them, and among others, those forementioned, ver. 14, of filthiness, and communicating in idol worship.

21. And these filthy heretics have not made use of the warning by me given them to repent, but still go on in their impieties.

22. And therefore you may expect that the judgments that shall suddenly fall upon them, and all that join with them, shall be very heavy, if not prevented by their speedy reformation.

23. And all that are either leaders or followers in this impiety shall be destroyed, to be an example to all the Christian churches in the rest of Asia, that these doctrines and practices may be avoided by them, upon sight of my severe visitation upon these; which may assure you all, (you churches of Asia,) that according as you behave yourselves, so you may expect to be rewarded by me.

24, 25. But to the rest of you, those of Thyatira which are not thus guilty, which have not given ear to these secret depths of Gnostic villainy, to you this acknowledgment and commendation is due, that you are such that God requires nothing more of you but perseverance, that you hold out untouched and untainted, till this judgment comes upon those wicked that are now among you, and till I come to reward your fidelity and constancy.

10 administration, διακονία. 11 Or, thy last works more than the first: for the King's MS. reads τα ἐργα σου τὰ ἐργατα— 12 Or, which calling herself a prophetess doth teach and deceive: for the King's MS. reads ἡ λέγωσα εναθήν προφήτην, καὶ διδάσκει καὶ πλαισία. 13 I cast her into prison: for the King's MS. reads βῆλλον αὐθήν εἰς φυλακήν. 14 you, I say, the rest—for the King's MS. reads διὰ λέγω λινοῖς.
25. But that which ye have already hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; 

28. And they that thus persevere in the performance of all Christian duties, pure and spotless from all these abominable heretical mixtures, they that hold out against all persecutions and temptations, firm and spotless, shall, when the days of persecution are over, be made use of to propagate the gospel to the nations, convert the Gentile idolaters to the faith, and become bishops of other churches. And this they shall do successfully and efficaciously over the eastern nations.

CHAP. III.

AND unto the angel of the church in [a]Sardis write; 

* Thus saith Christ, who hath at his command those seven angels of God mentioned ch. i. 4, and hath authority over all the bishops or governors of the churches, and the congregations under them, to punish or reward them; I know your actions and judge by them, and not by your pretensions, and therefore do pass this sentence upon you, that although you profess to be Christians, yet you renounce the faith when any persecution approacheth.

2. And some that have not as yet fallen are yet ready to do so, if they be not speedily fortified; wherefore a great care must be taken of those, that they be upheld: for though there be faith in this church, yet there wants that love which must consummate this faith; and this that perfect love, that casts out fear, that will make men confess Christ in time of greatest hazard, this, I say, is wanting among you.

3. Remember therefore the pure Christian doctrine, which requires confession with the mouth, as well as faith, and be strong and constant, and make amends for your former failings. And if by continued negligence you thus fall again, expect that my judgments on you shall be sudden and unpreventable.

15. until the time when I shall come, ἐξώθι oὗ ἐὰν ἶσω. 

16. seed, ποιμανεῖ. 

17. as the potter's vessels are broken together, ὡς τὰ σκήνα τα κεραμικὰ συνρυμένα. 

18. as I also, ὡς κἀγα. 

19. uphold the rest, στήριζον τὰ λοιπά. 

20. fulfilled, πεπληρωμένα.
4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, that their Cummings and subtleties shall stand them in little stead; the time shall come, that they shall see that those which have served Christ most faithfully and courageously shall fare best, even in this world, and that God's love is more useful and worth having.

4 Some few names, that is, persons, (Acts i. 15;) there are in this church, which have not failed in this kind, have held out constant against all terrors, and confessed, and suffered for my name; and these shall not fail of the reward of martyrs; they shall be clothed in shining garments, that is, gloriously or royally; and this as a reward of their Christian constancy, for they have behaved themselves as they ought.

5. He that holds out against all temptations, and confesses Christ before men, shall be rewarded with the richest martyr's reward; and though he be slain here, he shall be sure to gain life by losing it: I will make good my promise to this confessor of mine, in confessing and owning him before my Father and his angels at the day of judgment.

b Christ, that is pure and faithful to us, and that loveth, and owneth, and rewardeth those that continue pure and faithful, undefiled, and constant to the professing of him, that hath as a King (see note [4] Matt. xvi.) supreme, independent, absolute power and authority put into his hand over the church of God, and so whatsoever he doth, shall stand against all control;

8. You have behaved yourselves courageously, and so as I approve of, and this behaviour shall be a means of enlarging the bounds of Christian doctrine, of bringing in proselytes to Christ, in despite of all the cunning or force of the adversary; and this, because that little church, or host, or congregation among you, hath been kept entire, and neither defiled with the impure mixture of the Gnostics, nor with their doctrine of renouncing Christ in time of persecution, but hath held out against all.

9. And for the Gnostics, that have joined with the Jews to persecute you, that have not only been thus careful to preserve themselves by subtle compliances, to appear to be Jews, to escape persecutions from them, (see note [c] ch. ii.) being indeed the most polluted villains in the world, but further have joined with them to annoy the Christians, let them know but do lie; behold, that their Cummings and subtleties shall stand them in little stead; the time shall come, that they shall see that those which have served Christ most faithfully and courageously shall fare best, even in this world, and that God's love is more useful and worth having.
10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.


12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou were cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

than any other acquisition which is gotten with the loss of that; and instead of being able to prevail against you, they shall be themselves subdued and destroyed: see note [f] ch. ii.

10. And because you have observed my command of constancy, persevered in the confession of Christ, even in time of persecution, and have been content to suffer for me, I will preserve and deliver you from those persecutions which are about to fall upon the Christians every where, as a sharp trial to them.

11. This patience and purity of yours I shall speedily reward: be ye therefore sure to persevere now this little while, that all that hitherto you have suffered be not lost and unrewarded, as it would if now at last you should fail.

12. He that thus holds out, shall be a pillar of the church, and live quietly to perform the office of an apostle in it, he shall no more be disturbed, or cast out (Matt. viii. 12). And I will acknowledge him as a person truly godly, a true member of the pure catholic Christian church, known by the name of the new Jerusalem descending from heaven, (see note [b] ch. xxi.) one that is approved by me as a faithful true Christian: (see note [f] ch. ii.)

This is the message of Christ, the Amen, in whom all the promises of God are fulfilled, the faithful witness, that hath confirmed the doctrine brought from his Father by laying down his life for it, (and so is a witness that deserves to be believed,) and requires all his disciples to do the like when there is occasion for it, he that is the Father of the Christian church;

15. I have examined and considered your temper, and find it such as I can no ways like: you profess the Christian faith, know and receive the gospel, and so are not quite cold, and yet have no Christian zeal or love to endure any thing for Christ.

16. And so you are of a very indifferent temper; though there be none of those which directly renounce the faith among you, yet, on the other side, there be none that confess it with any warmth or zeal: and certainly the faith of Christ is such, that if it be at all received, may deserve our utmost fervency, the laying down our life for it; and if it be not thought worth that, it were better never to have received or professed it at all. This indifference of yours, like lukewarm water, nauseous to the stomach, and cause

6 tempt, πείρασαι. 7 larent, ζητέοι.
17. Because thou sayest, I am rich, and increased with goods, and hast need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold refined, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

17. A great opinion you have of yourselves, that ye are in an excellent state, have need of nothing, and are beyond all others, when indeed you have nothing of a Christian in you, no zeal or fervency of love towards Christ; ye never think of suffering for him, or getting any part of the Christian's crown.

18. My advice therefore is, that you be content to endure some smart for Christ, if you mean to receive any crown from him; that you be courageous in the confessing of Christ, and contend for that shining royal robe that belongs to martyrs, without which (in intention at least of mind) you are still imperfect, and under the reproach of cowardice, and want of love; and to this purpose, that ye look deeper into the nature of Christian religion, the precepts, doctrines, and examples thereof; and there ye shall find what yet ye see not, that ease and prosperity here are no sign of God's favour, but on the other side.

19. The expression of his fatherly love to his children is the bestowing some chastisements upon them, thereby to fit them for his love.

20. Lo, I have waited long, and called for and expected this loving reception from you, and the doors being barred within by a custom of sinning and negligence, I have not yet (though I have the key in mine hand, ver. 7,) found any admission: and now I am admonishing of you, calling you to repentance; and whosoever shall thus open, and receive me into a pure Christian heart, I will enter into a most free commerce of love with him, and this conversion of his shall be matter of mutual rejoicing and festivity to both of us.

21. And upon his suffering and enduring for me, and constant perseverance in that love even to death, in despite of all temptations to the contrary, he shall be partaker with me of that honour that my Father hath exalted me to as the reward of my sufferings:

AFTER this I saw a door was opened in heaven: and the first voice which I read of St. Paul, that he was snatched into the third
heaven, 2 Cor. xii. 2,) to receive revelations of some things which should shortly come to pass; and the manner of calling him was by a shrill voice, imitating the sound of a trumpet, (by which assemblies are wont to be called,) but that it was articulate.

2. And accordingly, saith he, I was (in an ecstasy or vision) presently transported thither, and there was represented to me a throne erected for judicature, and God the Father sitting on it, (see Ezek. i. 26,) like the bishop of Jerusalem in council.

3. And he sat as in majesty; and the appearance of him, or the colours wherein he was represented to me, were like the colour of a jasper and sardine stone: the former having its name in the Hebrew (Exod. xxviii. 19.) from the firmness and hardness of it, as being unmanealbe, thereby to signify God’s omnipotence; the second, (Exod. xxxviii. 17,) from the redness or fininess of it, to signify him terrible in his judgments as a flaming fire, Heb. xii. 29. But withal there was a rainbow round about the throne, which was, Gen. viii. 19, a token of God’s covenant with man, and is used Ezek. i. to describe a glorious appearance of God, (the appearance of the likeness of the glory of the Lord, ver. 28.) and so again here, ch. x. 1, and the colour of it was like an emerald, that is, of a most pleasant greenness, fitly signifying the evangelical covenant of mercy, mixing, in all God’s judgments, most merciful preservations to the faithful in the midst of his punishing the obdurate, ch. vii. 2, &c.

4. And on each side of this throne were other chairs, four and twenty in number, as of so many bishops sitting with the bishop of Jerusalem in the council, and accordingly arrayed in white garments, and mitres on their heads.

5. And as the law was by God once delivered in a terrible manner, by the ministry of angels, so it now seemed to be produced as terribly, to threaten and give in evidence against sinners: and seven angels, like seven deacons in the church, stood waiting on this judicature: (see note [c] ch. i.)

6. And before this tribunal of God’s were brought all the people of the Jews, expressed by a sea, or multitude of waters, (waters signifying people in this prophecy, ch. xvii. 15,) and all their thoughts and actions
the midst of the throne, and round about the throne, were four 
beasts full of eyes before and behind.

7 And the first 
beast was like a lion, and the second 
beast like a calf, and the 
third 
beast had a face as a man, and the fourth 
beast was like a flying eagle.

7. And the four ensigns were, as they were in 
Ezekiel, ch. i, the images of a lion, and an ox, and a 
man, and an eagle, which may, by way of hieroglyphic, 
(fit enough for a vision,) all of them put together, set 
out that title of God, of slow to anger, and swift to 
mercy, and so represent him as he is in his dealing with 
these Jews, whom he was now about to judge, having 
warned them by the prophets, by Christ, by the apo-
stles, and (the converted Jews in Asia) by the epistle 
to the churches, ch. i. ii. iii., before he proceeds to 
judgment against them, and when he doth so, won-
derfully delivering the penitent believers out of that 
destruction.

8 And the four 
beasts had each of them six wings 
about him; and 
they were full of eyes within: and they rest 
not day and night, 
saying, Holy, holy, holy, Lord God 
Almighty, which was, and is, and is to come.

8. And the bearers of these four standards had each 
of them six wings like seraphims, Isa. vi. 2, (with two 
of them covering the face, with two the feet, or secret 
parts, and with two flying, noting the humility, chast-
ty, love or zeal in God’s service, that was remark-
able in these, in opposition to the contrary in those 
which should now be judged, especially the Gnostic 
Judaizers,) and were full of eyes, as before, ver. 6, 
behind and before, in respect of their understanding 
of the prophecies and types of the Old Testament, and 
their gifts of prophecy given them by God; and they 
labour incessantly for the advancement of God’s glory, 
and the kingdom of Christ, and evidencing to unbeliev-
ers their approaching ruin, and to believers God’s 
fidelity, in making good his promise to them, in 
delivering them, and destroying their enemies.

9 And when 
those 
—11. And while they did so, the bishops of the
Christian church in Judæa did adoration to God, acknowledging his fidelity and infinite power, from whom they have received all, and therefore are in all reason to employ all to his service, and to depend and trust on him in the midst of all dangers, as on a faithful creator, 1 Pet. iv. 19: (see Acts iv. 24. 30.)

CHAP. V.

1. And as God sat on his tribunal or throne of judgment, behold there was in his right hand a book or roll (see note [a] Luke iv.) full of writing on the inside, and on the backside, a great way down, and that rolled up, and on the outside sealed, that no part of it could possibly be read; and this roll consisted of seven rolls, one within another, and every one of them had a seal to it, ch. vi. 1. (This book of rolls containing in it the sealed, that is, secret decrees and purposes of God upon the Jews, which as they were foretold only by Christ, Matt. xxiv, Luke xxi, Mark xiii, so are they by him inflicted and executed upon them, and that an effect of his regal power, to which, after his crucifixion, he was by his resurrection installed.)

2. And I saw one of the angels, of special dignity among them, making proclamation with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept to do it; for upon this proclamation to all, none preceived, because no man was found worthy to open and to read the book, neither to look thereon. complaint thereof.

1 mighty, ἐσχύρον. 2 lamented greatly, ἐκλαυν πολλά.
5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevail'd to open the book, and to loose the seven seals thereof.

5. And one of the elders, ch. iv. 4, that was in one of the thrones, one of them that sat with God in judgment, comforted me, and told me that Christ, known by those two titles, of the Lion of the tribe of Juda, Gen. xlix. 9, and the root of Jesse, Isaiah xi. 1, having, by his voluntary suffering of death, received this reward from his Father, to have all power given to him at his resurrection, and so from a slaughtered lamb, being turned into a roaring, devouring lion, had this privilege, among others, bestowed on him by his Father, to reveal, yea, and to execute the decrees contained in these volumes.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

6. This was further exemplified to me; for I looked and saw what I had not seen before, a Lamb bloody, with wounds visible in him, as one that had been butchered, Christ crucified and risen from the dead, and so induced both with power to subdue his enemies (fitly expressed by this style of horus, see note [n] Luke i, and so used here, ch. xvii. 9.) and with all knowledge and wisdom to order it fitly, having instruments to execute his will present, and ready press'd at his service, and also officers (angels, ch. iv. 5, and Zech. iv. 10.) to visit and give him account of all that was done in Judæa and elsewhere, the persecutions which the Jews brought upon the Christians.

7 And he came and took the book out of the right hand of him that sat upon the throne.

7. And this Lamb, Christ, came and took the book out of God's hand, that is, received power from God, as the reward of his sufferings, to reveal and make known, and then to execute on that people those heavy judgments contained in those rolls.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

8. And when this power was given to him, this being the instating him in that royal authority next to God himself, (that is, setting him on the throne of judgment, called sitting at God's right hand, or reigning till he brought all his enemies under his feet,) the four living creatures, by which the four apostles were represented, ch. iv. 6, and the elders that (ch. iv. 4.) sat on the four and twenty thrones about the Judge, gave all acknowledgments of supreme power to Christ; and every one praised and magnified God in these approaching judgments of his, and presented to him, beside their own lauds, the thanksgivings of all the believers then living, who had been persecuted, and denied the liberty of their Christian profession and

3 living creatures. 4 sent into all the land, ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. 5 living creatures.
9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the 7 beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell cifying of Christ, who being by his divine power
down and worshipped him that liveth for ever and ever.

raised from the dead, by the same destroyeth them, and preserveth his persecuted disciples.

CHAP. VI.

1. And as the Lamb, that is, Christ, opened the first seal, which closed the first roll, I looked, and the first of those four living creatures called aloud to me, or in such a kind of voice as is wont to come out of thunder, when a voice is heard from heaven, (see note on Acts ix. 6,) saying, Come and see, or, Here is a more full relation and prediction of those things which Christ had foretold concerning the Jews, Matt. xxiv, (set down here in this chapter in gross, and more particularly, as they have their execution, in the following chapters.)

2. And as I looked, methought I saw a white horse, and one sitting thereon, that is, an angel representing Jesus Christ (see ch. xix. 11,) now in another posture than that in which he had been, ch. v. 6. There he was a lamb slain, now he is a king riding in pomp, (the white horse noting his glory;) but this a spiritual king, the horse that he rides on being mystically the gospel, in respect of the purity and gloriousness or divinity of its doctrine. And this horseman or prince, the Lord Christ, had a bow in his hand, that is, menaces and terrors held out against his enemies, before they be really inflicted on them, as the bow is first held in the hand, then the arrow prepared upon the string, before it be shot out at them; and he had a crown given to him, as to one now instated and installed in his royal office; and his business at the present was that which was primarily proper to the white horse, the gospel, to be the power of God to salvation to them that believe, to convert the Jews to the faith, and so to conquer and melt his crucifiers; and then for the future (as the gospel is by consequence the savour of death unto death) to bring down or destroy the obdurate, (these two being generally the ways of Christ’s conquering in this book;) and as the Jews, so, after, the Romans, by converting some and destroying others, conquering and breaking the infidelity of some, and then bringing down and destroying the impenitent.

3. And when he had opened the second seal, which

1 the first, see Matt. xxviii. 1. 2 the first of the four living creatures saying, as a voice of thunder, ενεκ των τεσσάρων ζώων λέγεις ως φωνή βροντῆς.
REVELATION.

CHAP. VI.

opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, 7 [b] A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the fourth creature say, Come and see.

had the second roll under it, the second of the living creatures called to me to come and behold what was represented there.

4. And I looked and saw another horse red, or of blood-colour, and an angel (as minister of God’s judgments) sat upon him; and of him it was told me, that he had power given him to embroil the land of Judæa (see ch. vii. 1. 9.) with war, thereby to pour out a great deal of blood; and to that purpose mether thought he had a sword put into his hand, a prefiguration of the slaughters that should be committed by the Jews one upon another: (see Matt. xxiv. 7.)

5. And when he opened the third seal, which had the third roll under it, the third of the living creatures called to me to come and see what was in that roll; and it was a third horse, black and foul to look on; and by that was signified a sore famine, (which discouls the skin of men, and makes them look black and sad and dismal;) and to signify this, he that was on this horse’s back, the angel that was executioner of this judgment, had a balance in his hand to weigh corn, (as it is usual in time of scarcity or approaching famine, when bread is distributed out to every one by weight, no more than is thought necessary to life.)

6. And from the midst of the four living creatures there proceeded a voice, as the prediction of some prophet, saying, The scarcity of corn is such, that the price of a man’s day labour will buy no more than is wont to be thought sufficient for a man’s food for a day; and if he eat that all himself, there is nothing left to provide for wife and children, much less for clothes for all of them; and so in proportion the price of barley; such scarcity there is of the necessaries of life for men and cattle: whereas of oil and wine (of which there is no necessity, the first might wholly be spared, and is of no use in such times of extreme dearth, and the want of the other might competently be supplied by water) there was store enough: the scarcity was to fall heavy upon the necessaries of life, but not on the superfluities; which is an expression of the heaviness, not lightness or supportableness of it.

7. And upon the opening of the fourth seal, whereas opened the fourth with the fourth roll was sealed up, the fourth living creature.
seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and beheld a pale horse: and his name that sat on him was [c]Death, and [e]Hell followed with him. And power was given [d]unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and [e]with the beasts of the earth.

9. And when he had opened the fifth seal, I saw [c]under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and [g]the sun became black as sackcloth of hair, and the moon became black as blood;

9. living creature.

10. hades followeth, ὁ ᾧς ἀκολοθείς.

11. to kill upon the fourth part of the land, ἀποκαταφέρει ἐκ τοῦ τέταρτον τῆς γῆς.

12. by, ὅπως, or, the fourth part of the beasts: so the King’s MS. τὸ τέταρτον τῶν θηρίων.

13. beneath.

14. they had had, εἰκον. 15. the land, τῆς γῆς.

16. And this crying of their blood for instant justice was at the present answered with giving them white robes, acknowledgments of their constancy and perseverance in suffering, and consequently a present state of blissful reward: this revenge of their blood being for a while, for some few years, deferred, till all the bloodguiltiness of these Jews should be filled up, all the other martyrs slain, James, the bishop of Jerusalem, &c., and then should the vengeance come on these impenitent, obdurate persecutors: (see ch. vii.

9. 10. &c.)

12. And at the opening of the sixth seal, in that roll there was a representation of eclipses of sun and moon, &c. figuratively to express great destructions, Ezek. xxxii. 7, Isaiah xiii. 20, Joel ii. 10. and 31, and
13. And the stars of heaven fell unto the earth, even as a fig tree casteth her unripe figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

18. And the same was again signified by an appearance of falling stars dropping down as the withered figs, those that are of a second spring, and come not to be ripe that year, but hanging on the tree in the winter are frostbitten, and with a great wind are shaken down and fall from the tree, Isaiah xxxiv. 4.

19. And by the appearance of great, black, gloomy clouds, covering the whole face of the sky, not a star to be seen any more than the writing is discernible in a roll folded up, (see note [a] Luke iv,) and by the earthquakes, ver. 12, whereby many hills and islands were moved out of their places, Isaiah xxxiv. 4.

20. And the governors and great ones, of several degrees of power among the Jews, the generals of the several factions among them, and every meaner person of all sorts, appeared in the vision to be in an horrible consternation;

21. And the guilt of the blood of Christ and Christians which they had shed, and of which they wished that it might fall upon them and their children, now fell upon them, made them fly into vaults or caverns under ground, and into walls, (according as it really fell out, and as it was foretold by the prophets, Isaiah ii. 19, Hosea x. 8, and by Christ, Luke xxiii. 30.)

22. As seeing this inevitable vengeance now falling on them.

CHAP. VII.

1. After the general view and description of God’s vengeances on the Jews succeed now the particular executions of them; and therein the first thing that was represented to me was Christ’s peculiar care for the preserving of the true, penitent believers of them out of the common destruction, who are therefore first to be marked, (as the houses of the Israelites in Egypt, that the plague may pass over them,) and so secured before the vengeance break out upon them in common. This is here thus expressed in vision: I saw, saith he, four angels that had power to bring punishments, famine, &c. (foretold ch. vi.) upon Judæa, but making stay before they would do it, not permitting any of these mischiefs as yet to break out upon them.

Chap. VII. Revelation.

2—4. And whilst this was a doing, I saw another angel coming on a message from Christ, (intituled the east or rising sun, see note [s] Luke i, and note [f'] Rev. xvi,) with a writing sealed (an ordinance or commission from God) in his hand, that they proceed not to any such act of mischief till the believers, or orthodox, pure, steady Christians be sealed, that is, put into a safe condition, that they partake not in that destruction. And these that are thus sealed, and so preserved, though they are a very small, despicable number in respect of the far greater number of those that were destroyed, only a remnant, as Noah's family of the old world, or Lot's of Sodom, (see Luke xvii. 27. 29, and note [k] Matt. xxiv,) are yet fourteen myriads and four thousand, that is, a great number, (not precisely so many, or just twelve thousand and no more, of every tribe;) and these were by God's appointment to be secured before the judgments were to break out upon that people.

4 injure, ἄδικησαι. 5 shall seal, σφραγίσωμεν.
thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they every nation, and tribe, and tongue, and people, and living creatures.
before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

16. They shall no more be persecuted or restrained from assemblies: (see Isaiah xlix. 10.)

17. But live peaceably in Christ's fold, (see psalm xxiii. 2;) and having sown in tears, they shall now reap in joy the fruits of their patience and perseverance, (see Isaiah xxv. 8,) a peaceable time of serving God. (Such as the Christians had in the days of Vespasian and Titus after the destruction of the Jews.)

CHAP. VIII.

1. And after these six rolls and seals, ch. vi, containing the several previous judgments that were to fall on the unbelieving Jews, and the prodigies foregoing, and predictions of utter destruction that should fall upon them, follows now the seventh roll and seal, and on the opening of that there was a representation of the service in the temple at the time of offering incense. For, first, I perceived an universal silence for half an hour, that is, the people praying by themselves silently in the court, (as they are wont to do while the high priest is offering in the sanctuary.)

2. And the seven angels or officers that waited on God, ch. i. 4, like so many priests in the temple, sounded their trumpets.

3. 4. And another angel, as the high priest, offered up the incense with which the people's prayers are supposed to ascend to God. By this, signifying the prayers of all faithful people, persecuted by these obdurate Jews, to have come to God's ears, and to have found admission there.

8 scorching, καῦμα. 9 about, ἐν κοίλω. 10 shall rule them, or, be their shepherd.
5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all [d]green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became

2 from the fire of the altar, ἐκ τοῦ κυρίου τοῦ θυσίας.  3 on the land, εἰς τὴν γῆν.  4 was, ἐγέρετο.  5 land, γῆν.  6 The King’s MS. reads, καὶ τὸ ῥῆνον τῆς γῆς κατεξοχή, καὶ τῆς τῶν δέντρων, and the third part of the earth was burnt up, and the third part of the trees.
wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an 8 angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound!

12. And upon the sounding of the fourth, I saw the representation of a great judgment falling upon the holy city, a siege and attempt on Jerusalem itself.

13. And a prophet denouncing three horrible woes against the whole nation, which should particularly be set down in the three representations which should be ushered in by the three other angels still behind, which would not be long before they sounded; the first of them belonging to the forerunners immediately before the last siege and destruction of Jerusalem; the second, to that siege itself; the third, to the sad events following it.

CHAP. IX.

1. And upon the sounding of the fifth trumpet, I saw him that was before, (ch. viii. 10,) the leader of the seditious, or some other that succeeded in his place, and he became a ringleader of most hellish villainies, which, under the title of zealots, did all the mischief imaginable.

2. And they marched up to Jerusalem, and seized upon the temple there, killed the high priests and the rest of the priests, and plundered the city.

3. And these became as locusts, great wasters and devourers, and were in other respects peculiarly like locusts, which, having no king, go out by bands, Prov. xxx. 27; and such were these, a company of giddy, wild people, in great numbers, harassing and devouring all.

7 appeared not the third part of it, μη φανὴ τὸ τρίτον αὐτῆς. 8 Or, eagle: for the King's MS. reads ἀετοῦ. 9 the land from the rest, γῆ ἑκ τῶν λαοῦ. 10 ready to sound, μείλλωντον σαλπ. 1 the star that was fallen from heaven on the land. 2 well of the abyss, φάτες τῆς ἅβασου. 3 chimney, καμίνου. 4 into the land, εἰς τὴν γῆν. 5 scorpions have power of the land, ἐξουσίω ἐξουσίαν εἰς σκορπίοι τῆς γῆς.
4. But by God's providence disposing for the good of his servants, so it was, that this judgment of the zealots fell not upon the Christians, (see note [d] ch. viii.) but only upon the Jews themselves, (that were as contrary to Christianity as any,) only because they were not of the faction of those zealots.

5. And the judgment that fell upon the Jews by these men was not so much a downright killing (though that also befell Annas and the priests, see note [a]), as plundering and pillaging and undoing them, and tearing their necessary food from the best citizens of Jerusalem, and thus continuing for five months' space, till Titus came to besiege the city, by which means the siege became much the more cruel and intolerable when it came; and so this was most fitly compared to scorpions, as the whipping with them is the most cruel and terrible infliction, much more cruel than any other scourge, 1 Kings xii. 11.

6. This brought a great famine and want on the greatest and richest men, and that is far more miserable than death itself: (see note [a] ch. vi.)

7. And these devouring wasters, the zealots, were in appearance like warriors, and pretended themselves to be redeemers of the people, and counter-conquerors of the Romans, (which is meant by their crowns like unto gold, false princes, false patriots;) and they took upon them to be saviours and benefactors, saith Josephus, would look like men, kind and friendly, when they wrought all this ruin to their brethren.

8. And all this while these that thus devoured and preyed upon all they came near, and so were most terrible to those that could not resist, were most base, cowardly persons, these great plunderers, far from having any manliness or valour in them.

9. And they were hardhearted, compassionless people, and in great troops, like grasshoppers or locusts, they flew about, and made all places resound with their noise and at the news of them, Joel ii. 5.

10. And as scorpions wound and sting with their tails, so they, coming in with fair pretences of saviours and benefactors, when they depart, plunder and carry all along with them: and so they continue till the time of Titus's siege, ver. 5, just five months' space.

11. And though they disclaim having any king over them but God, and upon that score pretend to

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6 said.

7 as it were crowns like unto gold, ἐστὶν ἄνωθεν ἀμαρστήσ. Digitized by Google.
which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name [e] Apollyon.

12. One woe is past; and, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river [f] Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having [g] breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. The first, Mla: see Matt. xxviii. 1.

9 after these, ἀκέμνες ἔλθεν ἀπὸ τοῦ βόρειου ἀνέστησεν καὶ ἔλθεν ἀπὸ τοῦ βόρειου.

10 at, ἐκλ.

11 fiery, and blue, and like brimstone. πυρεῖον καὶ δακτυλΙον καὶ θείζοις.
18. And a multitude of the Jews were killed by them in their passage through the country.

19. And the rear of this army was as terrible as the front, came, after wasting and destroying, as the front had done, ver. 18. And so the whole army was like that kind of serpent which hath an head in the tail, and wounds as dangerously with that as with the hurt.

20. And though many of the inhabitants were destroyed by this means, yet were not they that escaped, nor the Gnostics among them that had associated with the Jews against the Christians, (and were many of them now destroyed with them,) reformed by all this; they yet repented not of their idol-worship, which they took for an indifferent thing, but rather grew worse and worse.

21. And went on impenitently in all their bloodiness that they had been guilty of upon the Christians, their sorceries, (see note [d] Gal. v.,) yea, and their abominable uncleannesses and rapines; they were no whit the better for all that had yet befallen them.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:
2. And he had in his hand a roll opened, and so ready to be read, wherein was contained a sentence against the whole nation of the Jews, (see note on ch. vii. 6,) a decree come out from God of utter destruction: and this was the completion of that prophecy, wherein it was said that Christ should make his enemies his footstool; that is, subdue and bring them down, and that here expressed by this angel's setting both his feet on them.

3. And this angel roared terribly, as a lion doth roar after his prey when he is in sight of it; and upon that, as upon a call, the seven thunders uttered their voices, that is, methought I heard seven, that is, many claps of thunder, and voices coming out of them, by which the destruction of Jerusalem by Titus was shortly represented.

4. And as I had before written what I had seen and heard, so now I was about to do, to set down what was said by those voices; but I was commanded that I should not do so, but, on the other side, that I should shut and seal them up, signifying them to be too terrible to be revealed, (the ears of every one that heard them would tingle,) and therefore fitter to be sealed and closed up in silence than to be recorded or set down, (such was this destruction by Titus.)

5. And the angel, ver. 1, lifted up his hand to heaven, as a ceremony of swearing, Gen. xiv. 22, Deut. xxxii. 40, (proportionally to that which is said of God concerning the provoking Israelites, that he swears in his wrath, they should not enter into his rest, (that is, that they should die in the wilderness, and not enter into Canaan,) or concerning the delivering his people out of Antiochus's hands, Dan. xii. 7.)

6. And with an oath, by God the creator of all the world, he pronounced the sentence, that time or delay should no more be, that is, that this execution of God's decree should be no longer deferred, but the destruction, so long threatened, which when it came, it should be a total, utter destruction, should now immediately light upon this people: a very great part of it now by Titus, and within a very little while, upon the sounding of the seventh angel, it should be perfected, and so all those prophecies be fulfilled, whereby it had been foretold both by the old prophets, and since by the prophets under the new testament, to whom it had been made known by God,
though when, or at what point of time, it had never been revealed to any, Matt. xxiv. 36, Acts i. 7, and so was kept as a mystery.

8. And that voice that spake to me from heaven, ver. 4, again spake to me, and commanded me to go to that angel, ver. 2, and beseech him to give me the book or roll, (wherein that sentence was written.)

9. And I went and besought him for it; and he gave it me, and bid me eat it, (see Ezek. iii. 1,) telling me that though it would taste a little pleasant in my mouth, Ezek. iii. 3, yet when it was in the stomach it would be very bitter; that is, that though in respect of the rescue and deliverance that would befall the godly by the destruction of these enemies of theirs, and by consideration of the great justice of God upon these that so well deserved it, I should, while I considered that alone, fully approve and be well pleased with this sentence against the Jews; yet when I began to see and consider it in the terrorliness of it, and in the utter vastation of a glorious temple, where God had so long been pleased to dwell, and of a people which God had taken and owned peculiarly for himself, it would be a most horrible and amazing thing to me.

10. And I took the roll and devoured it, that is, considered and meditated upon it, on both parts of it, the destructions to the Jews, as well as the deliverances and advantages to Christians; the terrorliness of the utter destruction as well as the merits of the Jews that brought it on them: and though the one pleased me exceedingly, yet, as honey, that is sweet to the taste when it is eaten, is very uneasy to the stomach, so the other part, that of the destructions of my countrymen the Jews, was matter of horrible grief to me.

11. And when I thought with myself, sure now there is an end of the vision concerning the Jews, there is no more to be seen or prophesied of; the angel said unto me, that beyond this destruction of the temple and Jerusalem and Judæa under Titus, to which these last parts of the vision belonged, there was yet more matter of prophecy belonging to this people, what should yet further betide them from the Romans (after this destruction) by ensuing emperors, Adrian especially, and other kings and people, that should assist him in rooting out this nation.

5 ἀνωτέρως. 6 ἐδαφος, γῆ. 7 of the people. 8 many kings.
CHAP. XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the [a]altar, and them that worship therein.

1. After the destruction of Jerusalem by Titus, ch. x., the most memorable passage concerning this matter of the Jews (and so the fittest matter of a further vision) being that which fell on that people under the emperor Adrian, the next vision here seems to belong to that. And by way of preparation to the representing of it, here is first set down Adrian’s rebuilding of Jerusalem, and setting up the heathen worship there. To this purpose, saith he, methought I had a measuring rod, or pole, or perch given me, (as in Ezekiel, ch. xli,) and a command from the angel to mete the temple of God, that is, first, the sanctuary or holy, and in it the holy of holies, and then the court, where the altar of burnt-offerings stood, and where the people worshipped and prayed to God, called the court of the Israelites. (This measuring is the inclosing or setting thus much of the temple apart in memory of the former consecration, not to be profaned or meddled with, that is, built upon by the emperor Adrian, who now designed to erect a new city there, calling it (by his own name, Ἐλία) Ἐλια.

2. But I was appointed to leave or cast out, that is, not thus to measure or inclose the court of the Gentiles, called the outer court, (see note [a] Ephes. ii,) noting that the Roman emperor should take that in, and build upon it and about it a new city, not only for Jews, but Gentiles to live in; and so that Jerusalem, formerly called the faithful and holy city, should now, being thus rebuilt, be called by another name, and profaned with idol-worship, a temple being erected to Jupiter upon mount Sion, and so continue for the same proportion of time (that is, three years and an half) that it had in Daniel’s prophecy been profaned by Antiochus, Dan. vii. 25.

3. And all this time there being two Christian bishops of Jerusalem, one of the Jewish, the other of the Gentile or stranger Christians there, and these being raised up by God like prophets to forewarn men of their sins and danger, shall like prophets set themselves against the sins both of the Jews and Gentiles, labour to convert them all to Christianity, to bring them to the reformation of their wicked lives, to the purging out of all the abominable sins (mentioned ch. ix. 20, 21.) unreformed among them; and

1 cast out, ἐβαλε.  
2 nations, ἐθνῶν.
this the angel told me they should do all that space of three years and an half, (mentioned ver. 2,) and do it (as prophets are wont when they prophesy judgments on unreformed sinners) in sackcloth, (see note [d] Matt. iii,) denoting the yet further evil effects that would be consequent to their still holding out impenitent against the faith.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

4. These two bishops of the Christian churches there, together with the congregations belonging to them, were now to be looked on as the advancers and restorers of piety, after that general depravation and infidelity in that place; and are therefore compared, the bishops to Zerubbabel and Joshua, Zech. iv. 3, described there by the emblem of the two olive trees, and the two churches to the two candlesticks, (see ch. i. 20,) standing before the God of the land, ver. 14, that is, serving Christ continually at a time of such universal corruption among all others.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

5. And to these two are appliable two passages of story belonging to Elias: as first, bringing down fire from heaven, (noting what shall befall their enemies, ver. 13.)

6. And secondly, having that power of prayer as to shut up heaven that it should not rain, for the same space that Elias did, that is, three years and an half, ver. 3, (see James v. 17,) and two passages more referring to Moses; as first, the power to turn the water into blood through all Egypt; and secondly, to bring plagues upon them: noting by both these, that they were a kind of Moses and Elias, designed by God, one to bring the Jews to obedience, as Moses, the other to destroy idolatry, as Elias; the first, the work of the bishop of the Jewish congregations; the second, of the bishop of the Gentiles.

6. And when they have spent a good time in discharging their office thus, in endeavouring to reduce both Jews and Gentiles, and bring them into the church, an eminent instrument of the devil's, Barchochebah, in Adrian's time, will gather a multitude of unbelieving Jews unto him, and as a wild beast raven and devour, kill and plunder all that will not join with him against the Romans, and so (as histories affirm of him) handle the Christians cruelly and hostilely because they would not do so, and unless they would deny Christ.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

7 And their dead...
bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half; and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and [d]the remnant were affrighted, and gave glory to the God of heaven.

14 The [c] second

5 tribes, φυλαί. 6 tombs, monuments, μνήματα. 7 on the land, ἐπὶ τῆς γῆς.
woe is past; and behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, [f] The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the end of ch. x; and this under Adrian, the third, set down from the beginning of this chapter, and caused by the sedition of Barchochba, ver. 7.

15. And this summarily repeated by the sounding of the seventh angel, who was to conclude this whole tragedy. For as he sounded, thunders were immediately heard, that is, pouring in of the Roman armies upon them, mentioned ver. 13, and an immense multitude of Jews, almost six hundred thousand of them, slain, saith Dio; others affirm as many more, from the beginning of this war. And as this was done on the seditious Jews, so by this means the Christians, especially of the Gentiles, came to flourish there more than ever, and that whole city became in a manner Gentile-Christian, Marcus, a Gentile, being the one bishop under which both Jew and Gentile Christians were united; and thus the church of Jerusalem entered upon her flourishing condition, and the faith of Christ got the upper hand, so as it never should be destroyed utterly again.

16. And the four and twenty bishops of Judæa, ch. iv. 2, acknowledged this a great mercy of God, which tended wonderfully to the prosperity of the whole church of Judæa under them.

17. Saying, Blessed be God for this infinite mercy of his, wherein he hath magnified his fidelity to the Christians, and used the Gentile-Romans as his instruments to set up his Christian church in Judæa.

18. Now is fulfilled that prophecy of psalm ii. The Jewish nation have behaved themselves most stubbornly against Christ, and cruelly against Christians, and thy judgments are come upon them; and though the avenging of the blood of the martyr Christians hath a while been deferred, till these other sufferings under Barchochba were added to them, ch. vi. 11, yet now the time is fully come for all the vengeance to be poured out, the Jews and Gnostics to be destroyed, and all the orthodox, pure, constant Christians to have days of tranquillity, and peaceable profession of the gospel, and liberty of assemblies.

19. And this as an effect of God's covenant of mercy made with believers, and which will never fail to be performed to all Christians, that will in
time of distresses and persecutions wait and depend constantly, and that fall not off by any temptations from him. And there were lightnings, and voices, and thunders, and great hail, (which words in all probability belong to the next vision (and chapter), and so are connected by Andreas Cæsareensis, and his ex-scriber Arethas; and by them is noted, that there is a further vision behind, and that consisting of thunders and lightnings and earthquakes, that is, menaces of judgments from heaven against those that had their hearts hardened and stubborn against Christ, of which the hail was an emblem, ch. viii. 7. And who these were that were now next to come on the scene will follow in the next chapter.)

CHAP. XII.

1. Another vision is here set down, and either the heaven or the air made the scene whereon it is represented, thus: And methought I saw a woman, signifying the church of Christ thereby, and that woman, that church shining most illustriously with those graces which Christ the Sun of righteousness had bestowed upon it, and thereby much outshining the Jewish state of imperfection before Christ came, which was now also destroyed, and this church founded in the twelve apostles, which, as teachers thereof, are best compared to stars, ch. i. 20, and those as so many gems in the crown of the church, that is, principal persons in the constituting this kingdom of Christ.

2. And this woman was with child, and ready to bring forth, that is, by the preaching of the apostles and apostolical men, was in travail to produce Christians, (see Gal. iv. 19,) that is, children to Christ, over all the world.

3. And on the other side, methought there was a dragon, that is, the devil, that great enemy of Christianity, who had for a long time the city of Rome (so religiously devoted to the worship of idols, that is, of devils, 1 Cor. x. 20,) under his command, and all the principalities under it, (the first noted by the seven heads, that is, the seven hills on which the city was built, the other by the ten horns, ch. xiii. 1, and xvii. 9. and 12,) and that city (noted by the seven heads) was the imperial city, and so had as many crowns on the heads.

14 covenant, διαθήκη: see note on the title of these books.
1 a great sign was seen, σημειών μέγα ἐφθα.
2 cried out in travail, being in torture, κραίζην ὁλονοῦσα καὶ βασιλεί-
ζωμένη.
4 And [b] his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the [c] woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

8 And prevailed not; neither was their place found any more in heaven.

9 And the [d] great dragon was cast out, that old serpent, call-

4. And the devil, to oppose the prospering of the word of Christ and preaching of the gospel, made use of subtlety, by the false doctrine of Simon and the Gnostics, to corrupt the doctors and people of the church; and having succeeded prosperously in it in Samaria and other places, attempted the same also at Rome, that as soon as any turned Christians, they should infuse their doctrines into them: (see note [a] 2 Tim. iii, and 2 Thess. ii.)

5. And there came into the church many Christians in the city of Rome, that imperial city, ver. 3, who proved very constant and faithful to Christ; and so a church was established there, which should convert many to the faith of Christ by preaching the word (which is the rod of iron, that is, spiritual sword or sceptre of Christ, the instrument of managing his spiritual kingdom, see note [b] ch. ii.) unto them. And as soon as a church was planted here, it was in the infancy endangered to be devoured by the dragon, the devil, assisted by the Roman power, the persecuting emperor Nero, about the tenth year of his reign, had it not been wonderfully preserved by God.

6. And soon after the Christians were by edict forbidden throughout the empire; but God preserved his church in this persecution, which lasted three years and an half.

7. And there was a great contention at Rome between Simon Peter on one side, the planter of the Christian faith, and bishop of the Jewish Christians, and so maintainer of Michael's or Christ's cause there, and Simon Magus, that apostate servant of the devil, at his second coming to Rome in Nero's time; the one contending for Christ, the other against him: (see note [a] 2 Tim. iii.)

8. And Peter and the cause of Christ prevailed against him; for though at his former coming to Rome, in Claudius's days, Simon was there worshipped for a god; and at his second coming much favoured by Nero; yet upon his undertaking to fly in the air, by Peter's prayers he was cast down and maimed in the fall, and through pain and shame forced to cast himself headlong down from the top of an house: (see note [a] 2 Tim. iii.)

9. And by this means the devil (that doth so oppose the Christian faith, and seduce men to heathenism
ed the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a year.

And this was matter of joy to all the Christians, nay, to the angels of heaven, who therefore praised and magnified the power of the Christian doctrine, which had cast out that eminent piece of hypocrisy out of the church, the doctrine of the Gnostics, which did really infuse that into Christians for which the devil is wont to accuse the servants of God falsely, and gave an essay of it in his charging of Job, ch. i. to wit, that in time of persecution they will deny and forswear Christ.

And the faithful, sincere Christians, Peter and Paul, and divers others, having the patience and constancy of Christ before their eyes, (who laid down his life for them,) and his frequent doctrines of taking up the cross and following him, resolved to do so as he had given them example and command; and this was a victory over Satan, and these instruments of his, the Gnostics, which would have seduced all the Christians from their constancy.

A thing much to be applauded and rejoiced at by all good men and angels. But upon this the devil was hugely enraged, to see his subtility, (the tail of this serpent, ver. 4,) the false doctrines and infusions of these heretics, thus miscarry; and therefore in that rage of his, knowing that if he did not bestir himself mightily, Christianity, prevailing in the purity and sincerity of it, would utterly be his ruin, and that suddenly, he set a-foot the persecution against the whole Christian church by Nero’s edicts in a sharp manner.

By this to revenge himself upon Christianity for the destruction of Simon, his beloved instrument.

And so not only at Rome, ver. 6, but in all other parts of the Roman empire, Christianity was persecuted, and the Christians forced to fly, some one way, and some another, (as they had been Acts viii. 1,) by which means they were by the providence of God kept safe for some while: (see ver. 6.)
time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And [f] the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

15. Meanwhile Satan used all means to pursue the Christians whither they fled, raising up persecutions from Nero against them in the provinces, by which he hoped to have utterly drowned and destroyed the church.

16. But these afflictions and calamities which the devil designed the Christians were diverted by the seditions raised by the Jews against the Romans, by which means it came to pass, that all the malice which was by Satan designed against the Christians, fell actually upon the Jews, under Vespasian and Titus, and so at that time the persecution of the Christians was necessarily cooled, and fell upon the Jews, their greatest enemies.

17. And this was a great vexation to Satan, to see Christianity thrive the better by this means, and therefore he set to his former design again, that of setting the emperors upon persecuting the Christians, viz. the pure orthodox of them that stood out constant in confession of Christ, and would not, for acquiring safety, join with the Jews or Gnostics, and comply with them. And this persecution now designed by Satan is that which fell out under Domitian, the subject of the next vision, ch. xiii.

CHAP. XIII.

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads [a] the name of blasphemy.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, when I saw the vision that I am now to set down, viz. concerning the execution of that design of Satan of bringing persecution on the Christians at Rome, ch. xii. 17. And here the first thing I saw was a beast, representing the heathen worship as it stood at Rome, rising out of the sea, as that is all one with the abyss or deep, that is, introduced among them by Satan, (see note [c] ch. xi,) and thriving and prospering by the strength and power of the Roman emperors; that heathen worship represented by this first beast, and the Roman empire by the seven heads, either as seven emperors, ch. xvii. 10, or else as referring to the seven hills of Rome, the seat of this idol-worship, usurping to itself that blasphemous title of being a goddess; and the ten horns, ten kings, noting those that complied with Rome in this defying of their emperors, and in the rest of their idol-worship, viz. the many kings that were by the Roman emperor set over other places, who therefore are said to have ten crowns.

8 river, ποταμός. 9 land, γῆ.
2. And this idolatrous, heathen worship, thus assisted by the power of the empire, began to be very cruel, and cannot sufficiently be expressed by one cruel beast; but having variety of all kinds of gods in it, from which it is represented by a speckled leopard, it exercises all the cruelty both of bear and lion, as was manifest by their persecutions of Christians. And to the sustaining of this beast (the idolatrous heathen worship) the devil (that laboured to destroy Christianity, ch. xii. 3.) contributed all his power and skill, did all that he could to hold it up by prodigies and by all other means.

3. And though one prime temple on one of the seven hills of Rome, the most stately of all the rest, and so called the capitol, from a Latin word signifying head, were burnt down by lightning, and esteemed to be smitten by God from heaven, and so idolatry conceived to have received a fatal blow; yet that was soon rebuilt by Domitian, the emperor of Rome, and that gave a great confirmation to idolatry among all that lived in the Roman dominions and took notice of it: (see note [k].)

4. And they worshipped the devil, who had thus upheld the heathen religion when the Jewish was destroyed, resolving from hence, that the God of Israel was not able to contend with their devils, nor his religion able to maintain itself against their idol-worship.

5. And hereupon the heathen idol-worship and worshippers began to despise all others, and to scoff at the God of Israel (and the heathen emperors to call themselves gods, for so Domitian did) upon the destruction of the temple at Jerusalem, concluding thence that that God of Israel was not the true God. And soon after this, Domitian began a persecution against the Christians, as those which opposed the heathen worships, and continued it about three years and a half, until his death.

6. And this same Domitian was very bitter against God, the church, and all Christians; in all this being a factor for the beast, or idol-worship.

7. And was permitted by God to persecute the Christians, and to suppress them wheresoever they inhabited, whether of Jewish or Gentile extraction: (see note [c] ch. x.)
8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 Hethat leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, set up the same idol-worship among them which was that they should make an image to the beast, which

8. And all the Christian professors within the compass of the Roman dominions were put to sore trials, and of them very many were wrought upon by this means, viz. the carnal, temporalizing Gnostics, which had not a mind to be martyrs and confessors for Christ, but rather chose to comply with idolatry than to suffer for Christ.

9, 10. And this persecution of his against the Christians was so sharp and unresistible, that (which is the thing that all Christians are concerned to take notice of) there was nothing left to the persecuted but the exercise of their patience and faith; the one, in bearing without resistance what befalls them; the other, in trusting God with their condition, and never revolting from him, or attempting to relieve themselves by secular arms; for as those are unlawful for subjects to make use of against the lawful power under which they are, though never so sharp or injurious to them, so would it prove, if it were used, but a means to bring more misery upon them.

11. The next part of this vision was the representing a second beast; by which is meant the magic and auguries and oracles of the heathen priests, which appeared to me to ascend out of the earth, or from under ground, as the oracles were wont to be delivered; and this beast had two horns, these men had two powers, by which they made themselves fit to be considered, doing of miracles and divination, wherein they had some resemblance of Christ the Lamb, but made use of these to all diabolical ends of cruelty, and delivered their oracles, as the devil was wont to do, in dubious forms.

12. And all this was made use of to advance idol-worship, which before had lost some reputation in the burning of the capitol, ver. 3.

13. And by these, great wonders were pretended to be done, even calling and bringing down fire from heaven; which is affirmed of Apollonius.

14. And by these and the like prodigies, shewed in several parts of the empire, they endeavoured to do, in the sight of the beast, saying to them that dwell on the earth, set up the same idol-worship among them which was that they should make an image to the beast, which

3 were not written from the foundation of the world in the book of life of the Lamb that was slain, ὁ γεγραμμένος ἐν οἴνωμαται τῷ βιβλίῳ τῆς ζωῆς τοῦ άρχον τοῦ ἐφαγμένου ἀπὸ καταβολῆς κόσμων. 4 If any man gather together a captivity, he goeth, ἐκ τῆς ἀλκημαστίας σωρέων, ὄρεις. 5 the Lamb, and he spake like the dragon.
had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the name of his name.

18 [5] Here is wisdom. Let him that hath understanding count the number of the beast: for it is Six hundred sixty-six: the foretelling of which ought to be looked on as an act of infinite wisdom in Christ, that sent this prophecy, and consequently to be attended to as such: or else, the finding this out will be matter of wisdom, a work of sagacity in any, and yet possible, when the time comes, to be observed; for the way of numbering here mentioned is that which is of ordinary use among men.

CHAP. XIV.

1. Here is another vision, or, another branch of the former. And methought I saw the Lamb, that is, Christ, on mount Sion, in the Christian church, and with him all those constant, pure Christian Jews, ch. vii, openly and constantly professing the truth.

2. And again methought I heard a voice from heaven, as the voice of many waters, &c., that is, the gospel preached aloud among the Gentiles, and a multitude of Gentile Christians (see ch. vii. 9.) a

3. And they sung as it were a new song

breath, πνεύμα.

makes, τοιεί.

that he may give them, ἵνα δῷ ὑμῖν ἀντίχριστος.
before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8. And thereupon admonishing all now to stand out firmly and constantly, to adhere to the true God and the Christian faith, in opposition to the heathen idolatry, which should now shortly be destroyed.

9. And as ver. 7. it was foretold that idolatry should suddenly be destroyed, so presently another angel, methought, brought news that it was done, that that whole impure city of Rome heathen, (under the title of Babylon, (see note [a] ch. xviii.) that old heathen, idolatrous city, that had lain so heavy upon the people of God, a numerous, populous city, and in each of these respects fitly expressing this,) was, that is, should speedily be destroyed, for advancing the hea-

1. living creatures, ζώων. 2. land, γῆ. 3. a firstfruit, ἀρχάριον. 4. good news to publish, εὐαγγέλιον εὐαγγελεῖαν. 5. She is fallen, she is fallen, Babylon the city, the great.
wine of the wrath, then worship, and persecuting all that would not of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels,

And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth.

And to that purpose there came a voice from heaven, saying, That there should now come a great trial indeed, (viz. in the times of Diocletian, that cruel tyrant,) and the persecutions should lie so heavy on the Christians within a while, that they should be they may rest from their labours; and their works do follow them.

And I looked, And presently, upon this vision of those and behold a white sharp persecutions, (which generally were means to call

6 bitter, or myrrhate wine, of the wrath of God, mixed, unmixed in the cup of his wrath. 8 engraving, see note [n] ch. xiii. 9 that are in the Lord, which die within a while, of the Lord, according to the visions of God. 10 with them, see note [m] ch. xiii.
cloud, and upon the cloud one sat like unto the Son of man, having on his head [a] golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had [g] power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bri-

down God's judgments on the persecutors,) methought I saw a bright, shining cloud, and one like Christ upon it, in a regal attire, with a sickle in his hand, (all this noting the judgments and excision of heathen Rome, which in respect of their cruelty against the Christians and their other heathen sins, was now, as a field of corn, ready for harvest.) And another angel called to him, and bade him proceed immediately to this excision, their sins being come to maturity, and having fitted them for destruction.

16. And he did accordingly, and this vengeance befell heathen Rome.

17. And another angel or officer of Christ's vengeance was sent out by him on the same errand; and methought he came from God in heaven, as out of the sanctuary, the place where incense is offered, (an effect of the prayers of the saints again,) with a sharp sickle in his hand, an emblem of excision.

18. And another angel came from the altar of burnt offerings, by which the wicked are represented, having the execution of God's wrath upon the wicked intrusted to him, and he cried aloud to him that had the sharp sickle, and bid him set about this work as if it were a time of vintage, cutting down the clusters of grapes of the vine of the land, that is, destroying this idolatrous, cruel city and people, as having filled up the measure of their iniquities, and being now full ripe for slaughter.

19. And accordingly it was done: these obdurate sinners, ripe for judgment, were terribly destroyed, cut down, and cast like ripe grapes into a winepress, the wrath of God falling sadly upon them.

20. And this extended not only to the city of Rome, but to other parts of the empire, wherein Christianity had been persecuted; and a most bloody slaughter there was among them.

11 is dried, ἐγερμένη.
CHAP. XV.

REVELATION. 519

dles, by the space of [4] a thousand and six hundred fur-
longs.

CHAP. XV.

1. And I had another vision concerning the judg-
ments of God upon heathen Rome, and methought I
saw seven angels with seven plagues, all which were
to come one after another, and between them to divide
the tragedy, and act all God's vengeance upon them.

2. And methought I saw a great multitude of pure,
zealous Christians, (the multitude noted by the sea,
their purity by glass, and their zeal by fire) that had
not yielded to the heathen terrors in any the least
degree, but continuing constant in their purity and
steadfast confession of faith. And they had in their
hands harps, such as were wont to be used in the
temple in God's service, called the musical instruments
of God, 1 Chron. xvi. 42.

3. And they sung to Christ the same song (or an-
other after that pattern) that Moses had done upon the
victory and deliverance out of Egypt, when the Egypt-
tians were overwhelmed in the sea, noting their ac-
knowledgment of God's goodness and mercy to them,
who now, they saw, would punish and destroy the
persecuting heathen emperors. And they magnified
the mighty and wonderful works of God, his over-
ruling power and fidelity in making good his promises
to the Christians, his servants;

4. And said, Now shall all the men in the world
be obliged to fear and dread thee, and withal to mag-
nify thy name. This is thine only work, O Lord; for
the nations of the world, the Gentiles, the Roman em-
pire, shall at length convert to Christianity upon the
sight of thy vengeance upon them who had crucified
Christ, both Jews and Romans.

5. And then methought I saw the holy of holies
opened, those great mysteries which had long lain hid,
revealed, that is, the decrees of God concerning the
Romans now ready to come forth.

6. And the sum of them was contained in seven
plagues or punishments upon the Roman empire,
brought out by as many angels in shining, glorious

1 was filled up, or, finished, τελεθη. 2 ruler of all things, ὁ ραντουπάρων. 3 holy
place. 4 holy place, see ver. 5.
clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

8. And the place where this vision seemed to be, that is, the sanctuary in heaven, ver. 5, was filled with smoke, as an expression and consequent of this fire of God's wrath and vengeance, which was like to prove so heavy, that the very representation of it was unsupportable, nobody could endure to come into the sanctuary whilst that was representing; noting that it would fall very terribly on all them that should come within the reach of it.

CHAP. XVI.

1 And the seven angels, the executioners of God's wrath, ch. xv. 6, being thus come abroad, methought I heard a proclamation coming out of the holy of holies (the place of God's exhibiting himself) addressed unto them, and appointing them to go and pour out those vials, that is, those judgments of God, upon the Roman empire: (see note [k] ch. xiii.)

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man.

3. And the second angel did likewise; and there fell great slaughters upon the city of Rome by the cruelty of the emperors, and on occasion of sedition, &c., and very great multitudes died thereby: (see and every living soul note [a].)

5 living creatures, ἐγγενή. 6 should be finished, τελεσθήσεται. 1 holy place: see note [a] ch. xv. 2 land, γῆ. 3 boil, ἄκοντι.
4. And the third angel did likewise; and he thought his vial fell on the other cities and provinces of the empire, and a great deal of war followed, (see note [a],) and a multitude were slain there also.

5—7. And this angel that poured out the vial upon the waters, ver. 4. God’s judgments on those other cities and provinces, did it as a just judgment on them for the blood of Christians that had been shed by them, and as an act of pity and relief to the persecuted, whose persecutions ended by this means: and so it was acknowledged by the souls of those that had been slain by them: (see note [e] ch. vi.)

8. And the execution of the fourth angel was by bringing a great drought and famine on the empire, such as was in Maximinus’s time.

9. And though this famine tormented them exceedingly, yet were they so far from repenting or amending their ways, from receiving the faith of Christ, that they railed at the Christian religion as the author of all their miseries, and so were more aliened from it: (see note [c].)

10. And the fifth angel’s vial was poured out, not upon the persons of men, but upon the government itself, which was sore afflicted and distressed (see Jer. xiii. 16, where for darkness the Targum reads tribulation or affliction) by the invasion of the barbarians, and the emperors were much troubled at it, but could not help it.

11. And as before, ver. 8, so now again, these invasions of the barbarians were imputed as a punishment inflicted on them for the permitting of Christianity, and so made them set themselves more violently against the Christians: so far were they from reforming or mending by this means.

4 Or, pitiful, or, holy: for the most and best copies read ὅσιος, not ἁγιός. 5 these, ταῖνα: see note [b]. 6 ruler of all things, παντοκράτωρ. 7 to it, τοῦτο. 8 scorched greatly, or, a great scorcher, ἐκκαμματισθέντας καθισμα γέφυρα. 9 throne. 10 boils: see ver. 2. 11 from, ἐκ.
And the sixth angel poured out his vial upon the great river [E] Euphrates; and the water thereof was dried up, that the way of the kings [F] of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together in a place called in the Hebrew tongue [A] Armageddon.

And the seventh angel poured out his vial into the air, (noting a decree of heaven now to be executed on the earth,) and presently, methought, I heard a proclamation come out of the holy of holies, from the throne of God, denoting the going out of God's decree, which was delivered in these words, It was, or hath been; that is, Heathen Rome is now destroyed. (And this was after, in Honorius's time, as will be more fully set down, ch. xvii.)

12 And the sixth angel poured out his vial upon the great river [E] Euphrates; and the water thereof was dried up, that the way of the kings [F] of the east might be prepared.

13 And methought I saw three diabolical spirits, like the frogs of Egypt, one coming from the devil, another from the heathen worship, and the third from the false prophet: 1. the response of the devils raised by Maxentius's command; 2. the encouragement of the augurs, or, heathen priests, that divined by entrails; 3. some false predictions out of some passages of the Sibyls' writings.

14. And all these were made use of to deceive Maxentius, and give him confidence that he should prosper in his tyranny, and holding out against Constantine, which was the occasion of Constantine's setting upon and destroying his army, of his entering Rome, and of that blow that befell idolatry by this means.

15. (Such unexpected, sudden changes as these, such secret, undiscernible proceedings of God's providence, may in all reason be admonitions to all to be watchful, and not to comply with the present prevailing power in any unchristian or uncomely manner, lest, when they have done so, that which they have designed as their greatest security be indeed their greatest danger.)

16. And these evil spirits excited him and engaged him and all his armies in a fight, wherein they were utterly vanquished and destroyed: (see note [c].)

17. And the seventh angel poured out his vial into the air, (noting a decree of heaven now to be executed on the earth,) and presently, methought, I heard a proclamation come out of the holy of holies, from the throne of God, denoting the going out of God's decree, which was delivered in these words, It was, or hath been; that is, Heathen Rome is now destroyed. (And this was after, in Honorius's time, as will be more fully set down, ch. xvii.)
CHAP. XVII.  REVELATION.  523

18. And methought there were thunders and lightnings and an earthquake, such as never had been known before, denoting this vast change, (the greatest of any,) that now was by this means wrought in the world.

19. And Rome being at this time of Honorius divided into three parties; one, heathen; a second, orthodox; a third, heretical, impure, (see note [e] ch. xvii,) wicked Christians; this brought in Alaricus, and by that means destruction on all heathen Rome. And thus was God’s just vengeance executed upon them.

20. And as it is ordinary for islands and hills to be removed by earthquakes, so now the maritime towns and strongholds were destroyed by this incursion of the Goths.

21. And this judgment fell upon them most visibly and discernibly from heaven, and withal in a most heavy, unsupportable manner; and yet, after this, such obduration of heart possessed them of the heathens that survived these judgments, that they were the more obstinate in their idolatrous, heathen courses, and still railed at the Christians as the authors of all these miseries that befell them.

CHAP. XVII.

1. And another vision I saw to the same purpose. One of those executioners of God’s wrath came unto me, saying, I will shew thee the vengeance that is ready to befall the imperial dignity of Rome, fitly entitled the great whore, (great in itself, and whore for their impieties against God, their worship of many heathen gods, directly owning that title, as an harlot is she that takes in many others instead of the one husband,) sitting, that is, ruling, over many waters, that is, much people, having many nations under her dominion.

2. From the power and authority whereof, many other kingdoms (see ch. xiii. 14,) have been confirmed and fortified in their idolatrous courses, and had

19. such an earthquake so great, τρακτάτης σεισμός οβην μέγας.  20. Babylon the great, Βαβυλονὶς ἡ μεγάλη.  21. the bitter wine of his wrath: see note [e] ch. xiv.  22. And the hail about the weight of a talent descends out of heaven upon men, Καὶ χιλιάδις μεγάλῃ ὡς ταλανταίᾳ καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἄνθρωπους.
inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand committed therein.

5 Which being so frequent, and acknowledged in their secret devotions, are best described by the word mystery, which was the word which the Greeks used for their uncleanest meetings, and by Babylon, (see note c ch. xiv, and note a ch. xviii,) which of old was famous for these, and so destroyed. From hence came all the idolatry of the other cities: (see ver. 2.)

6 And beside her idolatries and uncleanness, she was represented as a great persecutor of Christians, (see note d ch. i.) At this sight of a woman thus represented in all glory, and then drunk with blood, and vomiting it out, I was much astonished.

7 And the angel that shewed it me, ver. 1, told me the interpretation of it, viz. that it was designed by God to represent the Roman heathen power, the seven hills on which it was built, and the ten kings confederate with it.

8 And the scarlet beast, ver. 3, on whom this power is seated, and which blasphemeth and defieth the God of heaven, that is, the person of the emperor, in whom this power is vested, at the time to which this part of the vision refers, (see note a,) is one which was in power, but at this point of time, that is, after Vespasian’s return out of Judea, was out of it, but shall come to it again, sent, as it were, out of hell, to persecute the Christians. And when he, that is, Domitian,
thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast [d] that was, and is not, [e] and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And [f] there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that had promise, that Christ should be King of kings, &c.

15 And he shall have delivered up the empire again to Vespasian, upon his return out of Judæa, and for some years become a private man again; this shall be matter of great admiration and astonishment to all that are not Christians, wheresoever they are, seeing by this means that the persecutor of Christians is gone out of power, (and when he comes in again, shall not continue long, but himself be cruelly butchered, ver. 8. and 11,) and Vespasian, a favourer of the Christians, but destroyer of the Jews, is come in again, even while Domitian was alive; which made it the more strange.

9. This is the meaning of the riddle; The seven heads are the seven hills, which are so famously known in Rome.

10. And beside, they denote the seven kings or emperors thereof, (that have had any thing to do with the Christians,) which are here to be numbered from the time of the beginning of these visions till this of the writing of them: of them five are dead, all of violent deaths, poisoned, or killed by themselves or others, viz. Claudius, Nero, Galba, Otho, Vitellius; one then reigned, viz. Vespasian; and a seventh was not yet come to the kingdom, viz. Titus, who, when he should come to it, should reign but two years and two months.

11. And Domitian, described ver. 8. as he that was, and is not; that is, one that in Vespasian’s time, while he was busy in other parts, exercised all power at Rome, and was called emperor, is the eighth, that is, comes to the empire after those seven, being the son of one of them, to wit, of Vespasian, (in whose time also he held the government of Rome,) and this a wretched, accursed person, a cruel, bloody persecutor of the Christians, and shall be punished accordingly.

12. As for the ten kings of the barbarous nations, noted by the ten horns, ver. 3, those which (though after, ver. 16, they shared the Roman empire, yet) as yet had not done so, had no kingdom as yet within the Roman territory, they for a small time complied with the Roman power.

13. And did as the emperor did, persecuted the Christians in their territories.

14. And having done so, they shall ere long be lords, and King of kings: and they that promise, that Christ should be King of kings, &c.

3 although it be, καίστε ἐστίν. 4 sense, πούς. 5 they are, εἶσιν.
are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

that is, that kings and potentates should be subdued unto him, and (according to the reasonableness of it) that the Christian faith consisting of nothing but patience and perseverance under persecutions, without any resisting or rebelling against the persecutors, should at length approve itself to kings and potentates, and prevail upon them to embrace the faith of Christ.

15, 16. And he saith unto me, The waters, that is, the people of several nations, that were under the Roman emperor so lately, and the ten kings of those nations that had no power or kingdom within the Roman territories, ver. 12, shall invade the Roman empire, and at length spoil the city of all the bravery, and deprive them of many of their former dominions, and set the city (a third part of it, ch. xvi. 19.) on fire: (see Procop. Vand. lib. 1.)

17. And all this an eminent act of God's providence, both that all those nations should first confederate with the Romans, and also that they should now break off, and execute God's vengeance upon them.

18. And the woman which thou sawest is the Roman power, which hath many princes under her, or the empire of Rome and the world.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

2. And he cried aloud, that all might hear, saying, That great heathen city, so like Babylon of old for greatness, populousness, heathenism, luxury, oppressing the people of God, is now destroyed, fallen from that eternity it dreamed of, and is now overrun with barbarians, (so scorned before and hated by them,) that is, Goths and Vandals, &c. as with satyrs and owls, Zim and Ohim, &c.

6 to do his pleasure, and to make one decree, or, edict, καλοῦσιν τὴν γραμμὴν ἄδροι, καὶ καλοῦσιν μιᾶν γραμμήν. 7 hath the kingdom, ἔχουσα βασιλείαν. 1 an angel, ἄγγελος.
3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and [6] she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

3. And this is a most just punishment of her foul idolatries, which she hath infused into other nations as far as her power extended, and of her great pride and luxury, the expenses laid out on which were the enriching of the merchants of other nations, which brought in fuel to the feeding, materials to the supporting of it.

4. And another voice, methought, I heard, warning all Christians to come out of her, that is, first, to abstain strictly from all communicating with her sins, (contrary to what the looser sort of Christians did;) and, secondly, to depart out of the city, (as the emperor Honorius and the bishop Innocentius did to Ravenna, at the time of Alaricus's siege;) and thirdly, to fly to the Basilica, or Christian church, at the time of plundering or destroying Rome, (as the Christians did,) as the only way of rescuing them from the destruction.

5. For the voice or cry of her sins is come to heaven, and now the vengeance is come upon her.

6. Now she shall be paid for all her provocations, and as she hath meted to others, (the Christians persecuted by her,) so shall it be by the Goths, &c. meted to her with advantage; she hath mixed a poisonous cup, a mixture of wine and myrrh, in seducing some and persecuting others, and now she shall have twice as much bitterness provided for her.

7. For all her pride and luxury and haughtiness and blasphemy in calling herself eternal, and pronouncing that she should never be subdued, (see Isa. xlvii. 7, 8,) now she shall see she is mortal, and subject to be overthrown as well as others.

8. For as a punishment of her pride and huge opinion of herself, that she should reign for ever, on a sudden, all together shall an huge destruction come upon her, a plague, a slaughter, and a famine, and a burning of the city, a third part of it, ch. xvi. 19, and xvii. 16, (see note [c] ch. xvii,) and all this a visible judgment of God upon her, in whose hands are all the creatures, ready pressed for his service, to execute his vengeance on his enemies.

2 the bitter wine: see note [c] ch. xiv. 3 by the power of her pride, ἐκ τῆς δυναμεως τοῦ στράτους αὐτης: see note [c] 1 Tim. v. 4 mingled, mingle, ἀφροσῦνε, ἀφρασσε. 5 In as much as, ὡσα. 6 behaved herself proudly: see ver. 3. 7 burnt, κατακαυθεπται. 8 for it is the strong, δει λαχυρον.
9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and [c]slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed of thy luxury and bravery, thy epicurism and thy

9 with her, and dealt proudly, μετ’ αὐτῆς, καὶ στραταρχεῖας, ver. 3. 10 weep, κλαωσι. 11 freight, γαλαύον. 12 freight, ver. 11. 13 of fine linen, and of purple, and of silk, and of scarlet, βύσσυαν, &c. 14 sweet wood, βύσσυν. 15 Or, stones: for the King’s MS. reads λίθου. 16 of horses and chariots. 17 of bodies and the souls. 18 the harvest of the desire of thy soul, ἡ ἐνθρά τῆς ἐνθυμήματι τῆς ψυχῆς σου.
from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, "What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and thou holy apostles and prophets; for God hath avenged you upon her.

21 And a mighty wind swept over the sea, saying, "Thou great city, shalt thou not also thou die!

22 And the same is the case of the mariners, whose wealth is in the sea, there being now no occasion of such resort to this place.

23 And therefore they bewail her former greatness, and their own loss in her destruction;

24 And shall admire the suddenness and unexpectedness of it: (see note [f] ch. xvii.)

25 But as this is matter of bewailing to all these, so is it of rejoicing to the angels and saints in heaven, to the apostles and rulers of the church, the persecuting and slaying of whom is it which is thus punished upon her.
angel took up a stone as big as a millstone, (denoting this city,) and threw it into the sea, and expressed his meaning in so doing to be, that he might represent the desolation of that city, and its great change, both from its being the harbourer and promoter of heathen worship and the seat of the empire, ver. 14: (see note [b].)

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for all the merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

25 And the lamp, λύχνου.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

1. Another vision I received much to the same purpose with the former; but differing in this, that the former looked especially on the city of Rome, and the luxury and pride of the inhabitants thereof; but this looked especially on the heathen religion there destroyed, and exchanged for the Christian, but that not all at once, but by several steps and degrees: and first, methought, I heard a multitude of Christian people (employed like the saints and angels in heaven) singing of hallelujahs, praises and thanksgivings to God, as to him who had wrought great mercies for them;
2. Magnifying his fidelity to themselves, and his just vengeance on the idolatrous persecutors that had debauched so many to their courses, and shed so much blood of Christians;

3. And again triumphing in this act of God’s, that this was like to be a fatal, irreparable blow to the Roman idolatry.

4. And the bishops, or representatives, or governors of the Christian church in Judæa, ch. iv. 4, and proportionably to them, all other bishops, and the four apostles, formerly mentioned as the planters of the Christian faith in Judæa, ch. iv. 6, and two of them now in Rome also, Peter and Paul, gave their acclamations to those hallelujahs.

5. And all Christians in the world, of what quality soever, were admonished of their duty and obligation to do so too.

6. And that admonition was presently answered with the acclamation of all the nations (that is, Christian people in them) over all the world, thundering out hallelujahs to God for this illustrious enlargement of the kingdom of Christ, the conversion of that thundering, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Which is, as it were, the marriage of Christ to a lovely spouse, his church, (and so matter of rejoicing to all that hear of it, John iii. 29,) which should now be adorned as the priest entering into the sanctuary under the law, to note the liberty and the privileges which should be bestowed on the church by the emperor Constantine.

9. And an angel bade me take notice of this, as of the blessedest, happiest change that ever was wrought ed are they which in the world, and happy he that should be a spec-
are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven attended him in a glorious and splendid manner.
ven followed him
upon white horses,
clothed in fine linen,
white and clean.

15. And out of his
mouth goeth a sharp
sword, that with it
he should smite the
nations: and he shall
rule them with a rod
of iron: and he tread-
eth the winepress of
the fierceness and
wrath of Almighty
God.

16. And he hath
[b'] on his vesture
and on his thigh a
name written, KING
OF KINGS, AND
LORD OF LORDS.

17. And I saw an
angel standing in the
sun, (noting the clearness of the vision now delivered,) and he called to all the birds of prey, Goths and Vandal,
s, &c. that they should come, as to a feast, to this
judgment of God upon these idolaters, (noting the
great slaughter which was now foretold, to which
vultures do betake themselves out of a natural sanc-
tivity, as Job saith of the eagle, Where the slain are,
there is he.)

18. And telling them that there should be abundant
prey for them, an huge destruction.

19. And the idol-worship set up at Rome, and under
her dominion, set itself to persecute Christianity.

20. And the Roman idolatry, and the magic, and
auguries, and the divinations of the heathen
priests, that had deceived the carnal Christians so
far as to consent and comply with the heathenish
idolatry, were to be like Sodom and Gomorrrha,
with which he de-
utterly extirpated: (see ch. xiii. 11, and note [g].)

6 bitter wine, and of the wrath of God, the ruler of all, οἷος τοῦ θεοῦ, καὶ τῆς δργῆς τοῦ
Θεοῦ τοῦ παντοκράτορος. 7 rulers of thousands, χιλιάρχων.
ceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

21. And the rest, that is, all the secret idolaters, were swept away in the same destruction also, (for thinking that these armies against Rome would be favourable to any more than to the orthodox, pure Christians, they then thought it a fit time to discover themselves, but strangely miscarried in it, the Christians that fled to the basilica, or temple, being the only persons that found deliverance, see note [f] ch. xvii,) and so all their idol-worship was destroyed, (which is the sum of this chapter.)

CHAP. XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

1 And I saw another representation, by which I discerned what should succeed the conversion of heathen Rome to Christianity, viz. a tranquillity and flourishing estate of Christianity for some time, though not for ever. And first, methought, I saw an angel coming from heaven, a token of very good news at this time and elsewhere, (as sometimes of judgments from God,) with the key of hell and a great chain in his hand, (to signify what follows, ver. 2, that Satan should now be shut up and chained.)

2 And he apprehended the devil, that is set down under the title of Satan and the dragon in former visions, ch. xii. 9, and bound him for the space of a thousand years, noting the tranquillity and freedom from persecutions that should be allowed the church of Christ from the time of Constantine's coming to the empire.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the wit-
ness of Jesus, and as if all that had died for Christ, and held out con-
stantly against all the heathen persecutions, had now
been admitted to live and reign with Christ, that is,
to live quiet, flourishing, Christian lives here, for
that space of a thousand years, ver. 5.

5. As for the old idolaters or Gnostics, there was
nothing like them now to be seen, nor should be till
the end of this space of a thousand years. This is it
that is proverbially described by the first resurrec-
tion, that is, a flourishing condition of the church
under the Messias.

6. And blessed and holy, that is, safe (separate
from all danger) are all they that are really in the
number of those that partake effectually of these
benefits, who, as they are rescued from those de-
structions which the Roman tyranny threatened them
with, which is the interpretation of the second death,
so they shall now have the blessing of free, undis-
turbed assemblies for all this space: (see note [d] ch. i.)

7. But after this space, the sins of Christians pro-
voking God to it, this restraint being taken off from
Satan, he shall fall a disturbing the Christian profes-
sion again. (This fell out about a thousand years after
the date of Constantine's edict for the liberty of the
Christian profession, at which time the Mahomedan
religion was brought into Greece, a special part of
the Roman empire.)

8. And then shall he set about the seducing of
men in all quarters to the Mahomedan or other
false religions, particularly Gog and Magog, the in-
habitants of those countries where the Mahomedan
religion began to flourish, to engage them in vast
numbers in a war to invade and waste the Christian
church in Greece, &c.

9. And accordingly, methought, they did; they
went in great numbers, and besieged and took Con-
stantinople, that city so precious in God's eyes for
the continuance of the pure Christian profession in it,
and known among the Grecians by the name of new
Sion; and in the chief church there, called the church of
Sophia, they set up the worship of Mahomet, (just
two hundred years ago.) And those that did so are
in their posterity to be destroyed; (and though it be
not yet done, it is to be expected in God's good time,
when Christians that are thus punished for their sins
shall reform and amend their lives.)

5 corners of the land, γωνίας τῆς γῆς.
10 And the devil, methought, that wrought in them, that stirred them up, was remanded and returned again into his prison, and this empire of his was again destroyed, as the idol-worship of the heathens, and the magicians, sorcerers, augurs, and heathen priests before had been.

11 And after this, in another part of this vision, I saw, methought, a throne set up in great splendour and glory, and Christ in majesty sitting thereon, very terrible, and a new condition of all things in the world was now to be expected. (And so that which was the design of all these visions, (sent in an epistle to the seven churches, to teach them constancy in pressures,) is still here clearly made good, that though Christianity be persecuted, and, for the sins of the vicious professors thereof, permitted oft to be brought very low, yet God will send relief to them that are faithful, rescue the constant walker, and destroy the destroyer, and finally cast out Satan out of his possessions; and then, as here, come to judge the world in that last eternal doom.)

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

4 Or, the throne: the King's MS. reads τοῦ θρόνου. 5 hades. 6 hades.
CHAP. XXI.

1. And for a clearer representation of that flourishing estate of the Christian church for a thousand years, ch. xx, (to which was annexed, as in a parenthesis, in a few verses, the rise and success and destruction of Mahomedism, at the end of the third verse, and from ver. 7. to ver. 11, and to that again, the day of the last doom, from ver. 11. to the end of the chapter,) there was further represented to me a most eminent, illustrious change, a kind of new world, all the idolatry, &c. that was before, being done away.

2. And I saw visibly, methought, another Jerusalem coming down to be here upon the earth, set out in a very beautiful, glorious manner, such as brides appear in, (see ch. xix. 17,) that is, the Christian church in as much solemnity of serving and worshipping God, as in the Jewish temple at Jerusalem had been; and that was upon Constantine's receiving the faith, and setting out his edict for Christian religion: (see ch. xx. 4.)

3. And I heard an acclamation out of heaven given to this appearance, signifying it to be the Christian church now solemnly espoused to Christ, which he will consequently protect and defend (see Ezek. xxxvii. 27.) as long as they faithfully adhere to him.

4. And all persecutions, and pressures, and putting to death, and banishing, and punishing for religion, which was before so ordinary, and all inconvenience or incommodation by being Christians, were done away.

5. And God owned this great change [all become new] (as the return from captivity is called a new thing, Isa. xliii. 19.) as an act of his special providence, and bid me take notice of it as a thing of prime eminent importance and concernment, and as a decree of his that it should certainly come to pass.

6. And he further said unto me, Here is an end of the former state of idol-worship, persecution, &c. (see ch. xvi. 17;) or, This I have done by my eternal power; and now every one that will, shall have a free exercise of Christianity, without any thing done by him to purchase or contrive toward it, without any thing of inconvenience suffered by it.

1 Or, I saw the sea no longer: the King's MS. reads τὴν δὴ λακάσαν ὅπως ἔδωκαν ἐκ τοῦ θρόνου. 2 from the throne: the King's MS. reads ἐκ τοῦ ὀμού. 3 God with—Θεός μετή. 4 and he shall be God with them, their God, καὶ αὐτῶς ἐν Θεῷ ἀναλαμβάνει μετή ἀναλαμβάνει, Θεός αὐτῶν. 5 every tear, τὰς ἐκκεντρίσσεις. 6 Or, I have been (that is, have, and am, and will be) Αλφα— for others read γέννησαν τῆς Α. 
7. He that continueth constant unto the Christian rule shall have all felicity in this world in doing so, (shall not now pay so dear for it as before they were wont, in times of the prevailing of idolatry,) and live in the church, my family, as the son with the father, in all freedom and safety.

8. But for the false, apostatizing, cowardly Gnostics, notable for so many ill qualities, abominable villainies of lust, bloodiness, persecuting of the orthodox, pure Christians, adultery, sorcery, idol-worship, deep dissimulation, and lying and falsifying, yea, perjuries, and all such as they were, they shall utterly be turned out of the church, (see note [d] ch. xx,) not to appear any more among the Christians.

9. And one of the seven angels that had the seven vials of the last plagues, ch. xvii. 1, that is, the executioners of judgment on Gentile Rome, came to me, and said, Come, and I will shew thee that Christian church, which, by those former destructions wrought upon heathen Rome, is come out of the persecutions into a flourishing condition.

10. And methought I was carried unto the top of a great mountain, and there was shewed this Christian church, (called a city upon an hill, Matt. v. 14,) mentioned before under the title of the new, as here of the holy Jerusalem, (holy in respect of order and discipline for holiness of living,) and that glorious, beautiful, flourishing state bestowed on it by God, ver. 1.

11. Having God's presence most particularly and remarkably with it, ver. 3, note [e], (see note [c] John i,) and all the beauty and lustre and bright shining of Christian doctrine consequent thereunto;

12. Having a great high wall, noting the faith of Christ, or doctrine of the gospel, by which it is encompassed, and all enemies, heretics, &c. excluded, and twelve passages of entrance thereinto, that is, universal admission afforded to all that would forsake idolatry and come in, and the bishops of the church with power to admit and shut out, and the names of the twelve tribes written on them, noting them to be as the governors of the tribes, Matt. xix. 28, that is, rulers of his church, this new Jerusalem.

13. And these entrances, three toward every quarter, noting the coming in of men from all quarters of

7 God to him, and he shall be a son to me, αυτῷ Θεὸς, καὶ αὐτὸς ξωτάς μου ὁ υἱός. 8 cowardly and unfaithful. 9 lies, ψεύδεται. 10 that looketh like crystal, κρυσταλλοσκοτ. 11 portals, πύλαινας.
on the south three gates; and on the west three gates. the world now to the faith of Christ, or doctrine of the gospel, and their baptism, the sacrament of admission of all, performed by a threefold immersion and profession of faith in the three Persons—Father, Son, and Holy Ghost.

14. And the wall which encompassed the city, (as that Ezek. xl. 5. round about the house,) that is, the Christian faith or doctrine, was built or founded upon the preaching of the twelve apostles of Christ.

15. And that angel with me had a reed in his hand, ch. xi. 1, to measure all these, and give the dimensions of each, as things that were like to continue for long use, (whereas that which was likely to be soon taken away was not to be measured, ch. xi. 2.)

16. And the city or church being in the figure of a cube, (an equable, stable figure,) having every way the same dimensions, was both in length and breadth twelve thousand furlongs, (by the length noting the duration of it, by the breadth the extent of its circuit;) and the height was equal to the length and breadth of it, noting the flourishing condition of it equal to the extent and duration.

17. And the wall (that is, the Christian faith or doctrine) which surrounded and enclosed the city was an hundred forty-four cubits in compass, that is, twelve times twelve cubits, allowing an equal proportion to every of the twelve apostles (the foundations of this wall, ver. 14,) in the planting that faith, building that wall. And the rod, ver. 14, by which he meted all this, was a pole of six foot long, equal to the stature of the angel that appeared to me, that is, of a man, Ezek. xl. 3.

18. And the matter of which this wall was made was jasper, a very precious and durable stone, (see ch. iv. 3,) noting the several ingredients in the Christian faith to be such, precious precepts, (a gracious yoke,) promises of great fidelity, sure to be performed, and such as all eternity is concerned in; and the church itself a society of holy men, observable for sincere, conspicuous purity, such as God, who sees to the bottom of the heart, acknowledges and approves, and such as men may behold and glorify God for them, in both respects expressed here by gold and glass: gold in respect of the purity and value in the sight of God; and glass in respect of the transparency of it, discernible both to God and man: (see Tobit xiii. 16.)

12 the measure, μέτρον. 13 an angel, ἅγγελος.
19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysoleye; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacint; the twelfth, an amethyst.

20 The apostles, which planted this faith, were represented in a most glorious manner, by all the most precious things imaginable, (see Tobit xiii. 17, and Ezek. xxviii. 13,) the several intimations of each of which might have somewhat of propriety to each of the apostles, but will hardly be appliable with any certainty, but all together certainly note that which is most precious, and signify their memory (as themselves in their lifetime) to be such in the church of God, and any thing that was taught by them to be accepted with veneration.

21 And the governors of the church, which had the power of admitting into the church, or casting out of it, ver. 12, were each of them represented as very estimable, precious persons; and the streets of the city, that is, the assemblies or congregations of Christians in the church, were like gold and glass, (as before, ver. 18,) for purity of life and conspicuousness of it, and even to God, that looked through the bottom of it, approvable.

22 And there was liberty to serve God in every city and place, and not as it was wont among the Jews, only at Jerusalem, but wheresoever Christians met together, or in every man's own recess, they offered up prayers to God, and God in Christ was in the midst of them, especially in the Christian churches set apart for God's peculiar service in every city and town, and not only in some one place for all to resort to.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it; and kings of the earth do bring their glory and honour into it.

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23. And there was no need of sun and moon, new ways of revelations for the enlightening this church; for God, by coming down and pitching his tent (being in our human nature present here) upon the earth, hath planted the faith entirely, and so his doctrine is the full light of his church, the rule of all our faith, and so there is no need of any additions or new revelations.

24. And all the people of the world that come to any sense of their idolatries and sins by all God's judgments fallen upon them, shall be content to live strictly according to this rule, (see Isa. lx. 3,) and the kings of the earth, (see Isa. xlxi. 23,) the highest in all sorts of power and learning &c., will submit themselves to it, and be glad to be members of the church, and do their best to support it, and endow it with the riches of this world.
25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

CHAP. XXII.

1. And in the same vision I further saw, by the angel's shewing me, or pointing to it, a font or baptistry, to which they that were admitted were bound to undertake all purity of living; and the power of admitting to that was intrusted to the governors of the church, by Christ communicated to them.

2. And I saw also a place for Christian assemblies; and betwixt that and the font was the tree of life planted, noting these two to be great obligations, and advancers of pietie in men's hearts, such as should bring forth all manner of fruits of holiness at all seasons. And the visible outward profession and form of piety in the church (perhaps discipline and government and ceremonies instituted in it) were to be of great use, as to attract others and bring them into the church, so to keep men in a good healthy state of soul, or reduce and restore them that are fallen from it.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.

4. And there shall be no night there; and the kings of the earth do bring their glory and honour into it: and there shall be no more thievery, neither shall a lie be spoken, for the Lord God almighty and the Lamb shall be the light thereof, and the temple of God shall be with them, and his God shall be with them, and he shall be their God, and God shall be with them, and shall be their God.

5. And in this church of Christ there shall be no more sadness or darkness, no want of refreshment or

16 and a lie, πρακτικός. 1 thereof, and of the river, on this side and on that was the tree of life bearing twelve fruits, yielding— 2 any accursed thing shall be there no longer.
and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith

3 suddenly, ἐν τῇ ἡμέρᾳ.
unto me: Seal not, shut not up this prophecy, (as sealing is opposed to leaving open and legible, Isa. xxix. 11;) lay it not up as a thing that only future ages are concerned in; for the time of the completion of a great part of it is so immediately at hand, that it is fit the prophecy should be open, for all to see and to observe the completion of it.

11. And now the bad and good shall come to receive their sentence: there remain not now any more seasons of working changes on any, but he that is now an impenitent persecutor of Christianity, an impenitent, carnal Gnostic, is like suddenly to be taken and dealt with accordingly; and, on the other side, he that hath held out constant for all those terrors and persecutions and deceits of carnal sins, is suddenly to receive the fruits and reward of it.

12. And I shall not now make any longer delays, (as hitherto hath by some been objected against the fidelity of my promises, 2 Pet. iii. 9,) but hasten to reward every man according to his works, both good and evil.

13. I am the eternal God, that have descended so low to the very death of the cross, and having been myself tempted, am sure not to leave you in calamities; I am able to perform my promise, and shall not by any means be hindered from it.

14. Thrice happy are they that receive the faith of Christ, and live according to those rules of piety mentioned, ver. 2, and live quietly and Christianly in the church.

15. Out of which all profane wicked persons are to be ejected; such are the Gnostics, who cannot be better compared than to dogs, for biting and tearing the orthodox constant Christians, and are over and above sorcerers professed, and guilty of all filthy pollutions, bloody-minded, guilty of idol-worship, and hypocritical, treacherous persons, (see ch. xxi. 8,) and so are but false, equivocal members of Christ’s church, and shall have no part of the benefit of Christians.

16. I Jesus have sent unto thee my angel to testify unto you these things in the churches. I am the root and the offspring of Da-
vid, and the bright and morning star.

David, (and therefore can bring down the mightiest kings, as David did,) The star that ushers in the day, all lightness and cheerfulness into the world: (see note [6] ch. ii.)

17. And the Spirit of God that dwells in the church of Christ, and adorns and sets it out, fits it as a bride for Christ, and the church, the bride itself, calls to every man to consider his own safety, so far as to make haste to come into the number of these faithful servants of Christ. And let every one that heareth these visions say the same, seeing the important advantages of it, and dangers of the contrary; and whosoever will, may have a cheerful admission to it, and to that refreshing assistance of grace and pardon of sin that is reached out there.

18. As for all those to whom this prophecy shall come, I conjure them all that they change not a tittle of it, and withal that they look upon it as the last authoritative prophecy that is likely to come from heaven, to be a rule of faith to the church. What is here said is decreed and settled immutable; no man shall be able to avert it; and whosoever shall go about to infuse any other expectations into men than what are agreeable to these visions, God shall bring on him the judgments that are here denounced against God's greatest enemies.

19. And so in like manner, whosoever shall derogate any thing from the authority of this prophecy, or take out any part of it, or occasion men's not receiving the admonition of Christ here contained, in every part thereof, God shall cast him off, throw him out of the church, account him incapable of all the blessings which are here promised to the faithful Christians.

20. Christ that sent these visions affirmeth assuredly that he will speedily set to the execution of what is contained in them, (see note [6] Matt. xxiv.) and that infallibly. And the writer hereof in the name of all faithful Christians gives his acclamation: Be it so, Lord Jesus, be it so.

21. I am now to conclude this epistle to the seven churches in the solemn form of apostolical salutation; The grace, mercy and goodness of our Lord Jesus Christ be with you all. Amen.

10 Or, tree: the King's MS. reads ξύλων.