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 ἐν ὑψίστω Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.
Χριστὸς γεννᾶται, δοξάσατε,
Χριστὸς ἐπὶ γῆς, υψώθητε,
Χριστὸς ἀπ' οὐρανοῦ, ἀπαντήσατε,

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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, separated from him to be an apostle, authorized and set apart unto the gospel of God,

1 (Acts xiii. 2.) to that office of preaching the gospel, (which God had promised by the prophets that it should now be revealed to the Gentiles as well as Jews, to all the world by the ministry of the apostles,) Concerning the Messias, the Son of God, by him sent into the world, (who according to the flesh was born a Jew, of the stock of David, but according to the spirit of holiness, or in respect of that other nature in him, called his eternal Spirit, Heb. ix. 14, to the flesh; (far above all that is flesh and blood,) that, I say, which shone in him most perfectly after, and through and by his resurrection from the dead, a Cor. xiii. 4, declaring 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 to whom accordingly, as to a Son, all power was given by the Father,) even Jesus Christ our Lord:

2 By whom we have 5. Who hath afforded me the favour or honour to received grace and be sent as apostle of the Gentiles to all the nations of

1 called, or, special apostle, ἅγγις ἀπόστολος: see note [c] Matt. xx. 2 born, γενόμενον.
3 demonstrated, or, defined the Son of God in power, τοῦ θεοτόκου υἱὸς Θεοῦ εἰς δύναμιν.

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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])

7 To all that be in Rome, beloved of God, 5 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 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole 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.
5 the called saints: see ver. 1.
6 how incessantly, ἀκολούθητι. 7 requesting always in my prayers, προσευχῇς ἐκ τῶν προσευχῶν μου ἔχωμεν.
8 that I may come unto you, ἐλθεῖν πρὸς ὑμᾶς.
CHAP. I. ROMANS.

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 from faith to faith: as it is written, The just shall live by faith.

18 I count myself obliged to do whatsoever I can (either in the preaching of the gospel or confirming them which have received it) to all sorts of men in the world, both those of the churches in Asia, Ephesus, &c. which are in Greece, and others which are most distant from them, and by the Greeks called Barbarians; and so I count myself to owe to you Romans the taking a journey to you at this time, from which I have hitherto been hindered, ver. 13.

19. And so it is not my fault, who for my part, and as much as my will is concerned in it, am most cheerfully ready to take this journey to Rome also, to preach the gospel among you.

20. For I am so far from concealing that I am very forward and earnest to make known the gospel of Christ, whatsoever opposition or persecution or pains it cost me, knowing it to be a most effectual means, the only one now designed by God, to bring all men that embrace it to repentance and reformation of life, (see note [a] ch. x.,) and that which is by God appointed to be made known not only to the Jews, who had the privilege of having it first revealed to them, (see Acts iii. 26,) but to all others of all the nations of the world.

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 [c][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 him and worshipped him in the images of Simon

11 retain, or, hinder.
12 among them, ἐν ἄβραμ. ἐκεῖσος γὰρ ἄνθρωπος ἄνθρωποι.
13 done, παρουσία. 14 so far that they are, ἔστιν ἐκεῖνοι.
15 the likeness of an image of corruptible man, ἰδίωματι
to birds, and four-footed beasts, and creeping things.
24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
25 Who changed the truth of God into a lie, and worshipped and served the creature 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 that which is unseemly, and receiving in themselves that recompence of their error which was meet.
28 And even as they did not like to retain God in their knowledge, God gave them over to a [k] reprobate mind, to do those things which are not convenient;
29 Being filled with all unrighteousness, fornication, 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—

b 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, contemners of all that are

16 in the lusts of their hearts unto uncleanness, ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν.
17 As many as have transformed, ὤμως μεταλλάξας. 18 above, or, besides, ὄρθος. 19 filthiness, ἄγχισμος. 20 have not thought good, οὐκ ἄνθισαν. 21 to have God in acknowledgment, τὸν Θεόν ἐκεῖν ἐν ἐπιγνώσει. 22 meet, καθήκοντα. 23 villainy, inordinate desires, naughtiness.
edness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 backbiters, 26 haters of God, 26 despiseful, proud, boasters, inventors of evil things, disobedient to parents,
31 Without understanding, 27 covenant-breakers, without natural affection, implacable, unmerciful:
32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

placed over them, especially the rulers of the church, the apostles, &c.: (see note [d] Jude 8.)
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 xxi. 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 uncleannesses, 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, κακοθείας. 25 hated by God, ἠθοποιεῖτο. 26 contumelious, haughty. 27 unconscionable. 1 every one, that judgest. 2 we know, ἀφημίω.
And thinkest thou this, O man, that judgest them which do such things, and dostest the same, that thou shalt escape the judgment of God?

Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

Who will render to every man according to his deeds:

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile:

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

And as the Jew shall have had the privilege to be first rewarded for his good performances, (as appears by Christ's being first revealed to him, in whom consequentlly and proportionably he shall have all spiritual grace and crown, if he embrace Christ, and live exactly and constantly according to his directions,) so must he also expect to have his punishment and destruction first, and that a sad one at this present by
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 as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13. For not the hearers of the law are just before God, but the doers of the law shall be justified.
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.

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.

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.)

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 among themselves either accusing or pleading for them, μεταξὺ ἄλληλων κατηγοροῦσαν, καὶ ἀναλογομεῖσαν.
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;

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

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;

20. 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.

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, κηρύσσειν.
24. For the name of God is blasphemed among the Gentiles through you, as it is written.

25. For circumcision verily profetheth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the 12 righteousness of the law, shall not his uncircumcision be counted for circumcision?

27. And shall not 13 uncircumcision which is by nature, if it fulfil the law, judge thee, 14 who 15 by the letter and circumcision doth transgress the law?

28. For he is not a Jew, which is one 16 outwardly; neither is that circumcision, which is 16 outward in the flesh:

29. But he is a Jew, which is one 17 inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not 18 of men, but of God.

12 ordinances, ἰωάννημα : see note [k] ch. viii. 13 the uncircumcision which is of nature, ἦν ἐν φύσει ἀκροβυτικαί. 14 which art by, or, with, or, in the letter, &c. a transgressor of the law : τὸν διὰ γραμματέως καὶ περιτομῆς παραβατὸν νόμου ; 15 in the visible part, ἐν τῇ φανερῇ. 16 in the visible part, in the flesh, ἐν τῇ φανερῇ ἐν σαυρί. 17 in the hidden part, ἐν τῷ κρυπτῷ. 18 from, ἐκ.
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 Mosiacal 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 chiefly, because that unto them were

1 as first. 2 they were intrusted with, δωρεάδης.
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 whonever thou art implooded or questioned by any.

5. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

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, ἤκαθιστών. 4 make void the fidelity of God? τὴν πίστιν τοῦ Θεοῦ καταργήσω;  5 contendest. 6 what say we? τί ἀρκεῖ;  7 Is not God unjust? μὴ ἄδικος ὁ Θεὸς;  8 according to man, κατὰ κυρίον.
6 God forbid: for then how shall God judge the world?

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 For if the truth of God hath more abounded through my [c] lie unto his glory; why yet am I also judged as a sinner?

7, 8. For, say they, if the faithfulness and mercifulness of God in performing his promises to Abraham, that is, of giving the Messias, 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? ἦν δὲ κρίσεις κρίνομαι ; 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 [h] 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 cxli. 4.

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

15. They are most bloodily disposed, delight, 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 lix. 8.

11 What therefore? do we excel them? Tit 3:7; προεχύμενα; пρεπιασθεμεν. 12 accused, or, charged, προεχύμενα. 13 bruising, στοιχεία. 14
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 which 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:

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, 15 acknowledgment, ἀφίσεως.
23. For all have sinned, and come short of [g] the glory of God;

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

25. Whom God hath set forth to be [h] a [k] propitiatory through faith in his blood, [i] to declare his righteousness for the remission of sins that are past, through the forbearance of God;

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

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

23. For Jews as well as Gentiles are found also to be sinners, and so far from meritng 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.

24. And therefore whencesoever 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]).

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.

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 sin,) 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.

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 acquitting 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...
Therefore we conclude that a man is justified by faith without the deeds of the law.

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Do we then make void the law through faith? God forbid: yes, we establish the law.

1. What then do we say? Can it be said or thought that Abraham, who is said in scripture to be righteous, or accepted by God as righteous, obtained that testimony by the merit of his own innocence or performances? (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 then be said to have somewhat to glory of, his justifi-

What therefore do we say? Τί οὖν ἰσόμεν; 2 found according to the flesh? εὑρέθηνα κατὰ σάρκα;
cication 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 prerogative 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. 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 receive and obey Christ,) as well as to the Jews; viz. that Abraham believed God, followed his call, and believed his promise; and thereupon, though he had formerly 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 rewarded 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
that upon his perfect innocence and blamelessness
God was bound (by laws of strict justice) to reward
and crown his innocence and his virtues, as paying
him that which he ought him, (a due debt,) and not
freely giving it him by way of favour and grace, as is
implied in accounting or imputing to him for right-
eousness.

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 or-
ginal innocence of his (which might challenge the
reward as due), but only God's acceptation 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 re-
ceiving 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 bless-
edness 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 sin-
cerity of that, justifying and accepting them, whatso-

6 Even as David
also describeth the
blessedness of the
man, unto whom
God imputeth right-
eousness without
works,
say that faith was reckoned to Abraham for righteousness.

ever their former sins have been, we may now further consider, whether this course may not be taken with uncircumcised Gentiles as well as with the Jews; and that will best be done, by considering how God dealt with Abraham, and what condition Abraham was in, when God thus reckoned his faith to him for righteousness, or justified and approved of him, and rewarded him so richly for believing.

10. And of this the account is easy, if we but observe the time when Abraham’s justification is spoken of, viz. when those words were said of him, Abraham believed, and it was counted to him for righteousness; for we find that was (Gen. xv. 6.) before he was circumcised, ch. xvii. 24, and therefore it could not be a privilege annexed to circumcision, but is a grace and favour of God, whereof the uncircumcised Gentiles are no less capable than the Jews, who are within the covenant of circumcision: (which is an evidence that receiving of Christ now, and believing and obeying of him, as then Abraham obeyed, will be accepted by God without circumcision.)

11. And being justified after this evangelical manner upon his faith, without and before circumcision, he received the sacrament of circumcision for a seal, on his part, of his performing those commands of God given to him, his walking before him sincerely, Gen. xvii. 1, (upon which the covenant is made to him, and thus sealed, vv. 2. 4. 10,) and on God’s part, for a testification of that faith of his, and obstination of that precedent justification; and so by consequence he is the father in a spiritual sense, that is, an exemplar, or copy (which they that transcribe are called his sons) of every uncircumcised believer, who therefore succeeds him, as a son to a father, in that privilege of being justified before God:

12. And in like manner a spiritual father conveying down mercies and the inheritance to the Jews, that were circumcised, and do now convert to Christ, and so besides circumcision, which they drew from him, do also transcribe his diviner copy, follow his example of faith and obedience, which were remarkable in him before he was circumcised, leave their sins, as he did his country, and believe all God’s promises, and adhere to him against all temptations to the contrary.

13. For the promise, 5 through, or, in uncircumcision, &c.' ἀποσβαρίας: see note [h] 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 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; otherwise the promise would 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,

6 to Abraham or his seed, that he should be the heir of the world, was not by the law: Of γάρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἦ τῷ σέρματι αὐτοῦ, τῷ κυρίον τοῦ κόσμου. 7 for, γάρ. 8 that it may be a firm promise, εἰς τὸ εἶναι βεβαλλαν τὴν ἐπαγγελίαν.
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 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

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 desperateness of their condition?)

19 And being not answerable to him. 19. He, we know, by a strong faith overcame all
weak in faith, he considered not his own body 11 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. And being fully persuaded that what he had promised, he was able also to perform.

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, 13 if we believe on him that raised up Jesus our Lord from the dead;

11 grown already dead, ἔφυ βενεκρομένον. 12 doubted. 13 that believe, ταῖς πιστεύουσιν.
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 we not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

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

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1 toward, πρός.  2 have had, ἔχομαι.  3 Or, joy: for the King's MS. reads χαρά.  4 have stood, ἔστηκαμεν.  5 glory, or, rejoice exceedingly, καυχόμεθα.  6 trial, δοκίμασθε.
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

7 poured out on, ἐκβάλλειν εἰς. 8 weak, ἅπαθεν. 9 at a fit season, κατὰ καιρὸν.
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 12 joy in God through our Lord Jesus Christ, by whom we have now received the 13 atonement.

12 [b] Wherefore, as by one man sin entered into the world, and death by sin; and so death 14 passed upon all men, for that all have sinned:

10. For if God, when men lived and went on in sin and hostility against him, were pleased to have such favourable thoughts toward them (see note [m] Matt. v.); if by the satisfaction wrought for our sins by Christ, we were then thus far restored to his favour, that he was pleased to propose unto us free and easy conditions of mercy in the gospel; if he then used us so friendly, as not to preclude the way of salvation, but called us to repentance, with promise of pardon for all past sins upon our coming penitently in unto him; much more easy will it be, and agreeable to that former essay of his goodness to us, now (after he hath gone so far with us) to rescue us out of the power and danger of our sins, by his rising from the dead, ch. iv. 25, and sending that Spirit by which he was raised, to raise us up to a new life. And this also, as far as concerns God’s part, is wrought for us.

11. And yet this is not all; but having received these benefits of reconciliation, (and promises of future salvation, if we be not wanting to ourselves,) we have now ground even of the greatest joy and confidence, and dependence on God in all that can befall us in this life, (see ver. 3,) through this same Christ Jesus, who having made peace between God and us, and tendered us such easy conditions of mercy now under the gospel, hath also given us a title to all consequent acts of friendship and kindness which can be received from God, so that all that now befalls us, being for our good, is consequently matter of rejoicing to us.

12. 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 belongeth 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 offence, so also is manner of writing, another member of the period, another 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 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 ὃν ἄλλογειτο. 16 died, ἐπέθανεν. 17 through grace, that grace of one, ἐν χάριτι τῆς τοῦ Ἰησ.
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 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 taile"
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 Adam's one act of eating the forbidden fruit, against which death was threatened, all his posterity, as such, and (much more) all that sinned in any other kind, that is, all mere men in the world, were subjected to that punishment, death, which was then pronounced only against the eating of that; so by Christ's having performed exact perfect obedience, and then suffered death in our stead, or to make satisfaction for us, all men, even the Gentiles themselves, that shall come in to Christ, and perform sincere, faithful obedience to him, shall be justified (though they be not perfectly just) and accepted by him.

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.

21. That as we visibly see the great power and
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 illustrious 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) intimated ch. iii. 8; Do we affirm indeed, what we are accused to affirm, that men may live and continue and go on in sin, that by that means the mercy of God, which we acknowledge is illustrated by his looking graciously 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 signifies 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 θαν. 1 What therefore do we say? Τί οὖν ἔρχομαι; 2 Or, Let us continue: for the King's MS. reads ἀκμαλώσομεν. 3 As many of us as have died to sin, how shall we, Οἷνας ἀνεβάζωμεν τῇ ἀμαρτίᾳ, τῶς.
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 be dead with Christ, we believe that we shall also live with him:

4 was crucified, σωσταυρωθη. 5 that we should no longer, τοῦ μηκέτι. 6 absolved, δεικναλωται.

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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 For in that he died, he died unto sin once: 8 but in that he liveth, he liveth unto God.

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 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

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

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 For sin shall not have dominion over you, who are now no longer under

7 For that which died, died unto sin once for all, "Ο γὰρ ἀνέθετε, τῇ ἀμαρτίᾳ ἀνέθετεν ἐφανερώθηνα".
8 but that which liveth, liveth, δὲ δὲ γὰρ." 8, 9. 9 present your members unto sin, weapons of unrighteousness: but present, μὴ δὲ παραστάσεις τὰ μέλη ὑμῶν ἐναλλὰ αὐτοὺς τῇ ἀμαρτίᾳ, ἀλλὰ παραστάσεις.
the weak unefficacious pedagogy of the law, (which could only forbid sin and denounce judgment, but never yield any man that hope of mercy on amend-
ment which is necessary to the working reformation on him, or checking any sin that men are tempted to,) but under a kingdom of grace, where there is pardon for sin upon repentance, and strength from heaven to repent, and so no want of ability or encouragement to amend our lives: (see note [g] Matt. v.)

15. From hence again some carnal men are ready to collect matter of security in sin; for, say they, if now under the gospel there be pardon allowed for sin, and not condemnation (as it was under the law) for every wilful sin we have committed, why may we not securely sin? This is the unreasonablest conclusion and detorsion of this doctrine, very distant from the truth of it, which is, that this pardon for sin belongeth not to them that securely go on in sin, but only to the penitent, and is offered to men that are sinners on purpose that in hope of pardon upon returning they may timely do so, and not that they may the longer continue in their course, which is the most abhorred use of God’s mercy imaginable.

16. It is a known thing, that he that delivers himself up to any man as a servant or slave, and actually serveth or obeyeth him, is to be accounted his servant, and to receive wages from him: and so it must be among you; if ye give yourselves up to any sin, to serve that, ye are slaves to sin, and must expect the wages of that service—eternal death: as, on the other side, if ye deliver yourselves up to serve God, in obeying his commands, ye will be reputed his servants, and have the wages that belong thereto—eternal life: (see note [a] 2 Tim. iv.)

17. But it is a great mercy of God to you, that having been formerly the servants of sin, having lived and gone on so long in the course of sin, ye have now cordially obeyed that summary of Christian doctrine, to the belief and practice of which ye were delivered up and solemnly consecrated in your baptism: (see note [d] Matt. ix.)

18. And having received a manumission from that evil master, ye have given yourselves up to a more ingenuous service, obliging yourselves to live righteously for ever after.

10 present: rer. 13. 11 unto which ye were delivered up, els by ἐκάθισματε. 12 And being freed from sin, ye have been subjected, or, made servants to righteousness, ἔλευθερωθῆτε δὲ ἔν τῆς ἡμερίας, ἐσθιότητε τῇ δικ.
19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanliness and to iniquity, even so now yield your members servants to righteousness unto holiness.

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

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

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

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

13 sanctification, οὐκασμένω. 14 free men to righteousness, ἀλεθοῦς τῇ δίκῃ. 15 have ye, ἔχετε. 16 sanctification: ver. 19.
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 contemnously 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 the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3. So then if, while

1 Or, the law of the man hath power, or, force, δύναμις κυρίει τού ἀνθρώπου. 2 the living husband, τῷ ζῴῳ ἱερῷ.
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. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

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 so 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 delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

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 substantial purity which was signified by the legal observances of cir-
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 say see: see note [a] ch. iv. 11 Nay, but I had not known the sin, ἄλλα τὴν ἀμφίβλατον. 12 coveting, lust. 13 receiving advantage, ἀφορμήν λαβόντα. 14 coveting, or, lusting, ἄφιμπλαν. 15 is.
the criminousness and punishableness of any act ariseth 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 promulgation 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, continues 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 present 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 occasion of the commandment which forbade it, and so made it criminous, insnared and wounded me to death.

12. And so the objection, ver. 7, was a groundless objection, for though the Mosaical law were the occasion 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,

14. 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

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16 I indeed lived, ἔγω δὲ ἐκεῖνος. 17 advantage: ver. 8. 18 So that, "οὖν." 19 Hath then that which is good become to me death? Τὸ οὖν ἑγαθάνω, ἐμαυτὸν γέγονεν ἀδιάνοιας;
of setting out sin in its colours, that it works destruction to men by that which is good, and so sin itself is by this means extremely aggravated, and making this use of the law it becomes extremely or superlatively sinful, or the law shews me what a sinful thing sin is, which will not be repressed by the law.

14. And the reason why the effect of the law is so contrary to what was intended by it is this, that the law is spiritual, and not performable by a carnal man, but the carnality of men, (sold under sin, that is, habitual slaves to sin, ready to do all that it bids them, though the law never so distinctly prohibit,) that is the cause of all.

15. For such men as I now speak of, carnal men, ver. 14, though they are taught their duty by the law, yet do they not by the dictate of their understanding or conscience that which they do; it is not that which in consent to the law they approve, but that which by their conscience, directed and instructed by the law, they hate and dislike, that they do.

16. And this very thing is an argument that the law is acknowledged to be good, that they dislike that which they do in disobedience to the law, they never commit any prohibited evil, but their conscience accuses and smites them for it.

17. And so it is not the whole they that commits sin, or they as they are led and instructed by the law, (and so the law still is vindicated from the charge, ver. 7,) but it is their carnality resisting the law, or sin having gotten power over them, and so carrying them in despite of the law, and conscience admonishing the contrary.

18. For in men whose affections are not mortified by the Spirit of Christ, but carnally disposed, or led by their own corrupt customs, it is not the law, or knowing their duty, that will do any good on them. To approve, indeed, or like that which is good, the law enableth them, but the carnal affections do still suggest the contrary, and carry them in despite of the prohibitions of the law.

19. And this is clear by the experiment, for they do not perform that good which, as the law commands, so they consent to be good; but the evil which they consent not to be good, and which the law tells them they should not do, that they do.

20 to me, μου. 21 know, γινώσκω. 22 But now, Νυνί δέ. 23 no longer, οὐκ έτέλεσε. 24 good dwelleth not, οὐκ εἰκεί διαλύειν. 26 to me, μου. 28 Or, not to do that which is good: for the King's MS. reads, τῷ δὲ κατεργάζεσθαι τῷ καλῷ σου.
20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

20. Which plainly argues the truth of that which was said, vv. 15, 17, (and is full answer to the objection against the law, ver. 7,) that the law is far from being guilty of their sin, and that it is not they by the duct and dictate of the law, or their own conscience guided by the law, that do evil; but carnality, or custom of sin, that hath got such a sway or power over them.

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.

21. For I delight in the law of God after the inward man.

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.

22. 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.

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

23. 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.

24. O wretched man that I am! who shall deliver me from the body of this death?

24. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

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 forsake 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 law of the Spirit of life in Christ Jesus hath made me free from [a] the law of sin and death.

3. For what the law could not do, in that it was weak through the [b] flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4. That the "[c] righteousness of the law," &c., which were given the Jews to instruct

1 not walking, μὴ περικατοδεύων. 2 as to that which was impossible to the law, τὸ ἀδύνατον τοῦ νόμου. 3 a sacrifice for sin, πραγματείας: see note [d] 2 Cor. v. 4 ordinance.
might be fulfilled in us, who walk not after the flesh, but after the Spirit.

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

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

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

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body raised above the pretensions of the Jew to the purity

5 the body indeed may be a dead body, τὸ μὲν σώμα νεκρόν.
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 as many as are led by the Spirit of God, they are the sons of God.

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, ingenious 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, Ἀὐτὸ 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.

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

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

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 worships; 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 idol-worships, (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 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.

21. That they also (the very heathens) shall by the gospel and the grace of Christ be rescued from...
from the bondage of sin to which they have been so long enslaved, into that glorious condition, not only of free men redeemed by Christ out of that bondage to Satan, to live and amend their lives, but even of sons of God, to have right to his favour, and that immortal inheritance attending it.

22. For this is visible enough everywhere 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 excluded 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.

12 is in pangs of childbirth, συνωδίων. 13 And not only so, but they also, ὑδ μονος δι', ἀλλὰ καὶ ἀνθρ. 14 the deliverance. 15 For in hope we are escaped, θα γαρ ἀλλιβ δισδημων. 16 why doth he also hope? τι καὶ ἀλλιβ με.
26 Likewise the Spirit also helpeth 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.

26. And for the fortifying and confirming of this hope and this patience in us, even in the time of our greatest present pressures, we have this advantage from Christ now in the gospel; his Spirit, that raised him from the dead, and will raise us, ver. 11, intercedes and prays for us at the right hand of his Father, where he always maketh intercession for us, that not what is most easy, but most advantageous, may be sent us. And so, though according to the notion of things under the law, temporal felicity was a very considerable thing, and affliction in this world an expression of God’s wrath; now under the gospel there is a special kind of provision made, by assuring us that God knows best what is for our turns, and consequently that when we pray, but know not ourselves what is best, nor consequently what we ought to pray for particularly, health, or wealth, or honour, then Christ joins his helping hand to ours, joins his all-wise and divine prayers (for that which he knows we most want) to our prayers, and so helps to relieve us in all our distresses, not by rehearsing or reciting all our particular requests, and enforcing them upon his Father, but (which is far more for our turns) presenting unto him our general wants, interceding, yea, more than interceding for us, even powerfully bestowing those things which are truly best for us, though oftentimes they be least for our palates at the present.

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.

27. And then God, that by being a searcher of hearts knoweth our wants exactly, understands also the desire and intention of the Spirit of Christ, without any need of its being articulately formed in words, viz., that interceding for all holy men, it asks for them all those things that tend to the making them better, whatsoever God likes and thinks best for them, not what they like themselves (and this immediately God grants to us, whatsoever it is, sometimes tribulations and afflictions, as the most proper and agreeable for us).

28 And we know that all things work together for good to them that love God, to them;

28. And accordingly this we know and find, that all things that do come to pass or befall them that sincerely love God, those that cordially adhere to him, or that according to the purport of the gospel are re-
who are the called [c] according to his purpose.

29 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.

29. 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.

30 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.

30. 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 pronounceth them sincere; and those again he either hath or certainly will reward with eternal glory.

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

31. 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 logicians Sorrée.)

32 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?

32. For he that parted with his own Son in his bosom, and delivered him up to die for our sakes, now 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?

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

33. 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

16 to purpose, προσευχή. 17 hath preordained, προόρισε. 18 What say we then?
for breakers of the law, &c., ch. ii. 1, and ch. vii. 2.)
It is certain that God hath acquitted them.

34. And then who dares be so bold as to condemn them? As for us, whatever we suffer here, our comfort and sure ground of hope and rejoicing is, that Christ our Lord and Captain hath suffered before us, and, which is more for our advantage, to assure us of delivery either here or hereafter, our crucified Lord is risen again, is ascended to the greatest dignity, and now reigns in heaven, and is perfectly able to defend and protect his, and hath that advantage to intercede for us to his Father, (which he really doth, ver. 26,) to help us to that constantly which is most for the supply of our wants.

35. And then it is not in the power of any persecutor on earth to put us out of the favour of God, or to deprive us of the benefits of his love to us, when Christ hath thus fortified us, and ordered even afflictions themselves to tend to our good: we may now challenge all present or possible evils to do their worst, all pressures, distresses, persecutions, wants, shame, the utmost fear and force, the sharpest encounters.

36. As indeed it is the portion of a Christian to meet with all these things in the discharge of his duty, and to have never a part of his life free from them, our Christianity being but as it were the passage to our slaughter, according to that of the psalmist, Psalm xliv. 22, spoken of himself, but most punctually applicable to us at this time, For thy sake &c.)

37. No, certainly; we have had experience of all these, and find these have no power to put us out of God's favour; they are, on the contrary, the surest means to secure us in it, to excercise our Christian virtues, and to increase our reward, and so the most fatherly acts of grace that could be bestowed on us, through the assistance of that strength of Christ enabling us to bear all these, and be the better for them.

38. For I am resolved, that neither fear of death, nor life, nor angels, nor principalities, nor powers; in nor things present, nor things to come,

39. Nor sublimity of honours, nor depth of igno-

30 But Αλλάχ.

31 nor the present things, nor those that are to come, όποια ἐνεστῶτα
creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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. 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, ἀναθήμα.
and the giving of the
vileage of being acknowledged as sons or people of
God, the privilege of having God present among
them, his majesty shining, as it did in the ark, 1 Sam.
ii. 12, Psalm lxxxiii. 3; the covenants, that is, both
the word of the covenant and the sacrament of the
covenant, circumcision and sprinkling of blood, Gen.
xxvii. 10, Exod. xxiv. 8; the giving of the law to them
in tables, the prescript manner of worship appointed
by God himself, and the promises of the Messias, &c.

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 in-
terrupted, 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. 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 child-
ren of the flesh,
these are not the
children of God: but
the children of the

2 the worship, ἡ λαστήρια. 3 But it is not possible that, ὁ λόγος δὲ δὲ. 4 should
have miscarried, ἐκπέπτωμα. 5 the seed be called to thee, κηθοθετεῖ σου στέρμα.
promise are counted for the seed.

9 For this is the word of promise, 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

6 speech was a speech of promise, ἀναγγελίας γὰρ ὅ λόγος ὑπο. 7 According to this time, Ἰνά τὸν καθοῆν τῶν. 8 but also Rebecca conceiving at once. 9 abide, μένειν. 10 not from works, but from him, ὅπως ἐξ ἔργων, ἀλλὰ ἐκ τοῦ.
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 say we then? ch. vi. 1.
16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth 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.

12 raised thee.
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 Gen-
tiles,) God takes Pharaoh in hand, and saith he will
harden his heart (ver. 12.) this time, though not be-
fore, 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 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 ob-
duration, he continueth his admonitions and chastis-
ements, 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 re-
jecting the apostles, and in them the Holy Ghost coming to them, fortified with that great testimony,
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 miscarried 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

18 But if, Ec 34.
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 longanimitit 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 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

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, whom he hath called, not of the Jews only, but also of the Gentiles?

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 the children of the living God.

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 Gomorrah were.

16 escape, oṿ oʊ̣ḥe/rọva. 17 perfecting and cutting off the account in justice, the Lord shall even make a summary account on the land, or, the Lord shall make an account on the land, perfecting and cutting short.
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 Israel, which followed after the law of righteousness, 

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 As it is written, Behold, I lay in Sion a stone of offence and rock of offence: and whosoever believeth on him shall not be ashamed.

33. According to that which is written, Isaiah xxviii. 16, Behold I lay in Sion a stone, tried and precious, (see note [5] 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, 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, οὐκ ἐφάσατε. 

20 the, τῇ. 

21 a stone of offence and a stone of scandal, λίθον προσκόμματος, καὶ πέτραν σκανδάλου.
BRETHREN, my heart’s desire and prayer to God for Israel is, that they might be [a] 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 confession 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 appliable 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.

3 he is the same Lord of all, rich, αὐτὸς Κύριος 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, "Apa ἤ μισθος.

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.**

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

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-

1 brings a charge.

F 2
struction wrought on the Jews by Nebuchadnezzar, Ezek. ix. 4.

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. And David saith,

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...
obduration; they are the worse, not the better for it; they are blinded, and able to see nothing of heavenly things.

11. But here it is again objected, that this doctrine of ours concludes us to think that the Jews are utterly cast off, by this their not receiving the gospel, and that now they are past all hope of recovering. To this I answer again, that this is not our doctrine, or duly concluded from it, but this only: that as by their obstinacy the Gentiles have received a huge advantage, the gospel preached to them by us, when we were driven away by the Jews; so the Gentiles receiving the gospel hath been made use of by the infinite wisdom of God to make the Jews jealous and emulous, and troubled to see themselves so outstripped by those whom they so contemned, so to make that emulation an instrument to bring them in to Christ also.

12. And if by thus punishing of their unbelief and obduration, so much advantage have accrued to the Gentiles, and so the multitude of the Jewish unbelievers hath been the means of converting many heathens, how much more shall the addition of the multitude of Jewish believers, if they shall yet repent and come in, be matter of confirmation of the faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the world?

13. For I speak to you Gentiles, inasmuch 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 ἐκτασάων, ἵνα πέσωσι; 8 their pædity, ἢττησα 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 Mosaical 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 the 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 56. 10 Wild olive branch, ἀγρύλιας.
of unbelief they were broken off, and thou "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 thou wert 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 are 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

11 hast stood, ἔστης. 12 cut off from the wild olive tree which was natural to thee, ἐκ τῆς κατὰ φύσιν ἐξετηθεὶς ἀγριολάυν. 13 beside nature, παρά φύσιν. 14 these, which are according to nature, ἐστοι ἐκ κατὰ φύσιν.
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 would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, 16 until the fulness of the Gentiles be come in.

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 received 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 Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

26. And so all the true children of Abraham, Jews 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, who shall rescue all the penitent believing Jews from the approaching evils.

27 For this is my covenant unto them, when I shall take away their sins.

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 As concerning the gospel, they are enemies for your sakes: but as touching the election, they rejected, on purpose that ye may receive the benefit of

15 obduration is in part befallen, ἐδέσσασε καὶ μετακέκλεισεν. 16 so long till the fulness of the Gentiles do come in, ἔχρις ὑπὸ εἰκόληπ. 17 escape, εὐθηνέια. 18 And, Kal.
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 [6] 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, vv. 11. 14.

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

30 For as ye 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.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

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. 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 occasions by the Jews rejecting of him, for

19 formerly were disobedient, ἀδισεοδικήσατε. 20 to the shewing mercy upon you, that they also, τὴν ἐμετέρωτον ἔλεην, 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,
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 longanimity, 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, Πανακαλῶ ὑμᾶς ἄνευ ὀλεθρυμίαν.
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 ortho-
dox 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 repent-
ance (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 ap-
prove 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 ex-
travagances,) 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 in the body of man, where there are
many members, they have not all offices or places of
the same esteem or dignity which some have;

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, accord-
ing to our several designations, let us exercise them
to the edification of one another: if a man be designed
prophecy, let us pro-
phesy according to the proportion of faith;

to the office of expounding the scripture, let him take care that he do it according to that form of faith or wholesome doctrine by which every man which is sent out to preach the gospel is appointed to regulate his preaching, according to those heads and principles of faith and good life which are known among you:

7 Or ministry, let us wait on our mini-
stering: or he that teacheth, on teach-
ing:

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 love be without dissimulation. Abhor that which is evil; cleave to that which is good.

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.

10 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 Rejoicing in hope; patient in tribulation; continu-
ing in instant prayer;

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

2 liberality, ἐν ἀλατρίᾳ: see note [k] Matt. vi. 3 in respect of diligence, not slothful, ἐν ἀστυρίᾳ μὴ δισερευεῖν. 4 Or, serving the season, no other copies read.
renouncing the faith (as the Gnostics profess to do) in time of persecution, but persevering constant to the end, and, in order to that, observing your set times of prayer with all zeal and importunity.

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 them from it by seeing your lives and actions vile.

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.

5 pursuing, ἔσωκοντες. 6 following along with the lowly, τοῖς ταπεινοῖς συναναγόμενοι.
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.**

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

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 consequently 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

1 supreme. 2 from, ἄρε. 3 by, ὕδε. 4 from it, ἐκ αὐτῶν.
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 for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing.

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 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.

5 for wrath, ἔς ὀργήν. 6 ought to be, ἔς.
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 oblige 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 [c] 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. Render therefore to all their dues: tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11. And as that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
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 nigher 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. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

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 For one believeth that he may eat all things: another, who is weak, eateth herbs.

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 Let not him that eateth 3 despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

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, διακόνειν.
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. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7. For none of us liveth to himself, and no man dieth to himself.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.

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

4 preferreth one day before another, another approveth every day.  
5 by: for the King’s MS. reads, τῷ ἱστρ., without τῷ.
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.
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 Theophract.

18. These indeed are acts of obedience to Christ, that are sure to be accepted by God, (without Judicial 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 charitable to make use of any part of

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9 But if because of meat, El διά βρῶμα.  
10 dissolve, κατάλυε.  
11 but the evil is το, κακόν τῷ.
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 he 15 eateth not of faith: for whatsoever is not of faith 16 is sin.

23. And indeed for the scrupulous Judaizer there is little reason he should be so ill used for his not daring to eat, when he thinks himself otherwise obliged; for it were a damning sin, for which his own conscience already condemns him, should he eat or do any indifferent thing as long as he thinks in conscience that it is not so, because it is contrary to persuasion or assurance of the lawfulness of his action: and whosoever doth any thing without that persuasion, (called faith here, and knowledge, 1 Cor. viii. 7,) so far at least as to judge that which he doth lawful for him, he certainly sins in so doing.

CHAP. XV.

1. They that know the nature and extent of Christian liberty, ought to help and relieve those that do not understand it, to be watchful to keep them from falling into sin, and not please themselves too much in reflection on their own strength and knowledge, and neglect or despise others that have not so much.

2. 3. Let us rather do what good we can to the edification of other men, after Christ's example, who did not consider the pleasing of himself, but had the same common concerns with the Father, that whatsoever befell God fell on him, was as tender of God's honour as if it were done to himself: psalm lxix. 9; see John ii. 17.

4. And if ye think or pretend that those words

12 scandalized, or is sick, σκανδαλίζεται ἢ ἀσθενεί. 13 by thyself, κατὰ σαυτόν.
14 judgeth not himself in that which he approves, μη κρίνων σαυτόν ἐν φόδομαζε. 15 it is not of faith, οὐκ εἰ πίστεως.
aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope.

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 αὐτῷ φρονεῖν ἐν διάλογοις. 2 the God and Father, τὸν Θεὸν καὶ Παῖτάραν.
And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

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.

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.

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.

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.

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

that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

I have therefore, wherein I may glory through Jesus Christ, who gave me credit with you again; and not in the things which I have wrought in the Gentiles;

And for my success herein I have ground or matter of great rejoicing, not in myself, but in order in those things which to God the author of this success pertain.

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

that there might be an offering of the Gentiles acceptable, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐφρονής. 4 glorying in Jesus Christ as belonging to God, καὶ χαίρων εν Χριστῷ Ἰησοῦ τὰ ἡμῶν τὰ ἔργα θεοῦ.
Christ hath not wrought by me, "to make the Gentiles obedient, by word and deed,
and had this success to my work, in bringing the Gentiles to receive and obey the gospel: a work which hath been done by miracles and preaching,
19. Proving and manifesting my commission, and the truth of what I should say, by greater evidences than any prophet of old, by doing all kinds of miracles, as also by speaking of strange languages, 1 Cor. xiv. 18, and receiving and making known revelations from heaven, 2 Cor. xii. 3. And after this manner, beginning at Jerusalem, and taking a circuit through Phenice and Syria and Arabia, Acts xix. 20, &c., I have discharged this my office, and preached the gospel to the Macedonians which join upon Illyricum.
20. By which course it appears that I have not only been careful not to preach where some other had been before me, upon which it might be said that I did only superstructure where others had laid the foundation, but I had a kind of ambition in it to make known the gospel to them that had never heard of Christ.
21. To fulfil that glorious prophecy, Isa. lxi. 15, that they should be brought home to God that were never preached to before, as the events of Jeremiah's prophecies should be made good to them to whom the prophecies had not come.
22. By this means of preaching to some new people or other, I have been hindered unexpectedly from coming to you, when I have several times designed it.
23. But now having no more occasion to detain me in these parts, that I yet foresee, and having for many years had an earnest desire to visit you,
24. In my journey to Spain I am resolved to do it, taking you in my passage, and expecting that you will accompany me some part of my way thither, after I have stayed a while, and satisfied myself with the pleasure of being among you.
25. But now I am a going to Judæa, to distribute to the poor Christians there the collection that hath been made for them

5 towards the obedience of the Gentiles, εἰς ὀφειλομένον ἑσύχαν. 6 by the power of signs, ἐν δυνάμει σημασιών. 7 fulfilled, πεπληρωκέναι. 8 And such an ambition have I had to, ὃντα δὲ φιλοτιμάμενον ἔσθητος. 9 if I may first in some measure have my fill of you, ἑν ὁμίχλω πρώτων ἀπὸ μέρους ἐμφάνισθη.
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. Now the God of peace be with you all. Amen.

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

1. I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea:

2. That ye receive her in the Lord, as she is wont to do others, and give her your best assistance in the dispatching the business which she hath at Rome; for she hath been very liberal to divers Christians, and particularly hath assisted me in an eminent manner.

3. Mention my love to Priscilla, who, though a woman, hath joined with Aquila, a man, to promote the gospel of Christ, and done their best to bring many to the faith,

4. And have ventured their lives to save mine, for which cause I am not only bound to thank them, but all the churches of the Gentiles who were obliged by them.

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 Ursane, 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, διδασκαλον ὁδηγαν. 2. fellow-labourers, συνεργον. 3. Junias, 

1. τοιουτων. 4. fellow-labourer, συνεργός.
11 Salute Herodion my kinsman. Greet them that be of the househ old 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 Asyncretius, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus, and Julia, Neraeus, and his sister, and Olympas, and all the saints which are with them.
16 Salute one another with a 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 belly; 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.

d that have received the faith.
• do good offices in the church: see note [a]. Salute the beloved Persis—

f a choice person, a sincere Christian, and his mother, which is to me as a mother also.

g Christians which are with them.

h Christians which are with them.

i with that apostolical form of benediction, 2 Thess. iii. 17, 18, of which a kiss was wont to be the ceremony. The churches—

17. Now of this I warn you, brethren, to watch diligently, and (as out of a watch-tower men are wont to observe the enemy approaching, so) to observe and take notice of them which teach new doctrines, either contrary or different from what we have taught you, and so break the peace of the church, and discourage or drive away others from the faith; from such heretical teachers ye are to separate, that others may not be deceived by taking them for men as orthodox as any: (see note [g] 1 Cor. v.)

18. Such are the Gnostics, who instead of serving of Christ serve their own lusts and interests, and by plausible pretences and undertakings corrupt and seduce those who are of a temper ready to follow and obey, and so become easy and seducible, contrary to wise, ver. 19.

19. As for you, your purity of faith is generally glad therefore on taken notice of; and therefore I do not speak to you as to those that are thus corrupt already; but rejoicing that as yet you are immaculate, I exhort you to be watchful, and not so simple as to be cheated into heresies, but only so as to keep yourselves innocent.

5 the elect, τῶν ἐκλεκτῶν: see note [c] 1 Pet. ii. 6 exhort, παρακαλέω. 7 scandals, σκάδαλα. 8 beside, παρ. 9 turn aside from, ἐκκαθαρίζει.
20. And to encourage you to continue your watch, let me tell you, that it is not now many years to that coming of Christ so oft spoken of in the scripture, that spiritual, not corporal or personal, coming of his, 2 Thess. ii. 1—3, wherein he shall not only work his revenge on his crucifiers and your persecutors the Jews, (after which time there shall be an eminent discernible tranquillity for the Christians for some space, see Matt. xxiv. 13, and Rom. xiii. 11,) but wherein he shall also cast out the oracles of the Gentiles, and make their delusions appear, and plant the gospel, and root out idolatry over the whole Gentile world, Phil. ii. 11. The abundant goodness and mercy of Jesus Christ continue with you. Amen.

1 And the God of peace shall bruise Satan under your feet 10 shortly. The grace of our Lord Jesus Christ be with you. Amen.

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

22 Gaius mine host, and of the whole church, saluteth you. Erastus the 11 chamberlain of the city saluteth you, and Quartus a brother.

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

24 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

25 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

26 To God only wise, be glory through Jesus Christ for ever. Amen.

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.

\[\text{Written to the Romans from Corinth, and sent by Phebe servant of the church at Cenchrea.}\]

10 suddenly, \(\tau\alpha\chi\epsilon\). 11 steward, \(\alpha\lambda\kappa\omega\nu\delta\mu\alpha\).
THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
THE [a] CORINTHIANS.

CHAP. I.

PAUL, [1] called to be an apostle of Jesus Christ through the will of God, and Sosthenes [2] our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, [3] called to be saints, with all that in every place [4] [aa] call upon the name of Jesus Christ our Lord, [5] 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, [b] for the great mercy afforded you in the preaching the gospel to you, and all the graces so visible among you [6] by Jesus Christ; you consequent to that;

5 That in every thing [7] ye are enriched by him, in all [8] [b] utterance, and is all [c] knowledge;

2. To the church of God at Corinth, to those that through the faith of Christ have been sanctified, to the special saints (Rom. i. 7.) that are in that city, together with all other Christians in every place within the regions of Achaia, both Jews and Gentiles,

1 a called apostle, καλό ἅγιος ἀπόστολος.  2 the brother, δέσποτας.  3 the called saints, καλοί ἄγιοι.  4 are called by the name.  5 both of them and of us, ἀκούειν τε καὶ ἰδοὺν.  6 in, ἐν.  7 for, ὅτι.  8 ye have been enriched, ἐκλογεῖσθε.  9 word.
6 Even as the testimony of Christ was [d] 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

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10 hath been established among you. 11 revelation, ἀποκάλυψις. 12 communication, or, participation, κοινωνία: see note [c] Acts ii. 13 exhort, παρακαλέω. 14 not schisms, μὴ σχίσματα. 15 into, εἰς.
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?

21 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.

you, Crispus and Gaius, and the household of Stephanas, as I remember.

17. 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 in the wisdom of 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 Mosaic 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
I. CORINTHIANS.

22. For the Jews require a sign, and the Greeks seek after wisdom:

23. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the wise;

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 deterrent 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, σκάνδαλον.  21 Or, Gentiles: for the King's MS. reads θησι.  22 to them the called, αὐτοῖς τοῖς κλητοῖς.  23 For the foolish part, ὁτι τὸ μορφ.  24 weak part, τὸ ἄσθενές.  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 things which are de-
spised, hath God chosen, yea, and things 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 that glorieth, let him glory in the Lord.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

1 according to height, καθ’ ὑψοροχήν. 2 Or, mystery: for the King’s MS. reads μυστήριον. 3 thought it not fit, ὅπκ ἱερων. 4 in much fear and trembling, ἐν φόβῳ
I. CORINTHIANS. CHAP. II.

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. Meanwhile the things which we teach are (to those men which are arrived to the highest pitch of wisdom) divine and perfect wisdom, not that which this age boasts of or depends on, or in which the rulers of the Jews, ver. 8, do excel; for all these are now a perishing, their learning and they ready to come to nought.

7. But that wise dispensation of God's in giving us his Son, which was hidden under the Jewish types, and only darkly spoken of by the prophets, but by God determined from the beginning to be now revealed to us, to the very great honour of us to whom it is so revealed.

8. A thing which is not to be imagined, that the chief men among the Jews (ver. 6, see note [c] ch. i.) understood any thing of, for if they had, they would sure never have put him to death, appearing by the voice from heaven, and his miracles (as well as by their own prophecies) to be God himself come down from heaven.

9. To this belongs that of Isaiah, ch. lxiv. 4, at least it may fitly be accommodated to this purpose, that God prepares for them that depend on him, all faithful pious men, such things as they never imagine or hope for; such is the revelation of his merciful designs toward us in the gospel.

10. And these hath God made known to us, not by any fallible deceivable way, but by sending down his Spirit upon the apostles, which leading them into all things, their deep things of God. truth, teaching them all things, reveals even these

5 word, λόγος. 6 probable discourses, περιδοὺς λόγον. 7 may not be, μὴ γὰρ. 8 age, nor the rulers of this age, ἀληθος, οὐδὲ τῶν ἀρχῶντων — 9 perish, are abolished, καταρρυθμήσαντων. 10 that which hath been hidden, την ἀπαντημωμένην. 11 rulers of this age: ver. 6. 12 What eye—these things, ᾧ ὑπάρχει — αὕτη. 13 depths, βυθον.
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. 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. 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.

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.

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.

But he that is spiritual judgeth all things, yet he himself is judged of no man.
16 [b] For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

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 Apollos, 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 Apollos, or Apollos are not the authors of our faith, but only instruments of conveying the doctrine of Christ to us (and consequently must not be conceived to teach diverse doctrine) according to the different commission given them by the Holy Ghost.

6. And so though I have taught you the doctrine of Christianity, and made you believers of heathens, and * Apollos baptized you, when you had been thus

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19 which shall instruct him. 1 ye were not then able, obue διδάσκατε. 2 Or, men: for the King's MS. reads ἰδρυσαν. 3 according to man, κατὰ κυρίων. 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, 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 [b] be saved; yet so as by fire.

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

12—14. That which is regularly to be built thereon is constant confession of Christ, in despite of afflictions, which, like gold and silver, &c. is but refined and purified, but not consumed in the fire. But for any doctrine of worldly wisdom, ver. 18, (see note [a],) of prudential compliances with the persecutors, Jews or Gentiles, if any such earthy material be brought in instead of it, it shall be brought suddenly to the trial; for that judgment of Christ which shall shortly pass upon them, for the destroying all corrupt believers on one side, and delivering and owning all true believers (see note [d] Rom. xiii., and note [a] Heb. x.) on the other, shall deal with them as fire doth with that which is put in it to be tried, (preserving and refining what is true and good metal and making it more illustrious, but burning up all that is combustible,) burn up and consume all this worldly wisdom, and burnish the constancy of others like gold in the fire, (see Rev. iii. 18,) and preserve such, whilst all others are involved in their own subtleties, ver. 19. And so all that adhere sincerely to Christ they shall be sure not to miss their reward, preservation here in this world, besides that other, that expects them eternally.

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 superstructuring 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 everywhere infuse.

18. Let no man deceive himself. If any man among you seemeth to be wise in this 18th world, let him become a fool, that he may be wise.

19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men. For all things are your’s;

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

11 corrupt, φθείρα. 12 as many of you as there are, οἱ πάντες ὑμεῖς. 13 αὐτός, αὐτῶν. 14 machinations, διαλογισμοὶ. 15 all are, πάντα ὑμεῖς.
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.

1. And though, I say, we are subservient to your uses, and are appointed so to be, ch. iii. 22, yet it will become you to look on us, though not as masters of your faith, yet as ministers of Christ, and that in the most honourable office of the family, that of the steward or ruler of the house, to whom among other things it belongs to dispense out every man his proportion of food, &c.; and so it is our part to dispense the gospel to you in that measure and by those degrees that we see fit.

2. And above all things fidelity and honest discharging of trust is required of stewards; and if I should fail in that, I should be very worthy of blame.

3. But for this I am not to be judged by you, by men, nay by myself.

4. For though I can accuse myself of no fault in the execution of my apostolical office, yet is not this the clearing of me, only God, that searcheth and seeth all, must do this.

5. Therefore be not you too forward in your cen-

1 instant, εὐερήσω: see Rom. viii. 38. 1 officers, διατήρησ. 2 season, κατάθλω.
come, 3 who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have 4 in a figure transferred to myself and to Apollos for your sakes; 5 that ye might learn in us 6 not [a] to think of one above which 7 is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 9 Now ye are full, 9 now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

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 commended.

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 accordingly not to make it matter of pride to yourselves, 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 received 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 tranquillity, 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,
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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

10 in splendour, we in disgrace, ἐνδοξοι, ἡμαῖς δὲ εἵματοι. 11 are in no certain condition, ἀσταροτίμενοι. 12 are tired, κοτίζομεν. 13 forbear, ἀνεχόμεθα. 14 the vilest. 15 refuse of all, πετρίτως περιηγεμα. 16 if, εἰ.
fathers: for in Christ Jesus I have begotten you through the gospel.

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.

21 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
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 excommunicated; see chap. xii. 21.

3. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath 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 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, adhis adrom. 5 forasmuch as you are, rabis love.
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 interchange 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.
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CHAPTER VI.

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. You cannot but know that in the great final judgment of all the world, the saints of God shall bear God company in judging the wicked; and if Christians shall then by God be vouchsafed that honour, to have any thing to do in matters of so much higher importance, is there any reason they should be deemed unworthy to be intrusted with the judging of worldly differences, which are much inferior to those of adjudging of men’s eternal being?

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

4. If therefore there fall out betwixt you any matters of controversy concerning the matters of common life, which are to be brought to judicatures, or will not otherwise be composed, and if ye do despise the governors of your churches (which, since these dissensions are in, are quite out of esteem among you) so far that ye do not think fit to stand to their sentences or decisions, yet sure ye have all reason to refer it to the simplest and meanest Christians, or even to set them in the tribunal, rather than carry your controversy before the Gentile courts.

5. My mentioning the meanest and most despicable among you, is to make you ashamed of your unreasonableness in supposing (as by going to heathen courts ye must be interpreted to do) that there is no one Christian fit for this employment; that is, that there is not one man of them that hath understanding enough to arbitrate an ordinary business between fellow-Christians, whose inclinableness to peace is to be presumed of, and then that must needs work somewhat toward the pacification.

1 an action, or suit, πράγμα. 2 of the smallest judicatures, κριτηρίων ἐξαχλακτών. 3 and not then, μὴ γε. 4 If therefore ye have secular judicatures, see ver. 2, οἱ οὖν κριτήρια τὰς ἔκχετε. 5 those that are set at nought in the church, set those in them, τοὺς εὐθυγραμμένους τοῖς καθιστεῖ. 6 Is there never a wise man, Οὐδεὶς ὁ δὲ κτῆτος σοφός.
6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

10 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

11 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.


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 you 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] [b] and [c] 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, ὅτι. 9 why are ye not rather defrauded? δι' ἑαυτοῦ μὴ ἀποστερεῖτε; 10 men of inordinate lusts, πλεονεκταί. 11 contumelious persons: see note [a] ch. v. 12 the violent: see note [b] ch. v. 13 ye have been washed, ἀφανεσάθη. 14 through, ἐν. 15 for me, μοι.

HAMMOND, VOL. II.
13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. **Now the body is not for fornication, but for the Lord; and the Lord for the body.**

14 And God hath both raised up the Lord, and will also raise 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 committeth fornication sinneth against his own body.

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, (whatevor 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 then God, that raised up Christ's pure sinless body out of the grave, and hath made it a spiritual body, shall also do the same for us, though we lie down in the grave also.  

15. And this one consideration may have force on you. Your bodies expect to rise with Christ, as members with the head: ye must not then in any reason pollute a member of Christ, a devoted consecrated person, by such unclean embraces.  

16. That which was said at the institution of marriage in paradise, that the man and the wife become one body, concludes, that the fornicator makes himself one body with a whore.  

17. As on the other side, he that keeps close to Christ's commandments, and so cleaves to him, Deut. x. 20, hath a spiritual union with him, minds the same things that he minds, and so is very far from these carnal base joys, in which all the Gnostics' religion consists.  

18. Be sure therefore that ye keep yourselves far removed from that sin. Most other sins are committed against God, or the neighbour; but sins of uncleanness are against one's self, a defiling of his flesh, a polluting of that which by chastity and single
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.  
1 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

2 Let the husband render unto the wife ἡμιαδικίαν and likewise also the wife unto the husband.

3 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.

4 Defraud ye not one another, except it be with consent for some time, particularly that ye may have a vacancy for duties of devotion, except it be with fasting, &c., wherein it was usual to abstain from those

21 among you, ἐν ὑμῖν.  
22 from, ἀπό.  
1 But for fornications, Διὰ δὲ τὰς γυμνασίας.  
2 the kindness which is due.  
3 by compact, ἐκ συμφώνου.
consent for a time, things which are lawfully enjoyed at other times, that ye may give yourselves to fasting and prayer; and 4 come together again, that Satan tempt you not 5 for your incontinency.

6 But I speak this by [c] permission, and not of commandment.

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

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

9 But if they cannot contain, let them marry: for it is better to marry than 8 to burn.

10 And unto the married 9 I command, yet not I, but the Lord, Let not the wife depart from her husband;

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

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to 10 put away a wife but for cause of fornication to

4 be at leisure for, σχολάζειν τῆν. 6 by reason of your not being able to contain. 8 by way of advice, not by way of precept.
6 have not power over themselves: see note [3].
9 to be on fire, πυροῦσαι. 10 I give warning, προαγγέλλω. 10 be separated, χωροῦσαι. 11 be separated, χωρίζω. 12 For the rest, Τοῖς λοιποῖς.
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, ἁγιασμένη. 14. hath been sanctified. 15. enslaved, δέοςελωμένη. 16. O husband, ἄνδρα.
case that the heathen party desert, or will not live with the Christian unless he or she desert the faith of Christ, then it is evident that this hope ceaseth, and in this case the Christian party is free from those observances, ver. 15.

17. Only according to the lot that any man hath befallen him, if it be with an infidel wife or the like, let him be content with it, and do as much good in it as he can, and not think himself privileged by his being a Christian to throw it off. And this every where is my doctrine, and I desire it be universally resolved on in all Christian churches.

18. If one which hath been circumcised be converted to Christianity, let him contentedly continue in it, let him never trouble himself to get off that mark from his flesh (as some did); as on the other side, he that is not circumcised when he is converted need not receive circumcision (as some required of them, Acts xv. 1).

19. For such outward things as these on either part are no part of Christianity, but the observation of the precepts of Christ is all in all: see Gal. v. 6.

and vi. 15.

20, 21. In what condition of life soever a man is when he is converted to Christianity, let him contentedly continue in it, and not think that Christian religion frees a man from any obligation that lay upon him before, for that is to make Christian liberty a pretence for covetousness, or lusts, or secular advantages, (see 1 Tim. vi. 5,) if either the being a Christian might manumit a servant, or free an husband or wife from former obligations. He therefore that being a bondman is converted to Christianity, must not think it any disparagement to his Christianity that he continues a servant still, nor be solicitous of changing his condition. Yet this is not so to be understood, but that if by any fair regular means he can obtain his freedom, he may then make use of them, and prefer liberty before servitude; for so he might have done if he had never been Christian.

22. For he that being in the condition of a servant is converted to Christianity, doth by his conversion become a freeman in respect of Christ; not that he ceaseth to be a servant to his former master, or reaps...
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. On the other side, they that have bought out their liberty and obtained manumission, having been formerly servants to heathens, let them not sell themselves again, or revert voluntarily into that condition of slavery, but prefer liberty rather, ver. 21.

24. And so still, as he was when he was converted, so let him still abide; let not his being a Christian move him out of his state, or make him less, but rather more contented with it.

25. For your other question concerning virgins marrying at such a time as this, or of those that are betrothed, whether they should be bound to consummate their marriage or no, I must say again, that I have no command of Christ to build my answer upon; yet I shall again give you my opinion in it, as an honest faithful man, with all uprightness.

26. First then my opinion is, that it is best in respect of the distresses that are daily to be looked for on Christians, I say that it is best for men and women (supposing them not contracted) to continue unmarried.

27. But if thou art engaged or betrothed to a woman, this is no excuse for thee to seek to get loose again (for that cannot be done so as to be free to marry another as long as she lives). All that I say is, that it is not now the prudentest way to think of marrying, if thou art not already engaged.

28. Yet not so, that if thou dost, it is a sin to marry, or that the virgin that now marries commits any sin: only (in such times as these) the married state is likely to be fullest of trouble, and therefore my kindness to you makes me persuade you not to marry.

22 Are ye bought, or redeemed. 23 be not ye made, μὴ γίνεσθε. 24 opinion, γνώμην. 25 I think this then to be good, because of the necessity approaching, to wit, good, Νομὸς ὁυί, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐννοίαν ἄνθρωπος, ἢ τι καλὸν: see note [d] Matt. vii. 26 woman, γυναῖκι. 27 free from a woman, λείπεσαι ἕν γυναῖκα.
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; as though they had none;

30. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they 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.

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 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. 

34. The widow and virgin, being both unmarried, have no diversion, nothing else to do but to serve God, and to take care to render themselves acceptable to him; whereas domestical affairs are part of the married woman’s care, and it is part of her calling to be very careful to please her husband.

35. But all this while I speak only of that which is expedient for you in respect of worldly conveni-
a snare upon you, but 32 for that which is comely, and [i] 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 stedfast 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.

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 stand that make it unlawful, or so that considerations of piety be taken in to the doing of it, and not only carnal desires gratified thereby.

40 But she is happier if she so abide, continue unmarried, and more convenient toward the

38 that you may decently wait. 39 be above age, and that this must be, let him do that which he likes, ἐπεζύγησεν, καὶ (the King's MS. reads) τούτο (not οὗτος) δρέπανος γίνεσθαι καὶ ὑπελειπέναι. 40 hath stood, ἑβατων. 41 determined this, to keep, κυρίως τοῦ τυρείν. 42 So that both he that marries doth well, and he that marries not doth better, "ὅσει καὶ μὴ ἐγκαθίζων, ζωὴς τοις καὶ μὴ ἐγκαθίζων."
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 subtilties 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

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we
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,) yet we Christians know and are assured that 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 better; neither, if we eat not, are we unmannerly.

1 Yea, 'ιδοὺ. 2 to, or, for him, εἰς ἀπόθεν. 3 Or, with the custom or common usage of the idol until this time: for the King's MS. reads, τῇ συνεδρίᾳ τοῦ εἰδήλων ἐστὶν ἐπὶ. 4 Or, neither if we eat not, do we any great matter, nor if we eat, do we any short: for the King's MS. reads, οὐκ ἐὰν μὴ φάγωμεν περισσότερον, οὐκ ἐὰν φάγωμεν ἑπταδεκαμένα. 

5. For though there be many called by that title, whether the celestial and supreme deities so esteemed among the heathen, or inferior, of a second order, called Baalim or lords, agents and mediators between the gods and men; or whether the sun and stars of heaven, or men of the earth deified; (Theophy1.)

6. Yet we Christians know and are assured that there is but one true God, the Creator of all things, to whom all men's prayers must be addressed, as to the supreme, from whom as we had our being, so we are to think ourselves obliged to be his servants, and to make all our applications to him; and so likewise but one Mediator, but one Lord, by whom all things were created, and by whom, as the only Mediator betwixt God and us, all our prayers are addressed to heaven, viz. Jesus Christ.

7. But all men do not know or think this, that these idols or heathen gods are nothing, (for sure they that are accustomed to worship them think they are something,) nay, it is clear that some men that are of opinion that idols are something, and who fear them as able to hurt, (and so that must confess, that the eating of these feasts pollutes those that have cast off the worship of them,) and that continue their custom and former heathen course to this very time, though they have received Christianity do still go to idol-feasts as such, even now that they have received the faith of Christ; and their sick, that is, wounded, sinful consciences (see note [b]) (that is, they that go on still in this old heathen practice not yet laid down) are defiled or polluted by doing so. This is certainly a sin in them.

8, 9. Now this being supposed, it will follow that he that goes to the idol-temple with these, though he be not of their persuasion, may yet be a means of confirming them in their error, it being certain that they
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 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 of, there is no 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, ἀσθενῶς ὀντος. 6 confirmed, οἰκοδομηθησαν. 7 Or, Thy brother therefore for whom Christ died, growing sick through thy knowledge, is destroyed: for the King's MS. reads, 'Ακολούθων οὖν δ ἀσθενῶν ἐν τῇ γνώσει σου ἀδελφὸς σου'. 8 scandalize my brother, σκανδάλιζε.
CHAP. IX.

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,

3—6. That we know sufficiently that it is lawful for us to take along with us in our travails for the gospel a believing woman, such as Phebe, (see note (a) Rom. xvi.,) as freely as others of the apostles

1 My apology to them, ἣν ἄνευ ἀπολογίας. 2 to carry about a sister woman, ἰδελπίστως περιῆχεν.
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. Dost 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 in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your 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 signifieth 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 we may not

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

13. In sacrifices it is clear that the priests (see note [6] 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 anything 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 anything 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 [a] 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: εἰς τὸν ιερὸν ἱεριώματα. Yet have I not written: εἰς τὸν ιερὸν ἱεριώματα. 8 If, εἰς. 9 voluntary. 10 I have been intrusted with a stewardship, εἰς τὸν ιερὸν ἱεριώματα. 11 What then is reward to me? Τίς εὸν μὴ προσφέρειν.
make the gospel of Christ without power which I know I have, vv. 12. 15. 17, (see 
not my power in the
2 Cor. xi. 9, 10,) then this will be rewardable in me.

19. For though I be free from all men, yet have I made myself [b] 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 [c] under the law to Christ,) that I might gain them that are with-
out 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 partaker thereof
with you.

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

25. [f] So run, that ye may obtain.

26. And every man that untertakes any of those combats or strifes binds himself to strict laws of ab-
staining 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

12 use not, μὴ καταχειρισθείη.  
13 obedient to the law of Christ, ἀκομοὶ Χριστῷ.  
14 co-
partner of it, συνκοινωνοῦσα αὐτῶ.  
15 is a combatant, ἀγωνίζομαι.  
16 observes a strict
abstinence.
17. [f] corruptible crown; but we an
18. incorruptible.
26. I therefore so my way, or my reward if I run well; my cuffing is not
run, 19 not [k]as uncertainly; so [t]fight a bare brandishing my fist in the air, which hath no
I, not as one that [m]beasteth the air;
27. But 20 I [n]keep adversary to strike at, or misses him when he strikes.
advantage, 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 [q]a cast-
crown, I myself should miscarry, and miss of it.

CHAP. X.

1. Moreover, brethren, I would not that ye should be ignorant, 2 how
that all our fathers were [a]under the cloud, and all pass-
ed through the sea;

2. And were all bap-
tized 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 uncertainties; I so cuff as not beating
20. I strike my body, and get it under me, lest having been a herald to others, myself should be-
come a reprobate. 1 But I would not have you ignorant, Οὐ θέλω δὲ ημᾶς ἄγγελον. 3 that
our fathers were all, ὦς οἱ πατήρες ἡμῶν ἡττᾶν—ἵσαρ.
rained 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. But with many of them God was not well pleased: for they were overthrown in the wilderness.

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. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

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. Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and drink, and rose up to play.

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.

8. Neither let us tempt Christ, as some of them also tempted, and were

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,

3 the most, τοῖς πλείονων. 4 strawed, or, destroyed, καταστράφησαν. 5 these were types of us, τάχθα τῶν ἡμῶν. 6 to be wanton.
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 perse-
cution, 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 thi-
ther, 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 mur-
muring, ch. xiv. 2, and were swept away by the de-
sroying 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 fouly, 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. And therefore let him which is the most spi-
ritual among you, that seems to himself to stand the
firmest, take care that he fall not into these carnal
sins, which bring such ruin along with them.

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-
then 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 befalls you.

7 ages, αληθευν.  8 human, ἀνθρώπων.  9 passage out, ἔκβασιν.
I. CORINTHANS.

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.

I need not speak more plainly to you what I wise men; judge ye mean by idolatry, you are wise enough to know: see what I say.

The [c] 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?

For we being many are one bread, and one body: for we are all partakers of that one bread.

Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

But I say, that the things which no unlawfulness to join in eating at an idol-feast.

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.

The sacrament of the body and blood of Christ, wherein we communicate with and partake of the 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?

22. Do we join devils in competition or rivalry with God? do we think that we shall dare to give ourselves up to all idolatry and heathen sin, and yet that God will not punish us, when in the second commandment he hath expressed his jealousy against those that take in any other rival into their worship, and threatened to visit and punish for it?

23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

23. Many things there are (see note [i] ch. xiii.) which I might lawfully do, but that they are hurtful and disadvantageous to others, tend not to their edification, but to the scandalizing of them, either bringing them to or confirming them in some sin.

24. Let no man seek his own, but every man his another’s wealth.

24. And it is not fit that any should be so intent on what is lawful for him in respect of himself, or what is for his own advantage, as to neglect the benefit and advantage and edification of others.

25. Whosoever is sold in the shambles, that eat, asking no question for conscience sake:

25, 26. And whereas you object, that some portions of the heathen sacrifices are sold in the markets among other meat, and that therefore, if it be not lawful to eat what is offered to idols, ye must not eat what ye buy in the shambles because that may be such, and then this is a great retrenchment of your Christian liberty, by which ye may lawfully enjoy any of God’s creatures: I answer, that in that case I may lawfully eat whatsoever is there sold, and not think myself bound in conscience to inquire and examine whether what I meet with there were a portion of an heathen sacrifice or no; for if no man be present to see and know that that which I eat is such a portion, or if I know it not myself, then sure I am guilty of nothing myself, nor can any other come to any hurt by this means.

26. For the earth is the Lord’s, and the fulness thereof.

27. Nay, further, if it be at an heathen’s own table, where it is more probable that such portions of their sacrifices are to be met with than it was in the shambles, yet there also ye may eat freely of all, and never think yourselves bound in conscience to inquire whether there be any of those portions of their sacrifices there.

28. But in case any man take notice that that which is before you was a portion of an idol sacrifice, and punctually tell you of it, then you are not to eat of that, lest you confirm that man in (or betray him to) the sin of idolatry by your example, not understood by him aright, and so offend against a conscience: for the earth—

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18 that which is another’s, τὸ του ἐκείνου. 19 making no inquiry, μηδὲν ἄνωπρως. 20 But if, ἐὰν. 21 The King’s MS. reads ἱερᾶτας, instead of εἰδωλῶν.
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 being a partaker, why am I evil spoken of for that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

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.
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 praveth 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

3 reproacheth. 3 reproacheth: note [a].
man created for the woman; but the woman for the man.

10 For this cause ought the woman to have [c] power especially in the time of divine service, where her [d] head [e] because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman [f] 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 [g] nature itself teach you, that, if a man [h] have long hair, it is a shame unto him?

15 But if a woman [i] 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 [j] in this that 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.

19 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.
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19. 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.

20. 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.)

21. 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.

22. 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.

23, 24. 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

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9 divisions, αἱρεσίαι. 10 the sincere, δύομοι. 11 it is not, or, it is not possible, οὐκ ἔστιν. 12 takes his own supper: for the King's MS. reads, προελαμβάνειν. 13 put them to shame that have nothing, καταμαχήσαντες τούς μη ἔχοντας; 14 you? In this I praise you not, ὅμας; ἐν τούτῳ οὐκ ἔσται.
After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

For this cause many are weak and sickly among you, and many sleep.

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.

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, diseases, and death itself, as was threatened upon those who at the feast of the passover put not all leaven out of their houses.

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.

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15 covenant, διαθήκη. 16 declare ye, καταγγέλλετε. 17 So that, ἵνας. 18 some, εκατον. 19 examine, διεκπλησσω.
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; and if ye come not together unto condemnation.

40. And the rest will I set in order when I come.

NOW concerning [a] 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, except by the Holy Spirit, the doctrine and commands

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, 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, Τὰ δὲ λαοῦτα, ἐς ἐκ Θεοῦ, διατάξομαι. 1 the spiritual, πνευματικὸν. 2 anathema, ἀνάθεμα. 3 the Lord Jesus, Κύριον Ιησοῦν.
but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are diversities of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues:

4 them all in all men, πάντα ἐν πᾶσιν. 5 for that which is profitable, πρὸς τὸ συμφέρον.
6 the operations of powers, ἐνεργητικὰ 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 but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor the head unto the feet, Why art thou slack?

22 But let every member do好感 that which is good.

23 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

24 And they that walk according to this carnal nature cannot please God.

25 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.

26 But the spirit which searcheth all things, even the deep things of God, shall make them known.

27 For God hath revealed them unto us by the Spirit: for the Spirit searcheth all things, even the deep things of God.

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

29 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.

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

31 The foreknowledge of God, the predestination by him, the justification of them by him, and the glorying of them by him.

32 And we have that says, If any man will do his will, he shall know of the doctrine, whether it be of God.

33 These things I have written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.

34 These things have I written unto you, that believing on the name of the Son of God, ye may have the testimony in your heart: and I wrote not unto you, that I would lie unto you: but as it is written, I spake unto you the truth, I spake prophetically.
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, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need:

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 teachers, elders, presbyters, pastors, bishops, who teach and rule in the church, and for the commandment of Christ are also disposed of in the church.

7 But the members of the body that seem to be more weak are much more necessary, ἀλλὰ τολμῶν τὰ δοκιμάζει τὸ κατά τό τοὺς ἀποστόλους ἀνακαίνων, ἀναγκαίων. 8 more dishonourable, or, shameful, ἀτυμίμωτη. 9 about these we put, τοῖς περιτιθεμένοις. 10 made glorious, δοξάζονται. 11 severally, ἐξ μέρους.
12 diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

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 yourselves, (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 severals 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.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass, or a tinkling cymbal.

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 prophecy, and understand 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' ὁπερβολήν. 1 a resounding brass, or a loud-sounding cymbal.
I. CORINTHIANS.  CHAP. XIII.

could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
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. It is the property and commendation of this virtue of charity to be so far from wronging 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. Does not behave itself unseemly, seeketh not her own, is not easily provoked, 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 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. [h]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, σομισω παντα τα δώρα χων ειναι. 3 courteous. 4 highly provoked, or, exasperated. 5 doth not impute the evil. 6 congratulates with the truth, ουγκαλει τη οὐνθεια. 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, 10. 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, ἀποφημέναι, καταρρηθήσονται. 9 knowledge, that shall be done away, γλῶσσαι, καταρρηθήσονται. 10 was affected, ἀφρόνου. 11 reasoned, ἐλογίζομαι. 12 we see yet, βλέπομεν ἐρτ. 13 I yet know, ἔρι γινέσθαι.
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 afflation, 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 exhorteth them 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 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-
if I come unto you speaking with tongues, what shall I profit you, except I shall 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 easy 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.
14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15. What is it then? I will pray 4 with the spirit, and I will pray 7 with the understanding also: I will sing 4 with the spirit, and I will sing 7 with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, [a] Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17. For thou verily givest thanks well, but the other is not edified.

18. I thank my God, that I speak with tongues more than ye all:

19. But for the benefit of others it were much better that I spake, though never so little, from my own understanding, so as he that hath not the gift of tongues is wont to speak, so that others may understand and be instructed by me, than never so much by the gift of tongues, when no man knows what I say.

20. Brethren, be not children in understanding: bowbeit maliciously affected, (see note on Luke i. 5,) to brag or in malice be ye children, but in understanding be men.

21. In the law it is written, With men of more mature and manly in your affections.

22. In the Old Testament, in the prophecy of Isaiah, ch. xxxviii. 11, it is mentioned as a miracle shewed to the people, that God would send prophets that would not they in languages which they understood not, and

6 by the spirit, πνεύματι. 7 by the understanding, ἐν γνώσει. 8 by. 9 by. 10 vulgar person, ἰδίωτης. 11 by. 12 I may instruct, καπνοθέησαι. 13 in your affections, ταῖς φρεσκίαις. 14 wickedness, τὰς κακίας. 15 affections be ye perfect, ταῖς φρεσκίαις τῆς χάριτος. 16 Or, by the lips of others, or, strangers: for the King's MS. reads χείλεσιν ἐκφέρειν.
hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesy- ing vereth 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 untaught, 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 untaught, 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 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that so by course; and let one interpret.

22. By which it appears, that the use of the gift of tongues is principally as a miracle, and that for the converting of unbelievers; but interpreting of scriptures and teaching Christian doctrines is that that is most proper for believers.

23. If therefore in a society of Christians and none else, all that speak shall speak strange languages, what will an ordinary man or an unbeliever think or say? would he not think them all mad, if he should casually come among them?

24. But if that which they are about be the interpreting of scripture, promulgating the doctrine of Christ, this may probably work upon them that hear, though they came in unbelievers.

25. And coming to a sight of their sins they will be forced to do reverence, and confess that God is in such a congregation as that.

26. If then ye demand how ye shall behave yourselves in church meetings; take care especially that whatever ye do, whether by the afflation of the Spirit ye compose psalms (see note [g] Ephes. v.) for the praising of God, as was used especially in the eucharist, v. 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 [i]), 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 whencesoever 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.
28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29. Let the prophets speak two or three, and let the other judge.

30. If any thing be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophesy one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to the prophets.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35. 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.

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, and hath the like gift, be able to give any exposition of a sacred figure or other emergent difficulty, let it be free for him to do so; and in the mean while let the other that was speaking give way to him.

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 afflations 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 afflations of evil spirits which put them into ecstasies.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

34. As for your women, let them be so far from teaching, that they do not so much as speak by way of asking questions in the church, but acquiesce in the judgments of their superiors, particularly their husbands, as the law of God commands, Gen. iii. 16.

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

21 exhorted, παρακαλέων. 22 God of disturbance, διαστραταίς ἡθον. 23 Or, let them be subject to their husbands; for the King's MS. reads ὑποτασσάσθων ἀνδράρι. 24 their own, τοῖς ἰδίοις.
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 affection, let him receive these directions 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 gospel 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 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 decency,) 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 explication of difficulties, unless your believing and receiving the gospel were light and rash and inconsiderate,
or unless what you then received be now quite vanished.

3 For I delivered unto you 5 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 one time, of whom a great part are now still 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 spoke 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 in any manner, but to the grace and goodness of God that all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, to whom he appeared here on earth, and so

5 among the principal things, ἐν πρῶτοι. 6 Then, ἑσεῖτα. 7 an abortive, ἀτρόμωμα. 8 favour, χάρις. 9 toward me, εἰς ἐμὲ.
so we preach, and were eyewitnesses of his resurrection, I am sure ye 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.

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 is also vain.
15. Yes, 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 reason to doubt it, it follows that the dead truly rise; and then how comes it to pass that some of your churchmen, that have received the faith by our preaching, begin now to deny all resurrection?

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.

21 For since by man came death, by man also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

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 things under Christ.

28 And when all things shall be subdued unto him, then shall the Son himself lay down that office which till then he

13 seeing, ἰδεῖν. 18 shall deliver up, παραδίδηται. 14 and the Father, καὶ Θεός. 15 take away, οἴχεται, καταργήσῃ. 19 But when, ὅταν. 16 so long until he put, ἕξις οὐκ ἐν θεῷ. 17 is destroyed, καταργέθη. 18 this is with an exception of him, ἔχεις τοῦ.
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 [d] 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 [e] 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 any thing 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 [f] 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, (though by the providence of God I was

20 For, Εσν. 21 also, καλ. 22 do we run hazards, καταγονδομεν. 23 according to man.
I. CORINTHIANS.

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. And it will concern you, that are not yet thus seduced, to take heed that such speeches and discourses as these, such atheistical temptations to sensuality upon pretence of the no future state, no being after that of this life, do not work upon you; the very conversing with such disputers as these may corrupt such easy seducible credulous people as it is alleged: I speak this to your seeming some of you are.

36. It is all reason and more than 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

37. And that which seizes to be tempted to imitate them.

38. But some object, that if men die, how can they live again? or what kind of body shall they have, that which they had being rotten in the grave? (see note [c] Acts xv.)

39. 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.

40. 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.

41. 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.

42. And as it is among us, one sort of flesh differs very much from another, so much more a body of a man here on earth may differ in qualities from a glorified body in heaven.

43. Two things are observable in the resurrection: 1. the improvement of all men's estate, who

33 dispositions. 23 truly, ἀληθῶς. 36 I tell you it that you may be ashamed, ὑπὸ σε ἀσχολεῖτε. 27 what kind of, τοιοῦτος. 38 both, καὶ.
have their part in the resurrection of the just, above
that which here 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 resur-
rection. 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 resur-
rection 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 de-
formed 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
is of the earth, called as an earthly man, made out of the earth: the
earth: the second man is the Lord 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-
[f] flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit corruption.

51 Behold, as I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall be mortal,

55 And when this is done, then shall that saying of Hos. xiii. 14. be made good, that death shall be destroyed for ever, never to recover strength again over any thing, nothing from thenceforth shall ever bring to pass the die.

56 In contemplation of which a Christian may look on death as a hurtless thing, the sting or wound- ing power of which is taken away by Christ; and so on the state of separation of soul from body, that it is such as shall not last for ever.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abound-

59. 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 receiv-
ing a reward.

CHAP. XVI.

NOW concerning the collection for the saints, as I have
exhausted partly by their former Christian liberality,
Act 2. 45, making sale of their goods, and com-
5. Thess. ii. 14, the same order that I gave to the
churches of Galatia, I now give to you.

1. Now concerning the supply of the was of the poor Christians in Judæa,
and my coming at such a time, upon such a special occasion as this, let
I come among you.

2. Upon the first day of the week let every one of you lay by him, in store,
be no gatherings when I come.

3 And when I come, whosoever ye shall approve by your letters, them
will I send to bring your liberality unto Jerusalem.

3. And then ye shall have the choice of the mes-
engers who shall carry it, that ye may be confident
of the due disposing of it, according to your inten-
tions; 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 Mac-
6. And it may be that I will abide,
yes, and winter with you, that ye may
bring me on my journey wher-
soever I go.

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, συνεανάγων. 2 those by letters will I send: for Theophylact, &c. never δι’ ἵστατον from the preceding διαμαρτυρον. 3 worthy for me also to go, δεικνυον τὸ δὲ πορευθησόμενον. 4 I shall have passed, διέλθω. 5 whither I go, οὕτως ποτε.
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 conduct him forth in peace, that he may come unto me: for I look for him with much desire, lest he find me not when he looketh for me.

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 your 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 dedicated 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.

8. At the present purposing to stay at Ephesus till it be fit for me to set forward toward Jerusalem, where I mean to be at Pentecost.

9. And I have great reason to do so; for as I have a great deal of hope that I may be able to do much good, to propagate the gospel in those parts, so there are many that oppose the truth, which makes it more necessary for me to stay there some time, for the quelling of them.

10. When Timothy comes to you with this epistle, be careful that the schismatics among you give him no disturbance, and do ye look upon him as ye would upon me.

11. Take heed to all he saith; let him have an authority among you; and when he returns bring him on his way, and provide him with necessaries when ye take your leave of him, that he may return to me, for I and the brethren expect him.

13. Be careful and vigilant, that ye be not seduced; continue constant in the truth; and whatsoever temptations ye have to solicit you, shew yourselves courageous, and well armed against all assaults.

14. Away with all divisions and schisms from among you.

6 securely, ἀδρόβετε. 7 exhorted, παρακάλεσα. 8 I exhort, Παρακαλέ. 9 worketh with them, συνεργοῦντε.
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 [c] 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 [d] 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.


[d] The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.
THE

SECOND EPISTLE OF PAUL THE APOSTLE

to

THE CORINTHIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, and *Timotheus that was with you by my appointment, 1 Cor. xvi. 10, to see my directions observed among you, to the Christian church in the city of Corinth, and in all other cities and regions through all Achaia:

1 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

2 Blessed be 2God, 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.

5 For as the suf-

* Timotheus that was with you by my appointment, 1 Cor. xvi. 10, to see my directions observed among you, to the Christian church in the city of Corinth, and in all other cities and regions through all Achaia.

3 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;

4 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.

5 By this one consideration, of which I have had

1 the, δ. 2 the God and Father, δ Θεὸς καὶ Πατὴρ. 3 Because, "Ορι.
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 to preserve us against the saucings of many; may by many be thankfully acknowledged, εκ πολλῶν προσώπων το εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθη惯.
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 Judaea, 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 $\beta$. 12 hope that ye will. 13 our, $\tau\mu\omega\nu$. 14 grace. $\chi\rho\alpha\omicron\nu$. 15 again from Macedonia to come to you, $\pi\lambda\omicron\nu\ \alpha\pi\nu\ \ \delta\alpha\omicron\nu\ \delta\alpha\omicron\nu\ \epsilon\lambda\omicron\nu\ i\omicron\nu\pi\omicron\omicron\nu$. 16 had this resolution, $\tau\omicron\omega\tau\alpha\omicron\beta\omicron\lambda\omicron\nu\mu\omicron\nu\nu\omicron\omicron\nu\nu\omicron\nu\nu\omicron\omicron\nu$; or, was thus willing: for the King's MS. reads $\beta\omicron\lambda\omicron\nu\mu\omicron\nu\nu\omicron\omicron\nu\nu\omicron\omicron\nu$. 
me there should be [b] yea yea, and nay nay?
18 But ye as God is true, our word to
ward 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 Sil-
vanus and Timothe-
us, was not yea and nay, but in him was yea.
20 For all the pro-
mises of God are yea, and in him Amen, unto
the glory of God by us.
21 Now he which establisheth 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 Cor-
inth.
24 Not for that we have dominion
24. That severity of discipline, I mean, that must

17 by, év. 18 are in him yea, év abtov τοῦ val. for the King's MS. reads διὸ καί δὲ αὐτοῦ τὸ ἄργου. δέκαν. 21 into, els. 22 gives, δοταί. 23 But, Δ. 24 that we exercise
dominion, δὴ, κυριεινομεν—
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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. 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,) it is now sufficient which he hath suffered

25 have stood, έστησα— 1 this very thing did I write, ἢγασα ταύτα αὐτῷ. 2 made sorry, άποθνήσκε. 3 but in part, that I may not lay weight upon all you.
by the delivering him up to Satan, 1 Cor. v, and the sad consequence thereof.

7. And it is now more than time that he be absolved by the church, and forgiven the offence committed against it, and by absolution be cheered up again, lest the continuance of such sharp punishments should not have a benign but noxious influence upon him.

8. And therefore my present counsel is, that by prayers for his release you express your reconciliation to him, and so absolve him from the censures.

9. And this I now write, that I may see whether you are as ready upon my appointment to restore penitents as to inflict punishments upon offenders, which is another branch of your Christian charity.

10. Whom you are willing to have restored from excommunication (as being satisfied with his penance and expression of repentance) I appoint or give leave to do it; (for if I have absolved any man, I have done it by the authority I have from Christ, but yet in respect unto you, or with consideration of what may be best for you, that is, for your whole church.)

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 unrec LLC, and 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,

13. I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went thence into Macedonia.

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]) 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 hearts.

15. For by our preaching the gospel we perform a very acceptable service to God, and bring in glory to his name, offer up a sweet-smelling sacrifice unto him among all sort of people, both among the penitent believers, which receive the faith and live according to it, and the impenitent unbelievers, that receive it not.

16. For though this sweet perfume to the obstinate impenitent hath been the most perfect poison, (as high perfumes sometimes are,) they have grown the worse for the gospel's coming among them; yet to all that have forsaken their old courses of sin, and obeyed this call to a new life, it hath been the most comfortable vital savour that ever came to them. This is a weighty employment, and unless God did particularly enable us, we could never be fit for it.

17. This we are sure of, that we have not designed any secular advantage to ourselves in preaching the gospel, as the Gnostic heretical teachers are observed to do, 1 Tim. vi. 5, but have sincerely revealed to you what we have been taught by Christ, without any other aim, God knows, than that we may perform faithful service to him.

1. Why should I again be forced to mention the uprightness of my dealing toward you, the orthodoxness and purity of my doctrine, after the manner that is usual in the church in commending from one church to another those that are strangers to them? have I any need of commendations to you, or from you to other men?

2. The works of conversion that we have wrought among you, of which our own conscience gives us testimony, will serve us abundantly instead of letters commendatory from you to all others, who cannot but have heard the fame of it.

3. And you (that is, your faith) are most conspicuously an epistle of Christ, of the writing of which we have only been the instruments, the Spirit of God supplying the place of ink, and your hearts of the writing tables, and by this epistle, this testimony,
in fleshly tables of
the heart.

4 And such trust have we through Christ to God-ward:

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 Who also hath made us able ministers of the new testament; not of the spirit, but of the letter; for the letter killeth, but the spirit giveth life.

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 But if the ministry of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

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.)

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 ministration of condemnation be glory, were in so much glory, God by his angels appearing

9. For if the delivery of the law, which could help men to condemnation, but could not absolve any man,
For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

For if that which is done away was glorious, much more that which remaineth is glorious.

Seeing then that we have such hope, we use great plainness of speech:

And not as Moses, which put a vail over his face, that the children of Israel, could not stedfastly look to the end of that which is abolished:

But their minds were blinded: for until this day remaineth the same vail, that is, the vail of the Old Testament; which vail is done away in Christ.

But even unto this day, when Moses is read, the vail is upon their heart.

Nevertheless when it shall turn to the Lord, the vail shall be taken away.

Now the Lord is that Spirit: and where the Spirit of Christ dwelleth, there is freedom, and conse-

so dreadful in the mount; then much more the gospel, which brings with it justification and pardon of sin, is to be counted exceeding glorious, to be looked on and received by us with all reverence.

For the law, though otherwise glorious, yet being compared with the gospel hath no glory at all in it, (as the moon compared with the sun is so utterly outshined by it, that it appears not in the presence thereof.)

For if that which was itself to be abolished, being but the cover that contained the true jewel under it, were yet delivered dreadfully and by a glorious appearance; then much more shall that which endureth for ever, that jewel itself, the gospel or substance contained under those coverings or shadows, and so which is never like to be abolished, and hath a durable fruit belonging to it, (grace, which the other had not,) deserve to be esteemed glorious.

Upon these grounds, I say, (mentioned from ver. 5. to this verse,) I cannot but speak boldly and confidently to you in vindication of my apostleship, ver. 4.

Having no need to imitate Moses, who veiled his face, which was a type of the dark, not clear proposing of the gospel, (which is the end or principal part of the law, and the jewel contained under that covering,) to them of old.

And accordingly so it continues remarkable to this present; the Jews see not Christ in the reading of the Old Testament, and so the cover still remains upon Moses's face, as it were; but by the Christian clear doctrine, or by faith, is removed.

And so though they have heard it over and over many times, yet still they do not understand the true sense of the law.

But when Israel, ver. 13, or their heart, ver. 15, shall accept of the gospel of Christ, then they shall see and understand plainly what now is so obscure to them.

Now Christ is, besides his human nature, indue with a divine Spirit, and the gospel of Christ is called the Spirit, ver. 6, and where the Spirit of Christ or the gospel is, there is freedom, and conse-

12 was not so much as glorious, ὁδε ἡδόνασται. 13 by glory, ἡδή δόξης. 14 in glory, ἐν δόξῃ. 15 put, ἔφη. 16 his own, ἰδιός. 17 that, ἐπὶ τὸ. 18 looked not, μὴ ἀπειρικαί. 19 Or, face: for the King's MS. reads τῷ ἔπονοι. 10 For, the law, though otherwise glorious, yet being compared with the gospel hath no glory at all in it, (as the moon compared with the sun is so utterly outshined by it, that it appears not in the presence thereof.)
the Lord is, there is liberty.

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.

TherEfoRE seeing we have this ministry, as we have received mercy, we 1 faint not;

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.

3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the god of this world hath blinded the minds of them which believe not, 4 lest the glorious gospel of Christ, who is the image of God, should shine unto them.

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.

1 grow not sluggishly, or, cowardly, ἀνεκ δικαιωμένως. 2 shame, ἀλογίων. 3 in, εἰς. 4 among, ἐν. 5 so that the illumination of the gospel of the glory of Christ hath not shined to them, εἰς τὸ μὴ ἀφέσασαι αὐτοῖς τὸν φωτισμὸν τοῦ ἐυαγγελίου 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.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

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;

9. 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. 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. So then death worketh in us, but life in you.

6 Or, in vessels of shell. 7 gripped. 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, δὲ μὲν θανατός ἐν ἡμῖν εὐφυεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.
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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 up 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 in us a far more exceeding and eternal weight of glory;
18. 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.

CHAP. V.

1. For of this we are confident, that if our bodies, 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 efficacy of Christ, vv. 10, 11, is shewed forth, and as it were perfected, in you, by our preaching and begetting faith, and confirming it in you by our afflictions, and by the example of our constancy and of God's deliverance afforded us, ch. xii. 9.
13. And having the same spirit of faith which is spoken of in that writing of David's, psalm cxvi. 10, where he saith, I believed, and therefore I spake, I was sore afflicted, &c. we do accordingly by afflictions, and patience and constancy therein, confess God, and express our faith in him.
14. Believing steadfastly, that he that raised Christ out of the lowest condition, even from death itself, will make our afflictions a means of raising us, and presenting us glorious in his sight, together with you, if you do so too.
15. For it is for your good that we preach and suffer all this, that your faith may be more confirmed, and that so the mercy of God extending to more persons, may, by their blessing God for it, abound, and tend more to the glory of God, ch. i. 11.
16. Whereupon it is that we do not give over upon these discouragements, but are by these outward pressures more incited inwardly, and animated to the performance of our duties.
17. For our transitory light suffering is so accepted by God, that it is also sure to be rewarded by him with a most exceeding, eternal, weighty crown of bliss or glory.
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.

11 benefit having abounded, χάρις πλεονάσασα. 12 exceed, περισσεύω. 13 are not slothful, οὐκ ἵκκακοίμεν. 14 most superlative, καθ ὑπερβολὴν εἰς ὑπερβολὴν. 15 temporary, πρόσκαμα.
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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

1 to put on over it, ἐπευθύνασαν. 2 we be found clothed, not naked, ἐπυθαυμασαι, αὐθ γυμνοὶ εἴρηθήσομαι. 3 that which is mortal, τὸ θνητὸν. 4 framed, κατεργασθήμενος. 5 this very thing, αὐτὸ τὸ τοῦτο.
knowing that, whilst we are at home in the body, we are absent from the Lord:
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: whose grace it is that enables me to do any

6 travel out, ἐκβαίνωμεν ἐκ. 7 at home, ἐθηματίζω. 8 we are ambitious, φιλοτιμοῦμεν. 9 we be at home or abroad, ἐθηματίζωτες ἢ ἐκδημοῦτες. 10 be made manifest, φανερο-θημαι. 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; 13 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 15 have known Christ after the flesh, yet now 16 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
precepts of greater perfection: and what is all this, but an obligation in all reason to a new and a Christian life?

18. Now all these things depend on God, as the author of them, who hath used this means of making up that breach between him and us, and hath given us power and commission to give men reconciliation, peace, or pardon, or absolution, upon renewing of their lives.

19. And the tenure of our commission runs thus, That God hath used Christ as a means to make peace between him and the greater and worser part of the world, the Gentiles at this time as well as the Jews, (not by pardoning of their sins, while they remain in them, but by admitting them to repentance, by not shutting up ways of mercy, and moreover calling them, using admirable methods of mercy in revealing himself to them,) and hath put in our hands the word of reconciliation, the preaching of this gospel, and making known the means of grace, and advising and persuading all men to make use of it.

20. This therefore is the nature of our present employment, to be (as our title of apostles imports) proxies and negotiators for Christ, we supplying the place of Christ on earth, and so treating with men, after the manner that Christ did when he was here, calling sinners to repentance, and that with all the affectionate importunity imaginable, as sent from God on purpose to entreat men to it: and accordingly now we do, in Christ's stead; we beseech you to reform your lives, and make yourselves capable of the return of God's favour to you: see note [m] Matt. v.

21. For Christ, an innocent, pure, sinless person, hath God sent to be a sacrifice for our sins, that we might imitate his purity, and thereby be, through the benefits of his death, accepted and justified by God.
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 evilously used by some, as well as reverently by others; reported and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, be-

2 deliverance. 3 occasion of falling, προσκωπή. 4 for. 5 acknowledged, ἀρνυμένων.
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hold, we live; as brought destruction on us, whereas by God’s help we are still alive, permitted by God to be afflicted and chastened, but not yet to be put to death, though of some of us it were verily purposed that we should, 1 Cor. xv. 32, and 2 Cor. i. 8;

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 recompense 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 6 But by way of this very recompense, ἐνὶ τῷ σωματίω ἀντιμεσθάναι. 7 Do not ye become more inclinable to. 8 participation is there betwixt righteousness and wickedness? what communication betwixt light and darkness? μεταχεῖ δικαιοσύνην καὶ ὁμολογίαν; τί δὲ κοινωνία φωτὸς καὶ σκότους; 9 among, ἐν. 10 among.

18. This lays an obligation upon you to get out
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 a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1. Wherefore having so rich promises made you by God, promises of being received by Christ as children into his family—but those promises conditional promises, made upon condition that you forsake all impurity, &c., ch. vi. 17, 18—my earnest exhortation to you is, that you purify yourselves from the sins (of all kinds) that are now crept in among you; particularly from the pollutions of the flesh, that your idol-feasts are apt to betray you to; and of the spirit, as pride, faction, schism, &c., preferring false teachers before us which planted Christ among you: prating to the end all manner of piety with all diligence: (see note [c] Phil. ii.)

2. The false teachers that you receive so willingly, injure you, defile you, and either defraud or perhaps 3 I speak not this seduce you into abominable sins; (see Ephes. iv. 22, and note [b] 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 withal 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 the truth is, all our journey long, from Ephesus to Macedonia, Acts xx. 1, we had a sad time of it; for as we met with many oppositions from others, so the many fears we had concerning you were very troublesome to us.

11 for a Father, εἷς πατέρα. 12 to me for sons, μοι εἷς νικός. 1 defilement, μελανομόρ. 2 coveted, ἐλαύνοντέσθημεν. 3 freeness, χαρά. 4 have a superabundance of joy over, ἐπερευσονόμασε τῇ χαρᾷ ὑπὲρ. 5 as we went, ἐλθόντων ἡμῶν. 6 griped, ἐθισθὼν.
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. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but [a] for a season.

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 analogous to them in a lower degree.

11. 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 again, a clearing of the guiltless, a displeasure wrought in you, yea, and disdain against the guilty, fear of my displeasure,
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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.

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 anything 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 his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

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 how great apologizing, ἀπολογίαν.  
21 diligence for, or, toward you might be made manifest before, or, in the presence of God—φανερωθήσεσθαι τῷ στόχῳ τῆς ὑπόστασις πρὸς ὑμᾶς ἐν πρώτον τοῦ θεοῦ.  
22 For this cause we have been comforted with, ἄρα τῶν παρακλήσεως ἐν.  
23 have not been put to shame, ὡς ἐν παρακλήσεως.  
24 when he remembers, ἀκαμμαρακισομένου.  
25 in every thing I have a confidence among you, ἐν πάσηι τῇ ἐν ὑμῖν.
CHAP. VIII.

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1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
2. How that in a great trial of affliction the abundance of their joy and their deep poverty a-bounded unto the riches of their liberality.
3. For to their power, I bear record, yea, and beyond their power they were willing of themselves;
4. Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
5. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
7. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.
8. I speak not from what he was known unto you the grace of God which hath been bestowed in the—Γνωρίσωμεν—
9. ¹ ην χαρίν ταύ Θεού την δεδομένην εν ταῖς.
10. ² Charity and contribution, or, liberality of administration toward the saints, χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους.
11. And not as we hoped, Καὶ οὐ καθὼς ἠλπίσαμεν.
12. That we might entreat, εἰς τὸ παρακάλεσθαι ἡμᾶς.
13. Among you this charity also, εἰς ὑμᾶς καὶ τὴν χάριν ταῖς ταχύτερα ἀγάπης ὑπάρχων δοκίμων.
14. And that, Ἀλλα—
15. ³ ἦν ἡ λέγεσιν, ἀλλὰ διὰ τῆς ἐκκλησίας συνεδρίας καὶ τῇ τῆς ὑμετέρας ἀγάπης γνώσεως δοκίμων.
16. ⁴ I speak not by way of injunction, but by the forwardness of others making trial of the sincerity of your love also, Οὕτως ἐπιτάγην λέγω, ἀλλὰ διὰ τῆς ἐκκλησίας συνεδρίας καὶ τῇ τῆς ὑμετέρας ἀγάπης γνώσεως δοκίμων.
commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that should relieve you again out of their plenty:

15 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, ἀλλὰ καὶ τὸ θέλειν προερχόμεθα ἀπὸ πέρυσιν. 13 And now consummate the work, οὖν, ἀλλὰ οὖν, Νῦν ἀλλὰ καὶ τὸ θέλειν ἐκέλεσθε. 14 forwardness to resolve, προσδομὴ τοῦ θέλειν. 15 the forwardness, προσδομὴ πρὸς ταῦτα. 16 Not that other men might have release, but ye pressure, Οἱ γὰρ οἱ άλλοι άνθρωποι, ἄμως οὖν ἢ δὲ θλῖψις. 17 at this season your abundance to their want, εἰ τῷ τῶν καρπῶν τὸ δωρὶ περισσεύμα εἰς τὸ ζήλευμα δοτερήμα.
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, prevented 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, (probably 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 myself chosen to it, (see 1 Cor. xvi. 3,) to carry this collection (wherein I had done nothing but as a servant 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 industry 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.
now much more diligent, upon the great confidence which I have in you.

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 our 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.

CHAP. IX.

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 be matter of great shame to me, as it must be also to you, (see note [a] ch. viii. 10,) that I have had the

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27 he hath toward you, τῇ εἰς δύνα. 28 for Titus, ὅπερ Τίτου. 29 labourer, συνεργός. 30 whether our brethren, ἐστε ἀδελφοὶ ἡμῶν. 31 apostles, ἀπόστολοι. 1 Now concerning the contribution, ἔτη µὲν γὰρ τῆς διακονίας. 2 hath been prepared from a year ago, παρεσκέυασεν ἀνὰ πέμπτων. 3 the emulation which came from you, ἄξιον δὲ ἡμῶν σῆμα. 4 But, or, Νῦν, Ἀδ. 5 put to shame in this confidence of boasting, κατασχονθέω—ἐν τῇ ἵπποστασει ταύτη τῆς καυχῆσεως.
in this same confi-
dent boasting.
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
covetousness.
6 But this I say,
He which soweth
sparingly shall reap
also sparingly; and
he which soweth
bountifully shall reap
also bountifully.
7 Every man ac-
cording as he pur-
poseth in his heart,
so let him give; not
grudgingly, or of
necessity: for God
loveth a cheerful
giver.
8 And God is able
to [a] make all
7 grace abound to-
ward you; that ye,
always having all
sufficiency in all
things, may abound
to every good work:
9 (As it is written,
He hath dispersed
abroad; he hath
given to the poor:
his righteousness re-
maineth for ever.

5. This is the reason for which these come now to
you by my direction, that they may prepare and get
together, and so complete and perfect that collection
of yours which I have talked of, that it may be ready
as an act of beneficence and liberality in you, before
I come, and not as a collection gratingly extorted
from you at my coming.
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. Whatsoever 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.

6 before declared, προκαταγγέλματα. 7 charity, χάρις. 8 have plenty for, περισ-
σεβής els.
II. CORINTHIANS.

CHAPTER X.

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 9 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, out of that passionate love and affection toward you, which the sight of the abundant virtues and graces of God in you do work in them.

15 Thanks be unto God for his unspeakable gift.

CHAP. X.

NOW I 1 Paul myself 2 beseech you by the meekness and gentleness of Christ, who 3 in presence am base a-

9 distribution of this oblation : see note [A] Luke i. 10 the subjection of your confession, ἀδικημάτωσα τίπατε ἁμαρτήματα. 11 liberality of communicating : see note [d] Acts ii. 12 toward, ἐπι. 1 the same Paul, ἀπόστολος Παῦλος. 2 exhort, παρακαλέω. 3 when I am in person among you, am lowly, κατὰ πρόσωπον ταναιδίᾳ ἐν ὑμῖν.
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among you, but being absent I am bold toward you:

1 But I beseech you, that I may not be bold when I am present with that confidence, whereby I think to be bold against some, which think of us as if we walked according to the flesh.

3 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 exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a 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, 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, θαυμάζω.
5 to God, τῷ Θεῷ.
6 shall have been fulfilled, πληρωθέν.
II. CORINTHIANS.  

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.

8 as it were to, ὡς ὁ.  
9 heavy, βαρύς.  
10 conclude: see ver. 7.  
11 exalt, advance ourselves, or compare with any of those that— ἐγχώριαι ἢ συγχώριαι λαυτοῖς τις τῶν—  
12 Nay, neither will we, Ἰησοῦς δὲ ἀχίλ.  
13 line, κανόνος.  
14 by which God hath divided, οῦ διάμετρον—ὁ δόξα.  
15 For we do not over extend ourselves, as they which come not to you, ὂ γὰρ ὅσο μὴ διεικόμοντο εἰς ἰδίας διερευνηθέντες λαυτοῖς.  
16 came foremost as far as you in the gospel of Christ.
15. Not boasting of things without our measure, that is, of other men’s labours; but having hope, when your faith is increased, that we shall be enlarged by you 17 according to our rule abundantly.

16. To preach the gospel in the regions beyond you, and not to boast in [πάν] another man’s line 18 of things made ready to our hand.

17. But he that glorieth, let him glory in the Lord.

18. For he that commendeth himself is approved, but whom the Lord commendeth.

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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 length or extent, I shall have more proselytes to 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.

CHAP. XI.

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 καρὰν ἡμῶν.  18 over those regions that are ready, εἰς τὰ ἐγγύμα.  1 I would you would pardon me a little piece of folly, ὁφελον ἥνεχοθέ μου μικρὸν τι τῆς ἀφροδώμην.  2 prepared you to present a pure virgin to one man, to Christ.  3 toward, εἰς.
For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

For I suppose I was not a whit behind the very chiefest apostles.

But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

I robbed other churches, taking wages of them, to do you service.

And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being you to make it up, but as sometimes I laboured with 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.

As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.  

5 For I suppose I was not a whit behind the very chiefest apostles.  

6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.  

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?  

8 I robbed other churches, taking wages of them, to do you service.  

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being you to make it up, but as sometimes I laboured with 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 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, καλός ἡμεῖς ἔχετε.  

6 that I have no way come short of those which are the most eminent apostles, μηδὲν διαστημᾶτα τῶν ἑπετραγμένων ἀποστόλων.  

8 but in every thing we are made manifest among all men toward you, ἐν πάσῃ φανερωθείς ἐν πάσιν ἐς ὑμᾶς.  

9 asked, importuned no man.
Wherefore? because I love you, not? God knoweth.

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.

9 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel; for Satan himself is transformed into an angel of light.

Therefore it is a great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

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.

That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

Seeing that many glory after the flesh, I will glory also.

For ye suffer fools gladly, seeing ye yourselves are wise.

And seeing others think fit to glory or boast of such extrinsic things as these, I may have leave to do the like.

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.

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

8 advantage, ἀφορμή. 9 For such false apostles are deceitful workmen, Οἱ γὰρ τουοῦτοι ψευδώνυμοι λαλόμενοι διέλειοι.
10 or if, εἰ. 11 do with pleasure bear with fools, ἀκομαὶ εἰρχόμενοι τῶν ἀφορμῶν. 12 insult, ἐπαθροῦ.
II. CORINTHIANS.

self, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whomsoever 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 prison 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 things an I have, of which is much more; for our apostles have suffered—

21. Which I tell you, to put you in mind how reproachfully 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 imprisonments 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 [b];) 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 exercised in all kinds and degrees of distresses.
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. It is not expedient for me doubtless to glory. 2. I will come to visions and revelations of the Lord.

2. I knew [a] 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 4 caught up to the third heaven.

3. And I knew such a man, (whether in the body, or out

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 though 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 [a] Heb. iii.) more for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, reproaches, and persecutions for Christ, is a thing

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5 what he sees me, or hears any thing from me, ἰδέω, ἰδέω. 6 height, ὑψηλότητα. 7 to—σαρκι. 8 favour, χάρις. 9 inhabit, ἐπισυνήπτωσα.
ities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you; for I am behind the very chiefest apostles, though I be nothing.

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 yours, but you: for the children ought not to lay up for the parents, but 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 and underhand gotten a great deal from you.

17 Did I make a 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, & ἔμμηντε ὑπὲρ τὰς λαοὺς— 11 did not importune you: see ch. xi. 9.
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CHAP. XIII.

of them whom I sent unto you?

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 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, envippings, wraths, strifes, back-bitings, 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.

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; the second time; and though I am still absent, yet this epistle is to

12 I persuaded, ορ, besought, Παρεκάλεσα.
13 the brother, τὸν ἀδειπιν.
14 any, τι.
15 Do you again think, Πώς δεικνύεις?
16 make apologies, ἀπολογεῖσθαι.
17 emulations, ζηλοί.
18 foretell you the second time as if I were present, προλέγω ὡς παρώ τῷ δεύτερον.
being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. 

4 Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye may have occasion to approve my apostolical power

supply the place of my personal presence; and therefore I do now solemnly write and denounce, both to those that had 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 shew 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 proved, but that ye may have occasion to approve my apostolical power

among, εαυτοις. 4 Or, with him: for the King’s MS. reads συν. 4 Do ye not discern yourselves, Ἡ οἰκ. ἑτερογενεῖς ἑαυτοῖς. 5 among, εαυτοί. 6 truly if in some measure ye do not, ye are reprobates, εἰ μὴν ήπα ἀδόκημαι δειν.
should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong; and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. [c] Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. see note [c] Rom xvi.

15 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, 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 Mosaic 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, αὐτῷ. 2 approaching, or, instant wicked age, ἅταυτῷ ἀλώνισ πονηροῦ. 3 our God and Father, τοῦ θεοῦ καὶ Πατρὸς ἡμῶν.
5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

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 Mosaical 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. And if any attempt to do that, though it were myself, or even an angel from heaven, I proclaim unto you mine opinion and apostolical sentence, that you are to disclaim and renounce all communion with him, to look on him as on an excommunicated person, under the second degree of excommunication, that none is to have any commerce with in sacred matters.

8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached 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.

9. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed.

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, ὃς ἐν. 6 shall preach: for the King's MS. reads εὐαγγελισμα. 7 anathema, ἀναθεμα: see Rom. ix. 3. 8 anathema: ver. 8. 9 would not have been, ὅτι ἐν ἡμῖν.
11. But I certify you, brethren, that the gospel which was preached of me is not 10 after man.

11. And whereas it is objected to me, that being none of Christ’s immediate retinue, I have received the gospel from men, and not from Christ, and therefore may be thought to have made some change in it, I now declare to you, that the gospel preached unto you by me hath a more than human authority, and so is not to receive prejudice by the lateness of my vocation.

12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

12. For as it is not pretended to be any tradition of the Jews, nor taught me by my instructors in the Jewish religion, ver. 13, (which if it were, there were reason that now their verdict should be taken in it,) so it is evident that I had it not from those that were Christians and apostles before me, but by call from heaven, and by immediate revelation from Christ, in opposition to that way that had been taught me measure I persecut ed the church of God, and wasted it: 14 And profited in the Jews’ religion above 11 many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

13, 14. For ye cannot but have been told what I did, how I employed myself when I was a Jew, that I was the most zealous persecutor of Christianity, and maintainer of the Jewish customs (and traditions, superadded to the law) of any man.

15, 16. But when God, who had from an infant determined to make use of me, and to set me apart for his service, had in his good time, Acts ix. actually called me, and that when I deserved no such dignity or favour from him, (nay when I was bloodily set on persecuting Christianity,) and soon after that expressed his pleasure by Ananias that I should preach the gospel to the Gentiles, and gave me authority to do so, Acts ix. 15, immediately I set about my work, not thinking it needful for me, who had it from heaven, to receive my mission from any mortal man (see note e] Matt. xvi),

17. Or to go up to Jerusalem to Peter, James, &c. as to those that were instated to that office before me, and consequently might instruct me in the Christian doctrine; but without applying myself to any, after my mission from Christ, I went presently from Damascus into Arabia, and after returned again to Damascus, Acts ix. 19, and there preached Christ in their synagogues, ver. 20.

18. Then being in danger of treachery from the years I went up to Jews, I escaped their hands, Acts ix. 25, and I came

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10 according to, καρδ. 11 many of my kindred which were of the same age with me, νολ λοὺς συνηλικυστὰς μοι ἐν τῇ γένει μου. 12 by, ἐν. 13 applied not myself, οὐ προσανάθημαι. 14 departed, ἀπῆλθον.
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, no 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 Now the things which I write unto you, behold, before God, I lie not.

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.)

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 Caesarea 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 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

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 glorified God in me.

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 to Gentiles. This I thought fit to do, and yet first to do them which were of reputation, lest by any means I should run, or had run, in vain.

1. Afterward. 2 about fourteen years. 3 severally, κατ' ἑαυτόν. 4 the chief men, τῶν δικαίων.
lest 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, ὥσπερ.  6 but this by reason of, διὰ τῶν.  7 insinuating themselves,
⌫αὐτοῦ.  8 not place so much as for an hour by submission, ὅσπερ ὥσπερ ἐπευγκυρεῖ.  
9 τῶν, ὥσπερ.  10 the chief men.  11 added nothing, ὥσπερ ἐπευγκυρεῖ.
7. But contrariwise, [\textit{\textsuperscript{7}}] 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 [\textit{\textsuperscript{8}}] 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, \textit{\scriptsize{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 to the Jews at Antioch, I who was there also at the same time preaching to the Gentiles of that city, resisted him, because they that had taken notice of his former actions, and the change that was observable in him, did look upon him as a dissembler, and laid that to his charge, not knowing the true ground of what he did.

12. For before that time that some believing Jews of Jerusalem, (James's see,) who were generally zealous for the Mosaical performances, Acts xxii. 20, came from thence to Antioch, (in like manner as those Acts xv. 1,) he freely conversed with the Gentile Christians and eat with them; but while they were present, out of fear of displeasing and scandalizing
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. 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 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a 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-
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 sinners, is therefore Christ the minister of sin? God forbid.

17. But then it is objected by those that stand so for the Jewish law, that if, seeking to be justified by faith in Christ, we neglect the Mosaical law, and live like Gentiles, we make by this means, or suppose Christ to be an enemy to the law and a favourer of Gentilism (one that assists that against Judaism, makes provision for it). To which we answer, that whatsoever be said of his favouring those that do not bind themselves to the Judaical law, he is yet sure no favourer of Gentilism, or heathen life.

18 For if I build again the things which I destroyed, I make myself a transgressor.

18. But on the other side rather, when a man hath renounced justification by the Mosaical law, and depended only on Christ for it, if he shall again return to that which he hath renounced, and assert justification by that law, affirm that the observance of Mosaical rites is necessary to justification, what doth he then but apostatize in some measure, depart from his former profession, in returning to Judaism again?

19 For I through the law am dead to the law, that I might live unto God.

19. We are all taught by the very Old Testament, the law and prophets, that we must seek further than the law, viz. to Christ, and so I have done, and learned by the law itself not to value it too much, but to give over hope of justification or life by those legal performances, that so I may find it in God, through Christ, in the new covenant.

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

20 by the law did die, διὰ νόμου διαθήκην. 21 I have been crucified, έν θανάτω Χριστοῦ. 22 but, or, and I live, not any longer I, ζῶ οὖν ἐν Χριστῷ. 23 what I now live, διὸ ἐμε.
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.

CHAP. III.

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. 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 supplenary, to make yourselves up with the external, Mosaical, carnal rites and ceremonies?

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,
5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, [c] In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written,

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, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto.

16 Now to Abraham 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 reformations and changes of shadow for substance, 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 testimony, 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 obedience, 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, because all have sinned, ver. 10, Christ hath been seasonably 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 difference 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, δίκαιον ἐν πίστει ζωτείᾳ. 5 those things, abīd.
quently to all Christians without discrimination, Jews or Gentiles, circumcised or uncircumcised.

17. 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

6 to Christ, ἐν Χριστῷ; but the King's MS. omits those words. 7 What then is, Τί οὖν.

*delivered, ἔθετος.*
then it must be supposed that as in a covenant, so in that giving of the law there must be a contract between God and the people, and then the subject-matter of this contract will in all probability be justification 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 Abraham, which must be as carefully preserved as the objector 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 promise 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 faithfull 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 imperfect 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 out-
dated.
26 For ye are all the children of God, and consequently justified without legal observ-
ance only by faith.
27 Jesus.
27 For as many of you as have been baptized into Christ have put on Christ.
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
29 And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.

CHAP. IV.

1, 2. Now as it is of heirs to estates among men, when, though their fathers are dead, they are in their minority, they are governed by guardians, and their estates ordered for receipts and expenses by stewards, till the time come, after which either their father in his will, or else the laws of the land, put them in their own power, and free them from guardians, though all this while they are owners of their whole estates:

3 So was it with us children of Abraham and of God, we were obliged to observe those first rudiments of the worship of God in the Jews’ religion, (see note [b] Col. ii.) with which God would have men brought up, and exercised to the more sublime pure way of serving him.

4 But when that time was come, ver. 2, wherein God saw it fit to remove the guardian of the heir, that is, to lay the Mosaical law aside, then God sent his own Son in human flesh, who submitted to and performed the whole law, to redeem us out of that slavery of Mosaical performances, and to receive us into participation of the promises made to Abraham, that is, to justification, without those legal observ-

9 Or, all Jesus Christ’s: for the King’s MS. reads ἀντέχτες γὰρ ὅμειτε ἐὰντε Χριστοῦ Ἰησοῦ. guardians and stewards, ἐπιστρέφους καὶ αἰκονίζουσα.
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.

11 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, ver.
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 lovingest 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 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.
18 But it is good

3 I was also as ye, κακόν ὑμῖν. 4 formerly, τῷ προφτερῷ. 5 What therefore is, or, ὁ γὰρ ὑμῶν. 6 ὑμᾶς. 7 The King's MS. reads ὑμᾶς, you; but other copies have ὑμᾶς, us. 8 woo them, ζηλοῦντες ἀλλον.
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 travailed 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 free-woman.

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 covenants, (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 Mosical 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 freewoman, 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. 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 [d]be heir with the son of the freewoman.

31. So then, brethren, we are not children of the bondwoman, but of the free.

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. 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 1 wherewith...

15 the supernal Jerusalem, η ἡν ἡ Ἱερουσαλημ. 1 to which, η.
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 by laying upon himself a necessity of circumcision, and expecting justification by that, he absolutely obliges himself to perfect obedience, without which the law cannot justify any, ch. iii. 10.

4 All that run this way of the Judaizers must know that Christ is become uneffectual to them: if you expect to be justified by legal performances, ye have disclaimed all title to the gospel: see note [a] Heb. xiii.

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 And I hope it will not extend far, for I am confident of you in respect of the faith planted among you, that you will not be carried away with these errors; but the teachers of this doctrine, whosoever they are, or of what quality soever, shall suffer and be censured for it.

2 Ye are discharged from Christ. 3 by the Spirit through faith, πνεύματι τι πληρέως. 4 is consummate by charity. 5 called you, καλοῦντας. 6 toward, εἰς. 7 will not mind any other thing, οὐδὲν ἄλλο φρονήσετε. 8 the condemnation, τῷ 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 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 anything, 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 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.

9 But I, Ἕγε τὸν Χριστὸν. 10 Is the offence of the cross (the King’s MS. adds τοῦ Ἰησοῦ) of Christ, ἵπται. 11 unsettle you, ἀνεκτάτοιτες.
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 worship, (see note [f] 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
22 But the fruit of the Spirit is love, joy, peace, long-suffering, 14 kindness, 15 temperance: against such there is no law.

23 Meekness, gentleness, goodness, faith.

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 they that are Christ’s have crucified the flesh with the affections and lusts.

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 If we live 17 in the Spirit, let us also walk 18 in the Spirit.

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 Let us not be desirous of vain glory, provoking one another, envying one another.

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.

1. When any Christian falls into a fault, you that are the governors in the churches shall do well not 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.

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 prove his own work, and then shall he have rejoicing in himself alone, and not in another.

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 every man shall bear his own burden.

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. Let him that is taught in the word communicate unto him that teacheth in all good things.

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. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

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 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.

3 being nothing, μὴ ἄνευ οὐ. 4 toward himself only, and not toward another, εἰς ἑαυτὸν μόνον καὶ οὐκ εἰς τὸν άλλον. 5 of all his goods, ἐν πάσιν λαβάδοισ.
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.

9. And in duties of charity, &c., which have promises annexed to them, let us not be discouraged, though we meet not presently with our reward: for as if we fall off we shall lose all our reward, even for that which we have hitherto laboured; so if we hold out constantly we shall be sure to have our reward in that season which God sees fittest for us, whether in this life or another.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

10. This is sufficient matter of encouragement to us, to make use of those abilities that God hath or shall give us, and accordingly to express our liberality and beneficence to all men, but especially to those that are of the family of the gospel, and take pains continually in the work of the Lord (in apostleship, &c.), and whose lot is the Lord, who preaching the gospel are to live by it in all reason: see ver. 6.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

12. They that 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.

13. This, it is clear, is the ground of their practice, and not any conscientious persuasion of the obliging-ness of the law; for they do not themselves observe the law in other things, perhaps not in that of circumcisión (see note [e] Rev. ii.); but that they may make a fair show that way, by being able to say that they have made you observe the Judaical law, they force you to be circumcised, &c.

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.

14. 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.

6 grow slothful, ἔκκακῳν. 7 ability: see note [d] Phil. iv. 8 the domestics of the faith, τοὺς οἰκείους τῆς πιστεύς. 9 with what kind of letters. 10 do they themselves being circumcised keep the law, οἱ περιτημονεοί αὐτοί νόμον φυλάσσοντες.
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 b 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.

* 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.

CHAPE. 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:

2 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.

HAMMOND, VOL. II.
3 Blessed be the God and Father of our Lord Jesus Christ, who hath called us to Christianity, and thereby 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 purposed reso-

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1 benediction in the things that belong to heaven through Christ, εὐλογήσει τοῖς ἑπορευόμενοι καὶ Χριστῷ. 2 his own, advoi. 3 with which he hath favoured us, ἐν ἡ ἐκπίστευσιν Ἰησοῦς, or, which he hath afforded us: for the King's MS. reads ἐκπίστευσεν. 4 Or, bounty: for the King's MS. reads χρηστότητος. 5 which he hath made to abound, or, abundantly poured out, ἐκ πλουσίων. 6 his own, advoi. 7 his own. 8 For the dispensation, or, administration, εἰς οἰκονομίαν. or, Against, or, According to: for the King's MS. reads Καὶ γὰρ τῷ. 9 to gather, ἀνακαταλαμβάνουσαν.
things in Christ, both which are in heaven, and which are on earth; even in him:

11. In whom also we 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, \( \epsilon\nu \, \alpha\upsilon \beta\theta \iota \rho\gamma \, \epsilon\nu \, \xi \, \kappa\alpha \), for some printed copies have a full point after \( \gamma\iota \), and begin the next verse with \( \epsilon\nu \, \alpha\upsilon \beta\theta \iota \rho\gamma \).

11 are become his portion, \( \epsilon\kappa\alpha\rho\nu\phi\theta\mu\nu\varepsilon \), or, we are called: for the King's MS. reads \( \epsilon\kappa\alpha\rho\nu\phi\theta\mu\varepsilon \).

12 you also having heard the word of truth, the gospel of your salvation, and in whom having believed ye were sealed by the, \( \kappa\alpha \, \gamma\mu\iota\iota\iota \), \( \alpha\kappa\iota\omega\rho\omega\alpha\tau\iota\varepsilon \eta\iota \), \( \alpha\kappa\iota\omega\rho\omega\alpha\tau\iota\varepsilon \, \delta\iota\varphi\rho\gamma\iota\lambda\tau\iota\varphi\iota \, \tau\varepsilon \),— for the buying out of the possession, \( \epsilon\iota \, \alpha\kappa\omega\lambda\tau\rho\rho\omega\mu\nu \, \tau\iota \, \pi\epsilon\tau\iota\kappa\rho\iota\varepsilon \, \tau\iota \).
Wherefore I also, 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. I cannot choose but (as I pray for you continually, so) give thanks to 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 throughly 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. 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

\[\text{having heard, ἀκούσας.}\]
\[\text{to the acknowledgment of him, ἐν ἐκκλησίᾳ αὐτοῦ.}\]
\[\text{τις ὁ πλοῦτος, what the riches, is left out in the King’s MS.}\]
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, infinitely far above all those rulers and potentates (that have but fading power) by whom he was here put to death, yea above the highest degree of angelical powers that inhabit heaven to all eternity;

22. And by so doing gave him victory and superiority over all his enemies, and constituted him the prince of his church, who should till the day of doom have in his hands the sole disposing of that (every one that is placed in any power therein moving regularly and subordinately to him);

23. The church, I say, which is the body of Christ, and so is required to make him perfect in this relative perfection, (as the body is required and necessary to the perfection of the head,) though absolutely considered, he is most exactly perfect of himself: (see note [d] Rom. xi.)

AND you hath he quickened, who were dead in trespasses and sins;

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 epidemic sines of the nations, the customs of the Gentile 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 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 wherewith he loved us,

17 which is altogether complete, or filled, or, perfected in all things, του ἐν πάσιν ἀληθῷ ἐν πάσιν πληρομένων. 1 imaginations, διανοια. 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 meriting any such 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 mere 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, σεσωσμένων.  4 on the ensuing ages, ἐν τοῖς αἰῶναῖς τοῖς ἐνερχομένοις.  5 delivered, σεσωσμένων.  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 Wherefore re-
member, that ye be-
ing in time past Gen-
tiles in the flesh, who
are called Uncircum-
cision by that which
is called the Circum-
cision in the flesh
made by hands;

12 That at that
time ye were without
Christ, *being aliens
from the common-
wealth of Israel, and
strangers from the
covenants of pro-
mise, having no
hope, and 9without
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
peace, who hath
made both one, and
hath broken down the
middle wall of partition between
us;

15 Having abolis-
hed 10 in his flesh the
enmity, even the law of
commandments
contained in ordi-
nances; 11 for to
make in himself of
the gospel taken away the obligingness of the
Mosaical precepts, which made the conversing with
the Gentiles, eating their meats, &c. unlawful also,

7 to which God hath before prepared us, os προπόθησεν.
8 far removed from the
citizenship of Israel, ἀπολλυσάμενοι τῆς πολιτείας— 9 atheists, ἄθεοι.
10 the enmity
by his own flesh, the law of commandments by
disciplines, τὴν ἐχθρίαν ἐν τῷ σαρκί αὐτοῦ, τὸν
μόνον τῶν ἀνθρώπων ἐν δόγματι. 11 that he might form the two he himself (or, together,
for the King's M.S. reads ἐν αὐτῷ, not λαυτῷ,) into one new man, ἵνα τούτο διόν ἐνιοῦ—elz ἵνα
καυδόν.
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, ἐν αὐτῷ. 13 he hath come and, ἐλθὼν στῇ Διαβόλῳ. 14 domestics of God, οἰκείων. 15 being the corner stone of it, εἶτος ἀπογεμαναντος αὐτοῦ. 16 being compacted together, will increase, κομμένοις ὑμεῖς αὐτοῖς. 17 for, ἐν. 18 by, or, through, ἐν.
CHAP. III. Ephesians. 238

which is given me to you-ward: my commission to preach and constitute churches among you Gentiles;

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 fellow-heirs, 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 from the beginning of the ages, ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων.

3, 4. To wit, that Christ shewed to me by revelation, or vision, that great secret of sending the gospel to the Gentiles, (of which I have said a little already in this epistle, ch. i. 9, &c. by which you may discern (if you read and consider) somewhat of that secret or mystery which I speak of,)

5. Which mystery in the former ages was so far from being revealed to men, that it was generally thought unlawful to converse or have any thing to do with the Gentiles, till now the contrary hath been revealed

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,

6. viz. That the Gentiles were to be taken in with the Jews into the same inheritance, and have part in all the pardon and grace, acceptation and reward, which is now made over to believers in Christ; that they were to be members of Christ, and so receive influences from the head (as well as the Jews); that they were to partake of all the promises made in Christ, and that the preaching of the gospel to them was to be a means of all this;

7. In which work I have been made use of as an instrument, God out of his free grace to me, that was a persecutor, being thus pleased to employ me, and by the gift of tongues and miracles, &c. fitting me for the discharge of it.

8. I, I say, who am the unworthiest person, and most unfit for such an office, have yet had this dignity, this favour, this commission vouchsafed to me, to make known to the Gentiles this bounty of Christ’s toward them, in receiving them freely into covenant, without those impositions of circumcision, &c. which were required of the Jews: a thing which could not by any clue or search have been found in the Jewish law, if Christ had not commanded, and I and other apostles received revelation to do it;

9. And to let all men see what this mystery is which hath so long lain hid in God, (who, as he created all things at first by Jesus Christ, so hath now wrought this great work of new creation, of regene-

1 have afore written, προέγραψα.  2 communication, κοινωνία.  3 hath been hid from the ages, ἀποκεκρυμμένον ἀπὸ 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,

15. Of whom the whole family in heaven and earth is named,

16. 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,)
enched 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 paseth know-
ledge, that ye might be [c] filed
with all the fulness of
God.
20 Now unto him
that is able to do
exceeding abund-
antly above all that
we ask or think, ac-
cording to the power
that worketh in
us,
21 Unto him be
glory [d] in the
church by Christ
Jesus throughout
all ages, world with-
out end. Amen.

8 in power by his own Spirit, δυνάμει διὰ τοῦ πνεύματος αὐτοῦ. 9 being rooted and founded in love, that ye may be able, ἐν ἐγκυμοσύνῃ καὶ τεθεμελιωμένου ἐν ἐμπιστοσύνῃ. 10 Or, the superlative love of the knowledge of Christ: for the King's MS. reads ἐπεροθᾶλλουσιν ἐγκυμοσύνῃ τῆς γνώσεως. 11 to, εἰς. 12 superabundantly, ὅπως ἐν περισσοῖς. 13 which is wrought among us, ἐργαζόμενον ἐν ἡμῖν, or, among you: for the King's MS. reads ἡμῖν. 14 Or, and, or, even by Christ: for the King's MS. reads καὶ ἐν.
I THEREFORE, the prisoner 1 of the Lord, 2 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 4 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. lxxxiii. 18,
saith, 'When he ascended up on high, he led captivity captive, and [a] 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?)

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;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto 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 (children are

6 Or, Having ascended to the height, and led captive, he gave— for the King's MS. reads αὐτοῦ κατατάξαται— βοηθέων. 6 unto, els. 7 fulfill, πληρώσω. 8 compacting, or, knitting together, καταρτίσων. 9 of ministration, διακονίας. 10 acknowledgment, ἐνεργεῖον.
children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning tricks, by which 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 [c] 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 ye 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 edeness yield themselves up to all softness and im-

11 subtilty of men, through their craftiness for the managing of deceit, τῆς κυβερνῆς τῶν λαθρευμάτων, ἐν πανορμίᾳ πρὸς τὴν μεθοδίαν τῆς πλήρης. 12 keeping the truth, ἀληθεύοντες. 13 increase in him, ἀμείωτος εἰς αὐτόν. 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 ἐν τῷ ιδίῳ, τὰυτὰ. 16 their own, αὐτῶν. 17 because of the ignorance, διὰ τῆς ἀγνοίας. 18 hardness, παρθένου. 19 benumbed.
have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20. But ye have not so learned Christ;
purity, to the committing of all inordinate unnatural sins of the flesh.

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, [f] 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 as diligent to render yourselves the pictures and resemblances of God, which hath thus vouchsafed to be your Father, as any children are by nature in the lineaments of the face, or by institution in the qualities of the mind, like to their natural parents.

2. And continue constant to death in the profession of the Christian faith, (see note [b] Rev. ii,) thereby imitating the love of Christ to us, who, that he might confirm and seal the truth of his preaching, for which he was sent by God, offered up his own life, was willingly content to die; which death of his, as it was for our sakes, so was it most acceptable to God, and so cannot be better compared than to a meat-offering or drink-offering, which being offered

25 instruction of use, οἰκοδομή τῆς χρησ. 1 imitators, μιμοῦσαί. 

EPHESIANS. CHAP. V.
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. 9, 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 unbecoming 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 [f] 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

2 inordinate desire: see note [a] 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 φωτις: see vv. 8. 11. 5 examining, σκοπουμενοι. 6 discover them, ἀλεξητε.
may leave them, (the secrecy being the only thing that secures and continues them in them.)

12. For those secret practices are such that they dare not appear in the light, and therefore are by the devil, who prescribes them as parts of his worship, appointed to be used in close recesses, which are called their mysteries, as the highest, but indeed the vilest part of their religion: (see note [c] Rev. xvi.)

13. But Christianity is a means to discover and display these abominable cheats and villainies, as light is the direct means to discover what darkness hath hid, and to make them renounce and forsake it when they see it is seen and abhorred by men.

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 secceries, which are put to shame and discomfitted 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 over earnest in admonishing them, and vehement unseasonably, ye will exasperate and incur the danger, Matt. vii. 6, of being rent by the swine.

16. 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.

17. And therefore see that ye be not corrupted by their insinuations, but let the knowledge of your Christian duty so fortify you, that ye be not befooled or ensnared by them.

18. And do not ye, like those heathens in their drunk with wine, bacchanals, inflame yourselves with wine, to which all wherein is [f] ex- manner of inordinate lust is consequent, (and then

7 being discovered by the light are made manifest ἐλεγχόμενα ὑπὸ τοῦ φωτὸς, φασινούμεναι. 8 shine upon thee, ἀπεφάνθη εἰς. 9 how ye walk exactly, ὅσα ἀκριβῶς περιτταπέτετε. 10 dissoluteness.
cess; but be filled with the Spirit;
19 Speaking to yourselves in [e] psalms and hymns and spiritual songs, sing- ing and making melody in your heart to the Lord;
20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
26 That he might sanctify and cleanse it with the washing of water by the word;

11 chanting (or, with thanksgiving chanting, for the King's MS. reads ἐν χαρίᾳ κληρονόμοις, as Col. iii. 16.) and singing, καλ. ψαλμούς. 12 even, καλ. 13 Or, Christ: for the King's MS. reads Χριστοῦ. 14 it, having cleansed it, αὐθεν, καθάρσας.
grace to do so, and to that adding his word, the whole doctrine, commands, promises of the gospel, as a powerful means to oblige and enable us to do so, or baptizing us in the name of the Father, and the Son, and the Holy Ghost. (Theophylact.)

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 Praediction. lib. i. 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. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5. Servants, be obedient to them that are your masters according to the flesh, with fear and trem-

17 fear, φοβηθται. 1 just, δικαιον. 2 thou shalt have a long time on the land, ἵνα μακροχρόνως εἰς τὴν γῆν,

3 discipline and nurture, πατελα καὶ νουθετεῖν.
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;

7. With good will doing service, as to the Lord, and not to men:

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

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.

10. Finally, brethren, be strong in the Lord, and in the power of his might.

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 blood, but against the spiritual wickedness in high places.
against the several ranks of devils, the chieftains and
principalities, against powers, against the rulers of
the darkness of this world, against the spiritual wickedness
in high places. 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.

Stand therefore, having your loins girt about with truth,
and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to
quench all the fiery darts of the wicked.

And take the helmet of salvation, as an helmet, Isa. lix. 17, to bear off any blow (at

8 the worldly rulers—of this age, κοσμοκράτορες—τῶν αἰώνων. 9 spiritual parts, or, spirits: for the Syriac appears to have read σαρκίσματα. 10 in heavenly places. 11 in the readiness. 12 unto all, ἄν τις. 13 the wicked one, τοῦ τονωτοῦ.
and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watch ing 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 there-in I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Ty- chicus, 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 Ty- chicus.

14 at every season, ἐκ ταυτῆς κατὰ. 15 to this very purpose watching, ἐλθέτω τοῦ ἀγίου. 16 Or, concerning all holy things, τῆς ἁγίας ἡγεμονίας. 17 with authority: see note [a] John vii. 18 a chain, δολερίαν. 19 what I do, τῆς ἡγεμονίας. 20 Or, compassion: for the King's MS. reads θεος. 21 incorruption, ἀθανασία.
THE

EPISTLE OF PAUL THE APOSTLE

TO

THE [a]PHILIPPANIANS.

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CHAP. I.

1. I Paul the apostle that preached the gospel to
the several cities of Macedonia, but first to Philippi,
Acts xvi. 12, and Timothy that accompanied me in
that work, Acts xvi. 1, to all the Christians that are
in Macedonia, of which Philippi is a metropolis, and
therein especially to the several bishops of the several
cities, and the deacons that attend upon and assist
them,

2. Send greeting in the Lord.

3. I cannot but render thanks to God, (the author
of all the good which is wrought in any,) as often as
I think of you;

4. And accordingly whencesoever I pray for you, I
cannot do it without rejoicing;

5. To consider your great liberality toward the
propagating the gospel, (see note [c] Acts ii.) which
hath been observable in you since your first receiving
the faith until this present time.

6. And I make no doubt but that God, who hath
wrought this and all other Christian graces in you
thus far, will proceed to consummate it, (upon your
persevering to make use of his grace,) and to reward
it at the great day of doom.

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1 communication toward, κοινωμεν εἰς.  2 among you, ἐν ὑμῖν.  3 perfect, ἐπέτελεν.
7. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both 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 unto 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 practice 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 please to take notice, that they have tended to the advancement rather than hindrance 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 Christianenity, 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, συγκοινωνής μου οἱ τὰς χάριν ὅποτε δύναται διάνοια.  6 acknowledgment and all sense, ἐν ἐκ- γνώσει καὶ πάθει αληθείας.  7 pure, ἠλεκρονικός.  8 that concerned me, τὰ κατ' ἐμὲ.  9 hall, or, place of judicature.  10 to all others, τοῖς λαοῖς πάσι.
15 Some indeed preach Christ even of envy and strife; and some also of good will:

15. Some indeed envying 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 one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

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 the other of love, knowing that I am set for the defence of the gospel;

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 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and therein do rejoice, yea, and will rejoice.

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 know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

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; of Jesus Christ.

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether I live, or by death.

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 [a] 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 to me to live is Christ, and to die is gain.

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.)

11 Or, stir up; for the King's MS. reads ἀνέπλευρη.
12 by occasion, or, by.
13 to salvation, εἰς σωτηρίαν.
14 living is Christ, and dying gain, ὅπως ἐν Χριστῷ, καὶ ὅπως ἀναθηματίζω πρὸς θανάτος.
But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: 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;

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. Who hath vouchsafed you this favour, to Christ, not only suffer for, as well as to believe in, Christ, which is a

15 But if it be living in the flesh, El ἰζέτω ἐν σαρκί. 16 to me worth my labour, and. 17 to go home, or, return. 18 for this is much rather to be preferred, or, better, πολλαπλασσεῖται μετά του. 19 but, ἀλλά. 20 this, I know, I hope, that. 21 through me, ἐν ἐμοί. 22 behave yourselves worthy of, αὖθισ—πολεμεῖτε.
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 [c] 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. But made himself of no reputation, and took upon him the form of a 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

1 communication of Spirit, koumoria pneumatis. 2 mind the same thing, abôr phrònète.
3 For let this, Tôvô γάρ. 4 emptied himself.
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 significance 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 perform according to 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

5 Or, by his power in you: for the King's MS. reads σωτόντας et οὕν.

PHILIPPIANS. CHAP. II.
and to do of his enabled by God, who doth what he doth of his free 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 perverse generation, among whom ye shine as lights in the world:

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

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 Timothy.

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 [α] 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, ἔργεῖν. 7 sincere, ἀληθινός. 8 unblemished, ἁμαρτήματος. 9 generation, γενεάς. 10 Or, shine ye: for so Theophylact interprets παλαίσθη, in the imperative. 11 holding fast, ἐκχειρεῖτε. 12 for a glorying to me unto, εἰς καθήμενος ἐμοί εἰς. 13 poured out on. 14 In like manner, ἂν τῶν ἀντί. 15 I hope, Ἐλπίζω. 16 no perfect friend. 17 sincerely, γεροίσθεν. 18 own interests, not those of— τὰ λατρῶν ἄτὰ τα τοῖς—
paying me all the obedience and willingness and love of a son to a father.

23. Him therefore I mean to despatch to you, as soon as I discern what is now likely to befall me, how I shall presently be disposed of here.

24. And through God’s mercy I verily hope and persuade myself that I shall soon be set at liberty, so come to you personally within a while.

25. In the mean time I thought it necessary to return to you Epaphroditus, one that hath been my partner of labour and danger also, and is your bishop, set over your church, (see note [6] Rom. xvi.) and he which by you hath been enabled to relieve me in my necessities.

26. For he had an earnest desire to return to you, and was exceedingly disquieted to think what sorrow the report of his sickness brought to you.

not permitting me to be overburdened with the addition of one grief unto another, his death to my imprisonment.

28. In which respect I was the more careful to send him, that ye may see how well he is recovered, and be cheered up concerning him, and that the knowledge of that may remove a sorrow from me, who have had an accession to my sorrow from his danger, by thinking what sadness the news of it would cost you.

29. Therefore I sent him therefore in the Lord with all gladness; and hold such in reputation:

30. For it was in the cause of Christ, in the preaching of the gospel, that he was in danger of 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 [6] Mark xii.
FINALLY, my brethren, rejoice in the Lord: To write the same things to you, 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 [b] 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.

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1 these very things, ἃν ἄφθ. 2 is not cowardly in me. 3 my circumcision was on the eighth day, περιτομή— 4 by, ἢν.

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, or 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, who were far from being so.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and stretching my neck to the end, of that which is still behind unfinished, and so,

14 I press to-
ward [a] 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. But, or, in the mean time, though we are advanced some before others, yet let not that hinder our unity or peace; let us observe our way, that we run not over the lines, and to that end, that we run not one one way, another another, but that all take the same course, chalked out before us: see note [b] ch. iv.

17. All of you together follow my steps, and consider and emulate those that do so, that follow our pattern, our example, that ye may do likewise.

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, whose belly, stroyed in their approaching ruin, and whose glory is in their shame, 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 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
he is able even to subdue all things unto himself. make it conformable to his present glorious state; a work indeed of his omni-
potence, of his having all power given unto him in heaven and earth.

CHAP. IV.

THEREFORE, 1. Wherefore, my beloved brethren, so passion-
ately affected by me, whose good is matter of all joy and felicity to me, according to these former direc-
tions of peace, ch. iii. 15, continue steadfast in the faith, I beseech you.

2. And particularly I beseech Euodias and Synty-
ches to preserve peace, and not to be contentious and unquiet.

3. 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.

4. Rejoice in the Lord alway: and again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord is at hand.

6. And therefore let your patience 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. And for this your rescue, it will not at all 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, Συντύχης. 2 Or, Yea, I beseech: for the King's MS. reads Nai. 3 com-
dated, or, contended, συνθηκοί. 4 gentleness, τὸ ἑπιμετ.
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. 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 heard, and seen in me, do: and the God of peace shall be with you.

10. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12. Nay, I can contentedly bear a yet lower condition than that which hitherto I have been in; and I know how to abound: every yet the abundance which now I have by your liberality I can make use of to the glory of God. It is a thing I am in special part of that learning with which Christianity

5 thoughts, ὅγιατα. 6 venerable. σεβυτ. 7 you have revived your care of me, or, made your care of me to flourish again. 8 wanted ability. 9 at all time, ὅταν ἐστιν. 10 Or, initiated, μαθήματι.
hath imbeded 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 [1] 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

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11 communicated in respect, εἰκωνῶμεν εἰς λόγον.
12 both at Thessalonica, and once, καὶ ἐν Θεσσαλονίκῃ καὶ Επαφ. 13 that, ἤτο. 14 require, ἐν τις. 15 Now to our God and Father, Τῷ καὶ Θεῷ καὶ πατρὶ 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 by his grace ye have embraced the gospel of his Son

1 to the God and Father, τῷ Θεῷ καὶ οтеρός.
Jesus Christ, praying always for you, 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. That being an effect of your Christian hope, which being fastened on a rich treasure in heaven, the reward of all your good works, makes you very liberal of your earthly treasure, and that is fully agreeable to the doctrine of the gospel of Christ,

Matt. vi. 20.

6. Which gospel, as it hath been preached, and brings forth this fruit among you, and hath done so from the time of the first preaching of it, (see note [d'] Heb. xiii,) so all the world over, where it is preached and received into honest hearts, it brings forth the same fruit, and by doing so attracts multitudes to the profession.

7. This indeed was according to that doctrine preached to you by Epaphras, whom we sent to publish the gospel unto you, and he hath faithfully discharged his duty toward you;

8. And hath given me an account of your ready receiving the faith, and the effect of that, your Christian charity.

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 abound to all perfection of divine knowledge, both in understanding the mysteries of Christianity, and in ordering and regulating your lives according to the rules thereof.

11. That your behaviour may be such as is agreeable to the divine promises and precepts of the gospel, perfectly such as God will accept of, upon all occasions bringing forth the fruit of Christian living, and by that means daily increasing in divine knowledge, which as it is itself the practice of all virtue,
increasing in the knowledge of God; so doth it by daily action grow into a habit every day more perfect and complete.

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is Creator, as he hath redeemed us, and purchased us to

8 to the acknowledgment of God, εἰς εἰρήνην—
9 fitted us for the portion, ἱκαροῦσας ἐς τὴν μετάβασιν.
10 the Son of his own love, τοῦ τῆς αγάπης αὐτοῦ.
11 the whole creation, πᾶσης κτισμάτων.
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, 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 unreprouvable 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 that 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 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 αὐτῷ εὐδοκοῦσα. 13. him, ἀβρα. 14. Or, a preacher and apostle and minister: for the King’s MS. reads κήρυκς καὶ ἀστυνομός καὶ διδάκτος. 15. by way of correspondence fill up the remainders, ἀναναπληρώ τὰ ἀποστολικά.
25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fill the word of God; others without preaching the gospel to them.

26 Even the mystery which hath been hid from ages and from 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 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.

4. 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.

5. For though I am not personally present among you, yet by the advertisements I received from Euphras 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.

6. 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;

7. 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.

8. 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 rudiment of, 1 Tim. i. 4, and vi. 20, taken out of the hea-

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1 even, καλ. 2 fulness, πληροφορία: see note [a] Luke i. 3 both the Father and Christ, καὶ πατρός—4 in which, ἐν δ. 5 probabilities, ἰδιαυλογία. 6 despotic, 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.

9. For the whole will of God is by Christ really made known to us, as his divinity really dwells in him; and therefore there is little need of the additions of the Gnostics, which they borrow out of the heathen and Jewish theology to supply the defects of the evangelical doctrine.

10 And ye are complete in him, which is the head of all principality and power:

10. And by him you have knowledge sufficient to satisfy and complete you without such supplies as these from the doctrines and divinity of the Gnostics, about their Æones, (see note [d] 1 Tim. i,) looked on by them as divine, immortal powers, of which, whatsoever they are, (if they be not idol-things,) be they angels of a superior or second degree, Christ is the head, and they which have Christ need not trouble themselves with these accessions.

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:

11. And as you need not take in these fragments of heathen theology into the Christian, so is there as little need of the Judaical observations, circumcision, &c., which are urged by the Gnostics also, Christ having in his gospel helped you to the true, gainful circumcision, not that outward, the cutting off the foreskin with a knife, but the inward, spiritual, the putting off, throwing away all those carnal sins which the Gnostics again do so abound in; and this is the true Christian circumcision.

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

12. And to all this you are engaged (and have undertaken it) in your baptism: whereof one part, referring to the burial of Christ, denotes not only your dying to your sins, forsaking the impurities of your heathen lives, but also the abrogation of, and liberty from, the Mosaical performances, Ephes. ii. 15, and your laying all down in the grave, to be buried with Christ, never to live or have power in or over you again; and another part, (that of coming out of the water,) referring to the resurrection of Christ, denotes your vow and engagement to rise to all evangelical performances, and to all purity of life, by the virtue of your faith in that God whose power and sufficiency to make good all his promises to you is demonstrated by his raising up Jesus from the dead.

13 And you, being dead in your sins and

13. And you being heathens and uncircumcised (and so without requiring those legal performances of

8 filled, ἐνεπληρώμενοι.
COLOSSIANS. CHAP. II.

the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

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

9 Having by his doctrines blotted out the handwriting against us. 10 despoiled, or, divested, ἀκεραυδόμενος. 11 with authority, ἐν πάρασχαι. 12 by it, αὑτῷ. 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, εἰκώ τοῦ πνεύματος αὑτοῦ.
CHAP. II.  

COLOSSIANS.  

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 Will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

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 [e] Ephes. iv.)

20. If therefore ye have received the Christian faith, and, as ye ought to do, made that use of the death of Christ, as to have forsaken all other doctrines and practices to receive his, and so to look upon the rites of the Jews and the philosophy of the Gentiles as abolished and outdated; why do you now subject yourselves to such abstinencies, as either out of the heathen or Jewish practices are brought in among you,

21, 22. (Such are those of abstaining from marriages and some sorts of meats as utterly unlawful, which though they might lawfully be abstained from, as indifferent things, yet when they are taught and believed to be detestable things, and utterly unlawful, by that abuse they tend to the bringing of all unnatural and horrible villainies among you;) as precepts and doctrines of men, contrary to that liberty which Christ hath purchased for us, and those doctrines of inward purity which he hath taught us?

23. Which observances are indeed (as it was before intimated v.v. 4. and 8.) set off by some specious fair shows; as, that they are voluntary services or free-will offerings to God; that there is great humility in them, (as in that of worshipping angels, ver. 18;) that they are a great austerity and punishing of the body; that they are quite contrary to the placing any honour in the satisfying the desires of the flesh, though it be by conjugal enjoyments: (but for all this, are but specious, and not real services, have nothing of true worship in them.)

17 being supplied. ἔκχωροτωσιμον.  
18 elements: see note [d].  
19 come not near: see note [f].  
20 to corruption by the abuse of them, εἰς φθορὰν τῇ ἀποξρήσει.  
21 austerity to, ἀφείσια.
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 [v] Rom. i, and note [v]) 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, ὀρέγον. speaking, ἁλασφημάτω. 2 inordinate lustings, ἀλασφημάτω. 3 among, ἐπὶ. 4 evil
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 renounced;

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 rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly in all wisdom; abide in you, and bring forth abundant fruit in all

5 against, els. 6 unto knowledge. 7 compassions, bounty, ὀλυτιμίως, χρηματίστη. HAMMOND, VOL. II. t
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.

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

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

King’s MS. reads ἑυρίκεις σουλέωντες.
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 indifferentely 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 [e] 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 skilfully 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, ὑπὸ δικαιοσύνην καὶ ὑπὸ ἀθανασίαν ἐπάθεσθε.  
2 on it, ἐν ἀστυ.  
3 Or, speak with boldness: for the King's MS. reads ἐν παρθένῳ.  
4 All that concerns me, τὰ κατ' ἐμὲ γνῶντα.

T 2
8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, touching whom ye received commandments: if he come unto you, receive him;

11 And Jesus, which is called 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 meets together in his house.

5 Or, ye may know the things that belong to us: for the King's MS. reads ἓν γνῶσις τὰ πραπ ἡμῶν, and that ye may—

6 of, or, from you, εἰς ἡμᾶς. 7 of, or, from you, ἐς ἡμᾶς.

8 Or, much labour: for the King's MS. reads πᾶνοι.
16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle [a] from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

11 Written from Rome to the Colossians by Tychicus and Onesimus.

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 which is in

\[\text{9} \text{ hath been read, } \Delta \nu \alpha \gamma \rho \omega \sigma \theta \gamma \iota . \]

\[\text{10 Or, that of Laodicea.} \]

\[\text{11 The salutation of Paul by my own hand, } \delta \sigma \tau \alpha \sigma \omega \mu \delta \tau \iota \epsilon \mu \lambda \chi \epsilon \iota \rho \iota \ \Pi \alpha \beta \lambda \omicron \omicron . \]
and appertain to Thessalonica, that metropolis of Macedonia, which, by the grace of God and gospel of Jesus Christ, preached by me, have been called and converted to the faith; we most kindly salute you, 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 Godward is spread abroad; so that we need not to speak anything.

1. That, ὁριν. 2. fulness, πληροφορία: see Col. ii. 2. 3. became, ἀρετήσανος. 4. Or, imitators, μοιματα. 5. hath gone forth, ἐκεῖλαβεν.
9 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;

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but as pleasing God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is our witness:

6 Nor of men sought we glory, neither of you, nor yet of o-

9. Every man's mouth being full of it, how readily we were entertained by you, and how really and effectually ye converted from heathenism to Chris-
tianity,

10. In full belief in Christ, and assurance of hope that Christ, that was by God's infinite power raised from the dead, will protect and deliver his faithful servants from that vengeance which will finally and eternally involve all others: an essay of which vengeance and deliverance he will ere long shew on the persecutors, and the believers which are now perse-
cuted by them.

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 [a] 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 dis-

charge 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 per-
secutions, 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 we flattery, words, as ye know; nor a cloke of covet-
ousness; God is our witness:

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 filthi-

ness, v. 3. (see note [i] 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, ἀκαγώγλατον.          1 vain.  2 pleading, παρακλητής.  3 have been approved by God, ἀξιωματικῶς ἀπό τοῦ Θεοῦ.  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 labour and travail: for labouring night and day, because we would not charge any unto you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily 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 of 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,

11 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 of God that beareth fruit in you that maketh you differ.

7 her own, ἵκωτις. 8 being in love, ἵμαρτομαι ὑμῖν. 9 are willing, εὐδοκοῦμεν. 10 toil and labour, κόπον καὶ μόχθον. 11 that, ὅτι.
truth, 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 [is] come upon them to the uttermost.

17. But we, brethren, being taken from you [for a short time] 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 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 hath come hastily upon them to the end, ἐκθέσει ἐν αὐτοῖς ἐπὶ τέλος.
13 is accomplished among you.
14 for some time, for a space, πρὸς καὶ ἐν ὑπάσ.
15 in person, προσώπῳ.
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 our affliction and distressing, by the grace of God which was given us by the help of Timotheus.

1 not forbearing any longer, μνημένοι στέγων.  2 Or, your: for the King's MS. reads ὑμεῖς.
I. THESSALONIANS.

distress by your faith:

8 For now we live, if ye stand fast in the Lord.
9 For what thanks can we render to God again for you, 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 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1. 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.

FURTHERMORE 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 For ye know what commandments we impose which we gave you in our first preaching to you.

3 make straight, κατευθύνει.  4 holy ones, ἅγιοι.  1 Here the King's MS. adds, καθά καὶ περιπατεῖτε, even as ye also walk.
I. THESALONIANS.

3. 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, ἡγιασμός. 3 passion of lust, πίπτειν ἐκσθενέως. 4 not to exceed or be inordinate in a master with his brother. 5 the taught of God to the loving of one another. 6 contend, ψιλομετίως.
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.

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 οὐρωτ. 8 through, ἡδ.
I. THESALONIANS.

CHAP. V.

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 unwares.

5. Your profession engages you to such practices, wherein if you live constant none of these evils can befall you.

6. And this is an obligation on you, that ye be not by company and enticement of others drawn to any of their evil ways.

7. For it is negligence and voluptuousness that is likely to betray men to this destruction that comes as a thief in the night, these being those deeds of darkness which are to be thus punished.

8. But we Christians, let us keep out of all these; 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 [d]very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn [e]them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

we 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-
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 prophesying.

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 Christ;

3 toward, els. 4 every sort of evil. 5 the whole of you, the spirit.
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.

\[\text{THE first epistle unto the Thessalonians was written from Athens.}\]

\[\text{b See note [a] on the title of the epistle.}\]

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[\text{[a]} \text{SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESALONIANS.}\]

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[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 3. We count ourselves bound to give God especial

1. See 1 Thess. i. 1.

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HAMMOND, VOL. II.
II. THESSALONIANS.  

1. 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. 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.)

1 that, 5vr.
II. THESSELLONIANS.

CHAP. II.

( because our testimony among you was believed ) in that day.

11. Wherefore also we pray always for you, that our God would 2 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 3 in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Now we beseech you, brethren, 1[a] by the [b] coming of our Lord Jesus Christ, and 3 by our gathering together unto him,

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 3 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. concerning the. 2 our.

2. make you worthy, &ynwvp.

3. from your opinion, ad v oes. 1. among, &v.

U 2
IL THESSALONIANS.

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 distinctly 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. 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.

5. Remember ye not, that, when I was yet with you, I told you these things?

5. And now ye know what withholdeth that he might be revealed in his time.

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.

6. 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 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

7. For the mystery of iniquity doth already work: only he who now letteth will let, until he be
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 a strong delusion, that they should believe a lie:

II. THESSALONIANS.

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 consequents 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, ἐπιφάνεια τῆς παρουσίας αὐτοῦ. 13 deceitful working, ἑλεορίμως ψάλτης.
II. THESSALONIANS.

CHAP. III.

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 alway 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 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.

12. 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.

13. 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.)

14. 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.

15. 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.

16. 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.),

17. 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, that the word of the for me and the rest of the apostles and ministers of Lord may have free

14 judged, κριθησατ. 15 that he, ὅτι. 1 Furthermore, Το λαυγε. 2 may run, τρέχω.
course, and be glorified, even as it is with you:

2. And that we may be delivered from unreasonable 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 wrougt with labour and travail night and day, that we might not be chargeable to any of you:

9. Not because we would not lawfully receive from you if we would, 1 Cor. ix. 4, but on purpose to give to make ourselves you a pattern, that you labour as we have done.

3 among, or, toward, ὑπέρ. 4 absurd. 5 the evil one, πονηρός. 6 patience of, ὀμορφία. 7 weariness and toil, κόπω καὶ μάχη.
an ensample 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 proverbially, 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 dealt 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.

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* See note [a] on the title of the first epistle.

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8 busy themselves about that which belongs not to them, περιηγηθείσης. 9 sluggish, ἐκκαταρχηθήντης. 10 the same Lord of peace, αὐτὸς—
THE

FIRST EPISTLE OF PAUL THE APOSTLE

to

[a] TIMOTHY.

CHAP. I.

PAUL, an apostle of Jesus Christ by the commandment 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 committed all power in his church unto the world’s end.

3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

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 [ἐ]genealogies, pedigrees of the gods, which under the name of

1 according to the appointment, καὶ ἐπιταγήν. 2 Even as, Καβάς. 3 continue at, προερχόμενος. 4 was going, πορευόμενος.
which minister questions, rather than edifying which is in faith: so do.

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 manslayers,

5 yield, παρέχωμεν. 6 the edification of God which is in faith, ἀλληλούμενοι Θεοὺ τῷ ὑπερτείρας, or, the dispensation of God: for the King’s MS. and an ancient one in Magdalene College, Oxford, read ἀλληλούμενοι. 7 been turned aside to vain discourses, ἐξερήτρισαν ἐς ματαιολογίαν. 8 who will be doctors of the law, θελωνείς ἐσμεν νομοδιδάσκαλοι. 9 not thinking either, μηδέν νοοῦμεν.
other thing that is contrary to sound doctrine;

11 According to the [c] glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 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.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, ages of the world, governor and commander of angels,
sins and sinners that now the gospel of Christ makes to be such, and these heretics are noted for;

11. According to the gospel of Christ or of God, when he dwelt among us, appeared here on the earth, for the preaching of which I have been constituted an apostle.

12. And I account it a great mercy of Christ, both that he hath given me abilities, and that he hath vouchsafed to make use of me for so great a work, thinking me a fit person to be so intrusted, and setting me apart to do him service in the church,

13. Having been so hugely unfit, and unworthy of such an honour, by my former behaviour whilst I was a Jew, blaspheming the name of Christ, persecuting the Christians, and using them most despitefully. Notwithstanding all which, God was merciful to me, looked on it but as an act of blind zeal in me, and therefore laid it not so to my charge as to deliver me up to myself, but recalled me mightily in the midst of my career.

14. 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.

15. 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.

16. 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 wick-dest of the Gentiles may in me have an example of hope of mercy, if they shall come in unto Christ.

17. Now to the great ruler and wise disposer of all things, or, angels.
immortal, invisible, the one true 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—
Amen.

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. In proportion to the example which he hath given us in himself, who earnestly desires the good of

16 according to them, ἐν αὐτῶι. 17 having, ἰκανόν. 18 be disciplined, παιδεύεται. 1 gravity, σεβαστεία. 2 who wills that all men should escape, or, be saved, διὰ ἡμῶν ἀνθρώπως θέλει σωθῆναι.
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 shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array:

10 But (which becometh women professing godliness) with good works.

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

3 one also mediator of God and men, ἐς καὶ μεσίτης Θεοῦ καὶ ἄνθρωπων. 4 a testimony in the proper season, μαρτύρων θλοι καιροίς. 5 Or, with which I was intrusted: for the King's MS. reads ἐκπορευθήσομαι. 6 Or, the Spirit: for the King's MS. reads πνεῦμα. 7 pure. 8 disputing, διαλογισμοῦ. 9 modesty, αλθοῦς.
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. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

16. 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, ἑυχαίρε. 11 husband, ὄφρος. 12 quietness, ἑυχαίρε. 13 by, ἴδ. 14 purity, ἀγιασμός. 1 faithful, πιστός. 2 sober, temperate, νηφάλιον, σώφρων. 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 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.

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, δεωρη. 6 not quarrelsome, θυσαρον.
9. Holding the mystery of the faith in a pure conscience.

9. But such as being orthodox in point of faith, live pure and Christian lives according to the doctrine and directions thereof.

10. And let these also first be proved; then let them use the office of a deacon, being found blameless.

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. Even so must their wives be grave, not slanderers, sober, faithful in all things.

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. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

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 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.

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 things I write unto thee, hoping to come unto thee shortly:

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 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.

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 prefecture 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. 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

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6. The women in like manner, ἔνακες ἡσαΐσ... 7. authority, παρρησίαν... 8. confessedly, διαλογισμένως... 9. manifested by, ἑφαρμοδοθέν ἐν... 10. by, ἐν... 11. among, ἐν...
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 [c] Luke ix,) though the doctrines which they teach are most unclean, polluted, devilish doctrines: (see note [a] 2 Peter iii.)

2 1 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 

3 [b] Forbidding to marry, and commanding to abstain from meats, which God hath created 

12 in, or, with, ἐν. 
2 branded.

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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 any thing 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 thee 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 abomi-
nable and detestable, (as by the Gnostics, who yet indulged to all villainy, it was,) then there is no good, but hurt in them, Col. ii. 22. And indeed, considered at the best, Col. ii. 23, the profit of them is but little in comparison to that of piety, which is of the greatest value imaginable, will help us to all advantages that we can wish. If we would have a comfortable life here, this is promised to them that seek the kingdom of God and his righteousness, Matt. vi. 33, and so for many particular Christian duties they have promise of present beatitude, and whatsoever in any singular case may seem to be wanting to the felicity and prosperity of the pious man here, it is sure to be made up abundantly in another life.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

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 adherence 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

10 Or, combat: for the King's MS. reads ἀγωνιζόμεθα: see note [b] to Thess. ii. 11 we have hoped, ἥσιναμεν. 12 exhort, παράγγελλε. 18 The words ἐν πνεύματι are not found in the King's MS.
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 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.

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, sort, 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. Let those widows which have neither husbands nor children be respected and relieved (see note [a]) by you, that is, by the church, out of their stock, which is intrusted to your disposing.

4. But if any widow which is a Christian be not perfectly destitute, but have children or grand-children, let them relieve and take care for her as a part of their family, ver. 16, this being due by way of gratitude (see note [f] ch. iii.) to the parents, which have done so much for them, and so consequently that which, as God approves of, so he requires at their hands.

5. But the widow that is truly so, and is fit to be relieved of her necessities and desolation, trusteth in receive relief from the church, is she that is wholly

14 Exercise thyself in these things. 15 spend thy time in them, & τοντος λαθη. 1 exhort, παρακαλει. 2 toward their own family, των οικου οικων. 3 But, Αλ. 4 left quite alone, μημοριματ. 5 ουδεν.
God, and continueth in supplications and prayers night and day.

6. But she that liveth in pleasure is dead while she liveth.

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 relive 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, σταταλώσα. 6 husband, ἱδρός. 7 which hath had testimony of her good works, ἐν ἀργοὶς καλοῖς μαρτυρουμένη. 8 grow weary of. 9 violated, ἡδερόνω.
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. And such young widows being unfit for such a recess and vacancy, have nothing to do with their time, but spend it in going about from house to house, in asking questions; and not only so, but fall into tattling and loose discourse, into censuring and meddling with other folks’ matters, entertaining themselves and others with unseemly discourse, either calumniating or talking wantonly.

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 Christian hath any helpless widow of his family, (see ver. 8,) let him undertake the care and charge of them, and not cast them upon the church to provide for them; lest if they do, there be not in the stock of the church sufficient to provide for them that are widows indeed.

16. Let the bishops that have discharged that function well, receive for their reward twice as much as others have, especially those that preach the gospel to whom it was news, and also continue to instruct especially they who labour in the word and doctrine.

17. For this is agreeable to that significative ceremony of the law, which allows the beast that is used shall not muzzle the to go over the corn, and tread out the grain out of 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, ἀργά μαρθάνοντι πηγροχωμαι τὰς ὀλίγας φανερωμένης ἀφ μοῦν ἄρα ἀργά, ἄλλα δὲ—λαλοῦσα τὰ μὴ δίωντα. 11. be allowed, enjoy, be rewarded with, ἀξιοθεωροῦν. 12. labour hard, κοιμῶντες.
the corn. And, The labourer is worthy of his reward.

19 [c] 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.

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 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 [f] Lay hands suddenly on no man, neither be partaker of other men's sins:

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

22. (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.)

23. 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.)

24. Likewise also the good works of some are manifest beforehand; and

25 But in, or, to some also, they follow, τω̣ι δε̣ τω̣ και επικαλονθοίτεις. 18 good works are conspicuous, τὰ καλὰ ἔργα προῆρετα ἔστι.
they that are otherwise cannot be hid.

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 lovers 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 Lord Jesus Christ, and to the doctrine which is according to godliness;
4. 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,
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 Strive the good strife. 15 proper seasons, ἐναρκὴ ἱλιους.

from all these, and endeavour earnestly the attaining and exercising all those virtues which are most con-
trary to the practice of these heretics, viz. innocence, observation of the pure Christian doctrine, (see note [ʃ] ch. iii,) perseverance in the faith, perfect charity to other men, a patient endurance of all the persecu-
tions that light upon thee, moderation toward off-
fenders (opposed to too great severity).

12. Let Christianity be the race wherein you run, and in that so behave thyself that you may obtain the crown, (see note [c] Phil. iii. and note [d] 2 Pet. i,) to the obtaining of which thou art put into a course by God, and hast, as in one of the Grecian combats, quit-
ted thyself very well before many spectators, suffered a great persecution for the faith of Christ (which many are witnesses of) and held out valiantly.

13. And accordingly I now adjure thee by all that is precious, as thou believest God to be able to raise thee from the dead if thou shouldest perish in the combat, or as thou art a Christian, and thereby obliged to imitate Christ, who when he came before the Roman procurator held out constantly even to death;

14. That thou keep this commandment without spot, unre-
bukeable, until the appearing of our Lord Jesus Christ:

15. Which God shall declare in that season which he thinks most fit and opportune for it, and thereby express his omnipotence, such as nobody can resist, be he never so great and mighty, to the advantage of all his faithful servants;

16. Even that God who only is immortal in him-
self, and all immortality of others is derived from him, and therefore may safely be trusted with our safety; and who alone reigneth in heaven, and re-
cieveth thither only whom he pleaseth, the great, unapproachable, invisible God, who is by all men to be acknowledged and praised for ever. Amen.

17. And as at all times, so especially in such a season as this, when persecutions reign already, and vengeances are approaching from God upon those not high-minded, that take most care to secure themselves, it will be a
nor trust in uncertain riches, but in the living God, who giveth us richly all things 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 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 babblings, and 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.
THE

[2] SECOND EPISTLE OF PAUL THE APOSTLE
TO
T I M O T H Y.

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. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

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.
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 the which cause I also suffer exasperated the Jews, and brought persecutions upon me; but I am not discouraged with them, (see Rom. v. 5,) because Christ, on whom I have depended, I am sure will never fail me; and in his hands I can with all cheerfulness repose my life, as knowing him

1 timidity, or, conservativus, δυσλας. 
2 sobriety, σωφροσυνη. 
3 a co-sufferer with the gospel, συγκοινωνωθησομεν η εις γεγονητι. 
4 long time ago : see note [a] Tit. i.
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 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 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.

CHAP. II.

THOU therefore, 1. Do thou therefore, my beloved son, take all care to strengthen thyself in the gospel: (see note [a] 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, 6 short form, ἀποτίκτων. 7 have forsaken, or, turned aside from me, ἀπεχειρήσατο με. 8 being in Rome, γενόμενος. 9 ministered at Ephesus, ἐν Εφέσῳ γενόμενος. 10 better, ὅρισε.
witnesses, the same commitstous to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

communicate to others, whose ability and fidelity is known to thee, and appoint them as bishops of the several churches under thee to teach others also.

3. And arm thyself against all difficulties, as one that hast undertaken Christ’s colours to serve under him.

4. And therefore, as the soldiers, according to the Roman rules of their militia, are forbidden to meddle with the employments of tutors or guardians of men’s persons or estates, or proctors of their causes, to undertake husbandry or merchandise, &c., because every of these is so distant from, that it is incompatible with the waiting on their colours; so, whatsoever employments of the world are not compatible with the discharge of thy office, as thou art a minister of Christ, (as while the empire and state of the world remains heathen, and not Christian, most secular employments are far distant from the Christian, and thy interposing in them will tend to no advantage of the society of the church,) it is not fit for thee to meddle in them, but to apply thyself to such cares as may most conduce to the service of thy General, who hath put thee into this calling, and expects it from thee.

5. Thus if any man be desirous to get the prize, and to that end enter the lists in any of the exercises of the Olympic games, he is not crowned unless he conquer, nor will he be adjudged conqueror unless he have observed all the rules of the games, and then be victorious by those rules: (see note [F] 1 Cor. ix.)

6. And so in husbandry, and all other things, there is required a great deal of pains and care and patience, and so at length he receives the fruits and the hoped reward in harvest; and such is the gaining and converting of souls, and the far richer reward that attends that in another world.

7. Lay this to heart, and God give thee a right use of it, and judgment to do all that belongs to thee.

8. And to fortify thee in suffering whatever comes, there is nothing fitter than that thou remember and consider our Saviour, what befell him, that he was put to death, and then by God raised from death (and so was herein like David, of whose progeny he was to be, who suffered such sad persecutions from Saul

1 endure patiently, κακομάθησα. 2 hath impressed him, στρατολογήσατο. 3 legally, νομίζω. 4 A husbandman must first till before he partakes of the fruits, Τῶν κοινωνίας γεωργῶν ἐκ πρῶτον—μεταλαμβάνεις. 5 Remember Jesus Christ raised— Μεταμαθηθεὶς
II. TIMOTHY.

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

9. And for preaching of which I am imprisoned now at Rome, as if I were a malefactor. But this hath not restrained me in mine office, but the gospel hath been freely preached for all that, and my imprisonment hath been a means of divulging the gospel in this city.

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.

10. And on these grounds I am very well content to suffer any thing for the good of the true Christians, that they being confirmed by my example may be partakers of all the benefits of the gospel, and attain to eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

11. There is not a more certain truth, nor any that deserves more to be considered and depended on by all Christians, than this, that our suffering as Christ suffered, in testimony and defence of the truth, (for that is the meaning of suffering with him, Rom. vii, 17, suffering as he suffered,) shall certainly be rewarded with participation of his glory.

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

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 If we believe not, yet he abideth faithful: he cannot deny himself.

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 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.

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 Study to shew thyself approved unto God, a workman not to be ashamed, [a] rightly dividing the word of truth.

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 [b] shun

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[a] that is not to be shamed, ἀνεταλωτός.
[b] that is not to be shamed, ἀνεταλωτός.
II. TIMOTHY.

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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

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12 vanities, or, empty sounds: 1 Tim. vi. 20. 13 proceed, προκύψων. 14 And their speech as a gangrene will spread, Καὶ δ λέγεται αὐτῶν ὅτι γάγγρασα μοι ἐγεί. 15 obligation: see note [11] 1 Tim. vi.
II. TIMOTHY.

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.

21. Which may therefore stir up every man to be emulous of the best, to be sure to rid himself from these pollutions of the Gnostics; and then, as he shall be more valued by Christ, so he shall be fitter to serve him in purity and every other Christian duty.

22. But be sure to keep thyself from all those carnal affections which younger men are most subject to; and not only those of impurity, which the Gnostics indulge and allow to all, that they may insnare them, but also contentions, and factions, and emulations, and love of glory, &c. And on the contrary, be thou an emulous and earnest pursuer and follower of innocence, fidelity, and firm charity, conjunction and agreement with all those that in purity and sincerity adhere constantly to Christ.

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 cruel

[16 Or, shell: see note [b] 2 Cor. iv.
17 for, els.
18 for, els.
19 useful, ἐγγυητικός. 20 made ready, ἄρωγαμφένος. 21 bearing with evil, ἀντίκειστος. 22 whether God at length may not.
23 Or, to come to the ackn.: for the King’s MS. adds ἀληθ.
24 and they awake, or, recover, καὶ ἀνεφηβήσοντο.
25 (having been caught by him,) to the will of him, ἐγγυητικός ἐν αἰτίᾳ, εἰς τὸ ἐκεῖνον θάλαμα. 1 hard, χαλεπός.
For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good;

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

Ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, neglects and affronts before I would give over my

ciphers and persecutors, and relieve the faithful Christians, (see 1 Tim. iv. 1. James v. 3,) there shall approach very sharp persecutions from the Jews, caused by the Gnostics, whose character is made up of these so many vices following:

That instead of Christian charity, that takes care for the good of others, they consider only and intend themselves,

fiercely and bloodily disposed, haters and persecutors of all good men,

Betraying their fellow-Christians into the persecutors' hands, Matt. x. 21, and xxiv. 9, 10, insolent persons (see note [d] 1 Cor. xiii.) that pretend great depth of knowledge, but prefer their lusts before Christ,

Pretending Christianity, but doing nothing like Christians: these do thou avoid, converse not with them.

See note [a] Rev. ii.

Who being disciples of the Gnostics (which undertake to know so much) pretend to be learning that deep knowledge of them, but certainly never learn any thing that is good or Christian of them.

These being given to sorcery, (see ver. 13, and note [c] Rev. ix.) and making use of it to contend with the apostles, and to draw men from Christ, cannot better be compared than to those famous magicians Jannes and Jambres, who undertook to do as great miracles as Moses, Exod. vii. 11, men that are drawn quite from the gospel, very far from being true Christians.

But they are almost at an end of their work of deceiving, and persecuting, and opposing Christianity, for they shall be discovered to be impostors, as those magicians were.

Thou hast another pattern to follow, quite contrary to theirs, that which by my preaching I have taught, and by the constant form of all my actions exemplified to thee; viz. my resolution of propagating the gospel wherever I was able, my fidelity in discharge of my office, my enduring many
II. TIMOTHY.

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, affections, 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 continue thou in the things which thou hast learned and known of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

12 sorcerers, γυρτες. 13 with which thou hast been instructed, ἐκπροσώ. 14 being inspired by God, is also profitable, θεοπροσωπος καὶ ἄφαλος. 15 reformation, ἐκαθάρθωσιν. 16 for every good work, πρὸς πάν.
I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom;

2 Preach the word; * 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.

1 urge them, ἐκίνησέ·
2 endure patiently, κακοκόθεν, ch. ii. 3.
3 fulfil, πληροφρόνησον.
4 already poured out, εἰς στίχωμαι.
5 hath been nigh at hand, ἔφοτάς·
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, Philem. 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. Αλογ.) 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 [e] 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, ἠγαπήκατος. 7 Hasten to come to me speedily, Σπεύδασον ἑλθών πρὶς με ταχέως. 8 roll. 9 roll, or, shall reward: for the Syriac and the King's MS. read ἀποθέσαι; and so Scriptor. Resp. ad Orthod. seems to have done, calling it πράβτησαι, a prediction fit for an apostolical person: see Theophylact.
At my first answer no man stood against all our reprehensions and admonitions to repent. At my coming to Rome, when I was to plead for myself, all my acquaintance (all that were able to have stood me in any stead, either by their power at Rome, or by their testimonies in my defence) forsook me, for fear of suffering: (I pray God to pardon them for it.)

Yet God assisted and vindicated my innocence, that the gospel might be preached by my means, and that all the Gentiles might hear: and I was delivered out of [d] the mouth of though not freed from prison.

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.

Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Do thy diligence to come before winter. Ebullius greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The second epistle unto Timothy, 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.

fulfilled, ἐνθρεφομενή. Make haste, Σπεύδασον: 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;

3. But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4. To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

1 for, καρδ. 2 long time ago. 3 his own seasons, καποῖς ἰδίοις.
5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

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, idle bellies.

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 as becomes one that hath the government of God's family intrusted to him; not selfwilled—

9. Holding fast that doctrine which is agreeable to that which from Christ and us you have been taught and seen exemplified, viz. that the truth of God must be confessed, though with the greatest hazards and losses, contrary to what is now infused by the new Gnostic teachers; that so he may be able to instruct all in the truth, or to comfort those that for their constancy to the faith are under any pressure, and convince the heretics of the falseness of their popular, grateful, carnal doctrine.

10. For there are already many unruly persons, that resist our doctrine, and vent idle fancies of their own, and seduce and corrupt others from the truth to their corrupt ways, which will be the ruination of them: and these are those especially that stand up as advocates for the observation of the Jewish law.

11. And these are not to be permitted to vent their deceits; for they seduce, where they come, whole families at once, and infuse abominable doctrines into them, and thereby make advantage to themselves.

12. And these are such kind of men as those which Epimenides, a Cretian poet and learned man, (see note [n] Luke i,) said that island was wont to be full of, liars, bestial, luxurious people.

4 Or, things, ἁγαθάν. 6 which is according to the doctrine, κατὰ τὴν διδασκαλίαν. 6 both to exhort in wholesome doctrine, καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινότητι, 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, φρενακτάται. 8 idle, ἄργαι.
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 biters, 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,
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 uncorruptness, 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;
∂ not answering again;
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 worldling lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing

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, ἐνδιάσωμα τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτηρίας ἡμῶν.

* staying at home, taking care of the family; gentle and kind and charitable in all their relations, to servants at home, and to others that need their charity; respectful and observant of their husbands, that Christian religion be not thought to infuse any thing into them contrary to moral virtue.
6. Likewise for the men, all those that are under authority, (see note [d] Luke xxii,) advise them to take care that they be humble and temperate.
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.
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.

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, ἀμέλεια. 2 various, ποιμεν. 3 and those that do not practise accordingly, proceed to the censures of the church against them. And take care thou permit not thy admonitions to be set at nought or despised by any.
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 first and second admonition reject;

11 Knowing that he that is such is verited, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, that

3 by hope heirs of eternal life.  
4 make it their care to set up good works.  
5 self-condemned.  
6 make haste.  
7 Set forth—carefully, πολεμεύον.
PHILEMON.

THE EPISTLE OF PAUL

TO

[α] PHILEMON.

PAUL, a prisoner
of Jesus Christ,
and Timothy our bro-
ther, unto Philemon,
our dearly beloved,
and fellowlabourer,
2 And to our be-
loved Apphia, and
Archippus our fel-
lowsoldier, and to
* the church in thy
house:

* those Christians that are with thec.

8 set up.

CHAP. I.
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,

b thy charity to all the saints, and thy faith in Christ: (see note [d] Matt. vii.)

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 in 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, &c. 2 toward, &c.
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;

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23. 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;

24. 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.

25. 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.

26. 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.

27. 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.

28. Give me cause of rejoicing to see thee, do as becomes a true charitable Christian to do.

d 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.

3 good deed, τὸ ἀγαθὸν. 4 hast, ἔχεις. 5 I pray thee, Na"
CHAP. I.  

HEBREWS.  

23 There salute thee, Epaphras, my fellowprisoner in Christ Jesus;
24 Marcus, Aristarchus, Demas, Luc
cas, my fellowlabourers.
25 The grace of our Lord Jesus Christ be
with your spirit. Amen.

Written from Rome to Phile-
mon, by Onesiu-


TO

THE HEBREWS.

CHAP. I.

G O D, 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 de-
grees, and likewise several ways and means of re-
vealing 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. In this latter age of the world hath sent his Son
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, Πολυμερῆς—πάλαι ὁ Θεὸς λαλήσας.

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z
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, he saith, 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 therein to declare with more authority his Father’s will unto us, and as a prophet to foretell his design of dealing with his church (see note [5] ch. ii.) And to reward his fidelity in this office, he hath given him dominion over all things, power to command and judge men, to rule and govern the church, as it was he also by whom he hath created the heaven and the earth;

3. Who being the means of reflecting to us the sight of him who is otherwise invisible, John i. 18, and having perfect dominion over all, and accordingly administering all by his divine power, having by his death and resurrection done his part toward the justifying and sanctifying us, pardoning our sins, and reforming our wicked lives, he ascended to the right hand of his Father in heaven, there to sit, as having finished that part of his priestly office which consisted in sacrificing, to which they that were separated were appointed to stand before the Lord, Deut. x. 8, and there to reign, and as a king to defend his faithful servants and punish his enemies;

4. And so is advanced to a superiority even over the angels themselves, which you may discern by the compelations that are bestowed on him, far higher than any that are bestowed on the angels:

5. As that of Son, in the second psalm, which though in some sense it belong to David, yet is by the Jews themselves acknowledged in a more sublime sense to belong to the Messiah; so likewise that 2 Sam. vii. 14. delivered to Solomon, as he was a type of the Messiah, which in some degree true of him, was in a much more eminent manner to be understood of Christ:

6. And again, when the scripture, psalm xcviit, speaks of the Lord, that is, the Messiah’s reigning, ver. 1, and in the process of the psalm describes his entering on his kingdom, that which commenced at his ascending into the superior world, (the heavens here, ver. 3. and ch. ii. 5.) the express words of the psalmist maketh his angels are, ver. 7. And let all—

7. Whereas the titles which he gives the angels are no higher than of winds and flames, psalm civ. 4.

8. But he gives far higher titles to the Messiah,
O God, is for ever his throne and sceptre, and his great justice in exercising his regal power in succouring the faithful and punishing the obdurate, and addressing to him in this dialect, psalm xlv. 62.

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 the world, to the Messiah, calling him Lord and Creator of heaven and earth, (which is a proof of what is added in the end of ver. 2,) and adding,

11, 12. They shall at last be destroyed, and in the meantime decay daily, be put off like clothes, and worn no more. But the Messiah shall continue immutable and immortal.

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

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.)

CHAP. II.

1. Wherefore, Christ being a prophet so much 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, ἱσθαμάτω τιμίως.
12 for ministry for their sakes who are ready to inherit salvation, or, deliverance, εἰς διακονίαν ἐπὶ τούτῳ μεταμότω ἐκπομονής σωτηρίας.
be not tempted to apostatize and fall off from Christ, miscarry, and be lost after all this.

2. For if the law were given only by the mediation or ministry of angels, and yet the threats on the breaking of that did come to pass, (see note [d'] 2 Pet. i,) and all the sins committed by the Israelites against that were severely punished in the wilderness, and they that had provoked were not permitted to enter into the promised land of Canaan;

3. 4. How shall we avoid that punishment, or the like, being involved with the crucifiers in their destruction, if we do not now by constancy and perseverance make ourselves capable of that deliverance, which Christ first at his being on earth, and the apostles that heard it from him, have assured us of, and which God himself hath testified, both by many prodigies and ominous presages of it, and by giving them that have foretold this, power to do miracles, and other extraordinary abilities of his Spirit, as he hath thought fit to dispense them, to one man one ability, to another another, by this means giving authority to their predictions?

5. And that ye may know that what Christ hath thus foretold he is able to perform, ye are to know that all power is given to him in heaven and earth, which is a dignity far above that of the angels; for God gave not them any regal power to exercise now under the gospel: (see note [a] ch. vi.)

6. But this was given to Christ only. And accordingly of him are those words to be understood in the diviner sense, which the author of psalm viii. hath, that he is a mean and vile man in outward appearance, not worthy to be considered or regarded by God;

7. Who for the space of thirty-three years was subjected to a condition inferior to that of angels, but then after his suffering in our flesh, he was by God most honourably advanced to the highest dignities; made the supreme ruler and king of heaven and earth,

8. And all his enemies and the persecutors of his church subjected to him, and he advanced above all created beings. This prophecy of the Messiah cannot

2 became, ἐγένετο βέβαιος. 3 Or, deliverance. 4 distributions, μεραλίας. 5 regardest, ἰδίωσκετέρ. 6 Thou hast lessened him a little while below, Ἡλαττωσας αὐτῷ βραχύ τι παρ'. 7 thou hast put all things under his feet: for in putting all things under him, he left nothing unsubjected to him, πάντα ὑπόταξας ὑποκάτω τῶν κοσμίων αὐτοῦ ἐν γὰρ τῇ ὑποταξίᾳ αὐτῷ τὰ πάντα, οὕτω δὲ ἄφηκεν αὐτῷ ὑποτάσσεσθαι.
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 the 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, and by whom 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.

8 a little while lessened below, ver. 7. 9 were all things, τὰ πάντα. 10 were. 11 to consummate, τελειωσαι. 12 from, ὑπ'.
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 frustrate 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 unchristian 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 between God and us, (see note [5] 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.

1. Upon these grounds I may most reasonably exhort you, my Christian brethren, who are called and admitted to the same common faith, disciples of this crucified Saviour, to consider and imitate Jesus Christ, the Apostle and High who was sent with commission by his Father to preach

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, ἐξαπολύω.
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 honorable 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 [a] 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 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

8 When your fathers tempted me, proved me, and saw my works forty years.

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 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

1 was vouchsafed, or, had more honour, πλέονος δέξατο γείωμαι: see 1 Tim. v. 17. 2 spoken, λαλήσα ομάνω. 3 according to, κατά. 4 where, ὅποί. 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 peaceful 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 obedience 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, ὑπερφηκέα. 2 of hearing, or, which was heard, ἀκοι. 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 ἐπερχόμενα. 5 had been done, γενόμενον.
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, mentions this other rest as still future: which, as it cannot 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 wherein 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 to day if ye will hear 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

6 some enter, τυχάς εἰσελθέω. 7 disobedience, ἀπειθείας. 8 δεῖναι, ἀφ’̣ σου. 9 Joshua, Ἰσραήλ. 10 have spoken of another day after these things, τοὺς ἔλληνς ἐδίδασκεν μετὰ ταῦτα ἡμέρας.
ward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

9. 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.)

10. 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.

10. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelieving.

11. 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.

12. 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 manegery 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.)

13. 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.

14. 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, ἑσσαβατησόμενοι. 12 disobedience, ἀτεθηλέας. 13 living and active, ζων καὶ ἐνεργεῖς. 14 nerves, ἄρμαν. 15 imaginations and thoughts, ἐννομησόμενον καὶ ἐννοούμενον. 16 before it, ἐνώπιον αὐτοῦ. 17 cut down the back. 18 that of which we speak, αὐτὸν πρὸς Ἰησοῦ ὁ λόγος.
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 we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the [d'] throne of grace, that we may obtain mercy, and find grace to help in time of need.

FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

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, surreptition, 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.

15 have compassion on, συμπαθήσω. 20 after our likeness, except sin, καθ' ἰμάτιον. 19 have compassion on, συμπαθήσω. 21 with freeness, μετὰ παρακλήσεως. 22 for a seasonable relief, εἰς ἐκκαίρως βοήθειαν. 1 being taken from men, εἰς ἀνθρώπων λαμπακίσμους. 2 constituted, καθάστασιν. 3 being able to, δυναμοῦσα. 4 are in error, πλαγιομένοι.
3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 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 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, 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 applicable to Christ. As first, the last of them, (see note [b] 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.

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 xv. 37, Luke xxiii. 26.) at the delivering those words, and it seems, (though it be not mentioned in the gospel,) added tears thereby; 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,
was yet restored from death by God, and not suffered to lie under the power of it;

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. 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,
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 proficient; for they are as children which have neither teeth nor stomach to overcome such harder food.

14. But these higher doctrines, like stronger meats, are for those that are perfect men of full growth, (and answerer to them, those that are of full knowledge in Christianity,) that by long custom and conversation in the sacred writings have so exercised and improved their faculties that they can discern between good and bad, true and false doctrines, (which children, and raw, rude persons cannot do.) See Origen. cont. Cels. lib. 6. pag. 262.

CHAP. VI.

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 imperient 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. And these are referred to six heads, as so many of baptisms, and of stones in the foundation: first, repentance, or change

12 what are the elements, or, letters of the beginning, τίνα τὰ στοιχεῖα τῆς ἀρχῆς: see note [a] Rom. iii. 13 partakes of, δ. μετέχων. 14 tastes not of, ἐπειραῖος. 1 the discourse of the beginning of Christ, τὸν τῆς ἀρχῆς Χριστοῦ λόγον. 2 he carried on, φερόμεθα.
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

8. For as the ground that being sowed and watered withal 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, receiveth [c] blessing from God:
8 But that which beareth thorns and briers is 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 shewed 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 benefit and advantage of them to whom it is designed to be useful, is commended by God as good ground, on which the rain from heaven is bestowed to some purpose, and, as far as it is capable, rewarded by him with more rain, more fructifying showers and beams, that it may bring forth more fruit, (like the good tree and the good servant in the parable;) but contrariwise, that ground or field, which, after the like sowing and irrigation, brings forth only thorns instead of fruit, is given over, rejected by God and man, and may justly expect to be cursed as the fruitless fig tree, and is finally fit for nothing but to be burnt and destroyed, (like that of Sodom,) never to bear fruit again: so he that hath been baptized and made partaker of the Holy Ghost, and hath extraordinary gifts of the Spirit bestowed upon him, on purpose for the benefit of others, if he renounce and apostatize from Christ, he is never to be restored to his dignity again, but is to be looked on as one that, instead of edifying, hath endeavoured and done his worst to ruin the church, and so is to be cast out of it irreversibly, the curse of a fruitless tree or field to fall upon him. And so generally the Gnostic apostatizers, especially those that from any extraordinary gifts have fallen into this foul noisome heresy, are to look for a heavy curse, for fierce judgments approaching them, and in the conclusion for utter destruction.

9. But after all this, thus said to you by way of caution, I have more comfortable hopes of you, and persuade myself that you will have your parts in the great signal deliverance (see note [b] ch. ii.) that now the faithful are to look for, preparatory to their eternal bliss, and not the destruction that attends others.

10. And the ground of my hope is, because you have been formerly so courageous in professing of Christ and so charitable to poor Christians, and are so still; which works of yours God is, according to his promise of mercy in the gospel, bound to reward with giving more grace, and not to forsake and leave such without all grace, as those which for their obstinacy in sin are accursed by him, ver. 8.

11. All the design of my present admonition and digression is, to stir up every one of you to the continuance of this diligence to the end, that you may
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 so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

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, adding an oath to it, he might give us security of enjoying what we hope for, of receiving the reward promised to us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and entered into that eternal rest hereafter in heaven, meant

9 consummation of your hope, φιλοσοφορία τῆς ὑπόδει. 10 cowardly, sluggish, ῥηθρολ. 11 longanimity, μακροθυμία. 12 is to them the end of all contention for establishment, πένθος ἀντίλογος πεφας εἰς βιβλαστήν. 13 Wherefore, Ἰν ζ. 14 he interposed by oath, ἡμετερευσεν δρκ. 15 we may have, ἔχωμεν.
CHAP. VII.

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which entereth into that within the veil;

18 that none but the priest could enter, and parallel thereto, the true faithful Christians;

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;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

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 Chedorlaomer 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.)

16 the inner part of the veil, τὸ ἐσώτερον τοῦ κατακερτάματος. 1 pedigree, ἀγενεαλογητός.
4. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5. 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:

6. But he whose descent is not counted from them received tithes of Abraham, and blessed him who had the promises.

7. And without contradiction the less is blessed of the better.

8. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10. For he was yet in the loins of his father, when Melchizedec met him.

11. 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 Melchizedec, and not be called after as Melchizedec was, and not such an one as Aaron.

2 out of the prime of his store. 3 about that, ἐκ αὐτῆς. 4 what need now is there, ἀλλὰ καὶ χρῆ. 5 be raised, ἐλεγείρασθαι. 6 named, or, said, λέγοντας.
12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh unto God.

20 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.

14. Now this is clear by our Saviour’s being of the tribe of Judah, a tribe from whence the priests were not to come.

15. And more clear by the distinct words concerning him, of his being such a priest as Melchisedec was, not as Aaron.

16. 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.

17. According as the psalmist testifieth, Thou art a priest for ever &c.

18. 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.

19. For the Mosaical law got no man any freedom from sin, was able to give no man strength to fulfil 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

7 translated, μετατησιν. 8 translation, μετάθεσις. 9 another priest is raised up, διψάνουτος λεπίδως &c. 10 indissoluble, δεκατάλουος. 11 superinducing of better, ἐξεισωτωρικὴ σωτηρίας. 12 Or, let us: for the King’s MS. reads ἐγρήγορεν.
oath he was made priest:
21 (For those priests were made without 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 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 sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.

13 covenant, διαθήκης. 14 a priesthood that passeth not away. 15 perpetuity, εἰς τὸ πάντα καθ’ ἡμέραν. 16 free from evil, undefiled, ἄγιος, ἀκαταρρητός. 17 upon a day, καὶ ἡμέρα.
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 ἐφύγε. 2 should not have been, ὃδε ἡμ.
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 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.)

3 those being priests, δειναι λειπειν. 4 wait upon the image, δωδεκαματι λατρευων.
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, he doth it by way of complaint, or finding fault with the weakness and imperfection of the former, (see ch. vii. 18,) after this manner or form of speech: The covenant which I will now make is not after the rate of the covenant which I made with the Israelites by Moses, (a covenant made up of external carnal commandments,) when I brought them out of Egypt; for that was not effectual to them, was not able to attract them to obedience or perseverance; but they fell off from me, and consequently I forsook them, saith the Lord.

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; 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

7 For if the covenant under the law had been so perfect, that it could not have been improved or bettered, there would have been no need of a second covenant.

8, 9. Which appears by this, because when he speaks in the prophet Jeremy, ch. xxxi. 31. of making a new covenant, he doth it by way of complaint, or finding fault with the weakness and imperfection of the former, (see ch. vii. 18,) after this manner or form of speech: The covenant which I will now make is not after the rate of the covenant which I made with the Israelites by Moses, (a covenant made up of external carnal commandments,) when I brought them out of Egypt; for that was not effectual to them, was not able to attract them to obedience or perseverance; but they fell off from me, and consequently I forsook them, saith the Lord.

10. But this is the covenant which I will make in the latter days, or age of the Messiah, in time of the gospel; I will, instead of those external carnal ordinances and observations, give them spiritual commands for the regulating their affections, precepts most perfectly agreeable to all rational minds; and by the exceeding greatness of that grace and mercy, in this and many other particulars, ver. 12, I shall incline their affections willingly to receive my law, as well as convince their understandings of their duty, and so I will take pleasure in them, and they shall perform obedience unto me, live like a people of God, worthy of such a Leader.

11. And there shall be no need of such pains in teaching men what they are to do, as under Moses's law, (which consisted of many outward performances which had no such inward essential goodness in them, as that a man's own reason should prompt him to them, and approve them as best and most excellent, if they were not taught by the law-maker, and kept still in their minds by instruction in the law;) but the precepts now proposed being so agreeable to human reason, they shall be found written by every man in his own heart, (as it were,) able of themselves to approve themselves to men: (see Deut. xxx. 11.)

12. Especially when that part of the covenant is considered, promise and assurance of pardon for all forsaken sins, as also for frailties and weaknesses daily
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 CHAP. IX.

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 cherubims of glory shadowing the mercyseat; of which is the testimony; and which had the testimony of the testament of God.

13. And this form of speech, A new covenant, is an argument that the former was old, and an evidence, that so indeed that legal covenant or Mosaical law was; and being now perfectly old and decayed, it is not likely to live long, but, with the Jewish church and commonwealth, within few years (within ten after the writing of this epistle) it is sure enough to be destroyed.

1. That first covenant indeed had ceremonial laws, peculiar ways of worshipping God, and a tabernacle. And first for the latter of them, (see note [h] Matt. vii,) the tabernacle, (that was a type of the whole world, of earth and heaven, this made by Moses, but that by God, ch. viii. 2,) this consisted of two parts.

2. For as this world consists of two parts, this lower world, and the highest heavens, so also the tabernacle had two regions in it; the first was called the holies, (or the sanctuary,) wherein was the candlestick (with six branches, and one in the midst, to signify the planets) and the bread, or twelve loaves set upon the table, (to signify the fruits of the earth, brought forth by that enlivening influence of the heavens, saith Philo;)

3. And the second was a place of more sanctity than the former, which was beyond the former, answerable to the place where the oracle was in the former temple, and is the image of the highest heaven,

4. Having a golden censer belonging to it, not always kept in it, but carried in when the priest went in, who was not to go without incense, and the ark covered round about with gold; and in this the pot of manna, and Aaron’s rod, and the tables of the commandments, in respect of which it is called the ark 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 from whence God was wont to speak with Moses, to
which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and ceremonies or pollutions, as having eaten any unclean drinks, and divers meat, drinking wine at any unlawful time, (Lev. x. 9.)

3 ignorances. 4 which parable belongs to the time approaching, ἤτις παραβολὴ εἰς τὸν καιρὸν τῶν ἐνεπτυκμένων. 5 according to which (parable:) for the King's MS. reads καθ Ἰς. 6 are offered, προσφέροντα; 7 being not able to perfect the worshipper, μὴ δυνάμενοι τελεῖσαι τὸν λατρεύοντα. 8 being only imposed for meats, μόνον τῷ βρῶματι ἑπεκέλεμαι.
or out of any unclean vessel, omitting any washing commanded by the Mosaical law, and neglecting any of those external, carnal ordinances, upon which they were to be punished here, or to be separated from the congregation, to gain them impunity for sins of ignorance, &c. ver. 7, for to this end only these sacrifices were instituted, and so only in order to this life, and meant only to continue till the time of Christ, where-in the whole service was to be reformed, and the whole course of bringing men to justification and salvation, a true and spiritual purity, to be introduced, and a better covenant to be made with them.

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

9 for once, or, once for all, ἕπαχρυ.
the eternal Spirit offered himself without spot to God, to purge your conscience from dead works, that shall never die any more, raised from the dead by the Spirit and power of God, and now being not only alive, but immortal, deliver you from the guilt of sin, and fit you to serve God in a vital, Christian 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.

15. 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;

16. 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.

17. 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.

18. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

19. Saying, This is the blood of the first testament which God hath injoin’d unto you.

20. Saying, This blood is the ceremony of establishing the covenant which God hath made with you.

21. And so likewise he sprinkled the tabernacle, and all the utensils that were used in the worship of both the tabernacle, with blood.

10 covenant: see note on the title of these books. 11 covenant. 12 be produced.
13 firm, βαθα. 14 first was consecrated, πρῶτα ἐγκαλυπτα. 15 covenant.
16 commanded for, or, toward you, εἰςεσθάνατο ὑπὲρ ὃς ὄμια.
and all the vessels of the ministry.  
17 And almost all things are by the law purged with blood; and without shedding of blood is no remission.  
18 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.

22. 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. And therefore the law commanding that the tabernacle, which (in respect of the two parts of it, but especially the inmost part) is an image of the highest heavens, should thus be purified with the blood of bullocks or goats; that is, that the priest should never enter in thither without such blood-shedding, it is most agreeable and proportionable to these types that Christ should die, shed his own blood, and so enter into heaven to be our high priest, (and in like manner that we through many sufferings should enter into the kingdom of God.)

24. For Christ was not so an high priest as to enter into any holy place built by men, the image or representation to signify heaven, (see Wisd. ix. 8,) 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 in 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:

17 of service, λατρειας.  
18 copies, ἀντίτυπα.  
19 at the consummation of the ages, ἐν συντελεστὶ τῶν αἰώνων.  
20 hath he been manifested by the sacrificing of himself for the putting away of sin, εἰς ἀδέσποταν λατρείας, διὰ τῆς θυσίας αὐτοῦ περανέφερται.  
21 And whereas there is reserved for men, καὶ καθ' διὸν ἀπόκειται τοῖς—
28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

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 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered complete sacrifice, which will suffice for the sins of all 5 thou hast not delighted in, ὑδίκησας. 6 framed, κατηρέω. 7 indenture, or, folding of the bill: see note [a] Luke iv. 8 that I may do, τοῦτο ἡμῖν. 9 according to the law, κατὰ τὸν νόμον. 10 through which, ἐν δό. 11 by, διὰ τῆς. 12 stood indeed, μὴ—ἐστήκε. 13 upon a day, καθ’ ἡμέραν.
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 is a witness to us: for after that 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;

21. 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 premised, 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;)
21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works:

24 And let us consider one another unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of mercy in now times shall not make uslavish, according to the mercies of God.
27 But a certain fearful looking for of judgment and of indig‐
mination, 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,
supposeth, shall he be thought worthy, who hath trodden under
foot the Son of God, and hath counted the blood of the cove‐
nant, 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 re‐
compense, 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 illuminated, ye endured a great fight of af‐
fictions; 33 Partly, whilst ye were made a gazing-stock both by re‐
proaches 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 re‐
mission 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 destruc‐
tion against all such enemies of Christ: (see note [g]
2 Peter iii, and note [6] Heb. vi.)

28. He that offended wilfully, and so capitally,
der 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 re‐
ceived 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 mer‐
cies in it so graciously bestowed on us?

30. For we know it is the Lord that said, Ven‐
geance &c.; and again, psalm cxxxv. 14, that God
will avenge his people, (his church,) and conse‐
quently 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 courage‐
ously, (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 com‐
mon concernment with them that were thus afflicted.
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 afflicted 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 δεμοιοις συμπαθητε. 32 knowing that you have in yourselves, γενόσκοντες ἐκεῖνον ἐν ταυτοῖς. 33 a better being in heaven, and an abiding one, κρίσινων δισταρίῳ ἐν εὐφανείᾳ καὶ μένουσαν. 34 boldness, χρονικήσαι. 35 that having done, ἔρχομαι προερχώμενος. 36 a very little while, μικρῶς δὲ τούτῳ. 37 cometh, ἔρχωμαι. 38 But, Δὲ. 39 and if he draw back, or, slink away, καὶ ἔδρα—40 purchasing, acquiring, finding.
CHAP. XI.

HEBREWS.

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, obligeeth 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,
who offered to God the firstlings and the fat, Gen. iv. 4; that is, the best and fairest that he had in all his flock: whereas Cain did not proportionably, but only brought of the fruit of the ground (without any choice of the best) an offering to God, ver. 3. This Abel certainly did upon a belief of God’s essence and attributes, and a consequent love of him, willing to give him that which is most precious; (and parallel to that is the faithful, constant Christian now, that will lay down his life for Christ’s sake, suffer any thing, part with all that is most precious), and from this faith it was that God pronounced him a righteous person, and expressed his approbation of his sacrifice; and from this it was that God said of him that his blood cried from the ground, when he was dead, intimating that he had then a life with God, who was able to speak to him, (see Philo, li. Psephem insidiari meliori,) and that God would avenge his blood, and the blood of all such upon their persecutors.

5. By faith Enoch did that which was acceptable in the sight of God, and was rewarded by God by being translated to heaven, instead of dying. (And that signifies that they that walk and persevere in the ways of God, when they go out of this world, they are never the worse for it, they are removed to a place of endless bliss.)

6. And this acceptance of God was a proof that he had faith, for otherwise his actions could not have been acceptable to God; for without believing the power and wisdom and justice of God, it is impossible to do any thing that can please God, or be rewarded by him; for he that undertakes the service or worship of God in any kind must believe that he is God, and that he rewards all his faithful servants that do what they are enabled to do toward the search and performance of his will. And he that doth believe this, what should ever tempt him to forsake or disobey him, when his sincere, faithful performances, how dear soever they cost him here, are sure to be abundantly rewarded by God, and his forsaking and

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, σωτηρίας τοῦ οἴκου αὐτοῦ.
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 the wicked of that age, and preserve him and his family, (an emblem of the church of faithful, obedient Christians,) did accordingly so fear the judgment of God denounced against the wicked, and believe God’s command of making an ark for himself and his family, that he set presently to making of that ark, by that means to save both himself and his family from the flood, (parallel to which is your belief of God’s threats and commands, and making use of that way of securing yourselves which Christ hath directed you, a careful obedience and close adhering to the commands of Christ in this time of approaching destruction); and thus as a prophet he foretold and brought upon the whole world of sinful men an universal destruction, and himself was left the only possessor of the earth, had it all for an inheritance to him and his posterity, and no question, had the happiness of another world as a reward of his pious fear and faith in God, and the actions which he did out of that principle.

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.

11. By the like belief and relying on God’s power
also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

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.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

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.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

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 xlvii. 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.)

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

For they that say such things declare plainly that they seek a country.
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, of whom it was said, That in Isaac shall thy seed be called:

18 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

19 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 provision 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
20 [d] By faith Isaac blessed Jacob and Esau concerning things to come. 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 befall 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 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the [e] top of his staff. 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 faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 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 thralldom that they were for some years to lie under.

23 By faith Moses, when he was born, was hid three months of his parents, because he feared to save him in spite of the king’s bloody

17 By faith concerning things to come, πιστεύειν μελλόντων. 18 worshipped upon, προσκύνησαι ἐκι.
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; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

25 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; 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 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 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, ἀστείον. 20 being grown big, μέγας γενόμενος. 21 to have the temporary enjoyment, or, delight of sin, πρόβοκαμον ἑαυτῷ ἰμαρτίας ἀπάλασω. 22 was constant, ἐκατάρτης.
Christ now, be the danger never so great and imminenct of doing so.)

28. Another act of faith it was and obedience to God in Moses, that he did that which he did about the passover, and sprinkling the side-posts of the door, to deliver by that means all the firstborn of the Israelites; (by which was also typified the redemption wrought by Christ, and that which is now approaching foretold and promised by him, that he that endureth to the end shall escape, that the believers shall be sealed and secured before the destruction come out against this people: see Rev. iv. 7, &c.)

29. And an act of faith it was in the people of Israel, that they ventured into the Erythrean sea, and went through part of it as if it had been firm ground; whereas the Egyptians, persecuting and trying to follow them, were drowned. (And the like faith will now secure the constant sufferers, whilst their persecutors are overwhelmed and destroyed by the same means that gives them deliverance.)

30. An act of faith it was in Joshua, and the people in obedience to him, to go about Jericho seven days together with the ark before them, upon which followed the falling of the walls of it. (And the like in the Christians now, to trust confidently in God's deliverance, although they use no artifices, or secular policies, or means of their own to work it for them.)

31. An act of faith it was in Rahab, who had formerly been an idolatress and an harlot, (and now kept an inn or victualling-house,) to entertain the spies sent by the Israelites safely, believing that God whom they worshipped to be the true God, whereupon she was saved alive, when the rest of the incredulous idolatrous people of that land were destroyed. (And the like faith will it be in them now that shall use all kindness and fidelity to the persecuted Christians, and the doing thus will be much a more probable way to secure them that do it than all the Gnostic treacheries and compliances with the persecutors.)

32 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
also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, stantly and fearlessly discharged their duty, and by God’s especial motion, and their obedience thereto, were raised up to govern the Israelites, and to fight their battles for them, and to make conquests, Gedeon over the Midianites, Barak over the Canaanites, Samson and Samuel over the Philistines, Jephtha over the Ammonites, David over the Amalekites, Jebusites, Moabites, Philistines, Idumæans, Syrians: and all these by faith, (not thinking they should be able to vanquish them without fighting, but) fighting valiantly, and depending on God’s promise and power to give them victories, with small as well as with great numbers, who again by faith lived godly and righteous lives, received great mercies from God miraculously, only by the strength of his having promised it. And some of them, Daniel by name, (contained under the word prophets, ver. 32,) obtained that miracle of mercy and deliverance from God, that the lions, when he was thrown into their den, did him no hurt:

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. 34. 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, Eliah 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 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 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 And others had trial of cruel mockings and scouragements, 36. Others, as Michaiah and Jeremiah and the Maccabees, had patience tried by whipping, very re-

25 by resurrection, ἐκ νεκρῶν. 26 contumelias, ἐναργμῖν.
yea, moreover of bonds and imprisonment:
37 They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; 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 be made perfect.

proachful and painful; others by shackles and imprisonment: and so Joseph in Egypt and others.
37. Some were stoned, as Zacharias; others sawn asunder, (as Isaiah by Manasses, say the Jews;) others burnt alive, or broiled, or run through with hot irons, as the Maccabees; others, very many, killed by the sword; others, the prophets that preached the coming of Christ, meanly arrayed in skins, as Ezekiel, John Baptist, &c. being very poor, in great dangers, and meeting with very ill usage.
38. Used thus, as men that were too good to live in this wicked world; and accordingly others of them lived re cluse and retired from the world, in deserts and hills, and caves of the earth.
39. And all these valiant champions and servants of God last mentioned, ver. 36, &c. and before, vv. 8. 13, being much commended for their faith, did not in their time receive the promises made to Abraham, had no deliverance in this life from their persecutors:
40. God having determined this as the time most congruous in his wisdom to give the utmost completion to all those prophecies and promises to send the Messias into the world, and, as a consequent of his resurrection from the dead, to grant us those privileges and advantages that the fathers had not enjoyed, a rest after long persecutions, a victory over all opposers of Christ’s church, that so what was promised to Abraham’s seed, Gen. xxii. 17, that they should possess the gates of their enemies, being but imperfectly fulfilled to the fathers, might have the utmost completion in the victory and flourishing of the Christian faith over all the enemies thereof.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience.

CHAP. XII.

1. Wherefore we having such a multitude of examples of faith and constancy in the ancients, which may serve as so many encouragements and obligations to hearten and incite us to our course, let us lay aside all worldly love and fear, that may hinder and encumber us in our way, and how fair pretences soever we may have to forsake Christ, yet let us not fall off from our constancy, but proceed cheerfully, and per-
of 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 nu-
merous seed, Isaiah liii, a church of pious livers, and
an exaltation expected from God for himself, Phil.
ii. 9; and in intuition of these, going before us cou-
rageously 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 him that endured such a
contradiction of sinners against himself,
lest ye be [b] wearied and [c] faint in your
minds.

4 Ye have not yet [d] resisted unto
blood, striving against sin.

5 And ye have forgotten the exhorta-
tion which speaketh unto you as unto
children, My son, despise not thou the
chastening of the Lord, nor faint when
thou art rebuked of him:

6 For whom the Lord loveth he chas-
teneth, and scourgeth every son whom he receiveth.

7 If ye endure chas-
tening, God dealeth with you as with sons;
for what son is he whom the fa-
ther chasteneth not?

8 But if ye be without chasise-
ment, whereof all ye are not owned and acknowledged by him, (and so

3 exercise, game. 
4 prescribed, or, proposed to us, προοριζομενον ἡμῖν. 
5 the leader and crowner, ἄρχων καὶ τελεωτής. 
6 opposition from sinners, ὑπὸ τῶν ἱσαρτολῶν ἀντι-
λογίαν. 
7 as far as, μέχρις. 
8 And have ye forgotten, Καὶ ἐκλέγησθε.
9 are partakers, then 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 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

10 according as they thought good, κατὰ τὸ δικαίωμα αὐτών. 11 matter of joy, but sorrow, χαρᾶς, ἀλλὰ λύπης. 12 but at last it returns, δισθένω δὲ—ἀποδίδωσιν. 13 that the lame be not turned out of the way, but may rather be healed, ἵνα μὴ τὸ χωλόν ἐκτραπῇ, ἵνα δὲ μᾶλλον. 14 Pursue, Διακρίνετε.
which no man shall see the Lord:

15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18. For ye are not come unto the mount that might be touched, and that burned 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.
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 general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [f] that of Abel.

20 were not able to bear, εὑρίσκων. 21 the myriads, μυριάς. 22 enrolled.
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 [a] 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 finely 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.)
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 presenting 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. 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. 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. 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...
7. Remember them [b] which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation:
8. Jesus Christ the same yesterday, and to day, and for ever.

9. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be [c] established with [d] grace; not with meats, which have not profited them [e] that have been occupied therein.

10. We have an altar, whereof they have no right to eat which serve the tabernacle.

7 Be mindful of your governors, Μνημονεύετε τῶν ἁγιοχ. 8 various, ποικιλαι. 9 which walked, περιψαθθανει.
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, εἴπλ eμαρφίας.
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.

19. But I beseech you the rather to do this, that I may be restored to you the sooner.

20. Now the God of peace, that brought again from the dead our Lord Jesus, that 15 beneficence and liberality, εἰναίδας καὶ κοινωνίας: see note [d] Acts ii. 12 grieving, or. imging, στενόχωρες. 13 we are confident, πεποίθημεν. 14 to behave ourselves well in all things, ἐν πάσι καλῶς ἀναστρέφομεν. But I the more abundantly beseech you, Περισσοτέρως δὲ παρακαλῶ.
great shepherd of the sheep, through the blood of the everlasting covenant,
and therewith is laid down his life for us, and now (as the high priest was wont) entered into heaven.

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing 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 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, καταρτίσας ὑμᾶς ἐν.
17 Or, Ye know, Γνώσωτε.
18 Or, Rome: for so the King's MS. reads Ρώμης.
THE [4] GENERAL EPISTLE

OF

[5] 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 joyfulest thing imaginable, that you meet with afflictions 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 afflictions: 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 delightfulfulness of these exercises of it, advance to this pitch of rejoicing in tribulations,

* the apostle; so most of the copies read ἀποστόλον.

1 in the dispersion, ἐν τῇ διασπορᾷ. 2 among, πέριστόμενος: see Luke x. 30. 3 And, ἄν.
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. 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

4 But if, El 84.
courses for his own safeguard, hath the infelicity of never knowing which way to turn himself, being al-
ways 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 heart-
ily 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 se-
cure. Nay, this he may really look on as a dignity
or preferment 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 violences
that befall 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 per-
petuating it unto him will bring him a great deal of
temptation and vexation, and little of joy or advantage.

11 For the sun is no sooner risen with
a burning heat, but it withereth the grass,
and the flower thereof falleth, and the grace
of the fashion of it perisheth: so also shall the rich
man fade away in his ways.

12 Blessed is the man that endureth
temptation: for when he is tried,
he shall receive the crown of life, which
and the Lord hath promised to them that
love him.

13 Let no man say when he is tempted,
I am tempted of God: for God cannot
be cannot himself be brought to sin by any means, so

5 But let, Ἀδ. 6 in his own height, ἐν τῇ ὑψοῖς ἄνθρω. 7 arose with burning heat, and dried away the grass, and the flower thereof fell away, and the beauty of the look of it perished, Ἀνέστη λῃπὸς — 8 be withered in his own ways, μαραθηστά τον ἐν ταῖς — ἄνθρω. 9 being approved, δόκησις γενόμενοι.
James

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that

10 tempted with evil, neither tempteth he any man:

11 Do not be deceived, \( \text{Μὴ πλανᾶτε} \).

12 larger, \( \deltaόμησις \).

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.

19. Seeing therefore God hath been so gracious to us, let these advantages be made use of to reform every thing that is amiss; let it engage us to those moral duties oft recommended to us, as to be very ready to hear and learn, and yet very deliberate and wary in our words; so to be very hardly brought to anger or impatience, whatever the wickedness of men, whatsoever our provocations be.

20. For it is not at all agreeable to the Christian temper, required Matt. v, to be impatient and fall out into sudden wrath or anger; and he that is such, will never be able to do that which is prescribed by God, and acceptable to him under the gospel.

21. And as the sins of wrath and malice so observable in the Gnostics among you, (which are therefore called dogs, and the concision, by St. Paul,) so likewise of lust also, all those that circumcision noted the casting from us, and are answerable to the suckers that grow from the root of the tree, let them be plucked off and removed, that you may be the more docile and capable of receiving the whole gospel doctrine, which is as it were a graft of a sweet, kindly fruit, grafted into the stock of our sour and corrupt nature, and being received and prospering in our hearts, will fructify unto holiness, and finally will bring men to heaven.

22. But then it will not be sufficient to receive that doctrine into your ears or brain, but it must be uniformly practised, or else it is but the deceiving of yourselves.

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, κατενόησε—καὶ ἀπελήλυθε, καὶ ἂντελθωρ.
eth himself, and goeth his way, and when he hath done, goes away, and forgets what he saw there, never thinks to reform what was amiss.

25 But is whose looketh into the perfect law of liberty, and continueth there, he being not a forgetful hearer, but a doer of the work, 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 bribe not his tongue, but deceiveth his own heart, this man’s religion is vain.

27 For 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—δὲ παρακόφας—καὶ παραμελεῖσθαι—16 doing, ποιοῖς. 1 of the glory of our Lord Jesus Christ. 2 and ye shall look upon him, καὶ θεωρήσετε ἐκεῖ. 3 fairly.
4. Are ye not then partial in yourselves, and are become judges of evil thoughts?

5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7. Do not they blaspheme that worthy name 

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 use this partiality, ver. 2, this is a sin, 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

and are doubtful in, or, debate not among yourselves. 5 Or, promise: for the King's MS. reads εὐαγγελιάς. 6 which is called upon you? τὸ ἐπικλήθην ἐφ' ὅμως; 7 reproved, ἔλεγχόμενοι. 8 is become, γέγονε.
not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgress

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 shewed no 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 doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that as much of thy faith as thou wilt, no man will believe thee; thy works must be superadded to the confession of thy faith, to approve the sincerity of it.

21 One act of thy faith is, the believing one true 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 bestade thee no more than them.

It is a mere vanity to conceive that faith with-

9 triumpheth over, κατακαρακότατον. 10 by itself, καθέωντα. 11 But one will say, ἀλλ’ ἄρει τε. 12 So the Syriac, Arabic, and Latin copies read, and so the King’s MS. χαρίς; others read ἴκε, ὅγγ.
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 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, teachers. 2 a greater judgment, μείζων κρίμα.
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 defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beast, and of serpent, and of thing in the sea, is tamed, and hath been tamed; but the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we 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 is more hard to be subdued than any of these, an irremediable author of many evils, strikes and wounds and kills like the most venomous beast, and no antidote is sufficient against it.

And what a foul sin is it in a Christian or pro-

bridles, καλυμάτων. 4 So. 5 makes great beasts, μεγάλωσεί. 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 custor piety to use this member to so distant offices,
Father; and there- to confess with the tongue and acknowledge him who
with curse we men; is both our God and our Father, and to judge and rail
which are made after the similitude of at our Christian brethren, who, for that image of God
they bear upon them, are to be looked on and used with all kindness?

10 Out of the same 10. This contrariety of our practices is a most
mouth proceedeth blessing and cursing. My brethren, unchristian thing, and ought to be reformed in you;
these things ought not to be.

11 Both a fountain which is both our God and our Father, and to judge and rail
send forth at the same place sweet water and bitter?
of so distant a nature, so contrary one to the other,
sweet water, to which the effusions of our charity
may fitly be compared, and bitter water, by which
cursing was expressed, Numb. v. 21,

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water
13 Who is a wise and en- ened with knowledge am- mong you? let him show out of a good conversation his works with meekness of wisdom.
14 But if ye have bitter envy 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 envi- and strife is, there is confusion and every evil work.
17 But the wisdom

10 and, kal. 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 οὐτος ἀλήθεια γιλκυ μῖκεν ταῖς ἡθοπ. 12 knowing, ἑπιστήμων. 13 do ye not boast and lie— μὴ κατακαυσάθως καὶ ἰπειλαθε— 14 This is not the wisdom that descendeth from— Οὐκ ἔστιν αὕτη ἡ σοφία. 15 animal, νομίζω. 16 sedition, ἀκαταστάσια.
that is from above is first pure, then peaceable, \(^{17}\) gentle, and easy to be treated, full of mercy and good fruits, \(^{18}\) without partiality, and without hypocrisy. 

18 19 And the fruit of righteousness is sown in peace of them that make peace.

18. But they that love and follow peace shall accordingly be repaid the reward of the righteous, the peace and all the mercies of God shall be their reward.

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, ye fight and war, yet ye have not, because ye ask not.

3. And for them that do pray to God, it is yet

\(^{17}\) mild, easy to be persuaded, εὐπροείδος. \(^{18}\) without wavering, or, making a difference. \(^{19}\) But, Δέ. \(^{20}\) for them that cause, τοῖς ποιοῦσι. \(^{1}\) contentions, μέχριν. \(^{2}\) pleasures, ἡδονῶν. \(^{3}\) covet, ἐπιθυμεῖτε. \(^{4}\) envy, σμολή. \(^{5}\) ye contend and fight, μαχεῖσθαι καὶ πολεμεῖτε. 

Ye ask, and receive not, because things which may be instrumental to your lusts, and
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 shall 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 [a] 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
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. 1. and note [a]
the Lord, and he shall lift you up.
11. 8 Speak not evil of one another, bre-
thren. He that
speaketh evil of his brother, and judgeth
his brother, speaketh evil of the law, and
judgeth the law: but if thou judgest the
law, thou art not a doer of the law, but
a judge.
12. There is one lawgiver, who is able to save and to
destroy: who art thou that judgest
another?
13. Go to now, ye 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:
14. Whereas 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 vanisheth away.
15. For that ye ought to say, [d] If the Lord will, we
shall live, and do this, or that.
16. But now ye rejoice in your [d]boastings: all such rejoicing is
evil.
17. Therefore to him. 17. And for Christians to be guilty of this, who
7 Be ye humbled, Ταπεινώσθητε. 8 Speak not against, Μὴ καταλαλέσθη. 9 against.
10 against. 11 and judge: for the King’s MS. reads καὶ κρίνετε. 12 merchandise,
διαπερευσμένα. 13 If the Lord please, and if we shall live, we will even, or, also do this—
14 wicked, πονηρός.
that knoweth to do good, and doeth it; but he that knoweth 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 riches 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 putresced 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. 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 and the cries of them which have reaped are entered into the 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 and killed and crucified him, he making no resistance; and now

1 that come, ἐκερχομένως. 2 putresced, σταῦμε. 3 are become, γέγονε. 4 are rusted, κατελεια. 5 you have treasured it up, ἐθηρωσίατε. 6 being by you taken away, δ ἀντεστηριμένος υδίμων. 7 hosts, σαβαδ. 8 revelled—and been luxurious, ἐπρώψατε—καὶ ἐσκαταλάσσατε. 9 fed your hearts as for the day, ἐθάψατε—ὡς ἀν.
the just; and he doth not resist you. ye Gnostic Judaizers have dealt in like manner with 
the pure orthodox Christians.

7. Be patient therefore, brethren, unto the [b] 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 10 early and latter rain.

7. 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 seed time 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 yours- 
elves 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 persecu-
tions 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 con-
stancy, and bring you to join with the Judaizers.

11. There is nothing that, according to the prin-
ciples of Christianity, is more honourable and blissful, 
which endure. Ye than suffering patiently and constantly. You remem-

10 former, πρόδικος. 11 Do ye endure patiently, and yourselves confirm, Μακροθυμήσατε καὶ ὑμεῖς στηρίζετε. 12 Do not sigh. 13 gates, θυρών. 14 longanimity, μακροθυμίας. 15 we bless, μακρατίζωμεν.
have heard of the patience of Job, and have seen the end of the Lord; that 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 your yea be yea; and your nay, nay; lest ye fall into [d]condemnation.


14 Is any sick among you? 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:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, [g] they shall be forgiven him.

16 One special caveat I shall further give you, that ye permit not yourselves that custom of swearing, by heaven or earth, or any other form of oath. Instead of such unnecessary customs it will be much more for your turn that ye take care that your performances be agreeable to your words, (see note [b] 2 Cor. i,) that you fall not into lying or false speaking.

17. 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.

18. 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.

17 abscution shall be given him.
it is useful that, if upon examination he be found to have committed any wasting sin or sins, which probably have brought this disease on him, the sick person first fit himself for, and then receive absolution 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, Luke iv. 25. and Rev. xi. 6.

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 present 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, γῆς.
THE

[4] FIRST EPISTLE GENERAL

OF

1 PETER.

CHAP. I.

1. Simon, an apostle of Jesus Christ, and by him surnamed Peter, to the Jews that have received the faith of Christ, and are dispersed and sojourn in Pontus, &c. (called the Asian dispersion, see note [d] Galatia, Cappadocia, Asia, and Bithynia, 2. Who according to the good pleasure and purpose and decree 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 lively hope by the resurrection of Jesus Christ from the dead,

1 the apostle Peter: for the copies ordinarily read τοῦ ἀποστόλου Π. 2 the elect strangers, ἐκλεκτοὶ παρειπήμοις. 3 of the dispersion of, διασπορᾶς Πόντου. 4 according to the, κατὰ πρόθυν. 5 to sprinkling. 6 living, ἀπόσπω.
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 are kept by the power of God through faith unto salvation ready to be revealed in the last time.

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 [a] Matt. x. note [g] Matt. xxiv. note [b] Luke xiii. note [c] Rom. xiii. and note [6] 2 Thess. i.) which is now within few years ready to appear, ver. 7.

6. 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. 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:

7. 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.)

7. 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.)

8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9. Receiving the end of your faith, even the salvation of your souls.

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10. Of which deliverance (see note [c] Rom. xiii.)
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.

12 Unto whom it was revealed, 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.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be many of the ancient prophets (that prophesied of the remnant of the Jews that should be saved, or escape out of the common infidelity, that is, embrace the gospel covertly foretold, in those prophecies which belonged first to the deliverance of the Jews out of Babylon and from Antiochus, which were types of what is now approaching:

11. Not knowing perfectly to what point of time it was, or what age it should be, of which their prophecies were ultimately to be understood, concerning the sufferings and afflictions which should befall Christ, and the church or the body of Christ, that is, Christians, and after them the resurrection both of him and them, and the visible deliverances out of them, and destructions on their enemies: (see Dan. ix. 22, &c.)

12. Which prophets received revelations also, that the things which they spake of were to be eminently fulfilled, not in their own, but after-times, even the times of the gospel, (called by them the latter times,) and that they were things of so strange and weighty an importance, that the angels were desirous to find them out, but could not.

13. 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.)

14. As new reformed persons, not relapsing into the sins of your former unregenerate life;

15. 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;
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 ye call on the Father, who without respect of persons judgeth according to every man's work, pass 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, (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 gain, not of corrupt life, not by any human mortal, but supernatural im-

27 because, διή. 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 ψευχὰς ἡμῶν ἁγιάσας ἐν τῇ δικαιοσύνῃ τῆς ἀληθείας διὰ πνεύματος. 31 Or, durably, διακονίας.
CHAP. II.

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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.

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.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

W 1. Wherefore arming yourselves against the erroneous doctrines and practices of the Gnostic heretics that insinuate themselves among you, to infuse villainy 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 Christianitv, 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,

32 is withered, ἔφημύθη. 33 is fallen away, ἔφησα. 34 which is preached, τὸ καθηγομένον. 1 naughtiness, κακία. 2 So εἰσεισθήσετε is to be rendered, but it may be perhaps εἰσπερισθήσετε, and then it must be read, drink, or, such in. 3 the rational pure milk, τὸ λογικὸν ἀνθρωπον γάλα. 4 Here the King’s MS. adds ἐκ σωτηρίας, unto salvation: and so the Syriac and Latin. 5 rejected, ἀποδεδοκιμασμένον. 6 with God elect, precious, παρὰ θεῷ ἐκλεκτὸν, ἵπτιμον.
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. 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. 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. 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- ing of many who stumble and fall from Christ because Christianity brings sufferings along with it.

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7 be ye also built, καὶ αὔτοι ἀοιδομεῖσθε, or, built on him—for an holy priesthood: for the King's MS. reads ἐκκοιμομεῖσθε and εἰς λειτάργημα. 8 put to shame, καταμαχουμῖ. 9 is the preciousness, ἡ τιμή.
9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; 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.

9. But you are, and so must approve yourselves to be, a special sort of men, a kingdom or multitude of priests, set apart and consecrated for the continual serving and daily waiting upon God; a people that being delivered from the dominion of other your former masters, sin and Satan and persecutors, and set free to be lords of yourselves, with liberty to what Christ commands you, and so kings, must now behave yourselves also like so many priests, (those who spent all their time in sacrificing &c. and so should you,) in the performing constant service unto God in the public assemblies, which God requires of you, as he did the sacrifices of the Levitical priests, (see note [a] Rev. i.) and so a sacred holy nation, (as the whole people of the Jews were an holy people in one respect, Lev. xxv. 23, and as the Levites were in another,) a peculiar treasure of Christ's for him to preserve first, Mal. iii. 17, then to possess as his own; that so by this means, by this constant, public serving of him, you may set forth and illustrate Christ's powerful and gracious workings, (see note [a] 2 Pet. i,) who hath wrought so glorious and blessed a change in you;
12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, 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 well 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.
19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if ye suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth as had any excuse of ignorance to plead for them:

24 Who bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

26 And this will be accepted graciously and rewarded by God, (see Luke vi. 32, and note [6] Luke i.) if upon sight of our duty to God we bear with all patience those pressures which most unjustly light upon us.

27 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.

28 For unto this your Christianity directs and example, that ye should lead you, and Christ himself hath given you an eminent example, to be transcribed and imitated by you:

29 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;

30 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 as had any excuse of ignorance to plead for them; and for all others, he remitted them, and all the injuries done him by them, to God’s tribunal;

31 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.

32 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

1. And as there is one obedience and subjection wives, be in subjec- due from subjects and servants to their kings and
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.

3. And for your attire, that which is likely to become you best is not that external bravery of jewels and gay clothes;

4. But the inward, secret, invisible beauty of the heart, made up of incorruptible materials, meekness, &c., whereas all those external are fading and corruptible; or consisting in the truth and sincerity and constancy of the meek and quiet spirit; meek, in a lowly opinion of yourselves; and quiet, in a contented enjoying of what God sends, without disquieting or disturbing the peace of the family, (as in greater societies, emulation, ambition, covetousness, are the disturbing and shaking of whole kingdoms;) and this, as it is the greatest ornament in the eyes of men, so is it most highly valued and rewarded in the sight of God.

5. For after this manner of external simplicity of attire and inward meekness the saintly women of ancient times, that were taken notice of for their piety, did beautify and set out themselves, viz. living in obedience to their husbands.

6. Thus did Sarah live in obedience to her husband, calling him by a title of honour, not equality: to whom you shall be like, as children to a mother, if you discharge a good conscience in all the duties of life, and be not by any fear (to which your sex is subject) driven out of your duty.

7. Let the husbands in like manner live conjugally with their wives, and behave themselves toward them as Christianity requires of them, or as the mystical understanding of the story of their creation directs,

1 gained, κερδηθωμεναι. 2 which is in, or, with fear, την δε φοβησ. 3 gold chains, χρυσιων. 4 in the sincerity of a meek. 5 of any terror, μηθυμαν των σωματων.
knowledge, giving [c] honour unto the wife, as unto the weaker vessel, and as being heirs together of the [c] 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 shew evil with good; and 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 hindrance 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
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;

15. But be thankful to God for all, or, set up God in your hearts as your God and Lord, and wheresoever there is occasion, confess him before men, and when you are asked, give an account of the hope and faith you profess, with all meekness to their authority, if they be your superiors, the kings and magistrates which are set over you, and with all care to approve yourselves to God (see note [c] Phil. ii.):

16. Keeping yourselves blameless before all men, (particularly in this of maintaining that duty of meekness and reverence toward the heathen rulers, ver. 15, and ch. ii. 12, see note [f] ch. iv,) that they that accuse you as malefactors, or seditious persons, may be convinced and put to shame, and confess that the lives of Christians are very honest and inoffensive, and that they have most fouly calumniated you in saying otherwise of you.

17. For if it please God that a man suffer innocently, there is no matter of sorrow in that: there is much more danger, that a man by desiring to avoid that should fall into some evil, and then suffer justly for that, and then that will be a sad thing indeed, without any allay or matter of comfort in it.

18. For Christ is an example of the former, in his dying for sins not his own, but ours; he being righteous died for us who are unrighteous, (that when we were aliens and enemies to God he might reconcile us to him, and give us authority to approach him;) wherein yet for our example and comfort it must be observed, that though as a man clothed in our flesh he was put to death, and that innocently, to purchase redemption for us; yet by the power of God in him he was most gloriously raised from the dead, (see ch. i. 11,) and shall consequently, by raising and rescuing us out of the present sufferings, and destroying all obdurate sinners, shew forth wonderful evidences of power and life;

19. The very same in effect that of old he did at the time in which, beyond all others, he shewed himself in power and majesty against his enemies, but

12 an account, ἀπολογίαν. 13 Or, hath died for us once for sins: for the King's MS. reads ἡμᾶς περὶ ἰματίων ἐπὶ ἔργα ἡμῶν ἀνέθησεν. 14 through the flesh, περὶ. 
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. Those men, I say, at that time, which living in all uncleanness, believed not the preaching of Noah, nor heeded his building the ark, (by which yet it was clear there should be a deluge, and very few escape or be saved in it,) when God gave them that fair and merciful warning and call to repentance.

21. To all which we have now the direct parallel, as in the violence, such as Gen. vi. 11, (the wicked devouring and persecuting the righteous,) and in the Gnostic pollutions, answerable to the corrupting themselves before God, ver. 12, (an effect of what was done ver. 2,) so in God's warning and denouncing of judgments, and shewing a way to the righteous that stick close to him to escape, to wit, the renouncing of those heathen sins noted by baptism, that antitype to the ark in the water, keeping men safe from being drowned, (I mean not that outward part of baptism alone, which is but the cleansing of the body, but (that which is signified by it, as it is the sacrament of initiation) the seeking to God as to the oracle for the direction of the whole future life, (see note [f] Rom. x., and the undertaking faithfully to perform those directions,) delivering first out of the deluge of sin, and then of destruction attending it; and this, I say, as an eminent effect of the resurrection of Christ, who rose on purpose to turn all that will be wrought on from their iniquities, Acts iii. 26, and so bring destruction and vengeance on all others:

22. Who since that resurrection is now ascended to heaven, to undertake the ruling of all things, (all power both of angels and men being given unto him,)
CHAP. IV.

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 [e] Rom. xiii,) bacchanals, and those detestable sins of lust used in the idol-worships 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, soever 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.

6. For for this cause was the gospel preached 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 sapel. 2 ye should no longer live the rest of your time, eis to μετέ-των ἐνιλοιπῶν—βίωσαι χρόνον. 3 drinkings, νότοις. 4 wonder and blaspheme, ενιστανοῖ—βλασφημοῦντες. 5 confusion. 6 hath in readiness, ἐτόλμως ἔχοντι.
that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 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.

12 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.

7 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, v. 3, 4, and care and vigilance that the day of visitation come not on you unawares.

8 And above all things be sure to maintain a most earnest love and charity toward your fellow-Christian, (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.)

9, 10. 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 [e] ch. iii,) and discharging that office, as it ought to be discharged, to the greatest advantage of others.

11. 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.)

12. Brethren, be not amazed or much troubled at
it not strange concerning the [z] fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye: for the spirit of 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 evil doer, 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 [A] For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

13 for the state of glory, ὅτι τῷ τῶν δόξα, (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. 15 the first be from us, πρῶτον ἐφ’ ἡμᾶς.
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 a heavier manner in another world after this life.

18 And if the righteous 16 scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God 17 commit the keeping of their souls to him in well doing, as unto a faithful Creator.

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.

CHAP. V.

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 1 glory that shall be revealed:

1. The bishops of your several churches (see note [b] 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, 2 taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

16 hardly escape, μόλις σώζεται. 17 commit their souls, οὗτοι, ἀπαλατισθηκαίν τὰς ψυχὰς. 1 a fellow-elder, συμπρεσβύτερος. 2 is ready to be, μελλόντας. 3 governing it, ἐπισκοποῦτες.
3. Neither as being lords over God’s heritage, but being ensamples to the flock.

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5. Likewise, ye younger, submit yourselves unto the elder. Yes, be subject to those that are set over you, putting on humility as your badge; for God resistent the proud, and giveth grace to the humble.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7. Casting all your care upon him; for he careth for you.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

4. having dominion over your charges. 5. becoming, γυνήμαν. 6. Or, all of you toward one another put on humility: for the King’s MS. leaving οὕτως εις οὖσανον reads πιστέ πάντως τὴν ἀνθρωπότητα ἐγκυμοσύνη. 7. put on as your badge. 8. Or, the season of visitation: for the King’s MS. reads κατεργάτης. 9. μερίμνα, solicitude.
9 Whom resist stedfast 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 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, stablish, strengthen, settle you.

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.

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, elected 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, στερεωμένου τῆς πίστεως. 11 befall your brotherhood which is in the world, τῆς τοῦ κόσμου ὑμῶν ἀδελφότητος ἐπικαθήσῃ. 12 himself restore you, αὐτὸς καταργεῖν ὑμᾶς, or, shall himself restore: for the King’s MS. reads καταργεῖν. 13 a brother faithful to you, ὑμῶν τοῦ πιστοῦ ἀδελφοῦ. 14 ye have stood, ἔστηκατε. 15 your fellow-chosen.
THE [4.] SECOND EPISTLE GENERAL

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, surname 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 he of his goodness, and by exercise of his controlling omnipotent power, hath afforded us all things that pertain to felicity hereafter, or to piety here, by means of our faith, and profession or acknowledgment of Christ, who hath revealed himself unto us, and called us into his church by most convincing arguments of his authority, and mission from heaven; first, by that glorious ascension of our Lord Jesus Christ:

* of the apostle: for the copies ordinarily have * of the apostles; but the King's MS. has * of the apostle. 1 in, &c. 2 acknowledgment, &c. 3 and, &c.
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 far from him that is perfect in every good work.

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 superstructured 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

5 have been given, δεδώκατε. 6 may. 7 And to this purpose, καὶ ἀνέβη τοῦτο, or, And you therefore: for the King's MS. reads Καὶ ἀνέβη ὑμεῖς. 8 continence, ἡγεμονία. 9 continence, ἀλληλεφίλς. 10 kindness to the brethren, φιλαδελφία. 11 Or, present to you: for the King's MS. reads ἐπί τοὺς παρόντας. 12 slothful, ἀργοῖς. 13 unto the acknowledgment, εἰς ἐπιγνώσεις.
blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

cannot see things that are at a distance from him, thinks (through this fault in his eyes, or forgetfulness in his understanding) that Christianity may give him liberty and license, (as the Gnostics say it doth,) whereas it was not long ago that Christianity called him out of these pollutions, and wrought this purification upon him, which is directly contrary thereunto.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

10. This, brethren, must oblige and engage you to all care and diligence to make God’s mercies in calling you to be Christians, and designing you deliverances, effectual to you. This must be done by your vigilancy over yourselves, that you relapse not into those former sins from which you came out at your conversion to Christ: which if you do, you shall never miscarry, or forfeit that great benefit of being Christians, and of being that remnant that should now be delivered when the rest of the Jews that believe not shall be destroyed.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

11. For by this means you shall be capable of being the men of which the kingdom of Christ shall be made up, that kingdom which begins in the vengeance executed on the unbelieving, impenitent Jews, and in delivering the believers, and shall last most gloriously for ever in subduing of enemies and delivering of disciples.

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.

12. The vastness of your concerns herein makes me thus solicitous to inculcate these things unto you: not that I think you ignorant in this point of doctrine concerning the method that shall be used by Christ in erecting his kingdom here on earth, viz. by coming in vengeance on the obdurate, and delivering the constant, persevering Christians; for I am sure you have been taught it over and over again, and sufficiently instructed and satisfied in the truth of it.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

13. But I think it not amiss, as long as I live in this world, or in this flesh, to be your remembrancer, and refresh these notions, stir up that knowledge which is already in you;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord

14. Knowing that the time of my dissolution now suddenly approacheth, according as Christ, when he foretold of some that should survive this coming of his to the destruction of the Jews, (which now I speak

14 the purification of his former sins, τοῦ καθαρισμοῦ τῶν τάλαν— 15 brethren, be ye the more diligent, μᾶλλον, διδασκοί, στουδῆσθε. 16 Or, by your good works to make your consolation and election firm: for the King’s MS. reads διὰ τῶν καλῶν ὄμοι ἱπτωμάτων τῆς χάριτος— 17 by no means miscarry, ωδοι πραγματείας. 18 Or, I will put: for the King’s MS. reads μᾶλλον όμοι— 19 But, ἄλθ.
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 comings 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 which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; wherein 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, Διδ., we also heard, καὶ ἠκούσαμεν. 21 receiving. 22 magnificent, μεγαλωτέρας 23 And we have a more firm prophetic word, 24 being, ὑπότις. 25 morning star.

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runners of it, Luke xxi. 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 [b]) 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-

[27] of their own incitation, motion, letting loose.
[28] For prophecy was not any time brought, ὁ γὰρ ἦν ἐξήλθεν ποτὲ προφητεία.
[29] being carried, φέρομεν.
[30] and that denying, καὶ διαφερομεν.
[31] Or, filthiness: for so many ancient copies, the King’s MS. and that in Magdalen college, Oxford, read ἀλυσίας.
[32] Or, the glory of the truth: for the King’s MS. reads ἡ δόξα.
[33] with feigned speeches they will gain you to inordinate lusts, ἐν πλενότια πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσωνται.
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; 4 And spared not the old world, but saved Noah, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 5 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthwart, making them an example unto those that after should live ungodly; 6 And delivered just Lot, vexed with filthy conversation of the wicked: 7 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; 8 And condemned the cities to subversion, and burnt them to ashes, καὶ πόλεις—τηροῦσα καταστροφή κατέκρυσεν. 9 conversation of those which broke all laws in their uncleanness, τῆς τῶν ἀδέσμων ἐν ἀδελφίᾳ καταστροφῆς. 10 tormented with their unlawful works, ἀνήμων ἔργων ἰδιαιτέρως. 11 unrighteous being punished unto the day of judgment, δικαίωσις εἰς ἡμέραν κρίσεως κολασιμένως—
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.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 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;

13 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;

14 Having eyes full of adultery, and that cannot cease from sin; bewailing unstable souls: an heart they have exercised with covetous practices; cursed children:

15 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 Hesiod’s theology to Christ, and adored

11 Daring men, contumacious, or, arrogant, Τολμηταὶ ἀβδᾶς. 12 tremble not when they roll at glories, δέξασθε δὲ τριμόντως βλασφημοῦντες. 13 a contumelious indictment, βλασφημοῦντος κρίνει. 14 irrational, natural living creatures, ἠλώγω τοῦ ψυχῆς. 15 to raven and to corrupt. 16 rioting, ἀντρουφῶντες. 17 Perhaps love-feasts. 18 of the adulteress. 19 cease not, ἀπατηταὐτότους. 20 ensnaring, δειλιζόμενος. 21 inordinate lusts, μελετέων; see note [b] Romans 1.
Balaam the son of [e]Bosor, who loved the wages of unrighteousness;
16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.
17 These are [22]wells without water, clouds that are[23]carried with a [3]tempest; to whom the 34mists of darkness is reserved for ever.
18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.
19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man 35's overcome, of the same is he brought into bondage.
20 For if after they have escaped the [29]pollutions of the world through the [30]knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
21 For it had been better for them not to have known the way of righteousness.

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 sublime 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 Israel, (see note [z] on Jude,) they entice and catch again, bring back to all manner of carnality and filthiness 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 dominion, 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 become 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-

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22 springs, πηγαλ. 23 driven by a black wind. 24 blackness, ἄδος. 25 insnare. 26 δικηγορίας. 26 in filthiness, ἐκ δικηγορίας. 27 had really escaped these—the δικηγορίας were—ορ, had a little, or, a little while ago escaped: for the King's MS. reads δικηγορίας. 28 bath been overcome, ἠπτημα. 29 abominations, μορφα. 30 acknowledgment, ἀποδείκτη
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. xxiv. 12; and those that thus forsake Christ shall betake themselves to all unclean practices; and therefore this is now to be expected.

4. 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.)

81 Or, return backward, or, to what was behind: for the King’s MS. reads εἰς τὸ ἀποκάλυψις. 82 But that of the true proverb is befallen them, The dog returning—Σωματικός ἀπὸ τῶν αἵληδος παροιμίας, Κών ἐνυπάρξα— 1 your apostles: for the King’s MS. reads ὑμῶν ἀποστόλων. 2 the end of the days, ἐγκάτω τῶν ἡμερῶν. 3 except that.
For this they willingly are ignorant, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

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.

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
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. 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,

12. Looking for and hasting 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?

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].)

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6 Or, for your sake: for the King's MS. reads δι' ὑμᾶς.
7 being on fire shall be dissolved.
8 consumed, katakakōntai.
9 these shall, πῦντων.
10 hastening the coming, σπειδούται τῷ.
11 But, Δι.
14. Wherefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot, and blameless.

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 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;

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 place seems to refer: (see the sum of that chapter at the conclusion of the paraphrase of it.)

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.

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. 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 steadfastness.

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 [5] Jude,) and so apostatize from the faith.

12 Or, deliverance, σωτηρία. 13 Or, in all his epistles: for the King's MS. leaves out de kal. 14 among which things some are hard—ἐν αυτοῖς δύστυχος καὶ κακοπνευσμένος, but the King's MS. reads ἐν αἷς, referring to epistles. 15 by the seduction of abominable men, τίς τῶν ἀβίσσων πλάσθαι.
I. JOHN.

18. But daily increase in the true profession of the gospel, and in the knowledge and practice of the pure doctrine (in opposition to the Gnostics' knowledge falsely so called, 1 Tim. vi. 20.) delivered to us by Christ our eternal God and blessed Saviour, who must be for ever praised by us. Amen.


OF

*JOHN.

CHAP. I.

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, of the Word of life;

2 (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 tality, and that with God himself through Christ Jesus.

* the apostle John: for the copies generally read τοῦ ἀποστόλου Ἰωάννης.

1 concerning, ἔφθασε. 2 and, καὶ. 3 seen, and, ἐκδιδαχμένη, καὶ. 4 partake with us, κοινωνίαν ἐκχύοντος.
CHAP. I.

I. JOHN.

4. 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.

5. 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.

6. 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:

7. 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.

8. 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.

9. 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.

10. Nay, they that live such lives as these men,
we have not sinned, we [6] 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 [6] 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 heresy 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, ἦς ἐγνώκατε.
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 Mosaical 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, ἔγνωκα— 8 in this man hath the love of God been truly perfected, ἀληθῶς 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, ἣν ἄληθεν ἐν αὐτῷ. 6 Or, in us, because the shadow passeth: for the King's MS. reads ἐν ἡμῖν, δι' ἐκαὶ παράγεται. 7 already, ὡς.
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, neither the things that are in the world. If any man doth so, that man hath not that love of God which is prescribed now under the gospel, of

* sacndal, oöwòalov.
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 [6] the last time; and as ye have heard that antichrist shall come, even now are there [c]many antichrists; whereby we know that it is the last time.

19. They went out from us, but they abode not in us, because they not of us.

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? 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.

12 And, Kal. 13 I have written unto you, not because, Οὐκ ἔγραψα ἤμως δὲ. 14 This is the antichrist denying, ὁ Ἰωάννης ὁ ἀντιχριστός, δὲ ἀρνομένος.
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, unmov'd, 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. 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 the professors at this time, and are such discouragements

15 Or, remain in him even now, or, still: for the King's MS. reads and points it so, μενεῖν ἐν αὐτῷ καὶ νῦν.
16 ashamed of, or, from him, ἀδιστεροῦμεν ἀπ' αὐτοῦ.
17 Or, know that also: for the King's MS. reads γινωσκεῖς δει καλ.

HAMILTON, VOL. II.
Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen

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1 hath not been yet made manifest, ἐστιν ἐφανερωθη.  2 if he appear, ἐὰν—  3 on him, ἐν' αὑτῷ.  4 doth also commit transgression.
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]commiteth 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.

claims all true knowledge of God, (is no Gnostic properly called,) or conversation with him.

7. My young tender Christians, let not the Gnostics seduce you to your ruin; he that continues in all righteous actions, that actually performs the will of God, and not only in intention of mind, and that through his whole course of life, and if he fail therein returns again speedily by repentance, this person, and none but this, is the Christian righteous man, he and none else is accepted by God as righteous under the gospel, in like manner and proportion as Christ doing righteousness is said to be righteous, upon that and not any other ground of denomination.

8. He that deliberately committeth any act of known sin, is in that, or so far, an imitator of the devil; for at the beginning, soon after his creation, he acted rebellion against God, and hath done so ever since: and to take off all men from following of him was the very design of Christ's coming into the world.

9. Whosoever is a true child of God keeps himself strictly from all deliberate sin; and the reason is clear, because that principle of sonship, that from whence he is said to be born anew, or of God, to wit, his sincere resolute conversion to God, if that continue to have any energy or life in him, is directly contrary to, and incompatible with, the committing any sin, and therefore he cannot thus sin, because he is a child of God, a regenerate person, that is, such sinning is unreconcilable with that state.

10. This is the character of difference between pious and wicked, regenerate and unregenerate men; he that lives an impious and uncharitable life is no regenerate child of God's, whatsoever he flatter himself of his state.

11. For this of charity is the grand fundamental doctrine, which was so often and so earnestly commanded by Christ, when he was here on earth.

12. And how contrary is this to that emulation, and maligning of those that are better than they, which was the affection that put Cain on killing his brother, and doth the like in the Gnostics now abroad, who hate and persecute all the orthodox Christians to death, and can have no other quarrel to them, but that their own works are evil, and the others' good?

13. But this you pure Christians have no reason to wonder at, if it prove to be your lot.

5 dissolve, λύσῃ. 6 By this, 'Εν τούτῳ. 7 Cain was, Κάιν Ἐως.

G G 2
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 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.

CHAP. IV.

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 is not of God: and of whom Christ foretold, Matt. xxiv, (see note [b]}

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1 have come out. ἔξελθάσαιν. 2 Jesus Christ which is come in the flesh, Ἰησοῦν Χριστὸν ἐν σαρκὶ εἰληθήτα. 3 Jesus Christ which is come.
I. JOHN.

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 incitation of their own worldly hearts, to
save themselves from persecutions; they are worldly-
minded; their affections are placed on worldly plea-

6. Our doctrine is the true, pure doctrine of Christ,
that nothing of worldly greatness or secular interests
in it, but only of piety and purity, self-denial, con-
tempt of the world; and every pious person heark-
eneth 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 ac-
quainted 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

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4 that of antichrist, τὸ τοῦ ἀντιχριστοῦ.
5 he cometh, ἵππησαι.
6 and now he is
already, μου ἢστιν ἡν.
7 among us, ἐν ἡμῖν.
8 that, ἐστι.
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, μένομεν. 10 abide, μένε. 11 among us, ἐν ἐμόνωσι.
dwelleth in love; dwelleth in God, and God in him.

partake 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 baniseth all fear of danger, 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. We love him, because he first loved us.

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 enemies, 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, ἔν τούτῳ τετελείωται ὡς ἐκδέχεται μεθ’ ἡμῶν, ἦν. 13 hath not been perfected, ὃ τετελείωται. 14 Or, Let us love him, οἷοι ἐμπροσθεῖμεν αὐτὸν.
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
2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even Jesus Christ;* not by water only, but by water and blood.

7 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

8 These things wrote we unto you, that your joy may be full.

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 [6] 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 incitations to piety than the world can offer him to the contrary; and that which so much outweighs those carnal allcutives 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
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.

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.

3 Or, witness of God: for the King’s MS. reads μαρτυρίαν τοῦ Θεοῦ.
And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

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.

And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:

And this of his confidence this is one special branch, 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 faithful 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.)

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.

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 contemn.
and he shall give him life for them that sin not unto death. There is a [c]sin unto death:
5 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,

19. And we know that the Son of God is come, and hath given us an understanding, that we are 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, οὐ χρείας ἔχεις λέγω νυν ὑπήρξον. 6 the world is wholly set on evil, κόσμος διὰ αὕτη τῇ πολεμίῳ κείται. 7 Οὐ, the true God: for the King’s MS. reads ἄλλων δὲν Θεόν. 8 and in his Son, καὶ—
the true God, and confidently resolve that the Christian religion is the true.

21 Little children, keep yourselves from idols. Amen.

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

2 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:

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with 1 catholic, or, general epistle, ἐπιστολὴ καθολικὴ. 2 the apostle John: for the copies generally read τοῦ ἀποστόλου.
continue constant in the acknowledgment of the truth of the gospel, and in the exercise of all works of charity to one another.

4. Some of the Christians which belong to thee I lately met with, where I was, and discerned them to stand constant in the truth of the Christian doctrine, agreeably to that commandment given to us by God the Father, This is my beloved Son, hear him, Matt. xvii. 5, when Peter and James and I were in the mount with him; and this constancy of theirs was the more considerable, because of the great store of false doctrine that is now everywhere abroad in the church: and this was matter of special joy to me: see note [a] 1 John ii.

5. And now all that I have to beg of you is, that to the profession of the truth ye add the practice of Christian charity, that we may all live in unity and peace and concord one toward another. And this is no new commandment of mine, but that which Christ required of all his disciples, and to which ye are more strictly obliged by being Christians.

6. And this consists in your doing what Christ hath prescribed: and his prescription is, that we should not hearken to new doctrines, but go on in the course in which we were first set by him and his apostles, the preachers of the faith unto us. From which they that depart, fall into faction and malice, and uncharitableness against all others.

7. For many impostors are 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.

8. 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.

9. 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.

10. If any man bring you any doctrine beside this,
III. JOHN.

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 children of thy fellow-church from which I write, send thee greeting: see note [a].

THE THIRD EPISTLE

OF

JOHN.

THE elder unto the wellbeloved [a] Gaius, whom I love in the truth.
2 Beloved, I wish 2. It is my fervent prayer for thee, that it may be above all things that with thee in all outward things as it is in respect of thy soul, that every thing may succeed prosperously even as thy soul with thee.

6 contributes to, κοινων. 7 mouth to mouth to talk with you, στόμα πρὸς στόμα λαλῆσαι. 8 sister the chosen, τῆς ἀδελφῆς σου τῆς ἀλεξῆς. 1 epistle general, ἐνιαυτὸς καθολικῆς. 2 the apostle John, τοῦ ἀποστόλου. 3 I pray, εὖχομαι.
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 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou dost 4 faithfully whatsoever thou dost to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou 4 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 7 might be fellowworkers of the 8 truth.

9 I wrote 9 unto the church: but [c] Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, 9 prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbidden 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 [g] 1 Cor. xiii.) and gave me assurance of thy perseverance.

4. There is nothing that I more delight in the world, or of which I more abundantly rejoice, than to hear that those which have been converted by me, do adhere to that profession, and live after a true Christian manner.

5. 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.

6. 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

7. 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.

8. 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.

9. To this purpose I wrote to the church; but Diotrephes, that would fain be bishop there, gives no heed to my letters.

10. 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

4 a faithful thing, πιστόν. 5 furnish for, προσέχεσ. 6 so as may be worthy of God, δή καί τον Θεόν. 7 may become fellow-labourers with, ἵνα εὐρεθῇ γινώσκετε τῇ. 8 Or, church: for the King’s MS. reads εἰς τὴν. 9 Or, somewhat to: for the King’s MS. reads εἰς τῇ. 10 belling us with wicked speeches, λέγοις παράδεισι φυλακάρις ἡμᾶς.

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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

* [4] 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 Alpheus, (as James also was,) and and brother of James, called also Lebbeus and Thaddæus, Matt. x. 3, to

11 do not imitate the evil, but the good, μὴ μιμοῦτε τὸ κακόν, ἀλλὰ τὸ ἄγαθον. 12 Or, thou knowest: for the King's MS. reads alas. 13 talk mouth to mouth, στόμα πρὸς στόμα λαλόμεν. 14 Or, the brethren: for the King's MS. reads ἄδειλος.

* 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

those that have received the faith, the dispersed Jewish Christians, (see note [c] Matt. xx.,) sanctified or beloved by God the Father, and preserved by Christ from that destruction and judgment that befalls others (the contumacious resisters and crucifiers) both here and to all eternity:

2. I send you greeting, and wish and pray for all the blessings of Heaven to be multiplied upon you, particularly that great blessing and virtue of Christian peace and charity.

3. Beloved, I thought it my office to write briefly unto you upon one subject wherein you are nearly concerned, viz. that special promise of Christ (now shortly to be fulfilled among you) of an universal preservation and deliverance (see note [c] Rom. xiii.) that shall befall the Christians, when the unbelieving Jews shall be utterly destroyed; and being to write to you on that subject, there was nothing more necessary for me to begin with than to exhort you to adhere constantly to and contend for the Christian doctrine, (preached uniformly to all by consent of all the apostles, whithersoever they have gone out,) and not to renounce it in time of persecution, as some would teach you.

4. For as it hath been foretold by Christ, Matt. xxiv. 10, that it should, so now it is come to pass, there are come in very slyly into the church false teachers, who shall be destroyed by that notable coming of Christ, (see 2 Thess. ii. 8, &c.) and are for their sins and vileness prophesied of, that they shall be so destroyed, abominable persons, converting the gospel or Christianity into all manner of unnatural lust, and denying Jesus Christ our only Master, our only God, our only Lord, and setting up Simon Magus instead of him, (and of God the Father also.)

5. In respect to whom I desire to put you in mind of what you know sufficiently in the reading the scripture, where all other such knowledge is communicated to you, that when God delivered the Israelites out of Egypt, the unbelieving murmurers of those Israelites, those that renounced the God and the Moses which had delivered them, were in the compass of forty

1 to the called that have been sanctified, τοῖς ἁγιασμένοις. 2 Or, beloved : for the King’s MS. reads ἁγιασμένοις. 3 by. 4 I thought it necessary, ἐφ’ ἑαυτοῦ τούτο. 5 our only Master, God and Lord, Jesus Christ. 6 But I desire to, θελόμενος δέ. 7 Or, all things : for the King’s MS. reads τὰ πάντα.
ward destroyed them that believed not.

6 And the angels which kept not their 10first estate, but left their 11own 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 Even as Sodom and Gomorrah, and the cities about them 12in like manner, giving themselves over to fornication, and 13going after strange flesh, are set forth for an example, suffering the vengeance of [c] eternal fire.

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 Likewise also these 16filthy dreamers defile the flesh; despise dominion; and speak evil of 17[d'] dignities.

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 Yet Michael the archangel, when contending with the devil he disputed about the [e] body of Mo-

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
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 engulf 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 whom is reserved the ashamed of, taking upon them to be teachers, but are

18 rail at, ἐλευθερμοῦτον. 19 irrational creatures, ἀλογά Γεν. 20 have been poured out, or, run out, or, set on fire by the seduction of Balaam by way of reward. 21 autumnal trees.
blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying: Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that ye were there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

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 so pretend, far from anything of true Christianity or spirituality; and so their sensual actions convince.

22 to these, τεσσαρεσ.
23 his holy myriads.
24 Or, that under the last time shall come: for the King's MS. reads ἐν δεξιότοι τοῦ χρόνου ἔλεσσαται.
25 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,


22 And of some have compassion, [m] making a difference:
23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

24. Now to him who is able to support 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 οις μὲν ἔλεγχε τιακρυμένους ὃς δὲ σέβετε ἐκ πυρὸς ἀφαίρεταις ὃς δὲ ἔλεετε ἐν φόβῳ. 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 μόνῳ θεῷ σω-

τῆρῃ ἡμῶν διὰ Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν δόξαν, μεγαλοποιήσας, κράτος, καὶ Δόξαν πρὸ παντὸς τοῦ αἰῶνος, καὶ φῶς, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.
our, be glory and majesty, dominion and power, both now and ever. Amen.

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.

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OF

JOHN [B] THE DIVINE.

CHAP. I.

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 God, and of [4] the testimony concerning the word of God, the doctrine and deeds and sufferings and resurrection of Christ,

1 suddenly, speedily, ἐν τῇ χεὶ.
2 he signified them sending by his angel, ἐκ τοῦ ἀγγ.
3 who had testified the, ὡς ἐκαθήρωσε 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 Asia: Grace be unto you, and peace, from him which is, and which was, and shall be, and from the angels which attend and wait upon God, ch. iv. 5; and are, as in the sanhedrim, the officers waiting on the head of the sanhedrim, 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

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4 from the That is, ἀνά τοῦ δῶν. 5 firstborn from the dead, πρωτότοκος ἐκ τῶν νεκρῶν.
6 And hath made us [d'] kings and priests  4 unto God and his Father; to him be glory and dominion for ever and ever. Amen.

6. And all this that he might purchase to himself a church of obedient servants (and accordingly he hath now set us apart as consecrated persons, such as kings and priests were of old,) to perform daily service unto him, and delivered us from our persecutors that we may do so; to this Saviour and Redeemer of ours be ascribed, as to our eternal God, all glory and dominion for ever and ever. Amen. (Which acknowledgment of that disciple of his, attributing the same to Christ which Christ teaches us to attribute to our Father in heaven, Matt. vi, and which belongs only to God, is a sure testimony that Christ is God: (see note [c] Rom. ix.)

7. Behold, this is his season, wherein he cometh to protect his servants, and to inflict vengeance on his enemies, (see note [b] Matt. xxiv,) as discernibly as when by the appearance of angels in white clouds, or with thunder and lightning &c. he exhibits himself, (see Dan. vii. 13,) and all men shall discern his particular hand in these judgments, and all that had to do in the crucifying of him, and all the nation of the Jews, whether at Jerusalem, or wheresoever scattered, (see the Premonition, and note [b] Matt. xxiv,) shall discern that these judgments are inflicted on them for their crucifying of Christ and persecuting Christians, and shall see what cause they have to lament for their cruel usage of them, which now lights so heavy upon themselves.

8. The first and last letter of the Greek alphabet is a description of me, saith Christ, who am before and after all things, (and so he whose kingdom hath no beginning nor end,) and am able to secure all faithful servants of mine, and to subdue and destroy mine enemies, and now mean to evidence some of my royal power in punishing my enemies or ill subjects.

8 tribes of the land, al φυλα τις γῆς: see note [a] ch. vii. 9 mourn over him, κοφαται ἐν' αὐτῶν. 10 the That is, δ ὦν: 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.

11. 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.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

12. 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 countenance 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 destructions, 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
19. Write [g] the things which thou hast seen, and the things which are, and the things which shall be hereafter; and 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 [A] angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAP. 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 counterfeit.

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 undergone hard labour, or, toil, μεταρχαίας. 2 I have against thee that thou hast remitted, ἐξε τοῦ καρδακαίαν, διε.
5. Remember 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,

9 contumely, βλασφημία.
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 Satan's seat is; and thy abode, in the midst of such temptations to the

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4 art ready to, μόλλες. 5 tempted, πεπερασθήσθαι. 6 injured, ἀδραπόστημι.
thou holdest fast 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.

18. 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 burning brass; in his dispensing.

7 scandal, or, snare, σκάνδαλον. 8 upon the, ἐν τῷ ἐννυ. 9 amber: see note [d] chap. i.
19. I take notice of your Christian actions, and courage in confessing of Christ, (see note [b],) and your charity or liberality to the poor brethren, and your constancy against all terrors, and all these Christian works; and the last 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.
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; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

26—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; *These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

* 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, ἐξῆς ὅπως ἥκεσ. 16 ἐγένα, ποιμανεῖ. 17 as the potter's vessels are broken together, ὡς τὰ σκεῦα τὰ κεραμικά πυρίτσεται. 18 as I also, ὡς ἢγας. 1 uphold the rest, στήριζον τὰ λοιπά. 2 fulfilled, τεπληρωμένα.
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

3 saith the holy, the truе, ἀγαθὸς ἀληθινός. 4 given, διδώκε. 5 host, δῶραμαι.
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.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

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 wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

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 [6] ch. xxi.) one that is approved by me as a faithful true Christian: (see note [7] ch. ii.)

6 tempt, παράσι. 7 fervent, γευτός.
17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and 
17. A great opinion you have of yourselves, that thou art wretched, and miserably, and poor, and blind, and bare: 
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.

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: (see note [o] ch. ii.)

CHAP. IV.

1. In this chapter, being the beginning of another vision, is first represented the calling and admission of John into heaven by way of vision, (as we looked, and, behold, a door was opened in heaven: and the first voice which I read of St. Paul, that he was snatched into the third

8 For, "Or.
9 πίτευσαν, ἔλεεσαν.
10 περιπομένων ἐκ.
11 σαλις ἀνοίξιν.
12 I have stood, ἔστηκα.
1 I saw.
heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven; and [b] one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And [c] round about the throne were four and twenty seats: and upon the seats I saw [d] four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the [e]seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and [f] in 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 unmalleable, thereby to signify God’s omnipotence; the second, (Exod. xxviii. 17,) from the redness or fineness 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. 13, 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. laid visible and discernible before this Judge, their own consciences, as a crystal glass, reflecting, and acknowledging the accusations that are brought against them; and at every corner of this judgment seat were the four ensigns of the standards of Israel, meaning thereby four apostles that were present at the council at Jerusalem, Acts xv, and that had most especially reference to the Jews, (which were the people on whom this judicature was to pass;) and these had many eyes before and behind, (see note [l],) that is, the gifts of prophecy, and also of interpreting the scriptures of the Old Testament, the first looking forward, the other backward.

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 apostles, 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, wonderfully delivering the penitent believers out of that destruction.

8 And the four beasts had each of them six wings (i) six wings about him; and they were full of eyes within: and they rested 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, chastity, love or zeal in God's service, that was remarkable 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 unbelievers 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 9—11. And while they did so, the bishops of the
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beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

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 seemed to be much concerned and grieved at this, and so to make my complaint thereof.

1 mighty, ἰσχύον. 2 lamented greatly, έκλαυον 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 prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, 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.

7 And he came and took the book out of the right hand of him that sat upon the throne.

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.

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. 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 indited both with power to subdue his enemies (fitly expressed by this style of horns, see note [z] Luke i, and so used here, ch. xvii. 3.) and with all knowledge and wisdom to order it fitly, having instruments to execute his will present, and ready pressed 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 Juda and elsewhere, the persecutions which the Jews brought upon the Christians.

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 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
assemblies (2 Thess. ii. 1.) by the malice of the Jews, but now by their approaching destruction were likely to be rescued from their pressures to a flourishing condition of quiet for some space.

9, 10. And in their names, and their own, they sang praises to him, acknowledging this dignity and regal power to be most worthily instated on him as a reward of his sufferings, by which he overcame Satan, and redeemed all faithful believers, not only out of the power of sin and hell, but also of their persecutors on earth, bringing them to quiet, halcyonian days, giving them tranquillity and liberty to assemble freely to his service, as a choice, peculiar people of his, (see note [d] ch. i.,) and accordingly concluding that this royal benefit they should now enjoy, through this act of vengeance (on Christ’s and the Christians’ enemies, the obdurate Jews) which was here undertaken by him, ver. 6.

11. And I looked, and behold all the angels of heaven in infinite multitudes attending on God, joined with the apostles and bishops in giving praises unto him.

12. And all said with a loud voice, All power &c. are most worthily attributed to Christ as a reward of his crucifixion. All this dignity to himself and advantages to believers are a just reward of his sufferings, by which he hath dearly bought them.

13. And all other creatures in the world made the same acknowledgment (noting these judgments that should now fall on the Jews (as they were most just, so also) to be most seasonable, and infinitely advantageous to his people, who should be rescued by that means.)

14. And a general adoration was paid unto Christ as unto God himself, noting this punishment of the Jews to be a just act of divine revenge on their cru-
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, μια: see Matt. xxviii. 1. 2 the first of the four living creatures saying, as a voice of thunder, ἐνδε ἐκ τῶν τεσσάρων ζων λέγοντος ὡς φωνῆς βροντῆς.
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 [a] 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 [b] 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, whereupon . . . sealed up, the fourth living

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3 living creature. 4 land, γῆς: see Premon., and note [b] Matt. xxiv, and note [a] Rev. vii. 5 living creature. 6 living creatures. 7 A quart. 8 injure not, μή ἄδικες.
8. And I looked, and beheld a pale horse: and his name that sat on him was [c]Death, and [g]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 [d]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 [d]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 [d]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 [g]great earthquake; and [g]the sun became black as sackcloth of hair, and the moon became as ch. iii. 15.

8. And it was a pale horse, and a rider thereon, signifying great death or mortality, whether by extraordinary ways of death, the sword and famine, or by that ordinary, known way of pestilence, following (as ordinarily it doth) upon those two, and sweeping away many. And these three horses in the three last rolls, that is, sword, famine, and death or pestilence, (all named together in this matter, Matt. xxiv. 7,) should destroy the fourth part of the land of Judæa, men and beasts, or else should make such a vastation, that the wild beasts should increase and be too strong for the inhabitants there. (And all this but a forerunner of the far greater destructions that should afterwards be wrought among them at the siege of Titus.)

9. 10. And upon the opening of the fifth seal, I saw in the lower part of the sanctuary, beneath the altar of incense, the souls of the martyrs (see ch. vii. 9. 14.) that had been slain by the Jews for their constant preaching of Christ, and this blood of theirs, like that of Abel, called to Christ, as a righteous and faithful Judge, for judgment upon those wicked men, who were guilty of all the blood of all the prophets, (Matt. xxxiii. 35,) even as far as to Christ himself and his apostles, and other Christians afterwards, whom they persecuted also, and caused many to be put to death, Luke xxi. 12.

11. 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 blood;

9 living creature. 10 hades followeth, ὅ ἀ θετών ἅ κολο θεῖοι. 11 to kill upon the fourth part of the land, ἀκολοθόν τῷ τέταρτῳ τῆς γῆς. 12 by, ἢ καί, or, the fourth part of the beasts: so the King's MS. τῷ τέταρτῳ τῶν θηρίων. 13 beneath. 14 they had had, εἰχον. 15 the land, τῆς γῆς.
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.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And [a]the kings of the earth, and the great men, and the rich men, and the [b]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;

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:

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 xxxiii. 30.)

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.

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.

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;

And 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.

[\footnote{latter figs, δέλεροι.}]

[\footnote{land.}]

[\footnote{on every.}]

[\footnote{rulers over thousands.}]

[\footnote{land.}]

[\footnote{on.}]

[\footnote{every.}]}
And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea;

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthaliim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand.
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 kinds, 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 me, 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

9. After this immediately I saw all the orthodox, pure, constant Christians, whether Jews or Gentiles, every where dispersed, of all nations, that had continued thus long under persecution of the Jews, (see ver. 14,) looking up with faith and constancy to Christ, attending this vengeance of God on the unbelieving Jews, and owned and acknowledged and rewarded by God as those that had stuck to the faith and persevered constantly, Matt. xxiv. 13, though they had not resisted unto blood, Heb. xii. 4.

10. And these praised God for his deliverance, (as the martyrs called for vengeance, ch. vi. 9,) acknowledging all their delivery to be imputable, as a most remarkable act of mercy, to God the Father, and to Christ, on whom they have believed.

11, 12. And a multitude of angels stood waiting on God, and encompassing the bishops of Judaea, (which were, together with the apostles, to be gone out of the country at this time, and so to partake of this delivery,) and they joined with them in this rejoicing and blessing of God.

13. And methought one of the bishops asked me, who I thought those were (or whence) that were in the white garments of unspotted innocence, ver. 9.

14. And I told him I knew not, desiring him to tell me. And he told me, saying, These are the confessors (though not martyrs), ver. 9, that ventured their lives for Christ in the confessing him constantly.

15. Who shall therefore live to enjoy some tran-
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 8 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 obdurrate Jews, to have come to God's ears, and to have found admission there.
5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were [5] 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 was called [f] Wormwood: and the third part of the waters became

5. And as an effect or consequent of that, that is, of that persecution, and their prayers for deliverance, (not for this vengeance,) it is, that the angel fills his censer with fire from the altar of burnt offerings, that is, with the wrath of God, (so oft expressed in the prophets by fire,) and that wrath consuming, (such as the fire that consumed the burnt sacrifice totally,) and cast it upon all Judæa; and the effects of that were voices, and thunders, (that is, noise of thunders,) and lightnings, and earthquake, that is, great, heavy, sudden, wasting judgments upon that people, represented here in general, but particularly set down in the consequences of the sounding the seven trumpets.

6. Then the seven angels set their trumpets to their mouths, every one, and were ready to blow, and did so, one after another, each of which had a several signification in it.

7. And when the first sounded, I saw falling upon Judæa hail and fire mingled with blood, a fit emblem of seditions and commotions, and they fell upon Judæa, and wasted it in a bloody manner; and the obedient, meek, pious Christians that would not join with them in their seditious practices were terribly plundered and wasted by them. And this fell heavily upon the tetrarchate of Abilene (see note [6] ch. vii.) as well as upon Judæa.

8. And upon the second angel’s sounding there was another representation of a great multitude of the same or like seditious persons rising in Galilee, and the suppressing of them cost a great deal of blood, consumed a great multitude of Galilæans,

9. Made a great destruction of men, and devastation of the most eminent cities there: (see note [e].)

10, 11. And upon the sounding of the third, an eminent person, taking upon him to be a captain among them, and drawing many after him, raised a sedition in the lesser cities and towns of Galilee: (see note [e].) And this sedition was a bitter, pernicious one to those that joined in it, brought a force from the Romans, slew a great multitude more in those parts of Galilee.

2 from the fire of the altar, ἐκ τοῦ πυρὸς τοῦ θυσί. 3 on the land, εἰς τὴν γῆν. 4 was, ἐφένετο. 5 land, γῆν. 6 The King’s MS. reads, καὶ τὸ τρίτον τῆς γῆς κατεκάθι, καὶ τρίτον τῶν δέορων, 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 angel flying through the midst of heaven, saying with a loud voice, [A] Woe, woe, woe, to the inhabiters 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 φαίνει το τρίτον αὕτης. 8 Or, eagle: for the King's MS. reads ἀετοῦ. 9 the land from the rest, γῆς ἐκ τῶν λαίων. 10 ready to sound, μελλόνων σαλπ. 11 the star that was fallen from heaven on the land. 12 well of the abyss, φάτες τῆς βαθύσσου. 13 chimney, καμίνου. 14 into the land, εἰς τὴν γῆν. 15 scorpions have power of the land, ἔχουσιν ἐξοπλισάν αἰ διαρκεῶν τῆς γῆς.
4 And it [b] was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be [c] tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men [d] seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, but God, and upon that score pretend to

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
which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name [ε] 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 [ἡ] in the great river [ἢ] 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 [τ] 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 And rise up against the Romans; and though, like locusts, ver. 3, they go out by bands, having no king to conduct them, yet their cruelty and unmercifulness in destroying owns them to have a king, who rules among them, and puts them upon all this villainy, Satan, that delights in nothing but destroying.

19. And this is the first of those woes or pests foretold ch. viii. 13. And though this were a competent judgment upon that nation, there are yet two more approaching them.

13. And upon the sounding of the sixth trumpet of the sixth angel, I heard a voice from the altar of incense, where the prayers of the saints or constant Christians are said to be offered up, ch. viii. 3, noting that the prayers of the exiled Christians (that to avoid this destruction were departed to Pella and many other places out of the land, and prayed for liberty to return to their country again) were come up before God, and in mercy to them the siege of Jerusalem, that now follows, was hastened.

14. And methought that voice said to this sixth angel, that he should take off that restraint caused by the present affairs at Rome, and by the great changes there, which detained Vespasian from setting upon Jerusalem according to his purpose.

15. And so they were let loose from that restraint, that is, permitted by the condition of affairs to march into Judæa, for which they were before ready, but had by the providence of God interposing some hinderances, as he thought fit, been kept for this point of time, to a day (as we say) which God hath determined as most agreeable to all his purposes of saving some and destroying the rest.

16. And methought their armies of horsemen were presently mustered and the number of them found to be infinite and unimaginable, the Syrians, Arabians, Itureans, &c. in vast numbers associating themselves unto them.

17. And these troops of horse or horsemen were represented to me with breastplates shining like flaming fire, and their aspect most terrible, like that of lions gaping, and flaming fire issuing out of their mouths; or else, the front of this army, noted by their breastplates and heads, were very formidable.
18. By these three
was the third part
of men killed, by
the fire, and by the
smoke, and by the
brimstone, which is-
sued out of their
mouths.

19. For their power
is in their mouth,
and in their tails:
for their tails were
like unto serpents,
and had heads, and
with them they do other.

20. And the rest of
the men which were
not killed by these
plagues yet repented
not of the works of
their hands, that they
should not worship
devils, and idols of
gold, and silver, and
brass, and stone, and
wood: which nei-
ther can see, nor hear,
nor walk:

21. Neither re-
ented they of their mur-
ders, nor of their sor-
ceries, nor of their
fornication, nor of their
thefts.

AND I saw an-
other mighty angel
come down from hea-
ven, clothed with a
cloud: and a rain-
bow was upon his
head, and his face
was as it were the
sun, and his feet as
pillars of fire:

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 de-
stroyed 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 blood-
iness that they had been guilty of upon the Chris-
tians, their sorceries, (see note [d] Gal. v.,) yea, and
their abominable uncleannesses and rapines; they
were no whit the better for all that had yetbefallen
them.

CHAP. X.

1. Upon the multiplying of these sins, ch. ix. 21,
and impenitent continuing in all their provocations, it
was just with God to proceed, as now he appeared to
me in the vision to do; for methought I saw another
angel of special dignity (such as ch. v. 2, and ch.
xxviii. 21, designed and used for eminent employ-
ments) coming down in a cloud from heaven, (as
angels are wont to do on God’s messages,) having a
rainbow on his head, either to denote a glorious ap-
pearance, as Ezek. i. 28, or, perhaps, moreover (see
ch. iv. 3.) God’s covenant of mercy and deliverance,
made with all his faithful servants, who were now to
receive benefit by what should fall out, (see ch. ix. 13,) but his looks or countenance were most terrible, and
his feet, denoting his ways and present designed ac-
tions, were most sad and destructive, the fire noting
destruction, and the pillars the fixedness of the decree,
the immutableness of it.
3 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

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 sware 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 sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there shall be no time no longer:

7. But in the days of the voice of the seventh angel, when he shall begin to sound, (the voice being here repeated, to denote his final perfection, 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),

1 land, γῆν. 2 land, γῆν. 3 delay. 4 be ready to sound, μέλλω σαλαμίζειν.
sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before [c] many peoples, and nations, and tongues, and kings.

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 ἁγιός, ἅγιον. 6 land, 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. xl,) 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, Ælius) Ælia.

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, ἔξωβλησ. 2 nations, ἔθνη.
4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire shall proceed out of their mouth, and devour their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

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.

8 And their dead bodies shall lie in the street of the city three and a half days; and they shall not be defiled; but shall be presented as though they lived.

4 These two bishops of the Christian churches there, together with the congregations belonging to them, were now to be looked on as the ascenders 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 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.

7. 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, Barchochbah, 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.

8. And upon this pretence kill them, and cast out

3 land, γῆς. 4 on the waters, ἐν τῷ ὕδατι.
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 [e] second their carcasses in the streets without burial; and this still in Jerusalem, (that no prophet might be slain any where else,) which cannot better be compared than to Sodom, for abominable sins of the Gnostics, to Egypt, (see note [c] ch. xiv,) for oppressing God’s people, that is, the Christians; nor expressed by any character than that which brought all their punishments upon them, their crucifying of Christ, and dealing in like manner with Christians.

9. And thus shall it be, the Christians shall be thus slain and cast out into the streets, without any compassion or reverence; either from the Jews or heathens inhabiting at Jerusalem, (see note [c] ch. x,) as long as that seditious company prevail there.

10. And this should be matter of rejoicing and congratulating to the Jews one with another, as upon the destruction of their greatest enemies, (as Elias was counted an enemy to Ahab, whom he would have reformed.)

11. But after some time their cause should come to be heard before God, their injuries to be avenged, the Christians of these congregations should begin to flourish again, as in a kind of resurrection from the dead, by the power and mercy of God; and all that saw this, and the manner of doing it, (Christians rescued by the idolatrous, heathen Romans,) could not but acknowledge it a great work of God’s, and worship God for it.

12. And they were taken up as it were to heaven out of this bloody, seditious broil that lay so heavy upon them, that is, restored to a great and notable tranquillity, to halcyonian days of peace and Christian profession.

13. And as they were thus rescued and relieved, so the other inhabitants of that place, that joined in that sedition, or complied with them against the Christians, ver. 10, were destroyed by the Romans, a great part of that new city and the inhabitants thereof; and upon this the rest turned Christians, seeing the prophecies of the two witnesses fulfilled upon those that would not believe or obey them.

14. And so this calamity lighting on the Jews in Adrian’s time was in a manner as bloody as that other under Titus, and though it came some time after the former, yet was not long deferred. That under Titus was the second woe, described from ch. ix. 12. 15.
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 the 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 tem-

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 Barchochebah, 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 Barchochebah 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
ple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

AND 1 there appeared a great wonder in heaven; a woman [a]clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

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.
4 And 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.

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 [a] 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 the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

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

9 And the great dragon was cast out, that old serpent, call-
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.’

10 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.’

11 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.

12 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.

13 And when the dragon saw that he was cast out of the earth, he persecuted the woman which brought forth the man child.

14 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 a little season, διάκοιτον καιρόν.

5 cast to the ground, ἐβλήθη εἰς τὴν γῆν.

7 season, καιρόν.
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.

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.

1. And I was in the island Patmos, upon the sea shore, 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.
2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

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 I saw [b] one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

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.

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 there was given unto him [c] a mouth speaking great things and blasphemies; and power was given unto him to [d] continue forty and two months.

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.

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.)

1 the whole land, ἡ γῆ. 2 every tribe, πᾶσαν φυλὴν.
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 He that 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, temporizing 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 set up the same idol-worship among them which was that they should at Rome.

3 were not written from the foundation of the world in the book of life of the Lamb that was slain, ὃς γέγρασσεν τὸ νόμον ἐπὶ τὴν βίβλῳ τῆς γένεσις τοῦ θανάτου τοῦ ἀνθρώπου ἀπὸ τοῦ θανάτου. 4 If any man gather together a captivity, he goeth, ἐπὶ τις ἄξιας, ἑπτὰ, ὃς ἦν ἐν τῷ κυρίῳ κυρίῳ. 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 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 by that means edicts came out for all men in the whole empire to enter into and join in their heathen worships.

17. And therewith banishment, or interdicting of all privileges and advantages of life, to all that do not thus join publicly with them, and to that end enter into their religion by some of those ways usual among them, by having the mark of the god, or the name, or some numeral letters that signify his name, branded on them.

18. And for the last of these, it was represented in the vision to be three letters, which signify 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.

AND [a] I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of many harpers harping with their harps:

3. And they sung as it were a new song.

4. And these, methought, were singing of praise to God, (sitting, as he was before represented, ch. iv. 2,
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 there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication.

9. 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.

10. 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-
wine of the wrath then worship, and persecuting all that would not of her fornication.

9 And the third

9. And methought a third angel followed, on pur- pose to confirm all weak, seducible, persecuted Chris- tians, and to fortify them in their patience and constancy under the present, or yet remaining persecutions, (ver. 13;) and this he did by denouncing the judgments that the inconstant should fall under, the direful ruin which attended all apostatizing, complying Christians, that (after the manner of the Gnostic compliers) for fear of persecutions had or should forsake the Christian purity, and join in the worship or practices of heathen Rome: denouncing positively, that whosoever should do so, (see notes [m] [n] ch. xiii.)

10. He should have his portion with heathen Rome in the bitter punishments or effects of God's wrath, such as fell upon Sodom and Gomorrah, Christ being the Judge, and the angels the executioners of it:

11. Even utter destruction to all that shall have been guilty of this in any degree, (see note [n] ch. xiii.) and do not timely repent of it.

12. And herein shall the sincerity of men's hearts appear, and be made manifest by the bloody perse- cution now approaching, ver. 13, if they shall venture any persecutions from the heathens, rather than thus fall off and deny Christ; if, whatever the hazard be, they shall adhere close to the precepts of Christian constancy, and the purity of Christian practice, and neither really nor seemingly comply with the perse- cutors.

13. 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 fol- low them.

14 And I looked, 14, 15. And presently, upon this vision of those and beheld a white sharp persecutions, (which generally were means to call

6 bitter, or myrrhate wine, ὀλίβου τοῦ θυμοῦ. 7 bitter wine of God, mixed, unmixed in the cup of his wrath. 8 engraving, χάραγμα: see note [n] ch. xiiii. 9 that are in the Lord, which die within a while, οἱ ἐν Κυριω ἀποθανοῦσαι ἀπὸ χῆρας. 10 with them, μετ' ἀντίστροφι.
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.
CHAP. XV.

REVELATION. 519
dles, by the space of [4] a thousand and six hundred fur-
longs.

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 Egyp-
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 revenges 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, ἐτέλεσθαι. 4 holy place, see ver. 5.
2 ruler of all things, οἰκονομήσας. 5 holy place, σώματος.
Revelation

Chapter XVI

Clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four living creatures (attending and encompassing God's throne, by which four apostles were understood, ch. iv. 6, and those there having power to foretell things to come) was therefore represented to give to these seven angels (executioners of God's wrath) seven vials full of the wrath of the eternal God, that is, to give them commission for the pouring out of God's wrath upon heathen Rome.

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.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial [a] 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.

4 And the second angel poured out his vial upon the rivers and springs of waters; and they became blood.

5 And the angel, saying with a loud voice, sanctify the Lord God Almighty, for his judgment is come; and the earth shall burn no more.

6 And the angel said unto me, These are the vials which shall be poured out upon the north, upon the east, upon the south, and upon the west; and upon the sea and upon the blood of every living soul, which is in all the earth.
4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.
6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.
7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous judgments.
8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.
9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.
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, pithiful, or, holy: for the most and best copies read ὅσιος, not ἁσίμνος. 5 these, ταῦτα: see note [b]. 6 ruler of all things, παράκριτος. 7 to it, αὐτῷ. 8 scorched greatly, or, a great scorch, ἐκκαμακταιθεὶς καθ’ αὐτὰ μέγα. 9 throne. 10 boils: see ver. 2. 11 from, ἀπό.
12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 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.

14 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 unto the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together in one place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And the execution of the sixth angel was the destroying of Maxentius's forces in Italy, and so weakening of Rome, the mystical Babylon, (noted here by Euphrates, the river that belongs to Babylon,) and making it capable of being taken, and possessed by Constantine and his sons, which were Christians.

19 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.

20 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.

21 (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.)

22 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 [e].)

23 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 which are from the rising of the sun, τῶν ἀντιλαυράρων ἥλιου. 13 the word ἀπλα, three, is wanting in the King's MS. 14 land, γῆς. 15 war of that great day of the God, the ruler of all things, ἀνάμειν τὸν ἑαυτόν ὁ θεὸς τοῦ παντοκράτορος. 16 they: see note [a]. 17 of the holy place (see note [a] ch. xv.) from the throne: so the King's MS. ἐκ τοῦ ναοῦ ἐκ τοῦ θόνου. 18 It was, or, hath been, ἐγένετο.
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, τηλειοτον υπόμεαννα μέγας.  20 Babylon the great, Βαβυλών ἡ μεγάλη.  21 the bitter wine of his wrath: see note [c] ch. xiv.  22 And the hail about the weight of a talent descends out of heaven upon men, Καὶ ἱδρεῖα μέγαλη ἐς ταλανταία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἄνθρωπους.
inhabitants of the earth have been made drunk with the wine of her fornication.

3. And in this vision methought I was in a desert, (fit to represent the desolation that was to be expressed in that vision,) and there I saw what he had promised me, ver. 1, a woman, that great whore mentioned there, the imperial power of Rome heathen, seated on an emperor in a scarlet robe, a great blasphemer against the true God, and advancer of idolatry, and he had seven heads, (the city of Rome built on seven hills,) and ten horns, that is, so many other kings that ruled over divers countries, and were confederate with the Roman emperor.

4. And this Roman power was in great prosperity, much sumptuousness was bestowed upon their idol-worship, and all manner of abominable filthiness was 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 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 per-
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 subdued to the Christian faith, according to God’s kings: and they that promise, that Christ should be King of kings, &c.

3 although it be, καίσερ ἐστίν. 4 sense, νοΐς. 5 they are, εἶναι.
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.

CHAP. XVIII.

1. And another representation I received of the desolation that was to befall heathen Rome by Alaric, &c. and of the consequents of it; for methought I saw a mighty angel come down from heaven in a most glorious manner, or with power to disabuse the world, and shew them what they saw not before, viz. how false it was that was said of that city, that it was eternal.

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, τιν ʹτην γράμματα αὐτοῦ, καὶ τοὺς μητέρης μαυλούμην. 7 hath the kingdom, ἡ κυβέρνησις. 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 shall she be filled up 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] shall she be utterly burned with fire: for strong is the Lord God which judgeth her.

2 the bitter wine: see note [c] ch. xiv. 3 by the power of her pride, ἐν τῇ δυνάμει τοῦ στρήματος αὐτῆς: see note [c] i Tim. v. 4 mingled, mingle, ἁφεότης, ἱρᾶται. 5 In as much as, ὅσα. 6 behaved herself proudly: see ver. 3. 7 burnt, κατακαυθομένη. 8 for it is the strong, ὅτι ἡ φύσις.
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 thine ivory, 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 slavess, and souls of men.

14 And the fruits that thy soul lusted after are departed from thy luxury and bravery, thy epicurism and thy

9. When this comes to pass, then shall those of the ten kingdoms which have continued under her obedience, and joined with her in her idolatries and luxuries, (see note [c] 1 Tim. v.) lament and mourn for her, but not be able to assist her.

10. But on the contrary, forsake and be afraid of bringing her any relief, the destruction coming so suddenly and irresistibly (see note [e] ch. xvii.) upon her.

11. And some loss this will be to the merchants, ver. 3, who will have many commodities lying on their hands, without any vent, nobody being so rich and so vainly luxurious as these that are now destroyed:

12. None trading so much in all the bravery of attire and of household stuff, buying all that any would bring of any of these kinds,

13. Of perfumes and festival plenty, of pompous attendants, and addition of horses and chariots, and of hired servants and bond servants.

14. Now is the enjoying of those things which thou lovest best interdicted thee, and all the instruments 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 στραφθήσασθε, ver. 3. 10 weep, κλαίοντες. 11 freight, γίνεσθαι. 12 freight, ver. 11. 13 of fine linen, and of purple, and of silk, and of scarlet, ψηφισθεῖν, &c. 14 sweet wood, θείφειν. 15 Or, stone: for the King’s MS. reads λίθου. 16 of horses and chariots. 17 of bodies and the soul. 18 the harvest of the desire of thy soul, ἡ ὑπόθεσιν τῆς εἰκοσμίας 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. And 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 ye holy apostles and prophets; for God hath avenged you on her.

21. And a mighty wind went out and smote the sea, and great waves arose,

22. 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 thy 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, ἀλαχνα.
2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessings, and happy he that shall 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 proceeded that terrible sharp part of the gospel, his threats against his enemies, and those now to be executed on the heathen, whom he shall now subdue by his power, because they will not be converted; in which respect he is now preparing for them the bitterest poisonous potion that ever was drank by any.

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 Vandals, &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 sagacity, 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 Gomorrha, with which he de-

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6 bitter wine, and of the wrath of God, the ruler of all, οἶνον τοῦ θυμοῦ, καὶ τῆς ἀργῆς 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.

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.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

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 witness of Jesus, and they had a charge over them Till the time of recompence of God to whom they should deliver.

1 upon, ἐν. 2 Or, shut and sealed him firmly: so the King’s MS., καὶ ἔθηκα καὶ ἐσφυρ· γισεν ἔμμεναι αὐτὸν.
ness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they [a]lived and reigned with Christ a thousand years.

5 But [b]the rest of the dead lived not again until the thousand years were finished. This is the [c]first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such [d]the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the [e]thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, [f] Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

5 corners of the land, γωνίας τῆς γῆς.
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.

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.)

And all that ever died were called out of their graves before him; and as for the judging every one, the rolls or records of all their actions were produced, and withal, another book brought forth, called the book of life, (see note [b] Rev. iii,) wherein every one’s name is entered that ever undertook God’s service, and blotted out again if they were fallen off from him; and according to their works, so were their names continued in that book of life, if they continued faithful unto death, but not otherwise.

And all that were buried in the sea, that is, perished by water, and all that were dead and laid in graves, and all that any other way were dead, came out of their graves, their bodies were reunited to their souls, and every one was judged according to his works.

And then death itself was destroyed eternally, an everlasting being now succeeding in the place of this frail, mortal one. And this is it that is proverbially called the second death, wherein this whole world hath its period and consummation.

And whosoever had not his name found written and continued in (not blotted out of) the book of life, ver. 12, whosoever died not constant in the faith, he was cast out into eternal fire.
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 incommunion 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. xlvii. 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 contribute toward it, without any thing of inconvenience suffered by it.

1 Or, I saw the sea no longer: the King's MS. reads υἱὸν εἰδον ἤτι. 2 from the throne: the King's MS. reads ἐκ τοῦ ὅραν. 3 God with—Θεοῦ μετὰ. 4 and he shall be God with them, their God, καὶ αὐτῶς δὴ Θεοῦ εὑρεται μετὰ αὐτῶν, Θεός αὐτῶν. 5 every tear, τῶν δάκρυ. 6 Or, I have been (is, have, and am, and will be) Alpha—for others read γενομα τῷ Α.
7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the cowardly, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife.

10 And I carried him away in the spirit to a great and high mountain, and shewed him that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates;

7 God to him, and he shall be a son to me, abhū Θεός, καὶ ἄνδρα λοταί μοι ὃς ἀδελφός. 
8 cowardly and unfaithful. 
9 lies, ψευδέα. 
10 that looketh like crystal, κρυσταλλίζων. 
11 portales, πυλάνωσ.
on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

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.)

13 an angel, ἄγγελος.
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, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

20 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.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

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 the kings of the earth do bring their glory and honour into it.

19, 20. And 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 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. xliv. 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.

14 the ruler of all is the temple thereof, ὁ παρακάτως πάντας αὐτής ὑπη. 15 escape, σωζόμενον.
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.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

1. And in the same vision I further saw, by the angel’s shewing me, or pointing to it, a font or bap- tistry, to which they that were admitted were bound to undertake all purity of living; and the power of admiting 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 piety 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 govern- ment 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:
4. And they shall see his face; and his name shall be in their foreheads.
5. And there shall be no night there;

16 and a lie, ἐρετικὴν.  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 10. And then, methought, Christ himself said thus

3 suddenly, ἀνάθημα.
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 mine angel to testify unto you these things in the churches. I am the root and the offspring of Da-
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 uncapable 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 ελαστον.